

History of Tuscarawas County Ohio, Including Daniel Korn's

(Starting on Page 3)

The appended chapter on Tuscarawas County, Ohio is from Volume III of the nineteenth century book "Historical Collections of Ohio". Page 385 mentions Daniel Korn's as Mayor of New Philadelphia in 1888.

Here's what pages 243-244 of the 1949 book "The Genealogy of Michael Korn's, Sr..." states about Daniel Korn's:

"Daniel was Captain of Companies K and C. He served in the 18th Regiment, O. V. I.

Robert Korn's was a 1st Lt. in the 51st Regiment, O. V. I.

Henry Korn's served in the 26th Indiana Regiment.

James Korn's served in the 16th Ohio Regiment, also a member of the 51st Regiment, O. V. I.

Charles Korn's was a member of the 161st Regiment, O. V. I.

Captain Daniel Korn's was born in New Philadelphia, Ohio, Aug. 14, 1827. While a young man he was engaged in the coal mining business with his father. He married Margaret McElroy, who was b. Sept. 6, 1827. They were married May 7, 1850. Margaret McElroy was born at Clairsville, Belmont County, Ohio. They had a family of six children: Charles Korn's, 9; Harry Korn's, 7; Anna, 4, died within two weeks with diphtheria. Daniel Korn's died at the age of 26. Isaac Korn's died at the age of 64. Wilson A. Korn's, living, 73 years.

Captain Daniel Korn's spent his entire life in New Philadelphia, Ohio, with exception with (sic) three and one-half years he spent in the Army. He was a very popular officer. Always kind and considerate to his men under his command. He also served as Internal Revenue Collector, and was Postmaster of New Philadelphia under President Harrison. **He also served as Mayor of New Philadelphia, Ohio, for fourteen years.** He was a member of the Military Order of the Loyal Legion of the United States. He died Dec. 11, 1901."

HISTORICAL COLLECTIONS

OF

OHIO.

VOLUME III.

TUSCARAWAS.

TUSCARAWAS COUNTY was formed from Muskingum, Feb. 15, 1808. The name is that of an Indian tribe, and in one of their dialects signifies "open mouth." This is a fertile, well-cultivated county, partly level and partly rolling and hilly. Iron ore, fire clay and coal abound. It was first permanently settled about the year 1803, by emigrants from Western Virginia and Pennsylvania, many of whom were of German origin.

Area about 520 square miles. In 1887 the acres cultivated were 131,347; in pasture, 114,832; woodland, 58,165; lying waste, 5,638; produced in wheat, 480,585 bushels; rye, 2,585; buckwheat, 663; oats, 552,788; barley, 1,995; corn, 652,929; broom-corn, 1,000 lbs. brush; meadow hay, 43,758 tons; clover hay, 7,627; flaxseed, 15 bushels; potatoes, 109,672; butter, 635,400 lbs.; cheese, 812,114; sorghum, 1,946 gallons; maple syrup, 1,683; honey, 5,645 lbs.; eggs, 550,117 dozen; grapes, 8,730 lbs.; wine, 370 gallons; sweet potatoes, 191 bushels; apples, 24,787; peaches, 15,998; pears, 1,307; wool, 381,026 lbs.; milch cows owned, 10,781. Ohio Mining Statistics, 1888: Coal, 546,117 tons, employing 870 miners and 134 outside employees; iron ore, 33,287 tons; fire clay, 21,950 tons. School census, 1888, 15,370; teachers, 304. Miles of railroad track, 163.

TOWNSHIPS AND CENSUS.	1840.	1880.	TOWNSHIPS AND CENSUS.	1840.	1880.
Auburn,		1,400	Perry,	1,381	1,208
Bucks,	1,547	1,129	Rush,	1,293	1,037
Clay,	864	1,293	Salem,	1,121	2,457
Dover,	2,247	4,107	Sandy,	1,415	1,864
Fairfield,	866	814	Sugar Creek,	1,450	1,462
Franklin,		1,166	Union,	945	714
Goshen,	1,885	5,226	Warren,	1,173	869
Jefferson,	992	1,258	Warwick,	864	1,525
Lawrence,	1,523	1,723	Washington,	978	1,089
Mill,	1,225	5,514	Wayne,	2,142	1,295
Oxford,	826	1,968	York,	865	1,080

Population of Tuscarawas in 1820 was 8,328; 1830, 14,298; 1840, 25,632; 1860, 32,463; 1880, 40,198; of whom 32,753 were born in Ohio; 1,716 Pennsylvania; 262 Virginia; 198 New York; 136 Indiana; 32 Kentucky; 2,073 German Empire; 442 England and Wales; 356 Ireland; 153 Scotland; 49 British America; 41 France, and 5 Sweden and Norway.

Census, 1890, 46,618.

PALÆOLITHIC MAN IN OHIO.

In the beginning of our first volume is an article by Prof. G. Frederick Wright, entitled "Glacial Man in Ohio," and in Hamilton County more upon the same general subject. In October, 1889, a discovery, by Mr. W. C. Mills, was made in Tuscarawas county, which helps to confirm the conclusions of Mr. Wright as to the existence of man in Ohio in the glacial era, say 8 to 10,000 years ago. Mr. Wright, in *The Nation*, for April 24, 1890, gave the following paper upon this discovery, dated at Oberlin ten days previously:

Two or three weeks ago Mr. W. C. Mills, Secretary of the Archæological Society of New Comerstown, Tuscarawas county, Ohio, sent to me a flint implement which, according to his description, seemed to have been found in the undisturbed gravel of the glacial terrace which everywhere lines the valley of the Tuscarawas

river. In order the more fully to judge of the significance of the discovery, I visited the locality last week, together with a small party of Cleveland gentlemen. The result of the investigation cannot fail to be of considerable public interest.

The flint implement referred to is a perfect representative of the palæolithic type found in Northern France and Southern England. It is four inches long, two inches wide, and an inch and a half through at its larger end, tapering gradually to a point and carefully chipped to an edge all round. Fig. 472 in Evans's "Ancient Stone Implements of Great Britain" would pass for a very good representation of it. The material is black flint, or chert, such as occurs in the "Lower Mercer" limestone strata not many miles away, and has upon all the surface that peculiar glazed appearance which indicates considerable age.

New Comerstown is situated upon the right bank of the Tuscarawas river, about one hundred miles directly south of Cleveland and forty miles south of the glacial boundary in Ohio. The latter part of the journey from the north to reach the place is such a complete demonstration of the now accepted theory concerning the origin of the terraces along this river, and others similarly situated, that a brief description of it will be profitable.

The headwaters both of the Tuscarawas itself and of the several branches which unite with it before reaching Canal Dover are all within the glaciated area, thus affording access to an unlimited quantity of debris brought by the continental ice-sheet from the Laurentian region in Canada. Immediately below the glacial boundary, all these streams are bordered with extensive terraces, the material of which consists of assorted matter from the glacial drift such as would naturally have been carried down during the closing floods of the glacial period.

From Canal Dover to New Comerstown the Tuscarawas river makes a long bend to the east, but the railroad cuts across the elbow, and for twenty miles or more finds its way through two small valleys tributary to the main line of drainage. The course of the railroad first strikes up the valley of Stone creek, following it for several miles. But no sooner does it enter this tributary valley than it leaves behind the terraces and other gravel deposits which mark the main valley and every tributary farther north. At length the road, after passing through a tunnel, strikes into the headwaters of Buckhorn creek, which runs southward to join the Tuscarawas at New Comerstown. Here, too, for several miles, there is a total absence of terraces or of any deposits of gravel. On approaching the mouth of the creek, however, a vast gravel deposit derived from the northern drift is encountered, in which the railroad company is making extensive excavations to get material for ballasting their track. Thus, in this short journey, there was demonstrated before our eyes the limitation of these peculiar gravel deposits to the main valley of the river, and so, by consequence, their glacial age and origin.

It was in this last-named gravel-bank, on the 27th of October, 1889, that Mr. Mills found the palæolith above described. The surface of the terrace is at this point thirty-five feet above the flood-plain of the Tuscarawas. The valley of the river is about a mile wide. This gravel had been deposited in a recess at the mouth of Buckhorn creek, where it was protected from subsequent erosion, and extended up the creek about a quarter of a mile, but, according to the law of such deposits, with gradually diminishing height as one recedes from the main line of deposition. The implement was found by Mr. Mills himself, in undisturbed strata, fifteen feet below the surface of the terrace; thus connecting it, beyond question, with the period when the terrace itself was in process of deposition, and adding another witness to the fact, that man was in the valley of the Mis-

issippi while the ice of the glacial period still lingered over a large part of its northern area.

The importance of this discovery is enhanced by the fact that this is only the fifth locality in which similar discoveries have been made in this country, the other places being Trenton, N. J., Madisonville, Ohio, Medora, Ind., and Little Falls, Minn. But in many respects this is the most interesting of them all, especially as connected with previous predictions of my own in the matter, though it is proper to say that Mr. Mills was not, at the time he made the discovery, aware of what had been written on the subject.

When, in 1882, after having surveyed the glacial boundary across Pennsylvania, I continued a similar work in Ohio, I was at once struck with the similarity of the conditions in the various streams in Ohio flowing out of

the glaciated region (and especially in the Tuscarawas river), to those in the Delaware river, where Dr. C. C. Abbott had reported the discovery of palæolithic implements at Trenton, N. J. Attention was called to this similarity in various periodicals at the time, as well as in my Report upon the Glacial Boundary made to the Western Reserve Historical Society in 1883 (pp. 26, 27), where it was said that the Ohio abounds in streams situated similarly to the Delaware with reference to glacial terraces, and that "the probability is that if he [man] was in New Jersey at that time [during the deposition of the glacial terraces], he was upon the banks of the Ohio, and the extensive terrace and gravel deposits in the southern part of the State should be closely scanned by archæologists. When observers become familiar with the rude form of these palæolithic implements, they will doubtless find them in abundance." Whereupon a dozen streams, among them the Tuscarawas, were mentioned in which the conditions were favorable for such investigations. The present discovery, therefore, coming as it does in addition to those of Dr. Metz in the Little Miami valley and of Mr. Cresson in the valley of White river, Ind., has great cumulative weight, and forces, even on the most unwilling, the conviction that glacial man on this continent is not a myth, but a reality.

A glance at the physical features of the region in Ohio and Indiana where these palæoliths have been found, shows their eminent adaptation to the primitive conditions of life indicated by the implements themselves. The Tuscarawas valley has been formed by erosion through the parallel strata of sandstone and limestone here composing the coal formation. The summits of the hills on either side rise to heights of from 300 to 500 feet, and their perpendicular faces abound even now with commodious shelters for primitive man. But in pre-glacial times

the trough of the Tuscarawas was 175 feet deeper than at present, that amount of glacial gravel having been deposited along the bottom, thus raising it to its present level. Hence in pre-glacial times the opportunities for shelter must have been much superior even to those which are now in existence. The present forests of the region consist of beech, oak, tulip, maple and other deciduous trees. Evergreens are now totally absent, but the advancing ice of the glacial period found here vast forests of evergreen trees. Not many miles distant, terraces of the same age with this at New Comerstown have, within recent years, yielded great quantities of red-cedar logs, still so fresh as to be manufactured into utensils for household use.

The relation of glacial man to the mound-builders is so often made a subject of inquiry that a brief answer will here be in place. The above relic of man's occupancy of Ohio was found in the glacial terrace, and belongs to a race living in that distant period when the ice-front was not far north of them, and when the terraces were in *process of deposition*. Thus this race is unquestionably linked with the great ice age. The mound-builders came into the region at a much later date, and reared their imposing structures upon the surface of these terraces, when the settled conditions of the present time had been attained, and there is nothing to show that their occupancy began more than one or two thousand years since, while their implements and other works of art are of an entirely different type from the rude relics of the palæolithic age. If, therefore, interest in a work of art is in proportion to its antiquity, this single implement from New Comerstown, together with the few others found in similar conditions, must be ranked among the most interesting in the world, and will do much to render North America a field of archæological research second to no other in importance.

Several years previous to the settlement of Ohio, the Moravians had a missionary establishment in the present limits of this county, which was for a time broken up by the cruel massacre of ninety-six of the Indians at Gnadenhutten, March 8, 1782.

The Moravian Indians were not in ignorance of a probable expedition against their villages, and were warned to flee to a place of safety, but knowing themselves to be free from any offence against the whites, they did not believe they would be molested. Heckewelder says: "Four Sandusky warriors, who, on their return from the Ohio settlements, had encamped on a run some distance from Gnadenhutten, gave them notice where they had been, and added, that having taken a woman and child prisoner, whom they had killed and impaled on this side of the Ohio river, and supposing that the white people, in consequence of what *they* had done, might make up a party and pursue them, they advised them to be on their guard and make off with themselves as soon as possible."

THE MORAVIAN MISSION.

The following history of the Moravian Mission was written for our original edition by Hon. James Patrick, of New Philadelphia. His account we precede

with a personal notice, on the general principle of perpetuating the memories of those, so far as we are able, who assisted us in that olden time.

JAMES PATRICK was born in Belfast, Ireland, August 6, 1792, of Scotch-Irish parents. At the age of twenty-four he emigrated to America, and, having learned the printer's trade, engaged in journalism with the *Aurora*, in Philadelphia. In 1819 he established the *Tuscarawas Chronicle*, the first newspaper in the county. His paper had a wide influence and large circulation. He held many public offices: was County Recorder, County Auditor, U. S. Land Agent, and served seven years as Judge of Common Pleas. In 1846 he retired to private life. He died January 23, 1883. Three sons and three daughters survived him.

Hatred of Indians.—The first white inhabitants of Tuscarawas county were the Moravian missionaries and their families. The Rev. Frederick Post and Rev. John Heckewelder had penetrated thus far into the wilderness previous to the commencement of the revolutionary war. Their first visits west of the Ohio date as early as the years 1761 and 1762. Other missionary auxiliaries were sent out by that society for the purpose of propagating the Christian religion among the Indians. Among these was the Rev. David Zeisberger, a man whose devotion to the cause was attested by the hardships he endured and the dangers he encountered.

Had the same pacific policy which governed the Society of Friends in their first settlement of eastern Pennsylvania been adopted by the white settlers of the West, the efforts of the Moravian missionaries in Ohio would have been more successful. But our western pioneers were not, either by profession or practice, friends of peace. They had an instinctive hatred to the aborigines, and were only deterred, by their inability, from exterminating the race. Perhaps the acts of cruelty practised by certain Indian tribes on prisoners taken in previous contests with the whites might have aided to produce this feeling on the part of the latter. Be that as it may, the effects of this deep-rooted prejudice greatly retarded the efforts of the missionaries.

The Moravian Villages.—They had three stations on the river Tuscarawas, or rather three Indian villages, viz.: Shoeburn, Gnadenhutten, and Salem. The site of the first is about two miles south of New Philadelphia; seven miles farther south was Gnadenhutten, in the immediate vicinity of the present village of that name; and about five miles below that was Salem, a short distance from the village of Port Washington. The first and last mentioned were on the west side of the Tuscarawas, now near the margin of the Ohio canal. Gnadenhutten is on the east side of the river. It was here that a massacre took place on the 8th of March, 1782, which, for cool barbarity, is perhaps unequalled in the history of the Indian wars.

The Moravian villages on the Tuscarawas were situated about midway between the white settlements near the Ohio, and some warlike tribes of Wyandots and Delawares on

the Sandusky. These latter were chiefly in the service of England, or at least opposed to the colonists, with whom she was then at war. There was a British station at Detroit, and an American one at Fort Pitt (Pittsburg), which were regarded as the nucleus of western operations by each of the contending parties. The Moravian villages of friendly Indians on the Tuscarawas were situated, as the saying is, between two fires. As Christian converts and friends of peace, both policy and inclination led them to adopt neutral grounds.

Forced Removal.—With much difficulty they sustained this position, partially unmolested, until the autumn of 1781. In the month of August, in that year, an English officer named Elliott, from Detroit, attended by two Delaware chiefs, Pimocan and Pipe, with three hundred warriors, visited Gnadenhutten. They urged the necessity of the speedy removal of the Christian Indians farther west, as a measure of safety. Seeing the latter were not inclined to take their advice, they resorted to threats and in some instances to violence. They at last succeeded in their object. The Christian Indians were forced to leave their crops of corn, potatoes and garden vegetables, and remove, with their unwelcome visitors, to the country bordering on the Sandusky. The missionaries were taken prisoners to Detroit. After suffering severely from hunger and cold during the winter, a portion of the Indians were permitted to return to their settlements on the Tuscarawas, for the purpose of gathering in the corn left on the stalk the preceding fall.

Return to Harvest Crops.—About one hundred and fifty Moravian Indians, including women and children, arrived on the Tuscarawas in the latter part of February, and divided into three parties, so as to work at the three towns in the corn-fields. Satisfied that they had escaped from the thraldom of their less civilized brethren west, they little expected that a storm was gathering among the white settlers east, which was to burst over their peaceful habitations with such direful consequences.

WILLIAMSON'S EXPEDITION.

Several depredations had been committed by hostile Indians about this time on the frontier inhabitants of western Pennsylvania



Shepler & Son, Photo., Coshocton.

**MONUMENT AT GNADENHUTTEN,
On the site of the Moravian Massacre.**

and Virginia, who determined to retaliate. A company of one hundred men was raised and placed under the command of Col. Williamson, as a corps of volunteer militia. They set out for the Moravian towns on the Tuscarawas, and arrived within a mile of Gnadenhutten on the night of the 5th of March. On the morning of the 6th, finding the Indians were employed in their corn-field, on the west side of the river, sixteen of Williamson's men crossed, two at a time, over in a large sap-trough, or vessel used for retaining sugar-water, taking their rifles with them. The remainder went into the village, where they found a man and a woman, both of whom they killed. The sixteen on the west side, on approaching the Indians in the field, found them more numerous than they expected. They had their arms with them, which was usual on such occasions both for purposes of protection and for killing game. The whites accosted them kindly, told them they had come to take them to a place where they would be in future protected, and advised them to quit work and return with them to the neighborhood of Fort Pitt. Some of the Indians had been taken to that place in the preceding year, had been well treated by the American governor of the fort, and been dismissed with tokens of warm friendship. Under these circumstances, it is not surprising that the unsuspecting Moravian Indians readily surrendered their arms, and at once consented to be controlled by the advice of Col. Williamson and his men. An Indian messenger was despatched to Salem, to apprise the brethren there of the new arrangement, and both companies then returned to Gnadenhutten. On reaching the village a number of mounted militia started for the Salem settlement, but ere they reached it found that the Moravian Indians at that place had already left their corn-fields, by the advice of the messenger, and were on the road to join their brethren at Gnadenhutten. Measures had been adopted by the militia to secure the Indians whom they had at first decoyed into their power. They were bound, confined in two houses, and well guarded. On the arrival of the Indians from Salem (their arms having been previously secured without suspicion of any hostile intention), they were also fettered and divided between the two prison-houses, the males in one, the females in the other. The number thus confined in both, including men, women and children, have been estimated from ninety to ninety-six.

Premeditated Murder.—A council was then held to determine how the Moravian Indians should be disposed of. This self-constituted military court embraced both officers and privates. The late Dr. Doddridge, in his published notes on Indian wars, etc., says: "Col. Williamson put the question, whether the Moravian Indians should be taken prisoners to Fort Pitt, or put to death?" requesting those who were in favor of saving their lives to step out and form a second rank. Only eighteen out of the whole number stepped forth as advocates of mercy. In these

the feelings of humanity were not extinct. In the majority, which was large, no sympathy was manifested. They resolved to *murder* (for no other word can express the act) the whole of the Christian Indians in their custody. Among these were several who had contributed to aid the missionaries in the work of conversion and civilization—two of whom emigrated from New Jersey after the death of their spiritual pastor, the Rev. David Brainard. One woman, who could speak good English, knelt before the commander and begged his protection. Her supplication was unavailing. They were ordered to prepare for death. But the warning had been anticipated. Their firm belief in their new creed was shown forth in the sad hour of their tribulation, by religious exercises of preparation. The orisons of these devoted people were already ascending the throne of the Most High!—the sound of the Christian's hymn and the Christian's prayer found an echo in the surrounding wood, but no responsive feeling in the bosoms of their executioners.

Preparing for Death.—George Henry Loskiel, who, from 1802, was for nine years a presiding Bishop of the American Moravian Church, and wrote the "History of the Moravian Mission among the North American Indians," says: "It may easily be conceived how great their terror was at hearing a sentence so unexpected. However, they soon recollected themselves, and patiently suffered the murderers to lead them into two houses, in one of which the brethren, and in the other the sisters and children, were confined like sheep ready for slaughter. They declared to the murderers that though they could call God to witness that they were perfectly innocent, yet they were prepared and willing to suffer death; but as they had, at their conversion and baptism, made a solemn promise to the Lord Jesus Christ that they would live unto Him, and endeavor to please Him alone in this world, they knew that they had been deficient in many respects, and therefore wished to have some time granted to pour out their hearts before Him in prayer and to crave his mercy and pardon.

Christian Resignation.—This request being complied with they spent their last night here below in prayer and in exhorting each other to remain faithful unto the end. One brother, named Abraham, who for some time past had been in a lukewarm state of heart, seeing his end approaching, made the following public confession before his brethren: 'Dear brethren, it seems as if we should all soon depart unto our Saviour, for our sentence is fixed. You know that I have been an untoward child, and have grieved the Lord and our brethren by my disobedience, not walking as I ought to have done; but still I will cleave to my Saviour, with my last breath, and hold Him fast, though I am so great a sinner. I know assuredly that He will forgive me all my sins, and not cast me out.'

"The brethren assured him of their love and forgiveness, and both they and the sisters

spent the latter part of the night in singing praises to God their Saviour, in the joyful hope that they would soon be able to praise Him without sin."

Hellish Self-Praise.—The Tuscarawas county history gives the following account of Abraham's death: "Abraham, whose long, flowing hair had the day before attracted notice and elicited the remark that it would 'make a fine scalp,' was the first victim. One of the party, seizing a cooper's mallet, exclaimed, 'How exactly this will answer for the business!' Beginning with Abraham, he felled fourteen to the ground, then handed the instrument to another, saying, 'My arm fails me; go on in the same way. I think I have done pretty well.'"

The Slaughter.—With gun, and spear, and tomahawk, and scalping-knife, the work of death progressed in these slaughter-houses, till not a sigh or a moan was heard to proclaim the existence of human life within—all, save two—two Indian boys escaped, as if by a miracle, to be witnesses in after times of the savage cruelty of the white man towards their unfortunate race.

Thus were upwards of ninety human beings hurried to an untimely grave by those who should have been their legitimate protectors. After committing the barbarous act, Williamson and his men set fire to the houses containing the dead, and then marched off for Shoenbrun, the upper Indian town. But here the news of their atrocious deeds had preceded them. The inhabitants had all fled, and with them fled for a time the hopes of the missionaries to establish a settlement of Christian Indians on the Tuscarawas. The fruits of ten years' labor in the cause of civilization were apparently lost.

Sympathy of Congress.—The hospitable and friendly character of the Moravian Indians had extended beyond their white brethren on the Ohio. The American people looked upon the act of Williamson and his men as an outrage on humanity. The American Congress felt the influence of public sympathy for their fate, and on the 3d of September, 1788, passed an ordinance for the encouragement of the Moravian missionaries in the work of civilizing the Indians. A remnant of the scattered flock was brought back, and two friendly chiefs and their followers became the recipients of public favor. The names of these chiefs were Killbuck and White Eyes. Two sons of the former, after having assumed the name of Henry, out of respect to the celebrated Patrick Henry, of Virginia, were taken to Princeton College to be educated. White Eyes was shot by a lad, some years afterwards, on the waters of Yellow creek, Columbiana county.

Three tracts of land, containing four thousand acres each, were appropriated by Congress to the Moravian Society, or rather to the Society for Propagating the Gospel among the Heathen, which is nearly synonymous. These tracts embrace the three Indian towns already described, and by the provisions of the patent, which was issued 1798, the

society was constituted trustees for the Christian Indians thereon settled. Extraordinary efforts were now made by the society in the good work of civilization. Considerable sums of money were expended in making roads, erecting temporary mills, and constructing houses. The Indians were collected near the site of the upper town, Shoenbrun, which had been burned at the time of the Williamson expedition, and a new village, called Goshen, erected for their habitations. It was here, while engaged in the laudable work of educating the Indian in the arts of civilized life, and inculcating the principles of Christian morality, that two of the missionaries, Edwards and Zeisberger, terminated their earthly pilgrimage. Their graves are yet to be seen, with plain tombstones, in the Goshen burying ground, three miles south of New Philadelphia.

Association with Whites.—The habits and character of the Indians changed for the worse, in proportion as the whites settled in their neighborhood. If the extension of the white settlements west tended to improve the country, it had a disastrous effect upon the poor Indian. In addition to the contempt in which they were held by the whites, the war of 1812 revived former prejudices. An occasional intercourse with the Sandusky Indians had been kept up by some of those at Goshen. A portion of the former were supposed to be hostile to the Americans, and the murder of some whites on the Mohican, near Richland, by unknown Indians, tended to confirm the suspicion.

The Indian settlement remained under the care of Rev. Abram Luckenback, until the year 1823. It was found impossible to preserve their morals free from contamination. Their intercourse with the white population in the neighborhood was gradually sinking them into deeper degradation. Though the legislature of Ohio passed an act prohibiting the sale of spirituous liquors to Indians, under a heavy penalty, yet the law was either evaded or disregarded. Drunken Indians were occasionally seen at the county-seat, or at their village at Goshen. Though a large portion of the lands appropriated for their benefit had been leased out, the society derived very little profit from the tenants. The entire expenses of the Moravian mission, and not unfrequently the support of sick, infirm or destitute Indians devolved on their spiritual guardians. Upon representation of these facts, Congress was induced to adopt such measures as would tend to the removal of the Indians, and enable the society to divest itself of the trusteeship in the land.

The Last of Moravian Indians in Ohio.—On the 4th of August, 1823, an agreement or treaty was entered into at Gnadenhütten, between Lewis Cass, then governor of Michigan, on the part of the United States, and Lewis de Schweinitz, on the part of the society, as a preliminary step towards the retrocession of the land to the government. By this agreement, the members of the society relinquished their right as trustees, condi-

tioned that the United States would pay \$6,654, being but a moiety of the money they had expended. The agreement could not be legal without the written consent of the Indians, for whose benefit the land had been donated. These embraced the remainder of the Christian Indians formerly settled on the land, "including Killbuck and his descendants, and the nephews and descendants of the late Captain White Eyes, Delaware chiefs." The Goshen Indians, as they were now called, repaired to Detroit, for the purpose of completing the contract. On the 8th of November they signed a treaty with Gov. Cass, in which they relinquished their right to the twelve thousand acres of land in Tuscarawas county, for twenty-four thousand acres in one of the Territories, to be designated by the United States, together with an annuity of \$400. The latter stipulation was clogged with a proviso which rendered its fulfilment uncertain. The Indians never returned. The principal part of them took up their residence at a Moravian missionary station on the river Thames, in Canada. By an act of Congress, passed May 26, 1824, their former inheritance, comprising the Shoeburn, Gnadenhutten and Salem tracts, were surveyed into farm lots and sold. The writer of this article (James Patrick) was appointed agent of the United States for that purpose.

Changes Wrought by Civilization.—In the following year the Ohio canal was located,

and now passes close to the site of the three ancient Indian villages. The population of the county rapidly increased, and their character and its aspect have consequently changed. A few years more, and the scenes and actors here described will be forgotten, unless preserved by that art which is preservative of the histories of nations and of men. Goshen, the last abiding-place of the Christian Indians, on the Tuscarawas, is now occupied and cultivated by a German farmer. A high hill which overlooked their village, and which is yet covered with trees, under whose shade its semi-civilized inhabitants perhaps once "stretched their listless length," is now being worked in the centre as a coal mine. The twang of the bow-string, or the whoop of the young Indian, is succeeded by the dull, crashing sound of the coal-car, as it drops its burden into the canal boat. Yet there is one spot here still sacred to the memory of its former occupants. As you descend the south side of the hill, on the Zanesville road, a small brook runs at its base, bordered on the opposite side by a high bank. On ascending the bank, a few rods to the right, is a small enclosed graveyard, overgrown with low trees or brushwood. Here lie the remains of several Indians, with two of their spiritual pastors (Edwards and Zeisberger). The grave of the latter is partly covered with a small marble slab, on which is the following inscription:

DAVID ZEISBERGER,

Who was born 11th April, 1721, in
Moravia,

and departed this life 7th November, 1808,

aged 87 years, 7 months and 6 days.

This faithful servant of the Lord labored
among the Moravian Indians, as a
missionary, during the last
sixty years of his life.

Some friendly hand, perhaps a relative, placed the stone on the grave, many years after the decease of him who rests beneath it.

Site of the Massacre.—Gnadenhutten is still a small village, containing 120 souls, chiefly Moravians, who have a neat church and parsonage-house. About a hundred yards east of the town is the site of the ancient Indian village, with the stone foundations of their huts, and marks of the conflagration that consumed the bodies of the slain in 1782. The notice which has been taken of this tragical affair in different publications has given a mournful celebrity to the spot where it transpired. The intelligent traveller often stops on his journey to pay a visit to the graves of the Indian martyrs, who fell victims to that love of peace which is the genuine

attribute of Christianity. From the appearance of the foundations, the village must have been formed of one street. Here and there may be excavated burnt corn and other relics of the fire. Apple-trees, planted by the missionaries, are yet standing, surrounded by rough underbrush. A row of Lombardy poplars were planted for ornament, one of which yet towers aloft undecayed by time, a natural monument to the memory of those who are interred beneath its shade. But another monument, more suitable to the place and the event to be commemorated, will, it is hoped, be erected at no distant day.

A Monument Proposed.—Some eight or ten individuals of the town and neighborhood, mostly farmers and mechanics, met on the 7th of October, 1843, and organized a

society for the purpose of enclosing the area around the place where the bodies of the Christian Indians are buried, and erecting a suitable monument to their memory. The two prominent officers selected were Rev. Sylvester Walle, resident Moravian minister, president, and Lewis Peter, treasurer. The first and second articles of the constitution declare the intention of the "*Gnadenhutzen Monument Society*" to be—"to make judicious and suitable improvements upon the plat of the old Indian village, and to erect on that spot an appropriate monument, commemorating the death of ninety-six Christian Indians, who were murdered there on the 8th day of March, A.D. 1782." It is further provided, that any person paying annually the sum of one dollar shall be considered a member; if he pay the sum of ten dollars, or add to his one dollar payment a sum to make it equal to that amount, he is considered a member for life. Owing to the cir-

cumscribed means of the members, and the comparative obscurity of the village, the fund has yet only reached seventy dollars, whereas five hundred would be required to erect anything like a suitable monument. Whether it will be ultimately completed must depend on the liberality of the public. Sixty-five years have elapsed since the Moravian Indians paid the forfeit of their lives for adhering to the peaceable injunctions of their religion. Shall the disciples of Zeisberger, the philanthropist, the scholar and the Christian—he who labored more than half a century to reclaim the wild man of the forest from barbarism, and shed on his path the light of civilization—shall no monument perpetuate the benevolent deeds of the missionary—no inscription proclaim the pious fidelity of his converts? If the reader feels a sympathy for the cause in which each became a sacrifice, he has now the power to contribute his mite in transmitting the memory of their virtues to posterity.

GNADENHUTTEN MONUMENT.

In 1871 the Gnadenhutzen Monument Fund having reached the sum of \$1,300, the society contracted for the erection of a monument, to cost \$2,000, of which \$700 was to be raised by subscription. The dedication took place at Gnadenhutzen, Wednesday, June 5, 1872.

The stone is Indiana marble; the main shaft rising twenty-five feet above the base is one solid stone, weighing fourteen tons. The entire height of the monument is thirty-seven feet.

On the south side is the inscription, "HERE TRIUMPHED IN DEATH NINETY CHRISTIAN INDIANS. MARCH 8, 1782." On the north side is the date of dedication. The monument is located in the centre of the street of the original town.

Dedicatory Ceremonies.—Several thousand people witnessed the dedicatory ceremonies. The oration was delivered by Rev. Edmund de Schweinitz, D.D., of Bethlehem, Pa., Bishop of the Moravian Church. At its close a funeral dirge was chanted, and an Indian, at each of the four corners, with cord in hand, as the last notes of the requiem died away, detached the drapery, which fell to the ground, and the monument stood revealed to the gaze of the assembled multitudes. The four Indians were from the Moravian mission in Canada. One of them, John Jacobs, was the great-grandson of Jacob Schebosh, the first victim of the massacre ninety years before.

Centennial Memorial Exercises.—Memorial exercises were held at Gnadenhutzen, May 24, 1882, the centennial year of the massacre. The day was pleasant; excursion trains brought an audience of nearly 10,000 people. Henry B. Lugwenbaugh, a grandson of Rev. John Heckewelder, was present with his wife. In the village cemetery temporary indices were erected, pointing to the location of historical buildings. West of the monument, some thirty feet away, was a small mound labelled, "Site of Mission House." Fifteen feet east of the monument, "Site of Church." Seventy feet farther east, "Site of the Cooper Shop, one of the slaughter houses." Near the cemetery fence, some 200 feet south of the monument, was a mound, eighteen feet in width and five feet high, bearing the sign, "In a cellar under this mound, Rev. J. Heckewelder and D. Peter, in 1779, deposited the bones."

At eleven o'clock in the morning the assembly was called to order by Judge J. H. Barnhill. Bishop H. J. Van Vleck delivered an address of welcome. Hon. D. A. Hollingsworth, of Cadiz, was the orator of the day. In the afternoon Gov. Chas. Foster and other distinguished guests addressed the assembled people.

FIRST WHITE CHILD BORN IN OHIO.

Miss Mary Heckewelder, who was living at Bethlehem, in Pennsylvania, as late as 1843, is generally said to have been the first white child born in Ohio. She was the daughter of the noted Moravian missionary of that name, and was born in Salem, one of the Moravian Indian towns on the Tuscarawas, in this county, April 16, 1781.

Mr. Dinsmore, a planter of Boone county, Ky., orally informed us that in the year 1835, when residing in the parish of Terre Bonne, La., he became acquainted with a planter named Millehomme, who informed him that he was born in the forest, on the headwaters of the Miami, on or near the Loramie Portage, about the year 1774. His parents were Canadian French, then on their route to Louisiana.

The claim for Maria Heckewelder of having been the first white child born in Ohio has been so generally and widely accepted that she will always be spoken of as the "First White Child Born in Ohio."

Our original edition of 1846 perhaps cast the first doubt upon Miss Heckewelder's claim by the above paragraph. Bishop Edmund de Schweinitz's "Life of David Zeisberger," published in 1870, says: "A few weeks before the arrival of Schmick, there had been born in the midst of this mission family, on the 4th of July, 1773, at Gnadenhutzen, the first white child in the present State of Ohio. Mrs. Maria Agnes Roth was his mother, and he received in baptism, administered by Zeisberger on the 5th of July, the name of John Lewis Roth." The author further remarks: "This interesting fact is established by the official diary of Gnadenhutzen (in the archives of the Moravian Church), preserved at Bethlehem, Pa., which says: 'July 4, 1773.—To-day God gave Brother and Sister Roth a young son. He was baptized into the death of Jesus, and named John Lewis, on the 5th inst., by Brother David Zeisberger, who, together with Brother Jungman and his wife, came here this morning.'"

John Lewis Roth was taken to Pennsylvania when not quite one year of age. He educated himself at Nazareth Hall, Bethlehem, Pa.; later he removed to Bath, Pa., and died there in 1841. His tombstone bears the following inscription:

"Zum Anderken au Ludwig Roth, geboren 4th Juli, 1773. Gestorben 25th September, 1841, alter 68 Jahre, 2 M., 21 Tage."

A very interesting and careful investigation of this subject is embodied in an article by the late A. T. Goodman, entitled, "First White Child Born in Ohio," and published in the *Magazine of Western History*. Mr. Goodman calls attention to a passage in "The Narrative of Bouquet's Expedition" (see page 498): "Among the captives a woman was brought into the camp at Muskingum with a babe about three months old at her breast. One of the Virginia volunteers soon knew her to be his wife, who had been taken by the Indians six months before." Mr. Goodman says: "But it may be said, 'The Moravians had settled at Bolivar in 1761, and children may have been born unto them.' This inquiry is easily answered. Prior to 1764 there were but two white Moravians in Ohio, Heckewelder and Post. Heckewelder did not marry until 1780, and Post was married to an Indian squaw. Add to this the fact that there were no white women in the Moravian settlement prior to the year 1764, and we think the answer is complete. If any white children, whether French, English or American, were born within the limits of Ohio before the year 1764, we have been unable to find evidences of the fact. We think, therefore, we are safe in stating that the child of the Virginia captive born in 1764 was the first *known* white child born in Ohio."

The first white child born within Ohio after the Marietta settlement had been made, in 1788, was Leicester G. Converse. He was born at Marietta, February 7, 1789, resided there until 1835, when he removed to Morgan county. He

resided on a farm near McConnellsville at the time of his death, which occurred February 14, 1859.

THE MORAVIAN MISSIONARIES.

CHRISTIAN FREDERICK POST, the first of the Moravian missionaries in Ohio, was born in Conitz, Prussia, in 1710. He came to Pennsylvania in 1742, was a missionary to the Moravian Indians in New York and Connecticut from 1743 to 1749. He returned to Europe, but came again to Pennsylvania, and in 1758 engaged in Indian mission service. Post married an Indian woman named Rachel, who died in 1747, and two years later he married another Indian woman named Agnes; after her death, in 1751, he married a white woman. On account of his Indian marriages he did not secure the full co-operation of the Moravian authorities.

In 1761 he visited the Delawares at Tuscarawas (now Bolivar) for the purpose of instructing the Indians in Christian doctrine. He built a cabin in what is now Bethlehem township, Stark county, just over the Tuscarawas county line. He then journeyed to Bethlehem, Pa., and returned in the spring of 1762, with John Heckewelder, then about nineteen years of age, as an assistant in his work. Owing to the enmity of hostile Indians and the jealousy of the French, this attempt to establish a mission was a failure, and the following winter Heckewelder returned to Pennsylvania, Post having gone there some months before to attend an Indian conference at Lancaster.

Post then proceeded to establish a mission among the Mosquito Indians at the Bay of Honduras. He afterwards united with the Protestant Episcopal Church, and died at Germantown, Pa., April 29, 1785.

JOHN GOTTLIEB ERNESTUS HECKEWELDER was born in Bedford, Eng., March 12, 1743. When eleven years of age his parents removed to Bethlehem, Pa.

He attended school two years, and was serving an apprenticeship to a cooper, when he was called to assist Post. On his return from Ohio he was for nine years employed as a teacher at Missions. In 1771 he was appointed an assistant to Rev. David Zeisberger, at Freidenshuetten, Pa., and in 1772 assisted in establishing the Moravian mission of the Tuscarawas valley, where he labored for fifteen years.

In 1792, at the request of the Secretary of War, he accompanied Gen. Rufus Putnam to Post Vincennes to treat with the Indians. In 1793 he was commissioned to assist at a treaty with the Indians of the lakes. He held various civil offices in Ohio, and in 1808, at the organization of Tuscarawas county, was elected an associate judge, which position he resigned in 1810, when he returned to Bethlehem, Pa., and engaged in literary pursuits until his death, January 21, 1823. Among his published works are "History, Manners and Customs of the Indian Nations, who once Inhabited Pennsylvania and the neighboring States," "Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians." Many of his manuscripts are in the collections of the Pennsylvania Historical Society. Hon. Isaac Smucker, who has given much study to the subject of the Moravian missions in Ohio, the results of which have been published in the Secretary of State's report for 1878, says of Heckewelder:

"His life was one of great activity, industry and usefulness. It was a life of vicissitudes, of perils, and of wild romantic adventure. How it abounded in hardships, privations and self-sacrificing devotion to the interest of the barbarians of the Western wilderness! It would, indeed, be difficult to over-estimate the importance or value of the labors of Rev. Heckewelder in the various characters of philanthropist, philosopher, pioneer, teacher, ambassador, author and Christian missionary. He was a gentleman of courteous and easy manners, of frankness, affability, veracity; without affectation or dissimulation; meek, cheerful, unassuming; humble, unpretentious, unobtrusive; retiring, rather taciturn, albeit,



John Heckevelde.



Johanna Maria Heckevelde.

when drawn out, communicative and a good conversationalist. He was in extensive correspondence with many men of letters, by whom he was held in great esteem."

MARIA HECKEWELDER, daughter of Rev. John Heckewelder, was born at Salem, April 16, 1781. Her mother, Miss Sarah Ohneberg, had been sent as a mission teacher to Ohio, and was married to Rev. John Heckewelder in July, 1780. This was the first wedding of a white couple held in Ohio. The belief for many years that Miss Heckewelder was the first white child born in Ohio made her the object of unusual attentions. Visitors came from great distances to see and converse with her. Requests for her photograph and autograph were numerous. In 1785 her parents sent her to Bethlehem, where she was educated. She became a teacher in a Ladies' Boarding School at Litiz, Pa., but at the end of five years was obliged to give up her position on account of the loss of her hearing. After the death of her parents she resided at the Sisters' House in Bethlehem. "Aunt Polly Heckewelder," as she was called, was respected and beloved by all who knew her. She died September 19, 1868, at the age of eighty-seven years.

DAVID ZEISBERGER was born in Zauchtenthal, Moravia, April 11, 1721. In 1736 his parents emigrated with the second band of Moravians to Georgia, leaving their son in Europe to complete his education. Two years later he joined them, and in 1743 he became a student in the Indian school at Bethlehem, Pa., preparatory to engaging in the mission service. He became conversant with many of the Indian languages, including Delaware, Onondaga, Mohican and Chippewa. For sixty-two years he was zealously engaged in Indian mission work in various localities.

In the spring of 1771 he visited *Gekelemukpechunk*, the capital of the Delawares in the Tuscarawas valley. He was received with great favor; was the guest of Netawotwes, the chief of the nation, who granted him land whereon to establish a mission. In May, 1772, with five Indian families from Pennsylvania, he laid out the town of Schonbrunn, or "Beautiful Spring." A chapel was dedicated Sept. 19, 1772, and before the end of the year the village contained more than sixty houses. (Later Schonbrunn was destroyed, and in December, 1779, New Schonbrunn built about a mile farther up the Tuscarawas river.)

In October, 1772, Gnadenhutzen (Tents of Grace) was laid out. In 1780 Salem was laid out and its chapel dedicated May 22 of the same year.

In 1781, when the Moravian Indians were forcibly removed to Canada by the orders of the British government, Zeisberger and other missionaries were taken with them, and were finally settled on the Thames river.

In 1798 Zeisberger with thirty-three Indians returned to Ohio and founded Goshen, seven miles northeast of the site of Gnadenhutzen. Here Zeisberger died Nov. 17, 1808.

He was the chief minister of the Tuscarawas missions.

At the age of sixty he married Miss Susan Lecron, but they had no children. Heckewelder says of him: "He was blessed with a cool, active and intrepid spirit, not appalled by any dangers or difficulties, and a sound judgment to discern the best means of meeting and overcoming them. Having once devoted himself to the service of God among the Indians, he steadily, from the most voluntary choice and with the purest motives, pursued his object. He would never consent to receive a salary or become a 'hireling,' as he termed it, and sometimes suffered from the need of food rather than ask the church for the means to obtain it."

Other Tuscarawas missionaries were:

JOHN ROTH, born in Sarmund, Prussia, February 3, 1726, was educated a Catholic; joined the Moravian Church in 1748; emigrated to America in 1756, and entered the service of the Indian missions three years later; married Maria Agnes Pfungstag, August 16, 1770. In 1773 was stationed at the Indian mis-

sions in the Tuscarawas valley and remained one year. He died at York, Pa., July 22, 1791.

JOHN JACOB SCHMICK, born at Konigsburg, Prussia, October 9, 1714; graduated at University of Konigsburg; was pastor of Lutheran church at Livonia; in 1748 united with the Moravians. In 1751 came to America and entered the mission service. In August, 1773, with his wife, he entered the Tuscarawas valley field, where he remained until 1777. He was pastor of the mission at Gnadenhutten. He died at Litiz, Pa., January 23, 1778.

JOHN G. JUNGMAN, born in Hockenheim, Palatinate, April 19, 1720; emigrated to America in 1731, settling near Oley, Pa.; in 1745 married the widow of Gottlob Buttner. Went to Schonbrunn in 1772; remained there as assistant pastor until 1777, when he returned to Pennsylvania; again went to the Tuscarawas valley in 1780, and labored at New Schonbrunn. He was taken with the Christian Indians to Sandusky in 1782; retired from missionary work in 1784, and died at Bethlehem, Pa., July 17, 1808.

WILLIAM EDWARDS was born in Wiltshire, England, April 24, 1724. In 1749 he joined the Moravians and emigrated to America. He took charge of the Gnadenhutten mission in 1777; was taken to Sandusky in 1782; in 1798 returned with Heckewelder to the Tuscarawas valley and died at Goshen, October 8, 1801.

GOTTLÖB SENSEMAN was the son of Joachim and Catharine Senseman; the latter was a victim of the massacre. His father afterward became a missionary among the slaves of Jamaica.

In 1780 Gottlob was assigned to duty at New Schonbrunn; was carried into captivity with the Christian Indians, and died at Fairfield, Canada, January 4, 1800.

MICHAEL JUNG was born in Engoldsheim, Alsace, Germany, January 5, 1743. His parents emigrated to America in 1751. Ten years later he joined the Moravians, and in 1780 was sent to the Indian mission at Salem. He remained a missionary among the Indians until 1813, when he retired to Litiz, Pa., and died there December 13, 1826.

BENJAMIN MORTIMER, an Englishman, came as an assistant to Zeisberger, when he returned with the Indians in 1798, and remained at Goshen until 1809, when he became pastor of a Moravian church in New York city, where he died November 10, 1834. JOHN JOACHIM HAGAN became one of the missionaries at Goshen in 1804.

Heckewelder's "Narrative of the Manners and Customs of the Indians" has preserved much of value and some things quite amusing. Of the latter may be classed the speech of an aged Indian, in his article on Marriage and Treatment of their Wives.

An aged Indian, who for many years had spent much time among the white people, observed that the Indians had not only much easier way of getting a wife than the whites, but were also much more certain of getting a good one. "For," said he, in his broken English, "white man court—court—may be one whole year—may be two year, before he marry. Well may be, then he get a very good wife—may be not, may be very cross. Well, now suppose cross; scold as soon as get awake in the morning! Scold all day! Scold until sleep—all one, he must keep *him*! (The pronoun in the Indian language has no feminine gender.)

"White people have law against throwing

away wife, be *he* ever so cross—must keep *him* always.

"Well, how does Indian do? Indian, when he sees good squaw, which he likes, he goes to *him*, puts his forefingers close aside each other—make *two* look like *one*—look squaw in the face—see *him* smile—which is all one, *he* say yes. So he take *him* home—no danger *he* be cross! No! no! Squaw know very well what Indian do if *he* cross. Throw *him* away and take another. Squaw love to eat meat. No husband, no meat. Squaw do everything to please husband. He do the same to please squaw. Live happy! Go to Heaven!"

Half a mile below Bolivar, near the north line of the county, are the remains

of Fort Laurens, erected in the war of the revolution, and named from the president of the revolutionary Congress. It was the scene of border warfare and bloodshed. The canal passes through its earthen walls. The parapet walls are now (1846) a few feet in height, and were once crowned with pickets made of the split trunks of trees. The walls enclose about an acre of land, and stand on the west bank of the Tuscarawas. Dr. S. P. Hildreth gives the annexed history of this work in "Silliman's Journal:"

Erection of Fort Laurens.—Fort Laurens was erected in the fall of the year 1778 by a detachment of 1,000 men from Fort Pitt, under the command of Gen. McIntosh. After its completion a garrison of 150 men was placed in it, and left in charge of Col. John Gibson, while the rest of the army returned to Fort Pitt. It was established at this early day in the country of the Indians, seventy miles west of Fort McIntosh, with an expectation that it would act as a salutary check on their incursions into the white settlements south of the Ohio river. The usual approach to it from Fort McIntosh, the nearest military station, was from the mouth of Yellow creek, and down the Sandy, which latter stream heads with the former, and puts off into the Tuscarawas just above the fort. So unexpected and rapid were the movements of Gen. McIntosh, that the Indians were not aware of his presence in their country until the fort was completed. Early in January, 1779, the Indians mustered their warriors with such secrecy that the fort was invested before the garrison had notice of their approach. From the manuscript notes of Henry Jolly, Esq., who was an actor in this, as well as in many other scenes on the frontier, I have copied the following historical facts:

An Indian Ambuscade.—When the main army left the fort to return to Fort Pitt, Capt. Clark remained behind with a small detachment of United States troops, for the purpose of marching in the invalids and artificers who had tarried to finish the fort, or were too unwell to march with the main army. He endeavored to take the advantage of very cold weather, and had marched three or four miles (for I travelled over the ground three or four times soon after), when he was fired upon by a small party of Indians very close at hand, I think twenty or thirty paces. The discharge wounded two of his men slightly. Knowing as he did that his men were unfit to fight the Indians in their own fashion, he ordered them to reserve their fire and to charge bayonet, which being promptly executed put the Indians to flight, and after pursuing a short distance he called off his men and retreated to the fort, bringing in the wounded." In other accounts I have read of this affair it is stated that ten of Capt. Clark's men were killed. "During the cold weather, while the Indians were lying about the fort, although none had been seen for a

few days, a party of seventeen men went out for the purpose of carrying in firewood, which the army had cut before they left the place, about forty or fifty rods from the fort. Near the bank of the river was an ancient mound, behind which lay a quantity of wood. A party had been out for several preceding mornings and brought in wood, supposing the Indians would not be watching the fort in such very cold weather. But on that fatal morning, the Indians had concealed themselves behind the mound, and as the soldiers passed round on one side of the mound, a part of the Indians came round on the other, and enclosed the wood party so that not one escaped. I was personally acquainted with some of the men who were killed."

The Fort Besieged.—The published statements of this affair say that the Indians enticed the men out in search of horses, by taking off their bells and tinkling them; but it is certain that no horses were left at the fort, as they must either starve or be stolen by the Indians; so that Mr. Jolly's version of the incident must be correct. During the siege, which continued until the last of February, the garrison were very short of provisions. The Indians suspected this to be the fact, but were also nearly starving themselves. In this predicament they proposed to the garrison that if they would give them a barrel of flour and some meat they would raise the siege, concluding if they had not this quantity they must surrender at discretion soon, and if they had they would not part with it. In this, however, they missed their object. The brave Col. Gibson turned out the flour and meat promptly, and told them he could spare it very well, as he had plenty more. The Indians soon after raised the siege. A runner was sent to Fort McIntosh with a statement of their distress, and requesting reinforcements and provisions immediately. The inhabitants south of the Ohio volunteered their aid, and Gen. McIntosh headed the escort of provisions, which reached the fort in safety, but was near being all lost from the dispersion of the pack-horses in the woods near the fort, from a fright occasioned by a *feu de joie* fired by the garrison, at the relief. The fort was finally evacuated in August, 1779, it being found untenable at such a distance from the frontiers; and Henry Jolly was one of the last men who left it, holding at that time in the continental service the commission of ensign.

Recent investigations by Consul Willshire Butterfield, embodied in his "History of Ohio" from information derived from the Haldiman collection of

manuscripts in the British Museum, give a somewhat different version from the foregoing accounts of both the attack on Capt. Clark's detachment and the siege of Fort Laurens.

The attack on Capt. Clark's men was made by seventeen Indians, mostly Mingoes, led by Simon Girty. Butterfield says :

"The particulars were these:—On the twenty-first of the month Capt. John Clark, of the 8th Pennsylvania regiment, commanding an escort having supplies for Gibson, reached Fort Laurens. On his return, the captain, with a sergeant and fourteen men, when only about three miles distant from the fort, was attacked by the force just mentioned. The Americans suffered a loss of two killed, four wounded and one taken prisoner. The remainder, including Capt. Clark, fought their way back to the fort. Letters written by the commander of the post and others, containing valuable information, were captured by Girty." (These letters now form a part of the Haldimand Collection.)

"From the vicinity of Fort Laurens, after his successful ambuscading the detachment of Capt. Clark, the renegade Girty hastened with his prisoner and captured correspondence to Detroit, which place he reached early in February. He reported to Capt. Lernoult that the Wyandots upon the Sandusky (and other Indians) were ready and willing to attack the fort commanded by Col. Gibson, and that he had come for ammunition. He earnestly insisted on an English captain being sent with the savages 'to see how they would behave.'

"By the middle of February provisions began to grow scarce with Gibson. He sent word to McIntosh, informing him of the state of affairs, concluding with these brave words: 'You may depend on my defending the fort to the last extremity.' On the 23d he sent out a wagoner from the fort for the horses belonging to the post, to draw wood. With the wagoner went a guard of eighteen men.

New Philadelphia in 1846.—New Philadelphia, the county-seat, is 100 miles northeasterly from Columbus. It is on the east bank of the Tuscarawas, on a large, level, and beautiful plain. It was laid out in 1804 by John Knisely, and additions subsequently made. The town has improved much within the last few years, and is now flourishing. It contains 1 Presbyterian, 1 Methodist and 1 Disciples church, 5 mercantile stores, 2 printing offices, 1 oil and 1 grist mill, 1 woollen factory, and a population estimated at over 1,000.—*Old Edition.*

In the late war, some Indians, under confinement in jail in this town, were saved from being murdered by the intrepidity of two or three individuals. The circumstances are derived from two communications, one of which is from a gentleman then present.

A Daring Leader.—About the time of Hull's surrender, several persons were murdered on the Mohican, near Mansfield, which created great alarm and excitement.

Shortly after this event, three Indians, said to be unfriendly, had arrived at Goshen. The knowledge of this circumstance created much alarm, and an independent company of cav-

alry, of whom Alexander M'Connel was captain, was solicited by the citizens to pursue and take them. Some half a dozen, with their captain, turned out for that purpose. Where daring courage was required to achieve any hostile movement, no man was more suitable than Alexander M'Connel. The Indians were traced to a small island near Goshen.

The party was fired upon by lurking savages and all killed and scalped in sight of the fort, except two, who were made prisoners. The post was immediately invested after this ambuscade by nearly two hundred Indians, mostly Wyandots and Mingoes.

"This movement against Fort Laurens, although purely a scheme of the Indians in its inception, was urged on, as we have seen, by Simon Girty; and Capt. Henry Bird was sent forward from Detroit to Upper Sandusky with a few volunteers to promote the undertaking. Capt. Lernoult, in order to encourage the enterprise, furnished the savages with 'a large supply of ammunition and clothing, also presents to the chief warriors.'

"The plan of the Indians was to strike the fort and drive off or destroy the cattle, and if any of the main army under McIntosh attempted to go to the assistance of the garrison, to attack them in the night and distress them as much as possible.

"By stratagem the Indians made their force so appear that 847 savages were counted from one of the bastions of the fort. The siege was continued until the garrison was reduced to the verge of starvation, a quarter of a pound of sour flour and an equal weight of spoiled meat constituting a daily ration. The assailants, however, were finally compelled to return home, as their supplies had also become exhausted. Before the enemy left, a soldier managed to steal through the lines, reaching Gen. McIntosh on the 3d of March, with a message from Gibson informing him of his critical situation."



Drawn by Henry Hovee in 1846.

CENTRAL VIEW IN NEW PHILADELPHIA.



Philip Strickmaker, Photo., 1887.

CENTRAL VIEW IN NEW PHILADELPHIA.

M'Connel plunged his horse into the river and crossed, at the same time ordering his men to follow, but none chose to obey him. He dismounted, hitched his horse, and with a pistol in each hand commenced searching for them. He had gone but a few steps into the interior of the island when he discovered one of them, with his rifle, lying at full length behind a log. He presented his pistol—the Indian jumped to his feet, but M'Connel disarmed him. He also took the others, seized their arms, and drove them before him. On reaching his company, one of his men hinted that they should be put to death. "Not until they have had a trial according to law," said the captain; then ordering his company to wheel, they conducted the prisoners to the county jail.

A Brave Judge.—The murder which had been perpetrated on the Mohican had aroused the feelings of the white settlers in that neighborhood almost to frenzy. No sooner did the report reach them that some strange Indians had been arrested and confined in the New Philadelphia jail, than a company of about forty men was organized at or near Wooster, armed with rifles, under the command of a Captain Mullen, and marched for New Philadelphia to despatch these Indians. When within about a mile of the town, coming in from the west, John C. Wright, then a practising lawyer at Steubenville (later Judge), rode into the place from the east on business. He was hailed by Henry Laffer, Esq., at that time sheriff of the county, told that the Indian prisoners were in his custody; the advancing company of men was pointed out to him, their object stated, and the inquiry made, "What is to be done?" "The prisoners must be saved, sir," replied Wright; "why don't you beat an alarm and call out the citizens?" To this he replied, "Our people are much exasperated, and the fear is, that if they are called out they will side with the company, whose object is to take their lives." "Is there no one who will stand by you to prevent so dastardly a murder?" rejoined Wright. "None but M'Connel, who captured them." "Have you any arms?" "None but an old broadsword and a pistol." "Well," replied W., "go call M'Connel, get your weapons, and come up to the tavern; I'll put away my horse and make a third man to defend the prisoners; we must not have so disgraceful a murder committed here."

Three Against Forty.—Wright put up his horse, and was joined by Laffer and M'Connel. About this time the military company came up to the tavern door, and there halted for some refreshments. Mr. Wright knew the captain and many of the men, and went along the line, followed by the sheriff, inquiring their object and remonstrating, pointing out the disgrace of so cowardly an act as was contemplated, and assuring them, in case they carried out their brutal design, they would be prosecuted and punished for murder. Several left the line, declaring they would have nothing more to do with the matter. The captain became angry,

ordered the ground to be cleared, formed his men and moved towards the jail. M'Connel was at the jail door, and the sheriff and Wright took a cross cut and joined him before the troops arrived. The prisoners had been laid on the floor against the front wall as a place of safety. The three arranged themselves before the jail door—M'Connel with the sword, Sheriff Laffer had the pistol, and Wright was without weapon. The troops formed in front, a parley was had, and Wright again went along the line remonstrating, and detached two or three more men. He was ordered off, and took his position at the jail door with his companions. The men were formed, and commands, preparatory to a discharge of their arms, issued.

Noble Courage.—In this position the three were ordered off, but refused to obey, declaring that the prisoners should not be touched except they first despatch them. Their firmness had its effect; the order to fire was given, and the men refused to obey. Wright again went along the line remonstrating, etc., while M'Connel and Laffer maintained their position at the door. One or two more were persuaded to leave the line. The captain became very angry and ordered him off. He again took his place with his two companions. The company was marched off some distance and treated with whiskey; and after some altercation, returned to the jail door, were arranged and prepared for a discharge of their rifles, and the three ordered off on pain of being shot. They maintained their ground without faltering, and the company gave way and abandoned their project. Some of them were afterwards permitted, one at a time, to go in and see the prisoners, care being taken that no harm was done. These three gentlemen received no aid from the citizens; the few that were about looked on merely. Their courage and firmness were truly admirable.

The Indians were retained in jail until Governor Meigs, who had been some time expected, arrived in New Philadelphia. He instructed Gen. A. Shane, then a lieutenant, recruiting for the United States service, to take the Indians with his men to the rendezvous at Zanesville. From thence they were ordered to be sent with his recruits to the headquarters of Gen. Harrison, at Seneca, at which place they were discharged.

Attempt at Poisoning Indians.—Another incident occurred in Lieutenant Shane's journey to headquarters, which illustrates the deep-rooted prejudices entertained by many at that time against the Indians. The lieutenant with his company stopped a night at Newark. The three Indians were guarded as prisoners, and that duty devolved by turns on the recruits. A physician, who lived in Newark, and kept a small drug shop, informed the officer that two of his men had applied to him for poison. On his questioning them closely what use they were to make of it, they partly confessed that it was intended for the Indians. It was at night when they applied for it, and they were

dressed in fatigue frocks. In the morning the lieutenant had his men paraded, and called the doctor to point out those who had meditated such a base act; but the doctor, either unwilling to expose himself to the enmity of the men, or unable to discern them,

the whole company being then dressed in their regimentals, the affair was passed over with some severe remarks by the commanding officer on the unsoldier-like conduct of those who could be guilty of such a dastardly crime of poisoning.

The foregoing account was, in the main, written for us by Judge JOHN C. WRIGHT, at the time editor of the *Cincinnati Gazette*. The judge was an old-fashioned gentleman, one of the first-class men of Ohio in his day. He had very little dignity of manners but excellent sense, united to a keen sense of humor, and a power of sarcasm that, when in Congress, made him about the only member that ventured to reply to the stinging words of John Randolph, which he was wont to do in an effective strain of amiable, ludicrous raillery.

The judge was of a strong social nature, and on an occasion some one said to him, "I think, judge, you are rather free in loaning your horses and carriage to so many people who have no claims upon you." "Oh, no," replied he; "when I am not using my turn-out, and my neighbor, who is not able to own one, wants to take his family out for an airing, I have no right to refuse him."

He was born in 1783, in Wethersfield, Conn., a town on the river Connecticut, early famous for its huge crops of onions which grew on the alluvial soil of the valley, and was better than a gold mine. In the onion-growing season, it was said, the women of the town were all down on their knees, from morning to night, busy weeding onions. Wright learned the printer's trade with his uncle, Thomas Collier, at Litchfield, edited the *Troy (N. Y.) Gazette*, studied law, came out to Ohio just after the State was organized, settled in Steubenville, and began the practice of the law in 1810. For many years he was Judge of the Supreme Court, and served in Congress as an Adams Democrat from 1823 till 1829, and then, as a Henry Clay Democrat, was defeated for re-election. Judge Wright's "Reports of the Supreme Court of Ohio" (1831-1834) was a work of fine repute; but he could not well disregard his fondness for humor in his reports of cases that would allow of its introduction. He lived until February, 1861, at the time being in Washington a delegate to the Peace Congress.

Judge Carter, in his "Reminiscences of the Court and Bar of Cincinnati," has given these anecdotes of the judge:

"In the days of the Tippecanoe and Tyler too" campaign, Judge Wright used to be called by the adversary press one of General Harrison's conscience keepers. This arose from the fact that he belonged to a committee of three, consisting of himself, Judge Burnet, and another, whom I just now forget, who were appointed by political friends to answer all political letters addressed to the general, who, at the time, a weak, infirm old man, was not thought fully able to attend to all the duties of the laborious campaign. As I know well, it did not at all disturb Judge Wright to be dubbed a conscience keeper of the general. "Better be a keeper of the good conscience of the general than the hunter-up of the conscience of Martin Van Buren," he would sometimes facetiously say.

I must not forget to narrate a story, though somewhat at the expense of my old friend and law preceptor, Judge Wright. I know if he were alive he would not take it amiss, because he frequently told the story upon himself. Judge Wright was formerly a member of Congress from Ohio, from the Steubenville district, and while there he had

for a fellow-representative from the State of Tennessee the long ago famous Davy Crockett. Judge Wright was not at all attractive in personal appearance. He was a diminutive man in stature, with a very large head, and a prominent face of not very handsome features, so that his looks, by no means prepossessing, were perhaps quite plain and homely, and not at all strikingly beautiful or picturesque. His mouth, chin and nose were extended somewhat, and this fact did not add to his beauty. Indeed, he had a reputation for being a very able and ill-looking congressman.

On one occasion Davy Crockett was visiting a menagerie of animals—not the House of Representatives—in Washington City, and he had a friend with him. They were looking around at the animals, and at last they came to the place where the monkeys were. Among these was one large, grinning, full-faced monkey, and as Crockett looked at him he observed to his friend, "Why, that monkey looks just like our friend, Judge Wright, from Ohio." At that moment he turned around, and who should be just behind him, admiring the same monkey, but Congressman

Judge Wright himself. "I beg pardon, Judge Wright," said Crockett, "I beg pardon; an apology is certainly due somewhere,

but for the life of me, *I cannot tell whether it is to you or the monkey.*"

Judge Wright and Judge Benjamin Tappan were brothers-in-law. Many anecdotes were related of Tappan in that day illustrating his sharp, pungent wit, which had peculiar force from his personal peculiarities, he being cross-eyed, with a pair of sharp black eyes, and talking through his nose in a whining, sing-song sort of style. The following legal anecdote appeared in our first edition, and, according to our memory, Wright contributed it, for he never would withhold a good story for relation sake. The scene of its occurrence was said to have been in New Philadelphia at an early day.

The court was held on this occasion in a log-tavern, and an adjoining log-stable was used as a jail, the stalls answering as cells for the prisoners. Judge T. was on the bench, and in the exercise of his judicial functions severely reprimanded two young lawyers who had got into a personal dispute. A huge, herculean backwoodsman, attired in a red flannel shirt, stood among the auditors in the apartment which served the double purpose of court and bar-room. He was much pleased at the judge's lecture—having himself been practising at *another bar*—and hallooed out to his worship—who happened to be cross-eyed—in the midst of his harangue, "Give it to 'em, old gimlet eyes!" "Who is that?" demanded the judge. He of the flannel shirt, proud of being thus noticed, stepped out from among the rest, and drawing himself up to his full height, vociferated, "*It's*

this 'ere old hoss!" The judge, who to this day never failed of a pungent repartee when occasion required, called out in a peculiarly dry nasal tone, "Sheriff! take that *old hoss*, put him in *the stable*, and see that he is *not stolen* before morning."

Col. Charles Whittlesey knew Benjamin Tappan well, and used to relate this of him: There came with Tappan from Massachusetts into Portage county an odd character whom, for the nonce, we may call John Dolby. He was not over bright, very garrulous, and was wont, when others were talking, to obtrude his opinions, often making of himself a sort of social nuisance. On an occasion of suffering of this kind, Tappan flew at him and whined out, "John Dolby, you shut up! you don't know anything about it! You was a fool forty years ago, when I first knew you, and you have been *failing every day since!*"

NEW PHILADELPHIA, county-seat of Tuscarawas, 100 miles northeast of Columbus, 100 miles south of Cleveland, is surrounded by a district rich in agricultural and mineral products. Cheese-making is a large industry. Its railroads are the C. L. & W. and C. & P.; also on the Ohio Canal.

County Officers, 1888: Auditor, John W. Kinsey; Clerk, John C. Donahey; Commissioners, William E. Lash, Robert T. Benner, Wesley Emerson; Coroner, B. D. Downey; Infirmary Directors, Ozias DeLong, J. Milton Porter, Louis Geckler; Probate Judge, John W. Yeagley; Prosecuting Attorney, James G. Patrick; Recorder, John G. Newman; Sheriff, George W. Bowers; Surveyor, Oliver H. Hoover; Treasurer, John Myers. City Officers, 1888: Daniel Korns, Mayor; Israel A. Correll, Clerk; H. V. Schweitzer, Treasurer; H. E. Shull, Marshal; Philip Getzman, Street Commissioner. Newspapers: *Times*, Democratic, Samuel Moore, editor and publisher; *Der Deutsche Beobachter*, German, S. R. Minnig, editor and publisher; *Ohio Democrat*, Democratic, F. C. Ervine, editor and publisher; *Tuscarawas Advocate*, Republican, J. L. McIlvaine, editor and publisher. Churches: 1 Reformed, 2 Lutheran, 1 Disciples, 1 United Brethren, 1 Methodist, 1 Presbyterian, 1 German Reformed. Banks: Citizens' National, S. O. Donnell, president, Charles C. Welty, cashier; City, W. C. Browne, president; Exchange (A. Bates), John Hance, cashier.

Manufactures and Employees.—Criswell & Nagley, doors, sash, etc., 12 hands; New Philadelphia Iron and Steel Co., sheet iron and steel, 250; Charles Houpt, carriages, etc., 6; Warner, Lappin & Erwin, doors, sash, etc., 8; W. M. Hemmeger & Son, carriages, etc., 7; Sharp & Son, machine shop, 4; Sharp & Son & Kislig, foundry, 3; New Philadelphia Brewing Co., beer, 8; Welty & Knisely, straw paper, 22; A. Bates, harness leather, 3; New Philadelphia Pipe Works

Co., water and gas pipe, 125; River Mills, flour, etc., 10; J. P. Bartles & Son, carriages, etc., 7.—*State Report, 1887.*

Population, 1880, 3,070. School census, 1888, 1,384; W. H. Ray, school superintendent. Capital invested in manufacturing establishments, \$345,000. Value of annual product, \$375,000.—*Ohio Labor Statistics, 1888.*

Census, 1890, 4,476.

The country around New Philadelphia fills one with a sense of magnificence. The Tuscarawas here is about four hundred feet wide, the valley itself from two to three miles wide. The river hills low and with graceful rounding slopes, alternating with forests and cultivated fields. The town site is level as a floor, with broad streets and large home lots.

In the vicinity are three salt furnaces, the wells about 900 feet deep. The brines are "40 Salometer test," which is characteristic of the Ohio and Pennsylvania brines. The united production of these wells is about 75,000 barrels. *Bromine* is manufactured at the salt wells, and is more an article of profit than the salt. Large quantities were used in the hospitals in the war time. The fire-clay industry, in certain parts of the county, is growing in importance, and the materials are abundant—coal, clay and water. At Urichsville Sewer Pipe Works the clay is fourteen feet thick, under a four-foot seam of coal, in the drift mines there.

Dover in 1846.—Dover, three miles northwest of New Philadelphia, was laid out in the fall of 1807, by Slingluff and Deardorff, and was an inconsiderable village until the Ohio Canal went into operation. It is now, through the enterprise of its citizens and the facilities furnished by the canal, one of the most thriving villages upon it, by which it is distant from Cleveland ninety-three miles. Its situation is fine, being upon a slight elevation on the west bank of the Tus-



Drawn by Henry Howe in 1846.

DOVER.

carawas, in the midst of a beautiful and fertile country. The view was taken on the line of the canal: Deardorff's mill and the bridge over the canal are seen on the right; in the centre of the view appears the spire of the Baptist church, and on the extreme left, Welty and Hayden's flouring mill. The town is sometimes incorrectly called Canal Dover, that being the name of the post-office. It contains 1 Presbyterian, 1 Lutheran, 1 Moravian, 1 Baptist and 1 Methodist church; 6 mercantile stores, 1 woollen factory, 2 furnaces, 1 saw and 2 flouring mills, 3 tanneries, 2 forwarding houses, and had, in 1840, 598 inhabitants, since which it is estimated to have doubled its population.—*Old Edition.*

CANAL DOVER is three miles northwest of New Philadelphia, on the west bank of the Tuscarawas river, the Ohio Canal, the C. & M., C. & P. and C. L. & W. Railroads.

City Officers, 1888 : J. H. Mitchell, Mayor ; Emanuel Amick, Clerk ; Wm. H. Vorharr, Treasurer ; John W. Goodman, Marshal ; John W. Criswell, Street Commissioner. Newspapers : *Iron Valley Reporter*, Independent, W. W. Scott, editor and publisher ; *Tuscarawas County Democrat*, Democratic, W. C. Gould, editor and publisher. Churches : 1 German Methodist, 1 Methodist Episcopal, 1 Lutheran, 1 Catholic, 1 Moravian, 1 German Evangelical. Banks : Exchange (P. Baker's Sons & Co.), Jesse D. Baker, cashier ; Iron Valley (A. Vinton, Stoutt & Vinton).

Manufactures and Employees.—Cascade Mills, 5 hands ; City Mills, 17 ; Dover Brewing Co., 4 ; S. Tooney & Co., carriages, etc., 35 ; Christian Feil, carriages, etc., 4 ; Wible, Wenz & Co., doors, sash, etc., 7 ; The Penn Iron and Coal Co., 75 ; G. H. Hopkins, iron castings, 12 ; Sugar Creek Salt Works, 13 ; Deis, Bissmann, Kurtz & Co., furniture, 95 ; Dover Fire Brick Co., 30 ; Reeves Iron Co., 175.—*State Report, 1887.*

Population, 1880, 2,228. School census, 1888, 1,065. Capital invested in manufacturing establishments, \$412,000. Value of annual product, \$730,200.—*Ohio Labor Statistics, 1888.*

Census, 1890, 3,373.



Drawn by Henry Howe in 1846.

VIEW IN ZOAR.

[On the right is shown the hotel ; on the left, the store—beyond, up the street, is a building of considerable elegance, the residence of Mr. Bimeler. Among the carefully cultivated shrubbery in the gardens adjoining are cedar trees of some twenty feet in height, trimmed to almost perfect cylinders.]

THE GERMAN COMMUNIST SETTLEMENT AT ZOAR.

Eleven miles north of the county-seat and eight from Dover is the settlement of a German community, a sketch of which we annex from one of our own communications to a public print.

Strangers in a Strange Land.—In the spring of 1817 about two hundred Germans from Wirtemberg embarked upon the ocean. Of lowly origin, of the sect called Separatists, they were about to seek a home in the New World, to enjoy the religious freedom

denied in their fatherland. In August they arrived in Philadelphia, poor in purse, ignorant of the world, but rich in a more exalted treasure. On their voyage across the Atlantic, one young man gained their veneration and affections by his superior intelli-

gence, simple manners and kindness to the sick. Originally a weaver, then a teacher in Germany, and now intrusting his fortunes with those of like faith, Joseph M. Bimeler found himself, on reaching our shores, the acknowledged one whose sympathies were to soften and whose judgment was to guide them through the trials and vicissitudes yet to come. Acting by general consent as agent, he purchased for them on credit 5,500 acres in the county of Tuscarawas, to which the colonists removed the December and January following. They fell to work in separate families, erecting bark huts and log shanties, and providing for their immediate wants.

Strangers in a strange land, girt around by a wilderness enshrouded in winter's stern and dreary forms, ere spring had burst upon them with its gladdening smile, the cup of privation and suffering was held to their lips, and they were made to drink to the dregs. But although poor and humble, they were not entirely friendless. A distant stranger, by chance hearing of the distress of these poor German emigrants, sent provisions for their relief—an incident related by some of them at the present day with tears of gratitude.

Power of Associated Effort.—For about eighteen months they toiled in separate families, but unable thus to sustain themselves in this then new country, the idea was suggested to combine and conquer by the mighty engine of associated effort. A constitution was adopted, formed on purely republican and democratic principles, under which they have lived to the present time. By it they hold all their property in common. Their principal officers are an agent and three trustees, upon whom devolve the management of the temporal affairs of the community. Their offices are elective, females voting as well as males. The trustees serve three years, one vacating his post annually and a new election held.

For years the colony struggled against the current, but their economy, industry and integrity enabled them to overcome every obstacle and eventually to obtain wealth. Their numbers have slightly diminished since their arrival, in consequence of a loss of fifty persons in the summer of 1832, by cholera and kindred diseases, and poverty in the early years of their settlement, which prevented the contracting of new matrimonial alliances.

Their property is now valued at near half a million. It consists of nine thousand acres of land in one body, one oil, one saw and two flouring mills, two furnaces, one woollen factory, the stock of their domain and money invested in stocks. Their village, named Zoar, situated about half a mile east of the Tuscarawas, has not a very prepossessing appearance.

Everything is for use—little for show. The dwellings, twenty-five in number, are substantial and of comfortable proportions; many of them log, and nearly all unpainted. The barns are of huge dimensions, and with the rest are grouped without order, rearing their brown sides and red-tiled roofs above

the foliage of the fruit trees, partially enveloping them. Turning from the village, the eye is refreshed by the verdure of the meadows that stretch away on either hand, where not even a stick or a chip is to be seen to mar the neatness and beauty of the green sward.

Plodding Industry.—The sound of the horn at daybreak calls them to their labors. They mostly work in groups, in a plodding but systematic manner that accomplishes much. Their tools are usually coarse, among which is the German scythe, short and unwieldy as a bush-hook, sickles without teeth, and hoes clumsy and heavy as the mattock of the Southern slave. The females join in the labors of the field, hoe, reap, pitch hay, and even clean and wheel out in barrows the offal of the stables. Their costume and language are that of Germany. They are seen about the village going to the field with implements of labor across their shoulders, their faces shaded by immense circular rimmed hats of straw—or with their hair combed straight back from their foreheads and tied under a coarse blue cap of cotton, toting upon their heads baskets of apples or tubs of milk.

Systematic division of labor is a prominent feature in their domestic economy, although here far from reaching its attainable perfection. Their clothing is washed together, and one bakery supplies them with bread. A general nursery shelters all the children over three years of age. There these little pocket editions of humanity are well cared for by kind dames in the sere and yellow leaf.

An Economical Boniface.—The selfishness so prominent in the competitive avocations of society is here kept from its odious development by the interest each strikingly manifests in the general welfare, as only thus can their own be promoted. The closest economy is shown in all their operations—for as the good old man Kreutzner, the Boniface of the community, once observed in broken English, when starting on a bee line for a decaying apple cast by a heedless stranger into the street—“*saving make rich!*” Besides acting as host in the neat village inn, this man Kreutzner is the veterinary Æsculapius of this society, carrying out the universal economy still further by practising on the homœopathic principles! Astonishing are the results of his skill on his quarto-limbed patients, who, from rolling and snorting under acute pains of the abdominal viscera, are, by the melting on the lips of their tongues of a few pills of an infinitesimal size, lifted into a comfortable state of physical exaltation.

With all the peculiarities of their religious faith and practice we are unacquainted; but, like most sects denominated Christian, there is sufficient in their creed, if followed, to make their lives here upright, and to justify the hope of a glorious future. *Separatists* is a term applied to them, because they separated from the Lutheran and other denominations. They have no prayers, baptisms nor sacraments, and, like Jews, eschew pork. Their log church is often filled winter even-

ings, and twice on the Sabbath. The morning service consists of music, instrumental and vocal, in which a piano is used, together with the reading and explanation of the Scriptures by one of their number. The afternoon exercises differ from it in the substitution of catechizing from a German work for biblical instruction.

A Beloved Leader.—They owe much of their prosperity to Bimeler, now an old man, and justly regarded as the patriarch of the community. He is their adviser in all temporal things, and physician to heal their bodily infirmities, and their spiritual guide to point to a purer world. Although but as one of them, his superior education and excellent moral qualities have given him a commanding influence, and gained their love and reverence. He returns the affection of the people, with whom he has toiled until near a generation has passed away, with his whole soul. He has few thoughts for his father-

land, and no desire to return thither to visit the home of his youth. The green hills of this beautiful valley enclose the dearest objects of his earthly affections and earthly hopes.

The community are strict utilitarians, and there is but little mental development among them. Instruction is given in winter to the children in German and English. They are a very simple-minded, artless people, unacquainted with the outer world, and the great questions, moral and political, which agitate it. Of scarcely equalled morality, never has a member been convicted of going counter to the judicial regulations of the land. Thus they pass through their pilgrimage with but apparently few of the ills that fall to the common lot, presenting a reality delightful to behold, with contentment resting upon their countenances and hearts in which is enthroned peace.

The condition of the Zoar community has not changed materially since the foregoing was written. Some of the former customs have been abandoned; they have become more prosperous; their log-houses have been largely replaced by spacious brick structures, and the larger part of the farm labor is done by hired help. German is still used in family and business discourse. Converts to their belief and mode of life are accepted into the society after a probationary period; and while accessions are continually being received desertions are not uncommon. The two iron furnaces operated by them have been abandoned for some years, they having proved financial failures. Joseph M. Bimeler, to whom they were so much indebted, died August 27, 1853. They now number about seventy-five families, and their record as law-abiding citizens still stands without a blemish. They are a very hospitable people and entertain many visitors.

DENNISON is ten miles southeast of New Philadelphia, on the P. C. & St. L. R. R., and was laid out for their use about the year 1864. City Officers, 1888: T. R. Woodborne, Mayor; D. A. Demuth, Clerk; W. M. Miser, Marshal; John W. Hill, Treasurer; J. T. Watters, Street Commissioner; T. H. Loller, Solicitor; S. S. Demuth, Weighmaster. Newspaper: *Paragraph*, Independent, W. A. Pittenger, editor. Churches: 1 Episcopal, 1 Catholic and 1 Presbyterian. Here are the repair shops of the P. C. & St. L. R. R., with 686 hands.

Population, 1880, 1,518. School census, 1888, 754. Chas. Hauptert, superintendent of schools. Capital invested in manufacturing establishments, \$12,000. Value of annual product, \$40,000.—*Ohio Labor Statistics, 1888.*

UHRICHSVILLE is ten miles southeast of New Philadelphia, at the junction of the P. C. & St. L. and C. L. & W. Railroads, and joins on to Dennison. City Officers, 1888: T. D. Healea, Mayor; W. D. Collier, Clerk; Wm. McCollam, Treasurer; J. Marshall, Marshal; James Parrish, Street Commissioner. Newspaper: *Tuscarawas Chronicle*, Republican, J. E. Graham, editor and publisher. Churches: 2 Methodist Episcopal, 1 Christian Union, 1 Disciples, 1 Moravian, 1 Presbyterian. Banks: Farmers' and Merchants', Wm. B. Thompson, president, T. J. Evans, cashier; Union (Geo. Johnston), I. E. Demuth, cashier.

Manufactures and Employees.—Everett & Thompson, doors, sash, etc., 8 hands; Diamond Fire Clay Co., sewer pipe, etc., 40.—*State Report, 1887.*

Population, 1880, 2,790. School census, 1888, 1,345. R. B. Smith, superintendent of schools. Capital invested in manufacturing establishments, \$48,000. Value of annual product, \$83,000.—*Ohio Labor Statistics, 1888.*

PORT WASHINGTON is twelve miles southwest of New Philadelphia, on the

Tuscarawas river, the Ohio Canal and the P. C. & St. L. R. R. School census, 1888, 239.

NEW COMERSTOWN is seventeen miles southwest of New Philadelphia, on the Tuscarawas river, the Ohio Canal and P. C. & St. L. and C. & M. Railroads. City Officers, 1888: S. F. Timmons, Mayor; J. D. Longshore, Clerk; R. F. Dent, Treasurer; Lewis Gardner, Marshal; Thomas Knowls, Street Commissioner. Newspaper: *Index*, Independent, R. M. Taylor, editor and publisher. Churches: 1 Methodist Episcopal, 1 Methodist Protestant, 1 Baptist, 1 Lutheran. Bank: Oxford, George W. Mulvane, president; Theodore F. Crater, cashier. Population, 1880, 925. School census, 1888, 498. Capital invested in manufacturing establishments, \$9,000. Value of annual product, \$10,000.—*Ohio Labor Statistics*, 1888.

MINERAL CITY, P. O. Mineral Point, is ten miles northeast of New Philadelphia, at the crossing of the Valley and C. & P. Railroads. Newspaper: *Mineral Pointer*, Independent, W. Hosick, editor and publisher. Churches: 1 Methodist Episcopal, 1 United Brethren, 1 Lutheran, 1 Catholic, 1 German Reformed. School census, 1888, 420; S. R. Booner, superintendent of schools. It is a lively mining town, with extensive coal and fire-clay mines and extensive fire-brick works. Population about 1,000.

BOLIVAR is twelve miles north of New Philadelphia, on the Tuscarawas river, the Ohio Canal and W. & L. E. R. R. Newspaper: *News-Journal*, Independent, M. H. Willard, editor and publisher. Churches: 1 Lutheran, 1 Methodist, 1 German Lutheran and 1 Catholic. Population about 800.

WEST CHESTER, P. O. Cadwallader, is twenty miles southeast of New Philadelphia. Population, 1880, 216.

ZOAR is on the Tuscarawas river and W. & L. E. R. R., eleven miles north of the county-seat; has about 300 inhabitants.

SHANESVILLE is on the C. & C. Railroad, about eleven miles west of county-seat. It has churches, 1 Methodist, 1 Reformed and 1 Lutheran; 1 newspaper, *News*, Independent, John Doerschuk, editor; a bank and 500 inhabitants. School census, 1888, 139.

BLAKE'S MILLS is one-half mile south of New Philadelphia, on the Ohio Canal. It has 1 Methodist Episcopal church. School census, 1888, 179.

GNADENHUTTEN is eleven miles south of New Philadelphia, on the Tuscarawas river and on the P. C. & St. L. R. R. School census, 1888, 119. S. K. Mardis, superintendent of schools.

This name is pronounced *Noddenhiten*. There is here a Moravian church, and it is the site of the Moravian massacre. Near the monument yet stands an apple-tree, planted in 1774 by the Indians, and it has borne apples from that day to this. The apple is about two inches in diameter. Its skin is variegated in crimson and white, and the fruit pleasant in taste.