

John Seybert

A Hessian Soldier's Son Who Became Bishop of a Church

By GEORGE L. HEIGES

Like other blessings which we have enjoyed and still enjoy in Lancaster County, the Christian Church too has been taken very much for granted, with little thought given by even church people to the development of the church within our borders. Indeed, too seldom have the heroes of the church been given their place in local history. And yet, from the days when white traders first came into these parts to barter with the Indians, other white men came as Christian missionaries to these same red men, and from those days down through the years to the Civil War period, the missionary-preachers of the Protestant denominations were familiar figures on the roads of Lancaster County. Filled with stories of discomforts and long fatiguing horseback journeys as well as spirit-stirring experiences, the biographies of these heroes of the church follow a similar pattern.

Apart from those branches of Protestantism which have their origins in Europe and which therefore came here with the various groups of settlers in the colonial era, there are several important religious organizations which had their genesis in our own section of Pennsylvania. One of these was the Evangelical Association, later changed in name to the Evangelical Church.

The beginning of the Evangelical Association was due to Jacob Albright, who was born at Fox Hill in Montgomery County in the year 1759. He took to wife Catherine Cope in 1785, and shortly thereafter moved to West Cocalico Township in Lancaster County. Albright was a maker of bricks and tiles, and on his farm which contained good deposits of lime and clay (the raw products needed in his business), he successfully carried on his trade which earned for him the name of "the honest brickmaker."

Jacob Albright and his wife were members of the "Berg Strasse" Lutheran Church in Earl Township, their names appearing on communion records there as late as 1791. But they drifted away from the Lutherans and by 1795 had united with the Methodists. Still, Jacob Albright was not satisfied,

for to his way of thinking, the Methodist Church paid too little attention to the German element of the population, and he believed that there was room for a new religious body which would be made up of Germans and would in effect be a German Methodist Church. Therefore, out of the thinking of Jacob Albright developed the Evangelical Association, and as was natural and proper, he became the first Bishop *de facto* of the denomination, although never officially receiving the title.

At this point, Jacob Albright's part in my story ends, as this paper is to tell the story of John Seybert, who was the first elected (*de jure*) Bishop of the Evangelical Association. Seybert was a native Lancaster Countian, having been born in Rapho Township, and was the son of Henry Seybert, one-time Hessian soldier.

When the Revolutionary War ended, there were 27,667 hired German soldiers of King George on American soil; and these were the remainder of 29,867 men which was the total number of Hessians who fought under the banner of England. Five hundred and forty-eight (548) had been killed in battle and 1,652 died of wounds and disease.

Not all of the German mercenaries who were left in America at the close of the war were minded to be returned to their homeland. Twelve thousand five hundred and fifty-four (12,554) of them were so much impressed with the new world that they decided to stay. Like their colonizing countrymen who had come here during the fifty and more years preceding the war, these Germans too saw America as the land of freedom and opportunity.

One Hessian soldier who elected to remain was Henry Seybert, who was but a lad of fifteen years when he was brought here as a minion of Great Britain. His name, Henry Seibert, is found in a list of Hessian soldiers of the Regiment of Infantry of His Most Serene Highness the Hereditary Prince of Hesse, Company of Grenadiers (list sent from Hesse-Hanau to America). The original list is in the Preussisches Staatsarchiv, Marburg (Ser. O. W. S. 1268, Wilhelmshöher Kriegsakten, No. CXL, page 7), while a photostatic copy is available in the Library of Congress. The only information concerning Seybert's military service in America is that he was one among the group of Hessian soldiers captured at the Battle of Trenton, then brought to Lancaster and interned in the local barracks.

For each Hessian soldier not returned to Germany, the British crown was obligated to pay one hundred dollars to the Prince of Hesse, which meant that for every such soldier who chose to remain here, an interested individual had to pay one hundred dollars as a redemption fee. In this way, Henry Seybert gained his freedom through a Lancaster man by the name of Shaffner, who in return required him to work as a tailor's apprentice for a period of three years.

Shortly after release from his obligation to Shaffner, it chanced that Seybert met Susanna Kreutzer. She was an orphan girl whose father, Stephen Kreutzer, had found a grave in the Atlantic Ocean enroute to America. When she lost her father, Susanna was but four years old, as she was born November 11, 1767, and arrived at the port of Philadelphia late in 1771. A



JOHN SEYBERT

**First Bishop of the Evangelical Association
In His 52nd Year**

citizen of Lebanon County had pity on the child and took her to his home, where she was brought up as one of his own children.

The marriage of Henry Seybert and Susanna Kreutzer was performed by the Rev. Henry Ernst Muhlenberg in Trinity Lutheran Church, Lancaster, on September 15, 1790. The couple at once went to housekeeping on a farm in Rapho Township (present village of Sporting Hill), one mile west of the Borough of Manheim.

The first child of Henry and Susanna Seybert was John, who arrived in the farm house (still occupied) in Rapho Township on July 7, 1791. Subsequently, three more sons—Henry, Christian, and David—were born of this union. Henry and Christian died in infancy.

John, with whom this paper is concerned, left us some record of his parents. He wrote, "Through hard work, thrift and simple living (though not despising luxury) it was possible that my parents, at the time of my father's death in March, 1806, owned a beautiful farm of 107 acres with buildings, besides having money lent out on mortgages, for which blessings, they thanked God often with great praise."

Writing of his birth, John employed very flowery and extravagant language. Translated, it reads like this, "Johannes Seybert's birthday arrived at the time of year when gracious nature exhibits all her gorgeous wealth; when the choir of birds accompanied by the Queen of the Trees, the nightingale, presents its spring festival of glorious song to their Maker. Yes, it was at that time of year, when, since time immemorial, the Lord has sent sons to devout partners—i.e., in the sign of Cancer—that the first son of Heinrich and Susanna Seybert was born on the outskirts of the little town of Manheim, Lancaster County, Pennsylvania. The date of the child's birth was July 7, 1791, at sunset. And Heinrich Seybert, overcome, declared, 'He shall be called John'."

The Seyberts were Lutherans, as might be supposed, since they were married by Doctor Henry Muhlenberg. Therefore, when John arrived at the age of seven, he was sent to his father's pastor for catechetical instruction. This may have been Dr. Muhlenberg or it may have been the preacher of the Manheim Lutheran Congregation, as very likely the Seyberts had affiliations there. However, it was in this period (1790-1800) that the Manheim Congregation was without a regular pastor, which may account for the fact that no trace is found in the Manheim Congregational records of the Seybert family. Concerning his early secular and religious training, John wrote, "When I was about seven years old, I started to school and my father sent me thereafter every winter until I could read English and German fluently. He also sent me to his preacher for catechetical instruction, so that I could become a confirmed member of the church." But John Seybert never joined the Lutheran church, although he continued to be instructed in its doctrines until the age of thirteen; for by that time, the parents were no longer interested in the church of their birth. They were now attendants at meetings of a new sect called the United Brethren which had lately arisen in Lancaster County.

Henry Seybert was a stern father, according to son John. He wrote, "My father was a fiery soul and was on many occasions unable to control his violent temper. At times, he would be overcome with anger, so that he did things which hurt him terribly afterwards and for which he would be deeply sorry. Often he became so angry with me that he would beat me unmercifully which would arouse my temper and spite. If my father would have told me how much it hurt him to punish me for my misdemeanors, probably with God's help, he would have succeeded in driving the devil out of me, but his violence made me worse as time went on."

Of his mother, he wrote these words, "Quiet and tender and melancholy, she suffered, especially when God's spirit worked in her heart. She tried to influence my better nature with all her love, and when I was still a little child, she taught me to pray."

Here, we have the parental background of John Seybert, and by only a cursory study, the conclusion is reached that it was the sternness of the father and the serenity of the mother, plus the religious feeling that was natural to both of them, which was responsible for the stern and earnest yet kindly preacher into which John developed.

When John was fifteen years of age, death deprived him of further help and advice from his father. But as he read his father's last will and testament, he certainly must have felt, that, though dead, his father was still speaking to him, for that will was the instrument by which the father had put full responsibility for his wife's future welfare in the hands of his son, John.

In the will of Henry Seybert were these items: ¹

"It is my desire, and I hereby order that my beloved wife, Susanna Seybert, shall live on the premises, and house where we now live on, until my eldest son John shall arrive at the age of twenty-one years, and after my son John arrives of age, she shall have the privilege of the back room at the north end of the house; and as much room in the cellar as is requisite, and if anything should happen that her situation should be disagreeable; in such case, my son John shall build her a house upon the said farm where I now live, convenient and to her satisfaction.

"I also give her the best mare I have and her choice of one of the best cows.

"In a fruity year, from my son John, 2 barrels of cider and three bushels of apples.

"Son John shall deliver her one bushel of salt every year and pay her eight dollars a year.

"Son John shall deliver her every year fifteen pounds of hatched flax and fifteen pounds of tow.

"Son John shall haul her as much wood as necessary to her door, clear of all expenses and shall give her fifteen pounds of butter the year.

"Likewise yearly 2 dozen eggs.

"Also yearly ten pounds of clean wool out of my estate."

¹ Lancaster County Court House record.

With proper solicitude for his wife's happiness after his death, Henry Seybert had made it possible for her to enjoy these good things of life; with only one proviso that would have set it at naught, and that was that she should not remarry. To the end of her days, Mother Seybert remained a widow, and yet, due to a strange turn of affairs, Henry Seybert's plans for his wife's welfare came to naught. This is what happened. One day, several disciples of the religious fanatic, George Rapp, dropped in for a visit at the Seybert farm, and apparently Mother Seybert fell completely under the spell of their blandishing talk; for at once, she deserted her two sons, now aged eight and fifteen, and followed the Rappists to their colony in western Pennsylvania.

Now, for a word concerning the Rappists, or Harmonists as they preferred to be called. In 1803 and 1804, George Rapp and his followers had arrived from Germany and organized the Harmony Society in Butler County, Pennsylvania, the place subsequently being named Harmony. Rapp proclaimed that all the scattered sheep of God would be gathered to this place which was destined to be the new Jerusalem. Here is where Susanna Seybert came only thirteen months after the death of her husband, and here she continued to live until she removed to the new town of Economy², in Beaver County, which Rapp later established and where he developed his communal and religious ideas to a remarkably successful degree. Susanna Seybert lived in Economy to a ripe old age.

Thus, the Seybert home at Sporting Hill in a period of thirteen months lost a father by death and a mother by desertion, and now it fell to the lot of John to be both father and mother to his younger brother, David. For her unmotherly behaviour David never forgave his mother, but John, with a more charitable and Christian spirit never neglected the opportunity to visit her in Rapp's colony when his duties called him into western Pennsylvania in later years. His religious nature, however, was definitely dulled by his mother's action; and it was only after three years that he felt moved to attend a religious meeting. It was a service in a private home conducted by the Evangelical Association. The preacher was Matthias Betz, who was then serving in the Lancaster Circuit for the sect. The sermon of Betz stirred Seybert, and after days of prayer and meditation, he was converted "deep into eternal life."

At once, Seybert united with the Evangelical Association and showed such decided ability, that very shortly, he was licensed as an exhorter by the Rev. John Dreisbach, warm personal friend of Bishop Asbury and Henry Boehm, and who was also the first presiding elder of the Evangelical Association. Having learned the trade of coopering from Jacob Fahr, Seybert at this time was carrying on a cooperage in the village of Manheim. He continued at his trade until he became an active preacher.

His next office in the church was that of class leader, and in that capacity

² Economy is today the property of the Commonwealth and is administered by the State Historical Commission as an historical landmark.

he conducted classes at Mount Joy and Manheim. In 1819, as a candidate for a local preacher, he made his first effort to preach, using as a text, 1 John 3: 8. For the next ten years, he went about as an itinerant preacher.

With the beginning of his career as a preacher, Seybert began a record of his journeying from day to day as well as a supplementary itinerary, which gave the mileage he covered each day and the amount of money he spent. Seven of the diaries and a number of the itineraries, all written in German, are in the library of North Central College at Naperville, Illinois. The rest are lost.

While Susanna Seybert never returned to her old home in Rapho Township, she dispatched men from Rapp's colony to her sons on several occasions to demand a portion of her late husband's estate. The first time was in 1809 and the Rappists found two sons who stood like rock in their determination that their mother should have nothing. In 1820, they made their second journey to Rapho Township, and while David, the younger son, was still emphatic in his opinion that his mother did not deserve a cent, John had softened and was in favor of giving to his mother more than the negotiators asked for. The opinion of John prevailed and the men returned to Rapp's colony very likely satisfied in their own minds that they were clever men.

Seybert's journal gives illuminating sidelights upon the religious meetings which he attended. It was not unusual to continue a service all through the night until the break of day. It was an era of lengthy emotional meetings and long sermons. Concerning a camp meeting at Phillip Breidenstein's in Lebanon County, on May 1, 1821, at which assembly Seybert gave his first camp meeting sermon, he wrote, "Rev. H. Neibel preached with great power and wonderful unction for two hours and Brother Erb preached for two hours and three-quarters."

From 1821 to 1826, Seybert preached at many places in York and Lancaster Counties, the preaching places being mostly in private homes as the denomination had very few church buildings. Frequently, he visited Manheim and preached for his friends, and on one such visit, if not oftener, he held services in his old cooper shop. Following one stop-off at Manheim in March, 1826, he wrote this in a letter to a friend, "But, to return to Manheim, my birth-place. Only recently I had a meeting there in which the power of God became marvellously manifest, while I was preaching from Revelation 22:17. A general power of repentance came upon the people, and the slain of the Lord were of all ages. Since the Lord works so mightily in Manheim, there is great uneasiness in the kingdom of darkness."

In 1826, the first church building of the Evangelical denomination in Manheim was built under the general direction of John Seybert and by him it was also dedicated. Located on the southwest corner of Gramby and Charlotte streets, it stood until 1842 when it had to make way for a larger church building, which having long since passed out of the hands of the church has been converted into dwellings. To the rear of the property is the old Evangelical Burying Ground, for many years overgrown with weeds and forgotten but now again put in a presentable condition by public-spirited citizens.

At the annual conference of 1826 came another step upward for John Seybert when he was elected a presiding elder and assigned the counties of Lancaster, York, Franklin and Schuylkill. During the next five years, besides preaching in these Pennsylvania counties, he also preached in the counties of Union, Somerset, Centre, Berks, Bucks and Montgomery, and established his sect in the cities of Reading and Philadelphia. Ever looking for new territory in which to preach, his inclination took him through New York State as far as Niagara Falls. His journey in a year's time can truly be considered as remarkable when we remember that his only means of travel was his faithful horse, whose name was Doll. And he never failed to record in his journal at the close of each year the distance which he had covered. Thus, at the close of 1831, he wrote that he had ridden 4,356 miles and preached 271 times during the year.

In 1833, he offered himself to the church as a missionary and was accepted—the first missionary of his denomination; but for him this simply meant that now the stamp of approval was put upon his work which already for some years had been missionary in spirit if it was anything.

But while John Seybert was year by year growing in stature as a churchman, he was also at times troubled by the things of this world. At the close of 1834, he wrote:

“During this blessed year, the wicked world and the devil did not treat me very civilly. Certain sons of Belial started a tale that I had cheated my brother out of a sum of money. But I was not slow in writing to my brother three hundred miles distant and soon received in reply a perfect vindication in writing. Then these Philistine busy-bodies said I left a wife and children somewhere between Philadelphia and Lancaster. Upon this, I wrote home again without delay in answer to which a document was prepared stamped with the county seal and sent to me signed by twelve of my former neighbors and a justice of the peace.”

It was in 1839 after twenty years of very active ministry during which time he had made repeated trips to the middle west that the great event of his career took place. Conference was meeting at Mosser's Church in Centre County, and on the third day (March 27), the decision was made to elect a Bishop. John Seybert was the unanimous choice as a successor to the founder, Jacob Albright, who had died in 1808. Let Seybert tell of the incident:

“This important office unexpectedly fell to me, and on account of the importance of the office, caused me to shed tears. My appetite failed me, and sleep left me for a season. Gradually I felt relieved again, and felt disposed to submit myself to God and to my brethren and formed the determination to serve the church in the faithful performance of the important duties of the office, and to labor for the glory of God and the welfare of my fellow pilgrims to eternity.”

It was about this period of his life that Bishop Seybert began a practice which he continued to the end of his days. Seeing the need of devotional literature in the many homes which he visited, he made a beginning to cor-

rect that dearth by purchasing thirty volumes which he soon distributed to those who needed them. Then, in 1841, he went to the publishing house of his denomination and ordered 23,725 books which he intended to circulate on his proposed trip to Ohio and the middle west. Costing more than four thousand dollars, it was a big order of books both for Seybert and the publishing house. The Bishop wrote, "You will probably think I have entirely overshot the mark in ordering so many books; but if you were as well acquainted with the scarcity of books in the West as I am, you would judge differently." Accordingly, the books were shipped by canal to Ohio where the Bishop picked them up and distributed them as he journeyed through the mid-western states. In paying the bill, he stated that he neither lost nor gained in the transaction.

On this particular trip to Ohio, he traveled westward in a conveyance—a light vehicle known variously as a dearborn and a dandy wagon—which was not his own but which he was driving to Ohio to be delivered to a friend. It must have been a pleasant change, for until this time he had traveled no other way than by horseback. And after the close of Conference at Lafayette, Ohio, and after the rig was delivered, about the middle of May, he again got astride his horse and started on a missionary journey that only ended after he had preached in the cities of Chicago and Milwaukee, which latter place he reached the first of August. Then, retracing his route, he visited and preached at many points along the way and was on hand again when the East Pennsylvania Conference met in Allentown on March 2, 1842. This conference ended, Bishop and horse were off again with another consignment of books to the West, returning in time for services in Manheim in the fall of 1842.

And so, this homespun preacher and lover of good literature continued to carry a saddle bag of books with him wherever he went and after he discontinued horseback traveling in 1850, and himself took to a dearborn wagon, the saddle bag was joined by a chest of books which went with him to the end of his days. His rig is to-day a cherished relic in the Museum of the Evangelical Seminary at Naperville, Illinois.

At the close of 1850, which was a strenuous year for Bishop Seybert, he detailed his journey thus:

"In this year, I have received much good from the hands of the Lord. Under God's blessings my travels have been as follows: in Pennsylvania, one hundred and six days; in New York, fifty days; in Ohio, sixty days; in Michigan, eleven days; in Indiana, thirty-four days; in Illinois, eighty-one days; in Canada, only three days; in Wisconsin, fourteen days; in Maryland, six days; total 365 days. My journey was five thousand, one hundred and sixty miles long."

It will be seen from this resume that, even though he wandered far from his native heath in a year, he spent about one-third of the year in his state of Pennsylvania.

Time after time he returned to his own county of Lancaster. In 1855, he attended two church dedications, one at Brownstown on October 21, and

another at Reamstown on November 4. Concerning the latter event, he recorded that "The sons of Belial behaved barbarously in the night time and demolished the windows of the new church." Frequent references were made by Seybert concerning unruly behaviour during church gatherings. One time after the occasion of a meeting at New Holland, he wrote that "The meetings were disturbed by screaming and yelling and throwing stones."

In March, 1856, at Mount Zion near Allentown, he ordained a class of eleven candidates for the ministry and among them was the celebrated Moses Dissinger, eccentric preacher of Lancaster and Lebanon Counties.

After this meeting of Conference, the Bishop left at once for his accustomed western trip. It was a severe, snowy winter, and harsh winters were no longer easy on this man of sixty-five years. He reached Economy in western Pennsylvania on March 27, where his mother (now ninety years old) still lived in Rapp's colony. He spent some time with her after which he continued his journey, which took him through mid-western territory that had become familiar ground to him. Then at Lincoln, Illinois, on September 11, he had the first serious accident of his life. His horse became frightened and upset his conveyance, and he was thrown violently to the ground. He said his "old weather-beaten tabernacle of clay was almost totally demolished." But he was mended, and resumed his eastward journey, and on January 9, 1857, again visited his mother at Economy. She had now become much enfeebled and was being tenderly nursed. On April 28 of the following year (1858), she died at the age of ninety-one and was buried in the cemetery at Old Economy.

In the same year that his mother died, Bishop Seybert, too, showed signs of definite physical decline. The thousands of miles of travel on horseback and in open conveyances in all sorts of weather, plus the results of the accident of the previous year, had aged him beyond his sixty-seven years. He might have made his travels easier in the latter years of his life by using the railroads, and on one occasion a friend suggested that he do this and leave his horse and rig with him for the winter. To this suggestion, Seybert countered, "It would, of course, be pleasanter to go by rail; but in that way I could not visit my friends on the way."

Visiting people and ministering to them as well as preaching, was Bishop Seybert's joyous mission in life and the record of his journey speaks for itself. In a career of thirty-nine years in the ministry, he traveled by horse 175,000 miles, preached 9,850 times, made 46,000 pastoral calls, held about 8,000 prayer meetings and visited 10,000 sick and afflicted persons.³

There came a time when John Seybert's kindly visitations with friends along life's highway had to come to an end. December 29, 1859, was his last day on the road. On that day, he arrived at the home of Isaac Parker, four miles west of Bellevue, Ohio. He alighted, threw the reins of his horse over a fence post, took his saddle bags and entered the house completely exhausted,

³ Figures compiled from his diaries.

and apparently aware of the fact that he had traveled his last mile on earth. His last entry which was "Eine Seele gerettet" (One soul saved) had already been made in his journal, after attending a meeting at Lindsay, Ohio.

Now, having given of his strength in Christian work, he spent the few days remaining to him in the home of his friend, Isaac Parker, calmly meditating and reading his Bible and his favorite authors. In such a fashion did John Seybert pass from this life on the 4th day of January, 1860. A few days later, his remains were buried at Flatrock, Seneca County, Ohio.

No longer is there anyone present on the earthly scene who knew John Seybert in the flesh, and today his name is only legendary in the minds of elderly residents of Manheim and vicinity. Before the present century when the memory of John Seybert was still green, many were the visitors who found their way to the old Seybert farm to be shown the pump and the water trough where, as a boy and a young man, he was wont to bathe and where, one day when he saw his reflection in the water, he suddenly knew that he had become a converted and changed man; to be shown, too, the spring by the willow tree where the good Bishop was baptized, and the orchard of apple trees, which it is said, were known as Seybert apples.

In 1883, when the present building of the Evangelical Association was built in Manheim, it was named the Bishop Seybert Memorial Church, and the name was cut in marble over the entrance. Later, however, because of a division in the Evangelical Association, the name was changed to the Trinity United Evangelical Church whereupon the name of Seybert was removed and the new name appeared on the marble above the entrance. In the possession of many Evangelical families of Manheim, are little blocks of wood in the form of testaments which bear this inscription, "Souvenir of the last apple tree planted by Bishop Seybert on his farm near Manheim, Pa., 1812. Cut down 1894." Through someone's foresight, when the Seybert orchard was destroyed in 1894, one tree was taken to Manheim and sawed by Joseph Hummer, carpenter, to make these little wooden testaments, which are today the only reminders to the present generation that such a man as Bishop Seybert ever lived in northern Lancaster County.⁴

In Naperville, Illinois, lives Doctor S. P. Spreng (ninety-two years of age and Bishop Emeritus of the Evangelical Church), who in a recent letter to the author wrote, "Seybert was the one Bishop of the past whom I never saw nor heard. I did hear and see Bishop Long." It was Long who preached the sermon at Seybert's funeral, and it must have been largely from him that Bishop Spreng gained the information concerning Seybert which he incorporated in his biography of the man.

It seems that Bishop Seybert was not a man of prepossessing appearance, but it was his affability, friendliness and frankness of manner that won for

⁴ Milton Kauffman, of Sporting Hill, lived on this farm as a boy and helped to cut down the orchard.

him a place in whatever company he happened to find himself. He dressed very simply in homespun with a coat buttoned up to the neck with a long row of big brass buttons, and a pair of corduroy trousers. He owned no "Sunday clothes," and never "dressed up" to enter the pulpit. Nevertheless, he was a tidy and clean bachelor, and when occasion demanded, darned his own stockings and mended his own clothes. His shoes were heavy and never blackened but well oiled. Several daughters in a home where the Bishop visited thought to enhance the appearance of his shoes by giving them a blacking after the good man had retired for the night. In the morning, the Bishop came into the kitchen where it was his custom to leave his shoes. Looking at his polished shoes with a quizzical smile, he walked out into the yard, brushed his shoes through the grass until the shine was all gone and they again bore their accustomed appearance.

Bishop Seybert was an enemy of all sorts of extravagance. He even insisted that Evangelical churches were to have "no tower, no bell and no debts." For himself, he practiced economy to a marked degree. While his personal estate was only moderate, he felt that it was enough to enable him to get along without depending on regular sums advanced by the church. Never would he accept more than one hundred dollars annually from the church as a stipend. Accumulation of money was not his aim in life and at the time of his death, his estate had dwindled to almost nothing. Helping his old neighbors in Manheim with loans, which were never repaid, accounted for almost five thousand dollars.

The only writings which John Seybert left for posterity are his diaries and some few letters. The diaries show us a picture of a man sincerely devout as well as a man keenly alive to the beauties of nature. Let us close this essay with a paragraph from his journal written one spring day in the year 1829, "At this season of the year traveling is pleasant. Everything is beautiful; the weather is delightful; the earth is carpeted with green; a glorious wealth of flowers is displayed in meadow and on hillside; and the very air is full of the most pleasant odors. In the soft evening the trill of the frog is heard and in the morning the feathery tribe sing their choruses of praise, while the cooing of the turtle dove lends its subduing enchantment to the song. One can now drink in the delights of nature and the glory and goodness of the Creator with all the five senses."

John Seybert truly was at peace with his God and in tune with the universe.