

REPORT OF COMMITTEE

APPOINTED TO CONDUCT CELEBRATION OF 200TH ANNIVERSARY OF FIRST PERMANENT WHITE SETTLEMENT WITHIN BORDERS OF LANCASTER COUNTY:

Lancaster, Pa., Oct. 7, 1910.

To the President and Members of the Lancaster County Historical Society:

Your committee, appointed to conduct a celebration of the 200th anniversary of the first white settlement within the borders of Lancaster county, report as follows:

After meeting several times during the summer, this committee succeeded in securing a commemorative tablet, which they mounted on a nine-ton limestone boulder, secured from Mr. Cyrus Zittle's quarry, on the original tract settled, and planted the same in the front of the Mennonite Churchyard near Willow Street, and carried out a literary and historical programme during the morning, afternoon and evening of Thursday, September 8, 1910. The proceedings and features of the day follow:

He who, in the years that are to come, traces the pages of Lancaster county's historical lore will note with more than passing interest the record for the day September 8, 1910, and he will be apprised of the fact that its

then Historical Society conducted a celebration, notable and memorable, commemorative of the 200th anniversary of its first white settlement. The record will be one of the most illustrious to adorn any of its pages, unusually rich though they be. The reader will also be apprised of the fact that the success of the undertaking was unqualified, and that in the effort put forth and attained to mark the event with distinguishing exercises, the people of this day were eager to fitly manifest their veneration for and appreciation of a notable ancestry. For the celebration morning and afternoon at the Brick Meeting House in West Lampeter, attendant upon the dedication of the boulder and its historic tablet, and continued at the Court House in the evening, was worthy of enduring preservation, beyond the period of time that may be allotted on earth to those who were privileged to participate in it. Men distinguished in the world of letters and affairs, sons of the native soil who have risen to fame both at home and abroad, returned to the hallowed spot to testify their devotion and obligation to those forefathers who bestowed upon them many precious heritages, most of which were of more priceless value than their rich acres.

The Committee of Arrangements, after weeks of constant preparation, realized at the dawn of the genial day that the only doubtful element remaining to insure a complete success of the anniversary, the weather, was to be in their favor. Nothing else was lacking, and at an early hour the meeting-house became the centre of a lively scene. The wheel of every vehicle in the neighborhood turned in its direction that morning. From up

and down the Big Spring and Beaver Valley turnpike, from roads leading to Lampeter, Strasburg, Quarryville, Willow Street, Martic, Pequea, Conestoga and this city, the human tide poured in, while far the greatest numbers were conveyed to the scene by trolley. To the early arrival, possessed of a contemplative turn of mind, the place and the occasion furnished food for pleasing reflection. Standing on the elevation to the rear of the meeting-house, and turning his gaze to whatever direction he chose, even "to where the amplest reach of prospect lay," there was unfolded before him a panorama of undulating landscape as rich in beauty as its soil is in wealth. It is a country thickly dotted with homes wherein no modern comforts and conveniences are lacking, and with commodious barns, at this season fairly bursting with their wealth of crops—a placid scene of peace and prosperity, nursed and developed by the gentle art of husbandry. Close his eyes to the vision, he required the exercise of but a quick fancy of the imagination, and he was transported to another period in the history of the same locality and there came to his memory a vivid picture of the wilderness, in its primeval state, into which two hundred years ago the ministerial leader, Herr, piloted his little colony. They consisted of Martin Kundig (now Kendig), Martin Meili (now Mylin), Christian Herr, Wendell Bowman, Jacob Müeller (now Miller), John Funk, John Rudolph Bundely and Christopher Franciscus. He saw them "bow the woods beneath their sturdy stroke," and there, far from the religious persecution from which they fled, he felt their pious presence as they knelt in peaceful worship, unmolested by tyrannous oppressors. How

well they overcame the grim hardships that they faced, how they laid the foundation on the 6,400 acre grant they received from Penn for the development of the richest garden spot in all the land and sowed the seed of a religious faith that has radiated from that centre in a ceaseless stream of strength and purity through all the succeeding generations to the present, constitutes a page of local history that makes it rich with "the spoils of time."

Again reverting to objects near at hand, the observer, if imbued in the least with the spirit of the antiquary, was held in fascinated interest by the ancient Herr house. Its sturdy stone walls, still defying the elements, seem characteristic of the spirit of its owner and the unique staircase, hewn from the solid log, and the fireplace, around which the romancer loves to linger, claimed both "the smile and tear." Adjoining the meeting-house ground is God's acre.

"Where heaves the turf in many a
 mouldering heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet
 sleep."

It was certainly a spot for solemn contemplation, and he who yielded to such train of thought turned with almost a reverential interest to the stirring events about to transpire.

Excellent provision had been made for the crowds that gathered, in the seating accommodation and that for teams. The residents of the community, most of whom are direct, lineal descendants of the original settlers, and have clung, with remarkable tenacity, to the ancestral acres, took a deep pride in the event, and contributed in every way possible to the entertainment and comfort of the visitors. The day's exercises, which were continued the same evening at the

Court House, in this city, included addresses by distinguished speakers, to whom the Pennsylvania German and the Mennonites were subjects of intimate acquaintance, to which they gave a full share of praise.

The Opening Exercises.

Mr. Frank R. Diffenderffer, chairman of the committee of arrangements, started the programme by announcing Ex-Auditor General Amos H. Mylin, a representative of a straight line of descent from the pioneer progenitor of his family, as the presiding officer.

Chairman Diffenderffer's address was as follows:

Ladies and Gentlemen: I am extremely gratified by the sight of the splendid audience before me. It shows our people realize the significance of the occasion that has brought us together. We have foregathered this day to do honor to a most worthy and deserving ancestry, whose influence for good has made this region what it is to-day and which, I trust, will continue for centuries still to come.

We are standing on historic ground. The tale is told in part on yonder stone, which, while mute as the Sphinx, is nevertheless eloquent in its very silence, and you will hear the fuller story from those who shall address you during the day.

Three minutes have been allotted to me to make these introductory remarks—I shall not exceed my time limit—hoping that my example may not be lost on those that come after me.

As a member of the Lancaster County Historical Society, and as the Chairman of the Committee in charge of this memorable bi-centennial celebration of the first settlement made in our county, it becomes my duty, as

well as my pleasure, to introduce to you as the chairman of this morning's session, a gentleman known to most of you, one to the manner born, and one who in the sixth generation has plowed and planted, hoed and harrowed, and who still resides on the lands purchased by his ancestor from William Penn; who has served this county, the State Senate and the people-at-large as the Auditor General of the Commonwealth of Pennsylvania, the Honorable Amos H. Mylin—Mr. Mylin:

Ex-Senator Mylin's Address.

Hon. Amos H. Mylin, a descendant of the original Martin Mylin, upon taking the chair, made a brief address, as follows:

Ladies and Gentlemen: In behalf of the Historical Society of Lancaster county I greet you, bid you welcome, and invite you to participate in the ceremonies of the day.

At last the day and the hour have arrived to erect a suitable marker to commemorate the advent of the pioneer settlers of Lancaster county. To look back two hundred years is a long vista, suggestive of many changes in the conditions, habits and thoughts of these people and their descendants.

A parallel between 1710 and 1910 could be drawn and made both interesting and instructive, and I have no doubt will be elaborated by the distinguished speakers who will take part in these exercises.

In the sixteenth and seventeenth centuries large parties of immigrants were led by Court favorites and other adventurers, who, having dissipated their means at home, descended upon these shores to exploit the country, to establish colonies and thereby recoup their vanishing for-

tunes; in time, other expeditions followed, bent on conquest, rapine and murder; but there was still another and more desirable class, who came seeking a home of religious freedom and peace of mind, such as the early Puritans, Huguenots, Quakers, and last, but not least, the Mennonites.

These last named did not come to found a State; but their labors added to the wealth of the State; and, though they were not lacking in courage, they did not seek the honors of war, but devoted their lives to the arts of peace and to found a home where they could worship God according to the dictates of their own consciences.

They were not driven from their old homes by reason of poverty, for the most of them were well-to-do; they sold their lands, goods and chattels at a sacrifice to make the journey here. They deserted friends, relatives, old attachments and scenes to encounter strange realities, new dangers and hardships little dreamed of at the start.

After reaching Philadelphia, they trudged along, some on foot, some on horseback, with a few household goods and implements, through a trackless forest, until they reached the territory now to be marked in a public way, where they set up their sanctuary of the Lord under the wide spreading branches of an oak, and worshipped in the open air, not unlike the early Christians in the remote past, believing in the promise that "where two or more are gathered together in My name there also am I present."

It may not be out of place by way of comparison to recall another Mennonite immigration which took place within the memory of most of us, when the Russian Brethren were

forced to leave that inhospitable country to find an asylum either in the United States or Canada.

They made the voyage across the briny deep in steamships, and, after their arrival in New York, traveled in the cars without exposure and in safety at the rate of forty miles per hour until they reached their Western destinations, where they found the fertile prairie ready for the plow, with household goods and farming implements at hand to start business at once. This picture helps to intensify the hardships and sufferings of our early settlers.

I must not neglect to add that great praise is due to the Historical Society of Lancaster county for the public spirit, liberality and zeal displayed in having this marker erected upon the very identical tract of land taken up by the early settlers and underneath the shadow of the church which they brought to this country like the ark of old, preserved and handed down to their descendants.

There may be some people who have misgivings or objections to the location of the marker on the score of pride or worldliness, without having given due consideration to its dual purpose. It represents not only a worldly, but a spiritual history.

The inscription on its face is the history in a nutshell of what took place when these early settlers arrived in this county—a simple transcript of the record on file in the Land Office of the State and in the offices of the Recorders of the several counties concerned—an account which makes available to us this valuable information without the loss of time and money to make a search for the same, which few, I dare say, would undertake to do.

This, it is to be hoped, will excite

a renewed interest in the study of our local history, and keep alive the memory of the principal actors in the movement.

But this is the worldly side of the marker, as charged by our critics. There is still another side of greater importance, namely, the motive or impelling cause of this migration.

But the answer is found in the history of the heroic men who braved the chances of the prison or the stake for maintaining their principles, and who forsook comfort to encounter privations, in order to establish liberty of conscience and the freedom of worship and religious belief in the wilderness.

Instead of criticising this modest recognition of their work, you should feel proud of inheriting this grand legacy.

Don't forget that the man who does not respect himself is not respected by any one; and the man who does not respect his forefathers is a pariah, to be shunned by the good. The Chinese, the oldest nation in the world, are noted for the reverence and devotion shown their ancestors and the sacred regard for their tombs, a feeling or inspiration founded no doubt, in the same source or fountain-head that has given us that beautiful mandate from Mt. Sinai, viz.: "Honor thy father and thy mother that thy days may be long in the land," etc. I would broaden the application of the same principle and say: Honor your ancestors, that you may be enthused to higher ideals and nobler ends.

Devotional Exercises.

Bishop N. B. Grubb, of the First Mennonite Church, of Germantown, offered prayer.

This was followed by the old familiar hymn, "How Firm a Founda-

tion," joined in by all and led by D. H. Gochenour, of East Petersburg, who generally leads the music at the Lancaster county Union Sunday-school conventions. It was very inspiring and full of noble fervor.

The Historical Address.

H. Frank Eshleman then delivered an address on "The Meaning of Our County's Two Hundred Years," discussing, in their order, (1) The Religious Meaning; (2) the Agricultural Meaning; (3) the Patriotic Meaning; (4) the Political Meaning; (5) the Industrial Meaning, and (6) the Educational meaning, in the course of the address interpreting what our county has stood for during these two centuries, and showing its force in our State and National history and what lines of influence and development our own local pioneers started and handed down to succeeding generations, who, in turn, strengthened, beautified and preserved many of them as sterling virtues unto our day.

The address appears in full in the appendix to this report. (See Appendix.)

DEDICATION OF MONUMENT.

The dedication of the monument and the historic tablet then followed, proving an interesting ceremony.

Address of Mr. Coyle.

The presentation of the marker was made by John A. Coyle, Esq., of this city, who said:

Two centuries ago—twice a hundred years—there came from Switzerland and lived and prospered here nine men, Menists, or Mennonites. One hundred and ninety-five years ago, impressed by the glowing accounts of their new home, given by Martin Kendig, who had returned to carry these tidings to their families and

friends, a dozen more men arrived. With pride I recall in passing that amongst them was John Rudolph Kagy, of whom I am a direct and lineal descendant through my maternal grandmother, Catherine Shenk Rockfield. Vigorous, intrepid, courageous, self-reliant and confident they must have been. Other white men joined with them, notably the Paterson family, who had come from Ireland, and had become the owners of large tracts of land in nearby townships, and not only on this, but on the far side of the Susquehanna river.

Into this family some of these settlers married, and the mingling of blood and nationality sent out through these United States almost a new race to usefulness, honor and distinction in private, as well as civil, military and political life. Marrying, however, more largely amongst themselves, they formed here a community of God-fearing, law-abiding, conscientious, simple men and women, who have been and with their descendants, carrying along their convictions and rules of life, to this day are the most important, the most exemplary element in our rural citizenship.

What brought them to this locality, where looking out upon it in all its beauty it would seem as if God had here lingered in His work? We all of us, in the persons of our ancestors, have had our heritage more or less distant of religious persecution. A great wonder has been excited in our minds in this latter day that the hand of a Christian should ever have been raised against another because of his religious belief or practices. This universal heritage and this wonder have urged us on to a serious consideration of the question and a most

scrupulous examination of the facts. The result has been with the calm, the exhaustive, the careful, the Christian historian, a finding that, deplorable as these persecutions are, they were the work of the civil governments, and seldom, if ever, incited, encouraged or approved by the solely ecclesiastical authorities. History, fortunately for the Mennonite Church, needs no searchlight to find an absence of responsibility upon it for religious persecution. It was ever the victim; and the causes of its offending were the teaching that State and Church must be independent of each other, their refusal to bear arms, to take the oath, and hold office. It was the desire for fuller religious freedom and for exemption from heavy burdens of taxation and civil obligations which they could not conscientiously accept that caused them to leave their native land. William Penn molested no man on account of his faith; men of all faiths trusted William Penn. The land of Penn was one of the two colonies where liberty of religious faith and worship was practically guaranteed. This brought them to Pennsylvania.

Their plea and practice of tolerance, not only for themselves, but for all men, elevated them high above most of the others fleeing from religious persecution.

With greater merit can be said of our Mennonite settlers what Dr. Eliot, former President of Harvard College, declared at the recent dedication of the National Pilgrim Monument at Provincetown, Mass.: "They were genuine pioneers of both civil and religious liberty;" and the tablet upon the monument we dedicate today would more fittingly bear the inscription placed upon that other monument, to wit: "For the first time in history they illustrated, with long-

suffering devotion, and sober resolutions, the principles of civic and religious liberty in practice of a genuine democracy. Therefore the remembrance of them shall be perpetual in the great Republic that has inherited their ideals." The descendants of the Puritans boast that "their ancestors fled from the face of their persecutors, willing to encounter perils in the wilderness and perils by the heathen," rather than be deprived by the ruthless persecutor of the free exercise of their religion. The descendants of the Swiss Mennonites who, amid hardships and trials, made the first settlements among the Indians in the southeastern part of Lancaster county can lay claim to more. Their ancestors did not seek for themselves and others only the unmolested exercise of faith and the practice of worship; but they in turn did not persecute others who differed from them in religious opinion. They plead for universal toleration and their practice confirmed it. "They left unstained what there they found, Freedom to worship God!"

Who can limit the effect of this toleration? May it, with the like characteristic of the Quaker, not have reached to the easier adoption of what was then a political expedient, the complete toleration guaranteed by the Constitution of the United States, and the rejection of an established Church supported by taxation; for there was then a hideous record in all or nearly all the colonies, excepting Pennsylvania and Maryland, of discriminating, invidious and intolerant legislation.

The Mennonites were a sober, quiet and unassuming people, taking little interest in Government and the affairs of the outside world. Although they insisted upon the

greatest simplicity in every detail of daily living, yet everything they used was of the very best material. The term "Menist fine" finally came to be used among the tradesmen of the Netherlands as a synonym for the best that could be secured. It has its local equivalent with us. Closeness of the resemblance in almost every detail between them and the Quaker is certainly the result of a close connection between the two denominations. They were and are almost invariably a rural people—a life considered from time immemorial the only real and normal life. The Homeric Kings "rejoice in their hearts, counting sheaves with the sceptre." It is still the reliant life of the State, for Socialism will be wrecked upon agriculture and the soil. It considers them only as a value, while they are also an affection. It puts a price upon them, but they are also loved.

By their non-participation in civil government, they have been criticised and misunderstood. In a single paragraph their obedience to proper constituted authority is made clear. Menno Simon in his complete work says:

"We now publicly confess that the office of a Magistrate is ordained of God, as we ever have confessed since we serve, according to our small talent, the Word of the Lord, and in the meantime we have ever obeyed them when not contrary to the Word of God, and we intend to do so all our lives, for we are not so stupid as not to know what the Lord's Word commands in this respect. We render unto Caesar the things which are Caesar's as Christ teaches (Matt. 22:21); we pray for the Imperial Majesty, Kings, Lords, Princes and

all in authority, honor and obey them."

Their truthfulness in the civil government is remarkably shown by their acquiring and paying for the lands which they took up upon their arrival. The children of unnaturalized citizens could not inherit land from their parents, nor could the parents themselves convey land to others. From 1705 to 1742, naturalizations were by private Act, and it took years of petitioning and waiting before the Assembly would grant the rights of citizenship. It was not until 1729, nineteen years after the arrival of the first party of settlers, and fourteen years after the arrival of the next contingent, that any of the Lancaster Mennonites were naturalized. It took two years to pass this bill, and only after Governor Gordon, in his message to the Assembly, recommending the passage of the bill, stated that they had "hitherto behaved themselves well, and have generally so good a character for honesty and industry as to deserve the esteem of the Government, and a mark of its regard for them." They had taken and paid for the lands with full knowledge, because it was distinctly called to their attention of their inability until they could become naturalized to transmit these lands to their children, or convey them during their lives to anybody else.

They are a people who carry conscience into their daily lives, their business and pursuits. Like our Courts of Equity, the Council was and is always in session, the doors always open. The scoffer of the Mennonite is either one who has felt by himself or those in whom he was interested the hand of the Council or is vincibly ignorant.

Such, and of such, were your ancestors. It might be enough that their virtues have lived after them; that their names and blood have been carried down for generations and course in your veins; that the evidence of their thrift and industry is here in these broad acres. But, no, their achievement has passed beyond the possession of their blood. It is history. And the Lancaster County Historical Society, whose work is to mark history, has felt the necessity and taken the liberty of erecting to the memory of your ancestors and their achievement, here, almost on the spot which was the nucleus of the settlement, a fitting monument. We think we have succeeded. It is simple and rugged, this huge boulder of stone, quarried hereabouts; the story it tells is modestly told; the story it tells is plain. I now present it to you.

Accepted by Hon. J. G. Homsher.

The speech of acceptance on behalf of the descendants was made by Hon. John G. Homsher, of Strasburg, who said:

To me has been assigned the pleasant duty to receive for and on behalf of the people this impressive, appropriate and imperishable memorial, and to bespeak their thanks to the Historical Society.

I believe that I express the sentiments of the people when I say that this day and this occasion by the Historical Society will bring to us all a greater and fuller realization and appreciation than we have had before of the momentous importance and influence that the lives and character and principles of these first settlers have had upon our own lives and characters, and upon our material welfare. And that as time goes

on, and we realize yet more fully what these characteristics have been to us, we will appreciate yet more kindly this happy courtesy of the Historical Society, and will regard this memorial with an ever-increasing veneration.

In our happy prosperity, and in the busy duties of our daily lives, we were prone to think too little of how much we owe to them. Our country is pointed out the world over as its garden spot and fairest domain. There are many other places with land as fertile and climate as fair, but all did not inherit, like us, their peculiar traits of character, their industry and their example.

These traits of character and these principles have attracted the attention and admiration of learned and able people far and wide, men and women working together in the common effort to discern from the annals of the past and from example true wisdom, as a means to perpetuate our welfare and our institutions, and to that end to mark merit where they find it. They recognize in the principles and in the lives and characters of these pioneers the elements of true greatness which lie at the very foundation of our exalted prosperity and progress over all the rest of the world.

Strange it seems to us that the Old World, which has advanced with us in many other respects, in erudition, mechanical skill, science, music and art, still lacks the simple wisdom to promote anything like the happy prosperity these settlers established here two hundred years ago. There are many places in the world to-day where life among the people who work is drudgery and a struggle to get enough to eat.

At no other place in the world are

the comforts and the luxuries of life so much within the reach of all the people as here.

This is our heritage from them, and we take it, that it is to recognize, impress and perpetuate these principles of the first settlers, from which has emanated this happy condition that has actuated the Historical Society to commemorate this day and to erect this memorial.

May it stand to us, our children, and our children's children, as a constant reminder of their sturdy virtues, ever beckoning us on to emulate their example.

We cannot follow in all their ways. Two hundred years have wrought many changes in customs, modes, forms and manner of living, and the coming years will bring other changes. But principles never change. And so, through all the changes in these things that have come, or that the future time may bring, let this memorial be a sign to us to ever cling to those principles of religion, industry, equality of man and the dignity of labor as our greatest inheritance and hope for the future.

Members of the Historical Society, you have our thanks, our gratitude, our affection and our friendship. We shall know you better for this day and this occasion. And it is our hope and ardent prayer that we may be wise and able, by adherence to those principles which you recognize by commemorating this day and presenting to us this memorial, to ever maintain this fair land still as the garden spot, to hand down to our children, and, in the words of the benevolent founder of Pennsylvania, William Penn, inscribed in letters of stone, a yard long, as durable as this boulder, around the massive dome of the capitol of our great State, the

most conspicuous thing in all the splendors of that mighty edifice, as these principles are the most important to our well-being, "THAT AN EXAMPLE MAY BE SET UP TO THE NATIONS, THAT WE MAY DO THE THING THAT IS TRULY WISE AND JUST."

Address of Acceptance for the Church.

Mr. C. R. Herr, one of the Trustees of the Church, on whose property the exercises were held, then accepted the boulder and tablet for the church in the following address:

Mr. President and Friends:

By a vote passed by the church some time ago, this church left in the hands of its trustees the question of receiving on their property the marker which you see before you, and, in the capacity of trustees, we now act.

We deem it fitting to receive this stone and tablet to keep in the memory of the coming generations the fact that here the first settlement in our county was located.

They not only began the task of opening up this section to civilization, but, led by their venerable minister, they were the first organized body of men, or church, to begin the worship of God in our county.

Here, then, in the shade of the forest, among the rocks and running streams they first offered praise and thanksgiving to God for his manifold blessings, and it is doubly fitting that this church, here at this place, having in its care, land donated by one of those pioneer settlers, and in and under the care of those who have tried to preserve and practice the same faith which their ancestors planted here 200 years, should receive upon its ground this marker.

It is not to glorify them that we do this, but to place a mark here to remind us, and all who shall look upon this memorial, of their courage, sacrifice and devotion, and that it shall be an inspiration to us to live as noble and worthy lives toward God as they did, and to make us ever grateful that, by their sacrifice and through what they did before us, we are enjoying the inheritance and blessings which God in His loving kindness is still extending unto us.

In this spirit, then, not with the object of worshiping any man or body of men, does this church, through its trustees, accept this marker.

To God, and not to man, be all the praise.

Mr. Chairman, president and members of the Lancaster Historical Society, I now gratefully and formally receive, for the church here represented, this marker.

THE MEMORIAL.

The address of Mr. Herr was followed by singing "America" by the entire audience standing, after which Bishop N. B. Grubb pronounced the benediction upon the forenoon session.

The tablet and boulder were then unveiled.

The securing and erecting of the nine-ton boulder and commemorative plate was delegated to a committee consisting of H. Frank Eshleman and J. Aldus Herr, who were ably assisted by C. R. Herr, William Gontner and others.

The plate was devised by Mr. Eshleman from historical documents, etc., and cast by the Monumental Bronze Company, of Bridgeport, Conn. The boulder was quarried by Mr. Aldus Zittle, who lives on the original tract, near Strasburg, and was handled by John H. Myers, his

foreman, Ard George, managing it. It was hauled by the trolley company and erected by W. Y. Haldy, assisted by Messrs. Eshleman, J. Aldus Herr, C. R. Herr and Mr. Gontner. It has been numerously photographed. It occupies a conspicuous position in the center of the front fence of the church yard, close to the public road.

The Recess.

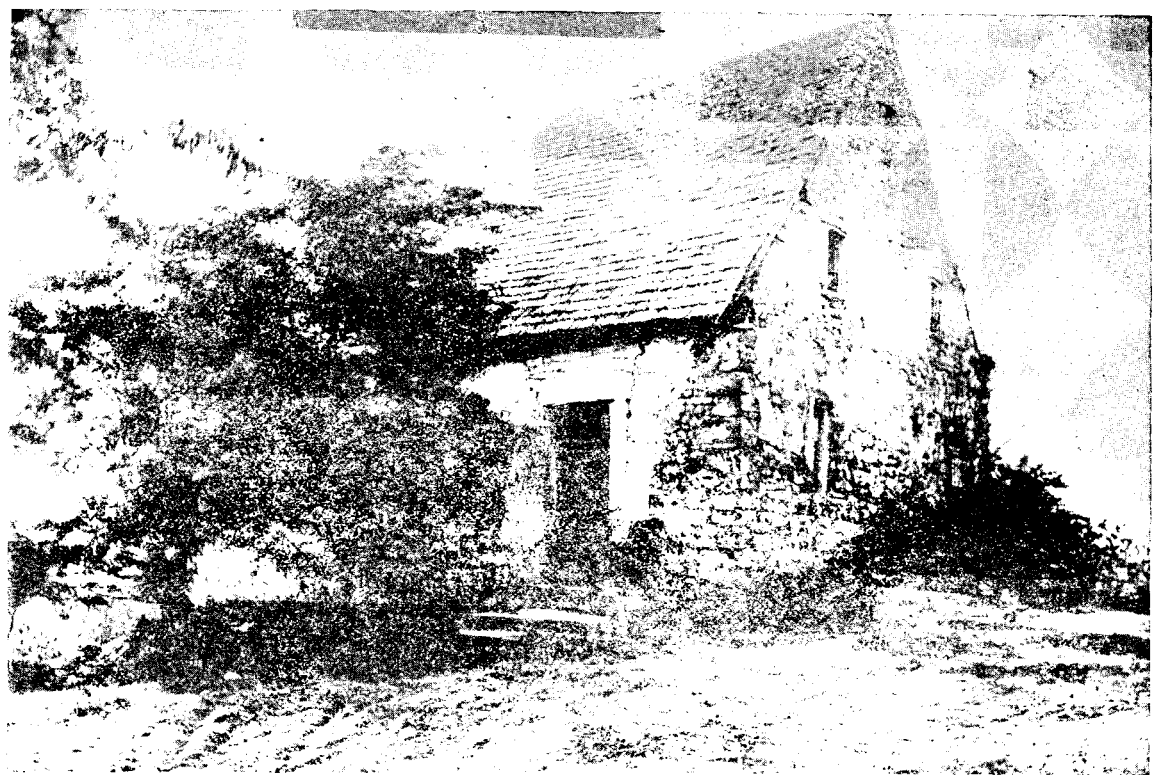
It was then about noon, and the next two hours were spent in taking lunch and in social intercourse and inspection of the historic points connected with the ancient tract, principally about the old Christian Herr house, about 300 yards north of the church, on the farm of David Huber.

THE AFTERNOON SESSION.

The afternoon session began at 2 o'clock. The presiding officer was Hon. John H. Landis, formerly State Senator, and now Superintendent of the United States Mint, Philadelphia. His address was as follows:

My Friends:

Two hundred years ago our fathers founded a home here on the fertile acres which their descendants have cultivated these many years. The fires of religious persecution drove them from their homes in the Old World. Some of the associates of practically every family of these Swiss Mennonites were either beheaded or burned at the stake. Under the guidance of Almighty God they came to America and made their abode here in the land of Penn, and, remaining true to their faith, they helped found this grand structure of a free Republic. Its material they quarried from the mountain of truth, and its foundation stones they laid broad and deep upon the eternal principles of right, and as it grew and extended its powers, the result of their



CHRISTIAN HERR HOUSE. ERECTED 1719. OLDEST EDIFICE IN LANCASTER COUNTY.

courage and their labors inspired and encouraged the hearts and hopes of mankind. They were not only among the first to come to these shores to found an asylum for the oppressed, where all nations could come to worship God and breathe the pure air of religious freedom, but, after establishing their homes, they were the first to protest against the practice of human bondage, and their influence was exerted quietly and unostentatiously, until finally their protest shook a continent and hastened the dawning of that happy day when human slavery was abolished. Thus they were the pioneers in the cause of human freedom in this country.

We, their children, take pleasure to-day in gathering around the graves of these early settlers, to whom we owe a heavy debt of gratitude, to pay tribute to their memory and to point to the sturdy qualities for which they were noted, as worthy examples for us and our children to emulate.

Ex-Gov. Pennypacker Speaks.

The presiding officer than introduced ex-Gov. Pennypacker, who had as his subject, "The Mennonite Influence upon Mankind." As no one, perhaps, is better versed upon this subject than the learned historian, whose contributions to the literature on the Germans are especially rich, his address was most entertaining.

In opening, he paid a compliment to Mr. Hensel, who secured him for the programme, for his labors in getting due recognition for Lancaster county's achievements both at home and abroad. He had been informed, he said, that that remarkable old Herr house is in a decaying condition. It should be preserved as long as Lancaster county lasts, and, if your committee undertakes it, the speaker said he would be glad to

make a contribution for that purpose. He also referred to what he characterized as "the admirable address" delivered at the morning exercises by H. Frank Eshleman, Esq., and, adverting to an incident recited by the latter to the effect that at an election held many years ago in charge of a certain Christian Herr the accusation was made that more ballots were found in the box than there were cast, the ex-Governor declared it as his belief that if Christian Herr had charge of the election no ballots were found in the box except those cast by parties who had the right to do so. Human nature then was very much the same as it is to-day, and those who fought contests at the polls and were defeated were apt to see in the crowds that attended the elections a smaller number than that represented by the ballots in the box. It is always a pleasure to meet with the Mennonites, the ex-Governor continued. They represent that which is solid, substantial and conservative. A great railroad president, who has amassed a vast fortune, in a recent speech advised the youth of the cities to go back to the farms. The descendants of the Herrs, and the Mylins and the Kendigs never left the farms. In these days of hysterical manifestations, when charlatans and irresponsible men go over the country, wandering here and there, assailing their neighbors and endeavoring to disrupt our institutions, it is relieving to note this conservative people. And when you listen to the commotion of the other class it is well to observe that all the great forces of nature are silent. The oak grows to immense proportions, the moon rolls around the earth and the earth around the sun,

yet neither makes enough noise to waken a sleeping child.

In many respects the Mennonites are the most interesting of all the emigrants who came to America. Certainly their history was the most tragic. Their fathers traced their ancestry back to some forefather who was either beheaded or burned at the stake. There is presiding over this assembly my distinguished friend, Mr. Landis. Outside, I shook hands with my other friend, the Judge, and in the book which I hold in my hand I find the story of how one, John Landis, was beheaded in 1614. In the "Ausbund," the old German hymn-book, we find an interesting description of these old-world Mennonites, as they came down the Rhine to take the boat at Rotterdam for America. They wore heavy wooden shoes, fastened with iron and nails. They had long beards and few possessions, but were fond of prayer, and were given to the ways of the Lord. Menno Simon was a Dutch Frieslander, but the movement he started did not originate in Holland. It is marvellous how often we note in the history of the world's manifestations great movements do not come from the centres of the strong and cultured, but from obscure places and by the uneducated. Caesar was not born in Rome. Napoleon came from an island in the Mediterranean. It is the same in literature. The great books did not all originate in the colleges. Bunyan never saw the inside of a college; Shakespeare was born in a log cabin, and Dickens came out of the slums of London. And so it was that far up the Rhine, among the Swiss peasants, about the year 1520, came the great movement teaching the separation of Church and State. The first promulgation of that thought was

novel. It brought the Mennonites into conflict with both Church and State, yet it is regarded now as the corner-stone of our governmental system. Some English people joined the Mennonite colony, then returned to England and started the Baptist movement there, and the organization of the Society of Friends. So it came about that when our country was settled two of the original thirteen States, Rhode Island and Pennsylvania, owed their origin to the teaching of the Mennonites on the Rhine. But there is a still broader significance, for the Constitution, both of Pennsylvania and the United States, provides that there shall be no interference with freedom of conscience, and thus the Church and State were severed. That idea was not found in Virginia, where the system was to unite Church and State with the dominancy of the Church of England. Nor did it come from Massachusetts, much as has been said and written about her. Their idea was to found a theocracy. They hanged the Quakers and drove Roger Williams beyond the borders. The fundamental thought at the basis of the United States Government comes from the teaching of the Mennonite peasants on the Upper Rhine.

All then heartily joined in singing "Onward, Christian Soldiers," led by Mr. Gochenour, and participated in by the greatly augmented audience of the afternoon.

Dr. John H. Musser's Address.

Dr. John H. Musser, of Philadelphia, scion of a family of noted Lancaster county physicians, himself the most distinguished of them all, occupied the next period on the programme. Dr. Musser was born and raised at Strasburg, and his theme was fitting

for the occasion, "The Old Home." But a few hours before his arrival upon the scene he landed from an European trip, and, as he expressed it, "had scarcely as yet shaken his sea legs." He arrived, he added, in happy spirit to visit the scenes of his childhood, and when he reached Strasburg he felt the full impulse conveyed by the lines of "The Old Oaken Bucket." It would ill become him were he not perfectly willing to testify to the great virtues of his ancestors. That measure of success which has come to us we owe to them. It may sometimes seem rather mortifying to confess it, but there is no more positive truth than that success belongs to those who are strong physically, and strong physique can only come from such soil as this on which we stand. To our ancestors we also owe the acquisition of the habit of industry. Personally, the speaker said that the quality of thrift, so characteristic of his people, he did not inherit, and, although he retains in his possession a number of old and rare deeds of Lancaster county land, he does not own a foot of it, and he took occasion while on the platform to produce the deeds and present them publicly to the Historical Society. One was dated 1711, and was a grant from the Penn Commissioners. It was in the tenth year of the reign of Queen Anne. From one of the old documents he discovered that his grandfather bore the title of "Doctor," and that he practiced medicine in this region.

Address by General John E. Roller.

The concluding address of the afternoon was by General John E. Roller, of Harrisonburg, Va., whose subject was: "The Pennsylvania-Germans in Virginia." General

Roller bore a gallant and conspicuous part in the Civil War in upholding the cause of the Confederacy. He is a fine type of the old school of Southern gentleman, and, despite his eighty years, still bears a handsome soldierly figure and robust physique. He is, perhaps, better versed in the absorbingly interesting history of the famous Shenandoah Valley than any man living, and, while he adheres with loyalty and love to his Southern homeland, he boasts with pride of his Pennsylvania-German ancestry, and accords to them a fine tribute of praise. He is the President of the Pennsylvania-German Society.

He pictured with eloquent tongue the migration of the Pennsylvania host beyond the banks of the Susquehanna, and the Rappahannock, through Maryland and Virginia, and to-day in those Southern States are encountered again and again families bearing the same names as those of the old settlers of Pennsylvania. This stream of population moving to the South intermingled with the cross-currents of the Scotch-Irish, the Huguenots and the Cavaliers, and this intermingling produced a people whose strength will only be fully revealed by the hand of time. A German, John Lederer, was the first white man to behold the enchanting beauty of the Shenandoah Valley. The rare beauty it possesses, and its interesting romances and historical figures were then briefly touched upon by the speaker, who then took up a discussion of the prominent part the Pennsylvania-Germans bore in the Civil War. Many names familiar to Lancaster county, notably Eshleman and Shenk, are found in the records of the Confederacy, where the story of their valor is recited. General

Roller paid a glowing tribute to these brave spirits. But, despite the circumstances of the past, his love for his country's flag is no less than the most passionate patriot who fought on the side of the North to save it, and he declared that he never makes an address before a body of Confederate soldiers that he does not embrace its folds and call upon them to be unfailing in upholding it.

This ended the afternoon session, and the large audience dispersed. The day was fine and cool, and the frequent rains of the preceding weeks allayed all the dust.

THE EVENING SESSION.

The third session of the day was held in the Court room, the audience entirely filling the same.

W. U. Hensel presided at this meeting, which was opened with prayer by Rev. Dr. H. H. Apple. After the prayer Mr. Hensel delivered the following address:

Address of Mr. Hensel.

"A geological map of Lancaster county is something more than a parti-colored diagram. Our soil presents as great a variety of elements as our racial history presents differences of blood and our religion exhibits diversity of sects. Under the sheltering roof of the Conewago, the Cornwall and the Brecknock hills there abide a composite citizenship and social life that hold within their settlement and their development a story of rare interest and a picture of many tones.

"Without a severance or breach the great central body of limestone spreads and stretches from Schoeneck to Safe Harbor, from Bainbridge to the Gap. All along our northern border, from Churchtown to Fal-

mouth, the old red sandstone proudly raises its defiant head; from Christiana to Conestoga, and from Camargo to Kirk's Bridge the single strip of limestone that lays itself across the shale and chestnut-covered lands is the slender tongue that extends through the Chester valley. An outcropping of slate on Turkey Hill and at Peach Bottom; a dash of Potsdam at Chickies winking across the county to another in Salisbury and East Earl; streaks of serpentine in Little Britain and the red trails of trap from Caernarvon to Fulton and through the boulder fields that lie west of Elizabethtown, attest a fragmentary element that nowhere else appears.

"So, too, it happens that in our social settlement two dominant types stand forth—the German-Swiss Mennonite on the limestone, and the Scotch-Irish Presbyterians on the thinner lands. The one knew that where the heavy timber grew it took sturdy soil to clear the land, the fertile soil would yield rich crops; and the other soon learned that where the clearing of the light timber was easy the soil was thin and its natural yield was correspondingly scant.

"Thus it happened that the great central limestone belt of Lancaster county became the heritage of the Pennsylvania German, and that tenacity and fondness for the soil which Tacitus praised as the characteristic of the Teuton have kept it for the children of the settlers to this day.

"We have met to commemorate especially the continuing virtues of this chief and basic element of our county's composite citizenship. It has not been self-assertive. It has walked in the furrows the fathers plowed two centuries ago, and it has worn the yoke of honest toil for six generations. But, all the while it has sent its sons and colonies through

all the limestone valleys of Pennsylvania, Maryland and Virginia; the trail of its red barn has blazed a pathway across the continent, and its harvests have woven a golden girdle from the Alleghenies to the Sierras.

"It has been well said that a people who have no praise for their ancestry shall find little pride in their posterity.

"It is, therefore, a fitting close to this day's celebration, and it is the crown of this day's commemoration, that a descendant of those who came here two hundred years ago—Pilgrims of Peace and Pioneers of Prosperity—should tell you the part the Pennsylvania German has played in the story of nations, and how he—the best exemplar and the purest blood of the Allemanian race—has contributed to the history of the world. To tell that story, and to establish that claim, I present to you a native of Lancaster county, a scholar and a patriot, proud of his county, loyal to his Commonwealth, true to his country, and mindful of all that conserves their right relations—the professor of romance languages in Wesleyan University, Middletown, Conn., Oscar Kuhns."

Prof. Kuhns' Address.

It was a scholarly address that Prof. Kuhns delivered upon the "Ethnical Origin of the Pennsylvania Germans." He began by congratulating the committee upon the shining success of the day's celebration, and, after allusion to the fact that he was born in Columbia and descended from pure Pennsylvania German stock, he launched into a discourse upon the ancient history and derivation of the race.

Prof Kuhns' address in full was as follows:

It is strange how little the Pennsylvania Germans know about their own origin. They know, in general, that for about two hundred years they and their ancestors have lived in America, that they have taken their share in the development of the country, have shed their blood during the Revolution and the Civil War, and that in every respect they are true born Americans, in blood, in spirit and in truth. Yet the only thing they know about their ancestors is that they came from Germany and Switzerland. This is not so with the other ethnical elements of the American people. The English have practically monopolized the whole field, and we hear Americans called on general terms Anglo-Saxons. This term designates exactly the racial antecedents of the English people, and refers to those two branches of the great Teutonic race that, fifteen hundred years ago, overran and conquered Great Britain, the Angles and the Saxons. So, too, the expression "Dutch of New York" suggests at once the Holland people, who are the descendants of another Low German race, or, rather, mixture, for the Hollanders are racially a mingling of Low Frankish with Saxon and Frisian elements.

It is not our place here to speak of the other elements of the American nation, the Scotch-Irish and the French Huguenots. It is of interest, however, to inquire into the question, just what racial elements the Pennsylvania German belongs to. To discuss this fully we must go back to the beginning of things.

The Pennsylvania Germans belong to the great Aryan or Indo-European race. This race was once supposed to have its original seat in India, and to have gradually spread east and west; although it is not certain now

where the original seat was. The race included, however, the Persians and Hindus in the east, and in the west, or Europe, the various branches of Greeks and Romans, Celts, Slavs and Germans. The Germans were divided originally into the following groups: The East German group (including Goths, Burgundians and Vandals); the North German group (including Danes, Swedes and Norwegians); the West German group (including the Belgians, Frisians and Franks). In addition to these there were two other groups, one having its seat about the mouth of the Elbe, and consisting largely of Saxons, Angles and Cimbri. The last group, and the one of the most importance for us, is the Central or Swabian group. In this are included the Semnones, the Alemanni and the Suevi, and their various subdivisions. One of these subdivisions is that of the Marcomanni, who having settled in the territory once occupied by the Boii, a Slavic race, have since been called Bavarian. Another subdivision is that of the Lombards, who settled south of the Alps, and from whom have come the inhabitants of Italian Switzerland and Northern Italy (Lombardy).

Everybody knows how the modern nations have come into existence; how the Roman Empire gradually fell before the repeated assaults of the Northern Barbarians, as the old Germans were called by the Romans; how early in the fifth century after Christ the frontiers of the empire were broken down; how the Visigoths and Suevi conquered Spain and formed the basis of the Spanish and Portuguese of to-day; how the Franks overran the Roman province of Gaul, and formed the French nation of to-day; how the Angles and Saxons conquered Great Britain and formed the

English nation; how the Scandinavians laid the foundation of Sweden, Denmark and Norway; how the Saxons grew to a great people, now the kingdom of Saxony. Thus the great territory of Germany, as we have seen, was composed of a number of these ethnical elements, the Saxons, the Swabians, the Bavarians, the Prussians (a later term), the Hessians, and to the west the Frisians and Holland Dutch.

It is time now for us to investigate the question, which of these elements have formed the origin of the Pennsylvania Germans?

If we read the story of the early German immigration to Pennsylvania, we shall see at once that almost entirely they came from South Germany, especially from the banks of the Rhine and from Switzerland. Hardly any of the north German people came over then. This is due to historical causes which we have not time to discuss here. Enough to say that the Pennsylvania Germans came almost entirely from South Germany and Switzerland. The largest number came from the so-called Palatinate, lying on the banks of the Rhine; so that, indeed, the generic name of the German immigrants in the early eighteenth century was "Palatines." Hence, if we are to trace the ethnical origin of the Pennsylvania Germans back to the sources we must find out what races founded the Palatinate in Switzerland. This a very simple matter, for it is a well-known fact that the German-Swiss are of the purest Alemannic blood,¹ while the Palatines are a mixture of Alemannic and Frankish blood. Whence, then, were the Alemanni, and who were the Franks?

¹The natives of French Switzerland are of Burgundian origin; those of Italian Switzerland are of Lombard origin.

We have already seen that the Alemanni belonged to the group of the Suevi. The name Alemanni² is given to a number of lesser tribes which gathered around the Semnones, and thus formed a new and important nation. Their earliest seat was near the middle region of the river Elbe. From here they spread south and west, broke through the Roman limes (wall), and took possession of the fine lands between the Upper Rhine and the Danube. As early as the third century after Christ, we hear of their wars with the Romans. In 357 A. D., the Emperor Julian fought a terrible battle against them, near Strasbourg. From 260 to 369 A. D., the Emperor Valentinian I. carried on war against them. The result of these wars, as we have seen, was the final victory of the Alemanni and their possession of the lands across the Rhine. This brings us to the fifth century, and to the epoch-making contest between the Franks and the Alemanni.

As we have seen, the Franks belonged to the West German group. The name is of later origin, and indicates that they were "free-men." They spread over France, and form the basic element of the French people of to-day. But they were not content to remain on the banks of the Lower Rhine and in France, but sought for universal conquest. Spreading along the banks of the Upper Rhine, they came in conflict with the Alemanni, and a world-shaking contest for supremacy arose between these two mighty peoples. At that time Clovis was king of the Franks. His wife was a Christian, but he was not. He made an oath that if the God of his wife would give him the victory over the Alemanni,

²Some say "Alemanni" means men of holiness.

he would become a Christian. A terrible battle took place at Tolbiac, near Cologne, in 496, in which Clovis came off victor. He was baptized on Christmas Day at Rheims, and from that time on the Franks were Christians.

The result was the swallowing up of the Alemanni by the Franks. Those who would not yield retired beyond the Alps and formed the modern Swiss nation. Those who remained on the Rhine were under Frankish rule, and gradually the two people mingled together, the places left by the Alemanni who fled to Switzerland being taken by Frankish colonists.

Thus we see that the two elements that make up the Pennsylvania Germans belong to the most famous branches of the Teutonic race; and we have as much reason to be proud of our Frankish-Alemannic blood as the English of their much-boasted Anglo-Saxon blood. We are told that the ancient Alemanni were independent, and insisted on being no man's underling; and the motto of the whole race might have been that of the Swiss physician Paracelsus (whom Browning made the subject of one of his noblest poems):

Eines andern Knecht soll niemand sein,
Der für sich selbst kann bleiben allein.

We are told that the Alemanni held their women and the family life far higher than their neighbors; that they loved their homes, and yet at the same time were wanderlustig; that they had a deep inner life, and were intensely religious—a fact that explains the number of sects, not only in Switzerland, but in Pennsylvania itself, and has brought it about that it was among the modern Alemanni that Pietism had its root, whence came the recently-formed denomina-

tions of the Methodists and the United Brethren.

And yet, at the same time, the Alemanni have always had a tendency to cheerful company, and were marked by native wit and a tendency to gentle humor. The Franks added to this an element of quickness, readiness, skill in art, and all those qualities which mark the French to-day.

Both Franks and Alemanni were industrious and hard-working. The task before them fifteen hundred years ago was not unlike that of our ancestors two hundred years ago. They entered into a wild, unbroken wilderness. They had to root out great forests, make the ground fruitful, and to this day place or family names ending in Ruti, Brand and Schwand (i. e., land cleared by fire) show the work they had to do. It was the Franks, however, that possessed the greatest skill and talent in agriculture, as can be seen when we compare Switzerland with the Palatinate (or, indeed, France) in this respect. They have made the Palatinate the Garden of Germany. As Riehl says: "The Franks have made the ground on the banks of the Middle and Lower Rhine and in the Palatinate more fruitful than any other German soil."

There is a strange resemblance in this respect between the farmers of Lancaster county and the Palatinate. Both have made their farms the finest in their respective countries; both are rich and flourishing; both grow even the same crops, for tobacco is to-day the chief element of wealth in the Palatinate as well as in Lancaster county. Nay, both are alike in that the richest farms belong to the Mennonites; as Riehl says of the Palatinate, so we can say of Pennsylvania, "Wo der Pflug durch Goldene Auen geht, da schlägt auch der Mennonite sein Bethaus auf." So much

for the ethnical elements of the Pennsylvania Germans in general. And now a closing word concerning that branch of them who first came to Lancaster county.

We have met to-day to celebrate the coming of our ancestors from Switzerland to this country, two hundred years ago. Let every man who is descended from these ancient Swiss be proud of his ancestral fatherland. What more beautiful country can you find in the world than this land of freedom and of beauty, with its snow-covered Alps piercing the blue sky; with its rivers of ice and its vast fields of snow?

Where the white mists forever
Are spread and upfurled,
In the stir of the forces
Whence issued the world.

What lover of freedom is there whose heart does not thrill at the name of Arnold Winkelried and William Tell? They are long since dead, but their memory remains a treasure and an inspiration in the hearts of their countrymen to-day. As the poet sings:

The patriot Three that met of yore
Beneath the midnight sky,
And leagued their hearts on the Grütli
shore,
In the name of liberty!
How silently they sleep
Amidst the hills they freed.
But their rest is only deep,
Till their country's hour of need,
For the Kühreihen's notes must never
sound
In a land that wears the chain,
And the vines on Freedom's holy
ground
Untrampled must remain!
And the yellow harvests wave
For no stranger's hand to reap,
While within their silent cave
The men of Grütli sleep.

And shall we not keep in like grateful remembrance those lovers of religious liberty, who rather than give up their freedom of conscience left the hills and valleys of their native Switzerland, and, crossing the ocean,

settled in this place two hundred years ago? What sternness of conscience, what courage and strength it required to do this, is hard for us to understand. To leave the lovely valley of the Emmenthal, with its green fields and flourishing hamlets, or the shores of Lake Zurich, stretching like a continuous garden on both sides of the lake, to go to an unknown land, a wilderness unbroken, whose only inhabitants were the savage red men; what can you and I know of such courage as this? Many a time as I have walked through the Emmenthal, or sailed along the shores of Lake Zurich, I have thought to myself, "how could these ancestors of mine leave these wonderful scenes for the dangers and uncertainties of the new world!"

Yes, let us glory in our ancestral fatherland; let us glory in such men as Tell and Winkelried; but let us still more glory in our ancestors, the Herrs, the Kendigs, the Groffs and all the rest, who gave up all for freedom to serve God in their own way, and according to their own conscience.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence, and in fear;
They shook the depth of the desert
gloom
With hymns of lofty cheer.

Amidst the storm they sang;
Till the stars heard, and the sea;
And the sounding aisles of the dim
woods rang
To the anthem of the free.

There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither there,
Away from childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely
high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? The spoils of war?
No—'twas a faith's pure shrine.
Yes, call that holy ground,
Which first their brave feet trod!
They left unstained what here they
found,—

Freedom to worship God.

At the conclusion of Prof. Kuhns' address Dr. Apple pronounced the benediction and the audience dispersed.

After adjournment of the meeting in the Court House many of the visitors and the committee on the celebration and other invited guests were entertained at the Hamilton Club by Mr. Hensel.

MEMORIAL VERSES.

Among the most interesting of the exercises of the day were the poems of Lloyd Mifflin and Mrs. Mary N. Robinson. They are as follows:

THE PIONEER OF PEACE.

THE MENNONITE FARMER, LANCASTER COUNTY, PA., 1710-1910.

Like some grave Patriarch of old he
stands
Among the sheaves—far from the
town's embroil—
Bearded and gray, true sovereign of
the soil;
A later Boaz, at whose wise commands
The harvest turns to gold. Lord of
wide lands—
Mellowed by cycles of unending
moil—
He typifies the dignity of toil,
As earth attests the power of his
hands.

Driven by persecution to our shore,*
A man of peace and Christian toler-

*"They were in good spirits, even in their sorrow, although all their possessions had been taken from them. There were among them one preacher and two teachers. They were a very sturdy people by nature, who could endure hardships, with long, untrimmed beards, with plain clothes and heavy shoes shod with heavy iron and large nails. They were very zealous in serving God with prayer, reading and in other ways. They were very simple in their bearing, like lambs and doves."
—Mueller's description of the early Palatinate Exiles, citing the Dutch Mennonite Minister, Hendrick Laurens, in 1710.

ance rare,
With tranquil faith he thro' life's
tumult goes,
Nor ever turns the needy from his
door;
While thro' the years of patient work
and prayer
He makes the valleys blossom as
the rose.

—Lloyd Mifflin.

Norwood August, 1910.

THE PEQUEA PILGRIMS.

"They have hitherto behaved themselves well and have generally so good a character for Honesty and Industry as to deserve the esteem of this Government and a mark of its regard for them."—Gov. Gordon's Message to the Assembly, 1729.

Pursued, despised and rejected,
Tormented, harassed by men,
To every trial subjected
They fled to this land of Penn!
Some had died in the scorching fire—
The sword and the ax had known;
For the mercy they showed to others
Was never unto them shown.

Afar from their homes and their
kindred
They came from their native soil,
For the sake of religious freedom
These sturdy sons of toil!
They risked their lives on the ocean;
They feared neither storm nor wave;
For they knew that the God of their
fathers
Was mighty and strong to save.

Where the waters of Pequea murmur
'Neath shade of the wild grape vine
Safe from all persecution
They came here, each Palatine!
They built each an humble dwelling,
They planted these fertile fields,
And the land to them, responding,
Its noblest harvest yields.
Not only the freedom of worship
They found 'neath our Western skies;
Not only the homes of their people
They saw through their labors rise!
But "the garden spot" of our country
Through them on this tract had
birth!
And our County sprang into being
The fairest land on the earth!

They "builded better than they
knew"—
These pioneers of yore,
Who brought with their stern father's
thrift
The simple garb they wore.
So—on this spot where once they stood
We place this stone, to show,
Where dwelt the men who settled here
Two centuries ago!

—Mary N. Robinson.

The Souvenir Programme.

Very elaborate and interesting souvenir programmes were printed for the occasion. They contain the letter of the emigrant Mennonites to their brethren in Europe, memorial verses on "The Pequea Pilgrims," by Mrs. Mary N. Robinson; "The Pioneer of Peace," an ode written for the day by Lloyd Mifflin; a map of the original tract; the Declaration of the Mennonites against slavery; the chronology of the first settlement and cuts of the ancient houses. The programme is printed in yellow and white, the Pennsylvania-German colors, and the very attractive cover was designed and drawn by Miss Martha M. Bowman, of this city.

LETTERS OF REGRET.

To the hundreds of invitations sent by the Bi-Centennary Committee to distinguished citizens in other places and to sons of Lancaster who have risen to fame since leaving their native heath came many replies, expressing the deepest regret and extending congratulations to the Historical Society and to Lancaster county on its notable celebration. Below are reproduced several letters in full and brief abstracts from others:

From W. D. Howells, Dean of American Letters.

"Grosvenor Hotel,

"London, S. W., Aug. 9, 1910.

"Dear Sir: I thank you for your letter and its interesting enclosures My mother's mother was of pure Pennsylvania German stock—the Docks, of Harrisburg, well-known through the Biglers, and through Miss Maria Dock, the forestress, and Dr. George Dock, lately of Ann Arbor. . . . I wish I could come to your celebra-

tion, but I can only thank you for your proffered hospitality.

“Yours sincerely,

“W. D. HOWELLS.

“W. U. Hensel, Esq.”

Hon. James M. Beck, the distinguished lawyer of New York, and a grandson of the venerable John Beck, the famous schoolmaster of Lititz, wrote to the committee expressing his regrets that professional engagements prevented him from attending the celebration.

Professor John L. Shroy, a native of Strasburg, who has written considerable verse associated with the famous “tract,” and who is now a professor in the public schools of Philadelphia, expressed his great regret at being unable to attend. His great-great-grandmother was a daughter of Kuendig, one of the original settlers.

Rev. Dr. Henry C. McCook, of the famous “fighting McCook” family, a noted Presbyterian divine and President of the Presbyterian Historical Society, wrote that only advanced years and uncertain health prevented him from attending in person. He extended the congratulations of his society and its wide constituency, and in his letter said: “Lancaster county has been a fertile seed, and of some of the most worthy influences and individuals that have helped to benefit and ennoble our State and country. I met these and learned to value and love them in my boyhood home in Eastern Ohio. The Mennonites especially have been a savory and wholesome element in our communities, wherever they have gone. All good citizens, of whatever faith or creed, have reason to join in congratulations that such a strong and morally healthful influence has survived the stress and changes of two hun-

dred years in this strenuous age and land."

On behalf of the American Jewish Historical Society, from its offices in New York, Secretary Albert M. Friedenberg writes: "We send you greetings on the auspicious event. None of our officers may be present; but it is our earnest hope that your commemoration will be all that you have planned in this direction."

James D. Law, the Scotch poet, writes from Clovernook, Roxboro: "Fortunate, indeed, are the native-born to an earthly Paradise like Pennsylvania's County Palatine—the capstone of the Keystone State—and good sense do the strangers show that tarry within your gates."

Hon. Alton B. Parker, Democratic nominee for President in 1904, expressed great regret that an engagement to make some speeches in Maine this week prevented him from coming.

Hon. George F. Baer, President of the Philadelphia and Reading Railway Company, and of the Board of Trustees of Franklin and Marshall College, sent his friendly greetings.

Professor C. Henry Smith, historian of the Mennonites in America, and professor in Goshen College, Indiana, wrote: "I am very glad to hear of the celebration. The Historical Society deserves great credit for the movement."

Hon. George F. Parker, ex-United States Consul to Birmingham, England, wrote that thirty years' association with the people and endearment for the scenes of Lancaster county impel him to break serious business engagements to participate.

Harry S. McCartney, a prominent lawyer of Chicago, formerly a resi-

dent of Strasburg, wrote to the committee as follows:

"I am exceedingly sorry that I cannot be present. These occasions of home-coming and celebrations of old settlements, etc., are especially attractive to me. I often played in the oldest edifice in the county when a boy, and my uncle David Huber's farm partly surrounds the churchyard in which the old grave of Hans Herr is located."

The newly-organized Susquehanna County Historical Society sent greetings from Dimock, Pa., through its President, Francis R. Cope.

Dr. S. B. Hartman, the millionaire farmer, and maker of "Peruna," sent his regrets and good wishes from Columbus, Ohio.

E. K. Martin, now of Yonkers, N. Y., formerly of Lancaster, and who, it will be remembered, was one of the earliest of the later-day writers and orators to exploit the virtues of the Mennonite population, wrote to the Chairman of the Committee on Invitation as follows:

"Your kind letter inviting me to take part in perpetuating the work of the founders of Lancaster county, and the makers of its early history, has appealed to me as nothing else has in the years that I have been out of its borders. For when we were young men together, as you well know, these were some of the many thoughts that waked our patriotic enthusiasm. But I am here on serious business, my own health, and a good physician has passed a severe sentence. Will you give all my friends in old Lancaster my kind greeting and tell them how sorry I am not to be with you."

Hon. G. A. Endlich, President Judge of the Berks County Court, wrote that only the obligation to

hear an argument list of over seventy cases prevented him from attending; "how much to my eternal regret I need not tell you."

Title: Report of committee appointed to conduct celebration of
200th anniversary of first permanent white settlement
within borders of Lancaster County.

Primary Material: Book

Subject(s): Lancaster County Historical Society (Pa.)
Historical markers--Pennsylvania--Lancaster County.
Lancaster County (Pa.)--Centennial celebrations, etc.
Lancaster County (Pa.)--History--17th century.

Publisher: Lancaster, Pa. : Lancaster County Historical Society, 1910

Description: 197-243 p. : ill. ; 23 cm.

Series: Journal of the Lancaster County Historical Society ; v. 14,
no. 8

Call Number: 974.9 L245 v.14

Location: LCHSJL -- Journal Article (reading room)

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