

**“Our grandparents forged a history  
that our grandchildren will be proud of.”**



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## ~ A Brief History Of The Old~Greenfield Township Historical Society ~ (Some Recollections By The Archivist, Larry D. Smith)

Two decades ago, on 25 July 1988, a group of twelve individuals met at the St. Paul's Lutheran Church in East Freedom to discuss the formation of a new historical society. East Freedom is located in the eastern portion of Freedom Township. Freedom Township is located in the southwestern portion of Blair County, Pennsylvania.

It wasn't as if there weren't any historical societies in the region. Blair County's official historical society, aptly titled: The *Blair County Historical Society* had its offices in the Baker Mansion in the city of Altoona. As the *official* historical society for the county, the BCHS was supposed to serve the needs of the entire county. Unfortunately, the general perception was that the BCHS, being located within the city of Altoona, catered primarily to the history of the city, rather than of the county. In fact, the general perception was that the BCHS was primarily concerned with simply maintaining the Baker Mansion. Perhaps that was not true; but be that as it may, it was the general perception. Therefore, various smaller, community-based historical societies began to be formed. Historical societies popped up in the more rural areas, including Bellwood, Tyrone, Williamsburg and Roaring Spring. The *Blair County Genealogical Society* was formed by a number of members of the BCHS because they wanted to concentrate on genealogical research, and they felt that the Historical Society simply could not provide the right atmosphere for that.

And so it came about that during the spring of 1988, Kenneth W. McChessney began talking to his cousin, Larry D. Smith about whether an historical society devoted solely to the region in which they both were born and lived ~ Freedom Township ~ would be successful. Larry thought it

was a great idea, and one that would definitely be a success. Larry was quite familiar with the books and projects produced prior to this time, which included, or were devoted to, the history of Freedom Township. He was bothered by the fact that they tended to dwell primarily on a few families – who, in fact, were not the oldest families in the region. An historical society devoted to just Freedom Township might not gain members on the same scale as the Blair County Historical Society perhaps, but it would surely be able to draw enough interested people to effectively inject variety into a history of the township.

Ken put an advertisement in the local newspaper asking anyone interested in forming an historical society in Freedom Township, to attend an organizational meeting on 25 July. The ad drew in twelve residents of the township who discussed the pros and cons of the project. Those twelve included: Margaret Claar, Elaine Delozier, Dorothy Dick, Paul Hetrick, Bonnie Kinzey, Mary Lingenfelter, Kenneth and Diane McChessney, Larry Smith, Jackie and Jim Williams, and Anna Mary Zeth.

The first issue of the Freedom Township Historical Society's newsletter included the following synopsis of that first meeting and the 'mission statement' that developed:

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The Freedom Township Historical Society, organized with the intent and purpose to research and archive historical information primarily for the single township area noted in its title, held its first meeting on July 25, 1988 with twelve interested people attending. During that meeting the intentions and desires of the various members were discussed and the basic

foundation of the society was laid.

In order to broaden the overall scope of the society's purposes, it was decided that the society would function as a genealogical as well as historical research organization. Four knowledgeable individuals in the area of genealogical research (all of them members of the Blair County Genealogical Society) were invited to speak at the second meeting.

The F.T.H.S. intends to perform two functions to benefit present and future generations of township residents. The first, as suggested in the "historical" portion of the title, will be to research the histories of the seven villages that exist in the township. The second will be to collect family histories of all past and present residents of the township in order that any resident or relative of a resident will be able to access information that they might otherwise not be aware of. Going hand in hand with this second function of the society will be a referral service, to direct inquirers to the other historical and genealogical organizations and libraries in the Blair and Bedford County areas. Although the society is barely three months old, there have been donations of sixty artifacts, books, maps and other related materials to the society's archives.

In an attempt to provide a service to the communities of the township, the F.T.H.S. has taken on the project of putting a small celebration together for the town of East Freedom's 150th Anniversary. (This service would, of course, be extended to all the villages in the township as their respective anniversaries come up.) Intended to begin this year in honor of the first business establishment erected within the vicinity of the town in 1838, a simple celebration will take place during December 15, 16 and 17. The Post Office will be participating by canceling first-day envelopes with a specially designed anniversary postmark on December 15. Proceeds from the sale of the commemorative envelopes will help to fund future projects carried out by the society. During the 16th and 17th other activities are planned, including a community-wide church service and outdoor activities associated with the Christmas season, such as Christmas-caroling throughout the town. A pamphlet is being put together detailing East Freedom's founding and growth as a town, and will be available during the December activities. The pamphlets will be mailed to all out-of-town members as soon as they are

printed up (if more than one copy is desired, please let us know). The celebration will continue into next year in commemoration of the 150th anniversary of the actual laying out of a town plot by Edward McGraw (which was believed to have occurred in either 1839 or 18440). Along with activities planned for the summer in conjunction with other Freedom Township organizations, the F.T.H.S. will be preparing a larger commemorative book on the history of the town and its place within the history of Freedom Township.



Among the many things that were discussed during that first meeting was what would be done with all the files and books that they might accumulate. The congregation of the St. Paul's Lutheran Church had no problem with the fledgling historical society meeting in their Sunday School room, but more permanent accommodations would need to be found if any number of file cabinets and book shelves became necessary.

The solution to the problem of file and book storage came from one of the founding members: Elaine Delozier. Her family owned a cottage at the end of River Street in East Freedom, and were willing to allow the new historical society to meet in that building, and to store its acquisitions there. The Ruggles-Delozier Cottage



would serve as the home for the Freedom Township Historical Society for a number of years. It was small, but homey and comfortable, and many wonderful conversations were carried on within its walls. There were only three rooms in the cottage, and they were not very large, but

we would place chairs around the perimeter of the main room, sometimes accommodating fifteen or twenty people.

In the summer, the meetings would be a little heated, not from argumentative conversation, but rather because there was no air conditioning in the cottage. Some meetings were held outside with members sitting on the porch and under the large trees in the yard.

The cottage had a cast iron stove for heating, and in the winter time Elaine (or her brother, Mike, who wasn't even a member of the group) would make a wood fire in it an hour or so before the meeting so that the building would be warmed up. Once or twice, during a particularly cold evening when a meeting was scheduled the oven of the electric stove in the kitchen would be turned on so that it would add some warmth. After about the third year, the members voted to purchase a propane fueled wall-mounted heater. It was a great improvement over the wood burning stove. It should also be mentioned that when Thanksgiving time came around, Elaine would make gingerbread, and bring the gingerbread and cider to the meeting. The meetings that were held in the Ruggles-DeLozier Cottage were the most enjoyable the Society ever had, but as our membership and material holdings grew, it would become apparent that a larger home would be necessary. In fact, by the time the 3rd Newsletter was published for April to June, 1989, just a year after the group was started, the membership count had reached forty-six. Most of the members were residents of Freedom Township, but there were a number of members whose roots were in Freedom Township, but they resided elsewhere. Just to name a few: Miles McKee lived in Grosse Pointe, Michigan; William McKee was from Sylvania, Ohio; Gerald Finn resided in Williamsburg, Virginia; Frances Block lived at Okemos, Michigan; Mrs. Burt Meldrum hailed from Marietta, New York; Christine Findlay resided at Centerville, Ohio; John Bornholdt was a resident of Mt. Holly, New Jersey; and Richard Brannen lived in Chula Vista, California.

The members of the Freedom Township Historical Society jumped right in to activities. As Elaine DeLozier (who accepted the job of writing the *Society News* or the newsletter) noted in the

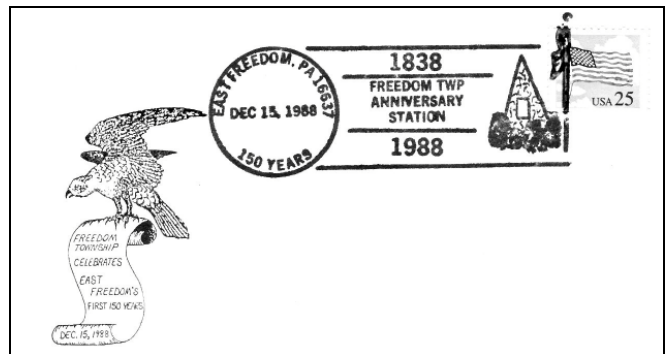
2nd Newsletter, issued for January to March, 1989:



On December 15th at the East Freedom Post Office a special cancellation postmark was used to mark the 150th anniversary of East Freedom.



The photo above shows some of the group at the Post Office. They include (from left to right) Bonnie Kinzey, Kenneth McChessney, Dorothy Dick, Anna Mary Zeth, and Larry Smith. Below is the cancelled envelope that Larry is holding.



A temporary postal station was set up in the lobby and cachet envelopes were made available. The Postmasters wife Joyce Stahl baked a cake and specially decorated it and baked cookies to serve to patrons; coffee and punch were also served. The Postmaster Lou Stahl, dressed up as a clown and gave the East Freedom Elementary students a tour of the post office operations. As the students left the post office each child was given a helium balloon with the name of a student and the schools' address in each one. At 3:00 the students all

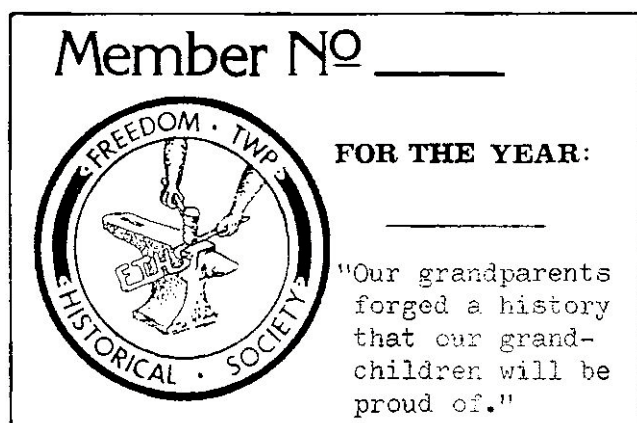


went outside and released their balloons in the hopes that theirs would be found by someone and a response received. Those who participated in the days festivities had an enjoyable time.

On Friday December 16th a Hymn Sing was held at the Leamersville Church of the Brethren at 7:00p.m. The service was led by Reverend Myers Kimmel of the Leamersville Church of the Brethren and assisted by the Reverend Samuel Schmitthenner of St. Pauls Lutheran Church. Scripture and prayers were said and many hymns were sung. Reverend Schmitthenner gave a delightful childrens story. Kristen Yarnell sang a solo of Away In A Manger. Joyce Stahl led the congregation in song. Everyone who dressed in colonial clothes made the evening seem like we were back in older times. Refreshments were served in the social room following the service. The evening was enjoyed by all who attended.



Elaine Delozier noted in the 3rd Newsletter that Bonnie Kinzey was chairing the Birth – Marriage – Death Records Committee, which was busy gathering information. She also mentioned plans being discussed for a sesquicentennial celebration for the town of East Freedom to be held in the summer of 1989.



Larry designed a membership card for the members of the Freedom Township Historical Society in the spring of 1989. It bore the slogan: "Our grandparents forged a history that our grandchildren will be proud of." The word 'forged' was chosen for its double reference to the

genealogical/historical transference from one generation to the next, and to the iron industry from which Freedom Township emerged.

The decision was made, about this time, that the 'library' of books and other items the Society was accumulating should be open to members, at least for some period of time during each week. Initially, the library would be available every other weekend (starting on 06 May). It would be open on both, Saturday and Sunday from 1:00 pm to 3:00 pm. A number of Society members volunteered to be at the library to help others and to safeguard everything. Unfortunately, there were fewer visitors than expected and the library being open for research did not succeed. It was available, though, during the regular meetings.

The Freedom Township Historical Society looked for ways to make money – as all historical societies do – for the purpose of purchasing supplies and library items. Elaine reported in her "Society News" column in the 4th Newsletter that the group had made a profit of \$74 on May 13 from a yard / bake sale. It was the sort of money-making project that the Freedom Township Historical Society would engage in for a number of years. In 1991, a yard and bake sale on June 8 netted the Society \$142.20.

On 25 and 26 August 1989, the Freedom Township Historical Society participated in the 150th Anniversary celebration in conjunction with the Freedom Township Fire Company. For the celebration, the FTHS created some different brochures and other items, such as baseball caps with a special logo, to promote the group and attract new members. The celebration was a continuation of the events held on December 15 and 16 of the previous year. As the brochure developed for the Dec 15/16 event noted:



In 1838, a saddler and harness-maker, Joseph McCormick had bought a tract of land from Edward McGraw at the crossroads of the McKee to Johnstown road and the Hollidaysburg to Bedford turnpike. This was the first tangible move toward the building of the town as it now stands. The 100th Anniversary Committee thereby set the founding year of the town as 1838.

The matter of whether East Freedom

existed as a town (if even in theory) in 1838 is clearly debatable. After selling Mr. McCormick his tract, McGraw could very well have kept the remaining land in his own possession; it is difficult to determine if that first sale was the spark that motivated Edward McGraw to lay out the town or if it was planned prior to the sale. We are too removed from that time to be able to speak to any of the original inhabitants, and existing sources of information do not reveal the whole story to truly know the sequence of events that led Mr. McGraw to lay out his land into a town plot.

The known sources of information, such as J. Simpson Africa's book, "History of Huntingdon & Blair Co's", tell us that it was not until 1839 or 1840 that Mr. McGraw had the ground laid out into individual tracts to be sold. In attempting to discover the true date of this action in order to set a true and accurate founding date, we have had little luck. But if the information in Africa's book is correct

it can be argued that the town didn't come into existence until 1839 or 1840.

As a sort of compromise we, the members of the Freedom Township Historical Society, chose to hold a two part celebration for East Freedom. To honor the 1838 date designated by our 1938 forefathers, we are holding this small celebration in 1988 in December, the "eve" of 1989, and during the summer of next year we plan to organize another celebration in conjunction with other local organizations. By spreading the 150th Anniversary celebration over the two years of 1988 and 1989 we will try to satisfy those who feel that East Freedom existed with the purchase of the first piece of ground in the vicinity, and also the people who feel that the actual laying out of a town plot signaled the existence of the town.

We hope that be it 1988 or 1989, you will join us in celebrating the 150 year history of this Freedom Township town.



Elaine reported in her next "Society News" article that:



Since the last newsletter was written, we had our Fair in conjunction with the Freedom

Township Fire Company. It was held August 25th and 26th. The various groups that set up booths were quite pleased with the response from area residents. The Fire Company was especially pleased. Our group had a display set up of photos and diagrams of area landmarks and a display of a WW 1 uniform that belongs to C. Blair Burket, our oldest township resident. (He celebrated his 95th birthday during the first day of the Fair.) We also had hats, T-shirts and keychains which we sold. These are still available for those of you unable to attend. Hats cost \$5.00 (navy or black with white logo); T-shirts cost \$6.00 and keychains are \$3.00. Each have the logo "East Freedom" and the dates 1839-1989 (see below).



The logo that Larry developed for the 150th Anniversary celebration used the name "East Freedom" as the primary element. Forming a "crossroads" with the horizontally placed name



was a striped vertical element of the same thickness. Above the "East Freedom" name was the date 1839, and below it was the date 1989 to show the span of 150 years. Both dates were designed as if they were woven into the 'fabric' of time.

As the year 1989 came to an end, the Society settled into a period of less strenuous activity. The monthly meetings became the focal point of the group. They were simply enjoyable.

As a member of various historical and genealogical societies in central Pennsylvania, I could make comparisons. For example: The meetings of the Blair County Genealogical Society tended to feel stiff and uncomfortable at times; it was quite apparent that many of its members (of course, though not all) seemed to think that it was a Society with a capital 'S'. Their meetings

seemed so formal and, despite their informative nature, a bit unwelcoming. The Pioneer Historical Society of Bedford County wasn't much different, except there wasn't as much of a feeling of 'stand-offish-ness' that permeated the BCGS. The meetings of the Freedom Township Historical Society were very informal. We seldom had a 'speaker' or even a 'program'. We just talked about our ancestors and things of historical interest in the region. From time to time we would

have someone with a special interest, such as Regis Nale and his collection of Christmas postcards, to speak to the group. But that did not happen at every meeting, and perhaps made it more special when it did.

Newsletter #5, which was issued for the quarter of October to December 1989, was the first to bear an illustration below the masthead. I wanted the newsletters to be more visually interesting than they were up to that point.

Freedom Township



Historical Society

NEWSLETTER #5

OCT NOV DEC, 1989



With the January-March, 1991 issue of the Newsletter a "Change of Name / Change of Scope" was announced for the Freedom Township Historical Society. As noted in that Newsletter, "Over the past year the members who have attended the regular meetings have discussed the prospects of expanding the scope of the society to include Freedom Township's neighboring Greenfield Township... The scope of the original society was too limiting to sustain active and scholarly interest; there are only so many cemeteries to catalog and only so many family lines to investigate in a single township area." A proposal for an amendment to the By Laws was written up by Larry D. Smith and James K. Snyder, Jr., and presented to the members in attendance at the January 1991 meeting. The vote taken on the proposal was unanimous: the official

name for the group would henceforth be: Old~Greenfield Township Historical Society.



In the summer and fall of 1988 the Freedom Township Historical Society was started by a group of residents of the Freedom Township of Blair County, Pennsylvania. From that beginning, a group of twelve individual interested in history and genealogy, the society grew to sixty-some members in 1989. During 1990 some members discontinued their membership while others joined. The most recent membership number assigned was 76, with forty-six members actively supporting the society as this new year of 1991 begins.

Over the past year the members who have attended the regular meetings have discussed the prospects of expanding the scope of the society to

include Freedom Township's neighboring Greenfield Township. The initial ideas expressed was to expand in order to bring to the society a wider range of subjects (landmarks, historical facts, families, etc). The added benefit of enticing more prospective members to join the society went hand-inhand with the initial idea. The scope of the original society was too limited to sustain active and scholarly interest; there are only so many cemeteries to catalog and only so many family lines to investigate in a single township area.

At the January, 1991 meeting a proposal for an amendment to the By-laws was submitted to the members present (by Larry D. Smith and James K. Snyder, Jr) to change the name and scope of the society from the Freedom Township Historical Society to the Old-Greenfield Township Historical Society. This was the necessary first step because the amendment was required in view of the fact that Article I of the By-laws stated: The name of this society shall be Freedom Township Historical Society. In accordance with the By-laws, the proposal was submitted in writing during that meeting and the amendment was voted on by the members present at the following (February, 1991) meeting. A quorum was present which voted unanimously to accept the proposal, officially changing the name of the society.

Why name it "Old-Greenfield"?

As noted above, the initial intention was to increase the scope - the range of subjects that could be studied. Freedom Township was the last township to be formed within Blair County. It was formed out of Juniata Township in the year 1857 - a rather recent time and a very short time period for research. Juniata was formed out of Greenfield in the year 1847 (ten years before Freedom and only one year after Blair County was erected out of Huntingdon County). Greenfield, the mother of Juniata and Freedom, was formed in the year 1798. Originally a part of Bedford County, Old Greenfield (as formed in 1798) had never been a part of Huntingdon County as the rest of Blair County's townships had been. Court Records for the area encompassed by Old Greenfield, prior to 1846 when the area was annexed as part of the newly created Blair County, were recorded in the Bedford County Court House. The majority of the original settlers of Old Greenfield moved from

Bedford County northward into this area. Family bonds were stronger between the people of Old Greenfield than with the rest of Blair County. The opposite holds true to the bonds that the people north of this area had to the Huntingdon area.

During one of the discussions from last year, it was suggested that the society could be changed to the Freedom-Greenfield historical society, thereby retaining the name of Freedom in the title. That reason would have served to satisfy those who feel a change of name would be a detrimental thing. Unfortunately, such a change would have served the purpose only of a change of name for the sake of itself. The area and people of Juniata Township were very much a part of Old Greenfield when it was formed in 1798. To change the name while excluding Juniata would have made no sense. The total area encompassed by Old Greenfield - Freedom, Greenfield and Juniata Townships were united in a bond of common history for so many years. The three townships, the whole of which we now look toward for inspiration, have always been like sisters to each other, sharing organizations and services readily. It is perhaps the original family ties that bonded them together that still tend to link the three sister townships together in friendship and cooperation.

Rather than ask the question: "Why name it Old-Greenfield?", we should have asked, in the first place when we formed in 1988 - Why not name it Old-Greenfield?

To give just a short history of Old-Greenfield Township, I'll start at Lancaster County. Because of treaties with the Indians that held the lands on the western shore of the Susquehanna River, the western boundary of Lancaster County originally extended only to the east shore of that river. With the influx of settlers, first a small group of Germans who were not acquainted with the Indian treaties, and then a group of people from the colony of Maryland who wanted to claim the lands for that colony, the County of Lancaster was given legal claim to the lands west of the Susquehanna River in the 1740s. In 1749 the County of York was erected out of these western lands; on its creation its western boundary was fixed at the South Mountain range. In the following year of 1750 the County of Cumberland was erected out of what was legally

the remainder of Lancaster County to the west. - This new township's western boundary was undefined, extending to the limits of the Province of Pennsylvania - a somewhat unmeasured area. Twenty years went by with a steady movement of settlers to the newly established county recognized by the Provincial Government of Pennsylvania (if not by the Indians from whom it was taken). In the year 1771 the County of Bedford was created from the area known as the Township of Bedford in Cumberland County. The boundaries of this new county ranged over a large area to include what is today encompassed by Bedford, Blair, Huntingdon, Fulton, Somerset and portions of Cambria and Centre Counties. At that initial erection of the county of Bedford, the township of Bedford was one of those smaller divisions formed within it. Extending from the vicinity of the present-day town of Osterburg northward to roughly the middle of present-day Blair County, the township of Bedford was rather large. In 1775 Frankstown Township was formed out of Bedford Township and the southern boundary of Frankstown and the northern boundary of Bedford was placed basically at the northern edge of present-day Juniata Township. That portion of present-day Blair County which became Frankstown Township would eventually (in 1787) become part of Huntingdon County. South of Frankstown, the area named Bedford Township would be divided by an east-west line roughly in half in the year 1785. The northern portion would take the name Woodberry Township. Thirteen years later, in 1798, Woodberry would be divided by a north-south line (the Dunning Mountain range). The portion to the west of Dunning Mountain would be named Greenfield. This is the area the Old-Greenfield Township Historical Society will turn its attention to.

The society's new name is intended to give recognition to the whole area that was placed under the jurisdiction of "Greenfield" township in 1798, therefore the spelling of the name will contain the hyphen between the words "Old" and "Greenfield" whenever written. The revised logo for the society shows this in the outer ring. An inner ring has been placed in the logo to include the names of the present-day townships included in the realm of "Old-Greenfield". The placement of these names was intentional. If the outer ring is

read, one sees: "Old-Greenfield Township Historical Society". If the viewer simply reads the lower half of the logo by itself, the message will be read as: "Freedom, Greenfield, & Juniata Historical Society".



The logo therefore will constantly serve as a reminder of the area of the society's concerns. The principle imagery of the logo has been retained. The forge was an important profession in all three townships (Freedom and Greenfield possessed iron forges and furnaces while Freedom, Greenfield and Juniata all contributed the raw materials for the manufacture of the iron.) More than a literal symbol of a specific activity that was engaged in, the forge serves as a universal symbol of the enterprise and self-reliance of our ancestors.

We sincerely hope that this change of name and change of scope will be accepted by our membership, and will be viewed as a beneficial move toward better things for the society.



The change in name and scope of the Society now made possible the inclusion of many more topics for the Newsletter. It would also broaden the region from which new members might come.





In October of 1991, the Old-Greenfield Township Historical Society held an Ethnic Picnic Of The Historical Societies Of Southern Blair County at the McKee Community Center. The idea for the 'picnic' was for everyone to bring a dish that would be indicative or representative of one of their ancestral lines. Someone with Irish ancestry might bring a Irish Stew; someone with Italian ancestry might bring a pasta dish. The resulting meal was one of variety and went over well, prompting a second one the following year. As noted in Newsletter #16 issued for July to September 1992:

**2<sup>nd</sup> Ethnic Heritage Picnic of the Historical Societies of Southern Blair County**

Continuing with the theme of food and eating we want to remind our members that the "1st Sunday in October" is the date for our annual ethnic picnic. That Sunday falls on the 4th of October this year. The picnic will start around 1:00 Sunday afternoon at the McKee Community Center.

As with last year's 1st Ethnic Heritage Picnic, the idea behind this gathering is to celebrate our ancestral culinary customs. Participants are requested to not only bring a food that their ancestors would have eaten, but to also bring a card (or a two-hundred page book if you

wish) noting the ancestor's name along with any other information which will be an interesting way to introduce the food's ethnic background. One of my own ancestors was Robert Muirhead who sailed from County Clare in the western coast of Ireland in 1730. Any number of Irish delights would be appropriate to celebrate Robert Muirhead's ethnic background. Robert's only son, James, was born on the Atlantic Ocean enroute to the New World. Perhaps a seafood dish would be appropriate for that ancestor! Another ancestor of mine, Johann Tobias Holtzel, came from the Palatinate region of southwest Germany. He and his emigrant father, Phillip Wendell Holtzel, might have carried a few links of pork sausage with them for their trip across the ocean on the ship, Hampshire in the fall of 1748. Whatever your ethnic ancestry is, it will be a wonderful addition to the picnic. And the information you bring along with your dish will add to our collective knowledge of the residents (and ancestors of residents) of Old-Greenfield Township. Isn't that what our historical society was based on?

We chose to call this gathering together a PICNIC even though it is not held out of doors (and might not involve a single food item barbecued on a charcoal fire). The reason for this is so that all who come to it will view it as something fun and enjoyable. A picnic is not an elegant dinner where you must worry about which fork to use. It is a casual meal where conversation

and laughter should be in equal measure to the food. We simply chose to hold our picnic inside a building in case it would rain or be too cold outside. We hope you'll come and enjoy it with the rest of us. If you can't make it this year, just mark your calendar down and figure on coming out next year on the 1<sup>st</sup> Sunday in October.

We call this gathering a picnic "of the Historical Societies of Southern Blair County". The reason for that lengthy title is because we decided it would be fun to become acquainted with the members of our sister historical societies in the southern Blair County region. We could have engaged the entire county, but maybe that will come in a year or two. For right now we decided to include the historical societies which have their base in the southern half of the county. These include Williamsburg Heritage and Historical Society, Historic Hollidaysburg Inn., Duncansville Area Historical Society and Roaring Spring Historical Society in addition to our own group. Flyers were sent out to those groups to request them to consider joining us. Last year only one other group (Roaring Spring) was represented, but we are hopeful that the others will turn out this year.

As with last year's get-together, the O-GTHS will be supplying the paper plates and eating utensils along with coffee and fruit punch. All you need to bring is a covered dish from your personal ethnic heritage and a desire to learn more about your fellow members' ethnic history.



Elaine noted, after the second Ethnic Picnic, that, although the number of people who attended it was lower than hoped for, there were some great dishes, including German kielbasa, apple schnitz and potato salad, Italian spaghetti and garlic bread, and Irish lamb stew.

Unfortunately, what seemed like a good idea and was enjoyed the first two years, was not to repeat itself. The Ethnic Picnic, planned for 1993 had to be cancelled due to lack of participants.

The Old-Greenfield Township Historical Society attempted to engage the residents of the region to think about history in whatever ways it could. In 1991 it sponsored an essay contest in the

local elementary schools. As noted in the Newsletter #14 issued for January to March 1992:



As a means to motivate young people to become interested in the history of this region, the Old-Greenfield Township Historical Society asked the two local school systems (Claysburg-Kimmel and Freedom Elementary) to participate in a project to be sponsored by the O-GTHS. The students were to be asked to research and write an essay on a subject (person, family, place, etc) from the Old-Greenfield Township region. The Freedom Elementary School also planned on allowing students to produce three-dimensional models and dioramas to illustrate their chosen subject.

The members of the O-GTHS would then review the entries and choose a winner (or winners) and present them with an award plaque. This project was submitted to the schools last summer, and the Claysburg-Kimmel district has already submitted its entrants' works to the society. The ninth grade was chosen to participate and twenty-some students submitted their works which covered a wide range of subjects including some family histories, some biographical sketches of notable individuals, narratives of local folklore and legend and stories about the growth of towns and villages in the region.

The papers submitted all showed thought and hard work on the part of the entrants, but only a few could be considered as winners (as is the sad case of contests). The papers were shared by members of the society and lists were made independently and then compared to each other. In the end, two winners were announced: Autumn Helsel and Kendra Harr. Autumn's subject was "Yingling's Mill", while Kendra wrote about "How Queen Has Progressed".

The two winning papers will be featured in upcoming issues of this newsletter. All the entries will be kept in the Old-Greenfield Township Historical Society Archives for future reference and use.



In 1995 Larry designed a fan-shaped genealogy chart for the Society. The chart featured enough blocks for either seven or eight



generations with a stylized tree supporting the blocks. The drawing of a 17th Century ship and a log cabin added some visual interest to the chart. Also a twelve generation chart was created for those who needed additional space for more generations. The eight-generation chart measured 18" x 24". The chart was a welcome addition to the items the group had for sale at local events.

Through 1995 and 1996 Jim Snyder photocopied obituary books that the Blair County Genealogical Society donated to our library collection. The books added greatly to our resources. As noted in the Newsletter:



Our current president, James K. Snyder, Jr has been working for quite some time at photocopying the many obituary notebooks which the Blair County Genealogical Society donated to our library. For those of you who may not have been aware of it, the BCGS donated the notebook sheets on which they had pasted newspaper clipping of obituaries. For the most part, the contents in the notebook sheets were in alphabetical order, but some of the more recent ones were in order by date. When the Old-Greenfield Township Historical Society received the first batch of the notebook sheets, a group of us got together at the cottage and reassembled them in better order. The Society then authorized the purchase of notebooks to hold the sheets. The decision was made to photocopy all of the sheets (like the BCGS had done) primarily for two reasons. The photocopied pages would take half the actual space than the original sheets with their secondary layers of newspaper clippings pasted on. Secondly, the newspaper clippings have a tendency to eventually come loose; the photocopy would prevent that problem. In view of the estimated high cost of paying any company to copy the collection, Jim started to take small piles of the sheets with him to photocopy on his own copier, and he has continued to do so. The members of the Old-Greenfield Township Historical Society owe a debt of gratitude to Jim for having worked so hard on this project. There is a tremendous wealth of genealogical information in those obituary notebooks.



Needless to say, the notebooks took up a lot of space and had to be kept in boxes, so the members didn't get to really make use of them.

It was during the spring of 1999 that the members of the Old-Greenfield Township Historical Society began to discuss finding some other location to hold their meetings. The library collection was growing, but member attendance at the monthly meetings was dwindling, and the practicality of using the Ruggles-DeLozier Cottage began to be questioned. Also, the Ruggles family started to plan on renting the cottage. The Society hoped that it could find another home somewhere within the bounds of Old-Greenfield Township. But there simply wasn't anything available.

The mood of the Society at this time was summed up in the January to March 1999 Newsletter under the title, *Rough Times Weathered By The O-GTHS*:



You probably wondered why you did not receive any Newsletter issues between the last mailing of the brochure / booklet (last quarter of 1998) and this one. There has been a dwindling of active members (i.e. those who attend the monthly meetings and/or participate in the activities of the O-GTHS) because of a variety of reasons. Some of the members who were regular attendees of the monthly meetings and who participated in the projects of the O-GTHS have passed away. Certain others have been ill for long periods of time, which prevented their active participation. Certain others have become tired of having to do everything themselves with little return on the investment of their time and energy.

During a number of the past meetings, the attendance hovered at five or less, and a couple important events never materialized. Because of the lack of active members and the general lack of interest, the 10th anniversary of the Old-Greenfield Township Historical Society came and went last year without the fanfare we had hoped for. Also, a much more important milestone - the 200th anniversary of the erection of Greenfield Township out of Woodberry - came and went without a deserved celebration because of the lack of enthusiasm among the very few members of the O-GTHS who would have had to shoulder the entire celebration themselves.

We had a couple very serious conversations about dissolving the Old-Greenfield Township Historical Society. In view of the possible end of the society, I saw no reason to send out a Newsletter like this one.

But then we talked more about it, and decided to continue a little while longer. (And I must admit that if the eternal optimist Gail Clapper had not asked me “pretty please” to keep producing the Newsletter, I might not be typing these words now.)

So, I’ll once more thank you all for your patience with the Newsletter publication schedule, and I’ll mention one more noteworthy thing that’s recently been decided about the O-GTHS.

We are going to be making a move with the library and meeting place in the near future. We have appreciated the fact that Elaine Delozier and Mike Ruggles have allowed us to use the cottage in which we have met for the past ten years, but it has, in a way, hindered us from being able to do certain things in regard to utilizing the library and making our information accessible to other people. Because of the fact that we cannot have it open on any regular basis, it cannot really be used as it should. Also, because of the fact that it is damp and difficult to be kept heated, it can’t be used even for meetings during the winter months.

Therefore, we are considering taking the Roaring Spring Library management up on an offer made to us to move into one or a couple rooms on that institution’s second and/or third floors. Such a move would ensure that our materials would be available for use by a wider range of visitors, and the environment would be more conducive to storage of those materials and for meetings. By the time you read this Newsletter, we will have met and voted on whether to actually make the move; you will be informed in a future Newsletter of our decision.



The librarian of the Roaring Spring Community Library, located in the old Eldon Inn structure, had become aware that a building or room was being sought by the O~GTHS. She made an offer to the Society. Because the Board of the Roaring Spring Community Library was interested in having the second floor of their

building cleaned up and in use, a room was offered to the Old~Greenfield Township Historical Society in exchange for cleaning and refurbishing it. The Old~Greenfield Township Historical Society jumped at the offer, because no other locations had become available.

The clean-up and refurbishing work was undertaken by members of the Society and others who wanted to help. Members of the Society painted the walls, which were then an ‘institution green’ color, a buff tan, and the trim a crisp, bright white. A friend of Judy’s, who worked at the Long’s Furniture Store in Roaring Spring, donated and installed new carpeting. A nice new wooden table with chairs in a traditional style were purchased, along with additional folding chairs for larger groups. A large ‘quilt’ made during the 1963 Anniversary celebration in East Freedom, from name blocks stitched by families residing in the township at that time, was brought out of storage and hung on a specially made bracket and pole hanging assembly. The new library and meeting place was finished by the time the year 2000 started, and was announced in the January to March 2000 newsletter.

By the time the year 2000 rolled around, the attendance during the monthly meetings had dropped drastically. A number of the original members had either simply stopped attending the meetings, quit entirely from the Society, or had passed away. After the Society moved into its new home in the second floor of the Roaring Spring Community Library building, certain of the members found it difficult to attend the regular meetings because they could not walk up the stairs. The meetings were usually attended by Elaine Delozier, Gale Clapper, Judy Hudson, Bonnie Kinzey, Ken McChessney, Larry Smith and Francis and Mary Wilson. As the years passed by, attendance at the meetings dropped down to just Gale Clapper, Judy Hudson, Larry Smith, and Francis and Mary Wilson. Beginning in 2003, rather than hold monthly meetings, the schedule was changed to quarterly meetings. Eventually, Francis and Mary found it difficult to attend the meetings because of their failing health, and so Gale, Judy and Larry were the only members showing up during the last year of its existence. By the year 2005, Larry was practically begging the members of the Old~Greenfield Townships

Historical Society to attend the meetings. In Newsletter #51 he included a section titled *The State Of The Historical Society*, in which he made a last effort to coax members to the meetings.

The glue holding the Old~Greenfield Township Historical Society together, since it wasn't the meetings, defaulted to the Newsletter. But the publication of the Newsletter was difficult to keep on a regular quarterly basis. Larry attempted to publish the Newsletter as often as possible, but he had certain other projects in progress which demanded much of his time. He had organized, in 1991, a project to produce a book that would commemorate the sesqui-centennial of Blair County in 1996. The book: *The 150th Anniversary History Of Blair County, Pennsylvania*, was published in mid 1996. During 1995 and 1996, while Larry attempted to get the *150th Anniversary History* completed, three 'regular' issues of the Newsletter were missed. With the book's publication, Larry returned to another book project he had started a year or two before the Blair County book, which was one detailing the history of "Old" Bedford County during the American Revolutionary War: *Mother Bedford And The American Revolutionary War*. In March 1999, Larry launched motherbedford.com, an Internet website devoted to the history of the region established as Bedford County in 1771; the creation of the website and its maintenance began to eat up a lot of time and energy.

Substituted for the October to December 1998 issue of the Newsletter was a brochure / booklet that Larry created to hand out at events.

The twelve-page booklet (including text on the outside covers) was the standard 8-1/2 x 11" size and printed on a tan 'parchment' type of paper. The booklet included the topics: *A Brief History Of The Formation Of Old~Greenfield Township*; *The Early Settlers Of Old~Greenfield Township*; *The Residents Of 1798*; *Old~Greenfield Township ~ Yesterday And Today*; *Some Facts About Present~Day Townships Which Descend From Old~Greenfield*; *Legends And Tales Of Old~Greenfield*; and *The Genealogy Of Old~Greenfield Township*. The piece was a very succinct culmination of many years of research into the history of the region. Unfortunately some members misunderstood the purpose of that publication, assuming that it was a new format for the Newsletter. A number of favorable comments were sent to the Secretary about the 'new format'.

Larry created a home page for the Old~Greenfield Township Historical Society on his own website with information derived primarily from the brochure / booklet.

A Canon word processor is the tool with which Larry created the Newsletter prior to the year 2000. For the January to March 2000 issue, Larry started using his desktop PC. Although he liked using the Canon word processor better than the regular PC, there were things in the nature of design which were much easier to do with the PC. The wider range of fonts that were available on the PC would help to make the appearance of the Newsletter more polished and professional. A new logo was created for the new style of the Newsletter.

**OLD~GREENFIELD TWP**



**HISTORICAL SOCIETY**

Newsletter #51

Apr ~ Jun, 2005

Eventually the publication of the Newsletter faltered, and the year 2007 saw only one issue ~ #55 listed as January to March. The weight of carrying on the Society, simply through the Newsletter, was too much for Larry to handle all by himself. After fifty-some issues, he was running out of ideas.

One evening, in late 2007, while at the Blair County Genealogical Society library, Larry happened to meet Gale and Judy, and they started talking about whether it was any sense continuing to assume that the Old~Greenfield Township Historical Society could be revived. They tended to agree that it would probably be a waste of time and effort to try to keep it going. And so they discussed what should be done. Their conclusion was to bring the Society to an end.

During the afternoon of 26 April 2008 a meeting was held at the Roaring Spring Library to discuss the dissolution of the Society. Attending the meeting were: Gale Clapper, Elaine Delozier, Judy Hudson, Bonnie Kinzey, Ken McChessney, Sherry Robeson, Larry Smith and Mary Wilson. The decision was made to ask the librarian of the

Roaring Spring Library, the Society's host for so many years, if the Library would accept the holdings of the Society. The only item which would not be given to the Roaring Spring Library would be the Bicentennial Quilt, which rightfully belongs to the residents of Freedom Township.

A question arose during the meeting about items which Ken claimed he had simply loaned to the Society rather than donated. Larry left the room in which the group was meeting to retrieve the archives notebooks from the Society's room. When he returned, he discovered that the others had, in his absence, made the actual vote to dissolve the Old~Greenfield Township Historical Society.

Just as Ken had attempted, in the very beginning to prevent Larry from taking part in the creation of the Society by not informing Larry that he was going to place an ad in the newspaper for the founding meeting, Larry was denied participation in the vote to bring an end to the Society. The others waited until he had left the room to take that vote.

## Charter

### FREEDOM TOWNSHIP HISTORICAL SOCIETY

By this Charter of the Twenty-eighth day of November, 1988, the Freedom Township Historical Society is hereby founded. The purpose and intent of this society shall be to collect and archive historical information pertaining to Freedom Township (and all the villages and environs encompassed by it), and to collect and archive genealogical information pertaining to the past and present residents of said township.

The accumulation of historical and genealogical information shall be undertaken for the express purpose of providing accessibility to such records for study, reference and exchange. A secondary purpose shall be to archive such information for use by future generations.

Membership in the Freedom Township Historical Society shall be open to all residents of Freedom Township and to any non-resident who is interested in the history of this township and her people.

The conduct and functions of the Freedom Township Historical Society shall be governed by a system of bylaws proposed and passed by the society's members.

#### OFFICERS' SIGNATURES

Kenneth W. McChesney  
President

Paul E. Artick  
Vice-President

Jana L. Wai  
Treasurer

Claine Delonier  
Recording Secretary

Bonnie Linzey  
Publicist

Faye M. Echelberger  
Corresponding Secretary

Larry W. Smith  
Archivist



# CHARTER

## OLD-GREENFIELD TOWNSHIP HISTORICAL SOCIETY

BY this Charter of the Twenty-fifth day of February, 1991, the name of Old-Greenfield Township Historical Society replaces that of Freedom Township Historical Society. The Freedom Township Historical Society was formerly founded on the twenty-eighth day of November, 1988. The name of this society has been changed so as to increase the scope of the geographical area and the time period (from just Freedom Township formed in 1857 to Old Greenfield Township formed in 1798) to be covered by the society's purpose and intent.

The purpose and intent of this society shall be to collect and archive historical information pertaining to **Old-Greenfield Township** (and all the villages and environs which are encompassed by it - included in the present-day township jurisdictions of Freedom, Greenfield and Juniata); and to collect and archive genealogical information pertaining to the past and present residents of said township.

The accumulation of historical and genealogical information shall be undertaken for the express purpose of providing accessibility to such records for study, reference and exchange. A secondary purpose shall be to archive such information for use by future generations.

Membership in the Old-Greenfield Historical Society shall be open to all residents of Freedom, Greenfield and Juniata Townships and to any non-resident who is interested in the history of Old-Greenfield Township and her people.

The conduct and functions of the Old-Greenfield Township Historical Society shall be governed by a system of by-laws proposed and passed by the society's members.

### OFFICERS' SIGNATURES

Kenneth W. P. DeLong  
President

James K. Snyder  
Vice-President

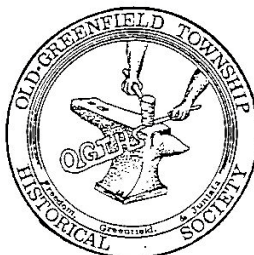
Lee C. Chappell  
Treasurer

Claine M. Delany  
Recording Secretary

Frederick T. Kinsinger  
Publicist

Corresponding Secretary

Larry D. Smith  
Archivist



## Articles From The FTHS & O~GTHS Newsletters 1988 - 2006

The articles which are presented here were first printed in Newsletters of the Freedom Township Historical Society (later the Old~Greenfield Township Historical Society) over a nearly twenty year period. At the beginning, members other than Larry D. Smith contributed articles that either they had written or that they obtained. By the third year that the Society was in existence, few other individuals were contributing articles, and the task of keeping the Newsletters filled with articles was single-handedly sustained by Larry. When Larry acquired server space on the Internet, and created his own website devoted to the Bedford County region during the Colonial Period and the American Revolutionary War (motherbedford.com), he adapted articles he had already produced for the Society's Newsletters into webpages for inclusion on his website. Conversely, he also adapted webpages that he had produced specifically for the website for use as articles in the Newsletter. The result was that the double purpose of the articles/webpages provided sufficient motivation for Larry to continue to produce the Newsletter as long as he did.

*Note:* The number and date of the Newsletter in which the following articles appeared will be given within parentheses { } at the end of the article. Unless noted otherwise in the title, the author of the article was Larry D. Smith.

### A NOTE FROM THE ARCHIVIST

This first issue of the Freedom Township Historical Society Newsletter is not very large in number of pages, but hopefully it will contain something of interest for you all. At this time, there is no formal "newsletter committee" set up to handle the job of getting information out to you. I merely took on the project because of three reasons:

1. As archivist for the society I felt it was in my place to put out a newsletter in order to share with everyone some of the materials being collected in the archive. This is reflected in this first issue in the reprint of the "Summary of the 1850 U.S. Census for Juniata Township". In order to get copies of this type of material out to each of you without incurring a great monetary cost, such information will be reproduced in part in each successive newsletter. When this is done, a caption will be added to note the newsletter issue in which the preceding portion of the material appeared, so that it can be easily referred to.

2. As an artist I have published various art-oriented magazines, and am comfortable handling such a project, so this second reason can be stated simply that I

wanted the enjoyment of doing this work. If there is favorable response to my handling the society's newsletter work, I hope to rely on my artistic impulses to keep it from being too boring and visually tiring; I would try to make it something fun to read.

3. In view of the fact that we are trying to get the East Freedom's 150th Anniversary project underway, and everyone is rather busy right at this time of year, I was afraid that as a group, we might not be able to find the time to produce a newsletter before the year would be up. I felt a need for such a thing to let the out-of-the-immediate-area-members know that we are progressing rapidly from a state of non-existence to one of motivated historians - which is something to be proud of. And what better way is there to express that sense of pride than in print (in the form of this newsletter)?

I lastly want to mention that I also wanted to get this newsletter put together as a surprise gift of appreciation to Ken McChessney (our current first President) for having the motivation and interest in Freedom Township to get the ball rolling for this society.



## **DATES TO KEEP IN MIND WHEN RESEARCHING PEOPLE WHO LIVED IN, AND EVENTS WHICH OCCURRED IN THE AREA NOW ENCOMPASSED BY FREEDOM TOWNSHIP**

- 1729 Lancaster County was formed out of Chester County (one of the three original counties laid out by William Penn in 1682). Theoretically, all the lands which stretched to the west from the Susquehanna River (the present-day south-west boundary of Lancaster County) would have been included in the general range of the county in 1729. There were few settlers located beyond what is present-day York County, so it is safe to assume that our present-day Freedom Township area was still largely forest with some Indian settlements in the vicinity.
- 1749 York County was formed out of Lancaster County. The boundaries of York County were pretty well defined, and did not include our area in the same generalized way that Lancaster County had.
- 1750 Cumberland County was formed out of Lancaster County. Cumberland County saw a return to undefined range to the extent that the act establishing it as a county stated its north and west limits to be "bounded northward and westward with the line of the Provinces". Some pioneers might have ventured into the area we now know of as Freedom Township, Blair County, PA, because there is evidence that some adventurous individuals were already settling in the vicinity of present-day Bedford County in 1751 (such as the settler Rea, for whom Raystown was named).
- 1767 Bedford Township was created within Cumberland County. At the October, 1767 session of the Cumberland court, four townships were erected within the county, Bedford being one with boundaries noted as: "Bounded by the above-mentioned east line (for Cumberland Township) and Dunning's Mountain to the gap of Morrison's Cove, and from thence to the top of Tussee's Mountain (joining Barre Township) so as to include Morrison's Cove, and from the end of Morrison's Cove cross by Frankstown to the Allegheny."
- 1771 Bedford County was formed out of Cumberland County. This new formation included practically the whole western half of the state "from the West Branch of the Susquehanna and the Cove, or Tuscarora Mountain, westward to the Ohio and Virginia line."
- 1775 Frankstown Township created within Bedford County. This township area, taken from Bedford and Barre Townships were bounded "Along the line dividing Bedford and Northumberland Counties from the West Branch of the Susquehanna to where Little Juniata runs through Tussey's Mountain; then along the said mountain to the ridge dividing Morrison's Cove from Croyle's Cove; then along the said ridge to Dunning's Mountain to the dividing ridge between the waters of Dunning's Creek and the southwest branch of Frankstown Branch; then along said ridge to the Allegheny Mountain; then cross the same and by the line of Quemahoning township to the line dividing Bedford and Westmoreland Counties, and by the said line and along the limits of this county to the place of beginning.." As noted by J. Simpson Africa in his "History of Huntingdon and Blair Co's", "this township included the whole of Blair County and the present townships of Morris, Franklin and Warrior's Mark of Huntingdon County."
- 1785 Woodberry Township created within Bedford County, formed out of the southern half of Frankstown Township.
- 1787 Huntingdon County was formed out of Bedford County. When Huntingdon County was first formed it encompassed the whole of Frankstown Township of Bedford County along with the Huntingdon Township created around 1779 within the northern portion of Bedford County. This area did not include Bedford County's Greenfield Township, of which our present-day Freedom Township was a part.
- 1798 Greenfield Township created within Bedford County, formed out of the western half of Woodberry Township with Dunning's Mountain as the dividing line.
- 1834 Union Township created within Bedford County, formed out of the southern third of Greenfield Township and the northern half of St. Clair Township.
- 1846 Blair County was formed out of Huntingdon (the portion that had been encompassed by Frankstown Township) and Bedford County (the portion that had been Greenfield Township retained the name of Greenfield as it became part of Blair County).
- 1847 Juniata Township created within Blair County, formed out of the northern two thirds of Greenfield

- Township.
- 1857 Freedom Township created within Blair County, formed out of the southern half of Juniata Township.
- 1876 King Township created within Bedford County, formed out of the eastern half of Union Township.
- 1889 Kimmel Township created within Bedford County, formed out of the northern half of King township and a small portion of Union Township.

{#1 ~ Winter 1988}

## A Summary Of The 1850 U. S. Census For Juniata Township, Blair County, PA.

### (Encompassing Those Residents Living In The Area Now Known As Freedom Township, Blair County)

This summary includes the names of only the household masters, and does not include any children. A complete listing of the entire household members may be found on microfilm under Blair County 1850 U.S.Census, Juniata Township in most area libraries. This list, which does include the ages of the household masters, is numbered according to "Dwelling House" as it appears on the actual Census sheets.

House	Name	Age		House	Name	Age
1	JAMES McINTOSH	48		13	SAMUEL SMITH	42
	JANE	44			ANNA	30
2	JANE MAHAN	43		14	JACOB PAINTER	63
3	ROBERT LAUGHERY	40			ELIZABETH	61
	PRISCILLA	37		15	JOSEPH GATES	53
4	JAMES DEARMIT	38			HARRIET	29
	CATHARINE	35		16	JOHN HAWKSWORTH	26
5	TIMOTHY BOWMAN	28			ELIZABETH	35
	MARY	25		17	JOHN BROWN	28
6	THOMAS FLUKE	40			JEMIMA	20
	MARY	27		18	DANIAL STRAIGHTHOOF	33
7	BARNARD KELLEY	50			MARGARET	30
	ANN	27		19	WILLIAM SWIRES	45
8	RICHARD ALLEN	30			JANE	37
	MARY	25		20	SAMUEL DAY	30
9	ELIZABETH CHAMPENHOUR	45			SUSANNAH	24
	HENRY	22		21	JACOB CURL	26
	CATHARINE	20			NANCY	27
10	JACOB FUNK	49		22	PETER CAIN	30
	MARGARET	49			JUDITH	30
11	URIAH DOWLING	29		23	JAMES C. McLANAHAN	55
	DELILAH	35			ELIZABETH	48
12	GEORGE GRAY	28		24	JACOB WEIZ	63
	ELIZABETH	21			MARGARET	40

25	JOHN D. SPIELMAN	47		48	JOHN FINDLEY	26
	SARAH E.	36			MARY	22
26	HUGH REIGLEY	40		49	PATRICK AGEN	40
	MARY	26			MARY	38
27	ROBERT KIGGINS	35		50	PATRICK SUPPLE	36
	CATHARINE	45			HANNAH	32
28	DAVID POWERS	52		51	OWEN CORBLEY	50
	BRIDGET	50			ROSANNA	50
29	LEWIS YOUNG	40		52	JOHN MORN	35
	ELIZABETH	43			SUSANNAH	30
30	ANDREW STUBY	40		53	TIMOTHY SULLIVAN	42
	ELIZABETH	50			ELLEN	40
31	NICHOLAS SCHMETZER	36		54	ANN CARL	60
	MARY	32			JOHN	25
32	ABRAHAM WESTFALL	48		55	JOHN McGRATH	32
	ELIZABETH	50			MARGARET	30
33	EDWARD HUGHES	44		56	JOHN McCOY	28
	MARY	36			FANNY	23
34	JAMES WRISTBAND	45		57	CHARLES GALY	51
	JANE	25			ANN	56
35	PATRICK HICKEY	50		58	JOHN ARGUS	45
	MARY	50			MARY	21
36	JOHN SEISTER	36		59	MARGARET MYERS	54
	ELIZABETH	43			CHARLES	25
37	ANTHONY SELLERS	53		60	DENNIS BRADLEY	35
	ROSALIE	50			SARAH	31
38	GEORGE RILEY	21		61	WILLIAM ABLE	49
	JANE	24			ROSANNA	31
39	JAMES DARBY	27		62	DANIEL AKE	29
	MARY	24			CATHARINE	28
40	THOMAS CARLEY	28		63	WILLIAM FLEMMING	31
	JULIA	26			SUSANNAH	21
41	ROSANA McDADE	40		64	JOHN McINTOSH	29
42	HUGH HOWELL	32			MARY	29
	MARY	24		65	MICHAEL McINTOSH	24
43	JOHN HOWELL	24			ELLEN E.	22
	SARAH	19		66	WILLIAM HOUGHMAN	29
(43)	THOMAS HOWELL	78			FANNY	26
	ANN	65		67	JAMES FLEMMING	41
44	JACOB TOPPER	46			MARY	40
	MARY	47		68	DANIEL CONFARE	48
45	JOHN FEIGHTNER	35			ELIZABETH	37
	MARY	29		69	JOHN RIGLIN	33
46	JOHN TURNER	28			ELEANOR	33
	MARGARET	26		70	DENNIS KENNEDY	26
47	PATRICK DARBY	30			CATHARINE	21
	ELLEN	28				

71	JAMES DEVLIN	38		93	FRANCIS WIER	51
	ELIZA	32			MARGARET	52
72	JAMES MULVIHILL	23		94	JOHN SHADLE	35
	ANNA E.	19			APOLONA	34
73	ABRAHAM SHARPER	22		95	HENRY LONG	32
	EMELINE	18			BARBARA	30
74	PETER SHAUGHENCY	26		96	LEONARD OTT	55
	JULIA	19		97	JOHN GALY	45
75	FRANCIS McKEE	31			MARY	40
	SARAH	24		98	WILLIAM RUGGLES	40
76	JOSEPH C. WAMPLER	26			NANCY	24
	ANNA P.	26		99	JACOB WILT	65
77	HUGH GILLEN	28			ELIZABETH	52
	CATHARINE	25		100	JOHN MASH	45
78	GEORGE ATTIG	45			CATHARINE	50
	REBECCA	40		101	PETER COSLOW	24
79	JOHN QUAIL	42			CAROLINE	21
	ANASTASIA	54		102	THOMAS FLYNN	52
80	ARCHIBALD GALBRAITH	50			CATHARINE	49
	NANCY	32		103	SAMUEL WILT	24
81	PHILIP DAVIS	30			MARY A.	24
	ISABELLA	27		104	ELIZABETH FURNEY	51
(81)	JAMES McGARRILY	34		105	JOHN SHAW	26
	ANN	28			REBECCA	24
82	JUDITH GRADY	56		106	JOSEPH KELLEY	38
	MATHEW	32			SUSAN	29
83	JOHN McHUGH	28		107	LAURENS OTT	58
	ELIZABETH	22			ANNA M.	50
84	MILES McHUGH	42		108	STEPHEN WIMERT	60
	MARY	39			MARGARET	50
85	JAMES McLOON	33		109	DAVID BUTLER	65
	ELEANOR	23			CATHARINE	62
86	JAMES McKIM	31		110	JAMES MURPHY	30
	ELIZABETH	27			HANNAH	24
87	WILLIAM CORRIGAN	36		111	ALEXANDER COSTELOW	32
	ANN	36			MARGARET A.	24
88	SAUREUS KELIGGIN	46		112	CHRISTOPHER HITE	28
	BRIDGET	40			SARAH D.	30
89	PATRICK McCAVIT	30		113	ALEXANDER REFNER	29
	CATHARINE	28			CATHARINE	28
90	DANIEL MURRAY	60		114	MICHAEL REFNER	50
	MARY	30			ELIZABETH	49
91	MICHAEL CLARK	28		115	ALEXANDER McINTOSH	54
	MARY	30			ELIZABETH	49
92	JOHN KEGRICE	40		116	GEORGE P. WILT	59
	MARGARET	37			ELIZABETH	48

117	DANIEL FISHER	22		141	FREDERICK STIFLER	42
	THERESA	22			MARTHA	40
118	ABRAHAM SMITH	24		142	JOHN BLYLER	22
	MARY H.	27			CATHARINE	20
119	ANNA M. WILT	51		143	CORNELIUS AYERS	30
120	PETER HARKS	56			CAROLINE	21
	EVE	53		144	MARIA CONDROM	40
121	ANDREW WILT	23		145	WILLIAM HARLAN	40
	MARGARET	22			MARY A.	39
122	ABRAHAM YINGLING	37		146	MICHAEL STIFLER	70
	ESTHER	32			CATHARINE	46
123	DANIEL BEEGLE	44		147	SAMUEL SHAW	32
	SUSANNAH	38			ELIZA A.	30
124	THOMAS JOHNSTON	63		148	DAVID STIFLER	30
	ELIZABETH	60			SARAH	31
125	JOSHUA MORGAN	56		149	NICHOLAS RINK	64
	MARY	56			MARY	50
126	JACOB MORGAN	49		150	BELINDA SHAW	39
	RACHEL	43		151	NANCY CONWAY	58
127	DAVID LINGAFELTER	39		152	GEORGE SUCH	58
	JULIA A.	29			HANNAH	51
128	JOHN WIMERT	50		153	CONRAD BOLEN	37
	BARBARA	30			CATHARINE	35
129	DAVID SUTTON	28		154	WILLIAM ARBLE	84
	MARY	30			ROSANNA	44
130	FREDERICK YINGLING	34		155	JOHN ZIMMERMAN	48
	SUSANNAH	25			ELLEN	38
131	PETER WEAMER	25		156	JANE McNICKLE	67
	MARY	21		157	GEORGE WEAVER	44
132	PAUL FETTERS	33			LAVINA	40
	CATHARINE	30		158	ABRAHAM GLUNT	28
133	EDWARD RINE	33			AMANDA	18
	CATHARINE	33		159	DAVID CONRAD	33
134	PHILIP WILT	53			ESTHER	32
	MARY	50		160	HANY McCONNELL	29
135	JOHN DOUGHERTY	50			CATHARINE	32
	JANE	50		161	JAMES CONRAD	28
136	HENRY SHAW	30			MARY	24
	MARY	21		162	CHARLES R. MALONE	26
137	JOHN K. STIFLER	32			ROSANNA	21
	MARY	25		163	JOHN BRISSEL	35
138	JACOB LEIGHTY	35			MARY M.	33
	BARBARA	36		164	ISAAC BOWSER	52
139	DAVID Y. WILT	41			SARAH	46
	ELIZABETH	40		165	JOHN MALONE	58
140	JOHN M. EHRENFELT	35			ELIZABETH	50
	SARAH	24				

166	VALENTINE HANG	26		190	JOHN EYDEL	76
	CHRISTINA	19			CATHARINE	70
167	JAMES MALONE	44		191	JOHN TICKERHOOF	79
	MARY	44		192	PETER WINKLER	45
168	GEORGE CONRAD	55			ELIZABETH	30
	MARY	46		193	DANIEL CLARK	47
169	THOMAS RINK	39			MARY	47
	ELIZABETH	38		194	GEORGE ECKHART	44
170	JOSEPH HARLAN	33			MARY	40
	REBECCA	23		195	PETER STIFLER	78
171	SOLOMON SMITH	50			PETER Jr.	49
	BARBARA	44			ELIZABETH	42
172	WILLIAM SHAW	37		196	JAMES STIFLER	34
	CATHARINE	26			ELIZABETH	28
173	WILLIAM SHAW	78		197	CONRAD HITE	56
	MARY	70			MARGARET	53
174	ARCHIBALD McINTOSH	50		198	JACOB STULTS	48
	MARGARET	52			SARAH	46
175	WILLIAM HELLERMAN	32		199	FRANCES McCONNELL	35
	SUCRETIA	29			ANNA	30
176	ALEXANDER SUCH	78		200	JAMES McCONNELL	32
	CATHARINE	77			ESTHER	26
177	WILLIAM STOMBAUGH	43		201	RACHAEL SMITH	60
	MARGARET	46		202	EDWARD McGLEW	60
178	SOLOMON RITCHEY	65			JANE	60
	MARY	59		203	FREDERICK ALBRIGHT	60
179	PATRICK MARS	35			MAGARET	59
	MARY	38		204	HENRY HELSEL	30
180	JOHN McCOY	26			CATHARINE	24
	MARY	22		205	JOHN N. BENNER	39
181	NANCY McCOY	56			RACHAEL	35
182	JAMES KEEGAN	45		206	CORNELIUS McCONNELL	39
	MARY HODGE	40			ROSANNA	28
183	ALEXANDER LEECH	28		207	DANIEL BRESSLER	30
	ELIZABETH	27			ELIZABETH	29
184	THOMAS KEEGAN	57		208	JACOB SMITH	34
	ROSANNA	56			CATHARINE	32
185	DAVID BERGER	47		209	PETER HELSEL	52
	CATHARINE	45			SUSANNAH	34
186	ADAM THOMAS	38		210	SAMUEL SMITH	43
	ANN	34			MARY	40
187	JOHN DIEHL	36		211	ISAAC CONRAD	26
	MARY	43			MARGARET	25
188	SIMON DIEHL	30		212	JOSEPH McCORMICK	36
	HANNAH	28			CATHARINE	35
189	CONRAD BOWSER	29		213	JOHN W. BROWN	27
	SARAH	22			SARAH	26

214	ABRAHAM ROBESON	62		237	RACHAEL PIPER	22
	JANE	55		238	JOHN HAMMOND	25
215	JEREMIAH CURTIS	71			SARAH	18
	SARAH	56		(238)	JOHN A. CURTIS	37
216	JOHN YINGLING	38			BARBARA	26
	PRUDENCE	38		239	JOHN Q. LINGENFELTER	30
217	DAVID DIEHL	32			CATHARINE	27
	SARAH	20		240	JOHN WETERS	80
218	WILLIAM DELANCY	42			MARY	60
	CHRISTINA	46		241	JOSHUA HAMMOND	53
219	SAMUEL SINGER	30			NANCY	47
	SARAH L.	30		242	CHRISTOPHER ARTHURS	24
220	HIRAM DELOZIER	25			ELIZABETH	18
	REBECCA	22		243	JOHN APPLEMAN	50
221	SOLOMON RUGGLES	37			MARGARET	44
	ELIZABETH	36		244	JOHN MULHOLLAN	45
222	JAMES LYNCH	38			MARY	25
	SARAH J.	30		245	JOHN MILLER	27
223	EDWARD McGRAW	35			MARY A.	21
	SARAH A.	38		246	JACOB BERGER	22
224	JOHN H. ROBESON	25			SUSANNAH	23
	MARGARET A.	19		247	DAVID BRUBAKER	35
225	WILLIAM ANDERSON	47			SARAH	32
	JANE	35		248	LEVI DONNER	30
226	GEORGE YINGER	44			BARBARA	31
	CATHARINE	49		249	SAMUEL DONNER	80
227	ANDREW H. WISE	28		250	EDWARD McGRAW	58
	ELIZABETH B.	22			MARY	42
228	ROBERT TODD	42		251	SAMUEL SISLER	31
	ELIZABETH	38			CATHARINE	26
229	SIMON RICHARDS	45		252	JOHN WILT	61
	HANNAH	37			SUSANNAH	57
230	JOHN HAMILTON	52		253	SAMUEL SHAW	21
	ELIZABETH	50			MARY	21
231	SAMUEL GRIFFITH	35		254	DANIEL SELL	39
	JULIA A.	32			RACHAEL	37
232	LAFAYETTE BUTLER	25		255	ELIAS DONNER	35
	CATHARINE J.	25			ELIZABETH	23
233	JONAS DIEHL	30		256	JOHN ROUCH	38
	MARY	25			ELENORA	34
234	HENRY CONRAD	48		257	ABRAHAM SELL	23
	CATHARINE	47			EMILY S.	24
235	SILAS CASSIDAY	26		258	JAMES SHIRLEY	30
	ELIZABETH	24			MARY D.	50
236	ROBERT CASSIDAY	37		259	JAMES MASDEN	40
	MARY A.	38			MARY	32



260	JOHN G. McKEE	49		283	CHRISTOPHER FINNED	54
	REBECCA	38			MARGARET	53
261	SAMUEL G. LEAMER	28		284	REBECCA KEPHART	40
	SARAH A.	29		285	JONATHAN NOFSKER	36
262	RUDOLPH SPANG	44			ELIZABETH	30
	MARY	44		286	ABEL DAVIS	66
263	HENRY RYMASTER	35			MARY	60
	CATHARINE	23		287	WILLIAM DAVIS	24
264	ABRAHAM OTTO	48			NANCY	35
	SUSANNAH	36		288	JOHN ANDERSON	46
265	JACOB SELL	45			MARGARET	43
	ELIZABETH	40		289	JACOB NOFSKER	46
266	RACHAEL LINGENFELER	42			MARGARET	43
(266)	DAVID BEARD	22		290	FREDERICK SINGER	83
	CATHARINE	23			MAGDALENE	70
267	JACOB WALTER	72		291	JOHN FEATHERS	50
268	SAMUEL HELLER	37			RACHAEL	47
	ELIZABETH	34		292	ANDREW LINGENFELTER	31
269	WILLIAM HAMILTON	50			MARY E.	26
	MARY	46		293	JANE HELSEL	61
270	PETER STEPHEN	46		294	ALEXANDER RHODES	30
	MARGARET	40			ISABELLA	28
271	JOHN MENTZER	35		295	JOHN EDLEBLOOD	50
	ELIZA	40		296	SAMUEL NOFSKER	42
272	REASON M. GUNNET	44			EVE	42
	SISCILY	46		297	ADAM MOSES	40
273	JAMES BLAKE	55			MARGARET	40
	SARAH	22		298	JOHN ALBRIGHT	50
274	JOHN SHADE	50			REBECCA	54
	MARY	50		299	JOSEPH DETWILER	33
275	ELI HOSTLER	23			MARY A.	26
	LYDIA A.	21		300	THOMAS DODSON	54
276	JONAS WISE	36			BARBARA	48
	SARAH	30		301	MICHAEL STIFLER	36
277	JACOB MYERS	26			MARGARET	27
	DELILA	25		302	JAMES SHAW	57
278	JOHN AYRES	28			CATHARINE	55
	MARGARET	25		303	HENRY HELSEL	52
279	JOSEPH HOOVER	25			ELIZABETH	48
	ELIZA	26		304	EVE HELSEL	88
280	FREDERICK HOUP	54		305	PETER MILLER	45
	MARGARET	44			BARBARA	29
281	SUSANNAH McALEER	32		306	JOHN STIFLER	75
282	CHARLES HOUSTON	42			EVE	65
	MARGARET	31				

{#1 ~ Winter 1988; #2 ~ Jan-Mar 1989}

## The Early Residents Of Freedom Township

Included in the book, "History of Huntingdon & Blair Co's", by J.Simpson Africa, are the names of the following early residents of the area now known as Freedom Twp: Philip Beight, Nicholas Burke, Henry Colclessor, David Crawford, William Crawford, Stephen Delaney, William Dickey, John Dodson, Samuel Donner, William Early, Harmon Forber, Jacob Glass, Chrictopher Gost, John Gost, Henry Helsel, Peter Hetrick, Mathew Ivry, Alexander Knox, William Learner, Charles Malone, John McConnell, Edward McGraw, Peter McGraw, Nicholas McGuire, George McKee, John

McKee, Peter Miller, George Myers, Michael Nipps, Jeremiah Reinhart, John Riddle, William Riddle, John Shadle, William Shaw, Richard Shirley, Frederick Singer, Jacob Smith, Michael Stiffler, Peter Stiffler, Joachim Storm, John Tickerhoof, Dr. Wallace, and Samuel West.

Many of these individuals' surnames are still present in the township and other surrounding areas. A goal of the F.T.H.S. should be to research all possible information on these individuals, and then trace their descendants down to the present.

{#2 ~ Jan-Mar 1989}

### JOHN S. WERTMAN by Jim Snyder

John S. Wertman, a prominent citizen of Freedom Township, was born on September 1, 1859 in Millerstown, Blair Co., Pa., the son of Samuel and Susan (Smith) Wertman.

In his early days, John attended school in the Blair and Bedford County area. Under the direction of his teacher John Z. Smith, Mr. Wertman, along with several other of Mr. Smith's students, went on to enter the teaching trade. Mr. Wertman taught a total of 14 terms in the Cove area.

In Henrietta, Blair County, Pa., in December 1891 Mr. Wertman started what would be a long service with the Pennsylvania Railroad. A knowledge of telegraphy and some business training helped him to acquire, on February 16, 1893, the job of agent at the McKee station, where he stayed until it's closing on May 1, 1919.

During his 26-year stay in McKee, Mr. Wertman served 14 years on the Township School Board. For eleven of those years he served as Treasurer. He was also active in the Republican Party, serving for a time on the Republican Committee. He was Treasurer and Vice Grand for the Independent Order of Odd Fellows and Financial Secretary for the Junior Order United American Mechanics, East Freedom Lodge.

On January 1, 1920 Mr. Wertman was appointed agent at Millcreek, Huntingdon County, PA. Until October 1, 1920 he held that post, and then was transferred to Alexandria, Huntingdon County, Pa., where he again was elected to the Borough School Board. He served nearly seven years for Porter Township, Huntingdon County, Pa.

Mr. Wertman retired October 1, 1929 after 38 years of service with the Pennsylvania Railroad.

John Wertman reared a large family of sons and daughters and was twice married. His first marriage was to Caroline Snyder, daughter of Christopher M. and Catherine (Bookhamer) Snyder. Nine children were born to this union; George L., Mary M. Green, Harry G., Samuel E., William W., Bessie V. Campbell-Cox, Charles C., James A., and C. Marie Snyder. Caroline passed away in McKee in 1903, leaving Mr. Wertman (with the help of his sister Sarah) to raise the family until 1915 when he married Harriet States of McKee. From this second union were born Arlene Spyker, Ruth Backus, and Nellie Metzker. Harriet Wertman died in Alexandria, Huntingdon County, Pa., in 1946.

Mr. Wertman died at his home in Alexandria, Huntingdon County, Pa., on June 1, 1947.

{#2 ~ Jan-Mar 1989}

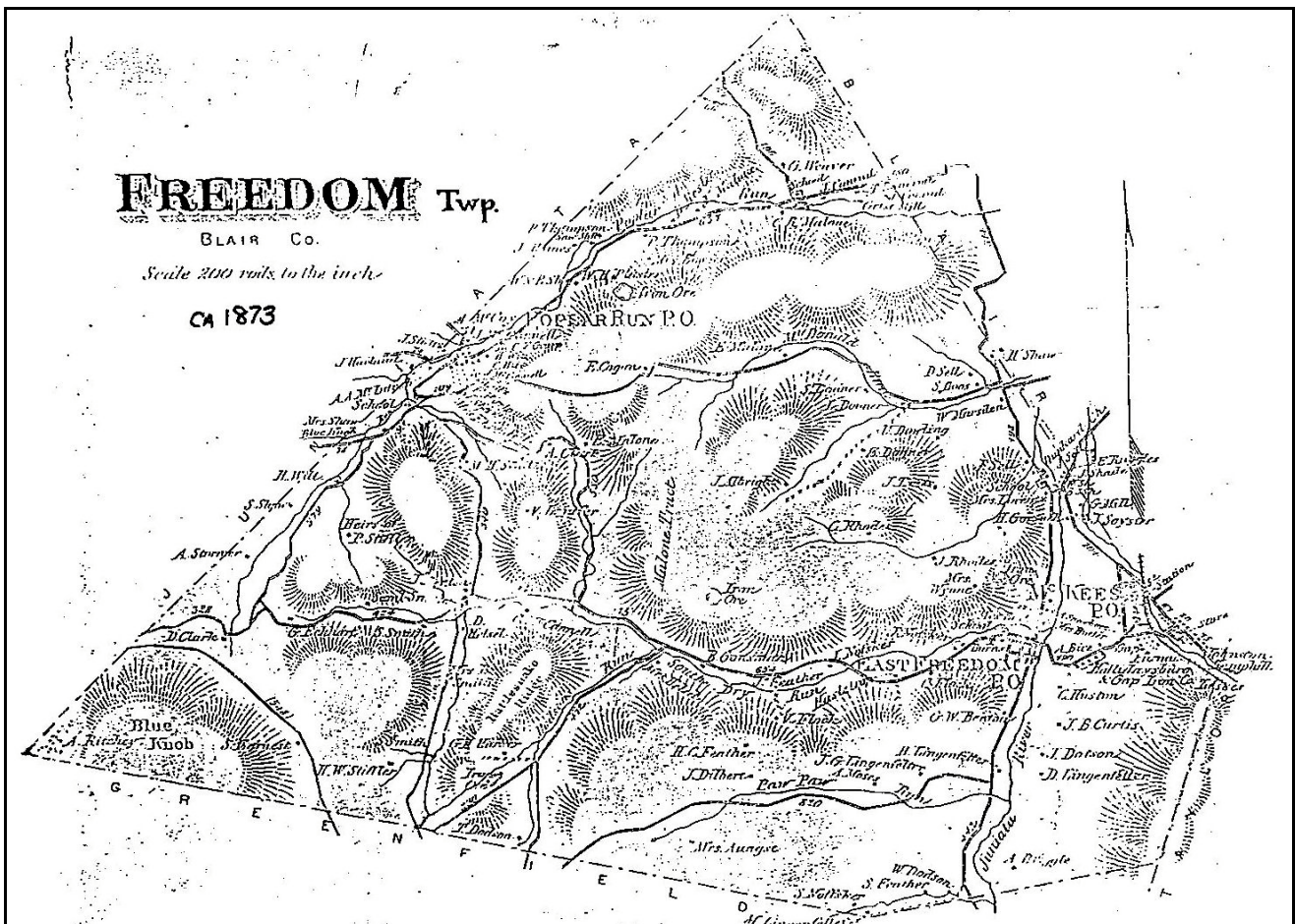
# LEAMERSVILLE LORE

Leamersville came into existence about 1840, several years after the building of a tavern by William Learner and his son Samuel, on a tract of some 180 acres owned by William. The Hotel or Tavern was surrounded by orchards of apple, plum, pear and cherry trees, and which had a wide lawn with beds of sweet william, clove pinks, roses and holly hocks.

Located on the Hollidaysburg-Bedford Turnpike, the 14 room hotel was a favorite overnight stop for travelers going south to the fashionable Bedford Springs, and the north-bound hucksters enroute to Altoona with their wagons filled with goods to sell.

In 1955 the construction of New Route 220 destroyed all that remained of the Leamersville Hotel.

{#2 ~ Jan-Mar 1989}



## Twenty-eight Attorneys Involved in Action Between Tavern Owners

The following article, on the life of George McKee, was written by Miles McKee who has given Diane McChessney the kind permission to reprint it in this issue of the newsletter.

Being first does not necessarily mean being best. This was the basis of the biggest court trial Centre County has ever seen, in numbers of participating lawyers. No monument to this milestone of jurisprudence exists - except the

property in Bellefonte situated on the southeast corner of W. High and S. Spring Streets.

The first tavern built in Bellefonte was constructed in 1796 by Hugh Gallaher

(Gallagher). It was located where the V.F.W. home is on S. Spring Street.

George McKee, less anxious to catch the opening trade, took his time and built a very substantial stone tavern at the corner of W. High and S. Spring Streets. A tablet set in the face of the old stone tavern bore the date of 1797 - the year it was built.

A bitter rivalry developed between McKee and Gallaher - so bitter, in fact, that in the 1801 August term of the Centre County Court the former sued the latter for slander. Gallaher was charged with falsely accusing McKee of "stealing Sam Lamb's saddle bags." The prosecution had 14 lawyers and the defense had 14 lawyers. The trial took place in the "courtroom" which at that time was located in the living room of Lt. Col. James Dunlop's home of W. High Street, opposite the McKee Tavern. Col. Dunlop was the co-founder of Bellefonte in 1795 with his son-in-law, James Harris. His granddaughter married Justice John McLean of the U.S. Supreme Court and his great-granddaughter was the wife of Salmon P. Chase, President Lincoln's secretary of the treasury and later, Chief Justice of the U.S. Supreme Court.

The 28 lawyers were paid - by the prosecution and defense - in whiskey. Thereafter, in Centre County legal history, the trial of McKee vs Gallaher was referred to as "the celebrated case." Even though George McKee built the stone tavern in 1797, he didn't own the land it was on, it being the property of Col. Dunlop and James Harris. However, on December 4, 1801, they sold the site to Adam McKee, George's father. He was listed as a "tavern keeper." The price was \$117.50. Adam made a down payment of \$38.50 on the total. History doesn't record when he paid the remaining \$79. Involved in the sale were three adjoining lots, each 60 by 200 feet. In the Borough of Bellefonte they were numbered 34, 36, and 38.

On Sept. 26, 1804, Adam McKee, "gentleman" split the lot on which the tavern stood. He sold the western half to his son, George, who was listed as a "tanner", for "\$1, natural love, and affection."

The eastern half of the tavern site remained in Adam McKee's name until Feb. 4, 1806, when it was sold to Adam's other son, John, an "innkeeper." The price was the usual "\$1, natural love, and affection."

George McKee first had been married to Elizabeth Gregg. She died in Bellefonte on Oct. 11, 1801, two months after the famous slander trial. His second wife's name was "Rebecca."

Elizabeth Gregg was the sister-in-law of Roland Curtin, who was married to her sister, Margery. Curtin was the grandfather of Andrew Gregg, Curtin of Bellefonte, Civil War Governor of Pennsylvania.

Mrs. Elizabeth Gregg McKee's uncle was United States Senator, Andrew Gregg of Bellefonte. He was the grandfather of Governor Curtin and General David McMurtree Gregg, who commanded the Union Cavalry at Gettysburg that defeated the Confederate General "Jeb" Stuart.

The tavern property in Bellefonte remained split between George McKee and his brother, John, until George's western half was sold to Mary Ann Hastery of Bellefonte on April 3, 1838 by Joseph McCune and Thomas B. Moore, legal guardians of William James McKee, Sarah McClure McKee, and Rebecca P. McKee, minor children of "George McKee, late of Bedford County, PA." In addition to George's aforementioned minor children, his grown children at this time include: Robert R. McKee, Adam T. McKee, (whose wife was Nancy), George C. McKee, Samuel McConachy McKee, Eleanor F. McKee McKewan, and Elizabeth McKee, wife of Samuel Rea, after whom the giant Pennsylvania Railroad shops in Hollidaysburg, Blair County are named.

It is interesting to note that George McKee and his brother, John, both had wives named "Rebecca." Mary Ann Hastery sold the site on April 18, 1848, to William S. Tripple of Bellefonte for \$4,000. Thomazine M. Potter purchased the location (the western half of lot 38) for \$3,200 from Mr. Tripple on Nov. 20, 1858.

On Aug. 27, 1846 Henry Brouckhoff of Bellefonte, who had been secretary to Napoleon at Waterloo, for \$630 gained partial control of the eastern half of the McKee property through a sheriff's sale. The Sheriff was Thomas M. Hall. His son James was a captain in the Union Army Signal Corps and at the Battle of Gettysburg - on the second day - was responsible for saving Little Round Top for the Union cause.

The heirs of George McKee continued to hold an interest in the western half of the McKee

property. On Nov. 12, 1863, Brockerhoff gained majority control - two-thirds to the McKees' one-third. This way it remained until Thomas Reynolds, brother, Major William F. Reynolds, who on Oct. 1, 1879 gave the "Big Spring" to the citizens of Bellefonte for \$1, bought the entire lot and built the brick home now there.

In later years the site was the property of Dr. David Dale and his wife, Anna Dunlop McPherson Dale. Mrs. Dale was the daughter of the Hon. Edward McPherson of Gettysburg. It was on this land that the Battle of Gettysburg began on July 1, 1863 (McPerson's Ridge), Judge McPerson's wife was Anna Dodds Crawford, great-granddaughter of Col. Dunlop of Bellefonte, in whose home the famous McKee-Gallaher slander suit was tried in 1801. Dr. Dale's brother, John, was married to the daughter of the famous Confederate General Featherstone. Mrs. Dale died in Bellefonte on Aug. 12, 1958, at the age of 84.

On Jan. 1, 1936, Mrs. Dale sold the site to the late Dr. Joseph Parrish of Bellefonte for \$15,000. It belongs to the Parrish family today.

1. Adam McKee, with wife Elizabeth and sons George, John, and William, and daughter, Elizabeth, were in Bellefonte, Pennsylvania about the time of its founding in 1795. They may have just come from Ireland, as there is no reference to them in the 1790 Pennsylvania Census. In the 1880 Census, Adam's grandson, Robert Riddle McKee, says his father was born in Ireland. Adam McKee bought lots 34 and 35 in Bellefonte in 1796 at the corner of High and Water Streets. McKee's Tavern was erected on lot 34 in 1797. Centre County histories mention Adam McKee as Overseer of the Poor in 1798, and in 1801 as being a resident of Upper Bald Eagle Township with one house, two lots and a distillery. Adam McKee operated a partnership business with his sons George and John for in his will dated Feb. 14, 1806, proven March 4, 1806, he directed that accounts existing between them, from the business, be settled and the portions due him be divided equally between George and John. At his death, Adam McKee had three houses; the house and tavern on lot 34 was occupied by his son, John; lot 35 was divided in two with a house on each half, one going to William and the other to Elizabeth after their mother's life estate. The house and lot 34 was also given to his wife for life, then

jointly to George, John, and Elizabeth, they to pay William fifty pounds a year after the wife's death, and also John was to be paid the amount of repairs he had made to the house since he opened a tavern thereon, with interest from the time the repairs were made. The will was witnessed by George Riddle (probably youngest son of James Riddle and Rebecca Parks, and uncle of George McKee's second wife, Rebecca Riddle). George and John McKee were Administrators and estimated the amount of goods, chattels, rights and credits did not exceed five hundred dollars.

The census of 1800 in Bellefonte lists Adam McKee household with 4 males: 1 over 45 ears (himself), 2 between 16 and 26 (George, age 24 and John, 1 between 10 and 16 (William) 6 females: 1 over 45 (Wife, Elizabeth), 1 between 26 and 45 George's Wife, Elizabeth)Gregg), 1 between 16 and 26 daughter, Elizabeth), 1 between 10 and 16 (?), and 2 under 10(?)

Sept. 26, 1804, Adam deeded by gift, West 1/2 lot 38, Bellefonte, for love and affection which bear to George McKee, and his further advancement in the world. Feb. 4, 1806, he deeded by gift East 1/2 lot 38, to John McKee, also for love and affection and for his further advancement in the world.

Children of Adam McKee and Elizabeth McKee: 2. George McKee B. 1-1-1776 / D. 3-6-1829 3. John McKee 4. Elizabeth McKee 5. William McKee.

2. George Guy McKee, (son of Adam McKee), was born Jan. 1, 1776 and died March 6, 1829, age 53. He was probably from Ireland and came to the United States after 1790. He was at Bellefonte, Pennsylvania in 1795 listed as a taxpayer on Buffalo Run, (the stream running into Bellefonte).

On Nov. 1, 1798, the records of the Presbyterian Church in Carlisle, Pennsylvania lists his marriage to Elizabeth Gregg, by Rev. Robert Davidson. The Presbyterian Church at Bellefonte was not established until later. Elizabeth Gregg was the daughter of John - granddaughter of Andrew, - Great granddaughter of John, - and Great, Great granddaughter of Andrew Gregg of Ayrshire, Scotland who went to Northern Ireland, near Londonderry, after the battle of Boyne in 1690. Elizabeth died Oct. 11, 1801, eight days after the birth of her only child, John G. McKee.

George McKee was recorded as a resident of Bellefonte on the tax lists of 1801 and in August of that year further described as a tavernkeeper. He with brother, John, operated the tavern, in a partnership business with their father, Adam. In November of the same year, he was also listed as a resident in Upper Bald Eagle Township (Bellefonte located there) and engaged in trade with a lot and distillery.

The August, 1801, term of Court presided over by newly appointed president Circuit Judge James Riddle featured Centre County's most notorious case - from the stand point of number of attorneys representing the parties to the slander suit of McKee vs Gallagher. "McKee kept a tavern in a stone house on the lot where Thomas Reynolds now resides; (1969), Gallagher in a long frame house which stood in the lot now occupied by D.G. Bush, Esq, (1969). A wagon loaded with whiskey in barrels did not stand overnight in front of McKee's as someone took out the pinnings, and it rushed, like the swine of old, down the declivity into the creek, and the whiskey floated off with its waters. The case however, was slander. Gallagher said George McKee stole Samuel Lamb's saddlebags. Counsel for George McKee numbered 14, for Gallagher 22. After exhausting all the tactics known to lawyers in attack and defense, the case was finally marked settled." (History of Centre County)

On Sept. 25, 1804, George, with brother John, purchased 85 perches of land on Spring Creek, from James Smith and his wife for \$100.00, then partitioned the land the next day equally between them, but George kept and paid John for the still house erected thereon.

On April 24, 1812, George McKee sold the property for \$1600.00 to Robert Hayes of Bellefonte. At that time George's occupation was reported as a tanner. On the same day, Sept. 25, 1804, George paid James Smith for the 18 inches of ground that his building extended over the lot line in Bellefonte. Three days later, Sept. 28, 1804, he purchased 6 acres and 85 perches of land on Bald Eagle Creek in Spring Township from John Sherrick, Yeoman, for \$145.00. He sold the same land on April 16, 1823 to James Foster for \$400.00 at which date, George McKee, was listed as a resident, with his wife, Rebecca, in Huntingdon County.

On May 23, 1805, George McKee, married Rebecca Parks Riddle in the Presbyterian Church in Harris Township of Centre County by the Rev. William Stuart. Rebecca was born on April 1, 1777, to Robert Riddle and Elizabeth Blair.

Children of George Guy McKee and Elizabeth Gregg: 1. John G. McKee (B. Oct. 3, 1801 - D. Nov. 23, 1854)

Children of George Guy McKee and Rebecca Riddle: 1.) Robert Riddle McKee (B. April 13, 1806 - D. 1887) 2.) Eleanor Forbes McKee (B. Feb. 18, 1808 - D.) 3.) Adam Thomas McKee (B. Nov. 30, 1809 - D.) 4.) George Carleton McKee (B. May 1, 1811 - D. Nov. 12, 1890) 5.) Samuel McConahy McKee (B. 1813 - D. 1856) 6.) Elizabeth Jane McKee (B. 1815 - D.) 7.) William James McKee (B. 1818 - D.) 8.) Sarah Ann McClure McKee (B. Jan. 23, 1820 - D. May 3, 1861) 9.) Rebecca Parks McKee (B. 1822 - D. Feb. 4, 1851)

In 1812, George went to Huntingdon County with his brothers-in-law, William and John Riddle to a location about 5 miles south of Hollidaysburg on the route to Bedford, where he purchased property and founded the town of McKees Gap.

On April 6, 1812, George purchased three tracts of land from George Moyer. One tract was known as Wheatfield, being 150 acres and 43 perches in Frankstown Township in Huntingdon County; the second called Mullinger in Bedford County, 95 acres and 21 perches; the third parcel adjoining the other two, contained 200 acres. Down payment of 2000 pounds was made and the balance of purchase price -- nine notes for a total of 4400 pounds -- was all paid by June 10, 1826. James M. (McKee) Riddle, cousin of Rebecca Riddle, his parents being John Riddle and Ann McKee, born 1760 (daughter of Joseph McKee, but relationship not known), was a witness to the deeds and mortgage.

By an agreement dated May 4, 1812, between George McKee and his brother-in-law, William Riddle, both of Bellefonte and tanners, George promised to sink a tanyard, on the plantation he had recently bought in Huntingdon County, to be constructed so as to supply overhead water, and a bark mill to be turned by water power. William agreed to furnish capital up to \$1000.00 and to superintend without wages, but

drawing such money as necessary for support of his family. George was also to furnish William with a dwelling and garden free of rent, for a term of seven years unless the parties agreed sooner to close out, share and share alike.

George also took out a warrant for 200 acres of land in Huntingdon County. In 1813, he bid in and paid \$159.50 for the lots 34 and 36 in Bellefonte sold at a tax sale, this being the former lands of Adam McKee at High and Water Streets, then owned by Dr. Thomas Wallace and in the possession of John McKee. In March, 1814 he purchased 440 acres in Greenfield Township, Bedford County for \$1500.00 from Mr. O'Neal. William Riddle was a witness to that purchase. In 1820, George McKee was listed as a tanner with distilleries and a sawmill in Frankstown Township. On June 29, 1823, he purchased, jointly with John Confer, 437 acres in Greenfield Township from Jacob Confer.

McKee's Gap is the only natural pass and easy access in a long S-shaped mountain ridge known variously as Dunning Mt., Short Mt., Loop Mt., and Lock Mt., etc. The gap is formed by the flow of waters from Roaring Spring as it leads to the Juniata River. The mountain ridge is about 900 feet above the stream. The site purchased by George McKee, had many apparent natural advantages. It being the only gateway between the rich farming land valley to the south and east called Morrison's Cove and the Juniata River headwaters where Hollidaysburg was the metropolis -- in 1830 with a population of 70 people, and later the eastern terminus of the famous Portage Railroad over the Allegheny Mountains and an 1840 population of 1900. The traffic through such a gateway was bound to appreciate the refreshments offered at the tavern along side the stream. Located there by a sawmill, gristmill, tanner, barkman, and distillery added to the attraction and attendant commerce.

The mountain slopes were covered with a hard wood forest including oak, chestnut, walnut, and hickory with also considerable pine and hemlock.

The soil was underlaid with limestone, and in some of the hills, deposits of iron ore. The iron

industry was first started in Catherine Township, in 1809, about 20 miles away. It is known that George McKee dealt in ore lands, and it is reasonable to suppose that his selection of a site at McKee's Gap may have been induced by the proximity and supply of iron's raw materials, iron ore, limestone, and charcoal from the hardwood forest, and water power.

The year after George McKee's death, this property was purchased from his estate by Peter Shoenberger, the foremost iron master of his time, who built a furnace and forge at McKee's Gap in 1830. The ironworks were expanded and power to operate the forges provided by water wheels. The discovery of rich iron ore deposits in the Great Lakes region marked the decline of the iron industry at McKee, but before its close, the reputation for quality was so high that cannons for the Civil War was required, whenever possible, to be made from the furnaces at McKee's Gap. Blair County History relates McKee experienced its greatest sensation with the news that General Lee's invading army was engaging the Union forces in battle at Gettysburg in the summer of 1863. In anticipation of a Rebel march into Morrisons Cove, a citizen's army hurriedly threw up breastworks across the gap and up the mountain slopes on either side. Since no provisions were made for feeding the gallant defenders, they raided the chicken pens and smokehouses of the neighboring farmers. To the chagrin of the agriculturists, they flaunted hams on their bayonets and left a trail of chicken feathers in their wake as they marched away. Thereafter the military operation was referred to as the "Chicken Raid." Unfortunate for the amateur soldiers, who accidentally set fire to the timber, denuding the heights flanking the gap of its fine stand of trees.

When George McKee died in 1829, at age 53, he was buried in the Presbyterian Cemetery at Hollidaysburg, Pennsylvania. His widow, Rebecca, a year younger, died 13 years later. Their tall slender headstones are on the lot alongside that of George's son, John G., and were readily legible in the 1980's.



## SMITH CORNER

A group of nineteen or twenty buildings within an area basically three-square-miles in total size and roughly two-and-one-half miles west of the town of East Freedom made up the original hamlet of Smith Corner. Of those early buildings, seven were probably standing even before the town of East Freedom was conceived, but there were no businesses among them and they did not function as what we would call a "town". With the exception of only two or three, the buildings were all log constructions, and six of them are still standing today. Although most were built between 1820 and 1870 a plot of ground upon which one was set had been surveyed in the year 1794, the grantor having been already settled there for some years, so it is safe to say that a few of the log buildings of Smith Corner could date back 200 years soon.

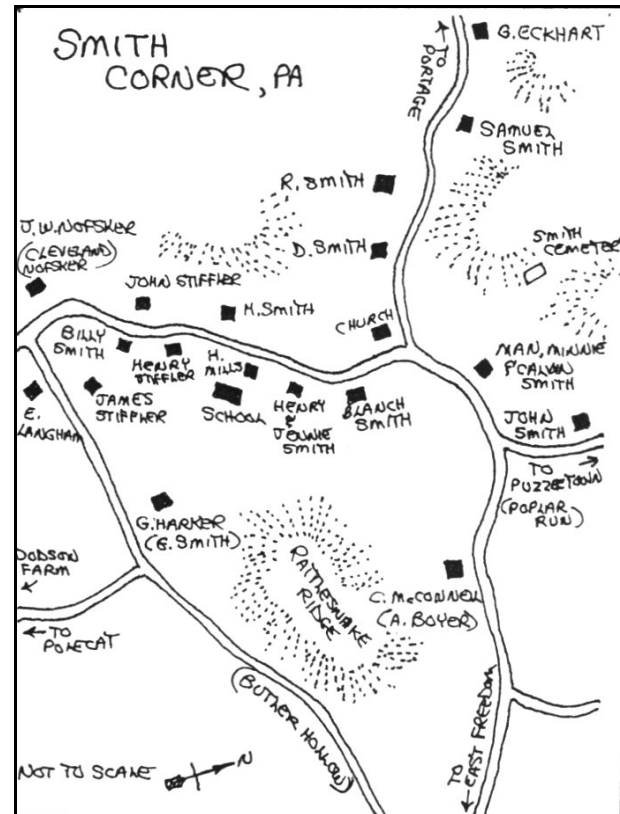
In 1794 this area east of the Blue Knob mountain and bordering on the present-day township of Greenfield was claimed by Woodberry Township, Bedford County. In 1798 Greenfield Township, Bedford County was formed out of Woodberry. Then in 1846 when Blair County was erected out of Huntingdon County that area known as Greenfield Township was taken over by Blair. In 1847 Juniata Township formed by dividing Greenfield in two. Finally in 1857 Freedom Township was formed out of Juniata, and in Freedom Township the hamlet of Smith Corner has existed to this day.

### EARLY SETTLERS

Smith Corner was named as such because of the predominance of families in the area by that name. Despite the fact that there are a number of other surnames of residents in the area, many of them were intermarried to the Smiths: George Eckhart (Eckard) married Mary Smith, Mary Helsel married Samuel Smith, John W. Nofsker married Margaret Smith, Henry McKee married Susannah Smith and the Stiffler line became linked into the Smith one when Mary Helsel married Samuel Smith because Mary's mother was Eve Stiffler.

One of the early settlers into this area of

Bedford County was Jacob Smith (or Schmitt). He died just prior to 1800 and was buried in the Smith Cemetery located on the hillside opposite the present-day Smith Corner Mennonite Church.



Inscriptions recorded during the 1930s when the tombstones could still be easily read show that "Jacob (First) died about 1800". Two individuals by the name of Jacob Smith died "about 1800", both from Woodberry Township, Bedford County. The one was Jacob Smith married to Agnes Pence; he died in 1794. The other was Jacob Smith married to Rosanna ; he died in 1797. The Jacob Smith who was married to Rosanna seems the most likely one to have settled in this corner of Bedford County (because the one who married Agnes noted in his will that his tract of land bordered on that of William Adams and Conrad Nicodemus, neither of which appear in any other records of this area). The Pennsylvania Archives, 2nd Series, Volume 14 lists a Jacob Smith who received payment for serving in the Militia of Bedford County during the Revolutionary War. Jacob Stiffler, a Revolutionary War Patriot, moved



to this area in 1783 and when he made out his will he named Jacob Schmitt as one of his estate executors. An assumption might be made that Stiffler and Schmitt had become friends during service together in the war and chose to settle in this portion of Bedford County together after the war. If that is the case, the Jacob Smith from whom all the Smiths in this area derive was undoubtedly the Patriot listed in the Archives. Another assumption can be made if that was the case. After the war, during the late 1780s, many ex-Patriots moved into the western territories, such as Bedford County; payment for service was sometimes given in the form of land or at least reduced prices for land. That would account for Jacob Stiffler's move into this area in 1783, and also very possibly for Jacob Smith's entry. Jacob, the settler, had a son Jacob Smith, Jr. This son married Rachel (possibly Rachel Fickes, daughter of Isaac Fickes of St. Claire Township, Bedford County) and settled on his father's tract of land near Blue Knob. This tract of land, when divided up after Jacob, Jr died, consisted of 1,089 acres. It bordered on land owned by Henry Helsel, Peter and Michael Stiffler (sons of Jacob Stiffler), Peter Shoenberger, Jonathan Brindle, George Funk, John Tickerhoof, Matthew Ivory and Michael Knips. Michael Knips was the grantor listed above who was settled on his tract of land in 1794 when Henry Helsel purchased a portion to settle on.

Jacob Smith, Jr died intestate in the early 1820s, but for some reason unknown to us at this remove in time his lands were not divided up among his children until 1842-3. At that time his eldest son, Solomon, petitioned the Orphans Court of Bedford to settle the estate. As is normal in such cases, the children surviving the deceased were given first chance at obtaining a portion of the estate and any portion unclaimed by them was put up for public sale. In this settlement four of Jacob's six children claimed portions of the land and stayed to make their permanent homes in what would from that time be referred to as Smith Corner. Solomon Smith married Barbara Helsel and built a house on the east side of the road going to area called Polecat. Samuel Smith married Mary Helsel and they moved into a house built by Mary's father Henry alongside the road going to Portage. Mary Smith married George Eckhart who

built a house on the west side of Samuel and Mary's along the road to Portage. Jacob F. Smith married Catherine Carrell and built a house on the north side of the road leading to East Freedom. On the other hand, Elizabeth Smith married Jonathan Dickey and they moved to Jefferson County. The last child, Susannah Smith married Henry McKee and they moved to another area of Freedom Township.

The Stiffler family formed the next largest group of interrelated families who lived in Smith Corner. As mentioned previously, Jacob Stiffler, after serving in the Revolution, moved to this area. In 1783 he obtained over 400 acres of land near McKee Gap, upon which he built a grist mill. This tract of land would later become the site of the Martha Forge/ Furnace built by Peter Shoenberger. Two of his sons, Michael and Peter, purchased large pieces of land around that of Jacob Smith. A daughter of Jacob Stiffler, Eve, married the Henry Helsel whose land bordered the Smith holdings. Catherine Stiffler, another of Jacob's daughters married Fortenaut Tickerhoof, son of John whose ground bordered the Smith lands. Various of the grandchildren of Jacob Stiffler married children of Henry and Eve Helsel: Peter Helsel married Mary Stiffler, Jacob Helsel married Sarah Stiffler. 'These Stiffler/Helsel marriages became linked further still by the intermarriages between the Helsel and Smith lines: Henry and Eve Helsel's daughter Christina married Peter Smith, along with the Solomon/Barbara and Samuel/Mary marriages mentioned previously.

It can easily be seen that the area became known as Smith Corner not just because of the many families by the name of Smith living there, but by the fact that most, if not all, of the other residents had kinfolk in the Smith family. The 1859 township maps of Blair County show Smith Corner residents' names of George Harker and Cornelius McConnell, both of whom married or had children married into the Helsel (and hence, Smith) lines.

## **REMINISCENCE**

The original log houses built by the Smiths, Helsels and Stiffles were handed down

through those families. My parents, Bernard Smith and Dollie Nofsker, did not remain in Smith Corner when they married. They moved closer to East Freedom to raise their family, but they recall life in Smith Corner in the 1920s and 30s. At that time there was a new church, the Smith Corner Mennonite Church constructed at the turn of the century. A school house which consisted of only a single room of about 20 ft by 30 ft overall size had served the families as a Sunday school meeting place before the new church was built. If anyone wished to go to another church they had to travel two to three miles to the one at Poplar Run or further to the Lutheran Church and St. Patrick's Church in Newry. The school sat in a field close to the present-day church. It was a single room open to the rafters, with four windows on each side wall and one of each end. Two pot-belly wood stoves on either side of the room warmed the eight grades of students which consisted of about thirty during any year. The school was equipped with desks that held inkwells. Teachers at the Smith School included: Mr. Dibert, Miss Cooper, Mr. Heater, Mr. Hamm, Mr. Nofsker, Mr. Burns, Mrs. Lingenfelter, Mr. Collary and Mrs. Delozier. The Smith School was closed in the year 1933 when the East Freedom School System was formed and all the one-room schools consolidated into that system.

The corner of land formed by the intersection of the road to Polecat and the one between East Freedom and Portage (where the church stands) was a shaded field, part of the original Henry Helsel tract of land. In the 1880s before the church was built the menfolk would gather under the trees on Sunday afternoons to play cards and while away the hours. Across the intersection stood a log house (which burned down in the 1960s) where Emanuel (Man), Minnie and Calvin Smith (all single brothers and sister) lived and ran a small store. All the basics such as flour and sugar could be bought there along with candies and cakes that the school children picked up before trudging home at the end of the day. A cider press that operated on the same property was kept busy because cider was a standard drink of the time.

Of the residents in Smith Corner during the early 1900s a few were humorous characters, some frightened the children, but most all of them were likeable. Uncle Billy Smith lived at the base

of the hill at the start of the field in which the school stood. Whose "uncle" he actually was is a good question because he was always friendly with all the children who passed by on their way to school and they all called him Uncle Billy. John Stiffler and his family lived across the road from Uncle Billy in the house his father before him and his father before him had lived in. Michael Stiffler, a son of Jacob had built the house and it passed down to Henry and then to John and since then down to his son Bernard Stiffler and more recently down to his son, Gary. Henry Stiffler built a house beside Uncle Billy's in the later 1800s and beside it and the school was Harry Mills' house. Harry's wife, Mary Etta Smith was a great-granddaughter of Jacob and Rachel Smith. The children at school all vied to be chosen to go to the Mills' house to carry water. The school did not have a well and the task of carrying water was a way to get out of class. Henry and Jennie (Feathers) Smith lived in the next house, a log one that still stands today although it is vacant and time-worn. It stands close by the left hand side of the road, just past the church when you go from route 164 toward Polecat. The house of Henry and Jennie is rather small and difficult to imagine a family of nine children growing up in it. Blanche Smith's house stood next to Jennie's and was the closest one to the new church before it was torn down in the 1940s. The 1878 township map published by Pomeroy and the 1859, township map show a house owned by David Helsel on the spot where Blanche Smith lived, so it was probably one and the same. The house of Harry Smith stood on the slight rise on the opposite side of the road to those house just mentioned. My parents can't remember of Harry ever working at any job in particular other than farming for his own needs. He tended to visit a lot with the other households although you wouldn't have called him a bum or hobo. He was just a friendly character in the community. His farm was largely overrun by locust and sumac bushes that he called his "peach orchard". A friendly nickname for Harry was "Cracky-Pats", and the children playing ball in the field by the school would goad each other on by calling out for the batter to "hit one into Cracky-Pats' peach orchard". You didn't want to hit the ball too close to the John Stiffler house though because the children were frightened

by John's father Henry who lived with them. Henry had a peg-leg and would tap it on the porch when they'd come close by. John Smith lived in another log house that stood beside the road that leads to Puzzeltown. It is now owned by Orville Weyandt and is nicely preserved. John was a great-grandson of Jacob and Rachel Smith. The Cornelius McConnell house, later owned by the Allan Boyer family, marked the eastward limit of Smith Corner, standing at the foot of the mountain known as Rattlesnake Ridge. On the other side of Rattlesnake Ridge were a group of houses in what was and still is known as Butler Hollow. At the one end of Butler Hollow stands the Dodson homestead, now owned by Jake and Betty Musselman, on which grounds the Dodson Cemetery lies (the burial spot of Thomas and Michael Dodson, two other Patriots during the Revolutionary War). Moving from Butler Hollow back toward Smith Corner we come to the George Harker house which was built as a plank-frame construction although it was fairly contemporary with the other log dwellings of the area. After the Harker family moved out, this house was owned by George Smith and his family, George Smith was another great-grandson on Jacob and Rachel Smith, and the great-grandfather of the author of this story. To the west of George's house was James Stiffler's house. James was John's brother and Henry's son. This house was torn down and the house of M.H. Albright now stands on the site. Next we come to the house that the Langham family built. The Langhams were about the only family not intermarried with either the Smith's, Stiffles or Helsels (so far as we know). At the time my parents were growing up Ellen and her son Jimmie Langham lived together in the log house on the hill opposite the James Stiffler house. They were the first family in the area to own a radio. My mother, her sister Ann and their brother Harmon would go over to the Langham's house to listen to the radio. The radio was a fascinating thing at that time, and Ellen would change the channels from one to another so that nothing would be missed. Jimmie was blind, but he made all sorts of baskets. He made the collection plates (baskets) for the Smith Corner Mennonite Church.

The road through Butler Hollow intersected the one from Polecat to the west of the Langham tract, and on the west side of that intersection stands the Nofsker homestead. John Jacob Nofsker and his wife Margaret Ruggles moved from Centre County sometime after 1827. Whether John Jacob built this log house or if it was built by his eldest son John W. Nofsker is not clear, but the family of John W. and Margaret (Smith) Nofsker grew up there. It was there that Cleveland and Bertha Nofsker raised their family, including my mother, Dollie. Cleveland Nofsker was a great-grandson of Jacob and Rachel Smith. Traveling northward from the Nofsker home the road leads down a steep hill and past Uncle Billy Smith's house where we started. The Smith Corner area, though, included four more homes along the road from East Freedom westward to Portage. At the base of the hill close to the church stood the log house of David Smith, a great-grandson of Jacob and Rachel Smith. It burned down and another was built on the site which also burned down in the 1960s. Today a house owned by Mason McCreary stands on the site. On the hill behind David's house stood the one of Robert Smith. Further along the road to Portage, on its north side stands the house originally built by Henry Helsel and Eve Stiffler. The house was purchased by Samuel Smith, son of Jacob and Rachel Smith and husband of Mary Helsel, when the estate was settled after the death of Eve. The house still stands in the valley below the home of Melvin Smith, a great-great-grandson of Jacob and Rachel Smith. The last house in the Smith Corner area was that of George Washington (Wash) Eckhart who married Mary Smith, one daughter of Jacob and Rachel Smith. This house stood in the valley on ground purchased by the Moyer family of Poplar Run, and about ten years ago was dismantled and moved to Ohio.

In the years since my parents grew up in Smith Corner, the area has remained in the hands of many descendants of the people spoken of above. Many others have moved in, and the road from East Freedom to Blue Knob is getting fairly crowded, but the name remains the same as it was from the early 1800s: Smith Corner.

## The Boundaries Of Greenfield Township, Bedford County

“Beginning at the Greenfield township line, on the summit of Dunning’s Mountain, at a pinetree, thence along the said summit, a natural boundary adjoining Taylor township, four hundred and eighty perches to the Blair township line in McKee’s Gap; thence along the line of Blair township thirty-two degrees west four and a half miles to a post west of George Weaver’s farm; from thence on the division line of said Juniata township hereby established south forty-six degrees west five and a half miles to a post at the Greenfield township line, leaving the farm of Peter Winkler on the west of said division line, and the farm of Daniel Clark on the east of said division line; thence along the Greenfield township line south seventy-nine degrees east five miles to a white-oak near George Lingenfelter’s house; and from thence along the line of said Greenfield township north eighty-five degrees east two hundred and sixty-five perches to the place of beginning. And the undersigned hereto annex and return as part of their report a draft of Juniata township with the division line established thereon. All of which is respectfully submitted. Job M. Spang, John Ullery, Commissioners.”

The above is the commissioners’ report that defined the boundaries of the township called: FREEDOM. The original report was read at the July, 1856 session, confirmed on October 31, 1856, exceptions were filed by Samuel Calvin and Thaddeus Banks on November 26, 1856 and February 26, 1857, and it was finally confirmed absolutely on June 19, 1857.

{#2 ~ Jan-Mar 1989}

## Becoming A DAR Or SAR Member

January of this year, 1989, my father, Bernard Smith, my mother, Dollie (Nofsker) Smith, and I were accepted as new members in the Sons of the American Revolution (SAR) and the Daughters of the American Revolution (DAR). This was an accomplishment I am very proud of and the result of quite a bit of work. It is something that I feel everyone who is interested in genealogy should work toward.

Joining the SAR was not something I always dreamt of. Over the years since about 1962 I had worked on my genealogical hobby; I gathered names here and dates there and produced line charts to keep track of it all. I did not belong to any genealogical society, but that did not hinder my progress. The one thing I failed to do at an early age was to obtain photographic records (and/or in more recent years, photocopy records) of all the documents and sources of my information. Nevertheless I continued to accumulate information from various sources including both “good” information (census, church, wills) and “bad” information (word-of-mouth). Along the way I found ten ancestors who

fought for this nation in the American Revolution, and I am currently researching a couple more whom I am as yet unsure of. Despite my personal pride in the knowledge of my patriotic ancestry, I never really became interested in joining the SAR until 1987. My mother expressed her interest in becoming a member of the DAR so we made some preliminary investigations into what would be required for application. Throughout the early part of 1988 I continued to collect genealogical data, but the particular lines I started to document gave me some trouble in obtaining only the “good” information by way of wills, and other documentation. In July I discovered a mutual ancestral link through which both of my parents (and I of course) could trace our lineage to Tobias Holtzel who served in the York County Militia. The following are notes on why I joined and how a person goes about joining either group.

Why should anyone join the DAR or SAR? I can think of three reasons. First and foremost there is the pride in one’s ancestry that motivates anyone to attempt to join. I knew, before I joined, that I had patriot ancestors and I was very proud of

that fact. I am not ashamed to say that I wanted everyone else to know of that pride. My second reason for joining is that such membership in the DAR or SAR gives validity to one's claims of patriot ancestry. In order to obtain membership you must provide tangible proof of your lineage to the patriot. A certain sense of satisfaction goes with this proving process. You need to provide enough factual, valid information to the organization so that the reviewers will have no doubts that you descend from the patriot that you claim to. The third reason I would offer to justify joining either group is the same one that motivated all members of the Freedom Township Historical Society to join that society. The DAR and SAR are social organizations in which all members have a common interest: their lineage from patriots who put their lives on the line to establish this country as an independent nation.

What are some of the benefits of being a member? As with most historical and genealogical societies, the DAR and SAR provide their members with newsletter type magazines in which news of state chapters are mixed with articles of historical interest. There are also meetings held throughout the year during which lectures and other presentations are provided for the members' enjoyment (and historical education). A dinner-meeting held in February to celebrate George Washington's birthday featured a slide presentation on stained glass windows in the United States which depict the events of the Revolutionary War.

The most pressing question finally surfaces: How do you actually go about joining either the DAR or the SAR? The primary steps include: 1. Obtain the proper forms for application from the proper representative, 2. Research your lineage and obtain any and all documentation on the birth, marriage and death of each direct-line ancestor, and 3. Prepare the forms, have them notarized and submit them with the proper fees to the local chapter. I'll elaborate on these three steps in the following paragraphs.

There is one local chapter of the Sons of the American Revolution for Blair County; it is named just that: the Blair County Chapter of the Sons of the American Revolution. The Registrar is Alvah J. Williams (of Altoona). The DAR has two local chapters, the Adam Holiday Chapter of the

Daughters of the American Revolution, whose Regent is Silva Emerson, and the Colonel John Proctor Chapter of the Daughters of the American Revolution, whose Regent is Betty Boslet (of Altoona)-The Registrar for the Colonel John Proctor Chapter is Deka Anne Smith. Any of these individuals should be contacted if you are interested in joining these chapters. If you do not live in Blair County, PA, but wish to obtain information and application forms, you should contact any local historical society; they should be able to direct you to the proper Registrars or Regents/Presidents. From them you can obtain the proper application forms. Both societies require that you use the acid-free forms they supply (*i.e.* you may not submit carbon copies or photocopies). Each form must be typed individually. The purpose of preparing each form individually is so that the local, state and national chapters will have an original copy for each of their own files. For the SAR there are three forms required per applicant. The DAR requires only two forms per applicant. A worksheet which duplicates the actual form (but which is not printed on acid-free paper) is provided for preliminary practice.

The next step is to research and accumulate copies of all documentation for each generation of direct-line ancestors. For each direct-line ancestor and his/her spouse you will need to provide a birthdate and place, a deathdate and place and their marriage date and place. The first three generations must be backed up by proof in the form of death and/or birth certificates because such recent generations would no doubt have been born or died, or both, within the time period that the registering of death and birth certificates became standard (ca 1905). The previous generations can be proven by using wills which name children (and as in the case of females - their spouses) of the deceased, orphans-court records (for linking children to parents who may have died intestate), family Bibles (provided they were printed prior to the turn of the century), census records and church records such as cemetery and baptismal records. In essence, you can use any type of record that will aid in proving beyond doubt that the information you have supplied is correct with the exception of "hearsay" evidence such as genealogical collections and

privately published books. If such collections contain notations as to their original sources, you should seek out those sources and use them rather than quoting the book that referred you to them. Photocopies of all documentation are acceptable, and you should be aware that no documentation will be returned to you. You should not send anything original, but make sure that the photocopy you do send is clearly legible. You may also include photographs (of tombstones, etc.) if such items alone will provide proof of a particular individual's birth and death dates.

If there is any information for which you cannot provide actual proof in the form of copied documents, you can submit a notarized statement explaining how and why you arrived at the information. For an example, if you can only make an estimation of a birth date you would list the date as "ca 18--" and submit as proof a notarized statement explaining how you were able to estimate that date, such as from an age on a census record or from cemetery records and so forth. In all cases you need to be precise and provide any referential information such as census film numbers and title pages of books cited. The last step in the process involves actually typing out the information onto the required

application sheets. Care must be taken to type these as prescribed in guidelines supplied by the chapter Registrars. The finished sheets and any sheets containing statements for the proof of information must be notarized - each individual sheet must be duly notarized. The application, along with any notarized statement sheets and all other proofs and documentation should be labeled on their backs with the applicant's name, address and a brief description of the generation the item refers to and the information it pertains to (such as: Gen. 4, birth and death of husband). All items are then collected together in a package and submitted to the chapter Registrar or other appointed officer. At the time of application a fee will be required which covers the cost to process the application along with the first year's membership fee. This fee may vary, but it would be in the \$50 range in most cases.

It sounds like a lot of work, and believe me it definitely is! But I can assure any of you who would like to try for it that it really is worth it. The satisfaction I have felt of knowing I could succeed in accumulating valid proof of my ancestry has, in and of itself, been worth the trouble I went through. I shouldn't really call it "trouble" that I went through because I enjoyed every minute of it.

{#3 ~ Apr-Jun 1989}

## WILLS

My grandfather died in 1973. His will contained only three articles: the first stated that the funeral expenses be paid first; the second stated that "all the residue of my estate, real, personal or mixed" was given to his son; the last stated that his son was appointed as executor of the will. Modern wills, such as my grandfather's, are very concise, simple, to the point - in a word, boring but functional.

One enjoyment that I've found in my search for family history is the language and quaint character of wills from times prior to the middle 1800s. One ancestor, leaving behind a son to reside with his mother noted: "and if my beloved wife and my son Conrad do not agree in one house, then my son Conrad shall build a house

for my beloved wife, eighteen by sixteen feet, with a stone chimney, and to (sic) glass windows, and boards below and above sufficient made...".

Another interesting thing spelled out clearly in older wills was an inventory of items each surviving relative should have. One wife was to have "twelve bushel of wheat and eight bushel of hay, and one hundred weight of porke, and one acre of meadow and pasture (sic) for one cow". In another one the items given to the wife included: "my bed and bedstead and bed furniture so that it might be called a good bed and one iron pot and one iron pan, and a pewter basin and a pewter plate and four pewter spoons and one cow". In order to assure his wife that she would be cared for after his demise, one ancestor instructed that:

“my youngest son, Jacob, shall build a house convenient to the house where I now live and finish it compleat for my wife to dwell in and cut and provide sufficient firewood and leave it at her door and he shall do all her milking for her and cut and put up in safe order one acre of grass yearly and shall give her cow and calf such pasture as he hath for his own”.

It sometimes appears that the wills were written, cut into pieces and reglued back together in haphazard order because items bearing no apparent relationship to one another are mixed into single, long sentences. One ancestor noted: “I also give to my wife one pipe stove and one third part of the Garden and that my abovenamed son give to my abovenamed wife two pair of shoes yearly and twenty pounds of sugar yearly”.

Whether or not it came to pass, many men went to their graves thinking they had pulled something over on their relatives or neighbors.

One ancestor directed that his neighbors should not receive any water “from the run excepting on the Mondays, Wednesdays and Fridays of each and every week excepting so much as would run through an one inch pipe or box, this last exception to apply particularly during all the month of October of every year”. This same gentleman bequeathed: “to my son Valentine I give nothing, he having already been provided for by me”.

Old wills are definitely of great value to the genealogist because they provide the genealogist with names of wives and children (and the daughters’ spouses if married), and they provide names of neighbors and descriptions of the location of the person’s estate. But apart from all such information, old wills provide interesting reading and glimpses into what things our ancestors possessed and valued most - the things they passed on to their family.

{#3 ~ Apr-Jun 1989}

## **Company I, 55<sup>th</sup> Penna. Infantry by Jim Snyder**

The 55th Regiment was recruited during the summer and fall of 1861. Companies A and C formed in Cambria County, B in Berks, E in Schuylkill, F in Indiana, G in Dauphin, I in Blair and Bedford, and D,H, & K in Bedford County. The full regiment consisted of 38 officers and 757 enlisted men. Company I included 63 members from southern Blair County and was led by Captain Benjamin Rough and First Lieutenant Andrew Rough, both from East Freedom. After the companies gathered at Camp Curtin on November 22, 1861, drill and discipline were practiced until December 8 when, along with the 45th, 76th and 97th Regiments, the 55th moved on to Port Royal, South Caroline. On December 12 the 55th was assigned to guard the small islands west of Hilton Head until February 25, 1862 when they moved to Edisto Island. Several battles took place there with the loss of 20 killed or wounded. During the summer the 55th had sole responsibility of guarding the island.

On October 21, 1862 the 55th accompanied General Brannan in the company of 4000 troops as they moved up the Broad River to

Mackey’s Point to the Pocotaligo Bridge with the intention of destroying the Charleston and Savannah Railroad. After repealing the enemy twice and running low on ammunition, Union forces burned the bridge and retreated under the cover of darkness to Hilton Head; but not before the 55th lost 29 killed including Captain Horrace C. Bennett.

Following this action the 55th was stationed at Beaufort, South Carolina for more than one year serving picket duty at Port Royal Ferry.

Early in January of 1864 most of the men re-enlisted for another term of three years. January 22nd saw the 55th depart for Harrisburg where the men were put on furlough until March 23 to regroup in South Carolina. Now the 55th included veterans and the recruits numbered 1,250 men. On April 12 they marched to Virginia to join the Third Brigade, Third Division, Tenth Corps, Army of the James. General Butler’s Third Brigade totaled nearly 40,000 men whose intention was to attack Richmond. After building fortifications at the Bermuda Hundred peninsula they would



attempt to fulfill their intention. May 9th saw the Ames Division move out and destroy more than two miles of the Richmond and Petersburg Railroad. As the division moved toward Petersburg they met the enemy and attacked - fighting until evening. Early the next morning, upon learning the Rebel forces were trying to attack his rear positions, Ames turned about and drove the enemy to Drury's Bluff near Richmond. On the 13th Union forces moving forward towards Richmond met a deeply entrenched Rebel force. The battle continued through the 15th. Seeing that Union lines were thin, and with the help of reinforcements, Rebel General Beauregard attacked on the morning of the 16th under the cover of a dense fog with sudden force on the Union left flank where the 55th, along with the 4th New Hampshire, fought off several Rebel attacks. They were nearly outflanked and surrounded, and as a last resort Companies C, D and E of the 55th tried to charge the Rebel lines, but failed.

The army fell to the entrenched lines at Bermuda Hundred. Fifteen commissioned officers and 300 enlisted men of the 55th died or were wounded in those six days of fighting. Again on the 20th of May the enemy attacked, pushing Union forces (including the 55th) back to prevent capture.

Orders were received from General Grant to send a large force, to be commanded by General Baldy Smith to support the Army of the Potomac. The 55th was again chosen and assigned to the First Brigade, General Stannard, Second Division, General Martindale, Eighteenth Corps. They moved by boat to West Point and marched via the White House to Cold Harbor where on June 1st the enemy was met. The battle raged on during the 1st and 2nd. On the morning of the 3rd Stannard's Brigade was chosen to attack. The attack was to be made in columns of regiments, the 55th being third in the column. In the attack's intense fire the front line wavered and fell back upon the third, but it held its position. Holding position behind breastworks the Union forces held on until the 12th when the entire force withdrew. The 55th was chosen as the rear guard. In this engagement 4 officers and 134 enlisted men were killed or wounded.

Marching back to the White House, the corps were sent back into action early on the 15th

they attacked the enemy near Petersburg, capturing 18 guns and 400 prisoners.

Next morning, on the 16th, the 55th was sent out to skirmish and hold the front line. Again on the 18th the 55th was ordered to charge. In front lay an open field commanded by the Rebel cannon and infantry. Ordered to do so the 55th pushed forward. In the ten minutes it took to cross the field the 55th lost 3 officers and 80 enlisted men - nearly half its strength, a large proportion killed.

June 29th saw the corps move to a rear position, and on the 30th being told to be in readiness to support. The attack failed so the men were not called to action. Next, the 55th returned to its entrenchments on the Appomattox River. For two months at this position, being under constant fire from cannon, infantry and sharpshooters, the losses again totaled up.

September 28th saw the 55th cross the James River and join the Army of the James in the attack on Chapin's Bluff. But the 55th being held in support were not in the attack. Late on the 29th the 55th were ordered to attack. The 148th and 158th New Yorks were to be on the flanks. Once again the 55th led a charge across open ground, a quarter of a mile of cannon and musket fire. Reaching a point about 20 yards from the Rebel front lines, their ranks nearly depleted, and support failing to come, the 55th were forced to fall back, leaving the dead and wounded to fall into enemy-hands. In this attack, 3 of the 5 officers and 78 of the 158 enlisted men were either killed or wounded.

In November the regiment flag which was presented by the Governor, now tattered and worn, was replaced. The few remaining shreds were deposited in the Capitol.

December saw the 10th, 18th and the 55th consolidated to form the 4th Brigade of the 1st Division and assigned to picket and guard duty on the left bank of the James River.

On the 27th of March, 1865 the 1st and 2nd Divisions of the 24th Corps and one division of the 25th Corps crossed the James and Appomattox Rivers around the rear of the army to Hatchers Run. Several skirmishes on the 29th, 30th and 31st cost 2 killed and 1 officer and 17 enlisted men wounded.

On April 2 the 4th Brigade, to which the

55th belonged, broke through enemy lines and charged Fort Gregg and Baldwin. The forts were taken, with the 55th being the first to occupy Fort Baldwin. Losses here were 1 officer killed and 1 officer and 4 enlisted men wounded. On a forced march during the 3rd to the 5th, 60 miles were covered along the South Side Railroad. Resuming the next morning, 7 miles were covered to Rice's Station with the 55th leading the way as skirmishers. Nine men were wounded. On the march again, 42 miles were covered from the 7th and 8th to the Appomattox Court House. On the 9th, along with Sheridan's cavalry, they accepted the white flag from the nearly surrounded Rebel Army of Virginia.

The 1st and 2nd Divisions of the 24th Corps remained there until the 17th and then moved on to Richmond, arriving on the 25th. Camps were set up outside the city, and guard duty was performed there until late July. During August the men were stationed in Chesterfield, Buckingham, Cumberland, Powhattan and Amelia counties. On the 30th of August the regiment was mustered out of service at Petersburg. From there they traveled to Harrisburg where the men were paid and finally disbanded, having served the longest of any Blair County company.

## **A LIST OF VETERANS FROM THE 55th REGIMENT WHO RESIDED IN BLAIR COUNTY**

AGNEW, WILLIAM  
AIKENS, ALEXANDER  
ALLISON, JAMES  
ALLISON, NATHANUEL  
AYERS, CHARLES  
BAILEY, JOHN  
BAKER, JOHN C.  
BAKER, WILLIAM  
BART, PETER  
BARTLEBAUGH, JOHN  
BARTLEBAUGH, SILAS M.  
BARKHIMER, JOHN  
BIRKHIMER, SAMUEL  
BOWSER, DANIEL L.  
BOWSER, DAVID  
BOYLES, JOHN  
BRADLEY, FRANCIS P.  
BRININGER, SIMON  
BURKET, GABRIEL  
BURKET, JACOB  
CARNELL, DAVID

CROYLE, JAMES A.  
CASEY, JOHN  
CRUM, SIMON  
CHRISTY, HENRY C.  
CLAAR, HENRY I.  
CLAYCOMB, FREDERICK  
CLAYCOMB, JOHN  
COBLER, FRANCIS C.  
CONRAD, CORNELIUS A.  
CORNELIUS, CONRAD  
COWEN, DAVID  
CRAIG, GEORGE W.  
CROFT, JEREMIAH  
DAVIS, THOMAS P.  
DETWEILER, JOSEPH  
DIEHL, JAMES S.  
DURBIN, STEPHEN A.  
ECKARD, JACOB  
EVANS, GEORGE  
FAGANS, JAMES  
FEATHERS, WILLIAM  
FERREE, ISAAC  
FIELDS, CHARLES B.  
FINNEGAN, DANIEL  
FLANAGAN, AUGUSTUS  
FLOUGH, CASPER  
FLUKE, JAMES, J.  
FRY, EDWARD D.  
FRY, JOHN  
FRY, SOLOMON W.  
GALLAGHER, CHARLES  
GARDNER, ADAM  
GATES, THEOPHILUS R.  
GATES, WILLIAM B.  
GLASS, JOHN J.  
GRAY, GEORGE W.  
GRAY, JOHN H.  
HAINSEY, FREDERICK  
HAINSEY, VALENTINE  
HALE, WILLIAM H.  
HAMILTON, MAHLON B.  
HAND, JAMES  
HANLON, JOHN  
HARTMAN, SAMUEL  
HENRY, DANIEL B.  
HIPPENSTEEL, WILLIAM A.  
HOCKENBERRY, JOHN  
HOCKENBERRY, SAMUEL  
HODGE, PATRICK F.  
HOOVER, JACOB W.  
HOWELL, WILLIAM  
HUGHES, PATRICK F.  
IMLER, JOHN  
KELLY, JAMES  
KEMMERLING, JOHN  
KERR, DAVID S.  
LANGHAM, SAMUEL  
LARMAN, JOHN S.  
LAUFFER, VALENTINE  
LEAR, DANIEL

LINGAFELT, AARON  
 LINGENFELTER, DAVID  
 LINGENFELTER, JOSIAH  
 LITTLE, IRVING  
 LITTLE, JAMES  
 LOCKARD, THOMAS R.  
 MADARA, DAVID W.  
 MADDEN, ABISHA  
 MADDEN, DANIEL  
 MARSHALL, GEORGE  
 MAUK, PAUL S.  
 MAUS, JOHN  
 McCHESNEY, JOHN  
 McCLOSKEY, CORNELIUS  
 McCLOSKEY, JOHN G.  
 McCLUSKEY, W. J.  
 McCONNELL, PHIL J.  
 McGEE, JAMES  
 McGEE, WILLIAM  
 McGREGOR, JOHN  
 McGREGOR, ROBERT  
 McGREGOR, WILLIAM  
 McKEE, DAVID  
 McKIBBEN, CLESTINE  
 McMULLIN, CELESTINE  
 MOCK, TOBIAS B.  
 MOREL, WILLIAM  
 MYERS, JACOB  
 NOBLE, JAMES DAVIS  
 NOEL, JOHN C.  
 NOFFSKER, HENRY M.  
 NOLAND, JAMES H. C.  
 NOLAND, THOMAS  
 OTTO, ABRAM  
 RITCHEY, DAVID  
 RITCHEY, JOHN  
 ROACH, THOMAS  
 ROUGH, ANDREW  
 ROUGH, BENJAMIN  
 ROUGH, WILLIAM H.  
 RUGGLES, ALBERT  
 SAUPP, FRANK D.

SEYMORE, NICHOLAS  
 SHAFER, ADAM  
 SHANK, JOSHUA  
 SHARP, RICHARD P.  
 SHAW, ALEX  
 SIMMERS, GEORGE  
 SMITH, SAMUEL  
 SNYDER, GEORGE  
 STEINMAN, MATTHEW C.  
 STEVENSON, CYRUS  
 STIFFLER, HENRY M.  
 STINER, SAMUEL  
 STAMBAUGH, JOHN  
 STORM, JOHN A.  
 SUMMERLAND, JOHN  
 SUMMERLAND, P. J.  
 SUMMERS, JOHN  
 TROXELL, JOHN A.  
 WAGNER, JAMES H.  
 WATKINS, JESSE  
 WEAVER, GEORGE W.  
 WIBLE, PETER C.  
 WILLIAMS, WILLIAM C.  
 WISEL, GEORGE E.  
 WRIGHT, JACOB

The foregoing listing of Blair Co., residents who fought in the Civil War in the 55th Regiment were excerpted from the book, "Military Services and Genealogical Records of Soldiers of Blair County, Pennsylvania" by Floyd G. Hoenstine, pp. 153 to 282. Anyone interested in finding out more about the veterans of the Civil War from Blair County should consult this volume. The soldier's rank, organization, birthdate, deathdate, and place of burial are noted by alphabetical order. The volume also gives a brief history of each regiment to which Blair County residents enlisted.

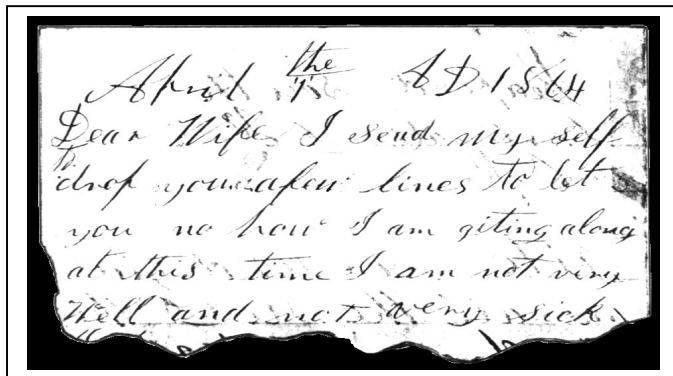
{#4 ~ Jul-Sep 1989}

## **A Letter From Frederick Burket Just Before The Battle Of Drury's Bluff**

In the spring of 1864 an ancestor of mine, Frederick Burket, enlisted in Company K of the 55th Pennsylvania Regiment. In April of that year he was on board a ship, headed for South Carolina. He had left a wife and six children at home in Greenfield Township and, with the Civil War still going strong, he headed off for a part of

the country he had not been in before. For all he knew at that time, he would serve his period of duty and then come back home to his wife and little children. In April he wrote a letter to his wife, Sarah "and all the babys". We are reproducing a portion of his letter on this page, along with a transcript of the whole thing in order

to experience a brief moment in the life of the 55th Regiment. It is a moment frozen in time through the survival of the letter which passed down



through the Burket family to reach its present owner, Larry Smith. It could have been written by any soldier in any regiment during that period of war; it speaks of the human side of war rather than the statistical side, and although it is crude and rough, it touches us as openly and honestly as it did Sarah in 1864.

"April the 1, 1864

Dear Wife I send my self to drop you a few lines to let you

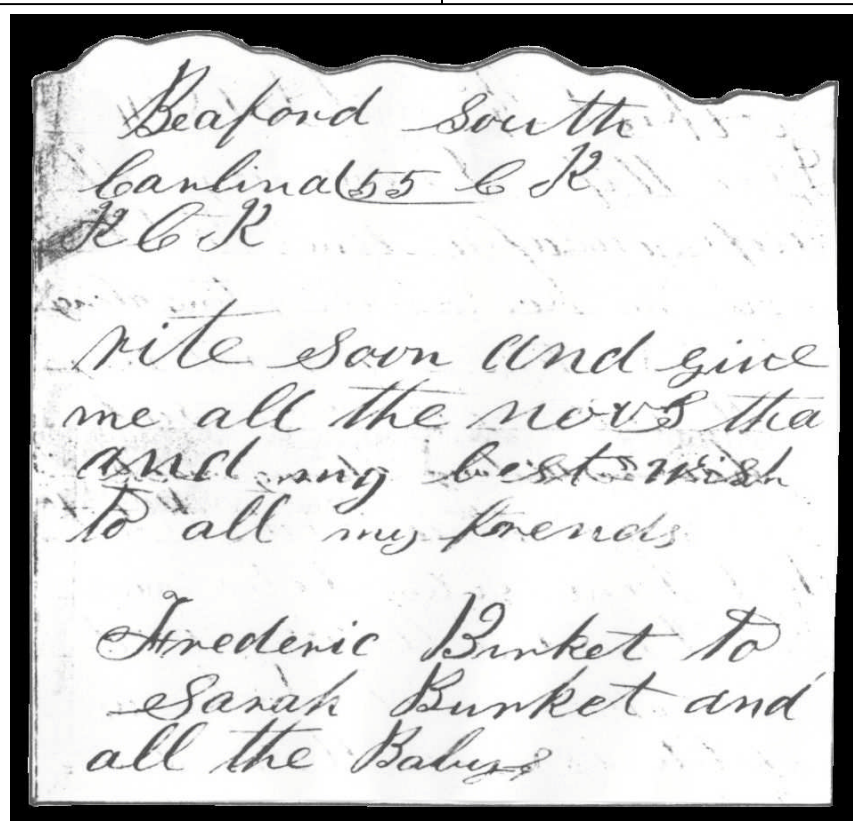
no how I am giting along, at this time I am not very Well and not very sick. I was a sick for near three weaks But it but I am geting beter now. But I cand tell when it ill brake open or not but my apitite is good all the time. I have not done any duty yet sense inlised But I cant tell how soon Till

bee put on duty. I tend the doctdr every morning he thinks me fit. I have pretty hard times But nothing to doe and plenty to eat and to drink and to ware. Now I will tell you that I like it pretty well hear, it is anise contry hear the negroes are planting cotton and corn sinc we are hear, now as for war news I have nothing to say We dort hear anything hear now I will tell you a litle about the Boat. The men ware very near all sea sick som times a bout two hundred spueing at one time, you beter think thame was a site But I ditent get sea sick any time but I liked to be on sea now. Somethin else for the next. Now I will tell you our mes party Henry Wentz to the other site. Andrew Plegen and Josiah Edwards and a pretty mes it is too. Bad luck to nats the bite me so hard that I tri

to kill all that I can But thare prety plenty So Ill put my finger to the nat and quit at that. Beaford South Carlina/55 CK KCK rite soon and give me all the news that and my best wishes to all my friends, Frederic Burket to Sarah Burket and all the babys."

Frederick

Burket did not return to Sarah and his children at the end of the war. He was



captured by the Confederates in the battle at Drury's Bluff only a month after this letter was written. He was sent to the infamous Andersonville Prison and ended his days there within the span of only a few months.

## Genealogy ~ Some Definitions

Genealogy has experienced a surge of interest during the past decade unlike any that it experienced previously. This recent increase in interest might have been influenced by the publication of Haley's book, *ROOTS*. Whether that is the case or not is questionable. The increased interest might have simply come about

because the time was right. But it most certainly is not a phenomenon peculiar to this present time. In 1743 a book was published titled: *Cyclopaedia, Or An Universal Dictionary Of Arts And Sciences*. This book includes quite a number of references to genealogical study, a few of which follow.

**GENEALOGY:** A series, or succession of ancestors, or progenitors. The word is from "genus" or race, lineage and "sermo" or discourse.

**DIRECT LINE:** A series, or succession of relations which goes from father to son.

**COLLATERAL LINE:** Those who descend from some common father, but out of the direct line. In this are placed uncles, aunts, cousins, nephews, etc.

**DEGREE:** Denotes an interval in cognation or kinship, whereby proximity or remoteness of blood are computed. This pertains to generations.

**CONSANGUINITY:** The relation of kinship, between persons of the same blood, as sprung from the same root. Marriage is prohibited by the church to the fourth degree of consanguinity inclusive, but by the law of nature, consanguinity is no obstacle to marriage.

**AFFINITY:** Imports a relation contracted between one of two parties married, and the kindred of the other party. In the Mosaic law a man was forbid to marry his brother's widow. Modern law renders marriage unlawful to the fourth generation or degree.

**BROTHER:** Term of relation between two male children, sprung from the same father or mother. The ancients applied the term, brother, indifferently to almost all who stood related in the collateral line, as uncles, nephews, etc.

**COUSIN:** Term of relation and kinship, applied to those who are issued from two brothers or two sisters.

**PATERNAL COUSIN:** Those sprung from relations on the father's side.

**MATERNAL COUSIN:** Those sprung from relations on the mother's side.

**BROTHER GERMAN:** Two males who have the same father and mother.

**BROTHER UTERINE:** Two males who have only a mutual father or a mutual mother, but not both.

**COUSINS GERMAN:** Those in the first, or nearest degree, being the children of brothers or sisters.

**INTESTATES:** Those that die without making a Will or Disposition of their Estates. In former times, he who died intestate was accounted by the Churchmen as damned, because he was obliged by the Canons to leave at least a tenth part of his goods to pious uses.

**STOCK:** A race or family.

**BEGET:** To produce or to generate.

**KINSMAN:** A male cousin.

**GRANDSIRE**: A man's father's father; a grandfather.

# Freedom Township

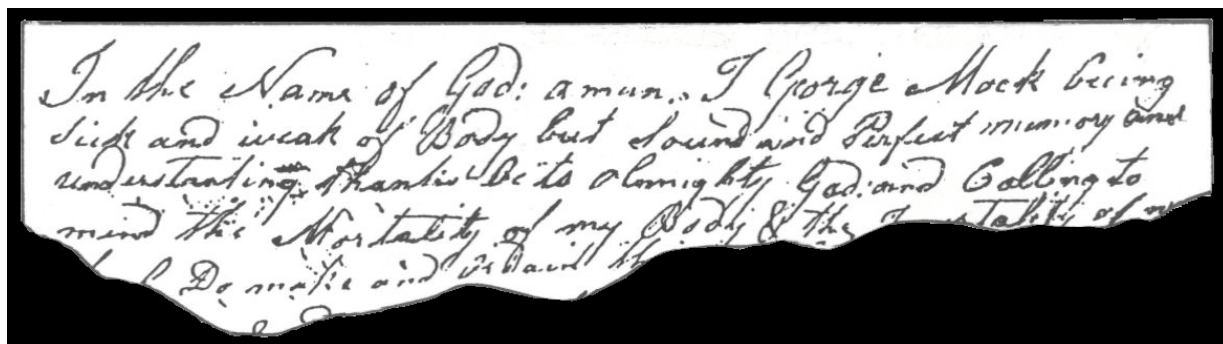


Historical Society

OCT NOV DEC, 1989



## A Newsletter's Purpose



Freedom Township. He lived in Woodberry Township in the area now known as Paw-Paw Hollow between the years 11797 and 1810 (when



he died on April 2). He is buried on one hill there, but you won't find any tombstone because the pipeline that crosses the hill in that area took the cemetery without any regard for the gravesite.

George Mock had a son by the name of John who married a woman by the name of Elizabeth Smith. From available information that she had access to, Jackie Wonso (F.T.H.S. member #55) was able to come up with an estimated birthdate of September, 1783, but the parents' names eluded her. The Will of George Mock named his Executors as his "beloved Son John Mock & my Dear friend Jacob Smith". After reading my article on the history of Smith Corner in a previous Newsletter, Jackie wrote to me to ask if there was a possibility of her ancestor Elizabeth being closely related to the Jacob Smith I had mentioned in the article and if the Jacob named in George's Will would be the same as one I had mentioned in the article.

I have recently been working on a history of my Smith ancestry (which I will be publishing in the form of a book titled: *The Mystery Of Rachel, A Smith Genealogy Unraveled*), and have made a number of new discoveries since I produced that first article on Smith Corner. Among those discoveries are some bits of information that, although they do not give Jackie a clear-cut answer, will aid toward future searches in discovering the relationship between Elizabeth Smith/Mock and the other Smiths residing in this area.

The first point to take into consideration is the possible Smith residents who were in this area of the state during the time period that the Mock family lived here. The next point to look at is the children of all those Smith residents and their birthdates, and also any known spouses they had. By approaching this question of a relationship between John Mock's wife and the other Smiths residing here in this manner I came up with the following.

The pioneer settler, Jacob Smith, Sr had moved into this "corner" of what was then Franks-town Township, Bedford County in either 1774 or 1775. He had two sons and a daughter. His children, as far as I have been able to ascertain thus far, were: Jacob (born circa 1770), Agnes (born circa 1777-1784) and Jacob/Peter (born circa 1785). Jacob, Sr died in 1797 and from that

time until 1820 there resided only two individuals by the surname Smith within the area which was encompassed then by Greenfield Township: Jacob and Peter. (Note: during one year only- 1810, another Smith - Daniel, appeared, but after 1810 he was not found in the tax assessment records.) In regard to the children of these two residents, Jacob, Jr had a daughter named Elizabeth, but she was born in 1795, at the earliest and was married to Jonathan Dickey, residing and being buried eventually in Jefferson County, Pennsylvania. The other individual, Peter Smith had a daughter by the name of Elizabeth, but her birthdate could not have been earlier than 1806 according to correlations made between tax assessment records and the Orphans Court records filed for guardianship of Peter's children when he died circa 1816. The other child of Jacob Smith, Sr, his daughter Agnes was never heard of after appearing in her father's Will of 1797.

With the above facts in mind, I started to think about some possibilities to answer Jackie's question. In the first place, Jacob Smith, Sr. would not have been the Jacob Smith mentioned as one of the Executors of George Mock's Will because Jacob died in 1797 and could not have been named in George's Will in 1810. The only resident within at least fifteen miles of the George Mock farm by the name of Jacob Smith would have been Jacob Smith, Jr (1770 to 1841) who was married to Rachel Fickes; his farm at Smith Corner would have been only about a mile west of the Mock farm. In the second place, Elizabeth the daughter of Jacob, Jr could not have been married to John Mock for a number of reasons exhibited above: She was born circa 1795 and married Jonathan Dickey and moved to Jefferson County. The Elizabeth who married John Mock moved with him and was eventually buried in their own grounds at Kosciusko County, Indiana. Thirdly, the Elizabeth who was the daughter of Peter Smith could not have been the one who married John Mock, again because of birthdate. The guardianship proceedings recorded in the Bedford County Court House for the children of Peter Smith lists Elizabeth as one of the children "under the age of fourteen years" on 3 April, 1820.

The final answer to the problem presented by Jackie's question of a relationship might exist in knowing who Agnes, the daughter of Jacob



Smith, Sr, was and who she married if she did so after her father's death in 1797. It is possible that Agnes' actual name might have been Agnes Elizabeth or Elizabeth Agnes Smith. The birthdate that Jackie's ancestor had, according to estimation, of 1783 certainly fits with the possible birthdate range that Agnes had (1777-1784). The marriage date of John Mock and his Elizabeth was circa 1805, which would certainly go along with the absence of a husband's mention for Agnes in the Will of her father.

One last item also presents itself as a very real possibility of making this connection. The Jacob Smith mentioned by George Mock in his Will would, as noted above, have been Jacob, Jr and he would have been the brother-in-law of John Mock if John's wife was indeed Agnes/Elizabeth. This all makes sense and is very plausible. The only thing that prevents me from making a definite statement-on the matter is that I have been unable to obtain any papers such as a baptismal record or family Bible record for the family of Jacob Smith, Sr.

Ultimately, the best aspect of all this comes down to something that so many people

take for granted. A society's Newsletter, no matter what the society is, should function as an exchange of information; it should not simply be a "source" of information, but it should be a forum for the exchange. I am so happy that Jackie decided to view it as such, and that she chose to contact me. If she had not done so, my own research into my ancestors would be at a loss. I had given up on ever finding any possibilities for Agnes Smith within my records; Jackie's query has given me a whole new direction to work toward.

To every member reading this article: please do not hesitate to communicate with your fellow members if you think you have/ or need information that someone else might need/ or have. Also, please submit your own articles for inclusion in this Newsletter so that it will function even moreso as a clearinghouse for information. There is always the possibility that something you would submit would have the outcome that my article on Smith Corner had by sparking the interest of some other member and resulting in an exchange such as this.

{#5 ~ Oct-Dec 1989}

## Indian Trails by Jim Snyder

In some parts of the Eastern United States the ground bore the signs of great herds of buffalo. Some trails were worn five to six feet deep; these trails were paralleled by or converted to Indian Paths.

Since few remains of the buffalo were found amid the mountainous terrain of Pennsylvania, it is believed that the Susquehannocks, the Lenni-Lenapes (later called Delawares) and the Eriechronons (Eries) had to make their own paths. Heavily worn by generations of moccasined feet, these paths moved along the higher ground and ridge tops, crossing streams at the narrowest and lowest points. Ideal places to stay away from were ones that invited flooding or possible attack from hostile tribesmen.

Although heavily wooded, the undergrowth was not thick where the Indians chose to make their paths. War paths were just the

opposite. These paths sought the thick undergrowth with good vantage points to check the movement of the enemy, often climbing steep grades suddenly to give retreating individuals the advantage over their pursuers.

There were also "portage" paths combining the use of river travel along with the foot path. Pennsylvania Indians had a disadvantage compared to the North Eastern tribes who had birch to make light weight canoes. Dugouts were the canoe of our area - large trees dug out with the use of fire and stone axes. Although virtually unsinkable, they were much too heavy to carry on a long portage. Secret places were chosen to hide the dug-outs above and below rough water with the foot path connecting the hiding places of the dug-outs.

The most common and well used paths were the inter-village or traders' path. These trails

were developed over the years with uncanny directness between villages; they were remarkable for their dryness and being level, with the exception of the occasional dip to cross a stream or river. These inter-village trails, if laid out on a present-day map of Pennsylvania, almost cross the state exactly on the course of our interstate highways - later roads used many of the Indian trails as their basis.

For example, the Allegheny Path starting in Shackamaxon (Philadelphia) to Paxtang (Harrisburg) connected to the Raystown Path stretching between Carlisle, Bedford and Shannopins (Pittsburgh). During the French and Indian War, General Forbes utilized the existing Indian trails to make his way toward Fort Du Quesne, the French stronghold. The Indian path was enlarged to accommodate the troops and it became known as the Forbes Road. The present-day Pennsylvania Turnpike follows the same route.

Another cross-state Indian trail was the Great Shamokin Path. Starting at Shamokin (Sunbury) on the Susquehanna River it led to Muncy, Williamsport, Lock Haven, Snow Shoe, Clearfield and Punxsutawney to the Allegheny River at Kittanning.

Leaving Carlisle, one had another path to follow; the Frankstown Path set off northwest to Roxsbury, Shirleysville, Standing Stone (Huntingdon), Water Street and Frankstown (which was established 1754 by Stephen Franks). To the west this path has two names. Frankstown West, or the Kittanning Path, led up the Juniata and its Frankstown Branch to Kittanning Gap in the Allegheny Ridge and across country via Indiana to Kittanning. Just west of Indiana the

Kiskiminetas Path could be taken as a short cut to Pittsburgh.

Another east-west path was Nemacolin's, starting in Cumberland, Maryland and leading northwest to Pennsylvania by way of Uniontown to Nemacolins Village (Brownsville), there joining the Mingo Path on to Ohio. This path is followed almost exactly by U.S. Route 40.

In the northeast was the Minisink Path starting at the Delaware River at the Minisink Village of the Lenni-Lenapes Indians. This path ran westward through Pennsylvania to the town of Wyoming on the Susquehanna North Branch and connecting with the Great Warriors Path northwest to New York.

Crossing eastern Pennsylvania from north to south, the Great Warriors Path starts at Tioga and travels down the Susquehanna North Branch to Shamokin (Sunbury) where it is joined by the Paxtany Path to Conestoga (Lancaster County) or southwestward through the Cumberland Valley past Chambersburg to Maryland, forming the so called "Virginia Road".

Another north-south route was the Venango Path, later made famous by George Washington's journey to bargain with the French at Fort Le Boeuf. Starting at Presque Isle (Erie) it leads south to Pittsburgh via Waterford, Meadville, Franklin, Harrisville, Prospect and Evansburg.

The trails mentioned were only a few of the Indian foot paths of Pennsylvania, some of which were abandoned as the white man pushed the Indians from their lands, thus returning to the animals and mother nature. Other trails were followed by the white man, to be used for highways and railroads.

### POSTSCRIPT by Larry Smith

In addition to the very fine article by Jim Snyder I want to add a few notes regarding the roads that traversed the area which has come to fall under the jurisdiction of Freedom Township, Blair County, Pennsylvania.

The major trails noted in the preceding article all tended to bypass the area specifically in present-day Freedom Township. There would be little doubt that Indians in this particular portion of

the state would have used the Frankstown Branch of the Juniata River as a principle avenue of travel through this area, and that might explain the sparcity of foot paths through the area. There is also the very real possibility that Indian occupation in this particular area might have been rather low. Other than certain scattered Indian villages (such as Assunnepachla on the site of which the town of Frankstown was located and the

possible site near Claysburg) it has been assumed that this hilly land simply was not conducive to Indian settlement. If the Indian population in this area was low, there would not have been the need for extensive trails through it.

The “History of Huntingdon and Blair Counties” mentions, on page 28 that during the 1750s and 60s “There were a number of other paths of minor importance ... Another from Raystown to Frankstown”. The reference does not note whether this particular path was on the west or the east side of the Dunning Mountain range. If it lay on the east side, this path would have passed through the Morrisons Cove and through the McKee Gap. If it lay on the west side the path would have passed through Freedom Township in the general vicinity of present-day Route 220.

On 13 April, 1791 an Act of Assembly was passed by the Pennsylvania Legislature which appropriated 300 for a road to be laid out from Frankstown to Pittsburgh. On 11 April, 1793 an Act appropriated an additional \$500 toward the Frankstown to Pittsburgh road. No mention of any

roads appears in the local history books until 1830, when a turnpike company was incorporated for a road between Bedford and Frankstown. In 1835 the Hollidaysburg and Bedford Turnpike Company was incorporated. In 1850 a plank-road was authorized between Hollidaysburg and Bedford (although no later mention of this plank-road appears in any historical records).

In the year 1814 a tavern license was granted to Jacob Smith “on the road from Newry to Johnstown”, the road which has since become Route 164 west through the town of Blue Knob. The road that lay across Barney Hill and passed over the lands owned by Edward McGraw would have connected onto this road from Newry to Johnstown at the intersection known as the Johnstown and Bedford Crossroads. Whether that road from the Martha, Furnace was in use in 1814 is not documented; but it definitely would have been in use by the year 1838 when Joseph McCormick built his saddlery shop on the corner of the crossroads.

{#5 ~ Oct-Dec 1989}

## Blair Burket ~ Purple Heart Recipient

Charles Blair Burket was born in Weyant on August 25, 1894, the son of Emanuel and Lucinda (Claycomb) Burket. He had one brother, Ross Burket.

Blair’s mother died when he was 2<sup>1</sup>/<sub>2</sub> years old, and he was then raised by his grandmother, Catherine (Mock) Imler in Osterburg.

Blair attended school at the Dam School in Osterburg. The school was located just south of where the Ivy Stone Restaurant is now located. During the summer months Blair went to Normal School. Normal School prepared you to become a teacher. Blair received his certificate to teach but he said at that time teachers only received \$40 a month, so Blair sought employment elsewhere.

Blair enlisted in the Army on April 3, 1918. He was a private in Company D, 319th Infantry. After spending six months in France he was wounded, shot one inch above the heart (the bullet went straight through). He was then sent to

an English hospital where he remained until the end of the war. He was one of the first to arrive home after the war was over. He came out of the army on January 9, 1919.

On November 20, 1920 Blair married Janet Hochard. Blair and Janet moved to East Freedom in 1925. Later that year they went to Florida and stayed there a year. Blair worked in the orange groves while there.

Blair has held several jobs. He said his first job was by Goodyear Rubber Co., of Akron, Ohio. Later he worked for the railroad in various offices. He also worked at the rail station in East Freedom for a while.

Blair was also a timekeeper for the W.P.A. at East Freedom and Claysburg. He then worked for the Unemployment Office in Altoona for 18 years which he retired from in 1953.

Blair served as historian for the Claysburg Legion Post Number 522 during the year 1940.

Blair and Janet spent many happy years in East Freedom. Blair lost his wife Janet on June 26, 1983. Blair is a member of St. Paul's Lutheran Church of East Freedom. He still lives in East Freedom, residing with his sister-in-law Elizabeth Ernest.

On June 1, 1990 Charles Blair Burket finally received the Purple Heart medal which is presented in the name of the President of these United States of America for injuries or death at the hands of the enemy during hostile actions. The medal was presented to Mr. Burket by Congressman Bud Shuster.

Mr. Burket is 96 years old, and is the oldest living resident of East Freedom. He enlisted

in the army at Bedford, Pennsylvania on April 3, 1918. He was a member of Company D, 319th Infantry, 80th Division.

While in the Argonne sector of France, a bullet entered Blair's chest about a half inch above his heart. He was transferred to a hospital in London, England, and while he was there he was visited by the King and Queen of England.

Mr. Burket resides with his sister-in-law, Mrs. Elizabeth Ernest. Blair reached 96 years of age this past August 25, 1990. The Freedom Township Historical Society extends congratulations to Mr. Burket that he has finally received this medal - an honor not only to himself, but to the township in which he resides.

{#6 ~ Jan-Mar 1990 & #9 ~ Oct-Dec 1990}

## Early Roads by Jim Snyder

Early roads in the area were probably only widened Indian paths, widened only enough for the passage of horses or pack trains. Pack trains consisted generally of a lead rider, twelve to fifteen small, wiry, but surefooted horses carrying about two hundred pounds each, followed by another rider to watch the rear for Indians and possible trouble to the loaded horses. Each horse wore a bell during the day with the clapper tied, then at night the clapper was untied so they could be easily rounded up for the next day trek. Wagons were used only sparsely during this period depending on the weather and as roads slowly moved west.

Pack-horse transport was used by trappers, traders and the army and merchants of inland towns. Generally, in the Fall pack trains were loaded with furs, whiskey, ginseng and other goods to make the trip East to be exchanged for salt, iron, powder and other necessities of life needed in the "Back Country". Along these routes news and messages were also carried from point to point.

The era of the pack train approached its end in the late 1790s with increasing prosperity and the widening of the roads; more and more wagons came farther and farther west. The professional pack horseman resisted the change,

because their horses were too small to pull wagons - which meant their whole way of life had to change: to join the "wagoners".

Wagons became more plentiful, and by the end of the Eighteenth Century practically all goods were moved in wagons. Pack horses continued to be used in some of the unsettled areas.

Personal travel on horseback was still a common practice, even for longer distances on the improving road systems - until the coming of the railroads.

About 1754 James Burd opened a road from Shippensburg through Bedford to the top of the Allegheny ridge. This road was later connected with Brownsville, Pennsylvania. For the next five years these roads were used for the transport of military supplies. After the French and Indian War, until the Revolution, these roads were left to deteriorate back into pack train roads.

The "Pennsylvania Road" of the early 1800s from Philadelphia to Pittsburgh developed over a period of 70 years. The old Allegheny Indian Path, Raystown Path, Philadelphia Lancaster Turnpike, James Burd's Road and Forbe's Road played a part in the road system to the West.

In the Spring of 1784 a state lottery was authorized to raise \$42,000 for improvements to East-West roads. In the Fall of 1784 three commissioners were appointed and 42000 (@ \$5.333) for expenses to help townships with difficult terrain in opening the highway. In November, 1787 a road was confirmed as far west as Bedford. In 1791 the Assembly included \$500 for improvements from Bedford to Pittsburgh; additional money was set aside in 1792 and 1793.

Thus the Pennsylvania Road from Philadelphia to Pittsburgh was completed following the old Forbes Road across the mountains to Ligonier and Greensburg to Pittsburgh - almost the exact route of today's Pennsylvania Turnpike. Another side road of this time branched off a few miles west of Bedford following Burd's Road of 1755 to Allegheny Ridge, then on to what was known as the "Glade Road" (Indian Glade Path) through Somerset and Mt. Pleasant and interconnecting at Greensburg with the Pennsylvania Road.

In 1805 money was appropriated for opening a road by the most direct route from Somerset to Greensburg, but the counties were expected to keep up with repairs.

Another state road through the mountains by way of the Frankstown Path was designed. At first it was not designed as a through road, but as a link between the navigable waters of the Susquehanna and Ohio Rivers. It was surveyed in 1787 from Frankstown to Conemaugh, and on to Loyal Hannah Creek, and was cleared and passable for wagons in 1789. The road was soon extended to Blairsville and Pittsburgh in 1807 with \$1200 of state money. At first it was called the "Huntingdon Pike" and finally the "William Penn Highway". These were the two main roads to cut through our area in that time period. There were no doubt connecting roads running north-south through the area.

Later in 1830 a turnpike company was formed to lay out a road from Bedford to Frankstown, thus connecting the Pennsylvania Highway and the Huntingdon Pike (or William

Penn Highway). (Note the article on Indian Paths and the accompanying Postscript in Issue #5-- Ed.)

As early as 1784 passenger stage lines began operations in the East. Not until the summer of 1804 was this service extended over the Appalachian Mountains by way of Bedford to Pittsburgh. The stage ran once a week until December of 1804 when twice a week runs were made. Six to seven days was the time it took to navigate from East to West at a cost of \$20 per passenger and 20 lb of luggage. No other stage ran to or in western Pennsylvania until after the War of 1812.

The vehicles used for stage service were nothing more than wagons converted by placing benches crosswise, usually seating three persons, a flat roof and canvas or leather curtains which could be raised or lowered, usually pulled by four horses, which were changed at regular stops - usually a tavern or hotel. These vehicles were called stagecoaches because the journey was made in stages, from place to place, between horse changes.

Travel by stage was very dangerous in these times because of fallen trees, mud holes or possible overturning when crossing creeks or rivers.

Stage coach travel often began at three o'clock in the morning, stops being made at the taverns or inns for breakfast and dinner. Hopefully a distance of 40 or 50 miles could be made in the 18-hour traveling day.

Despite the difficulties, most travelers appeared to enjoy the coach travel. Food and liquor was plentiful and cheap, and experiences of the trip left little time for boredom.

Winter travel with snow on the ground brought well built sleighs for inter-community travel.

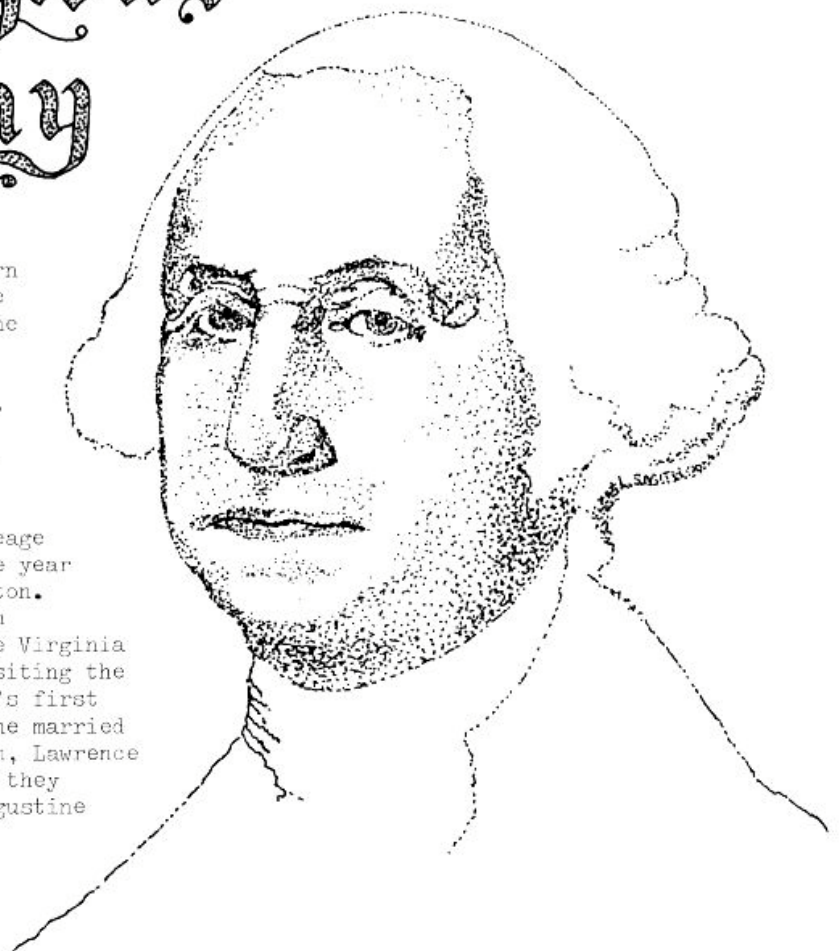
Wagons carrying freight crossed the mountains on these same roads, the drivers receiving a wage of 8 to 10 dollars a month, drove their wagons the 297 mile trip from Philadelphia to Pittsburgh in about three weeks, generally charging \$5 per hundred pounds of freight.



## Washington's Birthday

George Washington was born on the Bridges Creek Estate (Wakefield), overlooking the Potomac River, on Friday, February 22, 1732 N.S. (February 11, 1731/2 O.S.). He was the eldest of six children born to Augustine Washington and his second wife, Mary Ball.

George Washington's lineage has been traced back to the year 1183 to William de Wessyngton. His great-grandfather, John Washington emigrated to the Virginia Colony circa 1657 after visiting the West Indies in 1652. John's first wife died soon after, and he married Ann Pope. Their eldest son, Lawrence married Mildred Warner and they brought George's father Augustine into this world in 1694.



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{The preceeding page is a reproduction of the entire cover page for the Newsletter #6. It contains an original pen and ink drawing of George Washington by Larry Smith.}

{#6 ~ Jan-Mar 1990}

## The Conestoga Wagon

by Jim Snyder

A Pennsylvania development, the first Conestoga was built by German wagon makers in the Conestoga valley of Lancaster County shortly before the French and Indian War. The shape of the Conestoga is the separating point from other wagons. The floor sloped upwards from the center towards both ends. The sides angled out from the floor. The front and rear were angled out at about 45 degrees. All this was to prevent the intended load of cargo from being damaged as the roads were in poor condition.

As long as 26 feet and as high as 11 feet, and weighing 3,000 pounds or more, the Conestoga required a strong six-horse team to pull it over or through any obstacles found on the road.

The workmanship on the wagon was excellent. The wagon bottom was made, mostly of white oak while the sides and end gates were generally made from poplar. End gates were held up in place with chains so they could be raised and lowered for easy loading. Arching from the side boards were large hoops on which canvas or other materials were stretched to cover the wagon. It looked somewhat like a woman's bonnet at the ends.

The axles and bolsters were made of tough hickory, and the wheel hubs from black or sour gum - a wood that is resistant to splitting. Rough roads made it necessary for axles, wheel spokes and hubs to be sturdily built. Broad wheels with metal rims varying in widths from 4 to 10 inches

were used; they were good for going through mud, over logs and across stones.

The steel rim for the wheel was usually made in two pieces half an inch thick which were bent to size, heat welded at the joints and fitted on to the wooden wheel. Cold water was then poured on the steel rim; this caused it to shrink for a good, tight fit. On a freighter wagon the front wheels were generally 31/2 feet tall while the rear wheel size varied between 4 and 4<sup>3</sup>/<sub>z</sub> feet tall.

The Conestoga wagoneer, unlike the prairie schooner of later years, did not ride directly on the wagon, but walked alongside the wagon or rode the wheel horse (the rear most left horse). Later a "lazy board" was added to the wagon; a stout board which could be pulled from under the wagon just behind the front left wheel. This made a precarious perch considering the condition of the roads. This practice of driving from the left side is thought to have established today's practice of driving from the left side.

A freight wagon was capable of carrying five hogsheads (*i.e.* barrels or casks with a capacity of 63 to 140 gallons) or 30 barrels of flour.

The cost of a new wagon was about \$250. A good six horse team to pull your wagon was valued at \$1,000 to \$1,200.

Each horse carried a set of bells on its collar. Each horse's bells being of a different size produced a sort of musical sound. Tradition says if



a person pulled a stuck wagon the bells were to be given to the helpful person for his good deed.

The first Conestoga was built about 1750, and by the 1800s these wagons were a common sight on Pennsylvania roads loaded with freight or farm produce being transported.

After 1812 the great westward push began. Thousands of Conestoga wagons were built in Lancaster County for the families headed for the new frontiers, carrying a piece of Pennsylvania across the continent and into American History.

{#7 ~ Apr-Jun 1990}

## DEEDS

Genealogists, at one time or another, consult the deeds in the Register and Recorders Office at the Court House. Most people will look at a deed only for a land transaction, but the experienced searcher will look at a deed for names of a spouse and/or children - and sometimes more information about the way in which our forefathers lived can be found in a deed. I am going to talk about deeds and their integral parts along with some things that can be found in deeds that you might not have considered before.

Jacob's *New Law Dictionary* of 1744 states that a Deed is: An instrument in parchment comprehending a contract or bargain between two parties. There are three parts to a Deed: 1) the WRITING of it, 2) the SEALING of it, and 3) the DELIVERY of it. The adage "signed, sealed and delivered" means that an item has accomplished all that was intended; it comes from this basic fact that a Deed had to have all three parts accomplished before it would be valid and official.

There are basically two types of Deed: 1) DEED POLL. This is a plain deed, without indenting, used when one party only seals the contract and it requires no covenant from a second party. The word "poll" means: per head. It literally means that only one person is legally necessary to produce the deed. A Will (Last Will and Testament) would be a form of a Deed Poll. It is one-sided in nature and does not require the recipient's (second party) signature and seal. 2) DEED INDENTED (or INDENTURE). This is a writing containing some contract, agreement or conveyance between two or more persons, being "indented" in the top, which corresponds to another part in the bottom which has the same contents. The reason and meaning for "indenting" is that whereas the several parties involved each

have one part, the written instrument, by tallying all the parts together, makes them appear that they belong to the same contract. Each of the paragraphs I have thus far written here are all indented and they each contain different information, but they are all concerned with the same basic subject of Deeds, so they "appear to belong to the same contract" so to speak.

An Indenture usually begins with the seller's (grantor) portion, explaining what is to be conveyed (either real or personal estate). It is then followed by the buyer's (grantee) portion, explaining how the second party will compensate the first party for the conveyance. In any indenture, both parties sign the document (or at least should sign it).

Important things to look for on deeds of any type include signatures, seals and names of family members. The correct orthography of a name (the spelling) will give clues as to the nationality of the signer if the signature was actually written by the individual. If the individual did not sign his/her own name, a court clerk would do so, and would have the individual sign by making an X usually in the middle between the given and surnames.

The seal (found only on deeds prior to the 1900s) was a sign of the permanence of the instrument. A seal was originally made by applying sealing wax to the parchment and then a signet ring owned by the individual would be pressed into the wax to make an impression. It was considered beyond question, unless broken. A signet ring belonged to only one owner, but might be handed down from one generation to, another. The reference "to his heirs and assigns forever" was symbolized in the seal that was unbroken, and could be matched to a signet ring.

Many deeds will name the maker's spouse. Early ones also listed all the children of the individual making out the Deed. Since the individual making out the Deed's "heirs and assigns" had a personal stake in the transaction (by losing the rights to the estate to the second party) they would be listed in the grantor section of the

Deed.

One other thing that a Deed will tell you is the owners of the lands on which the grantor's lands bordered. By having two or more such names of the neighbors, you can pinpoint townships in which the individual lived (for comparison on census records, etc).

{#7 ~ Apr-Jun 1990}

## Tracking Freedom Township Residents Through The Years

{The following explanation did not appear in the original Newsletters, although the tables which follow it were included.}

There have been so many instances, in history books and anniversary brochures, in which a certain individual (and by extension, his family) will be named as an early resident, or even the earliest resident, of a region. That is certainly true of Freedom Township. For whatever reason, in histories written about Freedom Township, Valentine Lingenfelter (and his sons) has invariably been listed as the earliest settler in this region. The authors of those histories must not have taken the time to look at the original tax assessment returns for this region, because Valentine Lingenfelter did not appear on any assessment until 1839. Likewise, or rather conversely, Michael Dodson, Sr., and John Dodson, Sr., are often given as the earliest settlers. But the tax assessment returns reveal that Michael Dodson was residing in Maryland prior to his first appearance in this region in 1794. John did not appear on a tax list for this region until two years later, in 1796. But Michael Dodson is claimed to have been residing here since 1739 by some accounts. (Some owner scratched the date of 1739 in the eaves of his log house.)

It is rather unusual that any man and his family could reside in a particular region for so many years without being found by anyone else ~ apparently hiding and never becoming acquainted with any of their neighbors. But that is exactly what Michael and John Dodson would have had to have done to prevent being discovered, recorded and ultimately taxed, by the tax assessors and collectors of the region. The tax laws were such that a complete and exact enumeration of the families residing in a region was taken every so

many years (usually seven). One such enumeration was conducted in 1782, and is known as the Class Tax.

Every family that resided in a region was required to pay their taxes. If one particular family could not pay its taxes, the neighbors were required to come up with the payment.

Therefore, if a man, such as Michael Dodson, somehow managed to elude being discovered, he might get away with not having to pay his taxes. But at the same time, his neighbors were liable to have to pay his taxes if he were caught and couldn't, or refused to pay. That might happen for a year or two, but it is really stretching the point to assume that any family could reside in a region and go unnoticed for ten or fifteen years, or, as in the case of Michael Dodson for fifty some years. If he had been able to accomplish such a deceptive feat, he would probably have been very hated by his neighbors; but that is not the case. It is more likely that whoever scratched the date of 1739 onto the Dodson homestead (and started the whole 1739 homesteading theory) was simply a bit dyslexic, and intended to scratch 1793. That would have been a more reasonable date in view of the fact that families would move into an area, establish their homestead, and probably be found by the tax collector the following year.

By reviewing the original tax assessment returns it is found that Jacob Schmitt Sr., and his family were actually the earliest residents of the region, being assessed in 1775 while the region fell under the jurisdiction of Frankstown Township.

TRACKING FREEDOM TOWNSHIP RESIDENTS  
THROUGH THE YEARS

NAME	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP TAX	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX	EARLIEST REFERENCE
JOSEPH ADAMS	X									
JOHN ALBRIGHT	X	X	X	X	X					
WILLIAM ANDERSON	X	X	X							
JOHN APPLEMAN		(X)	X							
SAMUEL AYERS		(X)								
THOMAS BANCROFT	X									
JACOB BARKLEY	X									
JOHN BARR	X	X	(X)	X						
CHARLES BEEGLE	X									
GEORGE BENTON	X									
JAMES BENTON	X									
BLAIR BICE	X									
SUSAN BIDDLE		X								
RUDOLPH BOOCH		X								
SOLOMON BOOSE		X								
GEORGE BOWER		X								
PETER BOWERS		X								
JONATHAN BRINDLE		X	(X)	X	X					
JOHN BRISTLE		(X)								
WILLIAM BROOKE		(X)								
RICHARD BRYAN	X	X								
DEWALT BRYNER		X								
CHRISTOPHER BUOYMASTER		(X)								
HENRY BUOYMASTER		(X)	X	X						
DAVID BURGER		(X)	X	X						
JACOB BURGER	X	X	X							
THOMAS BURK		X	(X)	X	X					
NICHOLAS BURK		X	(X)	X	X	X	X	X		
JOHN BURKET		X		X						
JOSEPH BURKET	X									
JOHN BURKHEIMER		X								
JAMES BURNS		X								
THOMAS BURNS	X									
LAFAYETTE BUTLER	X	X	X							
GEORGE W. CARL		(X)								
WILLIAM CARN		X								
DANIEL CLARK	X	X	X	X	X					
EPHRAIM COGAN	X									
JOHN COLVENS LAUGH		X								
EDWARD CONRAD	X									
HENRY CONRAD	X	X	X	X						
HENRY CONRAD, JR	X									
JAMES CONRAD		X	X							
JOHN CONRAD		X								
MICHAEL CONRAD		X								
NANCY CONWAY		X	X							
ELLEN COWEN		X								
JOHN CUNNINGHAM		(X)	(X)	X						
MATHIAS CURL	X									



TRACKING FREEDOM TOWNSHIP RESIDENTS  
THROUGH THE YEARS

NAME	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP CENSUS	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX	EARLIEST REFERENCE
JOHN CURTIS	X	X	X							
ABRAHAM CURTZ	X									
WIDOW DASHER (LEVI)		(X)	X							
ABEL DAVIS			X	X						
WILLIAM DAVIS	X	X	X							
WILLIAM DAVIS		X								
DAVID DEAFENBAUGH	X									
HARLIN DEAFENBAUGH	X									
WILLIAM DECKER	X									
MARY DELANEY		(X)								
STEPHEN DELANEY				X	X	X	X	X		1799 GT
DAVID DIBERT	X									
JOHN DIBERT	X									
JONATHAN DICKEY				X	X	X				1811 GT
WILLIAM DICKEY, SR					X	X	X	X		1807 GT
DAVID DIEHL		(X)	X	X						
JONAS DIEHL	X	X	X	X						
ANDREW DODSON	X									
JOHN DODSON, SR						X	X	X		1796 WT
JOHN DODSON, JR				X	X	X	X			
JOSEPH DODSON	X									
JOSEPH DODSON	X	(X)								
MICHAEL DODSON, SR							X	X		1794/5 WT
MICHAEL DODSON, JR							X	X		1799 GT
SAMUEL DODSON	X									
THOMAS DODSON, SR					X	X	X	X		1799 GT
THOMAS DODSON, JR	X	X	X	X	X	X				
DAVID DONAHAY		X								
ELIAS DONNER	X	X	X	X	X					
LEVI DONNER	X	X	X	X						
SAMUEL DONNER, SR		(X)	X	X	X	X				
SAMUEL DONNER, JR		X	(X)	X						
DANIEL DOWNS	X									
JANE DOWNS	X									
EMANUEL DUCK	X									
SAMUEL EARNEST	X	X								
GEORGE ECKARD	X	X	X	X	X					
JOHN ECKARD	X	X								
SALOME EHRENFELT	X	X								
MICHAEL EIGHMY	X									
GEORGE EVERNS	X									
JOSEPH FAIK	X									
BENJAMIN FARBER	X	X	(X)	X						
HENRY FEATHERS	X	X								
JOHN FEATHERS	X	X	X	X						
SAMUEL FEATHERS	X	X								
HENRY FERLY	X									
CASPER FLAUGH		X								
JOSEPH FLAUGH		(X)								



TRACKING FREEDOM TOWNSHIP RESIDENTS  
THROUGH THE YEARS

NAME	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP TAX	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX	EARLIEST REFERENCE
SOLOMON FRY		X								
BARTTE GAUNTZMAN	X									
JACOB GAUNTZMAN	X									
JOHN GINGERIE		X								
DAVID GINTER	X									
PERRY GINTER	X									
JACOB GLASS			X	X	X	X	X			1807 GT
HENDERSON GORSUCH	X									
ABRAHAM GREEN	X									
GEORGE GROVE	X									
ABRAHAM GUNTER	X									
GEORGE HANSEY	X									
HENRY HAINSEY	X	X								
MALEM HAMILTON		X								
JOSHUA HAMMOND		X	X							
CHRIST HANELY	X									
SAMUEL HANELY	X									
GEORGE HARKER	X	X		X						
FRAZIER HARLAN	X	X	(X)	X						
JOSEPH HARLAN	X	X	X	X	X					
WILLIAM HARLAN	X	X	X							
MICHAEL HAYNES		(X)								
GEORGE HAZELET		(X)								
JOHN HAZELSTRAP	X									
RUTH HEIGHT	X									
SARAH HEIGHT	X									
DANIEL HELSEL		X								
DAVID HELSEL	X	X	(X)							
EDWARD HELSEL	X	X								
GEORGE HELSEL		(X)								
HENRY HELSEL, SR			X	X	X	X	X	X	X	1794/5 WT
HENRY HELSEL, JR	X	X	X	X						
JACOB HELSEL		(X)	(X)	X						
JOHN HELSEL	X	X								
DANIEL HENKST	X									
FRANCIS HENRY	X									
HENRY HETRICK	X									
PETER HETRICK			(X)	X	X	X	X			
JACOB HIMES	X	X								
GEORGE HITE		(X)								
JOHN HITE, JR		(X)								
CHARLES HUSTON	X	X	X	X						
JOSEPH HUSTON	X									
JOHN ICKES	X									
MATTHEW IVORY					X	X	X	X		1797 WT
HANCE JOHNSON	X									
JAMES JOHNSON	X									
ROBERT KEAGAN		(X)								
SAMUEL KELLERMAN	X									



TRACKING FREEDOM TOWNSHIP RESIDENTS  
THROUGH THE YEARS

NAME	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP CENSUS	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX	EARLIEST REFERENCE
JOSEPH KENNEYDY	X									
GEORGE W. KEPHART			X	X	X					
JOHN B. KEPHART	X	X								
JEREMIAH KLEPSE	X									
ANDREW LASHER		X								
WILLIAM LEAMER				X	X	X	X	X		
DAVID LINGENFELTER		(X)	X	X	X					
DAVID LINGENFELTER	X	X								
HENRY LINGENFELTER	X	X								
JOHN LINGENFELTER	X	X	X							
MARTIN LINGENFELTER	X	X								
VALENTINE LINGENFELTER		X	(X)	X	X					
BERNARD LORENTZ	X	X	(X)	X						
JAMES LYNCH	X	X	X	X						
MICHAEL LYSER		X								
CORNELIUS McCONNELL		X	X	X						
HENRY McCONNELL		X			X					
JAMES McCONNELL	X	X	X	X						
JOHN McCONNELL					X	X	X			
JAMES McCORMICK	X	(X)								
JOSEPH McCORMICK	X	X	X	X	X					
GUSTEN McCOY	X									
PATRICK McDERMIT	X									
EDWARD McGRAW, SR		X	X	X	X	X				
EDWARD McGRAW, JR		(X)	X	X						
JOHN McGRAW		(X)	(X)	X						
WILLIAM McGRAW	X	(X)								
NICHOLAS McGUIRE							X	X		1790/1 WT
GEORGE McKEE					X	X				
GEORGE MOCK								X		1797 WT
MICHAEL NIPPS					X	X	X			1802 GT
EMANUEL NOFSKER		(X)								
GEORGE T. NOFSKER		(X)								
JACOB J. NOFSKER		X								
JOHN JACOB NOFSKER	X	X	X	X	X					
JAMES NOFSKER		X								
JONATHAN NOFSKER	X	X	X	X	X					
MARTIN NOFSKER		X								
MARTIN J. NOFSKER		(X)								
SAMUEL NOFSKER	X	X	X	X	X					
PETER O'HAGAN		(X)								
ABRAHAM OTT		(X)	X							
ANDREW OTT	X									
LEONARD OTT		(X)								
WILLIAM PLASTERER	X									
CHRISTOPHER POPE		(X)								
JOHN PUDERBAUGH	X									
SAMUEL RECKARD	X									
DANIEL RESSLER		X	X	X						



TRACKING FREEDOM TOWNSHIP RESIDENTS  
THROUGH THE YEARS

NAME	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP TAX	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX	EARLIEST REFERENCE
CHRIST RHODES	X									
JOHN RHODES		(X)								
LEVI RHODES	X									
SAMUEL RHODES		X	(X)	X						
SIMON RICHARDS		X	X							
AMBROSE RICHEY	X									
HUGH RILEY	X									
JOHN RILEY		X								
JACOB RITCHIE		(X)								
JOHN H. ROBERTSON		X								
JOHN ROBISON	X									
JOHN ROUGH	X									
EMANUEL RUGGLES	X									
JOSEPH RUGGLES		(X)								
SOLOMON RUGGLES	X	X	X	X						
JOHN SCULLIN		X								
WILLIAM SCUTCHALL	X									
ABRAHAM SELL		X	X	X						
BRICE SELL	X									
DANIEL SELL	X	X	X	X						
JACOB SELL		X	X	X	X					
JOHN SELL		X								
JOHN SELL	X									
JOSEPH SELL		(X)								
JOHN SHADE	X	(X)	X							
JOHN SHADLE		(X)	X	X	X	X	X			
ALEXANDER SHAW		(X)								
JAMES SHAW	X	X	X	X	X	X	X			
SAMUEL SHAW	X	(X)								
WILLIAM SHAW, SR					X	X				
WILLIAM SHAW, JR		X	(X)	X	X					
(WILLIAM) BELINDA SHAW		X	X							
MICHAEL SHAY		X	(X)							
LEVI SHEARER		X								
HENRY SHINAFELT		(X)								
JOHN SHIRLEY						X	X	X		1785 FT
RICHARD SHIRLEY			(X)	X	X	X	X	X		1793 WS
WILLIAM SHIRLEY										1786-88 WT
EDWIN F. SHOENBERGER		(X)	(X)	X						
JOSEPH SIMERLEY	X									
FREDERICK SINGER		(X)	X	X	X	X	X			
SAMUEL SINGER	X	X	X	X						
JOSEPH SLICER		(X)								
DAVID SMITH		X		X						
FRANCIS SMITH	X	(X)								
JACOB SCHMITT, SR										1775-97 FT
JACOB SMITH, JR					X	X	X	X		1785 FT
JACOB F. SMITH	(X)	(X)	X	X	X					
JACOB SMITH	X									



TRACKING FREEDOM TOWNSHIP RESIDENTS THROUGH THE YEARS										
NAME										
	1870	1860	1850	1846	1839	1830	1820	1810	1800	EARLIEST REFERENCE
PETER SMITH							X			
SAMUEL SMITH	X	X	X	X	X	X				
SAMUEL SMITH		(X)								
SOLOMON SMITH	X	X	X	X	X	X				
SOLOMON SMITH	(X)	X								
SOLOMON SMITH	X									
GEORGE SNYDER	X	X								
FREDERICK STIFFLER		X	X	X	X					
HENRY STIFFLER	X	X			X	X				
HENRY STIFFLER	X									
JACOB STIFFLER								X		1797 WT
JAMES STIFFLER	X	X	X	X	X					
JOHN STIFFLER		(X)	X	X	X	X	X	X	X	1800 GT
MICHAEL STIFFLER, SR			X	X	X	X	X	X	X	
MICHAEL STIFFLER, JR		X	X	X						
PETER STIFFLER, SR			X	X	X	X				
PETER STIFFLER, JR	X	X	X	X						
WILLIAM STIFFLER		(X)								
JAMES STIFFNER		X								
JOACHIM STORM							X	X		
JOHN STORM		(X)								
MICHAEL STORM	X	X								
PETER STORM		X		X	X					
SAMUEL STROUP	X									
JACOB STULTZ, SR	X	X	X	X						
JACOB STULTZ, JR	(X)	X								
BENJAMIN SWISHER	X									
JACOB TEETER	X									
HENRY THOMAS		X								
PETER THOMPSON		(X)								
FERDINAND TICKERHOOF							X	X		1800 GT
HENRY TICKERHOOF			(X)	X	X					
JOHN TICKERHOOF			X	X	X	X	X	X		
HENRIETTA TODD	X									
ROBERT TODD		(X)	X	X						
JOHN TREESH	X									
GEORGE TRIESE		(X)								
HARRY TRIESE		(X)								
WILLIAM TRIESE		(X)								
WILLIAM TROUT	X									
GEORGE WEAVER	X	X	X	X						
JOHN WEITERS		(X)	X	X						
JAMES WEYANDT	X									
MARY WEYANDT	X									
WILLIAM WHEELER		X								
HENRY WILT	X									
JOHN WILT		(X)								
PETER WILT, SR					X		X	X		
PETER WILT, JR				X	X					



NAME	TRACKING FREEDOM TOWNSHIP RESIDENTS THROUGH THE YEARS								
	1870 FREEDOM TWP CENSUS	1860 FREEDOM TWP CENSUS	1850 JUNIATA TWP CENSUS	1846 GREENFIELD TWP CENSUS	1839 GREENFIELD TWP TAX	1830 GREENFIELD TWP TAX	1820 GREENFIELD TWP TAX	1810 GREENFIELD TWP TAX	1800 GREENFIELD TWP TAX
PETER C. WILT	X		X	X					
SUSAN WILT	(X)								
SARAH WISE	X								
FREDERICK WOLF	X								
ISAAC WRIGHT	(X)								
F.P. YINGLING	(X)								
JAMES A. YINGLING	(X)								
JOHN YINGLING	X	X	X	X					
JOSEPH YINGLING	(X)								
DAVID YOHN	(X)								
HENRY YOHN	(X)								
LEVI YOHN	(X)								
GEORGE YOUNG	X								
HIRAM YOUNG	X								

{#5 ~ Oct-Dec 1989, #7 ~ Apr-Jun 1990 & #8 ~ Jul-Sep 1990}



CAN YOU RECALL THE CHILD'S RHYME THIS SHOWS?

If, for the picture of the dog and cat on the back page of the last issue, you guessed that the child's rhyme it illustrated was the "Famous Story Of The House That Jack Built", you were correct. That particular picture showed "the Dog that worried the Cat, which killed the Rat that eat the Malt, which lay in the House that Jack built." That illustration, along with the one beside here (which shows: "the Cow with the crumpled Horn, which tossed the Dog, that worried the Cat...") comes from a hand-colored edition from the 1870s. For anyone interested in history, old books not only provide historical information in the form of text (which tells 'about' history), but they also provide immediate and easily understood images of history in their illustrations. These two examples display the Victorian style which was current (and not considered "historical") during the 1870s to 1920s period.



"History" is out there, easy to be found and enjoyed in the illustrations of books such as the book of the House That Jack Built - if you only take the time to look for it!

{#5 ~ Oct-Dec 1989 & #6 ~ Jan-Mar 1990}

## Martha

Martha was a daughter of Dr. Peter Shoenberger (a Blair County ironmaster), and a sister to Edwin Francis Shoenberger (the son of Peter who followed his father's footsteps into the iron industry). It was a known habit of Peter Shoenberger to name his furnaces and forges after his daughters (*e.g.* Rebecca, Maria, Sarah); and so it was fitting and proper for him to name the iron works he helped his son start up in the valley to the north of McKee's Gap after his daughter, Martha. He had, only a few years before, named a group of forges he built on the south side of the gap after his daughter Maria.

The mountain gap that was named for a previous owner of a grist mill in its vicinity, McKee, is formed by the Dunning's Mountain on its south and the Short Mountain on its north. Through the gap flows the combined waters of Halter and Plum Creeks (which eventually empty into the Frankstown Branch of the Juniata River).

The mountain gap (being the only such opening in the mountain range that separates the Morrisons Cove area from the western portion of Blair County for quite a distance) had been used as a gateway between the two valleys ever since the earliest settlements in this part of the state. The Morrisons Cove had been settled by the 1760s, and those settlers had found that it was closer to travel by way of the gap to the Frankstown and Hollidaysburg towns than to travel the length of Dunning's Mountain to the town of Bedford.

As always is the case, there will be someone who has the intelligence and will to take advantage of a good situation for their own personal gain. Such was the case for George Myers. This early settler of the area then encompassed by Frankstown Township within Bedford County did not appear on the 1790 U.S. Census for this area, but by 1795 he had acquired the property at the gap and had built a grist mill

and a saw mill. Although his mills were not the only ones to be built upon the Halter/Plum Creek waters, they were the most conspicuous because of their location so close to the gap.

Another person who saw that the location of the grist mill at the gap would be advantageous was George Guy McKee. Around the year 1812 he purchased the mills and real estate in the vicinity of the gap from Myers. George McKee operated the mills for some fifteen or sixteen years until his death in March of 1829. It was during this time that McKee owned the property that the gap became known as McKee's Gap.

In 1830, following the death of George McKee, Peter Shoenberger acquired the property at the gap from the McKee family.

As noted previously, Peter Shoenberger had constructed a group of forges on the south side of the gap soon after his purchase of the property. The traditional date of the Upper Maria Forge's construction is 1828, so it is possible that he had purchased a tract of land from George McKee prior to McKee's death. (It is also possible that the construction date might be incorrect). In any event, soon after he purchased the land he set about transforming the purpose of the area from a site for area residents to travel to to have their grains milled. Shoenberger's intent was for the area to be an ironworks hub. The location was ideal. The land he had purchased near the gap (along with other tracts that stretched his holdings as far as the Blue Knob forests) were rich in the wood he needed for the furnace. It also was abundant in limestone - the rich veins still providing industry's needs into this twentieth century. The water power was just what he desired; the flow from the Halter and Plum Creeks being steady and full. The final, and most important factor which made this site so desirable to Shoenberger was the closeness of iron ore.

Throughout the surrounding countryside the ore was discovered. Early maps of Freedom Township show iron ore banks in the vicinity of Puzzletown, Smith Corner and Paw Paw Hollow. Even though the local ore would not be enough to sustain production of a furnace, the iron ore then being mined at the Bloomfield "Ore Hill" mines was not far away, and was easily transported to McKee's Gap.

The forges were built first to handle the production of the nearby Sarah and Frankstown Furnaces. It can be assumed that the decision was made to construct additional forges rather than enlarge the existing ones. Whatever the reason, Peter's son Edwin Shoenberger began construction on his Martha Forge on the side of the gap opposite his father's forges. In 1838 it began operating.

Accurate records do not still exist to tell us how many workers the Martha Forge employed. There would be little doubt that any less than twenty-five men worked at the forge during each year of its operation; most of the other area forges employed at least that number, and their output was not appreciably greater than Martha's. The Reverend James A. Sell, who was employed as a carpenter during the latter days of the furnace and forge's operations, remembered that many small log houses had been built for the accommodations of the workers. John Simpson Africa, in his *History of Huntingdon and Blair Counties*, noted that because of the operations in the mills, forges and furnaces a large number of families started to gather in the vicinity, and that the area had begun to take on the aspect of a small village.

It wasn't until the 4<sup>th</sup> day of April, 1871, though, that the town of McKee's Gap was surveyed and officially founded by A.K. Bell, the president of the Hollidaysburg and Gap Iron Company. John Brawley was the surveyor who laid out eighty-three lots with seven streets. The fact that the company town was originally plotted with eighty-three lots is evidence that between 1830 when the forges began operating and 1871, a large number of workers were being employed at the iron works in the immediate area.

Certain information on the employment of Martha and the other area furnaces and forges can be obtained just from reading the names from records such as the 1850 U.S. Census for Juniata Township, Blair County. A very large number of men are listed with occupations that would have been associated with the iron works. Engineers, foremen, firemen, miners and colliers are among those occupations that would have been involved directly or indirectly with the iron works. A very large number of those men were under the age of thirty - the average being 22 to 25 years. A large number of these young men were only in their



teens; Albert Shade, a laborer, was fifteen years of age in 1850. There were very few township residents over the age of 45 who were employed in this type of work. The simple necessity of strong muscle to perform the strenuous work of lifting, heaving, pulling and so on, narrowed the work force to only those who were in their prime fitness.

Another interesting fact that makes itself apparent when public records are viewed is the nationalities of the furnace and forge workers. The majority, by far, were from Ireland. The great Potato Famine in Ireland during the late 1840s, during which thousands emigrated to the United States, was a primary factor in the influx of Irish families in this central Pennsylvania area. Whole families, as recorded on the census, were born in Ireland before making their homes here.

It is interesting to note that the economic growth of this region might not have progressed beyond purely rural standards had Peter Shoenberger not committed his money and time to develop the iron works here. If the Irish families had moved into this area and not found decent work they might have moved on to the west.

The Martha Furnace, to which many of these men came to work was constructed around the year 1843, about five years after the forge had started up. The weekly output of pigiron is estimated at roughly 140 tons.

(The foregoing article was excerpted from the booklet: *MARTHA, Freedom Township's Iron Works* soon to be published by the Freedom Township Historical Society. Researched by Jim Snyder, Jr and Larry Smith; text and illustrations by Larry Smith.)

{#8 ~ Jul-Sep 1990}

## **A Difficult Decision**      **by Bonnie Kinzey**

My grandfather, Alexander Barbero, came to America in the early 1900s from Turin, Italy, leaving behind his father, mother and one sister who was a Catholic nun. When he came to America he first settled in Greensburg, Westmoreland County. There he met my grandmother, Julianna, who's home had been in Aosta, Italy - just 50 miles north of Turin. They married and to their marriage was born five children. One son died as an infant. My mother was the youngest in the family.

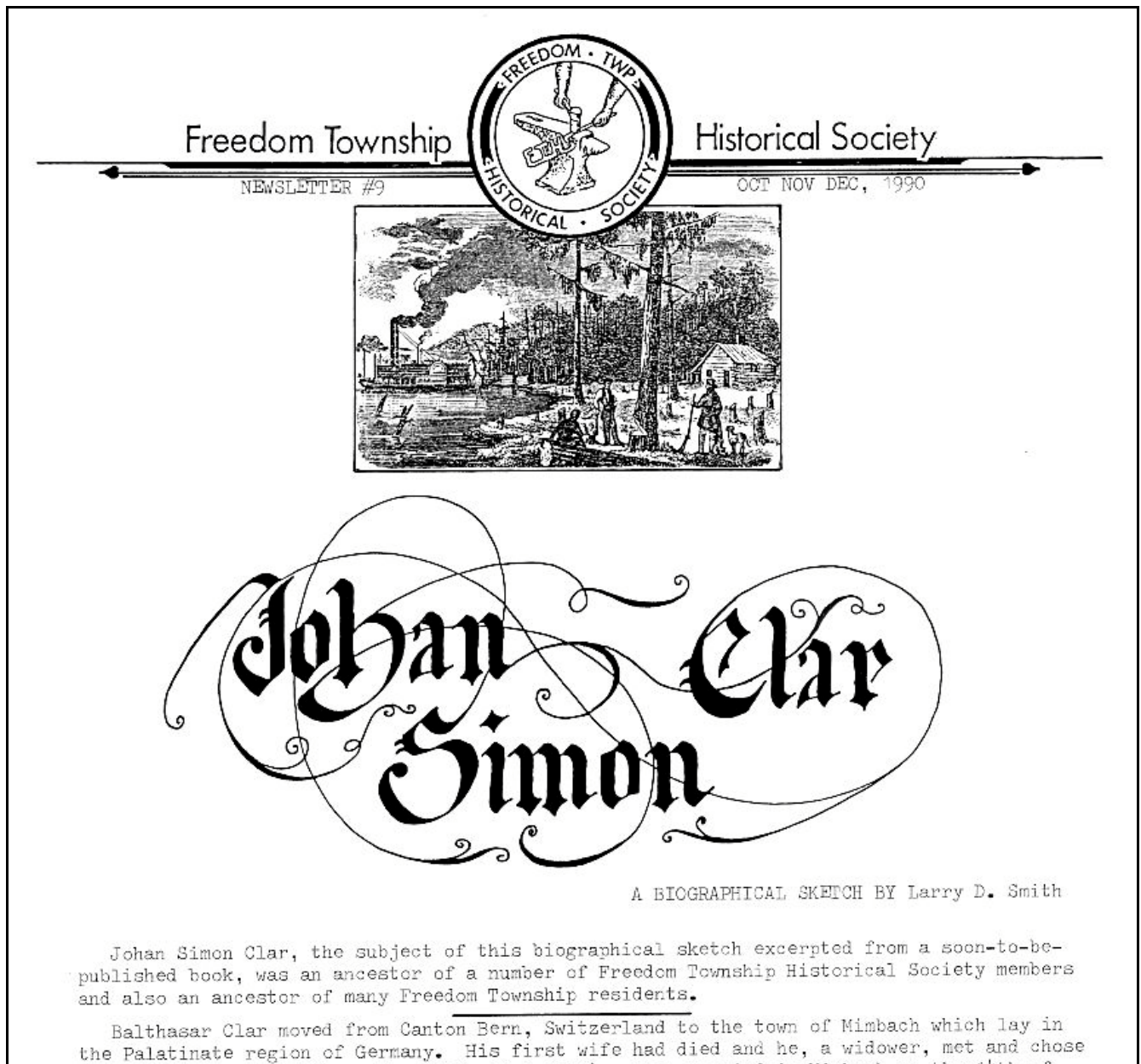
The Barbero family worked their way from Westmoreland County to Cambria County. At first Alexander was a baker making bread at his wife's cousin's grocery store. He later went into coal mining. They were living in Mineral Point when on the 13<sup>th</sup> of January, 1921 Alexander was killed in the Reese Coal Mine (nicknamed Red Onion). He was caught under a fall of rocks. At the time, my mother was five years old, but she can still remember the tragic event.

The accident left my grandmother with four children and no income. Being a member of the Moose Lodge before he died, my grandfather's

Moose brothers came forward and offered their assistance by placing the children in the Moose Orphan Home in Illinois. They told my grandmother that she could go there also and live there; they would give her a job as a cook. This seemed like the answer to her situation, and plans were made for the move. But then the Moose Home discovered that my grandmother's oldest child and only living son was twelve going on thirteen. The Moose Home said that he was too old to come, so grandma had to make the choice of whether to take the girls and go, leaving her son with relatives here, or for none to go. Grandma's choice was to stay in Cambria County together, where she eventually found work and raised her children.

(Editor's Note: I was so pleased that Bonnie shared this story of her family with us. If anyone else would wish to do likewise, please send them for a future issue. Don't be concerned with spelling and punctuation - I'll take care of that. The important thing is that we come to know the tales of our ancestors because that is what HISTORY is all about.)

{#8 ~ Jul-Sep 1990}



{The image above shows the front page of Newsletter #9. The Canon word processor that I used for the writing of the first forty Newsletters had only five fonts available, and therefore I was a bit limited in what I could do, in terms of making the newsletters visually interesting. I made up for the limitations of the machine I used by designing some of the titles, especially for the articles on the front page, by hand.}

{#9 ~ Oct-Dec 1990}

Have you ever “cleaned up” before eating? Did you ever ask: Is that a hat, or “what”? Did you ever “get a notion into your head” that you would do something? Do you have a copy of the Bible “around”? Does your child “skrootch” in his seat? And when he does, are you tempted to “whack” him “a good one” to make him “settle”? Did you ever “piddle” around the house all day, getting

nothing done? Have you ever noticed that it makes “a body” feel tired watching someone else work? Has anyone ever told you that you “look good in the face”?

If you are familiar with these phrases and words that I “set out” in my sentences above, it could be that you or your ancestors came from old Bedford County (which included our own

Freedom Township at one time). Bedford people have spoken their own form of Pennsylvania Dutch mixed with Scotch-Irish all their lives. In a

future newsletter I'm going to explore some more of these phrases (which sound perfectly natural to me!)

{#8 ~ Jul-Sep 1990}

## Johan Simon Clar ~ A Biographical Sketch

Johan Simon Clar, the subject of this biographical sketch excerpted from a soon-to-be 'published book, was an ancestor of a number of Freedom Township Historical Society members and also an ancestor of many Freedom Township residents.

Balthasar Clar moved from Canton Bern, Switzerland to the town of Mimbach which lay in the Palatinate region of Germany. His first wife had died and he, a widower, met and chose to marry Elisabetha (the widow of Barthel Wolf). They married in Mimbach on the 14<sup>th</sup> of January, 1698. A son, Jacob, was born to Balthasar and Elisabetha on 23 November, 1698. He was baptised at the Mimbach-Webenheim Reformed Church. Jacob Clar, in turn, grew up and found a woman he wished to marry, Anna Maria. They married at some time prior to 1727 when their first child was born. Johan Michael Clar was baptised on 09 February, 1727. Maria Louisa Clar was baptised on 04 September, 1730. The third child to be born was Johan Simon Clar, who was baptised on 12 December, 1732 at the Mimbach-Webenheim Reformed Church. Barbara Clar was baptised on 20 February, 1735. Wilhelm Clar was baptised on 07 July, 1737. The last child in the family was Nickel Clar who was baptised on 19 July, 1739. In the year following the birth of their last child, Jacob and Anna Maria made the decision to leave their homeland.

In the year 1740 the governmental forces in the Palatinate issued a decree which was intended to restrict the number of Amish-Mennonites residing in the region. Although the Clar family had belonged to the Reformed Church (as evidenced in the baptisms of Jacob and all his children), they might have felt the restrictive decree was unjust, and cause for their own concerns about their own safety. Perhaps Jacob and Anna Maria simply felt like taking their chances in the new world because their homeland along the Rhine had seen such devastation (from

the Thirty Years War and others). Whatever the reason, Jacob Clar applied to the authorities of the Zweibrücken region of the Palatinate for permission to leave Germany to travel to America. Jacob's name was recorded in the Manumissions Protocoll for the year 1740. It is to be assumed that the Clar family left some time in that year. Records do not exist to verify if the whole family left Germany, or if some of the children were left with their grandparents or other relatives.

The problem with early immigration records is that the Manumissions Protocoll were simply the requests for permission to leave. Actual records of who left and when and on what ship they embarked just were not maintained. There was no reason for the German authorities of the shipping industry to maintain records of who traveled on the ships. On the other hand, there was a reason for the ships' captains to maintain a list upon arrival at the ports of America. The colonies were the property of the English monarchy. Anyone desiring to disembark from any ship had to swear an oath of allegiance to the king of England. If they would not do so they were not allowed to go ashore, and would be carried back to Europe. The list that the captains made (often being signed by the passengers themselves) generally held only the names of males over the age of sixteen. If the parents of minor children died enroute, the children became the legal property of the ship's captain - to release or sell as he saw fit. Usually, these orphans were sold as indentured servants to free English residents at the ports upon arrival. (The reasoning behind this apparently inhumane treatment of children lay in the fact that when the parents died, the children would have no money with which to pay for a return trip to Europe. Since they would be underage, and therefore not permitted to take the oath of allegiance, they would have to be returned. The captain of the ship, who had become their



legal guardian automatically on the death of the parents would sell them to an English family to care for them - and hopefully train them to become good citizens who would take the oath of allegiance at a later date.)

On their journey to the new world Jacob and Anna Maria Clar must have succumbed to one of the deadly diseases which were common on ships of that day (perhaps small pox or typhoid or scurvy or any of numerous others which spread in the crowded and often unsanitary conditions of ship travel). The names of the Clar family do not appear on any ships passenger list. The only clue that points toward the family's fate was a single newspaper advertisement that Barbara placed in Christopher Sauer's newspaper, the *Pennsylvanische Geschicht-Schreiber* on the 16th of May, 1747. Her ad stated that "Simon Klaar arrived in this country six years ago and was indentured as a servant. His sister Barbara became free two years ago and she seeks her brother." The fact that Barbara noted that her brother had been indentured as a servant is the basis for assuming that their parents died enroute at sea.

The term: "indentured servant" comes from the word "indent" which means that a contract is made out between more than one person, in which each party must agree to something. The information pertaining to each party's contractual agreement would be "indented" in the text of the deed so that those individual agreements could be easily picked out. (The method of indenting in the text often took the form of the capitalization of certain words.) In the case of a transaction in which only one party contractually agreed to anything (such as in a Last Will and Testament), there was no need to "indent" any portion of the text. Now, in the case of indentured servants, they were not treated the same (legally at least) as were "slaves". The slave was simply a piece of property with no rights or value other than a monetary one. The servant who was indentured, on the other hand, had certain rights which would be spelled out in the contract between him or her and the master. The period of servitude ranged anywhere from four to seven years with the possibility that the servant could choose to stay on with the family after being freed from the servitude. Some indentured servants were given practical training as apprentices to craftsmen

with their pay going to the master, but they reaping the benefits of the training.

For Johan Simon Clar, who would have been only seven or eight years old at the time, the indentured servitude that he found himself being thrust into might have been welcome. Rather than being homeless and having to beg for food and shelter, his new masters probably filled that void formed by his parents' recent death.

Some time in the early 1750s Johan Simon Clar married Anna Margaretha Klee, a daughter of Johann Nicolaus Klee, Jr of the town of Hanover in York County. They gave birth to twelve children: Joseph Simon (ca 1756), William (ca 1758), Jacob (ca 1760), George Washington (ca 1762), Anna Mariah (04 March, 1769), Johan (29 November, 1769), Elisabetha (28 February, 1774), Susanna (ca February, 1776), Henry (04 December, 1777), Sarah (ca 1778), Catherine (26 December, 1779) and Frederick (30 October, 1780). Of these children, it is Frederick from whom the majority of Bedford and Blair County descendants come. Anna Margaretha died some time after 1790 when she and Johan Simon stood as witnesses to their granddaughter

Anna Margaretha's baptism. In the year 1795 Johan Simon purchased a tract of land in Bedford County; it might have been Anna Margaretha's death that motivated him to move from his York County home to the frontier town of Bedford.

After moving to Bedford, Johan Simon Clar married Eva Catherine Lingenfelder, a daughter of Abraham and Anna Barbara Lingenfelder. Between the two of them was born a son, Samuel, circa 1799. Other researchers have claimed that Johan Simon Clar was given a grant of land for his services in the Revolutionary War, and that that land lay outside of the town of Bedford where the fair grounds now stand. The land grants were given as substitute for pay (also known as the Depreciation/Donation Lands). Unfortunately, this claim cannot be proven by any public records of any sort and it has three strikes against it: land in lieu of pay was granted only to Continental Line soldiers and Johan Simon was in the Militia only; the so-called "Depreciation Lands" lay farther west than Bedford County (in the present-day counties of Beaver, Lawrence, Butler, Venango and Mercer); and finally, at no

time was Johan Simon taxed for any land in the area encompassed by Bedford Township - he was taxed only in the Bedford Borough.

What is known is that Johan Simon Clar purchased Lot Number 6 in the Borough of Bedford in November of 1795 according to a deed filed in the court house. Lot Number 6 was the tract that was chosen in 1771 by the commissioners assigned the task of purchasing a lot and building a court house and jail thereon. A log structure was constructed in 1771 and used as the court house and jail until a limestone structure could be built on the opposite corner of the public square. The stone court house was completed by 1780 and the original log building was sold for use as a private dwelling by two individuals before Johan Simon.

In the years 1775 and 1776 five battalions of militia were formed in the county of York. The sixth battalion was formed some time in 1777. In April of 1778 Johan Simon Clar (recorded as Simon Clear) was listed as the Second Lieutenant of the Second Company of the Sixth Battalion of the York County Militia. In June of 1779 he was recorded as the Captain of the First Company of the Seventh Battalion of the York County Militia. He may or may not have seen any actual fighting; the movements of the York County Militia were either not kept on any records which are in existence today. The one thing we can assume, though, was that Johan Simon Clar, in the position of Captain of a company, would have been

involved more regularly than the common rank and file. Papers bearing his signature dating up to the year 1787 are reprinted in the Pennsylvania Archives series, so he was active with the militia even after the war ended.

While he was not involved with the militia, Johan Simon Clar engaged in farming, as evidenced by his estate inventory upon his death. He possessed twenty animals including sheep, pigs, cows and horses when he died. Although public records do not confirm it, Johan Simon might have engaged in making combs (for either human or animal grooming) because his estate inventory lists one "set of comb makers tools". The combmaker would purchase sheets of animal horn that had been soaked, heated and then flattened in a vice. He would use fine saws and chisels to cut out the comb shape. Johan Simon Clar was not listed with that profession on any tax assessment or enumeration, so it is doubtful that it would have been a career-type of job for him. Perhaps it was just something that he had learned to do back in the years that he was an indentured servant.

Johan Simon Clar died on the 19<sup>th</sup> day of September, 1812. He was buried in the churchyard of the Lutheran and Reformed Union Church on the corner of Thomas and John Streets. The tombstone marking the gravesite of this emigrant/indentured servant/Revolutionary War Patriot has disappeared over the years, but his memory lives on.

{#9 ~ Oct-Dec 1990}

## Juniata

Juniata Township was formed out of Greenfield Township in the year 1847. That was one year after Blair County was erected out of Huntingdon County and the portion of Bedford County named Greenfield Township. At the time of its formation, and for ten years after, Juniata Township's boundaries formed a large triangle with one side stretching along the Blair Gap Run at the north and extending in a southeastward line to the McKee Gap between the Dunning and Short Mountains. The south boundary line began

at a point on the summit of Dunning Mountain due west of the town of Roaring Spring and stretched basically due west to the Allegheny Mountain range which separated Cambria and Somerset Counties from Blair and Bedford. The third boundary line ran along the summit of the Allegheny Mountain range, forming a portion of the county's boundary line.

The township was erected on 27 March, 1847 by the Court of Quarter Sessions of the peace of Blair County. The inhabitants had

petitioned for the new township in 1846 after Greenfield had become part of the newly formed Blair County, and so, in October of 1846, the Court had appointed a committee to investigate the matter. On December 26, 1846 the committee's report was presented to the Court. The south boundary of the new township were designated as follows: *"We, the undersigned, being duly sworn,, have taken a view of the said township of Greenfield, and are of the opinion that a division of it is absolutely necessary for the convenience of the citizens thereof; and in conformity of with their requests, began at the road leading from Newry to Johnstown (currently Route 164-west), where it crosses the Cambria County line on the summit of the Allegheny Mountain, and ran south seventy-nine degrees east; at four hundred perches crossed Spruce Run, leaving Henry Long to the right (i.e. to the south of the line being run) and Josiah Corl to the left, about thirty perches each; at four hundred and sixty perches crossed Bobb's Creek, about forty perches south of Simon Deal's saw-mill (just slightly southwest of the village of Blue Knob); at twelve hundred and eighty perches, summit of Blue Knob (which, on current topographic maps issued by the Geologic Survey, is recorded as "Ritchey Knob"); at sixteen hundred and twenty perches crossed road northeast of the Widow Maguire's old mansion house (current legislative route 3008); at two thousand and seven hundred and thirty-eight perches cornered a white-oak near George Lingenfelter's (at a point presently covered by the second Route 220 and north of Lick Hollow Run); thence north eighty-five degrees east; at eighty-five perches a white-oak on the road leading from Hollidaysburg to Bedford (the first Route 220), in all two hundred and sixty-five perches to a pine on the summit of Dunning's Mountain; and thence four hundred and eighty perches to the line originally dividing Bedford and Huntingdon Counties to McKee's Gap."*

When it was formed, Juniata possessed more than half of the total land area that its mother township, Greenfield had. Counties and townships would be divided and reformed in respect to population and the physical layout of the land moreso than according to physical dimensions. In some cases the number of people inhabiting a township might hinder the public servants'

abilities to serve them all, and a new township or county would be created. In other cases the physical topography might call for the formation of two townships or counties where there was originally one large one; mountains and rivers might inhibit the citizens from being able to assemble. In 1847 when it was decided to divide up Greenfield Township, the population in the area to become the new township was spread out; the region was largely made up of agricultural farmers. The more densely populated towns and villages lay in the area which would, in 1857, become Freedom Township. In relative physical size, the new township of Freedom was less than half that of its mother township, Juniata. After the division, on June 19, 1857, of Juniata into Juniata and Freedom Townships the primary occupations of the Juniata Township residents included farming along with some iron and coal mining.

The division of Juniata in 1857 to allow for the formation of the new township of Freedom was achieved by the plotting of a straight northeast to southwest line almost in the middle of Juniata. The new dividing boundary line began at a point west of the George Weaver farm (which appears on the 1873 Pomeroy's Atlas) on the Blair Township boundary line. This point was four and a half miles along the line from McKee Gap. A line was then extended south and forty-six degrees westward for about five miles to a point on Greenfield Township's northern boundary line just west of the summit of Blue Knob and east of the village of Blue Knob (variously known as Butlersville).

The division of Freedom Township from Juniata left the village of Blue Knob in Juniata's jurisdiction, but it put Puzzletown into Freedom. The only other "village" to be found in the township of Juniata to the present day has been the Muleshoe Run extension of Foot Of Ten. Quite a number of households reside along the two main roads of the township (routes 3009 and 3010) which begin at Puzzletown and travel toward Duncansville and Blue Knob. The majority of the township is today made up of farming lands and state game lands.

According to the tax assessment of 1848 the residents of Juniata Township included: William Arble Jr, William Arble Sr, Daniel Ake, Conrad Bowlin, Nicholas Burk, Edward Burk,

James Conrad, Jonathan Conrad, Widow Costlow, Alexander Costlow, Abel Davis, James Dearmit, Patrick Farren, James Flemming, Thomas Flinn, Jacob Funk, Charles Gailey, John Gailey, Robert Gardner, Valentine Haney, Henry Harbison, Joseph Harlan, Joseph Harlan Jr, William Harlan, Patrick Hickey, Peter Hicus, Conrad Hite, Christopher Hite, Rowland Humphrey, James Keagan, Lawrence Keagan, Thomas Keagan, Thomas Keech, Barney Kelly, Joseph Kelly, William Kelly, Alexander Leech, Alexander Leech Jr, Jacob Leighty. William Leighty, John McCaffrey, Henry McConnell, Henry McDade, Widow McIntosh, Alexander McIntosh, Archibald McIntosh, Arthur McNichols, James Malone, Patrick Mars, John Mash, Jacob Morgan, Joshua Morgan, Lawrence Ott, William Ploughman, John Quail, John Spielman, James Stephens, John Weimert, Jacob Wilt, John Wilt, Peter Wilt, Philip Wilt, Samuel Wilt, Peter Winkler, and Jacob Wise.

By comparing this list to earlier tax assessments from Greenfield Township we find that the ancestors of these 1848 residents who were living in the area of Juniata Township prior to its erection would have included: Charles Malone, Michael McIntosh and Malcolm McIntosh (who appeared on the 1799 assessment of Greenfield Township, the first one after its separation from Woodberry Township in 1798) and William Arble, Patrick Burk, Nicholas Burk, James Costelow, William Kelly, John McConnell, Widow McIntosh, Charles Malone, Patrick Malone, Peter Wilt and Thomas Wilt (who appeared in the December 1810 assessment for the year 1811).

In the year 1826 a Triennial Assessment was taken for Greenfield Township in which the following names appeared: William Arvel, Nicholas Burk, Patrick Burk, James Costelo, Henry Costelo, Isaac Conrad, David Davis, Thomas Flinn, Conrad Hite, Mathias Lighty, John Malone, Conrad Malone, Charles Malone, Widow Malone, Joshua Morgan, John Morgan, John McConnel, Widow McIntosh, Archibald McIntosh, Peter Wilt, Michael Wilt, John Wilt, Jacob Wilt, Widow Wilt, Thomas Wilt, George Wilt, Peter Wilt Jr, Jacob Wilt, Philip Wilt, Peter Wilt (son of T), and the single freemen: William

Arble, John McIntosh, Elliphant McIntosh, and John Speelman.

A Septennial Enumeration was taken in Greenfield Township in the year 1842. At that time the following names appeared: William Arble, Henry Arble, Rosana Arble, Thomas Burk, Patrick Burk, Edward Burk, Nichiles Burk, Daniel Burk, Widow Costlow, Alexander Costlow, Jonathan Costlow, Jonathan Conrad, James Conrad, Henry Conrad, Able Davis, John Gardner, John Gaily, Patrick Hickey, Rodland Humphrey, Peter Hickey, Joseph Harlan, Conrad Hite, Joseph Kelly, John Keech, William Kelly, Thomas Keegon, Larry Keegan, Roberd Keegon, Jacob Leighty, William Leighty, Alexander Leach, Jacob Morgan, James Morgan, John McKaffrey, Augusten McConnel, John Malone, James Malone, Archibald McIntosh, Widow McIntosh, Cornelius McConnel, Alexander McIntosh, Frances McConnel, John McConnel, John Quail, John Spelman, Widow Stevens, Peter G. Wilt, Jacob Wilt, Peter C. Wilt, Phillip Wilt, Peter Wilt Sr, David Y. Wilt, Jacob Wilt, Capt Peter Wilt, John Wilt, Daniel Wilt, Steven Weimert, John Wimert, Frederick Wimert, and Jacob Wise.

Although the lists of names above do not tell us for certain if all the individuals were residents of the area encompassed by the present-day Juniata Township (some might have been relatives who resided in the nearby Freedom Township - such as in the village of Puzzletown, which bordered closely on the new Freedom/Juniata boundary line), they do give us possibilities to research. The first listing, of the three names of Charles Malone and Michael and Malcolm McIntosh, taken from the 1799 tax assessment, gives us the first publicly recorded residents of the present-day township. Other residents of neighboring township areas (such as the Cassidys of nearby Newry in Blair Township) might have owned land in the vicinity of Juniata, but they were not residing there and paying taxes as residents. The *History of Huntingdon and Blair Counties*, by J. Simpson Africa, notes that by 1880 Juniata Township contained 154 taxable inhabitants. The families of these taxables gave the township a total of 723 inhabitants at that time.

A large portion of the families who came to reside in Juniata Township after its formation in 1847 might have been Irish immigrants who were

finding employment at the nearby iron forges and furnaces. We can tell, from the names which appear even in the earliest public records, that the majority of the residents of what would become Juniata Township were of either Irish or German

descent. It is no wonder that the township was largely a farming one, and despite the mountainous terrain, that the resident farmers were able to survive and prosper there.

{#11 ~ Apr-Jun 1991}

## **Bedford County Militia ~ American Revolutionary War**

The Bedford County Militia consisted of three battalions throughout the course of the Revolutionary War. This essay will discuss the structure of that military force. In the year 1777 the First Battalion consisted of six companies, and the other two battalions consisted of eight companies. By the year 1781 enough men were recruited to enable all three of the battalions to consist of eight companies.

At the start of the Revolutionary War, Bedford County was not populated as heavily as the counties in the eastern part of the state. In those eastern counties more than one company could be formed from the recruits of a single township area because of the large number of residents making up the available manpower pool. The total number of men who enlisted, or were otherwise recruited, in York County at the beginning of the war alone, numbered 4,621 according to the April, 1778 return. Such a large number of men did not even inhabit the whole of Bedford County in that year. Unlike the militia of those heavily populated eastern counties, the Bedford County Militia was composed of the 22/24 companies noted above, each such company made up of men from a rather widespread region.

The First Battalion was made up of recruits from the Bedford, Brothers Valley, Cumberland Valley, Quemahoning and Turkeyfoot Townships. These townships comprised the area of western and southern Bedford County. In the year 1777 the western and southern portions of Bedford County included what is the majority of present-day Bedford County and the whole of present-day Somerset County. Bedford County included what was Bedford and Cumberland Valley Townships. Somerset County included what was Brothers Valley, Quemahoning and Turkeyfoot Townships.

The Second Battalion was composed of recruits from the townships of Ayr, Bethel, Colerain and Dublin - all of which lay in eastern Bedford County. In the year 1777, this region from which the Second Battalion was recruited included basically what is today Fulton County.

The Third Battalion was formed out of the remaining area of Bedford County, and included men recruited from the Barree, Hopewell and Frankstown Townships, which made up northern Bedford County. In 1777, the region from which the Third Battalion was recruited included primarily what is today encompassed by Blair and Huntingdon Counties. Blair County was formed almost entirely out of the area that was Frankstown Township in 1777. Present-day Huntingdon County was composed of Hopewell, Barree and a portion of Frankstown Townships.

An example of the sparcity of residents - and, in turn, the available recruits - can be seen in the fact that in the year 1775 Frankstown Township (as noted above, from which the whole of present-day Blair County comes) was home to only about sixty-three taxable families. In the 1775 tax assessment there appeared only fifteen additional single freemen. These figures might be a little deceptive because they do not reflect the total number of men of recruitment age; they are only indicative of the number of households that could be taxed for property. The Federal Tax (or Class Tax as it was known because it divided the residents up into classes from which recruits could be chosen) that was taken in the latter part of the year 1781 shows that there were 104 men "able-bodied and between the ages of eighteen and fifty-three years" in the entire area under the jurisdiction of Frankstown Township. By comparison, the Class Tax levied on able-bodied men of the township of Manheim in York County

(an area of size roughly equal to Frankstown Township), in the year 1777 recorded 291 men who would be available recruits for the militia.

The low number of men available to be recruited into the Bedford County Militia required it to differ in many ways from the militias raised in the other (*i.e.* eastern) counties of Pennsylvania. Because of the fact that the companies could not be divided up into numerous classes, such classes could not be called out for tours of duty on a routine, alternating basis. Also, because of the low number of men comprising each township area, when they were called out for duty there would be few able-bodied men to defend their homes and farmsteads. This latter situation is well documented in the petitions sent by the inhabitants of this frontier region to the Supreme Executive Council of Pennsylvania in their attempts to elicit help from the more populous areas of the state. One other aspect of the Bedford County Militia which differed somewhat from the other county militias is embodied in the word "frontier". Because of the fact that this area was indeed a portion of the western frontier, the threat of Indian incursions was very real. Just as real was the threat of a possible invasion from the west by the British. The atmosphere of constant threat from these forces led to the creation of Ranging Companies to patrol the frontier, rather than companies of militia that were drilled and trained to engage in direct combat.

In the year 1781 the numbering of the battalions and companies changed. What had been the Second Battalion in 1777 now became known as the First Battalion. The township areas from

which the men had been recruited for the Second Battalion stayed the same in 1781 under the name of the First Battalion with the one exception that the area of Cumberland Valley Township was now included in this battalion's jurisdiction.

In 1781, what had been the Third Battalion in 1777, now became known as the Second Battalion. The township areas from which this newly named Second Battalion drew its recruits stayed the same as in the year 1777 when it was known as the Third Battalion with the one exception of the inclusion of Dublin Township in its northern Bedford ranks.

Finally, in 1781, the battalion that had been known in 1777 as the First Battalion of the Bedford County Militia, now became known as the Third Battalion; the recruitment region stayed the same as it had been in 1777.

A statement of a rather general nature can be made that residents of any particular county and township area within that county were recruited into battalions and companies raised in those very particular county/township areas. Therefore, a resident of Frankstown Township in 1777 would more than likely have been recruited into a company of the Third Battalion while a resident of the town of Bedford would have entered into his militia service in the First Battalion.

(The description of the structure of the Bedford County Militia, as given in the foregoing essay, was derived from the Pennsylvania Archives, 2nd Series, Volume XIV, Pages 644 through 653 and also Pages 657 through 665.)

{#11 ~ Apr-Jun 1991}

## From A Lad Across The Sea

Of all the places I have been  
And the different sights I've seen,  
There are a couple of places in my mind  
That shatter all my dreams.

I can see the span of the Golden Gate,  
And so real It seems to me,  
And another sight I can't forget

Is the Statue of Liberty  
When you're far away on a distant shore  
And the moon and the stars shine bright,  
Although they shine where e'er you are,  
You're lonesome through the night.

You can just imagine in your mind  
How swell it sure would be-  
To be back home with your love by your side  
And know the world is free..

And I know my dear old Mother and Dad  
At home are longing to see  
Their boy who left just one year ago.  
But how long can one year be?

Some day I know that day will come,  
And how happy we all will be.  
So good night to all of America  
From a lad Across the Sea.

*Editor's Note: Cpl. Roger "Tobe" Dodson of East Freedom wrote this poem in 1943 in a foxhole somewhere In Italy. He titled it "My Thoughts." He is now a resident of Melbourne, Fla. His sister, Mrs. Margaret Claar of East Freedom, shared the poem with the Herald, noting that American troops now in Saudi Arabia must be thinking the same thoughts'.*

{#11 ~ Apr-Jun 1991 }

## The 84th Pennsylvania Infantry Regiment

The Eighty-fourth Pennsylvania Infantry Regiment was raised in the summer and fall of 1861 in Blair, Cameron, Clearfield, Columbia, Dauphin, Lycoming and Westmoreland Counties. The contribution of recruits from Blair County made up two full companies of the 84th (A and E) and part of two others (C and I). Some of those recruits came from the townships of Old-Greenfield.

The 84th was mustered into service on 24 October, 1861 at Camp Crossman, near Huntingdon, and on the 27th of November left for Harrisburg where it remained in camp until December when it received the State colors from

Governor Curtin. On the 31st of December, 1861 the 84th traveled by railroad to Hagerstown, Maryland and then proceeded by foot to Virginia where, it received its baptism of fire.

At the town of Bath, Virginia, south of the Potomac River, the 84th joined the 39th Illinois to skirmish with the Confederates under Stonewall Jackson. The south's forces were superior to the Union's and the Blair Countians were compelled to retreat to Hancock. Jackson's regiment followed and appeared as if it would fight again, but it was merely a feint. The Union troops had drawn up in a defensive line on the north side of the Potomac at Hancock in order to resist any attempt



by the Confederates to cross that river. Despite some shelling of the town by Jackson, it soon proved out that he had no real intentions of pursuing the Union troops; his real aim was Romney, Virginia. The 84th had got its first taste of what the Civil War held in store for it.

Throughout the winter of 1861/2 the 84th was employed in guarding the railroad bridges over the North and South Branches of the Potomac. In February, 1862 the 84th was placed into a brigade along with the 14th Indiana, the 67th Ohio and the 7th Virginia Regiments. The command of this brigade had been handled by Gen. Lander who had taken command at Hancock on January 4, but he died in March, and the command went to Col. Kimball of the 14th Indiana. On March 11, 1862 the 84th, as part of the brigade was ordered to march toward Winchester, Virginia where Jackson's regiment was holding the town. Upon their arrival the next day, they found that the Confederate forces had evacuated the town and moved on. The Union force made camp about two miles north of the town, which they named Camp Kimball. At this time Col. Kimball was succeeded in command of the brigade by General James Shields.

On the 18th of March the 84th was marched southward for seventeen miles to the town of Middletown, and on the next day its advance-guard skirmished with Ashby's cavalry (with the result of some of its members being wounded in that fight). On the 20th the regiment marched back to Camp Kimball. A twenty-three mile march without rest enabled the regiment to reach the camp north of Winchester by evening of that same day. A day of rest refreshed the troops before marching out on the 22nd to engage Jackson's forces once more. Between Kernstown and Winchester, Jackson with his army of 11,000 men and twenty-eight pieces of artillery formed a line. The 84th were positioned to support a battery, and at about eleven o'clock Jackson's men moved forward to commence the fighting. As Shield's advance brigade retired in good order to the main body of the Union forces, the Confederates continued forward. As they advanced through a wooded area on the right, the 84th was ordered to charge them. The regiment moved quickly across open ground under the rain close range fire. Col. William Murray of Hollidaysburg was leading the

charge and his horse was shot out from under him. He continued on foot at the head of his men, but moments later was shot through the head. For a instant the regiment partially fell apart, but it was rallied by Capt. George Zinn, and it held its ground. The enemy retreated in disorder. They took up another position and attempted to make another stand, but were unable to. Although the 84th lost 90 men as killed or wounded out of the 260 that it went into battle with, its valor helped to win the battle of Winchester/Kernstown.

Winchester was only the beginning; the 84th Regiment was engaged in the following engagements: Cedar Mountain (Aug 9, 1862), Second Bull Run (Aug. 30, 1862), Fredericksburg (Dec 30, 1862), Chancellorsville (May 2, 1863), the Wilderness Campaign (May, 1864), and Petersburg (June 14, 1864). The 84th took a prominent role in the Wilderness Campaign (considered to have been some of the most horrendous fighting of the war). The original enlistees of the regiment were mustered out of service during December of 1864, and the regiment was absorbed into the 57th Pennsylvania Regiment (which was at Appomattox when Lee surrendered).

The following made up the Blair County contribution to the Company A, 84th Regiment:

Capt. JONATHAN DERN  
 2<sup>nd</sup> Lt. CHARLES REEM  
 Sgt. JAMES G. SHANNON  
 Sgt. JOSEPH DELEHUNT  
 Sgt. JOSEPH W. DOUGHERTY  
 Sgt. SIMEON B. BARR  
 Corp. JAMES BARR  
 ----- LAMBRIGHT  
 ALBERT, FRANCIS  
 BUNKER, HENRY L.  
 BOWERS, CORNELIUS D.  
 BENTON, DAVID H.  
 BULLERS, WILLIAM H.  
 BURK, SAMUEL  
 BEAMENDORFER, CYRUS W.  
 CARL, ANTHONY  
 CASE, REUBEN  
 CRUSE, LEWIS  
 DOUGHERTY, GEORGE A.  
 DANNALS, WILLIAM S.  
 DAVIS, WILLIAM A.  
 EVANS, FRANK  
 FETHER, JOSIAH  
 FRANK, ADAM

FRY, MICHAEL  
 FERRY, JOSEPH  
 GERN, CHARLES  
 GARRISON, THOMAS  
 GILROY, PATRICK  
 GALLOWAY, JOSEPH  
 GRIMES, HENRY  
 GRIMES, JACOB  
 HALPIN, JAMES  
 HARBAUGH, JASON  
 HEMLER, JOSEPH  
 HILEMAN, WILLIAM K.  
 HERTZLER, ABRAHAM  
 JAMES, JESSE T.  
 KRIPPLE, JOHN A.  
 LANE, DAVID M.  
 LOWE, WILLIAM H.  
 LEWIS, JOHN I.  
 MURRAY, JACOB  
 MAUGHERMER, SOLOMON D.  
 MOCK, JOSIAH D.  
 MUSSAVEUA, GEORGE  
 McGLUE, WILLIAM  
 McDONALD, D.  
 McCULLOUGH, MICHAEL  
 McDONOUGH, JOHN T.  
 McINTIRE, ELI  
 McGRAIN, JOHN  
 McCARTY, MORRISON

MORE, JOSEPH  
 MASON, ROBERT L.  
 PETERSON, WILLIAM A.  
 PIPER, THOMAS F.  
 PIPER, SILAS W.  
 PICKEL, LEWIS  
 PICKEL, ROBERT  
 PICKEL, HENRY  
 ROSELEAB, WILLIAM  
 SMITH, JOHN B.  
 SPADE, GEORGE  
 SCOTT, DAVID  
 THOMPSON, THOMAS  
 TRAINER, JOHN  
 TEETERS, JOHN  
 ZELL, WALKER  
 WALTER, JOHN H.  
 WEAR, JOHN M.  
 WEAR, EMANUEL  
 WIDENSALL, JACOB  
 WIGHAMAN, JOHN  
 WILSON, HENRY R.  
 WILIE, WILLIAM  
 WISE, JACOB  
 WHITE, SILAS  
 WHITE, EDWARD  
 YOUNG, CHARLES  
 ZIMMERMAN, JOHN  
 ZIMMERMAN, WILLIAM

{#11 ~ Apr-Jun 1991}

## “Cumberland County Will Be A Frontier”

The FRONTIER in 1777 officially lay somewhere west of the Laurel Ridge which stretches in a southwest to northeast line about fifty miles to the west of the town of Bedford. The ridge's diagonal course brought it's northern end within thirty-some miles west of the small settlement of Frankstown. Lying west of the formidable Allegheny Ridge, which served as a natural defense boundary for the eastern half of Bedford County, the Laurel Ridge formed the next natural boundary. When Westmoreland County was erected out of Bedford in 1773, the Laurel Ridge became the dividing line between them. West of that natural boundary, the Laurel Ridge, lay the frontier in 1777. This essay is not about the frontier that was Westmoreland County in its first decade of existence; it is about the desperate fear

that gripped Bedford County - that it might, once again, become that frontier.

The western part of Pennsylvania, when it was still called a Province, had been troubled by Indian incursions since the 1760s and the end of the French and Indian War. Rather than putting an end to the hostilities of the native Indians, the cessation of that recent war had merely settled the French and English quarrel. The Indians were pushed further westward by the Treaty of Fort Stanwix in 1768, and many of the tribes were not agreeable with that situation. The Iroquois Indians had given up the territory claimed by them south of the Ohio River, and which stretched westward to the mouth of the Tennessee River. The Shawnee Indians, on the other hand, had not been included in the negotiations of this treaty, and were upset that their hunting grounds in the

Kentucky countryside would now be cut off from them. The Shawnee lived primarily north of the Ohio, but those lands south of the river were their source of food. In 1772 the Earl of Dunmore was appointed as governor of the colony of Virginia, and he proceeded to try to wrest a part of Pennsylvania from the western edge of that Proprietary Province. In what would become known as Lord Dunmore's War of 1774, the Virginians attempted to take the Pennsylvanian frontier by force. They took possession of Fort Pitt, which the British garrison had abandoned in 1772, and renamed it Fort Dunmore, and called upon the inhabitants of the settlement of Pittsburgh to assemble as a body of Militia to fight the Pennsylvania Militia if necessary. I do not plan to go further into this episode known as the Lord Dunmore's War at this time; my sole purpose in mentioning it is to note that it was because the Virginians moved into Pennsylvania that quite a number of the Indian incursions into the province were precipitated. It had been the Virginian and Maryland settlers and hunters who craved the lands south of the Ohio River and who had been pushing the Indians into relinquishing those lands. The Shawnee began to make war raids into the territories held by the Virginians, and that included the lands west of the Monongahela River in the Province of Pennsylvania.

The events that were leading the American colonies into rebellion against the mother country began to divert the attention of the Virginians from their western Pennsylvania aims, although it was of little concern to the Indians. The uniting efforts of the Continental Congress helped to set the differences of opinion over the Virginia / Pennsylvania boundary dispute aside, while the more urgent demands of the Revolutionary War were dealt with. In July of 1775 the Continental Congress organized three Indian departments to try to persuade the tribes to remain neutral in the war between the colonies and England. The Treaty Of Pittsburgh in 1775 was successful in gaining the word of the important tribes of the region (Shawnee, Delawares, Mingo, Seneca, Wyandot and the Ottawa) that they would avoid entering into the conflict on either side.

The peace lasted less than a year. In 1776 a group of the Mingo tribe, under the inducement of the British, had begun sporadic attacks on settlers

in the Kentucky region. A second peace treaty was negotiated at Pittsburgh in October of 1776, but this, also, was destined to be shortlived.

In March of 1777 orders were dispatched from London to Governor Henry Hamilton at Detroit to enlist the Indians of the region under the British flag and create diversions on the western Virginia and Pennsylvania borders. The aim was to weaken the American army by forcing a western theatre of operations on it. In June of that year Hamilton summoned the Indians to a council to urge them to take up the hatchet against the Americans. The Chippewa, Ottawa, Wyandot and the Mingo were very enthusiastic about carrying out the request of the British. The Shawnee and Iroquois, on the other hand, expressed no interest in participating in actions that would incur the wrath of the frontier settlers - they too were settlers of that same frontier region and they feared the reprisals that would no doubt come from the Americans. Their apathy toward warring with the Americans did not last long. A Shawnee chief, Cornstalk, who had been detained at Fort Randolph on the Ohio River was murdered by militiamen (in response to one of their own men being killed by Indians), and the Shawnee and Iroquois became ruthless in their vengeance against the Americans. (Only the Delaware tribe would remain friendly to the colonists.)

Throughout the summer and fall of 1777 and over the following two years the Indians waged war raids upon the western portion of the state, independent of any British enticements. On the 27th of November, 1777 George Woods and Thomas Smith sent a letter to Thomas Wharton, Jr (who had been elected to the position of President of the Supreme Executive Council of the State of Pennsylvania). In that letter they explained the situation that Bedford County found itself in at that time: "Gentlemen: The present situation of this County is so truly deplorable that we should be inexcusable if we delayed a moment in acquainting you with it, an Indian War is now raging around us in its utmost fury. Before you went down they had killed one man at Stony Creek, since that time they have killed five on the Mountain, over against the heads of Dunning's Creek, Killed or taken three at the three springs, wounded one and kill'd some Children by Frankstown... A small party went out into

Morrison's Cove scouting and unfortunately divided, the Indians discovered one division and out of eight killed seven & wounded the other. In short, a day hardly passes without our hearing of some new murder and if the People continue only a week longer to fly as they have done for a week past, Cumberland County will be a frontier. From Morrison's, Croyle's and Friend's Coves, Dunnings Creek, & one-half of the Glades they are fled or fortified..."

The Bedford County Militia performed the vital role of attempting to ward off the attacks and to keep the Indians in check. As history reveals, Bedford County remained stable on the edge of the frontier despite the horrors the Indian incursions brought upon her; Cumberland County also experienced her share of Indian raids, but she was spared having the edge of the frontier coming back to her borders.

{#12 ~ Jul-Sep 1991}

## Mother Bedford

The region in the Province of Pennsylvania that Bedford County encompassed when it came into being as a separate county on the 9th of March, 1771 is the region that I have chosen to call Mother Bedford.

***AN ACT FOR ERECTING A PART OF THE COUNTY OF CUMBERLAND INTO A SEPARATE COUNTY, Passed 9<sup>th</sup> March, 1771; Rec. A, Vol V, Pg 416***

*Whereas a great number of the inhabitants of the western parts of the county of Cumberland have represented to the Assembly of this province the great hardships they lie under, from being so remote from the present seat of judicature, and the public offices: For remedying whereof, Be it enacted, That all and singular the lands lying and being within the boundaries following, that is to say; beginning where the province line crosses the Tuscarora mountain, and running along the summit of that mountain to the Gap near the head of the Path Valley; thence with a north line to the Juniata; thence with the Juniata to the mouth of Shaver's-creek; thence north-east to the line of Berks county; thence along the Berks county line northwestward to the western bounds of the province; thence southward, according to the several courses of the western boundary of the province, to the southwest corner of the province; and from thence eastward with the southern line of the province to the place of beginning, shall be, and the same is hereby, erected into the county, henceforth to be called Bedford.*

As defined by the foregoing Act, the bounds of the new county extended to the western boundary of the province. In May of 1729, when the county of Lancaster was erected out of Chester, the western boundary went only so far as the Susquehanna River. Indian ownership of the lands to the west of that river was respected by the proprietary government of the Province of Pennsylvania; some groups of settlers, though, ignored the legal boundaries. As early as February of the following year (1730), the Assembly of

Pennsylvania issued an Act titled: A *Supplementary Act to an act of Assembly of this province entitled An Act against buying land of the natives*. The original Act of the Assembly alluded to was passed in the year 1700 and reads as follows: *Be it enacted, That if any person presume to buy any land of the natives, within the limits of this province and territories, without leave from the Proprietary thereof, every such bargain or purchase shall be void, and of no effect.*

William Penn's intentions for his proprietary colony were to maintain a peaceful coexistence with the natives. A certain order had to be maintained in order to guarantee that the relationship between colonists and natives remain on a friendly basis. The western boundary, therefore, was not presumed to extend to the western extent of the continent.

In the summer of 1736 the sachems of the Five Nations met in the country of the Onandagoes (*i.e.* in the region of the present-day state of New York) and decided to review the treaties that had been made between them and the colonists. They then traveled to Philadelphia and renewed old treaties of friendship with the Penn family. The Treaty of the Five Nations, signed by the twenty-three Indian chiefs present, granted to the Penns, among other boundaries: "*all the lands lying on the west side of the said river (i.e. the Susquehanna) to the setting of the sun.*" Settlers had been moving into the lands west of the Susquehanna River since at least the year 1708, albeit illegally. With this treaty settling the question of whether these settlers were encroaching on Indian lands, the proprietary government turned its attention from worrying about the effect the settlements might have on their relationship with the Indian landowners to simply making sure that the settlers paid their allegiance (and taxes) to the proprietary government.

On the 19th of August, 1749 the county of York was erected out of Lancaster as the lands lying west of the Susquehanna River, extending to the South Mountain range. Soon after this, on the 27th of January, 1750, the county of Cumberland was erected out of Lancaster to the west and north of York's South Mountain western boundary. The Act of Assembly creating this second division of Lancaster County records Cumberland to be: "*bounded northward and westward with the line of the province*". At this time the "western line of the province", meaning the extent of the lands as currently purchased from the Indians by treaty, was a line following the summit of the Tuscarora Mountain range.

As the expansion of settlers pushed westward, the proprietary government entreated with the natives to gain more of their lands. In the year 1754, a conference was called together at

Albany, in the proprietary colony of New York in order for the English governing bodies to present a unified effort against the French who were erecting a number of forts along the Mississippi and Ohio Rivers. The Six Nations were asked to send representatives to the conference. In the course of this meeting, a new treaty was agreed to between the natives and the proprietary representatives of the province of Pennsylvania. The Treaty of Albany gave to the province of Pennsylvania (and inherently to the county of Cumberland which lay furthestmost to the west) the region between the Tuscarora Mountain range and the Allegheny Mountain range. This new acquisition also extended northward to Penn's Creek which currently lies on an east-west line just about in the geographical middle of the state. A large half of the lands acquired in this 1754 Treaty of Albany contained the present-day counties of Bedford, Fulton, Huntingdon and Blair - in essence two-thirds of the county of Bedford at its formation.

It should be noted, at this point, that the Treaty of Albany, although it was very agreeable to the Pennsylvanian colonists and the members of the Six Nations, it was not well received by the Indians of the Shawanee, Delaware and Monsey tribes, who were the actual inhabitants of the region. The assumption on their part, that the Six Nations had sold their rightful ownership of this region out from under them, set the stage for nearly thirty years of frontier warfare.

In 1768 another purchase of lands was made. This acquisition, called the New Purchase, was the result of a treaty agreed to between the Six Nations and the governments of the provinces of New York and Pennsylvania. In the terms of the treaty made on the 5<sup>th</sup> of November, 1768, the proprietaries of Pennsylvania gained control over all the lands south and east of a line which followed the Susquehanna River to the Towanda and Tyadaghton Creeks, up the West Branch and to Kittanning and then down the Ohio River. This boundary defined a diagonal line from the northeast (starting on the New York / Pennsylvania border in the center of present-day Bradford County) to the southwest (ending on the Ohio / Pennsylvania border in the center of present-day Beaver County). The New Purchase lands were divided up between Berks and

Northampton Counties in the east and Cumberland County in the west.

Only three years after Cumberland County received the New Purchase lands to the west, doubling its total size in the process, the people began to complain of the hardships they were under in being so remote from the seat of judicature and the public offices. A boundary was laid out between the lands that would remain as Cumberland County and those which would form the new county to be named for the Duke of Bedford. The summit of the North Mountain, which is designated as the Tuscarora Mountain on its northern end, was chosen as one segment of the new boundary. Beginning at the Pennsylvania / Maryland border, a line followed along the summit of the North-Tuscarora Mountain range to the gap at the head of Path Valley (due east of Fort Littleton) This gap was chosen as a corner point from which a line was extended northwestwardly to a juncture with the Juniata River, and then along that waterway to the mouth of Shaver's Creek, just north of the trading center of Standing Stone, (where the town of Huntingdon would eventually come to stand). The line was continued in a northeasterly direction until it reached the Berks County line, in the general vicinity of the northern end of the Bald Eagle Mountain. From this point, the boundary line followed the New Purchase boundary along the West Branch of the Susquehanna River to the Ohio and on to the western border of the province.

The "mother" county of Bedford was eventually reduced in size by the erection of Westmoreland, Huntingdon, Somerset, and Fulton Counties from its original boundaries. {Westmoreland was erected by an Act of the General Assembly of Pennsylvania, passed on 26 February, 1773, Huntingdon on 20 September, 1787, Somerset on 17 April, 1795 and Fulton on 19 April, 1850.} Each of these counties eventually gave up portions of their lands to form others: Westmoreland into Fayette, Washington, Greene and portions of Beaver, Allegheny, Armstrong and Indiana; Huntingdon into Blair and portions of Cambria, Clearfield and Centre; and Somerset into a portion of Cambria. Fulton was, itself, a final subdivision of Bedford.

The region lying between the Tuscarora Mountain and the Allegheny Mountain ranges was

the region gained in the Treaty of Albany in 1754. Prior to that date there were some, but few, white settlers in that particular region. It was not intrinsically an extension of Cumberland County in the sense of being settled by residents of that four-year-old jurisdiction; it was rather a new territory, with the potential of gaining its own unique identity. The topography of the region, with its many mountain ranges lying on a primarily north/south axis prohibited much travel and exchange between the few settlers who did take up residence there and the slightly more densely populated Cumberland County and eastward region. In fact, there tended to be close ties between this new region and that of York and Lancaster Counties due to the more easily traveled routes down into Maryland and around the obstructing mountain ranges, and then back northward into the various Bedford County valleys. Routes of migration from the eastern Pennsylvania counties are often found to have taken this south into Maryland and back northward into Pennsylvania route.

When, in 1768 the western boundary of the province was pushed to its present extent, the addition of the mountainous region between the Allegheny Mountain and the Laurel Hill ranges (which would eventually become Somerset County) complemented the Treaty of Albany region. The removal of the plateau region to the west of the Laurel Hill range, on the other hand, to form the county of Westmoreland in 1773 probably had little emotional effect on the settlers of Bedford County. The mountainous region sandwiched between the essentially level plateaus of the eastern counties and Westmoreland was, as most mountainous regions throughout the world tend to be, somewhat introspective. The German settlers who moved into the limestone rich valleys found the lands to their liking, being primarily farmers, and the Ulster-Scots (commonly referred to as Scotch-Irish) settlers found the mountains to their liking because it granted them the seclusion they were used to in their Scottish and Irish homelands.

Because the people of this mountainous region have always exhibited a somewhat possessive nature toward their homesteaded lands, the indigenous homesteading families have continued to remain here generation after

generation. The urge to move on to better lands never inflicted the majority of families who came and settled here prior to and during the period of the Revolutionary War. The farm lands of the valleys are still acclaimed as some of the best in the nation, and the beauty of the mountainous backgrounds hold many in their spell.

The Blair County townships of Freedom, Juniata and Greenfield, and the Bedford County townships of Union and Kimmel (*i.e.* OLD-GREENFIELD TOWNSHIP) are geographically

located in the center of the region that existed as Mother Bedford in 1771, and they lie in the evening shadows of the Blue Knob Mountain range. With mountains like Blue Knob as perfectly splendid mountain backdrops, it isn't too hard to understand why so many people chose to make and call Mother Bedford their home in the late-1700s, or why so many of us, their descendants, choose to make and call her home two hundred years later.

{#13 ~ Oct-Dec 1991 }

## The Class Tax of 1782

As the Revolutionary War was nearing its end, two situations existed which acted as threats against the well-being of the Patriot cause for Pennsylvania: 1.) Money was needed to continue the financing of the war effort, and 2.) More recruits were needed for the Continental Army and the Militia.

Although the surrender of General Cornwallis in October of 1781 signalled the defeat of that British Army in America, there was no real assurance that the war was over. A slight majority of the members of the House of Commons wanted King George to end the war in America. In February of 1782 a motion was made before the House by General Conway "*against any further prosecution of the American War*". This motion was presented to the King in March, and he in turn responded in a round-about way by declaring that there were no objects dearer to his heart than the ease and happiness, and prosperity of his people. Such an answer did not fully satisfy the House, and debate over the issue continued for a couple months. It was not until the 5th of May, 1782 that Sir Guy Carleton arrived in New York (having been appointed to command the British troops in America in the place of Sir Henry Clinton) with the message for General Washington that the British Parliament had recently set the wheels of peace negotiation in motion. Carleton requested that a passport be issued for another British agent, Mr. Morgan, that he might carry a similar letter of peaceful intent to the American Congress, but this request was refused by the Congress on the

grounds that the American government would not enter into any peace negotiations apart from its ally, France. The Americans feared that this might simply be a trick to disunite them.

In Paris, on the 30th of November, 1782 provisional articles of peace were signed which acknowledged "*the united colonies of New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia to be free, sovereign and independent states*".

It should be noted, though, that the naval theatre of war in the Carribean was still being engaged while the peace negotiations were underway in Paris. One of the original, underlying causes of the American Revolutionary War was the importation duties and restrictions set by the government of Great Britain on sugar from the West Indies. Because the British Government would not allow the direct importation of sugar from the West Indies into the American colonies (demanding that all such traffic be routed first to ports in the British Isles and then back to American ports), the duties that the American people had to pay for this precious commodity were ridiculously high. The Americans were, understandably, unsure of the effectiveness of the peace negotiations, and would not be totally sure until the fighting, even in the Carribean, ceased. As this American Revolutionary War had developed into an international war, the



negotiations for peace were complex, and were not completely resolved overnight.

The situation that Pennsylvania, and the other newly declared states found themselves in as the year 1782 began was one of unsurety. And because of the unsurety of peace, steps had to be taken to ensure that the Patriot cause not falter. As previously noted, two problem situations existed as 1782 dawned: the need for more money to finance the war, and the need for more troops because the ones already in service had had enough after some six years. The remedy for both problems was determined to be the application of a tax. It was called the Class Tax because all the residents of the various counties were divided up into numbered groups (*i.e.* classes). The classes were composed of roughly equal division of the inhabitants of each township area; some were large, some were small. The collection of this tax would increase the amount in the treasury. It would also aid in determining who was loyal to the Patriot cause, and/or who was against it. This latter point being an assumption that all loyal Patriots would dutifully pay their assigned taxes, whereas Tories and Loyalists would refuse to do so.

In the early part of 1782 the Bedford County Commissioners sent the following directive to the Tax Collectors of the various townships:



*“You are hereby required forthwith to collect and receive from the persons assessed the several sums in this your Duplicate respectively mentioned and shall in six - Weeks at least render a just and true account of and take in and pay unto us at Bedford of such sums of Money as you shall have received, and pay the whole and every of the sums of Money assessed in this your Duplicate within two Months after this Date. - But in Case any Person or Persons so rated or Assessed shall neglect or refuse to pay the Sum or Sums so assessed by the Space of thirty Days after Demand made, then and in such case you are forthwith to return the Name or Names of such Person or Persons so neglecting or refusing to us at Bedford in order that a Special Warrant may be issued against the said Person or Persons so refusing or neglecting agreeably to the Law in*

*such Case made and provided - And herein you are not to fail under such Penalties as the Law Directs.”*



The Class Tax of 1782 was important because all able-bodied men (*i.e.* between the ages of 18 and 53 years) were supposed to be accounted for to pay the tax. The returns for Bedford County are stored in the Vault #1 of the Bedford County Court House. Not all township returns are extant in this collection, but the ones which do exist show a high percentage of compliance with the tax.

The returns generally listed the “delinquent” residents. In other words, the tax collector would have the listing of his township’s residents, which he normally would use (such as the one taken just the previous year), and might only make a new listing of the residents from whom he could not readily collect the tax - the delinquent ones. Many of the returns, though, were complete lists of the township residents, beside whose names the tax collector would put a check mark as they were paid. The amount of tax an individual would be required to pay was based on the valuation of his property. The returns for this Class Tax generally show only the amount of the tax, and not the property valuation; the amounts were given in pounds, shillings and pence.

One last thing should be mentioned in regard to this Class Tax. The various classes within each township region were expected to supply not only their share of the revenue to finance the war effort, but also recruits for the militia or standing army (the Continental Line). Persons who refused to pay their assessed tax would be fined, and failure to pay that fine could result in a more severe fine or a court action against the individual. The township class in which an individual refused to pay would be expected to compensate for that individual’s failure to comply. The form that this compensation took might be either forced payment of that individual’s tax from the ranks of the rest of the class, or the recruitment of one of the able-bodied men into the militia or standing army for a period of 18 months. The threat of such action was intended (and often succeeded) as motivation for

the residents of the township class to exert peer pressure on each other.

The region encompassed by the present-day counties of Bedford, Somerset, Fulton, Huntingdon, Blair and Cambria existed as Bedford County in the year 1782 (Huntingdon,

encompassing the present-day counties of Huntingdon, Blair and Cambria would not be removed from Bedford County until five years later, in 1787, Somerset would not be removed until 1795 and Fulton until 1850).

For Bedford County, returns of the 1782 Class Tax for the following classes are extant and kept with the tax assessment records in Vault #1 of the Bedford County Court House:

**Bedford Twp:** (the central portion of present-day Bedford County) Classes 55 through 61

**Brothers Valley Twp:** (the eastern portion of present-day Somerset County) Classes 34 through 39

**Colerain Twp:** (the western portion of present-day Fulton County) Class 48

**Cumberland Valley Twp:** (the eastern portion of present-day Bedford County) Class 50

**Frankstown Twp:** (the most of present-day Blair County) Classes 11 through 21

**Shirley Twp:** (the eastern portion of present-day Huntingdon County) Classes 43 through 49 & 59

**Quemahoning Twp:** (the most of present-day Cambria County) Classes 40 through 42

{#14 ~ Jan-Mar 1992}

## WHO WERE THE PIONEERS OF BEDFORD COUNTY WHO BECAME AMERICANS IN THE REVOLUTIONARY WAR?

As members of the Old-Greenfield Township Historical Society, most of us have ties to the settlers of the region which was erected as the eastern half of Bedford County in the year 1771 (*i.e.* encompassing the present-day counties of Bedford, Blair, Huntingdon and Fulton). This article will look at those settlers who became, through the Revolutionary War, the first Americans (as defined by their allegiance to the newly formed United States of America).

National identity (and patriotism to that national identity) is not something that is just based on a shared language, racial features or religious viewpoints. National identity is more deeply rooted in the common goals and ideals of the people. If the people possess the same ideals they will stand together and defend those ideals whether or not they are of the same race or religion; they become a nation through the process of identifying one with another. A national identity came to exist in the hearts and souls of the men and women who had emigrated from Europe to reside in the New World. That national identity was one of a desire for independence from

European dominance and dependence on their own abilities to survive in the New World. The desire for self-government was encouraged by the various acts of the Parliament of Great Britain which aimed at stifling the growth of America's mercantile system. Even those individuals who were not directly involved in the merchant and trading industry were affected by the restrictive measures levied by the British Parliament. And so, without any conscious effort, the American national identity formed and matured.

As noted above, national identity is not based solely on physical characteristics of race or solely on psychological characteristics of theology. The Native Americans who inhabited this land before the coming of the Europeans had more than one national identity, even though they possessed many physical characteristics of race in common with each other. The Europeans, on the other hand, varied in national identities ranging from the Germans to the Italians to the British, and so forth, although they all possessed similar viewpoints derived from the same Christian Church. The thing which separated each European

nation from her sister, and each Indian nation from her sister was the ideals and goals that each nation's members possessed in common. The fact that one Bedford County settler spoke English while his neighbor spoke German was of little consequence; they were both becoming Americans through their life experience - through the developing national identity.

The title of this article asks a question: Who were the pioneers of Bedford County who became Americans in the Revolutionary War? Another way of stating this question would be: Who were the early Bedford County settlers who empathized with the national identity that was developing in the colonial period and would result in the War for American Independence?

The First Census of the United States, taken in 1790, gives us clues as to the ethnic origins of the settlers at that time. The names recorded for the region reveal that English residents made up only about seventeen percent of the total population. The Welsh made up roughly seven percent while thirteen percent were Scotch. The Irish elements, combined, made up fourteen percent. These "Irish elements" included the Ulster-Scots, English-Irish and Ulster-Celts. The Germans comprised roughly thirty-two percent of the Bedford County population. The remaining seventeen percent was made up of various other Europeans such as the French and Dutch.

It is a generally accepted notion that the Revolutionary War was fought between the English natives of Great Britain and the English colonists. In many of the colonies that might have been correct and factual, but for the Bedford County region it was not totally accurate. As seen in the above figures, the Bedford County region was more German in ethnic make-up than English. The same is true of some of the eastern counties of Pennsylvania, most notably York and Lancaster. The fact of the matter is that each of those counties contributed a large number of recruits (especially German recruits) to the Patriot army.

The question might be asked: Why, if the majority of settlers in the Bedford County region were of German origin, did so many of them join in the Patriot struggle? I think the answer lies in the idea of national identity. Despite where they had come from, despite their language differences and their physical features, and despite their

previous allegiances and loyalties, those early settlers held bonds of goals and ideals in common. The English and the Germans and the Irish, along with everyone else, experienced the same hardships and the same joys of frontier life, and because of that they understood what was necessary and essential for their survival - their mutual survival. It wasn't a case of the German settlers in the Bedford County region who joined the militia and the Continental Line fighting alongside English settlers; they were fighting alongside their American brothers.

When European emigrants arrived at the docks of American port cities, such as Philadelphia, they had a choice to make: they could either swear allegiance to the king and government of Great Britain, or they could return back to the land they had left. The *Colonial Records of Pennsylvania* contain a transcript of one such Oath of Allegiance which reads as follows.

*"We Subscribers, Natives and Late Inhabitants of the Palatinate upon the Rhine & Places adjacent, having transported ourselves and Families into this Province of Pensilvania, a Colony subject to the Crown of Great Britain, in hopes and Expectation of finding a Retreat & peaceable Settlement therein, Do Solemnly promise & Engage, that We will be faithful & bear true Allegiance to his present MAJESTY KING GEORGE THE SECOND, and his Successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province; And that we will demean ourselves peaceably to all His said Majesties Subjects, and strictly observe & conform to the Laws of England and of this Province to the utmost of our Power and best of our understanding."*

By taking the Oath of Allegiance, the European emigrant forswore all allegiance and fidelity to the country from which he had come. A sincere expression of allegiance to Great Britain might have been secondary to that emigrant's primary desire to reside in the New World. (If France would have controlled the colonies on the North American continent, the emigrant might have just as energetically stated his allegiance to her king.)

The German emigrant who came to settle in the Bedford County region of Pennsylvania did not really change all that much after taking the Oath of Allegiance to the king of Great Britain. He continued to eat the same types of food that he had eaten in the German homeland; he continued to speak his German dialect; he practiced the trade that he had engaged in prior to his journey. The German emigrant would remain basically that - a German emigrant to America - until the American national identity began to emerge. It was the emergence of common ideals, influenced by common hardships and common experiences and needs which transformed the German emigrant, the Irish emigrant and the English emigrant into

kindred souls. When those kindred souls shouldered their muskets and headed off to defend their families and homesteads they put aside, once and for all, their past allegiances. It was because of (and for the sake of) the Revolutionary War that the emigrants truly forswore their prior allegiance to their European homelands.

To the question: "Who were the pioneers of Bedford County who became Americans in the Revolutionary War", we can answer: They were men from many different nations who believed in the ideal that a separate, unique nation could be created in which a national identity of freedom and democracy would guide the actions of its citizens.

{#15 ~ Apr-Jun 1992}

## Yankee Doodle

The most famous song of the Revolution, Yankee Doodle, has a murky history - one which is shrouded in obscurity and controversy. It was perhaps first mentioned in 1767 in Andrew Barton's opera libretto, *The Disappointment*, it has also been attributed to Dr. Shuckberg, a British army surgeon, who is claimed to have written it in 1775 to ridicule the American troops besieging Boston at the time. It is supposed to have over 190 verses, some of which are included below. The first one listed is a reaper's song which was sung in Holland a number of years before it surfaced in American folklore.

Yanker didel, doodle down,  
Diddle, dudel, lanther,  
Yanke viver, voover vown,  
Bothermilk and tanther.

Yankee Doodle came to town  
A riding on a pony  
Stuck a feather in his hat  
And called it macaroni

Father and I went down to camp  
Along with Captain Gooding,  
And there we see the men and boys  
As thick as hasty pudding.

And there we see a thousand men,  
As rich as 'Squire David,  
And what they wasted every day,  
I wish it could be saved.

The 'lasses they eat every day  
Would keep a house a winter.

They have as much that I'll be bound,  
They eat it when they're a mind to.

And there we see a whopping gun,  
As big as a log of maple,  
Mounted on a little cart, -  
A load for father's cattle.

And every time they fired it off  
It took a horn of powder,  
And made a noise like father's gun,  
Only a nation louder.

Sheep's head and vinegar  
Butter milk and tansy,  
Boston is a Yankee town  
Sin, Hey Doodle Dandy.

First we'll take a pinch of snuff  
And then a drink of water,  
And then we'll say How do you do  
And that's a Yankee supper.

Now Tories all, what can ye say?  
Come -is not this a griper,  
That while your hopes are danc'd away  
'Tis you must pay the piper.

Yankee Doodle, keep it up,  
Yankee Doodle Dandy!  
Mind the music and the step,  
And with the gals be handy!

{#15 ~ Apr-Jun 1992}

## Yingling's Mill

*One of two winning essays in the 1991-2 Local School Essay Contest*

by Autumn Helsel

Yingling's Mill located near the village of Sproul was one of the earliest industries established in Old Greenfield Township. It was owned and built by Dr. Peter Shoenberger in 1831-1832. A man by the name of Jacob Fries who was only 16 years of age designed and built the mill. Dr. Shoenberger also had a furnace on his property. It's name was Sarah Furnace. It received this name from one of Dr. Shoenberger's nine daughters. He owned and named a furnace for each of them.

Dr. Shoenberger was originally of Petersburg, but by 1815 had expanded his father's holdings in the Juniata Valley to all over Central Pennsylvania. He not only owned several furnaces, forges and mines east of the Alleghenies he also built a rolling mill in Pittsburgh in the mid 1820s. Dr. Shoenberger's hard work and dedication to the iron-ore business gave him the titles of "The Greatest Ironmaster in Pennsylvania" and "The Iron King". He owned a variety of small industries such as furnaces, forges, mines and mills. A lot of people had said that Dr. Shoenberger 'struck it rich' at Ore Hill. This is where Dr. Shoenberger's wealth began coming in. In 1880 the Pennsylvania Geological Survey stated that Ore Hill was one of the finest sources of iron ore in the United States.

It could be argued that Dr. Shoenberger happened to strike it rich because of the fortunate composition which nature gave to the iron ore on his properties, but the brilliance of the man and his attention to detail in management of his numerous iron furnaces and forges in Central Pennsylvania cannot be disregarded. He had no patience with employees or even with members of his family who did not apply themselves completely to the businesses. This taught the early settlers to work

hard and get done with business before anything of lesser importance. A community developed around the furnace and mill by Dr. Shoenberger's strong standards. It's also by these that when Dr. Shoenberger died, in 1854, his estate totaled 12 million dollars, with 10 mansions for each location of a mill, one of which is located in Sproul.

In 1876 the mill property along with forty-five other buildings in the Sarah Furnace complex was purchased at a sheriff's sale by George W. Smith. The mill, a local house, and 30 acres of land was gained by Martin Yingling in 1894, and has remained in his family since that time. It was then that the mill and furnace were named Yingling's Mill in honor of the family.

The mill's raceway extended from a small earth and rock dam on a stream less than a mile from the mill. The buhrstones and elevators inside the mill were powered by a wood and iron breastwheel. Then sometime in the early twentieth century, a steam engine was installed along the north side of the mill and was used when water resources were low.

The Yingling family continued operating the mill until the early 1950s when it was closed. The building is still in good condition with its original six over six light, window sash, nail studded doors and unpainted siding. In February 1991, David & Charlene Ebersole purchased the property from the Yingling sisters. They plan on restoring the mill to get it operating once again. People of Blair County are now finally relaying the importance the mill and furnace were, and how Dr. Shoenberger was one of the founding fathers of the industries. A town developed around Dr. Shoenberger and his industries, and that town today is Claysburg. Maybe someday I'll see my

generation going to the very same feed mill and furnace that at one time my ancestors did.

*Resources: The books: Blair County And Cambria County, Pennsylvania - An Inventory Of Historic Engineering And Industrial*

*Sites, copyright 1990; 1979 Claysburg Book; Newspaper: Morrisons Cove Herald Library, Articles: Shoenberger Estate Totaled \$12 Million; The Iron King (author: Calvin W. Hetrick, 1961); The Story Dr. Peter Shoenberger (author: Calvin W. Hetrick, 1961)*

{#15 ~ Apr-Jun 1992}

## How Queen Has Progressed

by Kendra Harr

*One of two winning essays in the 1991-2 Local School Essay Contest*

The small village of Queen has come a long way. When Queen was first established it was known as Lewistown after its first ancestors. Later it became the village of Queen. Some of the earlier residents were Shanon and Lonie Weyandt, William and Mary Hansey, the Clarence Burket family, Mayba and Clyde Delinger, and Mayberry and Maggie Hansey. With these people and the help of others, Queen became a prospering town.

Queen had plenty of businesses for such a small town. Probably the oldest is the Queen Post Office and General Store. It is over one-hundred years old, and is still being run as a Post Office, even after the store went out of business in 1989. The first owner of the store was William Hoenstine, then Mayberry Hansey took over. His son Mayberry Jr. then ran it. The Post Office is now run by Charles Suranko and Lana Claar. Queen had two garages, one sat a few houses down from the Post Office. This building was shared with Paul Knisely who started his plumbing business there. The empty garage burnt down a few years ago. The other garage was about a half-mile up the road, it sold mostly gas and tires. There were two barber shops in Queen at the time. Buck Cowher's, who is still in business, and the other one sat close to the Greenfield Church. Here the men would pass the time playing cards in the backroom. Leon Black had an Insurance business for Nationwide. He sold insurance along with the help of his wife, Lillian, from 1938 to 1975. Queen also had a train station called "Queen

Station". Another business run by William and Mary Hansey was a small ice cream shop that was opened on the weekends. Children would come for ice cream then go outside to the back of the house for a ride on the merry-go-round.

For recreation the people of Queen would like to go to Mayberry Claar Grove picnic ground, established over 60 years ago. Here you could spend the day talking, playing ball, or watching a movie. Another fun recreation was going to watch the Queen baseball team. They played Newry, New Paris and other local areas. Some of the players were Jean Claar, Tom Brigle (the pitcher), Buck Cowher, and Bobby Burket.

The town of Queen also has three churches, all three still in use: The Bible Truth Hall, Queen Methodist Church, and The Gospel Hall.

Queen had two schools in its earlier days. The oldest was on the south outskirts. A few years later another was built on the north side. They were both one room schools that ran up to 8th grade. Now the Queen school built in 1937 is still in use, it has a playground and tennis court. Grades first and second attend Queen school.

As you can see what I mean now. Queen sure has prospered over the years into a nice little community.

*Bibliography: Personal interview with Lilian Black and Leon Black, November 10, 1991; A history book on Claysburg and surrounding areas, 1975.*

{#15 ~ Apr-Jun 1992}

## THE SHIPS OUR IMMIGRANT ANCESTORS SAILED IN

Many of us have traced at least one ancestral line to a European starting point. Some of us have numerous lines worked out to the

ancestors who departed from their homeland to journey across the oceans with the aim of making a new "homeland" in this New World. The only

means for our ancestral immigrants to make the trip was by sailing ship.

When you research the Immigration Records, you invariably come across the names of the ships on which your ancestors traveled, and oftentimes you will also be given the name of the type of ship it was. For an example, one ancestral immigrant of mine was a German, Mathias Bausser, Sr who is known to have arrived in the Port of Philadelphia on 28 September, 1733 on the ship, Richard and Elizabeth. That ship is listed in the immigration lists as a Brigantine. Another of my own ancestors, Johann Conrad Kleckam, arrived on the 1st of October, 1753 on the Good Hope, which was listed as a Snow.

The majority of the sailing vessels were called simply: "ships", which is unfortunate. The advantage of having the proper name of the type of ship is that the name gives a clue to the physical size and description of the ship itself. The Brigantine (or Brig, as it was commonly called) was a ship with two masts, square-rigged on both. The Brig was rated at from thirty to one-hundred and fifty tons burden (i.e. the weight that it could carry), and was second in popularity to the Sloop, a smaller ship rated at twenty-five to seventy tons burden. The Sloop generally had only one mast, with a gaff mainsail, two or three headsails and a square topsail. The Sloop was popular for its speed despite the low weight limit. The Schooner was a ship that was very closely related in size, burden and style to the Brig with the exception that the Schooner substituted a gaff foresail for the

Brig's main staysail which may have resulted in a bit more maneuverability. The Snow was a gigantic two masted vessel, ranging up to 1,000 tons burden. The Snow was rigged much like a Brig with square sails on both masts, but it had a small trysail mast immediately to the rear of the mainmast for a boomed trysail. The Ketch carried between twenty and eighty tons burden. It was a two masted vessel with the main mast fitted almost amidships on which there was a course and square topsail, topgallant and gaff sail. On the mizzen mast there were the same square sails as on a Sloop. Ketches were used mostly for offshore fishing, but could be employed for hauling immigrants if necessary. The Barquentine (or Bark, as it was commonly called) was a square-sterned ship with a flush deck. The Bark had no special rigging of its own, being usually fitted as a Brig. The name Bark generally referred to the hull type, being of a rather sturdy design.

One important thing to keep in mind when you are researching immigration records is that the number of passengers aboard any vessel might not give an accurate indication of the vessel's size. Quite a number of the vessels used to transport our ancestors from Europe to these American shores were performing double duty. The fifty or sixty families on board a particular ship might have had to share their passage with a load of mercantile goods. In fact, the spare space aboard a merchant vessel might have been used for transport of humans merely to add to the ships captain's purse (in the absence of any altruistic motives).

{#15 ~ Apr-Jun 1992}

## Meal Time

Most of us tend to believe that our ancestors' lives were harsh and prosaic, and that their daily routines were fueled by unimaginative and equally dull meals. They had no supermarkets to shop in to buy deli-cut steaks or frozen oriental-style vegetables; of course their lives must have been very rough indeed! They must have dreaded going to the table!

The fact of the matter is that our ancestors might have enjoyed their mealtimes every bit as much as we do today. Research into the culinary

habits of our colonial ancestors reveals that they did quite well with what they had at their disposal. This essay will explore some of the mealtime habits of our Eighteenth Century ancestors.

The only major obstacle that our ancestors met with in terms of food was the problem of keeping perishable items from spoiling before they could be used. What would be the remedy for this problem? First, we must remember that, unlike the factory and office life that we are used to in this day and age, the majority of our ancestors'

primary occupation was farming. Now when we speak of farming, we are not speaking of the specialized farming which today's farmers engage in. A farmer did not raise only beef cattle or only dairy cattle, nor did he plant only corn or only potatoes. A farmer spread his efforts over the whole range of possible forms of produce. Along with raising cattle, sheep and poultry a farmer would plant vegetables for his table besides the grains to be made into bread and to fatten the livestock. A look at many deeds from the Eighteenth and early Nineteenth Centuries show that an apple orchard was a valuable bargaining tool when it came to selling property. The orchard provided not only fruit for eating, but that rather unperishable commodity called cider. Spices and herbs were grown so that the basic food could be flavored, and so that sicknesses could be prevented (or at least lessened in severity). In other words, the farmer grew a wide variety of plants and raised a variety of livestock so that there would always be food available and so that his family would get a somewhat balanced diet.

A second thing we must look at in regard to our ancestors' culinary habits is the general lack of refrigeration they had to live with and circumvent. The first thing that might come to mind is the custom of smoking meats in order to preserve them, but that was only one way in which they could preserve their food (and, of course, smoking could not be used for all types of foods). Another method was the construction of a spring-house. All you need to do is dip your hand down into the water that comes directly out of the ground to realise that it is pretty cold. Average temperatures of the underground water in this south-central Pennsylvania region is between 50° and 55°. That might not be cold enough to freeze meat, but it provided the necessary coldness to keep milk fresh for more than a day. It would also keep butter in somewhat of a solid state. Until just a few decades ago, the spring-house was a standard structure to be found on a farmstead. Our ancestors found that another way to keep food from spoiling was to insulate foods such as fruit with sawdust or ground and lock in that food's inherent freshness by shutting out the heat and insects that would accelerate decay. The fruit cellar has all but vanished from most of our basements, but our ancestors knew that apples

buried in the dry dirt of the cellar would be as ripe in February as the day they were buried there the previous October.

With the obstacles out of the way, we can look at the actual menu that our ancestors chose from.

There was not much difference between what rural folk ate and what their town cousins ate, because even in the towns each homeowner raised most of his family's own food. In many towns a portion of the land was set aside as a communal pasture for the town-dwellers' livestock. Usually the purpose of the main town square was to provide grass to pasture the animals; it wasn't there for the purpose of looking pretty. The tales we read which speak about animals running loose in the streets of colonial towns are not speaking about animals which have gotten loose from their confining fences or leashes. Rather those tales speak of the general custom of the townspeople letting their livestock feed wherever they could. It is, at first, surprising to read an estate inventory belonging to a town-dweller and to find the same kind and number of livestock listed as for a country-dweller. An example of this can be found in our own backyard, in the estate inventory of an ancestor of a number of Old-Greenfield Township Historical Society members - Johan Simon Clar. Mr. Clar was a resident of the town of Bedford when he died in the year 1812. His home was in the original log building which had served as the first Bedford County Court House and Jail; it sat right on the northeast corner of the public square. Johan Simon Clar's inventory included five sheep; one sow, seven pigs and three large shoats; one cow and three horses. There is no doubt that these livestock grazed on the grounds in the immediate vicinity of the Clar home - and just across the street from the new Court house.

Breakfast for our colonial ancestors included oatmeal or a cornmeal mush (which means oat or corn meal boiled in water). The German families added small beer or cider, instead of water, to the flour or cornmeal. Usually a meat was served. In the frontier regions such as Bedford County, the meat of choice might have been a wild game, including venison or bear steak. Cold roasts, mutton chops, ham or veal cutlets were variations if available. Sausages and scrapple that



we eat today for breakfast are descendants of the breakfast meats that our ancestors ate to get their energy built up for the day's toil. They also varied their morning meal by eating a hash made of some sort of poultry and potatoes fried together. Eggs were usually boiled. Buckwheat or cornmeal cakes sopped up the grease from the other foods. In the Scottish households, these buckwheat cakes were known as "buckwheat souens". Fruit was seldom eaten for breakfast. The Germans enjoyed a type of doughnut dipped in molasses. Two cups of cornmeal mixed with  $\frac{3}{4}$  teaspoon of salt and two tablespoonfulls of butter and enough water to form a semi-stiff paste would be shaped into elongated oval forms that resembled ears of corn. These would be placed on a greased shovel and rested over glowing coals for about twenty minutes to harden into a type of corn pone called hoecakes. To wash it all down a glass of cider or tea did the trick. A number of substitutes for actual tea could easily be found in the woods nearby. These tea substitutes, called tisanes, included red clover, sassafras, sage, pennyroyal and catnip (among others too numerous to mention). Coffee might be drunk, but not always at breakfast time; it would usually be reserved for the midday meal.

The midday meal was served between 2 and 4 o'clock. It consisted of soup, a roast beef or ham or mutton along with chicken or turkey at the same table. Fish was enjoyed if the family lived near a stream. Wild game always found a spot on the table in the company of the other meats. Salad greens would be cooked with beef or pork, especially by German families, who developed cabbage into sauerkraut to take the place of other salad greens such as dandelion, endive and kale. Jams, jellies and sweetmeats added additional flavors and texture to the meal. Indian pudding, bread pudding and plum pudding were popular, as were pies of whatever sort of fruit the housewife had on hand. Vegetables were mostly blanched and in the mid-1700s they began to be eaten for their own flavors, rather than simply as garnishes for the meat dishes. Cheeses rounded out the midday fare. Coffee was served to adults during this meal; the children drank cider. The midday meal was the largest of the day, and was expected to tide you over till about 9 or 10 o'clock.

A simple meal was served late in the evening, after the day's work was completed. and

night's darkness had descended. Supper for our colonial ancestors would have consisted primarily of either a cold meat or fish along with eggs (usually scrambled for this meal) and bread, butter and cheese. Fruit and a light dessert, such as cheesecake or jumbals (a cookie flavored with almonds) rounded out the meal. Wine or cider was drunk with the supper. German suppers might consist only of sausage, sauerkraut and cheese and possibly schnitz-knopf (small dumplings cooked with dried apples). The light evening meal was essential to be able to get a good night's rest, so that you'd be ready for the next day's labor.

The diet of our Eighteenth Century ancestors varied slightly from season to season, because of the seasonal availability of certain food items. As mentioned previously, fruits and vegetables could be stored for a period of time in the root cellars, but by the end of the winter period, the quantities of those stored items might be running low. The spring time would see less fruit and vegetables being eaten because of the available stored supply being low, and the next season's crop not yet growing. But the late winter and spring might find more fresh game on the table, due to the easier tracking and shooting of rabbits, turkeys, opossum and the like in the snow covered forests. Fresh maple sugar and honey would sweeten the palates in the fall and winter. Nuts, eaten raw or roasted, would become available in the fall. The first crop of corn, harvested in the late summer would herald a season of corn and cornmeal dishes, including hominy. The winter's thaw found the streams teeming with fish, and crayfish.

Special occasions called for special treats. Despite what most people might think, some of the treats we enjoy today in our modern times were also enjoyed throughout the Eighteenth Century. In 1744 a group of Virginian commissioners were enroute to negotiate a treaty with the Iroquois nation. They stopped at the home of Governor Thomas Bladen in Annapolis, Maryland where they were treated to "*some fine Ice Cream*". A recipe book published in 1769 by Elizabeth Whitaker Raffald instructed the housewife to peel, stone and puree twelve ripe apricots; then to add to that six ounces of sugar and one pint scalding cream. This mixture would then be placed in a tin or pewter container, which

in turn was placed inside a tub of ice and salt. Some early cooks instructed the ice cream to be stirred as it hardened, while others felt that process unnecessary.

Christmas celebrations called for a bowl of wassail, basically a spiced ale, to be passed around. As everyone took a drink, they would give a toast to the well being of those present. *Wass Hael* means “be whole” or “be well”. Fruit cakes and puddings were favorites for the Christmas season. Ginger flavored cakes and cookies, while brandy flavored fruits such as peaches and pears. A treat for the children was sugared (or crystallized) flower tops made from rose, violets, marigolds, borage and rosemary.

Lastly, it should be mentioned that, although the environment may have influenced the diet of our colonial ancestors (e.g. the eating of wild game which might not have been available in Europe), the culinary customs which they brought with them from the Old World would have survived to flourish in this land. The Germans, as noted above, were fond of their sausage and sauerkraut. In this new land, the sausage might have been based on venison rather than pork, but it was still sausage nonetheless. The land itself was excellent for farming and raising cabbage and other leafy vegetables. The Irish, basing a majority of their dishes around lamb meat, would have continued the custom in this land just as they had in their homeland, the Emerald Isle. Sheep were as common in the New World as in the Old. Spices

might have been a bit more difficult to come by, but the pioneers in this land were inventive, and small obstacles could be overcome. The Scottish settlers, with their preference for fish, sea and land fowl would likewise have found their life in America no different than it had been in their homeland, for the streams were full of a variety of fish. Welsh dishes based on beef and dairy products were made possible with the excellent grains that their cattle could feed on in this unspoiled land. The one ingredient which our colonial ancestors found in great abundance here in America was: *variety*. Indeed, the spice of life for our ancestors was the variety they encountered by suddenly becoming neighbors with families of so many other nationalities. While living in their Old World homelands, few families would have made a conscious effort to investigate and learn the culinary arts of their neighboring countries. There would have been little impetus other than idle curiosity to do so, and that may truly be why certain recipes stayed linked to particular ethnic groups. In America, on the other hand, a (previously) German family would find itself living right beside a (previously) Scottish family. The housewives were bound to share their recipes over time.

By taking the time to really look at our Eighteenth Century ancestors’ diets, we can see that they certainly were no worse off than we are (with our processed cheese and flavorless bread) when it came to mealtimes.

{#16 ~ Jul-Sep 1992}

## The 3<sup>rd</sup> Of June 1781 ~ The Engagement Of Frankstown

The everyday activities of the Bedford County Militia, like those of military units down through history, would have been rather mundane and uneventful most of the time. Looking backward through eyes which have not experienced the exact situations and events, we have a tendency to compress time and events into short paragraphs of time which start and end with noteworthy incidents. The Revolutionary War is seldom put into the perspective that it lasted a period of eight years, most of which were quite uneventful; most people

think of it simply as a series of events starting with the battles at Concord and Lexington, through the winter at Valley Forge, and ending with Yorktown. We tend to believe that every patriot soldier spent his every waking moment in bloody, hand to hand combat with the “redcoats”. Most of us want to believe that our own patriot ancestors talked (at least once) with George Washington. The fact of the matter is that such beliefs are simply not always correct. The Continental Line soldier would have seen his share of battles, but when we

read pension applications we find that the highest number of battles any single soldier engaged in might have been ten. Noting that most of the Revolutionary War battles lasted only a few days, we can conjecture that a soldier who did participate in ten battles would have seen perhaps fifty days of actual fighting, at the most, during the eight years of the war. The rest of the time was spent in marching from one location to another and then spending time in bivouac. The Militia soldier would have had an even more prosaic time of it; his time would have been spent mostly on lookout duty and perhaps some guard duty at a local fortified building. It is because of the fact that the Bedford County Militiaman's life was, in general, uneventful that the Engagement of Frankstown stands as the singularly important Revolutionary War event for the Blair County region.

The Engagement of Frankstown was the only actual engagement of the Revolutionary War to occur in the region which would become Blair County. Although some recent historians have become tangled up in semantics, and have argued that the Frankstown incident was not a true "battle", that is what it was referred to by certain of the actual participants. Despite that fact that the two parties involved may not have formed battle lines *per se*, the elements of a battle existed.

On the 12th of June, in the year 1781 George Ashman, the Bedford County Lieutenant, sent a letter to Joseph Reed, the President of the Supreme Executive Council of Pennsylvania. In that letter he stated:

*"Sir, I have to inform you that on Sunday the third of this instant a party of rangers under Captain Boyd eight in number, with twenty-five Volunteers under Capt. Moore and Lieut. Smith of the Militia of this County had an Engagement with a party of Indians (said to be numerous) within three Miles of Frankstown where Seventy-five of the Cumberland militia was station'd, commanded by Capt. Jas. Young, sum of the party running into the Garrison acquainting Capt. Young of what happened he Issued out a party Immediately and Brought in Seven more five of whome are wounded and two made there escape to Bedford, Eight Kil'd and scalpt, Capt. Boyd, Capt. Moore, and Capt. Dunlap with six others are missing, Capt. Young expecting from*

*the enemys numbers that his garrison would be surrounded sent express to me Immediately, but before I could colleckt as many volunteers as was sufficient to march to Frankstown with the Enemy had return 'd over Alligany hill, the warters being high occation'd by heavy rains they could not be pursu'd, this County at this time is in a Deplorable situation a number of Familys are flying a way daily ever since the late damage was dun, I can assure youre Excellency that if Immediate assistance is not sent to this County that the whole of the frontiere Inhabitants will move of in a few days. Colo. Abm. Smith of Cumberland has Just Inform 'd me that he has no orders to send us any more militia from Cumberland County to our assistance which I am much surpris'd to heare, I shall move my family to Maryland in a few days as I am convinc'd that not any one settlement is able to make any stand against such numbers of the Enemy. If your Excellency should please to order us any assistance less than three Hundred will be of but little reliefe to this County, ammunition we have not any, the Cumberland militia will be Discharg'd in two days. It is dreadful to think what the consequence of leaving such a number of helpless Inhabitants may be to the Crueltys of a savage Enemy.*

*Please to send me by the first opportunity Three hundred pounds as I cannot possibly doe the business without money, you may Depend that nothing shall be wanting in me to serve my Cuntry as far as my abilities.*

*I have the Honor to be, Your Excellencys most obedient Humble Servant, George Ashman Lieut. Bedfd. Cty."*

The story of the Engagement of Frankstown has been told in previous volumes. U.J. Jones in his *History of the Juniata Valley* gave a first-person account of the event, despite the fact that he wrote his version seventy-some years after the fact. He stated that the information given by George Ashman in his letter to Joseph Reed was full of errors - that "It would appear that even a man holding an official station is liable to gross mistakes". Jones claimed that he based his first-person narrative on the information given to him by persons living at the time of his writing "who lived at the time of the occurrence". Floyd G. Hoenstine, in his *Soldiers of Blair County*

*Pennsylvania*, stated that, as a result of his own research, he could give an account of the engagement which did not necessarily agree with either Ashman's or Jones' versions. Unfortunately, he does not supply the reader with source references. The two original county histories which should have included an article on this incident - the *History of Bedford, Somerset and Fulton Counties, Pennsylvania* and the *History of Huntingdon & Blair Co's, Pennsylvania* - make no mention of it, with the exception of the transcription of George Ashman's letter to Joseph Reed in the Bedford history. Assuming that there was probably some element of truth in the three available references (*i.e.* Ashman's, Jones' and Hoenstine's), we will attempt to reconstruct the basic story of this incident.

The exact location of the "Frankstown garrison" is in question. U.J. Jones stated that the fort on Michael Fetter's property, about a mile west of the present-day borough of Hollidaysburg, was the one known as the Frankstown garrison, and that it was a stockaded structure. Hoenstine proposed the idea that the Frankstown garrison would have been in the general vicinity of the Fetter property, but that it wasn't the Fetter barn. He claimed that some of the pension applications noted that a completely different structure, a blockhouse, had been constructed circa 1780 to 1782. Whether it was Michael Fetter's own barn or a new structure built for the purpose of a regional fort is inconsequential in view of the fact that both were supposedly in close proximity. Because the garrison fort in any case stood upon grounds owned by Michael Fetter, we'll refer to it as the Fetter fort.

The site of the engagement was just a little over two miles northwest of the Fetter fort. In the present-day township of Allegheny, the stream called Sugar Run flows southeastward with its mouth joining the Mill Run flowing southward. The general vicinity of the mouth of Sugar Run is occupied by the town of Canan (or Canan Station). The name of Frankstown applied to this area in the year 1781 in terms of it being part of Frankstown Township (which, until 1785, made up the whole of Blair County). The Sugar Run entered into present-day Blair County from present-day Cambria County through the Sugar Run Gap in the Allegheny Mountain range. Although not lying on

the Kittanning Indian Trail itself, the site of the engagement lay on a minor Indian trail which led to the Kittanning Trail.

The region making up Frankstown Township within Bedford County had been the site of a number of Indian incursions during the previous three or four years. Evidence of this comes from the letters sent to the Supreme Executive Council of Pennsylvania from 1777 onward requesting financial and military aid. Practically every letter noted that because of the Indian menace, a great number of the residents had fled from the county. In George Woods and Thomas Smith's letter of March 4, 1777, it was strongly implied that Cumberland would again become the frontier county if aid was not soon in coming. Unfortunately, tax assessment returns are no longer extant in the Bedford County Court House for the years 1776 through 1778 to tell us which of the early settlers remained in the region; it is possible that they have become lost over the years. Perhaps the assessments were never taken because of the danger of travelling in the wooded valleys and hills which made up the township. The 1779 Frankstown Township Tax Assessment does give us some indication of the extent to which the region suffered from settlers moving away. Of the roughly 163 residents listed, 79 (or nearly half of the total resident population) of them are recorded as "absent" or "vacant land" implying that the residents had left the area. In some cases it might be inferred that the male head of the household was absent because of serving in the militia or continental line. But that cannot be assumed to have been the case for all.

Just prior to the 3rd of June, 1781 (Hoenstine stated that word was received in Bedford on the 19th of that month) a band of Indians, believed to have been from the Seneca tribe, had attacked the white settlements and had killed two men. A woman was taken captive during this raid. The Indian party had gone back into or across the Allegheny Mountains from whence they had come. In his *Soldiers of Blair County Pennsylvania*, Hoenstine proposed that Captain John Boyd was at Bedford when the word arrived of the recent Indian incursion, and that he asked for volunteers to go with members of his own company of Bedford County Rangers. Hoenstine noted that this company starting out

from Bedford was later joined, on the way, by Captains Richard Dunlap, Samuel Moore, and ----- McDaniel, Lieutenants John Cook, George Smith, and Harry Woods, and Privates James Henry, Horatio Jones, Patrick McDonald, Adam Wimer, Hugh Means, James Moore and Zadock Casteel. Jones in his *History of the Juniata Valley* stated that a force of volunteers led by Captain Samuel Moore and Lieutenant George Smith had started out at the Frankstown garrison and were joined by the rangers from Bedford when they met at the then-abandoned Holliday's Fort (in the vicinity of Gaysport). The Frankstown garrison was being manned by the Company 8 of the Cumberland County Militia under Captain Thomas Askey (and possibly also by a company under Colonel ----- Albright and Captain James Young), they had been sent to Standing Stone earlier that spring and then reassigned to the Frankstown garrison. Apparently none of the Cumberland County Militia joined in the expedition to seek out the Indians. U.J. Jones listed a number of local residents who joined the group even though they were not enlisted at the time. These local residents included: James Somerville, ----- Coleman (possibly Thomas), ----- Coleman (possibly Michael or his brother Macarn), ----- Holliday (possibly Samuel), ----- Holliday (possibly William), ----- Jones, ----- Jones (two brothers), ----- Gray (possibly Absolom), ----- Beatty (possibly Edward), Michall Wallock and Edward Milegin.

The 3rd of June, 1781 fell on a Sunday as noted in George Ashman's letter. and in the morning of that day the party of rangers set out to search for the Indians who had made the recent attack on the white settlement. This activity was probably nothing out of the ordinary for the rangers; despite the fact that we might want to make the incident out to be more dramatic than it actually was, the activity of setting out into the wooded region to scout and search for the Indians was the rangers' job. Jones stated that the party planned to travel through the Kittanning Gap and then along an old State road to Pittsburgh and then back by way of Bedford. Perhaps they planned such a long scouting, or maybe they intended just to range through the Allegheny Mountains to make sure that the Indians who had made the recent incursion had left the area. In either case,

they did not make it very far before they were ambushed by the Indian party.

At a point close to the mouth of Sugar Run, as the rangers were marching forward along the trail, the body of Indians sprang up from behind the bushes that hid them. It can be assumed that the Indians let out a loud war-whoop in order to surprise the rangers, because that was a generally accepted Indian practice of surprise. Apparently, the rangers were taken so completely by surprise that they failed to return any fire, but simply, in their confusion, turned and fled. Jones, in his account, stated that the only shot fired by any of the Bedford County rangers was that by Harry Woods, who shot at an Indian who approached him, James Somerville and Michael Wallock with an uplifted tomahawk as Somerville stopped to tie a moccasin which had become undone and hindered his escape. Jones stated that fifteen men of the rangers party were killed in the volley of gunfire that accompanied the Indians' surprise. The listing given by Hoenstine trims the number down to thirteen. Two of the individuals who were included in Hoenstine's list died after the engagement, and so the number of rangers who were immediately killed during the ambush was probably closer to eleven. About five individuals were wounded in the engagement, but made it to safety. Hoenstine gives the names of seven men who were captured by the Indians.

According to the version of this story passed down to us by U.J. Jones, Captain Young, with a party of militiamen, went out to help gather up the wounded men after the first survivor, one of the Jones brothers, reached the fort. On the following morning (Monday, June 4, 1781) Captain Young led another group to the site of the engagement to bury the dead. On Tuesday a group of nearly a hundred men gathered and set out in pursuit of the Indians, but they did not catch up to the Senecas who were well on their way across the Alleghenies.

The Indians, Senecas from the headwaters of the Genesee River in New York state, headed toward the West Branch of the Susquehanna River. One of the captives, a man by the name of Ross, was tortured by the Indians who burned him with firebrands until he died; this occurred in the vicinity of the mouth of the Sinnemahoning Creek. According to a statement made by Henry Dugan in

his pension application, he and Captain Boyd received hard treatment, but they achieved their freedom and made- their way to New York on Christmas Day, 1782. Boyd, himself, was purportedly saved by an old squaw who claimed him in place of her own son who was lost in battle.

Comparing the various lists of the participants who were killed, wounded or captured we arrive at the following list. The primary source is included with each name.

### ***THE MEN KILLED DURING THE ENGAGEMENT***

Sgt Florence (Torrence) Grimes (pa archives 2nd Series, Volume XI, p 743)  
 John Conrad (pa archives 2nd Series, Volume XI, p 743)  
 John Downey, Jr. (pa archives 2nd Series, Volume XI, p 743) (Hoenstine claims this should have been John Downey, Sr)  
 Joseph Martin (Hoenstine's *Soldiers of Blair County & Whisker's Bedford Co In The Amer. Rev.*)  
 Henderson (Henry) Murphy (pa archives 5th Series, Volume IV, p 504)  
 Michael Nicholas (pa archives 2nd Series, Volume XI, p 744)  
 John Thomas (pa archives 2nd Series, Volume XI, p 744)  
 William Tucker (Ducker) (pa archives 2nd Series, Volume XI, p 744)  
 (William Ducker/Decker and William Tucker are both listed in the muster roll)  
 Henry Tantlinger (pa archives 5th Series, Volume IV, p 504)  
 James Henry (pa archives 5th Series, Volume IV, p 503)  
 ----- Jones (U.J.Jones *History of the Juniata Valley* pp 307-308) (Jones included the names of two individuals who do not appear in other records as having been killed, wounded or captured - brothers by the name of Jones. There was a George Jones and a William Jones in Captain Boyd's Company. We cannot tell which one was killed in this engagement from the Pennsylvania Archives records.)

### ***THE MEN WOUNDED DURING THE ENGAGEMENT***

Sgt. David Bates (Beate) (pa archives 5th Series, Volume V, p 95)

Abraham Bodle (pa archives 5th Series, Volume V, p 95 & 2nd Ser, Vol XV, p 763)  
 Stephen Gable (Goble) (pa archives 5th Series, Volume V, p 95)  
 Hugh Means (pa archives 5th Series, Volume V, p 95 & 2nd Ser, Vol XV, p 768 Adam Wimer Hoenstine)

### ***THE MEN CAPTURED DURING THE ENGAGEMENT***

Capt. John Boyd (pa archives 5th Series, Volume IV, p 519)  
 Sgt. Henry Dugan (pa archives 5th Series, Volume IV, p 519)  
 Capt. Samuel Moore (pa archives Colonial Records, Volume 16, p 71)  
 Lt. John Cook (J.F.Meginness's book, *Otzinachson*, pp 284-286)  
 Lt. George Smith (pa archives 2i1 Series, Volume XV, p 769)  
 Patrick McDonald (Hoenstine & Whisker)  
 Horatio Jones (Hoenstine & Whisker)  
 Capt. Richard Delapt (pa archives 5th Series, Volume IV, p 503) (Hoenstine listed Richard Dunlap in the group of men killed in the engagement on June 3, 1781. In a statement recorded in the Bedford County Orphan's Court records, John Boyd, on December 26, 1785 stated that Richard DeLapt was taken prisoner and killed a few miles from the action.)  
 Capt. William McDaniel (Bedford County Orphan's Court) (Hoenstine listed Captain McDaniel in the group of men killed in the engagement on June 3, 1781. In a statement recorded in the Bedford County Orphan's Court records, John Boyd, on December 26, 1785 stated that William McDaniel was taken prisoner and killed a few days later at an Indian village named "Kerkadeer".)  
 ----- Ross (Hoenstine & Whisker)

*Editor's Note:* My apologies are extended to any O-GTHS members/readers of this Newsletter who might not enjoy reading so much about the Revolutionary War period of this region's history. The past few issues which have contained cover stories from that subject have been the result of work I am currently engaged in (in preparation for the 150th Anniversary of Blair County). My high work load has not permitted me to devote much time to research on other subjects for this Newsletter.

# The Historical Significance of Holly

In pre-Christian times the 25th of December was celebrated as one of the holidays associated with the winter solstice. Historical evidence reveals that as early as A.D. 336 the Romans had celebrated the 25th of December as *Natalis Solis Invicti* (i.e. The Birth of the Invincible Sun). Because of the predominant importance of agriculture to the lives of everyone in that age, the seasons and the effect they had on peoples' lives were held in awe and reverence. The time of the winter solstice (which falls on either December 20 or 21) was celebrated with a variety of festive holidays comprising what is known as the Roman Saturnalia, beginning on the 17th of December and including the 25th. The Saturnalia celebrated the winter solstice because from that point the waning sunlight hours would begin to again lengthen. The Christian religion allowed the pagan festival continue, but renamed it *Yuletide*.

While most of the plant world was dead and lifeless during this period of short days and long, cold nights, the holly retained its bright green leaves and brilliant red berries. According to legends which began during the Medieval Ages, the first holly sprang up in the footsteps of Jesus Christ on his journey to the cross - the spiny leaves symbolize the crown of thorns and the red berries recall the blood He shed on the cross. During the time that the Roman Empire was just beginning to fall apart, the Romans, pushing their own culture north and westward into the Germanic and Irish kingdoms, discovered that the Teutons held a custom of taking holly boughs into their

dwellings during the winter for good luck. The peoples of those early ages, especially the Celtic Irish, believed strongly that the world was inhabited not only by human beings, but also by many types of spirits in the realm of faerie. The good fairies were "known" to reside in the holly bush, and so they brought boughs of that plant into their homes to protect them while the outside world was dark, cold and scary.

At first, as the Christian religion edged out the earlier pagan ways, the celebration of seasonal, nature festivals was discouraged. Officially and with the use of force, a celebration can be stopped, but the beliefs and customs of generations of peoples cannot be easily suppressed. Eventually the customs won out, and the holly (like so many of the other wonderful traditions of Christmas) came to be accepted and (as in the case of the Medieval allusion to the Crucifixion) assimilated into the Christian holiday tradition.

In modern times we use holly to decorate wreaths which we place on our doors. Perhaps in a sort of subconscious way we, like our ancestors many generations ago, do so in order to guard off any "bad" spirits and to welcome the good ones along with our friends and family. The red of the holly berries and the bright green of the waxy leaves have found their way into our Christmas decorations like no other color (with the exception of white, which reminds us of the wintry snow and the purity of Christ). Holly has a long and rich history of making the winter seem not so long and harsh, and it will no doubt do so into the future, delighting the eyes of our descendants.

{#17 ~ Oct-Dec 1992}

## Freedom Township #1

Juniata Township, formed out of Greenfield in the year following the erection of Blair County, retained its original boundaries and total area for ten years. In 1857 Juniata was divided almost in equal halves by the formation of Freedom Township. Freedom was the last township to be formed within Blair County. Elmer Leighty, in his article for the book, *Blair County's*

*First Hundred Years*, proposed the theory that the name *Freedom* might have been influenced by the anti-slavery sentiment of its inhabitants at the time of its formation.<sup>1</sup>

Freedom Township is bounded on the northwest by Juniata, on the northeast by Blair, on the southeast corner by Taylor and on the south by Greenfield Townships. The Frankstown Branch of



the Juniata River flows through the township on the southeast corner, to which drain the creeks and smaller streams of Poplar Run, McDonald Run, Dodson's Run, South Dry Run and Paw Paw Run. Poplar Run begins in the Allegheny Mountain in Juniata Township, and combined with the waters of Blue Knob Run, flows through the valley in which lay the homes of Puzzletown. McDonald Run drains the valley known as Donnertown. The small stream, Dodson's Run, flows through Butler Hollow, which then empties into South Dry Run, which flows eastward from its beginnings at the foot of Blue Knob in the Smith Corner area. Paw Paw Run flows through the Paw Paw Hollow and is the southernmost stream in the township.<sup>2</sup>

The Commissioners' report dated 19 June, 1857 on the formation of the new township, gave the boundaries as follows:<sup>3</sup>

*"Beginning at the Greenfield township line, on the summit of Dunning's Mountain, at a pine tree (at a point on the latitude of 40°22'), thence along the said summit, a natural boundary adjoining Taylor township, four hundred and eighty perches to the Blair township line in McKee's Gap (on the northwest side of the gap, being a point on the end of Short Mountain); thence along the line of Blair township thirty-two degrees west four and a half miles to a post west of George Weaver's farm (at a point on the Blair Township line just northwest of the Dry Run); from thence on the division line of said Juniata township hereby established south forty-six degrees west five and a half miles to a post at the Greenfield township line (at a point less than a mile due west of the summit of Blue Knob), leaving the farm of Peter Winkler on the west of said division line, and the farm of Daniel Clark on the east of said division line; thence along the Greenfield township line south seventy-nine degrees east five miles to a white-oak near George Lingenfelter's house (at a point presently covered by the second Route 220 and north of Lick Hollow Run); and from thence along the line of said Greenfield township north eighty-five degrees east two hundred and sixty perches to the place of beginning.*

The township of Freedom does not contain any villages incorporated as boroughs, although it does include the towns of East Freedom, McKee and Puzzletown and the settlements of Leamersville, Donnertown, Smith Corner and the Snowberger and Hazenstab Developments. The Hazenstab Development is a housing project set up in the 1970s by contractor Eugene Hazenstab in the area east of Puzzletown, between that village and the town of Newry. The Snowberger Development was started by Roger Snowberger in the 1970s in what is known as Cream Hollow just northwest of the town of East Freedom.

The settlement of Freedom Township by white men dates back to the first years of the American Revolution. The first family to settle in the region included in Freedom Township (and in fact the entire region that would have included present-day Juniata and Greenfield Townships also) was that of Jacob Schmitt Sr, his wife Rosana, and children Jacob Jr, Jacob Peter and Agnes Elizabeth.<sup>4</sup> The Schmitt family settled, in the fall of 1774, at the eastern foot of Blue Knob mountain, where the village of Smith Corner lies at the present time. At that time, the region fell under the jurisdiction of Frankstown Township. Over ten years passed before other families came to settle in the region.<sup>5</sup> In 1785 John Shirley appeared as the closest resident in the township of Frankstown, although he is known to have resided in what would become Blair Township. In 1785 Jacob Schmitt Jr and his wife Rachel (Fickes) built their own log house beside his father. This region, in 1785, became known as Woodberry Township. Just prior to 1789, Edward McGraw and his wife Sarah (Shirley) came from Maryland to reside in the general vicinity of his father-in-law John Shirley. Circa 1790 Nicholas McGuire settled in the vicinity of present-day Newry, near his father-in-law John Shirley. In 1794/5 Gorg Heinrich Hoelzel (Henry Helsel) Sr brought his wife Eve (Stiffler) and their family from York County to settle just to the west of the Schmitt homestead. Also between 1792 and 1794/5 the family of Michael Dodson Sr moved from the state of Maryland to settle southeast of the Schmitt homestead. About 1795 George Myers purchased property in the gap between Short and Dunning's Mountains and built a grist mill and a saw mill there. (This property and the mills would, in 1812

be sold to George Guy McKee, from whom the gap would acquire its name.) In 1796 John Dodson Sr first appeared in the tax assessments for the township area. It is believed that this John Dodson Sr was the father of Michael and Thomas Dodson, and that he settled near Michael's homestead along what would become known as Dodson's Run. Matthew Ivory and his family came to settle in the area in the year 1797.

Johannes George Mack (George Mock) Sr brought his wife Eva Amelia and their family from York County in 1797, settling at the head of Paw Paw Hollow. George Mock's son, John Mock married Jacob Schmitt Sr's daughter Agnes Elizabeth. Jacob Stifler and his wife Anna Catarina (Meyer) moved from York County to settle in the area (although the exact location of their homestead is not known). During that same year of 1797 the pioneer settler, Jacob Schmitt Sr died and was buried near the family homestead. In 1799 Thomas Dodson Sr and Michael Dodson Jr appeared in what was now under the jurisdiction of Greenfield Township. Stephen Delaney appeared as a resident of Greenfield Township in 1799, and is believed to have resided in what would become Freedom Township although the location of his homestead is not known. Around the year 1800 Ferdinand Tickerhoof took up residence on the eastern slopes of Blue Knob and John Stiffler, a son of Jacob Stifler built his own house near his father's. In 1802 Michael Nipps settled near Blue Knob. In 1807 Jacob Glass and William Dickey moved into the area. These individuals and their families constituted the earliest settlers of Freedom Township. Of these earliest settlers, five served as Patriots in the Revolutionary War (although Jacob Schmitt Sr was the only resident from this region when he served in the Bedford County Militia).

Tax assessment records for Freedom Township for the first full year of its existence (*i.e.* 1858) are no longer extant in the Blair County Court House. The earliest assessment for this township is the one taken in 1859.<sup>6</sup> In the return for that year the following individuals were recorded as residents and tenants:

Jno Albright, William Anderson, John Appleman, Widow Bare, Jno Berkhimer, Widow Biddle, Johnathan Brindle, John Bristle, Richard Bryan, Deywald Bryner, Christopher Buoymaster, Henry

Buoymaster, David Burger Sr, Jacob Burger, John Burget, Nicholas Burk, Thomas Burk, Wm Burk, L.F. Butler, Daniel Clark, Jas Conly, H.J. Conrad, Michael Conrad, Jacob Conrad, Jas Conrad Jr, John Conrad (heirs of), Nancy Conway, Philip Cosler, Ellen Cowen, John Cunningham, John Curtis, Widow Dasher, Able Davis, William Davis, Mary DeLaney, Jonas Diehl, David Diehl, Moses Diehl & Co, Barbara Dodson, Joseph Dodson, Thomas Dodson, David Donahae, Elias Donner, Levi Donner, Saml Donner, Jno Echard, George Echart, Salome Efnenfelder, Benjamin Farber, Henery Feather, John Feather Sr, Saml Feather, John Fisher, Joseph Flaugh, Solomon Fry, Jacob Gates, Jno Gingerie, Malen Hamilton, John Hammond, Geo Harker, Frasier Harlan, Jas Harlan, Joseph Harlan, William Harlan, Valentine Harrg, George Hazelet, Daniel Helsel, David Helsel, Edward Helsel, Geo Helsel, Henery Helsel, Jacob Helsel, John Helsel, McFarland Hempfield & Co, Adam Hensey, Josiah Hensey, Jacob Heymes, George Hite, John Hite Jr, John Hite (of Conrad), Charles Houston, Robert Keagan, Rebecca Kephart, Widow Kephart, Andrew Lingenfelter, David Lingenfelter, Henery Lingenfelter, P.G. Lingenfelter, Martin Lingenfelter, Wm Lingenfelter, Bernard Lorenz, Wingard Lorenz, Jas Lynch, Christ Malone, Edmond Malone, C.B. Malone, Jas Malone, John Malone, Mary Malone, Jas Marsden, Cornelius McConnell, Henery McConnell, Jas McConnell, Jos McCormick, Edward McGraw, Edward McGraw & Sons, Edward McGraw Jr, Jno Miller, Jno Morrison, Adam Moses, Jacob Myers, G.J. Nofsker, Jacob Nofsker, Johnathan Nofsker, Saml Nofsker, Peter O'Hagan, Abraham Ott, Leonard Ott, Geo Randolph, Saml Reaseman, Daniel Ressler, Alexander Rhodes, John Riley, Jacob Ritchie, P.H. Robertson, Andrew Rough, Sol. Ruggles, John Scullen, Abraham Sell, Daniel Sell, Jacob Sell, Jno Sell, Joseph Sell, Jno Shade, Levi Sharer, Alexander Shaw, Jas Shaw, Saml Shaw, Saml Shaw, Widow Shaw, E.F. Shoenberger (trustee), David Sich---, Saml Singer, Widow Singer, Joseph Slicer, Barbara Smith, Saml Smith, Sol. Smith Jr, Sol. Smith Sr, Elizabeth Stiffler, Jas Stiffler, Martha Stiffler, Michael Stiffler, Peter Stiffler, Jas B. Stiphler, Mich. Stiphler, Mich. Stombaugh, Peter Storm, Antoney Stormer, Jacob Stultz Jr, Jacob Stultz Sr,

Henery Thomas, Peter Thompson, Robert Todd, Wm Triese, George Weaver, Jno Weight, William Wheeler, Peter C. Wilt, Susan Wilt, Mary Witters, Isaac Wright, John Yingling, Joseph Yingling, David Yohn, John Yohn, and William Yohn.

For 1859 the single freemen were: Albert Anderson, Augustine Barnitz, John T. Brooke, John Bryan, Peter Burke, Augustine Clark, James Dasher, Jno Feather, Casper Flaugh, Suffy Flaugh, Joseph Harlan, B.F. Hileman, John Kephart, John Knowles, L.G. Leamer, Jas Lingenfelter, Peter Malone, Edward McGraw Jr, Peter McGraw, Wm McGraw, Jacob Nofkser (2), Francis Smith, Jacob Smith, Saml Smith (of Sol.), Richard Stiphler, William Stiphler, John Storm, Jno Stultz, Jno Wilt, M. Wingard, and F.P. Yingling.

Besides the residents and single freemen, the 1859 tax assessment listed five churches and one school as taxpaying properties. These included: church and school at Freedom, and churches at Leamersville, Marionsville, Malone's and Smith's.

An historical chronology of Freedom Township reveals that it began as a farming region, progressed through the iron industry and then returned to what would be considered a rural area.

As noted previously, during the early years of the Revolutionary War the Jacob Schmitt Sr family homesteaded at the base of Blue Knob on its eastern side.<sup>7</sup> With their closest neighbors some ten to fifteen miles away, the Schmitt family, of necessity, had to be self-sufficient. It can be seen, in the variety and number of outbuildings that surrounded the dwelling house, that these pioneers had equipped themselves with the means to support their lives in the frontier. Besides the dwelling house, the Schmitt farm boasted a small blacksmith shop. Granted, it was not large, but it was large enough for the men to repair their tools and possibly forge what Jacob's estate inventory called "sundry iron artickles". A smokehouse for curing meat and a spring house built over a natural spring for storing butter and cheese in the water's coolness stood near a small one-room building called the summer house. It was in the summer house that the cooking would be handled in the hot summertime when a fire would make the dwelling house uncomfortable. A portion of the hillside was planted in apple and pear trees, and a

cider press was constructed to prepare the drink that was a favorite of the German settlers.

Whatever was needed on the farm required being made by the Schmitts themselves for the most part. Some of the tools used by the men might have been made in their own forge. Axes, an adze and a handsaw - items used for the felling of trees and the subsequent fashioning of them into building material may have been made by Jacob and his sons. An essential tool on the farmstead was the grindstone. Without the ability to keep his tools sharpened, the homesteader's life was quite a bit more difficult; dull tools require more energy and muscle to use than finely honed ones.

Although some things could be bought at the villages of Frankstown and Bedford the payment for those things might not have been easy. One of the few ways that the pioneer settlers could earn money to buy the things they could not produce was by trapping of animals such as wolves and fox.

When Jacob Schmitt Sr died in 1797 he left an estate that included a pair of oxen, nine cows and steers, nine sheep and one hog. His improved land included five acres of wheat, four acres of rye and two and three quarter acres of oats and flax. Although not mentioned in the estate inventory, there was no doubt a vegetable garden on the farmstead. The domesticated animals and the grains, augmented by the killing of wild game, would have provided for the nourishment of the family. The sheeps' wool and the flax would have been used to provide clothing.

Evidence of the ability of the women in the Schmitt household to produce their own yarn and cloth is seen in the numerous collection of items used in the processing of spinning that they possessed. The Schmitt family owned two flax brakes with which to pound the flax plant stems into individual fibers. Two spinning wheels allowed both mother and daughter to work at the same time; one was probably a large wool wheel and the other a smaller flax wheel. Three pairs of wool cards would have been used to draw the wool back and forth in order to separate the coarse and fine hairs, and to line up the strands for spinning. There was also the necessary "deck reel" which would be utilized to measure and wind the woven yarn into skeins. The professional weavers

often required that the yarn delivered to them to be woven into cloth be already measured, otherwise the price of the finished product would be higher to compensate for the additional work. In the year that Jacob died, Rosana Schmitt possessed two bags of wool along with thirty pounds of woven yarn. Five pounds of “blew” yarn and thirty pounds of “tow yarn” were also recorded on Jacob’s estate inventory as a silent testimony to his wife’s industry. Four and a half yards of “full” lindsey” or linsey-woolsey, a cloth made by using flax yarn for the warp and wool for the weft, and two yards of “coating” material were part of the inventory. The cloth listed was not the only material the family used. Jacob possessed, among a few other articles of clothing, two pair of “buckskin britches” which were probably sewn by Rosana.

From these examples, it can be seen that the frontier settler’s life, though rough indeed, could be made bearable by necessity. The primary aspect of that life was that the focus of the day’s work was directed toward personal survival and guaranteeing the survival of the rest of the family.

It is not known if the Schmitt family was personally endangered by Indians during the period of unrest between 1777 and 1781. The fact that none of that family was massacred or taken prisoner by the Indians like others in the region (*e.g.* the Tulls, Earnests and Hollidays) only kept their names from being recorded in the pages of history. And the fact that their names were not included in any public records of victims of the Indian incursions, might be evidence that they were friends with some of the local Indians, and were spared injury by them. They still might have been forced to flee over the ten miles to Fort Fetter more than once, to take refuge there with other settlers in the general vicinity. After nearly ten years of eking out a somewhat isolated existence in this frontier country, the Schmitts began to get some white neighbors in the general vicinity of the Blue Knob mountain.

With the influx of more settlers in the late 1780s and early 1790s, the area became safer to reside in. Practically all of the early settlers were farmers; perhaps the desire to farm for their own needs was what motivated them to move from the more “civilized” regions of this state and the neighboring ones in the first place. Those who did

engage in other professions probably did so in addition to the routine farmwork that their families would have needed to be involved in for their own sustenance. The earliest public record we have which tells us the occupation of these earliest settlers is the 1811 Greenfield Township Assessment of Taxable Property.<sup>8</sup> In that record we find that Nicholas Burk and Henry Heltzel were listed as blacksmiths, Jacob Glass was noted as a distiller, and Peter Smith (*i.e.* Jacob Peter Schmitt, the youngest son of Jacob Schmitt, Sr) was recorded as a cooper. For at least two years, in 1814 and 1815 Jacob Smith (*i.e.* Jacob Schmitt Jr, the eldest son of Jacob Sr) operated a tavern in his house on the road to Johnstown. By the 1820s some other residents were starting to take up trades. The 1822 Triennial Assessment of Greenfield Township<sup>9</sup> reveals that by that time Thomas Dodson was a cooper, Joseph Dodson Sr was a shoemaker, Peter Helsel was a blacksmith and John Melone was a tanner.

By 1820 there were roughly twenty-nine families residing in the region that would become Freedom Township. While the four just listed were the only ones claiming occupations other than farming, we can see that this was still mostly an agricultural area. Over the next twenty years, though, the town of East Freedom would begin to grow, and professional services, such as schools and mercantile businesses, would come into the area.

George Myers did not appear on the U.S. Census of 1790 for Bedford County, but by 1795 he had acquired the property at the gap between Short and Dunnings Mountains, then known as the Frankstown Gap. Utilizing the waters of Halter and Plum Creeks, which joined at the gap and flowed northward, Myers built a grist mill and a sawmill. There were other mills in the area, but the location of Myers’ mill was a choice one. Travelers made use of the gap for a short route between the Morrisons Cove and the villages of Frankstown and Hollidaysburg.<sup>10</sup>

Another person who saw that the location of the grist mill at the Frankstown Gap would be commercially advantageous was George Guy McKee. Circa 1812 McKee purchased the mills and real estate in the vicinity of the gap from Myers. George McKee operated the mills for some fifteen or sixteen years until his death in March,

1829. During this period of McKee's ownership of the mills, the gap acquired its name as McKee's Gap, which it has retained to this date (with the dropping of the 's to become simply McKee Gap).<sup>11</sup>

#### FOOTNOTES - Freedom Township #1

1 BLAIR COUNTY'S FIRST HUNDRED YEARS 1846-1946, by The Blair County Historical Society, 1945, p 49.

2 HISTORY OF HUNTINGDON AND BLAIR COUNTIES, PENNSYLVANIA, edited by J.Simpson Africa, 1883, p 110 *with editor's notes in bold-face type*.

3 GEOLOGIC SURVEY MAP, N4014.5-W7806.5/30.5X31, 1977

4 In previous histories the claim has been made that the Dodson families were the first to settle this region. The Dodson family *tradition* states that John Dodson Sr moved into this area in the year 1738; a date which would have preceded any known settlement in this region of Pennsylvania. This family tradition is based on the word-of-mouth history passed down through the family, and not on public records. The public records reveal that the Dodson families were still residing and paying taxes in Maryland up until the early 1790s; and that they do not appear as taxpaying residents in this (Bedford County) region until the dates given in the text of this article. No man by the name of Dodson, or any of its variants, showed up on the 1782 Class Tax for Bedford County. The assumption then can be made that although the Dodson family is an old one for this region, it was simply not the *earliest* one.

5 The information presented in this paragraph comes from various sources, primarily the tax assessment records maintained in Vault #1 of the Bedford County Court House.

6 1859 TAX ASSESSMENT FOR FREEDOM TOWNSHIP, maintained in the ground floor hallway of the Blair County Court House.

7 The Estate Inventory of Jacob Schmitt Sr, deceased 1797, provided the basis of this section.

8 1811 GREENFIELD TOWNSHIP ASSESSMENT OF TAXABLE PROPERTY, maintained in the Vault #1 of the Bedford County Court House.

9 1822 TRIENNIAL ASSESSMENT OF GREENFIELD TOWNSHIP, maintained in the Vault #1 of the Bedford County Court House.

10. MARTHA, FREEDOM TOWNSHIP'S IRON WORKS, published by the Freedom Township Historical Society, 1990, p 14.

11 *ibid.*, p 14.

The foregoing article is the first half of a chapter being prepared by Larry Smith for the 150th Anniversary of Blair County book, a project which Larry Smith is currently engaged in. The second half will be published in the next newsletter issue. Information for this article/chapter has been obtained from public records and (cautiously) from previously published histories. If you have documented information to add to this article and the one which will be published in the O-GTHS Newsletter #19, please send it to Larry D. Smith, RD #1, Box 704-A, East Freedom, PA 16637. Because the information to be included in this volume is to be documented with footnotes, please include such reference information with your comments. If information you have comes only from "family tradition", please note it as such.

{#18 ~ Jan-Mar 1993}

## The Shoemaker

A few early residents of Old-Greenfield Township were craftsmen known as shoemakers. I became interested in the craft when I was researching my Naftzger/Nofsker ancestors. Heinrich Naftzger was a shoemaker, as had been his great-grandfather and certain uncles before him. Jonathan Nofsker, a son of Heinrich, took up the profession and practiced it while he resided in Greenfield Township in the mid-1800s. In 1842 Greenfield Township shoemakers included: William Arble, Jonathan Brindle, Elija Cassidy, Barthlaw Goonsman, Peter Hickes, Peter Miller, Jonathan Nofsker, Steven Wimert, John Wilt, and George Yinger.

The name for a shoemaker originally was *Cordwainer*. It was seldom used after 1700, but still appears in dictionaries and the guild of shoemakers in England retains the name of The Cordwainers Company.

It has been noted that shoemaking was called "the gentle craft" because it does not

require much violent, physical exertion. The shoemaker did most of his work seated at his bench and with his hands. The basic equipment he needed was a shoemaker's bench and tools. The shoemaker's bench was a piece of furniture engineering that had developed from the needs of the artisans over the centuries and had, in the 1600s reached the form that it would retain for the next two centuries. The singular aspect of the shoemaker's bench that made it different from other crafts benches and work stations was the combination of the bench with the tool box. Its self-contained design enabled the shoemaker to either set up a stationary shop that did not require much space, or he could become an itinerant craftsman hauling his "workshop" on a cart. The shoemaker's bench consisted of a regular bench, on one end of which was built a box structure. The box structure was actually a small chest of drawers in which to store the awls, marking wheels, sole knives, small hammers and other tools along with

pieces of leather and lengths of waxed hemp or linen “cord” that the shoemaker worked with. The bench itself might be constructed to permit one or more larger drawers beneath where the shoemaker sat. Larger pieces of leather and any number of wooden lasts could be stored there.

The “last” was a mold around which the shoemaker fashioned the shoe. Carved from wood, the last would be made by first measuring the customer’s feet at several particular points, then the last would be whittled out of a block of wood until the contours matched the measurements taken from the customer’s feet. Heinrich Naftzger’s great-grandfather, working as a shoemaker in the late 1600s and early 1700s would have made both shoes in a pair from a single last, their shape being exactly the same. In 1785, the shoemakers in England began to mate left and right shoes, making them slightly different from the squared-toe design of previous ages. (Children’s shoes, though continued to be unmated.) The pair of lasts would be marked with the customer’s name and often would be used for the life of the customer. If the customer’s feet increased size or changed shape, the wooden last could be adjusted by attaching a piece of leather to the wood where necessary. The itinerant shoemaker might whittle out the last during his one and only visit to a frontier homestead, hold it between his knees as he worked on the shoes, and then leave the last with the homesteader to keep until some future visit. The shoemaker who set up a shop in a village would use a tool called a “lasting jack” which was a cast iron article that was fastened to the bench and supported the last, which also was fastened to it. The lasting jack, therefore, held the last in a more secure way than the shoemaker’s knees could.

Shoemaking tended to be what is known as “bespoke” work. This was any work performed by a craftsman by request of a customer. Rather than producing an inventory of shoes, and then setting up a store in which the customer would choose a pair, the shoemaker waited until a request had been made. This ensured a lower financial risk on the part of the craftsman. In much bespoke work, the customer could also provide the material needed for the job in order to cut down on the final cost of the manufactured goods. While seeming to benefit the customer more so, this

practice benefited the shoemaker by allowing him to avoid tying up much of his earnings in leather that might not be used. The only problem with bespoke work was that the shoemaker had to keep track of the leather provided to him by each customer.

In the actual production of the shoe, the shoemaker started out by attaching the last upside down onto the lasting jack. He then stretched a piece of thin leather, called the “upper” over the last with a special type of pliers or pincers and tacked the leather temporarily to the wooden last. The upper would actually be made in two pieces, the one forming the vamp that covered the toe and instep and ended in the tongue, the other covering the heel and sides and ending in two straps. The upper would have been cut so that a little extra material would extend beyond the last. This extra material was turned outward (contrary to how it’s done nowadays). The sole leather was thick and cut just a bit larger than the last so that the extra edge of upper leather would lay upon it as a flange through which the thread would be sewn.

(Nowadays, the extra material of the upper is turned inward and glued and sewn in a blind fashion so that the sole’s edge is even with that of the upper.) The thick leather that would be used for the tap (*i.e.* sole) was soaked overnight in a bucket of water to soften it up a bit. Then it would be placed on a smooth stone called the lapstone (because the shoemaker placed the flat, water-smoothed stone on his lap while seated on the bench) and the shoemaker would hammer it with a broadheaded hammer to further soften it up and make it take on the contour he wanted. The shoemaker would next coat the extra edge of the upper with a paste-like glue and place the tap on the top of the last so that it met that glue-coated, flanged edge created by the extra material of the upper. The glue was meant merely to hold the tap in place while the shoemaker sewed the two leather pieces together.

The actual sewing of the upper to the tap started out by cutting a shallow channel (*i.e.* the feather) along the edge of the sole leather. This feather would allow the thread to lie away from the surface, where it would be easily worn down. Then the spots for the needle to go through were marked by running a marking wheel along the feather. At each point that the marking wheel’s


teeth pressed into the leather, the shoemaker would bore a hole with an awl. Through these holes his thread would pass easily. The thread that was normally used for shoes was made from flax which was waxed for greater ease. One might assume that the flax was then threaded onto a needle, but it was not. A hog bristle was used in place of a needle. The thread was attached to the hog bristle by means of a drop of wax, and the arrangement was called a wax end. This would take up less space in the hole than a threaded needle would with its doubled-over thread and the enlarged head of the needle itself. For whatever reason only a shoemaker might know, the shoemaker would pass two wax ends through each hole in opposite directions at the same time, the action being called "whipping the cat".

After the tap or sole had been completely attached to the upper by sewing them together, the shoemaker would cut several pieces of sole leather in the shape that would be the heel. Each piece was fastened onto the tap by means of small nails hammered through them. The height of the heel would be determined by the number of heel pieces that were tacked on. A sole knife would be used to trim the edge of the shoe. The tap and the upper's

joined edges, which flanged outward from the body of the shoe would be trimmed down so that the size of the flange was not so pronounced. Then the last would be loosened from the lasting jack. Because the leather upper had been stretched tightly over the last and sewn tightly to the tap, the last would be just as tightly trapped within the body of the shoe. The shoemaker used a special crosshanded hook to grasp the last and pull it out of the shoe. Except for some burnishing of the edge of the sole and heel with a curved iron heated over a flame, and blacking and waxing of the uppers for dress shoes, the work was completed. The shoemaker seldom attached metal buckles to the straps of the shoes, he would punch the holes through which the buckle could be passed, but the actual purchase and attachment of the buckle was up to the customer.

By the 1820s a technique whereby sewing the uppers to the sole was changed to attaching the two together by use of small wooden pegs was being developed, and in 1833 a machine was invented to mechanically peg shoes together. The age of the cordwainer/shoemaker was on the wane.

**OLD-GREENFIELD TWP**  
NEWSLETTER #19



**HISTORICAL SOCIETY**  
APR MAY JUN 1993



## The Shoemaker

A few early residents of Old-Greenfield Township were craftsmen known as shoemakers. I became interested in the craft when I was researching my Nafziger/Nofsker ancestors. Heinrich Nafziger was a shoemaker, as had been his great-grandfather and certain uncles before him. Jonathan Nofsker, a son of Heinrich, took up the profession and practiced it while he resided in Greenfield Township in the mid-1800s. In 1842 Greenfield Township shoemakers included: Elias Cassidy, Bartholomew Goosman, Peter Hicks, John Wilt, and George Yinger.

The name for a shoemaker originally was Cordwainer, but it fell out of use and the guild of shoemakers became the Shoemakers' Company.

It has been noted that shoemaking was called "violent, physical exertion." The shoemaker did not use his hands. The basic equipment he needed was a shoe last, a piece of furniture engineering that had developed over the centuries and had, in the 1600s, reached the final form. The singular aspect of the shoemaker's bench was that work stations were the combination of the bench and the shoemaker to either set up a stationary shop or become an itinerant craftsman hauling his "workshop" of a regular bench, on one end of which was built a small chest of drawers in which to store the awl and other tools along with pieces of leather and lengths of thread the shoemaker worked with. The bench itself might be constructed to permit one or more larger drawers beneath where the shoemaker sat. Larger pieces of leather and any number of wooden lasts could be stored there.

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## The Shoemaker



## Freedom Township #2

In 1830, following the death of George McKee, Peter Shoenberger acquired the property at the gap from the McKee family. Shoenberger had constructed a group of forges (Upper, Middle and Lower Maria) on the south side of the gap, in what would become Taylor Township, around the year 1828, so it is possible that he had purchased a tract of land from George McKee prior to his death. Peter Shoenberger, a well known name in the history of the iron industry of Blair County, helped his son, Edwin in the construction of the Martha Forge on the north side of the gap in what would become Freedom Township. In 1838 Martha Forge began operating. These forges at McKee Gap were originally built to help handle the production of the nearby Sarah and Frankstown Furnaces. Five years later the Martha Furnace would be constructed to provide pig iron to Martha Forge.<sup>12</sup>

A road which ran between the furnaces and forges at McKee Gap and the iron mills in Johnstown intersected the turnpike road connecting Hollidaysburg and Bedford. In 1830 a turnpike had been authorized to be built connecting Frankstown and Bedford; five years later the Hollidaysburg to Bedford Turnpike was authorized.<sup>13</sup> The turnpike was laid out on the west side of Dunnings Mountain and connected the small, but growing settlements in the region to the two larger towns. The road which intersected the Hollidaysburg and Bedford Turnpike was laid over a section of the earlier Newry To Johnstown Road, travelling past the Schmitt homestead.

A warrant bearing the date of 31 May, 1762 was made out by Bernard Alph—for a tract of land situated on the Frankstown Branch of the Juniata River in what was then an unnamed part of Cumberland County (which would, in 1767, become Bedford Township).<sup>14</sup> The tract was never settled by this individual who warranted it. By “sundry conveyances” the tract became vested in William and Thomas Earley, neither of whom appeared as residents on any tax assessment for the region until the year 1807. In 1811 William Earley disappeared from the tax assessments for Greenfield Township. Thomas continued to appear in the returns until the year 1815; in 1814 he was

listed with the occupation of tavern-keeper. On 03 May, 1807, William and Thomas Earley granted to Daniel Fetter *in fee* (i.e. to him and his heirs forever) the tract. Daniel Fetter, though, does not appear on any assessments for the region, and might not have actually settled on the tract. It difficult to determine, also why the Earleys did not appear as residents in Greenfield Township until the year they sold the property to Fetter. On 11 April, 1818 Daniel Fetter lost the land due to a legal dispute and high sheriff Compher of Bedford County by *Deed Poll* (i.e. requiring the approval of only one party) sold the property to Philip Benner. Benner, like Daniel Fetter before him, appears to not have actually resided on the property because he does not appear in any tax assessment return. He held the property in his name, though, until his death in 1834. At that time he willed the tract to his daughter Hannah Waddle who released it to James Gulleland, the administrator of Philip’s estate. The tract of 352 acres was then sold on 28 November, 1837 to Edward McGraw.

A single building, a log schoolhouse built in 1835, stood near the so-called Johnstown and Bedford Crossroads on the tract of land that was purchased by Edward McGraw in 1837. This Edward McGraw had become a resident in this area at some time in the 1820s.<sup>15</sup> His name first appears in the 1826 List of Voters for Greenfield Township, but Peter McGraw had been listed as a resident in the area as early as 1807. John and William McGraw also appeared in various tax assessments up to the early 1820s. The “widow” Sarah McGraw’s name can be found on just about every tax assessment for the region starting around 1792. Sarah Shirley, a daughter of John and Charity Shirley was the wife of Edward McGraw from Maryland. Edward McGraw first appears in the Woodberry Township Tax Assessment in the year 1789, but must have died during the next three years. Edward and Sarah McGraw had four sons: Peter, John, William and Edward. The youngest son, Edward married Mary Cassidy and resided in the area until his death in 1862. It was this Edward McGraw Jr who owned a large tract

of land in the vicinity of the Johnstown and Bedford Crossroads.

In the year 1829, on February 28, a post office was established by the name of Three Forges in the general vicinity of the Johnstown and Bedford Crossroads.<sup>16</sup> Whether it was actually located within the boundaries of what is now the village of East Freedom is questionable. It certainly would have been named for the Maria Forges (Upper, Middle and Lower) which Peter Shoenberger had constructed on the south side of the Frankstown/McKee Gap. The first postmaster at Three Forges was John G. McKee; he was succeeded on April 17, 1838 by Edwin F. Shoenberger. It is possible that the original site of this post office building was close to the gap, to the south of the presentday village of McKee on property first owned by the McKee family and later by the Shoenbergers. It is also possible that on August 28, 1841, when Robert Todd was named the postmaster, the post office building might have been established at the Johnstown and Bedford Crossroads, it appearing to have a greater accessibility to the towns of Hollidaysburg, Bedford and Johnstown. The name was changed to the Freedom Post Office at the same time or following the inclusion of the Greenfield Township region in Blair County. The town plot, as laid out by Edward McGraw, bore the name of Freedom. Deeds made out in the year 1841 to Joseph Blackburn and Robert Todd for lots which they purchased from Mr. McGraw state that they lay "*in the town of Freedom*".<sup>17</sup> It is known, though, that the town had the name East Freedom in 1858 when the Blair County Court appointed Jacob Noffske as a judge of elections to be held in the newly formed township.<sup>18</sup>

As noted previously, in 1835 a log school-house stood on a tract of land at the crossroads but it would be another two years before the site would become what we would call a "town".<sup>19</sup> The first person to see the potential in the crossroads was Joseph McCormick. He was born nearby in the present-day township of Greenfield. Crippled at an early age, Joseph had taken up the profession of saddler and harness-maker, and had run a shop in his father's tannery. In 1838 he purchased a corner lot at the crossroads from McGraw, sensing the greater potential for business there. A frame building was constructed on the lot,

serving as McCormick's new saddlery and harness-shop. George Kephart also saw the potential for business, and by way of some sort of deal made with McCormick, he opened up a hotel on 01 December, 1838 in the building erected by McCormick. The same year saw George Yinger purchasing a lot from McGraw on which he constructed a house, and where he would begin to carry out his trade as a shoemaker.

Soon after McCormick, Kephart and Yinger opened up their establishments other men purchased lots from McGraw. The town plot was laid out some time in either 1839 or 1840<sup>20</sup> and before two years were up, five more businesses would be operating in the new town. John Yerty, a cooper, George McBride, a merchant, Dr. A.T. Shriver, a physician and Joseph Blackburn, a tanner were all established in the new town prior to 1842. Robert Todd, mentioned above as the third postmaster for the Three Forges, was another merchant, operating his store in the same building that housed the post office. Edwin F. Shoenberger also started a mercantile business in East Freedom. During the following year, on a lot owned by Samuel Nofske near the crossroads, the first church edifice in the vicinity would be erected to house the Methodist Episcopal Church. The local area farmers along with the workers for the furnaces on the other side of the hill provided the business establishments with much needed clientele. By the 1850s fifty-three buildings would come to stand along the Bedford, Johnstown, Mt Pleasant, Mulberry and Walnut Streets of the town. A portion of an adjoining tract of land owned by Valentine Lingenfelter was sold by that individual for lots to benefit the expansion of the town. Despite the growth of the village, its residents did not attempt to have it incorporated into a town.

East Freedom was growing steadily from the business brought to it by the traffic occasioned by the furnaces and by the increasing population in the surrounding region. The hardships in Ireland over the Potato Famine during the late 1840s motivated many young men to emigrate to the United States. A large number of them found this region to their liking and either lived with local families while they worked at the forges and furnaces or else got married and set up their own families.<sup>21</sup> In the 1850 U.S. Census about 198 men

were listed with jobs associated with the iron industry. These included long-time residents of the area along with new arrivals, and although we cannot tell how many of them worked at the Martha Forge and Furnace, we can assume that quite a number of them chose to live here for the convenience of being near their jobs. The greatest number of the forge and furnace workers were under thirty years of age; the average age was between 22 and 25 years. Throughout the 1840s the population grew, and small log houses began to be built near the Martha complex for the accommodations of some of the workers. It wasn't until 1871 that a town plot was surveyed. On the 4th day of April, 1871 the town of McKees Gap, named for the gap nearby, was surveyed by John Brawley and formally founded by A.K. Bell, the president of the Hollidaysburg and Gap Iron Company.<sup>22</sup> This town was set up as a worker's company-town. A post office was established under the name of McKees Gap on 21 June, 1871. In 1894 an apostrophe was added to the name of "McKees", and in 1910 it was shortened simply to McKee. The post office was discontinued on the 152 of September, 1942, with the area's mail being distributed through Duncansville. It would later be handled through the East Freedom post office.<sup>23</sup> A railroad station began operation in 1872. One of the main purposes of the railroad system during the latter half of the nineteenth century was for the transport of the mail. The Martinsburg Branch Line was laid during 1871 and was completed in May of 1872.

From a collection of worker's houses that started to fill out the eighty-three lots along the Cedar, Front, Patterson, Irwin, Spruce, Bedford and Freedom Streets, the village of McKees Gap slowly emerged. It wasn't until 1879 that the residents got their first local church. On October 3, 1879 the Methodist Church was erected along Spruce Street. A year later a school house was built near the church. Within a couple of years time the town was able to boast of resident merchant shops, a blacksmith, a grocer, butcher and confectionery shop and a wagon-maker. In 1910 the town of McKees Gap changed its name simply to McKee, as it has remained to this day.

In 1869 the Eleanor Iron Company was started by the Juniata Iron Manufacturing Company.<sup>24</sup> This company was a milling center

and operated in conjunction with the Martha Furnace and Martha Forge. The iron produced at Martha was sent to the Eleanor facility in Blair Township, near Hollidaysburg. The Eleanor Iron Company was purchased in the 1870s by James Denniston and renamed the Hollidaysburg and Gap Iron Works. In the year 1890 the Martha Furnace and Martha Forge were closed down as the last operating iron works in Blair County. A couple years afterward two East Freedom residents, a Musselman and Barnitz, leased the furnace complex and made an attempt to operate the iron works. The attempt was unsuccessful, and Blair County's era of iron industry came to an end.

At about the same time that the town of East Freedom was beginning its growth, the village of Puzzletown was also starting to form out of a handful of houses. According to J. Simpson Africa, a man by the name of Baird or Beard laid out the town and sold lots about the year 1840.<sup>25</sup> The individuals by those names who show up in the area in the tax assessments were Henry Beard, who appeared around 1839. William Baird appeared between 1826 and 1830. Jacob Bard / Baird showed up around 1820 and was listed in the 1822 Triennial Assessment of Greenfield Township. Only one of these men appeared in the assessments at a single time and none of these three stayed in the area for more than a few years before disappearing off the tax assessment returns. No reliable source can be found to determine who was the actual founder of the village. What is known is that the village grew to possess, by the mid-1880s, one or two small stores, a doctor and a United Brethren Church.<sup>26</sup> The Poplar Run begins in the Allegheny Mountain in Juniata Township and flows eastward through the northern corner of Freedom Township. The town of Puzzletown was laid out along that creek, and because the post office was named Poplar Run, the town has been known by that name also. Another name by which the village has variously been known was Marionsville.

During the 1840s and 1850s the village of Puzzletown, like her sister village of East Freedom, gained quite a number of inhabitants because of workers in the nearby iron works needed housing. Although by no means the only ones, a few families, which had settled in the vicinity at an early date contributed heavily to the

growth of Puzzletown because just about the entire families of the Shaw and Wilts took up residence there.

Very little information has appeared in earlier history books about Puzzletown, with the exception of the curiosity of its name, primarily because it has been a village of homes rather than businesses for the majority of its existence. The two small stores noted in Africa's *History of Huntingdon and Blair Counties, Pennsylvania*, disappeared over the years, without new ones to take their places.

The Poplar Run Post Office was established on August 11, 1868, with James McConnell as the first postmaster. Three other individuals, Michael H. Stultz, Peter A. Shaw and Francis P. McConnell, held that position until 31 January, 1909 when the post office was discontinued and the area's postal services were handled by Duncansville.<sup>27</sup>

During the early 1800s quite a number of families, most of them being interrelated to the Smith descendants of Jacob Schmitt, took up residence around the Schmitt homestead in the western "corner" of the township. A group of nineteen or twenty buildings within an area basically three-square-miles in total size and roughly two-and-one-half miles west of the town of East Freedom made up the original hamlet of Smith Corner. Of those early buildings, seven were probably standing before the town of East Freedom was conceived, but there were no businesses among them and they did not function as what we would call a "town". The settlement never acquired a post office of its own either. With the exception of only two or three, the hamlet's buildings were log constructions, and five of them are still standing today. A great surge in settlement took place in Smith Corner between 1820 and 1870.

The "Smith" corner of Freedom Township is unique in that the majority of the early residents were interrelated; today a large proportion of residents there are interrelated despite the influx of new lines in the last four or five decades. In 1842 when the estate of Jacob Schmitt Jr was partitioned by the Bedford County Orphans Court, four of Jacob's six children claimed portions of the original 1,089 acre homestead.<sup>28</sup> Solomon Smith married Barbara Helsel (a daughter of Gorg

Heinrich/Henry Hoelzel), and built a house on the east side of the road going toward the Polecat Hollow. Samuel Smith married Mary Helsel and they moved into a house built by Mary's father, Henry alongside the road leading to Johnstown. Mary Smith married George Eckhart who built a house to the west of Samuel Smith along the Newry to Johnstown Road. Jacob Fickes Smith married Catharine Carrell and built a house on the north side of the Newry to Johnstown Road.

The Stiffler family formed the second largest group of interrelated families who lived in the area. Two of the sons of Revolutionary War Patriot Jacob Stifler and his wife Anna Catarina (Meyer), Michael and Peter, purchased large tracts of lands surrounding the Smith property. A daughter of Jacob Stifler, Christina married Jacob Peter Schmitt, the youngest son of the pioneer settled Jacob. Another daughter, Eve married Gorg Heinrich Hoelzel, who built his house to the west of the original Schmitt homestead. Yet another daughter, Catherine Stiffler married Fortenaut Tickerhoof, son of John whose ground bordered the Smith lands. Various of the grandchildren of Jacob and Anna Catarina Stifler married children of Henry and Eve Helsel and took up residence in the western corner of the township. Peter Helsel married Mary Stiffler and Jacob Helsel married Sarah Stiffler. The family names of Smith, Stiffler, Helsel and Echard are still prominent in the region because of further, complicated intermarriages between the distant cousins of the early settlers.

There never were any businesses in the Smith Corner area besides small stores for the convenience of the region. In 1814 and 1815 Jacob Schmitt Jr and his wife Rachel (Fickes) operated a tavern in their log homestead, and in later years two unmarried brothers and their sister, Emanuel, Minnie and Calvin Smith used a portion of that same building as a small store where they sold basics such as flour and sugar. Most of the residents made their living by farming and then huckstering what they could in the nearby towns and villages.

Leamersville lies to the north of East Freedom. Its boundary and that of East Freedom merge in the houses that line Bedford Street. The salient point of interest in this hamlet was a tavern/hotel which was built at an early date and operated by Perry Trout, William Leamer (from

who the settlement gained its name) and also Bernard Lorenz.<sup>29</sup> Wineland's grist mill was built on the Halter Creek near the village of Leamersville. Other than dwelling houses, the only other building in the village was the Church of the Brethren edifice built in 1872.

The Leamersville Hotel stood to the northwest of the original wood covered bridge which spanned the Frankstown Branch of the Juniata River. With the construction of a cement span in the 1950s the road (which became Route 36) was laid out just north of the original roadbed, and the portion of the Leamersville Hotel, which remained from a previous alteration, was finally torn down to make way for the new road.

In the history of Blair County, Leamersville is notorious for a murder committed by one of its residents, James Shirley. The crime is not necessarily noteworthy in itself; Shirley beat his crippled wife to death with a hammer and club, possibly while under the influence of alcohol. The aspect of this crime that is noteworthy is that James Shirley was the first individual to be executed within the county of Blair on 12 August, 1853.<sup>30</sup>

The Reverend James A. Sell, a noted minister, and son of Daniel and Rachel (Detwiler) Sell, built his house on the foundation of the dwelling in which James Shirley committed his criminal act. James Sell was the author of a book of inspirational poetry titled "Twilight Poems".

In a valley lying between Leamersville and Puzzletown is the hamlet of Donnertown. Donnertown, like Smith Corner was named for the principle family that resided in its vicinity. Samuel Donner, descended from York County pioneer, Michael Tanner/Danner of the Cressap's War fame<sup>31</sup>, settled in this township about the year 1820. The Danner family perhaps found out about the rich farmland of this region from Samuel's older sister, Barbara who was married to William Dickey. The Dickey family had moved into the Poplar Run/Puzzletown area in the township of Greenfield in 1809/10. The Donners resided almost exclusively in the valley drained by McDonald Run and first homesteaded by Samuel. A few other families moved into the same valley over the years, including Malones, Sells and Wilts.

With the demise of the iron industry and the closing of Martha Forge and Furnace in 1890,

Freedom Township settled into being a primarily agricultural/rural region. No major industries made this township their home, although quite a number of small businesses and services appeared. The professional and business men who made the township their home included the following.<sup>32</sup>

In the vicinity of East Freedom, D.J. Appleby served as an area physician. Jacob Burger started a store at the south end of town on the west side of Bedford Street. Beside him Joseph Burger opened up a carpentry shop. During the early 1900s Miles Burket made a living as a blacksmith. Fred Gonsman worked as a contractor. Jeremiah Klepser owned property on the east side of Bedford Street, close to the Methodist Episcopal Church, where he operated a tannery business. A. Kurtz served as postmaster for a while, and also worked as a tailor. Michael C. Murphy took over the mercantile business of his father-in-law William Anderson after Anderson died in 1880. Anderson's store, built about 1846, stood near the northeast corner of the crossroads. Andrew Ott, a shoemaker, was located on the corner of Mulberry Street and Johnstown Street. The site of Ott's property was eventually overrun by the new Route 220 highway. William Price was a wagonmaker. In the 1830s Solomon Ruggles settled in the area and opened up a blacksmith shop at the rear of his property fronting the east side of Bedford Street. To the immediate north of the Ruggles property flowed the South Dry Run creek, and the blacksmith shop stood at the corner formed by the effluence of that creek into the Frankstown Branch of the Juniata River. The Ruggles property has remained in that family to the present day. In the 1880s George Ruggles operated the blacksmith shop. Thomas A. Trout operated a store selling farming implements; what would be considered a hardware stores today. Another carpentry shop was owned and run by George Young. In the vicinity of Leamersville, just north of East Freedom, E.J. Akers was a miller. Henderson Gorsuch ran a blacksmith shop. Harry Hileman operated a mill. Samuel Leamer worked as a painter. Emanuel and James Ruggles operated blacksmith shops. John Shade was a wagon maker.

In the vicinity of McKee, Alexander Bise was the proprietor of a stone quarry. John Conrad ran a confectionery store. Abraham Green was a

wagon maker. The company of B.M. Johnston and Company sold general merchandise. John Snowberger worked as a butcher. C.C. Wright, who served as postmaster for a while, was a grocer in the town.

In the vicinity of Puzzletown, at the turn of the century known as Poplar Run, Peter Ehrenfield owned a blacksmith shop at the west end of the village. James McConnell was advertised as a “dealer in dry goods, groceries and general merchandise, also dealer in lumber and locust posts”. His property lay to the north of the Poplar Run creek. William Plaster operated a blacksmith shop to the northeast of the town along the south side of the road from Newry to Poplar Run. Another dry goods, groceries and general merchandise business was run by Samuel A. and M.H. Stultz at the property of Samuel in the town. M.H. Stultz resided to the south of the village along a road that connected Poplar Run to Smith Corner.

A boost to the livelihood of the area came in the year 1909 with the construction of the Altoona and Bedford railroad that passed through the village of East Freedom in a north/south direction. A train station was built for the village on the tracks which ran roughly parallel to Mulberry Street.

The next major spurt of growth came in the year 1957 when the “new” Route 220 (a north / south highway connecting Blair County to Bedford) was constructed through the eastern side of the township. Stretching through the township’s villages and settlements of Donnertown, Leamersville and East Freedom, this new highway opened up the opportunity for new businesses to sprout throughout the township.

#### FOOTNOTES- Freedom Township

12 MARTHA, FREEDOM TOWNSHIP’S IRON WORKS,

published by the Freedom Township Historical Society, 1990, pp 14, 15.

13 op cit., HISTORY OF HUNTINGDON & BLAIR, p 33.

14 Deed Book S, Page 273, Records Office, Bedford County Court House, Bedford, Pennsylvania. Philip Benner to Edward McGraw.

15 Information on this section comes from various sources including GILSONS ON GILSON RIDGE, by Maurine E. Struthers, 1987, pp J6-7, and also tax assessment returns maintained in Vault #1 of the Bedford County Court House.

16 BLAIR COUNTY’S POSTAL HISTORY AND McGRAW’S BLAIR COUNTY PLACE NAMES, Blair County Historical Society, 1947, p 39.

17 Deed Book U, Pages 224 and 421, Records Office, Bedford County Court House, Bedford, Pennsylvania.

18 op cit., HISTORY OF HUNTINGDON & BLAIR, p 110. The addition of the word “East” in the town’s name would probably have occurred following the creation of the township of Freedom in 1857. The township would have been named for the prominent town within its boundaries, and then the town would have been renamed with the additional word “East” making reference to the town’s location within the township.

19 op cit., MARTHA, pp 26, also HISTORY OF HUNTINGDON & BLAIR, p 111.

20 Attempts to locate a plat map or survey for East Freedom have been fruitless.

21 op cit., MARTHA, pp 16-18.

22 ibid.- pp 16, 27.

23 op cit., BLAIR COUNTY’S POSTAL HISTORY, p 46.

24 op cit., MARTHA, pp 23-24

25 op cit., HISTORY OF HUNTINGDON & BLAIR, p 113.

26 ibid., p 113.

27 op cit., BLAIR COUNTY’S POSTAL HISTORY, p 49.

28 Information in this section on Smith Corner is taken from THE MYSTERY OF RACHEL: A SMITH GENEALOGY UNRAVELED, by Larry D. Smith, 1991

29 TWENTIETH CENTURY HISTORY OF ALTOONA AND BLAIR COUNTY PENNSYLVANIA AND REPRESENTATIVE CITIZENS, by Jesse C. Sell, 1911, p 264.

30 CEMETERIES OF FREEDOM TWP. VOLUME 1, Old-Greenfield Township Historical Society, 1991, pp 100-103. Also, the BEDFORD DEMOCRATIC INQUIRER, August 19, 1853 Issue gives a description of the execution of James Shirley.

31 HISTORY OF THE COMMONWEALTH OF PENNSYLVANIA, by William H. Egle, 1883, pp 821-824.

32 Information in this and the following eleven paragraphs pertaining to the commercial and business history of the township comes from various sources, including the 1938 100th Anniversary booklet and the 1963 150th Anniversary booklet.

{#19 ~ Apr-Jun 1993}

## Union Township, Bedford County Becomes Pavia Township

During the recent election Primaries (18 May, 1993) a majority of the residents of Union Township voted to change the name of their township to Pavia. They cited the confusion

created by the large number of *Union* Townships in Pennsylvania as the reason for the change. The region encompassed by Union - now Pavia Township was a part of Old~Greenfield Township



when our namesake township was formed in 1798. In 1834, before Blair County was erected, Union Township was formed out of the southern portion of Greenfield. Then in 1876 Union was divided in half by a north/south line, making a western township that retained the name of Union and an eastern portion that took the name of King Township. In 1889 Kimmel formed out of King Township (including a small portion of Union).

Finally, in 1899, Union Township was divided in half by an east/west line to form Lincoln Township in the south. The northwest corner of what had been originally formed as Union Township in 1834 retained that name until this recent change. It should be emphasized that this change is in name only; the boundaries have not been altered. The new name of Pavia comes from the only village in the township.

{#19 ~ Apr-Jun 1993}

## The Collier

In the year 1832, just two years before the township of Greenfield was first divided into smaller township jurisdictions (*when it was indeed, Old-Greenfield, encompassing what is today, Juniata, Freedom and Greenfield in Blair County and Union/Pavia and Kimmel in Bedford County*) David Eichelberger, William Eastep, James Eastep, Daniel Eshelman, John Forguson, William Hart, Henry McLearn, and William McDowell were listed on the Triennial Assessment as *Colliers*.

In 1842, just four years before it was made part of Blair County, Greenfield Township in Bedford County encompassed what is today Juniata, Freedom and Greenfield Townships. The 1842 Septennial Enumeration listed residents: William Drenon, John Dasher, Samuel Mountin, Charles Madden, Jacob Ressler, Daniel Ressler, and Peter Winebrener with the occupation of *Colyer*.

The Collier's job was devoted to converting wood into charcoal. It was a tiring job. Charcoal would burn longer and more evenly than wood in its natural form, and so it was the perfect fuel for the industry of iron making. It should be remembered that this south-central region of Pennsylvania was dominated by the iron industry for quite a number of years between 1805 and 1890 - practically the entire 19th Century. The region encompassed by Old-Greenfield Township was home to two iron furnaces: Sarah and Martha, and an iron forge: Martha. The task of the collier to produce enough charcoal to keep these ironworks operating was a demanding one, and

can explain why there were so many individuals engaged in the profession.

In order to produce charcoal you must burn wood in conditions which do not allow sufficient oxygen for complete combustion. Such was the work of the collier.

During the fall, winter and spring the colliers would cut down everything with bark on it. Large trees would be cut down into four-foot lengths and then these were split into billets. Lapwood would be cut from saplings or smaller tree limbs. The summer months were reserved for the actual charcoal making because the winds would not be as fierce then.

With all the wood cut and prepared, the colliers set to work at preparing their *pit*. This was not really a pit, but rather a circular space on which the billets were stacked in a mound to be burnt. At one time wood had been burnt in actual holes in the ground, and from this the term pit evolved and remains to this day. The pit would have a flat, circular hearth of nearly fifty feet in diameter around which the charcoal dust from the previous year's production would be raked. This dust would be needed in the current year's process, and so it was carefully raked and maintained. The lapwood and billets would be arranged in an ordered fashion. A chimney would be constructed first. Sometimes a single pole of greenwood was stood upright, around which the lapwood was arranged; the pole, or *fagan*, being utilized to support the lapwood. In some collier's methods the billets would be laid in a triangular fashion, one end upon the top of the previously laid piece of wood until the whole series of

intertwined billets would reach a height of about eight to ten feet. Whichever method was used, the end result was an encircled air space up through the center of the entire mound. The chimney space would be only a few inches wide - only a small flue was needed.

Heavier billets would be stacked vertically against the central chimney construction in the second stage of the mound's structure. Round and round the central chimney the collier would place his billets in such a way as to not leave too many open spaces between each individual billet. The smaller lapwood was used to fill in any open spaces that would not be taken up by the billets themselves. The circle would be developed to a point where its width would allow the collier to climb onto it in order to begin a second row of billets above the first. The two levels would be continued together until the entire circle would be filled and a mound some thirty to fifty feet in diameter at the base, and eight feet in height would be completed. The smaller lapwood was then placed on the very top to further develop the mound shape.

The final stage in the construction of the mound consisted of the placement of leaves, straw or some other vegetation over the entire wood structure to a depth of at least four inches. Next, the charcoal dust, which had been carefully stored on the perimeter of the circle would be spread over the vegetation layer. The collier would carefully form vent holes on the side of the mound opposite the direction of the wind. Dry kindling would be dropped into the chimney and the *bridgin*, a closing layer of billets over the open space of the chimney would be prepared. A shovelful of hot coals would be poured down into the chimney, the bridgin would be placed over the hole, and then the chimney would be completely covered with a layer of vegetation and dust.

From this point the colliers had to be constantly alert and watchful lest the mound burn open and ruin all their work. The totally enclosed mound would have only the limited air supply through the vent holes and would therefore smoulder rather than flash into fire. If the vent

holes emitted only a faint bluish smoke, the collier knew that the center was smouldering properly. The darker the emission grew, the greater the danger that the center was receiving too much oxygen. In the event that air was getting into the mound through holes that would develop in poorly stacked sections of the mound, the collier would fill the hole with more dust and vegetation and then watch the vent holes to determine if his manoeuvre had succeeded in cutting off the air supply. Also, if the wind changed direction, the vent holes would have to be plugged and new ones located on the opposite side of the mound. Because of this necessity to keep a close watch on the mound, the colliers would live in a simple hut close to their pit; it was a very rugged and rough work to be involved in.

The collier knew by instinct when the smouldering fire had worked its way through the entire mound. He would confirm his instinct by poking a thin pole into the mound at various places across its surface. If the pole moved easily through the pile, reaching the bottom without obstruction, the collier could be certain that the pile was evenly consumed. He would then start to *ring out* the charcoal by digging a wide hole at the base, drawing the charcoal out with rakes until any remaining embers would flare up into fire. The hole would be closed again, and another would be cut open in another spot where the charcoal might be less volatile. The coals extracted from the pit would be quenched with water, and then loaded onto a wagon to be transported to the furnace for use as fuel.

The collier's job was of utmost importance to the iron furnace because the quality of his charcoal product determined the even firing capability of the furnace. A parallel can be found in the use of different types of coal. A type known as "nut" coal will give a different kind of heat than "soft" coal will. If the two are mixed, the furnace's fire would be uneven and hard to gauge and maintain. The collier's understanding of how to achieve a uniform product for his employer was important to the whole process.

## Freedom Township #3

Some of the businesses (though certainly not the only or more important ones) which have appeared (and disappeared) in the township over the years included the following.

In the vicinity of the town of East Freedom, Alice's Grocery was a small store located on the west side of Bedford Street, run by Alice Dodson. In 1992 the building that housed Alice's Grocery was torn down. Becky (Socie) Aungst had planned to have a new building constructed on the site to house her Becky's School of Dance. Beside Alice's was Stroup's Meat Market, run by Charles Stroup, which was open until the mid-1950s.

The Bahama Restaurant, operated by Robert B. Corla at the beginning of the 1960s, was built on the west side of the new Route 220 as a fine eating establishment. Its architectural design was quite modern for the times; perhaps it was too modern because many of the local residents avoided it. After it changed hands and was renamed the Chilcoat's Restaurant, run by Robert and Bertha Chilcoat (who also owned and operated restaurants at Osterburg and Lewistown), the restaurant became a local and regional favorite. It has continued to be popular to the present day, owned and operated from 1976 until 1993 by Clyde G. Lynn. Most recently it was purchased by Terry Closson.

Barefoot's Funeral Home, a landmark building that is one of the few still standing within the town of East Freedom on Bedford Street was the mortuary business of Kenneth Barefoot. The building was previously the home of Miss Jennie Benton, a beloved school teacher.

Claude Burket operated a sawmill along Route 164 about a mile and one-half west of East Freedom. Irv Musselman also operated a sawmill in Butler Hollow, west of East Freedom, off Route 164.

In the 1930s William A. Rhoades sold gas and operated a Clover Farm Store in a large room in his three-storey house along Bedford Street north of the crossroads. It was operated as a store until the late 1950s when Mr. Rhoades died. With the demise of Mrs. (Annie) Rhoades, the house was sold to Ronald Dively, who resides there now.

Darlene Dodson began a beauty parlor in her home at the south end of town along new Route 220 in 1950; due to health reasons, Darlene closed her business in 1992.

In 1926 David Dodson started a business which included a service station and restaurant at the crossroads on the grounds previously occupied by the first log schoolhouse. In 1958 the Dodson Restaurant caught fire and was destroyed. At one time the Dodson Restaurant had housed a dancehall on its second floor, operated by Warren Dodson. The site was most recently occupied by the Knotty Pine Inn.

Lee Dodson's Ice Company was located along Bedford Street, across from Alice's Grocery, and supplied ice for quite a number of years after the advent of refrigerators.

Dorothy Aungst started the Dorothy Aungst Beauty Shoppe in McKee in 1947, and then moved to East Freedom in 1952; she is still in business today.

Benson Oil Company is located along Route 220, a fuel oil and kerosene sales business which started out in the 1960s at the Leamersville Intersection. The business moved to their new location in the early 1980s.

E.H. & B. Claar Lumber Company was a lumber and building supply business started in 1912 by Essington and Burdine Claar on Bedford Street in East Freedom. It operated as the area's finest lumber yard under the Claar's care until 1977 when it was sold to Eugene Hazenstab and his sons, who continued the business until 1981. Since 1986 the buildings have housed a computer furniture construction and used office furniture outlet, Mc C Office Furniture, operated by Craig A. McCarty. Eugene and his son Don Hazenstab started a general contractor firm by the name of LA Construction in 1981, which is still in business today.

Don C's Quick Mart was a grocery store which was run by Donald Clark between 1986 and 1991 in a portion of his home beside the Freedom Township Firehall. Don also sold trees and shrubs and did landscaping.

Joe Clark operates Freedom Auto Salvage in the Cream Hollow west of East Freedom; he

has been in business since the 1970s. Joe's mother, Ruth Clark has been an avon saleslady for this area since the 1970s also.

In the 1940s E.J. Miller started a small grocery store along Route 164 about one mile west of East Freedom. Selling basic foodstuffs the store supplied many of the needs of the Smith Corner area following the closing of the store run by Calvin, Emanuel and Minnie Smith in the back of the Jacob Schmitt Jr log home at Smith Corner. Lydia Lang ran the grocery after E.J. Miller' death in 1959 until the year 1977 when she died. The small store building is now used as a house.

Harry C. Burger operated a store in East Freedom throughout the 1920s and 40s on the southeast corner of the crossroads. In the 1960s the store closed and the building was used as a private dwelling; it was eventually torn down and a vacant yard occupies the spot today.

On the opposite, southwest corner of the crossroads Russell Burger opened up a tavern in the 1930s. Upon Russell's death, his wife Kathleen married Roy Mauk and they continued the business under the name of Mauk's Cafe. In the 1960s Mauk's was handled by W.C. Strood and the tavern was commonly known as Joker's Tavern. The tavern has continued in business over the years, most recently changing names from Bob's to Blondie's to Hen's Place.

The East Freedom Motor Sales was an automobile service station business operated by J.E. Lingenfelter on the east side of Bedford Street and just past River Street at the south end of town.

In 1957 brothers, Melvin and Eldon "Red" Edmundson built a service station, the Edmundson Amoco Service Station on the west side of the new Route 220 at the south end of the town. In the 1970s Tom and Jack Conrad operated the Amoco Station, then it was used by Joe Socie as a used car sales, Joe's Used Cars, and most recently as a beer distributor.

Just south of Edmundson's the Haven Rest Motel was built in 1958. It was, and remains, the only motel in the area.

Another service station, the Edmundson 66 Service Station was built and operated by Melvin and "Red" Edmundson in the 1960s when *they* decided to relocate to the southwest corner of the intersection of the new Route 220 and Cream Hollow Road. This new Edmundson venture sold

Phillips 66 gasoline. When the Edmundson station closed, the building was purchased by the First National Bank of Claysburg in 1977, which operates there today by the name of Central Bank.

A barber shop, run by Ira Helsel during the 1930s, was possibly the first to be located in the town.

Sheldon Helsel started a business of repairing auto upholstery in 1965. The Helsel Auto Upholstery shop is located to the east of the school.

Adjacent to Helsel Auto Upholstery is the Blair Tool & Plastic Company, established in 1977 by Joseph Hetrick.

Frank Kunsman, in 1960, opened an auto repair garage about one-half mile west of East Freedom along Route 164; it closed upon his death in 1982.

Famous for its size and the hospitality found there, the Lingenfelter Hotel in East Freedom served not only out-of-the-area visitors, but also functioned as a weekend retreat for residents of local towns and cities such as Altoona. It was operated between 1901 and the 1940s by two sisters, Christine and Sally Lingenfelter, from whom it got its name. The Lingenfelter Hotel, still standing to the east side of the railroad and the new Route 220, is a large, three-storey building with a verandah-like porch wrapping around two of its sides; it was rebuilt after a fire that leveled the original structure in 1917. David F. and Mary Lingenfelter purchased the hotel and used it as a private residence. David Lingenfelter operated a barber shop in one of the first-floor rooms of the hotel until 1960.

At the beginning of the 1960s the Milky Way ice cream stand opened up. Located north of the Haven Rest Motel along Route 220, the Milky Way is a local favorite and continues to do a great deal of business in the summers.

Ellen Nofsker, for a brief period between 1948 and 1953, ran a small grocery and gas station opposite her home along Route 164 about a mile and one-half west of East Freedom.

East of the Nofsker store, along Route 164, Robert L. Snyder ran a similar business selling groceries and gasoline in the late 1940s.

The Tuscarora Pumping Station, located along the Cream Hollow Road about a mile west of East Freedom pumped refined gas to storage

facilities in the area before the arrival of the Phillips 66 and Humble stations. The Humble (Standard) Oil & Refining Company located a storage facility to the north end of the town in the 1950s. After forty years of operation, under various names (including Esso and then Exxon) the bulk plant has recently become engaged in a process of being dismantled. The Phillips 66 Bulk Plant is a gas storage and pumping terminal that started up in November of 1962. The tanks have been used by the Agway Energy Products company for storage since 1975. Agway has also operated a gas station near the Leamersville Intersection since the mid-1970s.

Another small grocery and gas station in the Smith Corner area was started by Rev. John Raugh in the 1940s; it sat to the east of the Smith Corner Mennonite Church.

In 1961 Harry Slick opened a barber shop fronting Bedford Street, just south of the Ruggles homestead; he is still in business today.

Bernard Smith and his father, Eldon ran a sawmill on Eldon's property (the old Jacob Emanuel Nofsker tract) a mile west of East Freedom during the late 1940s and early 1950s. Bernard's wife, Dollie made and sold silk flower decorative hats under the name of Dollie's Designs between 1989 and 1990.

The first building to be constructed at the site of the crossroads, as mentioned previously, was the structure built by Joseph McCormick in 1838 for use as a saddle and harness shop. George Kephart arranged to open up a hotel in McCormick's building, and it became known over the years as the Freedom Hotel (or as McCormick's Hotel). The structure was owned for a while in the early 1900s by Alton Hoenstine, who operated the business as Hoenstine's Hotel. He sold the property to Harry Burger. David Dodson subsequently purchased the property and rented a portion of it as apartments, while running an electrical supply store in the other part. Around the year 1960 the site was purchased by William "Nose" Snyder who opened up a hardware store on the first floor, named Snyder's Hardware. The second floor was still rented as an apartment. In the mid-1960s the building was sold to Merle W. Heuston who planned on restoring the entire building to its original hotel appearance. An accident forced Mr. Heuston to drop his plans, and

he sold the structure to Thomas Dodson who kept it until 1975. In that year the building was razed; the architectural gems which the building possessed, such as "rainbow" windows and a carved staircase, were sold to collectors before the building was completely demolished. To this date no other building has stood on the site.

The property to the west of where the Freedom/McCormick's Hotel stood was the site of Paul Hicks' bus station. Mr. Hicks was the bus contractor for the Spring Cove Schools during the 1950s through the 70s, and his garage and business was based in East Freedom. Following his death, the bus line was sold and the building stood vacant for a number of years until Clarence Eckard purchased a part of it and started up Freedom Tire. When the Freedom/McCormick's Hotel stood on the property, this field was the site of the barn where horses would be stabled.

Pauline Stroup moved from Newry in 1963 to open up her beauty salon at the southern end of Mt. Pleasant Street; she is still in business.

Sturdy Built Manufacturing, a company originally from Greenfield Township relocated on the west side of Route 220 near the South Dry Run. The company builds storage sheds and barns.

In Leamersville, the most prominent business in the recent past was G.Quinter Showalter's livestock exchange that operated from 1935 through the year 1959. The name of Showalter's Livestock Exchange remained despite the fact that the structure and business was sold to Willard C. Dinger. In 1977 a fire destroyed the business and on the site the Pebble Station was established selling decorative gravel and shale.

The Atlantic Service Station was opened at the intersection of Route 220 and Route 36 from Roaring Spring, known as the Leamersville Intersection, by Clarence Eckard. At the present time the building houses the used car dealership of Wayne Whysong, as Wayne's Used Cars.

Across the road from the Atlantic Service Station, Edward Eyer operated the Bargain Store from 1960 until about 1970, when it became Ray's Bargain Store, as run by Ray Nicewonger. A few years later the property became Alma's Gifts, operated by Ray's wife, Alma until the late 1980s; today it houses the K&B Bargain Store.

Along Route 220 between Leamersville and Newry, at the entrance to Donnertown, Frank

Bowser started the Bowser Service Station and Restaurant in the early 1960s. The restaurant was open until the year when Mr. Bowser died.

William "Bull" Snyder's restaurant/tavern in Leamersville was one of the largest in the area for a number of years. It was called the Red Candle for a couple of years. Since 1980 it has been operated as the Creekside Inn, by Ron and Nancy Brumbaugh.

Miller's Tavern opened up beside the Showalter Livestock Exchange and on the other side Route 220 from the Riverview Cemetery. The tavern became known as Fischer's Tavern and then as the Freedom Tavern, and following a fire, was refurbished and opened as an awning business. Currently the A&A Auto Rental business occupies the spot.

Carl Kensinger's Carl's Farm Machinery Shop is located on the grounds of the Kensinger farm, which was the farm of James Shirley in the mid-1800s.

Fred B. Shaw operated a Texaco Gas & Oil Station along the west side of the Frankstown Branch of the Juniata River where Route 36 crossed the river. Located close to the site where the Leamersville Hotel stood, the business closed down in the 1980s and now the building is used as dwelling apartments. Fred Shaw also ran a commercial bus line for a number of years.

Across Route 36 from the Shaw Texaco station, Joseph Kensinger's Esso gas station stood through the 1930s and 40s. The building now houses Don's Pizza shop, run by Don Hoover.

At the crest of Barney Hill on its north end, Smith Hardware opened up a large store following a move from the town of Newry in 1977. Around 1985 the business was divided; the hilltop store took the new name of Freedom Supply (with the trade name of Smitty's) and reopened in 1986. Smith's Hardware opened up in a building adjacent to the Creekside Inn in 1988.

Across the northern end of Barney Hill, the Wineland Milling Company operated between the years 1879 when it was built by a man by the name of Lingenfelter to about 1970. The mill burned down in 1887 and was rebuilt by Lingenfelter who sold the building and business to David Wineland in 1908. It then passed down to his son, William S., and on to his sons Harold W. and Fred. The building stood vacant for quite a

number of years, until it was purchased by Patty Glunt. The building was most recently bought by Jack Wyland and is still standing.

"Lefty" Wertman's Barber Shop stood near the Wineland Mill. Also near the mill, today, there is a multi-business venture by the name of Old Mill Center. A Dynastar outlet and Family Video Rental store have homes in a building once a part of the mill. For about a year a pet store, Feathers, Fins & Etc was also located in this building.

The most recent commercial venture came with the construction, in the late 1980s of the newest Route 220 that bypasses the town of East Freedom and Leamersville to the west. The Leamersville intersection suddenly took on a prominence it didn't have previously with the increased traffic directed through it. On the southwest corner the Freedom Junction Truck and Auto Plaza was built and operated by Dan Speck and his brother-in-law Tom Schneider, opening up in 1988. The plaza sells not only gas and other conveniences for travellers, but shower and sleeping facilities provide comforts for truckers. A Rax restaurant was opened up on the property in 1989 to provide a fastfood outlet.

In 1993 the Austins Texas Hot Dog business opened up on the southeast corner of the Leamersville intersection.

McKee's commercial establishments included a number of small stores. Decker's Store on Irwin Street, owned and operated by Ralph C. and Helen Decker was open from 1953 to the early 1970s. J.L. "Lecky" Nofsker operated a small store beside his brick house on Cedar Street which is now owned by Guy Woomer. Charles Black served as a postmaster and operated a grocery in his brick house at the south end of the town on Cedar Street in the 1930s. William R. and Ruth Shelow opened a small store, called Shelow's Trading Post, in his house on Barney Hill along Route 164 (known in McKee as Freedom Road) between East Freedom and McKee in 1960; it was open until 1969.

Between 1932 and 1976 Charles "Chick" Ayle operated an auto repair garage and gas station on the east side along Route 36. Chick's wife ran a small grocery on the site. The site is now the home of McKee Electrical and Supply, a business started in 1978 by Guy Woomer.



Showalter's Furniture, run by Bob and Deb Showalter, occupied the second floor of the expanded structure in 1979. The second floor is currently the home of Harbaugh's Carpet and Vinyl.

E. DeVecchis & Sons started a concrete products business to the west of Spruce Street. Russell Shaw operated a small auto repair garage beside the DeVecchis block plant from 1949 to 1975; his building now serves as the McKee Electrical & Supply warehouse.

In 1947 the Atlantic States Gas Company opened an office on Cedar Street, beside the Lecky Nofsker house. The business was taken over in 1956 by the Suburban Propane Gas Company, by which name it operates at the present time.

In 1965 Arthur Wyland started the McKee Denture Clinic on the corner of Bedford Street and Pine Alley.

Jean Feathers, who had operated a beauty salon in her home on Freedom Street between McKee and East Freedom for a number of years previously, opened up the God's Word Bookstore in 1978.

Ken Imler's Garage started operating in the 1980s at the intersection of Freedom Street and the Mountain Road.

Jack Wyland opened up his Haney's Restaurant in 1982 along Route 36; in 1991 he sold the property and moved the building south about a quarter of a mile along Route 36, opening an auto parts store in it after the move. The property was purchased by Best-Way Pizza, which started business in 1992. Jack Wyland also started up the Wyland Lawn and Log, a lawn and garden supply and ornament business in 1984.

Barry Weyandt built a log structure in 1983 at the intersection of Cedar Street and Route 36, naming it the Sportsman's Shed to sell sporting and hunting goods. With the closing of the Sportsman's Shed around 1990, the property was used as a used car lot. The property is currently vacant.

George and Pat Holsinger sold their home and property on the west side of Route 36 to the Sheetz Inc convenience store and gas station chain, which relocated their Roaring Spring branch to McKee in 1991. When it opened up, it was billed as the first of Sheetz' largesize stores.

Wayne M. Shaw Excavating began operating in the 1980s, located at the furthest northern point of what might be considered McKee, where it touches the bounds of Leamersville. On the side of Dunnings Mountain another excavating business, Ben L. May Digging & Excavating, run by Ben May started operations in 1975.

On a hill to the east of the town, along the road to Brookes Mills is the McKee Tavern. Variously known as the Broken Nose, this tavern at one time fell under the jurisdiction of Freedom Township; it is now in Blair Township.

Claar's Coal Company, a coal yard operated by Grover C. Claar Jr between 1949 and 1979 was located near the McKee Tavern.

With the large amount of traffic on Route 36, a few businesses have found that locating along that road has been profitable. Yingling's Auto Sales which opened up in 1990 and is run by Albert Yingling is located to the east of the railroad tracks and on the site of the slag pile from Martha Furnace. For a number of years the Pizza King pizza shop carried on a good business; the Best Way Pizza shop forced it out of business in 1992. In the log home of Ralph and Daisy Bowers (which was moved when Route 36 was constructed in 1951) James H. Gochenour started the Noah's Ark Christian Bookstore. Cove Beverage is a beer distributor located to the east of a large stone building which had served as the Martha Forge and Furnace storehouse.

Norman Albright ran a service station in the 1940s east of the stone building. The building became a restaurant, Mary's Diner, through the 1970s and 80s. In 1983 William Leidy bought the structure and converted it into a branch of his Leidy's Greenhouse.

To the east of Leidy's Greenhouse stands the Littlerock's Herbs and Reflexology Massage business operated by Audrey Pepple. Audrey started her business at Leamersville near the Wineland Mill, and then moved it to its current location in the early 1990s. It occupies the site of the Country Peddlar, an antique and gift shop started and run by Larry Ritchey in 1985. Over the years the antiques and gift line was phased out and the Country Peddlar became more of a hunting supplies store.

A Pennzoil gas station, started by Carl Wyant in 1969 is the easternmost commercial establishment in the town of McKee. For a number of years the station was managed by Carl

“Skip” McCreary and it was commonly known as Skip’s Pennzoil; it is still in business today under the name of Wyant’s.

{#20 ~ Jul-Sep 1993}

## **An ACT for the better regulation of fervants in this province and territories.**

For the juft encouragement of fervants in the difcharge of their duty, and the prevention of their deferting their mafters or owners fervice, *Be it enacted*, That no fervant, bound to ferve his or her time in this province, or counties annexed, fhall by fold or difpofed of to any perfon refiding in any other province or government, without the confent of the faid fervant, and two Juftices of the Peace of the county wherein he lives or is fold, under the penalty of ten pounds, to be forfeited by the feller.

*II. And be it further enacted*, That no fervant fhall be of figned over to another perfon by any in this province or territories, but in the prefence of one Juftice of Peace of the county, under the penalty of ten pounds; which penalty, with all others in this act expreffed, fhall be levied by diftreffs and fale of goods of the party offending.

*III. And be it enacted*, That every fervant that fhall faithfully ferve four years, or more, fhall, at the expiration of their fervitude, have a difcharge, and fhall be cloathed with two compleat fuits of apparel, whereof one fhall be new, and fhall alfo be furnifhed with one new axe, one grubbing-hoe, and one weeding-hoe, at the charge of their mafter or miftrefs.

*Paffed in 1700, Recorded A. Vol. I. Page 38 Laws of the Commonwealth of Pennsylvania*

## **An ACT to prevent the running of fwine at large**

Whereas the freeholders and owners of lands and plantations, within this province, have received great damage and *fpoil* in their cornfields, meadows and out-lands, by fwine running at large, without rings and yokes: For the prevention whereof for the future, *Be it enacted*, That from and after the firft day of the twelfth month, called February, next enfuing the publication hereof, no fwine fhall be fuffered to run at large, without rings and yokes, under the penalty of forfeiting half the value thereof, to the ufe hereafter expreffed: Therefore if any perfon or perfons fhall find on his, her or their lands, within fourteen miles of the navigable parts of the river Delaware, any fwine, hog or hogs, fhoat or fhoats, or pigs, without rings in their nofes, fufficient to prevent their turning up the ground, and triangular or three cornered yokes or bows about their necks, and to extend at leaft fix inches from the angular point or corner, fufficient to keep them from breaking through fence, it fhall be and may be lawfull for him, her or them, all fuch fwine, hogs, fhoats or pigs, to kill and take, and drive and carry away, or to cause them to be killed, taken, driven or carried away;...

*IV. And be it further enacted*, That it fhall not be lawful for any fwine, hogs, fhoats or pigs, to go at large in the towns of Philadelphia, Chefter or Briftol, whether yoked and ringed or not;...

*Paffed in 1705, Recorded A. Vol. I, Page 210 Laws of the Commonwealth of Pennsylvania*

## **An ACT to diffolve the marriage of Giles Hicks with his wife Hefter Hicks, late Hefter McDaniel.**

The preceding items are portions of Acts of the Assembly of the province of Pennsylvania transcribed from a volume of the *Laws of the Commonwealth of Pennsylvania* published in the year 1797 by the authority of the General Assembly of Pennsylvania. As can be seen from these few examples, the Acts of the Pennsylvania Assembly were not all concerned with public matters; because the action of divorce was a very serious matter, it required an act of the assembly

(in effect, a law) to legalize it. Certain acts, such as the one for the better regulation of servants, were instituted to ensure for the safety and well-being of those citizens who might be abused. While the act regulating the treatment of servants would benefit only a small, particular segment of the society, the one to prevent the running of swine at large would have been of concern to every homeowner.

{#21 ~ Oct-Dec 1993}

## Freedom Township #4

Puzzletown was not as near to the new Route 220 as the other towns of Freedom Township; as a result, the commercial boom that they saw in the 1960s eluded her. Even in the 1930s and 40s there were few businesses in the community.

Clair Ritchey ran Ritchey's Garage at the east end of the town. Throughout the period from 1939 to 1960 Ritchey's was an auto repair garage. The garage was sold in 1960 to Jim Horetsky, who sold it back to Clair about two years later. Clair then sold the structure to George Aurandt who started the Austeel Stamping Co., a steel fabrication business. Mr. Aurandt had a new building constructed within the village of Puzzletown in 1978 to which he moved the main portion of the business. The Ritchey building now houses the paint and conveyor lines for Austeel.

Jim Horetsky opened up his own garage in the late 1960s near the Malone Bridge, west of Newry and the block plant.

During the 1930s and 40s Yingling's Store, located in the center of Puzzletown where the road to Dry Run intersects the Newry to Blue Knob road, sold groceries and gas.

The Newry Block Plant was located at the east end of the town and was in operation in the 1950s and 60s.

The Blue Knob Valley Airport was laid out in 1963 and was licensed for operation in 1969 by Robert H. Montgomery.

In more recent years, a number of businesses have made the town of Puzzletown their home. An air-conditioning contractor firm, Season-Aire Inc., was started by Lynn and Bill Nelson in the year 1976.

Freedom Gun Repair is a relatively recent business started in the mid-1980s by Tom and Judy McConnell.

Bettwy Electric is an electric contractor firm established by William R. Bettwy in 1975.

Zane Helsel Excavating, though located in Juniata Township, maintains an equipment shed near Puzzletown.

The Embroidery People and Sport Shop is a business started in 1989 by Tim and Marty Hazenstab.

The most recent commercial venture is The Duke & Dutchess, a children's clothing store started in 1990 by Cindy Snyder and Shelley Hamilton. It is located in the Hazenstab Development.

### CHURCHES AND CEMETERIES

The religious needs of Freedom Township have been supplied by a number of churches.<sup>33</sup> The first church in the township would have been the Methodist Episcopal Church. The residents of East Freedom, since its beginnings in the early 1840s, had no church building nor even a minister, but met in each other's homes for prayer, worship and religious fellowship and were served by

circuit rider preachers. The congregation met, for a number of years, in the log schoolhouse that was built in 1835 on the northeast corner at the crossroads. In 1845 a log/frame building was constructed on a plot of ground Samuel Nofsker had acquired from Edward McGraw near the crossroads. In the 1870s a group of Christians in the town of East Freedom formed into the Methodist Episcopal Church. The members of the Methodist Episcopal Church met in that structure for a number of years. In the year 1879 the East Freedom United Brethren In Christ was organized, and they purchased the property from the heirs of Samuel Nofsker for \$110. Certain members of the Methodist congregation left East Freedom and erected a church in the village of McKee's Gap. The East Freedom congregation continued as the United Brethren In Christ until 1968 when the Evangelical United Brethren and the Methodist churches merged to form the United Methodist Church. In 1960 a cement-block annex had been erected to house the Sunday School. In 1968 the old church building was condemned and razed; worship services were moved into the annex.

In the vicinity of Puzzletown, a group of residents of the Brethren faith formed the Church Of The United Brethren In Christ around the year 1863. In 1860 William Shaw Sr had died and his lands were divided between his children. A tract that had been decreed to William Shaw Jr was transferred to the trustees of the newly formed church on 04 March, 1863. The deed states that the site would be known as the Pine Grove United Brethren In Christ Church and Cemetery. The congregation met in the church until about the year 1945. In September of 1945 the Allegheny Conference of the Church of the United Brethren in Christ sold the property to Willie Atkyns, a painter from the Washington, DC area. When Mr. Atkyns died in 1987 the property was transferred to Judy Stitt, a resident of Frankstown Township. This church was the only one in the township to have a public cemetery associated with it; unfortunately the recent owners have viewed the cemetery as a private pleasure garden and have not maintained it properly with the respect due to its sacred purpose.

The Leamersville Church of the Brethren was the next church to be formed in the township. In 1872 (some account give the date of 1873) the

congregation was founded. The original church was located across the road from the edifice that stands today. At that time the congregation fell under the jurisdiction of the Duncansville (or Frankstown) Congregation. In 1904 the parent group was divided into smaller ones and on 25 June, 1904 the Leamersville congregation was formally organized. The present church was built upon ground donated by John Sell and Martin Greenleaf; it was dedicated on 18 September, 1910. The church sustained extensive damage in a fire that swept through it on 17 October, 1940, but it was rebuilt and rededicated on 26 October, 1941.

A number of members of the Newry Lutheran Church from the area of East Freedom wanted a church in their community, and so in 1882 they formed the East Freedom Lutheran Church. George Benton offered the group a plot of land along Mt. Pleasant Street as a site for their church building. The congregation was organized on 01 October, 1882 with 26 charter members. The church edifice was dedicated on 19 November, 1882 and was named the East Freedom Lutheran Church. The congregation was accepted into the Allegheny Synod. In the years that followed the church was called St. John's Lutheran Church, and in 1957 the decision was made to change the name to St. Paul's Lutheran Church, by which it is known today. An educational unit was added in 1965 to accommodate the increase in Sunday School attendance.

In 1893 James McConnell donated a tract of ground to a group of Puzzletown residents who wanted to start a church. In that year the Puzzletown Lutheran Church was dedicated. The congregation over the years has been primarily, but not exclusively, from the Puzzletown area. In 1959 the building was enlarged and the name of Independent Puzzletown Chapel was given to it.

The Smith Corner Mennonite Church was established in 1908. Prior to that date local residents met in the Smith School building and set up the Smith Union Sunday School. The name was derived from its location in Smith Corner. On 06 July, 1908 Miss Sarah Smith sold a tract of land she had inherited to the trustees of the Smith Union Chapel Association for the sum of \$25. The tract was part of the original homestead tract of

Jacob Schmitt Sr. The congregation affiliated itself with the Mennonite church and came under the direction of the Roaring Spring Mennonite Church. In 1921 the Smith Chapel became a part of the General Conference Mennonite Church of North America under the direction of the Home Mission Board. In 1959 the members voted to discontinue as a mission church, and became a self-supporting congregation under the name Smith Corner Mennonite Church (while maintaining ties to the General Conference). At about that same time the edifice was undergoing changes with a renovation of the entire structure and the addition of a vestibule and Sunday School rooms. In 1991 the congregation voted to sever its ties to the General Conference and changed the name to the Smith Corner Independent Mennonite Church. Although the name "Mennonite" was retained out of respect for the church's roots, the doctrine followed is nondenominational. In late 1992 renovation work began on the structure to increase its size once more.

Besides the addition on the west end, the entire building was renovated, which included the replacement of the siding and roof, the addition of a raised stage with baptismal pool and the replacement of all the pews. Construction was completed, and the first service held in the remodeled church was that of Easter Sunday, April 11, 1993. The church was rededicated on 02 May, 1993.

The Leamersville Grace Brethren Church is located at the intersection of the Donnertown Road and Route 220. Rev. George Rogers started the church on 05 July, 1936 in the Leamersville School building (in the Donnertown area), and services were held there for the first eight years of the church's existence. In 1944 the building which serves the congregation today was dedicated. In the late 1950s the church was renovated with an addition to the front of the building.

The East Freedom Chapel is the youngest of the churches serving the township. It was chartered in 1958 and is located on Mount Pleasant Extension. The building was dedicated in July of 1960. This Christian assembly is the outgrowth of a Bible class conducted in the home of Obie Snyder at Singing Brook Farms, Imler, Pennsylvania. The group was brought together for Bible study from several communities, and it was

decided that East Freedom would be a fitting location for perpetuating the New Testament Bible Truths which these worshippers embrace.

There are seven named cemeteries within Freedom Township.<sup>34</sup> In addition, there are a number of unmarked burial plots in which a settler might have been buried on his own property without being remembered through time. As will be seen in the following sketches, most of the cemeteries in the township are devoted to certain, single families.

The Davis Cemetery is a small, farm graveyard situated about one-half mile west of the intersection of Routes 220 and 164 along Route 164 (i.e. Johnstown Road). It lies approximately twenty feet on the south side of the South Dry Run in a cow pasture. The property is currently owned by Raymond and Mary Ellen Hazenstab who maintain the site. Three known gravesites comprise this private cemetery: Abel Davis, his wife Mary and their son David P. Davis.

During the period from 1840, when he moved into this area, until his death in 1853 Abel Davis operated a grist mill on the property. Water was diverted from the South Dry Run by way of a small ditch to run the mill. At some time between 1853 and the late 1860s, when the Hazenstab family purchased the property, the mill was torn down.

The Dodson Cemetery is situated in the southeast corner of the township, near the Freedom/ Greenfield Township line. It lies on the top of a small hill on the property of John Jacob and Betty Jane Musselman, who maintain the site. The property was originally the site of the homestead of John Dodson, Sr who appeared in this area in the year 1796. In 1792 John's son Michael Dodson appeared on the tax assessment returns for Woodberry Township. It is possible that Michael built the log house which still stands on the property in that year, prior to the arrival of his parents.

The Dodson Cemetery holds approximately seventy-one gravesites, only a third of which are marked with stones bearing inscriptions. The rest are marked with simple fieldstones set upright in the ground. The majority of the individuals interred in this cemetery are direct-line descendants of John Dodson, Sr. A few individuals who married into the Dodson family

are also buried there, and two marked sites of individuals who were simply neighbors are found there.

The Feather Cemetery is a small, private graveyard situated near the head of Paw Paw Hollow in the southernmost corner of the township. Martha Ritchey owns the property on which the cemetery lies. It is maintained by the family. The Feather Cemetery holds the remains of fourteen individuals. In 1906 when Adam Moses Feather needed to bury his daughter, Elenora, he had planned to make that burial in the Claysburg Reformed Church Cemetery where he owned plots. The caretakers of that cemetery claimed that the Feather family did not own the plots and insisted that the family go elsewhere or buy new plots. Adam decided to set up his own family, graveyard on his property and the Feather Cemetery was created.

The Mock-Moses Cemetery is a small, farm graveyard situated in the Paw Paw Hollow, close to the Feather Cemetery. On a hill to the north of the Paw Paw Run a level area was chosen as the site for the burial of members of the George Mack, Sr family. The Texas-Eastern Petroleum Company laid out a pipeline through the township in the 1960s, with the line going right through the graveyard. Without respect to the memory of the individuals interred there, the company removed the tombstones (or plowed them under) and laid their pipeline directly through the gravesites. At the present time there is no trace of any cemetery.

George Mack, Sr was a Revolutionary War Patriot from York County, Pennsylvania who moved into this region around the year 1794. His family were members of the Tunker (later changed to Dunkard) sect of the Brethren Church. The sect, led by Alexander Mack, moved westward into Ohio and Indiana, and many of the local followers made the move west also. Of this family, few remained in Freedom Township; George and his wife Eva Amelia are the only family members buried in this private graveyard. The other individuals buried there are the grandparents of Phoebe Ann Moses (better known as Annie Oakley) and four infants.

The Poplar Run Cemetery, noted previously, was also known as Pine Grove Cemetery or the Puzzletown Cemetery. It is situated behind the old United Brethren Church

building on the south side of state road #3003 at the western end of the village. The property was first homesteaded by William and Mary Shaw who emigrated from Ireland around 1800. The property was willed to William Shaw, Jr who, in 1863, transferred ownership to the Church of the United Brethren in Christ. The cemetery was planned as part of the church project at the very beginning. The property was sold in 1945 to Willie Lee Atkins, a painter from Washington, D.C., who planted bushes and ivy throughout the grounds in order to transform it into his own garden plot. Atkins died in 1987 and the property was transferred to Judy Stitt of Frankstown Township, who has not made any attempt to maintain it. Stitt is a mail-carrier whose route goes past the property, and she basically uses it as a rest stop on that route.

There are at least eighty-six individuals buried within this cemetery. Despite the large number, and the various surnames borne by those buried there, this graveyard would properly be considered to be a private cemetery of the Shaw family. The majority of the individuals interred there were members of the family of James Shaw and Catherine (Kelley). Many of the others were intermarried with descendants of that Shaw family.

Riverview Cemetery is the youngest, largest, and also the most public of the cemeteries in Freedom Township. It is situated along Route 220 in Leamersville halfway between the Leamersville Brethren Church and the Grace Brethren Church. It lies on ground originally owned by James Shirley, and is located on the opposite side of the road from where his house stood (and the hillside on which he was buried after being hanged for the murder of his wife). The cemetery is maintained by the Riverview Cemetery Association.

Riverview Cemetery is the resting place of over eight hundred individuals. They come from too many families to mention in the space of this article, but it might be noted that the majority were residents of the region. A visitor to the cemetery will find many names associated with the history of the township.

The Smith Cemetery is a small, farm graveyard situated in Smith Corner along the north side of Route 164 about three miles west of the



intersection of Routes 220 and 164 at East Freedom. On a gently sloping hillside opposite the Smith Corner Mennonite Church, the cemetery lies about three hundred feet from the road.

About thirty-three gravesites are known to occupy this cemetery, although only eight tombstones existed above ground in the 1980s. Of those eight, only one was in an upright position. The graveyard lies on ground which was first homesteaded by Jacob, Sr and Rosana Schmitt in 1774. It is now owned by Donald Snyder, Sr who is not receptive to anyone attempting to visit the site. Mr. Snyder has shown no interest in maintaining the site as a sacred resting place for those buried there despite its historical significance to the township.

The earliest known burial in Freedom Township would have been that of Jacob Schmitt, Sr who died in the year 1797. The region fell at that time under the jurisdiction of Woodberry Township; it would break off the following year to form Greenfield. The cemetery holds primarily members of the Schmitt family and some individuals interrelated through marriage. It also is the final resting place of ten individuals who were neighbors of the Schmitts.

Although access to the cemetery was denied, the Blair County Chapter of the Sons of the American Revolution placed a memorial marker honoring Jacob Schmitt, Sr along the side of the church facing the road.

## THE SCHOOL SYSTEM

1933 was the year that the East Freedom School System formed and seven one-room schools throughout the township were consolidated.<sup>35</sup> The smaller schools were located in Smith Corner, Leamersville, McKee, East Freedom and Puzzletown.

The Smith School, at Smith Corner, sat in a field just south of where the Smith Corner Mennonite Church now stands. The building was of frame construction. It was a single room, open to the rafters, with four windows on each side wall and one on each end. Two pot-belly wood stoves on either side of the room warmed the eight grades of students which consisted of about thirty during any given year. The school was equipped with desks that held inkwells. It is not known for

certain when the Smith School was constructed, but pictures exist dating back to 1898.

The Leamersville School was located along the Donnertown Road. It was a red brick structure. Three years after the schools of Freedom Township were consolidated into one system, the Leamersville School was purchased by the congregation of the Leamersville Grace Brethren Church and used as their church building. The Leamersville School was noted, in the 100th Anniversary of East Freedom booklet issued in 1938, as being a large school because it was centered in a thickly settled community. The same source noted that its first teacher was Henry Scraggs "in the early fifties". This would imply that the school was constructed and started serving the area in the early 1850s. An early photograph of the Leamersville School shows a wooden exterior; we might assume that the brick was a later addition.

The McKee School was located on the west side of Spruce Street. It was a wood structure constructed around the year 1900 beside the Methodist Church. The McKee School served that community until the consolidation of the schools in 1933. In the following year the Methodist Church purchased the property and building with the intention of using it as a public social hall. In 1915 a second building had been constructed on the opposite side of the church. That structure was a brick one for use as a grammar school for the fourth through sixth grades. It was purchased by Fred Croll after 1933 and converted into a residence.

East Freedom had two schools in its vicinity. The earliest, as noted in the foregoing pages of this article, was the log school building constructed circa 1835 on the property then owned by Philip Benner, and later purchased by Edward McGraw. It stood on the northeast corner of the crossroads.

This first school was not noted on the map of East Freedom produced in 1859, nor was it noted in the 1873 Pomeroy's Atlas of Blair County. In the 1873 map the property is shown as the site of William Anderson's store. Apparently the school was closed down by the 1870s; possibly in the 1850s. The second school was a frame structure constructed of wood and was located on the north side of the Johnstown Road at the

western edge of the town. It stood on the curve where the home of Arthur Holsinger now stands. This school was shown on the 1873 Atlas, and was no doubt built circa the 1860s.

Puzzletown boasted of two schools in the mid to late-1800s. The one was located approximately one mile west of the town of Newry on the north side of road which connected Newry to Puzzletown (which is currently state route 07049). The other was located in a small building a short distance west of the Pine Grove United Brethren in Christ Church and Cemetery on the south side of the road. Known as the Grove School, this latter one started as a Union Sunday School.

The Freedom Township Consolidated School system was begun in 1933 with the construction of an eight room, two floor brick structure on a five acre plot at the north end of the town of East Freedom. At that time the combined enrollment at the various smaller schools was approximately 360 per year. The new structure was able to house 400. Students were transported to and from the school by bus - a new idea for the region. The building included facilities in the basement for a cafeteria.

The first class to graduate from the Freedom Township Consolidated School was comprised of 36 students. These students had achieved the level of eighth grade and many went on to the "High" school located at Roaring Spring.

An addition to the original building was begun in 1968 and was ready to be used by the 1969 class. This addition included a nurse's office, kindergarten classroom, library, combination cafeteria and gymnasium and a faculty room. A dedication was held on 18 September, 1990 for another addition. This time four new classrooms and a conference room were added. A general renovation of the original structure was also undertaken with the installation of new windows and a roof. The facilities were also updated with the installation of sixteen computer terminals and eight printers.

#### **FOOTNOTES - Freedom Township**

33 Information in this section comes from various sources including the 1938 One-Hundredth Anniversary of East Freedom book and the 1963 One Hundred Twenty-fifth Anniversary book.

34 op cit., CEMETERIES OF FREEDOM TOWNSHIP, Vol. I.

35 Information in this section comes from various sources including the 1938 One-Hundredth Anniversary of East Freedom book and the 1963 One Hundred Twenty-fifth Anniversary book.

{#21 ~ Oct-Dec 1993}

## **Thanksgiving Proclamation**

BY THE PRESIDENT of the United States of America. A proclamation.

WHEREAS it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for his benefits, and humbly to implore His protection and favor; and,

WHEREAS both Houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness:

Now, therefore, I do recommend and assign Thursday the 262 day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all good that was, that is, or that will be, that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and favorable interpositions of His Providence, which we experienced in the course and confusion of the late war; for the great degree of tranquility, union and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

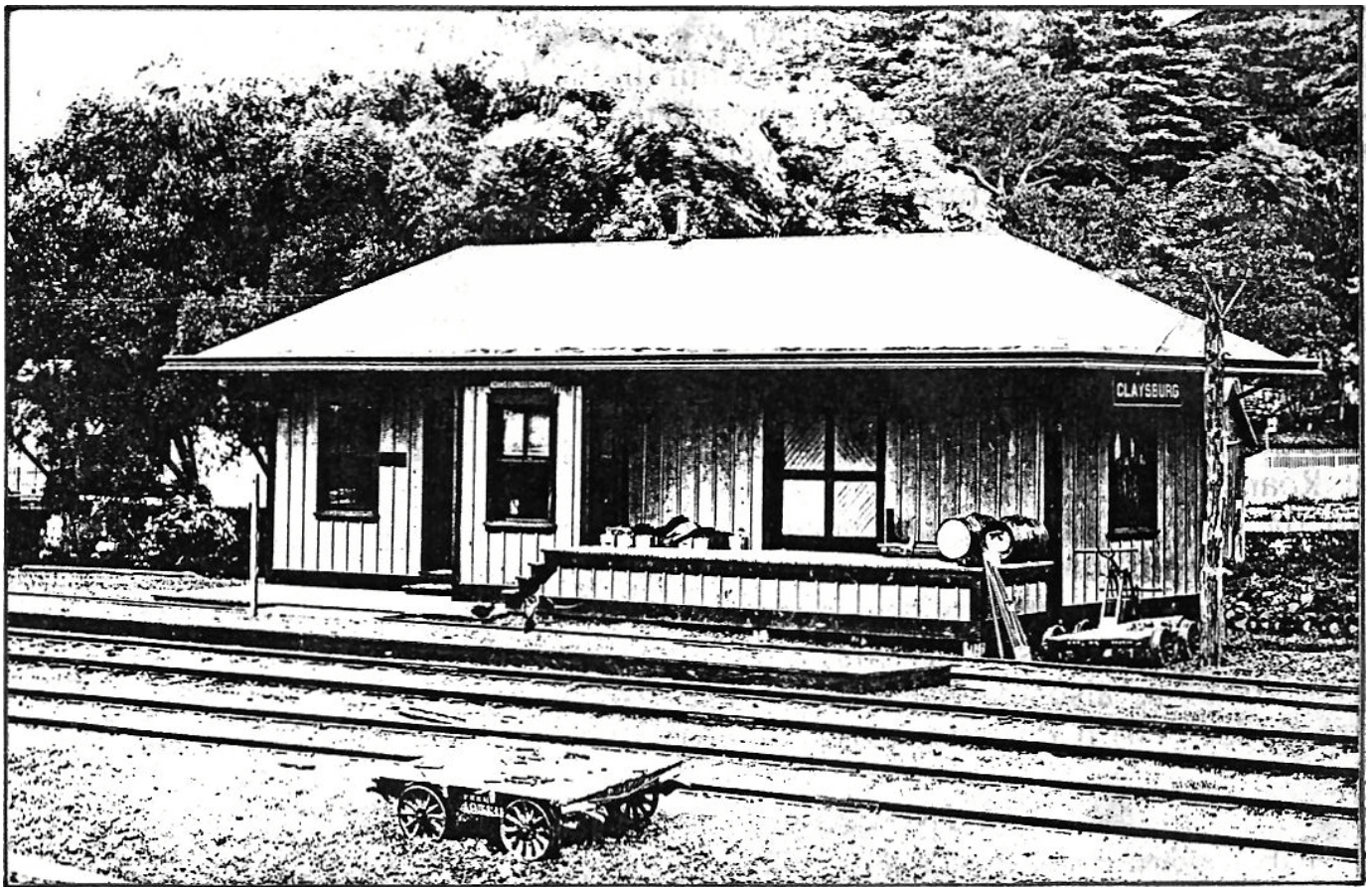
And, also that we may then unite in most humbly offering our prayers and supplications to the Great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed, to protect and guide all sovereigns and nations (especially such as have shown kindness to us) and to bless them with good government, peace and concord. To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the City of New York  
the third day of October in the year of Our Lord 1789. G. Washington

In the spring of the year 1621 fifty-six English colonists (of the original one hundred and two) who had survived their first winter on this continent joined with ninety Wampanoag Indians to celebrate their survival. Contrary to the colorful legends that have arisen over the many years since

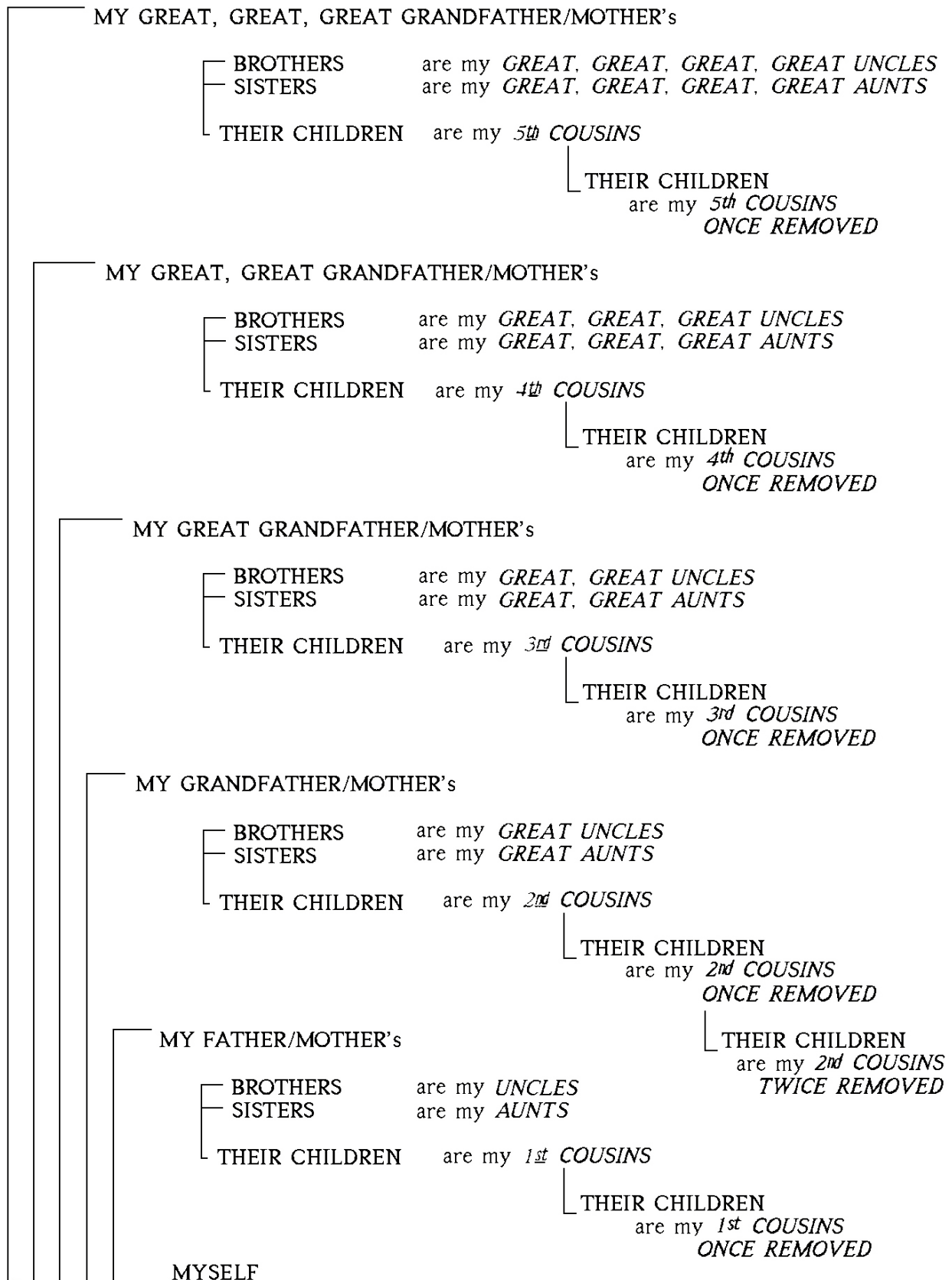
that event, no similar *feast of thanksgiving* was held the following year, nor any succeeding year, for that matter. President Washington's proclamation was the beginning of the annual observance.

{#21 ~ Oct-Dec 1993}



**Claysburg Railroad Station**

## DECIPHERING ALL THE COUSINS



## The Glass Tax Of 1798

In the year 1798, on the 14th of July, the government of the fledgling United States of America passed what correctly was called the U.S. Direct Tax. More commonly, this attempt by the new Government to raise revenue was called the *Glass or Window Tax*. As noted in the heading of the return for Bedford County, the tax was to be an assessment of the:

*“PARTICULAR LIST or Description of all Lands, Lots, Buildings and Wharves, owned, possessed or occupied on the First Day of October, 1798, in Bedford County & ----- Assessment District being within the Eighth Division... in the State of Pennsylvania, excepting only such Dwelling Houses as with the Outhouses appurtenant thereto and the Lots on which they are erected, not exceeding two Acres in any Case, are above the Value of 100 Dollars.”*

The 1798 U.S. Direct Tax was commonly called, variously, the Glass Tax or the Window Tax because of the fact that window glass was practically the most expensive article in any house. Wood, in the form of either logs or framing lumber, for the construction of a homestead was plentiful and required very little monetary expense to procure. The construction of either a log or wood frame homestead structure depended primarily on the personal industrious motivation and physical abilities of the constructor. Unlike today, at a time when the common homeowner has lost the ability and personal motivation to set out into a boundless wilderness and chop down trees to construct their homes, the homesteader of the 18th Century was essentially free to do so. The wilderness forests of the 18th Century were, it must be remembered, seemingly boundless. and the wood and lands on which that wood thrived (assuming those lands were unwarranted by someone else) were there for the taking, so it eventually came down to the simple point of personal motivation to make use of that natural resource.

Because of the fact that the physical exertion of the homesteader could not be measured and therefore taxed in any equitable

manner, and because the wood itself was not seen to carry much value, the next best item to measure the value of a house with was the window glass.

Glass was a difficult article to produce, in the 18th Century being, produced by the hand blowing method. Without going too deep into an explanation of the window glass making process, I'll attempt to describe the basic process. Glass in the result of the mixing of sand or ground flint (or both) and some kind of alkali or metallic oxide (such as red lead). The type of alkali used in the process determined the quality of the glass: sea sand mixed with pulverized slag from an iron furnace produced a greenish-hued cheap glass; white salt (i.e. potash) produced clear window glass; pearl ash and actual powdered flint produced fine “flint glass”. The color of the glass was derived from metallic oxides added to the mixture: silver and aluminum produced a yellowish glass: copper or gold made reddish glass; chrome or iron oxides gave a greenish tint; and cobalt produced a deeply hued blue color. The various minerals were added to a large earthenware pot which was situated in the center of a brick furnace structure that looked quite a bit like an iron furnace. The raw materials were added to the glass furnace much in the same way as the raw materials used in the manufacture of iron were; they were simply poured into the mixing pot, or cauldron, through holes in the sides of the furnace itself and allowed to mix on their own. At times the mass of fluid glass would be stirred with iron tools and the impurities that floated to the top of the cauldron.

The glassblower would extend a six-foot long blowing iron (i.e. tube covered at one end with a wooden sleeve) into the cauldron through a hole (known as the glory hole) in the wall of the furnace. A glob of molten glass, called the parison, would adhere to the end of the blowing iron. The glassblower would then place his lips to the somewhat cool wooden covered end and blow his breath through the tube. The air, forced through the tube solely by the physical power of the craftsman, would thrust its way into the body of the parison and cause it to expand into a bubble. The bubble would then be formed into particular



shapes by alternately twirling and rolling the blowing iron to allow centrifugal force to develop a pleasing shape and blowing more air into the bubble's center. When enough air had been blown into the molten glass shape, it could be transferred to a solid iron tool called a punty. The glass article, when finished being shaped, would be snipped off of the blowing iron and placed in a leer, or long arched tunnel where it would be moved gradually away from the source of heat to cool gradually in order not to become too brittle.

The production of window glass followed the basic process with a slight exception. The glassblower would form a large bubble of glass on the end of his blowing iron, it would then be transferred to a punty. The point where the glass bubble was snipped off of the blowing iron would leave a small hole opposite the point where the glass was adhering now to the punty. The glassblower would take the punty and push it through a glory hole so that the glass bubble would be resting somewhat in the heat of the furnace. The glass-blower would then begin to rotate the punty swiftly. The effect of the continual rotation would flatten the bubble and increase the size of the hole until suddenly, with a loud popping noise, the hole would fly wide open and the craftsman would have a large flat disc of glass spinning on the end of the punty. Depending on the size of the parison used, the disc could stretch to over four feet in diameter. Because of the properties of the molten substance and the spinning action, the disc would be rather uniform in thickness, except for the very center where it was still adhering to the iron punty. It also would be somewhat uniformly transparent and clear except where the punty touched it. The disc would be drawn through the glory hole and the rotation would be maintained until the disc had cooled sufficiently to support its own weight. After being annealed in the leer and cooling, the disc would be cut into panes. The largest pane possible was about fifteen by twenty-four inches, and only two panes of that size could be cut from one disc. The center of the disc, where the glass had been attached to the punty was called the "bull's eye" and would be sold as the cheapest glass because, although it admitted light through, it was only translucent. Taverns and inns, where fighting among the patrons was a very real possibility, and

the breaking of glass panes was equally possible, were the primary purchasers of bull's eye glass panes.

Plate glass, produced originally by the French, was not introduced into the United States until the very late 18th Century and not produced here until the year 1856. Plate glass was produced by pouring molten glass onto copper slabs and rolling it flat. It had to be annealed and ground smooth on both sides and then polished by hand. Broad glass was produced in much the same way and appeared in the United States around the year 1800, but it was not polished and hence was dull and not very transparent.

What the foregoing explanation points to was the fact that the production of glass was a rather dangerous process for the craftsmen who risked their lungs and general health to make it. The consumer therefore paid dearly for each pane and the use of it in home construction raised the overall value of the homestead structure. Estate inventories from the period prior to the mid-1800s often reveal panes of glass being maintained as household items. Not only were they of direct value to the property itself, but they were good to have on hand to use for barter in transactions when currency was not readily available.

Now, to get back to the 1798 U.S. Direct Tax...

The government had attempted to raise revenue a few years previous, with disastrous results. On the 3rd of March, 1791 the government had passed *An ACT repealing, after the last Day of June next, the Duties heretofore laid upon Distilled Spirits imported from abroad, and laying other duties in their stead; and also upon Spirits distilled within the United States, and for appropriating the same*. This Act of Congress was recorded as Chapter XV of the Third Session of Congress in the *Laws of the United States of America, Volume I*. By 27 July, 1791 citizens in the western counties of Pennsylvania were beginning to meet to protest the excise. It would not be until the Autumn of 1794 that the so-called Whiskey Rebellion that resulted was ended. The crux of the protest over this Act of Congress lay in the fact that the tax was not universal in nature: only the farmers and whiskey distillers would be subjected to the tax. If it had affected the majority of the population, it might have been better

received, but such was not the case, and (as they say) the rest is history.

The 1798 U.S. Direct Tax, or Glass Tax, on the other hand, was indeed universal in its inclusion of all citizens. It was really little different from the county assessments that had been employed for decades, basing the tax to be collected on the value of the property. But, whereas the county assessments tended to be based on the value of the land and livestock, this tax was predicated on the valuation of the buildings owned by the residents. In the same way that the other assessments assumed that improved or cultivated lands were of greater value than uncultivated tracts, the 1798 U.S. Direct Tax assumed that the house and other buildings constructed by the resident would dictate the value of the property because they were in essence an “improvement” to the property.

The Glass Tax was assessed and collected only once. On 28 February, 1799 the Act calling for the collection of the excise was repealed. The information to be obtained from that assessment therefore is very singular and unique. In fact, not all of the returns from that assessment have survived over the years. Only the returns from Maryland, Massachusetts, Pennsylvania and a portion of Georgia are extant and available for researchers to utilize in their attempts to reconstruct the daily lives of their ancestors.

Pennsylvania was divided into nine divisions for the purpose of administering the assessment in 1798. Bedford County was included in the Eighth Division, as noted in the heading on the returns. Each Division was then separated into subdivisions. The following are the various subdivisions which the region encompassed by Old-Bedford County in 1798 was separated into: 1st Subdivision: Air and Dublin Townships; 2nd Subdivision: Bethel and Belfast Townships; 3rd Subdivision: Hopewell and Woodberry Townships; 4th Subdivision: Providence and Colerain Townships; and 5th Subdivision: Bedford and St. Clair Townships

The assessment itself consisted of three different lists: the Particular, the General, and a Summary list. Each list was set up with surnames grouped in alphabetic order by first initial,

although the names themselves, within each group, are not alphabetized.

The *Particular List* consisted of the following information:

- \* Number (sequential as taken)
- \* Name of occupant or possessor (blank if owner was the occupant)
- \* Name of the owner
- \* Number of dwellinghouses and outhouses of a value not exceeding 100 dollars
- \* Dimensions of dwellinghouses and outhouses
- \* Dwellinghouses and outhouses of a value not exceeding 100 dollars
- \* Number of dwellinghouses
- \* Value - Dollars / Cents
- \* Number and description of all other buildings and wharves Situation and adjoining proprietors
- \* Quantities of land and lots claimed to be exempted from valuation
- \* Acres / Perches / Square feet
- \* Quantities of land and lots admitted to be subject to valuation
- \* Acres / Perches / Square feet Dollars / Cents

There were actually two slightly different “Particular Lists”. The one, the largest of the two. Was for property consisting of more than two acres of land and cultivated as a farm. On this list, if the dwelling house was considered to be valued at more than \$100, the space for its description would be blank. The second, smaller list gave the same information as the, first, with the exception that the properties which contained dwelling houses valued at more than \$100 would be included and described therein. A single property owner, therefore, might have been recorded on either just the larger first list or on both, depending on the value of the house. And, as noted in the common name of the tax, the number of panes of glass influenced the valuation.

An example of this ‘Particular List’ can be shown by the property #128. Jacob Dively was the occupant, but the owner was listed as Simon Gratz (who was a non-resident.). The dwellinghouse consisted of a log house 20ft by 16ft valued at 10 dollars. Additional buildings on the property included two stables and one outhouse. The property adjoined Bartholomew Bougher (*i. e.* Bucher) in Woodberry Township and included 280 acres. The total valuation of the property was \$430.



The *General List* consisted of the following information:

- \* Number (sequential)
- \* Name of occupants or possessors
- \* Names of reputed owners
- \* In what County, Township. Parish, Town or City in the assessment district situated
- \* Dwellinghouses and out-houses of a value not exceeding one hundred dollars
- \* Number of dwellinghouses Value - Dollars / Cents
- \* Quantities of lands, lots, &c, exempted from valuation Acres / Perches / Square feet
- \* Quantities of lands, lots, &c. subject to and included in the valuation Acres / Perches / Square feet
- \* Valuations as determined by the principal assessors, including dwelling-houses &c, not exceeding one hundred dollars in value - Dollars / Cents
- \* Rate per centum of ----- prescribed by the Commissioners Valuation as revised and equalized by the Commissioners - Dollars / Cents
- \* Whole valuation of lands belonging to and possessed by one person - Dollars / Cents

An example of this General List can be shown by the property #128, which again was that of Jacob Dively: This list basically summarizes the information in the Particular List by noting that he is the occupant in a house owned by Simon Gratz in Woodberry Township. The property consisted of one house valued at \$10 and occupying 280 acres, the total valuation of the property being \$430

The *Summary List* consisted merely of an abstract of the total valuations.

The 1798 U.S. Direct Tax, especially the *Particular List*, is very useful to historical research because of the descriptions of buildings that appear on it and because it records adjoining property owners. In regard to the common name of the *Glass Tax*, it is interesting to note one thing. Despite the fact that the valuation of the buildings on the property was based somewhat on the number of panes of glass in the windows, besides on the size of the structure itself, the actual number of glass panes is seldom, if ever, mentioned in the assessment returns.

### *For further information...*

If you are interested in using the 1798 U.S. Direct Tax to trace a Bedford County ancestor, you can obtain a copy of the microfilm from the National Archives in Washington, DC. Bedford County's returns appear on microfilm #372, roll #20. Huntingdon County's returns appear on microfilm #372, roll #21. For the benefit of researchers residing in or near Blair County, the Blair County Genealogical Society possesses copies of these two films, which can be viewed in their library. Also returns of certain of the Bedford County townships, which eventually fell under the jurisdiction of Fulton County when it formed in 1850, can be found in the Fulton County Historical Society's publication: Volume 7, 1985 (titled: *U.S. Direct Tax of 1798 for Fulton County, Pa.*).

{#22 ~ Jan-Mar 1994}

## **Divorce ... Early American Style (When it required an Act of the Assembly)**

Marriage is supposed to last forever, but from time to time there have been couples who simply cannot "make a go" of it, the marriage that might have started out wonderfully and full of promise just does not work out. The unfortunate couple have to make a decision of whether to stay married and try to work things out or to obtain a divorce and go their separate ways. The reason for the divorce, be it unfaithfulness on the part of one

of the partners, a need to escape an abusive situation or simply the acceptance that the love that brought the couple together no longer exists is not the subject of this article. My intention is to explain and illustrate the way that divorce was viewed and handled in the early days of our nation's existence.

In the 17th Century a marriage could be annulled and divorce granted in cases where either

partner committed adultery and fled from the reach of the law. The “law” usually dictated that the adulterer (or adulteresse) was to be put to death. The *Capital Laws* of the New Haven Colony in the 1650s stated that “*If any married perfon proved an adulterer, or adultereffe, fhall by flight, or otherwife, fo withdraw or keep out of the jurifdiction, that the courfe of juftice... cannot proceed to due execution ... a feparation or divorce... fhall be granted, ...an the innocent party fhall in fuch cafe have liberty to marry again...*” Therefore, if the unfaithful spouse should be able to elude the authorities and escape, the court system adjudged the victimized partner to be legally free to remarry as if the unfaithful spouse had actually been executed.

Another situation that the courts would consider for granting a divorce was the inability for a marriage to be sexually consummated. The New Haven Colony’s laws stated that “*If any man marrying a woman fit to bear children, or needing and requiring conjugal duty, and due benevolence from her hufband, it be found ... and fatiffyingly proved that the hufband, neither at the time of marriage, nor fince, hath been... like to be able to perform the fame... fuch marriage fhall... be declared voyd. and a nullity...*” The New Haven Colony laws further noted that if a husband knew when he had married that he would be unable to fulfill his marital duties, he could be fined by the court to the extent that satisfaction would be made to the woman injured by his deceitfulness. The law firmly cautioned that if the inability of the husband to perform his marital duties arose from a disability received after the marriage had been entered into, he would not be subject to any fine.

In the early 1700s A New Law Dictionary was published by Giles Jacob. The fifth edition of that book, printed in London in the year 1744, gives the following as a definition of divorce. *Divorce, (Divortium, a Divertendo) Is a Separation of two, de facto married together, made by Law: It is a Judgement Spiritual; and therefore if there be Occafion, it ought to be reverfed in the Spiritual Court. And befides Sentence of Divorce; in the old Law, the Woman divorced was to have of her Hufband a Writing called a Bill of Divorce, which was to this Effect, viz. I Promife that hereafter I will lay no Claim to Thee, &c. There are many Divorces, mentioned in*

*our Books; ...But the ufual Divorces are only of two Kinds, i.e. J Menfa & Thoro, from Bed and Board, and a Vinculo Matrimonii, from the very Bond of Marriage. A Divorce a Menfa & Thoro, diffolveth not the Marriage; for the Caufe of it is fubfequent to the Marriage, and fuppoſes the Marriage to be lawful. This Divorce may be by Reaſon of Adultery in either of the Parties, for Cruelty of the Hufband, &c. And as it doth not diffolve the Marriage, fo it doth not debar the Woman of her Dower; or baftardize the Ifſue; or make void any Eſtate for the Life of the Hufband and Wife, &c. ...A Divorce a Vinculo Matrimonii, abſolutely diffolves the Marriage, and makes it void from the Beginning, the Cauſes of it being precedent to the Marriage... On this Divorce Dower is gone; and if by Reaſon of Praecontract, Confanguinity, or Affinity, the Children begotten between them are Baftards. But in theſe divorces, the Wife ‘tis ſaid fhall receive all again that ſhe brought with her, becauſe the Nullity of the Marriage ariſes thro’ ſome Impediment; and the Goods of the Wife were given for her Advancement in Marriage, which now ceaſeth...*

In the early years of the Province-State of Pennsylvania the laws regarding divorce were included in the Acts of the General Assembly. The General Assembly was the supreme lawmaking body for the province of Pennsylvania, and as such, it was endowed with the power and responsibility to administer justice. From the outset of the establishment of the colony, the General Assembly was granted the privilege to form a body of laws (derived from those created in England) which would be intended to maintain law and order within the province. The General Assembly, therefore was, at the beginning, primarily a voicebox in the province for the laws of England. Over the years, the General Assembly of the Province of Pennsylvania, like those assemblies of the other provinces and colonies, began to acquire more autonomy. The General Assembly of the Province of Pennsylvania was given the privilege to interpret rather than simply relay the various laws and either pass or repeal them as they saw fit for the benefit of the province. In the early part of the 18th Century the General Assembly took the initiative to invest some of its own powers and duties in judiciary bodies within the various counties. Each county

within the Province was granted the right to establish Courts of Judicature within their regions according to an Act of the General Assembly which was passed on 22 May, 1722. In that Act a Supreme Court was established and, despite the fact that the County Courts were granted jurisdiction over many things, including divorce, the Supreme Court continued to function as the primary authority to decide upon divorce requests. Thusly, if records of early divorces are to be found, they will more than likely be found in the Acts of the General Assembly of the Province-State of Pennsylvania rather than in the records of the regional County Courts.

The following are transcripts taken from the published Laws of the Commonwealth of Pennsylvania, of which I possess copies.

The first Act to be recorded by which a divorce was legalized within the Province of Pennsylvania was passed on 18 February, 1769. Recorded in Volume V of the Acts of the General Assembly, on page 312, the Act was directed “*to diffolve the marriage of Curtis Grubb, of the county of Lancafter, iron-mafter, with Ann his wife, late Ann Few, and to enable him to marry again.*” The wording of the Act did not include the reason for the divorce request. It might be assumed, though, that Ann had been unfaithful to Curtis because he was the one for whom the divorce was granted “*to enable him to marry again.*”

The next divorce proceeding to be decided by the General Assembly was passed on 21 March, 1772 as “*An ACT to diffolve the marriage of George Kehmle, of the city of Philadelphia, barber, with Elizabeth his wife, late Elizabeth Miller, and to enable him to marry again.*” It is interesting to note that this Act was repealed at a later date.

An Act was passed on 08 October, 1779 “*for diffolving the marriage of James Martin with Elizabeth his wife.*”

On 09 March, 1781 “*An ACT to diffolve the marriage of Giles Hicks with his wife Hefter Hicks, late Hefter McDaniel.*” was passed.

The next divorce proceeding was enacted during the October sessions of the Assembly. On the lit of October, 1781 a Private Act was passed “*to diffolve the marriage of Jacob Billmeyer with his wife Mary Billmeyer, late Mary Eichelberger.*”

{Note: I do not possess a copy of the Laws of Pennsylvania covering the years 1782 to 1784, and therefore cannot supply information on divorces granted by the General Assembly during those three years.}

Following the Revolutionary War, the marriage between Nathaniel Irwin and his wife, Martha was dissolved by the General Assembly of the State of Pennsylvania on 17 February, 1785.

An Act passed on 30 March, 1785 was directed “*to diffolve the marriage of Henry Willis with Mary his wife.*”

The General Assembly of the State of Pennsylvania passed an Act on 18 September, 1785, titled *An ACT concerning divorces and alimony*, in which the rules governing the handling of divorces were updated and, in some cases, slightly changed. The power to administer justice in such cases was removed from the General Assembly and vested solely in the Justices of the Supreme Court of the Commonwealth of Pennsylvania. The person or persons wishing to obtain a divorce were instructed to petition the Justices of the Supreme Court by way of a Justice of the Common Pleas (or a Justice of the Peace) of the county in which the petitioner resided. From that point onward the divorce requests were not handled as Acts of the General Assembly, and can be found in the records of each county’s Court of Common Pleas.

{#23 ~ Apr-Jun 1994}

## The Blacksmith

Looking at the assessment returns for our region, we find that a number of our ancestors worked at the profession of blacksmith. Of the

families who had settled upon lands encompassed by Greenfield Township when it was formed in 1798, none of the men were known to be

employed primarily as blacksmiths. Pioneer settler, Jacob Schmitt Sr, having been settled in this region without close neighbors for roughly ten years between the years 1774 and 1783, had a blacksmith forge on his own farmstead for the purpose of producing and repairing his own metal articles. A short length of chain with a hook on the one end that he or his son, Jacob Schmitt Jr possibly made is a cherished possession of his great<sup>5</sup>-grandson Larry Smith. He did not engage in blacksmithing as a profession though, and was recorded on the tax assessment returns as a farmer. In the year 1814 an assessment was taken of Greenfield Township in which the trades of the settlers were noted on the return. In that year Greenfield Township would have encompassed the townships of Juniata, Freedom and Greenfield within present-day Blair County and Union/now Pavia and Kimmel within present-day Bedford County (i.e. the region included within the scope of the Old-Greenfield Township Historical Society). In 1814 the blacksmiths included: John Barnhart, Frederick Claar, Jacob Hengst, Peter Stiffler, and John Shull. The 1823 Greenfield Township Triennial Assessment was filed in the Bedford County Court on 18 December, 1822. The region encompassed by that assessment was the same as that in 1814, eight years earlier. In the year 1822 the blacksmiths included: Frederick Claar, John Confair, Isaac Conrad, Jacob Hengts, Peter Helsle, Valintine Lingenfelter, Alexander McIntosh, George Moyer and George Stine. Ten years later, in the 1832 Triennial Assessment of Greenfield Township, the following were listed as the blacksmiths residing in the region: Charles Coal, Michael Hengst, Valentine Lingenfelter, Henry Long, Abraham Smith and George Stine. The next record that gives us an idea of the occupations engaged in by our ancestors was the 1842 Septennial Enumeration for Greenfield Township. By the year 1842 the township of Greenfield was reduced to the region encompassed by the townships of Juniata, Freedom and Greenfield. The blacksmiths operating in 1842 included: Daniel Flord, Jacob Hess, William Kelly, Cornelius McConnel and Daniel Miller. Going into 1850s , the blacksmiths of this region included: John M. Ehrenfelt, John Hawksworth, Peter Helsel, Alexander McIntosh, William Myers, Solomon Ruggles, Daniel Shock and

Michael Walter. Later still, the blacksmiths would include newcomers to the trade: John Appleman, John Burkheimer, David Klotz, Abraham Ott, George Ruggles, Henry Shinafelt, G.F. Stitt and Frederick Wolf.

The blacksmith was a valued member of the community because his trade was a much needed and appreciated one. Few men could or would take up the job of blacksmithing because it required strength and endurance to hammer a piece of raw metal into a useful article. The stereotyped image of the blacksmith being a big burly man with sinewy arms the size of small tree trunks is probably true in most cases because the nature of the occupation demanded that the craftsman do a lot of continuous hammering with heavy (and often cumbersome) sledges and hammers to form and shape the raw metal. It is difficult to imagine a man of weak or delicate constitution wielding a sledge in one hand while grasping a piece of hot metal with tongs in the other for any length of time.

The name *smith* is derived from the Saxon word (*ȝm t ȝh*), which became (*smid*) in the Dutch and (*schmied*) in the Teutonic or German languages. The root word denotes one who works with iron. *Smithery* was the trade of a smith. The word *black* is derived from the Saxon word (*blac*) which denotes the color of soot (i.e. black); the combination of the two into the Anglo-Saxon *blacksmith* denoted an individual who worked with the black colored metal - iron. In a way the combination was somewhat of an unnecessary duplication of terms since the word *smith* already denoted a worker of iron. The word *blacksmith* might have come into wide usage when the word *smith* began to be applied to the working of other metals. Words produced by combining the root word *smith* with the various malleable metals gave us the words *coppersmith*, *goldsmith*, *tinsmith*, *silversmith*, and so forth. These words, in turn, were often employed as surnames by the men who practiced such crafts. Thusly, we might find Johann Jakob, *schmied* of Mimbach eventually being referred to as Johann Jakob Schmied.

The building in which the blacksmith worked was called the *smithy*. The dominant feature of the smithy was the forge. The forge might occupy the center of the room as easily as one of the corners. The layout of the smithy varied

according to the desire of the owner; the deciding factor being the means of getting a blast of air into the forge. If a hand-operated bellows was utilized to provide wind, the forge might be located in the center of the room to allow space behind it for the bellows apparatus. If the air source was mechanized, such as a water-wheel driven bellows built as part of a nearby mill, the forge could be located closer to the walls because the air would be directed to the forge by way of a pipe. The forge did not need to be very large. The forge was needed to heat the metal to a malleable state and the metal being worked on needed to fit into the forge, but seldom was anything too large for the blacksmith to handle by himself put into the forge. It must be remembered that the blacksmith would seldom cast objects out of molten metal. Instead he fashioned and fabricated articles from rod iron. Therefore the forge did not need to be so large as to hold a crucible to melt iron in. The casting of objects from molten iron was normally done at iron forges or furnaces. Since the blacksmith was a solitary worker (apart from possibly having an apprentice to work the bellows and retrieve tools) he constructed a forge only as large as the objects he would be able to handle himself.

The forge was often constructed of stone rather than brick, so that it would withstand the higher temperatures that would be created to melt iron. The forge was constructed so that a somewhat shallow depression would be created to hold hot coals. The base of the depression would be covered by a grate through which the spent coals could drop into an ash pit. An iron door would be attached on a hole on the side of the ash pit would allow it to be cleaned periodically. A second hole would be made in the back of the forge to allow the “tue iron” to pass through. A hood and chimney would surmount the entire forge not only to direct the smoke of the fire outward, but to help create a draft and thereby increase the temperature of the fire.

The bellows for the forge has already been mentioned, but not fully described. In the earliest of smithys, the bellows was a large apparatus constructed of wood and leather. The “leaves” of the bellows were constructed of wood planks at least an inch thick, oftentimes being up to two inches thick. The leaves might measure up to six feet long and three and a half feet across. The

leaves were shaped like a water drop with the narrow end pointed toward the forge. In many cases the top leaf would be permanently nailed to the underside of a crossbeam set between two upright posts (themselves sunk into the dirt floor of the smithy). On the narrow end of the top leaf would be attached a “tue iron”. The tue iron was a variation of a tuyere, a conical shaped metal form which was intended to constrict the air flow as it passed through, and therefore raise the speed of that air flow. The tue iron would be aimed into the back of the forge and cemented into the stonework.

The bottom leaf would be attached to the top by means of a sort of hinge at the back of the tue iron. Then the edges of the two leaves would be smeared with pitch or oakum and a large piece of leather, often an entire ox hide, would be nailed around the edges with closely spaced big-headed nails. The purpose of the pitch and the arrangement of the nails was to ensure that the air inside the bellows would go nowhere except out the narrow end, through the tue iron, and into the forge. Some sort of lever would be rigged so that the bottom leaf could be pulled upward and so compress the “lung” and expell the air inside. The weight of the bottom leaf would, when the lever was released, fall back down to the floor and refill itself with air in the process. The important thing was that the air taken back into the bellows would not be that just expelled through the tue iron. In order to achieve this feat, the blacksmith would cut a hole of a few inches in diameter into the top leaf. That hole would then be covered on the inside with a piece of flexible leather along one of its edges only. The bottom leaf, falling downward toward the floor, would create a vacuum and the flexible leather patch would fall down or inward and allow the lung to fill up with fresh air. As the bottom leaf would again be pulled upward the force of the pressure would again press the leather patch upward to seal the intake hole.

As the years passed, the means by which the blacksmith supplied air to his forge changed. Fans were devised which could be turned by hand, with the help of an apprentice. In the late-1800s with the advent of electricity, flywheels were attached to motor shafts and the blacksmith could easily operate the air source at his whim.

After the forge, the smithy's most important piece of equipment was the anvil. The anvil was a massive and heavy piece of iron fashioned into a form that had developed over the centuries. The form of the anvil has always basically been the same; it having a broad flat surface on the top on which to hammer rod iron into flat forms, and a horn shaped protuberance at one end around which to shape curves and bends. A description of the anvil appeared in the *Cyclopaedia: Or. An Universal Dictionary Of Arts And Sciences* published in the year 1741: "*a smith's utensil. serving to place their work on to be hammered or forged. The face or uppermost surface of the anvil must be very flat and smooth. Without flaws; and so hard that a file will not touch it. - At one end is sometimes a pike, bickern, or beak-iron, for the rounding of hollow work. - The whole is usually mounted on a firm wooden block.*" (It should be noted that the logo of the Old-Greenfield Township Historical Society includes the illustration of an anvil.) The base of the anvil was massive and solid so as to provide a stable foundation on which the blacksmith could hammer. Into the flat top surface of the anvil were often a number of square holes. These accepted the bases or tangs of various auxiliary tools that the blacksmith could use to more effectively create a particular bend or shape to the metal he was forming. The tools which fit into the anvil's holes included the "hardy", a chisel shaped tool that the blacksmith used to cut the iron he was working. He would lay the piece he was working across the hardy and give it a couple of blows with the hammer, forcing the hot metal downward over the inverted "V" and thusly force it to separate and split. It has been stated in references to early tools that the anvil has not changed much in basic appearance for over two thousand years!

The anvil was placed in a location that would make it convenient to the forge's open face. The blacksmith would place his piece of bar or rod iron in the hot coals of the forge. He would increase the draft of air into the forge by operating the bellows. Then the heat of the forge would increase and bring the rod iron to a near molten state. When the iron moved between orange and a bright cherry red, the blacksmith would draw it from the coals and lay it across the surface of the anvil and begin to hammer at it with either a

sledge or a flattening hammer. The anvil had to be placed close to the mouth of the forge so that as the metal cooled and lost its fiery glow, it could be replaced in the heat. Close by the anvil and forge would be placed a large tub of water. Into the water the blacksmith would plunge the work-in-progress from time to time. It would then again be placed into the forge to be heated again. The water plunge and reheating was necessary to anneal the metal. Too much pounding harmed the integrity of the molecular structure of the metal; the annealing process continued to revitalize the metal.

The blacksmith made all sorts of iron tools and articles. Chains, such as the one believed to have been made by Jacob Schmitt Sr, were fabricated link by link. The links were short lengths of iron strips or rods hammered into shape over the horn end of the anvil, and when that shaping was completed they would be reheated to the point of being nearly white-hot and incandescent. They would be taken from the forge and connected to the preceding link in the chain; their loose ends then being hammered together until the softened metal would fuse together into a virtually invisible weld. What was practically the most important tool of the early settler - the ax - was more often than not fabricated by the frontier blacksmith. The blacksmith started his ax by forming two flat pieces of iron into the basic shape of the intended tool. Each of the halves were beveled along the inside face of the cutting edge, so that when they were connected a "V" shaped channel would be formed. The two halves were placed in the forge so that the "poll" end (the flat edge opposite the cutting edge) received the greatest heat. When the two pieces had reached the white-hot state, they would be laid one on top of the other on the flat surface of the anvil. The blacksmith would then hammer the two pieces together until they fused together. Then the piece was thrust into the water bath and back into the forge's heat, this time with the cutting edges being heated. The cutting edge was then hammered together. The blacksmith hammered with skill to prevent the space between the poll and cutting edges from joining and also to maintain the "V" channel at the cutting edge. A thin sliver of heated steel would be inserted in the "V" channel and then the channel was hammered tight together fusing the piece of steel to the iron body. The steel

(which was an iron/carbon alloy that had been refined by forcing air through the metal to force out impurities) would take and hold a sharper edge than the iron alone. The hole left open in the middle of the ax would then be enlarged by hammering the forming ax down over a tapered swage tool. The hole would thusly be enlarged and formed to accept the hickory or ash helve or handle.

Oh, and before I forget it, I should mention the one thing that the blacksmith was singularly noted for: he shod horses and oxen. Because it was the blacksmith who made the horseshoes and

the nails used to attached them to the horny wall of the hoof, it was to the smithy that everyone went to have their horses shod. The shoes would be shaped and formed to an exact fit and holes punched in them to accept the nails that would attach them to the animal's hoof. The shoes would be heated in the forge just prior to being placed on the animal's hoof; the heat causing them to attach to the hoof even before the nails were driven in. Horse and oxenshoeing often made up the bulk of the blacksmith's business and, with the advent of the automobile, the smithy disappeared from the landscape.

{#23 ~ Apr-Jun 1994}

## Gravesite Dedication ~ John McChesney

On June 18, 1994 a gravesite dedication ceremony will take place at the Hopewell "Sunnyside" Cemetery to honor John McChesney, a Civil War veteran. The ceremony will begin at 1:00pm, and the public is invited to participate.

John McChesney, the progenitor of the McChesney families residing today in Blair and Centre Counties, was born circa 1839. He died on 22 June, 1870, the result of a coal mining accident.

John McChesney served in the Union Army as a private in Company I of the 14th Pennsylvania Infantry and also as a corporal in Company I of the 55th Pennsylvania Infantry. The 14th Pennsylvania Infantry was mustered into service on 30 April, 1861 and out on 07 August, 1861 without engaging in any action. The 55th, on the other hand, was mustered in on 20 September, 1861 and until being mustered out on 30 August, 1865 its members saw action at Edison Island and Pocatoligo Bridge, South Carolina and at Cold Harbor, Petersburg, Chapin's Farm, Hatcher's Run, Fort Baldwin and Appotmattox Court House in Virginia.

{#23 ~ Apr-Jun 1994}

## The Whiskey Rebellion

*In view of the fact that this Year - 1994 - is the bicentennial year of the most intense period of the Whiskey Rebellion, I felt this subject, though not involving this Old-Greenfield Township region directly, would be an appropriate topic for this newsletter. I hope you will agree.*

Following the close of the American Revolutionary War in 1783 the newly independent states functioned much as they had previous to the split with Great Britain. Each state had its own rules and regulations governing its patterns of commerce and industry. Each state had its own monetary standards. The Continental Army,

organized during the war, had been disbanded following cessation of hostilities and each state maintained its a militia for its own defense. The only thing that held the states together was the somewhat tenuous agreement called the Articles of Confederation. It must be remembered that the Articles Of Confederation had been drafted in the "heat of the moment" of the war. The Articles spoke to people waging a revolt and as such were, for the most part, concerned with matters relating to defense and independence. The various states embraced the Articles during the war because it benefited them to do so. When the war ended and the states felt secure in their independence from



Great Britain they seemed to forget the reasons for the Confederation they had agreed to in 1778. The Congress composed of delegates from all of the states continued to convene and to request the states' compliance with its proposed commercial and legislative measures. But the Congress was ineffective and weak. On 26 March, 1785 the British Ambassador to France told Franklin, Adams and Jefferson at Paris that Britain would not consider entering into any commercial treaty with the newly independent colonies as long as any single state could render "*totally fruitless and ineffectual*" any such agreement. In 1784 the Congress issued an appeal to each and every state to agree to grant Congress a 15-year "*grant of power*" to regulate foreign commerce. The states refused to agree on that issue and nothing came of it.

Something had to be done to rectify the situation in which Congress found itself: a governing body which had practically no power and which had to plead and beg the states for their approval on every measure it wished to adopt. Virginia's legislature invited delegates from each of the legislative bodies of her sister states to meet in convention to discuss interstate commerce at Annapolis, Maryland during the second week of September, 1786. Nine states accepted the invitation but only New York, New Jersey, Pennsylvania, Delaware and Virginia actually attended. The poor attendance, implying the lack of interest on the part of the other states, convinced the delegates that did attend that something must be done before the "union" fell apart. A committee prepared an address to the states. Adopted on 14 September, the address requested the states to send delegates to a new convention to be held at Philadelphia on the 2nd Monday of May in the following year. The purpose of this convention, as voiced by Alexander Hamilton who had drafted the address, would be to discuss not only commercial concerns, but every matter necessary "*to render the constitution of the Federal Government adequate to the exigencies of the Union.*" In this case, the word constitution was used to refer to the structure or makeup of the governing body. The word *exigencies* refers to the requirements or needs of the union between the individual states. For the union to survive, the structure had to be

sound, and the Articles of Confederation, while adequate in a state of revolution, were simply not as adequate for continued interrelationships between the states in peacetime. By 25 May, 1787 a quorum of delegates from seven states had at last assembled at Philadelphia and the work of creating a plan to channel power from the states into a federal government began.

The Constitution of the United States of America was ratified by the state of Delaware on the 7th of December, 1787. Pennsylvania followed Delaware's lead on 12 December of the same year. New Jersey approved ratification about a week later, on 18 December. As the new year of 1788 dawned Georgia became the fourth state to vote in favor of the proposed Constitution, handing in that vote on 02 January. Connecticut met in convention to vote on the Constitution, and on 09 January voted favorably toward it. On the 7th of February Massachusetts approved ratification, but suggested seven amendments to be attached to the primary document. The people of Rhode Island were very divided on the subject and even could not agree to meet in convention to discuss the subject. The pro-Constitution advocates persisted and finally, two and a half years after Delaware's lead, the state voted to ratify the Constitution on 29 May, 1790. In the meantime, Maryland ratified on 28 April, 1788 and South Carolina on 23 May, 1788. With eight states having ratified the Constitution there was only one more affirmative vote needed to bring about the document's formal adoption. That vote was cast by the New Hampshire legislature on 21 June, 1788. The remaining states ratified the Constitution as follows: Virginia on 25 June, 1788, New York on 26 July, 1788, North Carolina on 21 November, 1788 and Rhode Island on 29 May, 1790.

The integral significance of the Constitution of the United States of America lay in the fact that the Federal government was given the power to effect changes for the common good of the states. Prior to the Constitution each state exercised its own *provincial* power. The second Article of the Articles of Confederation stated that "*Each state retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which is not by this confederation expressly delegated to the United States in congress*

assembled. “That sentiment of states’ sovereignty was not repeated in the Constitution; instead all the power to enact laws and regulations was vested in the Congress of the United States. The Whiskey Rebellion, which erupted within the western counties of Pennsylvania, was the first conflict to test the strength of the Constitution. The discontent and armed rebellion was the first to be directed against a law enacted by the Federal government. The correctness and fairness of the law was not the reason a Federal army was called out to crush the rebellion. The real thing in question was whether the *united* states and citizens of that union would support the Federal government, whether it was right or wrong.

On 03 March, 1791 the Congress enacted an Act consisting of sixty-two Sections titled *An ACT repealing, after the 1st Day of June next, the Duties heretofore laid upon Distilled Spirits imported from abroad, and laying other duties in their stead; and also upon Spirits distilled within the United States, and for appropriating the same.* The Act imposed a heavy burden on a particular group of citizens, and that is chiefly why it was challenged. Coupled with the fact that the majority of the residents of the western counties of Pennsylvania had been opposed to the Federal Constitution, the selective tax was especially galling to the farmers and distillers of that region.

The statement has often been made that the reason farmers in Pennsylvania converted their grain crops into Whiskey was because it was more easily transportable and more economically profitable than grain in its natural state. Mary K. Bonsteel Tachau, in her essay *A New Look At The Whiskey Rebellion* in the book, *The Whiskey Rebellion: Past and Present Perspectives*, noted that “As long as Spain withheld free navigation of the Mississippi River, western farmers could not sell their grain, hogs, hemp, or tobacco in eastern markets because the cost of transporting those products across the mountains was greater than their intrinsic worth. The only economical way to sell grain was to distill it. Whiskey had the greatest value for the least weight and volume, and in vast areas of the frontier, it was the only cash crop. This might have been a primary reason, but economic concerns were not the only reason why so many farmers had their grains, especially rye which grew well in the western Pennsylvania soil,

distilled into Whiskey. As noted by Jerry A. Clouse in his book, *The Whiskey Rebellion: Southwestern Pennsylvania’s Frontier People Test The American Constitution*, Whiskey during the late eighteenth century was not a luxury, but rather a necessity. “It was used for medicinal purposes as aspirin is today”, and “One of the most important duties of the military quartermaster was to requisition sufficient amounts of whiskey for the army’s daily ration.” Whiskey, for whatever the reason, was indeed a good cash crop.

Section 15 of the ACT of 1791 enacted:

*“That upon all spirits which, after the said last day of June next, shall be distilled within the United States, from any article of the growth or produce of the United States, in any city, town or village, there shall be paid for their use the duties following; that is to say - For every gallon of those spirits more than ten per cent below proof, according to Dicas’s hydrometer, nine cents. For every gallon of those spirits under five and not more than ten per cent. below proof, according to the same hydrometer, ten cents. For every gallon of those spirits of proof, and not more than five per cent below proof, according to the same hydrometer, eleven cents. For every gallon of those spirits above proof, but not exceeding twenty per cent. according to the same hydrometer, thirteen cents. For every gallon of those spirits more than twenty and not more than forty per cent. above proof, according to the same hydrometer, seventeen cents. For every gallon of those spirits more than forty per cent. above proof, according to the same hydrometer, twenty-five cents.”*

Section 21 of the ACT of 1791 enacted:

*“That upon stills which after the last day of June next, shall be employed in distilling spirits from materials of the growth or production of the United States, the yearly duty of sixty cents for every gallon, English wine measure, of the capacity or content of each and every such still, including the head thereof.”*

Section 19 gave details for how the casks were to be branded for identification. Section 24

specified that “Proprietors of stills” were to keep a written account of the hours the still was operated and the quantity of liquor produced in it. Other Sections of the ACT specified the penalties which would be levied against anyone who did not comply with the ACT.

The ACT was approved and signed by George Washington on the 3rd day of March, 1791 and by the 27th of July the people of western Pennsylvania were congregating to protest the excise. The first meeting was held that date at Redstone Old Fort (Brownsville) in Fayette County. The decision was made to request the rye producing counties to send representatives to a meeting at Pittsburgh for the purpose of drafting a petition to Congress to repeal the excise law. That meeting was held on 07 September, and although the petition was drafted and submitted to Congress the only thing the meeting accomplished was to further unite the residents against the excise. In fact, on 08 May, 1792 the Congress approved a second ACT, titled *An ACT concerning the duties on Spirits distilled within the United States*, which not only confirmed the previous ACT, but increased the duties by one cent per gallon of spirits.

The discontent continued to brew over the next two years with an occasional act of aggression occurring here and there. Excise officers, sworn to collect the tax, were physically attacked and their houses and barns burned in various isolated incidents. Even farmers who simply complied with the law and paid the excise were threatened with harm. Eventually, during the summer of 1794, the crisis reached a climax all along the western frontier region. On 15 July, 1794 when U.S. Marshal David Lennox and the Supervisor of Collection, John Neville arrived in Allegheny County to deliver a court summons to Colonel David Philips, he immediately began to call together his neighbors to harass the officials. The next morning a group of roughly forty men surrounded the Neville house calling for his resignation and demanding that he surrender to them his records associated with the tax. He refused, and instead fired upon them wounding five, one of which later died of his wounds. The rebels returned the next day in larger force and burned the Neville house and farm buildings.

The next notable incident occurred about a week after the Neville home was burned. John Wells, who had opened an excise office in the house of Philip Reagan in Westmoreland County was attacked and the Reagan barn was burned down. At about the same time the excise office of Benjamin Wells, John’s father, was attacked and destroyed. With the threat of being tarred and feathered, John Webster, the excise collector for Bedford County, was taken from his home in Quemahoning Township (present-day Somerset County) and forced into swearing that he would resign from his position. His stable was then set afire.

The capping glory of the rebellion took place on the first of August, 1794 when over five thousand rebellious residents congregated at Braddock’s Field to the east of Pittsburgh. This rebel gathering was done for the dual purpose of mustering a citizens’ militia to serve as a show of force to the Federal government and also to induce more of the residents to back the rebellion. The militia then marched the eight miles to Pittsburgh and paraded through that town to announce their protest of the excise tax. The Washington administration responded by issuing a proclamation on 07 August in which he blamed the political leaders of western Pennsylvania of rousing unrest in the “ignorant poor”. Washington appointed a peace commission to head to Pittsburgh to attempt to quell the violent situation. He also called for the raising of a Federal Army to use force if necessary to stop the rebellion. On 19 September the Pennsylvania Assembly approved an act to raise a militia to march against the western rebels. A militia force consisting of between twelve and fifteen thousand troops was raised in Pennsylvania, New Jersey, Maryland and Virginia. The point of rendezvous would be Bedford. A few minor incidents resulted in the deaths of two civilians while the New Jersey and Pennsylvania branch of the militia was enroute to Carlisle. President Washington reviewed the troops at Carlisle and then departed for Fort Cumberland, Maryland to review the Maryland and Virginia branch. The two branches of the Federal militia arrived at Bedford on 19 October, 1794. Washington accompanied the army no further than Bedford, instead he returned to Philadelphia and left the army in the hands of

General Henry Lee with instructions to suppress the rebellion either by judiciary process or by force.

The Federal troops, if they were spoiling for a fight, were badly disappointed to find no armed rebels waiting in defiance. Instead all they found, when they arrived in the vicinity of Pittsburgh by the first of November, were liberty poles around which the protesters would rally. A proclamation was issued to the inhabitants that the Federal troops were there to uphold the government which the people of the United States had established under the Constitution. A list of insurgents and witnesses was prepared and on the rain and snow soaked night of November 12 nearly one hundred and fifty men were aroused from their beds and marched to prison quarters. One man is known to have died of exposure in the cold of what the local residents termed “the Terrible Night”. On 19 November the Federal troops began their trip back to the east with their prisoners to stand trial in Philadelphia. They arrived in that city on Christmas day, 1794 and the trials began in May of the following year. In the end all but forty-three of the accused rebels were

pardoned. The forty-three were tried on charges ranging from misdemeanor to treason. Twelve of the forty-three escaped their imprisonment and fled, and the cases against the rest were difficult to prosecute because there was not sufficient evidence for them to be substantiated. Only two rebels, John Mitchell and Philip Wigle were sentenced to death - Mitchell having robbed the mail and Wigle proven to have participated in a riot in Fayette County. After the trials were completed President Washington pardoned both Mitchell and Wigle. No blood was shed by the Federal government.

The Whiskey Rebellion has been debated over the two centuries that have passed, and regardless of whether the Federal government was right or wrong, one simple truth emerged from the episode. Armed rebellion by one segment of the population would not destroy the structure, the *Constitution*, of the United States of America. The Whiskey Rebellion actually strengthened the union between the individual states by testing how far they would support the Federal government to enforce its laws.

{#24 ~ Jul-Sep 1994}

## The Chicken Raiders

The one incident which occurred during the Civil War which directly affected the Blair County region was a scare which took place in the summer of 1863. Because of its direct relationship to this region, it will be summarized here.

Known locally as the “Chicken Raiders”, a group of militia was formed on Monday evening, 14 June, 1863 to defend Blair County homes from rebel attack. Confederate General Robert E. Lee made the decision to carry the war into the north. His intentions might have been to encourage dissension in the northern states or to win foreign recognition; whatever those reasons were, in early June he started his trek northward through the Shenandoah Valley. When Lee’s Army of Northern Virginia began to advance toward the north, the people of Blair County began to fear for their personal safety.

Although the threat never fully materialized, the reasons for such a threat were very evident. The region was, as it has always been, a rich agricultural one. The armies, as well as those who were left behind, needed to be well fed. This region’s worth was therefore valuable in that it helped to keep the armies of the Union going. Another reason for the region being a possible Confederate target was the railroad industry. Although it was relatively young at the time (the Pennsylvania Railroad had only been chartered in 1846, and the tracks had not reached Altoona until the year 1850), the railroad repair and maintenance industry centered around Altoona would be a strategic point for the rebels to destroy.

When, in early June, Lee’s Army of Northern Virginia began its push northward, the rumors and reported “sightings” of that army

began to spread throughout the region. On 14 June, 1863 the people decided it was time to organize a militia troop for its own defense. The troop that developed over the next few days was composed of men either too old or too young for recruitment into the regular army, and those who were of proper age, but who had been exempted from military service previously for a myriad of reasons. This troop was neither accepted nor mustered into the regular state or federal armed forces, and therefore was not given an official designation. It became known, at first, as the Pennsylvania Emergency Militia.

The Emergency Militia was led by Colonel Jacob Higgins. By the end of the week the troop had come to consist of three battalions of infantry (one being sent from Johnstown in nearby Cambria County) and one battalion of cavalry. Within another week the troop was ready to move out.

McKee Gap was chosen as the most strategic point to fortify and defend; it afforded the most easily accessible route of ingress to the Altoona region and would also be the most easily defended position by its natural shape and size. On 23 June Col. Higgins took possession of the Gap and began to fortify the site. Entrenchments were dug into the hillside and obstructions were placed in the road that passed through the gap. Recent stories and recollections of the local residents have claimed that platforms were constructed along the hillside and summits of Dunnings and Short Mountains on which cannon were placed. There are no records stating that any cannon were actually available to the troops. Four to six pieces of artillery were requested from the regular army, but they were never delivered.

On the 24th of June, 1863 a detachment of men were sent southward to the Loys Gap to fortify that pass also. On the 25th the force was further depleted by the removal of a majority of the troop to head toward St Clairsville in order to fortify any other passes in that region which might admit the southern armies. On the 26th of June Col. Higgins was requested to march his entire force to the Sidling Hill region southeast of Bedford.

By July 1st, 1863 the Emergency Militia was returning to Blair County. The “authorities” of the regular armed forces did not require their services any longer unless they would consent to be mustered into the United State Army for a period of at least six months. The majority of the men would not so agree, and so the troop was disbanded and returned to their homes.

The Pennsylvania Emergency Militia troops, because they were not mustered as regular army soldiers, had not been equipped properly and had to furnish their own arms and equipment. The name of “chicken raiders” arose out of the fact that they were also not furnished with the necessary food provisions to sustain them. They chose to visit nearby farms to obtain their provisions. Some of those acquired provisions were paid for, then or eventually. Some of the provisions were simply stolen from farms the troops were passing. Chickens were easily and plentifully obtained and they were easy and quickly prepared, therefore they were a prime object of the hungry men. From those instances in which the farms were raided of their poultry, the name of “Chicken Raiders” was derived and laid on the entire emergency militia force.

{#24 ~ Jul-Sep 1994}

## Greenfield Township

Greenfield Township was the *mother township* of Juniata and Freedom Townships in Blair County and Union and Kimmel Townships in Bedford County. Within Bedford County in the year 1798, Greenfield formed out of the half of Woodberry Township which lay west of Dunnings Mountain.

In the year 1785 Woodberry Township was formed out of the south and central-eastern half of Frankstown Township. It should be remembered that Frankstown extended southward to a northeast-to-southwest diagonal line which included the summit of Evicts Mountain dividing the Croyles and Morrisons Coves at its

southernmost point.<sup>1</sup> Two years later, when Huntingdon County was formed out of the northern part of Bedford County, Woodberry Township was cut in two (both halves retaining the name of Woodberry). The northern boundary line of the Bedford County township of Woodberry divided Morrisons Cove in the east by a diagonal, southeast-to-northwest line which went through McKee Gap and continued northwestward roughly along the Blair Gap Run to the Blair Gap in the Allegheny Mountain range. The Bedford County portion of Woodberry Township still retained the southern, Evitts Mountain boundary; the township included the present-day townships (or major portions) of Greenfield, Juniata, Freedom, Taylor and North Woodbury in Blair County and

Woodbury, Bloomfield, South Woodbury, King, Kimmel and Union in Bedford County.

Running almost directly north to south, in the center of Bedford County's Woodberry Township, stretched the Dunning's Mountain range. When the decision was made in 1798 to form a new township out of Woodberry, the Dunning's Mountain presented itself as a perfect natural boundary. All the land to the east remained as Woodberry while that to the west became the new township: Greenfield.

The petition presented to the judges of the Court of General Quarter of the Peace in the September, 1798 session and passed during the November, 1798 session (reproduced in facsimile on a following page) reads as follows:<sup>2</sup>

*"To the Honourable the Judges of the Court of General Quarter of the peace for Bedford County now Setting The Petition of a number of the Inhabitants of Woodberry Township (humbly Sheweth) that we your Petitioners crave your honours to take into your Serious Considerations the state and Condition of your Petitioners who from the vast extent of the township are often put under almost unpracticable difficulties in performing Township Offices at their Limited time and are often Deprived of Privildges due to every- free Citizen & Votable Inhabitant. From these Circumstances and for these reasons we your Honours Petitioners conceive a division of the Township to be very necessary and that by making two townships of one by a just and equal Division the Inhabitants of both would receive many advantages and many Gross inconveniences prevented which we are now exposed to. Therefore your Petitioners humbly Convince that the following limit of Bounds would be very agreeable for the new township viz. Beginning at Dunning's Mountain and from thence to the line of Quemahoning Township and from the line of Huntingdon County to S Clair Township above the three springs and your Petitioners as in duty bound will pray - Continued under advisement till next turn ~ November Sessions 1798 It is Considered and agreed by the court that Woodberry Township be divided agreeable to the bounds and limits hereafter Stated and that the south east end retain the name of Woodberry Township ~ and that the north western division be hereafter known and Distinguished by the name of Greenfield Township.*

*Greenfield Township to be Composed of Part of Woodberry township and a small part of S<sup>d</sup> Clair Township. Bounded as follows (viz) Beginning in the road leading from Bedford to Frankstown (**present-day Route 220**) on the ridge which Divides the waters of Dunning's Creek from the three spring branch at the place where the Division line between Col<sup>p</sup> Boquet's two tracts of Land crosses said Road (**which is the current boundary line between Kimmel and King Townships**) Thence north fifty five degrees West such a distance as to intersect an East Line run from the top of the Allegheny Mountain dividing eight Tracts of Land viz {Henry Flip & John Deverin} {John Dunbar & Charles Young} {John Simpson & William Dunning} {and James Dunlap & Hugh Doyle} (**which would have been in present-day Lincoln Township at the heads of the runs feeding into Georges Creek**) thence by the said line west to the line of Somerset County or Top of the Alegheny thence by Somerset County or Summit of the s<sup>d</sup> Alegheny Mountain to the line of Huntingdon County (**at Blair Gap**) thence by the same to the Middle of the Frankstown Gap of Morris's Cove (**or McKee Gap**) thence by the summit of Dunning's Mountain so far Southwardly as to extend a line from thence south fifty five Degrees west to strike the place of Beginning."*

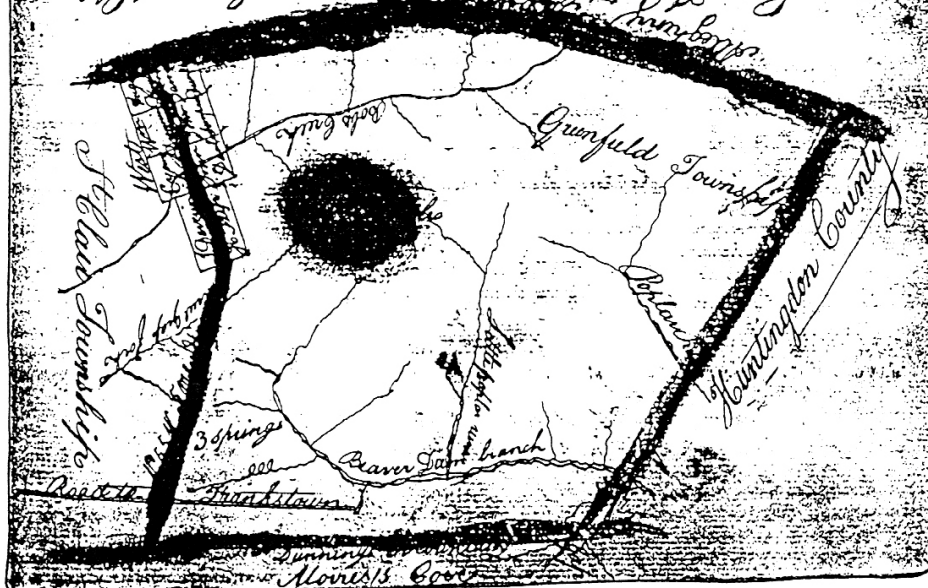
The township of Greenfield was next divided in the year 1834, while it was still part of

Bedford County. In that year the township of Union was formed out of the southern third of

November Sessions A.D. 1798

November Sessions 1798 It is Considered and agreed by the court  
that Woodbury Township be divided agreeable to the bounds and limits  
hereafter stated and that the southeast end retain the name of Woodbury  
Township and that the northwestern division be hereafter known and des-  
tinguished by the name of Greenfield Township. - J. Ro.

Greenfield Township to be Comprised of Part of Woodbury town-  
ship and a small part of <sup>St. Clair Township</sup> bounded as follows (Viz)  
Beginning in the road leading from Bedford to Frankstown  
on the ridge which divides the waters of Duncing's Creek from  
the three spring branch at the place where the Division line be-  
tween Col. Bogert's two Tracts of Land crosses said Road Thence  
North fifty five degrees West such a distance as to intersect an East  
Line run from the top of the Allegheny Mountain dividing  
eight Tracts of Land Vizt [Henry Ellis & John Duncin]  
[John Dunbar & Charles Young] - [John Simpson & William  
Dunning] - [and James Dunlap & Hugh Doyle] thence by the said  
line west to the line of Somerset County or Top of the Allegheny thence  
by Somerset County or Summit of the Allegheny Mountain to the  
line of Huntingdon County thence by the same to the Middle of the  
Frankstown Gap of Morris Cove thence by the Summit of Duncing's  
Mountain so far Southwardly as to extend a line from thence South  
fifty five Degrees west to ~~the~~ <sup>the place of</sup> Beginning



further divided. In 1876 King Township was formed out of the eastern half of Union, and in 1889 the northern half of King and another, smaller portion of Union would be formed into

Kimmel Township. In 1847, fourteen years after giving up its portion of land toward Union Township, Greenfield (now under the jurisdiction of Blair County) gave up its northern two-thirds to



form Juniata Township (which would then divide ten years later to form Freedom). Thusly, it can be seen that the region that was formed as Greenfield Township in the year 1798 spawned the townships of Union and Kimmel, which remained in Bedford County after 1846, and Juniata and Freedom in Blair County.

Greenfield Township contains a number of streams.<sup>3</sup> The Frankstown Branch of the Juniata River, which flows northward through Freedom, Blair, Frankstown and creates the border between Catharine and Woodbury Townships, has its beginnings in Greenfield Township. South Poplar Run (fed by the Big Lick Branch and the Carson Run) and Beaverdam Creek (which is fed by Boiling Spring Run and Smokey Run) forms the two initial feeder streams of the Frankstown Branch of the Juniata. Polecat Run feeds into the Frankstown Branch at a point further north in the township. Elsewhere in the township, to the west in the Blue Knob mountain range, the Diamond Run feeds into Bob's Creek, which flows southward into Bedford County.

Claysburg is the largest town lying in Greenfield Township. A number of smaller villages and settlements are scattered throughout the township. These villages include: Sproul, Cotton Town, Friesville, Musselman Grove, Klahr, Fredericksburg, and Polecat Hollow.

## THE EARLY SETTLERS OF GREENFIELD TOWNSHIP

One of the first, if not *the* first white family to settle within the boundaries of Greenfield Township (as formed in 1798) was that of Jacob Schmitt Sr., his wife Rosana. and their children Jacob Jr., Jacob Peter and Agnes Elizabeth. The Schmitt family settled on the eastern side of the base of Blue Knob mountain around 1774 . The particular site of the Schmitt homestead eventually fell under the jurisdiction of Freedom Township.

The *traditional folklore* of the area states that the families of Valentine Lingenfelter and his sons, Jacob and George, along with the Dively family were the first settlers of the region that would fall inside the present-day Greenfield Township boundaries. The basis of this information comes from the reference given in the *History of Huntingdon and Blair Counties*.

*Pennsylvania*, in which the following statement appears: "the locality known ... as Sarah Furnace, in Greenfield. became the first settled part of the present township about the year 1770. Thus we learn that Valentine Lingenfelter ... located there at about the time mentioned."<sup>4</sup> That statement is paraphrased. with only slight modification, by Martin Burket in *Blair County's First Hundred Years* in his article on Claysburg.<sup>5</sup> The reference made in the *History of Huntingdon and Blair Counties, Pennsylvania* to settlement of the area "about 1770" is accurate enough in regard to the Jacob Schmitt Sr homestead: but the reference that "thus we learn that Valentine Lingenfelter... located there at about the time mentioned." is not founded on any accurate public information. The fact of the matter is that no Lingenfelters or Divelys appeared in the tax assessment returns for this region until the one taken in 1789, in which Abraham Lingefalter and George Lingefalter are listed as residents.<sup>6</sup> It is possible that the Dively family is represented for the first time in that same assessment by the name Jacob Dible (a possible anglicized variant of the German surname). It is unfortunate that the incorrect statement made in 1883 by the *History of Huntingdon and Blair Counties, Pennsylvania* book would be perpetuated in every succeeding history of the township, when researchers of the Lingenfelter family have verified the fact of their 1789/90 arrival into the area.

So who, in fact, were the first settlers of the region that would fall inside the bounds of the present-day Greenfield Township? If we again refer to the *History of Huntingdon and Blair Counties, Pennsylvania*, we are informed that soon after the Lingenfelters settled in the area "about the time mentioned (of 1770)" two individuals, Thomas Ives and John Nicholas took up residence in the northeast part of the township.<sup>7</sup> A check for these two individuals in the tax assessment returns for Woodberry, and then Greenfield, Townships results in the findings that a Thomas Isle first appeared in the 1792 Woodberry assessment and a John Nicolas appeared for the first time in the 1796 Woodberry tax assessment. The problem with many of the history books produced in the 1880s is that the researchers would often rely heavily on "recollections" of then-current residents: if the residents interviewed gave

incorrect or unreliable information, no one knew because the facts were not carefully researched and verified with public records. A person's recollection might not have been clear and accurate: a name might not be remembered, or a relationship mixed up. It is possible that the Thomas Isle who appeared in the 1792 tax assessment was the person given as Thomas Ives in the *History of Huntingdon and Blair Counties, Pennsylvania*. Although John Nicholas does not appear until 1796, a William Nicholas had been residing in the township of Woodberry (and possibly in this region of that township) since the year 1786. It is possible that the person who submitted the information for the *History of Huntingdon and Blair Counties, Pennsylvania* book simply referred to the wrong Nicholas man (i.e. giving the name of John when William was intended).

From the tax assessment returns of Woodberry Township, and of Frankstown and Bedford before it, the assumption can be made that there were no families residing within the present-day bounds of Greenfield Township prior to the late 1780s. As noted previously, the Jacob Schmitt Sr family would have been residing in the lands from which Greenfield was formed out of Woodberry in 1798. but the Schmitt homestead would come to lie on the Juniata side, less than one mile north of the boundary line set up in 1847 between Greenfield and Juniata Townships. For whatever reason, few families chose to settle in the valley in which the Frankstown Branch of the Juniata River has its beginnings. The majority of the residents of Woodberry Township, prior to 1790, chose to settle in the Morrisons Cove on the east side of Dunnings Mountain. The few that settled in the west half of the township chose the region which became Juniata and Freedom in later years.\

In 1789 a tax assessment taken for Woodberry Township included the names of Jacob Dible, Peter Embler, Abraham Lingefalter, George Lingefalter and William Nicolaus. Assessment records are no longer available for the years 1790 and 1791 for Woodberry Township, therefore we cannot refer to them. In 1792 the names of Jacob Diveley, Thomas Isle, Abraham Lingafelter, George Lingafelter and William Nicholas are recorded in Woodberry. The 1793 Septennial

Assessment, which included names of residents who could vote, contains the names of Jacob Deel, Jacob Dively, Thomas Isle, Griffith Justice, Nicolas Justice, Abraham Lingefelder, George Lingefelder, William Nicolas and Peeter Walter. In 1796 the residents of Woodberry Township who would probably have resided in what is today Greenfield Township included Jacob Deel, Jacob Dively, Peeter Imler, Griffy Justice, Jesse Justice, Nicolas Justice, Quiller Justice, George Lingafelder, Jacob Lingafelder, John Nicolas, William Nicolas, William Nicolas Jr and Joseph Walter. 1797 found the same heads of households as had been assessed taxes in the previous year, with the addition of Henry Walter and John Walter.<sup>8</sup>

On 26 April, 1799 the Bedford County Commissioners, in the tax assessment return for the County tax, requested that *Jacob Lingarfelter assessor of Greenfield Township* "inform the Parties mentioned in this Duplicate, of the respective Sums wherewith they are charged".<sup>9</sup> The residents of the recently formed Greenfield Township, appearing in this first tax record included: John Adams, Henry Bennet, (William Blair in Huntingdon), Bartholomy Booger, Adam Bowman, Samuel Braulin, Henry Champino, Conrad Cox, Stephen Delaney, Jacob Dively, Michael Diven, John Dodson, Joseph Dotson, Michel Dodson, Michael Dodson Junr, Thomas Dodson, Isaac Fickes, Peter Foulck, James Grafford, Felix Grimes, William Guilson, Joshua Hanes, Henrey Helsel, Thomas Iles, Peter Imler, Mathew Ivory, Jacob Junsaire, Griffith Justice, Jesse Justice, Nicholas Justice, John Knisely, William Langum, Christian Lingerfelter, George Lingerfelter, Jacob Lingerfelter, Samuel Luice, Macom McIntosh, Nicholas McGuire, Widow McGuire, Charles Melone, George Mock, George Mock Junr, Ludwick Mouing, William Nicholas, Nicholas Petticoat, Peter Poorman, James Ray, Henrey Ridle, Henrey Roudebush, Adam Shafer, Michael Shiply, John Shirley, Richard Shirley, Jacob Smith, Jacob Stifler, Michael Stuff, Edward Tipton, Daniel Walter, Henrey Walter, John Walter, and Fredrick Zimmer. The single freemen included: Adam Bowman, Adam Borier, Abraham Haines, and Miles McGaw. (It must be remembered that this listing includes residents of the present-day townships of Juniata and Freedom

in Blair County and Kimmel and Union in Bedford County; not all of the individuals named resided in what is today Greenfield.)

In the year 1800 John Ulrich Zeth appeared in the region and settled in the vicinity of the present-day town of Claysburg.<sup>10</sup> Prior to 1807 (some histories give the year 1805) Ulrich had built a sawmill and grist mill for the benefit of the region's settlers. From the beginning of the 19th Century. and continuing for nearly three decades, aside from Zeth's mills and similar grist and sawmills constructed by other settlers, the region encompassed by present-day Greenfield Township remained primarily a farming region.

The 1823 Triennial Assessment of Greenfield Township's reveals that Samuel Bralliar was a shoemaker. Adam Black and George Lingenfelter were Justices of the Peace. Frederick Claar, Isaac Conrad, Jacob Henghts and George Stine were blacksmiths. John Coho was a waggoner. David Davis and Jacob Koginour were tailors. Benjamin Good was a cooper. John Klutz was a joiner. John Melone was a tanner. Adam Shafer owned a distillery. The entry for John Jones says simply "Gate": it possibly refers to a tollgate operator.

In 1847 the year after Greenfield Township's removal from Bedford County to become part of Blair, the following residents appeared in the tax assessment return.<sup>12</sup> The individuals who were still listed as residing in Greenfield in 1849, after the formation of Juniata Township (in 1847) are given in *italics*. It should be noted that certain of these individuals are to be found in Freedom Township at a later date. The tax assessors did not always get things correct, and families which lived in the same general vicinity tended to be placed together in the assessments, whether or not the township line divided them legally. It should also be noted that a large number (nearly a third) of the residents listed in the 1846 assessment do not appear in the 1847 return. The absences may or may not be indicative of those individuals' removal from the region.

Frederick Albright, John Albright, Daniel Ake, *Charles Ameigh*, George Akhart, Henry Arble, William Arble Jr, William Arble Sr, Jacob Baker, John Barr, *Jonathan Barr*, *Jacob Barnhart*, Henry Beard, Daniel Beegle, *George Beichtle*, *John Benner Jr*, *John H Benner*, Peter Benner,

John Bennet, *Thomas Benson*, *William Benson*, *John Benton*, *Peter Berkhimer*, *James Blake*, *Adam Black Jr*, *Adam Black Sr*, *Henry Black*, *Michael Black*, *Joseph Blackburn*, *Elijah Boreland*, Conrad Bowser, *Jacob Bowser*, *Matthias Bowser*, *Conrad Boylan*, *Jonathan Brindle*, Simon Brininger, ----- *Bristle*, David Burger, Edward Burk, Nicolas Burk, *Thomas Burk*, *Daniel Burket*, *Henry Burket Jr*, *Henry Burket Sr*, *John Burket*, *Joseph Burket*, *Samuel Burket*, John Burns, *John Burtnett*, *Andrew Butler*, David Butler, *Henry B. Buoymaster*, Lewis Cameron, *David Cartwright*, George Cartwright, *Elijah Cassidy*, *Silas Cassidy*, *Widow Cassidy*, *Henry Champenour*, *John Champenour*, *Peter Champenour*, *Henry Claar*, *Joseph Claar*, *Matthias Claar*, Daniel Clark, *Edward Clark*, *Josiah Coile*, Marshall Condon, *Daniel Confer*, *Jacob Confer*, *Henry Conrad*, *Isaac Conrad*, *James Conrad*, *Jonathan Conrad*, Alexander Costelow, *Widow Costelow*, *William Coulter*, Benjamin Cox, John Cunningham, *David Curry*, Jeremiah Curtis, *James Darby*, *John Daugherty*, *Samuel Daugherty*, *Abel Davis*, *James Dearmit*, *William Delaney*, *Elias Dell*, *Frederick Dibert*, *Henry Dibert*, *John Dibert*, *Michael Dibert*, Daniel Diehl, John Diehl, Jonas Diehl, Simon Diehl, *Abraham Dively*, *Frederick Dively*, George Dively, *Jacob Dively Jr*, *Jacob Dively Sr*, *Martin P. Dively*, *Michael Dively*, *Abisha Dodson*, *Joseph Dodson Sr*, *Samuel Dodson*, *Thomas Dodson*, *William Dodson Jr*, *William Dodson Sr*, Henry Donalson, Elias Donner, *Levi Donner*, Samuel Donner Jr, *Samuel Donner Sr*, Abel Dull, *Morgan Duncan*, John Earnfelt, John Easton, *Michael Echelberger*, *James Egan*, Patrick Egan, Daniel Eller, Patrick Farren, *Andrew Fether*, John Fether, *Solomon Ficcus*, *Valentine Ficcus Jr*, *Valentine Ficcus Sr*, John Fighner, Christopher Finen, James Fleming, Thomas Flinn, Thomas Fluck, *Jacob Friese*, *John Friese*, Michael Fry, Jacob Funk, Charles Gaily, John Gaily, Patrick Gainer, *Harmon Galaspy*, *Robert Gardner*, Moses Garland, Jacob Gates, *Peter Gates*, *Daniel Glass*, Jacob Glass, *Bartholomew Gonsmon*, *William Gorman*, *Levi Grabill*, *Widow Grady*, Abraham Green, Samuel Griffith, John Hagans, Henry Harbison, John Hamilton, Valentine Hang, *George Harker*, Joseph Harlin Jr, Joseph Harlin Sr, *John Hartle*, *Adam Heinsey*, Henry Helfretter, Henry

Helsel, Widow Helsel, *John Hengst*, *Michael Hengst*, Jacob Hess, John Hetrick, Peter Hetrick, Peter Hickes, Patrick Hickey, Christopher Hight, Conrod Hite, David Hite, Michael Hoover, Hughey Howell, Joseph Hoyer, Edward Hughes, *John Hughs*, Rowland Humphrey, Charles Huston, *George Iccus*, *Henry Iccus*, *John Iccus*, *Conrad Imler*, *Isaac Imler*, *Michael Imler*, *John Janeson*, *Thomas Johnson*, *John Jones*, *Benjamin Kain*, Lawrence Keagan, *Robert Keagan*, *Thomas Keagan*, John Keech, *Emanuel Keller*, *William Kellerman*, Barnard Kelly, Joseph Kelly, *William Kelly*, George W. Kephart, *Samuel Kephart*, *Henry S King*, *Abraham Klotx*, *John Klotz*, *Francis Lanfer*, Henry Lang, Solomon Langham, William Lattimore, Barny Lawrance, Henry Leamer, Samuel G. Leamer, Learner's Heirs, Alexander Leech Jr, Alexander Leech Sr, William Leghty, David Lewis, Jacob Lighty, *Conrod Ling*, *Abraham Lingenfelter*, Andrew Lingenfelter, Christian Lingenfelter, David Lingenfelter, *George Lingenfelter*, *George N. Lingenfelter*, *Jacob Lingenfelter*, *John G. Lingenfelter*, *Martin Lingenfelter*, *Martin B. Lingenfelter*, *Michael Lingenfelter Sr*, Valentine Lingenfelter, Archabald Little, *Matty Livingston*, *David Longenecker*, Thomas Low, James Lynch, Patrick Mars, *James Madara*, Malone's Heirs, James Malone, John Malone, *Valentine Margaret Heirs*, *George Marks Heirs*, James Marsden, John Mash, *John Mauk*, *Joseph Mauk*, *Paul Mauk*, Michael Maxwell, John McCaffrey, John McClosky, John McClure, Cornelius McConnell, Henry McConnell, James McConnell, *John McCormick*, Joseph McCormick, Hugh McCoy, James McCoy, John McCoy, Henry McDade, Edward McGlew, Edward McGraw, Edward D McGraw, John McGraw, *Peter McGraw*, *Robert McGreger*, Miles McHugh, Alexander McIntosh, Archabald McIntosh, John McIntosh, Widow McIntosh, John McKee, Robert McNamara, Arthur McNichel, *John McNickel*, *George McNichol*, *George McQuillan*, John Menser, John Miller, *David Mochamon*, Jacob Morgan, Joshua Morgan, *William Morgan*, Adam Moses, Jacob Moyer, James Murphy, *Michael Murphy*, *Jacob Musselman Jr*, *Jacob Musselman Sr*, *Jacob*

*Musselman of John*, *John Musselman*, Baltzer Myers, Martin Myers, *Matthias Myres*, Henry Nee, *William Nelson*, Jacob Noffske, Jonathan Noffske, Samuel Noffske, *John Nolen*, Alexander Nox Sr, Lawrence Ott, *Conrod Peck*, William Ploughman, *Michael Poet*, *Daniel H. Points*, *David Powers*, *John Pressel*, *Widow Pressel*, *Philip Pringle*, John Quail, Daniel Reese, Rese Reese, Alexander Refner, Henry Refner, Michael Refner, Daniel Restler, *Samuel Rhodes*, *George Rineard*, *Frederick Ritchie*, *George Ritchie*, *Jacob Ritchie*, *Philip Ritchie*, John Roush, *George Rowdebush*, Solomon Ruggles, *Edmund Russell*, *Casper Schellerr*, *Philip Schitich*, *Samuel Seely*, *Jacob Seiber*, *Abraham Sell*, Daniel Sell, *Jacob Sell*, *Eleanor Sellers*, *Elias Sellers*, *John Shade*, John Shadle, Henry Shaw, James Shaw, John Shaw, Samuel Shaw, *William J. Shaw of James*, *William Shaw*, William Shaw Sr, James Shirley, Richard Shirley, Edwin Shoenberger, *John Shoop*, A. Thorp Shriver, *George Simmers*, Frederick Singer, Samuel Singer, Samuel Sisler, Nicholas Smeltzer, *David Smith*, Jacob Smith, Samuel Smith, Samuel Smith of Solomon, Solomon Smith, Jacob Snoberger, *John Snoberger*, *Frederick Soak*, *Henry Speece*, John Speilman, *George Stalb*, *William Stambaugh*, James Stephens, *Peter Stephens*, Widow Stephens, Frederick Stiffler, James Stiffler, John Stiffler, Michael Stiffler Jr, Michael Stiffler Sr, Peter Stiffler, *John Stine*, Peter Storm, Andrew Stubey, Jacob Stultz, Timothy Sullivan, Patrick Suple, *John Tate*, *Joseph Tetwiler*, Adam Thomas, Henry Tickerhoof, John Tickerhoof, George Tipton, Robert Todd, *David Walter*, *George Walter*, *Widow of Henry Walter*, *Jacob Walter*, *John Walter*, *John Walter Sr*, *Joseph Walter*, *Joseph Walter of Daniel*, *Matthias Walter*, *Matthias Walter of John*, *Michael Walter*, *George Weaver*, John Weisers, *Henry Werts*, *Enos Westover*, John Weymert, Stephen Weymert, Weymert's Heirs, *Jacob Weyant*, *John Weyant*, *Michael Weyant*, Samuel Whetstone, David Wilt, Jacob Wilt, Jacob Wilt of Thomas, John Wilt, *Captain Peter Wilt*, *Peter G. Wilt*, Philip Wilt, *Samuel Wilt*, George Wingert, Peter Winkler, *Barnhart Wise*, Jacob Wise, John Woods, *Abraham Yingling*,

## Greenfield Township #2

*George Yinger, Frederick Yingling, George Yingling, Jacob Yingling, John Yingling, Peter Yingling Jr, Peter Yingling Sr, Jacob Zeth and Daniel Zimmerman.* Single freemen listed in 1817 included: *John Arged, David Barr, Andrew Benner, John Bowlin, Timothy Bowman, John Burger, David Butler, Peter Costlow, John Delaney, Jacob Dibert, David Diehl, Jackson Dolin, Daniel Donaldson, Daniel Eshelman, William Eshelman, Benjamin Farber, Harmin Farber, Henry N. Feather, Jacob Filler, Thomas Flinn, Joseph Gaily, Jacob Glunt, Henry Gurder, George Helsel, Jacob Helsel, Jacob Hengst, George Hite, Abel Jones, Robert Kiagen, John King, Jacob Kisner, David Lingenfelter, Henry Lingenfelter, J G Lingenfelter, Michael Lingenfelter, Charles B. Malone, John McCoy, Peter McDade, Thomas McDade, Thomas McGlew, Edward McGraw, Alexander McIntosh, Michael McIntosh, Alexander McMasters, Jacob Moyers, David Musselman, Henry Noel, John Nowland, Edward Orrick, Eli Ostler, Andrew Percell, Mathew Percell, David Pres---, Hanson Robbison, John Shade, Thomas Shade, Andrew J. Shafer, James Smith, Jacob Stine, Daniel Suliven, Dennis Suliven, Joseph Wiant, George P. Wilt and Samuel S Wilt.*

### THE IRON INDUSTRY SPURS SETTLEMENT IN GREENFIELD TOWNSHIP

The Sarah Furnace was constructed by Peter Shoenberger between 1831. and 1832. It went into operation on the 10 of August, 1832.<sup>13</sup> The furnace complex was located in the southeastern corner of Greenfield Township west of the present-day town of Sproul. The ore which Was refined in this furnace came primarily from the Bloomfield Township, Bedford County shines although some “fossil” ore was mined on the sides of Dunning's Mountain and the surrounding hills. The Sarah Furnace supplied pig iron to nearby forges such as Upper Maria, Middle Maria, Lower Maria and Martha on the opposite side of Dunning's Mountain. For fifty years, until the winter of 1881/2, the Sarah Furnace gave jobs to the local residents.

Various sources refer to the Sarah Furnace complex. A few years after the building of the furnace itself, Mr. Shoenberger constructed a log church to the east of the furnace.<sup>14</sup> That church, called the Sarah Furnace Church or simply the Furnace Church stood from about 1834 until about 1879 to the north side of the Sarah Furnace Cemetery that is still kept in shape in the village of Sproul. A newer frame church building stands on the site of the earlier Sarah Furnace Church. It was used by congregations of numerous denominations including the German Reformed, Lutherans and Methodist Episcopal. A schoolhouse and store were also built in the general vicinity to serve the families of the furnace workers and surrounding farms.

Following the settlement of the Sarah Furnace complex, Greenfield Township saw a village grow up in the vicinity of the homestead property of John Ulrich Zeth about two miles north of the furnace. As noted previously. Zeth had appeared in the tax assessment records about the year 1800. Over the next few years he constructed a grist mill and sawmill on the property which attracted the local residents. A tog structure that today stands on the northwest corner of the Bedford Street and Church Street intersection is generally believed to have been built in the year 1811 by Zeth.<sup>15</sup> The log building housed the town's library for a number of years. Around the year 1838 Conrad Ling constructed a stone building in which he operated an inn. The stone structure was built on the east side of Bedford Street at the north end of the town. A portion of a bank retaining wall constructed of stone. which would have faced the rear of the building, still stands alongside the road. A cement pad occupies the site of the original building.

Certain histories have claimed that this stone inn was famous as “the half-way house between Bedford and Altoona”. Such fame. if factual, would have grown around the building after the 1850s when Altoona was coming into existence as a town. The idea of this building being “halfway” between Altoona and Bedford is subject to question in view of the fact that it is indeed only a third of the way from Altoona and

two-thirds from Bedford. It is more reasonable to assume that the name "halfway house" might have referred to certain other locations: the inn would have been halfway between Altoona and possibly Osterburg or St Clairsville. According to the book published by the 175th Anniversary Book Committee of Claysburg in 1979, "*Legend has it that Henry Clay ... spent a night at this inn.*"<sup>16</sup>

The Frankstown To Bedford Turnpike, commonly known as Bedford Street, divided two large tracts of land. On the east side lay a tract owned by George B. Spang and on the west lay that of Jacob Zeth. The laying out of a certain portion of those two tracts into lots on the southeast side of the Beaver Dam Run creek might have been the result of some sort of deal made between Spang and Zeth. Evidence does not exist to prove or disprove that George B. Spang ever resided on the tract of land that he owned in Greenfield Township. In the 1832 Triennial Assessment he does not appear as a resident, but as an owner of 400 patented acres of nonseated land.<sup>17</sup> Spang owned and operated the grist mill originally built by Jacob Neff in what is now the borough of Roaring Spring. At the time (in the late 1850s and early 1860s) the village on the east side of Dunning's Mountain was known as Spang's Mills. It is probable that George B. Spang resided near his mill and simply purchased land on the western side of Dunning's Mountain for a commercial investment. The laying out of a tract into lots confirms that assumption.

The tract owned by George Spang was surveyed and laid out into plots on 23 March 1839 by John Bennett. As originally platted, there were fourteen lots, each of sixty-six feet frontage and one hundred and forty-eight and one-half feet deep. An exception was made for Conrad Ling's lot (N<sup>o</sup> 10), making it one hundred and fifty feet frontage.<sup>18</sup> A deed has not been found to reveal whether Ling had previously (in 1838) purchased the tract from Spang and the platting had been done to accommodate his tract, or if he had been enticed by Spang to build his inn there knowing from the intended plan that the land would be laid out in lots.

On 10 April 1840 Jacob Zeth engaged John Bennett to survey and lay out a portion of his tract of land into lots along the west side of the Frankstown To Bedford Turnpike just opposite

those of Spang.<sup>19</sup> Whether he and Spang had worked together in planning a village plat, or if Zeth merely followed Spang's lead cannot be known. What is known is that the town of Claysburg was begun through the platting of Spang's tract in 1839 and Zeth's tract in 1840. The tract owned by Jacob Zeth was divided into seven lots basically the same size as those of Spang: the close proximity of the Beaver Dam Run determined the depth of the lots.

Jacob Barnhart owned a tract of land adjoining Zeth to the south. He had that tract surveyed and laid out into seven lots on 17 March, 1847. Adam Barnhart owned a tract adjoining Zeth's original mill property on the northeast side of the Beaver Dam Run. He also had his tract laid out in lots on 17 August 1847.<sup>20</sup>

Through the mid 1800s the town grew in both, north and south, directions along Bedford Street.

According to *Africa's History of Huntingdon and Blair Counties, Pennsylvania*,<sup>21</sup> Philip Pringle and Abraham Klotz opened up a general store in a log building that stood at the north end of the new town on Lot #3 of Jacob Zeth's properties. The store was opened in the year 1840, but closed a year or so later. The property eventually came under the ownership of Abram Burket, who in 1870 started his own mercantile business.

Three lots south of Pringle and Klotz's store was the site of another mercantile business, that of David and Daniel Longenecker. Under the name of David Longenecker and Bro., the store opened up around the year 1846 in a log structure on what would have been Lot #6 of Zeth's properties. At some time prior to 1852 the Longeneckers moved their business across the street. In 1852 the business was bought out by John Irvine, a resident of Williamsburg who owned a store there and had decided to operate one in Claysburg as well.

Another attempt was made by John Walker and George Vickroy to operate a mercantile business. In 1850 they opened up their store on the north side of the Beaver Dam Run, on one of the lots laid out on Adam Barnhart's property. This business did not succeed, and by 1852 their stock had been sold to John Irvine.

George W. Mauk had taken up a job as a clerk in John Irvine's store in Williamsburg, and moved to Claysburg in 1852 when Irvine purchased the Longenecker business and the stock of Walker and Vickroy. George Mauk must have seen the advantage of being his own boss, and accordingly made the decision to open up his own shop in the year 1854. He purchased the property on Lot #6 and in early 1861 constructed a new frame building in which he opened his store. His residence adjoined the store portion. Mauk ran his business well into the 1880s.

The book, *History of Huntingdon and Blair Counties, Pennsylvania* provides two merchants' names in the last sentence on the early merchants of Claysburg: John F. and F.J. Beegle. No further information is given on these two individuals. Where their shop stood, and what type of merchandise they sold is not known at this time. They do not appear in a listing of merchants in business in the 1880s.

At the end of the Nineteenth Century, as noted in the *History of Huntingdon and Blair Counties, Pennsylvania*, published in the year 1883, the village of Claysburg had a population of about two hundred.<sup>22</sup> J. Simpson Africa, in his history, provides us with a listing of the professional and business men. Merchants included: Abraham Burket, Jacob Carn, Jacob M. Dibert (who also served as a justice of the peace), George Dively (a grocer), S.E. Hoenstine, George WV. Mauk and George W. Mauk, Jr (a druggist). Of these, S.E. Hoenstine's business notice in the 1878 Pomeroy's Atlas of Blair County notes that he was also a cabinet-maker. Blacksmiths included: David Klotz, Daniel Shock, G.F. Stitt and Michael G. Walter. Harmon Blackburn, Joseph Blackburn, Joseph Burket, John Hoover and David Jones made their livelihood as carpenters. The town's shoemakers were Alexander Eichelberger, Christian Eversole and Paul Hengst. Alexander Smith and Jacob Snowberger were wagon-makers. The remaining professional men included: Paul Mauk served as postmaster and hotel-keeper (his property occupied Lot #7 of Jacob Zeth's properties), F.H. Herr and John W. Johnson were physicians, Rev. William M. Andrews was pastor of the Reformed Church, George H. Moses ran a flour-mill while Henry Wertz ran a woolen-mill, Thomas C.

Reighard was a hotelkeeper occupying one of George Spang's properties on the east side of Bedford Street, and finally Jacob Walter was employed as a surveyor and also served as a justice of the peace.

Dr. John V. Johnston began practicing medicine in the town of Claysburg on 05 February, 1867. He had studied at the Rainsburg Seminary before enlisting in the army during the Civil War. After being wounded at the Battle of Fredericksburg and being discharged in 1863, he attended the Dickinson Seminary at Williamsport, Pennsylvania. For a brief period of about a year he apprenticed to Dr. Samuel H. Smith of Woodbury. In 1865 he began studies at Jefferson Medical College, and followed that with a course at the Albany, New York Medical College. He graduated from Albany in December of 1866 and from there came to Claysburg. His office was opened south of the town proper on the east side of Bedford Street. He had no competition in the immediate area until 1875 when Dr. J.H. Weaver came to practice. Weaver stayed only four years in the village and was succeeded in his practice by a student of his, F.H. Herr in 1879.

The first post office in the immediate area to serve the town of Claysburg was set up as the Sarah Post Office in the year 1832. The Claysburg Post Office was established in the year 1874.

## **THE BRICKPLANTS: THE SECOND INDUSTRIAL PHASE**

The brickmaking industry brought renewed growth and stability to the town following the turn of the century.<sup>23</sup>

In the year 1911 General Refractories Company of West Virginia constructed a silica brickplant in the vicinity of the earlier Sarah Furnace, south of Claysburg. By the early 1900s a small village had grown up around the site of the Sarah Furnace and had taken the name of Sproul. The brick company chose this site because of the availability of the ganister rock that was plentiful in the region. The company was confident that it would succeed in this region and company houses were constructed soon after the plant was started. They would supply the housing needs of many of the company's more than 300 employees throughout the first half of the Twentieth Century.



In the 1950s the demand for silica brick began to decline and in 1960 the last silica brick was manufactured at the Sproul Plant. In 1962 the Specialty Operations previously located at Orviston, Pennsylvania was relocated to the Sproul Plant.

A year after the Sproul Plant of the General Refractories Company started operating, T.N. Kurtz started up another brickplant. Located just north of the town of Claysburg, about a quarter of a mile from the site of John Ulrich Zeth's grist mill, the Standard Refractories company was set up to manufacture silica brick like that produced at Sproul. This plant was purchased by the General Refractories Company in August of 1922. Despite the closing of many brickplants throughout the United States during the latter half of the 1900s, the Claysburg Plant maintained steady operations. In 1979 there were about 325 persons employed at the plant which, by that time, had formally become known as GREFCO.

The construction and operation of the brickplants at Sproul and Claysburg resulted in an industrial boom to the communities. Quite a number of houses sprang up on the north side of the Beaver Dam Run in the vicinity of the Claysburg brickplant. This new development would eventually overtake the original village area in size and become the "center" of the town's newer businesses.

A number of businesses have flourished along the main street in the town of Claysburg from the 1910s and 20s to more recent years. Using the original log house of John Ulrich Zeth as a starting point we can look at those various businesses that fanned out on either side.

Around the year 1909 Sam and Emmy Harbor operated a milk route delivering milk door to door via a horse-drawn cart. They later sold the milk route to Thomas Lingenfelter and Paul Pensyl.

Calvin Diehl constructed the Theatre on the west side of Bedford Street in the original section of the town in the year 1915. In the following year Calvin and Emory Diehl opened the Opera House to present entertainment. Situated between the bridge over Beaver Dam Run and Lot # 1 of Zeth's properties, a portion of the opera house became part of the structure that

housed a *five and dime* and Klevan's Store operated by Louis Klevans. In September of 1923 Louis Klevans started his Klevans Stores business in a small room of the Burket building that stood north of the bridge, beside the Shaffer grocery store. In 1926 the business was moved to the Diehl building. In 1929 Louis Klevans died and his son took over the business. The A&P Tea Company operated a business in a building to the north of the Diehl building. When the A&P moved from that structure in 1932, Sam Klevans opened up a variety store in it. In 1946, with the business expanding, a newer two-story building with a 46 foot front was erected and connected to the former buildings. The entire structure was modernized with the addition of a tile floor, fluorescent lighting and modern fixtures. Another addition was built and attached to the rear of the store. The partitions of all the earlier buildings were removed and complete renovation of the space took place again. With a frontage of 106 feet, the store was one of the largest and most modern stores of its kind in the state. Currently the building houses the Carpet Depot run by Dennis and Kay Burket.

The Casino Theatre, was built in 1924 by Calvin and Emory Diehl near the Opera house. It was later purchased and operated as a movie theatre by William Niditch. Through the 1940s and 50s the Casino functioned as the town's only movie theatre. A heavy snow in the late 1960s caused the building to collapse.

On the opposite (east) side of Bedford Street, right up against the bridge, stood Mauk's Barber Shop. That building was torn down when the bridge was rebuilt.

A white two story frame structure standing just south of the bridge is the original building used by Jacob M. Dibert as his General Store. It is now the residence of Marvin C. Leslie.

The stone building that was Conrad Ling's Inn was used for a number of years as a private dwelling, but it deteriorated to the point where it partially fell down and had to be torn down. At the present time only the stone bank retaining wall and a cement slab mark the site. Prior to its destruction the building's second floor served as the meeting hall for the International Order of Odd Fellows, Claysburg Lodge N° 713.

Across the street and south of where the movie house stood is a small building that was

operated for a few years as Burket's Billiards. It stands on the site of the Abram Burket mercantile business. On Lot #3 of Zeth's original properties the Burket store was opened up in the year 1870. Around 1927 Abram Burket died and the business and property went to his son George I. Burket who kept the business going for eight years. He then sold it to his brother, Paul W. Burket. Paul operated the store for four years. In 1939 William P. Burket, a son of Paul, took over the business and operated it into the 1960s as Bill Burket's Lunch Room.

A lane beside the Burket property goes down a slight grade toward the Beaver Dam Run. In the property to the rear of the houses fronting the street, stands a block structure which houses the J.H. Feather Garage. Started in 1945 by Howard Feather, the Feather Enterprises, Inc., bought, sold and repaired school buses along with operating an automobile repair garage. Following Howard's death the business was dissolved and the property remained in the possession of Loretta, Howard's wife. In 1980, upon Loretta's demise, the property was purchased by their son Jensen H. Feather. The garage was reopened under the name of the Feather Garage and Inspection Station. The business is currently in operation under the name of the J.H. Feather Garage. Mr. Feather collects and restores antique cars as a hobby.

Continuing south along Bedford Street, past a few houses, a structure stands that was built in the early 1900s by Calvin Walters as a cabinet shop in which he sold primarily caskets. Located on what would have been lot #5 of Zeth's properties, a site earlier used by J.C. Reighard for his hotel, this property was later sold to Roy Dell. It was Roy Dell who turned the building into a hardware store. Dell, in turn, sold the property to Donald and Ruth Nelson in the year 1947 and it was enlarged to its present size. Merle and Virginia Hoenstine managed the store for the Nelsons until 1978. In September of that year Randy and LuAnn Whetstone bought the property and continued to operate it under the name of Nelson's Hardware. More recently, in September of 1989, the Whetstones moved the hardware store to a new location along Route 220 and this building was given the new name of Touch Of The Past. As such, it has been operated as a cooperative antique mart.

A small house stands just a few feet south of the Touch Of The Past antique store. This house is the original George V. Mauk residence. As noted previously, this building stands on the site of the earlier 1840s log structure used by David and Daniel Longenecker as a mercantile business. It is still utilized as a residence.

Andy Dibert ran a small store and gas station that stood near the hardware building. No vestige of that business stands today.

Just south of the George Mauk residence is a large, two-story structure that has become known as the Lingenfelter Apartments. The original building was constructed at some time in the mid 1800s by Paul Mauk on what would have been lot #7 of Zeth's original tract of properties. In 1886 the business was known by the name of the Eagle Hotel. In the early 1900s H.E. Haney became the proprietor and the name was changed to the Claysburg Hotel. In 1938 Tom Johnston became the owner of the property and the hotel was remodeled into four apartments. The property was, a few years later on 11 June, 1945, sold to John L. Carn who kept it only a few months before selling it to Clair and Sally Lingenfelter who gave it the name of the Lingenfelter Apartments.

On 24 July, 1912 the First National Bank of Claysburg was organized. Dr. John W. Johnston is recognized as the bank's founder; his son, Charles O. Johnston served as the first president of the company. The first structure to house the bank was built on the east side of Bedford Street on what would have been lot #6 of Spang's properties, opposite the George W. Mauk property. In later years the bank would move to a newer structure in the northern section of town. The name was later changed to Central Pennsylvania National Bank. By the 1970s the bank claimed five branches in the region. The firm now operates under the name of Central Bank. The original brick building still stands on the east side of Bedford Street and is used as apartments.

Opposite the old bank building and down a grade stands the Greenfield Township Senior Citizens Center. Built in the 1980s, it serves some of the needs of the older residents of not only Claysburg but of Greenfield Township and the surrounding region.

On the same side of Bedford Street and south of the bank building stands a garage structure adjoining a foundation. This is all that remains of a funeral home that was a notable point of interest in the early days of the town, and which involved the careers of two families: the Carns and Leslies.

In 1870 Jacob Carn, a son of William and Susan (Pressel) Carn, moved from his home in Imler to Claysburg to practice his chosen trade of Carpenter and cabinet maker. In those days a town's undertaker would construct his own coffins, and therefore we find many cabinet makers engaging also in the profession of undertaker. This was the case of Mr. Carn. He apprenticed himself to Samuel E. Hoenstine who was the town's undertaker at the time. Hoenstine owned lots #1 and 2 of Barnhart's original properties, which were just two lots south of the George W. Mauk residence and store on the west side of Bedford Street. In 1895 Jacob Carn set up his own practice of undertaker/cabinet maker. He set up his shop and took up residence in a two story frame building built around 1882 that stood a few houses south of the old Dr. John W. Johnston homestead. In 1909 John L. Carn graduated from the Eckles College of Embalming at Philadelphia, and entered into an apprenticeship with his father and with George Rollins of Altoona. He returned to Eckels College for post-graduate studies and in 1911 graduated and was licensed as an Embalmer and Funeral Director. In that year the Claysburg firm became known as Jacob Carn and son. In 1938, upon the death of Jacob, the business changed its name to John L. Carn Funeral Home. In 1928 John Carn had built a new two story structure on the site of the earlier Carn building. The first floor functioned as a furniture store while the second floor served the purposes of the funeral home. The business soon outgrew this building and in 1946 the Dr. Johnston homestead was purchased and remodeled. An addition was built onto the rear of the structure and the funeral home could boast of being one of the most modern rural funeral homes in the region. A three-car garage was attached to the rear.

In 1927 Marvin C. Leslie began to work for the Carns in order to learn the trade. He went to Eckels College of Embalming, as had John L. Carn, and in 1939 graduated. Marvin was licensed

in 1942 following a two year internship with Mr. Carn. In 1946 when John L. Carn moved his business to the old Johnston property, Mr. Leslie decided to start his own practice. He purchased the Carn building and set up his own furniture shop. In 1976 the furniture business was closed. Marvin Leslie had taken over the Johnston/Carn property upon the death of Mr. Carn in 1963, so in 1976 with the closing of the furniture store, he devoted his time fully to the funeral business. In 1977 Marvin's son, Mark became licensed as a Funeral Director and took up the practice with his father.

In January of 1978 the Leslie Funeral Home was broken into by a group of young boys. Besides general ransacking of the property, they caused the structure to catch on fire. The entire front portion of the building, the original Johnston building, was destroyed. Today only the newer rear addition and the foundation still stand on the site. Following that disaster Marvin and his son reopened their practice in the 1895 Carn building, where it is still in business at the present time.

On the west side of the street, catercorner from the Leslie Funeral Home stands a building built in 1914 by Andrew Dibert as a general merchandise store. Besides selling furniture, feed, dry goods and groceries, Dibert sold coal. In 1942 Dr. George G. Treese moved into the Dibert building and carried on his medical practice there through the 1950s. Dibert rented the store to Elsie Ritchey for a while and then in 1946 Dibert's granddaughter Marie and her husband Walter Deckerhoff bought the store and remodeled it into a self service grocery. In January, 1949 Grover Imler set up his shoe repair business in Deckerhoff's building. Around 1958 the grocery was closed and the building was again remodeled, this time into apartments.

Charles Oliver Johnston was a son of Dr. John W. Johnston. In 1897 he graduated from the Medico-Chirurgical College at Philadelphia and became associated with his father in the practice of medicine at Claysburg. He purchased a property on the west side of Bedford Street opposite the Carn and Leslie funeral homes. Until his death in 1946, Dr. Johnston maintained a general practice in a large brick structure that housed his office on the north side and a drug store on the south side. His dwelling apartment was on the second floor. Following his death the building was purchased by

Zerelda Long Greenwood. Established as Long's on 05 February 1947, the store sold a variety of goods ranging from flowers to jewelry, toiletries and cards. In November of 1953 a new department, Mi Ladys, was added as a millinery department. Although the building was completely refurbished by Zerelda, the shelves from Johnston's drug store were kept in place and a soda fountain was set up in that part of the store.

In 1974 the florist shop was discontinued. In 1980 the property was sold to Dick's Pharmacy of Altoona, who set up a branch of that business in this Claysburg location. Around 1985 Dick's Pharmacy moved to a new building along Route 220 and the building was vacant for a couple years. In 1991 the Cat's Meow gift shop was opened up in the building by Elaine Smith and Mary Cameron.

{#26 ~ Jan-Mar 1995}

## The Indian Occupation Of This Region

Blair County is surrounded by counties in which a number of sites associated with the Indian tribes which occupied this general south-central region of Pennsylvania are located. In Huntingdon County the Borough of Huntingdon is located on the site of an Indian village. The name of that village was derived from two words: *Onio* and *Kaniote*. The English derivation of the combination of those two Indian words was *Juniata*. The earliest Euro-American visitors to this region described the "standing stone" which stood in the Indian village. Apparently, the "standing stone" was a rock upon which the genealogy of the tribe was inscribed. As the white settlers moved into the area, the Indian tribe moved away, taking with them the "standing stone". The white settlers who moved into that region fabricated their own version of the obelisk in wood. The name of Standing-Stone was used by the white settlers as an informal name of the site. Other sites of Indian occupation exist in Huntingdon County, such as the Workman Site near Saxton. Centre County, to our north, includes sites such as the "Eagles Nest" on Bald Eagle Mountain and sites along the West Branch of the Susquehanna River. To our south, the county of Bedford contains a number of sites located along the Dunnings Creek besides the site on which the Borough of Bedford stands, where the trading post of Raystown was located. To the west, across the Allegheny Mountain range, the Indian village known as Kickenapawling's Old Town was located where the present-day city of Johnstown would come to stand.

With numerous sites of Indian occupation located all around Blair County, it could not help but also contain sites within its own boundaries. There are indeed a number of sites in this county; the records concerning excavations of all sites are maintained in the State Museum of Pennsylvania. Those records are open to the public for research, but some of the information they contain is not available for publication. The disclosure of the exact locations of the recorded excavation sites might cause problems for the owners of the land on which the sites lie. There have been between fifty and one hundred sites excavated within Blair County. The findings have been similar to those of the surrounding counties.

The most notable sites or evidence of the sites of Indian occupation which have been traditionally "open" to the public include the following: Assunepachla, Logan's Spring and the Frankstown Path.

Assunepachla was an Indian village located in the vicinity of the present village of Frankstown to the northeast of Hollidaysburg. James Le Tort and Jonah Davenport were Indian-traders within the bounds of the Province of Pennsylvania in the early 1730s. They submitted depositions to the Provincial Council about their activities and discoveries in the central regions of the province in 1731. In his statement, Le Tort noted that there were approximately twelve Delaware families residing in the village of *Assunnepachla-upon -Choniata*. In those families there were thirty-six men. The village was situated on an Indian trail that would later become known by the white settlers as the Frankstown Path. The

Indian village would have been located to the northeast end of the present-day village of Frankstown. When Conrad Weiser travelled through this region on his way to the Ohio Valley in 1748, he noted in his journal that he “*came to Franks Town, but saw no Houses or Cabbins*”. The assumption might be made that any Indians residing at the village had moved out during the seventeen years that elapsed between 1731 and 1748. The *History Of Huntingdon And Blair Counties, Pennsylvania* stated that a great number of the male warriors residing at Assunepachla left this region in 1755 to give aid to the French in the Ohio River Valley during the French and Indian War. When that conflict was ended a proportion of those warriors who had left Assunepachla then returned and once again took up residence there. The narrative in that volume continued by stating that in 1758 when General John Forbes’ army marched into Bedford County, the spies sent out by the tribe returned to the village with a greatly exaggerated report of the British army’s size. The entire village was so alarmed by the reports that it disbanded and the tribe moved westward across the Allegheny Mountain. That narrative, therefore, places the date of the end of Assunepachla as an Indian village at the year 1758. U.J. Jones stated that “relics of rudely-constructed pottery, stone arrow-heads, stone hatchets, &c., have repeatedly been found until within the last few years”. His statement would have referred to the 1850s. Despite the fact that private excavations have, no doubt, been conducted at the site, the results of any such studies have not been published. No major archaeological excavation has ever been conducted at the site.

The Frankstown Path was an Indian trail connecting Harris’ Ferry (present-day Harrisburg) and Shannopin’s Town (present-day Pittsburgh) by way of Kittanning. Its western terminus gave it the auxiliary name of the Kittanning Trail. The fact that the name given to this trail is of Euro-American origin might induce the reader to think it was laid out or developed by the white traders or settlers. Many of the roads established by the white settlers were laid out along the course of previously established Indian trails. But what name the Indians gave to this trail, if indeed they gave it any name at all, has not been recorded in any public document.

The Frankstown Path / Kittanning Trail started in the vicinity of the ferry established across the Susquehanna River circa 1725 by John Harris. Harris’ Ferry, as the enterprise became known, was established near an Indian village of the name Peixtan, where the city of Harrisburg currently stands. It traveled southwest through the vicinity of the towns of Carlisle, established in 1751 near Le Tort’s Spring, and Shippensburg, settled circa 1750. From that point a trail continued in the southwest direction going through the gap between Sideling Hill and Rays Hill and passing by the vicinity of the present-day town of Bedford. That trail would, in 1758, be widened by the army led by General Forbes in his campaign against the British at Pittsburgh. At the vicinity of Shippensburg, a second trail headed off in a northwestern direction. That trail passed through a gap in the Kittatinny Mountain and then broke into three branches. Each of those branches traveled across a valley which, because of the three pathways crossing it, would take the name of Path Valley. Those branch paths traveled north, variously crossing over, or passing through gaps in the Conococheague, Shade, Black Log and Sideling Hill mountains and following the courses of the Aughwick and Little Juniata rivers eventually reaching the village of Standing Stone. There a trail diverged and headed northward through the vicinity of the Eagle’s Nest, which was located along Bald Eagle Creek. A second path headed southward to intersect with the Forbes Road path in the vicinity of Fort Littleton. The Frankstown Path continued from Standing Stone along the course of the Little Juniata River, and then the Frankstown Branch of the Juniata River. It traveled in a southward direction through the Canoe and Turkey Valleys to reach the trading post and Indian village in the vicinity of Frankstown. At the vicinity of the Indian village of Assunepachla, the trail branched to form a “Y”. The main branch turned west and basically followed the courses of Burgoons Run and Kittanning Run to the Kittanning Gap in the Allegheny Mountain range. From there it crossed the “clearfield” until it reached the Indian village of Kittanning.

Henry W. Shoemaker stated in his article, *Old Highways And Inns Of Blair County*, in the book, *Blair County’s First Hundred Years 1846-*

1946, that Stephen Franks, “called ‘Etienne Francois’ by the French voyageurs ...” was really a German Jew, closely related to Joseph Simon who became the pioneer fur trader of Central Pennsylvania. According to Mr. Shoemaker, “the Simon, Franks and Gratz families, all related, and all fur traders, pioneered the Frankstown Road to the west, making the first recognized highway route in the present confines of Blair County.” Mr. Shoemaker, as with most historians who preceded this time period, did not feel it was necessary to reveal his sources of information. Unfortunately, because of that, his claims cannot be verified or denied. His information is refuted by the volume, *Indian Villages And Place Names In Pennsylvania*. In that book the statement is made that Frankstown was “named for Frank Stevens, a prominent Indian trader, who went westward as early as 1734.” According to that volume an error had been made by John Harris when he prepared a table of distances of sites from his Harris’ Ferry. In that table he added an apostrophe to the name “Stephens” in the reference: “to Frank’s (Stephen’s) Town - 5 Miles”, but it should not have been included in that position. The volume also pointed out that while Frank Stevens was a prominent trader, there was no record of a trader named Stephen Franks. These claims cannot be verified or denied because, unfortunately, source references for all of that information are likewise not given.

The one thing that most sources agree on is that the village from whom the Frankstown Path’s name was derived was not named in honor of an Indian chief named Franks. The *History Of Huntingdon And Blair Counties, Pennsylvania* noted that following the Indian trader’s death one of the local chiefs had taken the name of Frank because of the friendship the trader had had with the local tribes. Apparently an erroneous impression had been made that the name was given to the town in honor of an old Indian chief.

Before we end the discussion about the Frankstown Path one more thing should be mentioned. According to maps which show the route of the Indian trails across Pennsylvania, the Frankstown Path is shown as forming a “Y” in the vicinity of Assunepachla/Frankstown. Only the one branch’s course was already discussed, the other branch, though perhaps not as celebrated as

the first, was nonetheless a trail used by the Indians and later the settlers who moved into this region. That second trail continued from Frankstown in a southerly direction. It traveled along the course of the Frankstown Branch of the Juniata River through the present-day Blair County townships of Freedom and Greenfield in the valley that was later given the name of the Indian Path Valley. The trail eventually reached the Dunnings Creek and followed its southeastward course to join with the Raystown Branch of the Juniata River. A number of sites of Indian occupation have been located through the Indian Path Valley which lies along the west side of Dunnings Mountain.

A field just north of the town of Claysburg has, for many years, yielded arrowheads when it is plowed in the spring. Another site, in the vicinity of Friesville to the west of Claysburg, revealed evidence of Indian occupation. While the new Route 220 highway was being constructed along the west slope of Dunnings Mountain, to the east of the village of Sproul, some Indian artifacts were uncovered in 1986. During the excavation of a site associated with the Sarah Furnace, Indian artifacts were discovered which revealed usage of the area as a temporary “campsite” dated to between 3000 BC and 1200 AD. The inhabitants of the site would have been ancestors of the Susquehannocks, but a specific tribe could not be identified.

The only notable Indian to have resided within what is today Blair County was the one known by the Indian name of Tachnechdorus, or by the English name of John Logan. Commonly referred to simply as Logan, he was born a son of the Iroquois statesman, Shickellamy. According to Paul A.W. Wallace in his book, *Indians In Pennsylvania*, the following information is known about John Logan.

Shickellamy is believed to have been born to a French father and a Cayuga mother. The matrilineal tradition of the Cayuga tribe led to his being raised by his mother within the Indian tribe. He was taken captive by the Oneidas when he was about two years old and spent his formative years with that tribe. As he grew up, Shickellamy exhibited the character and mental capabilities to be an administrator. He was therefore chosen by the Iroquois in 1728 to negotiate with the colonial

officials on matters affecting the Indians and the encroaching white settlers. He continued in the function as the principal Indian negotiator in the Pennsylvania region until his death at Shamokin on 17 December 1748. Of his four sons, the second born was Tachnechdorus.

The name Tachnechdorus, in the Indian language, means “spreading oak”. Tachnechdorus’ birthdate is not known, but being the second eldest son of Shickellamy who died in 1748, and serving as one of the negotiators at the Albany Congress of 1754, he was probably born circa the 1720s or 1730s. His younger brother was named Tahgahjute, but was commonly known to the white settlers as James Logan (nicknamed for the secretary to William Penn). Tachnechdorus, who was nicknamed John by the white settlers, was mistakenly referred to as John “Logan” through an erroneous analogy to his younger brother’s “white” name. Tachnechdorus/John was also often referred to simply by the name of “Logan”, and that is how he will be referred to in the discussion that follows.

Logan followed in the footsteps of his father, Shickellamy and became a diplomat. He participated in the Albany Congress of 1754. His career as peaceful diplomat did not last long. In 1763 some of the Indians murdered by the Paxton Boys at Conestoga were related to Logan, and although he did not take any retaliatory action against the whites, his friendship toward them was probably affected. In 1774 thirteen members of his family were murdered by white settlers at Yellow Creek in the Ohio Valley. In response Logan helped instigate the Shawnee War, later known as the Lord Dunmore’s War.

Logan was residing in the Kishacoquillas Valley of Centre County circa 1766 according to the *History Of Centre County, Pennsylvania*. According to that source (which was actually quoting Jones’ *History Of The Early Settlement Of The Juniata Valley*), Logan moved from the Kishacoquillas Valley circa 1771 to settle along the Ohio River below the mouth of the Big Beaver River. The death of Logan came about circa 1774 following the murder of his family by “some marauding whites” in May 1774. Apparently Logan began drinking after that incident and was himself murdered as he traveled between Detroit and Miami.

U.J. Jones, in his *History Of The Early Settlement Of The Juniata Valley*, made the claim that the Indian called simply “Logan” by the white settlers was actually the younger brother, James Logan. According to Jones, the manuscripts of Edward Bell mentioned a “Captain” Logan. It was Jones’ assumption that there were two Indians known by the name of Logan; Logan, the Mingo chief, also known as James Logan the son of Shickellamy, resided in the Kishacoquillas Valley and left there for the Ohio Valley circa 1771. The other man, known as Captain Logan, or John Logan son of Shickellamy, to the settlers, resided in the “upper end of Huntingdon County” and later in the valley and near the spring, both of which bear his name, in Antis Township. Jones attempted to clarify the situation by noting that the one named Captain Logan moved from this region when the Revolutionary War began to the vicinity of Chickalacamoose near present-day Clearfield. There he acted as a spy for the white settlers.

The Logan’s Spring is situated in Antis Township to the east of Bellwood Borough. It lies to the west side of old Route 220 a short distance north of the Route 220 and Route 865 intersection. According to local tradition, John Logan resided in a hut or cabin beside the limestone spring which flows at about 500 gallons per minute. The first settler known to have resided in the same location was John Henshey who bought the property in 1820. Henshey built a log dwelling beside the spring to its west side. John’s son David enlarged the original structure circa 1830 and it still stands today as a residence.

Logan’s Spring, in Antis Township, is not the only site to be identified with John Logan. In the Borough of Tyrone, to the north of Logan’s Spring, is the site of “The Big Spring”. This site was identified and marked by the Blair County in 1918 as the site of the residence of Tachnechdorus/ John Logan. The bronze plaque which was placed by the Blair County Historical Society reads as follows:

*“The Big Spring” Near this spring for many years resided Thachnectorus “The Spreading Oak” alias Captain John Logan (1718-1820) Eldest son of Shikellemus, vice-gerent of the Iroquois Federation in Pennsylvania and a staunch and tried friend of the white men in the Juniata Valley during the Revolutionary War.*



It is quite possible that Logan resided at both sites during the time he resided in this general region.

W. Ray Metz in his article, *The History Of this Territory Prior To 1846*, in the book, *Blair County's First Hundred Years 1846-1946*, provided the following information on the Logans. Captain (John) Logan was of the Cayuga tribe and was educated by Moravian missionaries. He inherited the "vice-regency of the Iroquois (Mingoes)" when his father, Shikellamus, died on 06 December 1784. He was blind in one eye and therefore was disqualified from joining the council of chiefs. John Logan was married around the year 1738 to a Shawnee "half-breed" named Vastina, who bore him six children. In 1747 Vastina and five of the children died from a plague. The surviving child, called "Little Logan" took up residence in the Seneca Reservation at Cold Spring on the Allegheny River. Captain Logan resided, after the close of the Revolutionary War, on property owned by the Bell family, at (as Mr. Metz put it) "Tuckahoe". Tuckahoe is a name given to the northern end of Logan Valley at an early time. It is not clarified in Mr. Metz's article whether Logan's residence at "Tuckahoe" was

near Logan's Spring in Antis Township or the Big Spring at Tyrone. Logan left this area to reside with his son at Cold Spring, but he came back from time to time to visit with his friends here. He died in 1820 at the age of one hundred years.

Before closing this article on the Indian occupation in this region, an additional item concerning Indians should be noted. An Indian School was operated in North Woodbury Township within the Borough of Martinsburg. Between 1885 and 1888 the school was developed and managed by Philip H. Bridenbaugh in the building originally built in 1859 as the Franklin High School. Between fifty and ninety-five Indian children of the Oneida and Osage tribes of Oklahoma were brought to this place to be educated in agriculture, mechanics and the domestic arts. This was the first school of this sort east of the Mississippi River. The children were originally housed at Carlisle, Pennsylvania where they were introduced to "white" civilization. The school closed after only three years and the Indian children were taken back to the reservations of the midwest. Two children, a boy and a girl, died while the school was operated; they are buried at the nearby Fairview Cemetery.

{#27 ~ Apr-Jun 1995}

## Greenfield Township #3

To the south of the Cat's Meow stands the Claysburg Church of the Brethren and south of it is a two story light grey house which has a small one floor room extending out from the front. That small room at one time housed a small grocery store run by a Mrs. Carn.

The Claysburg-Kimmel High School fronts Bedford Street on the west side. The ballfield stretches out in the field behind the school.

On the east side of Bedford Street, opposite the school, stands the Grace United Church of Christ, formerly the Grace Reformed Church.

Past the school, but still considered part of Claysburg, stands Frank's Place, a bar still in business. South of Frank's Place stands Walter's Garage, which was a general repair garage and an Amoco gas station built in January 1947. It was in

operation through the 1960s. The block building is still standing but is vacant at the present time.

In the same general area south of the town proper stands the Earnest-Dively Post 8034 of the V.F.W. This post was formed by Charles Reighard, Arthur Burket and Walter Musselman and was chartered on July 26, 1946 and named in honor of two Claysburg veterans: John Earnest and Morgan Dively. The first structure was a wood frame building. The current building is brickcased.

The St. Anne Catholic Church stands just south of the V.F.W., and beyond that is a house in which Jennie Feather operated a beauty shop for a number of years.

At the far southern limits of Claysburg is a small building that now houses the Nationwide Insurance office of John W. Yingling. It started

out in 1959 as the Best Way Pizza Shop run by Gene Caparella. Gene owned the shop until 1960 when he decided to relocate his business in Bedford. Albert (Al) Lestochi owned Al's Pizza House in Altoona, and when he took over the shop in Claysburg in 1960, he simply renamed it Claysburg Pizza Shop. In August 1968 Al sold the business to Jay Medasie, an employee of the pizza shop since 1964, and his wife Elaine. On August 10, 1972 Jay and Elaine moved from that location to their new building along Route 220. The Medasie's new building also houses Musselman's Barber Shop, run by Jerry Musselman.

The old Claysburg Pizza Shop building was the home of Glass TV and Appliance Sales and Service for a number of years. Dennis R. Glass purchased the building in 1978 and moved his business, which he had previously operated out of the basement of his own home, into the old pizza shop building.

Also at the far southern end of Claysburg on the west side of Bedford Street stands an apartment building which used to house Sunderland's Beer Garden.

And finally, just before moving into the limits of Sproul, on the east side of Bedford Street is the Indian Springs Motel. This started out as Biesinger's Indian Spring Lodge and Pool owned and operated by George and Ida Biesinger. In its heyday through the 1950s and 60s, this was a fun spot during the summer, being the only swimming pool in the area. The complex consisted of an Olympic size tile swimming pool, a motel and a large lodge building.

The portion of Claysburg that lies north of the bridge over Beaver Dam Run and the Zeth homestead has a more recent history in general than that of the portion to the south.<sup>24</sup> Situated primarily on the lands of the Barnharts, this

portion of the town was not developed until the coming of the brickplant. With the brickplant anchoring the eastern side of Bedford Street, the rest of the businesses north of the bridge fanned out around it. Many of the houses on the north side of the bridge over Beaver Dam Run were built and owned by the General Refractories Company and rented out to the workers at the brickplant. As time went on, various tenants moved out and new ones moved in, bringing their own businesses with them. It is ironic, but while the brickplant brought a new period of prosperity to the town, it also brought about the town's collapse when it closed.

The heirs of Adam Barnhart divided a tract of land lying directly north of the old Zeth property into lots and ceded it to the town in 1917 (under the name of Barnhart's Extension To Claysburg). Then in 1920 the heirs of Jacob Fries sold a tract of land to the Standard Refractories company that was recorded as the Second Extension To Claysburg. To the north of the Barnhart Extension lay a tract of land owned by Martin A. Lingenfelter that had been surveyed originally in 1913 and attached to the town of Claysburg as the Fairview Addition.

Before discussing the businesses along Bedford Street it should be noted that L.H. Diehl established and operated a coalyard in the field on the west side of Beaver Dam Run in the vicinity of the railroad station. Lying on lands originally belonging to Adam Barnhart, in the corner formed by the Church Street and the Beaver Dam Run, Diehl's coalyard had to be passed before you got to the railroad station. It was an ideal location for sales and for access to the coal brought in on the rail cars. The business, started in 1928, was purchased by Ernest P. Diehl in 1934 and operated by him and his wife into the 1950s.

{#27 ~ Apr-Jun 1995}

## A Celebration Of Christmas

The following is a history of the celebration of Christmas. Most Christians who celebrate the Christmas holiday (and even some non-Christians who participate in the holiday for

purely financial reasons) are knowledgeable of the history of the birth of Jesus Christ. There is no need for me to include all the details of His virgin birth here. Instead, this article will deal with the

history of how the Christmas holiday came to be celebrated in the way we know it at the present time.

When the early Christian Church was in its formative stages, a number of dates were suggested as being the most likely date of Christ's birth. The actual date had been forgotten over time. In 350 A.D. Pope Julius I decreed that from that time forth the 25th of December would be acknowledged as the date of the Nativity. All of Christendom accepted that decree except for the Armenian church. To that denomination, the Nativity is celebrated on January 6 each year. It should be noted that Julius I's decree came only thirty-seven years after Emperor Constantine issued the Edict of Toleration which effectively legalized the Christian religion. Prior to that time anyone who professed the Christian religion were persecuted. In 303 A.D. the Nativity was "celebrated" by Emperor Diocletian by having nearly 20,000 Christians burned to death.

The 25th of December was chosen by Pope Julius I partly to counter or replace the festivals normally celebrated on or near that date. The day was commonly known throughout the Persian Empire as the Dies Solis Invicti Nati, or the Birthday Of The Unconquered Sun. The Romans celebrated the Saturnalia at that time of year because a solar solstice occurs about that time. In Mesopotamia, the people celebrated their god Marduk's struggle against the forces of chaos. The Greeks believed that the latter part of December was when the god, Zeus would renew his annual battle against Kronos and the Titans. The effort by the Christian Pope to counter these established holidays with a solemn celebration of the Nativity was intended to purge the world of the debauchery and raucousness that they induced in the general populace. The Saturnalia, in particular, was very hedonistic; people indulged in all manner of (often drunken) revelries and gaiety. They indulged in parties and exchanged gifts with one another.

The intention of the Christian leaders like Pope Julius I was not to force a sudden change on the common people. Instead, they hoped to gradually replace the "pagan" customs with Christian ones. Gregory the Great wrote, in 597, that the pagan rituals not be removed "upon the sudden", but rather be adapted "to the praise of God." As a result of this approach, many of the

traditions we indulge in today come from sources originally not part of the Christian tradition. The lights on the Christmas tree are descended from candles, which descend themselves from the Norse belief in lighting fires to help Woden and Thor battle the evil of winter. Presents given out at Christmas descends from the Saturnalian practice of exchanging gifts. The decoration of our homes with evergreens descends from the early Celtic belief that the harsh effects of winter could be wished away with the plants that did not lose their green color. The colors we cherish as Christmas colors, red and green, comes from the holly plant's berries and leaves. The holly plant was revered by the early Romans and hung about their houses during the Saturnalia, supposedly to ward off witchcraft. During the Medieval Ages the legend was spread that the holly first sprang up in the footsteps of Jesus as he was led to the cross; the spiny leaves symbolizing the crown of thorns and the red berries recalling His blood. The shiny, glittering balls that are hung on the Christmas tree are believed to derive from the bags of gold which the 4th century St. Nicholas gave to serve as dowries for three daughters of a poor man.

Through the Medieval and Dark Ages, roughly between the 5th and 11th Centuries, the Christian and pagan traditions mingled. An English account of the legendary King Arthur, written in 1736, noted that:

*"At this time (AD 521) that great Monarch Arthur, with his Clergy, all his Nobility, and Soldiers, kept Christmas in York, whither resorted to him the prime Persons of the Neighborhood, and spent the latter End of December in Mirth, Jollity, Drinking and the Vices that are too often the Consequence of them; so that the Representatives of the old Heathenish Feasts dedicated to Saturn were here again revived; but the Number of Days they lasted were doubled and amongst the wealthier Sort trebled; during which Time they counted it almost a Sin to treat of any serious Matter. Gifts are sent mutually from and to one another; frequent invitations pass betwixt Friends, and domestick Offenders are not punished. Our Countrymen call this Jule-tide, substituting the name of Julius Ceasar for that of Saturn. The Vulgar are yet persuaded that the Nativity of Christ is then celebrated, but*

*mistakenly; for 'tis plain they imitate the Lasciviousness of Bacchanalians rather than the memory of Christ, then, as they say, born."*

Legend tells us that it was on a Christmas day that Merlin, the reknowned magician of Camelot, called together all of the various leaders of the realms of Britain. Merlin announced that on His birthday, the Lord would reveal to them who would be the rightful king to rule over the entire British Isles. The sign which the Lord gave to the assembled feudal lords and knights was a sword embedded in an anvil. Arthur was the only one who could draw the sword from the "stone" and to him was given the title of the first King of England. The epic story, *Le Morte d'Arthur*, written in the 15th Century by Sir Thomas Malory, was largely responsible for promoting the legend of Arthur as the heroic Briton who defended the Christian Faith against the hordes of Angles and Saxons who invaded the Isles. Despite the legends of Arthur's prowess in battle, the British Isles were indeed invaded by Germanic peoples who brought with them their particular form of Celtic traditions.

In the year 506, King Clovis I, of Gaul, was baptised on Christmas day in the city of Reims. Clovis, who had united and formed the Germanic tribe known as the Franks, embraced Christianity and endeavored to make all of the Frankish Kingdom a Christian one. His baptism was intended to be a sign to his followers that they should also embrace the Christian religion. Christmas had become popular as the day on which important state ceremonies should be held, and so Clovis' baptism, one of the most important events in the history of the Franks, was held on that day.

Another Christmas day would become an important date in France's history. On Christmas day in the year 1066, a Norman king, William the Conqueror, assumed the throne of England following his successful invasion.

The Middle Ages, stretching from about 1100 to 1500, was a period in which Christianity had reached a position of dominance throughout the European Continent and the British Isles. During that time Christmas celebrations became more extravagant and widespread, but at the same time, more Christianized. The Nativity was

observed in the newly constructed cathedrals in the form of impressive Masses and pageants. Secular celebrations of Christmas were combined with the then-popular jousting tournaments. The tournaments, themselves, were combinations of feast, the jousts themselves and processions of knights and their entourages. The feasts were as heroic as the jousts. Christmas in 1252 was celebrated by the English king, Henry III with a meal prepared from approximately 600 oxen. The feast also included salmon pie and roast peacock. In the year 1420 King Henry V of England married Katherine of France on Christmas day. The wedding/Christmas feast consisted of roast porpoise, pike stuffed with herbs, smelt and crayfish along with a variety of exotic hors d'oeuvres that included dedells in burneaux and frument with balien. Of course, large quantities of wine and other popular drinks were consumed at these Christmas feasts. It was during this time that the Wassail became popular.

There are probably as many recipes for *Wassail* as there have been bowls of the drink. The wassail bowl was filled primarily with ale, to which sugar, fruit slices, such as apples or lemons, and spice such as ginger were added. Wine was often added or substituted for the ale. The mixture was served after it had been heated and pieces of toast were floated on the surface. The Wassail bowl was passed around between the guests of the feast and each would drink a portion of it and each a piece of the toast. The word wassail comes from the Saxon words *wes hal* which mean "be in health". The passing around of the wassail bowl and the partaking of its contents was a way that the revelers wished each other good health. Our custom of "toasting" another's good health derives from this tradition. People who were poor and could not afford to attend such feasts would take mugs and go "a-wassailing" from door to door, begging for money to purchase some of the drink. The Norsemen had a similar tradition. Their drink, though was called glogg and contained aquavit, a native liquor, in place of the ale. The recipe for glogg also called for two additional type of wine and an array of spices along with almonds and raisins which gave the warm drink an extra kick.

The giving of gifts, as noted previously, was a tradition which the Romans indulged in during their Saturnalian festivals. Those gifts

tended to be simple figurines crafted by the giver. By the 12th Century, the practice of giving gifts at Christmastime had reached extravagant proportions. The people of this present age, while spending large sums of money on gifts for their loved ones on one hand, bemoan the “commercialism of the holiday” on the other. They would have found the present of a live elephant by the king of France to Henry III in 1236 to be indeed extravagant but commonplace. The giving of gifts, though, has always been condoned by Christianity as a sort of reenactment of the gifts of gold, frankincense and myrrh which the wise men brought to the Christ child at Bethlehem.

The live Nativity scenes which local church congregations perform during the Christmas season, and the plays acted out by youngsters in church are direct descendants of the Nativity, Mystery or Miracle Plays which developed during the Medieval period. Out of the masquerading of the Saturnalia developed the masque or mummers plays of the Medieval Age. These early theatrical exhibitions were pantomimes and farcical characterizations of well known personages or of animals, real or imaginary. There wasn't much of any storyline to the mummers plays. They often relied on pantomime and song to convey a simple message, and they sometimes consisted simply of the creation of tableaux to illustrate some event. As the power of the Church grew, the mummers plays took on the form of morality lessons and the productions which were originally based on farce and comedy developed into drama. The most common productions, which took the names of Mystery or Miracle Plays, told the story of the birth of Christ. His crucifixion and subsequent resurrection was also a popular subject of the Mystery Play. Over time, the Church allowed other events to be reenacted as Mystery Plays. The most popular one in England was that of St. George and the Dragon. As the power and control of the Church began to wane, the subjects of the Mystery Plays returned to the secular world from which they had sprung, but rather than return to farce and comedy, they developed as drama and formed the basis of the Elizabethan theatre.

Another tradition which developed out of the Mystery Plays was the singing of Carols at

Christmas. The songs which accompanied the original mummers plays tended to be raucous and vulgar. As the plays changed from a purely secular artform to a tool of the Church to teach morality, the music which accompanied them developed into solemn Church music. Christmas Carols sprang into being during the Medieval Age as a reaction against the grave and solemn music which the Church condoned. The songs that were sung in the taverns and wayside inns, rather than the official hymns, formed the basis of many of the Christmas Carols we know and sing today. The tradition of going “a-wassailing” from door to door to beg for money merged with the singing of carols and the act of “caroling” matured through the ages.

Henry VIII, who became king of England in the year 1509, was a man who had an insatiable appetite for high living and partying. Henry VIII reinstituted the tradition of the masque or masquerade as a Christmas celebration. He also reinstituted a tradition which we celebrate to this day (if only in the form of a single song). The Twelfth Night celebration gave Henry a means to extend his Christmas celebrating past the 25th of December. The 6th of January had earlier been celebrated as the Epiphany, and was commonly known as the Feast Of Fools. The Saturnalian tradition of changing roles, when slaves would take the role of masters over their rightful masters and the clergy would pretend to be lay persons while a “Bishop of Fools” was chosen from the common people to preside over the affairs of the Church, found a new home in the Epiphany twelve days later on January 6. When Henry VIII brought the Epiphany celebration back into vogue as the Twelfth Night, it was reinstituted as a private, family celebration rather than a community-wide affair. Each family would gather together on the eve of January 6 and partake of a hearty feast. Then a cake would be brought forward. A bean had been placed in the cake batter, and the person who found the bean would be honored as either the King or Queen of the Bean, a carryover of the Bishop of Fools. The King (or Queen) of the Bean, as the Bishop of Fools before, would order the assembled guests to either dance, drink, sing or frolick as he (or she) wished. The partygoers were compelled to follow the orders given, and if the bean so happened to be found by a child, the

orders might be ridiculous and comical. While the common people celebrated simply and inexpensively, the richer families and the court tended to celebrate the occasion in costumes and masks. In 1512 a court historian noted that King Henry VIII celebrated Twelfth Night “disguised after the manner of Italie...in silke, bearing staffe torches.”

At about the same time, contemporary with Henry VIII of England, the Reformation was being introduced throughout Europe by Martin Luther and others. Martin Luther celebrated Christmas as heartily as any other. It is interesting to note that he contributed a couple hymns to the growing list of Christmas Carols. It is Martin Luther who is credited with establishing the tradition of actually decorating the evergreen tree which was set up in most German homes at that time. Prior to 1605, the fir, pine or hemlock trees which the Germans cut and set up in their homes were left undecorated. The first decorated tree was recorded in 1605 by a resident of the village of Strasbourg. He noted that:

*“at Christmas they set up fir trees in the parlors...and hang upon them roses cut from many-colored paper, apples, wafers, gilt-sugar, sweets, &c.”*

The Puritan Clergy wanted the celebration of Christmas to be held in solemn respect. A Puritan writing in the early-1600s noted that:

*“In Christmas tyme there is nothing else used but cardes, dice, tables, maskyngs mumming, bowling, and suche like fooleries.”*

Oliver Cromwell was a devout Puritan, and when he came to power he attempted to uphold the Puritan beliefs by stopping the celebration of Christmas throughout the British Isles. During Cromwell’s reign as the Lord Protector, the public was prohibited from celebrating with theatre plays, religious or otherwise, and from decorating their houses. They were warned that on the day

*“commonly called Christmas, no observance shall be had, nor any solemnity used or exercised in churches in respect thereof.”*

Greenery found as decorations on houses were removed and publicly burned as a warning to others not to decorate their houses in the same manner.

The following narrative was written by John Evelyn in his diary about the Christmas situation in Oliver Cromwell’s England.

*“I went to London with my Wife, to celebrate Christmasday, Mr. Gunning preaching... as he was giving us ye Holy Sacrament, the chapell was surrounded with souldiers, and all the communicants and assembly surpriz’d and kept prisoners by them, some in the house, others carried away. It fell to my share to be confin’d to a roome in the house, where yet I was permitted to dine with the master of it, ye Countesse of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoone came Col. Whaley, Goffe, and others, from Whitehall, to examine us one by one.... When I came before them they tooke my name and abode, examin’d me why, contrary to an ordinance made that none should any longer observe ye superstitious time of the Nativity (so esteem’d by them), I durst offend, and particularly be at Common Prayers, which they told me was but ye masse in English, and particularly pray for Charles Steuart, for which we had no Scripture. I told them we did not pray for Cha. Steuart, but for all Christian Kings, Princes, and Governors. They replied, in so doing we praied for the K. of Spaine too, who was their enemie and a papist, with other frivolous and insnaring questions and much threatning; and finding no colour to detaine me, they dismiss’d me with much pittie of my ignorance. These were men of high flight and above ordinances, and spake spiteful things of our Lord’s Nativity. As we went up to receive the Sacrament the miscreants held their muskets against us as if they would have shot us...”*

Oliver Cromwell’s leadership extended across the Atlantic Ocean and affected the celebration of Christmas in the small, scattered colonies. William Bradford wrote a *History Of Plymouth Plantation* in which he described the entire journey of the Pilgrims from their temporary refuge in Holland to the New World. Although the year is not noted, in the following

account Governor Bradford described how one Christmas was spent by the new colonists.

*“Munday, the 25 Day, we went on shore, some to fell tymbber, some to saw, some to riue, and some to carrys that no man rested all that day, but towards night, some, as they were at worke, heard a noyse of some Indians, which caused vs all to goe to our Muskets, but we heard no further, so we came aboard againe, and left some twentie to keepe the court of gard; that night we had a sore storme of winde and raine ú Munday the 25 being Christmas day, we began to drinke water aboard, but at night, the Master caused vs to have some Beere, and so on board we had diverse times now and then some Beere, but on shore none at all.”*

*“One ye day called Christmas day, ye Gov’r caled them out to worke (as was used), but ye most of this new company excused themselves, and said it went against their consciences to worke on ye day. So ye Gov’r tould them that if they made it a mater of conscience, he would spare them till they were better informed. So he led away ye rest, and left them: but when they came home at noone from their worke, he found them in ye streete at play, openly; some pitching ye barr, and some at stoole ball, and such like sports. So he went to them and tooke away their implements, and told them it was against his conscience that they should play, and others worke. If they made ye keeping of it matter of devotion, let them kepe their houses, but there should be no gameing or revelling in ye streets. Since which time nothing hath been attempted that way, at least, openly.”*

The Puritans residing in the Massachusetts Bay Colony were warned that they would receive a fine of five shillings if they observed “*any such day as Christmas.*” The following decree was recorded in the record of the Massachusetts Bay general assembly on 11 May, 1659.

*“For preventing disorders arising in severall places within this jurisdiccon, by reason of some still observing such festivalls as were superstitiously kept in other countrys, to the great disshonnor of God & offence of others, it is*

*therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labour, feasting, or any other way, upon any suc accounts as aforesaid, every such person so offending shall pay for every such offence five shillings, as a fine to the county. And whereas, not only at such times, but at severall other times also, it is a custome too frequent in many places to expend time in unlawfull games, as cards, dice &c, it is therefore futher ordered, and by the Court declared, that, after publication hereof, whosoever shall be found in any place wthin this jurisdiccon playing either at cards or at dice, contrary to this order, shall pay as a fine to the county the some of fiveshillings for every such offence.”*

Oliver Cromwell’s death in 1658 was followed by the succession of his son, Richard Cromwell as Lord Protector of the Commonwealth of Great Britain, but he was not cut from the same cloth as his father in terms of leadership. In 1660 the Royalist supporters of Charles II succeeded in overthrowing Richard Cromwell and restored the throne of England to the Stuart line. The Restoration Period was a time not only of the restoration of the throne to Charles II, but also of restoration of the celebration of Christmas. The restored celebrations, though, like the monarchy, was not as extravagant as it had been prior to the Civil War. The traditions were taken up again, but the wild abandon and boisterous nature of the proceedings was tamed somewhat.

Although the celebration of Christmas declined throughout the British colonies and the mother country, it did not die out in the rest of the world. The Dutch, French, Scandinavians, Italians and, especially, the Germans kept the traditions alive and well.

It was the Dutch who brought to America the first collection of traditions which we enjoy at Christmas time today. Sinter Klaas had evolved as a bringer of gifts from legends of a real 4th Century bishop. Like St. Nicholas, Sinter Klaas’ reputation was based on his deeds of benevolence. Sinter Klaas left goodies in the shoes of children who were good. Although his name would change slightly when the Dutch traditions were replaced by those of the Germans, his character kept his



trademark pipe and the fur trim on his coat which had been given to him by the Dutch storytellers. The Germans substituted their stockings for their shoes as a receptacle for Santa Claus' goodies.

Certain aspects of the tradition of St. Nicholas were incorporated into the Sinter Klaas tradition while others were forgotten over time. St. Nicholas had an assistant named Knecht Ruprecht. Knecht Ruprecht was also known as Black Peter and he doled out either rewards or punishments. He was believed to have originated as a demon, and was often depicted with horns on his head. Knecht Ruprecht carried a bag over his shoulder; the bag contained presents of candy and small toys along with a selection of switches. As he traveled with St. Nicholas through the countryside, Knecht Ruprecht would hand out gifts to the good boys and girls, but the bad children could expect to receive a good switching for their naughty conduct. Although Santa Claus does not give bad children a switching, he still retains the power to withhold gifts if a child is naughty.

It has already been noted that throughout Europe, from time immemorial, evergreen trees had been brought into houses during the winter season serving as symbols of the renewal of life and serving as beacons of hope for the coming year. It was especially prevalent in the Black Forest region of Germany that pine, fir and hemlock trees were beautifully decorated with candles and small objects which would refract and reflect the light given off by those candles. The Black Forest of Germany lies in the region of Baden Wurtemberg, which lies to the east and south of the Rheinland Pfalz, or Palatinate. The German families who emigrated to the New World from the year 1708 to the 1770s came primarily from those two regions. They therefore brought with them their traditions and, of course, their decorated Christmas trees.

As most of the major nations of the world either experienced their own revolutions or participated in some other nation's war during the latter half of the 18th Century, Christmas celebrations tended to change slightly. Although they did not change in character or tradition, the celebrations became more personal. The large, public community parties gave way to smaller, private get-togethers. Then, through the Victorian Age (mid-1830s to 1900), a general feeling of

contentment pervaded most of the European nations and the United States. As a result, Christmas traditions and celebrations took on more of a nature of contentment. The figure of Santa Claus became, with some help from Clement C. Moore, a jolly, fat elfish type of figure. Moore wrote his story, *A Visit From St. Nicholas* in 1822 and effectively put Knecht Ruprecht to bed. Forty years later Thomas Nast would illustrate Santa Claus and give him the fur-lined red outfit we recognize today.

In the year 1839 the postal system in Great Britain began something new: postcards. Known as the "penny post", the low cost of the postcard allowed more people to use the postal system. Christmas of 1839 saw the appearance of the colorful Christmas postcard. The new fad spread across the Atlantic to the United States and created a sensation on this continent. The Christmas Cards of today are seldom sent in the form of postcards, and certainly cost more than a penny to mail, but they have become a tradition in themselves.

The Industrial Revolution of the mid- to late-1800s polarized society into "haves" and "have-nots". Large segments of the population of the United States and Europe had to work long hours under inhumane conditions and still did not earn enough to help them rise above poverty level. At the same time there were a few individuals who owned the industries and enjoyed a fine living style. The disparity between the classes was illustrated by a novel which has become a classic Christmas tradition. Charles Dickens was already a very popular novelist when he wrote *A Christmas Carol* in the year 1843. The story about the miserly old Scrooge and how he was brought around to understand the plight of poor families such as the Cratchits was not well received when it was first published. It appeared at a time when the industrial revolution had just begun and not many people identified with its message. As the years passed, though, the story acquired an audience who could identify Scrooge with the industrial magnates who controlled their lives somewhat. The story also gave hope to them, that happiness still existed, if only in the magic of Christmas cheer.

The pace of everyday life accelerated during the 1900s. The Industrial Revolution, with all its gritty hardships, was a period in which

family centered activity was important and encouraged. Hardship and difficulty have a way of forcing one's focus toward things which can provide happiness and feelings of security. The Cratchit family in Dicken's story exemplified that idea; through their hardship the family was drawn closer together and valued each other all the more. Through the Victorian period and into the early-1900s, many families, though dirt poor as far as finances were concerned, had a great wealth of happiness in their fondness and respect of each other. Perhaps it is because of that love of family that so many people view the Victorian period and the early-1900s as "the good old days". And because that era is viewed in a nostalgic manner, it tends to be the subject of Christmas Card pictures, decorating schemes and movies. In a sense, the Victorian images of men in cut-away suitcoats and silk top hats, women in bustle dresses with their hands hidden in plush fur-lined muffs and children trailing long mufflers while they dash here and there throwing snowballs have become a sort of tradition for us to enjoy at the present time.

Christmas is celebrated in a variety of ways throughout the United States at the present time. The lighting of the tree on the White House lawn provides a single national focus to herald the Christmas season. In a similar way, the sales promoted in our department stores on the Friday following Thanksgiving give a signal to many people that the Christmas season has arrived. The so-called "Black Friday" shopping has become a tradition for many families who wait for that day to begin their shopping for Christmas gifts.

Some communities celebrate the Christmas season by staging nostalgic reenactments of ancient traditions. The community of Palmer Lake, Colorado stages a Yule festival by having a "Yule log" hunt. A log about four feet in length is hidden in the mountains near the village. The participants in the event hunt for the log and then drag it back to the lawn in front of the City Hall. The log is then set afire as the centerpiece for a general community party. In Boston, on Beacon's Hill, carolers stroll through the community each year in Victorian costume. The people of Atlanta enjoy a display of creches depicting Christmas in various nations. Philadelphia holds a Mummers Parade on New Year's Day in which the participants dress in elaborate costumes and

engage in pantomime. Old Bedford Village, in our own region, opens its gates for two (and recently three) weekends prior to Christmas. All of the historic buildings are decorated inside and out with live evergreen boughs and ribbons and most of the interiors have live trees decorated with historically accurate decorations such as popcorn strings and antique glass ornaments. Carolers stroll through the park streets and a bellsnicker questions children if they have been good or naughty. The good children receive candy as a reward while the naughty ones get nothing.

And then there is the food. Thanksgiving has, in only the past century, become a holiday in which a feast is a requisite part. Christmas has always been a time for feasting. The offering of food and drink to travelers and guests has, since time immemorial, been a sign of friendship and hospitality. During the Elizabethan Age the richer noblemen celebrated with a feast on each day of the twelve days from Christmas to Epiphany. Feasts in that age, as has been noted, included a number of exotic dishes, but a particular item was usually included, for looks if not for actual consumption. That thing was a roasted boar's head, with its mouth stuffed tight with an apple and a garland of rosemary encircling it. Since there is very little meat that can be eaten on a boar's head, the dish was not really meant to be consumed. The dish apparently was only a tradition handed down from Anglo-Saxon days.

In the present day and age we enjoy roast turkey, cornish hens, and other fowl or else baked ham as a main dish for Christmas dinner. Through the ages, those foods along with other types of fowl, such as roast goose, peacock and pheasant, have been commonly accepted fare for the Christmas feast. The way of preparing many of these meats, though, was not just by roasting, but by baking them in a pie. The descendant of those meat pies can be found on the Christmas tables of this day in the form of the mince pie. The spices which are an integral part of the pie are said to represent the gifts of the Magi to the Christ child.

A cousin of the mince pie is the dish known as plum pudding. Plum pudding has an interesting history. At some time during the Medieval Age a soup was developed which was composed of mutton stock into which various fruits were chopped. Plums, in the dried version of

prunes, were a favorite ingredient because of the flavor they imparted to the soup. Over time, the dish became known as plum soup. Plum soup evolved into a pie with the addition of meat and suet and baked within a pastry shell by the 16th Century. The pie acquired its Christmas connection by being formed into a rectangular shape to represent Christ's manger-bed.

According to the Mother Goose's Nursery Rhyme:

*"Little Jack Horner sat in the corner,  
Eating his Christmas pie. He put in his thumb, and  
pull'd out a plum, And said 'What a good boy am  
I!'"*

The Puritans frowned on any sort of extravagance, and plum pie was one of those things which they deemed extravagant. The pie was therefore outlawed throughout the British

Isles and the British colonies in North America during the reign of Cromwell. In order to avoid trouble, but to still to enjoy the dish, the people of England disguised it by making it round and calling it "minc'd pie". By the 1800s the name of the dish had been changed to plum pudding and it was cooked without the pastry shell. The dish has remained in that form to the present day, and is uniquely associated with Christmas.

A recipe for traditional Plum Pudding is given below. Please note that this recipe is based on the use of actual beef suet. The requirement of steaming the pudding for 4 hours is necessary for the fat in the suet to melt properly. If actual beef suet is not used, and instead 'modern' mince meat is used, disregard the steaming process and simply place the mixture in an oven heated to 350 degrees for 45 to 50 minutes.

**Ingredients:**

**1/2 cup fine dry bread crumbs; 1 cup hot milk; 4 eggs; 3/4 cup brown sugar; 1/2 cup plum brandy; 1/2 pound minced beef suet; 1 cup flour; 1 teaspoon salt; 1 teaspoon nutmeg; 1/4 teaspoon ground cloves; 1/2 teaspoon cinnamon; 1/4 teaspoon mace; 1 cup seedless raisins; 1 cup chopped candied cherries; 2 cups diced glazed fruit; 1/2 cup chopped walnuts.**

**Directions**

**Combine the crumbs and milk, then let stand.**

**Beat eggs with sugar and half the brandy.**

**Stir milk/crums and sugar/egg/brandy mixtures together and add suet.**

**Combine flour, salt and spices in a sifter, then sift over fruit and nuts mixed in a large bowl. Mix thoroughly.**

**Blend crumb suet mixture and remaining brandy into the fruit and nut mixture.**

**Turn the mixture into a greased 2 quart round bottomed bowl and cover tightly with a doubled piece of heavy foil.**

**Place mold on a rack in a deep kettle and add hot water to about half the depth of the mold.**

**Cover kettle and steam for about 4 hours, adding more hot water as it boils away.**

**Take mold from water and remove foil.**

**Bake in an oven at 325deg. for about 45 minutes, or until top is dried and firm.**

**If pudding is to be stored to ripen before using, leave in mold, wrap and place in a cool, dark place for a month or more.**

**If pudding is to be served at once, turn out of bowl and spoon heated brandy over top.**

**Serve aflame. Serves 8 to 10.**

{#28 ~ Jul-Dec 1995}

## The Log Cabin

Nothing evokes sentimental thoughts of *the old days* better than a log cabin. The imagery of a little log cabin nestled in the shade of pine or hemlock trees with a faint wisp of smoke curling skyward from the stone chimney is one that we are probably all familiar with. At some time or another, during the course of our growing up, we are told or read stories of our colonial ancestors who blazed their own trails through the primeval wilderness, eventually clearing a tract of land and upon it building a log cabin. In spite of the hardships that they were forced to endure in that wilderness, the pioneer settlers were safe and snug in their little log cabin homes. The mere concept of the log cabin evokes a myriad of feelings of peace and solitude and the security that the word *home* is meant to entail.

Unlike any other structure, the log cabin has always symbolized that intangible thing we call *hearth and home*. A stone house is more substantial and sturdy than any log cabin could ever be. But when we think about a stone house we tend to think of cold, drafty and dank spaces. A brick house, though not as substantial as a stone one, might be as sturdy and warm as a log cabin; but a brick house just simply will not evoke the same sentimental thoughts. When we think of brick houses we tend to imagine them in villages with prim, little gardens surrounded by white picket fences - very practical, but hardly the stuff of sentimental folklore and legend. A wood frame structure, although comprised of the same wood material that a log cabin is, does not evoke the same sentimental aura that the log cabin does. But why is that so?

The imagery of the log cabin as a romantic thing is the imagery of "America" that has been fed to us by our grandparents, writers and moviemakers over the years. In that imagery the log cabin has often been associated with hearty and daring pioneer settlers. America has always prided itself on its daring and restless people. The Europeans, in the spirit of adventure and discovery, swarmed across the Atlantic Ocean and pushed headlong into this land. Not content to stay along the coast, they moved inland to make settlements along the rivers that flowed down from the mountains. Then they pushed into the mountains which should have been naturally inhibiting barriers. Neither the Indians whom they encountered nor the laws devised by the provincial legislatures to limit their encroachment on unpurchased regions could prevent them from pushing past the mountains. And we have continued to push further and further ever since. That spirit of adventure and discovery and the desire to make their own way formed the basis of the stereotypical perception of the new Americans as restless and pioneering. The immigrants who pushed their way across this continent were indeed very different from the families they had left in Europe, who had only their small shares of land - handed down through generations, divided and subdivided until there was no room left to divide. By the time of the discovery of America, practically all of Europe and the British Isles had been settled. The available acreage of the "homeland", whether that be England, France, the Holy Roman Empire or wherever, was limited. Therefore the people there tended to be more sedentary and stayed put. In America, on the other

hand, the land was (or so it seemed then) limitless and those people who had been forced for generations to “stay put” and be couped up on a small allocation of land felt a sense of freedom to move out and stake their claims. They staked those claims in the immense forests of oak, maple, walnut and pine that greeted the eye in all directions. The log cabin, quickly assembled from the materials at hand, became a symbol of that sense of freedom, and that is the primary reason it has endured.

As you have taken notice, I have referred to the log cabin thus far in terms of it being a symbol. A symbol, such as the log cabin as I have described it above, tends to embody a sort of gestalt phenomenon. Gestalt is a word which is most commonly used in referring to the arts. It means that the total of the thing in question equals more than the sum of its parts. The American flag that I fly outside of my house embodies a certain gestalt. The sum of its parts amount to a length of white cotton fabric, a length of red cotton fabric, a length of blue cotton fabric and quite a bit of white nylon thread which has been used to sew those fabrics together and to embroider the white stars on the piece of blue fabric. In terms of the sum of the individual parts, that flag amounts to very little. But the total of the flag equals a great deal more; it equals the unmeasurable pride I have in the knowledge that my ancestors helped to create this United States of America out of a string of colonial provinces, the incalculable value I place on the freedoms that I am guaranteed by the laws of this nation, and the innumerable promises of opportunities that I have the privilege to take advantage of. While the sum of the parts of that flag is simply the cost of some fabric and thread and the labor required to sew them all together, the total that the flag is a symbol of is so much more. In many instances, the log cabin, in American folklore and legend, has come to acquire a phenomenon of gestalt much like the flag. The sum of its various parts add up to a wooden structure comprised of so many felled trees and mortar chinking, but the total of the log cabin lies in the fact that it symbolizes the restless, pioneering American spirit.

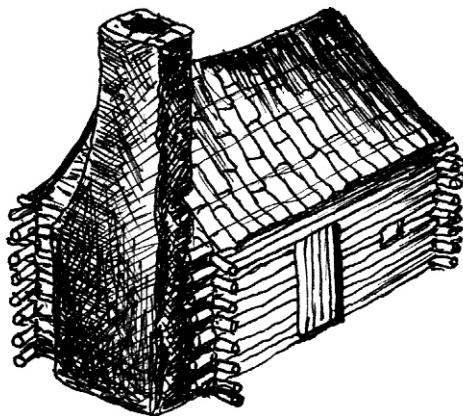
Having explored the log cabin as a symbol, let’s now take a look at the sum of its parts in a bit more detail. Structures which used unsawn logs as

their building material were not British in origin. We tend to think that, because of the fact that Great Britain held legislative control over the American colonies, everything that came to be in America was derived from her. That is simply not the case. As many of us who can trace our ancestry back to Northern Europe know, emigrants from the regions that are today those two countries brought their own lifestyles over with them. Those lifestyles were often quite different from those imported from Great Britain. There are no known references to log structures ever being built in the British Isles. In fact, when the English colonists arrived at Jamestown and Plymouth in the early-1600s, they initially constructed rough huts which were not log cabins. They immediately began work on constructing their favorite halftimbered structures. The log structure originated in the Scandinavian lands and the Russian Empire. The building form was brought to America by the Swedes about the year 1638. (It might be noted that Russian immigrants who moved eastward through present-day Alaska and into Canada also brought the log cabin with them.)

The Swedish settlements were made in the Delaware Valley and it was there that the log cabin was later seen by many of the other immigrating peoples who passed through that valley on their way to the emerging port at Philadelphia. As a result, the German and Ulster Scot immigrants who arrived at Philadelphia and then moved into the western frontier of the Province of Pennsylvania, borrowed the idea and spread it westward. The migration routes of those German and Ulster Scot settlers traveled through southern Pennsylvania and northern Maryland following the roads cut by Forbes and Bouquet in the 1750s and 1760s. Those routes, including Forbes Road, passed through the town of Bedford and continued on to Pittsburgh. Others, such as the Cumberland Trail, passed through the town of Frederick and continued on through Cumberland, Maryland before veering northward through the southwestern corner of Pennsylvania. They were eventually continued into Kentucky and the Ohio Valley. All along those roads, and along the numerous side trails that branched off of them, log cabins sprouted.

When a pioneer family first ventured onto the tract of land which they claimed as their farmstead, they were confronted with two problems: 1.) they needed immediate shelter from the weather and wild animals, and 2.) they could not immediately construct a full-sized dwelling house. As a result, they tended to construct a type of shelter which was known as a *half-faced camp*. That structure consisted of three walls and a roof made of light saplings spaced somewhat close together and interwoven with brush and smaller twigs. The fourth, open side of the structure was higher than the rear so that the roof sloped from front to back and directed any rainwater away from, rather than into, the interior space. Outside of the structure, but close to that open side, would be kindled the fire for cooking and heating. The half-faced camp would be used as the family's home while the house was being built.

{Those of you who were born and raised in the Mother Bedford, and familiar with the the unique *Bedford Subdialect* of Pennsylvania Dutch, will probably take notice that the term *half-faced* is commonly used - albeit in a slightly altered pronunciation, where the "a" in *in faced* is pronounced as the "a" in *past* - to denote something that is only partly finished or rough.}



the Log Cabin

Now is the time to make note of terminology in regard to log cabin and log house. Up to this point I have used the name log cabin in a rather loose way because I was referring to the structure as a symbolic thing without getting particular about its actual physical construction. The structure which is called a log cabin was

The first pioneer families to take up land in certain regions had to manage the construction of their dwelling houses by themselves; the father would do all the work himself or be assisted only by any sons he might have. In later periods, as more and more settlers moved into that same region, the men of the entire settlement would pitch in for a house raising for newcomers. The activity afforded them all some much needed socializing.

The fact that the log cabin was constructed entirely of hewn and notched logs made it possible for the pioneer settler to build one with only a few tools. If it was all he had, an ax (usually a broadax) was the single tool necessary to do the job, but if the settler had a knife handy or an adze, they could do a much better job with less effort. Iron nails, being expensive and hard to get, were not used in the construction of the log cabin, except perhaps for attaching the floor boards. Most of the parts that needed to be attached in a log structure would be done so with wooden pegs. It is believed that at times when a settler decided to move to another region or simply into another dwelling house on his own lands, the old house would be burned in order to retrieve the iron nails that might have been used in it.



the Log House

generally composed of a single room that was about ten feet by sixteen. The log house, on the other hand was usually larger and consisted of more than one room and floor. In a log cabin, the builder, in most cases being the male head of the house, with or without any sons to assist him, was interested primarily in getting a shelter built that

would be more substantial than the half-faced camp. Bark would be left on the logs and they would be piled, with their ends projecting past the walls in a crib-like fashion. The corners where they crossed would be notched simply at the top and bottom so that each log would lie close against the ones above and below. The door and any windows would be cut out after the walls were up. That manner of construction required more logs to cover the wallspace, but at least there were few cracks to worry with. Any cracks that were between logs would be filled in, or chinked, with clay mixed with moss. The roof might be covered with bark or clapboards split from logs. The overlapping clapboards were held in place by slender poles running lengthwise along the roof. Either way, whether constructed of bark or clapboards, the roof tended to leak badly. Floors of the log cabin, because the intention was simply to get the building constructed, were often just packed dirt. The enterprising settler might split logs and lay them split side up on the dirt floor, but that was more the exception than the rule. The fireplace and chimney of a log cabin tended to be constructed also of logs daubed thickly with clay to make them fireproof. Doors were constructed by fastening clapboards to cross-pieces with wooden pins. Window holes were often covered with oiled paper or cloth. Although not transparent like glass, oiled paper was translucent and would permit light to enter through the window and a shapes (such as approaching humans or animals) could be discerned through it.

In some cases the single room might have a loft at one end. The loft would provide additional storage or sleeping space. The loft was normally where the children slept because there would be little room in the cabin for a stairway. Access to the loft was either by pegs pounded into an adjacent wall or by a slender ladder.

The log house tended to be more complicated and elaborate than the cabin. The actual building of the log house was not all that complicated, but it would have been hard, tiring work. After the trees were felled, they were stripped of their branches and then braced in some way to prevent them from rolling. The settler would then make a series of cuts with his ax across the grain, so to speak, along one side of the log. The wood left between the cuts would be

chipped out and another series of cuts would be made down the same line. The process of making crosscuts and chipping the wood out between them would continue until the desired depth was reached. The same process was carried out along the opposite side of the log. When the two opposing sides were roughed out, the log would be turned and again braced and the same thing was done to the remaining two sides. If the settler had an adze he would be able to smooth out the rough spots along the face of the sides of the log. To do that he would stand atop the log and draw the adze, which was much like a hoe with a sharp edge, toward his feet. In the same way that a garden hoe will dug into the earth and shave off a chunk of it, the adze dug into the log's surface and shaved off a portion of wood. The more dextrous the person doing the adzing, the smoother the finished log would be. The adze tended to remove the majority of the scoring cuts that had been initially cut into the log with the broadax. Many people, when viewing a hand hewn log in an old house, believe that the cuts across the faces were made in the adzing process, but they are no doubt score cuts that went too low to be "sanded off" with the adze. When a stockpile of hewn log were prepared and set aside, the settler would prepare the foundation.

The foundation often consisted of a cellar over which the house would rise. This might come as a surprise to many readers. The stereotyped image of the log cabin is generally one in which the cabin has a dirt floor. But that would have been very impractical to the pioneer homesteader. Without a frost-free, but cool space beneath the house in which to store harvested vegetables and fruits, another building would have had to been constructed just for that purpose. In view of the amount of back-breaking effort they called for, structures were built to accomodate all the necessities of life. If possible, the dwelling house was built over a spring. It is romantic to believe that that was the practice in order for the settler to have a water supply in case of an Indian attack, but there is one little detail that people who believe that fail to recognize. Log houses very seldom, if ever, were equipped with an interior access to the cellar. Access was through the outside to avoid taking up valuable interior space. A pioneer settler and his family would have been



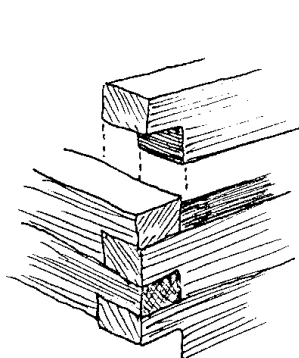
in as much danger if they attempted to leave the safety of the house to get into the cellar for water as they would have been going to an outside well. The fact of the matter is that a spring in the cellar would have allowed it to be used as a milk-cooling room. Cellars normally had dirt floors, and were sometimes referred to as “root cellars” because the dirt floor could be dug into and vegetables such as potatoes could be buried in the loosened dirt. There they would be less apt to mold, despite the fact that they might “take root”. The walls were constructed of local fieldstone mortared together with a clay cement. For many years historians claimed that the stone walls of log house cellars were set without the use of mortar. That belief arose from the fact that there seldom was any evidence of mortar in most walls of log houses at the present time. The simple fact that mortar composed of clay has a tendency to erode after enduring decades of weather is often overlooked by historians who want a quick answer to their questions. The walls of mortared stone rose to a height just higher than the ground level.

The square-hewn logs to be used for the walls were lain directly onto the top of the stone cellar wall. There is little evidence that the “sill” log, which lay directly on top of the stone cellar wall, was fastened in any permanent way to the stone wall. Apparently, it was believed that the weight of the log house when completed, would be sufficient to anchor it firmly on the foundation. There were only two sill logs, usually placed on the longest of the two walls. The logs which lay closest to the stone cellar wall on the ends of the structure were not strictly considered “sill” logs since their notched ends rested on the sill logs and they therefore constituted the first course of the wall logs. If the length of the house was such that there was a fear of the floor sagging, a middle sill log might be connected to the actual sill logs by mortise and tenon and then supported by a stone

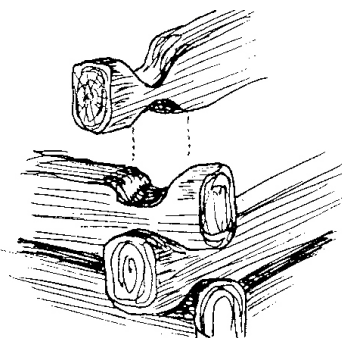
pillar in its center. The floor beams of the log house were called *sleepers* and stretched between the two sill logs on four to six foot centers. The sleepers were cut from slender trees so that they would fit conveniently on top of the sill logs without conflicting with the next higher log course, or else they might be notched with a lap joint to fit into the thin space that would come to exist between the sill log and the log above it.

The floor was usually constructed of *puncheons*, which were logs with only one side hewn flat. That flat side would be placed facing upwards and the round, unhewn side downward. Lap joints would be cut into the ends of the puncheons and wherever they would lay across the sleepers. They would then be laid in place, sometimes being pinned to the sleepers and sometimes not, depending on the skill and motivation of the settler building the house. After the floor was laid, the logs for the walls could be lifted into place one by one.

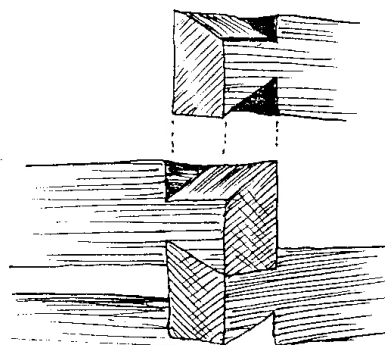
Unlike the log cabin, which the pioneer settler erected as an interim shelter, the log house was expected to be used as the dwelling house for many generations. For that reason, greater effort was put into the workmanship in order to make it something to be proud of. That greater effort is most readily seen in the types of joints employed where the logs met in the corners. The logs of the log cabin, as noted above, were quickly joined by simply cutting notches in the log where it would cross the log beneath it, and where another log would cross it on top; the ends were left to project outward. For a neater appearance, the settler wanted his log house to have straight, even corners and that desire required more complex types of joints. As shown in the illustrations below, the square-notch would have been the simplest of the joints, but it would not have been the strongest. The strongest, and most commonly employed joint was the chamfer-and-notch.



Square-Notch



Dovetail-Notch



Chamfer-and-Notch

The logs were laboriously hoisted up and into place one after the other by whatever resourceful method the settler could think of. The most common method was to slide them up to the higher levels by slanting two other logs from the ground to the topmost level. One or two of the men, by use of a makeshift pulley system, would pull the log upward with the use of ropes while another would push it from below with a pole. Once the next log was pulled and pushed up to the top level it needed to be notched and worked into its proper position. With the wall logs in position, rafters would be fashioned and lap jointed into the wall logs. They were then attached together at the peak of the roofline by wooden pins. As the wood dried and shifted over time, the roof might sag a bit allowing the rain and snow to enter at the peak. To correct the situation a bit, the wooden pins would then be pounded in further to tighten that joint. Shingles, some thirty inches in length, were attached to the roof rafters either by wooden pins or nails if the settler could afford them. The shingles were normally one-half inch in thickness at the butt end; they tapered practically to nothing at the opposite end. The shingles were overlapped so that only about six inches of the butt end was exposed beneath the next layer.

The cracks between the hewn logs required being filled with some material to keep the cold weather and unwanted animals out. The material, no matter what its composition might be, was called *chinking*. The most common material used for chinking was usually near at hand: a mixture of straw and clay. The clay, by itself, might have worked if no straw was available, but the straw helped to bond the clay together. If a source of lime was available, some would be mixed into the clay and straw mixture and it helped to strengthen

the chinking. After the walls were completed, the inside surfaces were either covered in plaster or simply painted with whitewash. Plaster was the preferable wall treatment because it helped to insulate the walls by retaining the heat generated by the fireplace. Stories have been told of log cabins and log houses so poorly insulated that a man who might have come in from the cold with his clothing water-soaked and frozen, while sitting in front of the fireplace with a raging fire, would feel the warmth on the side facing the fire. But the clothing facing away from the fire would remain frozen because the heat issuing from the fireplace could not be retained in the room. Plastered walls helped to retain some of the heat. Whitewash, an inexpensive type of paint made by mixing lime and water, was not as durable as plaster, nor did it provide any insulating properties to the house. It would flake off after a period of time, and therefore had to be repainted often, but at least it provided a cleaner look than the exposed logs did.

The exterior walls were very often covered with clapboards, which was in turn whitewashed. Very seldom were log houses constructed with the intention of leaving the logs exposed on the exterior. Exposing the logs of a log house presents a very pretty picture and with today's wood preservatives, it is possible that exposing the logs would not harm the integrity of the logs. A log house, built a hundred or more years ago would not have had the benefit of being coated with a weather and insect resistant preservative. Therefore it had to be preserved in some other way. One of the best preservatives the pioneer settler could use was a coat of clapboards. The clapboards, of course, were no more resistant to the ravages of the weather or insects such as termites, but it was easier to replace a clapboard

here and there than to replace any of the logs in the structure. The addition of clapboard siding helped to cut down on drafts also because the chinking might shrink and pull away from the logs it was clinging to. Log houses which originally had clapboard siding which was later removed can be identified by the fact that the window and door trim stands away from the rest of the exterior wall. When they were first constructed, the window and door trim would have been put on before the siding, which was butted up against that trimwork.

Before leaving the subject of the exterior siding one last material should be mentioned. Some older log houses were originally covered with a veneer of brick or stucco. The homesteader who felt affluent enough to be able to afford brick no doubt believed that his new and expensive siding would not only impress his neighbors but also outlast their homes. Stucco, a form of plaster cement, was also utilized as a covering material and was definitely more durable than whitewash; it did not need to be repainted each year. Brick and stucco presented their own problems to the life of the log house. Brick is porous and allows water to soak through to whatever is behind it. In the case of a log house, the brick covering would actually accelerate the rotting of the logs it encased. Brick had a way of buckling, cracking and falling away from the log structure, and therefore was not as durable as it might have originally seemed. Stucco, on the other hand, created a covering so dense that the logs could not “breathe” and therefore deteriorated through excessive drying.

Windows in log cabins were normally small and covered with oiled paper or cloth because of the expense and rarity of glass panes. An earlier newsletter subject was the 1798 U.S.

Direct Tax. That tax was commonly called the “Window Tax” because the valuation of properties was based, in large part, on the number of windows and panes of glass the dwelling house possessed. Anyone who examines estate inventories from the 1700s and early-1800s will readily notice that an item that often appears is “panes of glass”. Glass, in the form of panes for windows, was by no means cheap, and therefore few settlers could afford it when they first established their homesteads. Windows of glass were reserved for the big dream home that the pioneer homesteader wished for. In some cases, the decision to finally construct the log house and make the move from the temporary log cabin, might have been influenced by the acquisition of windows with glass panes.

So what can be said of the sentimentality that surrounds thoughts of the log cabin? Was the log cabin, and by extension the log house, any more secure and stable than any other? In view of the fact that the log cabin could easily be set afire by attacking Indians, you can’t say that it was any more secure than any other structure. In view of the fact that, without the correct exterior covering, the log cabin or house was drafty and difficult to heat, you can’t say that it was any warmer than a brick or stone dwelling. And in view of the fact that the logs of a log house were less resistant to rot and deterioration than other building materials, you can’t say it was any more durable. The thing that has endeared the log cabin (and log house) to generations of Americans is the symbolism it embodies as the first true *home* for most, if not all, pioneer settlers. In a frontier that was rife with dangers and uncertainties, and regardless of its shortcomings, the log cabin was the first stable refuge for the pioneer settler.

{#29 ~ Jan-Jun 1996}

## The Ulster~Scots In Old~Greenfield Township

For a period of sixty years, beginning in the year 1717, a large number of individuals and families emigrated from the Irish province of Ulster to America. A number of those immigrants homesteaded in the frontier county of Bedford. Although they were not numerous, a few of those

families could be found in the region that would become Old-Greenfield Township in 1798. The author descends from Old-Greenfield Township homesteaders, both German and Ulster-Scot. Therefore, this discussion will be concerned primarily with those Ulster families, who need to

be differentiated from the “native Irish” and the Scots who also immigrated to the New World.

The immigrants who came from the “Emerald Isle” have been commonly referred to as Scotch-Irish. The so-called Scotch-Irish were descended almost purely from Scottish ancestors from the Lowlands of Scotland. Many Scottish Lowlanders had emigrated and settled in Ireland after King James I began his “Plantation” of a colony in the province of Ulster in 1610. Although the Lowland Scots would have acquired a few customs of the native Irish, they became associated with the “Irish” and separated from their Scottish brethren only so far as having taken up residence in that island. The so-called Scotch-Irish developed customs and manners that were somewhat different than both, their Scottish cousins and their Irish neighbors.

The name of *Scotch-Irish* was coined as early as the year 1573 by Queen Elizabeth. But in that instance she was referring specifically to a small group of Highlander Scots of Celtic ancestry who had gone to Ireland and intermarried with fellow Celts. The name, Scotch-Irish, is a bit deceptive; one might be led to believe that it implies the intermingling and marriage of people of the two nationalities. The available records have shown that there were very few intermarriages between the Scots and the Irish. According to social-anthropologists, the more appropriate term for the people who emigrated from Ireland in the 1700s would be *Ulster-Scot*. In order to understand what is meant by the term *Ulster-Scot*, we need to look at a bit of the history of the Scots who emigrated first to Ireland and then to America.

## **THE LOWLAND SCOTS MIGRATE TO IRELAND**

Scotland during the Medieval and Renaissance periods was divided, both physically and culturally, into two sections: the Highlands and the Lowlands. The people of the mountainous Highlands to the northwest remained primitive and uninfluenced by the cultural and scientific advances which made up the “Renaissance”. The Highlanders descended almost exclusively from the Celtic tribe known as the Picts, and fiercely retained their Celtic ancestral traditions. One of

the things which distinguished the Highlanders from the Lowlanders was that the Highlanders tended to adhere to the clan system of self-rule. The Highlands of Scotland through the latter half of the 18th Century has been likened to the American “Wild West” due to the fact that each of the family clans made and lived by their own laws. The mountainous terrain of the Highlands, offering natural isolation, would have contributed somewhat to the Highlander’s separatist temperament.

The people of the Lowlands, on the other hand, descended from an intermingling of at least nine different races: the aboriginal natives, the Gaels, the Britons, the Romans, the Teutonic Angles, the Saxons, the Normans, the Flemish, and the Scots. The last named group, the Scots, were a Celtic tribe which originated in Ireland and had, during the Third and Fourth Centuries AD, invaded and established colonies in Alba, as Scotland was then known.

The Lowlanders, being descended from so many different races, could not help but influence, and be influenced by, each other. That intermingling contributed to the process of civilizing the people as a whole. And as the people of the Scottish Lowlands became more civilized, the concept of the clan as a political and social structure gave way, around the Twelfth Century, to the concept of feudalism. That meant that the people pledged their loyalty to the feudal lord rather than to a particular family or clan.

The Lowlanders were a hardened people. The Lowlands acted as a buffer zone between England and the Scottish Highlands. The English and the Highlanders had been enemies for many centuries. The few instances of congeniality they showed to each other were largely the result of a few politically motivated royal marriages. The Highlanders had resisted the Romans and all the succeeding invaders who had attempted to subjugate them, and they occasionally launched raids against the English. In the process, the Lowlands region, lying between the two opponents, was invariably overrun by them. Life in the Lowlands was therefore neither easy nor particularly stable. The continual struggle to exist, which was the daily life of the Scottish Lowlanders, molded and toughened them, and despite the devastation that the Highlanders and

English wreaked on their homes and farmlands, they survived.

Two things led up to the migration of large numbers of Scottish Lowlanders across the water that separated Scotland from Ireland. The one was starvation; the other was King James I of England's scheme of colonization.

Scotland, at the start of the 1600s, was a very poor country. The best farmlands were in the Lowlands, but those farmlands were overrun by the Highlanders and the English so often, that the Lowlanders were not motivated to work very hard to make their farms profitable. They simply did as best as they could to keep alive. In addition to that, the Scots were overall ignorant of "modern" farming methods. They knew little about the value of crop rotation. They tended to plant the same crop year after year until the ground was practically depleted of any nutrients. An English traveler who visited the Lowlands of Scotland in the early 1700s noted that, for the most part, the countryside was so barren that grass did not even grow there.

When Queen Elizabeth I died in 1603 the throne of England went to her nephew, James Stuart, who was crowned King James I. James had previously become King James VI of Scotland in 1567 upon the abdication of his mother, Mary, Queen of Scots. The kingdoms of England and Scotland were not formally united until the Treaty of Union was signed in 1707 under Queen Anne. Nevertheless, King James, by virtue of sitting on the thrones of both kingdoms, carried out a number of projects which affected both. James was particularly interested in establishing colonies, or as he called them "plantations", in foreign lands. He is most noted for the Jamestown Plantation established in 1607.

In 1610 King James put into operation his scheme for the plantation of the Irish province of Ulster. Like those he established in North America, the Ulster Plantation would prove to be a success.

The colony that was established in Ulster in 1610 was not the first attempt by the English to colonize and subdue Ireland. In fact, the English were not even the first foreign nation to attempt to conquer the island. The earliest noted instance of invasion against the natives of the island was made around the Fourth Century by Christian

missionaries from Gaul. They established monasteries throughout Ireland and eventually converted the Celtic natives to Christianity. From the beginning of the Ninth Century through the year 950 AD, the Vikings made a number of invasions into the island and exerted their power over it. Then, in 1166, as a result of an Internal struggle for lordship over the province of Leinster, the Cambro-Norman barons under King Henry II were invited by the claimant, King Dermot to intervene in the civil strife. This was just the opportunity that the English monarchy had been waiting for. The Cambro-Normans invaded the island, conquered Leinster for Dermot and then proceeded to attack the surrounding provinces. They established a number of English strongholds, the most notable of which was in and around Dublin. From that point through the Sixteenth Century the English government treated Ireland the same as it treated the North American Continent - as if it had some inherent right to colonize it. The English court granted tracts of land throughout Ireland to the barons and knights who had assisted in the invasion. They, in turn, established feudal estates and brought peasants from England and Wales as colonists. The Irish natives resisted subjection and at times reconquered the lands taken from them. This process of English invasion and Irish revolt against the English continued sporadically for the next few centuries. Queen Elizabeth I made four attempts: one each in the provinces of Leinster and Munster in the 1560s and twice in Ulster in the 1570s. But each of those attempts ultimately failed because the English settlers either became disillusioned and returned home to England or intermarried with the Irish and adopted their customs and their hatred of the English colonization schemes. Although a small number of attempts at colonization experienced limited success, the English could not claim any clear victory until the Ulster Plantation scheme was undertaken.

Hugh O'Neill, the Earl of Tyrone, a large portion of the province of Ulster, attempted to gain control of the entire province in the early-1590s. He raised an army with the help of some English adventurers and set about subduing the lesser officials in Ulster. The English settlers in Ulster began to fear that O'Neill's aims might be

to likewise expel them from the province, and prepared to confront him. In order to bolster his own army of Irishmen, O'Neill illicitly the aid of Spanish soldiers. King Philip III of Spain sent O'Neill a force of 4,000 men. Queen Elizabeth responded by sending an army of nearly 20,000 Englishmen against O'Neill's army. In 1601 the two armies collided at Kinsale in Munster. The Irish suffered a great defeat and the English army that had been sent to quell the rebellion did not stop at just that. The English destroyed all of the homes, food and livestock they came across in the province. The utter destruction of the native Irish farmsteads paved the way for a colonization scheme by Queen Elizabeth's successor, King James I.

With the defeat of the Irish under O'Neill, their lands in Ulster, which amounted to roughly six of the nine counties in that province, were declared to be forfeited to the English court. After he had divided up those lands, and designated portions which were to be granted to lords and gentry of England, members of the army that had participated in the Irish campaign, and the church, there was almost one half million acres for a settlement of the common people. It was originally King James' intention to settle Londoners and Scots in the Ulster Plantation. London was overly crowded with nearly 250,000 residents and the Lowlands of Scotland, as noted previously, had been struggling to survive for many years. By sending a large number of these two groups to Ireland, the king hoped to benefit all around.

## THE ULSTER PLANTATION

There were nine counties in the province of Ulster at the time of the Plantation. Of those counties, two were to be settled entirely by Scots, two mostly by English and two mixed. The remaining three counties were not part of the 1610 Plantation scheme, but they had already been settled by both, the English and Scots. King James specifically excluded Highlander Scots from the colonization scheme; he believed that they would simply team up with the native Irish to cause discord and unrest. The Scottish settlements succeeded very well, but most of the areas settled by the English failed for one reason or another. Many of the English settlers, having been farmers

in their homeland, left Ireland because of the poorer farmlands they found there. The climate was not to their liking either. In many cases, the individuals who had been set up as landlords and had the responsibility of attracting and gaining the actual settlers went about that task only halfheartedly. As time went on, the majority of the settlers of the Ulster Plantation were Scots. Even the native Irish who had been dispelled from the region gained in numbers over the English when they were enticed to take the place of those Englishmen who left. The Lowland Scots were not discouraged like the English because they found much better farmland than they had left in Scotland. The Lowland Scots were also enticed by, and more satisfied with, the fact that they could build permanent homes without the constant fear of having them destroyed by the Highlanders and the English.

Another thing greatly contributed to the success of the Scottish portion of the Plantation. At the time of the Plantation of Ulster, Scotland was experiencing the Reformation and Presbyterianism was established as her official faith. There was a tremendous surge of religious fervor throughout the Lowlands. King James instituted a series of ecclesiastical reforms, which included the change from the presbyterian to the episcopal form of church government. Many of the Presbyterian ministers were in favor of the migration to Ireland in order to elude what they felt was a return to Catholicism. Their presence in the Ulster Plantation was an encouragement to the rest of the settlers.

The Ulster Plantation prospered despite some years of drought and poor crops and the occasional native Irish confrontations with the settlers. Historians have estimated that the population of Ulster was approximately fifty thousand by the year 1620 and nearly one hundred thousand by 1640.

A significant turn of events came about in the year 1641. The displaced native Irish staged a rebellion against the Ulster Plantation which developed into a war that lasted eight years. There were a number of causes for the rebellion, the primary one being that the Irish had simply reached the limit to what they would take from the intruding settlers. As the settlement flourished, the settlers' needs demanded more land, which they



## **The Provinces And Counties Of Ireland**

helped themselves to. They cleared woods and drained marshes so that the settlement could expand. The Irish became more and more embittered about being pushed away from their ancestral homes. They also were growing jealous

of the prosperity of the settlers who had begun to establish industries such as wool and linen manufacture, while they remained poor. The missionaries who had originally carried the Christian religion to the Irish had converted the



native Irish peoples to Catholicism; the fact that the majority of the Ulster settlers were Protestant had the effect of alienating the two groups. The final straw which broke the peace came in the form of rumors of an invasion to be carried out by the Scots and aimed at ridding Ireland of all its Catholics. Whether true or not, the rumors enraged the Irish and they decided that they needed to strike first instead of waiting for the Scottish army to arrive on Irish shores.

In October, 1641 an Irish army of over nine thousand troops attacked the settlements in Ulster. The attack was sudden and caught the settlers off guard. The English settlers, who had taken up residence in the central region of the province, suffered the most in this attack. Many of them were immediately killed or driven from their homes and their property was seized by the Irish. Roughly two thousand people were killed in the initial raid, a figure that would be exaggerated in the reports sent to England. The Scots had a bit more time to prepare their defences by the time the Irish army reached their settlements. During the course of the war, which lasted about nine years, nearly fifteen thousand people died.

King Charles I did not have time to react to the Irish rebellion. England's Parliament was, itself, rebelling against the king's authority. The English Civil War placed the Scots in Ulster in a difficult situation. They had, of course, sided with the English against the Irish when the war began. But the English Civil War forced them to choose sides between the King and the Parliament. They really didn't advocate the aims of either side, but because they had earlier taken the side of the Puritans the Royalists vented hostility on them. So at first they sided with the Parliamentary roundheads being led by Oliver Cromwell. The English Parliament had, in 1643, signed the Solemn League and Covenant with the Scottish Parliament, which, in effect, called for the unification of the two countries under the Presbyterian theology. A force of 26,000 Scottish men joined forces with Cromwell's Parliamentary Army and defeated the Royalists in the Battle of Marston Moor in 1644. As the English Civil War progressed, and Oliver Cromwell's position as, not only the leader of the Parliamentary Army, but as a staunch advocate of Puritanism solidified, it became increasingly apparent to the Scots that

their hopes of establishing Presbyterianism as the official religion of England would fail. Then, in 1648, when the Presbyterian members of the English Parliament were ousted from the House of Commons, the Scots in Ulster switched their allegiance to the cavaliers who rallied behind the exiled King Charles I. On 30 January, 1649 King Charles I was beheaded, and the Belfast Presbytery protested.

The king's beheading ignited a fuse that would prove destructive for Ireland and the Scots settled in Ulster. In Scotland, the eighteen year old heir to the Stuart monarchy, Charles II, was proclaimed king, and he was invited by the Catholics in Ireland to go there to establish his court. Cromwell sent an army under General George Monk with the overt design to secure Ireland under Parliamentary control. The underlying mission of the Parliamentary army was to wreak vengeance on the Irish Catholics who had started the rebellion, and who, it was believed (according to the exaggerated reports) had murdered all the Protestants in Ireland. When Monk failed to subdue the Royalist sympathizers, including the Scots in Ulster, Cromwell himself led a force to the island in 1650.

Cromwell's expedition to Ireland had three purposes. First and foremost was the subjugation of the Catholics and Presbyterians who had rallied behind the Royalist banner. The second purpose was to remove anyone associated with the Irish rebellion. The third objective was to convert all of Ireland to the Puritan faith.

Cromwell's army swept through Ireland in a single campaign that lasted nine months and effectively crushed the opposition staged by both Catholic and Presbyterian Royalists. An estimate has been given that approximately 616,000 people died during the course of the campaign, some from famine and plague incidental to the actual warfare. The majority of those deaths, though, were native Irish. In addition to the casualties of war, Cromwell had many of the survivors, primarily native Irish, but also some English and Scot Royalists, deported to the West Indies. A large number of the residents of the Ulster settlement were slated to be deported, but Cromwell relented and allowed them to stay in Ireland. Many of their estates were confiscated and they were forced to move to the province of

Connacht to the west of the Shannon River. Through sheer force, Oliver Cromwell brought an end to the Irish rebellion begun in 1641, and the Scots in Ulster experienced peace for the first time in a decade.

Oliver Cromwell did not carry out his intended religious conversion of Ireland. In fact, he made many allowances to the Presbyterian Scots in Ulster which enabled them to flourish as part of the Protectorate Commonwealth. When, in 1660, the Stuart monarchy was restored, there was the possibility of Catholic persecution, but Charles II proved to be as lenient as Cromwell towards the Presbyterian Scots.

Ulster prospered throughout the latter part of the Seventeenth Century. Woolen manufacture had increased during the Protectorate period and there was a migration of English from the northern counties of England to northern Ireland. A large number of Scots from the Lowlands fled to Ulster to escape what became known as “the killing times” in Scotland. Advocates of the Solemn League and Covenant had not been silenced by the Puritan Cromwellian Protectorate and became known as the Covenanters. King Charles II advocated the Covenant only in order to obtain the Covenanters’ aid in his restoration to the throne of England. As soon as he was reestablished as king in 1660, Charles II began to institute a series of restrictive measures that were aimed at stripping the Presbyterian ministers of their rights and privileges. The 1680s in Scotland saw increased conflict between the Covenanters and the governmental forces and many Scots migrated to Ulster where there was relative peace and quiet.

In addition to the Scots and English, there was a migration of Huguenots to Ireland in 1685 when the French government revoked the Edict of Nantes which had protected religious liberties since 1598. The Huguenots were Protestants whose religious beliefs were similar to those of the Presbyterians in Scotland and Ulster and for that reason they blended in easily with the Ulster Scots. The French immigrants brought with them improved methods of linen manufacture, which benefited the Ulster economy.

The peace which Ulster experienced from Cromwell’s Protectorate government through the early 1680s ended when King James II came to the throne. James II was an ardent Catholic. He hated

the Scots in general and the Presbyterians in particular. Between 1685 and 1688 James waged war on the Presbyterian Scots both in Scotland and in Ulster. In Ireland a complete overhaul of the army was King James’ first order of business. The regiments which were primarily Protestant were disbanded and Catholic Irishmen were enlisted to replace them. Even the English soldiers were removed from the army. Then a native Irishman by the name of Tyrconnel was named to the position of general and given the directive to rid Ireland of all English and Scottish Protestants. These actions led hundreds of families to leave Ulster. But King James’ reign of terror was shortlived; unable to convert the whole of the British Isles to Catholicism, he had abdicated the throne and fled to the safety of France. William of Orange landed on the shores of England in November of 1688 to make a bid for the throne. James had, by that time, raised a Catholic army in France and with it he journeyed to Ireland to join forces with General Tyrconnel’s Irishmen. The combined army headed northward to attack the province of Ulster.

The people of Ulster had received word of the possibility of attack and had taken measures to deal with it. The defences of the few fortified towns in the province were beefed up and the residents throughout the province made their way to those fortified towns. As they left their homesteads they burned all of the buildings and destroyed whatever they could not carry with them. By the time James and Tyrconnel’s army arrived at Ulster, there was nothing but desolation. One of the French officers with that army likened the countryside to the barren deserts of the middle east.

The Irish/French Catholic army laid siege to the town of Londonderry on 18 April, 1689. James expected the town to fall quickly, but it held out for 105 days. The timely arrival of supply ships and the formation of an army composed of local residents ended the siege and forced the Catholic army to retreat.

William of Orange’s army crossed over to Ireland shortly after James’ army retreated from Ulster. William led his army of ten thousand troops southward and confronted James’ army near the Boyne River. The Battle of the Boyne took place during the 30th of June and the 1st of

July, 1690 and ended in James' defeat. James promptly fled to France and William and his wife Mary assumed the throne of England. William granted freedom of worship to the Irish and permitted any of them that wished to go to France to do so. It is estimated that approximately eleven thousand took up the offer and eventually formed the Irish Brigade of the French Army. Over the following fifty years more than 450,000 Irish migrated to France.

Under William and Mary peace once more came to Ireland and Ulster began to prosper again. Most, if not all, of the native Irish families that had resided in the province of Ulster moved either southward or to France. Many of the families that had fled to Scotland began to return now and Ulster once more became predominantly Scottish.

## THE GREAT MIGRATION

The Great Migration from Ulster to America began in 1717. In some instances Ulster families had immigrated to the New World before 1717, but those instances were few and isolated. Not all of them succeeded. In 1636 a group left Ireland but had to return because of violent storms enroute. A group of Presbyterian families from Laggan had better luck in 1684 and safely accomplished their voyage. Here and there, over the years individual families made the trip across the Atlantic Ocean.

Some families left Ulster for religious reasons, but most left in response to economic hardships. The English Parliament began to impose trade restrictions on the manufacture and sale of woolen articles in the late-1690s. Up to that time, Ulster had thrived on her wool and linen industries and had prospered more than any other province in Ireland. The immigration of the Huguenots in the 1680s to Ulster had strengthened her already strong wool industry by introducing some new methods for the manufacture of linen from flax. The prosperity Ulster was experiencing was seen as a threat by the English who, in 1698, petitioned the King to protect their own interests. The Irish Parliament, at the King's urging, passed the Woolens Act in the following year. The Woolens Act prohibited the exportation of Irish wool and cloth to anywhere except England and

Wales. The Woolens Act resulted in a period of economic depression throughout Ulster.

Coupled with the economic hardships spawned by the Woolens Act, was a legal practice known as rack-renting which was instituted in the early-1700s. Rack-renting was the practice whereby a renter could legally raise the rent when a lease had run out. Although that practice does not seem unusual in this day and age, it was quite a departure from the traditional during the Seventeenth and Eighteenth Centuries. The traditional practice was for a lease to run approximately thirty years with the option of being renewed at the same rate. The renter would be inclined to improve the property under the assumption that he would be able to reside there indefinitely and then pass the lease on to his own sons. Money was hard to come by and rack-renting forced many renters to default on their payments. A widespread hatred of the practice and those landlords who employed it swept through Ulster. Having received favorable reports from others who had gone to America, many families resolved to leave Ireland.

The thing that finally led to the Great Migration came in the form of a severe drought that stretched from 1714 to 1719. The drought affected not only did foodcrops, but also hindered the growing of flax and thereby adversely affected the linen industry. Lack of sufficient grass for grazing, and the disease known as rot, killed the sheep needed by the wool industry. It is often noted in a broad statement that the Europeans immigrated to the New World because of religious persecution, and that may well have been the reason for some of them. But the Ulster-Scots came primarily because of the droughts and the failing economy in their homeland.

There were five major waves of emigration from the Irish province of Ulster. It should be noted that there were very few instances recorded of any of the native Irish leaving their homeland; the Irish first immigrated to the United States after the mid-1800s when the failure of the potato crop caused widespread famine. The emigrants who left Ireland prior to the American Revolutionary War came solely from the province of Ulster. More than five thousand people emigrated from Ulster in 1717-1718. Those families sent back favorable reports, which helped to pave the way for future

migrations. Between 1725 and 1729 there was another wave of emigration from Ulster, again induced primarily by the suffering caused by rack-renting. During that migration it was estimated that over six thousand people left Ulster in 1728 alone. In 1740 a major famine devastated Ireland and brought about the third major wave of emigration from Ulster. The fourth wave emigrated in 1754-1755, partly as a result of hardships occasioned by drought and partly because of an effort made by the governor of the province of North Carolina to attract settlers to that colony. Governor Dobbs had left Ulster himself, and his call was answered by many other Ulstermen. The last major wave of emigration occurred between 1771 and 1775. At least twenty-five thousand people are believed to have emigrated during this period. That great wave of departure from Ireland was motivated primarily by the eviction of so many families from county Antrim when the leases on the estate of the Marquis of Donegal expired and the settlers could not comply with the rack-renting demands. Altogether, approximately 200,000 people, primarily of Scottish descent and Presbyterian faith, left Ulster and sailed for America between 1717 and 1775.

The Ulster-Scots chose the colony of Pennsylvania as their destination in the New World. When considering which colony to make their new homes in, the Ulster-Scots really had only limited choices. The southern colonies were not very enticing with their slave labor and plantation system of agriculture. Nor was Maryland because it had been established as a Roman Catholic colony. Although not Catholic, New York had made it clear to earlier immigrants that she would not tolerate religious diversity. Of the choices between New England and Pennsylvania, the earliest immigrants had been made to feel unwelcome at Boston, the primary port of entry. The single colony that welcomed the Ulster-Scots with open arms was Pennsylvania. As noted previously, Governor Dobbs of North Carolina invited fellow Ulster-Scots to settle in that colony, but that was only after Pennsylvania had become overly crowded with immigrants. In fact, that was one of the selling points the governor used to entice settlers southward from William Penn's colony.

## THE ULSTER-SCOTS IN PENNSYLVANIA

The initial settlements in Pennsylvania were made in the southeastern counties in the vicinity of the ports of Philadelphia, Chester and New Castle. As more and more families arrived, they moved further westward. The towns in the eastern region were inhabited by the Quakers, who had founded the colony, and the Germans, who had begun immigrating to the colony in the early-1700s. Many of the Ulster-Scots who were forced to emigrate from Ireland because of the economic conditions in their homeland could make the voyage only by entering into indentured servitude. The services of those individuals and families were most often purchased by the wealthy Quakers, and therefore they settled in that region. As soon as they became freed of their obligations they generally moved onward. The Ulster-Scots who had been able to finance their journey to America tended to move beyond the already inhabited sections of the province and homesteaded in the frontier regions.

In the period from the year 1717 through the 1750s the "frontier" was in the present-day counties of Berks, Lebanon, Lancaster, York and Adams. Through the 1760s and into the 1770s the "frontier" was pushed north and westward with the acquisition of lands from the Indians and the erection of Cumberland and Northampton Counties in 1750 and 1752 respectively. In 1771 Bedford County was formed out of Cumberland. In the following year Northumberland County was formed out of Northampton. Then in 1773 Westmoreland County was formed out of the western portion of Bedford. The erection of each new county points to the influx of settlers; as the frontier regions were settled and became more and more crowded, the demand for conveniently accessible courts of law arose. When the Pennsylvania Assembly saw that a particular region had reached a certain level of inhabitants and merited being separated into smaller jurisdictional regions, it granted the requests and erected a new county.

Of course the Ulster-Scots were not the only ethnic group which pushed into the Pennsylvania frontier. There were quite a number of German families who were also frontier

homesteaders. The two groups coexisted somewhat peaceably in the frontier primarily because they were both outsiders in regard to the English. The mountainous region in the center of Pennsylvania was ideal for the way of life of both groups and sufficiently distanced them from the English in the eastern counties. The Germans sought out good limestone based farmlands and they found them in the Appalachian Mountains. The Ulster-Scots tended to find the solitary isolation of the Appalachians ideal to their own temperament.

The mountain range known as the Appalachians stretches in a curving arc from the northeast corner of the province of Pennsylvania, through the southcentral region of that province and on southward through Maryland, Virginia and into the Carolinas. At the time of the initial waves of the Ulster-Scot migration it served as a natural boundary line between the English colonies and the Indian lands. Apart from a few instances in which the white settlers (for the most part Ulster-Scots) violated the Indian treaties and moved into the lands to the west of the boundary, the incoming settlers tended to homestead in the great valley just to the east of the Appalachian range. As the lands in Pennsylvania filled up, the incoming settlers moved southward into Virginia and eventually into the Carolinas. Then, in 1754 a new treaty was signed at Albany, New York with the Indian sachems by which they granted tracts of land to the Allegheny Mountains (which define the western edge of the Appalachians) to the province of Pennsylvania. With the prospect of new lands to homestead upon, many residents of the established counties along with new immigrants pushed into that region. In the 1768 New Purchase Treaty, the Indians conveyed lands to the Pennsylvania Provincial Assembly which lay to the west of the Allegheny Mountain Range.

*Note: The author of this article resides in the portion of Mother Bedford which was erected as Blair County in 1846. The remainder of this article will dwell primarily on the settlement of the Ulster Scots in Blair County.*

Blair County was part of the region that was opened up for homesteaders by the Treaty of Albany in 1754. It was not until about 1768, though, that the first settlers moved into the portion of that region which would be given the

name of Blair County in 1846. From 1768 until 1774 there were only a few families that had established their homesteads in this collection of mountains and valleys that lay between the Allegheny and Tussey Mountains. Then, between 1775 and 1779 there was a large influx of settlers. The period from 1778 through 1782 was one in which the relations between the Indians and the Euro-American settlers broke down and Indian incursions into the region were increased. Many, perhaps half, of the original pioneer settlers left Bedford County and few of them returned. After the American Revolutionary War was over there occurred a massive migration of people all over the eastern seaboard.

Once more settlers flooded into this region; included among them were many Ulster-Scots. The Ulster-Scots and the Germans tended to stick to themselves and settled in different valleys in the part of the region that would be designated as Blair County. The Germans settled principally in the Morrisons Cove and Indian Path valleys while the Ulster-Scots built their homesteads in the Scotch, Logan and Sinking Spring valleys. The German settlers tended to obtain their property through legal means of warranting, surveying and then patenting the land. The Ulster-Scots, on the other hand were known to obtain their property by simply squatting on a certain tract of land and hoping not to be ousted from it when the government noticed. Quite a number of Ulster-Scot families settled in the Sinking Spring Valley on the tract claimed by the Proprietors. The Penn family had surveyed and set aside many tracts of land throughout the province for their own private future use. Those tracts were often homesteaded upon by the Ulster-Scots. They sincerely (albeit erroneously) believed that since the Proprietary family had invited them to emigrate from their homeland with the prospect of lands to settle upon, then the Proprietary Tracts were the lands they had been invited to. The earliest tax assessment return that is still in existence in the collection of records maintained in the Bedford County Court House which separates the families settled on the Proprietors' Lands is one taken in 1785. That return listed thirty-two families residing on the Proprietors' tract of Sinking Spring Valley. Some individual families were spread out in the other valleys, including the Indian Path

Valley, which encompassed much of Old-Greenfield Township.

The period between the year 1778 and 1782 was one of intensified Indian/Euro-American conflict. The only Frankstown Township tax assessment returns from the American Revolutionary War period that are currently in existence in the Bedford County Court House are for the years 1775, 1779 and 1782. It is difficult to know whether any others simply did not survive, whether they were removed by earlier researchers, or whether they simply were not taken. The 1779 Frankstown Township Tax Assessment recorded many of the residents as "absant", meaning that they had left the region. Most of them moved eastward to the relative safety of Cumberland County, and as already mentioned, did not return to Bedford County. As the Indian attacks grew more frequent and intense, the day to day government of the county may have been affected; there might not have been much motivation on the part of the tax assessors and collectors to travel about through the region at their own personal danger.

Many, but not necessarily all, of the families that fled from Bedford County were Ulster-Scot. The Germans tended to cling to their farms moreso than the Ulster-Scots; they were more reluctant to give in to the terrors of the Indians. The Ulster-Scots had been harassed for so many centuries that they did not feel the same attachment to the land as what the Germans did. The Ulster-Scots, though ready for a fight at the drop of a hat, tended to move from one location to another without any misgivings.

Prior to the Indian incursions and the outbreak of the American Revolutionary War, as noted previously, the Ulster-Scots and the Germans tended to separate themselves from each other somewhat. Following the Revolution, as more families came back to this region, the two ethnic groups began to intermingle more. The war, and the intermingling of men of different ethnic backgrounds in the armed forces, probably helped to bring the people closer together.

The region that was encompassed by the boundaries of Old-Greenfield Township (which today includes the Blair County townships of Freedom, Greenfield and Juniata, and the Bedford County townships of Kimmel and Union) was not

heavily settled by the Ulster-Scots in the period prior to and during the American Revolutionary War. As has been pointed out in other discussions, the earliest pioneer settlers to this region were of German descent. In fact, until the War ended, the only family residing in the Old-Greenfield region was that of Jacob Schmitt, Sr, who was most definitely German.

In 1785 John Shirley arrived in this region to establish a homestead. The Shirley family's ancestry is not known, but intermarriages with various Ulster-Scot families would indicate that it was also Ulster-Scot.

In the following year Abraham Lingenfelter arrived. The Lingenfelter family was of German descent.

Patrick Cassidy, an Ulster-Scot from the town of Newry in County Down, came to settle in the vicinity of the town he would survey and call Newry. The tract that Patrick Cassidy laid out his town upon extended only partly across the boundary line into the Old-Greenfield region, but he also purchased various tracts throughout what is today Freedom and Juniata Townships.

In 1790 the family of Nicholas McGuire came to settle in the northeast corner of Old-Greenfield near the Shirley and Cassidy families, with whom they were interrelated. Nicholas McGuire is believed to have been born in Maryland, but he was no doubt the son of either Irish or Ulster-Scot immigrants.

Michael Dodson, Sr homesteaded near the boundary line between present-day Freedom and Greenfield Townships in the early-1790s. The Dodson family is believed to have come from Wales.

In the 1790s more German families moved into this region to establish homesteads. Gorg Heinrich Holtzel located near the Schmitt farmstead. Johannes George Mack settled at the head of Paw Paw Valley. Jacob Stifler made his homestead along the eastern slope of Blue Knob near the South Poplar Run.

In the year 1796 an Ulster-Scot by the name of James Crawford, Sr began to be recorded on the Woodberry Township Tax Assessments. He had previously been recorded on the Frankstown Township returns. He and two sons continued to be recorded on the Greenfield Township returns after that township was formed in 1798. The exact

location of his property has not been discovered although it is believed to have been in the vicinity of Newry, and may have bordered on the boundary line between Woodberry and Frankstown Townships, which later became the boundary line between Juniata and Blair Townships.

The foregoing list reveals that very few Ulster-Scot families homesteaded in the Old-Greenfield Township region, but there were indeed a few, and therefore their history is part of our collective history.

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## Kimmel Township

Kimmel Township was formed in the year 1889, the next to last township to be formed in Bedford County. Kimmel's lineage can be traced back to the year 1767. In that year Bedford Township was formed within Cumberland County. Despite the fact that Cumberland County had been erected out of Lancaster County seventeen years earlier, in 1750, the region was not heavily settled until the mid-1760s. The tax assessment taken during the year following the formation of Bedford Township shows, that in the area which encompassed the present-day Blair County townships of Freedom, Greenfield, Huston, Juniata, North Woodbury, Taylor and Woodbury and the Bedford County townships of Bedford, Bloomfield, East St. Clair, Harrison, Juniata, Kimmel, King, Lincoln, Napier, Pavia, South Woodbury, West St. Clair and Woodbury, there were only 108 land owners. Of that number, there were quite a few who had purchased the land, but had not come to this frontier region to actually settle on it. Of the pioneer homesteaders, most had settled near "Frankstown Old Town" in present-day Frankstown Township, Blair County and on the "Shana Cabin Waters" in present-day Napier and Juniata Townships, Bedford County. Only one of those earliest land owners, John Montgomery, was noted as owning a tract even near the region that would later become Kimmel Township (probably located in either of the present-day St. Clair Townships). His name on the 1768 Tax Assessment return was followed by the notation: "*Dunnings Creek Waters*".

In 1775 when Frankstown Township was formed out of the northern third of Bedford Township and the western third of Barree Township, the southern boundary line of Frankstown Township was run from a point on

Tussey Mountain where its western slope brushes against Evitts Mountain (where the boundary lines of South Woodbury, Snake Spring Valley and Hopewell Townships meet today). The line was run from that point along the ridge of Evitts Mountain westward to the southernmost point of Dunnings Mountain (where its southerly course ends and twists eastward to become Evitts Mountain, and which is today the point where the boundary lines of King, East St. Clair, Bedford and South Woodbury Townships meet). The line was continued westward from the ridge of Dunnings Mountain along the "*Dividing Ridge between the Waters of Dunnings Creek & the South West Branch of Frankstown Branch*". Now it must be taken into account that the "waters of Dunnings Creek" would have encompassed not only the single creek known today by the name of Dunnings Creek, which flows through Napier, West St. Clair and East St. Clair Townships, but also would have included the streams known today as Barefoot Run, Georges Run, Bobbs Creek, Scrubgrass Run and Mud Run. The "waters of the south west branch of the Frankstown Branch" (*i.e.* of the Juniata River) would have encompassed Beaverdam Run and Spring Run. Although there is no distinctly east/west ridge which divides the watersheds of these various creeks it may be assumed that the line lay roughly parallel to the north-east bank of Bobbs Creek so that all of present-day Kimmel Township and the northeast corners of both King and Pavia Townships would have been included in Frankstown.

Woodbury Township was the next division to be noted. Its shape, when first formed, somewhat resembled a backwards "C". The bulk of Woodbury was made up of the Morrisons Cove,



which stretches in a north-south direction between Tussey Mountain and a string of mountains that include Canoe, Lock, Short and then Dunnings Mountain. Woodbury also gained from Frankstown Township a sizeable tract of land that included Kimmel Township when the southern boundary line of Frankstown Township was moved northward to stretch from Frankstown Gap (now known as McKee Gap) to Blairs Gap in the Allegheny Mountain Range.

In the year 1794 St. Clair Township was formed out of the northwest portion of Bedford Township. The northern boundary line of this new township would have lain roughly parallel to the south-west bank of Bobbs Creek, and would have encompassed the southwest corners of present-day King and Pavia Townships.










In November 1798, four years after the formation of St. Clair Township, the Court of Quarter Sessions of Bedford County authorized the formation of Greenfield Township *“to be Composed of Part of Woodberry township and a small part of St. Clair township”* The southern boundary line did not follow the course of the line laid out in 1794 with the formation of St. Clair Township. Instead of following a diagonal southeast to northwest direction along the line of Bobbs Creek, it was run roughly due west from a point on Dunnings Mountain approximately four miles north of the original corner so that the bulk of Bobbs Creek was included within the new township of Greenfield. The “small part of St. Clair township” which was given up to Greenfield would have been what is today the southwest corner of Pavia Township. Because the line was run from a point nearly four miles north of the original corner point on the ridge of Dunnings

Mountain, the northeast corner of present-day King Township, which had been part of Frankstown and then Woodbury Township was given to St. Clair Township at this time.

The region now known as Kimmel Township remained under the jurisdiction of Greenfield Township until 1834. In that year Union Township was formed. The southern boundary line of Greenfield Township was moved northward about four miles and the northern boundary line of St. Clair Township was moved southward roughly the same distance (back to the line laid out in 1775 for the southern boundary of Frankstown Township). Another forty-two years passed and in 1876 King Township was formed out of the eastern half of Union.

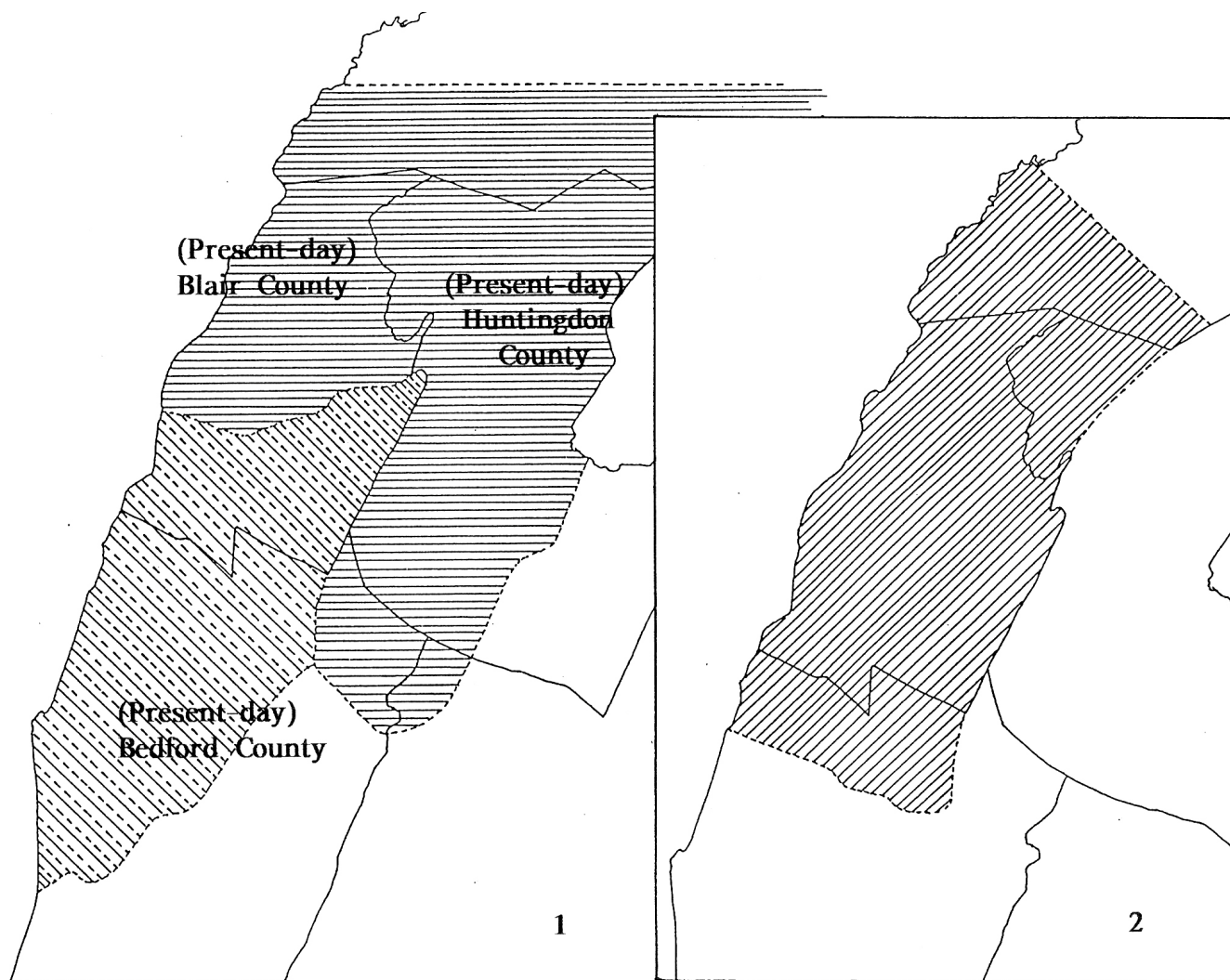
Finally, in 1889 Kimmel Township was formed. King Township was fairly evenly divided in two by a line running east to west about where the line had been run in 1798 that divided Greenfield from St. Clair Township. That line started on the western side of Dunnings Mountain and traveled westward across Long Ridge to a point roughly midway between Dunnings and the Allegheny Mountain. It then turned northward until it reached the Scrubgrass Creek. The line then was laid in a northwestern direction across Stiffler Hill toward the eastern slope of the southernmost of three mountains called Blue Knob. A small, triangular shaped portion of the northeast corner of Union Township was added to form the northwest corner of the new township.

The series of maps which accompany this article are intended to illustrate the lineage of Kimmel Township. Throughout the series, the following textures are used to denote the various townships:

	Barree Township, within Cumberland County 1771, Bedford County 1772
	Bedford Township, within Cumberland County 1771, Bedford County 1772
	Frankstown Township, within Bedford County 1775
	Woodberry Township, within Bedford County 1785
	St Clair Township, within Bedford County 1794
	Greenfield Township, within Bedford County 1798
	Union Township, within Bedford County 1834
	King Township, within Bedford County 1876
	Kimmel Township, within Bedford County 1889

*Map #1* shows three of the present-day counties which were formed out of Bedford County (*i.e.* Bedford, Blair and Huntingdon). The date for this map is 1771/2, when Bedford County was erected out of the western frontier of Cumberland County. The township of Bedford then encompassed the entire northern/western part of present-day Bedford County and the southern half of present-day Blair County.

*Map #2* shows the area encompassed by Frankstown Township, formed in 1775 from the northern half of Bedford Township and the western part of Barree Township.



*Map #3* shows the region encompassed by Woodberry Township, when it was formed out of the southern and the eastern part of Frankstown Township in the year 1785. The southern boundary line of Woodberry lay along the summit of Evitts Mountain and roughly along the course of Bobbs Creek.

*Map #4* shows the region removed from the northern/western part of Bedford Township to form St. Clair Township in 1794.

*Map #5* shows the region encompassed by Greenfield Township when it was formed in the year 1798 primarily out of Woodberry Township. The summit of Dunning's Mountain was used as the dividing line. As noted in the text above, the easternmost point of the southern boundary line of the new township was moved northward about four miles and then run fairly due west. While a small portion of St. Clair Township was given to the new township of Greenfield, a small portion of Woodberry Township was also

given to St. Clair. The available records (published histories and tax assessment returns, etc) do not reveal many settlers who had yet homesteaded on either of the two tracts which were shuffled in the formation of Greenfield.

*Map #6* shows the area removed from Greenfield Township to form Union Township in the year 1834. The small portion of land which had been removed from Woodberry Township and given to St. Clair Township was, at that time, taken from St. Clair and given to the new township of Union. The southern boundary line of Union Township thusly followed basically the same as that of Frankstown Township in 1775, being a roughly due-west line extended from the point where Dunnings Mountain ends and Evitts Mountain begins.

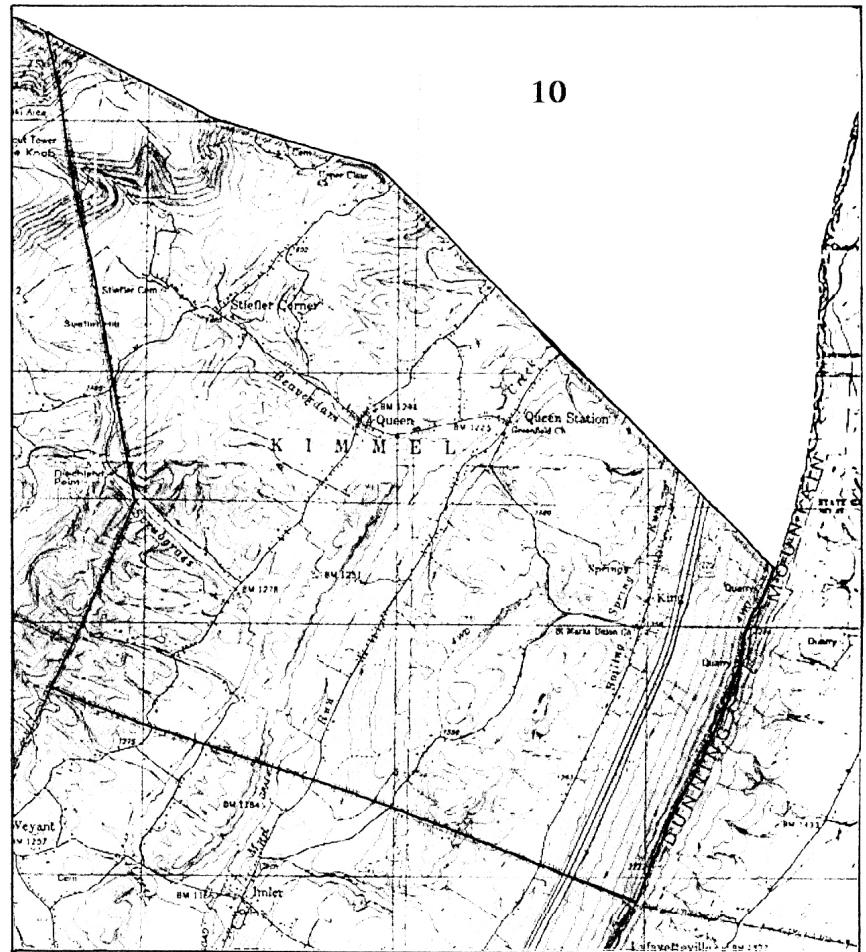
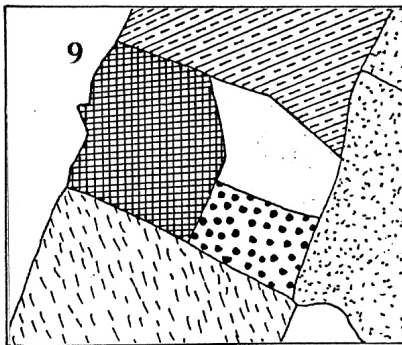
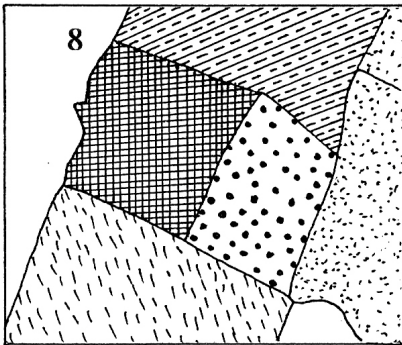


*Maps #7 and #8* show the township named in honor of the Hon. Alexander King. King Township was formed in 1876 out of the eastern half of Union Township.

*Map #9* shows the area formed in 1889 out of the northern half of King Township to form Kimmel Township. Note that at that time a small triangle of land, the northeast corner of the remaining Union Township was attached to the new Kimmel Township.

*Map #10* shows Kimmel Township as it appears today on a U.S. Geologic Survey Map.





{#31 ~ Jan-Jun 1997}

## Kimmel Township #2

It is rather difficult to determine who the earliest settler in Kimmel Township would have been. The 1790 U.S. Census lists quite a number of heads of households whose surnames would appear in Kimmel Township in later years. But the exact locations of the homesteads of those 1790 residents cannot be determined from the available information. The 1790 U.S. Census return for Bedford County was not broken down by township, and even if it had been it would not be of much help because in 1790 the region that would later become Kimmel Township was encompassed within the large expanse of land under the jurisdiction of Woodberry Township. The only way to determine in which part of Woodberry Township each 1790 resident's property had been would be to research each and

every deed - a task which I do not, at this time, have the time and energy for.

The next source of information would be any published history books on the region. The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* was published in 1884 by the Chicago-based publishing firm of Waterman, Watkins & Co. That publishing firm sent a group of researchers to Bedford County to work on the book. Certain of them -leaned information from the court house records while the others traveled throughout the county asking residents for information. Of course, the people and families who were interviewed by the publishing firm would have recounted stories about their own ancestors. The v might have forgotten (or never known) about any of the early pioneer settlers

other than their own ancestors. And although folklore and recollections are valuable means to point toward historical facts, errors and mistakes may crop up here and there depending on how accurate the memories of any individual would be. So the sketches given in that history book can be used as a starting point to determine who the pioneer settlers were, but should not be read as gospel.

In the 1880s the region that would become Kimmel was encompassed within King Township, with the exception of the small triangle in the northeast corner of Union. The sketches of the early settlers and prominent families of King Township which were printed in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* included the families of Mathias Bucher, Peter Bucher, Frederick Claar, David Gochenour, Isaac Fickes, Jacob Hengst, Henry Hess, George Imler, Joseph Imler, Peter Imler, Christian King, William Moorhead, David Pressel, Peter Shimer, Saltzgarver, Daniel Walter, Henry Walter and John Walter.

Of the early settlers mentioned in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania*, Mathias and Peter Bucher are noted as having moved into the region at an early date, but their actual location was not pinpointed. The name of Peter Bucher does not appear in any of the tax assessment returns for this region, but in 1792 Bartholomaeus Boocher and Mathias Boocher were listed on the Woodberry Township tax assessment. Frederick Claar was noted as an early settler, but his place of residence was, likewise, not noted. The first tax assessment that Frederick Claar appeared in was the 1800 Greenfield Township return. The identification of the location of the Claar homestead within the boundaries of present-day Kimmel Township is known and established. The Claar family allowed their barn to be utilized as a church, and thusly has been well known over the years. David Gochenour was the only member of the Gochenour family to be noted in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania*. In the period between 1822 and 1828 David, Jacob and John Gochenour appeared in the Greenfield Township tax assessment returns. The 1877 F.W. Beers' Atlas of Bedford County shows the residences of Mrs. Gochenour, D. Gochenour, D. Gochenour and M.

Gochenour on both sides of the Pine Ridge, in Imler Valley and the Indian Path Valley. Isaac Fickes was noted in the history book as having come to this region in the 1780s from the western portion of York County that would eventually be erected as Adams County. The latter part of that statement is accurate because the Fickes family originally resided in Huntington Township, York/later Adams County. But they resided in York County until the late-1790s, and did not appear on any Bedford County tax assessments until the year 1798. When the Isaac Fickes family moved to Bedford County, they homesteaded in the Indian Path Valley. The boundary line established in 1889 to separate Kimmel from King Township passed through the original Fickes homestead property, but which had, by that time, been divided and inherited by Isaac's sons, Valentine and Jacob, and their descendants. The location of the house of Isaac Fickes is within King Township at the present time. Jacob Hengst first appeared in this region in the 1811 tax assessment return for Greenfield Township. He homesteaded in the northern part of the Indian Path Valley close to (and perhaps bordering on) the boundary line that would separate Kimmel from Greenfield Township.

The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* noted that "About the same time with the Fickes family (erroneously given earlier as 1781) came Henry Hess, from Adams County, who located north of Fickes' farm. " He may have, in fact, settled to the north of the Isaac Fickes property, and therefore would have resided within the region that became Kimmel Township, but he did not come into this region in the 1780s. Henry Hess first appeared in the tax assessment of Greenfield Township in the year 1807 and was listed as a farmer. In 1814 Samuel Hess was listed as a resident of Greenfield Township. Henry Hess' name was included in the the 1820 tax assessment for Greenfield Township, but by the 1830s no family by the surname Hess appeared in the tax assessment returns.

The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* noted that George, Joseph and Peter Imler settled at an early date in the valley that bears the Imler name, lying between Long and Pine Ridges. The 1785 tax assessment return for Bedford Township included

the name of George Imbler. The name of George Imbler does not appear in any tax assessment return for the region that would eventually become Kimmel Township. It should be noted, however, that until St Clair Township was formed in 1794, Bedford Township would have included the region just a couple miles south of the southern end of Imbler Valley. George Imbler might have resided close to the other Imlers, but simply on the other side of the township line. In the year 1789 Peter Embler appeared on the Woodberry Township tax assessment. His name would continue to appear in the Woodberry and then the Greenfield Township assessments until the year 1814. In 1820 Peter Imbler's name was included in the return of non-residents. In 1793 Jacob Imbler appeared in the Woodberry Township assessment, but he only showed up in that one return. In 1800 a man by the name of Henry Imbler was included in the return of non-residents owning property in Greenfield Township.

Christian King was included in the sketches of the pioneer settlers and noted as one of the earliest to homestead in what was King Township in the 1870s. Because of the fact that Kimmel Township was not yet in existence at the time the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* was written, it is a little bit unclear about the location of the King family's homestead. That history book stated that Christian King had settled in the vicinity of the "*Three Springs on land which is now the David Gochnour farm*". A later reference to the "Gochnour farm" noted that the Sarah Furnace property was located just to its north. In the 1877 F.W. Beers' Atlas of Bedford County a farm labeled as "D. Gochnour" was shown to occupy an area on or just south of where the Kimmel/King Township line would later be laid, which was in the vicinity of the "three springs". Near the northern boundary of Kimmel Township, and just south of the Greenfield Township boundary, another farm was labeled as that of "D. Gouchnour", which was near one of the many Sarah Furnace properties. The account of Christian King went on to narrate a tale of King residing here "*at the time of the greatest troubles between the settlers and the Indians*". "That time period was, in actuality, between 1778 and 1781, but it is hard to tell what time period the author was referring to. There was only one tax

assessment return for this general region of Bedford County in which any man by the name of King was recorded; he was Chrisley King and the assessment was for Bedford Township in 1785. It is possible that the Chrisley King listed on the tax assessment return and the Christian King of the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* book were one and the same person, and that the tale narrated in the history book was, like many recollections, just a bit farfetched and contrived. Christian King and his family were claimed to have been captured by Indians and held for "two or three years" before they were released and made their way back to this region. It is possible that King and his family resided here for a year or less before being taken by the Indians (perhaps circa 1780), and therefore simply avoided being assessed as a resident. The tax assessments for the years 1780 to 1782 are not complete for Bedford County. The tale, as presented in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* therefore cannot be completely proven or disproven. A man by the name of Christian King is known to have settled in the vicinity of Hickory Bottom in what is present-day Woodbury Township, Bedford County following the Revolutionary War. Whether that man and the Christian King believed to have been an early settler of Kimmel Township were one and the same person is not proven.

William Moorhead moved into this region from York County. He settled in the Imbler Valley and descendants of his have continued reside there. Although the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* included him among the pioneer settlers, he did not move into this region until the mid-1800s. William Moorhead married Sarah (Sallie) Proctor, the daughter of William Proctor Jr, who was a non-resident landowner of a tract in the Imbler Valley since 1796. It was no doubt that connection that motivated the family of William Moorhead to settle here.

David Pressel appeared in the Greenfield Township tax assessment for the first time in the year 1811. He settled in the Indian Path Valley along the eastern slope of Pine Ridge. Michael Pressel appeared in the 1822 Greenfield Township tax assessment as a single freeman in the year 1822. The 1877 Atlas of Bedford County, by F.W.

Beers, shows the residence of I. Pressel in that area; it is the only one listed for the Pressel name. That individual would have been Isaac Pressel, who was noted in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* as David Pressel's son, and who was eighty-one years of age.

The year of Peter Shimer's entry to this region was not noted in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania*. He was simply noted as having come here as a young man. Peter Shimer was recorded on the Greenfield Township tax assessment for the first time in 1820 as a non-resident.

The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* stated that "a family by the name of Saltzgarver were among the pioneers" of this region. That surname does not appear on any public record for this region.

The last families to be mentioned in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* as early residents of the region that would become Kimmel Township were those of Walters. John M. Walter was noted as having built the first house in the vicinity of the presentday town of Queen. A man by the name of Michael Walter appeared on the Frankstown Township tax assessment in the year 1785, but he did not appear on any subsequent returns. In 1796 Joseph Walter was listed on the Woodberry Township tax assessment as a resident. In the next year's assessment Daniel, Henry and John Walter were listed. Daniel, Henry and John Walter continued to be found on the Greenfield Township tax assessment into the 1820s. They were then joined by David, Frederick and Joseph Walter. The family flourished in this region. In 1828 the Walters listed on the Greenfield Township tax assessment included: Daniel, David, Frederick, Henry, Jacob, John Sr, John (the son of Joseph), John (the son of David), Joseph, Mathias, Samuel and Samuel Sr.

As noted previously, the published history books, which recounted information obtained from the recollections of residents at the time the book was being researched, may not be as reliable as certain other records. Warrants are often used by researchers to identify early, pioneer settlers, but even they are not necessarily very reliable as indicators of residents. The warrant simply

indicated the intention of an individual to occupy a tract of land. In many cases the individuals who took out warrants for tracts of land never even set foot on the property. They took out a warrant, and then were given a period of time during which they had to have it surveyed and a certain amount of acreage cleared and planted. Quite a number of those individuals who filed for warrants in the province of Pennsylvania didn't even take the second step of having the tract surveyed, let alone cleared and settled upon. Looking at the returns for the tax assessments we can produce a more accurate list of the families that were found in this area from the earliest times, because those returns reveal which families actually took the time and effort to homestead in the particular region in question. It should also be noted that the tax assessment returns reveal not only the actual residents but also those individuals who warranted land in the general region, and proceeded to the second step of having a particular tract surveyed. The assumption can be made that if the warranted land was surveyed, the warranter either intended to homestead upon it or to sell it.

The earliest known landowner of property in Kimmel Township was Henry Bouquet, who acquired a tract that lay in the Indian Path Valley. His tract was located just north of the present-day Kimmel/King Township boundary line. Bouquet's name appeared in the "non-resident" listing of the 1781 Frankstown Township tax assessment. It is a known fact that Henry Bouquet never resided on his Frankstown Township property.

In 1785 Michael Walter appeared in the Frankstown Township tax assessment. The location of his homestead is not known. The fact that his name does not appear in subsequent Frankstown Township returns might point to the fact that he resided in the southernmost portion of what was then Frankstown Township, in the vicinity of Kimmel Township. In that same year George Imbler and Chrisley King were listed on the Bedford Township tax assessment. As in the case with Michael Walter, the locations of their homesteads are not known and they might very well have resided in the northernmost portion of Bedford Township in the vicinity of Kimmel.

In 1786 a man by the name of John Bobbs was listed on the Woodberry Township tax assessment. Although Bobbs Creek would have



been named after John and his family, the exact location of his homestead is not known. It is possible that the Bobbs family did not reside within the boundaries of Kimmel Township.

In 1787, two years after Woodberry Township was formed out of the eastern and southern portion of Frankstown, the name of Daniel Boyer was recorded in the "single freeman" category of the new township. Although his actual place of residence is not known, the fact that various Boyer families later settled in the vicinity of the town of Queen and in the Imler Valley points to a possible relationship to Daniel.

Peter Embler appeared in the Woodberry Township tax assessment return for the year 1789. His name would appear during later assessments for the region that eventually became Kimmel Township.

The year 1792 marked the first appearance of anyone by the name of Bucher. In that year Bartholomew Boocher and Mathias Boocher were included on the Woodberry Township tax assessment return. A man by the name of John Knisle was also listed on that return.

The Woodberry Township tax assessment for 1793 listed, once more, Bartholome Boocher, Mathias Boocher and John Knisle. Jacob Imler also was included on this return.

There were no changes in the returns for Woodberry Township until the year 1796. In that year's tax assessment Mathias Boocher's name was replaced by that of John Boocher. John Shafer and Joseph Walter were listed for the first time in the 1796 return.

In 1797 Joseph Walter's name would be dropped and those of Daniel, Henry and John Walter would be added. Also, John Shafer's name would not appear; it was replaced by Adam Shaver.

In 1798 when Greenfield Township was formed out of Woodberry, a tax assessment return was either not taken, or has since disappeared from the Bedford County Court House. The first return for Greenfield Township is one taken for the year 1800. In that return Bartholomey Booger, John Knisley, Peter Imler, Adam Shafer, Daniel Walter, Henry Walter and John Walter again were listed as residents. New residents to be recorded in Greenfield Township were Frederick Claar and Isaac Fickes.

Michael Bowser joined the list of residents of Greenfield Township in 1802; his residence might have been located in present-day Kimmel Township, although that is not certain. Joseph Walter's, Henry Imler's, Adam Shafer's and John Shafer's names appeared in the return for non-residents.

In 1804 Valentine Fickes' name replaced that of his father, Isaac's in the tax assessment for Greenfield Township. A new resident appeared by the name of John Knisely, Jr.

The 1807 Greenfield Township tax assessment return included the professions of the residents. In that assessment Michael Bowser, Bartholomew Boocher, Henry Hess, John Knisely Jr, John Knisely Sr, Adam Shaffer, John Walter and Henry Walter were recorded as farmers. Frederick Clawer was listed as a blacksmith. Valentine Fickes was listed as a miller. Peter Imler was recorded as a taylor, and Daniel Walter as a wheelwright. In that year Henry Shaffer and Solomon Kniseley appeared in Greenfield Township as single freemen.

In 1808 only one new name appeared in the Greenfield Township tax assessment of a person who probably settled in what is today Kimmel Township: Frederick Walter.

In 1810 Cristel Bowser and Isaac Fickes (a son of Valentine) appeared in Greenfield Township as residents. Although he was not listed as a resident, Henry Shaffer's name dropped off the single freemen list.

In 1811 Jacob Hencht appeared on the Greenfield Township tax assessment with the notation of blacksmith, The Hengst property lay to the south of the Sarah Furnace and practically on the boundary line between what is present-day Kimmel and Greenfield Townships. The Hengst Gristmill still stands in Greenfield Township, just a short distance on the north side of the line. It is not known if the Hengst property lay partly in Kimmel Township, so Jacob may or may not be considered an early settler.

David Pressel also appeared in Greenfield Township as a farmer in 1811. He settled on a tract of land along the east slope of Pine Ridge in the Indian Path Valley. His property is shown on the 1877 F.W. Beers' Atlas of Bedford County just to the north of the Jacob Fickes property. By

the time that map was published, David's son, Isaac, had inherited the property.

In 1814 two individuals appeared as new residents in this region: Frederick Bougher and Samuel Hess.

The 1820 Greenfield Township tax assessment included the following names of residents: Bartholomew Boochee, Frederick Boochee, Frederick Claar. Valentine Fickes, Henry Hess, John Knisely, David Pressell, Adam Shafer, Henry Shafer, John Shafer, Daniel Walter, David Walter, Frederick Walter, Henry Walter and John Walter. The single freemen category included: Michael Bowzer and Michael Pressel. The non-resident category included Christian Bouzer, George Funk, Conrad Imler, Peter Imler, William Proctor, Adam Shafer, Peter Shimer and Thomas Vickroy.

In 1822 the Greenfield Township tax assessment included the following new residents: Mathias Bowser and Jacob Shafer, and the following new single freemen: John Bowser, John Walter, Mathias Walter and Samuel Walter.

Through the mid-1820s some new families began to appear in this region. The next tax assessment return that was easily accessible for this study was the Greenfield Township assessment for the year 1828. At that time new residents included John Boyer, who had settled at the northern end of the Imler Valley and just to the southwest of where the Greenfield Church would be built. John Boyer was a farmer and it was on his farmland that quite a number of Indian relics turned up over the year. It might be also noted that John Boyer's descendants made up a large portion of the village of Lewistown/Queen when it was first founded. David Gohanour, Jacob Gohanour and John Gohanour all settled in the Indian Path Valley near the eventual Kimmel and Greenfield border and took up farming. William Moses (a taylor) and Jacob Moses (a farmer) settled in the northern part of the Indian Path Valley. As the Walter family flourished, new residents appeared on the tax assessment returns. In 1828 the new Walter families included those of: Samuel (Jr?), Jacob, Mathias (Jr?), Joseph, Henry (Jr?), John (son of Joseph) and John (son of David).

In 1832 a Triennial Assessment was taken for Bedford County. In that assessment, the following residents were recorded whose

homesteads were in the region which became Kimmel Township (or in the general vicinity): John Boyer. Christian Bowser, Jacob Bowser, Mathias Bowser, Widow Bucher, Frederick Claar, Isaac Fickes, Valentine Fickes, David Gouchnour, Jacob Gouchnour, John Gouchnour. Jacob Hengst, Michael Hengst, Henry Ickes, Peter Ickes, Michael Imler, Daniel Knisley, John Knisley Jr, John Knisley Sr, Jacob Musselman Sr, John Musselman, Isaac Presel, Michael Presel, Daniel Walter, David Walter, Frederick Walter, Henry Walter, Henry Walter (son of J.), Jacob Walter, John Walter, Joseph Walter, Mathias Walter (son of J.), Mathias Walter (son of John), Michael Walter, Samuel Walter (son of Joseph), and Samuel Walter (of Henry). John Fickes was a single freeman residing in this region.

At some time in the 1830s a dispute arose over some properties which lay on either side of and across the Pine Ridge and through the Imler Valley in the vicinity of the present-day boundary line between Kimmel and King Townships. According to a map which Richard H. Wertz found in the Bedford County Court house, the dispute had arisen because a number of warrants conflicted. The problem was the result of the situation, previously noted, in which a warrant was not the same as a surveyed tract of property. The warrant simply pointed to a general area. It was the responsibility of the warrantee to have the tract surveyed, patented and settled upon. In this instance, the warrantees may not have had the properties properly surveyed and, as a result, they conflicted as more and more actual residents took up property in the same general area. The map shows the tracts of the various landowners which included the following list of names. The reader/researcher must keep in mind that this listing includes all landowners. It does not note which of those landowners actually settled on the properties they owned, and so the assumption should not be made that just because a name appears in the list, that that individual and his family was residing there. Certain individuals, such as Dr. William Smith, Henry Bouquet and Arthur St. Clair most certainly never settled on the properties they owned here. As best as can be translated from the writing, the 1830s map includes the names of: Barkhammer Heirs, Col. Henry Bouquet, William Brillee (?), Jacob Burket,

Joseph Cook, Thomas Cook, Philip Crissman, Charles Croyl, Thomas Croyl, George Davis, Edward Evans, Isaac Fickes, Jacob Fickes, John Fickes, R. Fickes, Samuel Flemming, Jacob Fries, George Funk, Gouchnour & Langham, George Imler, Joseph Imler, Peter Imler, James Johnston, William Kennedy, George Leib, Francis Little, Paul Mock, William Morehead, S&M Moses, John Palmer Jr, John Paul, Charles Petit, Matthew Potter, David Pressel, David Price, Lewis Price, Joseph Rickle, Adam Shaffer, John Shee, Dr. Shoenberger, Dr. William Smith, Timothy Smith, Thomas Stevenson, Arthur St. Clair, Christ Snyder, Fred Stambaugh, Mary Taylor, Edward Ward, Henry Wertz, Charles Williams, Ephraim Williams, and James Williams.

The F.W. Beers' Atlas of Bedford County, published in the year 1877, included the landowners at that time. The atlases produced in the mid-1800s did not show the tracts as surveys, but rather displayed the topography and the houses, churches, gristmills, sawmills, tanneries, schools and other buildings of note which were occupied and in use at the time. Although there might be errors here and there as the result of the magnitude of the project to map out such large regions, the number of those errors were low. The residents in 1877, according to the atlas included: Mrs. Beard, S. Bias, D. Bowser, D. Boyer, D.M. Boyer, J. Boyer, Mrs. Boyer, C. Brigle, H. Burk, J. Burk, Mrs. Burk, B. Burkett, J. Burkett, Mrs. Burkett, A. Claar (2), C. Claar, G.W. Claar, J. Claar (2), L. Claar, M. Colebaugh, H. Cox, J. Croyle, G. Dively, Mrs. Dively, J. Eckhard, S. Ficher, J. Fickes, J. Fickes, S. Fickes, W. Fickes, D. Gochenour(2), M. Gouchenour, Mrs. Gochenour, Mrs. Hunter, J. Imler, J.W. Imler, D. Klotz, W.F. Knee, G.W. Knipple, A. Kniseley, G.

Kniseley, N. Mattathias, P.S. Mauk, Mrs. Miller, W. Misner, M. Morehead, I. Pressel, T. Reighard, D. Shaefer (2), M. Shaefer, S. Shaffer (2), J. Stiffler, M.B. Stiffler, M.R. Stiffler, G. Stufft, J. Walter, J.H. Walter, P. Wentz, M. Weyant, Mrs. Weyant, V. Weyant, J. Wright, and T. Wright.

In 1877 the German Baptist Church and Cemetery were shown in the northwest corner of the region that would become Kimmel Township. That church, constructed on the property that had been originally homesteaded by Frederick Claar, is today known as the Upper Claar Church of the Brethren. A road traveled southward past the German Baptist Church and intersected with a road that traveled westward through the town of Lewistown (now Queen). At the intersection of those two roads stood the Kniseley School.

In the 1870s a road started in the southeast corner of Greenfield Township at the gristmill that was known as the Hengst Mill and traveled westward over Pine Ridge and on through the town of Lewistown toward the Blue Knob Mountains. Hugging the western slope of Pine Ridge was a German Reformed Church which stood to the north side of the road. That church is today known as the Greenfield Church.

A Methodist Episcopal Church stood along the north side of the road at the east side of the village of Lewistown. The village was laid out in 1854 on land then owned by David Lewis; hence the name of Lewistown. John M. Walter built the first house in the town plat and also started the first store there. Beside the church was the Lewistown School. On the opposite, or south, side of the road stood the blacksmith shop of A. Claar. On the west side of the town stood the blacksmith shop of Valentine Weyant, and beside it the store run by J.M. Walter.

{#32 ~ Jul-Sep 1997}

## George Washington Slept (Near) Here

A boastful claim made by quite a number of owners of venerable old houses throughout the eastern seaboard is that the Father of Our Country, George Washington visited (and slept), if even for only a single night, in their house. Many of those claims can be verified and proven by available

public records, but perhaps just as many are simply tall tales spun through the years by families who believed their importance to be just a little bit greater than their neighbors. Although no house or property owner residing in the region encompassed by Old-Greenfield Township can

make this claim, we can boast of residing near a place where George Washington visited and stayed (and stayed, in fact, more than a single night). This article is about George Washington's visits to Bedford.

George Washington came to this region in the Autumn of the year 1758. Five years earlier, at the age of twenty-one, Washington had traveled near the region that would, in 1772, become Bedford County. Virginia's Lieutenant Governor Robert Dinwiddie sent him on a mission to ascertain the intentions of the French army that was constructing a line of forts through the Ohio Valley. George Washington's reconnaissance journey to Forts Venango and Le Boeuf had brought him near, but not actually through the Bedford County region. In 1755 General Edward Braddock was dispatched to the Ohio Valley with a force of 1,400 British regulars and 450 colonial militia to attempt to drive the French forces from that region. George Washington participated in that campaign in the rank of Lieutenant Colonel and found himself in charge when, on 09 July, General Braddock was mortally wounded during the Battle of the Wilderness. The British force was routed in an ambush by the French and Indians and fled to safety.

The Indians, who had been allies of the British colonials for some time, were turned against those former allies by the French, who were now claiming the entire Ohio Valley for King Louis XV. In what would be called the Seven Years War in Europe, and the French and Indian War in America, France and England became embroiled in a struggle for dominance that would ultimately result in France's defeat. Between 1755 and the summer of 1758 the British and Colonial forces prepared for the inevitable war by building and manning a string of forts along the frontiers of the provinces of Pennsylvania and Virginia.

George Washington played a role in that conflict, but not a central role such as he would later play in the American Revolutionary War. The Virginia Assembly raised a force of militia to garrison forts on the frontier. Washington was sent to Fort Loudon first, and then to Fort Cumberland to command the militia there and to try to maintain a peace with the Indians.

A weak point in the plan of defense of the frontier region was the lack of a good road over which the frontier forts could be supplied with provisions and troops. General Braddock had cut a road to Fort Duquesne at the forks of the Ohio and the Monongahela Rivers in 1755. That road, known appropriately as Braddock's Road, was, in spots, no more than a thin path and it proved inadequate as an efficient supply route.

In 1757 the British Secretary of State, William Pitt formulated a three-pronged plan of attack on the region the French had laid claim to. That plan, scheduled to be put into effect the following spring, included an attack on the fortifications in the Ohio Valley. Brigadier-General John Forbes was chosen to cross the Allegheny Mountain range and take Fort Duquesne. General Forbes was accompanied by Colonel Henry Bouquet, a Swiss Protestant who had fled his native country, and who would be required to take over the command of the expedition when the General succumbed to "the cursed flux." The expeditionary force consisted of several companies of the First Highland Battalion, the Royal American Regiment, and colonial regiments from the provinces of Pennsylvania, Maryland, Virginia, Delaware and North Carolina. Colonel George Washington was placed in command of the Virginian troops. At first, General Forbes was going to follow the route that Braddock had taken, but then he changed his mind and decided to construct a new road from Raystown to the forks of the Ohio. The new route, to become known as Forbes' Road, would save forty miles and avoid the need to cross several rivers.

Washington's letters clearly reveal his, and most of the Virginian troops', disagreement with Forbes' decision. On 02 August, 1758, following a meeting with Colonel Henry Bouquet, Washington sent a letter to Major Francis Halkett from the Camp at Fort Cumberland in which he lamented:



"...If Colo. Bouquet succeeds in this point with the General, all is lost! All is lost by Heavens! Our Enterprise Ruin'd; and we stop'd at the Laurel Hill this Winter; not to gather Laurels, by the by, desireable in their effects. The Southern Indians turn'd against Us, and these Colonies

become desolated by such an Acquisition to the Enemy's Strength."



A letter, dated 02 September, 1758 at Camp Fort Cumberland, which Washington sent to Francis Fauquier (the Lieutenant Governor of Virginia) stated:



Hon'ble Sir: Your favour of the 17th. Ulto. I had the hon'r to receive the 30th. following. If you are surpriz'd to find us still Incamp'd at this place I shall only remark that your surprize cannot well exceed my own.

In my last I inform'd your Hon. that a Resolution was taken to open a new Road from Rays Town to Fort Duquense, 'twas instantly begun, and since that time from one to two Thousand Men have wrought on it continually.

What time it will require to Build a Fort at Loyall Harming, and after that is accomplish'd, what further time is necessary to cut the Road thro' very rugged Grounds to Fort Duquesne (Grounds of which the Enemy are actually possessed and know every advantageous Post to harass and dispute with us in) I say what time is required for the completion of all this, I must leave to time that faithfull expositor of Events to reveal, not caring even to guess at it myself.

The first Division of the Artillery has past the Allegany Hill and I suppose may be now be got up with the advanced Working Party, the 2d. Division I believe may have March'd by this; and they talk of putting all the Troops in motion immediately.

We have not in our Stores at Rays Town two Months Provisions for the army; and if the best judges are to be credited, the nipping Frosts will soon destroy the [Herbage] on the Mountains, and then, altho' the Communication be not quite stopp'd, the subsistence for horses is render'd very difficult till Snows and hard Frosts prevents all intercourse with the Ohio and these sets in early in November.

The Road from Reas Town to Carlyle whence the Provisions and Stores chiefly come is perhaps worse than [any] other upon the Continent, infinitely worse than any part of the Road from hence to Fort Duquesne along General

Braddocks Road, and hath already worn out the greatest part of the horses that have been employ'd in Transporting the Provisions, the Carriage of which only it is said and from good authority, I have it, stands the Crown upwards of 40/ every hundred weight.

We have certain advice's that the French on the 13th ulto. had recd no new Reinforcements at Fort Duquesne from Canada and that their Totall strength at j that Garrison could not exceed 800 Men, Indians Included.

Their accounts exactly agree and have given great satisfaction to the Commanding Officer being corroborated also by Indian Intelligence, a Party of Cherokee's having been out there and some Delawares come in. What a Golden opp'y have we lost! but this is past, irretrievably gone I fear.

A party of our Troops 75 in num. is now 40 miles advanc'd, way laying the Road, from whom I hope a Prisoner if the Enemy [should be] passing or repassing; I sent out also the day before yesterday a Sergeant and 5 Men to Fort Duquesne for Intelligence; they will be back in fourteen days.

I can give your Hon. no satisfactory acct. of the General. He lay ill at Carlyle a long time of a Flux, from thence getting a little strength he mov'd to Shippensburg where his Disorder return'd and he continues. By a Letter the other day he hopes soon to be at Rays Town where he desires to see Colo. Byrd and I, but alas! the Expedition must either stand or fall by the present Plan.

In the conference I had with Colo. Bouquet and of which I gave your Hon. an acct. in my last I did among other things to avert the resolve of opening a new Road, represent the great Expence the Coloney of Virg'a had been at to support the War, the Charge of raising a 2d. Regt. at so short a notice; the time limited for the Service of it; and the Cruelty therefore of risking the success of an Expedition upon such precarious Measures when so much depended on it; and our inability to do more I then exprest my apprehensions of the Southern Indians Case of a miscarriage, and the encrease of French strength in new Alliances: and after this demonstrated very clearly the time it wou'd take us to proceed on the old Road; and at how much easier expence, even if we were oblig'd

to get all our provisions and Stores from Pennsylvania; and no occasion for this surely. In fine I urg'd every thing then I could do now; and repeated by Letter Copies of which I have now to shew if required, but urg'd in vain, the Pennsylvanians whose Interest present and future it was to conduct the Expedition thro' their Government, and along that way, because it secures their Frontiers at present, and the Trade hereafter, a Chain of Forts being Erected, had prejudic'd the General absolutely against this Road; made him believe we were the partial people and determin'd him at all Events to pursue that Rout, so that their Sentiments are already fully known on this matter; and to them as Instigators, may be attributed the great misfortune of this miscarriage; for I think now nothing but a miracle can procure Success.



Beginning on 25 September, 1758, letters sent by George Washington to various friends and associates noted that they had been sent from the "Camp at Raystown". The earliest reference to Fort Bedford is found in a letter from Lieutenant Colonel John Armstrong to the Province of Pennsylvania's Deputy Governor, William Denny dated the 5th of May, 1757 in which he stated that:



*"The coming of the Cherokees... prompts me to propose to your Honour... the building of a fort at Raystown without which the King's business and the country's safety can never be effected to the westward."*



The exact date of the construction of the fort is not known, but on 16 August, 1758 Major Joseph Shippen wrote a letter from Raystown in which he stated that:



*"We have a good stockade fort here, with several convenient and large store houses. Our camps are all secured with good breastworks and a small ditch on the outside..."*



In view of the fact that Fort Bedford had been erected prior to the date of Washington's letters, one can only wonder why Washington did not write "Fort Bedford" on them. George Washington remained at the camp at Fort Bedford until October 13. On the 14th the army made camp at the Shawnese Cabins, and on the next day they continued on their way to their eventual destination of Fort Loyalhanna (i.e. Ligonier). George Washington, therefore, stayed not just one night, but nearly three weeks in the vicinity of Bedford.

During the period of the Revolutionary War, George Washington did not come to this region of Pennsylvania, but the Whiskey Rebellion that began to brew in the western part of the state after the Revolution brought him back. The Whiskey Rebellion, which was ignited on 03 March, 1791, was a dispute between whiskey distillers and the newly created Congress of the United States over a federal excise tax. The distillers were told that they had to pay the excise tax on whiskey, but other farmers did not have to pay a similar tax on their grain products. Turning grain into whiskey was, in some farmers' cases, the only practical way to get their crop to market. The Whiskey Rebellion was the first situation that tested the power of the United States Congress; if the government would have failed to suppress the rebellion, it would no doubt have been viewed as weak and ineffectual. On 19 September, 1794 nearly 12,000 troops, under the command of President George Washington, and his subordinate, General Henry Lee, left Philadelphia bound for western Pennsylvania. The farthest west that General Washington, himself traveled during the campaign was the town of Bedford. He stayed at the house of David Espy, a limestone structure at 123 East Pitt Street (which now houses the Washington Bakery) during the night of 18 October. For his headquarters, Washington was given the use of a large room which stretched across the entire front of the second floor. On the following day, he reviewed the troops, issued orders to General Lee and then started back to Philadelphia. That would be the last time George Washington personally led troops on the field, and the only time in the nation's history that the President would literally assume the role of "Commander-In-Chief". The Whiskey Rebellion

was quelled with the arrest, on the night of 13 November, 1794, of approximately 150 rebels.

So, despite the fact that George Washington never set foot on ground that lies

within the bounds of Old-Greenfield Township, we can take pride in knowing that he slept “near” here.

{#33 ~ Oct-Dec 1997}

## Kimmel Township #3

A road traveled the length of the Imler Valley. Near its northern end, and just south of where it intersected with the road running east to west through Lewistown, stood the farmstead of John Boyer Sr. He operated a sawmill there.

The Frankstown to Bedford Road was an early turnpike road which was laid out following an early Indian trail through what was named the Indian Path Valley. The Frankstown to Bedford Road traveled southward from Frankstown through the villages of Newry, East Freedom, Claysburg, and eventually through the region that would become Kimmel Township, and then on southward through Osterburg to Bedford. Pennsylvania State Route 220 eventually replaced the Frankstown to Bedford Road when it was constructed in the 1950s.

The stretch of the Frankstown to Bedford Road which passed through the present-day Kimmel township region was settled in the 1870s mostly by farmers. There were a number of limestone and iron ore deposits in that portion of the Indian Path Valley, which were being mined by the ironworks company owned and operated by Peter Shoenberger. Near the northern boundary of the township, in the vicinity of the present-day village of King, stood the Schaefer School. Also in that vicinity stood the blacksmith shop of D. Klutz and the cider press of S. Shafer.

In the year 1890, the first one in which a tax assessment was taken of the newly formed township of Kimmel, the following individuals were assessed as residents: Albert Benton, Emanuel Benton, Daniel L. Bowser, David M. Boyer, John & Adam Briggles, Jonathan Briggles, Henry Burk, J.C. Burk, Oliver H. Burk, Samuel Burk, Burket Claar & Co., Austin Burket, Charles Burket, David Burket, Elias Burket, Frank D. Burket, Jacob Burket, Mary A. Burket, Mary Burket (of I.), M.D. Burket, Samuel Burket,

William F. Cathers, A.I. Claar, Abram C. Claar, Daniel Claar, Esther Claar, Jacob C. Claar, Lewis Claar, Mary Claar, Mary Ann Claar, Noah Claar, Susan Claar, William Claar, William S. Claycomb, Franklin B. Colebaugh, Michael Colebaugh Heirs, Elias W. Cool--, Joseph Cox, Chauncey Croyle, Frederick Croyle, Joseph Croyle Heirs, Jacob Dively, Joseph Dively, William Dively, Duncan's Heirs, Daniel Earnest, Jacob & Peter Eckhard, John Eckhard, Peter Eckhard, Alexander Eicher, Jackson Eicher, Samuel Eicher, William Eicher, Jacob Emeigh, Benjamin Feather, Calvin Feather, George Feather, William Feather, John Fickes Sr, John S. Fickes, Rebecca Fickes, Solomon Fickes, Solomon W. Fickes, Henry Finegan, Jonathan Finegan, Samuel Finegan, John Fry, Moses R. Gochenour, Sarah Gochenour, Albert Helsel, Barbara Helsel, David F. Helsel, Henry F. Helsel, Abram & Gilds. Hengst, David Hengst, William E. Hoenstine, Susan Hunter, Alexander Ickes, Jonathan H. Ickes, Sarah Ickes, Jacob Imler, Joseph Imler Sr, Joseph W. Imler, David Klotz, William F. Knee, George Knipple, Alexander Knisely, George Knisely, Isaac Knisely, John Knisely, Catherine Langham, Franklin Langham, Paul S. Mauk, Catherine Medasia, William Misner, Abram G. Moorhead, Thomas Roudabush, David Shaffer, Jonathan A. Shaffer, Samuel Shaffer, George W. Smith Heirs, Calvin Stiffler, Rachel Stiffler, Thomas Stiffler, George Stuftt, Benjamin Walter, Catherine Walter, Jacob K. Walter, Jonas C. Walter, Josiah Walter, Moses Walter. William C. Walter, Albert Weyant, David Weyant, Joseph H. Weyant, McClellan Weyant, Michael Weyant, Valentine Weyant, Zachariah Weyant, Jeremiah Wright, Susan Wright, and Thomas Wright.

In 1890 the following individuals were recorded and assessed as tenants in Kimmel



Township: Francis Beard, Lydia Beard, Samuel Beard, Samuel Beegle, Daniel Boyer, W. Scott Brice, George Briggles, George M. Burk, Henrietta Burket, Albert Claar, Henry I. Claar, Michael Claar, Samuel H. Claar, William Colebaugh, Martin Dively, Benjamin Fickes, Willard Fickes, William Fickes, David Gochnour, Simon Ickes, William F. Hainsey, Jacob Hengst, Jacob Kensinger, Michael Madasie, B.F. Moorhead, David F. Moses, Daniel Shafer, Jacob Shock, George Shoemaker, V.A. Stuftt, Jonathan Thomas, James Walter, James G. Walter, Joseph

C. Walter, B.F. Weyant, Henry Weyant and Jeremiah Wright Jr.

The single freemen in Kimmel Township in 1890 included William Beard, Calvin A. Boyer, Harmon Briggles, William Burk. Jeremiah Burket, Richard Burket, Calvin Carn, Daniel Cox, George Cox, Lloyd Fickes, Michael Hengst, Austin Knipple, Jacob E. Knipple, George D. Knisely, William Roudabush, Jonathan H. Shaffer, Lloyd Shaeffer, Isaac Shimer, Jonathan Speice, Alexander Walter, Levi Walter, Hugh Welch, Calvin Weyant, John B. Weyant, Michael Weyant Jr, Shannon Weyant and George Wright.

{#33 ~ Oct-Dec 1997}

## Kimmel Township #4

Kimmel Township, like much of Bedford County, is basically a rural township. Although there are numerous residences scattered along the various roads of the township, the only town of any size even today is Queen.

State Route #4019 travels in a north to south direction through the center of Kimmel Township through the Imler Valley. Along that road just a half mile south of the Kimmel/Greenfield Townships boundary line, and to the east of the T-intersection of State Route 4031 and 4019, stands the Greenfield Church and cemetery. The Greenfield Church was established in the early-1810s when Lutheran and German Reformed Congregations, which were forming in this region, decided to construct a log church edifice for their joint use. The log edifice was begun in 1814 and completed a year or two later. Both congregations worshipped in the church until about 1864. At that time the Lutheran congregation made the decision to build their own church. In 1875 the Reformed congregation replaced the log structure with a frame edifice.

The remnant of an unpaved road goes up over the hill along the south side of the church. That road had, at one time, been the main road to Queen. It broke off of the Frankstown to Bedford Turnpike Road near the Hengst/Yingling gristmill and went due west over Pine Ridge and through Lewistown/Queen.

Further south of the Greenfield Church, about seven-tenths of a mile, stands the Valley Packing Meat Market along the west side of the road. A tenth of a mile further on, along the same side of the road, stands the Hoenstine Video shop, and to the south of it, but on the opposite side of the road, is Black's Turkey Farm. Dave's Auto Repair is located on the west side of Route 4019 a mile south of Black's Turkey Farm. Route 4019 reaches the Kimmel/King Township boundary line just three and seven-tenths of a mile south of the Greenfield/Kimmel line.

State Route 4031 travels through the township in a roughly east to west direction from the northeast corner of the township. This road follows the route of the early road that crossed Pine Ridge and traveled west, but it now begins at a T-intersection with Route 4019 in the vicinity of the Greenfield Church. Four-tenths of a mile west of its starting point, Route 4031 is intersected by State Route 4033 and only three-tenths of a mile west of that intersection, at the eastern edge of the town of Queen, along the north side of the road, stands the Wright Milling Company. The Wright Milling Company was started in 1918 by Wess Wright. He began the business to provide feed for his own livestock, but his neighbors asked him to grind and mix feed for their livestock. The commercial business grew and in 1924 the company purchased its first truck. Stone burrs, operated by a one-cylinder kerosene engine were

used initially, but they were eventually replaced by an attrition mill with steel plates. In the 1930s a hammermill, feed mixer and silos were added to the business to increase production. The company also set up a cider press in the mid-1920s, but it was sold around 1940. A fire damaged the original feed mill in 1966. A new structure was erected and opened in 1967. Again in 1977 disaster struck in the form of another fire in which the main warehouse and office were destroyed. The owners chose to rebuild once more, and the business was back in operation in 1978. At that time the company could store approximately 600 tons of feed processed with two hammermills and two mixers. The company utilized three trucks to deliver its product. Kermit Wright, a son of Wess, assisted Wess' wife Annie in handling the business after Wess died in 1950. Kermit took over the business in 1972 following Annie's death. He continues to own and operate the milling company at the present time.

Route 4031 continues westward past the Wright Milling Company and at a distance of only fourtenths of a mile, along the north side of the road, stands the red brick edifice of the Queen United Methodist Church. The Queen United Methodist Church's cornerstone was laid in 1873. At that time the congregation was known as the Lewistown Methodist Episcopal Church. According to the *History of Bedford, Somerset and Fulton Counties, Pennsylvania* the Reverend Lewis Clark started preaching to the Methodist Episcopal congregation in "Stiffler's shop" which was about a mile from the village. Additional land was purchased by the congregation in 1924 for eventual expansion. Between 1947 and 1948 a basement was excavated under the sanctuary and a vestibule was added to the front of the church edifice. The church's interior was remodeled in 1951 and again in 1979. A new oil furnace was installed in 1962. The congregation purchased their first electric organ in 1955 and a piano was purchased ten years later. In 1973 a sound system was installed in the church. New carpet was laid in the sanctuary in 1960 and new seats were installed in 1969. The Reverend Barry Neal is the current pastor of the church.

Opposite the United Methodist Church, along the south side of the road stands a small white frame structure which is the worship place

known as the Queen Gospel Hall. The congregation of the Queen Gospel Hall was organized in 1916 when evangelist J.B. Jackson of England's Plymouth Brethren came to the town and held religious services in the Kellar building. A small building was constructed in 1922 on the site of the present hall; it was enlarged in the early-1970s.

Just past the United Methodist Church is the center of the town, formed by the intersection of Route 4031 and State Route 4027. Opposite the church, and occupying the southeast corner of the intersection is a two-story wooden structure. The building which now houses Lydia's Corner - Antique and Collectibles shop was originally constructed by a man by the name of Claar. William Hoenstine purchased the property and started a store in partnership with his son-in-law, Mayberry Hainsey, Sr. The business, known as Hainsey's Store, was taken over by Mayberry Hainsey, Jr around 1955. Mayberry Hainsey, Jr operated the business until around 1982 or '83 when it was handed over to his daughter, Jan Corle.

The post office for Queen was housed in the Hainsey Store until the year 1993. The exact date that the Queen Post Office was established is not known. None of the history books already written about Bedford County contain any reference to the post office at Queen, but an assumption about the date can be made. In 1884 when the book, *History Of Bedford, Somerset And Fulton Counties, Pennsylvania* was published, the town was not called Queen. By the year 1900 the town was listed in the U.S. Census as Queen. Therefore the post office must have been established at some time during the sixteen years between 1884 and 1900. The town was originally known by the name of Lewistown. When the decision was made to set up a post office at this location, the Postal Inspector informed the townsfolk that the name would have to be changed due to the fact that there was already a Lewistown, Pennsylvania. At that point someone suggested that since the village of King was nearby, they should name this village Queen. The idea was accepted, and the town was renamed.

The Bible Truth Hall stands along the north side of Route 4031 just west of the intersection. The Bible Truth Hall began its

existence as the Queen Church of the Brethren. Abram I. Claar and his family resided in the village of Queen and were members of the Upper Claar Church of the Brethren. They, and a few other neighbors desired to have a place of worship closer to their homes. On 24 September, 1913 a group of those interested persons met in the William F. Hainsey residence and discussed constructing a church for their faith in the village. The request was placed before the Upper Claar congregation on 04 October, 1913. A year later the house of worship was completed; it was dedicated on 04 October, 1914. The Queen Claar Congregation was organized on 15 July, 1916. By the year 1924 the church had reached a membership of 52.

The Kimmel Township Municipal Building, a grey metal sheathed structure, stands on a slight rise to the north side of the road about a half mile west of the Queen intersection. Route 4031 continues westward and then curves in a southwest direction. Annette Crawford's Beauty Shop stands along the south side of the road about seven-tenths of a mile past the municipal building. Bob Claar's Body & Paint Shop stands along the (now) west side of the road just under a mile past the beauty shop. The Pavia/Kimmel Townships boundary line lies only three-tenths of a mile further and adjacent to the line is located the High Lonesome Acres christmas tree farm.

A township road, known as the Scrubgrass Road, after the small creek that it runs alongside of, connects Route 4031 and State Route 4027. This west to east road runs for about nine-tenths of a mile, but no businesses or other public buildings are to be found along it.

State Route 4027 travels in a north to south direction along the west slope of Long Ridge and parallel to Route 4019. Starting at its southernmost point at the King/Kimmel Townships line, the Johnny Corle Construction company is located along the west side of Route 4027 just two-tenths of a mile north of the boundary line. No other businesses are found along this road which intersects with State Route 4025 at a point a mile north of the boundary line and with the Scrubgrass Road at a point eight-tenths of a mile further. Passing through the intersection with State Route 4031 at the village of Queen, the road continues toward the northern boundary line of the township

and on into Greenfield Township in Blair County. The road is roughly four and seven-tenths miles long within Kimmel Township. It eventually comes to an end in the village of Cottontown in Greenfield Township.

Just two-tenths of a mile north of the intersection of Routes 4027 and 4031 in Queen, along the east side of Route 4027, stands the Queen Elementary School. The Queen Elementary School, whose formal name is the Levi H. Walter Memorial School, a two-story red brick structure, was built in 1924. An addition, which brought it to its present size, was erected in 1940. The school held all six elementary grades for many years. By the 1970s, though, it housed only the first and second grades. In recent years, with the construction of the modern elementary school in nearby Greenfield Township, the Queen Elementary School was abandoned. It is currently utilized by the township supervisors as the municipal building, and is used for public functions such as an annual community fair.

On the west side of the road, catercorner from the school house is Burket's Custom Butchering business.

At a point nine-tenths of a mile north of the Queen intersection, State Route 4033 breaks off from Route 4027's east side and travels just over half a mile southward where it then forms a T-intersection with State Route 4031. That short road, with its own route designation actually started its existence as the northernmost extension of the Imler Valley road (now State Route 4019) before that road was directed northward to the village of Sproul in Greenfield Township. The only business along State Route 4033 is Cathy's Cut & Curl beauty shop, which lies to the west side of the road close to the route 4031 intersection.

Leaving this area momentarily, we travel out of Kimmel Township and into Greenfield Township in Blair County in order to reach the Upper Claar Road, which is Township Route 653. The Upper Claar Road travels east to west for one mile from the village of Klahr in Greenfield Township. The Upper Claar Church of the Brethren stands along the north side of the road about three-tenths of a mile from the township line. The Upper Claar Cemetery occupies the hill to the north of the church. The Claar Congregation

was established in the mid-1810s. The earliest date commonly given to the establishment of the congregation is 1816 when Frederick and Christina (Walter) Claar applied for the administration of the sacred ordinance of Christian baptism in the Church of the Brethren or Tunkers as they were then known. The Claars and a number of their neighbors who had embraced the Tunker faith began to meet, first in the Claar's own house and later in their larger barn, for worship services. By 1851, when the congregation outgrew their place of worship, Frederick Claar donated a tract of his land for a church edifice and cemetery. The congregation fell under the jurisdiction of the Woodbury church and had to travel to the church at Yellow Creek to partake of communion and the lovefeast. In 1867 a lovefeast was held in their own church but it proved too small for such gatherings, so the structure was enlarged the following year. The congregation decided that they had grown large enough to incorporate themselves as a body separate from the Woodbury church in the mid-1880s. On 25 September, 1886 the congregation was formally organized as the Claar Congregation. In 1891 a portion of the congregation left the original house of worship and built the Lower Claar Church of the Brethren about one and a half miles to the east, within Blair County in the vicinity of the village known as Klahr. In 1892 the members who had chosen to remain at the original church site constructed a new edifice on the site of the original. An addition to that new structure was erected in 1908. In 1959 an Education Wing was added, and in 1967 the church edifice was again enlarged. At that time the sanctuary was completely remodeled. The church is currently administered to be the Reverend George D. Ebersole.

Continuing past the Upper Claar Church, the Medasia's Garage stands just east of the road's dead end along the road's south side.

State Route 640 is known as the Ridge Road. It starts at a point only a short distance south of the Greenfield Church on Route 4019 and travels in a basically south-east direction across Pine Ridge to connect onto Route 4029. There are a number of residences along this road, but no businesses or other public places.

State Route 4029 travels in a south-west to north-east direction for a distance of two and six-tenths miles in the eastern part of the township. This road is commonly known as the Fickes Road. It starts at the King/Kimmel Townships boundary line and forms a T-intersection with Route 4009. There are very few residences along this road, and fewer businesses.

The Oak Ridge Acres sheep business is located a short distance north of the King/Kimmel Townships line along the north/west side of the road. The business is owned by Galen and Linda Carson. The Carsons started raising sheep in April, 1978 as a hobby. They enjoyed working with the sheep and the hobby grew into a business. They started with one black faced sheep and bred it with a Dorset. The business eventually ended up with Registered Dorsets. The Dorsets breed all year round, unlike the black face sheep. They are good mothers and have good meat quality. Oak Ridge Acres raises lambs primarily to sell for meat, with the highest demand being around Christmas and Easter. A secondary, and not very profitable, part of the business is the sale of the sheeps' wool.

The Saint Mark's United Church of Christ is located at the intersection of routes 4029 and 4009. The church building stands on the northwest corner of that intersection. The Saint Mark's Activity Building is located to the east of the intersection.

The Saint Marks United Church of Christ had its beginning 1850 with the establishment of a Sunday School in the Shaffer schoolhouse. The church was established as a joint Lutheran and German Reformed congregation. The cornerstone for the church was laid on 15 May, 1909 by the Reverend J.D. Hunsicker of the Claysburg Reformed Church, the Reverend John Diehl of the St. Clairsville Lutheran Church and the Reverend C.F. Gephart of the Claysburg Lutheran Church. The completed. The construction of the church edifice amounted to \$6,000, of which nearly \$2,000 was donated in labor and material. St. Mark's Lutheran and Reformed Union Church was dedicated on 28 November, 1909.

On 16 September, 1909 the members of the Lutheran Church met in the Shaffer schoolhouse to organize a congregation. The charter members numbered twenty-two. Then, on

18 November, 1909 the members of the Reformed Church organized their congregation with thirty-one charter members. In July of that year the Ladies Aid Society was established. Ten years later, in 1919, the Missionary Society was organized. In 1936 a tract of land measuring one acre was purchased for use as a cemetery. In 1945 a half acre tract of land on the opposite side of Route 4009 was purchased and the St. Mark's Activity Building was erected for social functions and meetings. In 1965 the denomination of the Evangelical and Reformed Church was changed to the United Church of Christ, which it remains to this day.

State Route 4009 travels three miles, the length of Kimmel Township, in a north to south direction in a portion of the Indian Path Valley formed between Pine Ridge and Dunnings Mountain. The local residents called this portion of the Indian Path Valley, Shaffer Valley in honor of the Shaffer families who resided here. The

village of King consists of the grouping of houses and a few businesses that line this road at its northern end.

An abandoned auto repair garage stands along the west side of Route 4009 three-tenths of a mile south of the Greenfield/Kimmel Townships boundary line. At a distance less than one-tenth of a mile south of that garage, and on the opposite side of the road, stands Long's Diesel & Truck Repair business. Catercorner from Long's, another three-tenths of a mile to the south stands the King Garage & Auto Parts business, which is currently closed.

As mentioned above, Saint Mark's United Church of Christ stands at the intersection of State Routes 4029 and 4009, which is located one and two-tenths miles from the northern boundary of the township. The only other business along this road is June Dodson's Beauty Shop. It is located along the east side of the road only a few hundred feet south of the church's Activity Building.

{#34 ~ Jan-Mar 1998}

## The Tanner

One of the rarest things to find, during our region's early years, would have been a village which did not have a tanyard located near it. That might seem to be difficult to understand, in our present day and age in which we drive automobiles and live in houses furnished with all sorts of things made of rubber, plastic and vinyl. But in the days before the invention and widespread use of our modern "synthetic" materials, people had to rely on other "natural" materials. Leather was one of those materials. The tanner was the craftsman who prepared and converted raw animal hides into leather.

Leather was used for a multitude of everyday items. Saddles and harnesses were fabricated of leather. The tops of carriages were made of leather and the springs on which the carriage rode were, at first, constructed of straps of leather. Men tended to wear more articles of clothing made of leather than of other materials. Although they were not as comfortable as cloth ones, trousers made of leather (*i.e.* the fabled "buckskin britches") were worn by most men who

had to work outside. Even craftsmen who worked inside, such as shoemakers and hornsmiths, wore aprons made of leather because they afforded good protection and lasted a long time. Shoes and boots were all made of leather before the discovery of rubber and its use in footwear. In the house certain items, such as buckets, were made of wood covered with leather, or leather by itself.

The tanner's craft was not a nice one; it was one of the smelliest and physically hazardous occupations of our forefathers. The vats in which hides were soaked to loosen the hair could become quite odorous and the lime used to speed up the process of softening the animal hides could just as easily soften and loosen the hide of the tanner himself.

The job of tanning animal skins started out with cutting off any worthless ends and then splitting the hide in half (to make it easier to handle). The hide would be soaked in water with some lime added to it to "burn" the top hair-bearing layers of skin off. The hide was then removed from the soaking vat and spread across



a “beam”, which was usually just a section of log. The curved surface of the beam would ensure that the knives (used to scrape away any remaining hair) would not encounter a sharp edge underneath the hide and accidentally rip into it. The fleshy side of the hide would also be scraped in order to remove any fat and tissue. The thoroughly scraped hide would be returned to a vat for more soaking and washing to get rid of the last of the “underskin” which is a layer that is fibrous and permeated with a gelatin substance. The tanner carefully added tannin made from tree bark to this final soaking vat. The tannin would slowly combine with any trace of the gelatinous undershirt and the chemical process that followed resulted in the leather becoming tough and hardened. The tanner’s job required an

experienced knowledge of how much tannin to add and the speed at which it should be added so that the chemical process did not get out of hand. If too much tannin was added, the leather might harden too much and be worthless; if too little was added, the leather might disintegrate because of any lime that had not washed out in a previous step. The hide, when the tanner felt it was ready, would be hung over drying lines, usually wooden poles whose widths helped to keep the one side of the tanned hide from touching the other.

After the tanned hide had thoroughly dried it would be rather stiff and unwieldy for use and had to be softened without damaging it. The tanned hide would be rayed flat across a stone slab. The surface would be covered with a mixture of tallow and neat’s-foot oil. This would be beaten

into the surface with a mallet and then the hide was hung up to dry a bit. The tallow and neat's-foot oil would penetrate the surface just enough to make it pliable without reversing the tanning process. The piece of leather could then be rubbed and worked by hand.

The Currier was the individual who worked in conjunction with the tanner to bring the piece of leather to its final state. The Currier would stretch and burnish the piece of leather until it was a uniform thickness and suppleness. The more the currier burnished the surface with his iron "slicker" or scouring stone, the thinner he stretched it and the softer it became. Any piece of animal skin could eventually be made into shoe or harness leather or bookbinding leather or glove leather according to the care and patience the currier took in his job.

It would be safe to say that in our forefather's times, there was not a single individual who did not wear or use leather in some way. From the newborn baby who was rocked quietly in a cradle suspended on leather straps, to the young child who wore leather shoes and boots, to the young adult who attended to the harnesses and trappings of the family's horses, to the mother who sharpened her knives on a well-worn strip of leather nailed to the kitchen cupboard, to the father of the family who wore buckskin breeches to tend to the livestock, the tanned hides of animals provided a great wealth of household items and clothing. Anyone who finds the notation of either "tanner" or "tanyard" beside the name of an ancestor on a tax assessment return should feel pride in the fortitude that ancestor would have had to possess to undertake the craft.

{#34 ~ Jan-Mar 1998}

## Discovering The Secrets In Estate Inventories

Right now, the people who are my relatives and friends know me, Larry Smith. They know I'm interested in certain things, such as the American Revolutionary War period or the Medieval Ages in Europe. They know that because I talk about what I've recently read. They know I'm involved with certain things, such as writing articles like this one. They know that because they see me doing it, or they hold the finished product in their hands. They know I have certain desires, such as the desire to own more antiques devoted to the art of spinning and weaving or the desire to experience a Medieval jousting exhibition. They know that because I talk about the historical sites and events, like the flax scutching festival at Stahlstown, Pennsylvania or the Pennsylvania Renaissance Faire at Mount Hope, that I either have visited or want to visit. My family's and friends' knowledge of the essence that is me is based on the things they see (or at least think they see) me do and the things I tell them.

Knowing Larry Smith is easy because I'm here, now. Knowing any of you who are reading this newsletter is easy too, because you are here, now. But how can we know our ancestors?

There's absolutely no way to know many of our ancestors, right? Sure, we might have known our ancestors back to the grandparent level, or if our ancestors all married young, we might have had the luck to have known our great-grandparents. But probably the ones we most want to know are those who are long dead and the people who actually knew them are also passed away. So that means that we never can know what they were like and what their lives were like, right? We're stuck with just collecting names of parents and children, birth dates and death dates, right? Not necessarily.

Inventories are the means whereby we can grab a glimpse of our ancestors' lives - if we know how to interpret them. You can't just copy an estate inventory and read it like you are reading this article. You need to keep certain things in mind as you begin to interpret an estate inventory. You need to have a basic knowledge of history. If you don't know anything about the history of our country and you come across the phrase "bewter plate" in an estate inventory, you might not know what the thing would have been. Assuming you do know a little about American History, you should recognize that the first word of the phrase is



simply a misspelling of the word pewter, and that it refers to one of the most inexpensive forms of metal available to the early settlers. You probably were taught in school that the common settlers were only able to afford pewter dinnerware while only the rich could afford to dine on silver plates and dishes.

It would also be helpful to have a basic knowledge of ethnic history. Different groups of people who resided in the same vicinity tended to share ideas and customs. Sometimes some members of those groups of people moved away from their homeland and settled among, and eventually became integrated with, other groups of people. Each group may have had different ideas and customs, but over time they might fuse into a whole different set of ideas and customs. For example, the Germanic people who inhabited the northern regions of Europe had their own ideas and customs, which included the eating of foods derived from pigs, such as bacon and sausage. They were rather nomadic and pigs were easily moved from one place to another without fuss. The Celtic people who inhabited the southern regions of Europe were more agrarian and they tended to establish homesteads where they would raise cows and grains. Because they weren't very nomadic, they had the time and patience to create foods such as cheese. When the two ethnic groups began to intermarry and share their ideas and customs, the foods that they ate also became intermixed.

Although a family whose ethnic origins reach into the Middle East might have owned a sausage making machine, it is more probable that you will find that type of item in the estate inventory of an ethnically German family.

Another thing you need to keep in mind is the fact that the use of money was not so prevalent in colonial America, and only became popularly used around the time of the American Civil War. Prior to that time, and even after the 1860s, most people engaged in barter to obtain what they wanted. It was only when the Industrial Revolution started in the mid-1800s that factory owners found it was easier to pay their workers with specie than with goods. As a result, many items found on an estate inventory might relate to the need to barter. Panes of glass were expensive items. The valuation of property in the 1798 U.S.

Direct Tax was based, partly, on the number of panes of glass in the house. A settler who needed to purchase an additional cow might have chosen a pane of glass (that he had packed carefully when he made the journey from the east) to barter with the owner of the cow he desired. So when an estate inventory lists what might seem, to our modern eyes, to be junk, it may very well be actually listing the settler's bank account so to speak.

The trick to discovering the secrets in estate inventories is to put the different bits and pieces of history and ethnicity together. Let's go back to the bewter plate for a moment. That particular item on the estate inventory might have told us that the family was not one of the richest in the neighborhood. But you can't take any single item found on an estate inventory and interpret the entire life story from it. You need to look at all the items and see how they interrelate to each other. The estate inventory of my mother's great-great-grandfather, Heinrich Naftzger included the aforementioned bewter plate along with one bewter dish. There were no other utensils, specifically for the purpose of eating, mentioned in the estate inventory. Now there were a variety of cooking items, such as one meat tub, one iron pot and a frying pan with feet. It seems odd that the Naftzger family, which raised fifteen children, would only have owned one plate and one dish from which to eat. The actual story probably would have noted that the Naftzgers used wooden plates, which would have had no value, and hence would not have been included in the estate inventory. The estate inventory does list a kitchen tresser with all in it, and it is possible that dinnerware, wooden or otherwise inexpensive, might have been included in that catchall entry. So, perhaps the family was not as poor as would first appear; but then they probably weren't all that well to do either. Mr. Naftzger was listed on various of the tax assessment returns as having been a shoemaker. That profession was confirmed on the estate inventory by the inclusion of a shoemaker's stool and bench (which would have included the tools of that trade) and a lot of lasts (which refers to the forms over which the shoes were constructed.) Books on the subject of early trades and professions might give a clue as to how lucrative the shoemaker's trade was. One last thing

to note is the fact that the family's "Germanic" Swiss background could be identified in the crout tub and the sausage machine.

The estate inventory of Jacob Schmitt, Sr provides a unique view of family life on the frontier in the variety of items that this family possessed in the year 1797. Jacob Schmitt Sr was of German descent; of that there is no doubt, as evidenced by the manner in which he spelled his surname, Schmitt with the familiar German "Sch" combination that looks very much like a capital G in handwritten script. In all probability he was the immigrant progenitor of his line in America. Unfortunately that cannot be proven because little is known of his early life. Jacob Schmitt made his first appearance in any type of record, public and private, in Bedford County in the years 1774/5.

In the year 1774 Bedford County possessed only a few small towns; Bedford, Frankstown and Huntingdon being the most notably settled. Jacob Schmitt brought his wife and first child to settle on the eastern slope of the Blue Knob mountain. The spot that he chose to homestead on was unsettled for miles around. The closest neighbors the Schmitt family would have for nearly ten years would be those settlers residing about six miles north in the vicinity of Frankstown and the few families which had settled where the borough of Hollidaysburg now stands. The town of Bedford lay nearly thirty miles south. The tax assessment returns for the year 1775 (which were made out in the autumn of 1774) show a total of 83 resident families in Frankstown Township, Bedford County, which encompassed the area of the entire present-day Blair County, plus the northern third of present-day Bedford County and a portion of present-day Centre County. The majority of those families were

settled in the previously mentioned vicinity of Frankstown/ Hollidaysburg and in the Morrisons Cove. The Schmitt family was truly the pioneer homesteader family in the vicinity of Blue Knob.

Jacob Schmitt Sr died during the summer of 1797. His Last Will and Testament was probated in the Bedford County Court House on the 1st of July, 1797. He was laid to rest in a small plot to the west of his log dwelling house on his homestead property. He was survived by Rosana and his two sons and daughter.

Jacob Schmitt Sr made out his Last Will & Testament, which was filed, along with an estate inventory, in the Bedford County Court House on the 1st of November, 1796. The estate inventory tells a great deal about the Schmitt family's life in Bedford County. As noted previously, between the years 1775 and 1785 the population of the immediate region around Jacob Schmitt's homestead was rather sparse. Although his homestead was not completely cut off from civilization, it would have been necessary for Jacob Schmitt to provide for himself as best as he could for the majority of his everyday needs. The estate inventory, taken when Jacob died in 1797 reveals a farm consisting of one horse, nine sheep, one hog and ten assorted cows. These were just the animals owned by Jacob Sr, and there is no doubt that Jacob Jr also possessed a number of similar farm animals (which could have provided meat on the plates of the whole family if necessary). The inventory also listed five acres of wheat, four acres of rye and almost three acres of oats and flax. The basic, necessary grains were augmented by the flax, which would be used for the production of thread and cloth. The complete estate inventory follows:

<i>one pair of oxen</i>	<i>one spinning wheel</i>	<i>Three tin cups</i>
<i>one Cow Bell</i>	<i>one d°</i>	<i>Sundry Iron Artickles</i>
<i>one Flacked cow</i>	<i>one Cleck reel</i>	<i>Five old sickles</i>
<i>one red cow</i>	<i>one old Bag of Wool</i>	<i>Five old Buckets</i>
<i>one Red cow</i>	<i>one pair of Stilyards</i>	<i>one pot rack</i>
<i>one Red cow</i>	<i>three pairs Wool Cards</i>	<i>one Vinigar Cagg</i>
<i>one Brown heffer</i>	<i>one Table</i>	<i>one Mall &amp; three Wedges</i>

one Red heffer	one Matick & sprouting how	
one Red Steer	one Walnut Chest	Five axes & one addz
one Brown Steer	one D°	Five hilling hoes one
two spring Calves	one old Chest	shovel & one spade
Nine Sheep	Five Chairs	one Box of Iron
Five Acres of Wheat	one Rifle Gun	one saddle and Bredle
Four acres of Ry	one six gallon pot	Two Duch soth--
one plow & Bag clevis	one small pot	one harrow
one Large Clevis and Mall rings		one Bucket & one pail
one Wafhing tub	one Hundred & fifteen pounds of shugar	
Two acres & three Quarters of oats	Ten Baggs flax	
one puter Beason	one half Bushel	one Wagon
one small D°	one grap hook & old---	one Wind Mill
two Tin cups	Twelve panes of Glafe	Five pounds of Blew yarn
four pairs of Drawing Chains Collars		Two puter plates
six spoons & two forks two knives		Two ten gallon Kettles
hems & two old B--- Bands	Two Caggs	Two Lindsay Jackets
one Large Wafhing tub	one Churn	one Corderoy Jacket
one cutting Box & Knife	Two pair of Buckskin Britches	
one White Jacoat with sleeves	one Large Bible and seven small Books	
one packsaddle	one lindsay Coat	one great Coat
one man's saddle	one Blue Coat	two yards of Coating
Two Flax Brecks	one Butter tub	one Skellet & Frying pan
one shovel plow	one Bakeoven	one Skellet
one hog	Four & one half yards of full <sup>d</sup> lindsay	
one Doubletree & small Clevis		two small Grindstones
sundry old puter plates & Dishes		Three shirtcloathes
Four old shirts	one plow	one Tankard
one cotten cap	one five plate stove	one Copper Tea kittle
Three pair of stockings	one Black silk Handerchief	
one small ten plate stove	one Tea pot	one Coffey mill
one Wool hat	one sorrel mare	Two bells
Four Iron leadles & one fleshfork		Thirty pounds of Tow yarn
one Bedstead Bed & Bedcloath & Curtains		one Flat Iron
one Bedstead & Bedding	Three ogars and one Drawknife	one D°
Thirty pounds of yarn	one handsaw	one side saddle
one grindstone	one Chaff Bed	one small Bag of Wool

We can take a closer look at Jacob Schmitt's estate inventory to determine the type of life his family had on the frontier of Bedford County in the late 1700s.

For the handling of the farm animals we find that Jacob Schmitt possessed one cow bell, four pair of drawing chain collars, four saddles (including a side saddle that would probably have been used by Rosana), and one doubletree (probably used on the pair of oxen). The farm

implements which Jacob and his sons would have used to plow and work the fields included three plows and a harrow along with the hand tools of five hilling hoes, one shovel and one spade. One wagon was recorded on the inventory, but whether that was a farm wagon, or one used to travel to town is not known by the brief description.

An interesting item on the inventory was a machine called a wind mill. This item consisted of a trough-like box with a screen bottom and a

paddle wheel mechanism at one end. As a handle was turned, the paddle wheel would blow a stream of wind lengthwise through the box into which flailed grain would be shoveled. The screen bottom would simultaneously shake. The wind would blow the chaff away while the shaking screen would allow only the good grain kernels to fall through to a waiting box or other receptacle.

The remainder of the hand tools recorded on the inventory included things such as axes and an adze and a handsaw - items used for the felling of trees and the subsequent fashioning of them into building material. Unlike a collection of similar tools which someone today might own and store in a side shed, to be used every now and then, the tools that the early settlers owned were generally put to use on a daily basis.

The grindstone was one of the essential tools on any farm that needed to be even partially self-reliant. Without the ability to keep his tools sharpened, the homesteader's life was quite a bit more difficult. Dull tools require more energy to use than finely sharpened ones. Jacob Schmitt's inventory shows that he owned five old sickles. These were no doubt used at harvest time to gather in the wheat and other grains. Despite the description of them as being "old" sickles, they were probably kept sharp by the three grindstones that Jacob owned.

An interesting item listed was one box of iron. At first glance, without any auxiliary information, this would appear to indicate a box of scrap iron items. It is possible, though, that it was just what is stated; bits of iron. In the years after Jacob Sr's death, when Jacob Jr and Rachel Schmitt owned the homestead, a small blacksmith shop is known to have stood in the grouping of buildings around the house. That blacksmith shop probably existed on the estate during Jacob Sr's time. According to the recollections of various people still living who resided in the vicinity while the blacksmith shop was still standing, it was a small building with a furnace just large enough to forge or repair small items. It certainly was not the elaborate, large bellows-operated furnaces intended for the business of any and all the neighbors. More than likely it was just a simple work shop where the Schmitts could repair their tools or fashion what was listed on the inventory as sundry iron articles. The inventory lists a mall,

which would have been a shortened name for mallet, or hammer. This item could very easily have been used in the blacksmith shop. We can also look back at the wind mill recorded in the inventory. It is possible that this item substituted for the bellows mechanism to supply air to the furnace.

The estate inventory reveals that Rosana Schmitt was equipped with the tools necessary for her to do her share of the duties around the homestead. Because the wife did not, legally, own anything in the estate (except for items she brought with her as part of her wedding dowry, such as linens articles and her own clothes), the inventory taken at the time of Jacob's death shows those things which she concerned her time with.

It was a rare situation in which any single woman would engage in the process of clothmaking, in all its varied aspects, by herself. Normally, the individual housewife would prepare the yarn, which would then be taken to a professional weaver to be made into cloth. The evidence of the estate inventory of Jacob Schmitt in which a loom does not appear would conform to this statement. In that household, though, there were all the other pieces of machinery which would have confirmed that Rosana and her daughter, Agnes Elizabeth would indeed have been able to (and no doubt did) produce the yarn needed to be sent to the weaver.

The Schmitt family owned two spinning wheels; one was probably a small flax wheel while the other was a larger wool wheel. The fact that the Schmitts raised both flax and sheep would lead to the assumption that the two wheels included one of each type. There was also the necessary cleck reel which would have been utilized to measure and wind the woven yarn. The professional weavers often required that the yarn delivered to them be already measured, otherwise the price of the finished product would have to be higher to compensate for that additional work. There were two flax breaks with which to pound the dried plant stems into individual fibers. There were also three pairs of wool cards that the Schmitt women would have used to draw the wool over in order to separate the coarse and fine hairs, and to line the strands up for spinning. The Schmitts would not have raised both flax and sheep just for the variety of the yarn produced.

Their motivation was probably to avoid being caught without raw material due to natural disaster. If they had raised only flax, there would have been the possibility that the crop might be destroyed by weather conditions such as a drought. If they had raised only sheep for the wool, there would have been the possibility of the sheep dying. By raising both sources of the raw material for their yarn, and knowing how to spin either material, the Schmitts were assured that they could meet their needs for clothing.

At the time of Jacob's death, Rosana possessed two bags of wool (one listed as a small bag and the other as an old bag). The standards by which people measure their lives and live by vary from time period to time period and place to place. We cannot know what was meant by labeling the one bag of wool as "old". Perhaps it was carded wool that never really measured up to Rosana's liking, but she might have kept it to be used and spun if she ran out of fresh stock.

At the time of Jacob's death, Rosana also possessed spun yarn, ready to be woven or knitted. Thirty pounds of yarn is recorded along with five pounds of blew yarn. These would have been used primarily for clothing material. Another listing which reads on the inventory as thirty pounds of tow yarn would refer to a heavy, coarse hemp (or flax) yarn; no doubt this item was more like rope than yarn per se. It might have been produced when time permitted for use by Jacob and his sons around the barn (such as for tethering the cattle and horse). Four and one half yards of full d lindsay was in the Schmitt household in 1797. "Lindsey" was an abbreviation of the name "Linsey-woolsey" which was a popular type of woven cloth in the 1700s. Linsey-woolsey, as the name implies, was cloth made with both linen (from the flax plant) and wool fibers. The fibers would be spun separately into yarn, but would be mixed when the cloth was woven. The linen was used for the warp and the wool for the weft. This combination produced a cloth that was both warm (like pure wool) but also more durable (like linen). The addition of the word "fulled" to this item's description means that it would have been boiled and caused to shrink so that the action of the weather would not affect it after the cloth was cut and sewn into clothes. (Our modern notion of

"pre-washed" and "pre-shrunk" denim is nothing new.)

Rosana had two yards of coating when her husband died. Since the material is not noted, we might assume that it was wool. Wool, being the warmer of the two cloth materials Rosana could produce, it was no doubt used for the coats the family wore. The flax based linen would have been the material of choice for the various shirts mentioned on the inventory.

Before leaving the subject of yarn and cloth, we might also take a look at the actual clothing left by Jacob Schmitt, and the other cloth items in the Schmitt household. Two pair of buckskin britches leads the list of clothing. What more stereotypical item of clothing could be found in the frontier settler's collection of clothes? Although these trousers were not "woven" from yarn spun by the Schmitt women, the chances are great that the animal skins were sewn together by Rosana with thread she might have spun herself. Because of the fact that deerskin clothing was considered to be crude after linen and woolen material became available, we can only wonder at the reason Jacob had two pair of the britches made of buckskin. Perhaps he used them during times of rough weather because they held up better and were warmer. It is interesting to note that no other forms of trousers are recorded in the inventory. That may be because Jacob Schmitt might only have owned the pair he was buried in along with the two pair of buckskin ones. This is not meant to imply that the Schmitt family was too poor to possess any others; as can be seen by many of the items inventoried, the opposite appears to have been the case. What this lack of a large number of clothes seems to point to is simply the thrifty attitude the early settlers had toward clothing. Unlike today's clothing industry, in which items are made to sell toward whims of fashion with less emphasis on durability than on style, the early settlers' clothes were made to last and to take the stress that they would surely be subjected to. Since "fashion" was not the overriding concern of the frontier settlers, their clothing would be made with the type of work they were engaged in as the primary dictator of the fashion. For this reason, it is perfectly reasonable to assume that the two pair of buckskin britches along with whatever pair of pants Jacob was buried in were adequate for his at

the time of his death. The material of excess or worn out clothing was put to use in the making of quilts and the like. Four or five pair of trousers for a frontier settler would have been an excess at that time.

To continue on with the clothing inventory, we find two Lindsay jackets and one Lindsay coat, one corderoy jacket, one white jacoat with sleeves, and a blue coat and a great coat. Of these items, the jackets mentioned would refer to lightweight outer-garments that reached no lower than the waist level. Jackets often were more on the order of what we would today call vests, without sleeves, and meant to be worn over a shirt in cool weather, or under a heavier "coat" in colder weather. The sleeveless, vestlike jacket would allow for warmth over the chest and back areas at the same time that the arms would have freer movement without the hinderance of fitted sleeves. It should be noted that shirts of the period (of which Jacob's inventory lists four) were made of linen, as a rule, and were far warmer than those worn in modern times. The type of work a man engaged in dictated the apparel he would wear. In the case of farmers who needed to be outside for much of their work, yet who needed free and easy arm movement, the vestlike jacket over a sturdy linen shirt was ideal.

Corduroy is the name given to the weave of a fabric rather than to the basis of the material. The corderoy jacket listed in Jacob's inventory might refer to a flax/linen yard material woven in the ribbed pattern of corduroy, and then fashioned into a waistcoat for formal attire. This might have constituted Jacob's dress clothes for special occasions.

The two items recorded as "coats" were probably constructed on the order of what we today would think of as heavy outer-garments for cold weather. The one was listed simply as a blue coat. This coat would have been simply a standard, sleeved coat that extended below the waist - probably to knee length and having a wide collar for protection of the neck against the wind. The great coat, on the other hand, would have been similar but with a small cape overlaid across the back and shoulders so as to give even more warmth to that vulnerable area of the body. Great coats tended to extend a few inches below the

knees, or mid-calf so that they would overlap the top of boots.

Three shirtcloathes are mentioned in the inventory. It is possible, though I have not been able to verify this, that these shirtcloathes would have been what people of later years would call night-shirts. They would have been shirts with long tails intended to be worn in beds while sleeping. A cotton cap is also mentioned, and it might have been a night-cap to be worn in bed (but since we cannot see the style of this item, we can't make a definite assumption of its actual use). Three pair of stockings, no doubt hand woven/knitted by Rosana and one wool hat round out the inventory of clothing with the exception of one rather extraordinary item.

I had mentioned in the above, that the range and quantity of items in the Schmitt estate inventory reveals that the family was not necessarily poor. The limited number of certain items reveal moreso the sort of thinking that pervaded 17th and 18th Century attitudes about possessions: waste not, want not. To own an excessive number of items that would merely go to waste by not being used was simply unheard of. Jacob Schmitt Sr did own one item that seems somewhat out of place in his frontier home: one black silk handkerchief. What makes this item stand out from the rest of his clothes is the word "silk". In the 1700s silk was made solely from the thread spun by silkworms. There were no synthetic, silk-like materials available, so if the word "silk" is used, we can assume that it was indeed true silk. The silk available in the United States generally came from Europe, at a high cost to consumers. Silk production in the colonies was encouraged throughout the middle and late 1700s, but the production results were rather meager. In the years 1772 to 1773 the total colonial production resulted in only 485 pounds available for export. No matter how or where it was produced, the black silk handkerchief that Jacob Schmitt owned when he died in 1797 would have been a special, expensive item.

The estate inventory of Jacob Schmitt gives us a glimpse of the domestic comforts of the pioneer settlers' home when we look at the furniture the Schmitt family owned. The log house which Jacob Schmitt built as his dwelling house was one of customary proportion for a log

structure, being 16 by 30 feet. A spring house that was 13 by 13 feet was constructed close by. A barn and a stable were also part of the group of structures that stood on the homestead property. In close proximity was the house that Jacob Schmitt Jr and his wife Rachel built circa 1785 and lived in. Their properties included a log house which measured 20 by 25 feet, a kitchen which measured 15 by 15 feet and one barn.

Although, by modern standards, we might think that the Schmitt dwelling house was small, being only 16 by 30 feet, it was just about as large as could be accommodated by the logs from which it was constructed. But the settlers did not necessarily desire larger structures because of the difficulty in heating them in the winter. Jacob's estate inventory, like any other, does not detail the structure of the house, so we cannot tell from it how many fireplaces were in the building. What we do find is the presence of two "stoves". The item listed as a five plate stove, and the one listed as a small ten plate stove were what we today would call a "Franklin" stove after the man who refined the design to include a flue. These stoves were basically iron boxes into which heated coals from the kitchen fireplace would be placed at bedtime. The heat radiated from the iron "plates" of the box for quite some time after the coals died out. The Germans had started using these iron warming constructions in the 1740s and brought them to America. It was later that Benjamin Franklin found that they would be more practical heating devices if they could be vented properly. Besides the stoves, the Schmitt family, like just about every other family, possessed a bedstead with all the trappings needed for warm sleep. The inventory lists one bedstead bed & bedcloath & curtains and two other bedsteads with bedding. The term "bedclothes" referred to the sheets and blankets along with the canopy and curtains that were made from linen. The item referred to as "curtains" in this inventory would probably have been a canopy and curtains made from a heavier material than linen - no doubt wool or linsey-woolsey. The homesteaders would climb (literally,

because the bed's height was often at least three feet from the floor level) into bed and then pull the curtains shut to keep out the cold that would envelop the house at night.

The Schmitts house was probably only one room, known commonly as the keeping room. In that room the beds stood in the corners and clustered close to the fireplace would have been the spinning wheels and other spinning accessories as noted previously. The remainder of the family's furniture would have been placed around the perimeter of the room until needed. That other furniture included one table and five chairs, and three chests. The homes of the 1700s did not have closets included as part of their structure; chests doubled as places to store clothing and linen and as extra seating.

The various pots, cups, skellets, and other cooking tools reveal nothing out of the ordinary for this family. The churn, coffey mill, and bakeoven were the only items that might have been expensive articles for the family to acquire. Many of the rest of the items, such as the tin cups and puter plates would have been fairly easy to obtain at the trading posts in the nearby towns.

The inventory shows that the early frontier settlers, like Jacob Schmitt, despite the fact that they had to be self-sufficient and self-reliant on themselves to eke out a living, were indeed able to do so. Although Jacob Schmitt's Will did not call it such, many homestead properties were known as "plantations". The idea of a "plantation" being a community unto itself, with the needs of that community being supplied by the members for the most part, and requiring minimal outside help shows why that term was applied to the Wills of these frontier settlers of western Pennsylvania in the late 1700s and early 1800s. Apart from the occasional luxury item, such as Jacob's black silk handkerchief, the industry of the plantation's members normally provided for all the wants and needs of the whole family. Although we cannot personally know this family who resided in the mid- to late-1700s, we can obtain a fairly good image of them through their estate inventory.



## A Few Words Found In Old Deeds And What They Meant in 1789

DEMESNE ~ *An inheritance, used to distinguish those lands which a Lord of a Manor hath in his own Hands, or in the Hands of his Lessee, from such other Lands of the said Manor which belong to Free or Copyhold.*

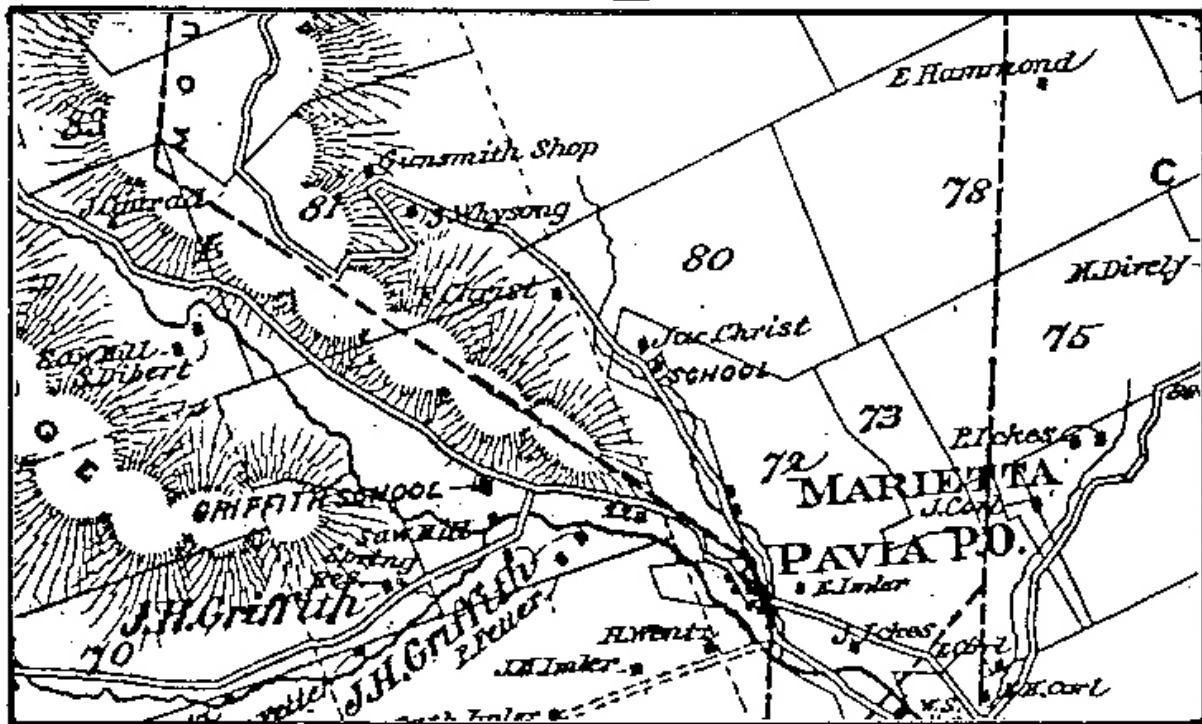
HEREDITAMENTS ~ *All such things as descend to a Man and his Heirs by way of Inheritance, not falling within the Compass of an Executor or Administrator, as Chattels do.*

CHATTELS ~ *All Goods moveable and immoveable, but Such as are in the Nature of a Freehold. Real Chattels are Goods which do not appertain to the Perfon, but depend upon fome other Things: as Apples on a Tree.*

*FEE ~ All such Lands which are held by perpetual Right. A Fee simple is an absolute Estate, which is given in these Terms: to him and his heirs for ever.*

{#35 ~ Apr-Jun 1998}

# Pavia Township



In 1787, when Huntingdon County was erected out of Bedford County, Greenfield Township was retained as part of Bedford County. Pavia Township began its existence under the name of Union Township within Bedford County in the year 1834. It was formed out of and encompassed the southern third of the township of Greenfield at the time. A very small wedge shaped

tract of the northeast corner of St. Clair Township was attached to the new township. Then, in 1846, when Blair County was erected out of the whole of Huntingdon County and a portion of Bedford County, the new boundary line between Blair and Bedford was set at the northern boundary line of Union Township. Union Township would be divided in two by a north/south line in the year

1876 by the formation of King Township out of its eastern half. Later, in 1899, Union Township would be further divided by an east/west line that resulted in the formation of Lincoln Township out of Union's southern half. On 18 May, 1993 the residents of Union Township voted to change the name of their township to Pavia. They did not like the idea of being one of nineteen "Union" townships in Pennsylvania and wanted a more unique name.

The majority of the landscape of Pavia Township is mountainous; it stretches across the eastern slopes of the Allegheny Mountain Range.

Blue Knob is the most prominent feature of the Pavia Township landscape. There are numerous mountains which were named Blue Knob by the early settlers of this region. The first, which was noted (on tax assessment returns) by that name as early as 1775 when Jacob Schmitt Sr homesteaded at its base, is located in Juniata Township, Blair County. That mountain resembles a solitary knob from all directions, and is easily seen from points throughout Bedford, Blair and Cambria Counties. Maps and atlases produced in the early 1800s, though, showed two or three other peaks on the Allegheny range, to the south of Blair County's Blue Knob also bearing the name of "Blue Knob." The most prominent of the Bedford County "Blue Knobs" is obscured from view from the eastern (Blair County) side, but is readily noticeable from the western (Cambria County) and southern sides. That peak, being the highest in elevation from sea level in this region, was officially noted with the name of Blue Knob on topographic maps after the 1950s while alternative names were applied to the other peaks.

In the year 1877 an atlas of Bedford County was published. At that time Union township included the region that would later become Lincoln Township. The region that would remain as Union Township revealed a school located adjacent to the property of Jacob Christ. It also showed the Griffith School, located to the west of the town of Marietta/Pavia and on the property of J.H. Griffith. Just south of the school stood a saw mill along the banks of Bobs Creek. Two other saw mills were shown on the map. One was located on the property of S. Dibert, along Bobs Creek, and to the west of the Griffith property. The other was not noted as to whose

property it belonged to, it stood farther west of the Dibert saw mill. The gunsmith shop of Samuel. Whysong stood about a mile to the northwest of the town of Pavia along the road that would become Route 4035.

There were quite a number of farms scattered through the hills and valleys of Pavia Township in its early years. The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* stated that settlers began moving into this region "probably ...soon after" the conclusion of the American Revolutionary War. According to the source, forty-three tracts of land were purchased by Philadelphia land speculators, "Proctor and others" in September, 1794.

It was not until March, 1795 that the tracts were surveyed. Apparently, ownership of the tracts was later transferred to "Astley, Pratt & Bond" and it was not actually sold to individual settlers until 1814. In that year Dr. Anderson, of Bedford, was appointed as an agent to Astley, Pratt & Bond and sold the tracts.

The *History of Bedford, Fulton and Somerset Counties, Pennsylvania* provided sketches of some of the early settlers of Pavia Township. According to that volume, one of the earliest settlers to homestead in this region was Jacob Corl. The Corl family moved into this region at some time prior to or circa 1812, the year that a son, Joseph B. Corl was born. The Corl family homesteaded in the vicinity of what is today known as Ickes Hill along the road that would later become State Route 4031.

Isaac M. Imler was noted, in the *History of Bedford, Fulton and Somerset Counties, Pennsylvania* as being a "native of this county" although it does not note if he was a native of this township region. He was born circa 1824 and served in the Civil War. His farm was located a short distance to the southwest of where Pavia now stands in a valley known as Imler Hollow.

John Whysong was a veteran of the War of 1812 and came to this county in 1825. He established his farm along the north slope of what is today known as Crist Ridge. The Whysong family moved to Fayette County for a short period of time, but moved back to Bedford County and it was here that John Whysong died on 11 February, 1869 at the age of seventyseven.

In 1835 William Griffith moved from St. Clair Township to Union and established his farmstead along the Wallacks Branch of Bobs Run, just to the west of the presentday town of Pavia. He built a saw mill along Bobs Creek and operated a lumber business until 1875; at that time his son, Joseph H. Griffith took over the family business. The first wood frame house in the township is believed to have been built by William Griffith, Jr in the year 1839.

In the year 1842 Ferdinand Ritchey moved from Virginia to Bedford County and settled in the mountains in the vicinity of the present-day village of Frigid.

Although the date that he came to this region is not exactly known, another early settler of Pavia Township was Philip Ickes. He settled along the road that linked Pavia to Queen in the vicinity of a hill that took the name Ickes Hill. The Ickes family originally came from the region around Osterburg in King Township, where John Henry Ickes settled after the American Revolutionary War.

Over the years, a number of general merchandise stores were operated in the town of Pavia. The merchants included Josiah Berkey, Jacob Berkheimer, Grant Clark, Mary Ann Clark, Leonard Crist, Elmira Dibert, Homer and Kathleen Dibert, J.C. Dibert, Donald Ickes, J.Lloyd Ickes, Isaac Imler, George and Sydney Shaffer, and William Wentz. The J.C. Dibert Store building and another building that housed a general store are still standing in the town, but have not been operated as stores in recent years. The J.C. Dibert Store was the last to close; it went out of business in 1989.

Valentine Bowser operated a distillery in 1810, the first in the region that would become Pavia Township, in the mountainous region to the west of the Blue Knob summit. Joseph Croyle, William Griffith and Henry Ickes operated distilleries in 1817. Philip Ickes was taxed for a distillery in the year 1832. George and John Bowser operated distilleries in 1846 and as late as 1864 Enos Corl operated a distillery.

Apart from those already mentioned, sawmills were operated in the township by Park Imler and Robert Mills. Imler's sawmill burned down on 21 August, 1930.

Mills' sawmill was located along Route 869 near the Burnt House in the 1950s.

Frederick Claar made a living farming and working as a blacksmith. He homesteaded in Greenfield Township in 1800 just south of where the northern boundary line of Union Township would be laid some thirty-four years later. When the township was divided into eastern and western halves with the formation of King Township in 1876, the Claar farm came to be located just to the east of that boundary line, and thusly outside of Union Township. By that time Frederick Claar was deceased. Other blacksmiths who were residents of Union Township when it formed included Samuel Beard, Jacob Claar, George Eckart, William Griffith Jr, Henry Klotz and Conrad Ling. Later blacksmiths in the township included John Beegle, Chauncey Brown, Howard Corle, Milton Corle, William Palmer, William Reininger, Jerry Schull, John Smith, George Walter and Win Wentz.

In 1835 John Ake Jr, Joseph Ake, Susann Crisman and Jacob Wisle were recorded on the Septennial Enumeration as millers. In that same enumeration George Arthur and Michael Shimer were noted as tanners. John Aker, Simon Claar and John Mock were carpenters. Peter Arnold, Andrew Fether, Joseph Imler, Thomas Mock and William Mock made their livings as shoemakers. John Burket and George Burkholder were millwrights. John Colebaugh was listed as a "mockiron maker". Uriah Gorden and Levi Lamborn were school teachers. Martin Glass worked as a stiller. Constantin Odonald and William Wells were colliers, who prepared charcoal for the iron works. Henry Stombaugh was a cooper, a maker of barrels and other similar items.

There were a couple gunsmiths who resided in this region. In 1835 Peter Donmire and George King were recorded as gunsmiths on the Septennial Enumeration. Samuel Whysong was born in 1832, just two years before the township was formed. He grew up to become one of Bedford County's most notable gunsmiths.

In the year 1835, the first year following the formation of Union Township, the following individuals appeared as residents of the new township: John Ake, John Ake Jr, Joseph Ake, John Aker, Andrew Allison, Peter Arnold, George

Arthur, Frederick Barkhimer, Jacob Barkhimer (of M.), John Barkhimer, Leonard Barkhimer, William Barkhimer, Henry Barley, Jacob Beard, Samuel Beard, Isaac Bowser, John Boyer, Christian Briggie, John Burk, Abraham Burket, Isaac Burket, Jacob Burket, George Burkholder, Christian Carn, George Carn, Henry Carn, Edmond Christ, Jacob Christ, John Christ, Frederick Claar, Jacob Claar, Simon Claar, John Colebaugh, Conrad Clacome, Conrad Clacome Jr, Frederick Clacome, Henry Clacome, John Clacome, Adam Corle, Jacob Corle, Jacob Corle Jr, John Corle, Joseph Corle, Leonard Corle, Susann Crisman, Joseph Croyle, Michael Croyle, Thomas Croyle, Martin Dively, Peter Donmire, William Dubbs, George Eckart, Jacob Eckart, Andrew Fether, Henry Fether, John Fether, Mathias Fether, Philip Fether, Isaac Fickes, John Fickes, Solomon Fickes, Martin Glass, Uriah Gorden, James Green, William Griffith Jr, John Hammer, James Hancock, Daniel Heck, Henry Hess, Jacob Hite, Samuel Hite, Adam Ickes, Henry Ickes, Henry Ickes (of P), Peter Ickes, Phillip Ickes, Abraham Imler, Conrad Imler, Henry Imler, Joseph Imler, Peter Imler, Barbara Imler, George King, Henry Klotz, Daniel Knisely, John Knisely, John Knisely Jr, Catherine Kochenour, David Kochenour, John Kochenour, Levi Lamborn, William Lamborn, Robert Langham, Solomon Langham, Christian Ling, Conrad Ling, Daniel McDonnald, John McGrigor, George Mealy, David Mock, Jacob Mock (of J), John Mock (of J), Paul Mock, Peter Mock, Philip Mock, Samuel Mock, William Mock, William Moorehead, William Moorhead Jr, Henry Mosenhimer, Adam Moses, Michael Moses, Samuel Moses, Constantin Odonnald, William Otto, Isaac Pressle, Daniel Price, George Riddle, Henry Riddle, Joseph Riddle, Joseph Riddle Jr, Jacob Russle, Adam Shaffer, Jacob Shaffer, Michael Shaffer, Michael Shimer, Peter Shimer, Jacob Shull, John Smith, Peter Smith, Frederick Stiffler, Frederick Stiffler Jr, Joseph Stiffler, Henry Stombaugh, Valentine Stuftt, John R. Taylor, Daniel Vantz, John Vantz, Samuel Walter, William Wells, John Whysong, Elizabeth Wiant,

Jacob Wiant, Joseph Wiant, George Wisegarver, Jacob Wisle, Michael Witiker, and James Wright. Single freemen included: James Arthur, Daniel Boyer, John Boyer, Jacob Briggie, Joseph Brown, John Burket, Martin Carn, Henry Clacome, John Corle, Martin Corle, Jacob Croyle, Jacob Fether, Isaac Fickes, Conrad Ickes, Henry Ickes, George King, John Lambright, Jacob Mealy, John Mealy, Thomas Mock, Mathew Moorhead, Henry Moses, Jacob Pressle, Daniel Shimer, Isaac Shimer, Jacob Shimer, Michael Shimer, William Wertz, and Solomon Wolf. At the end of the return for the 1835 tax assessment, a listing of five names was included under the heading "Erato". Whether these individuals should have been included under the "residents" or the "single freemen" categories is not known. They included: Samuel Carn, John Kamsey, John Lingenfelter, Michael Mock, and Michael Shaffer. It should be noted that in the year 1835, the region that was encompassed by Union Township included the present-day townships of Pavia, Kimmel, King and Lincoln.

Into the 1880s the township included families by the name of Bowser, Christ, Conrad, Corl, Croyle, Dibert, Dively, Fetter, Gordon, Griffith, Hammond, Hite, Ickes, Imler, King, Knisely, Ritchey, Wentz, and Whysong.

The township remained largely agricultural except for the logging industry that was in operation here in the early 1900s. But a major change occurred in the 1930s. In 1936, in order to establish a national park encompassing the Blue Knob, the U.S. Government purchased the farmsteads of Samuel Beard, Alfred Brown, Mary Brown, Benjamin Cathers Sr, Reuben Cathers, William Chappell, Joseph Christ, Silas Claar, Augustus Corle, Howard Corle, Mary Croyle, Alton Feather, Isaac Feather, Simon Feather, Henry Gardner, J. Lloyd Ickes, Reuben Ickes, Anthony Kostick, John Mowry, Harry Shaffer, John Stiffler, Isaac Wentz, and John Whysong. The road that traveled from Pavia northward over the mountain (State Route 4035) was rebuilt in anticipation of the traffic to come during the construction of the park, and was given name of the Forest Road.

## Our German Ancestors

The nation that we know today as Germany did not exist until relatively recent times. In his book, *The Germanic Peoples*, Francis Owen traced the Germanic race from the Indo-European Language stock. The people who existed in Northern Europe as hunter-gatherers during the Paleolithic Age (to approximately 8000 B.C.) and the Mesolithic Age (to approximately 7000 B.C.) came to develop into the Northern Megalithic culture. A pre-Indo-European group from the southern parts of Europe and western Asia, the Corded-Ware culture, migrated northward during the Neolithic Age. And out of the interbreeding of the Corded-Ware culture with the Northern Megalithic, the Germanic people sprang. By the year 1200 B.C., a cultural unification of many of the Northern European tribes had taken place. Therefore, it can be stated that during the Bronze Age, the Germanic Race came into being as a distinct race.

Numerous tribes of Germanic peoples became established in the region stretching from the Danube River in southern Germany eastward into Central Asia and northward to the North Sea during the period of the expansion of the Roman Empire into Gaul. Extended tribes made up of perhaps twenty or more individual tribes developed during the Bronze Age. Each of the individual tribes consisted, more or less, of interrelated families of often fewer than two hundred individuals. Primitive tribal customs dictated that only genetically related individuals were acknowledged as members of the tribe, but that marriages between members of different tribes would allow for the family of one tribe to enter into that of another tribe. The result was that the extended tribe consisted of numerous interrelated individual tribes.

During the Bronze Age and the pre-Roman Iron Age, the northern European region was separated from the Mediterranean in more ways than one. The Germanic tribes had developed their own unique language, which was an amalgamation of that of the Northern Megalithic culture and the Corded Ware people. Due to the physical nature of the land, travel between the Germanic homelands of the north and the southern European

cities was limited. The Alps mountain range formed a daunting obstacle to travel between the north and south. Despite the physical obstacles, there were trade routes between the two regions. As the Bronze Age dawned, and more and more people discovered the benefits of bronze over stone and wooden implements, the Germanic tribes desired the weapons and ornaments made of the shiny metal. Neither of the two components of bronze, tin and copper, were available in the northern regions, therefore to obtain bronze, trade developed. Despite the fact that the Germanic tribes had little that was of value to the splendid metropolitan centers bordering the Mediterranean Sea except for amber and animal pelts, those two items were in great demand. For them the southern European traders bartered bronze.

The Germanic tribes lived in relatively peaceful coexistence with their southern neighbors until the latter part of the First Century and the beginning of the Second Century AD. Around that time they began to move southward.

There were a number of reasons for the mass migration, but one in particular outweighed the others. The food supply was dwindling. Through the latter part of the Mesolithic Age, the entire Neolithic Age and into the Bronze Age, the climate of the region bordering the North Sea had been very beneficial to the growing of food crops. But as the Bronze Age waned, the climate began to change to a cold, damp one in general. The winters were becoming harsher and the summers were not long enough to bear sufficient crops. To top it off, a period of geothermal warming was causing the ocean levels to rise. Large areas of the Baltic and North seacoasts were becoming flooded.

Individual Germanic tribes began to move southward in search of new homelands. The Basternae reached the Black Sea region around 230 BC. They survived there for over two hundred years, eventually being forced into conflict with the expanding Roman Empire circa 29 BC. The incursion of the Goths into the region around 170 AD resulted in the virtual elimination of the Basternae as a tribe.

The Vandals are believed to have originated in North Jutland. They moved southward into the region of the Vistula in present-day Poland. Tribal wars decimated the Vandals, but some of them traveled into Gaul, where they would grow in numbers.

Two tribes left the region of North Jutland around 120 BC: the Cimbri and the Teutones. They followed the old amber trade route up the Elbe River into Bohemia where they encountered and were repressed by the Celtic Boii tribe. They then traveled through Silesia, Moravia and Hungary and reached the Danube and the Eastern Alps in 113 BC. They moved on into Gaul and remained there for eight years. During their sojourn in Gaul, the Cimbri and Teutones defeated five Roman armies. But their luck ran out in 102 BC when a Roman army under General Marius defeated the Teutones at Aquae Sextae in southern Gaul. In 102 BC Marius defeated the Cimbri in northern Italy. The victories encouraged the Romans to extend their empire into Gaul. They began to make alliances with certain individual Germanic tribes, such as the Saxons. Those Germanic tribes were incorporated as *foederati*, or confederated allies, into the Roman Empire, which explains how the Empire was able to expand at the rate it did.

The first appearance of extended German tribes in written history were the Quadi and the Marcomanni, who invaded the region along the Danube in the period from 166 to 180 A.D. The two tribes both arose in the region of present-day Bohemia. The existence of the Quadi and the Marcomanni as unified Germanic tribes was brought to an end by the Romans against whose Empire their invasion was directed. The majority of the men were forced into service for the Roman army and sent to Britain to fight there for the Roman Empire.

The next, and more extensive invasion of the Roman Empire's borderlands, came from another Germanic tribe: the Goths. The Goths launched their invasion from Gotland, moving down the Dniester River toward Dacia. A concerted effort was made by the Goths to capture the Dacian region (*i.e.* modern Roumania) between 254 and 268 A.D. In 260 AD the Goths divided into two factions: the Ostragoths (*i.e.* the Eastern Goths) and the Visigoths (*i.e.* the Western

Goths) due to disagreements between two leading families. A Gothic fleet invaded the Aegean in 268 and plundered the cities of Greece and Asia Minor. The Mediterranean invasion was brought to a halt when the Goths attacked Thessalonica. The Roman army under Claudius II encountered the Gothic army at Naissus and was victorious in repelling the invaders.

The defeat at Naissus did not end the Gothic invasion. They retained possession of the region of Dacia. By the year 275, the Romans had evacuated Dacia and the Goths settled down in peaceful coexistence with their Roman neighbors. It was out of that period of peace that the Goths began to accept certain of the tenets of the Christian religion. The Ostragoths were virtually destroyed as a tribe by the Hun invasion of the Fourth Century AD from out of the Central Asian steppes. The Visigoths, on the other hand moved southwestward into Gaul and Spain and eventually became *foederati* of the Roman Empire, serving with the Romans against the Germanic Vandals in 451.

An impact of the Gothic invasion of Dacia, more important than the effect it had upon the Roman Empire, was that other Germanic tribes were pushed westward. The unrest caused by the displacement of the smaller Germanic tribes spurred the formation of extended tribes or confederacies such as the Alemanni, Franks, Bavarians, Saxons, Thuringians and the Frisians.

The Alemanni originated in the region along the Neckar River and as they got squeezed in by the Goths, they in turn moved into the Black Forest. They took control of the village of Aqua Aureliensis (*i.e.* Baden-Baden) along the Danube. They attempted an invasion of the region known as Gaul, but were prevented. Crossing the Alps along the northern border of Italy, the Alemanni confronted the Romans under Claudius II at Lake Garda, but were repelled there also. In the year 270, the Po Valley was the next region into which the Alemanni invaded. The Roman army under Aurelian again repulsed the Germanic aggressors. The Alemanni once more attacked Gaul in 285, but were repulsed by Emperor Diocletian. Continual defeats finally convinced the Alemanni that they could not triumph over the might of the Roman Empire. They eventually gave up the fight and settled along the upper Rhine.

The large extended tribe called the Franks became noticeable as a separate and distinct people in the Second Century, being mentioned in historical writings for the first time around the year 256 AD. In A.D. 256, the Franks along the Lower Rhine started to move southward in a major migratory push toward the Mediterranean. Their move into Gaul and northern Spain was, no doubt, induced by the pushing into their homelands by the Saxons. In 273 the Roman army under Aurelian fought the Franks and took a great number of them into captivity. The captured Franks were sent to Britain, Thrace and Asia Minor as colonists of the Roman Empire.

By the year 300, the initial period of Germanic invasions into the regions held by the Roman Empire had come to a close despite sporadic unrest as noted in the particular cases presented above. Although the Goths had, just thirty years before, split into the Ostragoths and Visigoths, they were settled somewhat peaceably in Dacia. The Vandals had moved into the region along the Danube. The Alemanni and Franks were quietly settled along the Rhine. From 300 AD onward, in addition to armed incursions, a more successful form of invasion was launched by the Germanic tribes on their Roman neighbors: invasion by colonization.

From as far back as 12 BC, when Roman armies traveled by boat via the North Sea and subdued the Frisians and Saxons, the Germanic people who were captured in a confrontation were taken into the Roman Empire as colonists rather than as slaves. The Roman emperors apparently believed that if the captured tribes would be allowed to maintain their lifestyle they would benefit the Empire. It was more advantageous to have a happy colonist than a disgruntled slave. For the most part, the Germanic people who were absorbed into the Roman Empire in this manner did indeed cooperate with their Roman overlords. They preserved their native customs and beliefs. The village communities they established retained all the trappings of Germanic culture despite being in close proximity to Roman communities.

According to James W. Thompson, in his book *History Of The Middle Ages*, "Thousands of Goths were so colonized by Claudius II, thousands of Franks and Alemanni by Aurelian, thousands of Bastarnae and Franks by Probus, thousands of

Carpi by Diocletian, thousands of Chamavi and Frisians by Constantius".

By the Third Century, the majority of Germanic colonists in Roman territories were not captured antagonists, but rather voluntary Germanic refugees. Germanic men enlisted into the Roman Legion in large numbers when they found that, unlike the Germanic tribal army, the Roman army would actually pay them for their service and give them daily rations of food. In some cases, a chieftain would enter into an alliance, or *foederati*, with the Roman army, and with him would go the entire tribal army. Another situation existed in which a Germanic family would receive a certain tract of land to farm, on the condition that the male head of the family be willing and ready to go into the army when summoned. These military colonists, or *laeti*, were often located in the border regions. The Roman Empire was confident of its power, and felt no qualms at admitting the Germans into positions of leadership. It is interesting to note that in the year 380, the Roman legions in Gaul were under the command of a Frankish leader.

The period of 375 to 568 has come to be known as the "period of the barbarian invasions". During that time, the number of Germanic people who were migrating into the Roman Empire and the effectiveness of those migrations in bringing about the destruction of the Empire increased dramatically. The renewed invasions of the Germanic tribes into southern Europe has been likened to a great wave sweeping over the land, washing everything away in its path.

The Alemanni pushed into the region lying between the Rhine and the Danube Rivers known as the Agri Decumates, or Tithe Lands. The Tithe Lands had been set aside by the Roman emperors for retired veterans of the Legion. A wall was constructed which ran from Regensburh to Mainz to protect the region from invaders, but it did not keep the Alemanni out. A line of castles was established along the upper Rhine, but they were not very effective.

The Visigoths moved into the Balkan Peninsula and scored a victory at Adrianople over the Roman Emperor Valens in 378. They settled somewhat peacefully along the middle and lower Danube until the year 408 when they invaded Italy. Rome was sacked by the Visigoths in 410



AD. Then, two years later, they moved westward into Gaul and Spain.

The Vandals invaded Gaul in 406 where they engaged in warfare with the Franks. By 409 AD they were settled on the western side of the Pyrenees as *foederati* of the Roman Empire. The Vandals were not destined for peace in Gaul. The Roman Emperor encouraged the Visigoth tribe led by the chieftan, Wallia, to attack the Vandals and the Alans and Swabians, two other Germanic tribes that had entered Gaul. The Vandals crossed the Straits of Gibraltar in 429 and captured most of the Roman Empire's strongholds in northern Africa. They would, in 455, capture and sack Rome, but then in 533 Emperor Justinian would destroy the Vandal kingdom established in northern Africa.

Other Germanic tribes moved en masse into the western portion of the Roman Empire. The Burgundian tribe moved into the valley of the upper Rhine about 443. They eventually took

control of the region stretching from Lake Geneva to Provence. The Franks, who thrived in settlements in northern Gaul, practically smothered out any remaining vestiges of the Roman Empire by the year 486. The alpine regions of modern-day Alsace and Switzerland constituted the primary residence of the Alemanni throughout this period. The Bavarians settled in along the Danube River. The Lombards migrated around the Alps to settle the Po Valley of Italy.

While the migrations of the Germanic tribes were primarily southward toward the Mediterranean, the Jutes, Angles and Saxons headed west to invade the British Isles.

Over the course of the next two or three centuries, the various tribal territories of Germanic peoples took on the aspect of kingdoms. Particular individuals or families began to assert themselves within the tribe and the concept of "kingship" was embraced by those individuals or families.

{#38 ~ Jan-Mar 1999}

## Our German Ancestors #2 ~ The Frankish Kingdom

The most stable, and therefore important, German kingdom to emerge from the Germanic tribes was the Frankish kingdom (alternately called the Kingdom Of The Franks). The Frankish kingdom was the only one which, through its existence, continued to maintain a link to the original Germanic homeland bordering the North Sea and the Baltic Sea. While the other Germanic tribes had moved out of the homeland completely, the Franks simply expanded outward from the homeland. The other tribes were, therefore, more inclined to lose certain of their Germanic traits and customs, and instead to acquire different ones as they comingled with the indigenous peoples of the lands they invaded.

The Frankish "kingdom" is said to have been formed out of the tribal Franks in the year 481 by a powerful and respected leader, Clovis. Through his leadership, the Frankish tribe developed into a kingdom which occupied practically all of modern-day Germany, Holland, Belgium and the northern half of France.

Clovis descended through the Merovingian line and succeeded to the king's position upon the death of his father, Meroveus. His mother was Basina, previously Queen of the Thuringians. Clovis was made king at the age of fifteen. He spent his first five years as king leading an army of Frank warriors. Clovis' army was victorious over the Romans and the Frankish kingdom was extended southward to the Seine River.

Prior to the time that Clovis was beginning his reign as king of the Franks (*i.e.* during the Third and Fourth Centuries A.D.), there were a number of sects vying for control of the fledgling Christian Church. The Christian Church had taken root in the Roman Empire long before the Germanic tribes began their migration southward. According to James W. Thompson, in his book, *History Of The Middle Ages 300-1500*, the Christian Church "had become a power in the Roman Empire before the German nations established themselves within it... By the year 100 probably every province that bordered the

Mediterranean had a Christian community within it, and in many provinces there were several congregations." Thompson also noted that, "It is almost certain that by the end of the first century Christianity had acquired a loose foothold among the Roman aristocracy."

By the time that the Germanic peoples made contact with the Roman Empire, the Christian Church was undergoing upheaval as the various sects vied for power. The two most prominent sects, in order of power at the time, were the Arian and the Catholic faiths. Arianism, started by a bishop named Arius, was based upon a creed that rejected the idea of the double nature of Jesus Christ, and by extension denied the possibility of a triune God. The number of Germanic tribes that embraced the Arian form of Christianity represented a threat to the Roman Catholic Church. By the time of Clovis' reign the spread of Arianism was so pervasive throughout Gaul that the majority of the bishoprics were Arian. Clovis, though, had confessed to neither Arianism or Catholicism.

Clovis married the Burgundian Princess, Clotilde. She was a professed Catholic. Clotilde tried to convert her husband, but at first her efforts were to no avail. Then, in 496, as King Clovis was losing in a battle with an invading army of the Alemanni near the town of Cologne, he invoked the name of his wife's god. At that very instant the Alamanni king was struck down and his army took to flight before the Franks. Clotilde, of course, was convinced that it had been the intervention of Jesus Christ that had saved the Franks; Clovis, on the other hand, was not immediately persuaded. But through Clotilde's urging, Clovis agreed to be baptised into the Catholic sect. He did so under the agreement that the Romans in Gaul would recognize his authority and pledge allegiance to him and his descendants.

The greater advantage to the Catholic sect than simply the conversion of King Clovis, was that, in allegiance to their king, the majority of the Franks likewise converted to Catholicism.

{#39 ~ Apr-Sep 1999}

## **Our German Ancestors #3 ~ The Rise Of The Carolingian Dynasty**

The Merovingian King of the Franks, Clovis died in the year 511 after defeating the Visigoths at Vouille, and extending the Frankish Kingdom to the Garonne River. The succession of the Frankish kings was not from the father to a single son. The rule of the kingdom went from the father to each of his sons to jointly hold power. Each son would rule over a particular territory, or realm, within the kingdom. Clovis had remedied the situation of having to rule the kingdom jointly with his three brothers by having each of them murdered. In so doing, he had been able to unite all the territories under one (his) rule.

Despite being united in aim and purpose, the Frankish Kingdom again came under joint rule when Clovis died. Clovis had four sons of his own, and upon his death, the united Frankish Kingdom was divided into realms among those four sons. They remained divided until 558, when upon the death of his last brother, Chlotair I

became king and united the four realms once more. But Chlotair I's reign lasted only a few years. He died in 561. Upon the death of Chlotair I, the Kingdom of the Franks was once more divided between his own four sons.

The partitioning of the Kingdom of the Franks after the death of Chlotair I took on a more permanent aspect than previously. It is a relatively easy thing, in spite of the cost in lives and blood shed, to conquer a land and her people in terms of taking control. On the surface, such control is translated into the performance of certain new codes of conduct and etiquette. But under the surface, the age-old customs and beliefs of the people continue to thrive, at times surfacing, at times being concealed under polite obedience.

By the time that Chlotair I died, the Kingdom of the Franks had expanded, through conquest and acquisition, to include the kingdoms of the Alemanni, the Bavarians, and the

Burgundians. Despite the fact that those kingdoms now were ruled by the Frankish king(s), the 'native' cultures of the people remained unique and distinct. The northeastern region was named Austrasia, and corresponded with the region that is modern-day Germany, having the Rhine and Danube Rivers as its west and south boundaries. The region that lay to the west of Austrasia, and encompassed the northern half of modern-day France, was named Neustria. The Loire River and the Rhone River served as the north and east boundaries of the region that occupied what is the southern half of modern-day France; it was given the name of Aquitania. The region that had been occupied by the Burgundian tribe remained intact and under the name of Burgundy. Of the four kingdoms, Austrasia and Neustria were still predominantly Germanic in culture; but the kingdoms of Aquitania and Burgundy, where the Germanic people had interbred more heavily with the indigenous Romans, were mostly Latin in culture.

From the year 561 to 687 the Kingdom of the Franks was embroiled in a series of civil wars. A class of noblemen had come into existence that rebelled against the authority of the Merovingian dynasty. In 614 the Peace of Paris accorded the Austrasian nobles certain rights over the king, which included the indisputable possession of their own lands. A primary result of the civil wars, therefore, was the loss of power and authority of the king; he became, in effect, simply a figurehead. The leader of the nobles, in their clash with the Merovingian ruling family, was a man from Landen by the name of Pepin. In order to assure that the newly won rights of the nobles were protected, Pepin assumed a position within the royal court as "mayor of the palace". It was the mayor of the palace in whom the real power now came to be vested. The Frankish Kingdom was ruled by successive mayors of the palace, or the *Sluggard Kings*, as they were known. Following Pepin's death in 639, the office of mayor of the palace went to his son-in-law, Anselgesil, and upon his death it was passed on to his son, Grimwald, who declared his own son to be the rightful king of the Franks. The fact that Anselgesil had established his own hereditary succession for the office of the mayor of the

palace, which was no different than the Merovingian dynasty, angered the nobles. The nobles chose Pepin of Herstal, a grandson of the first Pepin, as their leader. They rose up in armed rebellion against Grimwald and murdered him and his son. They also defeated the Neustrian nobles at the Battle of Testry in 687.

Pepin of Herstal ruled the Kingdom of the Franks as the Austrasian mayor until his death in 714, at which time his son, Charles Martel took control. Charles Martel embarked on a reign of conquest of neighboring Germanic kingdoms and the confiscation of church property within the Frankish Kingdom. On his death in 741, the kingdom was divided between his three sons, Grifo, Carloman and Pepin the Short. Pepin the Short was ambitious and wanted to rule the Frankish Kingdom on his own. Grifo came to no account and was soon set aside. Carloman lost interest in competing with his brother and entered a monastery. Pepin the Short assumed power and promptly set out on a course of reconciliation with the Church. But he wanted more than just power. He wanted the royal title of King. He appealed to the Pope with the argument that if he were to shoulder the responsibility of the rule of the kingdom, he should have the title to go with it. The reconciliatory measures Pepin the Short had enacted (which included the acknowledgement of Papal influence over the Franks) were no doubt taken into consideration by the Pope, who granted Pepin's request. Pepin the Short was crowned King of the Franks in 751. The Merovingian dynasty came to an end and the Carolingian dynasty was begun.

Pepin the Short's reign as King of the Franks came to an end in 768. His death brought the Frankish Kingdom into turmoil once more as his two sons vied for power. Charles became heir to Austrasia and part of Aquitaine; Carloman inherited Neustria and the rest of Aquitaine. Each son, though, desired to be the sole ruler. Charles got his desire three years later when Carloman died. He assumed control of his brother's kingdom, once more united the kingdom's partitioned realms into one, and took the name of Charles the Great. In 800, he would be crowned Emperor of the Romans and take the name of Charlemagne.

## Our German Ancestors #4 ~ The Rise And Fall Of The Holy Roman Empire

The period of forty-some years that Charles the Great / Charlemagne reigned as King of the Franks is considered by some as a golden age of the Frankish Kingdom. During that time the Frankish Kingdom was expanded, by conquest and acquisition, to include the Kingdom of the Saxons, Bohemia, Bavaria and Carinthia, and the Lombardy region of northern Italy. Charlemagne was an ardent supporter of the Church. He also was an advocate of education; he imported scholars from many countries to teach in the schools he established. His policies were, for the most part, fair and just, and as a result, his influence was more respected rather than feared.

When Charlemagne died in the year 814 A.D., the Kingdom of the Franks was once more divided into three parts among his sons. The partitions devised at that time would be confirmed by the Treaty of Verdun in 843, and would essentially remain unchanged to the present time. The western part corresponded to the region encompassed by modern-day France. The eastern part corresponded to the region that is encompassed by modern-day Germany. The region in the middle corresponded to the region encompassed by the modern-day countries of Belgium, Netherlands, Luxembourg, Switzerland and northern Italy.

From 814 onward through the Eleventh Century, the Western Roman Empire evolved out of the region that was inherited by Charlemagne's sons, Lothar and Louis. This "empire" is sometimes referred to as the Holy Roman Empire or the Roman Empire of the German Nation. As the names would imply, the ties between the Germanic realms and the Roman/Papal government had become greater than those between the Germans and the Franks in Aquitaine.

Out of the partition of the Kingdom of the Franks, following Charlemagne's death, rose the kingdoms of France and Germany. Both kingdoms underwent cultural and social changes as the concept of the feudal system became widespread. The sovereignty of Aquitaine, which was

becoming known as France, had passed out of the hands of the Carolingian dynasty and into the hands of the descendants of Hugh Capet. The Capetian Dynasty of France would last into the Thirteenth Century. In the meantime, in the eastern Germanic kingdoms, the power was claimed by the descendants of the Saxon king, Henry I. Henry united the territories of the Franks, Saxons, Swabians and Bavarians in 919 and gave it the name of *Regnum Teutonicorum*, or the Kingdom of the Germans.

King Henry I's son, Otto established the Ottonian Dynasty of Germany when he succeeded to the throne in 936. Otto and his descendants consolidated their power throughout the various kingdoms of Germany in much the same way that Charlemagne had throughout the entire Frankish Kingdom. They also exercised their authority over Lombardy in northern Italy following Otto's marriage to the Lombard Queen Adelheid. Otto established a national church, the *Reichskirche*, and appointed bishops and abbots to positions that he titled "Princes of the Kingdom". Otto, with the approval of the Pope in 962, assumed the title of "Holy Roman Emperor".

Despite its auspicious beginnings, the Holy Roman Empire tended to be characterized by a constant struggle for power between the Emperor and the Pope. Added to the ecclesiastical vs imperial turmoil was the emergence of the feudal system, out of which emerged a new class in European society: the nobility. The nobility, spurred into existence by the creation of knightly religious orders who participated in the Crusades, challenged the authority of the Emperor.

The Holy Roman Empire can be outlined in maps of the Europe of the Eleventh Century, but it existed more in the title than in anything else. The various city states, feudal "duchies", baronies, counties and free cities, of which there were over three hundred, were collectively called the *Germanies*. The descendants of Otto developed a system of government which would bring about a reformation throughout the

Germanies. In 1356 the Golden Bull was instituted by Charles IV of Luxembourg. A congress, called the *Imperial Diet*, which consisted of seven "electors" (*i.e.* the archbishops/princes of the most prominent realms: Mainz, Cologne, Trier, Bohemia, Saxony, Brandenburg and the Rhine), lesser princes/bishops and representatives of the free cities was established by Maximilian I in 1493. The Imperial Diet was essentially a diplomatic congress to make laws; the emperor was the instrument to execute the laws made by the Imperial Diet. As such, it was intended to function as a guarantee of democratic government for the Germanies.

Within the Holy Roman Empire a number of unions were established between city-states and feudal kingdoms. The most enduring of these unions was the "Perpetual Pact" between the cantons of Uri, Schwyz and Unterwalden of 1291. Formed to provide mutual defense against the Hapsburg family, which had attempted to lay claim to the region. The cantons of Berne, Glarus, Lucerns, Zug and Zurich soon joined the Pact, and the Swiss Confederation came into being.

The Holy Roman Empire endured into the first years of the Nineteenth Century. But by the year 1500, it had become reduced in both size and power. Certain territories or realms had achieved their independence from the Holy Roman Empire. The Papal States had gained their independence from Lombardy. The Venetian Republic also claimed a portion of Italy that had been settled by the Germanic tribe of the Lombards. The Habsburg family had amassed a considerable

collection of estates in the Austrian Kingdom beginning in the late-1200s, and continued to build their own "empire" through the next few centuries. By the year 1500 they held Austria, the Tryol region of Bavaria, Luxembourg, the Netherlands and lands in northern France. Increasing invasions from the east, including those of the Mongols led by Genghis Khan, tore away at the easternmost regions that had been earlier conquered by the Germanic tribes. The Holy Roman Empire, at the beginning of the Sixteenth Century still retained the majority of the regions drained by the Rhine, Elbe and Danube Rivers, the Swiss Confederation, Saxony and the Po Valley of northern Italy.

According to James E. Gillespie, in his book, *A History Of Europe 1500-1815*, the Holy Roman Empire can be said to have lasted until the year 1806 when it was finally brought to an end by the invasions of Napoleon into Germany and Austria. The Holy Roman Empire was dissolved, and the Confederation of the Rhine was created in its stead. But the Empire had already started to collapse during the period of the Reformation (beginning in 1517). As the Roman Catholic Church's unity was destroyed by Martin Luther's protests, so the Holy Roman Empire found itself breaking up into a plurality of separate states. The relative stability that had existed in the Germanic lands for so many centuries, which had kept the Holy Roman Empire thriving, came to an end in 1608 with the formation of the Protestant Union and the Catholic League. The stage was set for a major war.

{#39 ~ Apr-Sep 1999}

## Our German Ancestors #5 ~ The Thirty Years War And Its Effect On Germany

The Protestant Reformation ignited by Martin Luther opened the door for many others to express their dissatisfaction with the Roman Catholic Church in Sixteenth Century Germany. The expression was not simply a verbal argument; the Protestant princes mustered armies among their followers, and responded to Catholic edicts with violence. The fact that Church lands were

confiscated by force was distressing to the Catholic leaders. Charles V, King of Germany at the time of the Protestant Reformation, attempted to settle the religious quarrel between the Protestants and Catholics by discussion and arbitration. When that effort failed, he resorted to force in the attempt to crush the Protestant armies. The Lutheran Princes joined in an alliance with

the French king, Henry II, who was promised the border cities of Metz, Toul and Verdun if he supplied French aid to their cause. Charles realized what a war with France would entail, and offered a compromise.

The Peace of Augsburg in 1555 promised to the territorial princes the right to decide whether Catholicism or Lutheranism would be admitted within their respective realms. If the common man within a particular territory disagreed with the faith that the prince of that territory chose, he would be permitted to emigrate with his family to another territory. A second provision was that only Lutheranism, of the various Protestant sects, would be permitted in opposition to Catholicism. Lands which were in Lutheran possession at the time of the Treaty of Passau (1552) would remain under such ownership, but thereafter, if a Catholic bishop or other ecclesiastical leader were to convert to Lutheranism, he would have to forfeit his lands and property.

The Peace of Augsburg was flawed and, in part, served as a cause of the Thirty Years War that would erupt in 1618. It was difficult to enforce the provisions. On the one hand, the provision calling for the forfeiture of property was openly violated and flaunted. Catholic princes of territories throughout Germany professed a conversion to Lutheranism, but converted the Church properties within their realms into private holdings. On the other hand, the Peace of Augsburg recognized only Lutheranism as a valid Protestant sect. The Calvinists, Anabaptists and others resented being excluded from the Peace of Augsburg's provisions. It was because of the latter problem that the Protestant Union was formed. The Union was led by a Calvinist prince by the name of Frederick, the Elector Palatine of the Rhine.

The ambitions of Emperor Matthias, the Habsburg king of Austria posed a threat to both, the Protestants and the Catholics. But the Catholic princes formed a League, led by Maximilian of Bavaria, to counter the Protestant Union. The Catholic League decided to support the Habsburg king, who professed his devout Catholic faith. Matthias was childless, and his choice for successor was Ferdinand of Styria, who was likewise loyal to Catholicism. The choice of Ferdinand was accepted in Austria and most of the

other regions that fell under the direct control of the Habsburg king. But in Bohemia, the predominantly Calvinist noblemen staged a protest against another Catholic king over their territories. They declared the dethronement of the Habsburg dynasty and then proclaimed the election of Frederick, the Elector Palatine of the Rhine as their new king.

King Ferdinand responded to the Bohemian challenge by enlisting the aid of a Spanish army to invade the Palatinate region of Germany, and with Maximilian of Bavaria to invade Bohemia with his own army. The Catholic forces were victorious in this initial foray. From that point the war escalated into an international conflict. The Spanish king, Philip IV saw his success in destroying the Palatinate as simply a stepping stone to retaking possession of Holland. The invasion of Holland by the Spanish brought England and France into the conflict on the behalf of Holland. The war even spread across the Atlantic Ocean to Brazil in South America. King Christian IV of Denmark and Norway, the Duke of Holstein, and as such a member of the Holy Roman Empire, invaded Germany in an effort to overthrow the Habsburg dynasty. The predominantly Lutheran nation of Sweden joined in the war as an ally of the Protestant Union, it is said, because she feared in Germany fell to the Papists, Sweden would be next.

The Thirty Years War was finally brought to a conclusion with the Treaty of Westphalia, which was signed on 24 October, 1648. The terms of the treaty included the extension of the same rights to the Calvinists as those that had been extended to the Lutherans in the Peace of Augsburg. The Upper Palatinate was ceded to Bavaria. The Lower Palatinate was restored to the eldest son of Frederick, the Elector of the Palatinate of the Rhine. Western Pomerania, including Bremen and Verden, was ceded to Sweden. Brandenburg received the bishoprics of Camin, Halberstadt, Minden and a large portion of Magdeburg. France obtained the Alsace, with the exception of Strasburg; she also retained possession of Metz, Toul and Verdun. The United Provinces of the Netherlands (*i.e.* Holland) and Switzerland received their independence from the Empire.

The results of the Thirty Years War, in spite of the devastation wrought on Germany included a certain amount of religious freedom and the emergence of "modern" statehood in Europe. In the end, not all of the Protestant sects were granted equal liberty; only Lutheranism and Calvinism were afforded legal status alongside Catholicism. But since it was the Calvinists who

instigated the conflict, they were satisfied with the settlement. Of importance to the Protestant Union was the curtailment of the Habsburg dominance in Germany. The prestige of the Holy Roman Empire was shattered as a result of the war, and as a result, it emerged as simply one of the many "sovereign states" of Europe.

{#40 ~ Oct-Dec 1999}

## Our German Ancestors #6 ~ The German And Swiss Emigration Of The Eighteenth Century

The Germany of the 1700s consisted of nearly three hundred territories, duchies, city-states and cantons linked together by language, custom and their common Germanic ethnicity. The Electoral Palatinate (*i.e.* the Kurpfalz) was one of the larger territories. It encompassed the region on both sides of the Rhine River and its tributaries, the Main and Neckar Rivers. At the present time the Rheinland-Pfalz is known as the Palatinate, and it lies entirely on the west side of the Rhine. The region to the east of the Rhine, the Neckar Valley, is now known as Baden-Wurttemberg. The German emigrants of the 1700s came primarily from the Palatinate territories located along the Rhine River (*i.e.* in the southern part of western Germany and the northern part of Switzerland). The greatest number of emigrants came from the Duchies/districts of Zweibrücken, Darmstadt, Hesse-Darmstadt, Hanau, Franconia, Spire, Worms, Nassau, Alsace, Baden and Wurttemberg and the Archbishoprics of Trier and Mainz. The region lying to the east of the Rhine and south of the Neckar, between the Schwarzwald (*i.e.* the Black Forest) and the Odenwald (*i.e.* Oden Forest) was known during the Middle Ages as the Kraichgau, and from that region came a large number of emigrants.

The Peace of Augsburg of 1555 gave the sovereign over a village or territory the privilege of choosing the religious preference for the people who resided there. The majority of the Palatinate became Lutheran in 1556, but the villages governed by the Bishopric of Speyer remained Catholic. By the 1560s the Reformed Church had come to the Palatinate; it supplanted Lutheranism

as the dominant faith. Then, during the Thirty Years War, Catholicism once more became the predominant faith in the Palatinate. In 1705 the "Palatine Church Division" was effected. The terms of the "Division" included a ruling that 5/7ths of the parishes in the Palatinate were to be Reformed; 2/7ths were to be Catholic; none were to be Lutheran.

Religious persecution is the reason often cited for the emigration of thousands of Germans. That idea seems to simply be a misinterpretation of the "religious persecution" reason for the emigration of British subjects hoping to avoid the Church of England. In terms of the German and Swiss emigrants, religious persecution was only one small aspect of the grand migration. In fact, it might be argued that it was more difficult for Germans and Swiss to obtain permission to emigrate on grounds of religious persecution than any other.

In 1688 King Louis XIV of France sent a large army into the Palatinate to take it into the possession of France. Two years earlier King Leopold I, the Holy Roman Emperor entered into an alliance with a number of German princes, and the kings of Holland, Sweden and Spain to preserve the Holy Roman Empire against a possible French attack. Ties between the royal families of Holland and England induced England to join the League of Augsburg. The League of Augsburg was therefore ready to meet Louis' army when it arrived in the Rhine Valley in 1688. The War of the League of Augsburg lasted for roughly seven years from 1689 to 1697. It spread to the



North American Continent where it became known as King William's War.

The War of the Spanish Succession was felt in the Palatinate when, in 1707, a French army under Marshal Villars crossed the Rhine and plundered throughout the region which is today southwestern Germany.

The hardships wrought by the Thirty Years' War and then the subsequent War of the League of Augsburg, along with certain natural causes figured more prominently than religious persecution as causative factors of the migration of Germans and Swiss to America. John Duncan Brite in his dissertation, *The Attitude Of European States Toward Emigration To The American Colonies, 1607-1820*, noted that there were a series of crop failures throughout the territories occupied by Wurttemberg and Pfalz-Rhineland. Hardest hit were the fruit orchards and vineyards, due to the extreme cold of the winter of 1708/1709. Devastatingly cold weather hit Germany and the rest of western Europe. Extreme cold set in as early as October. By November, 1708 it was said that firewood would not burn in the open air and that alcohol froze. The rivers, including the swift flowing Rhone, became covered with ice that permitted carts to be driven across them. At about the same time, restrictions were placed on grazing and wood gathering in the ducal forests of the Palatinate. Increased taxes added to the hardships of survival faced by the working classes.

The greatest motivation for the mass emigration of Palatines appears not to have been religious persecution, war devastation, crop failures or even taxes. *Enticement* was probably the greatest encouragement for the emigration of the majority of the Germans and Swiss. That enticement came from two sources: 1.) propaganda spread by *Neulanders*, and 2.) letters from prior emigrants.

William Penn was given a grant of land by King Charles II of England in 1681 as payment of a loan made by William's father. Charles probably found it beneficial to get rid of Penn because he was a loud exponent of his Quaker faith. That

faith, among a few others, threatened the power of the Church of England. By granting Penn the land in the New World, Charles would succeed in repaying the debt (without spending money which his government budget could not easily afford). Also, it would remove the bothersome Quaker group from his country. It would be assumed that the Quakers found the deal to be most satisfactory because they simply wanted to be able to practice their religious beliefs as they wished; their intentions had not been to provoke the troubles that they found themselves constantly in.

The British government expected the proprietors of colonies in the New World to populate those colonies in order to confirm the British claims to the land. William Penn, therefore, set about publicizing the plans for his "Holy Experiment". It would be a self-governing state with the separation of Church and State an integral part of the government's foundation. William Penn called for any and all interested persons to make the trip across the ocean to settle in his granted lands. A pamphlet was printed in England and distributed throughout the Palatine. Titled: *Some account of the Province of Pennsylvania in America*, the pamphlet published William Penn's offer to sell one hundred acres of land in exchange for £2. Penn's pamphlet also offered equal rights to all persons regardless of religion or race. Various other books and pamphlets were published and distributed throughout the Rhine valley during the next two decades, including Daniel Falckner's *Curieuse Nachricht von Pennsylvania* (i.e. Curious News From Pennsylvania).

Records do not reveal any mass migrations as a direct result of Penn's pamphlet campaign in Germany, but some families did take him up on the promise of a better life in the New World. Although the first major emigration of Germans would not occur until 1709, the names of sixty-four German men, heads of their households, were included on a listing made in 1691 of the residents of German Town in Pennsylvania.

## Our German Ancestors #7 ~ A Flood Of Palatines Pours Into The British Isles

The earliest emigration of Germans and Swiss from their homelands to the New World was that of a party led by Francis Daniel Pastorius in the year 1683. Enticed by William Penn's invitation to his province, the party settled near the young town of Philadelphia. The German settlement was appropriately named "Germantown".

Twenty-five years would pass between the emigration of the Pastorius party and the next significant mass departure. In 1708 the Reverend Joshua Kocherthal assembled a party of forty-one adults and their children and prepared to emigrate to the Carolinas; they had been enticed by the advertisements published by the proprietary governor of the Carolina colony. In order to settle in any of the British colonies, Kocherthal had to submit a request to Queen Anne. The party traveled to London in the Spring of 1708 to secure the royal permission and was confronted by the usual governmental red-tape. Reverend Kocherthal had to provide a justification for the emigration; the reason given was the French ravages in the Rhine and Neckar Valleys in 1707. The Germans' petition was submitted to the Board of Trade. The Board of Trade suggested that the Germans should be settled in Antigua. Upon the opinion that the Palatines would not be suited to the hot climate of the West Indies it was then suggested that they be directed to the Hudson River Valley of the Province of New York. The Germans would therefore be available to assist the English on the frontier against the French and the Indians.

By the time that the Germans actually embarked for the New World in October, the original party of forty-one had been increased by the addition of fourteen more emigrants. One family had to remain behind because of the mother's illness. En route, two children were born.

The Kocherthal party arrived at Long Island on 18 December, 1708. They were granted lands along the west side of the Hudson River about fifty-five miles north of New York City. Their settlement developed into the town of Newburgh. Almost from the start, the Germans

suffered from want of provisions. A proposed naval stores industry, by which the Germans would be gainfully employed, never materialized. The Reverend Kocherthal returned to England to petition the Queen for additional monetary assistance. He hoped to raise the funds necessary to establish vineyards in the new settlement. Although not able to raise the exact amount that he hoped for, the Reverend Kocherthal succeeded in obtaining some funds, and the Newburgh settlement survived and flourished. The success of the Newburgh settlement is important to the history of German emigration because it paved a favorable path through the English government for subsequent emigrants. If the settlement had failed, the English might not have been so eager to provide assistance to future German settlement schemes.

Other German families were excited by the news of the success of the Newburgh Palatines, as Kocherthal's party of emigrants became known. They were also enticed by the suggestion made by Kocherthal in the third edition of his pamphlet, *Aussführlich und umständlicher Bericht von der berühmten Landschafft Carolina*, that because the English government had provided their party with monetary assistance, perhaps it would likewise provide for other emigrants.

German and Swiss families from the Rhine and Neckar Valleys began to pack up their belongings and traveled north toward the ports of the Netherlands. A dispatch from James Dayrolle, the British Resident at the Hague, dated 24 December, 1708 included a letter from an unknown person which stated that:

*"There arrived in this place a number of Protestant families, traveling to England in order to go to the English colonies in America. There are now in the neighborhood of Rotterdam almost eight or nine hundred of them, having difficulty with the packet boat and convoys."*

Although the letter exaggerated the number of emigrants (*i.e.* the number would not reach nine hundred until some three months later),

it was prophetic. During 1709 approximately 13,500 German and Swiss emigrants would apply for passage to the English colonies.

Troops were being ferried on transport ships from England to the Low Countries to fight against the French in the War of the Spanish Succession. Dayrolle negotiated with the Duke of Marlborough to allow the Palatines to be conveyed to England on the return trip of the transport ships. Eight hundred and fifty-two Germans were carried to London in April, 1709. Shortly thereafter, word was received in Rotterdam that the Elector Palatine had issued an edict forbidding the German emigrants from leaving their homeland. A number of persons were imprisoned after they were captured making their way down the Rhine. But the edict and the show of force did little to deter the mass exodus of the Palatines. They traveled by land toward the seaports of the Netherlands.

Queen Anne, through the intercession of the Duke of Marlborough, had agreed to allow the nine hundred or so emigrants to be transported to England. The English government even paid for the transport of the refugees from Rotterdam. In May, when an additional two thousand had arrived at Rotterdam, Dayrolle again requested Marlborough's intercession on their behalf. A second transport was agreed to. But as the German emigrants continued to arrive in Rotterdam, the English hospitality began to strain and break down. The English Secretary of State, Henry Boyle, wrote to Dayrolle on the 24<sup>th</sup> of June instructing him to send over to London only those Palatines who were then actually in the Netherlands. All others on their way were to be turned back. Dayrolle had advertisements published in the Gazette of Cologne warning that no more Palatines would be given passage to England. The hospitality of the Dutch authorities at Rotterdam was also becoming very strained. They appealed for help from the States General at the Hague. The Dutch ministers at Cologne and Frankfurt were informed to do what they could to stop the flow of emigrants. All the efforts by the English and Dutch authorities were to no avail; the proprietors of the Carolinas had sent over

pamphlets and circulars titled: *Propositions of the Lord Proprietors of Carolina to encourage the Transporting of Palatines to the Province of Caroline*. The missives promised, among other things, one hundred acres of land for every man, woman and child, free of quit-rent for ten years. The Palatines, enticed by the promise of a better life in the American colonies, poured like a giant wave toward the Netherlands and England.

Thirteen thousand and five hundred Palatines arrived in London between May and October, but the authorities there sent back 2,257 because they were Roman Catholic. The emigrants were initially given shelter throughout London under the assumption that they would soon embark for the American colonies. But arrangements for such a large number had not been made, and the temporary lodging became an extended encampment. As the days and weeks wore on, the patience of the English people wore out. The Palatine encampments were attacked on more than one occasion by mobs of armed Englishmen.

Until such time that a plan could be devised to handle the logistics of transporting the thousands of German and Swiss emigrants across the Atlantic Ocean, short range plans were discussed to settle them in the British Isles. The plans included settlement of the emigrants in Wales where they could be put to work in the silver and copper mines. Of the various proposals considered by the English authorities, one that was finally agreed upon was proposed by the Council of Ireland. The Council hoped that the settlement of the Palatines there would strengthen the Protestant presence in the largely Catholic island. Over three thousand Palatines made new homes in Ireland between September, 1709 and January, 1710.

Despite troubles with the Irish Catholics who were understandably upset about the colonization of their homeland, the Palatines flourished in their new settlements. Over time they intermarried with their Irish neighbors to the extent that their "Germanic" origins were nearly forgotten.

## ...Regarding The Death Of The President Of The United States Of America...

George Washington's presidency ended on 04 March, 1797. He returned to Mount Vernon, as he had in 1783 at the conclusion of the War, with hopes of settling down to the life of the *gentleman farmer*. It was a life that would entail managing the affairs of the farm and overseeing some thirty black labourers. The Mount Vernon Estate contained four farms which adjoined the "Mansion House Farm".

In all, the Estate encompassed "*1,207 acres of ploughable land; 879 of which, are in seven fields, nearly of a size, and under good fences; 212 acres (in one enclosure) are, generall in a common grass pasture; and 116 acres more, are in five grass lots, and an orchard (of the best grafted fruit) all of them contiguous to the dwelling house and barn. On the premises, are a comfortable dwelling house (in which the Overlooker resides) having three rooms below, and one or two above...*"

On 12 December, 1799 Mr. Washington made his usual rounds on horseback to inspect the estate. He wrote in his diary that snow began to fall at about ten o'clock in the morning; that it soon turned to hail; and then it settled into a cold rain. When he arrived at the house, roughly five hours after he had gone out, his hair and neck were wet from his exposure to the snow, hail and rain. By the next morning, there was about three inches of snow on the ground. Because of the depth of the snow and the fact that he had started to experience a bit of sore throat, he decided to remain in doors.

The sore throat seemed to be a minor irritant; he read aloud from the newspapers during the evening of the 13th. Shortly after midnight on

the morning of 14 December, 1799 he awoke Martha and told her that his throat had become so sore that he could hardly speak. His breathing was difficult. He would not let his dear wife get up in the cold room to summon help, though. He waited until sunrise and then summoned his secretary, Tobias Lear and an overseer, whom he asked to be bled by.

It was the prevailing belief at that time, that illnesses were the result of "bad humours" in the blood. The act of "bleeding" someone afflicted by illness was believed to allow those "bad humours" to flow out of the body. A half a pint of blood was taken from a vein in Mr. Washington's arm by the overseer. At about nine o'clock James Craik, the family's doctor, arrived. He diagnosed the illness as *inflammatory quinsy* and bled him once more. Two more doctors, who had been called for consultation arrived, and Mr. Washington was bled a third, and then a fourth time.

By the afternoon, Mr. Washington thanked the doctors for their attention, but asked that they leave him. He told them "*...let me go off quietly; I cannot last long*" According to an account left by Mr. Lear, the ex-general and president remained clear of mind throughout the remainder of the day. At about ten o'clock that evening he motioned to Lear that he wished to speak to him, but was too weak to speak above a whisper. He told Lear "*I am just going. Have me decently buried, and do not let my body be put into the vault in less than two days after I am dead.*" He asked Mr. Lear if he understood him, and Lear answered "Yes". He said "*Tis well*" and in a moment withdrew his hand from Lear's and drew breath no more.

{#40 ~ Oct-Dec 1999}

## The 1910 Tax Assessment For Freedom Township

The following list includes the names of residents of Freedom Township in the year 1910.

F.S. Allison, H.S. Allison, C.S. Anderson, Henry Aungst, William Aungst, Henry Baker Heirs, Chas. Benton, Ed Benton, C.F. Black, G.M. Bloom, J.S. Bloom, John Bonner, Blair Boose, Isaac Boose, J.W.

Boose, Samuel Boose, F.P. Bowers, Harry Bowers, Ralph Bowers, David Bowser, Frank Bowser, Simon Bowser, Martin Brown, Chas. Burk, John Burk, Lewis R. Burk, Mary Burk, Harry Burket, J.D. Burket, Ross Burket, Samuel Burket, Aden Burns, Benj. Butler, J.E. Butler, James Carey, Archie Claar, Burdine Claar, Margaret Claar, Samuel Claar, Albert Clapper, Augustus Clark, William Clark, Frank Conrad, Henry Conrad, Mrs. Henry Conrad, Joseph Conrad, Kendall Coy (Mrs. J.), Robert Decker, William Decker, Joseph Dehasse, Henry Dell, James Dell, A.B. Delozier, Campbell Delozier, Thomas Delozier, William Detrick, Grant Dibert, Ezra Dick, Grant Dick, Diehl Heirs, Margaret Dockerty, Berry Dodson, D.G. Dodson, Edw. Dodson, Elias Dodson, Emory Dodson, Jacob L. Dodson, Joseph R. Dodson, Samuel Dodson, Eliza Donahay, Eli Donner, Albert Earnest, Daniel Earnest, William Earnest, Elmer Eckard, Frank Eckard, Henry Eckard, John Eckard, Margaret Eckard, Mauk Eller, W.A. Emeigh, G.B. Evans, M.H. Evans, Robert Fagans, Austin Feather, David Feather, Mrs. Mary A. Feather, Adam Feathers, B.F. Feathers, Catharine Feathers, John M. Feathers, Michael Feathers, John A. Feichtner, Mrs. Margaret Feichtner, Martin Feichtner, John Flaugh, Joseph Flaugh, Simon Ford, William Ford, Gildo Fry, Lizzie Fry, Adam Gonsman, Ed Gonsman, Fred Gonsman, John Gonsman, Hall Grangers, Blair Green, John Green, Joseph Green, Jacob Greenleaf, C.F. Hainley Heirs, R.E. Hanley, James F. Harker, Frank Harland, Joseph Harland, Jesse L. Hartman, Adam Hazenstab, Hazenstab Heirs, Barbara Helsel, Edward Helsel, Elizabeth Helsel, Peter Helsel, S.A. Helsel, Henry Hetrick, James Hetrick, Susan Hileman, Anthony Himes, Mollie Hite, G.A. Hoenstine, Harry Holland, Levi G. Hoover, Jos. Huffman, Albert Huston, Earl Huston, Ed Huston, Harry Huston, Henry Huston, Margaret Huston, Jacob Ickes, Joseph Kennedy, H.C. Kier, H.G. King, F.A. Langham, S.R. Langham, William Langham, Crist. Leader, Mrs. Clara Leighty, Henry Leighty, Jerry Leighty, Charles Lingenfelter, D.C. Lingenfelter, E.C. Lingenfelter, Ed Lingenfelter, Frank Lingenfelter, George Lingenfelter, Grant Lingenfelter, Harry Lingenfelter, H.C. Lingenfelter, J.C. Lingenfelter, Jesse Lingenfelter, Leon Lingenfelter, Mark Lingenfelter, McClain Lingenfelter, M.D. Lingenfelter, Pierce Lingenfelter, Thad. Lingenfelter, Wayne Lingenfelter, Wilson Lingenfelter, Lingenfelter Sisters, W. S. Madden, C.B. Malone Estate. James Malone, Charles Martz, Ludwig Martz, Paul Martz, W.H. Mattern, D.G. Mauk, William H. McClure, F.P. McConnell, McCormick Heirs, G.B. McCreary, Henry McGeary, Elmer McGeary, Catharine Mentzer, David Mentzer, Harry Mentzer, S.B. Mickel, A.B. Miller, Abraham Miller, O.G. Miller, S.B. Mock, Mrs. Fred Mosel, Joseph R. Moyer, Samuel Musselman, Musselman Heirs, Samuel Noel, Frank Noffske, J.E. Noffske, John Noffske, Margaret Noffske, S.J. Noffske, William Noffske, Andrew Ott, Foster Ott, Grant Ott, Mrs. Grant Ott, Hannah Ott, Philip Ott, William Ott, J.F. Rauscher, Charles Ray, Jerre Reffner, Daniel Ressler, Charles Rheimer, H.H. Rhodes, Mrs. Jane Rhodes, Leo Rhodes, William Rhodes, J.H. Robeson Heirs, Levi Roush Heirs, George Ruggles, Lucy Ruggles, Mrs. Anna Sell, Blair Sell, Brice Sell, David Sell, Elmer D. Sell, H.M. Sell, James A. Sell, J.D. Sell, John Sell, Lafayette Sell, M.W. Sell, Simeon Sell, Thomas Sell, Boothers Shade, Harry Shannon, Robt. Shannon, Austin Shaw, Charles Shaw, Charles W. Shaw, Harry Shaw, Henry Shaw, James Shaw, John Shaw, Robert W. Shaw, Samuel Shaw, Wilson Shaw, Henry Shears, Andrew Shiffler, Edward Shilling, Leo Shilling, Charles Smith, Emanuel Smith, Francis Smith, Frank Smith, George Smith, Harry Smith, Henry Smith, H.G. Smith, James Smith, J.H. Smith, John M. Smith, Joseph Smith, Lloyd Smith, Mont. Smith, William Smith, A.S. Snowberger, Eliphalet Snowberger, Grant Snowberger, Ira Snowberger, Jerre Snowberger, Rudolph Spang, Rev. Spissard, Eli States, James A. States, Maggie States, Mrs. Bessie Steward, Henry Stiffler, James Stiffler, John M. Stiffler, Anna M. Stormer, Joseph Stormer, Charles Stroup, Levi Thomas, C.F. & Peter Thompson, George Thompson, John Thompson, Charles Treese, Mrs. Rebecca Treese, Joseph Trennell, F.A. Trout, Brady B. Walter, Eli Walter, Martin Walter, F.H. Weaver, J.S. Wertman, S.S. Wertman, Harry Weyandt, Jesse Weyandt, Mrs. H.M. Wilt, David Wineland, Homer Wilt, Salem Wolf, Charles Wright, David Yingling, D.F. Yingling, Francis Yingling, and Peter Yingling. *Unseated*: Albright Heirs, Anthony Himes, Emanuel Kenn, H.G. Smith, William Stewart, and C.O. Templeton.

# The Miller

One of the most necessary professions in the old days was that of the miller. Every village, no matter how small, had a miller. As noted in the book, *Colonial Craftsmen And The Beginnings Of American Industry*: “It was a small village indeed that had no mill. As has been said, the mill was usually a prime reason for the settlement.”

Gristmills were constructed in a number of types, either driven by the wind or by water. The Dutch emigrants who settled along the eastern seaboard brought the windmill to America. The Germans and English favored water powered mills.

As its name implies, the windmill was powered by the wind. A large shaft was set protruding out of the side wall of the windmill. The shaft's end that was inside the mill was carved into cogs that mated with gears connected to the mill's grinding equipment. That grinding equipment included two large horizontally placed stones between which the grain would be ground into flour. The shaft, with its cogs and adjoining gearing, was positioned at the top of the mill; the force of gravity being employed to move the ground flour from the grinding stones at the top of the mill to the bins located on a lower level. Usually there were no more gears than absolutely necessary. In order to take full advantage of the wind's haphazard nature, fewer gears, into which the power would be transferred, were included in the design. On the outside, four large vanes were set at right angles into the horizontal shaft. The windmill's vanes were constructed of wood in a lattice structure and then covered with sailcloth. The vanes were set at a slight angle so as to catch the wind and always turn the shaft in the same direction. The arrangement of latticework ensured that the vanes would not be too heavy and thereby restrict movement. It also enabled the miller to make adjustments to compensate for extremely strong winds. He simply loosened the edge of the sailcloth on the outer end of the vane and gave it a few twists. That allowed the empty spaces of the latticework to be exposed, cutting down on the vane's resistance to the wind.

The entire windmill structure was usually constructed so that it could be pivoted in a circle.

The mill structure would be built on a central stanchion. That was necessary so that the vanes could be aimed directly into the wind no matter from direction it was blowing.

The windmill was popular in the regions settled by the Dutch and Scandinavians, but due to the unreliability of the wind the windmill was likewise unreliable. It was the hardest to control of all the mill types. The miller, or his apprentice, constantly had to adjust the sailcloth and reposition the mill so as to keep the speed of the grindstones somewhat uniform.

The water powered mills were of three types: tub, undershot flutter and overshot.

Tub mills tended to be small constructions. They generally consisted of a vertical shaft with vanes positioned horizontally and placed underneath a natural waterfall. Tub mills were not very productive and were often superseded by a more substantial mill of either an undershot or an overshot wheel.

The undershot wheel was constructed as a paddle wheel with vanes radiating from a horizontal shaft. The end of the shaft holding the vanes would be positioned, like the tub mill, under a natural waterfall. The water would strike the vanes from the backside and flow under the shaft. The undershot wheel was often small and not much of an improvement, in terms of produced power, over the tub mill. The speed of the wheel was directly linked to the natural speed of the water rushing against it. A briskly flowing stream was often required for the undershot wheel.

The mill that produced the most power, required the least amount of stream force, and therefore was favored by millers who could afford the construction of them, was the overshot wheel type. The overshot wheel gristmill did not need to be built right alongside the waterway from which it was fed. A slow stream of water from a nearby dam, most often transported to the overshot wheel via a manmade trough, was all that was required to move the large overshot wheel. Therefore, the mill could be built some distance from the natural waterway.

The trough that carried the water from the dam to the mill was known as the race or “head”

race. The point at which the water began to flow onto the wheel was called the raceway. At the raceway was a gate of solid wood which the miller raised in order to allow water in the race to pour over the wheel. The higher the gate was raised, the more water was allowed to flow onto the wheel. The gate, therefore, was called the "head flow control."

The race was usually constructed of wood planking simply nailed or pegged together. At first the race would have leaked quite a bit of the water, but eventually the planks would swell up and water loss would become minimal. The continual movement of water over the wood planks kept them swelled up and tight.

Throughout the day, when the mill was being operated, the water was allowed to flow freely from the dam and down the race. The day's usage might draw the dam down pretty low, but at night, when the race was blocked off, the dam refilled.

The overshot wheel type of mill utilized a large wheel, sometimes twenty feet in diameter, with small trough-shaped "buckets" encircling the outer edge. The actual structure of the wheel consisted of two "sides" formed in the shape of a circle. The trough shaped buckets were nailed in place between the two sides. If the head race was strong and constantly filled, the width of the wheel (*i.e.* length of the buckets) might be the same as the diameter of the wheel. The entire structure was attached to a horizontally placed main shaft by means of spokes radiating from the shaft. The wheel was often entirely or partially exposed on the outside of the mill structure, but it was not uncommon to be enclosed. By enclosing the wheel, there was less chance of it freezing up in the winter.

The volume and speed of water pouring over the wheel did not need to be large and fast. The mechanism that caused the wheel to turn was the fact that as the buckets at the top became filled with water, they overbalanced the empty lower ones.

The horizontal main shaft, onto which the wheel structure was built, extended into the mill structure. The main shaft was located at the bottom of the mill structure on a water powered mill. If it were located toward the top, as in the windmill, the race would have to be much higher.

On the inside end of the main shaft were either carved or attached cogs. The cogs fit into the open spaces of a lantern gear assembly known as the "trundle head". From the trundle head rose the "spindle", a vertical shaft which extended the entire height of the mill structure, and onto which the mill stones were attached at the top. Various additional gears could be linked to the trundle head, and they in turn, linked to different pieces of machinery that needed to be operated. As the result of mechanics of attaching smaller and larger gears together, different speeds could be obtained for different pieces of machinery despite the fact that the speed of the turning main shaft remained constant.

In regard to speed, a large wheel, up to twenty feet in diameter, would make about two and a half revolutions per minute with only a small volume of water causing it to turn. The spindle tended to turn between five and eight times faster than the main shaft.

Two stones, often three feet in diameter and nearly a foot thick, made up the grinding mechanism of the grist mill. The bottom stone, called the "bedder" had a large hole in its center through which the spindle passed without touching. This stone was called the bedder because it was bedded onto the floor and kept stationary. The top stone was called the "runner". An iron plate, called a rynd, was attached to the spindle. It was likewise attached to the top surface of the runner stone. That attachment enabled the top stone to be turned at the same speed as the spindle.

The trundle head, at the bottom end of the spindle, rested on a beam which could be raised or lowered enough for the miller to make fine adjustments to the closeness of the bedder and runner stones. By adjusting the height of the runner, the stones could be separated completely so as to stop grinding altogether without stopping the turning of the mill wheel. At times, the grinding needed to be halted but the other machinery being run by the mill wheel needed to continue.

When the gristmill was new, the miller might obtain two stones quarried from nearby granite deposits. Granite stones did quite well, but as the miller became more affluent and was able to afford them, he would purchase imported French



burr stones. French burr stones were fabricated from small sections of a stone that was a bit softer than granite. The sections were shaped into the disc shape and bound together with heavy iron bands. The French stones were coveted by millers because they could be cut sharp and stayed sharp longer than ordinary granite stones.

The faces of the mill stones were not completely flat. The bedder's top face was slightly concave. The runner's bottom face was slightly convex. The degree of curvature also varied slightly between the two faces so that there was an almost imperceptible closer fit at the edge than at the center. The grain was poured into the space between the two stones through the center hole in the runner. Since the space between the two stones was slightly greater at the center where the grain entered than at the edge, it was ground more and more fine as it was channeled along the stones' grooves to the outer edge.

The mill stones had to be dressed - that is, a system of long grooves were cut into the bottom face of the runner and in the top face of the bedder. The grooves had to be cut in a particular way in order for the grain to be moved between the two surfaces as it was being pulverized into flour. Groups of grooves were cut parallel to a tangent to the center hole. The grooves themselves could not simply be cut in a v-shape. They needed to have one side sloping while the other was nearly vertical. The groove, in cross-section, resembled a check mark (✓). While the miller himself might dress his own stones when necessary, the job was usually done by itinerant stone dressers.

A hopper was located on the top floor of the grist mill. The grain that was brought to the miller by the local farmer was poured into the hopper. A spout, called the "shoe", funneled the grain into the center hole in the runner. The centrifugal force exerted by the moving runner stone forced the grain to be pushed from the center toward the edge of the space between the two stones. In most grist mills a wooden box was

constructed around the stones to contain the grain after it had been ground fine and forced from the stones. A chute led from the box to another bin on the floor below. At that point, the ground grain was sifted. Some millers utilized a "bolter" to sift and sort the grain into different sizes. The bolter was a long wooden box, whose bottom was covered with a series of fine to coarse mesh cloths and positioned so that it was slightly inclined. The bolter shook constantly. As the ground grain entered its raised end, the finer flour was sifted out near the top of the bolter. Increasingly coarser flour was sifted out at points further down the bolter with coarse bran falling out at the lowest end.

Gristmills and sawmills could be found throughout the region encompassed by Old-Greenfield during the 1800s. The most common type of gristmill in this region was the "overshot wheel" type.

In the year 1798, the year that Greenfield Township was created out of Woodberry, no grist mill owners were recorded in the Direct Tax for the new township region. The earliest tax assessment returns for this region did not list the occupations of the residents; therefore it is difficult to know if there were any grist mills in operation during the late-1700s and early-1800s. In 1814, the first year that the tax assessment return included the professions of the residents, Greenfield Township was served by three millers: Valentine Fickes, Jacob Glass and (John) Ulrich Zeth. John Ulrich Zeth's grist mill is believed to have been constructed circa 1806. William McGraw made a living as a "millstone burmaker". Eight years later, in 1822, Edward McGraw, William's younger brother, was recorded on a tax assessment return also as a burr maker; he was again listed with that profession in 1828. In that year the township's millers included Adam Croyl, Isaac Yingling and Jacob Zeth. In 1859, the Geil & Freed map of Blair County showed James Conrad Jr as a miller in Freedom Township. Henry Black and David Walter were shown as grist mill owners in Greenfield Township.

## Some Irish Words

Despite the fact that St Patrick's Day will be past by the time this newsletter reaches you, I thought I would include the following. A number of words which had their origin in the Irish tongue have found their way into English language.

**Blarney** is perhaps the most easily recognized "Irish" word. The legend of the Blarney Stone at Castle Blarney near Cork states that anyone who kisses the stone will be endowed with the gift of flattery. The word "blarney", therefore, is often used to refer to speech that is unbelievable or over-flattering and cajoling.

**Bother** comes from the Irish word, *buaidhrim*, which meant to "vex", and hence the English meaning to disturb, usually by petty actions.

**Galore**, which is used to describe large numbers or amounts of something, comes from the words *go leor*. The Irish words implied having gone beyond sufficiency.

**Hooligan** is derived from a family name, *Houlihan*. Whether rightly applied to the family or not, the Houlihans were considered to have

been a roudy, often violent, family. The word Hooligan tends to be used to describe someone who gets into trouble.

**Hubbub** refers to a noisy tumult of voices and other sounds. The Irish word, *hooboobbes* was a war cry, which in turn was derived from the Old Irish word for victory: *buide*.

**Lynch**, meaning to execute without proper authority or by giving the victim the benefit of due process in a court of law, is believed to come from a Galway lord mayor, who hung his own son as a criminal.

**Shanty**, for a crude cabin or shack, comes from the phrase, *sean tig*, or "old house."

**Smithereens** denoting many small fragments, usually as a result of something being broken, comes from the word, *smidireen*, or small.

**Whiskey**, the alcoholic drink made from distilled grains such as barley or rye, comes from the Irish word, *whiskybae*, which came from the Gaelic word, *uisgebeatha*, or "water of life."

And in the spirit of my Irish ancestors, the Shaws, Markhamms, Townsons and Hydes who came from Counties Tipperary and Waterford in the Province of Munster and County Tipperary in the Province of Leinster, I want to wish you all ~ May the road rise to meet you; May the wind be always at your back, the sun shine warm upon your face, the rain fall soft upon your fields, and until we meet again may God hold you in the hollow of his hand. And may your coffin be built from the wood of a 100-year-old tree ~ that I shall plant tomorrow!

{#41 ~ Jan-Mar 2000}

## The Constable

I'd like to start this newsletter by asking a few questions. Do any of you readers remember the constable of your town or township? Would any of you like to forget an incident in which you had to deal with a constable? Do you have any idea about what I'm talking about? – Or are you going to fib about your age and claim that you're too young to remember when there were constables?

The word *constable* was originally coined to denote a particular function or position in the English royal house. The word comes from a combination of the Saxon word, *cynning*, meaning 'a king', and *staple*, or rather, horse-stable; it essentially meant 'king of the stable' (*i.e.* keeper of the horses). In order to maintain discipline, the constable had far reaching powers. According to *A New Law Dictionary*, written by Giles Jacob and

published in 1744, the position held by the Lord Constable of England was “*antiently fo extenfive, that fome time fince that Office hath been thought too great for any Subject...*” (By the word ‘Subject’, Mr. Jacob meant the common folk rather than the royalty.) As a result, from the reign of Henry the Fourth (1399-1413) onward, the position was made hereditary, and the position was filled successively by the families of the Bohuns, Staffords and Buckinghams. According to Mr. Jacob, “*The Power and Jurifdiction of the Lord High Conftable was the fame with the Earl Marfhal, and he fat as Judge having Precedence of the Earl Marfhal in the Marfhal’s Court.*” By the time that Mr. Jacob wrote his dictionary the position of *constable* was almost synonymous with that of the *marshal*, and Mr. Jacob noted that the constable “*had originally feveral Courts under him; but has now only the marfhalsea.*”

The duties of the Lord High Constable in maintaining law and order were too much for any one man. Therefore, out of the single position in the royal government sprang what became known as *Constables of Hundreds*. The *hundred* was a measure of population devised in Great Britain, and adopted to an extent, in some of the colonies. An *hundred* consisted of ten districts, or *tithings*, which were each composed of ten divisions, or *friburghs*, which in turn were each composed of ten families. The *Constable of Hundreds*, therefore, had jurisdiction to maintain law and order over roughly one thousand families. Mr. Jacob noted in his book, that at that time (1740s) there were actually two Constables of Hundreds appointed within each *hundred* due to the number of offences that had to be dealt with on a daily basis. The Constable of Hundreds was assisted by the *tithing-men* who maintained law and order within their respective tithings and referred disputes between neighbors to the Constable of Hundreds only if they could not determine a proper resolution themselves.

The *tithing-men* were sometimes referred to as *Petty Constables*, or as in some of the larger towns, the Petty Constables occupied a position just below the Constable of Hundreds and had a few tithing-men answering to them.

The constable, regardless of the particular title, was essentially the front line of the law. He, therefore, functioned in much the same way that

we would today think of a local police officer. Again referring to Jacob’s 1744 *New Law Dictionary*, the constables were supposed “*to be Men of Honefty, Knowledge and Ability, not Infants. Lunaticks &c...*” The constable’s duties were to “*keep the Peace, and apprehend Felons, Rioters, &c. to make Hue and Cry after Felons; and take Care that the Watch be duly kept in his Hundred; and that the Statutes for punifhing Rogues and Vagrants be put into Execution. He ought to prefent unlawful Games, Tipling, and Drunkennefs; Bloodfhed, Affrays, &c.*” The constable was expected “*to execute Precepts and Warrants, directed to him by Juftices of the Peace, and make Returns to the Sefsions of the Peace to all the Articles contained in his Oath, or that concern his Office...He is to Return all Victuallers and Alehoufekeepers that are unlicenfed; and all fuch Perfons as entertain Inmates, who are likely to be a Charge of the Parifh.*” But that was not all, “*He muft likewife prefent the Faults of Petty Conftables, Head-boroughs, &c, who neglect to apprehend Rogues, Vagrants and idle Perfons, Whores, Night-walkers, Mothers of Baftard Children like to be chargeable to the Parifh, &c. And alfo all Defects of Highways and Bridges, and the Names of thofe who ought to repair them; Scavengers who neglect their duty; and all common Nufances in Streets and Highways; Bakers who fell Bread under Weight; Brewers felling Beer to unlicenfed Alehoufes; Foreftallers, Regrators, Ingrofers, &c.*”

The position within the scheme of the local government, and the duties of the constable remained somewhat the same through the Eighteenth Century and into the first half of the Nineteenth. Although Bedford County, in the 1770s and later, was not divided into districts known as *Hundreds*, it was divided into *townships*, according to population. As population increased within a township, it would be divided into physically smaller, but highly populated, townships. Each township division was patrolled by its own constable, who was responsible to the Sheriff and the Justices of the Peace. The constable was one of the officers elected by the residents of the townships and boroughs well into the 1900s in the various present-day counties of Old~Bedford.

It is interesting to note that the position of constable was something that was not necessarily desired by the person chosen and elected to serve. From Mr. Jacob's *New Law Dictionary*, it would appear that performing the job of the constable had, by the 1740s, become a required duty of the residents whether they liked it or not, much like serving on a jury is considered at the present time. In *Purdon's Digest Of The Laws Of Pennsylvania*, published in 1824, it was stated that, by the Act of 20th March 1810, "*The electors of each county, town, township, ward or district, which now is, or hereafter shall by in any of the counties within this commonwealth, shall annually on the same day, and at the same place, where they meet to choose supervisors of the highways, elect two reputable citizens in said township, ward or district, and return the names of the persons so elected, to the next court of quarter sessions of the proper county, and the court shall appoint one of them to be constable for the township, ward or district, for which he was chosen...*" There is no mention that the two residents so chosen had any say on the matter. Fines were levied against men who were elected but refused to serve. The author's ancestor, Jacob Schmitt, Jr was one individual who refused to serve when he was elected to the position of constable for Greenfield Township, Bedford County. The April Sessions of the Court of Quarter Sessions for the year 1816 includes the following entry. "*Jacob Smith having been duly*

*elected and returned as constable of Greenfield township, appeared in open Court and having refused to take upon himself the Office of Constable. The Court order & direct the said Jacob Smith to pay a fine of forty dollars, to be applied to the purposes pointed out by the Act of Afsembly in such case made and provided, and be in custody of the Sheriff till the sentence be complied with.*" On the same day, David Storm also appeared before the Bedford County Court of Quarter Sessions and likewise refused to take the oath of the office of constable.

The constable continued to be an ever-present symbol and enforcer of law and order until the advent of police departments. In essence, the constable simply became known as the 'chief of police'. The duties remained the same.

The constable wrote down reports about the various incidents that he was obliged to deal with. Those reports, which include everything from the arrest of vagrants, to neighbor disputes, to charges made by fathers against men who 'got their daughter big with child' can be found in many of the court houses of Old~Bedford in files labeled as "Constable Reports". It may prove to be well worth your while to check these out because of the wealth of information you might find out about your ancestors if they had any sort of 'brush with the law' (whether by making a complaint against someone else, or by themselves being complained against).

{#42 ~ Apr-Jun 2000}

## Did Santa Claus Hire A Sleymaker To Build His Sleigh?

One of the professions in bygone days was that of the *Sleymaker*. But that person did not build sleighs like the ones people rode in over snow covered roads. The sleighs that were used for travel in the winter were probably made by either the wainwright, who built wagons, or the chaisemaker, who built carriages.

The sley (or slay) was part of a weaver's loom. It was the part through which all the warp threads passed. The sley was constructed of a rectangular wooden frame. The horizontal pieces of the frame were as long as the loom was wide. The vertical pieces were roughly six inches long.

Standing side by side, and stretched between the two horizontal pieces of the frame were thin pieces of reed (later wires) in the center of each of which was a small hole. The warp threads were attached to the warp beam (a roller) at the back of the loom, and wound around it. Then the loose ends of the warp threads were pushed through the holes of the sley and pulled on up toward the front, or breast, beam. The sley's primary function, therefore, was used to keep the warp threads spaced evenly while the weft threads were shuttled back and forth between them.

The definition of the word *sley* in the 1700s was “to part into threads” and that is why

the word was then used as a noun to name the thing that kept the threads parted.

{#42 ~ Apr-Jun 2000}

## Court Records

*The following information comes from a book-in-progress by Larry D. Smith, "Genealogical & Historical Research In Old~Bedford County". If you have internet access, you can see more of this book on the Mother Bedford website. You can access it at: <http://www.motherbedford.com/GenBook01.htm>*

There are a variety of records that are generated and maintained by the court systems of each of the counties that make up Old~Bedford. The three most commonly known types of records are deeds, wills and intestate proceedings. Those three types of court records are encountered by just about every resident in some way or another during their lifetimes. They will be discussed separately elsewhere in this section. At this time, the less commonly known types will be discussed, along with a history of the court system.

During the colonial period, there were not as many individuals as there are today who could spend all their time handling cases requiring court /judicial authority. The men who served as township, borough and county officials engaged in their own occupations and served the township, borough or county as time permitted. In a frontier county, such as Bedford, there were not that many residents, so the system worked alright. The county sheriff (aided by the township and borough constables) would accept any and all complaints made by one person against another. If the sheriff deemed it necessary to apprehend and take into custody any person accused of wrongdoing, he would take the matter before a local (*i.e.* township or borough) justice of the peace. The justice of the peace would make a determination of whether the accused person merited being confined until a court could be assembled. If the person was so ‘judged’ by the justice of the peace, he or she would be apprehended by the sheriff or constable, and confined in the county jailhouse. The accused person would be held in the county jail until the next court session, which was held roughly every three months. The courts held every three months, or every quarter, were known as the Court of Quarter Sessions. During the sitting of the Court

of Quarter Sessions, each and every case that had been brought up since the last Court of Quarter Sessions would be discussed and a judgement determined.

The Bedford County jailhouse was a two-story log structure with no windows on the first floor. A stairway on the outside of the building provided access to the second floor. A trapdoor was located inside the building on the second floor. When a person was to be confined to the jail, a ladder would be put down to the first floor from the second floor through the trapdoor, and the person would be made to descend into the fully enclosed first floor space. The ladder would then be drawn out, and the trapdoor shut and bolted. Because of the confining nature of the log structure’s first floor without windows, very few breakouts could be made from the jail.

The Court of Quarter Sessions was composed of three or more of the men who had been elected to serve as justices of the peace in the various townships that made up the county. Three justices of the peace constituted a quorum. The concept of the ‘judge’ was something that would not come about until the adoption of the state constitution in 1790. The justices of the peace came from all walks of life: farmers, merchants, craftsmen. The courts were held only once every three months to accomodate that fact that the justices of the peace had other things to get done in their private lives. If there were not enough of the justices of the peace available to attend a particular session, a justice of the peace from a neighboring county would perhaps agree to sit in on this county’s proceedings.

The Court of Quarter Sessions made judicial decisions on everything, both of a civil and a criminal nature. Later, following the adoption of

the state constitution, when the court system was revamped and judges were elected and able to hold court on a daily basis, the Court of Quarter Sessions became a thing of the past. Many of the things that had previously been considered by the Court of Quarter Sessions were divided up among the different departments that make up the modern court system.

The first court to be held in Bedford County was convened on 16 April, 1771. The justices of the peace who presided on that session were Robert Cluggage, Robert Hanna, William Lochrey, William McConnell, William Proctor Jr and George Wilson. During that session, the justices dealt with the following items of business: The region embraced by the new county was redefined and township boundaries set. That was followed by the appointment of township officers. Robert Galbraith, Robert Magaw, Philip Pendleton, Andrew Ross, David Sample and James Wilson were admitted and sworn in as attorneys to practice in Bedford County. The justices then heard charges filed against John Kirts and Thomas Croyal who were claimed to owe certain amounts of *'lawful money of the Province of Pennsylvania, to be levied upon their Goods and Chattels, Lands and Tenements to His Majesty's use...'* The final item of business the first Bedford County Court of Quarter Sessions

dealt with was to announce to all vendors of liquor that they would be required to apply for a license at the next court. The names of five residents were recorded with the intention to be recommended to the governor of the province for approval to keep a tavern in the county. The first court was adjourned until July. It was during that second session, held on 16 July, 1771, that the new county's first criminal offense was heard and judged by the justices in attendance. That case involved *'The King vs John Mallen'*. The charge was felony theft. Mr. Mallen was judged guilty of the charge and ordered to *"reftore (or value thereof) the goods fctolen, that he pay a fine of fix pounds to the Prefident and Council for the fupport of Government; that he receive twenty-two lafhes on his bare back, between the hours of nine and eleven tomorrow morning; that he pay the cofts of this profecution, and till this judgement is complied with, to ftand committed."*

The Constitution of the State of Pennsylvania was ratified by a Convention of delegates from the various counties on 02 September, 1790. The new Constitution provided some changes for the court systems in the counties. No longer would justices of the peace for the townships be required to form a court of quarter sessions.

According to Article V, Section IV of the new constitution:

*"...the governor fhall appoint in each county, not fewer than three, nor more than four judges, who, during their continuance in office, fhall refide in fuch county. The ftate fhall be divided by law, into circuits, none of which fhall include more than fix, nor fewer than three counties. A prefident fhall be appointed of the courts in each circuit, who during his continuance in office, fhall refide therein. The prefident and judges, any two of whom fhall be a quorum, fhall compofe the refpective courts of common pleas."*

Article V, Section V stated that:

*"The judges of the court of common pleas in each county, fhall, by virtue of their offices, be juftices of oyer and terminer and general goal delivery, for the trial of capital and other offenders therein..."*

Article V, Section VII stated that:

*“The judges of the court of common pleas of each county, any two of whom fhall be a quorum, fhall compofe the court of quarter fefsions of the peace, and orphans’ court thereof: and the regifter of wills, together with the faid judges, or any two of them, fhall compofe the regifter’s court of each county.”*

Article V, Section IX stated that:

*“The prefident of the courts in each circuit, within fuch circuit, and the judges of the court of common pleas, within their refpective counties, fhall be juftices of the peace fo far as relates to criminal matters.”*

The new constitution set forth directives for the creation of a register’s office in each county for the probate of wills and granting letters of administration, and also an office for the recording of deeds. It also outlined terms of office for the various public officials and defined how they should be elected. The new constitution attempted to bring about a sense of uniformity between all the counties’ courts.

The judicial system for the Commonwealth of Pennsylvania remained virtually unchanged into the mid-1900s. It was not until the year 1968 that it experienced broad changes. The changes were proposed as a result of the 1967-68 Constitutional Convention; they were approved by voters in April of 1968. Some of the changes in the local court systems included the following. There is one Court of Common Pleas for each county or multi-county judicial district. The Court of Common Pleas consists of both justices of the peace and judges. Justices of the peace are not required to be practicing lawyers. A justice of the peace, though, who is not a lawyer, must complete a course of training and pass an examination prior to being elected. The number of justices of the peace was set at one per magisterial district. That justice of the peace would serve a 6-year term. Unlike earlier practice, judges must be lawyers who have passed the bar exam for the commonwealth. A person may not serve as a judge if he or she is over the age of seventy years. Judges voted in by the voters of judicial districts serve a 10-year term. Within districts served by more than seven

judges, a president judge is elected for a 5-year term. Within districts served by seven or less judges, seniority is followed in regard to who maintains the position of president judge.

Justices of the peace in some counties, such as those that were erected out of Old~Bedford, hear cases that include, but are not limited to, disputes between neighbors, traffic violations, charges of vagrancy or loitering, and suits involving small amounts of money. In the case of any dispute, a hearing before a justice of the peace is held initially. If the justice of the peace feels that the case requires being referred to a common pleas judge, it will be so directed; otherwise the justice of the peace will make a binding determination upon both parties. Common pleas judges hear more serious criminal cases and civil cases that involve large sums of money. The court of common pleas is also the court which handles cases pertaining to adoption, divorce and inheritance.

Although there may be variations between the individual court systems that are currently in operation in the present-day counties of Old~Bedford, the following are the basic duties of the different officers and departments. By knowing which officers and in which departments certain activities occur, the researcher should be able to determine where to look for particular types of records.

The county sheriff is considered the chief peace officer in the county, despite the fact that many of his duties might have been taken over by



various police forces (*e.g.* borough, township and the Pennsylvania State Police). The sheriff functions as the executive officer of the court and is responsible to make sure that any decrees made by the court are carried out. The sheriff, in his function as a peace officer, is empowered to make arrests and in a time of emergency is the primary person in charge to maintain the peace. The sheriff is normally in charge of the county prison although the day to day activities of the prison are controlled by the prison warden. The sheriff is also responsible for disposing of property taken in execution proceedings; the action is known as a 'sheriff's sale'.

The register of wills is primarily concerned with the probate of wills. Part of the probate process includes the granting of letters of administration and letters testamentary and the filing of account of fiduciary. In some counties, the register of wills also serves as the county's clerk of the orphans' court, and in that position maintains the orphans' court records. The register of wills is responsible to collect taxes from decedants' estates, file inventories of the estates and issue marriage licenses along with maintaining other types of court records and dockets. Intestate proceedings are sometimes recorded and maintained in the orphans' court.

The recorder of deeds deals primarily with the recording and maintaining of documents pertaining to real property. The recorder of deeds also records and maintains mortgages and liens against real property. In the office of the recorder of deeds might be found other types of records including plat maps, commissions records, bankruptcy records, city ordinances and army discharge records.

The clerk and recording officer for the court of common pleas bears the title of

prothonotary, which means 'chief notary'. The prothonotary's primary responsibility is in recording and maintaining the records of the court of common pleas. In that capacity, the prothonotary signs and affixes the seal of the court of common pleas to all writs and processes generated by the court. The prothonotary enters and signs all judgements. The prothonotary also manages the taking of bail set for a defendant in civil cases. The prothonotary maintains files which include the minutes of the court of common pleas, trial lists, records of judgements and awards, appearance dockets, plaintiff and defendant indexes, petitions, arguments, execution records, equity proceedings, divorce records, charters, trusts, and in some counties, naturalization records.

The clerk of courts maintains the records of criminal cases. The word *courts* in the title of *clerk of courts* refers to the court of oyer and terminer and the court of quarter sessions, despite the fact that neither the term *court of quarter sessions* nor that of *oyer and terminer* are used much at the present time. The clerk of courts signs and affixes the seal of the court to all writs and processes generated in the criminal court cases. The clerk of courts records and maintains files which include quarter session dockets and juvenile court dockets. The clerk of courts, in some counties might also maintain records pertaining to indictment lists, complaints and arguments, tax collector bonds, constable records, jury lists, election records, prison records and records pertaining to the judgement of insane and feeble-minded persons.

The district attorney is the prosecutor for the commonwealth in all criminal cases. He has the authority to sign bills of indictment against a person charged with a criminal action.

# Court Records

{#43 ~ Jul-Sep 2000}

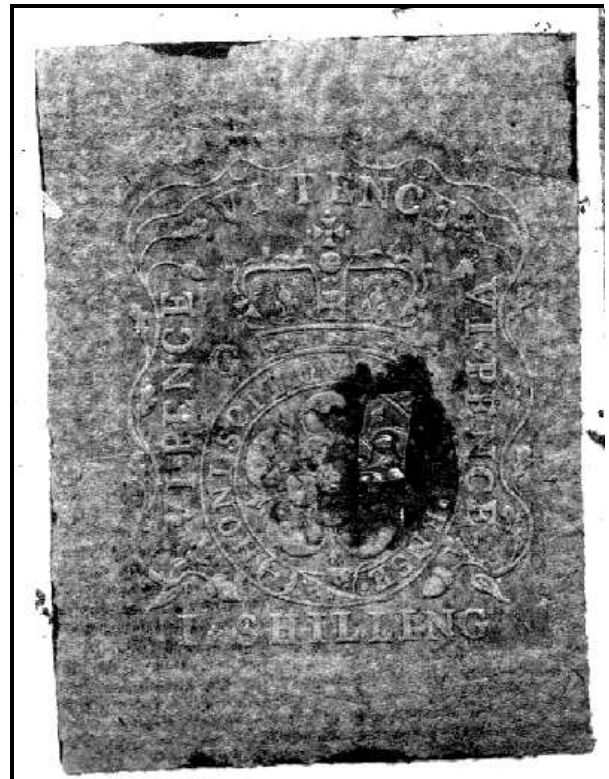
## The Hated Stamp Act

We have probably all heard about the Stamp Act. Growing up in America, and attending school, it is probably the exception rather than the rule for someone not to have studied about the 'straw that broke the camel's back' in regard to the colonists' grievances with the mother country of Great Britain.

The Stamp Act required that anyone who wanted to sell paper (or vellum) items in the colonies would have to pay a certain tax for the privilege to do so. After the payment was made, the person was given a stamp which was to be affixed to the paper item.

Okay, so most, if not all, of us are familiar with the Stamp Act, but how many have actually ever seen one of the stamps?

I have a deed from the year 1773 which contains one of the hated stamps. It is reproduced here. (*Note: The image may not appear too clear because the image is created by embossing rather than printing.*)



{#43 ~ Jul-Sep 2000}

## Controversy At The Meeting Of The Freedom Township School Board

The following appeared in the Freedom Township School Board minutes for May 9, 1933.

"The secretary presented a petition from the Leamersville District signed by 35 tax payers protesting against Elmer Liehty as teacher of the Leamersville school for the Term 1933-1934 and requested that Sarah Lightner would be given the school. And there seemed to be some contention about the matter for there was a delegation of the Citizens of that District present at the meeting and presented a petition signed by 17 scholars that attended the school last Term requesting that Liehty be given the school again for the Term

1933-1934. And also gave several talks in his favor and after being given some consideration by the Board and getting late, the President announced that the meeting would be continued until May 16th 1933 at 7-30pm at which time the teacher would be elected..."

"The special meeting of the school board of Freedom Township that was continued from May 9th 1933 for the purpose of electing teachers for the 1933 & 1934 term and also laying the milage for the year 1933 and any other business that might be transacted was held May 16th 1933 and was called to order at 7-30pm by President F.

A. Langham with all members present. The secretary then presented twenty seven application received from teachers for the various schools in the district for to teach the 1933 & 1934 term and after being given consideration by the Board a controversy arose in regard to the electing of teachers which did not meet the approval of Burdine Claar. And then he immediately tendered

his resignation as a member of the School Board of Freedom Township. The President then read the resignation as presented and a motion was then made by M. B. Shade and second by Emory Dodson that the Board except the resignation of Burdine Claar a member of the School Board. Motion carried by a unanimous vote."

{#43 ~ Jul-Sep 2000}

## Our German Ancestors #8 ~ The New Bern And Livingston Manor Settlements

In July, 1709 the Lords Proprietors of Carolina submitted their proposal to the English Board of Trade for the settlement of "all the Palatines here from 15 years to 45 years old". At about the same time, two enterprising former citizens of Bern, Switzerland, Franz Louis Michel and Christopher von Graffenried, developed a plan to establish a settlement of Swiss Anabaptist Protestants (*i.e.* Mennonites) in the New World. They originally thought to set up their settlement in Virginia, but later chose the Carolinas.

On 04 August, 1709 Graffenried paid £50 to the Proprietors of Carolina for 5,000 acres of land. Then, on the 3<sup>rd</sup> of September, the Proprietors granted to Graffenried 10,000 acres. The settlement would be named New Bern, in honor of Graffenried and Michel's home town.

Michel and Graffenried were permitted to choose 600 Palatines to populate their settlement in Carolina. They, of course, chose healthy, industrious and skilled men and their families. The group, consisting of roughly ninety-two families embarked for the New World in January, 1710. The trip was a rough one and the ships carrying the emigrants was blown off course. They arrived in Virginia thirteen weeks after they had started on their voyage. From there they traveled southward into what is today North Carolina and established a settlement on the Neuse and Trent Rivers.

A group of Swiss families who had arranged with Michel and Graffenried to join the New Bern emigrants left their homes in Bern, Switzerland on 08 March, 1710. Certain of the men in that group were being deported by the Swiss government for their Anabaptist beliefs.

When they reached the Netherlands, the Dutch authorities intervened on their behalf and they gained their "freedom" from having to emigrate. The Swiss party arrived on the shore of Virginia on 11 September, 1710. From there they made their way to join the German emigrants in North Carolina.

The new settlement was in a poor and miserable condition when Graffenried first visited it. The new settlers had not received supplies originally promised by the Lords Proprietors of Carolina. Graffenried used his own resources to obtain supplies from Virginia and Pennsylvania. He then set about laying out a town plat in the form of a cross with wide streets and spacious lots. Within eighteen months the town of New Bern was prospering. Apart from an Indian attack in 1711, in which many houses were ransacked and burned, and seventy of the Palatines/Swiss settlers were killed, the settlement was a success.

The Livingston Manor Settlement in New York is generally more well known than the New Bern Settlement. It was born out of a trade war between England and Sweden. Sweden had, in the late-1600s, become England's primary source of naval stores (*i.e.* tar and pitch for use in ship building). The situation was aggravated when the Swedes increased their prices and England went in search of other sources. She found those sources in Russia, Denmark and Norway. The Northern War between Sweden and Russia between 1700 and 1721 strained the English-Russian trade agreement. Then the Swedish Tar Company (variously known as the Stockholm Tar Company) lowered its prices for naval stores to other

countries such as France, but refused to lower them for England. The dispute continued to simmer and boil till finally England looked to the American colonies for its naval stores.

As early as 1691, the possibility of obtaining her much needed naval stores in the wilderness of the New World had been explored by England. Edward Randolph, Surveyor General in America, had written favorably of the resources to be found in America, including pitch, tar, rosin, hemp and especially the tall straight virgin trees that could supply mast timber for England's ships. In 1696 the Navy Board sent three men as a commission to investigate the possibility of establishing a naval stores industry in the colonies and also to instruct the inhabitants on the making of pitch and tar. Their recommendations included the suggestion that "*a sufficient number of poor families*" be sent over to "*attend the service in the woods at a reasonable rate.*"

Certain schemes for the settlement of "poor families" had been suggested prior to the arrival of the Palatines in 1708. They included a scheme proposed in February of 1705 to transport a colony of Scotsmen to be settled near the border of Canada on the Hudson River. For whatever reason, the most of these schemes were never brought to fruition. Then the Reverend Kocherthal appeared in London requesting assistance from the English government to transport his party of some-fifty-five Palatines to the New World.

When the flood of Palatines and Swiss emigrants poured into England in 1709 and 1710, discussion were held by the Board of Trade in regard to where they should be settled in the New World. Of course the subject of the manufacture of the naval stores and the favorable outcome of the settlement of the Kocherthal party the previous year entered into the discussions. The discussions leaned toward establishing the settlement on the Kenebeck River in New England because of the favorable resources found there for the manufacture of the naval stores. Colonel Robert Hunter, who had recently been appointed to the governorship of the Province of New York submitted his own proposal for the settlement of Palatines in the frontiers of his province. His arguments were persuasive. A proposal was submitted by the Board of Trade to the Queen, and she approved it in early January, 1710.

*A Commission For Collecting For And Settling Of The Palatines* had been established and set about accumulating the funds necessary to pay for ships to carry the Palatines to America. Henry Bendysh, the secretary to the Commissioners, arranged with the owners of ten ships to pay £5 f10 per head for 3,300 Palatines. (The passage of the Palatines to North Carolina had been arranged at £10 a head.) The total would amount to between 18,000 and 19,000 pounds sterling.

The Germans were scheduled to be boarded upon the ships between the 25<sup>th</sup> and 29<sup>th</sup> of December, 1709. The boarding took place as scheduled, but the convoy got no farther than Nore, fifty miles from London, when seven of the ten ships refused sailing orders. The actual date on which the ships set sail across the Atlantic is confused because of the differing accounts that have come down to us. Johann Conrad Weiser, one of the emigrants, noted in his diary that the convoy of ships left England "*about Christmas Day*". Other accounts gave the end of January and March as the dates for embarkation. The *London Gazette* reported on 07 April, 1710, that the ten ships carrying the Palatines were "ready" to sail from Portsmouth. James DuPre, commissary for Colonel Hunter, stated in his report that the Palatines were embarked in December, 1709, but did not actually set sail until 10 April, 1710.

Whether lying in port on the Thames, or on the Atlantic Ocean, the Palatines were on board the ships, in conditions suited to the low rate which had been paid the ships owners, for nearly six months. The conditions were harsh and uncomfortable. Following the voyage a surgeon requested reimbursement for medicines he had dispensed enroute, noting that on the ship he sailed, there were 330 persons sick.

Landfall was made at New York on 13 June, 1710. The first ship to arrive was the *Lyon*. The rest arrived between that date and 02 August. One ship, the *Herbert*, was wrecked off the coast of Long Island on 07 July. The death toll on the journey amounted to 446 by the end of July, and during the first month in the New World, that number rose to 470. To augment the numbers, women gave birth to thirty babies during the journey. The ships docked at, and the Palatines and Swiss emigrants disembarked on Nutten Island. Due to the reports of disease among the

emigrants, the people of New York City showed no hospitality toward them.

Four tracts of land had been suggested as the eventual site for the Palatine settlement. They were all part of what was known as the "Extravagant Grants". The Extravagant Grants were lands which had been claimed by the late governor, Colonel Benjamin Fletcher, but whose ownership to which the New York Assembly disputed. On 02 March, 1699 the Assembly had passed a bill titled *"An Act for vacating, breaking and annulling several Extravagant Grants of land made by Colonel Benjamin Fletcher, late Governor of the Province"*. Action was finally taken to settle the matter by the authorities in England until 29 July, 1707, at which time they upheld the colonial Assembly's act. The lands originally claimed by Fletcher were, therefore available for Hunter to consider for the Palatine settlement three years later. They included a tract on the Mohawk River above Little Falls, A tract on the Schoharie River, a tract on the east side of the Hudson River and one on that river's west side.

The tracts encompassed by the "Extravagant Grants" were still claimed by the Mohawk Indians. Governor Hunter began negotiations with the various Sachems who laid claim to the lands. On 22 August, 1710 the Sachem who went by the name of Hendrick made a gift of the tract on the Schoharie River to Governor Hunter to be used for the settlement of the Palatines. At a conference held at Fort Albany, Hendrick stated:

*"We are told that the great queen of Great Brittain had sent a considerable number of People with your Excy to settle upon the land called*

*Skohere, which was a great surprise to us and we were much Disatisfyd at the news, in Regard the Land belongs to us.*

*Nevertheless since Your Excellcy has been pleased to desire the said land for christian settlements, we are willing and do now surrender...to the Queen...for Ever all that tract of Land Called Skohere."*

The Schoharie tract was not really suited to the manufacture of naval stores or pitch and tar because no pitch pine trees grew in its vicinity. The Schoharie land was suitable, though, to the raising of hemp used for manufacturing rope. Governor Hunter was not immediately impressed by the Schoharie tract because its location above a sixty-foot waterfall and its distance from New York City would make it difficult to defend against the French and Indians. Instead, a tract of land nearer to New York City, about ninety-two miles from it along the west side of the Hudson River (known as the Evans Tract because it had been granted to Captasin Evans by Governor Fletcher), was chosen by Governor Hunter for the Palatine settlement. The Evans tract consisted of 6,300 acres. Near to it, on the east side of the east side of the river lay a tract of 6,000 acres owned by the Commissioner of Indian Affairs, Robert Livingston. Governor Hunter entered into an agreement for the purchase of the second tract with the option to remove the pitch pine trees growing on Livingston's neighboring lands. A third tract of 800 acres was purchased from Thomas Fullerton. The name given to the three tracts on which the Palatines were to be settled was *Livingston Manor*.

{#44 ~ Oct-Dec 2000}

## Our German Ancestors #9 ~ The Schoharie Settlement

In early-October 1710, the movement of the Palatines to the Livingston Manor tract was begun. They had been encamped on Nutten Island (later renamed *Governor's Island*) since their arrival in July through August. Not all of the Palatines would move to Livingston Manor. In 1713 some eighty-three persons, comprising

twenty-three families, remained in New York City.

The land was surveyed and five town plats were laid out by the surveyors. Three towns were laid out on the east side of the Hudson River and two on the west side. By June, 1711 seven towns had been established at Livingston Manor. Along

the east side of the river were Hunterstown, inhabited by one hundred and five families; Queensbury, inhabited by one hundred and two families; Annsbury, inhabited by seventy-six families; and Haysbury, inhabited by fifty-nine families. Along the west side of the Hudson were Elizabeth Town, inhabited by forty-two families; George Town, inhabited by forty families; and New Town, inhabited by one hundred and three families.

The towns were platted to consist of individual lots measuring approximately forty feet in frontage and fifty feet in depth. The Palatine families were obliged to construct their own houses and out-buildings. They did so in whatever fashion they desired, but most constructed simple log cabins chinked with mud.

Robert Livingston provided food and many of the necessities of life to the Palatine settlers during the first two years of the settlement's existence. It might be argued that were it not for his generosity, the settlement might not have survived.

Initially, the Livingston Manor Settlement thrived and grew without discord except for the religious squabbles that erupted, almost as soon as they arrived in the New World, between the Lutheran and the Reformed congregations. To aggravate the situation between the two faiths, the Reverend John Frederick Haeger had been sent to the settlement by the London Society for the Propagation of the Gospel to convert the Palatines to the Church of England. One would be induced to believe that the religious difference between the three faiths would induce a breakup of the settlement, but that would occur as a result of other concerns.

Certain of the Palatines, in fact between three and four hundred of them, formed a secret association during the Spring of 1711 and plotted a rebellion. Their complaint was that they felt that they were being cheated in the contractual arrangement, the *covenant*, by which they had come to the New World. Back in England prior to their departure, Governor Hunter had expressed to the Secretary of State, Charles Spencer (*aka* the Earl of Sunderland) the need for a contract between himself (as Governor of the Province of New York) and the Palatines. The covenant was needed, according to Hunter to prevent the

Palatines "*from falling off from the employment designed for them, or being decoy'd into Proprietary Governments*". The covenant stated that in exchange for the great expenditure in monies advanced by the government to provide for the transportation and settling of the Palatines in the New World and providing them with employment (in the production of the naval stores), the Palatines agreed to settle upon the lands provided for them by the government and to continue to reside there (and that their heirs, executors and administrators would continue to reside there). The covenant contained a clause that stated that on no account or manner of pretense would the Palatines attempt to leave the settlement or break the covenant without the consent of the Governor. The Palatines were to agree to remain in the employ, essentially as indentured servants, until they should "*have made good and repaid to her Majesty, her heirs and successors, out of the produce of our labors in the manufactures we are employed in, the full sum or sums of money in which we already are or shall become indebted to her Majesty*". In exchange, the governor would grant forty acres of land to each person free from, taxes and quit-rents for seven years.

The rebellious group claimed that they had incorrectly been told the stipulations of the covenant prior to their embarkation. They claimed that the way it was read to them was that 'seven years after they had been given forty acres, they were to repay the Queen with naval stores of their production'. Rather than receive their forty acres per person, they had received only a small lot. They felt they had been cheated into servitude. One of their demands was that they receive the land that had been promised to them by the Queen, which they believed lay in the Schoharie Valley.

Governor Hunter replied in force. He called for a military detachment from Fort Albany, who disarmed the rebellious Palatines. They were forced to submit, and most of them asked for pardon. On 12 June, 1711, Hunter established a court to oversee the Palatines. The court had the authority to judge and punish the Palatines for anything it deemed to be "*Misdemeanors, Disobedience or wilfull Transgressions*". The imposition of a military state of rule over them angered more of the Palatines than simply the original three or four hundred dissenters.

The issuance of "subsistence supplies" provided another source for agitation throughout the settlement. Bread, beer and meat was supplied by Livingston and issued to the people by Commissaries of Stores. The Palatines were not permitted to provide certain of their own subsistence supplies, which including the baking of bread. The issuance of the subsistence supplies was on a somewhat irregular schedule, and the quantities issued were not uniform. The quality of the food also varied. According to a letter sent by one of the commissaries to Governor Hunter, "*I never saw salted meat so poor nor packed with so much salt as this Pork was. In truth one eighth of it was salt.*"

Adding insult to injury, John Bridger, the individual hired by Governor Hunter to instruct the Palatines on the techniques of manufacturing the naval stores, gained Hunter's permission in the latter part of 1710 to go to New England. In the Spring of 1711, when Hunter requested that he return to the settlement in order to continue training the Palatines on how to manufacture the tar and pitch, Bridger refused. Hunter found a substitute instructor in the person of Richard Sackett, a local famer who claimed to know the procedure. He proceeded to direct the debarking of nearly 100,000 trees in the vicinity. Sackett's method resulted in the production of 200 barrels of the tar, which was far less than anticipated. An investigation into the reasons for the low level of tar production revealed two major problems. First, Sackett's method of girdling and debarking the trees was not efficient and resulted in loss of the valuable resin into the ground. Secondly, the type of pines that grew in the vicinity were *white pine*, which were not conducive to producing the same quality of resin as the true *pitch pine*. The English government was not interested in the reasons for the production failures, no matter how valid; the Board of Trade was only interested in results. Therefore the funding that Governor Hunter expected to receive was directed elsewhere.

On 06 September, 1712, Governor Hunter gave orders that the industry was to be halted and that the Palatines would receive no more subsistence supplies. The Palatines were to provide for their own needs by obtaining employment where they could, but certain of the rules established the previous year would still

remain in effect. The Palatines would be permitted to find work only in the provinces of New York and New Jersey. They would be required to register their new place of residence and employment so that they could be called back to the Livingston Manor settlement in the event that the naval stores industry could be revived.

The cutting off of the subsistence supplies so abruptly and just at the onset of winter caught many of the Palatines off guard. They suffered miserably through the winter of 1712/1713. The Reverend Haeger sent a letter on 06 July, 1713 to the Society for the Propagation of the Gospel in which he stated that the Palatines were obliged to eat boiled grass and leaves.

Many of the Palatines left the region. Risking imprisonment by the court, some fled southward to Pennsylvania. Most of them, though moved closer to the vicinity of New York City and Hackensack, New Jersey. On 31 October, 1712 Governor Hunter sent a letter to the Board of Trade in which he stated that "*some hundreds of them took a resolution of possessing the land of Schoharee & are accordingly march'd thither*".

Governor Hunter was upset by the fact that the Palatines had moved to the Schoharie Valley without permission to do so, nor with the proper legal arrangements that should have been undertaken. In the spring of 1713 Governor Hunter sent orders to the Schoharie Valley which forbade the Palatines to settle there. But then, he was not in a position to provide subsistence for them any longer and their removal from Livingston Manor relieved him of such obligation.

The Palatines, ignorant of the British claims to the Schoharie tract, entered into their own negotiations with the local Mohawk Indians for the purchase of the Schoharie Valley lands. The Indians, although they had already presented the tract as a gift to the English Queen, were more than willing to be paid for it by the Palatines.

During the autumn of 1712 approximately one hundred and fifty families moved to the vicinity of Schenectady and Albany while the negotiations with the Indians progressed. About fifty of those families moved directly to the Schoharie Valley and erected crude shelters. During the following spring, the rest of the families moved to Schoharie. A number of small villages were created by the Palatines:



Kniskerndorf, Central Bridge, Gerlachs Dorf, Fuchsendorf, Schmidsdorf, Brunnendorf, Hartmansdorf, Weiserdorf, and Oberweiserdorf.

During the first year that the Schoharie Settlement was in existence, the people were very industrious, building their houses and plowing the land to sow corn, wheat and other grains. Because they had not taken many hand tools, farm implements or furniture from their Livingston Manor homes for fear of being charged with theft, they were without many of the necessary implements to either create a new life or live comfortably in one once it was created. They obtained some supplies from Schenectady, about forty miles away. Others, they received from the friendly Mohawk Indians. In regard to food, the Indians recommended various edible plants that were growing in the region, including potatoes. And the congregation of the Dutch Church of New York sent them some supplies in 1713. Despite the hardships, the Schoharie Settlement prospered and survived.

As might be expected, Governor Hunter grew increasingly upset with the situation. In 1715 he sent an order to the Schoharie settlers that they would either have to purchase or lease the land on which they had settled, or they would be forced to move from it. The Palatines became belligerent in their attitude toward what they felt was encroachment on their rights to the land promised to them by the Queen of England. A sheriff sent by Hunter to serve a warrant for the arrest of Johann Conrad Weiser, who was implicated in intending to travel to England to present the people's grievances against Hunter to the English government, was beaten and abused by the Palatine womenfolk before he could effect his escape.

In 1717 Governor Hunter organized a conference between himself and Johann Conrad Weiser and three men from each of the Schoharie villages. He informed them that they would need

to come to an agreement with the true owners of the land, which were seven residents of Albany (known as the Seven Partners) to whom he had sold the Schoharie tract in 1714. If they did not, they would be forced to move.

In 1718 Johann Conrad Weiser, William Scheff and Gerhart Walrath made a trip to London to argue their case against Hunter, but before they got there they were robbed by pirates. When they did arrive, without money to pay for the passage, the three were locked up in the debtor's prison. In the meantime, Governor Hunter, receiving word of the Palatines' intentions, traveled to London. He arrived there before Weiser and the others could get out of prison and presented his side of the story. The English authorities, of course believed his claims that the Palatines had been treated with fairness, and that they were simply being rebellious so as to cheat the proprietors. It was ruled that the Palatines would have to move from the Schoharie Settlement. By the time Weiser, Scheff and Walrath were freed from prison, the decision had been made. Orders to have the Palatines removed from Schoharie were sent to Governor Hunter's successor, William Burnet.

In 1721, Governor Burnet offered the Palatines a number of choices, including one that they could purchase lands from the Mohawks in the Mohawk Valley, some eighty miles from Albany. Governor Burnet also raised the restrictions that had previously been placed on the Palatines against moving into the other proprietary colonies. As a result, about fifteen families left Schoharie in 1723 and moved southward to settle in the Tulpehocken Valley of the Province of Pennsylvania. Certain of the Schoharie Settlement residents conceded to the assertions of the provincial government that the lands were legally the property of the Seven Partners of Albany. They negotiated purchases or leases from the Seven Partners and continued their residence at the Schoharie Settlement.

## The Gentleman's Miscellany

In the year 1797, a book was published by George Wright “...confisting of Essays, Characters, Narratives, Anecdotes, and Poems, Moral and Entertaining, Calculated for the improvement of gentlemen in every relation in life.”

The following is an excerpt from that book; it is titled: *On The Pride Of High Birth.*

Of all the absurd circumstances by which the mind of man becomes elated, surely that of being descended from great or titled ancestors is the most ridiculous; it is impossible to value ourselves on any thing less meritorious, or that displays the vanity of the human character; most other kinds of pride have some plea to give them countenance, but this has none. Riches some may pride themselves in, because they give independence; beauty and dress may procure admiration; and esteem will always await on intellectual accomplishments. But to be descended from even the most virtuous characters can never be considered as an advantage by the judicious part of mankind, unless their good qualities, as well as names, were hereditary; nay, so far from giving any room to boast, it must certainly be a great mortification to many, to reflect how much they fall short of the amiable character which the faithful pen of the historian has transmitted to posterity. They cannot but know, that, to men and sense, the comparison, or rather contrast, must appear disgraceful; and that their elevated rank, instead of them a part of that respect enjoyed by their progenitors, serves only to render them the more contemptible.

And as high birth can have no reasonable claim to our reverence and esteem, when unaccompanied by those qualities and dispositions which make a man truly great, so to despise a man, merely for the meanings of his extraction, shows equally a want of sense and

sound judgment, and is the peculiar characteristic of little minds. Yet, though the truth of these observations is sufficiently obvious, though this species of pride is without the shadow of a reason to support it, it is astonishing to think what an influence it has over the conduct of the generality of people at the present time.

No sooner does a person, arrived at a state of independence, by an exertion of his industry only, appear in any public scene of life, but the busy tongue of a foolish curiosity is employed in an inquiry into his family; and though he may have imbibed the most virtuous principles, though his genius may be such as would render him a valuable acquisition to society, yet, if he cannot boast of a long list of honourable names in his pedigree, he is immediately treated with a supercilious indifference, and deemed unworthy to associate with people of quality. But should he dare to carry his thoughts so high, as to wish an alliance by marriage with a family of that class, incited thereto by the tenderness and most sincere attachment to an object not inferrible of his merit, and less influenced by that pride which custom has made so powerful an obstacle to their happiness, he must not wonder if the indifference he before experienced is exchanged for contempt. So much for the folly of modern nobility, in valuing themselves for their high birth, without respect to real merit. None's truly great, but he who's truly good.

{#44 ~ Oct-Dec 2000}

## Did you know...

...That a tool used to shave wood, known as the “coffin plane”, was not named that because it was used on wood coffins? The name comes simply from the plane's own shape - like that of a wood coffin from the 1800s.

...That a "slick" was a large sized chisel, being between 3 and 4 inches wide and up to 30 inches long? - and that its name was derived from an old Teutonic word meaning "smooth"? - and that because it so easily did its job, that the word "slick" came to mean effortless and skillful?  
...That the crowbar was named that because its end resembled a crow's foot?

{#44 ~ Oct-Dec 2000}

## Our German Ancestors #10 ~ The Journey To The Island Of Pennsylvania

The New Bern and Livingston Manor / Schoharie settlements are the most memorable of the New World settlements of Palatine German and Swiss emigrants. But smaller groups of Palatines had emigrated from their homeland with the Province of Pennsylvania as their destination.

Because of their lack of knowledge of the North American Continent, many of the early emigrants believed that Pennsylvania and the Carolinas were part of the West India Islands. Their papers requesting permission to leave their homeland stated that their destination was the "island" of Pennsylvania.

The Reverend Henry Melchoir Muehlenberg traveled throughout the Province of Pennsylvania after his emigration in 1742. He kept journals of his travels. In his journals, Rev. Muehlenberg commented on the Palatine emigration and early settlements in Pennsylvania. He noted four distinct phases of Palatine emigration:

*"In the first period, namely from 1680 to 1708, some came by chance, among whom was one Henry Frey, whose wife is said to be still living. He came about the year 1680. About the same time some Low Germans from Cleve sailed across the ocean, whose descendants are still to be found here, some of whom were baptized by us, others still live as Quakers."*

*"In the second period, in the years 1708, 1709, 1710, to 1720, when the great exodus from the Palatinate to England took place, and a large number of people were sent by Queen Anne to the Province of New York, not a few of them came to Pennsylvania...."*

*"In the following third period, from about the year 1720 to 1730, the number of High German Evangelical Christians, from the German*

*Empire, the Palatinate, Wurttemberg, Darmstadt and other places increased largely. Also many from the State of New York came over here, who had been sent there by Queen Anne..."*

*"At the end of this and the beginning of the next period a still larger number of Germans came to this country..."*

The first period of the emigration mentioned by Muehlenberg included the party led by the Reverend Francis Daniel Pastorius, who settled in the vicinity of Philadelphia that became known as Germantown. It also included a party known as the 'Mystics of the Wissahickon' led by John Kelpius, and who settled in the vicinity of 'the Ridge', where the Wissahickon Creek empties into the Schuylkill River.

The second period was defined by the emigration of Palatine and Swiss Mennonites who settled on 10,000 acres of land near the head of the Pequea Creek in the part of Chester County that would become, in 1729, Lancaster County. The first of these emigrants arrived at Philadelphia on 23 September, 1710. Seven years later, In September, 1717, three ships arrived in Philadelphia carrying 363 German and Swiss emigrants.

In 1723 some fifteen families moved from the Schoharie Settlement in the Province of New York to settle in the Tulpehocken region of Pennsylvania. It is claimed that they were invited to settle there by Lieutenant-Governor William Keith. By 1725 there were about thirty-three German families residing in the Tulpehocken district. The increasing numbers of these settlers aggravated the relations between the Provincial authorities and the local Indian tribes.

The continuing emigration of large numbers of Germans from the Palatinate began to

make the provincial authorities uneasy. When Patrick Gordon took office as Pennsylvania's lieutenant-governor in 1726, he took action to institute an Oath of Allegiance & Subjection to naturalize the emigrants as subjects of Great Britain. The action was entered into the Minutes of the Provincial Council on 14 September, 1727 and read as follows:

*"The Governour acquainted the board, that he had called them together at this time to inform them that there is lately arrived from Holland, a Ship with four hundred Palatines, as 'tis said, and that he has information that they will be very soon followed by a much greater Number, who design to settle in the back parts of this province; & as they transport themselves without any leave obtained from the Crown of Great Britain, and settle themselves upon the Proprietors untaken up Lands without any application to the Proprietor or his Commissioners of property, or to the Government in general, it would be highly necessary to concert proper measures for the peace and security of the province, which may be endangered by such numbers of Strangers daily poured in, who being ignorant of our Language & Laws, & settling in a body together, make, as it were, a distinct people from his Majesties Subjects."*

*"The Board taking the same into their Consideration, observe, that as these People pretended at first that they fly hither on the Score of their religious Liberties, and come under the Protection of His Majesty, its requisite that in the first Place they should take the Oath of Allegiance, or some equivalent to it to His Majesty, and promise Fidelity to the Proprietor & obedience to our Established Constitution; And therefore, until some proper Remedy can be had from Home, to prevent the Importation of such Numbers of Strangers into this or others of His Majesties Colonies."*

*"Tis ORDERED, that the Masters of the Vessells importing them shall be examined whether they have any Leave granted to them by the Court of Britain for the Importation of these Forreigners, and that a List shall be taken of the Names of all these People, their several Occupations, and the Places from whence they come, and shall be further examined touching*

*their Intentions in coming hither; And further, that a Writing be drawn up for them to sign declaring their Allegiance & Subjection to the King of Great Britain & Fidelity to the Proprietary of this Province, & that they will demean themselves peaceably towards all his Majesties Subjects, & strictly observe, and confirm to the Laws of England and of this Government."*

The emigrants aboard the ship, *William And Sarah*, were the first of the Palatines to be so required to take the Oath. Between the years 1727 and 1775, it has been estimated that approximately 65,000 Palatine and Swiss emigrants arrived in the Port of Philadelphia. That number, given in Volume I of the book *Pennsylvania German Pioneers*, by R. B. Strassburger and edited by W. J. Hinke, was based on 36,129 known passengers, of which 14,423 (males) signed their names to the Oath.

The emigrants from Germany who arrived during the period from 1727 to 1775 settled primarily in the southeastern region of the province of Pennsylvania. But settlements were also made all along the Atlantic seaboard from Nova Scotia to South Carolina. Just prior to the American Revolutionary War period a migration route southward from Pennsylvania through the Shenandoah Valley opened up. German families began to travel that route and homestead in western Maryland, the Shenandoah Valley of Virginia and in both of the Carolinas. From North and South Carolina, the Germans moved westward into what would later become the states of Kentucky, Missouri and Tennessee. Following the close of the Revolution, a number of German families migrated northward into the Niagara region of New York. The major thrust, though, was westward into the Ohio Valley. That westward route traveled along the roads cut by Braddock and Forbes in the 1750s through the southcentral part of Pennsylvania, which included Bedford County.

Although exact figures are not available, certain estimates can be made concerning the German population in the 1700s by looking at census records. From the 1790 United States Census we find that German families made up approximately 32% of the total population of Bedford County at that time. It has been estimated

that of the Germans who arrived in the New World, at least seventy percent settled in Pennsylvania. The large numbers of German settlers in the province of Pennsylvania, as

compared to the other predominantly British colonies, made Pennsylvania seem like a foreign nation.

{#45 ~ Jan-Mar 2001 }

## Our German Ancestors #11 ~ The Germans Homestead in Bedford County

The earliest Euro-American settlers in Mother Bedford, so far as public records can confirm, were the four or five men who made their living as traders to the local Indian population, possibly as early as the 1730s. They tended to be single men, primarily of Scot or English descent, who would establish a trading camp in a certain location, operate their business there for a few years, and then move on. The traders, of whom we have record, included Robert Ray and Garrett Pendergrass, who set up their trading posts in the vicinity of where the borough of Bedford would come to stand in present-day Bedford County; Frank Stevens, who established his trading post in the vicinity of the village of Frankstown in present-day Blair County; George Croghan, who settled along the Aughwick Creek in the vicinity of the village of Shirleysburg in present-day Huntingdon County; and John Hart, who established a trading post in the vicinity of the village of Alexandria in present-day Huntingdon County. Apart from folklore and legends of their adventures and their names in certain features of the local landscape, those early traders left little else. It would be up to the families that followed them, who homesteaded on the land and tamed it from wilderness to cultivated farmland, to establish civilization in the frontier that was Bedford County. As noted in the section titled *The Coming Of The Euro-Americans*, settlements in the region that became Bedford County in 1771 had been established as early as 1710. Those first pioneer settlers were not German, though.

The settlement of German families in Bedford County began prior to the American Revolutionary War, and increased dramatically as a result of the post-Revolutionary War migration via the old Forbes Road.

Although it can't be given as a steadfast rule, the Ulster~Scots and Germans, in general, tended not to settle in the same valleys. It has been noted by many historians that the Germans seemed to seek out limestone based land which was the best suited for cultivation. The Ulster~Scots, on the other hand, were used to farming on less desirable soil; therefore they might not have been as choosy as the Germans. The Ulster~Scots also tended to move about more frequently than the sedentary Germans, the German settlements, therefore, tended to become more well known as established communities. But then, all that is a generalized viewpoint, and did not hold true in all cases.

In present-day Bedford County, there were large numbers of German settlers in the Dutch Corner region and throughout the Morrisons Cove, which extended from Evitts Mountain northward along the west side of Tussey Mountain into present-day Blair County. The early settlers of Cumberland Valley Township included a number of German descent.

In present-day Blair County, the Morrison Cove was not the only region settled heavily by the Germans. The Blue Knob mountain and the many valleys stretching down out of the mountain provided prime homesteading lands for German farmers. The Indian Path Valley that extends from the Borough of Bedford northward to the base of the Blue Knob Mountain, along the west side of Dunning's Mountain was settled mostly by German settlers.

Settlers in the region originally formed as Quemahoning Township, which stretched from the Stony Creek Glades northward into present-day Cambria County, were predominantly German.

Practically no German families homesteaded in the southeastern part of Bedford

County which was erected into Fulton County in 1850. From the proliferation of Irish and Scot place names found in Fulton County (e.g. Belfast, Ayr, Dublin, McConnellsburg, etc) it can be seen that the region was settled predominantly by Ulster-Scots and Irish.

Apart from the Woodcock Valley, there were few areas of German settlement in present-day Huntingdon County.

The region lying west of the Allegheny Mountain Range, which is present-day Somerset County, and which included the area in which the Borough of Somerset was laid out, was originally laid out as Brothers Valley Township within Bedford County. The entire region was heavily settled by Germans who belonged to the German Baptist, or Brethren, congregation. The town of Berlin was entirely composed of German families, when it was founded in the 1780s. The valley lying between the Chestnut and Laurel Ridges, known as the Turkey-Foot Valley, is believed to have been the part of present-day Somerset County in which the earliest settlements were made, many of them being German.

Into the 1790s a number of the residents continued to be referred to as "Duchman" if their given names were not known. The name of Duchman Butterbaugh was one of those that continued to appear on the tax assessment returns.

According to Solon J. Buck and Elizabeth Hawthorn Buck in their book, *The Planting Of Civilization In Western Pennsylvania*, in 1790, "*Of the 12,955 white families in the five western counties of Allegheny, Washington, Fayette, Westmoreland, and Bedford in 1790, it appears that about...twelve (per cent were) of German (origin)...*" Of the total population within the individual counties, they noted that, "*Of Germans there were thirty-two per cent in Bedford...*"

Despite the large percentage of Germans residing in Bedford County (at least one third of the population in 1790), they were spread out. Except, as noted above, in present-day Somerset County and other particular regions, the German settlers were scattered among the other ethnic groups in Bedford County. They therefore did not create "isolated" ethnic communities such as those found in the eastern counties, the so-called "Pennsylvania" Dutch (*i.e.* Deutsch, or German). It should be noted, though, that the intermingling of the German settlers with certain of those other ethnic types (especially the Ulster Scots and Irish) resulted in a unique strain that was almost as exclusive as the Pennsylvania Dutch of the eastern counties.

The various ethnic groups brought to Bedford County their own particular customs and ways of life, and the German influence was strong. The Germans celebrated many more holidays, such as Christmas, and many more social events, such as weddings, than their British neighbors. Unfettered by decades of Puritan austerity, as their British neighbors were, the Germans exhibited a love of social activities. Any event could easily become a community party, complete with the dancing of jigs and reels and the drinking of whiskey or hard cider, and most of them did. The making of apple-butter and the butchering of pigs in the fall called for a community get-together. House-raising were another community-shared event. Families would get together to husk corn, to full cloth or to quilt or hap bedcoverings. This is not to say that the other ethnic groups did not help each other ~ they simply did not tend to make such events into parties complete with music and dancing and heavy drinking.

# Our German Ancestors

{#45 ~ Jan-Mar 2001 }

## The Cooper

Beginning in the year 1807, Jacob Peter Schmitt, the youngest son of Jacob And Rosana Schmitt, was listed on the Greenfield Township tax assessment return as one. In 1814 Henry Walter began to be listed on the tax assessment returns for Greenfield Township as one. By the time that the Triennial Assessment was taken in 1823, Jacob Peter Schmitt had passed away and Henry Walter had apparently given up his profession. In 1823, two new individuals, Thomas Dodson and Benjamin Good, were listed on the tax return as coopers.

The word *cooper* comes from *kuper*, a lower saxon word meaning "a tub", and was conferred on one who makes tubs, along with casks, barrels and similar items. It has been suggested that the idea of containing liquids inside a vessel constructed of wooden staves or slats arose from the shipbuilding industry. In the days of ships that were constructed of wood, the idea was to fit wooden boards tightly together so that the liquid of the ocean waters would be kept out. Someone must have looked at that and realized that if you could keep the ocean water out of a wooden ship, you might likewise keep liquids inside a similarly constructed wooden vessel.

In a day and age when zip-lock plastic bags and tupperware were not known, the cooper produced containers in which were stored both dry items and liquids. Dry items, such as grains, or ground flour and corn meal were stored in what were called *dry* or *slack* casks. *Wet* casks were used for storage of liquids such as distilled liquors and beer, cider and molasses in addition to salted meat and fish. Smaller kegs were used to store gunpowder.

It might be noted that in the foregoing paragraph, instead of the word, *barrel*, the word, *cask*, was used to describe the vessel in which dry or liquid items might be stored. The *barrel* was only one of seven measurements of casks, the knowledge of which the cooper would have been adept. The smallest measure was the *pin*, which held four and one half (4-1/2) gallons. The *firkin* was next, holding nine (9) gallons. Next came the *kilderkin*, which held eighteen (18) gallons. The *barrel* held thirty-six(36) gallons. It was followed

by the *hogshead*, which held fifty-four (54) gallons, and it by the *puncheon*, which held seventy-two (72) gallons. And finally there was the *butt*, which was designed to hold a whopping one hundred and eight (108) gallons. Although there were unique casks of greater size, such as the notable "Great Tun of Heidelberg" constructed in 1751, which was reknown to have held over fifty-five thousand (55,000) gallons, these were the standard and traditional sized casks.

Now all casks, no matter what size, were constructed in the same way. Six steps were primarily involved in the construction of a cask: 1.) Flat boards would be cut and shaped into staves; 2.) The staves would be positioned and connected together; 3.) Grooves would be cut into the staves at each end, into which the heads would be fitted; 4.) The heads of the cask would be cut and pounded into the grooves; 5.) The permanent hoops would be fitted and attached; and 6.) The spy hole would be drilled and fitted with spigots and/or plugs.

Cutting and shaping a flat board into a cask stave was not an easy task for most people. A young man who apprenticed to a cooper would spend up to four years learning the craft. No one ever came up with a mathematical formula for shaping the perfect stave. The professional cooper would work the stave until he 'felt' it was right. One would reach that point of knowledge of the craft only after years of apprenticeship.

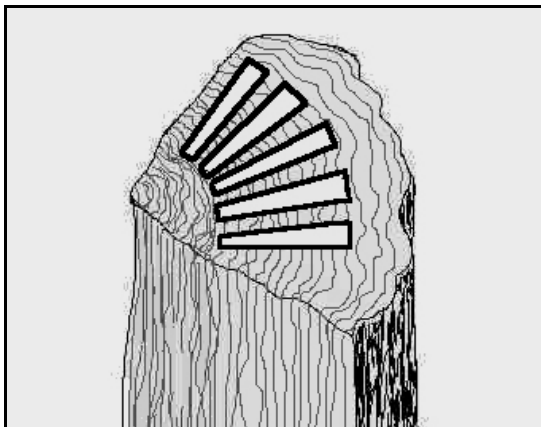
The cutting and shaping of the stave was started by cutting a board to the proper thickness, width and length. In a day and age when you couldn't just drive to a local lumber supply business to buy ready cut boards, you needed to cut your own boards from a section of a tree trunk. That involved first crosscutting a tree trunk into the approximate length the cooper wanted the staves to be. Then the tree trunk section would be set upright on the ground and using a froe and mallet, the cooper would, in effect, chisel boards out of the wood. The froe was essentially a long piece of metal sharpened along the one edge and held upright by a handle that was attached at one end, perpendicular to the cutting edge, as shown in the following illustration. The cooper would



position the froe's cutting edge on the section of tree trunk, and using a wood mallet, strike down on the top edge of the froe. It cut into the wood in the manner of a wide chisel. This action was called *riving*. The cooper didn't always do the riving himself. In many cases, the farmer who wanted a cask made might rive the boards, producing enough for his own cask along with enough others to pay for the cooper's labor.



The following drawing shows the way that the boards would be split out of the tree trunk section in order to make the most use of the wood while making certain that the staves would be of the best quality. The hardest part of the tree trunk, the innermost core, along with the softest part, the outer layers, would not be utilized for the staves. That part between the core and the outer layers would be the most uniform in grain and easiest to shape without later distortion as the wood dried.



By riving boards out of the tree trunk as shown above, at least one medullary ray of the grain would be found in each stave. The term

*medullary ray* refers to the strong fibers that extend from the pith to the surface.

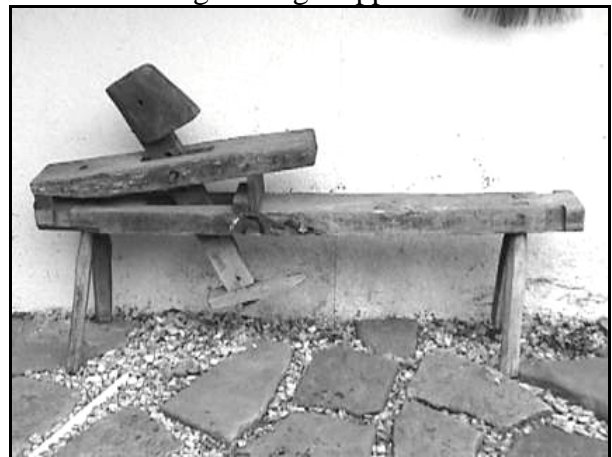
The next step involved placing a single board with one end positioned in the jaw of a shaving (or shingle) horse to be shaped.

The shaving horse was a wooden bench specially designed to function as a vise, workbench and seat, all in one. The illustration that follows shows a shaving horse with the 'jaw' open and ready to accept a board.

The cooper would sit on the horizontal plank 'seat' of the shaving horse, facing the 'jaw'. He would place one of his feet onto the 'foot' of the shaving horse and, by extending his leg straight, push the foot forward. The harder he pushed on the foot, the more tightly the jaw clamped down.

The piece of wood was held as tight in the shaving horse as it might have been in a bench vice, but it had some advantages over a bench vice.

Although it might appear crude at first



glance, the design of the shaving horse was sophisticated in terms of ergonomics. The bench allowed the cooper to sit while performing this portion of the work. The upward slanting angle of the plank which formed the bottom part of the shaving horse's 'jaw' was suited to pulling a drawknife toward the body without much effort and without causing excessive pain to the shoulders and elbows. And the operation of the jaw, by pushing on the foot, allowed the jaw to be opened and closed as needed to reposition the board easily and quickly.



The cooper used drawknives to shave off thin slivers of the wood; a wide, slightly curved one (sometimes called a *heading* knife) for the outside surface, and a narrow, sharply curved one (sometimes called a *hollowing* knife) for the inside. The illustration that follows shows a *heading* drawknife that would have been used for shaving the outside surface of the stave.

As long as the piece of wood chosen for the stave was fine grained and clean of knots (which is one reason why oak was the wood of choice used for casks), and the drawknife was sharpened, the job of shaping the stave would go smoothly and quickly for the experienced cooper.



The side of the board that would become the outside surface of the stave was shaved to a convex curve, while the side that would become the inside surface was shaved to a concave curve. Then both of the long edges would be tapered slightly toward the ends. That part of the job was usually performed by sliding the board over a

*cooper's jointer*, which was essentially a large block plane set upside down so that the blade projected upwards. The initial tapering of the ends, commonly called *listing*, might also be accomplished by the use of a short handled side ax. The *side ax* was called that because only one side of its blade, like a chisel, was sharpened. After the angle of the taper was worked out with the side ax, the stave would be slid across the jointer to even up the edge's surface. As the edges were being shaped, they would also be slightly beveled, or rather cut on a chamfer, so that they would all fit tightly together when placed side by side in a circle. As the work of shaping the staves progressed, and a greater degree of control was needed in shaving the edges for a tight fit, a tool called a *spokeshave* would be used. The spokeshave, as shown in the following illustration, was essentially a drawknife that was small and more manageable.

With the completion of the task of listing and bevelling the staves, the first part of the job of constructing a cask was finished. It was then time to start on the second part, which was the positioning and connecting together all the staves.



The cooper held a metal hoop, referred to as the *raising up* hoop, in one hand at a distance off the floor almost the length of the staves. With the other hand, he placed one stave after another in a circle inside the hoop. The procedure is one that could only be accomplished by practice. In the hands of an inexperienced person, the staves would probably fly all over the place before the circle could be completed. But the cooper, through his many years of apprenticeship, would

become dextrous enough to accomplish this part of the job with ease.

With the staves all in position, and loosely encircled by the raising up hoop, the cooper would push down on the hoop with his hands to effect the first tightening of the staves. At this point, the staves would still be basically straight boards, albeit shaped slightly. A larger hoop, called the *dingee* hoop, would be pushed down over the opposite end of the circle of staves to hold them together until the staves would be bent into the bulging side cask shape.

To bend the staves into the characteristic bulging shape, they needed to be made malleable. That was accomplished by softening the wood by heat or steam. Heavy iron hoops called *truss* hoops would be pushed down over the ends of the staves held together by the raising up hoop. This is where the adze came handy. The adze used by a cooper, as shown in the following illustration, was similar to other adzes, having a sharpened blade set at a right angle to the handle. The primary difference between the cooper's adze and other such tools was the degree of the curve of the so-called *colt's foot* blade.



Using the poll head of the adze to hammer the truss hoops down over the staves gave a much tighter hold than the cooper could achieve by pushing them on with his hands. The cooper would then wet the cask's staves. A fire was made in a container over which the cask could be positioned. The heat on the wet staves would make them malleable enough to draw together the loose ends opposite those originally held by the raising up and the truss hoops. The cooper used a

windlass with hemp ropes to pull the steamed staves together so that truss hoops could be forced down over the ends. The cask was then left to cool and dry, and during that process the wood became 'set'. The dried cask was now referred to as a *gun*.

The third step in the process of making the cask was now ready to begin. That step included the finishing of the ends, and the cutting of the grooves into the inside surface of the staves into which the heads would forced.

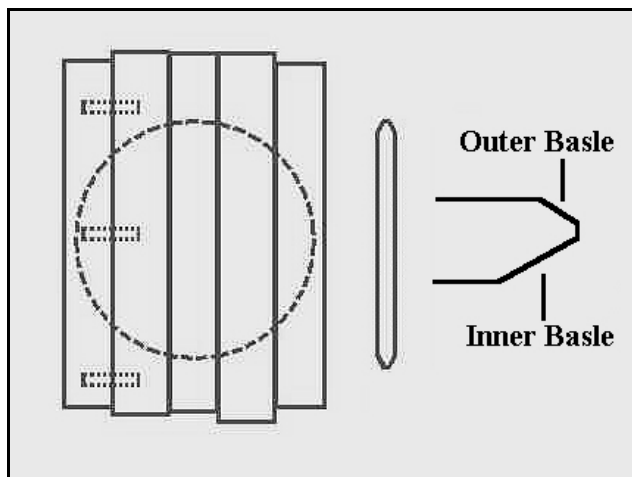
The ends of the cask were called the *chimes*, and the process of bevelling and finishing the chimes was called *chiming*. Using the adze, the cooper would begin to chop off bits of the ends of the staves to form a bevelled edge angled toward the inside of the cask. The cooper could only do so fine a job with the adze; to finish the edge more finely, he would use a topping plane. The topping plane was similar to a normal block plane, but with a body that was curved like the edge that it would be used on.

The groove, into which the head would be positioned, was called a *croze*, because it was cut with a tool called a *croze*. The croze tool was a small block plane sized and shaped to accomodate the convex shape of the inside of the cask. The croze's cutting blade, actually two blades, the *hawk* and the *lance*, cut a channel in the form of a 'V' into the staves. After the first croze was cut, the cooper would check the size of the cask in process to make sure that it would have the proper capacity desired. He would use a pair of dividers, called the *diagonals*, to take the measurement. The capacity could be adjusted at this point, if necessary, by altering the spacing of the opposite head.

The fourth step in the process of constructing a cask was the making and installing of the heads. Between four and six flat boards would be fastened together on edge by dowel pins to form a wide enough piece from which to cut out each head. Between the flat boards, the cooper would place *flagging*, or rush, to act as gasketing material. The cooper would then measure the diameter of the croze, the groove he had cut with the croze. The radius of the head would measure one sixth the circumference of the groove. He would then draw a circle with a radius of that size onto the connected boards, and cut the head out with a bow saw. The edge of the head would then



be evened up by the use of the adze, drawknives or plane. As part of the process of smoothing the edge of the head, a double bevel, known as the *basle*, would be shaved into the edge.



Before the heads were fitted into the crozes, the bunghole was drilled into one of them. The bunghole would be located near one of the ends of the center board, of which the head was constructed. The bunghole's location was important because it would be used to maneuver the head into place. Although it was stated that the bunghole would be 'drilled' into the one head, it was not drilled as one would today. Rather, the hole was bored out with a regular cross-handled auger. The hole was then reamed to a taper using a *pod auger*. The taper would later allow a tapered stopper or plug to be tightened into the hole.

The heads were installed into the croze grooves in two manners. The cask, consisting of the staves held together by the truss hoops, would be stood upright. The hoops on the end resting on the floor would be loosened slightly. The head which did not have the bunghole bored into it, now called the *bottom head*, would be introduced into the center of the staves and positioned on the verge of going into the groove. It then would be tapped into the croze groove from inside the cask, and the truss hoop would be re-tightened.

The other head, the *top head*, would be installed in a slightly different manner. The truss hoop on the end into which the top head would go would be loosened. The cooper would then push the head into the center of the staves, and using a tool called a *heading vice*, which was essentially a metal handle that was stuck into the bunghole, he

would pull upward on the head. The staves would give just enough for the head to pop into place into the croze groove. The truss hoop would be re-tightened on that end also.

With both heads in place, the construction of the cask was mostly completed. The sturdy truss hoops would now be removed one by one and the cask would be given a final planing or sanding where needed before each permanent hoop was installed. The cooper normally made his own permanent hoops out of dished steel stripping. The measuring for the hoops was not very scientific; it didn't need to be. The cooper would wrap a length of the stripping around the cask at the position it would eventually be installed, and holding his thumb on the spot where the one end crossed over on itself, he would hammer in a rivet. Then the hoops would be placed over the staves and hammered into place using a hammer and driver, a chisel like tool. The cooper usually installed two hoops on each end of the cask if it was small; casks from the 36 gallon barrel to those larger might require three hoops on each end.

It should be noted that the use of metal stripping for the permanent hoops became popular only after 1800. Prior to that time the permanent hoops were composed of thin strips of either chestnut or hickory. The strips would be notched near both ends so that the ends could be interlocked. Then the ends would be tucked in and the hoop would be tapped tightly onto the cask..

The final step was the boring of the spy hole in the side of the cask with the pod auger. Plugs would then be cut out of wood. The plugs would be tapped into the spy and bung holes and the cask would be ready for use.

Casks were not the only product of the cooper. He also made all kinds of containers.

A cooper might make nothing but containers other than casks. In that case, he was called a *white cooper*. The kinds of things the white cooper made included: buckets, piggins and peck/half peck measures, in which the 'head' was installed part way between the two ends. The head was so positioned so that two different dry measurements could be obtained from the single cask, such as shown in the illustration below.



The white cooper also constructed items such as butter churns, pitchers and even cups or mugs. Anything that was constructed in the basic cask shape, and would be used to 'contain' some liquid or dry commodity would be made by the cooper or white cooper. The white cooper even made items such as a sieve or temse because of his knowledge and ability to bend and connect wood strips. The white cooper even made military drums.

It can easily be seen that because plastics and similar materials for constructing casks and other vessels were not available in the 18th and 19th Centuries, the cooper would have been a valuable craftsman in the community.



# ***The Cooper***

{#46 ~ Apr-Sep 2001 }

# Superstitions

Did you know that if, in the 1800s, you rocked an empty cradle, you were inviting into your home the birth of another child? That may or may not have been an ominous foreboding; it depended on how well off you were, and if you already had ten mouths to feed. And what if, as some cattle were being driven past your house and three of them wandered into your garden? Of course you would know that within the next six months you would learn of the deaths of three of your loved ones and acquaintances.

Superstitions were part of the everyday life of our ancestors. Superstitions elicited belief more readily during the 20th Century than they do now. So many things which we now know to have 'natural' causes, existed as mysteries in the ages before science proved them to be harmless.

But there are still vestiges of superstitions hanging around even today. How many of you walk around a ladder rather than under it? How many people still toss a bit of salt over their shoulder if they accidentally spill some? Although we may want to think that we are sophisticated and above all that, we sometimes find ourselves instinctively following a course of action to accommodate a superstition. We will gladly expend more energy to step over a crack in a sidewalk, rather than step on it and risk causing harm to a loved one.

In the following discussion, I plan to recount some superstitions in which our ancestors believed. You might be familiar with some of them while others may surprise you. Just be aware

that for many of our ancestors, the belief in these superstitions was a part of their everyday lives. No one thought it unusual to be upset about accidentally breaking a mirror; the fear of having such an accident was simply so commonplace, that it was accepted as normal behavior.

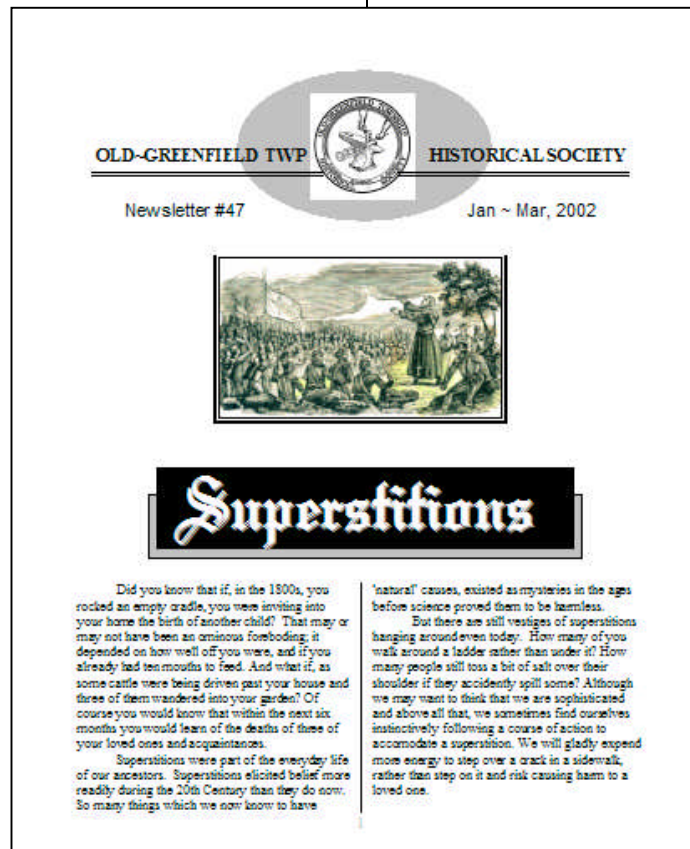
According to the contemporary *Merriam-Webster Dictionary*, the word *superstition* refers to "beliefs or practices resulting from ignorance, fear of the unknown, or trust in magic or chance."

According to the *Bailey's Universal Etymological English Dictionary* of 1789, the meaning of the word was given as "too great

Nicety as to Things above us." The word *Nicety* referred to, among other things, "curiosity" and the phrase *Things above us* referred to "spiritual" matters. The 18th Century definition of the word *superstition* held a more spiritual meaning than the current 21st Century meaning does.

Through the ages, people believed that certain things, situations and events existed as the result of mystery and supernatural forces primarily because they did not understand them or the things that caused them to be. In a day and age when even the most mundane and commonplace things, such as the revolving of the earth around the sun to produce the difference between day and night were not understood, it is no wonder that more unusual things would be held in awe and feared. It was out of that fear of the unknown (which encompassed practically everything and anything) that superstitions arose.

As the ages passed, and the art of science grew and matured, the process of controlled



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testing and the understanding of cause and effect relationships came to either prove or disprove

many of the following things that had previously fallen under the heading of superstitions.

✓ If your left eye itches, you will laugh; if your right eye itches, you will cry. The belief was that if your left eye itched, you would experience something soon after that which would bring joy to you. But if your right eye itched, you would soon experience some sort of bad luck.

✓ If the first butterfly you saw in the spring was white, you would eat white bread the rest of the year; if the first butterfly you saw was brown, you would eat brown bread the rest of the year. The belief was that to 'eat white bread' was good luck, but to 'eat brown bread' meant bad luck.. It was further believed that if you saw three butterflies flying together, a death in the family would be eminent.

✓ It was bad luck for an unmarried girl to sit on the surface of a table, because it was believed that she would never be married then.

✓ It was bad luck to be buried to the north side of a church. This belief arose out of the days when criminals were customarily buried to the north and west sides, while the good Christians were buried to the south and east sides of the church. Over the years, people might not have known why they thought it was bad luck to be buried on the north side, not realizing that they had a deep seated remembrance that it was only 'bad' people who were buried there.

✓ What sensible person, even today, would think of mending their clothes while they had them on? This superstition arose from the belief that when you mended something while still wearing it, you were "stitching sorrow to your back," or that "to mend clothes on your back, you'll have to wear black."

✓ A dog howling was feared as a foreboding of evil. In the year 1507 a writer warned: "*Whan one hereth dogges houles and crye he ought for to stoppe his eres, for they brynge evyell tydynge.*" It was a well-known 'fact' that when a dog howled, without provocation, its master was dying, or would soon be dead.

✓ Cats were watched closely because their behavior so often foretold luck, either good or bad. The most common superstition to continue into this 21st Century of 'enlightened' people is that of having bad luck come to you if a black cat crosses your



path. But in the 1750s it was also believed that if a cat washed its face by passing its left paw over its left ear, a stranger would come calling that night.

- ✓ If a cat was seen to wash its face by rubbing its forepaws over its entire head, not just over the face, then rain was soon to come.
- ✓ If a cat came to sit in front of a fire with its back to the fire, you could be sure that you were in for a hard frost, or a hard long winter.
- ✓ Cats were sometimes taken along on ships, not just to keep them rid of the mice that would get into the holds, but also so that they could warn the crew of inclement weather. If a cat was unusually playful and frolicsome, a gale or storm was coming on.
- ✓ Farmers would have to pay another to kill a cat if they wished to have it done, because to kill a cat was considered the surest way to have some of your cattle die.
- ✓ In a day and age when a deceased person's corpse was kept at the house during the period of mourning, all the cats would have to be locked up in a different room to prevent them from leaping over the corpse. It was considered the easiest way to have bad luck enter the house, and the cat would have to be killed immediately. It was believed that if a cat which had leaped over the corpse were allowed to live, the first living person it would leap toward would go blind.

- ✓ It was believed unlucky to leave old nails or tacks in a floor if new boards or floor covering were to be laid down; any bad luck that was in the house before would be kept there to cause problems in the future. This superstition might have arisen out of the preciousness of metal nails, and the financial need to conserve and save them.

- ✓ To pour gravy out of a spoon backwards (or rather backhanded) is unlucky because it foretells a quarrel ready to begin.

- ✓ The saying of "God bless you" after someone sneezed arose out of the belief that in the instant after expelling air from the nose, the Devil would attempt to jump into the sneezer's body. By quickly saying the blessing, a friend could help prevent a person from becoming possessed. Although not as widely known was the similar custom of one holding a hand over his/her mouth when yawning so that the Devil or any other evil spirit would be prevented from getting into the person's body.

- ✓ When putting on stockings, a person knew to always put on the left one first, because it would prevent getting a toothache. But a writer in 1627 cautioned his readers that the order should be reversed to putting on the right stocking first during the dog

days of summer or else you ran the risk of falling and breaking your leg.

✓ An old custom was to rise early on the first of May (*i.e.* May Day) and, without saying a word to anyone else, go outside, gather dew from the grass and wash the face with it. This had a double good luck effect: it would rid one of freckles, and if a girl thought of the boy she loved, he would be smitten with her and become her sweetheart.

The last superstition to be mentioned is one that many people even today are guilty of believing in. It is the superstition that carrying a certain object, such as a rabbit's foot, will bring good luck. The belief grew from the superstition

that witches commonly took the form of the rabbit, or hare. By carrying a rabbit's foot, you were showing the witches that you could take control over them; thusly the severed foot served as a sign that would protect one from witchcraft.

{#47~ Jan-Mar 2002}

## Old~Greenfield Township's Link To The Sons Of Mil

In Irish folklore and legend, the 'Sons of Mil' were the ancestors of the current breed of Irish and Scottish people. There exists a link between Old-Greenfield Township and the Sons of Mil through the genealogies of many of its residents, past and present. This article will make an attempt to present an (abbreviated) history of the line of descent from Adam and Eve to the present generation in order to identify that link.

The sobriquet of *Sons of Mil* is derived from the name of Milesius Easpaine, and his sons, Eireamhoin, Eibhear and Amhairghin, who were the legendary descendants of Gaodhal Glas (who in turn, was a descendant of Noah.) It is through the Sons of Mil that the Irish claim to be able to trace their ancestry directly back through Noah to Adam and Eve. It is through the Irish Celtic tribe, the Dal Riada, from whom descended Kenneth Mac Alpin, the first king of the unified Scots and Picts, that the Scots also claim a direct lineage back to Adam and Eve. And it is by that course that the link between Old-Greenfield Township and the Sons of Mil will here be discussed.

The island which is known today as Eire, or Ireland, was settled down through history by a number of mythological races of beings. (Did you notice that I did not say 'races of human beings'? The mythological races were not all believed to have been human, and it is from certain of them

that fairies and pixies are believed to have sprung.) Those races included the Fir Bolg, the Fomhoire and the Tuatha de Danann. The Tuatha de Danann were inhabiting the island during the when the Sons of Mil arrived.

The epic, *Leabhar Gabhala Earrainn*, the 'Book of Invasions' was written during the 8th Century BC. It was in the *Leabhar Gabhala Earrainn* that the chronological history from Adam to the Sons of Mil was recounted.

According to the legend, the line which flowed down through the generations from Adam and Eve traveled through their son, Sheth to Enosh, to Kenan, to Mahabeel, to Jared, to Enoch, to Methuselah, to Lamech, and then to Noah. After the Flood, Noah divided the Earth among his three sons: Shem, Ham and Japheth. To Shem, Noah gave the lands we now know as Asia. To Ham, he gave Syria, Arabia and the continent of Africa. And finally, to his son, Japheth, he gave the lands which are now Europe.

Certain sources claim that Japheth and his wife gave birth to fifteen sons; we have the names for seven children: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. Japheth's descendants would give rise to the Celtic race, spread out across Europe.

It was Japheth's son, Magog, who eventually inherited the lands which lay to the

north of the Black Sea, which encompassed the modern-day countries of Ukraine, Byelorussia, Bessarabia, Romania, Bulgaria, Hungary, and a large portion of Russia. Magog passed these lands, which came to be called Scythia, over to his son, Baoth, who became known as the first Scythian king. (The name, *Scythia* is believed to have been derived from the Celtic word, *Sciot*, which represented 'dart' or 'arrow'.)

Baoth, in turn, handed the kingship of Scythia over to his son, Phoniusa Farsaidh, more commonly known as 'Fenius Farsa' or 'Fenius the Ancient.' Phoniusa fathered two sons, Nenuall and Niul. Phoniusa and his youngest son, Niul traveled southward to the lands of Assyria and Babylon. The Assyro-Babylonians were engaged in the construction of a tower that would reach to the heavens. Both, Phoniusa and his son, Niul, had an interest in learning the languages of other people in the world. Following the destruction of the Tower of Babel, and the dispersal of the people by God by causing them all to speak different languages, the father and son saw an opportunity to utilize their interest. Niul had developed a knack for understanding the mechanics of language, so he and his father established a school in the valley of Senaar, near the city of Aeothena, for the purpose of studying and teaching language. Shortly thereafter though, Phoniusa left to return to the land of Scythia. Niul was then invited by the Pharaoh Cingeris to take up residence in Egypt, where he might teach. Niul took the Pharaoh up on his offer, and while in Egypt he took the Pharaoh's daughter's hand in marriage. Scota, the daughter of Pharaoh would enter the annals of history by giving her name to a race of people: Scots.

One of Niul's pupils, Gaodhal (variously spelled *Gaedheal*; formed from the words *gaoith* meaning 'wisdom' and *gil*, meaning 'loving', hence 'a lover of learning'), became a very gifted linguist, and Niul engaged him to create a language by refining one called *Bearla Tobbai*. Gaodhal completed his task, creating the language which Niul's family and descendants would use and continue to use to the present time. It was known as *Gaodhilg*, or more commonly, *Gaelic*.

Niul was so impressed with Gaodhal's accomplishment, that he named his son after him. This son, it was said, was bit on the neck by a serpent when he was young, and was immediately

taken to the prophet, Moses. Moses laid his rod on the wound and the child was instantly cured. The scar left by the serpent's bite turned a *glas*, or greenish color. Because of that, Niul's son acquired the epithet, *glas*; he was known the rest of his life as Gaodhal Glas. According to the legend set forth in the *Leabhar Gabhala Earrainn*, Moses declared, upon curing the child, that his descendants would forever be safe from serpents, and dwell in a land where serpents did not exist.

Gaodhal Glas had a son, Easruth, who had a son, Sruth (variously, *Sru*). Sruth and his kindred, while living in Egypt, sympathized with the Israelites who were slaves to the Egyptian Pharaoh. Because of that sympathy, and possibly because they had aided the Israelites in some way, Sruth and his family was forced to flee from the land of the Pharaoh. They moved first to the island of Crete, where Sruth died. His son, Heber, then led the family, the descendants of Niul, north and westward to the land of his forefathers, Scythia. But the descendants of Niul's brother, Nenuall, did not want their cousins to encroach on the ancestral lands, which they had maintained for so many generations. The two families fell into physical combat, with Heber's claiming the victory. From that time forward, Heber was known as Heber Scutt, or 'the Scythian.'

The victory of Heber Scutt was short lived. The descendants of Nenuall continued to harass the descendants of Niul. A great-great-grandson of Heber Scutt, Agnon, finally decided he had had enough. He gathered together his family, who will be referred to hereafter as 'the Scythians' and set off across the Caspian Sea. For seven years, during which time Agnon would meet his death, the family traveled on the Caspian, and then on to the Mediterranean Sea in search of a better place in which to dwell. Lamhfionn, son of Agnon, landed on the northern coast of Africa at Gothi, known today as Lybia. There they established a colony and brought their seven years of wandering to an end.

Some eight generations remained at Gothi. But Brath, son of Deag, son of Arcadh, son of Alladh, son of Nuadhad, son of Nenuall, son of Febric Glas, son of Agnan Fionn, son of Heber Glenfionn, son of Lamhfionn, son of Agnon desired to move on. He gathered together a group of like minded kinsmen and obtained a ship. The

party set sail for lands they had heard of which lay to the northwest - Galacia, or Spain. They landed and overpowered the local peoples and so established a colony. Brath's son, Breoghan (variously, Brigus), soon built a large city, which was called Brigantia, or as it is called today, Braganza (in the present-day country of Portugal). It is said that Breoghan constructed a high tower at Brigantia, and it was from that tower, on a winter evening, that Breoghan's son, Ithe, first caught sight of the islands of Britain and Eire.

Breoghan was enticed by the land across the water, so he sent a group of his kinsmen to establish a settlement there. They landed on the largest of the islands and started a colony in the region that is today, Cumberland, Durham, Lancaster, Westmoreland and York counties of England. When the Romans invaded the Isles, the descendants of these colonists were known as Brigantes.

Breoghan had two sons, the eldest being named Bile, the youngest being Ithe. Now Bile had two sons, Galamh and Ithe. Galamh was variously known as Milesius, Milethea Spaine, Milo Spaine, Mileadh or simply Mil. He had wanderlust, and desired to travel back to the lands of his ancestors. He left his family (he had, it was said, something like twenty-four sons by this time) and set off for Scythia, where he was warmly welcomed by his distant cousins. He was even given the hand of Seang, the daughter of the king of Scythia, in marriage. But despite the initial reception, he came to be at odds with the reigning king of Scythia. The king had made him an army commander, but grew jealous of Milesius as 'the man of Spain's fame increased. The king plotted to have Milesius put to death, but Milesius became aware of the plot, and slew the king before he could act. According to the legend, Seang bore him two sons, but had died prior to this incident, and so Milesius set off alone, journeying toward Egypt to the south, where, legend told him, his ancestor, Niul had found favor with the Pharoah.

At Egypt, Milesius likewise found favor with the then-reigning Pharoah Nectonibus. He joined the Pharoah in his war with Ethiopia, and for his valor, was given lands and the hand of Scotá, the daughter of Pharoah, in marriage. The wife and eight sons that she bore to him, Milesius gladly accepted, but he was not long interested in

the lands offered him by Pharoah Nectonibus. And so, he and Scotá and their sons left Egypt after eight years there, and journeyed westward across the length of the Mediterranean Sea with the intention of settling on the island that his uncle Ithe had once espied. Enroute, Milesius received word that his family at Galacia were in trouble with enemies attacking them. He subdued the attackers, but he either had not the strength or the motivation to continue on to Eire. Milesius was destined to die in Galacia.

It was the sons of Milesius and his two wives, Seang and Scotá, who would undertake, and successfully complete a conquest of Eire. They were Heber (variously, Eibhear), Ir, Dond (variously, Donn), Amergin (variously, Amhairghin Glungheal), Airech (variously, Aireach), Colpha, Heremon (variously, Eireamhoin) and Arannan (variously, Erannan).

Eire was then inhabited by the Tuatha de Danann. It is believed that the Tuatha de Danann were descended from the tribe of Dan, one of the twelve sons of Jacob/Israel. Legends tell us that at the time of the Assyrian Captivity, circa 725 BC, the tribe of Dan, also known as the Danites, who were accomplished sailors and shipowners, took to their ships and escaped captivity by sailing westward. They sailed through the strait at the western end of the Mediterranean Sea, and eventually landed on the shores of Eire. There they overpowered the Fir Bolg, who were then in control of the island.

Milesius' uncle, Ithe led the expedition to Eire. And there they encountered the Tuatha de Danann. According to the *Annals Of The Kingdom Of Ireland*:

*"The Age of the World , 3500. The fleet of the sons of Milidh came to Ireland at the end of this year, to take it from the Tuatha De Dananns; and they fought the battle of Sliabh Mis with them on the third day after landing. In this battle fell Scotá, the daughter of Pharaoh, wife of Milidh; and the grave of Scotá is to be seen between Sliabh Mis and the sea. Therein also fell Fas, the wife of Un, son of Uige, from whom is named Gleann Faisi. After this the sons of Milidh fought a battle at Tailtinn, against the three kinge of the Tuatha De*

*Dananns, Mac Cuill, Mac Ceacht, and Mac Greine. The battle lasted for a long time, until Mac Ceacht fell by Eiremhon, Mac Cuill by Eimhear, and Mac Greine by Amhergin. Their three queens were also slain; Eire by Suirghe, Fodhla by Edan, and Banba by Caicher. The battle was at length gained against the Tuatha De Dananns, and they were slaughtered wherever they were overtaken. There fell from the sons of Milidh, on the other hand, two illustrious chieftains, in following up the rout, namely Fuad at Sliabh Fuaid, and Cuailgne at Sliabh Cuailgne. The Age of the World, 3501. This was the year in which Eremhon and Emher assumed the joint sovereignty of Ireland, and divided Ireland into two parts between them."*

The Scythians made their landfall at Aileach, near present-day Derry, where the three kings of the Tuatha de Danann were convened to decide who should hold the title of Ard Righ (*i.e.* High King) over all of Eire or Ireland. The initial confrontation was not beligerent; in fact the three kings of the Tuatha de Danann requested Ithe's assistance in deciding the outcome of their argument. But after he had done so, and was returning to his ship, the Tuatha de Danann murdered him. Perhaps they feared that if he knew how to settle their argument, he would attempt to take over the High Kingship himself. Ithe's body was taken back to Galacia, where his own nine sons joined with Milesius' eight to return and subdue the Tuatha de Danann.

The sons of Mil landed this time on the southwest coast near Inbhear Sceine (present-day Kenmare Bay in County Kerry). Even before they landed, misfortune befell two of the sons of Mil. Arannan had gone up into the mast of his ship to survey the coastline. He slipped and fell to his death. Then, Ir, in haste, rowed ahead of his kinsmen. His oar broke causing him to slip backwards into the sea, where he drowned before he could be saved.

Amergin was the first to set foot on the Irish soil. He led his kinsmen against a Tuatha de Danann force at Sliabh Mis, defeated them, and then proceeded on toward Tara, the seat of the Tuatha de Danann kings. The Tuatha de Danann kings attempted to trick the Scythians with a false

truce. They asked that they be permitted to hold the land for a period of three days more, during which time the sons of Mil would wait in their ships at a distance of nine waves from the shore. Amergin agreed to the truce. But it was just a trick to get the sons of Mil back into their ships. Because once they were all onboard, the three kings of the Tuatha de Danann sang spells to raise a storm. The wind lashed out in wild fury and the waves rose high and crashed downward in an attempt to crush the ships to splinters. The ships were swept far out into the open ocean. But the sons of Mil were not ignorant of the druidic arts, and Amergin spoke a verse which calmed the storm. Enraged at the deceit of the Tuatha de Danann, Donn called for his brethren to attack the Tuatha de Danann and put every last one to the sword. Immediately, a wind arose casting Donn and his brother Airech into the waters, and they drowned.

Heremon assumed the command of the expedition and led the ships eastward to land at the mouth of the river Boyne. There they were victorious over the Tuatha de Danann in the Battle of Tailtiu, in present-day County Meath. This led to the final defeat of the Tuatha de Danann.

Heremon divided the island between himself and his brother, Heber. Whatever became of Colpha and Amergin is anyone's guess; they were not heard from again. Heber ruled in the south, while Heremon ruled in the north. The joint rule of Heremon and Heber began just a year after King Solomon began construction of the great Temple in Jerusalem and lasted from circa 1699 to 1698 BC.

Discord broke out between the two brothers regarding a difference of opinion between their two wives. The two brothers fought at Geshill, and Heremon was the victor, slaying Heber. Heremon continued to rule until his death circa 1683 BC. It was from Heremon that the Dal Riada culture would emerge in the province of Ulster. And it was from Heremon would descend the kings of Clan-na-boy, Connaught, Leinster, Meath, Orgiall, Ossory, Tirconnell and Tirowen; the kings of Dal Riada; the kings and queens of Scotland from Fergus Mor Mac Eirc to the Stuarts; and the kings and queens of England from Henry II to the present monarch, Queen Elizabeth II.

Before leaving Heremon, we should take a look at the lineage of his wife. Tea Tephi, also known by the names *Tamar Tephi* and *Teamhair*, was a daughter of King Mattaniah Zedekiah of Judah. Zedekiah's genealogy can also be traced back to Adam and Eve through Noah's son, Shem. It was Shem's line of descent which flowed through Abraham and on to Jacob, and his son Judah, from whom the Jewish branch of the Israelites sprang. The line continued through Judah's son, Pharez, and on down through nine generations to King David and then to his son, King Solomon. Another sixteen generations brought the line to Mattaniah Zedekiah, King of Judah in the Sixth Century BC, at the time of the invasion of the land of Judah by the Chaldean/Babylonian King Nebuchadnezzar. It was in the year 587 BC that Jerusalem fell to the Babylonians and Judah became a Chaldean province. King Zedekiah, along with a great majority of the Judeans, was taken captive and forced to watch the killing of his sons; then his eyes were poked out and he spent the rest of his life a blind prisoner in Babylon. In the book of Jeremiah we read how Ishmael liberated a number of the captives, including the prophet Jeremiah and '*the kings daughters*'. Jeremiah was instructed by God to go to the lands which lay to the north and west of Judea; his destination was to be '*the Isles*', which have traditionally been identified with the British Isles, including Eire or Ireland.

About the year 569 BC the prophet, Jeremiah arrived at Galacia, bringing with him a companion, Simon Berach, and Tea Tephi, the daughter of King Zedekiah. According to the legends, when King Milesius left Galacia and journeyed to the Middle East, he was accompanied by his son, Heremon. And it was while a sojourner in Judea, that Heremon met and fell in love with Tea Tephi, but she was left behind when Milesius and his kinsmen departed from the lands of their ancestors. Upon the arrival of Jeremiah and his party at Galacia, Heremon and Tea Tephi were reunited and married. According to certain accounts, Heremon was at Jerusalem when the siege of the Chaldeans took place, and that he and Tea Tephi were married there in the Holy Land in the year 585 BC.

(Now it needs to be noted that Tea / Tamar Tephi is sometimes confused with a princess by

the name of Tamar the daughter of Lughaidh, the son of Ith. That Tamar married a man known as Gede the Heremon. But that Tamar and Gede the Heremon lived at a time of King David, a few centuries earlier than Tea, the daughter of King Zedekiah and Heremon, the son of King Milesius.)

The *Annals Of The Kingdom Of Ireland* noted:

*"Tea, daughter of Lughaidh, son of Ith, whom Eremhon married in Spain, to the repudiation of Odhbha, was the Tea who requested of Eremhon a choice hill, as her dower, in whatever place she should select it, that she might be interred therein, and that her mound and her gravestone might be thereon raised, and where every prince ever to be born of her race should dwell. The guarantees who undertook to execute this for her were Amhergin Gluingeal and Emhear Finn. The hill she selected was Druim Caein, i.e. Teamhair. It is from her it was called, and in it was she interred."*

The hill, which was named for Tea / Tamar Tephi is still known by the name of *Tara*, and is honored as the traditional seat of the High Kings of Eire.

In addition to the people he brought with him, Jeremiah is believed to have brought the 'Stone of Scone', sometimes called the 'Stone of Destiny' or 'Jacob's Pillar Stone,' from the Holy Land. The Stone of Scone is a block of hand-cut red sandstone, supposed to have originated near the Dead Sea, and upon which Jacob rested his head on the evening that he had a vision of angels ascending and descending the ladder to Heaven. Upon it the High Kings of Eire and, later, Scotland would be crowned. The English king, Edward I took the Stone of Scone and transported it to London, where it was placed in Westminster Abbey. A coronation chair was built over the stone, and it is upon that chair that the king or queen would sit to be coronated. A piece of cloth of gold would be placed over the Stone, and the monarch to be would sit upon it. It was believed that a rightful heir to the throne would cause the

Stone to issue musical sounds, but when sat upon by a usurper the Stone would remain silent.

Heremon and Tea Tephi brought a child into the world, whom they named Irial Faidh. This son fought for and won the High Kingship of Eire as was noted in the *Annals Of The Kingdom Of Ireland*:

*"The Age of the World, 3517. The first year of the joint reign of Muimhne, Luighne, and Laighne, sons of Eremon, over Ireland. The Age of the World, 3519. At the end of these three years Muimhne died at Cruachain. Luighne and Laighne fell in the battle of Ard Ladhron by the sons of Emhear. Er, Orba, Fearon, and Fergen, the four sons of Emer, reigned half a year. This half year and the half year of Nuadhat Neacht make a full year; and to Nuadhat Neacht it is reckoned in the age of the world. These sons of Emer were slain by Irial Faidh, son of Eremon, in the battle of Cuil Marta, at the end of the half year aforesaid. The Age of the World, 3529. At the end of this, the tenth year of the reign of Irial Faidh, son of Eremon, he died at Magh Muaidhe. It was by this Irial Faidh the following battles were fought: the battle of Cuil Marta; the battle of Ard Inmaoith, in Teathbha, in which fell Stirne, son of Dubh, son of Fomhor; the battle of Tenmaighe, in which fell Eocha Echcheann, king of the Fomorians; the battle of Lochmaighe, in which fell Lughroth, son of Mofemis of the Firbolgs."*

Irial Faidh ruled in Eire for ten years, between 1680 and 1670 BC, and was succeeded by his son, Eithriall. Eithriall, in turn, ruled for twenty years, between 1670 and 1650 BC, until he was killed by Conmael, son of Emer. Conmael would eventually be killed by Tighernmas, grandson of Eithriall.

Tighernmas gained the kingship of Eire in 1590 BC when he defeated Conmael, son of Emer, at the battle of Aenach Macha. He would reign until his death in 1513 BC. The reign of Tighernmas, like that of all the kings of Eire, was one of almost constant warfare. But Tighernmas' reign also included some advances in science and

the arts. Again, according to the *Annals Of The Kingdom Of Ireland* it was noted:

*"It was by Tighearnmas also that gold was first smelted in Ireland, in Foithre Airthir Liffe. It was Uchadan, an artificer of the Feara Cualann, that smelted it. It was by him that goblets and brooches were first covered with gold and silver in Ireland. It was by him that clothes were dyed purple, blue, and green."*

After Tighernmas died, Eire went seven years without a High King. About sixty generations passed between Tighernmas and a man by the name of Fergus Mor Mac Erc, more commonly known in Scottish history as Fergus I. The descendants of Heremon, a son of Milesius, continued to live in the northern part of Eire. Over time they lost the rights to the High Kingship over the whole of the country, but despite that, they still claimed kingship over Dal Riata.

Dal Riata was the name given to a kingdom established (according to some accounts) by a son of Conair Moir, a descendant of Milesius, who reigned as Ard Righ between 177 and 212 AD. Conair Moir was forty-one generations removed from Tighernmas, and ninety-six from Adam, according to the legendary genealogies.

Conair Moir had a number of sons, to whom he gave the name, Cairpre. It is believed that one of those sons was Cairpre Riata, and from him the kingdom gained its name: Dal Riata. According to legend, during Conair Moir's reign as Ard Righ, there was a severe famine throughout the land (*i.e.* Munster). The three sons named Cairpre set out to search for new lands which would support their kinsmen. Cairpre Riata traveled to the north east, and there chose lands on which he and his family settled.

Of all the various Irish tribes, the Romans knew the people of Dal Riata as the *Scotti*, derived from their maternal ancestor, *Scota*. Of all the tribes which descended from Milesius and his ancestors, the Dal Riata was the most successful at retaining and spreading the Gaelic language. Perhaps that is why, of the various tribes of Scythian/Galacian origin, the Dal Riata alone has been viewed in history as the inheritors of the



legacy begun by Gaodhal Glas and passed through the sons of Milesius. In an time when the history of a nation or people could only be preserved through vocal means, the importance of language was paramount.

The kingdom of Dal Riata started in the north, but was relocated twice. The people of Dal Riata moved southward from the Ulaid, which encompassed the present-day province of Ulster into the region now known as Munster, where they became involved in a war between two kingdoms already established there. They allied themselves with the Eoganachta against the Erna Mumaim, and were victorious. But they were not destined to remain there long. A famine forced the Dal Riata to moved back to the Ulaid.

The Ulaid was, by the time the Dal Riata returned, inhabited by two kingdoms: the Dal Fiatach and the Dal nAraide. The Dal nAraide is associated with the tribe known as the Cruithne (variously, Cruithneaigh) according to some historians. They are believed to have been either descended from the Picts, or closely allied with them, and journeyed from Alba, or present-day Scotland to establish a settlement in Eire.

The Picts were a 'native' tribe who inhabited the land that would one day be called 'Scotland.' It is believed that they were not a Celtic people. So little is known about the Picts that even their name for themselves is not known at the present time. Legend states that the Picts, or Cruithne, arrived at Eire during the reign of Heremon. They were seeking a place at which to settle. Heremon would not agree to their establishing a settlement in Eire, but he did give them the widows of the Tuatha de Dananns and directed them to cross the Irish Sea to establish their own settlement in Alba. It is said that because of this, the Picts were indebted to the Scythians and paid a yearly tribute to them. The name of 'Pict', given to the Cruithne by the Romans, comes from the Latin word, 'Picti' which means 'painted ones' or 'tattooed warriors.' They were one tribe which the Romans were never successful in subduing. Hadrian's Wall was built by the Romans to prevent the Picts from venturing southward. The Pictish kingdom that emerged in the 6th Century AD was actually a combination of a number of iron-age tribes known to the Romans as the Picts, the Epidii and the Caledonii.

The Dal Riata made contact with the Picts a number of times from the 4th Century onward. Attempts may have been made to subdue the Picts, but not so much by open warfare as by peaceful assimilation. The Dal Riata men, by marrying Pictish women, attempted to inherit the kingdom by gaining a footing in the matrilinear succession of the royal Pictish line.

The Dal Riata allied themselves with the Dal nAraide in Eire, and it is believed that Cairpre Riata and a number of his kinsmen made a journey to Alba, perhaps to further cement the relationship between the two kingdoms. This was about the year 125 AD. The first mention of the Dal Riata in Alba in writing appeared in 400 AD when Roman historians noted an attack on the Roman-held Hadrian's Wall by a combined force of Picts and their 'Scotti' allies. It would be apparent that contact between the two tribes had occurred earlier than that date. Despite any such contact, the kingship of Dal Riata remained in Eire until some nineteen generations later. It was then that the sons of Eirc established a settlement on the west coast of Alba, in the vicinity of present-day Argyllshire. Unlike the earlier migration, the kingship was transported with them and remained thereafter in Alba, or Scotland.

Near the end of the Fifth Century AD, a figure named Eirc (variously, Erc) became the ruler of the kingdom of Dal Riata; Eirc died in 474 AD. The story of Eirc and his sons forms the basis of the oldest document known to exist regarding Dal Riata. The *Senchus Fer n' Alban* (i.e. The Census Of The Men Of Alba) is believed to originally have been written during the 7th Century. That original document no longer exists; a copy was made during the 10th Century, and it is that copy that exists today. The *Senchus Fer n' Alban* was part genealogical record and part inventory of the territories of the descendants of Eochaid Muin~remor:

*"A statement of the history of the men of Scotland begins here.*

*Two sons of Eochaid Munremar i. Ere and Olchu. Erc, moreover, had twelve sons i. six of them took possession of Scotland i. two Loarnds i. Loarnd Bee and Loarnd Mor, two Mac Nisses i. Mac Nisse Becc and Mac Nisse*

*Mor, two Ferguses i. Fergus Bee and Fergus Mor. Six others in Ireland i. Mac Decill, Oengus, whose seed, however, is in Scotland, Enna, Bresal, Fiachra, Dubhthach. Others say that this Erc had another son who was called Muredoch.*

*Olchu, son of Eochaid Munremar, had, moreover, eleven sons who live in Murbolc in Dal Riata, Muredach bolc, Aed, Dare, Oengus, Tuathal, Anblomaid, Eochaid, Setna, Brian, Oinu, Cormac.*

*Fergus Mor, son of Erc, another name for Mac Nisse Mor, had one son i. Domangart. Domangart, moreover, had two sons i. Gabran and Comgell, two sons of Fedelm, daughter of Brion, son of Eochu Mugmedon. Comgell had one son i. Conall. Conall, moreover, had seven sons, i. Loingsech, Nechtan, Artan, Tuatan, Tutio, Corpri. Gabran, moreover, had five sons i. Aedan, Eoganan, Cuildach, Domnall, Domangart. Aedan had seven sons i. two Eochuids i. Eochu Bude and Eochaid Find, Tuathal, Bran, Baithine, Conaing, Gartnait. Eochu bude, son of Aedan, had, moreover, eight sons i. Domnall brecc and Domnall Dond, Conall Crandomna, Conall Becc, Connad Cerr, Failbe, Domangart, Cu-cen-mathair. Eochaid Find, moreover, had eight sons, i. Baetan, Predan, Pledan, Cormac, Cronan, Feradach, Fedlimid, Capleni. These are the sons of Conaing, son of Aedan i. Rigallan, Ferchar, Artan, Artur, Dondchad, Domungart, Nechtan, Nem, Crumine. Four sons of Gartnait, son of Aedan, i..... two sons of Tuathal, son of Morgand, son of Eochaid Find, son of Aedan, son of Gabran.*

*Fergus Bec, moreover, son of Erc; his brother killed him. He had one son i. Setna, from whom are the Cenel Conchride in Islay i. Conchriath son of Bolc, son of Setna, son of Fergus Bec, son of Erc, son of Eochaid Munremar.*

*Oengus Mar and Loarnd and MacNisse Mar, these are the three sons of Erc.*

*Oengus Mar, son of Erc, had two sons, i. Nadsluaig and Fergna. Fergna had seven sons i. Thathal, Aed, Letho, Rigan, Fiacha, Guaire, Cantand, Eochu. Nadsluaig, moreover, had two sons i. Barrfhind and Caplene. Two sons of Barrfhind i. Nem and Tulchan. Tulchan*

*had four sons i. Cronan, Breccan, Daman, Conmend. Others say that this same Barrfhind son of Nadsluaig had four sons, i. Aedan, Luagaid, Crumine, Gentene, who is also called Nem. Barrfhind, son of Nadsluaig, had three sons, Lugiad, Conall, Galan, a Cruthnech his mother. It is they who divided land in Islay.*

*Oengus Becc, moreover, son of Erc, had one son i. Muridach.*

*A cet treb in Islay, twenty houses, Freg a hundred and twenty houses, Rois sixty houses, ros Deorand thirty houses, Ard hEs thirty houses, Loch Rois thirty houses, Ath Cassil thirty there, Cenel nOengusa thirty houses, Callann.... But small are the feranna of the houses of the Cenel nOengusa i. thirty-one feranna. The expeditionary force, moreover, for sea-voyaging, two seven-benchers from them in an expedition.*

*They are the three thirds of Dal Riata i. Cenel nGabrain, Cenel nOengusa, Cenel Loairnd Moir.*

*These are the sons of Loarnd Mor i. Eochaid, Cathbad, Muredach, Fuindenam, Fergus Salach, Dau, Maine. Others say that Loarnd had only three sons i. Fergus Salach, Muredach, Maine. They are the three thirds of the Cenel Loairnd i. Cenel Shalaig, Cenel Cathbath, Cenel nEchdach, Cenel Murerdaig. Cenel Fergusa Shalaig has sixty houses. The expeditionary force of the Cenel Loairnd, seven hundred men, but the seventh hundred is from the Airgialla. If it be an expeditionary force, moreover, for sea-voyaging, two seven-benchers from every twenty houses of them. Five sons of Fergus Salach i. Coildub has thirty houses, Eogan Garb has thirty houses, his wife is Crodu, daughter of Dallan, son of Eogan, son of Niall, Fergna has fifteen houses, Eogan has five houses, Baltan has five houses. Muredach, son of Loarnd, had two sons, i. Cathdub and eochaid. Eochaid, son of Muredach, moreover, had five sons, i. Ferdalach has twenty houses, Baotan has twenty houses, cormac has twenty houses, Bledan and Cronan twenty houses between them. Three sons of Cathbad, moreover, i. Brenaind, Ainmire, Cronan.*

*A hundred and fifty men, the ship expedition, went forth with the sons of erc, the third fifty was Corpri with his people.*

*This is the Cenel nGabrain, five hundred and sixty houses, Kintyre and Crich Chomgaill with its islands, two seven-benchers every twenty houses in a sea expedition.*

*Cenel nOengusa has four hundred and thirty houses, two seven-benchers every twenty houses in a sea expedition.*

*Cenel Loairnd has four hundred and twenty houses, two seven-benchers every twenty houses in a sea expedition.*

*It is thus throughout the three thirds of the Dal Raida.*

The statement at the beginning of the Senchus that: "*Others say that this Erc had another son who was called Muredoch.*" would explain how the Stone of Destiny came to be in the possession of the Dal Riata and eventually taken to Scottish Dalriada by Kenneth Mac Alpin. Muiredach Mac Erc is often listed in the early sources as Muiredach Mor Mac Erc, signifying that he reigned as an Ard Righ, or High King of Eire. The legends state that Fergus Mor Mac Eirc received the Stone of Destiny from his brother Muiredach, High King of Eire.

It was Eirc's sons who carried Dal Riata across the Irish Sea to be planted in Alba. According to legend, the sons of Eirc left their homeland on Eire at the place known as the *Giant's Causeway* a natural formation of basalt columns jutting into the Irish Sea, in Ireland's present-day County Antrim. The *Annals Of The Kingdom Of Ireland* noted that:

*"The Age of Christ, 498 recte 503. The twentieth year of Lughaidh. Fearghus Mor, son of Erc, son of Eochaidh Muinreamhair, with his brothers, went to Alba Scotland."*

As can be seen in the above reference, it was generally believed that Eirc was a male, but there are certain historians who have proposed rather convincing arguments to the effect that Eirc might have been female, and a descendant of the Pictish royal line. The hereditary line of leadership in the Pict tribes descended through the female

side. If that were true, then the sons of Eirc would have been descended from both the Scythians or Scots and also the Picts.

The domain of the kingdom of Dal Riada in Alba, or Scotland, was established by three sons of Eirc, Fergus Mor, Loarn and Aengus at present-day Dunadd, near the mouth of the River Add where it empties into Crinan Loch in Argyll. Three settlements were initially established on Islay, Lorn and Kintyre. The colony of which the settlements were segments, was called *Ar-geal*, or Argyll, meaning the 'Eastern Irish.' The Scottish Dalriada, as it is generally known today, would eventually be extended from present-day Argyllshire into Perthshire, then Lothian, and then into Mar and the Highlands.

The two parts of the kingdom of Dal Riata were ruled as a single unit for a period of time. But in the latter half of the 6th Century AD, certain of the land in Argyll was recaptured by the Picts. It was taken by the Scots once more in 574 by a new king of Dalriada, Aidan Mac Gabhran, a great-grandson of Fergus Mor Mac Eirc. Then, in 637 the Irish Dal Riata was destroyed with the defeat of the army of Domnall Brecc, the grandson of Aidan Mac Gabhran by the Ui Neill at the battle of Mag Rath. Increasing Norse incursions all along the coast of Ireland convinced the descendants of Heremon that there was no choice but to abandon the Irish Dal Riata. With the Dal Riata homeland lost, the Scottish Dalriada became the focus of the kingdom. The name of Dal Riata would likewise disappear with the loss of the Irish homeland. The members of the colony established on Alba would, more increasingly, be known as the Scotti or Scots.

Aidan Mac Gabhran was the first Dalriadan king to be coronated by a member of the Christian clergy. He was consecrated on the isle of Iona by St. Columba. Aidan Mac Gabhran and his wife, Ygern Del Acqs, gave birth to eight children, the second of which was a son, born in 559, whom they named Arthur, and who became known as Arthur of Dalriada. This Arthur of Dalriada married the daughter of Leo de Grance, Gwenhwyfar de Bretagne. The two would be later known through the romanticization of actual history as King Arthur of the Round Table and his wife, Gwenivere.

Along with the sons of Eirc, Christianity spread from Eire to Alba, and it was probably because of it that the Dalriada culture was able to make a steadfast foothold in Alba and then branch out like it did. In 563 AD the monk, Colum Cille, better known as St. Columba, established a monastery on the island of Iona to both serve the Scottish Dalriada, and to convert the Picts.

The Dalriada expansion westward and northward across Alba and into the lands of the Picts continued relatively unabated until the 10th Century. Of course, there were victories and defeats for both kingdoms as the two intruded on each other. A particularly noteworthy instance occurred between 731 and 736 AD, when the Pict King Oengus I invaded and captured the fortress at Dunadd. By 756 the Scots had regained their territory. Expansion southward, though, was thwarted by the Northumbrians as early as the year 603 AD, when the Dalriadan forces under King Aidan Mac Gabhran was defeated by the Northumbrian King Aethelfrith at the battle of Degastan.

As noted before, the expansion of Dalriada was accomplished not so much by invasion, as by the joining together in marriage of the Dalriadans and the Picts. The two kingdoms of Picts and Dalriada/Scotti would practically fall into place by the year 844 AD. In that year Cinaeth, or Kenneth, MacAlpin unified the two into the single Kingdom of the Scots.

According to Norman Davies in his book, *The Isles - A History*: "By the early ninth century, the relationship of Dalriada to Pictland was characterized by an odd combination of political subservience and cultural ascendancy." In regard to the first part of Davies' 'odd combination,' three Dalriadan kings married Pictish princesses (it was a Pict custom for kings to have their daughters married to important foreigners) and so made their way into the Pictish ruling lines. It was the third one, Cinaeth, son of Alpin, who seized the opportunity and wrested control of the Picts from his father-in-law, and became king of both Pictland and the Scots. The second part was the result of the spreading of Christianity by Gaelic speaking Irish monks. It served to consolidate the Gaelic language as the means of communication between the Scots and the Picts. Along with the Gaelic language came 'Gaelic' customs and laws,

and via the bards and storytellers came 'Gaelic' history, mythology and legends.

Kenneth MacAlpin brought the Stone of Destiny from Eire and had it installed in the church at Scone (hence its one alternate name) for his own inauguration. The act was perhaps somewhat of a conciliatory gesture on the part of Kenneth toward his own mother's Pict ancestors; Scone was the seat of the Pictish kings. From that point to the present time, the kingdom forged by Kenneth would be known neither by the name of Pict nor Dalriada, but rather as Scotia, or Scotland.

Eight generations beyond King Kenneth Mac Alpin, Malcolm III seized the throne of the kingdom of the Scots. Malcolm III was born in 1031. Due to the size of his head, Malcolm was nicknamed *Caenn-Mor*, which literally translates as 'large head.'

Malcolm Caenn-mor was the son of Duncan I, the grandson of Malcolm II through that king's daughter, Bethoc. Bethoc had married Crinan, the Abbot of Dunkeld, and they had two sons, Maldred and Duncan. Malcolm II had no sons, so when the time came for him to name a successor to the throne, he named his grandson, Duncan. To avoid problems, he had all the sons of his cousin, Kenneth III, murdered. After a reign of six years, Duncan I died in battle at the hands of MacBeth, another cousin who was married to Gruoch, a granddaughter of Kenneth III. MacBeth ruled Scotland for seventeen years. He was killed in the battle at Lumphanan in Aberdeenshire, and his step-son, Lulach gained the throne in 1057. His rule was shortlived, because it was during the next year that Malcolm Caenn-mor saw the chance to seize the throne.

Malcolm Caenn-mor married Margaret, daughter of Edgar Atheling 'The Exile,' and between them they bore a family of eight children, a number of whom would bear the crown of the Scottish kingdom or be married to foreign monarchs. The couple's eldest child, a daughter named Matilda, married Henry I, King of England. Their sons, Edmund, Edgar, Alexander and David wore the Scottish crown successively. Margaret was a very devout Christian; she is often styled, St. Margaret. Margaret's personal chapel still stands in Edinburgh.

Margaret influenced Malcolm in a number of things which brought changes to the kingdom.

She convinced Malcolm to replace Gaelic with Norman French as the official court language. Through her influence, Malcolm encouraged the rise of feudalism in Scotland.

One of the Malcolm and Margaret's sons chose the ecclesiastical, rather than the secular, path. That son, Aethelred, or sometimes known simply by the names, Eth or Aedh, became the last hereditary Abbot of Dunkeld and later was named the First Earl of Fife - of the Kindred of St. Columba.

The title of 'Earl of Fife' was an important one ~ one which gained more importance with each generation. King Malcolm III granted this title to his son, Aethelred in 1061 in gratitude of his assistance in helping him regain the crown which had been usurped by MacBeth. In the *Buik of the Chroniclis* of Scotland appears the following passage:

"To guide Makduffe the erle of Fyffe  
gaif he Ane priuledge and his posteritie;  
The first quhilk wes ane priuledge condng.  
The erll of Fyffe quhen crownit wes the king,  
Onto his chyre suld him convoy and leid,  
The croun of gold syne set vpoun his heid  
With his awin hand, all seruice for to mak,  
As president most principall of that act;  
The secund wes, that battell in ilk steid  
In his gyding the vangard for to leid:  
The thrid also, that neuir ane of his clan  
Suld judgit be wnder ane vther man.  
Quhen that he war accusit of his lyffe.

What the above verses told was that the 'Earl of Fife' should be entitled to place the crown upon the king's head at his coronation; to lead the van of the king's army into battle; and to be granted sanctuary at the Cross of MacDuff near Abernethy if he should take another man's life. (The last of the three privileges was to be extended not only to the Earl himself, but to his kinsmen to the ninth degree.)

Aethelred married his fifth cousin, the daughter of Lulach (the Simple) and only living granddaughter of Queen Gruoch, through whom she was descended from Dubh (*i.e.* Black), a son of Malcolm I, and a brother to Kenneth II (who was Aethelred's great<sup>3</sup>-grandfather). The couple gave birth to four sons: Duff, Cairpre Ri Fata,

Malcolm and Gillecoimded, all of whom took the surname or MacEth (variously, MacAedh).

The eldest son of Aethelred, Duff, sired two sons, Constantine and Gillemichael, both of whom took their own father's name to make their own surname, MacDuff. Because of the fact that Duff died prior to his father, Aethelred, he is considered by some to never have possessed the title of Earl of Fife. That instead passed to Constantine, who was known, variously, as the Second or the Third Earl of Fife and then, upon his death in 1129, the title was passed on to his brother, Gillemichael, who became known, variously, as the Third or the Fourth Earl of Fife. Gillemichael MacDuff served as a witness to the great charter of David I to the Abbey of Dumferline.

Gillemichael's eldest son, Duncan, became, variously, the Fourth or the Fifth Earl of Fife upon his father's death in 1139. Duncan MacDuff was also known as the *Toiseach*, which was Gaelic for 'Thane' or 'Earl.' Duncan died in 1165.

Duncan's own son, Seach, (variously, Shaw) took the appellation of Mhic-An-Toiseach (variously, Mac-An-Toiseach or Mac-An-Toisich). The word *Toiseach* meant 'thane' or 'earl.' Therefore 'Mac-An-Toiseach' meant 'son of the Toiseach' or 'son of the thane.' Through evolution, the name became Mackintosh (variously, Macintosh). Shaw Macduff therefore is regarded as the progenitor of the Mackintosh Clan. (It might be noted here that the name of Shaw is generally derived from the Old Gaelic word, *sithech*, meaning 'wolf.') Seach/Shaw MacDuff married Giles de Montgomery a daughter of Hugh de Montgomery. They took up residence in the royal castle at Inverness after Shaw was made 'keeper of the castle' by King Malcolm IV. Seach MacDuff had accompanied King Malcolm IV northward to suppress a rebellion in Moray, and it was in gratitude for his services that the king made Seach/Shaw the custodian of the castle. Shaw MacDuff died in the year 1179, and was succeeded as 'mackintosh' of Clan Mackintosh by his eldest son, Shaw.

Clan Mackintosh was one of the primary clans which formed the confederacy known as Clan Chattan, believed to have been instituted by Chief Gillechattan Mor, who was descended from

Loarn Mor Mac Erc. Clan Shaw would also become part of the Clan Chattan confederacy as a cadet of Clan Mackintosh. The *Clan Chattan Bond* of 1609 listed the principal members of the confederacy as: the Macintoshes, Macphersons, MacQueens, MacBeans, Macleans of Dochgarroch, MacGillivrays, Farquharsons, MacPhails, Shaws, and some lesser families including the Clarks, Gows, Gillanders and Davidsons.

Shaw Oig MacDuff (*i.e.* the Younger) married Mary de Sandylands, a daughter of Sir Harry de Sandylands. (*Note:* Members of the Mackintosh Clan attach the name Mackintosh to all descendants of Seach MacDuff by virtue of his title of the Mac~An~Toisich. The name of MacDuff continued to be used for a number of generations. Shaw Oig was the Second Chief of Mackintosh. He was chief of the clan in 1196 when Thorfin MacMadach, the Earl of Orkney and Caithness made a raid into Inverness, and he defended the Castle of Inverness, the seat of the Mackintosh clan bravely. Shaw Oig died in 1210, and was succeeded by his eldest surviving son, Ferquhard. (His firstborn son, Malcolm preceded Shaw in death.)

Ferquhard Mackintosh was titled the 3rd Chief of Mackintosh, and the title should have gone to a son of his, but he died in 1240 without issue. The position of clan chief would devolve to Ferquhard's nephew, Shaw Mackintosh. Ferquhard participated in the campaign against Guthbred mac Donald mac William in 1211 in the shire of Ross.

Shaw Oig's third son, William Mackintosh married Bessie Learmond (variously, Beatrix Learmonth) of Dairsie. A relative of Bessie's was Thomas Learmonth, better known to history as 'Thomas the Rhymer,' Scotland's earliest documented poet. William and Bessie gave birth to a son, Shaw.

Shaw Mackintosh was the eldest son of William Mackintosh, for which he was sometimes called Shaw Macwilliam. In 1230 Shaw married Helena William, the daughter of William the Thane of Calder. Shaw Mackintosh acquired the lands of Meikle and Geddes, and also the lands and castle of Rait on the river Nairn. He also acquired a lease of Rothiemurchus in Strathsprey from Andrew, Bishop of Moray in 1236, from

which his more common name of Shaw 'of Rothiemurchus' emerged. The lands of Rothiemurchus had been granted by King Alexander II to Andrew, Bishop of Moray in 1226. The descendants of Shaw would hold Rothiemurchus for over a hundred years. Shaw 'of Rothiemurchus' was named Fourth Chief of Mackintosh upon the death of his uncle, Ferquhard in 1240. Shaw (of Rothiemurchus) died in 1265.

Ferquhard Mackintosh, the eldest of five sons of Shaw (of Rothiemurchus) and Helena, became the Fifth Chief of the Mackintosh Clan. He married Mora, the daughter of Angus Mhor, Lord of the Isles. The marriage is believed to have been a strategic one, intended to curry the favor of the powerful Clan Macdonald (to which Angus Mhor belonged) because the Mackintosh were at odds with the Comyns. They gave birth to a son, Angus, born in 1268, and a daughter, Isabel, who married Kenneth Macpherson, the founder of the Cluny Macpherson clan. Ferquhard fought in Battle of Largs in the year 1263. Ferquhard witnessed a charter of the Bishop of Moray in 1234. He also held the key office of Seneschal of Badenoch under its first Cummin lord. During the life and chiefship of Ferquhard, the lands of Meikle, Geddes and Rait were taken from the Mackintosh clan by the Comyns, Lords of Badenoch; it would not return to Mackintosh hands until a hundred years later. Ferquhard died in 1274 as the result of wounds received in a duel with an Islander.

Angus Mackintosh, son of Ferquhard and Mora, married Eva Nhic Dougal in 1291. Eva was the heiress of the Chiefship of Clan Chattan, being descended from Gillechattan Mor, the founder of Clan Chattan. Gillechattan Mor had a son, Dougal Dall, *aka* Gillipatrick, and it was he who was Eva's father. Gillechattan Mor was descended from the Dalriadan king, Loarn Mor Mac Eirc through his son, Ferchar the Long. Angus, being descended from Fergus Mor Mac Eirc, Loarn's brother, would have been a distant cousin to Eva. The marriage brought to the Mackintosh family new lands in Glenluy, Locharkeg and Strathlocie. It also brought an alliance with Clan Macperhson and the others who were already associated in the Clan Chattan confederacy.

Angus Mackintosh was sometimes referred to as Angus mac Fearchard, meaning 'Angus son

of Ferquhard.' He held the title of Sixth Chief of Mackintosh; he also acquired the title of Seventh Chief of Clan Chattan upon the death of Dougal Dall, Eva's father. Angus and Eva initially resided at Torcastle in Lochaber, but they moved from Lochaber to Rothiemurchus about 1308 following the overthrow of the Comyns at Inverness by the forces of Robert the Bruce. A staunch supporter of Robert the Bruce, Angus served as a Captain for Randolph Earl of Moray at the Battle of Bannockburn in 1314, in which the Scots routed a greater number of Englishmen under Edward III. Angus died in 1345.

Angus and Eva brought seven sons into the world, the eldest of whom, William, succeeded his father as the Seventh Chief of Mackintosh and Eighth Chief of Clan Chattan. The next eldest son, Ian Mackintosh, known variously as John mac Angus, is the person from whom the Clan Shaw diverged from the Clan Mackintosh. Ian/John is therefore acknowledged as having been the 1st Chief of Clan Shaw. Ian/John is believed to have fought at the Battle of Bannockburn and possibly alongside his brothers at Durham.

From Ian/John descended only one son, Gilchrist. Gilchrist mac Ian (variously, Macghillechrist Mhic Iain) succeeded his father as the 2nd Chief of Clan Shaw. Not much is known about Gilchrist with the exception that he sired Shaw Mor Corliacalich, (variously, Sheath Mor Sgorfhiacloch ~ the bucktoothed).

Shaw Mor Corliacalich, the Third Chief of Clan Shaw, was temporarily serving as the Chief of Mackintosh and therefore was chosen as the *Captain of the Thirty* at Battle of the North Inch at Perth in 1396. Tradition holds that Shaw Mor Corliacalich led the Clan Chattan (*aka* Clahynne Qwhewyl) to victory in that battle of the clans. In that fight he led the thirty best fighting men in Clan Chattan against thirty warriors of Clan Hay (*aka* Clan Cameron). When the fight was finally stopped, only one of the men of Clan Hay was left standing, facing Shaw Mor and nine of his Clan Chattan warriors. As a reward, he was given the lands of Rothiemurchus, site of the castle Loch-an-Eilean. (Those lands were sold in 1539 by Alastair Kiar's grandson, Alan to George Gordon, the Earl of Huntly. Huntly sold it to Dallas of Cantry, who in turn sold it to Grant of Freuchie.) When, in 1409, Ferquhard, son of Lachlan, the

Eighth Chief of Mackintosh, willingly abdicated the chiefship of Clan Mackintosh, Shaw Mor Corliacalich assumed the position temporarily. It is Shaw Mor Corliacalich, who is credited with founding the "Shaws" as a clan, despite the fact that it was his grandfather, Ian/John who was the first of the direct line of the family that would be known as Shaws. He is believed to have married the daughter of Robert MacAlister vic Innish, who was of the Clan MacPherson, by whom he had seven sons, the eldest of which was Seamus, or John. Shaw Mor Corliacalich died in 1405, and was buried in the churchyard of St. Tychaldus, near the Doune beside the river Spey in the parish of Rothiemurchus.

Seamus/James Shaw was the Fourth Chief of Clan Shaw. He married Elizabeth le Grant, Lady of Stratherrick, granddaughter of Patrick Grant, Lord of Stratherrick and Inverallan. James Shaw was killed at the memorable Battle of Harlaw on 24 July, 1411, fighting on the side of Donald, 2nd Lord of the Isles. It should be noted here that I have placed the surname of *Shaw* here, and on the succeeding generations, because of the clan's acknowledgement of Shaw Mor Corliacalich as the progenitor of the clan. But the name was not employed as a surname in the public records until the 1700s. According to the Kinrara Manuscript (by Lachlan Mackintosh of Kinrara, circa 1679), the name of James who served and died at Harlaw was given as *James Mackintosh*.

Adam (variously, Ay) Shaw, the second eldest son of Seamus and Elizabeth, was the progenitor of the Clan Ay. Because Adam settled at Tordarroch in 1468, his descendants became known as the Shaws of Tordarroch. It was the Shaws of Tordarroch who supported Montrose and raised the Shaw contingent in the Jacobite rising of 1715.

The eldest son of Seamus and Elizabeth was Alastair Kiar (variously, Allister Ciar). The name Kiar/Ciar meant 'Brown' and probably referred to his dark complexion. Alastair inherited the Chiefship of the Shaw Clan from his father, and became the Fifth Chief. According to a deed dated 24 September, 1464, Alastair Kiar purchased the estate of Rothiemurchus from Duncan, the Eleventh Chief of Clan Mackintosh. In the public records, Alastair was always noted by the name of Mackintosh, and so with the



acquisition of the estate of Rothiemurchus, he became known by addition of that name to his own in the form of 'Alastair Kiar Mackintosh of Rothiemurchus.' Alastair married a daughter of Stewart of Kinkardine, and between them were born five sons: James, John (variously, Ian), Alister Oig (variously, Alexander), Farquhar and Ivor (variously, Evander). Of these sons, James would become the progenitor of the Shaws of Dalnavert, Alister Oig would become the progenitor of the Shaws of Dell, Farquhar would become the progenitor of the Clan Farquharson of Mar, and Ivor would become the progenitor of the Shaws of Harris and the Isles. It would be John, rather than the eldest son, James, who would succeed their father to become the Sixth Chief of Clan Shaw.

The eldest son of Alastair Ciar, James, acquired the lands of Dalnavert, which lay on the edge of the Inshriach Forest near the River Spey.

It was the Shaws of Dalnavert, descended from James, who began to use the name *Shaw* as a surname as we know surnames today. The first public record of its use as a surname was by Alexander Shaw of Dalnavert in 1620. It might be good to note at this point that the name of *Shaw* has never been used as a surname in conjunction with the prefix, *Mac*. The addition of the prefix would make the name mean, "son of Shaw". Instead, the title/name *Na Si'aich*, which meant "the Shaws" was sometimes used as a surname. James of Dalnavert was known as James MacAlasdair Ciar in some of the early records.

James of Dalnavert and his wife gave birth to two sons: Alexander and Donald Roy.

Alexander Shaw was the first of the family in Dalnavert to actually use the name *Shaw* as a surname without the direct connotation of a direct relationship to an individual. Because the early manuscripts state that James was the progenitor of the *Shaws of Dalnavert*, (*i.e.* the Kinrara MS stated that from James, son of Alasdair Ciar Mackintosh of Rothiemurchus, descended *directly* the Shaws of Dalnavert), the assumption can be made that Alexander, the first to use the surname, was James' son. Alexander's will, which was confirmed on 15 November, 1631, mentioned his brother, Donald Roy Shaw. Alexander Shaw married a daughter of William MacPherson of Bialid, and they gave birth to a son, William.

William Shaw, Alexander of Dalnavert's son, was known to have taken up arms, along with other Shaws, Mackintoshes and MacPhersons, against Montrose during the Anglo-Scottish War. He was summoned by the Synod of Moray on 12/13 January, 1648 for such action, but was noted as '*being absent without excuse.*' Shortly thereafter, a William Shaw appeared in Ireland. It is therefore believed that William, son of Alexander Shaw, and the William Shaw in Ireland were one and the same person. According to tradition, William Shaw, Sr left Dalnavert and traveled to England where he joined Colonel John Ponsonby's Regiment of Horse, of Oliver Cromwell's Parliamentary Army in 1649, and served with that regiment in Ireland.

William Shaw, Jr was born in 1650, and died in 1734 in Fiddown, County Kilkenny, Ireland. William Shaw Jr is believed to have fought in the Battle of the Boyne, under King William III, in General Ponsonby's Regiment in 1690. According to tradition, William Shaw carried General Ponsonby off the field at Boyne when he was wounded. For his service in the war, William Shaw received an estate in Ireland. The William Shaw estate was named "Sandpits." William married Elizabeth -----; She died in 1738. The family of William and Elizabeth included three sons and a daughter: Richard, Charles, John and Alice.

The eldest son, Richard was born in 1673, and died in 1729 in Ballinderry, County Tipperary, Ireland. He married Judith Briscoe in 1696. Their family of ten children included Robert who was born in 1698, and died in 1758 in Sandpits, County Kilkenny, Ireland. Robert married Mary Markham, daughter of Bernard Markham Esq., of Fenningstown, in 1736. Mary's brother, William Markham, was the Archbishop of York. The Markham family tradition states that Mary was a descendant of Oliver Cromwell through his daughter, Bridget and her second husband, Charles Fleetwood.

Robert and Mary Shaw raised a family of seven children, of which Thomas was a son. Thomas was born on 21 November, 1744, and died in 1799 in Clonmel, County Kilkenny, Ireland. For that reason, he is often referred to as 'Thomas of Clonmel.' Thomas Shaw was listed in the *General Directory of the Kingdom of Ireland*

published in 1788 as a woollen draper, timber-merchant and post-master with an office on Main Street in the city of Clonmel. Thomas married Susanna -----. Their family of six children included a son William.

William Shaw was born in 1767 in County Killkenny, Ireland. He married Mary Townson (variously, Townsend) in Ireland. She was born in 1770 in County Waterford, Ireland. Upon Thomas Shaw's death in 1799, William, who was not the eldest son, did not receive any land on which to reside. So William and Mary emigrated with their family of seven children to America sometime around the year 1800. All the children are believed to have been born in Ireland before the family emigrated. The family is believed to have arrived at the port of Baltimore, because it is to that city that Mary had to travel in later years to receive a dowry left to her by her father. The Shaw family made their way to what was then Bedford County. They established a farmstead near the present-day village of Puzzletown. When William and Mary both died (he in 1850) their property would have been located in Juniata Township in the recently erected county of Blair. The formation of Freedom Township out of Juniata in 1857 would find the farmstead property falling under the jurisdiction of the new township.

From William and Mary Shaw's family, quite a number of lines descended. Many of their descendants still reside in the Old-Greenfield

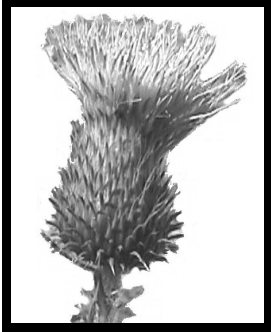
Township region at the present day. Men bearing the Shaw surname married into families of the name: Baker, Furney, Garman, Glass, Griffith, Leighty, McIntosh, Stall and Wilt,. Women bearing the Shaw surname married into families of the name: Burk, Cassidy, Rohland, Smith, Stiffler, Stultz, Thompson and Wilt. There are, therefore, many people residing in the Old-Greenfield Township region who possess a connection to the Sons of Mil.

One of William and Mary Shaw's sons, James, was born in 1794. He married Catherine Kelley on 25 June, 1818. James and Catherine Shaw raised a family of twelve children: eight sons and four daughters. The eldest daughter, Elizabeth, was born on 28 January, 1825. Elizabeth, in turn, married Solomon Smith. Solomon and Elizabeth Smith raised a family of seven children, the youngest of which was named George Washington Smith, born in 1871. George W. Smith married Celia Samantha Butler on 26 October, 1892, and they raised a family of ten children, the eldest of which was named Eldon Brooks Smith. Eldon B. Smith married Jennie Florence Bowser on 02 October, 1917 and they gave birth to Bernard Robert Smith on 25 June, 1919. Bernard R. Smith, in turn, married Dollie Edith Nofsker on 18 June, 1944. Bernard and Dollie Smith gave birth to three children: Carol Jane, Leon Robert and Larry Dennis Smith, the author of this article.

# Old-Greenfield Township's Link To The Sons Of Mil

{#48~ Apr-Dec 2002}

# The Thistle



The national emblem of Scotland has, for many centuries, been the thistle. The story of how this weed came to hold that distinctive position comes from the time of Kenneth Mac Alpin.

A Danish invading force intended to surprise and capture a Scottish army which was encamped and guarded only by a single sentry. The Danes, barefoot as was their custom, crept up on the Scottish camp. As they passed through the field in the dark of the night, one Danish soldier accidentally stepped onto a thistle and cried out in pain. The man's shout aroused the slumbering Scots, who rose up and defeated the Danes in a terrible slaughter.

Such is the legend, and in the absence of any more plausible account, this has been widely accepted as factual.

The actual plant which has the honor of being hailed as Scotland's national emblem is the cotton thistle, sometimes referred to as Our Lady's thistle. Its very spiky stems culminate in 'royal' purple flowers.

The image of the thistle has been found to have been first employed in art in wall hangings embroidered during the reign of King James III (1460-1488). William Dunbar wrote his poem, *The Thrissile and the Rose* in honor of the marriage of King James IV and Margaret Tudor, the sister of King Henry VIII of England. A collar was worn by King James IV when he fell on the field of Flodden in 1513. The image has lasted through the centuries to the present day as the most enduring symbol of Scotland.

## The Irish, Scottish, Welsh And Ulster~Scot Patriots

In the 1770s, when the line was being drawn between the American 'patriots' and the British redcoats, as is the case in any conflict, the sides were not completely black and white. One might think that the Atlantic Ocean would have functioned as the natural line of demarcation, with the American colonies on the one side, and the enemy, Great Britain, on the other. But the truth of the matter is that the separation between the 'us' of the Patriots and the 'them' of Great Britain was not so simple. Just as there were many loyalists and tories in the rebellious colonies on this side of the Atlantic, there were also those in the British Isles who sympathized with the patriots. The purpose of this essay will be to look at the American Patriots of Irish, Ulster-Scot, Scottish and Welsh descent and their cousins in the Isles.

To provide a little perspective, during the period stretching from the late 1770s to the 1790s, throughout the thirteen original colonies, it has been estimated that over seventy-five percent of the total population was English. Looking just at the province/state of Pennsylvania, the English made up sixty percent of the population. And in the five westernmost counties, of which Bedford was one, the English comprised about thirty-seven percent. Looking just at Bedford County, the English comprised seventeen percent of her total population.

At the start of the Revolutionary War, basically one-fifth of all the Irish in the colonies, and nearly one quarter of all the Ulster-Scots resided in Pennsylvania. The percentage of Ulster-Scots (most estimates including pure Scottish families along with those who had settled Ulster) was about nine percent in the thirteen colonies, and twelve percent just in Pennsylvania. In Bedford County the Ulster-Scots made up approximately five percent of the total population. The pure Scots are believed to have comprised thirteen percent of the population of Bedford County. The Irish comprised a meagre three percent throughout the thirteen colonies and only two percent in Pennsylvania as a whole; but in the western five counties, the Irish comprised nearly nineteen percent, with about six percent in Bedford County alone. There were very few Welsh in any of the colonies, but in the western

five counties of Pennsylvania, they made up nearly seven percent, which was also the percentage they held in Bedford County alone.

In order to understand the position they held in the rebellion against the 'mother country' of England, and to gain some insight into why they would empathize with the Americans, we will need to take a brief look at the origins of these people - the Irishmen, the Scots, the Welsh and the Ulster-Scots.

The Irishmen were those who came chiefly from the Irish provinces of Connacht, Leinster and Munster. They were descendants of the essentially indigenous Celtic families of Eire, or Ireland, who had become interbred with the Norse and Danish Vikings who had invaded Ireland during the late Ninth to early Tenth Centuries. The Irish were the only people of the Isles who had not had any direct contact with the Romans. The first major invasion of Ireland had been that of the Vikings, and it could be argued that, despite the ravages brought by the Norse and Danes, the Irish retained much of their autonomy and independence. Later the island was invaded by the Norman English, and the Irish greatly resented the domineering nature of those invaders. The Vikings had plundered the Irish towns of their material wealth; but the Norman English wanted more than material objects, they want the Irishmen's souls.

The Scots were those who were descended primarily from the union of the Picti and the Scotti. The Picti were one of the Celtic tribes native to the land known originally as Alba, and sometimes Pictland or Caledonia. Theirs was a matriarchal society. The Romans never could subdue the Picts, and indeed had built the Hadrian's Wall to keep the Picts from venturing too far south. Scotti was the name given to the Dalriadan Gaels who came from the Dal Riata culture in the north of Eire, and who established a settlement in the Argyll region of Alba. Through years of alternating war and tolerated coexistence, certain of the Scotti chiefs married Picti women, through whom the Pictish royal line descended. One of those marriages was between Cenedd, son of Alpin, *aka* Kenneth Mac Alpin, and a Pictish queen. Through his wife, Cenedd succeeded in seizing control of the Pictish throne and

henceforth began to rule both the Picts and the Scots under the name of Scotia, which eventually became Scotland. The Scots were not originally at odds with their English neighbors. In fact, a number of marriages were contracted between Scottish and English royal families, to the point that following the deaths of Queen Elizabeth and her cousin, Mary Queen of Scots, Mary's son, then King James VI of Scotland also took the throne of England as James I. Despite their own king sitting on the throne of England also, the Scots were forced to assume a subordinate position to the English by the power of the English Parliament.

The Welsh people descended from four or five Celtic tribes who were never assimilated by the Romans in their conquest of Isles. The Welsh were only slightly influenced by the Norse and Danish Vikings, who preferred to plunder the rich monasteries of Ireland on the opposite side of the Irish Sea. Wales was invaded in 1068 by the Normans and an attempt was made to assimilate the Welsh into Norman England. They were only partially successful in terms of culture. In terms of political dominance, though, the Norman English were more effective. Apart from staging a few small rebellions, the Welsh were unable to shake off the English yoke. Under the Plantagenet king, Edward I, between 1277 and 1301, the English domination over the Welsh was increased. The Welsh made a final attempt, between 1400 and 1414, to gain their liberty from the English, but, despite the calling of a Welsh Parliament in 1404-5, the enterprise failed.

The Ulster-Scots, often erroneously called the Scotch-Irish, were primarily Scottish families from the 'lowlands' of Scotland who had been settled, in 1610, in the Ulster province of Ireland. That was during the reign of King James VI / I, as part of the same colonization program by which the settlement was made at Plymouth, in the Massachusetts-Bay Colony. Colonization attempts had been made previously, one each in the provinces of Leinster and Munster in the 1560s and twice in Ulster in the 1570s by Queen Elizabeth I. But each of those attempts ultimately failed because the predominantly English settlers either became disillusioned and returned home to England, or intermarried with the Irish and adopted their customs along with their hatred of the English.

Three factors led to King James' own scheme for the colonization of Ulster. The first was the acquisition of most of the lands of Ulster by the English king. In 1601 an army of about five thousand indigenous Irish was raised by Hugh O'Neill, the Earl of Tyrone in order to oust the remnants of Elizabeth's colony in Ulster. Queen Elizabeth responded by sending an army of nearly 20,000 Englishmen against O'Neill's army. The two armies collided at Kinsale in Munster. The Irish suffered a great defeat, but the English army that had been sent to quell the rebellion did not stop at just that. The English destroyed all of the homes, food and livestock they came across in the province. With the defeat of the Irish under O'Neill, their lands in Ulster, which amounted to roughly six of the nine counties in that province, were declared to be forfeited to the English court.

The second factor was the population explosion in England. As the Seventeenth Century dawned, there were nearly 250,000 inhabitants in the city of London.

The third factor was the situation of the lowland Scots who were struggling against starvation. Scotland was, for many decades, a very poor country. The best farmlands were in the lowlands, but those farms were overrun by the Highlanders and the English so often, that the Lowlanders were not motivated to work very hard to make their farms profitable. They simply did as best as they could to keep alive. In addition to that, the Scots were overall ignorant of 'modern' farming methods. They knew little about the value of crop rotation. They tended to plant the same crop year after year until the ground was practically depleted of any nutrients.

King James hoped to alleviate both, the problem of the overcrowding of London and the derpived condition of the lowland Scots by resettling them in the American colonies and the recently acquired territories of Ulster in Ireland. As it turned out, few Londoners wanted to leave their homes, so the Ulster Plantation, as it was known, was settled primarily by the lowland Scots.

In the 1770s, as the American colonists contemplated rebellion against England, there were Irishmen, Scots, Welsh and Ulster Scots who shared the Americans' desire for independence. According to the volume, *The Book Of Irish Americans*, by William D. Griffin:

*“Men of Irish birth or descent have been calculated to have formed between one-third and one-half of the Revolutionary forces, including 1,492 officers and 26 generals (15 of whom were born in Ireland).”*

Pro-American sentiment was evident throughout the Isles. In September, 1775, an unidentified man in Cork, Ireland writing to a friend who was an officer at Boston, stated:

*“People are much divided in their sentiments about the Americans. Placemen, pensioners, Tories and Jacobites, with some stupid, ignorant mercenary Whigs, are violent against them, but the bulk of the people of England and Ireland are strongly in their interest... How this unnatural combustion will end, the Lord only knows, but one thing I know, that I wish you and my other friends were removed from a service at once so disgraceful and so dangerous. Never did the recruiting parties meet with such ill success in every part of this Kingdom as at present, so invincible is the dislike of all ranks of people to the American service. The inhabitants of Bandon, Youghall, Birr and other towns have entered into a resolution not to suffer any among them to enlist for the purpose of enslaving their American brethren. There have been no less than five parties at once in Charleville, and after stunning the town – God knows how long – with their fifes and drums, they were able to pick up only one recruit, who was under Mr. Robert’s influence. Though the principal Romanists in Cork and Limerick have formed associations and offered bounties to such recruits as shall lift on this occasion, yet have they very little success; for though the heads of that communion are in the interest of Government, the lower classes, who have not sagacity enough to make proper distinctions, are, to a man, attached to the Americans, and say plainly the Irish out to follow their example. Even Lord Kenmore, who on this occasion took the lead, had his recruiting party feverely beat in Tralee, and their drum broke to pieces... Many of the draughts that are come here to fill up the regiments ordered abroad,*

*fewer they will never draw a trigger against the Americans, among whom they have all relations and most of the English and Irish soldiers have left this last April and May expressed so much repugnance to the service they were ordered on that I am fully persuaded, if your army was not shut up in Boston, it must suffer exceedingly by desertion...”*

For the Irish, both in America and in Ireland, the object of the war for American Independence was more about ending the generally oppressive tyranny of England than it was about gaining the momentary relief from taxes. And the native Irishmen’s interest in the American Revolutionary War may have been instigated less toward the desire for the American Colonies to gain their freedom than for Ireland’s own freedom from England’s tyrannical rule. William Steele Dickson, an Irish Presbyterian minister, stated at the outbreak of the war in the colonies that “we are ready to approve ourselves of the steady friends of the constitution” should necessity call them to oppose England, ‘the enemy of their ancient liberties and religion.’ In a letter dated 25 June 1776 to the Countess of Ossory, Horace Walpole wrote:

*“I heard the other day, from very good authority that all Ireland was ‘America mad’...”*

The Ulster-Scots, having for quite some time been ‘encouraged’ to leave their homeland by the English King and Parliament, had few qualms in joining the rebellion against the English. According to James A. Froude in his book, *The English In Ireland In The Eighteenth Century*:

*“The resentment which they carried with them continued to burn in their new homes; and in the War of Independence, England had no fiercer enemies than the grandsons and great-grandsons of the Presbyterians who had held Ulster against Tyrconnell.”*

According to various historians, there were no Ulster-Scots in the list of Tories and Loyalists. It was stated by an Episcopalian resident of

Philadelphia that “a *Presbyterian* loyalist was a thing unheard of.” And a Hessian captain noted in 1778 that:

*“Call this war by whatever name you may, only call it not an American rebellion; it is nothing more or less than a Scotch Irish Presbyterian rebellion.”*

Horace Walpole declared in Parliament that:

*“There is no use crying about it. Confound America has run off with a Presbyterian parson, and that is the end of it.”*

While the English-born colonists and the Germans in the Province of Pennsylvania were divided in their loyalties, the Ulster-Scots stood united against England.

One group of people in the Isles who were not sympathetic to the Americans in their quest for independence were the Irish Catholics. This might explain why, while there were a large number of Ulster-Scots who supported and served in the Patriot ranks, there were far fewer native Irish. The majority of the native Irish were Catholic and stood behind the Catholic king, George III, while the Ulster-Scots were predominantly Presbyterian, as had been their lowland Scot ancestors. In 1778, upon the declaration of France to provide financial and troop support to the Americans, six Irish Peers in the British Parliament, along with nearly three hundred other lay leaders published a statement of their loyalty to the King, and their ‘*abhorance at the unnatural rebellion*’ in the colonies. In February, 1779 the Bishop of Ossory, Dr. John Troy, condemned the rebellion of the Americans, and called on all Irish Catholics to ‘*be loyal*.’

Thusly, from the foregoing it can be seen that, although it might have been more evident in the Irish response to the American Revolutionary War, religious sectarianism was probably a primary factor in either the Irishmen, Scots, Ulster-Scots and Welshmen’s choice of sides in the conflict.

A number of the regimental units raised on the Patriot side were composed mostly of Ulster-Scots. Colonel William Thompson commanded a battalion of riflemen which was raised throughout

Pennsylvania. It was the first battalion enlisted by authority of the Continental Congress, and it traveled to Boston to participate in the siege of the British holding that city in 1775. Thompson’s Battalion was composed primarily of Ulster-Scots. Of the nine companies raised for this battalion, seven consisted almost entirely of Ulster-Scots. Of the remaining two, only one was comprised almost totally of Germans; the last was divided between the two ethnic groups. The company raised by Captain Robert Cluggage in Bedford County was one of the ‘mostly Ulster-Scot’ companies. The Pennsylvania Line (the name given to the total group of regiments, including Thompson’s Battalion of Riflemen, raised in the Province of Pennsylvania as part of the Continental Line), was predominantly Ulster-Scot in makeup. General Henry Lee was known to refer to the Pennsylvania Line as *The Line Of Ireland*. The Eighth Pennsylvania Regiment of the Continental Line was one of the Pennsylvania Line’s regiments that was mostly composed of Ulster-Scots; seven of its companies were raised in Westmoreland County, while one was raised in Bedford County.

Pennsylvania was not the only province from which Ulster-Scots enlisted; there was just a greater population of Ulster-Scots there. But companies and regiments of Ulster-Scots were raised in Virginia and the Carolinas. The Virginian General Morgan’s regiment of sharpshooters were primarily Ulster-Scot. According to the book, *The Scotch-Irish Of Colonial Pennsylvania*:

*“at the decisive battle of King’s Mountain the American Army was composed entirely of them.”*

Ulster-Scots from Pennsylvania who achieved the rank of General in the American armies included: John Armstrong, Ephraim Blaine, James Ewing, Edward Hand, William Irvine, Andrew Porter, James Potter, Joseph Reed and William Thompson. Certain of these men, such as William Irvine, were natives of Ulster prior to the War.

According to *The Book Of Irish Americans*, the Declaration of Independence was signed by three native born Irishmen. They included James Smith of Pennsylvania, George Taylor of Pennsylvania and Matthew Thornton of New Hampshire. Other signers of Irish descent



were Charles Carroll, Thomas Lynch, Thomas McKean, George Read and Edward Rutledge. The Secretary of the Congress was Charles Thomson, an Irishman.

Two of General George Washington's staff officers were native Irishmen. Colonel Stephen Moylan was born in Cork. Colonel John Fitzgerald was born in Wicklow. A third officer, Colonel Francis Barber, was the son of a man born in Longford.

On a more local level, it should be noted that many of the residents of Old Bedford County who served as Patriots during the American Revolutionary War were either Irishmen, Scottish, Ulster-Scot or Welsh in descent. The following are only a few for which the records reveal origins in either Ireland, Scotland or Wales.

Edward Bourke/Burke was the son of parents who emigrated from County Cavan in Ireland. Edward initially served in the First Pennsylvania Regiment. In 1777 he was commissioned as a Lieutenant in Colonel John Patton's Regiment, from which he transferred to the New Eleventh. In 1780 Edward was promoted to the rank of Captain of the Colonel's Company, and in 1781 transferred back into the First Pennsylvania. James Crawford was born in Ireland. James served as an ensign in the 2nd Company of the 3rd Battalion of the Bedford County Militia. Adam and William Holladay/Holliday were emigrants from Ulster. Adam served in Captain Thomas Paxton's Company of the Bedford County Militia. William Holliday served as a paymaster for the Bedford County Militia in 1778. William's son, James Holiday served as a Sergeant in Captain Robert Cluggage's

Company of Colonel William Thompson's Battalion of Riflemen. James was promoted to the rank of Ensign of the First Pennsylvania Regiment in 1776. Scotsmen, Patrick McDonnald and William McFarland both served in Captain Thomas Paxton's Company of the Bedford County Militia. Daniel Moore was Scottish; he served as a Corporal in Captain George Calhoun's Company of the 10th Pennsylvania Regiment. Daniel's brother, William Moore served as a 2nd Lieutenant in the 5th Company of the 3rd Battalion of the Bedford County Militia in 1777. Samuel Rea / Ray was the son of an Irish emigrant; he served in the 2nd Company of the 3rd Battalion of the Bedford County Militia as a 2nd Lieutenant. Abraham Robinson / Robertson was born in Scotland; he served as a Court Martial Man for the 5th Company of the 3rd Battalion of the Bedford County Militia in 1777.

At the time that Captain Robert Cluggage's Company of Colonel Thompson's Battalion of Riflemen was raised in 1775, the region that would later be encompassed by Old-Greenfield Township was settled by only one family - that of Jacob and Rosana Schmitt, who were German. So, although Old-Greenfield Township did not supply an Irish, Scottish, Ulster-Scot and Welsh Patriots to the War, shortly after the Revolution, a number of families from the Isles came to settle here. They included the Dodsons (who were Welsh) and the Shaws (who were Scottish and Irish). Then, in the 1850s when the Potato Famine struck Ireland, quite a number of Irish young men came to Old-Greenfield Township to find jobs at the local iron furnaces.

{#49~ Jan-Mar 2003}

## The Rooms We Lost

The earliest homes that were built in America consisted of one room. A large fireplace anchored the one end, and the family's daily life revolved around it. Everything was done in that one room: cooking, sleeping, spinning, and so forth. Eventually, a second room might be added, usually on the opposite side of the fireplace. The fireplace would then be constructed so that there

would actually be two fireplace openings, one projecting into each room. Rooms might also be added as a second storey to the original house. And so the house would evolve and grow along with the family and its changing needs.

The second phase of the evolution of the house consisted of each essential activity being performed in a room by itself. Bedrooms provided

space for sleeping. A kitchen provided a particular room in which to prepare food. By the mid-1800s, the average house had come to contain not only rooms for the essentially activities, but also rooms for specialized activities, such as a dining room in which to eat meals; a laundry, for the washing of clothes; and a smoke room for smoking meats, etc. And of course there was the outside privy, which would, with the advancement of indoor plumbing, evolve into the bathroom. In a matter of just over one hundred years (from the Colonial to the Victorian Periods), the house had grown from a one room structure to buildings consisting of ten or fifteen rooms.

The house was not destined to just keep growing, though. As new conveniences, such as electricity, were invented, and as older things, such as the fireplace, were refined and improved, and as the activities of the American family evolved and changed, certain of the rooms that once were part of homes have also either evolved and changed, or have simply disappeared. Such rooms would include the spring room, the smoke room, the pantry, the garret and various others. Although the functions of these rooms may have disappeared, the rooms themselves might have simply evolved by taking on new functions. And in some few cases, perhaps it was only the name for the room that changed. This essay will explore some of those 'lost' rooms.

If we start at the top and work our way downward, we need to go clear up onto the roof.

### **The Widow's Walk**

The *widow's walk* was a small room that was built on the roofs of some houses in this region. There are a few houses standing in the town of Hollidaysburg that still have these little rooms on their roofs. Now most people would probably not think to call the small, often rectangular, structures 'rooms', but at the time they were constructed, that is indeed what they were considered to be. Originally, the name for the small room on the roof was the *Captain's Room*. The structure was found only on houses near ocean harbors at first, but then they became popular elsewhere, even showing up in our region. The reason it was called the *Captain's Room* was because it was built for sea captains to use to gaze

out over the ocean for incoming ships. It also served as a place from which a seafarer's wife could watch for her husband's return over the ocean. The room took on the name of *Widow's Walk* in reference to the fact that many of the seafarer's wives became widows due to the risks of going to sea. The *widow's walk* was generally not very large. It was intended merely to provide a place to look out over the sea or countryside, and therefore did not need to be large.

In our region, this small room was probably built on the roofs of houses simply because it had become fashionable and would afford a nice 'bird's eye view' of the surrounding town or countryside. The *widow's walk*, being rather small, is often confused with a simple cupola.

### **The Garret**

The next room, under the roof, that has essentially disappeared, at least in name, from modern homes was the *garret*. The *garret* is commonly referred to today by the name of *attic*. But the actual function of the *garret* differed from what we think of today as an *attic*. The name comes from the Old French word *guerite*, which referred to a sentry post. The word eventually was anglicized to refer to the topmost room in a house.

Today, homeowners usually have a very small crawlspace between the roof and the top level of the ceiling of their topmost room, which they call the *attic*. It is usually so small that nothing could be stored there, although the definition most people use for *attic* is a storage space.

The *garret* was more than just an *attic*, a storage space. It was often large enough in height for a person to stand up in, and it was put to use throughout the year for seasonal activities. During the summer, the *garret* might be used as a spare bedroom for children or a hired hand. In the winter, it might be used to store corn.

### **The Cockloft**

Because of the height of the *garret*, some homeowners would build a partial (or whole) ceiling over it, and the small, but now topmost space created by the *garret's* ceiling was called the *cockloft*.

### **The Smoke Room**

Quite often, a home owner would construct a building apart from the house, in which to hang hams, bacon and other meats to be smoked over smoldering hickory ashes. That type of small out-building was called a *smoke house*. When a room was constructed inside the house for the same purpose, it was called a *smoke room*. The *smoke room* was most often constructed in the *garret*, and was attached to the house's main chimney.

### **The Root Cellar**

In modern houses, the word *cellar* is the name given to the room underneath the main floor. It is where the heating furnace, water pump, and other utilities service equipment are located. It also functions as a storage space because so few houses have attics large enough for that purpose. Although the *cellar* is still a common room, it's ancestor, the *root cellar* has virtually vanished as a result of the improvements in refrigeration. The name *cellar* comes from the Latin word *cellarium* referring to food storage. The addition of the word *root* refers to the fact that it was primarily potatoes, turnips, yams and other 'root vegetables' that were stored there. Apples and pears were commonly stored in the *root cellar* also. The *root cellar* was located underneath the house because of the fact that during the summer it was cool, and during the winter the temperature did not go below freezing. Unlike modern houses, with cemented floors, *cellars* in early houses seldom were cemented. The bare earthen floors were very easily spaded up and the vegetables or fruit would be packed in among the loosened soil, waiting to be retrieved and enjoyed in the dead of winter.

Some *root cellars* were not located underneath the house, but apart from it and often adjoining a well or spring house. Over time, the outside *cellar* was increased in height to accommodate the storage of more and more produce, especially of corn and other grains. At first, the increase in height took the resemblance of a simple shed atop the *cellar*. As the height of the shed increased, the function was retained, but the name was altered to become *silo*, an out-building that would become a symbol of the American farm.

### **The Pantry**

The *pantry* was a room usually located just off of the kitchen, in which canned and baked goods would be stored. The name comes from the Old French word *panaterie*, which referred to a bread closet. The *pantry* was often an unheated room, the door to which was kept closed most of the time. The room therefore was a good place, with low humidity, in which to store foods, including bread.

In modern houses, the *pantry* no longer exists as a separate room, but it is sometimes the name given to a cupboard in which canned goods are stored.

### **The Summer Kitchen**

The *summer kitchen* was usually an out-building, but it could be attached to the main house by a breezeway or roof. As the name suggests, it was where cooking was done during the hot summer months. In a day and age when microwave ovens did not exist, the only way to cook food was to have a fire raging in the fireplace (or later coal or coal-oil stove). The heat from the fireplace or stove would cause the inside of the house to be heated even more than it already was because of the climate. The *summer kitchen*, being outside of the house, kept the heat from the cooking away from the living areas of the house.

### **The Invalid Room**

Prior to the establishment of senior citizen's retirement homes, each family took care of their own elderly and/or incapacitated family members. The invalid family member would be given his or her own room, usually on the main floor, at the back of the house. The *invalid room* usually had its entrance through the kitchen, possibly so that the feeding of the invalid could be easily taken care of.

### **The Powdering Room**

The *powdering room* was a room in which wigs would be powdered. During the 1700s and early 1800s both men and women wore wigs. Wigs became popular for men in the mid-1600s in England and France. According to certain

traditions, King Louis XIII started the craze for wearing wigs because he was starting to go bald. He apparently did not want to see himself, or anyone else, for that matter, with a bald head, so all his courtiers began wearing wigs whether they needed to or not. Poor and wealthy men alike took to wearing wigs. Fathers would start their sons with wigs around the age of seven years. Women also were excited by the craze for wearing wigs, because it allowed them to avoid having to fix and worry with their own hair. Most men and boys would have their heads completely shaved in order to have the wigs fit snugly. And even some women took to shaving their heads to better accommodate their wigs. It might be noted that in the evening, when the men came home from their work, they would remove their wigs, but few wanted to be seen with their heads shaved, so the custom of wearing a nightcap came into vogue. Women who wore wigs all the time, and therefore had their heads shaved, would don what was called a 'mob cap' at night.

The wigs had to be maintained, and that is where the powdering came in. Wigs were constructed of a cloth cap, onto which actual human hair would be sewn. These tended to be expensive, and as the craze for wearing wigs flourished, cheaper ones were constructed of horsehair, cows' tail hair, and even linen and silk threads. Regardless of what material was used in its construction, as the wig was worn, the sweat and oils from the wearer's head tended to soak into the wig's material. From time to time, a wig had to be 'dressed' or cleaned of the oils. The wig would be washed in water and the locks would be curled around clay pipe rollers. Then the wig would be placed in an oven to be heated and dried. The cleaning process took quite a while, and so in order to shorten the time that was needed to dress the wig, it would be powdered. It was discovered that a talcum powder would soak up the oils in a

wig in an instant. A wig had to be powdered while it was being worn, otherwise the action of putting it on the head would knock all the powder off. The wearer would take a seat in the *Powder Room*, and don a cloth sheet over his or her clothes, and then place his or her face in a paper cone to avoid breathing the powder. Another family member or servant would fill a small cloth bag with crushed talc (*i.e.* talcum powder) and shake it vigorously above the wearer's head. The talcum powder would therefore be made to cover the wig without its style being affected. The majority of the talcum powder would, of course, stick to the wig's hair, especially if it was a bit oily and greasy.

Although no one wears powdered wigs anymore, the name has remained in our vocabulary. It now generally refers to a small room in which cosmetics are applied and where women 'powder' their faces with makeup.

### **The Borning Room**

This room started out primarily as a room in which a woman could give birth. It was located just off the kitchen, so that heated water could easily be carried to it. It often was equipped with a bed, and therefore it might easily be converted into an *invalid room*. When it was not used as either a room in which to give birth or to house an elderly, incapacitated member of the family, the *borning room* would be used for taking baths on Saturday nights.



So many of the rooms mentioned above are no longer to be found in our homes. In some cases, they were made smaller and became closets, and in other cases they have simply been left out of the plans.

## Intestate Proceedings

Intestate proceedings are settlements of estates by courts in which a person has died without having made a will. Without the will, the court decides to whom the estate will be dispersed.

The register of wills is the court official who deals with the probate of wills and grants letters or administration. Therefore, intestate proceedings are initially handled by the register of wills. In some court systems, the register of wills also serves as the clerk of the orphans court. If the court house is large enough to have a separate clerk of the orphans court, that official will handle the intestate proceeding after the letters of administration are granted by the register of wills.

On 19 April 1794, the Congress of the United States passed an Act pertaining to intestate proceedings. That Act, titled *An Act directing the descent of intestate's real estates, and distribution of their personal estates, and for other purposes therein mentioned* included twenty-five sections detailing the various situations in which a person might die, leaving an estate, but without a will to direct its dispersion.

The most common method was for the deceased's widow to be granted one third (*i.e.* the *widow's share*) of the estate, with the remaining two-thirds being divided evenly among any surviving children, and any of those portions going to the children of any of the deceased's previously deceased children.

Women did not hold the same rights as men in such legal matters prior to the granting of suffrage in the 19th Amendment to the Constitution of the United States. For that reason, the rules guiding the dispersement of an estate pertained primarily to the situation in which a man has died. The 1794 Act, and subsequent revisions passed by the Congress into the 1800s, did not even note how an estate should be dispersed if the

situation existed in which the wife has inherited an estate, and then she, herself, dies intestate.

Because of the fact that the court was obligated to distribute the deceased's estate evenly among the widow and any surviving children, all of the children's names will be found on the intestate proceeding's documents. Unlike a will, in which the deceased might mention only a couple of his children to whom he desires the estate to be dispersed, the intestate proceeding provides all of the children's names - even those whose deaths might have preceeded the father's. And in the case of a man dying intestate, without being married and having children, the court normally would distribute the estate to the deceased's brothers and sisters.

Intestate proceedings files generally contain a large number of documents which will provide a great amount of information about the deceased, his/her family and neighbors, and his/her property. The intestate proceedings file for a deceased person might include everything from the petition for probate, letters of administration and letters testamentary, the actual intestate proceedings, inquest and partition proceedings to an estate inventory. The researcher should check all such documents for indications of the deceased person's daily life (from the estate inventory), family members (named as recipients of the divided estate), and friends and neighbors (usually picked to conduct the property inquest and partition). The estate partition files included with the intestate proceedings files might also contain surveys of the property not found elsewhere. The intestate files are generally maintained in the office of the Prothonotary, although they might be found in the Register and Recorder's Office.

The full text of the 1794 *An Act directing the descent of intestate's real estates, and distribution of their personal estates, and for other purposes therein mentioned* can be found on the MotherBedford website at the URL address: <http://www.motherbedford.com/GenBook78.htm>

## Some Newspaper Articles From Yesteryear

*Martinsburg Herald 10 March, 1887*

We are pleased to learn that our energetic friends, Jerre Klepser and H. O. Burger, of East Freedom, have bought the coalyard formerly carried on by M. C. Murphy, of that place, and are now selling coal and bark under the firm name of Klepser & Burger. We hope the people of Freedom and vicinity will accord them the patronage they so richly deserve.

*Martinsburg Herald 24 March, 1887*

The Leamersville school, with W. B. McCloskey teacher closed on last Friday afternoon. After listening to some very interesting recitations, declamations and select reading by the pupils, the teacher then selected three ladies, Mrs. Sell, Mrs. Burger and Mrs. McCloskey, to distribute to the school a fine lot of candies, which he had prepared for the occasion. Immediately after which the school all joined in singing "Clap your Hands for Joy." Then followed speeches by visitors: John Sell, James O. Rugles, Directors; Calvin Burket, of East Freedom; Jesse Sell and Daniel Sell, pupils of the school, and Mrs. John Sell, all of which spoke in very complimentary terms of the school and expressed their regret that the school must close. The closing exercises were conducted by Rev. James Sell, who offered up a fervent prayer in behalf of the pupils, parents and teacher, followed by singing "God be With us till we Meet Again." The teacher then took his position at the door and bade each of his pupils good buy.

{#51~ Apr-Jun 2005}

## The Scottish Clan

There is a Scots Gaelic word, *clann*, whose definition, according to most authors, is simply "children". The *Oxford Dictionary Of Word Histories*, published by the Oxford Press in 2002, states that the Scots Gaelic word derives from the Old Irish word, *cland*, which meant "family" or "offspring", and which was itself derived from the Latin, *planta*, or "sprout". The entry for the word, *clan*, is more concisely explained in the *Oxford English Dictionary*. There it states that the pronunciation for the word is { klæn }, and that it was the Gaelic word for "family", "stock" or "race". It was further noted that the word was apparently not originally a Celtic word, but rather came about as a Goidelic substitution of "k" for "p" of the Latin word, *planta*, which denoted a "sprout", "shoot", "scion" or "slip". According to Alexander MacBain's *An Etymological Dictionary Of The Gaelic Language*, published in 1982, the word *qlanata*, from which the word *clan* might derive comes from the Indo-European root: *qel*. It is currently accepted that the Indo-European language was the ancestor of most of the modern European dialects, including Celtic, and its

descendant, Scots Gaelic. This Indo-European root of *qel* gave rise to similar words used throughout the world, including the Lithuanian *kiltis* denoting "family", the Greek *Gtelos* meaning "company", and the Sanskrit *kula* meaning "race".

The *Dictionary Of The Old Scots Tongue*, which has been in the process of being compiled over nearly seven decades, and is still unfinished at twelve volumes, gives three meanings to the word: *clan*. The first meaning is: a tribe or race (such as the Scythians, from which the Scotti, and later Scots emerged). The second meaning refers to: a class or set of persons. The third meaning of the word: *clan* refers to: "one of the local or family groups of Scotland, especially in the Highlands or Borders, bearing a common name, and united under a head or chief."

Echoing the third meaning noted above, according to the *Oxford English Dictionary*, the word, *clan*, was "applied to those of the Highlands of Scotland; extended also to Lowland Scottish families, esp. in the Border country, where a somewhat similar social system prevailed." That "social system" was one of kinship, wherein

persons related to each other through blood (*i.e.* genetics) along with others who were not related directly, supported a head of the family, who in turn gave them guidance and protection.

The idea espoused by the *clan* in Scotland was not especially unique. The concept of family, of being a member of a group of people who were linked not only through blood, but also through shared values, can be traced throughout the world and back through time.

The peoples of prehistoric ages, throughout the world, were clannish, living and traveling in their nomadic existence as family units. By 'prehistoric', I am including all hominids ~ Australopithecus, who appeared on the Earth sometime from four to four and one-half million years ago, through Homo sapiens sapiens, who appeared between one and one-half million and ten thousand years ago. In his book, *Ascent To Civilization*, John Gowlett observed that prehistoric peoples would have tended to operate in family groups or bands of about thirty individuals ~ that being a size that could work efficiently together in the hunting and gathering of food. The composition and size of the family group would remain fairly constant, albeit changing with each death and each new birth. But in addition to individuals in whom the same blood flowed, the group might take on new members who were not directly related. Such new members, though not related by genetics to the core family group, might exhibit skills or possess certain attributes desired or needed by the core family group. The primary factor that determined whether or not an outsider would be accepted into the family group tended to be his/her ability to communicate with the group ~ and by extension his/her communication of values common and agreeable to the group. As the ability to communicate through language became widespread, the size of the family group might increase, with greater numbers of non-directly-related members becoming attached to the core family group through their use of the same dialect or language, which enabled an exchange of shared values. The opposite effect ~ that of the alienation of individuals through a lack of communication ~ is illustrated by the Biblical tale of the tower of Babel. According to the Bible, in Genesis 11:5-8 it is stated that: "Then the Lord came down to look

over the city and the tower that the men were building. The Lord said, 'If, as one people all having the same language, they have begun to do this, then nothing they plan to do will be impossible for them. Come, let Us go down there and confuse their language so that they will not understand one another's speech.' So the Lord scattered them from there over the face of the whole earth, and they stopped building the city."

Genetics, the passing of life from parents to children, might have been the spark that ignited the family group, the clan, into being during pre-historic times; but it was communication that became the glue that held the clan together and allowed it to increase and thrive in a competitive world.

Throughout the world many societies, with a family and social structure similar to that which would make Scotland famous, have come into being during historic times. In the Americas, starting between twelve and fifteen thousand years ago, the peoples who would come to be known as 'Indians' developed a clan-based culture. The name generally associated with the Indian's family / social order was that of *tribe*, but that is a rather broad classification, fundamentally based on language rather than lineage. The Indians apparently associated themselves in *clans* based on descent from a common ancestor, most often a mythological animal ancestor, such as a wolf, bear, turtle and so forth.

In different regions, kinship within a clan varied from matrilineal to patrilineal relationships, and even to unilineal and bilineal. *Matrilineage* meant that kinship flowed through the female line. *Patrilineage* meant that kinship flowed through the male line. *Unilineage* refers to kinship that is accepted as flowing from either the male or female line, and *bilineage* refers to kinship that flows equally importantly from both. All types of relationship were valid, and they were employed, primarily, to control breeding and inheritance. In a matrilineal society, the son of a married couple was considered to be the progeny of the mother; the father's relationship to the son was only casual. In fact, in a matrilineal society, the son of a married couple would be raised and taught by the mother's eldest brother. But regardless of the type of family relationship, clan loyalty was of utmost significance to each and every clan member.



The advantages of clan loyalty were many. Clan loyalty enabled most Indians to lead a semi-nomadic lifestyle. An individual knew that he/she would be welcome at the hearth of others of the same clan whether or not they were acquaintances or strangers; there was no fear of starving alone in the forest. A slight or injustice made against one member of the clan was deemed to have been made against all members of the clan, so an individual knew that wrongdoing against him/her would be avenged by the others of the clan.

The concept of the *clan* can also be found in other parts of the world ~ for instance in the history of China, Japan and various Pacific Ocean island cultures. The 'dynasties' for which China and Japan are so well known, were basically clans similar to the tribes of the American Indians. The history of this region of the world is noted for the warfare that flared between clans.

The key aspect of the clan does not necessarily lie in the members' actual genetic relationships, but rather in the ideological nature of the loyalty exhibited by the members of the clan to the clan, whether or not they be genetically related. This is an important thing to consider when one is researching his/her ancestry. In some cases, genetically unrelated individuals might have assumed the surname of the principal clan stock. Therefore, the assumption that "all Mackintoshes are related" is erroneous.

The mountainous terrain of the Scottish Highlands contributed to the formation of the clan system in Alba. Charles MacKinnon 'of Dunakin', in his book *The Scottish Highlanders*, noted that "Lack of mobility was part of it [the creation of the clan system] too. It has already been pointed out that the mountainous and tortuous nature of the country, consisting as it did of hundreds of glens and lochs and fjords, lent itself to a great many little, distinct groups of people, rather than to large, cohesive groups." MacKinnon also noted that the clan system possibly became so firmly established in the Scottish Highlands because "All Highlanders tend to be clannish, whether in Wales, in the Ozark Mountains of America or in Scotland. They tend to feud a good deal, because their holdings are, by the very geographical nature of things, comparatively small; and instead of one broad stretch of land supporting one people... there were numerous little enclaves supporting

small groups, all seeking means of expansion and looking very warily at all neighbors stronger than themselves."

The Scottish clans were quite territorial ~ an aspect of their nature that set them apart from other forms of 'clans'. According to the book, *Social And Economic Development Of Scotland*: "all through the history of the Highlands the territorial connection was a strong one." What this is referring to is that the various Scottish clans tended to hold on to their ancestral homelands for very long periods of time not just because they possessed those lands, but rather because it was their *heritage*, their *birthright*, to possess them. Just as the clansmen felt a kinship to the clan chief, they felt a similar kinship to the lands from which their chief had sprung. The Scots had a word for this ~ *duthus*: the 'inheritance-land'.

There can perhaps be no greater sign of such a kinship to the land than to be known as 'so-and-so of some or other estate'. For the Muirhead Clan, from which the author of this article descends, the head of the preferred line was known as '*of Lauchope*', referring to the Lauchope Estate in Lanarkshire. The progenitor of the Muirhead family was Willielmo de Muirhead *of Lauchope*. For the Shaw Clan, from which the author also descends, the head of the preferred line was known as '*of Rothiemurchus*', the principal ancestral estate of the Shaws. The Scots who continued to reside on their ancestral homeland estates, and whose surnames matched those of the estates had their own special title: '*of that ilk*'. The Albany Herald, Sir Iain Moncreiffe of that Ilk, the author of *The Highland Clans*, proclaims, with his name, that he is the inhabitant and possessor of the *Easter Moncrieffe* estate. This sentiment of the significance of the *duthus* was so strong that a chief was considered to no longer be chief of his clan if he was forced to part with his lands.

In Scotland, the clan system is believed to have come into existence even prior to the notion of '*Scotland*' itself. Frank Adam, in his masterful work, *The Clans, Septs, And Regiments Of The Scottish Highlands*, hints that the origins of the Scottish clans might have begun in the kingdom of the Picts, a Celtic tribe that flourished in the mountainous region that would become the Scottish Highlands. In that book he stated: "This Pictish nation, which was strongly clannish, even

in prehistoric times, which adopted Christianity intertwined with clan totemism, and which resolutely favoured the panelled cross, is that which became the basis of the Scottish nation...” Speaking of the Roman Occupation of the British Isles, and more specifically of the period of the Fourth Century, A.D., Adam noted that: “The two leading clans in Alba or Caledonia had by this time come to be the *Orc* (the Boar Clan) and the *Cats* (the Cat Clan).”

Fitzroy Maclean, in his book, *Highlanders – A History Of The Scottish Clans*, was of the opinion that the clan system was brought to Alba in the year 498AD from the Irish kingdom of Dal Riata by the three sons of Erc: Fergus Mor, Angus, and Loarn. According to Maclean, “True to the tribal system they had brought with them from Ireland, the sons of Erc and their descendants divided the kingdom they had conquered between families and groups of families. These were called *tuath* or *cinel*, meaning kindred, or *clann*, meaning children.” (The kingdom they founded on Alba took the variant spelling of *Dal Riada*.) Many of the clans which are heralded today as ‘ancient’ tend to trace their origin with the sons of Erc.

The reign of Malcolm III, *aka* Malcolm Caenn Mor (1058-1093) saw a dramatic rise in the number of clans throughout Scotland, especially in the Highlands. That may be attributed to the influences of the king’s second marriage ~ to Margaret, the sister of the exiled Saxon King, Edgar Atheling of England. Among other things that Margaret brought to the Scottish court was the idea of feudalism. According to Robert Bain, in his book, *The Clans And Tartans Of Scotland*: “Under the Celtic Patriarchal system the land belonged to the tribe, but feudalism meant that the land passed into the possession of the king to be parcelled out according to his whim or necessity.” He went on to note that “when the larger tribes were broken up clans smaller in size than the tribes emerged, and thenceforward clanship was the principle governing the Highland people.” The clans tended to be confined to ~ or rather defined by ~ districts, restricted by the configurations of the natural topography of the water sculptured land. As noted previously, the mountainous terrain of the land in the highlands, the loch dotted lowlands, and the many isles to the west facilitated the territorial aspect of the clans.

{#52~ Jan-Jun 2006}

## The Sowing & Reaping Of Grain

The sowing and reaping of grain is one of the oldest tasks in the world. When authors speak of the ‘dawn of civilization’ and remark that civilization, as we know it, began with the discovery or invention of agriculture, they are usually referring to the growing, reaping and preparation (*i.e.* the grinding) of grain. The word *grain* refers specifically to the seed of a cereal grass. Cereal grasses include wheat, corn, oats, barley, beans, rice, sorghum and rye. Potatoes and peanuts are also sometimes classified as cereal grasses.

A species of wheat called *Einkorn* grew throughout the Middle East around ten thousand years ago. It is believed to have been the ancestor of the plants which belonged to the category of ‘cereal grass.’ Theories have been advanced that einkorn became cross polinated with another, unknown grass to produce *Emmer* wheat, the

species that was widely cultivated throughout the Middle East.

The early peoples learned to gather cereal plants after they had gone to seed, because the seeds could be crushed, mixed with a liquid, and made into something that could be easily eaten.

The earliest cultivation of grains such as einkorn and emmer wheat is believed to have been around 8,000 BC. It has been theorized that the women who gathered the einkorn might have noticed that when they accidentally dropped some of the wheat’s seeds on the ground they sprouted new plants. And from that chance discovery, the idea of deliberately planting some of the seeds from the plants that they had picked was born. At first, the seeds would have been sown by *broadcasting*, or freely scattering them by hand. At some point, it was discovered that if the seeds were sown in rows, it was easy to walk between

the growing plants to pull out weeds, and later to cut and gather the seed bearing plants. Circa 4,000 BC, the plough (*variously*, plow) is believed to have been invented by the Sumerians of Mesopotamia. In its initial form, the plough would probably have been nothing more than a forked tree limb, the one prong having been sharpened in order for it to cut into the ground. The plough made it possible to harness the power of oxen to dig the furrows in which the grain seeds would be sown. And, despite the fact that most history books give the 18th century English farmer, Jethro Tull, the credit for having invented the 'seed drill', one has been found to be illustrated on a carved stone seal from Sumer. The seed drill was a variation of the plough, which dug the furrow, but which also contained a funnel and tube assembly to drop the seeds into the furrow at the same time.

In addition to the plough, archaeological discoveries have found that the ancient Sumerians also invented the sickle, the tool used to cut and gather the cereal grasses. In fact, the sickle might have predated the actual cultivation of grains by a couple thousand years. Tools such as sickles would have been needed to cut the cereal grasses whether they were cultivated by man or growing wild.

In the nearly six thousand years that stretched between the Sumerian invention of the plough and the Colonial Period of the fledgling United States of America, the sowing and reaping of cereal grasses changed very little.

The early settlers of Old-Bedford County, in the American frontier that existed during the Colonial Period, sowed and reaped cereal grasses by manual labor. They used ploughs that retained the basic shape of those invented in Sumeria, but which bore iron ploughshares, to dig furrows in the ground. This was known as 'tilling' the soil. It should be noted that at first, when ploughs with iron shares were introduced, many farmers would not use them, fearing that the iron would poison the soil and their crops.

J. Hector St. John de Crevecoeur, in his book, *Letters From An American Farmer*, described the ploughs and manner of hitching the ploughs to draft animals in 18th Century America:

"Our next most useful implement is the plough. Of these we have various sorts,

according to the soil which we have to till. First, [there is] the large two-handled plough with an English lock and coulter locked in its point. This is drawn by either four or six oxen and serves for rooty, stony land. This is drawn sometimes by two oxen and three horses. The one-handled plough is the most common in all level soils. It is drawn either by two or by three horses abreast; and when the ground is both level and swarded, we commonly put upon these a Dutch lock, by far the best for turning up, and the easiest draft for the horses. A team of four oxen is conducted by a lad. If it consists of two horses and two oxen, the boy rides one of the horses, and another lad drives the oxen. Our two- and three-horse teams are guided by the man who holds the plough. Lines are properly fixed to the horses' bridles on each side and passed around the plough-handle. The ploughman keeps them straight with his left hand while he guides his plough with his right. Three horses abreast are the most expeditious as well as the strongest team we know of for common land. We cross-plough with two horses, commonly one and a half acres a day. We have, besides, a smaller sort, called the corn-plough, with which we till through the furrows, and a harrow proportioned to the distance at which our corn is planted. Our heavy harrows are made sometimes triangular, sometimes square. This last we call the Dutch one. In the rough, stony parts of New England, they use no other team but oxen; and no people on earth understand the management of them better. They show them with admirable skill and neatness. They are coupled with a yoke which plays loose on their necks. It is fastened with a bow which is easily taken off or put on. They draw by the top of their shoulders."

The farmer began the process of planting his crop by ploughing the ground to break up the soil. The ploughs available in the 1700s were heavy, clumsy things, especially difficult to use in ground that was full of rocks and tree stumps. Cross ploughing was often necessary to get the ground dug up. The farmer would follow the ploughing by dragging a harrow across the ground. The *harrow* was an implement that consisted of a heavy wooden frame, often in the

shape of a triangle or 'A', that was fitted, on the underside, with 'teeth.' Harrows were usually made of oak frames with hickory, or iron, teeth. Dragging the harrow across the freshly ploughed field would break up the larger clods. It also was used to remove any stump roots that were loosened up by the plough.

Growing up on a farm (albeit in the early 1900s), this author's mother, Dollie (Nofsker) Smith, remembered her brothers towing a *drag* over the field after harrowing it. The 'drag' was simply a log or heavy plank that would be hitched to the horse or donkey to be dragged over the ploughed and harrowed soil in order to more evenly and finely break up any remaining clods. The farmer might stand on the drag while it was being used in order to add more weight to it. Dragging the field was also sometimes called 'rubbing' it.

After the field's soil was sufficiently prepared, the farmer would use a seed drill (variously called a 'seeder' or 'planter') to plant the grains in rows. This was an implement that was constructed on the order of a wheelbarrow. It had a wooden spike positioned behind the wheel for the purpose of opening a small furrow in the ground. Grains or seeds were dumped into a hopper, and allowed to drop downward through a tube and into the furrow. Some seed drills had an additional attachment at the back, which would push the furrow's ground back on itself, covering over the grains or seeds. Farmers who did not use seed drills would perform that process by hand, making a furrow either with a plough or with a hoe. And after the grains or seeds would be dropped into the furrow (usually by the farmer's children) they would be covered over using a hoe or rake. It was said that three seeds should be placed together at any spot: *"The first for the crow; the second for the cutworm; and the third to grow."*

After the crop had grown and was ready to be gathered, the farmer would cut it by hand, using either a sickle or a scythe.

The sickle was the smaller of the two tools. As noted above, the sickle has been found to have been in use by the Sumerians circa 6,000 BC. By the 1700s there were a number of styles of sickles, including smooth edged ones called reaping hooks and ones with serrated edges. The sickles used in

the American colonies during the Colonial Period had handles made of wood that were about eight inches long. The blade, made of wrought iron, was a gracefully curved 'C' shape with one end fitted into the wood handle. The inside curve of the blade was sharpened to a knife edge.

The sickle was intended to be used with only one hand. The farmer would hold a 'hay crook' in the other hand. The hay crook was simply a piece of wood about two foot long with a hook-like barb, cut into the one end. A natural tree branch or root, with a barbed or hooked end, might be used in place of a manufactured one. The hay crook was used, as an extension of the farmer's one arm, to pull aside a bunch of the crop, such as wheat, and then he could slice the bunch off near the ground with a side to side, slashing motion of the sickle in the other hand. The hay crook permitted the farmer to safely hold a bunch of the crop without having to worry about getting his hand cut off by the slicing motion of the sickle.

The scythe was a larger version of the sickle that was intended to be used with both hands. It consisted of a slightly curved, but almost straight knife blade attached to a graceful 'S' shaped bent-wood handle called the *snath*. The earliest scythes had straight poles for the snath; but then naturally bent snaths came into use. It was apparently discovered that a curved handle would allow the user to swing it with more ease and efficiency. By the 1700s, the snath (*variously, sneath or snid*) was being fashioned of a willow pole, heated in oil and bent to the 'S' shape. The end to end length of the snath of a scythe was roughly five feet. Positioned on the snath at angles that allowed for ease of handling were two 'nibs' or hand grips. These were also made of wood and fastened to the snath by means of iron or leather straps. Their positions on the snath could be adjusted a bit to accommodate the height of the user. The wrought iron blade was usually 1-1/2 to 2 feet in length, although some might reach to three feet in length. The angle at which the blade was attached to the end of the snath was such that the user could swing the scythe from side to side, and the blade would glide just above the ground, cutting off the crop neatly at the ground level. A cradle scythe was a regular scythe to which a 'cradle' of three to five 'fingers' or ribs was

attached above and parallel to the blade. The purpose of the cradle was to catch the crop as it was cut, allowing the two jobs of cutting and gathering to be done at the same time. The fingers or ribs of the cradle were usually made of hickory.

Although the sickle was widely used during the Colonial Period, the scythe eventually made the sickle obsolete. The scythe permitted the farmer to cut a larger quantity of the crop than the sickle simply because of its larger size.

The cut crop, at this point called *straw*, would be bound into sheaves. The sheaves would then be loaded onto a wagon or cart and hauled into the barn where threshing would separate the grain from the straw.

Threshing involved striking the straw with a *flail*. The flail consisted of a long wooden pole (the *staff*), to which was attached, by means of a short piece of leather on one end, another shorter wooden pole (the *supple*). The flail was described by the author Edwin Tunis as “simply a club, swiveled with leather at the end of a handle about six feet long.” The flail was used by taking hold of the staff, and giving it a swing over the head, to bring the supple down onto the straw with a slap. This process of threshing, by continually striking the straw with the flail, was intended to cause the grain kernels to be knocked out of the heads of the straw. It was important to perform the threshing on a packed-earth floor. In the 1700s, tongue-and-groove boards were not popular, and the threshing was performed on a normal wooden floor, there was the chance of some of the grain being lost between the flooring boards.

A variation of the threshing process was that of *treading*. Treading was less laborious for the farmer, but was not as efficient. The straw was spread on the ground outside, and in a circle. The farmer would then lead one of his oxen or a horse to walk over the straw, thereby pushing the grains out of the heads.

Threshing was repeated a number of times, between which the straw would be turned using a hayfork. Hayforks were most often entirely wooden. They were sometimes crafted from a naturally multi-pronged branch or could be constructed by cutting slits in the one end of a pole

and inserting wedges in the cracks to force the pieces to spread apart. When the threshing was considered finished, the spent straw was gathered up with the hayfork and placed in a crib to be used as bedding for the animals.

Remaining on the threshing floor was a mixture of grain and the chaff (*i.e.* the hulls and ‘beards’). The grain, of course, now had to be separated from the chaff. The process by which this was accomplished was referred to as *winnowing*. A winnowing scoop was a large wooden, two-handled scoop constructed with a flat bottom shaped as a semi-circle, with raised sides on all but the straight one. The grain and chaff mixture could be scooped up in this tool and then carried away. It was sometimes carried or lifted up onto a loft under which a sheet was spread. With the doors on opposite sides of the barn opened, and a breeze flowing through, the winnower, holding the winnowing scoop in front of him, would pour the mixture down onto the sheet. The wind would catch the lighter chaff and blow it off to the side, while the heavier grain would land on the sheet. There was no way that anyone in the barn could avoid getting some of the chaff in their eyes, in their hair, or anywhere else on the bodies.

There was a mechanical way to winnow the grain and chaff mixture. The estate inventory of Bedford County pioneer, Jacob Schmitt, taken in 1797, included a *windmill*. That was a wooden device into which the grain / chaff mixture could be shoveled. Someone would turn a handle, causing a fan blade to turn, which would force a draft to flow through the mixture in order to separate the grain from the chaff. The Germans called the windmill the ‘cleaning mill’ while their English neighbors sometimes called it the ‘Dutch fan’ because the Germans were more inclined to use it. A man by the name of Adam Acker advertised in the *Pennsylvania Gazette* in 1756 a ‘Dutch fan’ that could clean two hundred bushels of grain a day.

The final step in the process was for the farmer to take the grain he had collected to the nearest grist mill to have it ground into flour.

## The Scottish Clan #2

### The Highland Clans Emerge

Frank Adam, in his masterful *The Clans, Septs, And Regiments Of The Scottish Highlands*, pronounced the end of the Thirteenth Century as a period of turmoil that led to the “commencement of the Highland Clan System.” Alexander III was king of Scotland from the year 1249 until 1286 when he was killed by his falling from his horse and down a cliff. At that time, his only heir was his nine year old granddaughter, Margaret, Princess of Norway. She died only four years later on the voyage from her Norway to Scotland. Scotland was without a clear heir to the throne of the royal line for the first time in her history. There was therefore a need for someone to make a decision on who should be monarch. The lords of the realm asked the English king, Edward I, to decide for them. Edward’s choice was John Baliol, an ineffectual leader, but the one candidate whom Edward thought could be manipulated to England’s advantage.

By the latter half of the Thirteenth Century a number of clans emerged from anonymity and gained some measure of prominence, claiming descent from either the Scots of Dalriada or from the Norse invaders of the Eighth Century. Notable in this group were the Campbells, the Lamonts, the Mackenzies, the MacGregors, the Mackintosh, the MacLachlans, the Macleans, the Macleods, the MacNaughtons, and the MacNeils. At this time there was the appearance of certain clans claiming mythological credentials. The Campbells claim that their clan, initially styled Clan Diarmid, descended from Diarmid O’Duin, a figure from the Fianna of Celtic mythology. Clan MacFie’s name is believed to have been derived from the Gaelic *dubh-sidh*, meaning ‘black fairy.’ The clan claims that its ancestors had been in touch with the elfin folk in its past. The MacLeod’s claim descent from a Scandinavian god. Fitzroy Maclean, in the *Highlanders – A History Of The Scottish Clans*, noted that: “The clansmen followed their chief not so much as their feudal superior, but rather as the representative of their common ancestors.”

Edward planned to invade France and requested the assistance of the Scots, which he

assumed would be freely given. Much to his chagrin, Baliol made a treaty of support with France; so Edward invaded Scotland instead. The attempt by the English King, Edward I to take the Scottish throne from John Baliol in 1296 led to a great surge of patriotic fervor in the Scottish people. They found their hero in the person of William Wallace. Wallace carried on a guerilla war against the English until he was betrayed by his friend, John Monteith, and captured and executed by the English in 1305.

Wallace’s fight for Scottish sovereignty galvanized the people, encouraging not only their loyalty and support for Scotland, the nation; it also reinvigorated pride and fealty to their own clans.

Robert Bruce, crowned as Robert I at Scone in 1306, continued the fight after the death of Wallace. His army routed the English at the Battle of Bannockburn on 24 June, 1314. Bruce rewarded those clan chiefs who had supported him with grants of land taken from those clans which had not. Allan Macinnes, in the book, *Scottish Clan & Family Encyclopedia*, noted that “Robert the Bruce sought to harness and control the martial prowess of the clans through the award of charters. Comprehensive grants of lands and the right to dispense justice in the name of the Crown were given to chiefs and leading gentry of the clans prepared to support the national cause against the English kings.”

Despite the emergence and growth of various clans at the time of this so-called ‘First War of Independence’, very few were called *clans* by the contemporary writers. Although the members of many clan societies today make bold claims of their ancestors fighting at Bannockburn, the contemporary chroniclers, such as John Barbour in his poem *The Brus*, did not mention any of them by name.

### The Earldoms And The Rise Of The Anglo-Norman Clans

It should be noted at this point that the central and eastern highlands (*i.e.* the region that had been established as the Scots Kingdom) had, for centuries, been divided into seven provinces

that were called *Coicidh*. These *Coicidh* were composed of two or more *Mortuaths*, or ‘great tribes’, which were in turn composed of numerous *tuaths* or kindreds / clans. The seven *Coicidh* included: *Caith*, comprised of present-day Caithness and Sutherland; *Ce*, comprised of Buchan and Mar; *Ciric*, comprised of Mearns; *Fibh*, comprised of Fife; *Fidach*, comprised of Moray and Ross; *Fodhla*, comprised of Atholl; and *Fortrenn*, comprised of the western part of Perthshire. Each of the *Mortuaths* were governed by a *Mormaer*, (*i.e.* steward) and each of the *Tuaths* were governed by a *Toiseach* (*i.e.* chief). The *Coicidh* would eventually take on the Saxon name of *earldoms*, which were ruled over by native *earls* descended from the Celtic tribe known as the Picts. The family lines which had ruled over these earldoms (and also those of Angus, Lennox, and Menteith) were failing by the latter part of the Thirteenth Century. According to Fitzroy Maclean, as the Fourteenth Century dawned, the ancient earldoms were being replaced by new clans. Less patriarchal than those clans of the western highlands, and more feudal in structure, the new clans of the eastern and central highlands were composed largely of individuals not related by blood.

Commencing during the reign of David I (1124 to 1154) a number of powerful Anglo-Norman families came to settle in Scotland. They included the de Brus, from which the family of Bruce descended; the de Bailleuls, from which the family of Balliol descended; and the FitzAlans, from which the Stewarts descended (as a result of gaining the hereditary position of High Steward of the realm). From these forerunners descended the Fourteenth Century Scottish kings: Robert the Bruce, his son, David II, and David’s nephew, Robert Stewart. These monarchs, likewise, granted to their supporters ~ who were primarily Anglo-Normans ~ substantial estates in the Scottish Lowlands and the Eastern and Central Highlands. Small family groups residing in the vicinity of these new *lairds* aligned themselves with those *lairds*’ own patriarchal clans to form so-called ‘feudal clans’.

### The Laird

The title of *laird* conjures up images of royalty ~ perhaps of a lord and master ~ perhaps of a clan chieftan ~ or even perhaps of a regional kingship. In most cases, the title’s connotation is a bit greater than the actual reality. The title of *laird* essentially refers to the owner of a tract of land; it is a word used primarily in Scotland.

Anyone can be a laird. If I purchase and own simply a square inch of land in Scotland, I have the right to use the title of *laird*. There are companies which make money selling actual square inches of land in Scotland, providing to the purchaser a regal looking document announcing that the new owner of land in Scotland may use the title of *laird*. Of course, every landowner in Scotland does not use the title; it tends to be one of those things that non-Scots find fascinating, but which indigenous Scots take for granted.

Historically, the actual use of the title of *laird* tended to fall somewhere between the two points of grand master and simple landowner. Although the title could be employed by any landowner, it was primarily the owners of large tracts of land, with their estate mansions, who used the title. And because of the fact that estates tended to be handed down from the father to the eldest, or, in some cases, the most deserving son, the title of *laird* was something that demanded respect and was coveted within a family. The laird was not necessarily a clan’s chief, though he often was considered such, and wielded similar authority over his relatives.

### The Spread Of The Anglo-Norman Clans

The new clans, which as noted above were mostly composed of families of Anglo-Norman origin, included the Chisholms, Frasers, Gordons, Grants, Hays, Inneses, Menzies, Sinclairs, Stewarts, and Sutherlands.

In most cases, the Anglo-Normans played the role of assimilators, rather than conquerors, of the local culture and people. The new lairds tended to adapt and conform to the local Gaelic language and Celtic customs, making it quite easy for the indigenous people to impart their loyalty to them. MacKinnon noted that “some of these Anglo-Norman chiefs became more Highland than the Highlanders.”



Over the next two centuries, the clans became more established in their *feudal character*. That character was shaped, somewhat, by the European Renaissance's concepts and ideals of chivalry and genteel courtly behavior.

## The Clan Wars

Part of the feudal character, unfortunately, was the desire for feudal supremacy, and this period was one of warfare between clans. Disputes between clans were sometimes handled in deadly encounters, and therefore has engendered the name of 'clan wars'.

The so-called *Clan Battle of the North Inch* took place on the Monday preceeding the Feast of St. Michael (*i.e.* 28<sup>th</sup>) of September, 1396 at the North Inch of Perth. Scholars disagree on which clans were the combatants of this 'battle'. Andrew Wyntoun, a contemporary who chronicled the event, stated that the two clans were *Clahynnhe Qwhewyl* (pronounced: Clan Wheel) and *Clachinny Ha* (pronounced: Clan Hay or Kay). Clan Qwhewyl was the ancient name for the Clan Chattan, which was moreso a confederation of semi-independent clans allied to the leading clan of Mackintosh. Clan Ha (or Kay) is often associated with Clan Cameron, an avowed enemy of Clan Chattan.

As noted above, the identity of the actual combatants has long been contested. Although it is now generally agreed that it was the Davidsons and MacPhersons, within Clan Chattan, who were the actors in this incident, it is believed that the Camerons precipitated the quarrel. Some scholars associate Clan Kay with Clan Davidson, variously known as Clan Dhail, because of its descent from David Dubh of Invernahaven. Circa 1350, Donald Dubh of Invernahaven, chief of Clan Davidson, married the daughter of Angus, 6<sup>th</sup> Chief of Mackintosh. Clan Davidson had previously been allied to the Comyns (*i.e.* of Clan Cumming). The Comyns' power was waning by the mid-Fourteenth Century, and Donald Dubh sought the protection of Clan Chattan through his marriage to the chief's daughter. Despite being accepted into Clan Chattan by its chief, the Davidsons questioned the supremacy of Clans Mackintosh and Macpherson over them. In addition, Clan

MacPherson felt that it, rather than Clan Mackintosh, was the rightful preeminent clan in the Clan Chattan confederation. So the situation that existed within Clan Chattan in the late-1300s was that the Mackintosh, whose very name *Mac-An-Toisich* meant "son of the chief", held the reigns of power within Clan Chattan while the Davidsons and MacPhersons vied for that power.

The Camerons had quarreled for many years with various branches of Clan Chattan, namely the Mackintosh and MacPhersons. Some of their feuding came about as a result of the refusal of the Camerons to pay rent to the Mackintosh for a tract of land they leased in Lochaber. Rather than pay the rent they owed, the Camerons chose to attack the Mackintosh clan in an attempt to wrest the property rights from them. This they did in the year 1370 in what became known as the Battle of Invernahaven. With the Mackintosh in the center leading the Clan Chattan forces, the Davidsons and the MacPhersons were positioned on the right wing, and various other Clan Chattan branches on the left. As the battle progressed, the MacPhersons withdrew, leaving the Davidsons to take the brunt of the Cameron advance upon the right wing. They claimed that they withdrew because they had been slighted by not being given the preeminent position on the right wing. The result was that the Camerons nearly defeated the Clan Chattan on the field of battle. As dusk fell, the two armies withdrew to their camps to rest until the next day's resumption of the battle. The chief of the Mackintosh sent his bard to the camp of the MacPhersons to taunt them and accuse them of cowardice. The ploy worked, enraging the clansmen. The MacPhersons attacked the Camerons during the night, soundly defeating them.

Despite the victory for the Clan Chattan, the feud between the Davidsons and MacPhersons was to continue for many years. Finally, in 1396, King Robert III of Scotland decided to settle the squabbling of the clans once and for all, by staging a duel to the death between the two clans (or at least between a small number of their best clansmen).

The audience for the 'battle' included not only the King, but also his wife, his brother Robert, Duke of Albany, and some visitors from

France. Other guests included nobles, knights and clergymen.

According to an entry titled: “Quedam Memorabilia” in the *Chartulary of Moray*:

“Memorandum that in the year of the Lord 1396, on the 28<sup>th</sup> day of the month of September, at Perth, before Lord Robert King of Scotland and the nobles of the kingdom, there assembled for the purpose, since a firm peace could not be made ‘twixt the two clans, to wit of Clanhay and Clanqwhwle, but slaughters and plunders were being committed daily on both sides, thirty of each side without armour of iron (mail) with axes, swords, and small knives (dirks), however, met by agreement, that one party might sweep away and destroy the other, and they engaged in conflict. The whole party of Clanhay, except one, succumbed and died on the field, and of the other party ten were left standing.”

Scholars have tried to enhance the details of the incident, oftentimes to their own benefit. The author of the Clan Cameron website, for example in an attempt to retrieve a bit of honor for his clan, states that: “Four of the Mackintoshes survived the battle but they were all mortally wounded. Only one Cameron survived, saving himself by swimming the river Tay - the miserable victors were in no condition to prevent him.”

On a deeper scale was the feud between the Campbells and the MacDonalds.

The MacDonalds (descended from Somerled, son of Gillebride), maintained the Western Isles, and the Earldom of Ross as pretty much an autonomous state in itself, rivaling the government of the Scottish sovereign. The Lordship of the Isles commenced in 1346, when John, Chief of Clan Donald, who had previously married Amy, the sister of Ranald, Chief of Clan Ruari, succeeded in his wife’s right to the possessions and titles of Ranald upon his death at Perth that year. Uniting the two clans, John declared himself *Lord of the Isles* and proceeded to subdue, and subjugate various of the neighboring clans. Vassals of the Lordship of the Isles would eventually come to include the clans: Cameron, Chattan, MacEachern of Killellan, Macfie, Mackay, Mackinnon, Maclean, MacLeod, MacNeil, Macquarrie, Rose of Kilravock, Ross,

and Urquhart. Two of the neighboring clans, who balked at being subdued were the Campbells and the MacKenzie. The Clan Campbell had, for much of the Fifteenth Century, supported the reigning Scottish Stewart kings. The Stewart monarchs rewarded the Campbell’s loyalty by granting royal commissions to overcome inter-clan disputes, and then by granting large tracts of land ~ usually lands that were the basis of the disputes. The Campbells had no intention of changing their allegiance, because the MacDonalds had nothing to offer them. An unsteady peace existed between the Campbells and the Lordship of the Isles.

The might of the Lordship of the Isles was illustrated in the year 1411 at the Battle of Red Harlaw, northwest of Aberdeen. The Duke of Albany (then Regent of the kingdom of Scotland) had usurped the Earldom of Ross and bestowed it as a gift upon his son, John Stewart, Earl of Buchan. Donald, Lord of the Isles was able to gather together nearly ten thousand highlanders to make an attempt to force the Stewarts out of Ross. The Lord of the Isle’s army was primarily composed of the Camerons under their chief Donald Dubh; the Mackintoshes under their chief, Calum Beg; the Macleans under their chief, Red Hector of the Battles; and the Macleods under Fierce Ian of Dunvegan. On 24 July, 1411 the Lord of the Isles’ army of highlanders met, on the battlefield of Harlaw, the Regent’s army under the command of Alexander Stewart, Earl of Mar. The result was a bloody, but indecisive battle. In 1424, upon his release from captivity in England, King James I restored the Earldom of Ross to the MacDonalds.

During the closing years of the 1400s, the Lord of the Isles began parlaying with the English for support against the rest of Scotland. John, Earl of Ross (along with the Earl of Douglas) entered into the Treaty of Westminster~Ardtornish with Henry VII of England in 1462, agreeing to accept the English monarch as the Isles’ overlord if he supplied support to overthrow the Stewart monarchy of Scotland. James III learned of the treaty, and so in 1476, he took steps to deprive the Lordship of the Isles of his power and authority. John MacDonald, the fourth Lord of the Isles, was made to surrender his Earldom of Ross to the Crown, and the Campbells became the primary

instrument of the Stewart authority in the region. This did not sit well with Clan MacDonald, and of course the rivalry between the two clans progressed. As Charles MacKinnon noted in his book, *The Scottish Highlanders*, "The MacDonalds and Campbells were both very much of their time, and the principal difference between them was the Campbell use of royal authority and the MacDonald contempt for it."

The MacDonald / Campbell feud's most notorious incident (although it does not fall under the category of 'clan wars' but rather in the category of clan/government conflict) was the Glencoe Massacre of 1692.

Mary, the eldest daughter of King James VII (and II of England), and heir to the throne of England and Scotland when her father abdicated the throne in 1689, married the Dutch monarch, William of Orange. They ruled Britain jointly until Mary's death in 1694; William ruled alone as King William III until his own death in 1702. During the reign of William and Mary, the Scottish faction known as the Jacobites came into being. They were primarily Highland clansmen who still supported James and desired to have him reinstalled on the throne. The name comes from the Latin variation of James: *Jacobus*.

In order to settle the rising Jacobite unrest, King William III sent out a proclamation stating that all clan chiefs were to take an oath of allegiance to him prior to the 1st of January of 1692. It was a means to determine which of the clans would or would not submit to his authority. Any chief who did not take the oath would bring the wrath of William's troops on his clan.

The chiefs of various of the clans, fearing government reprisal, but at the same time wanting to maintain their faithfulness to their exiled King James VII (James II of England), wrote to James asking him for permission to take the oath. James gave his approval, and the chiefs duly took the oath. The last to learn that he had been granted the permission was Alexander MacIan MacDonald of Glencoe. But as soon as he did receive word from James, MacDonald set out for the nearest government outpost, Fort William. It was 29 December, 1691 when he started out, and it was severe winter weather that he had to travel through. In any case, he arrived at Fort William two days later, on 31 December. He reported at once to

the fort's commander, Colonel Hill. Hill would not administer the oath, claiming that as a military governor he could not administer a civil oath. But Hill gave MacDonald a letter stating that the chief had arrived on time and in good faith to take the oath; and that he should be permitted to take the oath from Sir Colin Campbell of Ardkinglass, albeit a couple days late. MacDonald set out once more into the wintry weather, to travel to Inverary. It took MacDonald, despite his advanced age, only six days to reach Inverary, some eighty miles distant. Sir Colin Campbell read Hill's letter, and immediately administered the oath to MacDonald of Glencoe.

The certificate was filled out and signed by Campbell, and it and Hill's letter were sent off to Edinburgh along with his own letter of explanation. And MacDonald of Glencoe was told to go home, that everything was okay.

When the paperwork reached Edinburgh, a group of the Privy Councillors, led by Sir John Dalrymple, the Master of Stair and Secretary of State for Scotland, decided that a royal warrant would be needed to make MacDonald of Glencoe's certificate fully legal. Stair went to talk to King William and, for whatever reason, decided to misrepresent the matter to the king. He even failed to show the king the certificate that Sir Colin Campbell had filled out. According to Stair, MacDonald of Glencoe had defied the king's order. As a result, wanting to make an example of the MacDonalds, King William gave Stair a royal warrant calling for the complete annihilation of the MacDonald of Glencoe clan.

Letters from Stair reveal that he had a personal vendetta against the MacDonalds of Glencoe. Before the proclamation had been issued by King William in 1691, Stair had written to Sir Thomas Livingstone, the commander of the government troops, stating: "Your troops will destroy entirely the country of Lochaber, Lochiel's lands, Keppoch's Glengarry's, and Glencoe's. Your power shall be large enough. I hope the soldiers will not trouble the Government with prisoners!" After getting the royal warrant from the king, Stair again wrote to Livingstone. He lied about knowing that MacDonald of Glencoe had, in good faith, arrived to take the oath at Fort William. In the letter he stated: "Argyll tells me that Glencoe hath not taken the oath, at

which I rejoice. It is a great work of charity to be exact in rooting out that damnable set.”

Captain Robert Campbell of Glenlyon was sent, with a company of Scottish military, to Glencoe under the pretence of finding quarters for his men because Fort William was overcrowded. The MacDonalds welcomed the Scottish soldiers into their homes and fed them at their tables. This went on for several days, until Campbell received orders from Stair to begin the massacre.

On the 13th of February, 1692, at 5 a.m., Campbell murdered his host, Alexander MacIan MacDonald of Glencoe. He had MacDonald’s wife stripped naked, yanked the rings from her fingers (one source claims a soldier gnawed them off with his teeth), and then turned her out into the blizzard’s deathly cold. She died the following day from the exposure. A child of six years of age grabbed hold of Captain Campbell’s leg and begged for mercy; it was promptly shot dead. As the sound of the fracas was heard in the village, some of the MacDonald clan were able to escape into the blizzard with their families. About thirty-eight others were not able to make their escape. The murdered clansmen included two women and two children.

The whole incident was all the more incredible when one considers the fact that Macdonell of Glengarry openly defied King William by announcing that he would not take the oath ~ and William did nothing at all about it.

An outcry for justice went up from the Highlanders, and it spread to the Lowlanders and even to the English. But King William basically ignored the fuss. It was three years before an inquiry was held regarding the incident. And the outcome was that Stair was rewarded with an earldom and Robert Campbell of Glenlyon was promoted to the rank of colonel.

One of the last incidents in the so-called clan wars was played out in the year 1688. MacDonell of Keppoch was disturbed by the fact that Mackintosh of that Ilk had obtained a Crown charter for the lands of Glenroy. At Mulroy, in Lochaber, MacDonell’s army met and engaged that of Mackintosh, led by their chief. The battle resulted in the Mackintoshes being completely defeated, and their chief taken as prisoner. MacDonell forced Mackintosh to renounce any claim to the disputed territory. It should be noted that at that point, the king responded to Keppoch’s audacity, and sent the government troops to lay waste to the MacDonell lands.

{#53~ Jul-Sep 2006}

## The Scottish Clan #3

### Covenanters And Jacobites And Wars With England

*[Note: Inasmuch as the history of the Covenanters and the Jacobites was the intimate history of the Scottish Highland clans, the two episodes will be discussed here in some depth.]*

King Charles I was born a Scotsman in the year 1600. But he was raised in England. From the time that he was three years old, until he attained the age of thirty-three years, Charles was brought up learning the English, not Scottish, point of view. The affairs of Scotland were handled by a group of forty-seven Councillors to his father, James VI/I, who had gone south to administer the combined kingdoms from London. The subject of religion was, no doubt, a topic that the young

prince would have been taught. And it would have been the English view of religion that he learned.

The ‘Church’ in England, at the beginning of the Seventeenth Century, was actually the Anglican (*i.e.* the English) Church, a branch of the Roman Catholic Church, but a branch that had broken off nearly a century earlier. The Anglican Church can trace its roots back to the 500s. In the Sixth Century, St. Augustine had been sent to Britain to bring about a more orthodox, or Apostolic, succession in the Celtic Christian church that had evolved there through the efforts of missionaries. St. Augustine’s interference only partly succeeded; the Celtic influence was too great to be overcome easily. During the next eleven centuries, the Anglican Church continued to evolve; it accepted much of the ritual of the

Roman Catholic church, but also retained certain of its Celtic customs. There also evolved a series of disagreements with the degree of authority the Pope should possess over the affairs of the Anglican Church. Finally, in 1529, the long series of disagreements with the Papal authority came to a head, when King Henry VIII, in anger over the fact that the Pope refused to annul his marriage to Catherine (who could not provide him with a male heir), declared that he did not require the Pope's permission any longer.

During the years leading into the Seventeenth Century, the spiritual needs of the majority of the people of Scotland were served by a number of faiths, primarily Catholic, but also including some of the new Protestant sects, such as Calvinistic Presbyterianism. Although not thought of as the 'official' religion, there was no denying that the Catholic Church wielded tremendous power. The Church owned large tracts of land and as such, controlled much of the wealth of the country. But the Protestant sects were gaining followers throughout the country, as the result of the Reformation that was spreading throughout Europe and into the Isles.

By the time Charles inherited the throne (1625), a Book of Common Prayer had been introduced in England (1549), and the books of the Bible had been codified and formally translated by a group of scholars under the direction of Charles' father, King James (1611).

Also by the time Charles took his place on the throne, a new group of Protestants had emerged in England: the Puritans. Growing out of Calvinist theory as advocated by the theologian John Knox, the Puritans comprised a dour, serious sect who aimed to remove all ceremony from the church service that was not specifically noted in the Bible. It should be remembered that much of the ritual and dogma of Catholicism was established by early leaders of the Christian movement, and were not even mentioned by Christ and his disciples and apostles. The Puritans proposed abolishing many of the roles of the bishops in the Church, and replacing the episcopate (*i.e.* relating to the hierarchy of bishops in which successively higher ranking officials govern those below) with a presbyterian (*i.e.* relating to a collection of ministers of equal ranking) form of structure.

Charles came to the throne at a time when the Roman Catholic trappings of the Anglican Church was being questioned by many of the common citizens in both England and Scotland. The religious environment was not the most favorable one in which to attempt to thrust the Anglican Church down the throats of the people. But Charles had been away from Scotland all of his life, and knew practically nothing of the widespread support for the Presbyterian faith. So what did he do? He started his reign by issuing the *Act of Revocation* in 1625, which restored to the Church the lands and tithes that had been distributed to the nobles during the Reformation. He demanded, in 1629, that the religious practice in Scotland was to conform to the English model. He then chose to hold his coronation in St. Giles Cathedral in Edinburgh in 1633. He was well on his way to becoming very unpopular with almost every faction in Scotland. The finale came in 1637 with the publishing of the *Revised Prayer Book for Scotland*.

The opponents to the new Prayer Book formed an organization known as The Tables during the autumn and winter of 1637/38. (The name, *Tables*, was the name used alternately for 'committees.') The Tables included such notables as James Graham, fifth Earl of Montrose; the Earl of Rothes; Archibald Campbell, the eighth Earl of Argyll and Chief of Clan Campbell; the lawyer, Lord Warriston; and the minister, Alexander Henderson of Leuchars. The response of the king was to issue a proclamation calling for the nobles who were opposing the Prayer Book to give themselves up to the authorities. The proclamation was issued in late February, 1638, and resulted in the expected response of riots and demonstrations. The Tables called on the nobility of Scotland to come to Greyfriars Kirk in Edinburgh. Through 28 February and the 1st and 2nd of March, hundreds of the nobility and gentry made their way to Greyfriars Kirk where, in the graveyard adjacent to the church edifice, they signed a document that had been written by Lord Warriston, Henderson and a few others.

Known as the *National Covenant*, the document proclaimed the marriage of the nation with God. It condemned many Catholic doctrines by incorporating the 1581 Negative Confession and a collection of Acts which had confirmed that

document. The Tables did not want to instigate a war against Charles, they simply wanted to express their belief that he had erred somewhat. To that end, the document ended with a pledge to maintain the 'true religion' and 'His Majesty's authority.'

The hundreds of Scotsmen who signed the National Covenant were labeled *Covenanters*, and were viewed by their kinsmen as patriots in the struggle to establish Scotland's independence from England. As the Covenant was copied and spread throughout the country, more and more Scotsmen signed the document.

By the summer of 1638, the *de facto* government of Scotland resided in the Tables, with the *National Covenant* as the nation's 'declaration of independence.' The coastal towns and cities saw an increase in the importation of arms and ammunition from abroad. And Scottish soldiers serving elsewhere were returning home in large numbers. A confrontation was inevitable.

In November, 1638 the King allowed the Scottish General Assembly to convene at Glasgow. The Assembly lost no time in enacting a number of laws to counteract the king's actions. The Prayer Book was condemned as "*heathenish, Popish, Jewish and Arminian*" and was promptly abolished. The bishops were all either deposed or excommunicated. A Commission was set up to explore abuses. Charles responded by proclaiming that all of the Assembly's decisions were invalid because his own Commissioner to the Assembly had been absent from the proceedings.

Hostilities began in February, 1639 when a band of Covenanters attacked and claimed the city of Aberdeen. About the same time, the Campbells of Argyll, supporting the National Covenant, attacked clan Macdonald, who were Catholics.

Charles led an army of nearly twenty thousand men northward during the spring of 1639. He met a Scottish force that was better trained and disciplined than his own at Berwick. The Scottish army was commanded by General Alexander Leslie. The so-called *First Bishop's War* was settled without a fight by the King agreeing to allow another General Assembly of the Scottish Parliament to be held. He also agreed to an Assembly of the Church.

The Scottish Parliament, in session before the Assembly of the Church, began with ratifying

the acts of the previous General Assembly, but they were not satisfied with simply reenacting that which had already been enacted. They went so far as to completely abolish the episcopacy and to demand that all Scots pledge their allegiance to the Covenant. A *Triennial Act* ensured that the Parliament would meet every three years, with or without the King's blessing. Another act stated that all public officials would be appointed by the Parliament rather than by the King. The *Committee of Articles*, which had been created by King James IV as a means by which the King could control the Scottish Parliament, was declared void. In effect, the acts passed by the Parliament in this second General Assembly declared Scotland free from the royal government of England.

Leslie and his army of Covenanters pushed southward across the River Tweed during the summer of 1640. They easily defeated Charles' army near Newburn and then marched into Newcastle-upon-Tyne in what was called the *Second Bishop's War*. The terms Leslie gave to Charles, to which he readily agreed, was that the Scottish army be paid for its upkeep; in effect the payment was a tribute. Charles returned south to summon the English Parliament to request the raising of funds for that purpose.

The new regime in power, the Scottish Parliament under the guidance of Archibald Campbell, the Earl of Argyll, was not necessarily well liked throughout Scotland. As is the case with any revolution, there were many Scots who did not wish to drop their allegiance to King Charles. There were the Anglicans who opposed the Covenant from the beginning. And then there were factions which simply opposed the *leadership* of the Earl of Argyll. One of those factions would be headed by the Earl of Montrose.

In August of 1640, eighteen noblemen met at Cumbernauld to form the *Cumbernauld Bond*, with the Earl of Montrose at their head. This group felt that the Earl of Argyll was using the Parliament for his own benefit. The Covenanters army under Leslie was staunchly in support of the Scottish Parliament and did not see Argyll as an opponent, so for the time being, Montrose and the other members of the Cumbernauld Bond had no hope of taking control. (Montrose would, in 1644, part completely with Argyll and cross over in support of Charles.)

King Charles responded to the defeat of his army in the Second Bishop's War by calling into session the English Parliament, which had not met for some ten years. It was a fatal decision. The members of the English Parliament were in no more agreement with the King's policies than their Scottish neighbors. The King's ineptitude at governing, his sympathy toward the Roman Catholic Church and his severe anti-Puritan measures, coupled with complete irresponsibility in handling the nation's finances did nothing to endear him to the Parliament. The initial result would be the outbreak of the First English Civil War; the ultimate result would be the death of Charles and the establishment of the Protectorate Government of Oliver Cromwell.

The King's Royalist forces won a string of victories, and by the summer of 1643 the English Parliament was looking for relief. Overtures were made to their Scottish counterparts, and in the autumn of that year, the two assemblies signed an agreement known as the *Solemn League and Covenant*.

The institution of the Solemn League and Covenant called for the Scottish Covenanter Army to attack the Royalist forces from the north in return for £30,000 per month and the promise for a reformation of the religious practices in both England and Ireland in conformity with the Scottish National Covenant.

The English Parliament had established an army, the Eastern Association Army (to which Oliver Cromwell's independent army, known as the New Model Army, had been previously been attached), with Edward Montagu, Second Earl of Manchester at its head. A detachment of the Scottish Covenanter Army, in early 1644, under the command of David Leslie (a nephew of Alexander) crossed the Tweed, and joined forces with the Eastern Association Army under Manchester. The Scottish army comprised a force numbering about twenty-six thousand men. They set out to lay siege to the city of York, where a Royalist army was known to be stationed. The Royalist Army under Prince Rupert headed to York's relief, and the two armies met at Marston Moor on 2 July, 1644. The Royalist Army was defeated, and Cromwell was lauded as the decisive element in effecting the victory for the joint Parliament and Scottish force.

The Scottish Parliament, while it should have been joyful with the victory over the Royalists at Marston Moor, was displeased that it had been accomplished by Cromwell, a Puritan. The *Presbyterian* Covenanters considered the Puritans to be a threat to the Covenant, and Cromwell was a very vocal advocate of his faith. But there was no denying the fact that the success of the Parliamentary army was primarily due to the tactical skills of Oliver Cromwell. Manchester appears to have been simply a figurehead for the leadership of the army.

The Battle of Marston Moor was the pivotal event that convinced James Graham, Earl of Montrose, to defect from the side of the Scottish Covenanters and raise an army in support of King Charles. During the summer of 1644, Montrose traveled through the Highlands calling on the Highland clansmen to form an army. His army eventually came to include many Highlanders, some Scottish expatriates from Ireland, a group of mercenaries and a few Royalist lairds from the Lowlands.

With his army of less than two thousand men, Montrose captured the city of Dumfries. But that was the only notable event for the new Royalist army until it was joined by a group of Irish soldiers.

The Irish soldiers who would come to join with Montrose's army were Irish Catholics led by Alasdair MacColla MacDonald, of Clan Donald. Alasdair was the son of MacDonald of Colonsay, a kinsman of the Earl of Antrim. The two thousand troops he brought with him from Ireland were battle-hardened and well armed. They landed at Ardnamurchan in June and were soon joined by nearly a thousand Hughlanders. Bearing age-old grudges against the Clan Campbell, Alasdair lost no time in thundering through the Campbell lands of Argyll, looting and destroying as they went. At Blair Atholl, in August, Alasdair and Montrose crossed paths and the two hit it off immediately, joining forces as a formidable Royalist army.

On 01 September, Montrose attacked an army of Covenanters under the command of David Wemyss, Lord Elcho near the town of Tippermuir, west of Perth. Although the Covenanter army of Lord Elcho outnumbered the Royalists, Alasdair had trained his Irishmen and their new Highland compatriots the battle tactic of the 'Highland



Charge.’ In the Highland Charge, the infantry, armed with muskets, would advance to within a hundred yards of the enemy. They’d fire a single volley, and then drop the weapons to the ground and charge forward with their broadswords drawn.

The Covenanters were defeated at Tippermuir, and Montrose continued on to Aberdeen, which his army sacked. The Irishmen and Highlanders killed, raped and looted the townsfolks in an orgy that lasted three days.

Montrose then turned westward and marched through the lands traditionally held by the Campbells, and home of Archibald Campbell, Earl of Argyll. The army was augmented by clansmen from the Macleans and the Macdonalds, who were probably more interested in settling old scores with the Campbells than in assisting the Royalist Cause. Montrose arrived on Argyll’s castle at Inveraray with such speed and surprise that the Earl was startled at his dinner table, and only barely escaped by boat across Loch Fyne. In February, 1645, after an arduous march through heavy snows, Montrose and his army arrived at Inverlochy, where he again routed the Campbells and the Earl of Argyll along with his Covenanter supporters. Montrose chased Argyll through Lorn, Glencow and Lochaber and on to the shores of Loch Ness. In March, he attacked the city of Dundee, succeeding in breaching the stone walls of that town. In May, Montrose scored another victory over the Covenanters near the Moray Firth at Auldearn, and then in July, he again routed them at Alford, near Aberdeen. By August, 1645 the independent Royalist army under Montrose had defeated a Covenanter army at Kilsyth and had occupied the city of Glasgow. Montrose had believed that he would be able to gain supporters in the Lowlands, but things were not destined to work out that way. And then, in September, Montrose’s winning streak came to an end.

The First English Civil War effectively came to an end on 20 June, 1646 when the New Model Army was informed of the surrender of the King’s army headquartered at Oxford. But when they arrived for him, they found that Charles had slipped away under a disguise. Charles traveled northward and appeared at Leslie’s encampment near Newark. He requested their backing now, professing to have always had a special love for his native Scotland. The Covenanters had no

special love for Charles. That, and the fact that one of the conditions the Scots set for giving the King refuge was that Montrose would disband his army worked against the King. Montrose was not operating under the directions of the Royalists, so the negotiations came to nothing for the King. Leslie withdrew his army away from Newark leaving Charles to fend for himself against the English Parliamentary forces.

As it turned out, the King was handed over as a captive (or rather, sold) to his English enemies by the Scots, who felt they would never be able to convince him of their right to practice Presbyterianism.

Charles, always the schemer, made his escape from where he was essentially under house arrest at Hampton Court in November of 1647. The King reached the Isle of Wight, where he was once more taken into custody. On 27 December, while being held in Carisbrook Castle on the Isle of Wight, Charles was visited by, and negotiated an agreement with, representatives of the conservative wing of the Scottish Parliament. The agreement was called the *Engagement*, by which Charles agreed to establish Presbyterianism throughout England for a three year trial period. He also agreed to disband the English army. The Scots who were party to this agreement became known as the *Engagers*. Fearing a replay of his deceits, the Engagement was not accepted by all of the General Assembly, and therefore came to nothing. But it should also be remembered that the King really had no power by this time. The real power lay in the hands of the army and Oliver Cromwell. The majority of the members of the Scottish Parliament realized that the Solemn League and Covenant was meaningless in view of the fact that Cromwell was a devout Puritan, and the army followed his example.

The English Parliament also attempted to gain the acquiescence of the King to a peaceful compromise while he was on the Isle of Wight. They sent a delegation with the promise of liberation for the King if he would agree to four things: 1.) The investing of the militia in the two houses of Parliament. 2.) The revoking of all proclamations and declarations against the Parliament. 3.) The voiding of all titles of honour that he had conferred since his leaving the Parliament, and the coincident avoiding of

granting titles of honour unless agreed to by the Parliament. 4.) The power of both houses of the Parliament to sit and adjourn as they saw fit.

The King refused to sign the four bills and his refusal was duly debated in a session of the English Parliament. The discussion became quite heated and it was then that talk of removing the King from his throne first surfaced.

Word spread of a number of plots to free the monarch from his imprisonment on the Isle of Wight. It was in the midst of this fervor that Charles II, Duke of York, escaped to safety.

In the end, Charles was not liberated. He was taken back to London to await his fate. The Parliament established a High Court Of Justice consisting of one hundred and thirty-five members of the Parliament, army officers and citizens. About fifty of those named to the court refused to participate in it. King Charles was brought to St. James to await the trial. The Scottish Parliament send a group of commissioners to protest against the trial.

The trial against the King commenced on Saturday, the 20th of January, 1649. The charge that was brought up against the King was that: *“he had endeavour’d to set up a tyrannical power, and to that end had rais’d and maintain’d in the land a cruel war against the parliament; whereby the country had been miserably wasted, the publick treasure exhausted, thousands of people had lost their lives, and innumerable other mischiefs committed..”*

The King was asked to enter a plea, but he refused to plead either guilty or not guilty. He was brought again to the court on Monday, the 22nd, but he refused again to enter a plea. He did the same thing on the following day.

On 30 January, 1649, at about ten o’clock in the morning, the King was led to a scaffold in the courtyard of White-hall. He kneeled down and placed his head on the block, and with a single blow, the executioner severed his head from his body. In the blink of an eye, Charles Stuart was transformed from a tyrant into a martyr.

Word reached Edinburgh on the 5th of February that the King had been beheaded; the Scottish Parliament lost no time in proclaiming Charles II as the new King.

The Scottish people were horrified that the English had put Charles Stuart to death. Even

though Charles had been the English king, he was also the Scottish king, and many of those in Scotland wondered by what right the English could take the life of their mutual king without Scottish consent. It could be said that the ax which severed the head from Charles Stuart’s body severed the ties between Scotland and England.

Archibald Campbell, Earl of Argyll, still the nominal leader of the Scottish Covenanters, the Kirk, now being at odds with the English Parliament, made contact with the eighteen year old, Prince Charles. The Scots were not prepared for such a drastic change as to have their traditional form of government, the monarchy, replaced by another form. They wanted to have a king at the head of their government, albeit a king who was not Roman Catholic. The Prince’s religious affiliation did not matter to the Kirk; they would insist that he convert if he wanted to claim his kingdom.

Initially, Charles II had been given refuge at the Hague in the Netherlands. But when a group of men murdered Dr. Dorislaus in that city because he had been involved in the late King’s trial, the authorities asked the Prince to leave the country. They did not wish to become embroiled in another war with the English over harboring the Prince. He left the Netherlands and went to France to reside with his mother, the queen. Before long, though, the court of France asked the Prince to leave that country. In search of a refuge, the young heir to the throne of England and Scotland decided to go to the Isle of Jersey, which had remained uninvolved in the English Civil Wars.

During the time that Charles II spent on the Isle of Jersey, the Scottish commissioners spent time indoctrinating him on the nature of the government to which he would be returning.

On 24 June, 1650, the *Skidam*, the ship on which Charles II was being transported to Scotland, landed at the small fishing village of Garmouth at the mouth of the River Spey. Before he could disembark, Charles was required to sign the Covenant. The voyage across the channel had taken nearly two weeks, due to bad weather, and during that time, Argyll’s commissioners continued indoctrinating the young King on the Covenant and his role in upholding it now that he was to take the throne.

While the Scots were wooing the heir apparent to the throne, on the 24th of June, a committee of the Council of State was meeting in England. Consisting of Oliver Cromwell, John Lambert, Thomas Harrison, Oliver St. John and Thomas Lord Fairfax. The committee was discussing Lord Fairfax's decision not to lead the English army. Some six weeks prior to this meeting, the Council of State had planned an invasion of Scotland in response to the Scottish declaration of Charles II as king. The English had assumed that once Charles II was on Scottish soil, Argyll would direct an invasion southward to physically claim the throne. They needed to strike first to prevent that from happening.

Thomas Lord Fairfax held the position of commander-in-chief of the armed forces. To this point, Cromwell was, of course, the leader of the New Model Army, but he had hitherto acted only upon Fairfax's bidding. And now, with the Council of State waiting for the army to move northward, Fairfax hesitated. Apparently, he did not view the unfolding events as a threat of a Scottish invasion.

Cromwell pointed out that the Scots were "*very bufy at this prefent in raifing forces and money.*" The Scots were raising an army of 13,400 foot soldiers and 5,440 cavalry. If it were not to make war upon the English, then what could it be for?, he argued. Eventually, through the course of the meeting, Fairfax resigned his commission. The position of Lord General (*i.e.* commander-in-chief) of all the armed forces in the Commonwealth was offered to Oliver Cromwell. Cromwell accepted the offer and received the appointment by the Parliament on 26 June, 1650.

On 29 June, 1650, the English army under the command of Oliver Cromwell began their march northward. Rumors spread throughout Scotland that the English army intended to destroy everything and everyone in its path.

Cromwell issued a declaration stating that the English army had no intention of causing inhuman harm to the people of Scotland. He reminded them that only a couple years previous, the same army had come into Scotland at the bidding of the Scottish Parliament, and had done no harm to the people. There was no reason for them to assume that this time would be any different. Only those persons, who by their

conduct of inciting the restoration of the Stuart monarchy, who had laid the foundation for the invasion, would be in any danger.

Over the next two years, Cromwell's New Model Army engaged the Scots in what was to become known as the Anglo-Scottish War of 1650-1652. The Parliamentary forces from England were intent on preventing the Scots from establishing Charles II as their new king. From Dunbar to Worcester, the two countries both suffered large numbers of casualties.

Five distinct groups, which were linked to basic geographic divisions of the country, could be seen to emerge after the Scots' defeat at Dunbar.

The Northern Highlands were primarily Royalist. The clans which held sway in the Highlands had supported Charles I, and continued their support of his son.

The center and northeast region, which included Stirling and Fife, was held by the Kirk, the extremist Covenanter faction which, by the Whiggamore Raid under the direction of Archibald Campbell, Earl of Argyll, had come into power in 1648. The Kirk Covenanters still controlled the Scots Parliament, the General Assembly and the Committee of Estates.

The region south of Edinburgh, and bordering on England, which had been captured early on by Cromwell, consisted primarily of sympathizers to the English Parliament. As the English army moved northward, the Scots who opposed them also moved northward out of this region.

The west was under the control of the *Western Association Remonstrants*. A large number of Covenanters from the western shires of Argyll, Ayr, Bute, Dunbarton, Kirkcudbright, Lanark, Renfrew and Wigtown had formed the Western Association in 1648 to oppose the Engagers. Originally led by Archibald Campbell, Earl of Argyll, the Association consisted of men who felt that the Engagers were selling Scotland to the King, and therefore needed to be removed from power. The ousting of the conservative Engagers took place in the event known as the Whiggamore Raid. The faction led by Argyll that came into power, as noted above, comprised the basis for the political entity known as the Kirk. But there were some members of the Kirk who were adamant in their desire that Scotland be a purely Presbyterian nation; it was they who now

re-activated the Western Association. It should be noted, though, that the Earl of Argyll's native shire of Argyll, along with that of Bute and Dunbarton, which had participated in the Western Association in its first incarnation, refused to join with the others this time around. Perhaps Argyll found the new Western Association too extreme for his liking, or perhaps he saw it as a threat to his own personal ambitions.

The southwest was controlled by the conservative Covenanters who advocated adhering to the resolutions passed by the Committee of Estates and the Kirk, and were therefore known as the *Resolutioners*. They wanted to continue on the course that had been set on 30 January, 1649 with the execution of their beloved King by the English *regicides*. The extreme nature of the Remonstrants unwittingly forced many undecided Covenanters toward the side of the Resolutioners and more of the Resolutioners to embrace the Royalist ideals.

On the first day of the new year 1651, Charles Stuart II was crowned king at Scone. The crown was placed on his head by Argyll. Then, following his coronation as King Charles II, his majesty traveled to Aberdeen where he set up his standard and recruited troops. He then moved on to Stirling. He named Duke Hamilton as his Lieutenant-General, David Leslie as his Major-General, Middleton as the Major-General of the cavalry and Massey as the general of the Royalist English troops serving with the Scottish army.

The King started his reign by visiting all the garrisons located throughout Fife. To them he reassigned as many troops from Stirling as could be safely spared. He then traveled through the Highlands and attempted to quell some of the inter-clan disagreements so that the Highlanders would work together in his support. His efforts were largely successful; the town of Dundee alone raised a regiment of horse, equipped with six cannon. The King's army rose to approximately twenty thousand men.

At the start of the year 1651, the Lord-General Cromwell set his attention on the region of Fife. King Charles responded to the invasion of Fife by sending four thousand men under Major General Sir John Brown and Major General James Holborne of Menstrie to repel the invaders. In the meantime, the English generals, Lambert and Okey crossed the Forth with two regiments each

of foot and horse troops. The two armies engaged each other at Inverkeithing.

Lambert positioned his infantry troops on the slope of the Ferryhills, opposite the Scots. Then he directed his cavalry to ride against the Scottish lines, but to feign a retreat, in order to goad the Scots into attacking. The Scots took the bait and charged across the valley toward the English infantry. The English cavalry, in a decisive move, turned and fell on the charging Scots. Despite a somewhat lengthy skirmish, when the two armies made contact, the actual battle lasted only about fifteen minutes.

The battle of Inverkeithing was a disaster for a number of the Highland clans. Nearly two thousand Scotsmen died in the battle. Some seven hundred and sixty clansmen of Clan Maclean, including two sons of Maclean of Ardgour, were among the slain. They had stood firmly under the banner of Hector Maclean of Duart. Only forty of the Macleans survived. Seven hundred of the Buchanans died where they stood. One of the reasons for the slaughter was that when the actual fight began, General Holborne fled, taking with him most of the cavalry; Seeing Holborne retreating, Brown, likewise pulled his cavalry troops out. The infantry troops were left unprotected by the cavalry.

Lambert did not allow the Scots under Holborne and Brown get away, though. He pursued the Scots for roughly six miles with his own cavalry. In the chase, some two thousand Scotsmen were killed and fourteen hundred were taken prisoner. Less than one thousand of the Scottish troops made it back safely to Stirling.

Cromwell had the bulk of the English army in Fife. King Charles knew that if he were now to invade England, there would be a beneficial distance between his and Cromwell's army. Despite the protests of Argyll, Charles got his army in motion in what would be known as 'the Start' on 31 July, 1651, heading southward through Lanark and passing into Lancashire by way of Carlisle. The King's army of sixteen hundred men marched into England on 05 August. The next day, on English soil, Charles had himself crowned King of England.

## The Scottish Clan #4

At each town that the Scottish army passed through, the people cheered on the King and proclaimed him king of England, Scotland, France and Ireland. It would have appeared that the size of Charles' army would have been increasing by leaps and bounds by English royalists. But that was not the case. The Scots were continually deserting the army and heading back to their homes. And though the townspeople expressed their allegiance to the King, there were few who were willing to join his army. Also, as John Grainger noted in his history of the Anglo-Scottish War, "*Some of the English Royalists argued that it was a mistake for the king to lead an invasion of his own kingdom at the head of a foreign army.*"

At Warrington, on the border of Cheshire, the King's army was momentarily halted by Lambert's English army, who held a bridge on the Mersey River, over which the Scots had to pass. After a brief skirmish, the Scots were victorious and they moved on toward Worcester, near the Welsh border. The people of Worcester were decidedly Royalist; it had been the last city to fall to the Parliamentary forces in 1646. Prior to the arrival of Charles, the townsfolk drove out the English garrison guarding the town. The leader of the garrison of roughly five hundred troops had barred the gates against the arrival of the King and his Scottish army, but the Common Council of the city objected. And when the garrison ventured out to badger the arriving Scots, the townsfolk rose up and tormented them till they moved away from the city. Perhaps this action was more the desire to avoid having a battle fought in their midst than to welcome the King and his Scottish army. In any case, on 23 August, 1651 the Scottish army entered the city. There Charles II resolved to wait for Cromwell, and accordingly set his troops to establishing defences.

At Worcester, just one year after the Scottish defeat at Dunbar, the 3rd of September, the Scottish army was again defeated with a great loss of life. It is believed that upwards of between two and four thousand Scots were killed. The number of Scots taken as prisoner by Cromwell's army was listed as nearly ten thousand. The King, himself, escaped capture and fled through England

in disguise; he would eventually gain passage to Diepe in France, where he would wait until after Cromwell's death in 1658. Also captured by the English were all the Scottish artillery, baggage and one hundred and fifty-eight colours, including the King's standard. The English lost only two hundred, according to most estimates.

For nine years, following the defeat of the Scots at Worcester, Oliver Cromwell ruled the 'Commonwealth' of England, Scotland and Ireland under the title of *Lord Protector*. It was a time of relative peace and prosperity following the Anglo-Scottish War.

Cromwell established a system of military government throughout the Isles. In the major towns he placed English garrisons to ensure order. In Scotland, an army of between ten and eighteen thousand men garrisoned four strategically located fortifications, from which they patrolled. Law and order was maintained, despite the occasional uprisings by the Highlanders.

In December of 1651 the country of Scotland was formally merged with England when the English Parliament passed a bill incorporating it as part of the 'Commonwealth of England.' The act of merging of the countries was the so-called *Tender Of Union*; it was proclaimed throughout the land on 04 February, 1652.

A formal *Act of Union* was enacted in April, 1654 between England and Scotland. In May, 1655 a Council of State for Scotland was constituted. According to Fitzroy Maclean in his book, *A Concise History Of Scotland*: "The resulting regime was probably the most efficient and orderly the country had ever experienced." Stewart Ross in his book, *Monarchs Of Scotland*, expressed much the same sentiment when he stated: "When the Cromwellian union came to an end not a few Scots were sorry at its passing, for it had brought efficient, tolerant government."

Cromwell died on 3 September, 1658; his son, Richard was named as his successor. Unfortunately, Richard Cromwell was not the leader that his father had been. In 1660, Charles Stuart II was 'restored' to the throne.

The Covenanters should have assumed that Charles II would not honor his agreement to

uphold and support the National Covenant. He was a Stuart, and had been raised as an Anglican. And besides that, the agreement had been made by Charles under duress. The Covenanters were foolish to believe that he would actually honor and abide by any agreement he had made under pressure. He had been forced to leave his refuge in the Netherlands and then his mother's home in France; he had nowhere to go. Of course, when the Covenanters offered to place him back on the throne of Scotland (and by extension, England and Ireland), he agreed to their demands. Any person in Charles' situation would have agreed to anything.

For a time, Charles had played by the Covenanters' rules, but as soon as he was crowned at Scone, he pushed the Covenanters aside and took charge of the army. There can be no doubt that Charles intended from the very beginning to rid Scotland of the Covenanters. Overt persecution began in the year 1660, the year Charles was restored to the throne for the second time.

King Charles II never again set foot in Scotland after the invasion of England and the Battle of Worcester. He ruled the country, as his father had, through a Privy Council located in Edinburgh, and directed by a Secretary of State in London. That Secretary was, initially, John Maitland, Earl of Lauderdale, the Covenanter turned Royalist. The reality of the situation was that it was Lauderdale, rather than Charles, who governed Scotland. He held the position of Secretary of State from 1661 until his death in 1680. Lauderdale had been one of the original Covenanters, and had helped to write the Solemn League and Covenant. He had joined with the Engagers who had fought for Charles I during the Second English Civil War.

Charles assumed the role of 'head of the church' and proceeded to return Scotland to pre-Covenanter times. He removed clerics from all secular positions of government with the exception of allowing two archbishops to hold seats on the Council of State. He restored the office and system of the bishops and the Episcopacy to handle the religious affairs of the country. He also reintroduced the Common Book Of Prayer. In 1661, Charles summoned a new Parliament of his own choosing - all good Royalists - which passed a resolution on 17 May stating that

the Covenant should be publicly burned. On 30 May a resolution was passed by the Parliament declaring the Solemn League And Covenant to be illegal. In 1662 the *Rescissory Act* was enacted; it repealed all Acts passed since 1633.

In 1662 the *Act of Uniformity* was enacted, banishing all ministers who did not have a bishop's license; they were ordered to resign their charges and receive them anew from the bishops. Over three hundred ministers (about one third of those practicing in Scotland) refused to do this, and were removed from their manses. (At the same time, over sixty Presbyterian ministers were removed from their churches in Ireland.) As a result, they began to preach in the open fields or in private homes at gatherings called *conventicles*. According to Brian Orr, Daniel Defoe, the author of the novel, *Robinson Crusoe*, witnessed a conventicle at Nithdale. Nearly seven thousand people came from as far as fifteen miles away to listen to a sermon that lasted almost seven hours.

It was considered a capital offence, and therefore punishable by death, to conduct a conventicle. A reward of 500 merks was offered for the capture of a minister who was found conducting a conventicle. But despite the risk, the conventicles continued to be held.

The Privy Council directed troops to collect fines from the Covenanters who gathered in the conventicles. They were often met with armed resistance.

It was not only the ministers who were the target of the new laws prohibiting Presbyterianism from being preached. Attendance by the common man at the (now) Episcopal church on Sundays was declared compulsory. Fines to the amount of 40 shilling/Scots were imposed on anyone not attending. In Dumfries it was recorded that during 1662 John Gilchrist and John Coupland, burgesses, were each fined £360, while James Muirhead, a merchant in Dumfries, was fined £1000 for non-conformity. In that year alone, the amount of £164,200 was collected throughout Dumfries for violations to the compulsory church attendance law.

The Anglo-Dutch War broke out in 1665, and Covenanters in the southwestern Scottish region of Lanarkshire, to the south of the Pentland Hills, saw a chance to attempt a Presbyterian takeover of the government. Men from the

southwest rose up and marched on Edinburgh in 1666. They received little sympathy and support from the rest of Scotland. The so-called 'Pentland Rising' started on 13 November, 1666 in the village of St. John's Town in Galloway with the beating up of an elderly farmer named Grier by government troops for his failing to pay a fine for not attending church. Seeing this as they were passing by, four Covenanters led by MacLellan of Barscobe, went to the farmer's rescue. After overpowering the government troops, the Covenanters headed to the nearby village of Balmaclellan; a conventicle was underway there. They told of their encounter and succeeded in inciting a large group of nearly three thousand men to march on the city of Dumfries where the government troops were headquartered. The commander of the government troops, Sir James Turner was taken captive. The rabble became more of an organized body under the leadership of Colonel James Wallace of Auchens, and they next headed for Edinburgh. They planned on presenting a petition to the Privy Council, and like the Whiggamore Raid in 1648, to achieve a takeover of the current government.

The weather was bad, and the march was long and difficult. Many of the Covenanters dropped out along the way. The number of Covenanters who eventually reached Edinburgh was no more than eleven hundred. They arrived at Colinton, a suburb of sorts of Edinburgh, and were met by a body of troops known as the Edinburgh Fencibles. The meeting between the two groups was peaceful enough, but the Covenanters were refused permission to enter the city to present their petition to the Privy Council. They turned back and headed toward the west across the Pentland Hills, arriving at a village named Rullion Green, about eight miles to the south of Edinburgh. There they would encounter a body of government troops sent out to intercept them.

On 28 November, 1666 the government troops under General Tam Dalyell (*variously*, Dalziel, of the Binns) launched an attack on the Covenanters at Rullion Green. Dalyell's force numbered twenty-five hundred foot soldiers and six troops of cavalry. The government troops charged into the line of Covenanters a number of times. The Covenanters valiantly stood their

ground. But they eventually had to give way. Fifty of the Covenanters lay dead on the field of Rullion Green and between eighty and one hundred were taken prisoner. The rest succeeded in escaping slaughter or capture due to the gathering darkness. General Dalyell had promised the Covenanters quarter if they would end the fight and surrender. They believed him, but those who were taken captive soon discovered that the government did not intend to honor the General's promise. They were forced into 'Haddo's Hole' in St. Giles' Cathedral where a number of them had their feet and lower legs crushed in the infamous instrument of torture, the 'Boot'. Twenty-one or twenty-two of the prisoners were hung, ten in Edinburgh, and eleven or twelve in towns throughout Ayrshire: at Dumfries, Irvine and Ayr itself to set an example for others.

The government's treatment of the Covenanters at Rullion Green resulted in a great embarrassment to the King and his council. The Earl of Lauderdale quickly issued *Accommodation Licences*, a sort of statement of amnesty to any Covenanting ministers who would simply agree to adhere to non-violence.

The *First Declaration of Indulgence* was passed in June, 1669. The Declaration extended tolerance to the Presbyterian Covenanters, but it also extended tolerance to Catholics. While the Declaration may have been intended by the King to offer some relief, like the *Accommodation Licences*, it simply split the Covenanters into two opposing factions: those who had 'indulged' and those who had 'not indulged' in accepting the morsel of 'tolerance' that the King was offering.

The *Accommodation Licences* and the *First Declaration of Indulgence* did not accomplish their desired effects, and so the government once more decided to resort to the opposite approach. In 1670 the conventicles were banned and the death penalty proscribed for any ministers caught preaching at them.

In 1673 the *Second Declaration of Indulgence* was enacted by the King. It relaxed the laws against the conventicles once again. It would seem that the Declarations were probably less intended as a relief to the Covenanters as a means to lure some of the more moderate proponents of Presbyterianism to side with the government. The result, in the end was to alienate the more radical



Covenanters even more, and they reacted by protesting.

The government's response to the protests was to enact even stricter laws against the conventicles. This time the King sent government troops, the Highland Host, to maintain order. They occupied Ayrshire and the surrounding region of southwest Scotland and were billeted among the people. The billeting of the soldiers in the homes of the residents angered them, just as it would in America nearly one hundred years later.

Another rising took place in Galloway in 1679. It was sparked by the killing of Archbishop James Sharp of St. Andrews. Sharp was a confirmed episcopalian who had once been a moderate Resolutioner. He had been captured, along with other ministers, in 1651 in the raid on Alyth, during the final conquest of Scotland by General Monck. Sharp had been taken prisoner to London. But he was released only after a few months, at which time he returned to Scotland as an intermediary between the Kirk and Oliver Cromwell. The Covenanters viewed Sharp as a kind of Judas who was betraying the true goals of Presbyterianism for personal glory and gain. To say the least, he was very much hated by many of the Covenanters.

On the afternoon of 3 May, 1679 Sharp was returning from a meeting of the Privy Council in Edinburgh. He travelled through the moorland of Magus Muir to his home in St. Andrews along with his daughter, Isabel. After passing through the village of Magus, a group of a dozen Covenanters caught sight of his coach and set out in pursuit. The group, which included John Balfour, Laird of Kinloch, and his brother-in-law, David Hackston of Rathillet, had actually been lying in wait for the Sheriff of Fife, William Carmichael, who was in charge of the troops in Fife who were suppressing the conventicles in that region. So it was quite by accident that the Archbishop rode into the midst of a group of Covenanters intent on murder.

The murder of the Archbishop came about swiftly. When the coachman realized his coach was being followed by the group, he whipped the horses and tried to outrun them. They caught up with the coach and slashed the harnesses of the horses, effectively bringing the coach to a stop. The coachman and four other servants were

quickly disarmed. Sharp and his daughter were violently dragged from the coach, he being stabbed in the kidneys as he was pulled out, and Isabel being held to watch her father's impending murder. The Archbishop, on his knees, begged for mercy, but his pleas were answered by sword cuts to his arms and head until he fell over dead. The group of murderous Covenanters rifled through the coach and Sharp's baggage, and then rode off unaware that they had just started a series of events which would culminate in the *Killing Time*.

Archbishop Sharp's murderers fled to the west, where they were given refuge by a militant band of Covenanters led by Sir Robert Hamilton. On 29 May (the King's birthday), Hamilton led a party of eighty into the royal burgh of Rutherglen. They proceeded to burn copies of the oppressive Acts of Parliament and then nailed a *Declaration And Testimony* to the Mercat Cross (*i.e.* the 'market cross'). The Declaration listed all the violations of the National Covenant during the previous twenty years.

A body of government troops that had been sent north from Dumfriesshire on a routine tour of duty to patrol the region of Ayrshire were informed about Hamilton's activities. They set off in pursuit, but Hamilton's group escaped capture. Despite their failure to capture Hamilton and his band, the government troops were informed of a conventicle which was assembling on Loudoun Hill near the village of Darvel in Ayrshire, near the Ayrshire and Lanarkshire border, and so they set off to disrupt the Covenanters' meeting. On the 1st of June, 1679, a very large number of Covenanters, men, women and children, estimated in the several thousands, were congregating. The minister received a warning of the approach of the government troops under General John Graham of Claverhouse, and he directed the women, children and very old to withdraw from the place. The men in the congregation, numbering perhaps fifteen hundred, gathered their swords and other weapons and prepared to greet the government troops. On the boggy moor at the base of Loudoun Hill, known as Drumclog Moor, the Covenanters, under the leadership of William Cleland, a divinity student, formed a line behind the natural defenses of a ditch and a peat marsh.

Claverhouse realized that the Covenanters outnumbered his troops nearly four to one. He also

realized that a cavalry charge, though preferable to disperse the crowd, would be impossible over the marshy terrain. The dragoons were ordered to dismount. Then, forming a line opposite the Covenanters, they began to march forward. The Covenanters started to sing psalms as they returned the Dragoons' musketfire. The Covenanters could not wait for the government troops to arrive across the moor, and instead rose up from the ditch and started toward the Dragoons. A fight at close quarters ensued. At some point in the battle, the horse on which Claverhouse rode was slashed in the stomach. The horse bolted and the dragoons thinking that their leader was signalling a retreat, followed. Claverhouse attempted to restore order to his troops, but it was too late. They were routed by the Covenanters, and fled through the streets of Strathaven, all the way being pelted with rocks and refuse by the townspeople. Thirty-six of the government troops lay dead on the field.

The Covenanters followed the retreating government troops to Glasgow, but barricades were quickly constructed. As the Covenanters charged up the Gallowgate, they were raked with musketfire. Although they would have to give up the pursuit, the Covenanters could bask in the glory of having won the battle at Drumclog.

The King's government was taken aback by the turn of events at Drumclog. They gathered together a new army to subdue the Covenanters, and placed at its head, General James Scott, Duke of Buccleugh and Monmouth, the King's illegitimate son.

The Covenanters sent out word for recruits to their army and established an encampment at Bothwell Bridge, which spanned the River Clyde just to the north of the village of Hamilton. Over the next three weeks more and more Covenanters flocked to Bothwell Bridge. Unfortunately, the time they were there was not spent in organizing and training for the eventual clash with the government troops. Instead, the different factions of Covenanters spent the time arguing and bickering. There were extremists, such as the fledgling 'Cameronians' who advocated nothing less than complete adherence to the Solemn League and Covenant. There were the 'Indulgers' led by the Reverend John Welch, who advocated accepting those ministers who had 'indulged', and

who believed in working with the King's government in order to reach a compromise. Then there were those who followed the Reverend John Blackadder of Troqueer, who advocated passive resistance.

Monmouth's troops clashed with the Covenanters in the Battle of Bothwell Bridge on 22 June 1679. Monmouth's two thousand troops arrived on the north bank of the river and faced nearly five thousand Covenanters who held the bridge, the only way to pass across the river. Three hundred of the best Covenanters defended a barricade set up at the portal that occupied the middle of the bridge. They were commanded by Hackston of Rathillet and Hall of Haughhead.

An attempt was made by the Covenanters to avoid bloodshed. David Hume, a clergyman, and Fergusson of Kaitloch approached the Duke with a supplication which demanded that the Covenanters be permitted to practice their religion freely, that a free parliament be established, and that a general assembly of the church be called. The Duke accepted the party's petition and promised that he would submit it to King Charles on the condition that they disband and immediately disperse. Hume and Fergusson returned to the Covenanter ranks and tried to argue for their acceptance of the Duke's conditions. But while they were discussing the proposal, the Duke's army proceeded to place their cannon in line on the west side of the river. Foot soldiers were soon dispatched under the command of Lord Livingstone to force the defenders on the bridge to give up their position.

The Covenanters and Monmouth's troops exchanged musket fire until the Covenanters' ammunition ran out. Monmouth's artillery raked the Covenanter line with a deadly bombardment. Despite a valiant effort by Hackston's men, the Covenanters were finally obliged to retreat from the bridge. Monmouth's troops took advantage of the situation and crossed the bridge, all the while slaughtering the many ill-equipped Covenanters whose ammunition had run out after the first volley. Monmouth's troops surrounded the Covenanters and took between fourteen and fifteen hundred prisoners.

The Battle of Bothwell Bridge lasted a mere two to three hours. Estimates placed the casualties of the Covenanters at between four and

eight hundred killed. The prisoners were taken to the Greyfriars churchyard in Edinburgh, into which they were herded to wait for their executions. Two were hung at Edinburgh while five were hung at Magus Muir. Most of the rest were released on their word that they would not participate in any further rebellion.

Two hundred and fifty-seven of the Covenanters taken prisoner at Bothwell Bridge were sentenced to be deported to the Americas. They were placed aboard the ship, *Crown*, which set sail on 27 November, 1679. Bad weather had set in, causing the ship to make an unscheduled stop at Deersound Port in Orkney. Despite the urgings of the local residents to not advance further until the weather should clear up, the captain of the *Crown* set out once more on 10 December. It was said that the heartless captain ordered the hatches to be chained to prevent the Covenanter prisoners from escaping. Barely had the ship cleared the land than it struck rocks and sank to the bottom of the Atlantic Ocean. The accident claimed two hundred and eleven Covenanter lives. The forty six people who survived the wreck were later deported to the Americas on another vessel.

In 1680, with the death of the (by now) Duke of Lauderdale, a new figure stepped onto the stage of Scotland's troubles. James, Duke of Albany, the extremely radical Roman Catholic brother of King Charles, was placed in the position of Scotland's Secretary of State. He immediately began to push for even greater suppression of all Covenanter activities.

Throughout 1679 and 1680, Covenanters known variously as the 'Society Men' or 'Cameronians,' led by the Presbyterian ministers, Richard Cameron and Donald Cargill, had been congregating to train for armed resistance against the government. The Cameronians claimed that they owed no allegiance to Charles II, but rather that the only king they would declare allegiance to was 'King Jesus.'

Richard Cameron and Donald Cargill collaborated on a document called the *Queensferry Paper* in early 1680. The *Queensferry Paper*, a declaration of faith and disapproval of the King and his 'sinful' government, was never published. It only became known when, on 03 June, 1680, Cargill and Henry Hall were taken prisoner at an

inn at Queensferry; the document was found in Cargill's clothes.

Donald Cargill gained notoriety when, at a conventicle at the village of Torwood, near Stirling, he formally excommunicated Charles Stuart II, King of the England, Scotland and Ireland. Also excommunicated by Cargill were John Duke of Lauderdale, James Duke of York, James Duke of Monmouth, John Duke of Rothes, Sir George MacKenzie and Thomas Dalrymple 'of the Binns.' Cargill was taken captive at Covington Mill not long afterward. On 27 July, 1681 he was executed at the Mercat Cross in Edinburgh; his head was hung on the Netherbow Gate as a warning to others.

The *Declaration of Sanquhar*, calling for the removal of Charles II, was issued by Richard Cameron on 22 June, 1680. On that day, Cameron, with about twenty other fellow Covenanters, rode into the town of Sanquhar with weapons drawn. A crowd began to gather at the market cross on the main street of the town. Richard Cameron and his brother, Michael dismounted, and Richard read aloud his *Declaration*. The highly treasonable *Declaration* was hung on the town cross and the Camerons remounted and rode off. Cameron would be dead within a month's time at Airds Moss, but the guerilla tactics of his followers were continued into the mid-1680s.

The years 1684 and 1685 were known as the *Killing Time* because of the great number of ghastly atrocities committed by both the Covenanters and the King's government. During the Killing Time, Covenanters and anyone simply suspected of being a Covenanter was in danger of being arrested and killed on the spot without the benefit of a trial. During the Killing Time there were known to have been thirty-one executions in Edinburgh and one hundred and thirteen additional executions throughout the countryside, eighty of which took place in Dumfries.

One very notorious example of the hideous manner in which the government forces executed the Covenanters was the deaths of Margaret McLachlan and Margaret Wilson. They were both followers of the minister, James Renwick. In April of 1685 the eighteen year old Margaret Wilson and sixty three year old Margaret McLachlan had refused to take the *Test Act* and the *Abjuration Act*, which were oaths denying Presbyterianism

and rejecting, in particular, a 'Declaration of Faith' promoted by Renwick. The two women were taken prisoner and sentenced to be drowned in Wigtown Bay. Drowning was the preferred method of execution of women by the government. The sentence was carried out in May. The older woman, Margaret McLachlan, was tied to a post which was sunk into the sand 'within the flood marks of the sea' and the younger, Margaret Wilson, was tied to a similar post a short distance inland. It was hoped that Margaret Wilson would repent of her 'sin' after being forced to watch McLachlan drown. But she was steadfast in her conviction and refused to give in. The sea waters rose and rose, eventually covering the heads of the two women and drowning them. The two women are commonly referred to as the *Solway Martyrs*.

Charles Stuart II died of a stroke on 12 February, 1685 and was succeeded by his younger brother, James II, under whom the people found little more relief. James intended to restore Catholicism to the British Isles, and therefore he came into conflict with the Presbyterian Covenanters.

The Killing Time was ostensibly brought to an end on 13 May, 1685 with the death of a man named James Kirk. He was shot at Solway Firth for refusing to take the Abjuration Oath. His was the last death recorded in the Killing Time.

James Renwick, the Presbyterian minister, continued to hold conventicles into the 1680s. He was captured and executed on 17 Feb 1688 at Edinburgh. George Wood, sixteen years old, was the last Covenanter to be executed. He was shot in June 1688 by a trooper, John Reid.

The persecution of the Covenanters was finally brought to an end with the advent of the Glorious Revolution, in which the Protestant rulers of the Netherlands, William of Orange and Mary invaded the Isles (by invitation) and wrested the throne from Mary's father, James Stuart. On 24 April, 1689 William was proclaimed king, and thereafter, the Presbyterian Covenanters of Scotland were given the right to worship as they pleased.

The end of the troubles between the Presbyterian Covenanters and the British government did not end the violence between the Highland clansmen and the Scottish government. It simply gave way to the Jacobite Cause. As

noted previously, in regard to the narrative of the Glencoe Massacre of 1692, during the reign of William and Mary, the Jacobites came into being. They were primarily Highland clansmen who still supported James and wanted him to be reinstalled on the throne. A number of significant Highland clans supported the Jacobite Cause, including the Camerons, MacDonalds, MacGregors, Mackenzies, Mackintoshes, Macleans and MacLachlans.

In 1689 an army composed of Catholic French supporters of James II traveled to Ireland, where it was joined by Irish Catholics. Thousands of Irish Protestants took refuge in the city of Londonderry, and so the Catholic army laid siege to the city. The Protestants in Londonderry held out against the besiegers for one hundred and five days, from April to August, 1689. An English fleet relieved the town and forced James' army to move southward. William sent English troops over to Ireland the next spring. On 11 July, 1690, William's army engaged James' army in the Battle of the Boyne, north of Dublin. James' army was soundly defeated and James returned to France. With him went twelve thousand Jacobite soldiers. They would become known as the 'Wild Geese' who would support Prince Charles Edward Stuart in the Jacobite Rising of 1745.

Only a month before the Battle of the Boyne took place in Ireland, the Jacobite army of General Thomas Buchan, comprised of roughly eight hundred Highland clansmen, was taken captive in a night raid on their camp near Cromdale, Scotland. The raid resulted in the death of three hundred clansmen, and the Jacobite Rising of 1689 was brought to a halt.

A period of relative calm for the Scottish Highland clans stretched from 1690 until the 1740s, of course with the exception of the Glencoe Massacre in 1692.

The Jacobites had effectively been silenced, but their cause was not extinguished. In 1701 James II died in exile in France. The French king Louis XIV immediately recognized James' son, James Edward as the legitimate British king, James III. Meanwhile, in England, with the deaths of Mary and William III, Mary's sister, Anne succeeded to the throne. Her reign, until her death in 1714, was engrossed in the War of the Spanish Succession. Anne died without an heir, and so the

British throne was claimed by the first of the Hanoverian line, George I. George's mother, Sophia, the Protestant Electress of Hanover, was a granddaughter of James I, and the primary claimant to the British throne after Anne. Upon Sophia's death in 1714, her son George became not only the Elector of Hanover, but also the British king. The new king could not speak a word of English when he arrived at London in 1714.

The Scottish clansmen, angered by the arrival of a German speaking monarch, and still convinced that a Stuart should be seated on the throne of England and Scotland, rose up in what became known as the Rising of 1715. It was said that upwards of twelve thousand clansmen rallied on the Jacobite side. The rebellion was easily quelled, though, and so the "Old Pretender" as James Edward Stuart became known, had to remain in exile. He moved from France to take up residence in Rome, Italy.

The final attempt to return the monarchy to the Stuarts would become known as the Jacobite Rising of '45. The 'Young Pretender', Charles Edward Stuart, son of James Edward, born in 1720, had become affectionately known throughout Scotland as 'Bonnie Prince Charlie.' He left Rome at the age of twenty-five to make an attempt to reclaim the throne of Britain. He headed for France and then on to Britain, landing in Scotland on 23 July, 1745 with just eight supporters as his officers. Although he was at first rebuffed by the Skye chieftains, Norman MacLeod of MacLeod and Alexander MacDonald of Sleat, he refused to leave Scotland. Within six weeks an army comprised of approximately three thousand Highland clansmen had formed under his leadership. The new Jacobite army marched on Edinburgh, which easily surrendered up its resources. There, Bonnie Prince Charlie proclaimed his father, James III as the rightful king of Scotland. An early victory over an English force under Sir John Cope, about ten miles east of the city gave additional impetus to the Rising. Plans were formulated to march through England and formally take London by force, in order to pave the way for James III to be restored to the throne.

For reasons unknown, Charlie remained at Edinburgh through the summer of 1745, and did not head south into England until November.

During that time, the English organized an army of nearly ten thousand soldiers under William, Duke of Cumberland, the son of the Hanoverian King George II. Bonnie Prince Charlie's army had barely crossed the border, but was forced to retreat northward back into Scotland.

The two armies met on the field of Culloden Moor on 16 April, 1746. Each of the armies formed into two lines separated by about five hundred meters of level, and in places, boggy, moorland. Cumberland's Hanoverian army faced westward. He had fifteen regiments of infantry, eight hundred mounted dragoons and a battery of sixteen cannon: ten three-pounder guns and six mortars. The Jacobite army was comprised of about two thousand less men than that of Cumberland. They had arrived at a point some distance from the Hanoverian encampment the previous night, but finding that a surprise attack would not be possible, the decision was made to return to their own encampment near the town of Culloden. It was late in the morning (about two o'clock) when they were turned around, and had barely got back to their camp and to sleep, when they were roused again to re-start the march. Without proper sleep and hungry, by the time they reached the site of the field upon which the Hanoverian army was assembled, they were not in any shape to be effective in battle.

The Jacobite army had only a few pieces of artillery, but they opened fire on the Hanoverian line around noon on the 16th. And the kilted Highlanders started to move forward, brandishing their broadswords. Beginning with round-shot, Cumberland's battery of cannon answered by opening fire on the lines of Jacobites. As the Jacobites got nearer, the Hanoverian guns changed their ammunition to grapeshot. The clansmen were hit hard by the rain of grapeshot (*i.e.* nails and other small pieces of metal). Still, the clansmen surged forward into the ranks of the government troops. But Cumberland's infantry fired volley after volley of musket fire into the charging Highlanders, mowing them down and demoralizing them somewhat. The Hanoverian army had been trained to use their musket bayonets effectively against the broadsword wielding clansmen. Instead of taking on the man coming straight for him, with a leather shield held in his left hand, the Hanoverian soldier was

trained to thrust his bayonet into the unprotected right-hand side of the man to his attacker's left. The tactic proved very effective for Cumberland's troops. Within an hour the battle was over with about fifteen hundred dead Highland clansmen lying on the field, compared to only fifty dead Hanoverian troops.

Bonnie Prince Charlie escaped capture at Culloden, and took refuge in the Scottish Highlands. He was welcomed to the island of South Uist by Flora MacDonald. Flora disguised the prince as a woman, named Betty Burke, and got him safely "over the seas to Skye" as the story goes. Charlie later left Skye and returned to the mainland, hiding out in caves and eventually making his way back to France and then on to Rome where he had grown up. Bonnie Prince Charlie, and all hope of a Stuart restoration, died in 1788 in Rome, Italy.

## The Structure Of The Clan

The members of the Scottish clan were segregated according to 'class' and also, to a lesser extent, according to 'position'.

There were three classes: 1.) the chief and his immediate family of wife and sons and daughters; 2.) the chieftains (the principal landholders below the chief) and military leaders; and 3.) the common clanspeople. The middle class also included the clansmen who held many of the positions listed below.

The Scottish clan was comprised of more 'positions' than just that of the chief. Various 'duties' and 'roles' connected with the clan were conducted by particular individuals. The following collection of brief descriptions is intended to give an idea of the various positions, any number of which might have been present in a clan. It should be noted, though, that not every clan could boast of each and every position being filled.

The *Ceann-feadhna* or *Ceann-Cinnidh*. The 'clan chief' was the head of the clan. The chief dispensed the law during peaceful times. He led his clansmen during times of war. His word was the law and was to be obeyed. Because chiefs were human beings, some were fair and just; others were corrupt. The clans which were led by a just and honorable chief would prosper and

thrive. Those clans which were led by corrupt and dishonest chiefs tended to fall into dissolution.

According to the book, *Letters from an Officer of Engineers to his Friend in London*, published in 1730: "The chief exercises an arbitrary authority over his vassals, determines all differences and disputes that happen among them, and levies taxes upon extraordinary occasions, such as the marriage of a daughter, building a house, or some pretence for his support or the honour of his name; and if any one should refuse to contribute to the best of his ability, he is sure of severe treatment, and if he persists in his obstinacy, he would be cast out of his tribe by general consent. This power of the chief is not supported by interest, as they are landlords, but by consanguinity, as lineally descended from the old patriarchs or fathers of the families, for they hold the same authority when they have lost their estates, as may appear from several instances, and particularly that of one (Lord Lovat) who commands his clan, though at the same time they maintain him, having nothing left of his own.

The lands owned by the clan were held by the chief in trust to the rest of the clan, and it was his duty to divide them equitably between the clansmen. As noted elsewhere in this essay, the ownership of land was one of the defining aspects of the clan chief. As noted by Frank Adam in his book, *The Clans, Septs, And Regiments Of The Scottish Highlands*: "This combination of pride of race with pride of soil comes to form in clanship perhaps the most exalted and powerful relationship of people to soil and chief to people which has ever been evolved as a social system..." It should also be noted that, in the minds of the clansmen, the chief was not just the inheritor of the clan's lands and titles. He was thought of as the living embodiment of the clan's founder; in essence, he was the *sacred deification* of the tribe. That is the meaning of the title *Ceann-cinnidh*, which is sometimes found in early records.

Despite what the foregoing might imply, the chief's power was not absolute. There was a thing called the *conseil de famille* (i.e. the family council or clan council) which was composed of the chief along with the heads of the houses that comprised septs and cadet branches of the clan. In small clans, the council would have consisted of only a few individuals, but in the larger clans, the

council, according to Frank Adam, in his book, *The Clans, Septs, And Regiments Of The Scottish Highlands*: “amounted to a full and fomal parliament.”

The *Tanist*, or *Tainistear*. The ‘heir to the chiefship’ was the individual (usually, but not necessarily, a son) whom the chief named as his successor. The process by which a successor was named by the living chief was known as *tanistry*. The chief usually named the tanist while he was living, and the individual bore the title during the remaining lifetime of the chief.

The *Ceann-tighes*. There were also individuals who were known as *chieftains*. They were heads of the various septs or cadet branches of the primary or main clan line. Chieftains were, therefore, ‘lesser chiefs’ and were owners of substantial tracts of land within the clan. As such, the term *chieftain* was usually combined with an estate name, such as was noted earlier in regard to the concept of the *duthus*, or the ‘inheritance-land.’ The most powerful of the Ceann-tighes, usually the eldest cadet, would most likely have been the second son of the chief (the eldest being named the *Tanist*). The older the son was, the more time he would have had to accumulate estates, wealth and power. That wealth of land and power was accumulated for the glory of his cadet clan.

The *Daoin-uasail* (variously, *Duisne-uasail*). The so-called ‘gentry’ of the clan were the clansmen who served as a buffer between the chief and his family and the Ceann-tighes and the common clanspeople. The Daoin-uasail were usually members of the clan’s sept or cadet branches.

The *Ban-tighearna*. The ‘lady of the house’ was the wife of the chief. Or, if the chief was unmarried, widowed or otherwise, the ‘lady of the house’ might have been a near kinswoman.

The *Ghillean an tighe*. The ‘gentlemen of the house’ consisted of the ‘upper class’ of the clan. They would have included the chief’s sons and closest kinsmen, such as nephews and cousins. Their status as such was determined by the whim of the chief.

The *Luchd-tighe* or *Leuchd-crios*. The ‘bodyguard’ tended to be a physically fit young man who was trained in using the sword and bow. He was often trained to be adept in wrestling and

other sports, including swimming and seamanship. There were usually more than one luchd-tighe attending the clan chef. This article’s author’s ancestor, the chief of the Shaws of Rothiemurchus was known to have employed at least twenty-four leuchd-crios.

The *Gille-coise*. The ‘henchman’ was more of what we would consider a bodyguard than the luchd-tighe. The gille-coise was required to be continually in attendance to the chief. He would stand behind his chief at mealtime, it being a particularly vulnerable activity.

The *Gille-mor*. Also known as the *Ceann-cath*, the ‘sword bearer’ carried the chief’s helmet and sword. The sword that gained fame throughout Scotland during the Medieval and Renaissance periods was the two-handed *claidhmhichean-mhora*, or *claymore*. The title of *Ceann-cath* refers more to the role of war-leader than to simply the carrier of the chief’s sword. And so, this position was what one might think of today as the Secretary of War.

The *Fear Brataich*. The ‘standard bearer’, who carried the clan’s banner, got his position usually by hereditary means.

The *Leinc-chneas*. The ‘privy counsellor’ was the chief’s confidant and primary assistant.

The *Breitheamh*. The ‘brieve’ or judge administered the judicial system of the clan, which was usually based on Celtic law. According to Frank Adam in *The Clans, Septs, And Regiments Of The Scottish Highlands*: “The principle of this primitive law appears to have had for its object the reparation rather than the prevention of crime.” The position of breitheamh was an hereditary one.

The *Gocaman*. The ‘cockman’ kept watch for intruders. This individual was also known as the ‘warder’.

The *Seanachaidhi* or *Bard*. The ‘historian’ of the clan kept the clan’s history and genealogy in an age when keeping track of such things by writing was generally non-existent. The scarcity of writing tools and materials, and perhaps the lack of proper schooling, did not allow for extensive written records to be kept by most clans. The sennachie or bard, therefore, was required to memorize the history and lineage of the clan, and be ready to quote it when necessity arose. That necessity often arose when two clans came into conflict over lands; the bard would be called upon



to recite the history of the clan, which usually included the taking and losing of estates. This position was sometimes known as the *Marischal Tighe*, the Seneschal.

The *Bladier*. The ‘spokesman’ was also known as the ‘pursuivant’. He made delivered the chief’s announcements and proclamations to the assembled clan.

The *Piobaire* and the *Clàrsair*. The ‘piper’ was the player of the bagpipes for the clan. The ‘harper’ played the harp, and gained his position through hereditary means. The clan might also have two individuals called the *Gille Phiobaire* and the *Gille Chlarsair*. The former was the ‘piper’s servant’ who carried the bagpipes for the piper, while the latter was the ‘harper’s attendant’ who carried the harp.

The *Fear Sporain*. The ‘treasurer’ got his position of maintaining and controlling the clan’s finances through hereditary means. The position’s name lent itself to *sporran*, the name of the pouch worn at the waist, in which the wearer’s valuables were kept.

The *Cupair* or *Gille-copain*. The ‘cup-bearer’ tasted the contents of the drinking cup before the chief drank of it and it was passed to the assembled clansmen. This was a hereditary position.

The *Fear Fardaiche*. The ‘quartermaster’ was charged with finding lodging for the clansmen when they were traveling or on the march to battle.

The *Gille-trusairneis*. The ‘baggage man’ was the one in charge of ‘trussing up’ or loading the sumpterhorses, *i.e.* the packhorses, when the chief and his clansmen traveled.

The *Gille-sguain*. The ‘train bearer’ assisted with the baggage train when the chief and his clansmen were traveling.

The *Forsair*. The ‘forester’ assisted the chief when out hunting in the forest.

The *Gille-Cas-Fhliuch*. The ‘wetfoot’ was a muscular young clansman whose duty was to carry the chief, piggyback style, across a stream or river when they were traveling on foot.

The *Gille-couston* and *Gille-comhsreang*. These two positions dealt with leading the chief’s horse. The former was the primary ‘leader’ of the horse, while the latter specifically led the chief’s horse along dangerous precipices.

The *Gille-ruith*. The ‘running footman’ was essentially what we today would call a ‘lackey’ or servant. A more common modern-day term would be ‘gopher’: a boy that would ‘go for’ whatever was requested by the chief.

The *Cleasaiche*. Lastly there was the ‘fool’ or ‘jester’ whose job was to entertain the chief and his clansmen.

Fitzroy MacLean, in his book, *Highlanders ~ A History Of The Scottish Clans*, described the retinue of clansmen who followed the Chief: “First came his Henchman or personal Bodyguard, as often as not his own foster brother, bound to him by the common bond of shared mother’s milk. Then the Bard or *Seanachaidhi*, whose duty it was to chronicle his Chief’s heroic deeds and those of his Clan and his forebears. Next came the Piper, whose post, like that of the Bard, was hereditary, passing from father to son in the same family. Both Bard and Piper would follow their Chief into battle, the former that he might witness with his own eyes his leader’s acts of valour, and the latter to inspire the Clan to yet greater heroism by his playing. Next followed the Chief’s *Bladaire* or Spokesman, ready to make proclamations should they be needed or fluently argue on his behalf the rights and wrongs of any case of dispute that might arise. Then came a ghille or two, to carry his broadsword and targe, to take his pony’s bridle when the road was rough and, when necessary, to carry him dry-shod over a ford or burn.”



## The Niddy~Noddy

The Niddy-Noddy was used to wind yarn for the purpose of measuring it into skeins. The niddy-noddy was a ‘portable’, hand-held version of the large, floor-standing clock-reel.

{#55~ Jan-Mar 2007}

## The Scottish Clan #5

### The Clothing Of The Highland Clans

The clansmen of the Scottish Highlands were noted for their clothing, especially for the plaid weave of the tartan and the style of the kilt of which it was fabricated. More about the tartan will be noted below, but for now I want to concentrate on the clothing worn by clansmen (and women).

*Redshanks* was the name given to the Scottish highlanders who were serving as mercenary troops in Ireland during the Sixteenth Century. They went barelegged throughout the year, through all the seasons, including winter. And it was in regard to their suntanned bare legs that they received the epithet. The only thing that was worn by the men of the Scottish highland clans was either the one-piece kilt or a cloak over their naked bodies. John Elder, of Caithness, wrote a letter to King Henry VIII in 1543, in which he noted that the men of the Highlands were accustomed to “goynge alwaies bair leggid and bair footide”, which is why “the tendir, delicatt gentillmen of Scotland call us Reddshankes.” The entire content of his letter follows:

*Wherfor they call us in Scotland Redd Shankes, and in your Grace’s dominion of England, roghe footide Scottis; pleas it Your majestie to understande, that we of all people can tollerat, suffir, and away best with cold, for boithe somer and wyntir (excepte when the froest is most vehemente), goynge alwaies bairleggid and bairfootide; our delite and pleasure is not onely in huntynge of redd deir, wolves, foxes, and graies, whereof we*

*abounde and have great plentie, but also in rynnynge, leapinge, swymmynge, shootynge, and thrawinge of dartis; therfor in so moche as we use and delite so to go alwaies, the tender, delicatt gentillmen of Scotland call us Reddshankes. And agayne, in wynter, whene the froest is mooste vehement (as I have saide), which we cannot suffir barefootide so weill as snow, which can never hurt us when it cummes to our girdills, we go a huntynge, and after that we have slayne redd deir, we flaye of the skyne bey and bey, and setting of our bair foote on the inside thereof, for neide of cunnyng shoe makers, by Your Grace’s pardon, we play the sutters; compasinge and measuringe so moche thereof as shall retche up to our anclers, pryckynge the upper part thereof also with holis that the water may repas when it entres, and stretchide up with a stronge thwange of the same, meitand above our said ancklers, so, and pleas your noble Grace, we make our shoois; therefor, usinge such maner of shoois, the roghe hairie side outward, in your Grace’s dominion of England, we be callit roghe footide Scottis; which maner of shoois (and pleas your Highness in Latyne be called “perones,” whereof the poet Virgill makis mentioun, sayinge that the old auncient Latyns in tyme of warrs uside such maner of shoos). And althoughe a great sorte of us Reddshankes go after this maner in our countrethe, yeit never the les, and pleas Your Grace, when we come to the Courte (the Kinge’s Grace our great master being alyve) v.aitinge on our Lordes and maisters, who also for velvetis and silkis be right well*

*araide, we have as good garmentis as some of our fellowis whiche gyve attendance in the Court every daye.*

The garment that was most commonly worn by the Highland clansmen was the *breacan-feile*, or 'belted plaid'. Sometimes called the *feileadh-mor*, the belted plaid was comprised of one long piece of tartan material, usually two yards wide and four to six in length, the whole of which was generally known by two terms: *kilt* and *plaid*. (The word, *plaid*, at that time, did not refer to the design of the weave; *tartan* was the word used to describe the weave.) In order to don the belted plaid, the wearer would first lay his belt, or simply a piece of rope, down on the ground. The material was then laid down overtop the belt, with about a third of it (or enough to accommodate the wearer), in the middle, gathered into pleats. The man, being naked (or perhaps wearing just a shirt, as noted below), would lie down on the pleated portion of the plaid, grab hold of the belt's ends, and gather the material about him, securing it around his waist by the leather belt. That part of the garment that fell below the waist was called the *kilt*. The rest of the fabric would be thrown over his shoulder and either left to hang free or worked underneath the belt. The part thrown over the shoulder, called the *plaid*, might be fastened by a large brooch or pin. The bottom edge of the kilt was usually positioned so that it reached just to the middle of the kneecap, or just to the top of the kneecap. If it were longer, the fabric would tend to rub and chaff the skin behind the knee. But there were always exceptions. In 1512, the historian, John Major commented that "From the middle of the thigh to the foot they have no covering for the leg..." In 1594, O'Clery described the Scottish Highlanders by noting that: "Their outward clothing is a mottled garment with numerous colours, hanging in folds to the calf of the leg, with a girdle round the loins over the garment."

According to Alastair Campbell of Airds, in his article included in the book, *Scottish Clan & Family Encyclopedia* by George Way of Plean and Romilly Squire: "It has been suggested that this form of dress [the belted plaid] in fact was that of the Picts (the tribes who inhabited Scotland north

of the borderlands) which was later adopted by the incoming Scots (who came from Ireland)."

The belted plaid came as a shock to many visitors to the Highlands, who had taken to wearing trousers. Edmund Burt, the English tax-collector at Inverness wrote in his *Letters From The Highlands* that: "This dress is called the quelt and for the most part the petticoat so very short that in a windy day, going up a hill, or stooping, the indecency of it is plainly discovered."

It has often been said that the belted plaid was the perfect article of clothing because it functioned as clothing during the day, and then could be used as a blanket at night.

In later years, towards the end of the Eighteenth Century, the belted plaid was replaced by the *feileadh-beag* (variously, *feile-beg* or *philabeg*) commonly known as the little kilt. It consisted of the pleated portion only, with the folds sewn in place along with a flat 'apron' in the front, and held to the body by a belt. This garment, unlike the entire belted plaid, has extremely ancient antecedents. A type of kilt was worn by the Egyptians during the Fourth to Sixth Dynasties. It is known to have been the principal garment worn during the Luristan period by the men of Scythia and Medes (regions in Asia Minor, circa the 6th Century BC). In the Scottish version, a pin or brooch, reminiscent of the shoulder brooch worn on the belted plaid, is commonly fastened to the apron a few inches from the bottom edge. The *feileadh-beag* closely resembled the garment that is known today by the name of *kilt*.

A shirt, vest and jacket were worn with the little kilt. The shirt was generally a *leine-chroich*, or saffron colored one, of linen. The length of the shirt was such that it could reach to the wearer's knees. In 1578, John Lesley, the Bishop of Ross, wrote that: "They made also of linen very large shirts with numerous folds and wide sleeves, which flowed abroad loosely to their knees. These the rich coloured with saffron, and others smeared with grease to preserve them longer clean..." In fact, the long shirt predated the kilt and plaid. It was mentioned as the primary garment worn by the Scots by d'Arfeville, a cosmographer to the French king, Francis I, who visited the Highlands in the late-1500s. He noted that the Gaels of Scotland "wear, like the Irish, a large and full shirt, coloured with saffron, and over this a

garment hanging to the knee, of thick wool..." The jacket was very short and tight fitting, allowing the plaid to be looped over it, if desired.

Another type of garment sometimes worn by Scottish Highland clansmen was the *triubhas*, or 'trews.' These were a form of trousers or breeches constructed of tartan material. They were worn tight to the skin, being laced down the seam. It was generally only the chief and gentlemen of the clan (*i.e.* the Daoin-uasail) who wore trews, and usually only when they rode on horseback.

A *sporrán*, a type of purse made of animal skin, sewn together on the bottom and sides, with a flap at the top to provide easy access, would be hung at the waist overtop the kilt. In the absence of pockets in the kilt, the sporran provided much needed storage space. The sporran began as a simple pouch in which to carry things, but as time progressed, the size and style of the sporran also progressed until it was oftentimes too decorative and heavy to be of use carrying anything. It should also be noted that women never wore the sporran; it was an exclusively male article of clothing.

Although the early records invariably note that the Highland Scots went barelegged, as the centuries passed, cloth hose (of red and white dicing, known as *cath dath*) and, later, knitted hose became acceptable for men. They were held in place by a garter. In 1677, Thomas Kirk noted that: "their stockings are rolled up about the calves of their legs and tied with a garter, their knee and thigh being naked." The garter was a piece of cloth measuring about a yard in length, which was repeatedly wound around the leg, and tied in what was called a *snaoim gartain*, or 'garment knot.' The ends of the garter knot hanging down freely.

Shoes, when worn, were generally constructed of untanned animal hides. They were fashioned similar to boots reaching almost to the knee and held in position by thongs.

A hat, more specifically a round knitted type of bonnet, was worn by clansmen who decorated them with sprigs of plants which had been identified with the clan, and serving as a rudimentary 'clan badge.'

The women of the clan generally wore a garment of tartan material reaching from the neck to the ankles. It was pleated and gathered at the waist by a belt. A large brooch held it together at the breast. In later years, a simple pleated skirt

fabricated of tartan, rather than the full length garment, could be worn by ladies. It was accompanied by a laced-front corsage, or corset, made of velvet and worn over a long sleeved 'undergown.' The so-called 'undergown' was much like the long shirt garment worn by men. Women often wore a *curraichd*, a sort of linen bandana, over the head and tied at the chin.

## The Tartan

Tartan was first mentioned in a bill submitted in the year 1538 for a hunting costume for the Scottish king, James V. It mentioned some "Heland tertane." Then, in 1587, the heir of Duart, Hector MacLean, paid rent for the island of Islay with 60 ells of cloth of the Duart 'hunting tartan.' The word, *tartan* was seldom used by the Highland Scots. Instead, they knew the item by the Gaelic word, *breacan*. It derives from the word, *breac*, which means 'chequered.'

The word *tartan* refers to the pattern woven into the cloth. According to Frank Adam in *The Clans, Septs, And Regiments Of The Scottish Highlands*: "The original use of these chequered garments was not, it is said, to show the tribe or clan to which the wearer belonged, but a distinctive emblem of rank or position." A Chief (or the King) was entitled to wear a tartan comprised of seven colors. The Druids or poets could wear six colors. Chieftains had the right to wear five colors. Officers might wear three colors. Rent-paying farmers were permitted to wear two colors. And servants could only wear one color. (Apparently, there was no category for four colors.) In order to show that they were above the authority king when officiating, priests were permitted to wear tartans of eight colors: yellow, blue, white, green, brown, red, black and purple.

The pattern of any particular tartan is known as the *sett*. More specifically, the *sett* is the sequence of thread colors and their numbers established for the warp and the weft of the cloth.

The chief of the clan was the sole authority for deciding the *sett* of the clan's tartan.

There were different types of tartan according to their intended usage. The types include: Clan Tartan, Chief's Tartan, Dress Tartan, Hunting Tartan, Mourning Tartan, and District Tartan.

The Clan Tartan is the pattern established for general use by any member of the clan.

The Chief's Tartan is the personal tartan devised for and only to be used by the Chief and his immediate family.

The Dress Tartan is the pattern of the Clan Tartan, but woven with a white background. At one time, the Dress Tartan was commonly worn by ladies, because it had lighter colors.

The Hunting Tartan is the pattern of the Clan Tartan, but with predominantly dark hues substituted for brighter ones, in order to make it suitable for wearing when hunting. In some cases, the Hunting Tartan required changes in the pattern so as to make the tartan less conspicuous.

The Mourning Tartan is a pattern woven in black and white for the sake of showing respect at funerals.

The District Tartan is a pattern established for a region or district, and is suitable for anyone, not having their own Clan Tartan, to wear.

Two additional types of tartans might be noted: Military and Royal. The patterns of these tartans are to be worn only by those in the Military or the Royal family.

### **The Importance Of Heraldry To Clanship**

Heraldry began as a system of insignia which, when applied to a banner, shield or clothing would identify the bearer. Instituted originally as a means of identification for warring factions, heraldry eventually evolved into a system of honor by which descendants of a particular individual (who had distinguished himself in some way and was granted a coat of arms) could identify themselves as kinsmen of that individual.

Heraldry was/is a celebration of kinship. According to Alexander Nisbet, in his book, *A System Of Heraldry*, published in 1722: [Heraldry was] "not merely show and pageantry as some are apt to imagine, but to distinguish persons and families; to represent the heroic achievements of our ancestors and to perpetuate their memory; to trace the origin of noble and ancient families and the various steps by which they arrived at greatness; to distinguish the many different branches descended from the same families and to show the several relations which onefamily stands to another." Nisbet went on to define the clan as

"A social group consisting of an aggregate of distinct erected families actually descended, or accepting themselves as descendants of a common ancestor, and which has been received by the Sovereign through its Supreme Officer of Honour, the Lord Lyon, as an honourable community..."

### **The Daily Life Of Clans**

It would appear, from the public records that exist regarding the Scottish clans, that the only activity in which clansmen engaged was fighting. But that was only one part of the life of clansmen, and is noteworthy simply by virtue of being recorded in public records and history books.

The people who made up the Scottish Highland clans were, for the most part, farmers. But the land was not so easily tilled and grains did not grow as plentifully, and so unlike their Lowland neighbors, the Highlanders did not enjoy prosperity. Their's was a rough and hard life ~ possibly one of the reasons that the Lowland Scots feared them. (The fact that the Highlanders felt that the Lowlands originally belonged to their ancestors, and therefore could be plundered at any time might have contributed to the Lowlanders' distrust of the clans.) Their days were spent trying to eke out an existence in the barren landscape of the Highland mountains.

In his book, *Rob Roy*, Scott voiced, through the character of Bailie Nicol Jarvie the near despairing situation of the Highlanders. "It's a sad and awfu' truth that there is neither work, nor the very fashion nor appearance of work, for the tae half of thae puir creatures; that is to say, that the agriculture, the pasturage, the fisheries, and every species of honest industry about the country, cannat employ the one moiety of the population, let them work as lazily as they like, and they do work as if a pleugh or spade burnt their fingers."

The Highland clansmen's most profitable industry was the raising of cattle, especially a Highland breed known as 'black cattle.' It has been estimated that roughly 20,000 head of cattle were herded to the fairs at Falkirk and Creiff during the Seventeenth Century. The possession of cattle was of primary importance to the Highland clansman, and it was the thing over which they

quarreled the most. As the Eighteenth Century progressed into the Nineteenth, cattle were slowly displaced by sheep as the primary type of livestock raised in the Highlands. The Cheviot was a breed of sheep originally bred in the Borders, and later introduced into the Highlands, where it thrived. They required very little labor and could be bred in large numbers. Goats and pigs were also raised for food and for sale at the English markets.

Although Ireland perhaps gets more attention for it (as a result of the fame of the Cattle Raid of Cooley, *The Tain Bo Cuailnge*), the raiding of cattle was a *tradition* in Scotland for many centuries. Cattle ownership was a measure of prestige for the Scottish Highland clansman, just like a fancy house or car is in many cultures today. The act of raiding a neighbor's farmstead and stealing his cattle was not viewed as ordinary theft by the clansman. In a way, it was almost expected. W.C. Mackenzie noted that: "The animals were made by God; they derive their food direct from God's pastures, on which man has expended neither labour nor money; therefore the animals are the common property of mankind. If we steal our neighbors' cattle to-day, our neighbors will steal ours tomorrow..." Sir Iain Moncreiffe, in his book, *The Highland Clans*, noted that: "the heir to a highland chiefship was expected to have led at least one cattle raid before his succession."

Sir Iain Moncreiffe also noted that the raiding of cattle introduced a word into the English language: *blackmail*. The word *mail* had a number of meanings, one of which was: to rent. The word *black* referred to the black cattle raised by the Scottish Highlanders. *Black-mail* was the payment required to be paid by Highlanders of one clan to pass through the territories of another Highland clan. It was also a form of protection money paid by Lowlanders to guarantee their not being raided.

Clanspeople, for the most part, lived in crude houses known as *bothies* or 'black houses' constructed of stone and turf, with heather thatched roofs. The houses consisted of either a single room, or two rooms divided by a wall of wattle and daub (*i.e.* plaster). When the house was divided it was not for the sake of the human inhabitants. Rather, the divided-off section was

created to accommodate the livestock. In the center of the family's living quarters, there continually burned a peat-fueled fire. The smoke from the fire permeated the room, and eventually found its escape through a hole in the roof. The family would gather around the fire when they had finished their work, and after their single meal of the day, to tell and listen to stories. They told and retold stories passed down from generation to generation recounting the clan's history and lineage. They were also fond of telling tales of superstitious topics such as ghosts, witches and of the 'wee folk.'

The diet of the Scottish Highland clanspeople, though not necessarily meager, may have suffered from lack of variety. Meals consisted of some form of oatmeal or barley such as bread or porridge, along with some form of meat or fish. Cheese and other milk products, including salted butter, though not a primary source of nutrition, were somewhat common. Vegetables were not common fare, although potatoes could be raised in just about any soil, no matter how depleted of nutrients. Kale, peas and beans were sometimes grown to add a little variety to the meals. Salmon was the most common type of fish inhabiting the rivers that sliced through the mountains. There was also trout and herrings to be caught. Along the west coast, in the ocean waters surrounding the Isles, whale and seal were plentiful.

Beef or mutton from the family's livestock were the primary meats available, but rabbits abounded in the mountainous terrain, and provided nourishment when the family's livestock needed to be kept for sale at the markets. Poultry and geese were also raised by most of the families throughout the Highlands.

A common practice, in times of hardship, was to draw a little blood from the cattle to mix with oatmeal to make a dish known as 'black pudding.' A common activity for the men was to carry the weakened cattle out in the spring to the pastures in order for them to graze and regain their strength. This was known as 'the lifting time.' 'Haggis' was another item in the Scottish Highlander's diet that made use of parts of slaughtered animals which otherwise would not have been considered.

*Esquebaugh*, which comes from *uisge-beatha*, and from which we get the name of 'whiskey' was produced as early as the Fifteenth Century in the Highlands, providing the primary liquor drunk there. There was also a drink called *uisge-baoghal* which was the *esquebaugh* distilled four times. A weak form of ale brewed from heather was also quite popular. I.F. Grant and Hugh Cheape, in their book, *Periods In Highland History* claimed that Ale was the commonest drink in the Highlands.

### **Musical Instruments Associated With The Highland Clans**

People invariably associate bagpipes with Scotland and the Highland clans. It may come as a surprise to learn that the bagpipe was not always the preeminent instrument of choice. That honor was originally claimed by the *cornu*, a type of horn or trumpet, and later, the harp. The Celtic Druids are believed to have recited their sacred legends accompanied by the cornu (*variously*, the *carnyx*). It was a long, curving or sometimes straight instrument of the trumpet family with a gently flaring bore. The mouth of the instrument was often fashioned by the Celtic Druids in the shape of an animal's head. The cornu was also used in the Roman Empire, where it was associated with high ranking military personnel. The advent of Christianity brought about the eventual demise of the Druids, and the cornu likewise fell out of favor. Horns of various types were later employed in warfare as signalling devices. Smaller horns, such as the hand trumpet, also became popular for use in the chasing and hunting of game animals; they were used to keep a group of hounds in order and to send signals between the hunters. Many of the horns could be plugged and thereby converted into drinking vessels, most often used for communal quaffing following a hunt.

Giraldus Cambrensis, a Welshman writing in the year 1187, noted that: "In Ireland they use for their delight only two instruments – the harp and the tabor. In Scotland we find three – the harp, the tabor, and the choro... It is the opinion of many at this day that Scotland has not only equalled her mistress, Ireland, in musical skill but has far excelled her, so that good judges are

accustomed to consider that country as the fountainhead of the art." It is believed that the instrument Cambrensis referred to as the *choro* was the bagpipe. The word means much the same as our English word 'chorus' or 'choir', and could describe the sound of the bagpipe. The instrument called the 'tabor' was a small, hand-held drum.

The Medieval bard often recited his verses accompanied by harp music. George Buchanan, in his 1582 *History*, noted that: "Their songs are not inelegant, and, in general, celebrate the praises of brave men, their bards seldom choosing any other subject." The harp that was used was a small, hand-held one known as a frame harp. The Gaelic name for the small harp was the *clarsach* (*variously*, *clarishoe*). It was usually constructed from oak, and sometimes beautifully carved. It was strung with twenty-eight to over thirty strings, although some, such as the Welsh harp, had as few as four strings. The strings were usually made from catgut, but some were brass. The frame harp of the Medieval Age changed little over time, simply getting larger to become the freestanding harp of the modern orchestra.

The harp had come to Scotland by way of Ireland. Boys learned their craft in Ireland and then traveled across the Irish Sea to take up positions in the clans of Scotland. Known as *harpers* some began their education in playing the harp as early as the age of ten years. Because some harps were strung with brass wire, it was necessary for harpers to let their fingernails grow long. It was also said that the greatest disgrace for a harper was not so much to be turned out from the clan he had served, but to have his fingernails trimmed short before being turned out.

Harpers were sometimes employed by clan chiefs to accompany their armies into battle. Rory Dall served as harper for the MacLeods at the battle of Dunvegan. The Earl of Argyll took his harper along with him to Glenlivet in 1594. Whether going into battle or simply supplying an accompaniment to the clan bard, many harpers gained quite renown. Roderick Morison was known to serve as harper for the MacLeods of Dunvegan until his death in 1714. Another harper, Murdoch MacDonald, was harper to the MacLeans of Coll until 1734. Public records note the harpers associated with the Thane of Cawdor, the Laird of Balnagowan, the Countess of



Crawford, and the Bishops of Ross and Caithness according to Frank Adam, in his *The Clans, Septs, And Regiments Of The Scottish Highlands*. King James IV is known to have retained three harpers: Patrick Sinclair, Alexander --, and James Mylson. It should also be noted that certain monarchs were accomplished harpers. James I and Mary Queen of Scots were noted for their abilities with the harp.

The harp's popularity in Scotland extended well into the Seventeenth Century. The Reverend Robert Kirk, in his book, *Secret Commonwealth*, noted that the harp was still quite popular in Atholl at the end of the 1600s.

As the popularity of the harp began to wane near the end of the Seventeenth Century, another stringed instrument, the viol, began to rise in popularity. The viol was a precursor to the modern day violin, and its country cousin - the fiddle. A primary difference between the viol and its descendant, the violin, was the viol's fretted neck similar to the lute. The viol also was constructed with a bridge that was designed with a flatter top than that of the later violin. This meant that the hairs of the bow would have to come in contact with more than one string at a time, thereby making it easy to play full chords. The violin's bridge would have a more rounded top; the bow would play a single note. Another differentiating aspect of the viol was, in some but not all cases, a bridge designed for six main strings and up to forty 'sympathetic' strings. As the main strings would be played with the bow, vibrations from the main strings would cause the 'sympathetic' strings to also vibrate and act as drones.

As with the harp, the position of violer for the clan was one of some importance. A man by the name of Alexander is known to have been paid twenty Merks per year to serve as violer (and piper) to the Laird of Grant in the 1650s.

While the harp and viol served the purpose of providing an accompaniment to the clan's bard, the bagpipe was emerging as an instrument of war. The piper's music was used to stir the men into action, and it was sometimes utilized to give signals. The volume possible from a single bagpipe made it the ideal instrument to be heard above the din of battle. From the middle of the Sixteenth Century, Scottish armies seldom went onto the field without a piper. Although most

Scottish army units had only a single piper, some, such as Sir Donald Mackay's Regiment boasted of thirty-six pipers.

The bagpipe is a reed instrument utilizing a bag as a reservoir for air. The purpose of having an air reservoir was to enable the player to take breaths of air without interrupting the instrument's sound. The bagpipe consisted of the bag, a chanter (*i.e.* a fingered melody pipe), and one to three drone pipes. The chanter and the drone pipes were straight, either cylindrical or conical in shape. They were variously constructed of wood, cane, bone, or in rare instances, metal. The chanter, being the pipe intended to produce the melody, was of course, drilled with holes which would be 'fingered', *i.e.* either covered or uncovered by the player's fingers, to produce varying tones. Both, the chanter and the drone pipes were fitted with reeds at the ends which were connected to the bag. The bag was initially made from an animal skin, with or without the hair left on. This leather bag might also be covered with the clan's tartan woven in wool.

In Scotland the favored type of bagpipe was known by its Gaelic name: *Piob-mhor*. This translates as the Great Highland Bagpipe. The *Piob-mhor* initially was constructed with a chanter, blowpiece and just one drone pipe. By the Fifteenth Century a second drone was added to the instrument. It would not be until the end of the Eighteenth or beginning of the Nineteenth Centuries that the third, or bass, drone would be added. There were two other types of bagpipes played in Scotland: the Irish Union (variously known as the *Uilleann Pipes*), which contained four drones, and the Lowland Bagpipe. The *Piob-mhor* was the only of the three which was played by the piper blowing air into the instrument. The other two were played by pumping air into the bag by a bellows held under the arm.

Hugh MacLeod provided a description of the modern-day bagpipes in an article he submitted for the *Highland News*:

The Highland bagpipes are of three sizes - first, the Great Highland Bagpipe, the Half-Set or Reel Size, and the Miniature, and there is, of course, the Practising Chanter. It is scarcely necessary to refer in detail to the minor characteristics of these three, which are all alike, but some of you may be interested to know the

names of the different parts in Gaelic. The bag, which is usually of sheepskin covered with flannel or other cloth, and an outer garment of tartan or velvet, is called the *màl*. To this is inserted tightly five pieces of well-turned wood, called *stocs*. The chanter is called the *feadan*, and contains eight holes, besides a hole right across and near the base, to give volume and width to the tone. It has a small leather valve, called *siunnach*, to prevent the wind coming out. The reed of the chanter is called the *rifeid*. The bass-drone or *dos-mòr* has two slides used for tuning, while the small drones have only one each, *i.e.* the *duis bheaga*. At the end of each drone is a reed, called, in this case, *na gothan*, being previously widened or closed by moving up or down a string which is tied round each of them. Now, as to the notes of the bagpipe, They are nine in number, beginning with G sharp and end in A natural. The tone of the drones is lowered by lengthening the drones, and when in tune the two small drones should be in unison with one another and with the lower A of the chanter, the bass drone being tuned to an octave lower. . . . One would suppose that, owing to the limited number of notes in the pipe, the capability of producing melody would be very limited, but if you follow any practised player on the pipes you will at once catch what you might call half or mixed notes, called “grace notes.” In this way, then, we have an almost unlimited number of tunes or notes, giving rise to an infinite variety of tunes. The chief and noblest, and also the most ancient published class, is *piobaireachd*, or *ceol mor*, in common parlance. *Ceol mor* is of three different kinds. First there is *cruinneachadh*, or gathering; the *cumha*, or lament; and the *fàilte*, or salute. The *spaisdearachd*, or march, I consider a minor style of *ceol mor*. A *piobaireachd* opens with the *urlar*, or groundwork, played twice, and the rest consists of variations on this theme, such as the *siubhal*; then the *taorluath*, *taorluath-breabach*, and a doubling of this; then comes the *crunluath breabach*, and a doubling of it; and in large pieces we have *crun luath fosgailie*, and the *crun luath mach*.

During the Seventeenth Century certain pipers and piping clans gained notoriety. The most famous of hereditary piper clans was the MacCrimmons (*variously*, MacCrummens), pipers to the MacLeods of Dunbegan. One of them, John

MacCrimmon, led the pipers who heralded the coronation of King Charles II in 1651. Patrick Mor MacCrimmon was born in 1595 and died in 1670, and during his lifetime, he was considered one of the finest pipers who ever lived. Patrick was the first of a long line of noted MacCrimmon pipers. The MacArthurs, pipers to the MacDonalds of the Isles, were also pipers of reknown, as were: the Macintyres, pipers to the Menzies of Menzies; the Mackays, pipers to the MacKenzies of Gairloch; the Rankins, pipers to the Macleans of Duart and Coll; and the Campbells, pipers to the Campbells of Mochaster.

Despite the fact that, by the time the 1700s had rolled around, the bagpipe had come to be regarded as the quintessential Highland instrument, it had not won everyone over. Writing in his *Modern Account Of Scotland* in 1679, Thomas Kirk noted that Highland music was “not the harmony of the spears, but loud terrene noises, like the bellowing of beasts...” Niall Mor MacMhuirich, in his epic poem, *Seanchus a Piob bho thus*, stated that the music of bagpipes and the funeral lamentations of women were similar devilish types of music.

### The End Of The Scottish Clans

It is usually claimed by scholars of Scottish history that the clan system ended at the battlefield of Culloden on the afternoon of 15 April 1746. Although there had been attempts by the British government to rid Scotland of its clans prior to Culloden (such as the Disarming Acts of 1716 and 1725), it was after the Jacobite defeat at Culloden that the government proceeded in earnest. The captured Jacobites were shipped across the Atlantic Ocean to the American plantations.

According to Allan Macinnes, in his article included in the *Scottish Clan & Family Encyclopedia*, by George Way of Plean and Romilly Squire: “Having contemplated the wholesale transportation of the Jacobite clans, Cumberland [*i.e.* the Duke of Cumberland, son of George II] settled instead for a draconian purge of Scottish Gaeldom by authorising the wanton butchery perpetuated by the government troops.”

The government even strove to rid Scotland of everything associated with the clans,

including the clansmen's distinctive style of dress. On 13 August, 1747 an Act was passed for the "Abolition and Proscription of the Highland Dress":

That from and after the first day of August (new style 13<sup>th</sup> August) one thousand seven hundred and forty-seven, no man or boy within that part of Great Britain called Scotland, other than such as shall be employed as Officers and Soldiers in His Majesty's Forces, shall, on any pretext whatsoever, wear or put on the clothes commonly called Highland clothes (that is to say) the Plaid, Philabeg, or little Kilt, Trowse, Shoulder-belts, or any part whatsoever of what peculiarly belongs to the Highland Garb; and that no tartan or party-coloured plaid or stuff shall be used for Great Coats or upper Coats, and if any such person shall presume after the said first day of August to wear or put on the aforesaid garments or any part of them, every such person so offending being convicted thereof by the oath of one or more credible witness or witnesses before any Court of Justiciary, or any one or more justices of the Peace for the Shire or Stewartry or judge-Ordinary of the place where such offence shall be committed, shall suffer imprisonment without bail during the space of six months and no longer, and being convicted of a second offence before the Court of Justiciary, or at the Circuits, shall be liable to be transported to any of His Majesty's plantations beyond the seas, there to remain for the space of seven years.

General Orders to the Army of Scotland on 22 December, 1748 directed the soldiers to: "seize all such persons as shall be found offending herein, by wearing the plaid, philibeg, or little kilt, and carry them before a civil magistrate, in the same dress, that he may be convinced with his own eyes of their having offended, in order to their being punished for the same according to law."

Clansmen who were suspected of evading the anti-tartan law were to be summoned to appear before local authorities and make an abjuration which stated: "I swear as I shall answer to God at the great day of judgment, I have not and I shall not have in my possession any gun, sword, or arms whatsoever, and never use tartan, plaid, or any part of the Highland garb, and if I do so may I be accursed in my undertakings, family, and property, may I never see my wife, nor

children, nor father, mother, or relations, may I be killed in battle as a fugitive coward, and lie without christian burial in a foreign land, far from the graves of my forefathers and kindred; may all this come upon me if I break this oath." Anyone who continued to disobey the anti-Tartan laws, or who refused to make the abjuration when requested was branded an outlaw. The government troops who were sent out on patrols through the mountains and glens of the Highlands were ordered to "kill upon the spot any person whom they met dressed in the Highland garb." There were, no doubt, many innocent clansmen who were ignorant of the new laws who met their end simply because they had on one of the outlawed articles of clothing.

It should be noted that the wearing of the tartan plaid was legal for the troops of the Highland regiments in the government's army. That exception might have been made in order to ensure that some Highlanders would serve in the government's army.

The suppression of the wearing of the plaid and other articles of clothing made of tartan continued for a couple of decades. But it was not enforced as strongly as time went on. In 1778, William Gilpin, the Prebendary of Salisbury, noted in his *Observations On The Highlands Of Scotland During The Year AD 1776*, noted that: "The Highland dress (which, notwithstanding an Act of Parliament, is still in general use)..."

In 1782, the 1747 Act proscribing the wearing of tartan and Highland dress, including the belted plaid, was repealed. So, by the 1780s and 1790s, the Highlanders had begun to again wear the plaids, as noted by the Reverend John Lane Buchanan: "The men wear the shortcoat, the feilabeg, and the short hose with bonnets sewed with black ribbons around their rims... Their coats are commonly tartan... the feilabegs are commonly of breacan or fine Stirling plaids, if their money can afford them." And of the women, the Reverend Buchanan noted: "All of them wear a small plaid a yard broad called a guilechan about their shoulders fastened by a large brooch."

Allowing the clansmen to wear tartan and the plaid could not revive the clan itself. After Culloden many of the large estates held by Jacobite chiefs had been forfeited to the

government. And as was mentioned previously, a chief without his land was virtually no chief at all. As the chiefs were stripped of their ancestral estates, the clans tended to disintegrate. In 1784 quite a number of the forfeited estates were returned to their rightful owners, but by then the clan had come to exist no more. The so-called 'chiefs' were now little more than proprietors of estates. And those estates cost money for upkeep. Whereas their upkeep would formerly have been accomplished by clansmen, the estates were now, in most cases, simply burdens to their owners. A way to make the large estates lucrative was to turn them over to sheep farming. But sheep farming required a large amount of grazing land, and so in order to provide such, the landowners evicted the smaller farmers and cleared the land of their homes and farms. This process of evictions and the destruction of their farms became known as the *Clearances*. The small farmers were forced to either emigrate from their homeland to places such as North America, or to move southward into the cities and emerging industrial regions such as Glasgow and the Clyde Valley. Glasgow's population in the mid-1700s was about 12,000, but by 1830 it had increased to over 200,000.

### **The Recent History Of The Scottish Clans ~ The Romance Of The Clan**

There is a saying that "you can take the man out of the country, but you can't take the country out of the man," meaning that an unsophisticated country bumpkin, moved to the city, will still retain his unsophisticated manners. In a way, that is the thing that kept the clan system, or at least its allure, alive despite the Acts of the government to destroy the clans and the Clearances combined. As the towns in the Lowlands swelled by the influx of Highlanders, the memories of their lost way of life gave the displaced residents some solace in their daily challenge to get by in the overcrowded and often squalid conditions. Out of this environment emerged popular writers such as Robert Burns and Sir Walter Scott. Their maudlin poems and tales of the Highland way of life allowed the

displaced clansmen to vicariously relive those joyful and proud times.

In the year 1822, a phenomenon took place in Scotland which has been described as the Tartan Revival. It was a manifestation of the Romantic Revival that was sweeping the country. As noted above, after Culloden, the wearing of tartan was a punishable offence, and so the older patterns were forgotten in many cases. In 1822, George IV planned to visit Edinburgh. He, and Sir William Curtis, Lord Mayor of London, it was announced, would be wearing kilts for the occasion. And for King George's amusement, the clan chiefs were asked to wear their tartans to greet the British monarch. The clans scrambled to 'rediscover' their unique tartans. Even those clans which never possessed a unique tartan wanted to have one now. This led to the creation of new 'septs' of clans whereby families that may not have previously been allied to a clan, now rushed to align themselves with the clan of their choice. Although this might seem somewhat ridiculous, it was not as absurd as the fact that many Border and Lowland houses (*i.e.* families) claimed that they had been clans all along! The ridiculous aspect of this becomes apparent when one recalls the contempt that the Lowlanders and Borderers held for the Highlanders all through Scotland's history. I.F. Grant and Hugh Cheape, in their book, *Periods In Highland History*, quoted John of Fordun's *Chronicle* of 1384 noting "The people of the coast are of domestic and civilised habits, trusty, patient and urbane..." while "The highlanders and people of the islands, on the other hand, are a savage and untamed nation, rude and independent..." This, unfortunately, was the general attitude that had for so long divided the Highlands from the rest of Scotland. But now, in view of the fact that the Lowlands were being overrun by displaced Highlanders, the distinction between Highlanders and Lowlanders had become very blurred. In the same way that it is said that on St. Patrick's Day, everyone is Irish, it seemed that in the Romantic Revival of the Highlands, everyone was a clansman.

{The foregoing article was intended for, but did not appear in an issue of the Newsletter.}

# Old~Greenfield Township ~ A Brief History Of The Formation Of Old~Greenfield Township

Because of the treaties with the Indians that held the lands on the western shore of the Susquehanna River, the western boundary of Lancaster County originally extended only to the east shore of that river. With the influx of Euro-American settlers, first a small group of Germans who were not acquainted with the Indian treaties, and then a group of people from the colony of Maryland who wanted to claim the lands for that colony, the County of Lancaster was given legal claim to those lands west of the Susquehanna River in the 1740s. In 1749 the County of York was erected out of those western lands; on its creation, York County's westernmost boundary was fixed along the ridge of the South Mountain range. In the following year of 1750, the County of Cumberland was erected out of what was legally the remainder of Lancaster County to the west. This new county's western boundary was undefined, extending to the limits of the Province of Pennsylvania – a somewhat undefined area. (Many historians have erroneously claimed that the western boundary at that time existed as the same boundary line at the present time, but the Indians did not give up the lands to the west of the Tuscarora Mountain range until they signed the Treaty of Albany in 1754.)

Twenty years went by with a steady movement of settlers into Cumberland County and beyond the Tuscarora Mountain. In the year 1771 the County of Bedford was created from the area known as the Township of Bedford within Cumberland County; it was named for the Duke of Bedford. The boundaries of this new county stretched out over a large area to include what is today encompassed by Bedford, Blair, Cambria, Fulton, Huntingdon and Somerset Counties and a small portion of Centre County. As soon as it was

erected as a county, Bedford was divided into its own townships. The township that retained the name of Bedford extended from the vicinity of the present-day town of Osterburg northward to roughly the middle of present-day Blair County. To the north and east of Bedford lay Barree Township.

In 1775 Frankstown Township was formed out of the northern half of Bedford and the western third of Barree Townships. The southern boundary of Frankstown Township was placed on a line lying basically at the northern edge of the present-day Bedford County townships of King and Lincoln. The northern boundary extended just a few miles north of the present-day boundary between Blair and Centre Counties. Ten years later, in 1785, the township of Frankstown was divided roughly in half by an east-west line. That portion of Frankstown Township which lay north of the present-day town of Newry would retain the name of Frankstown and would, in 1787 become part of Huntingdon County. The southern half took the name of Woodberry Township. Thirteen years later, in 1798, Woodberry Township was divided by a north-south line which ran along the ridge of the Dunnings Mountain range. The portion which lay to the east retained the name of Woodberry.

The portion of the original Woodberry Township which lay to the west of Dunnings Mountain was named Greenfield. This is the area of Old~Greenfield, which was further partitioned into Freedom, Greenfield and Juniata Townships in Blair County, when it was erected in 1846, and Kimmel and Pavia (formerly Union) Townships in Bedford County. It is this area that the Old~Greenfield Township Historical Society has turned its attention to.

*{ The foregoing article was part of a brochure issued in place of Newsletter 37 for Oct-Dec 1998. }*

## Old~Greenfield Township ~ The Early Settlers Of Old~Greenfield Township

In the year 1774 there were only sixty-two families residing within the entire region encompassed by Frankstown Township. That

Elizabeth, moved into the frontier wilderness that was Frankstown Township in Bedford County during, or just prior to, the year 1774. They chose

the unsettled Indian Path Valley and established a farmstead near the head of South Dry Run at the base of Blue Knob, and were assessed for taxes for the year 1775. By doing so, the Schmitt family became the earliest pioneers to settle in the region that would, twenty-four years later, be designated as Greenfield Township. With the closest neighbors about ten or fifteen miles away, Jacob Schmitt simply established a tomahawk



*The barn on the Jacob Schmitt, Sr farmstead.*

claim to the land he settled upon. By marking (with a tomahawk or ax) certain trees about the perimeter of the tract he chose, Jacob Schmitt laid claim to the land he intended to clear of trees and farm. In the wilderness frontier it was not easy to engage a surveyor to survey a tract of land, but there wasn't an urgent need for surveys and land deeds because the tomahawk claim was honored by other pioneer settlers who would move into a region.

township, named for the only village in the region at the time, included all of what is currently Blair County along with portions of present-day Bedford, Huntingdon and Centre Counties. Taking into consideration the physical size of the area covered, sixty-two families spread out over that area would not have been a very dense population. It should also be noted that the majority of those sixty-two families were settled in a few valleys rather than being evenly spaced throughout the township. There were numerous families settled in the Morrisons Cove and in the valley that lay to the south of the point of Brush Mountain. The Sinking Spring Valley, which stretched between the two ridges of Brush Mountain was also heavily settled. As a result, there were certain portions of the township which had been homesteaded by few, if any, residents. The Indian Path Valley, which was bounded by Dunning's Mountain on its east and the Allegheny Mountain range to its west, was one of those sparsely settled areas.

Jacob Schmitt Sr, his wife Rosana, and their children Jacob Jr, Jacob Peter and Agnes

Jacob and Rosana Schmitt and their three children eked out a living in the shadow of Blue Knob for about ten years before any other pioneer families came to settle near them. During that time they raised sheep and cattle, flax and grains, and fruit and vegetables to provide sustenance and some physical comforts. Jacob and his sons built a blacksmith shop on their farmstead. They also constructed a cider press, which is still standing today, albeit in a ruined condition, on the property. Rosana and Agnes Elizabeth, as many pioneer women, spun their own thread from their sheep's wool and the flax they raised. Also during that



time Jacob Schmitt Sr served in the Bedford County Militia as a ranger on the frontier. The simple fact that they were not massacred by the bands of Indians who roamed at times over the Allegheny Mountain range kept them out of the history books. It is only because the massacres of families such as that of Adam Henry Ernst, William Holliday and the Tulls make for more exciting reading that they were given recognition. The survival of a family such as that of Jacob Schmitt Sr through the period of Indian incursions, while being a remarkable feat in itself, simply was not sensational enough to merit a place in the history books.

Despite the fact that the Jacob Schmitt family was the earliest to settle in the portion of Frankstown Township that would later become Greenfield, a few other families that homesteaded within Frankstown Township prior to the Revolutionary War should be noted because their descendants chose to make Old-Greenfield their home also. Michael Fetter (Feather) resided in present-day Blair Township. Despite that fact that Michael did not homestead here himself, his descendants moved into the Old-Greenfield region in the mid- to late-1800s. Cornelios McGuire and Thomas Tipton both resided in present-day Allegheny Township. The 1798 Greenfield Township tax assessment included the names of Nicholas McQuire, who may have been related to Cornelios, and Edward Tipton, who might have been related to Thomas.

During the years following the conclusion of the American Revolutionary War, this frontier region of Pennsylvania experienced a large influx of new families. Between 1782 and 1785 the population in Bedford County nearly doubled. The increase in Frankstown Township necessitated its division and the formation of a new township, Woodberry in the year 1785. The erection of Huntingdon County out of Bedford in 1787 was also the result of the continuing population

explosion. The northern half of Woodberry Township was given to Huntingdon County when she was erected. The southern half, which remained under the jurisdiction of Bedford County, was physically divided by the Dunning's Mountain range. Old-Greenfield Township occupied the western half. Throughout Woodberry Township, in Bedford County, the population increased dramatically during the early-1790s. On the west side of Dunning's Mountain, between that range and the Allegheny Mountain range, a number of families moved in to settle in the general vicinity of the Jacob Schmitt farmstead. By the year 1798 there were approximately sixty-two families residing in that region - the same number that had been assessed in the whole of Frankstown Township when it was formed in 1775. Those families requested that their region be separated from the rest of Woodberry Township



*The Jacob Lingenfelter homestead – built in 1824.*

and the formation of Greenfield was the result.

The Shirley families moved into Bedford County around the year 1785. John Shirley, with his wife, Charity appeared on the Frankstown Township tax assessment for that year and his brother, William appeared on the return for the newly formed Woodberry Township the following year. Although William Shirley's property did not lie in the region that would become Old-Greenfield (and therefore he cannot properly be considered as one of Old-Greenfield's pioneer



settlers), John's property was located in the vicinity of the present-day village of Leamersville.

Abraham Lingenfelter left his home in Frederick, Maryland in the mid-1780s. He first appeared on the 1786 Frankstown Township tax assessment. An assessment was taken in 1786 for residents of the newly formed Woodberry Township; those families residing north of the line that stretched between Frankstown/McKee Gap and Blair Gap remained on the Frankstown Township tax assessment return while those residing south of that line were included on the Woodberry Township return. The fact that Abraham Lingenfelter was listed on the Frankstown return would suggest that he had not initially homesteaded in the region that would become Old-Greenfield when he and his wife Anna Barbara and their family arrived in Bedford County. Two years later, in 1788, Abraham Lingenfelter was listed on the Woodberry Township tax return. The Lingenfelter homestead was in the vicinity of the present-day village of Sproul. George Adam Lingenfelter, a son of Abraham, began to be assessed for his own property in the year 1788. Anna Barbara, a daughter of Abraham Lingenfelter, married Jacob Dively who made his appearance on the tax returns of this region in 1787 when he was recorded on the Frankstown Township assessment.

In 1787 Patrick Cassidy and his wife, Martha left their homestead along the Aughwick Creek in Dublin Township, Bedford County and established a new homestead along the Frankstown Branch of the Juniata River in the northeast corner of Old-Greenfield. Patrick Cassidy was a surveyor and knowledgeable of how to file patents and land-deeds for tracts of land, which he promptly began to do throughout the Old-Greenfield region. By the early 1790s Cassidy had, by his own surveying

and filing of patents, grabbed up many acres of land, some of which Jacob Schmitt Sr had originally homesteaded on. (The encroachments by Cassidy induced Jacob Schmitt Jr to finally survey and patent his own tracts.) Patrick Cassidy surveyed and laid out a town plat for Newry, named after his birthplace in County Down, Ireland.

Peter Imler first appeared on a tax assessment return for the Old-Greenfield Township region in the year 1789. A man by the name of George Imler had appeared in Bedford County as early as 1785, but he never appeared in any assessment for the region that would become Old-Greenfield. George's relationship to Peter Imler is not known. Peter Imler settled in the valley that bears his surname in present-day Kimmel Township.

Sixteen years after the Schmitt family had moved into this region, Nicholas McGuire and his wife, Ann Dorcas homesteaded in the northeastern corner of Old-Greenfield Township, in the vicinity of what would become the town of Newry. He appeared on the tax assessment returns for Woodberry Township in the year 1790.



*The Dodson homestead.*

The Dodson family came to this region in the early-1790s. Michael Dodson Sr established his homestead near the head of what became known as Dodson's Run and was first assessed for taxes in the year 1792. Michael's father, John Dodson Sr, was not assessed for taxes until the

year 1796. The family tradition states that John Dodson built the log house that still stands in the year 1739. That claim simply is not supported by any public records; in fact, it is probable that the numbers for the year 1793 were simply misconstrued into 1739 by a family historian. Michael Dodson served in the 4th Regiment of the Maryland Continental Line and had participated in the battles at Brandywine, Germantown and White Plains, Michael's brother John Dodson also served during the American Revolutionary War in the 1st Regiment of the Maryland Continental Line.

Bartholomew Bucher appeared in the 1792 Woodberry Township Tax Assessment; he would continue to appear in the returns for the region that became Greenfield Township. The Bucher families settled in the portion of Old~Greenfield that would, in 1889, be formed as Kimmel Township.

Richard Shirley, son of John Shirley, and his wife, Sarah Jane homesteaded in the northeast corner of Old Greenfield circa 1793 near the farm of Sarah's parents, Patrick and Mary Cassidy.

Gorg Heinrich Holtzel and his wife Eve built their log homestead less than a quarter of a mile west of the Schmitt farm around the year 1793. Two of Henry Helsel's daughters would eventually marry grandsons of Jacob Schmitt Sr.

The families of Matthew Ivory and Johannes George Mack Sr came to Old-Greenfield Township around the year 1797. Little is known of Matthew Ivory, but we do know that the Mack family homesteaded at the head of Paw Paw Hollow, which was about two miles southeast of the Schmitt farmstead. Johannes George Mack had served in the 6th Pennsylvania Regiment of the Continental Line during the American Revolutionary War. His son, John Mock, Jr married Jacob Schmitt's daughter, Agnes Elizabeth.

Jacob Stifler, another Patriot of the Revolution who served in the York County Militia, followed his brother Peter to Bedford County circa 1798. While Peter Stifler chose to homestead in Bedford Township, Jacob established his farmstead along the foothills of Blue Knob near the South Poplar Run. Jacob's decision to homestead farther north of his brother might have been motivated by a desire to be closer to his daughter, Eve, who was married to Gorg Heinrich Holtzel.

In the year 1797, just before Greenfield Township was formed, the pioneer settler, Jacob Schmitt Sr went to be with the Lord and was buried on a slope just west of his log homestead.

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## **Old~Greenfield Township ~ Yesterday And Today**

In the year 1798, when Greenfield Township was formed out of Woodberry, the region was primarily inhabited by farmers. Of course at that early date certain of the residents practiced necessary trades such as blacksmithing and tanning. As early as 1807, John Ulrich Zeth is believed to have constructed a grist mill and a saw mill in the vicinity of the present-day town of Claysburg. The first public record that we have which notes these tradesmen was the 1811 Greenfield Township Tax Assessment. In the return for that year we find Nicholas Burk and Henry Heltzel listed as blacksmiths. Jacob Glass worked as a distiller. (Jacob) Peter Schmitt was a cooper. in 1814 and 1815 Jacob Schmitt Jr operated a tavern. In 1822 the Greenfield

Township Triennial Assessment listed Thomas Dodson as a cooper. Joseph Dodson Sr was a shoemaker. Peter Helsel took up his family's trade as a blacksmith; he joined Frederick Claar, Isaac Conrad, Jacob Hengst and George Stine in that profession. John Coho was a waggoner. John Melone was a tanner. Samuel Brallier was a shoemaker. David Davis and Jacob Koginour worked as tailors. Adam Shafer owned a distillery.

Nothing on the order of an industry existed in this region until about 1831 when Peter Shoenberger began construction of the Sarah Furnace. In 1838 the Martha Forge, also constructed by Shoenberger, began operation. Both iron works were in operation through the 1840s, 1850s and 1860s. The rich limestone and

iron ore deposits throughout the surrounding region made this an ideal location for iron forges and furnaces. The construction of the iron works created jobs and, in turn, created the need for housing for the workers. The ultimate result of the construction of the iron works was the establishment of a number of small villages in Old~Greenfield Township.

A village developed in the vicinity of the Jacob Schmitt, Sr farmstead through the early 1800s, prior to the coming of the iron works. Being composed mostly relatives of the Schmitt family, the village became known as Smith Corner. The tavern operated by Jacob Schmitt, Jr and the blacksmith shops of Henry Heltzel and Peter Helsel were located here in the early 1800s. Thomas Dodson's coopers shop and Joseph Dodson Sr's shoemaker's shop were located in the vicinity of Smith Corner.

The village of East Freedom (in present-day Freedom Township) sprang up at the "Johnstown and Bedford Crossroads", so-called for the McKee to Johnstown Road and the Frankstown to Bedford Road. The village started with the establishment of a saddle and harness shop by Joseph McCormick, a hotel by George Kephart and a shoemaker shop by George Yinger in 1838 on property owned by Edward McGraw at the crossroads. A town plat was laid out in 1839 or 1840. Other residents and tradesmen purchased lots, and by the 1850s there were fifty-three structures in the new town.

The village of Puzzletown was laid out about the year 1840 by a man by the name of Baird (or Beard).

The village of Leamersville sprang up around a tavern built and operated by Perry Trout, William Leamer and Bernard Lorenz at an early, but unknown date.

A village grew up around the Sarah Furnace complex. That village, established around 1832, became known as Sproul, and was furnished with a church, school and storehouse by ironmaster Shoenberger. The Sarah Furnace village had just about disappeared by the turn of the century. In 1911 the General Refractories Company decided to build a plant in this area because of the abundance of gannister rock in the Dunning's Mountain. The site of the Sarah Furnace was chosen for the new plant and by 1917 the

company had constructed sixty-eight company-owned houses for its workers. The town was named for then General Refractories president, William C. Sproul.

The village of Claysburg developed around the grist mill of John Ulrich Zeth, being convenient to both the grist mill and the nearby furnaces and forges. In 1838 Conrad Ling constructed a stone building to be used as a tavern. In 1839 and 1840 a town plat was laid out on properties owned by George B. Spang and Jacob Zeth. In 1840 a general store was opened in the new town by Philip Pringle and Abraham Klotz. Other mercantile businesses were opened in the town over the next few years. Storekeepers included David and Daniel Longenecker, John Irvine, John Walker, George Vickroy and George W. Mauk.

A collection of workers' houses sprang up in the vicinity of the Martha Forge and Furnace near Frankstown/McKee Gap in the 1840s, but the village of McKee was not laid out until 1871, when it was platted by A.K. Bell, then president of the Hollidaysburg and Gap Iron Company. By the time the village was laid out, the Martha Furnace had acquired the name of the Gap Furnace and had been merged with the Hollidaysburg Rolling Mill.

The only village of any size to develop in Juniata Township was Butlersville, later renamed Blue Knob. It was not established until the 1850s. The rugged terrain of the Allegheny Mountain, over which the township of Juniata spreads, prevented many villages from growing within its bounds.

The village of King developed in the southern part of Old~Greenfield Township. The village, comprised mostly of residences, a school and a blacksmith shop, grew up in the Indian Path Valley along the western slope of Dunning's Mountain during the 1830s.

The village of Lewistown, later renamed Queen, was one of the last villages to appear in Old~Greenfield Township; it was not laid out until the year 1854. The village, laid out on land owned by David Lewis, became the home of two stores, a blacksmith shop, a church and school.

The village of Marietta, later renamed Pavia, was established in 1849 by John Corl. Pavia was the only village of any size to appear in the southwestern corner of Old~Greenfield, in the

region that would be formed into the township of Union, later renamed Pavia Township. Pavia Township, like Juniata, is primarily located on the eastern slopes of the Allegheny Mountain, and the difficult and rugged terrain prevented more villages from being established within its bounds.

Friesville is the name given to a village that developed to the west of Claysburg around a grist mill built by Henry Black (or Adam, Henry's father) in the early 1850s. The property was purchased, in 1872, by Jacob Fries.

A number of other small villages dot the landscape of Old-Greenfield Township. Most of them started out as, and still consist of only a few residences. They existed then, as they do even today, as "villages" in the sense of being communities of families and friends. Although they might never have had a post office or a church or school, they are still villages. They include the Muleshoe Run Extension of Foot of Ten in Juniata Township; Donnertown, Jugtown, the Snowberger Development and the Hazenstab Development in Freedom Township; Cotton Town, Musselman Grove, Klahr, Fredericksburg and Polecat Hollow in Greenfield Township; Stifler Corner in Kimmel Township; and Diechland Point, Crist Ridge and Ickes Hill in Pavia Township.

As was noted previously, many of the villages that emerged in Old-Greenfield Township were a direct result of the iron works that were built by the Shoenberger family. Prior to the coming of the iron works, the region lying between Dunnings Mountain and the Allegheny Mountain range was inhabited primarily by Euro-Americans of German or Swiss ancestry. Following the construction of the furnaces and forges, the promise of jobs lured many Ulster-Scots to the region. The census returns for the years 1850 through 1870 show many Irish names of young men residing with the already established German families in this region.

The construction of the railroads throughout the entire central Pennsylvania region in the period of the 1860s through the early-1900s brought about a new period in the history of Old-Greenfield Township. Before discussing the benefits that the railroad industry brought to Old-Greenfield Township, it should be noted that, unlike many other regions where canals had

previously handled the transportation requirements of the iron industry, no such canals existed in Old-Greenfield Township. The iron ore that was mined in the surrounding region was transported to the forges by horse and wagon and the finished product was transported to points such as Hollidaysburg and Johnstown in the same way. In fact that is why the town of East Freedom became established where it did, at the crossroads of the road that linked Hollidaysburg and Bedford and the one leading from the Martha Forge and Furnace over the Allegheny Mountain to Johnstown. The railroad did not present a threat to the welfare of this region, as it did to those regions which had invested a lot in the canals; in fact it promised greater benefits for the shipment of the products of the iron works.

Other than the transport of raw materials and products of the iron works, one of the main purposes of the railroad was the transport of mail. Therefore, railroad stations, where mail could be collected and dispatched, were constructed at each and every point along the line where there were a collection of houses. Each station, therefore, became the location of another post office, and as a consequence, each of those stations/post offices were given names, recorded on maps and acquired the distinction of being "towns." It didn't matter if there were any businesses in the vicinity prior to the establishment of the railroad station/post office. After the railroad station was built and the post office was in operation, many people found that it was both convenient and to their benefit to locate their businesses close to that point. It enabled them to more easily ship their products and to receive their own purchases.

Over time, the iron industry was pushed further and further westward as the available natural resources of iron ore, limestone and timber were depleted in this central Pennsylvania region. The demise of that industry might have meant the loss of many jobs for the people of this region, but the railroad industry prevented the region from falling into ruin. Because of the railroads and the establishment of post offices along its lines, many of the villages in the Old-Greenfield Township region actually prospered and grew during the latter half of the nineteenth and first half of the twentieth centuries despite the loss of the iron works.

The advent of the automobile did not drastically change Old~Greenfield Township. But in the 1950s the construction of the State Route 220, designed to handle the increasing automobile traffic throughout the entire of Blair County, unwittingly effected the next major period in the history of Old~Greenfield Township.

The original Hollidaysburg to Bedford Road had already been designated as State Route 220, but in 1957 the "new" Route 220 was constructed and given that designation, and the old road was redesignated as Bedford Street. Despite that fact, to this day people still refer to the original road that linked Hollidaysburg to Bedford as "old Route 220." The new Route 220 was laid out through farm fields and other undeveloped tracts of land parallel to the old road. The construction of the new Route 220 in 1957 changed the face of the landscape, and also changed the way the local residents viewed the necessity and importance of the towns that had, for one hundred and twenty-five years, thrived in this region. The new Route 220 provided a better constructed surface to travel on, and combined with the fact that it by-passed all the towns, the speed limit could be higher than it has been on the old road. A number of business owners whose shops were located in the towns realized that more and more of the traffic that had once went right past their shops would now be traveling on the new road. They could foresee the loss of business by casual passersby if there were less travelers actually passing their doors. At first there were only a few businesses which made the move to locate along the new road. But as the years passed, more made the move until by the 1980s there were

very few businesses left in some of the towns such as East Freedom and Claysburg.

The migration of the businesses from the towns to the "rural" lands stretching along the new Route 220 caused a subtle transformation to occur in the basic nature of the towns. They did not stagnate and disappear, but they certainly did not thrive and grow as they had for over a century. They simply became more residential in nature with only their churches and schools maintaining the aspect of the "urban" centers they had once been. The towns' edges had once been clearly delineated by the grid of streets lined with houses and other buildings. Now, the businesses that spread out along the new Route 220 began to stretch toward each other and only a signpost at the ends of each town revealed that town's limits.

The new pattern of development, *i.e.* outside of the established towns and along Route 220, has continued over the past forty years. More recently, though, has been the influx of large-scale business operations. Taking advantage of landowning families who had stopped farming their land and were willing to sell any size tracts, a number of businesses (such as the News Printing Co., Inc.) moved from their cramped locations in the nearby towns and built large, sprawling buildings in which to operate. Some enterprising businessmen in the Claysburg area established the William S. Ward Industrial Park, to which a number of businesses moved. Other similar ventures, in which an individual or group has purchased a large tract of land and then leased smaller portions of that tract to a number of businesses, have begun to appear throughout the Old~Greenfield Township region.

*{ The foregoing article was part of a brochure issued in place of Newsletter 37 for Oct-Dec 1998. }*

## **Old~Greenfield Township ~ Some Facts About The Present-Day Townships That Descend From Old~Greenfield**

### **Freedom Township**

Freedom Township is located in Blair County. It was formed out of Juniata Township in the year 1857. Its name is believed to be derived from the abolitionist views of its citizens in the

period of its formation (just preceeding the American Civil War). Many of the families residing in this township were sympathetic to the abolitionist movement and participated in the underground railroad.

There were approximately 208 taxpayers residing in Freedom Township when it was

formed in the year 1857. (The first assessment was taken in 1859.) In the year 1998 there are 1,590 taxables residing in Freedom Township.\*

There currently are seven churches in Freedom Township. They include the United Methodist Church, St. Paul's Lutheran Church and the East Freedom Chapel in East Freedom; the Puzzletown Road Bible Church to the east of Puzzletown; the Leamersville Church of the Brethren and the Leamersville Grace Brethren Church at Leamersville; and the Smith Corner Independent Mennonite Church at Smith Corner.

The Freedom Township Consolidated School provides elementary school education for grades kindergarten through five. Freedom Township is part of the Spring Cove School System. Freedom Township students in grades six through nine attend the Spring Cove Middle School at Roaring Spring. Grades ten through twelve attend the Central High School at Martinsburg.

Freedom Township is served by the Freedom Township Volunteer Fire Company, which was organized in 1955. Between 1973 and 1997 the township's security was provided by the Freedom-Greenfield Police force. In 1997 the combined force was separated and the Freedom Township Police Department was established.

Historical points of interest in Freedom Township include the Lingenfelter Hotel, the 1793 Dodson homestead; and the sites of the Martha Forge and Furnace, the Jacob Schmitt homestead, the McCormick saddlery shop/Kephart Hotel and the Wineland Mill.

\* *NOTE:* In each of these five township sections, the number of "taxables" for 1998 refers to real estate taxables as compared to per capita taxables (which are also recorded). The tax assessment returns from the 1700s and 1800s tended to refer only to real estate taxables. Actual counts of individuals were obtained only via the U.S. Census. In order to make as accurate a comparison (between the present-day situation and that of the time period in which the townships were formed) as possible, it was decided to state only the real estate taxables. It should be noted that in both, the early returns and the present-day returns, the real estate taxables include not only individual households but also businesses.

## Greenfield Township

Greenfield Township is located in Blair County. It was formed in 1798 out of Woodberry Township. The entry that was made in the ledger of the Bedford County Court of Quarter Sessions for the formation of this new township did not give any explanation for the choice of the name. Apparently it just sounded nice to the men who were instrumental in getting the township created.

The first tax assessment for the new township was taken for the year 1799. As is the case with many other counties/ townships in the 1700s and early 1800s, more than one return was filed in the county court house. In the case of Greenfield Township, one return showed 62 taxpaying residents; another return listed 64 taxpayers. In 1998 there are 2,806 taxables residing in the township.

There are eleven churches in Greenfield Township at the present time. They include: the Union Church at Sproul; the Grace United Church of Christ, the United Methodist Church, St. Anne's Catholic Church, the Claysburg Bible Church, the Christ Lutheran Church and the Claysburg Church of the Brethren in Claysburg; the Claysburg Church of God in Friesville; the Lower Claar Church of the Brethren at Klahr; the Mt. Hope United Church of Christ at Blue Knob; and the Emmanuel Baptist Church located halfway between Friesville and Fredericksburg.

The educational needs of Greenfield Township are met by the Claysburg-Kimmel School District. The schools of both Greenfield Township and Kimmel Township were merged in 1950. Grades kindergarten through six attend the F.D. Roosevelt Elementary School in Friesville; higher grades attend the Claysburg High School.

The service organizations in Greenfield Township include the Claysburg Volunteer Fire Company and the Greenfield Township Police force. As noted above, the Greenfield Township Police force had originally been formed to provide security for both Freedom and Greenfield Townships until recently.

Historical points of interest in Greenfield Township include the John Ulrich Zeth log house; the log house of Jacob Dibert (whose dream of the location of the lost Cox children led to their

discovery); the 1824 stone homestead of Jacob Lingenfelter; Musselmans Grove; and the sites of the Sarah Furnace and the Conrad Ling Inn.

## **Juniata Township**

Juniata Township is located in Blair County. Juniata Township was formed out of Greenfield Township in the year 1847, just one year after the erection of Blair County out of Huntingdon and Bedford Counties. The name, like many other place names throughout this region, was derived from the Indian name for the river that drained the region: Choniata.

In the year 1849, the first year after the formation of the township in which a tax assessment was taken for Juniata, there were 248 taxpaying residents. That number, of course, included taxpayers who resided in the region that would become Freedom Township. There are 681 taxables residing in Juniata Township in 1998.

There are three churches at this time in Juniata Township. They include: the Mt. Sinai Chapel and the Mt. Moriah United Methodist Church at Blue Knob; and the Dry Run Gospel Tabernacle along the Valley Forge Road to the north of the Dry Run.

Juniata Township students who reside in the Puzzletown area attend the Spring Cove School District schools (*see Freedom Township*) while students who reside elsewhere in the township attend the Hollidaysburg Area School District schools.

The Blue Knob Volunteer Fire Company serves Juniata Township and the Blue Knob region. The close proximity of the Blue Knob Ski Resort in nearby Pavia Township makes the company's rescue truck and ambulance especially necessary.

Historical points of interest in Juniata Township include the Gallitzin Spring; the Skew Arch Bridge; and the sites of the Allegheny Forge and the Fountain Inn of the Alleghenies.

## **Kimmel Township**

Kimmel Township is located in Bedford County. Kimmel Township was formed in the year 1889 out of the northern half of King Township and a small portion of Union (now Pavia) Township.

In 1890, the taxpaying residents of Kimmel Township numbered 186. In 1998 there are 993 taxables in Kimmel Township. The township is largely agricultural and residential.

There are six churches in Kimmel Township at the present time. They include: the Greenfield United Church of Christ at the northern end of the Imler Valley; the United Methodist Church, the Queen Gospel Hall and the Bible Truth Hall at Queen; the Upper Claar Church of the Brethren at Klahr; and Saint Mark's United Church of Christ at King.

## **Pavia Township**

Pavia Township is located in Bedford County. She began her existence as Union Township and only recently (in 1995) was renamed Pavia Township. Union Township was formed in the year 1834 out of the southern third of Greenfield Township. A very small wedge of the northeast corner of St. Clair Township was attached to the new township at that time.

In 1834 there were 184 taxpaying residents in Union Township (which included the present-day townships of Kimmel, King and Lincoln). There are 338 taxables in Pavia Township in 1998.

There is only one church currently in use in Pavia Township. It is the Mt. Zion United Church of Christ.

The majority of the landscape of Pavia Township is utilized either as State Game Lands or the Blue Knob State Park. The Blue Knob Four Seasons Resort occupies the summit and eastern slope of Blue Knob.

Historical points of interest in Pavia Township include the site where the "Lost Children of the Alleghenies" were found along a tributary of Bobs Creek.

{ The foregoing article was part of a brochure issued in place of Newsletter 37 for Oct-Dec 1998. }



# Old~Greenfield Township ~ Legends And Tales Of Old~Greenfield

## THE LOST CHILDREN

The most renowned legend to come out of Old~Greenfield is the search for the Cox children: The Lost Children of the Alleghenies. Joseph and Susannah Cox had two sons: George, aged seven, and his brother, Joseph, aged five. The Cox family lived in Spruce Hollow, in present-day Lincoln Township. The morning of 23 April, 1856 was cold; snow from the preceeding winter still lay on the ground on the eastern slopes of the Allegheny Mountain. That morning, Joseph heard his dog barking and went out to see what was the matter. The boys must have wandered off about the same time. Susannah thought they had gone with their father, but when he returned to the cabin later that morning, the parents realized their sons were gone.

The parents appealed to their neighbors to help them search in the surrounding forest for the two little boys and by that afternoon a search party of nearly two hundred was combing the woods. The search went on into the night. During the next day, as word of the incident spread, almost a thousand people turned up at the Cox farmstead to help in the search. Their efforts were futile. The little boys were nowhere to be found and the weather was damp and cold. The chances for their survival in those conditions were slim.

On the third day of the search, a rumor began to circulate among the searchers that the Joseph and Susannah had murdered their sons in order to obtain money from sympathetic donors. A group of the men who had been helping in the search turned their attention to the Cox house and tore up the floorboards and dug up the nearby garden patch thinking they would find the murdered children's bodies hidden away there. The family's friends were successful in putting a halt to that frenzy.

The search continued for nearly a month. Everyone who came to help in the search had a theory about what had happened to the two little boys. The theories ranged from them having been eaten by wild animals to having been stolen by Gypsies. A colored man was brought over from

the Morrisons Cove because it was claimed that he could divine things using a peach limb; that he could locate the children much like dousing for water. But his efforts were of no use. A woman who claimed to be versed in witchcraft was brought in from Somerset County. She stated that she could see the two boys lying safely underneath some laurel boughs and that for a fee she would lead the searchers to them. After wandering around through the woods the rest of the searchers realized she knew no more than they. Then Jacob Dibert began to dream a recurring dream about the boys.

Jacob Dibert resided in a log cabin in Polecat Hollow near the Greenfield/ Freedom Township boundary. Around the 12<sup>th</sup> of May Jacob dreamt that he was out walking alone in the woods. He passed a dead deer and soon thereafter he found a small boy's shoe. Nearby, he crossed over a stream that was swollen with the spring thaw by stepping over a fallen beech tree. He made his way over a ridge and down a ravine. At the base of the ravine he came upon another, small brook and followed it upstream only a short distance. There he saw a birch tree, with its top broken out, standing alongside the stream. There, curled up in its roots that formed a circle, were huddled the two boys. Jacob Dibert told his wife about the dream the following morning and she recognized some of the land features he spoke of as a place she grew up at before they were married – the Whysong farm. It was located some three or four miles from the Cox farmstead.

The dream came back to Jacob Dibert over the following two nights, each time stronger than before. On the 15<sup>th</sup> of May, not being able to shake the feeling that his dream was somehow prophetic, Jacob headed off for the Whysong farm. Jacob's brother-in-law, Harrison Whysong, was the only one home at the time, and not wanting to see his brother-in-law go alone, Harrison set out with Jacob into the woods. As the two men made their way through the woods, each of the things Jacob had dreamed showed up. They found the dead deer and then the little shoe. They crossed the stream over the fallen beech log and

then climbed over the ridge and down into the ravine. As they made their way along the small stream they couldn't hold themselves back when they spied the birch tree with its top broken off. Legend claims that Harrison ran forward and, in the process, tripped over the tree's roots and into the lifeless bodies of the two boys who indeed lay there.

The two boys' bodies were scratched and their clothes were all torn. It was estimated that they had died only a few days before they were found by Dibert and Whysong. When they were found, the two boys were cradled in each other's arms and George had placed his cap under his younger brother's head as a little pillow. The tale of the Lost Children of the Alleghenies was popular throughout the region perhaps because it was an instance of the settler's worst fear coming true.

## **ANNIE OAKLEY**

Not so well known is the legend of Annie Oakley's proposed trip to visit the graves of her grandparents in Freedom Township. Annie Oakley, the famous gunslinging star of Buffalo Bill's Wild West Show, was given the name of Phoebe Anne Moses at her birth. Her grandparents had settled in Paw Paw Hollow in present-day Freedom Township, and it was there that her grandparents were buried. Phoebe was born in Ohio, and may or may not have ever visited her relations in this region. Word was received by members of the Moses family then residing in Leamersville, in 1926, that "Annie Oakley" was going to be coming east to visit the grave-sites of her grandparents in Paw Paw Hollow. The people got all excited, thinking that their famous cousin was coming to pay homage to her grandparents, and plans were made for a big reception. Phoebe Anne became ill about a week before her trip was to get underway and she never did visit this area. But, it was indeed a good thing that she did not come; the family found out later that she probably had intended to deface the tombstones of her grandparents because she didn't want any trace of the name "Moses" to exist.

## **THE UNDERGROUND RAILROAD**

Another of our legends is the tale that is told in Greenfield Township about how Claysburg was a stopping place for the Underground Railroad during the time of the Civil War. Blair County was known as a region sympathetic to the abolitionist movement during the period prior to and during the Civil War. In fact, Freedom Township is claimed to have been named, when it was formed in 1857, in honor of the movement advocating "freedom" for all people. Although there exist no public records to confirm the claims, a number of houses in the Claysburg area are believed to have been havens for blacks who were making their way northward to freedom during that turbulent period.

## **THE CHICKEN RAIDERS**

One of the more colorful tales is that of the "Chicken Raiders. In early June of 1863 the Army of Northern Virginia was pushing northward. The people of this region became alarmed. Confederate Cavalry was claimed to have been sighted in the Morrisons Cove. On 14 June, 1863 the people decided it was time to organize a militia troop for their own defence. The troop that was formed over the next few days consisted of men who were either too old or too young, or who had been turned down for recruitment into the regular army. The troop was neither accepted by nor mustered into the regular state or federal armed forces. Therefore it was not given an official designation. Initially it took the name of the Pennsylvania Emergency Militia.

The Pennsylvania Emergency Militia was led by Colonel Jacob Higgins. By the end of the week the troop had come to consist of three battalions of infantry raised primarily in Blair County. One battalion had been sent from nearby Johnstown in Cambria County.

The McKee Gap was chosen as the most strategic point to fortify and defend; it afforded the most easily accessible route of ingress to the Altoona region. It would also be the most easily defended position because of its natural shape and size. On 23 June, Col. Higgins and his Pennsylvania Emergency Militia took possession

of the McKee Gap and began to fortify the site. Entrenchments were dug into the hillside and obstructions were placed in the road that passed through the gap. Legend has it that wooden and stone platforms were constructed along the hillside and on the summits of Dunnings and Short Mountains on which cannon were placed. There exists no public records to either confirm or deny the claim that any cannon were available to the troops. Four to six pieces of artillery were requested from the regular army, but they were never delivered.

On the 24<sup>th</sup> of June, 1863 a detachment was ordered south to the Loys Gap to fortify that pass also. On the 25<sup>th</sup> the force was further depleted by the removal of a detach-ment to fortify passes in the region of St Clairsville. Then

on the 26<sup>th</sup> of June, Col. Higgins marched the remaining troops to the Sideling Hill region southeast of the town of Bedford.

On the 1<sup>st</sup> of July, 1863, as Lee's Army of Northern Virginia met Meade's Army of the Potomac in the Battle of Gettysburg, the Pennsylvania Emergency Militia was asked to consent to be mustered into the regular army for a tour of duty of at least six months. The majority of the men would not agree to that and so the troop was disbanded and the men returned to their homes.

Because the militia had not been equipped properly, they had taken to stealing chickens from the neighboring farms, and therefore received the nickname of "Chicken Raiders".

*{The foregoing article was part of a brochure issued in place of Newsletter 37 for Oct-Dec 1998.}*

