

INFORMATION & DATA ON THE FAMILY OF:

JOHN DARST & MARY (HALDERMAN) SCHLEICH

1799-1880

1803-1848

Being a collection of information from Public records, biographies, histories and family sources, and arranged to present a coherent view of said family and their individual relationship. This has all been done for the purpose of preserving for future generations a knowledge of their past.

Date 02 Apr. 1986

Edward E. Bartlett, Compiler

MID-CONTINENT PUBLIC LIBRARY
NORTH INDEPENDENCE BRANCH
GENEALOGY DEPT.

SCHLEICH

Surname
FAMILY INFORMATION CHART NO. _____

Husband's full name John Darst SCHLEICH
 born on 31 Dec. 1799 at Frederick Co., Maryland
 married 27 Apr. 1826 at Fairfield County, Ohio
 died on 10 June 1880¹ at Fairfield County, Ohio
 interred at Presbyterian Church Cem'y. Groom's 1st marriage
Carpenter, Cabinet maker & Farmer
 Occupation Military Service

Jacob SCHLEICH . Hannah
 His Father 1767-1827 Mother's maiden name 1773-1838

Wife's maiden name Mary HALDERMAN
 born on 10 May 1803 at (Chester Co.), Pennsylvania²
 died on 4 Feb. 1848 at Fairfield County, Ohio
 interred at _____ . Bride's 1st marriage
Daniel HALDERMAN, Sr. . Christiana Margaret ELLIS
 Her Father 1769-1833 Mother's maiden name 1771-1855

Abodes and removals : Removed from Frederick Co., Maryland to Fairfield Co., Ohio about 1817.

Authority or Source of Data:

Records, Census & Others:
 1850 thru 1880 Fed. Census of Hocking Twp., Fairfield Co., Ohio.
 History of Fairfield & Perry Counties, Ohio, by A.A. Graham, pub. 1883, pgs. 354 & 355.
 The Presbyterian Church Cemetery is located at Amanda, OH.

Sex

Their Children

Additional Information:

(1) Name Eliza Elizabeth SCHLEICH
 born on ca. 1826 at Fairfield County, Ohio
 died on _____ at _____
 married _____ at _____
 to: _____

She is living w/her father at age 24 in the 1850 census.

(2) Name Newton SCHLEICH
 born on ca. 1828 at Fairfield County, Ohio
 died on before 1880 at _____
 married before 1852 at _____
 to: Margaret

Children:
 Mary A., b. ca. 1852; Jennie, b. ca. 1854; Frank, b. ca. 1856; Ella & twin, Emma, b. ca. 1859; Carrie, b. ca. 1861; Rose, b. ca. 1865.
 The family was living in the City of Lancaster, OH, in 1860 to 1880.

(3) Name Hannah M(arget) SCHLEICH
 born on ca. 1831 at Fairfield County, Ohio
 died on _____ at _____
 married _____ at _____
 to: _____

She is living w/her father in the 1850 thru 1880 Fed. Census She is age 50 and appears to have never married.

List other children on the reverse side.

Form B-0285

1. per 1880 Census, Hocking Twp., Fairfield Co., OH, page 47
 2. " " " " " " " " " " " , Mary born in Pennsylvania.

CHILDREN OF John Darst and Mary (HALDERMAN) SCHLEICH

Sex		
	<p>(4) Name <u>Daniel J. SCHLEICH</u> born on <u>19 Jan. 1834</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married <u>22 Oct. 1863</u> at <u>Fairfield County, Ohio</u> to: <u>Sarah Jane Hay</u></p>	<p>Children: 1. Thomas Ferdorick, b. ca. 1865; 2. Edward Hay, b. ca. 1868; 3. Augustus Taylor, b. ca. 1871; 4. Ellen, b. ca. 1874; 5. Walter, b. ca. 1876. Sarah Jane Hay was a daughter of Peter Hay, Esq., of Amanda Twp.</p>
	<p>(5) Name <u>Henrietta SCHLEICH</u> born on <u>ca. 1835</u> at <u>Fairfield County, Iowa</u> died on _____ at _____ married _____ at _____ to: _____</p>	<p>She is living w/her father in the 1850 thru 1880 Fed. Census. She is age 49 and appears to have not ever married.</p>
	<p>(6) Name <u>Lewis H. SCHLEICH</u> born on <u>ca. 1836</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married <u>before 1859</u> at <u>(Fairfield County, Ohio)</u> to: <u>Maryetta</u></p>	<p>Children: 1. Effie Jane, b. ca. 1858; 2. Anna, b. <u>Jan. 1860</u>. Lewis was living w/his father in the 1850 Census; in Clear Creek Twp. in 1860 Census; in Amanda Twp. in 1870 Census.</p>
	<p>(7) Name <u>Sarah SCHLEICH</u> born on <u>ca. 1837</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married _____ at _____ to: _____</p>	<p>She is living w/her father in the 1950 Fed. Census, age 13, but does not appear in the 1860 thru 1880 Census record w/her father.</p>
	<p>(8) Name <u>Rebecca SCHLEICH</u> born on <u>ca. 1838</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married _____ at _____ to: _____</p>	<p>She is livin w/her father in the 1850, '70 & '80 Fed. Census. She is age 43 in 1880.</p>
	<p>(9) Name <u>George SCHLEICH</u> born on <u>ca. 1839</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married _____ at _____ to: _____</p>	<p>He is living w/his father in the 1850 Fed. Census but is not recorded in the 1860 thru 1880 Census.</p>

Use this side of another of these forms if there are more than nine children.

SCHLEICH

Surname

FAMILY INFORMATION CHART NO. _____

Husband's full name _____
 born on _____ at _____
 married _____ at _____
 died on _____ at _____
 intered at _____ . Groom's _____ marriage

Authority or Source of Data:

Records, Census & Others:

Occupation _____ Religion _____ Military Service _____

His Father _____ Mother's maiden name _____

Wife's maiden name _____

born on _____ at _____

died on _____ at _____

intered at _____ . Bride's _____ marriage

Her Father _____ Mother's maiden name _____

Abodes and removals :

Sex	Their Children	Additional Information:
	(1) Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	
	(2) Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	
	(3) Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	

List other children on the reverse side.

Form B-0285

Sex	(10) Name <u>Ann SCHLEICH</u> born on <u>ca. 1840</u> at <u>Fairfield County, Ohio</u> died on <u>1881/83</u> at <u>Fairfield County, Ohio</u> married _____ at _____ to: _____	She is living w/her father in the 1850 thru 1880 Fed. Census. She is age 39 in 1880
	(11) Name <u>John Darst SCHLEICH, Jr.</u> born on <u>ca. 1843</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married _____ at _____ to: _____	He is living w/his father in the 1850 & '60 Fed. Census but does not appear in the 1870 Census. In 1880 is w/ his father, age 38 and not married.
	(12) Name <u>David J. SCHLEICH</u> born on <u>ca. 1845</u> at <u>Fairfield County, Ohio</u> died on _____ at _____ married <u>before 1873</u> at _____ to: <u>Emma</u>	Children: 1. Sally, b. ca. 1873; 2. Fred-erick, b. ca. 1875; 3. Wallace, b. ca. 1878; 4. Kirby, b. ___ Mar. 1880. He is living w/his father in the 1850 & '60 Fed. Census but does not appear in the 1870 Census. By 1880 he is married and living in the town of Amanda and works at the saw mill.
	() Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	
	() Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	
	() Name _____ born on _____ at _____ died on _____ at _____ married _____ at _____ to: _____	

Use this side of another of these forms if there are more than nine children.

HUSBAND-FATHER

WIFE-MOTHER

FAMILY

Husband Jacob Schleich
 Residence Amanda Town, Fairfield Co., Ohio
 Born 2 Jan 1767 Place Frederick Co., Maryland
 Died 9 Sept 1827 Place Amanda Twp., Fairfield Co., Ohio
 Married _____ Place _____
 Married times, to Amanda
 Father Jacob Schley? Page _____
 Mother _____ Page _____

Wife Ann
 Residence Ames
 Born 1773 Place Maryland
 Died 1838 Place Fairfield Co., Ohio
 Married times, to Jacob
 Father _____ Page _____
 Mother _____ Page _____

Children	Born		Died		Married		Spouse
	When	Where	When	Where	When	Where	
Lease	29 Nov 1793	Frederick Co., Md.	5 Dec 1835	Fairfield Co., Ohio			Abigail 5 Aug 1802 23 Oct 1845
Mary	1795	" "	30 Oct 1860	" "			Not married
Jacob II	1 Nov 1799	" "	38 May 1846	Pickaway Co., Ohio	17 Apr 1823		Agnes Beery Marysville, Ohio 10 May 1803 / 4 Feb 1878
John D.	21 Nov 1799	" "	10 Jan 1820	Fairfield Co., Ohio	27 Apr 1820	Fairfield Co., Ohio	Not married
Abigail	1802	" "	1854	" "			David Haldeman 1800 - 1858
Samuel	30 Aug 1804	" "	22 Apr 1887	" "	19 Jul 1829		Susan Powell 11 Oct 1801 / 13-1872
Elizabeth	1 Oct 1806	" "	15 Mar 1846	Indiana, Indiana	19 Feb 1832	Fairfield Co., Ohio	David Beery 5 Jun 1804 / 1872
Married	19 Mar 1810	Probably Fairfield Co., Ohio	18 Jan 1863	Fairfield Co., Ohio	13 Apr 1831	" "	

(over)
 HELEN L. MARKWOOD
 1123 OLDS AVENUE
 LANCASTER, OH 43130

Dates derived from vital statistics and marriage records Fairfield Co. Connecticut
Also cemetery records and records in possession of Michael Stehlich,
Dayton, Ohio, and Betty J. Widger, C.E.R.S., 6752 N. Spring St.,
Columbus, Ohio 44266

State Maryland
 County Frederick
 Microfilm Roll No. 15

1810 CENSUS — UNITED STATES

SCHEDULE of the whole number of Persons within the Division allotted to George Baltzell

NAMES of Town, City, County or Village.	NAMES of HEADS of FAMILIES. (Line Name is recorded on)	FREE WHITE MALES.						FREE WHITE FEMALES.						All other free persons, except Indians, not taxed.	Slaves.	Total.	(See Notice below)	(Page Number where this was recorded)	
		Under ten years of age.	Of ten years, and under sixteen.	Of sixteen, and under twenty-six, including heads of families.	Of twenty-six, and under forty-five, including heads of families.	Of forty-five and upwards, including heads of families.	to 10. to 16.	to 16. to 26.	to 26. to 45.	to 45. &c.	Under ten years of age.	Of ten years, and under sixteen.	Of sixteen, and under twenty-six, including heads of families.						Of twenty-six, and under forty-five, including heads of families.
Frederick County	J. SCHLEICH	18																335 (561)	
		1810 Population of the County 14,366 Free White Males 13,717 Free White Females 783 Free Persons of Colour 5,671 Slaves 34,537 Total																	
		Subscribed to 29 Dec. 1810.																	

1850 CENSUS — UNITED STATES

Microfilm
Roll No. 677

Page No. 326/649

SCHEDULE 1. Free Inhabitants in Hocking Township, in the County of Fairfield, State Ohio, enumerated by me on the 20th day of August, 1850. J. R. Mumaugh Ass't Marshal

Line No. on page	Dwelling No. & Family Number	The name of every person whose usual place of abode on the first day of June, 1850, was in this family.	Age	Sex	Color	Profession, Occupation, or Trade of each male person over 15 years of age.	Value of Real Estate owned	Place of birth	Married within the year	Attended School within the year	Over 20 who can not read & write	Whether deaf & dumb, blind, idiotic, pauper or convict.	(Remarks)
12	744 791	John D SCHLEICH	50	M		Farmer	6000	Maryland					His deceased wife was Mary Halderman.
13		Eliza "	24	F				Ohio					
14		Hannah M "	19	F				"	/				
15		Daniel "	16	M				"	/				
16		Henrietta "	15	F				"	/				
17		Sarah "	13	F				"	/				
18		Rebecca "	12	F				"	/				
19		Ann "	10	F				"	/				
20		John "	7	M				"	/				
21		David "	5	M				"	/				
22		Lewis "	14	M				"	/				
23		George "	11	M				"	/				

1860 CENSUS — UNITED STATES

SCHEDULE 1. — Free Inhabitants in Hocking Township in the County of Fairfield State
of Ohio, enumerated by me, on the 3rd day of August, 1860 Samuel Ewing, Ass't Marshal

Post Office Lancaster

Line No. on page	Dwelling house No.	Family Number	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age	Sex	Color	Profession, occupation, or Trade of each person, male or female, over 15 yrs. of age.	Value of Estate owned		Place of birth	Married within the year	Attended School within the yr.	Over 20 who can not read & write	Whether deaf & dumb, blind, in- sane, idiotic, pauper or con- vict.	(Remarks)
								Real Estate	Personal Estate						
14	968	935	John D. Schleich	61	M		Farmer	16120	4450	Md					On 9 Dec. 1851 John D. married 2d to Mrs. Mary Ann Worthington.
15			Mary A.	56	F					"					
16			Margaret	27	M					Ohio					
17			(blank)	25	F					"					
18			Daniel	23	M		Farm hand			"					
19			Henrietta	21	F					"					
20			Anna	19	F					"		/			
21			John	17	M					"		/			
22			David	15	M					"		/			

1860 CENSUS — UNITED STATES

SCHEDULE 1. — Free Inhabitants in City of Lancaster in the County of Fairfield State Ohio
 of Ohio, enumerated by me, on the n/r day of July, 1860 Samuel Ewing, Ass't Marshal
 Post Office Lancaster

Line No. on page	Dwelling house No.	Family Number	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age	Sex	Color	Profession, occupation, or Trade of each person, male or female, over 15 yrs. of age.	Value of Estate owned		Place of birth	Married within the year	Attended School within the yr.	Over 20 who can not read & write	Whether deaf & dumb, blind, insane, idiotic, pauper or convict.	(Remarks)
								Real Estate	Personal Estate						
9	774	774	Newton Schleich	32	M		Atty at Law	3000	2500	Ohio					
10			Margaret "	30	F					"					
11			Mary A "	8	F					"	/				
12			Jennie "	6	F					"	/				
13			Frank "	3	M					"					
14			Emma) Twins	1	F					"					
15			Ella)	1	F					"					
16			Sarah Hays	23	F				3000	"					
17			Bertha Hielman	19	F		Domestic			Germany					
18			Rebecca Hill	17	F		"			Ohio					
19			Rufus A Pierce	28	M		Machinist			"					
			n/r = none recorded												

1870 CENSUS — UNITED STATES

SCHEDULE 1. — Inhabitants in Hocking Township, in the County of Fairfield, State of Ohio, enumerated by me on the 9th day of August, 1870

Post Office: Lancaster John Mattuck, Ass't Marshal

(Line Number)	Welling House Number.	Family Number.	The name of every person whose place of abode on the first day of June 1870, was in this family.	Age, birthday.	Sex.	Color.	Profession, occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Value of Personal Estate.	Place of birth.	Father was foreign born.	Mother was foreign born.	Month if born.	W/in census yr.	Married.	W/in census yr.	Attended school within the year.	Cannot read.	Cannot write.	Whether deaf and dumb, blind, insane or idiotic.	Male citizen 21 yrs. & up.	Male 21 & up w/ right to vote denied/abridged		
28	188	187	SCHLEICH, Daniel	35	M	W	Farmer	10000	2500	Ohio														
29			Sarah	33	F	W	Keep'g House			Ohio														
30			Thomas	5	M	W	At Home			Ohio														
31			Edward	2	M	W	At Home			Ohio														
32			FISHER, Annie	19	F	W	House Keeper			Ohio														
33			YOUNG, Enos	20	M	W	Works on Farm			Ohio														
34	189	188	SCHLEICH, John	70	M	W	Farmer	17000	2675	Md														
35			Margaret	37	F	W	Keep'g House			Ohio														
36			Henrietta	34	F	W	Helps Mother			Ohio														
37			Rebecca	31	F	W	Teaching School			Ohio														
38			Annie	27	F	W	House Keeper			Ohio														
39			RITCHIE, John	10	M	W	At School			Ohio														
40			Mary	8	F	W	At School			Ohio														
1			RITCHIE, Catherine	6	F	W	At Home			Ohio														

1870 CENSUS — UNITED STATES

SCHEDULE 1. — Inhabitants in Hocking Township, in the County of Fairfield, State of Ohio, enumerated by me on the 9th day of August, 1870

Post Office: Lancaster John Mattuck, Ass't Marshal

(Line Number)	Dwelling House Number	Family Number	The name of every person whose place of abode on the first day of June 1870, was in this family.	Age, last birthday.	Sex	Color	Profession, occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Value of Personal Estate.	Place of birth.	Whether deaf and dumb, blind, insane or idiotic.	Male citizen 21 yrs. & up.	Male 21 & up w/ right to vote denied/abridged
28	188	187	SCHLEICH, Daniel	35	M	W	Farmer	10000	2500	Ohio		/	
29			— Sarah	33	F	W	Keep'g House			Ohio			
30			— Thomas	5	M	W	At Home			Ohio			
31			— Edward	2	M	W	At Home			Ohio			
32			FISHER, Annie	19	F	W	House Keeper			Ohio			
33			YOUNG, Enos	20	M	W	Works on Farm			Ohio			
34	189	188	SCHLEICH, John	70	M	W	Farmer	17000	2675	Md		/	
35			— Margaret	37	F	W	Keep'g House			Ohio			
36			— Henrietta	34	F	W	Helps Mother			Ohio			
37			— Rebecca	31	F	W	Teaching School			Ohio			
38			— Annie	27	F	W	House Keeper			Ohio			
39			RITCHIE, John	10	M	W	At School			Ohio		/	
40			— Mary	8	F	W	At School			Ohio		/	
1			RITCHIE, Catherine	6	F	W	At Home			Ohio			

1870 CENSUS — UNITED STATES

SCHEDULE 1. — Inhabitants in 2d Ward, City of Lancaster, in the County of Fairfield, State of Ohio, enumerated by me on the 15th day of June, 1870

Post Office: Lancaster, Ohio J. M. Muis, Ass't Marshal

(Line Number)	Dwelling house Number.	Family Number.	The name of every person whose place of abode on the first day of June 1870, was in this family.	Age, birthday, and sex.	Color.	Profession, occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Value of Personal Estate.	Place of birth.	Father was foreign born.	Mother was foreign born.	Month if born w/in census yr.	No. if married w/in census yr.	Attended school within the year.	Cannot read.	Whether deaf and dumb, blind, insane or idiotic.	Male citizen 21 yrs. & up.	Male 21 & up w/ right to vote denied/abridged
29	157	170	SCHLEICH, Newton	42 M W		Atty at Law	3500	3000	Ohio									/
30			Margaret	45 F W		KeepgHouse			Ohio									
31			Mary A.	18 F W		At Home			Ohio									
32			Jennie	16 F W		At School			Ohio					/				
33			Frank	13 M W		At School			Ohio					/				
34			Ella	11 F W		At School			Ohio					/				
35			Emma	11 F W		At School			Ohio					/				
36			Carrie	9 F W		At School			Ohio					/				
37			Rose	5 F W		At School			Ohio					/				
38			SHULL, Emma	22 F W		Dom Servant			Ohio									

Supervisor's Dist. No. 5

Enumeration Dist. No. 211

SCHEDULE 1. Inhabitants in 2nd Ward, City of Lancaster, in the County of Fairfield, State of Ohio

enumerated by me on the 4th day of June, 1880

S. G. V. Griswold Enumerator

Name of Street	House Number	Building Number	Family Number	Names	Color	Sex	Age prior to June 1st	Month of birth if born in census yr.	Relationship to head of house	Single	Married	Widowed, Divorced, D	Married in census yr.	Profession, Occupation or Trade	No. of months unemployed	Health Inform. Item No.	Attended School	Cannot write	Place of birth	Place of birth of father	Place of birth of mother					
Wheeling Street 108	108	108		SCHLEICH, Margaret	W	F	54					/							Ohio	Va	Va					
				Mamie	W	F	27		Daughter	/				School Teacher					Ohio	Ohio	Ohio					
				Jennie	W	F	28		Daughter	/				School Teacher					Ohio	Ohio	Ohio					
				Emma	W	F	21		Daughter	/									Ohio	Ohio	Ohio					
				Ella	W	F	21		Daughter	/									Ohio	Ohio	Ohio					
				Carrie	W	F	19		Daughter	/									Ohio	Ohio	Ohio					
				Rose	W	F	15		Daughter	/				At School					Ohio	Ohio	Ohio					

Health Information Item Numbers: 15 - Sick or temporarily disabled; 16 - Blind; 17 - Deaf & dumb; 18 - Idiotic; 19 - Insane; 20 - Maimed or crippled

1880 CENSUS — UNITED STATES

Supervisor's Dist. No. 5
 Enumeration Dist. No. 200
 SCHEDULE 1. Inhabitants in

Hocking Township, in the County of Fairfield, State of Ohio

enumerated by me on the 28th day of June, 1880

James A. Tobin Enumerator

Name of Street	Dwelling Number	Family Number	Names	Color	Sex	Age prior to June 1st	Month of birth if born in census yr.	Relationship to head of house	Single	Married	Divorced	Married in census yr.	Profession, Occupation or Trade	No. of months unemployed	Health Information Item No.	Attended School	Cannot read	Place of birth	Place of birth of father	Place of birth of mother
	326	337	SCHLEICH, Daniel	W	M	47			/				Farmer					Ohio	Maryl'd	Ohio
			— Jennie	W	F	45		wife	/				Keeping house					Ohio	Kentucky	Ohio
			— Thomas	W	M	15		son	/				works on farm					Ohio	Ohio	Ohio
			— Edward	W	M	12		son	/				at home					Ohio	Ohio	Ohio
			— Augustus	W	M	9		son	/									Ohio	Ohio	Ohio
			— Nellie	W	F	6		daughter	/									Ohio	Ohio	Ohio
			— Walter	W	M	4		son	/									Ohio	Ohio	Ohio
			FISHER, Annie	W	F	29		Servant	/				Servant					Ohio	Ohio	Ohio
	328	340	SCHLEICH, John D. 1.	W	M	80							Retired Farmer					Maryl'd	Maryl'd	Maryl'd
			— Margaret	W	F	50		daughter	/				Keeping house					Ohio	Maryl'd	Penna
			— Henrietta	W	F	49		daughter	/				at home					Ohio	Maryl'd	Penna
			— Rebecca	W	F	43		daughter	/				at home					Ohio	Maryl'd	Penna
			— Anna	W	F	39		daughter	/				at home					Ohio	Maryl'd	Penna
			— John, Jun.	W	M	38		son	/				Farmer					Ohio	Maryl'd	Penna

Health Information Item Numbers: 15 - Sick or temporarily disabled; 16 - Blind; 17 - Deaf & dumb; 18 - Idiotic; 19 - Insane; 20 - Maimed or crippled

1860 CENSUS — UNITED STATES

SCHEDULE 1. — Free Inhabitants in Clear Creek Township in the County of Fairfield State
of Ohio, enumerated by me, on the 26th day of July, 1860 Edson Larimer, Ass't Marshal
Post Office Tarleton

Line No. on page	Dwelling house No.	Family Number	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age	Sex	Color	Profession, occupation, or Trade of each person, male or female, over 15 yrs. of age.	Value of Estate owned		Place of birth	Married within the year	Attended School within the yr.	Over 20 who can not read & write	Whether deaf & dumb, blind, insane, idiotic, pauper or convict.	(Remarks)
								Real Estate	Personal Estate						
36	301	299	Lewis H. Schleich	24	m		Farmer		125	(Ohio) do					
37			Mary Ann "	23	f					do					
38			Effie Jane "	2	f					do					
39			Anna "	6 12	f					do					
40			Josiah McNight	13	m					do	/				

1870 CENSUS — UNITED STATES

Page No. 25 SCHEDULE 1. — Inhabitants in Amanda Township, in the County of Fairfield, State of Ohio, enumerated by me on the 11th day of August, 1870

Post Office: Clearport John Abbott, Ass't Marshal

(line Number)	Dwelling house Number.	Family Number.	The name of every person whose place of abode on the first day of June 1870, was in this family.	Age last birthday.	Sex.	Color.	Profession, occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Value of Personal Estate.	Place of birth.	Father was foreign born.	Mother was foreign born.	Month it born.	W/in census yr.	No. if married W/in census yr.	Attended school within the year.	Cannot read.	Cannot write.	Whether deaf and dumb, blind, insane or idiotic.	Male citizen 21 yrs. & up.	Male 21 & up w/ right to vote denied/abridged
18	177	177	SCHLEICH, Lewis	35	M	W	Farmer		600	Ohio											/
19			— Margaret	34	F	W	Keeping House			Ohio											
20			— Effa J.	11	F	W	Attending School			Ohio											/

1870 CENSUS — UNITED STATES

SCHEDULE 1. — Inhabitants in Berne Township, in the County of Fairfield, State of Ohio, enumerated by me on the 6d day of June, 1870

Post Office: Lancaster. Ohio J. M. Sutphen, Ass't Marshal

(Line Number)	Pelling House Number	Family Number	The name of every person whose place of abode on the first day of June 1870, was in this family.	Age last birthday	Sex	Color	Profession, occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Value of Personal Estate.	Place of birth.	Father was foreign born.	Mother was foreign born.	Month if born w/in census yr.	Ho. if married w/in census yr.	Attended school within the year	Cannot read. Cannot write.	Whether deaf and dumb, blind, insane or idiotic.	Male citizen 21 yrs. & up.	Male 21 & up w/ right to vote denoted/abridged
4	101	104	SCHLEICH, George N.	32	M	W	Deputy Sheriff of County	1500	200	Ohio									/
5			Clara	30	F	W	Keeping House			Ohio									
6			Charles E.	11	M	W	At School			Ohio					/				
7			George M.	6	M	W	"			Ohio					/				
8			Fanny B.	4	F	W	At Home			Ohio									
9			John S.	1	M	W				Ohio									

1880 CENSUS — UNITED STATES

Supervisor's Dist. No. 5
 Enumeration Dist. No. 213

SCHEDULE 1. Inhabitants in Lancaster, 4 & 5 Wards, in the County of Fairfield, State of Ohio
 enumerated by me on the 8th day of June, 1880

S. W. Rainey Enumerator

Name of Street	Dwelling Number	Family Number	Names	Color	Sex	Age prior to June 1st	Month of birth if born in census yr.	Relationship to head of house	Single	Married	Divorced	Married in census yr.	Profession, Occupation or Trade	No. of months unemployed	Health Inform. - National Item No.	Attended School	Cannot read	Cannot write	Place of birth	Place of birth of father	Place of birth of mother
	102	105	SCHLEICH, Clara I.	W	F	39					/		Keeping house						Ohio	Unknown	Ohio
			Charles	W	M	21		Son	/				Hostler						Ohio	Ohio	Ohio
			George	W	M	16		Son	/				Hostler						Ohio	Ohio	Ohio
			Faney (sic)	W	F	13		Daughter	/				at home						Ohio	Ohio	Ohio
			John	W	M	11		Son	/				at School	16	/				Ohio	Ohio	Ohio
			Clara	W	F	9		Daughter	/				at School						Ohio	Ohio	Ohio
			William	W	M	6		Son	/				at home						Ohio	Ohio	Ohio
			1. Widow of George N.																		

Health Information Item Numbers: 15 - Sick or temporarily disabled; 16 - Blind; 17 - Deaf & dumb; 18 - Idiotic; 19 - Insane; 20 - Maimed or crippled

1880 CENSUS — UNITED STATES

Film Roll No. 1014

Page No. 2

Supervisor's Dist. No. 5

Enumeration Dist. No. 195

SCHEDULE 1. Inhabitants in Amanda Township, in the County of Fairfield, State of Ohio

enumerated by me on the 3rd day of June, 1880

John W. Bates Enumerator

Name of Street	House Number	Dwelling Number	Family Number	Names	Color	Sex	Age prior to June list	Month of birth if born in census yr.	Relationship to head of house	Single	Married	Divorced	Married in census yr.	Profession, Occupation or Trade	No. of months unemployed	Health Inform. Item No.	Attended School	Cannot read	Cannot write	Place of birth	Place of birth of father	Place of birth of mother	
		20	20	SCHLEICH, Lewis	W	M	44				/			Farmer						0	Pa	0	
				— Mary	W	F	43		Wife	/				House Keeper						0	Me	Va	
				— Effie	W	F	21		Daughter	/				House Keeper						0	0	0	

Health Information Item Numbers: 15 - Sick or temporarily disabled; 16 - Blind; 17 - Deaf & dumb; 18 - Idiotic; 19 - Insane; 20 - Maimed or crippled

Supervisor's Dist. No. 5 Supervisor's Name John W. Bates Enumerator
 Enumeration Dist. No. 195 Town of Amanda, in the County of Fairfield, State of Ohio
 SCHEDULE 1. Inhabitants in _____ day of June, 1880

House Number	Dwelling Number	Family Number	Names	Color	Sex	Age prior to June 1st	Month of birth if born in census yr.	Relationship to head of house	Single	Married	Widowed	Divorced	Married in census yr.	Profession, Occupation or Trade	No. of months unemployed	Health Inform. Item No.	Attended School	Cannot write	Place of birth	Place of birth of father	Place of birth of mother
289	301		SCHLEICH, David	W	M	35				/				Works on saw mill					0	MD	0
			— Emma	W	F	25		Wife		/				Keeps house		15			0	0	0
			— Sally	W	F	7		Daughter						At home			/		0	0	0
			— Fredrick	W	M	5		Son		/				At home					0	0	0
			— Wallace	W	M	2		Son		/				At home					0	0	0
			— Kirby	W	M	12		Son		/				At home					0	0	0

Health Information Item Numbers: 15 - Sick or temporarily disabled; 16 - Blind; 17 - Deaf & dumb; 18 - Idiotic; 19 - Insane; 20 - Maimed or crippled
 Form B-0689 Item 15 = Emma had cholera morbus. Transcribed by Edwd Bartlett, 20 March, 1986

cholera morbus acute gastroenteritis
occurring in summer and autumn and marked by
severe cramps, diarrhea and vomiting.

HISTORY
OF
FAIRFIELD AND PERRY COUNTIES,
OHIO.
THEIR PAST AND PRESENT,

CONTAINING

A COMPREHENSIVE HISTORY OF OHIO; A COMPLETE HISTORY OF FAIRFIELD AND PERRY COUNTIES; THEIR TOWNSHIPS, CITIES, VILLAGES, TOWNS, SCHOOLS, CHURCHES, SOCIETIES, INDUSTRIES, STATISTICS, Etc.; A HISTORY OF THEIR SOLDIERS IN THE LATE WAR; PORTRAITS OF EARLY SETTLERS AND PROMINENT MEN; MISCELLANEOUS MATTER; MAPS OF THE COUNTIES; BIOGRAPHIES AND HISTORIES OF PIONEER FAMILIES, Etc., Etc.

COMPILED BY A. A. GRAHAM.

ILLUSTRATED.

CHICAGO:

W. H. BEERS & CO.

1887.

schools of Alexandria, Virginia. In 1858 he came with his uncle's family to Zanesville, where he learned the trade of machinist. In 1861 he enlisted in Company C, Seventy-eighth O. V. I. He participated with his regiment in all its engagements, including Fort Donaldson, Shiloh, Cornith and the capture of Jackson, Tennessee; also the siege of Vicksburg, the Atlantic campaign, and with Sherman in his march to the sea. Mr. Saunders served as color bearer during many of the engagements. He served in the war until its close, and took part in the grand review at Washington. He was mustered out with his regiment at Louisville, Kentucky, July 15, 1865. He returned to Lancaster and worked at his trade, where he was employed by the Cincinnati and Muskingum Valley Railroad. He was married to Miss Clara Jane, daughter of William Jeffries, a well-known citizen of Lancaster. They are the parents of four children, Charles, George, Benjamin, Jr., and Mary. The family are members of the Baptist church. He is a member of the Independent Order of Odd Fellows and the Knights of Pythias.

SANDOE, REV. H. H., pastor of the Reformed church at Baltimore, Ohio; was born in Schuylkill county, Pennsylvania, December 27, 1841; son of Rev. W. B. and Nancy (Allvord) Sandoe, the former of whom has been a minister of the Reformed church since 1851, and is still officiating as such in one of his former fields of labor, in Schuylkill county, Pennsylvania. He was, during many years past, been stationed at various points in Michigan, Indiana and Ohio. Rev. H. H. Sandoe was a pupil of the common schools until reaching the age of sixteen, when, for some three years, he was engaged at farming and clerking in Elkhart county, Indiana, and at Sidney, Shelby county, Ohio, until August, 1861, when he enlisted in Company B, Twentieth O. V. I., and with that regiment participated in some thirty-nine engagements, from Fort Donaldson to the surrender of J. E. Johnston to General Sherman, near Raleigh, North Carolina, making the march to the sea, taking part in the grand review at Washington, and after four year's faithful service to his country, was mustered out at Camp Chase in July, 1865. In September of the following year Mr. Sandoe entered Heidelberg College, at Tiffin, O., remaining there four years, and in February, 1870, he was ordained to the ministry, "by a committee of Tiffin classics." His first field was at Liberty Centre, Henry county, Ohio, remaining there one year; and for a term of two years in Pulaski county, Indiana, following which he was stationed for the same length of time in Christian county, Illinois; also in Ashland county, Ohio, for three and a half years, previous to coming to Baltimore, Fairfield county, in October, 1878, where his charge consists of four different congregations, which, during the pastorate of Mr. Sandoe, has been both spiritually and financially successful. Rev. Sandoe was married June 18, 1868, to Miss Eliza M. Barton, of Monroe, Michigan. Their union is blessed by one daughter and one son—Lydora O., born in Tiffin, Ohio, October 6, 1868, now a pupil at Pleasantville College; and Dee Nevin, born in Baltimore, O., March 16, 1882.

SCHLEICH, DANIEL J., is of German descent, and is the second son of John Darst and Mary (Halderman) Schleich. The father was born in

Frederick, Maryland; December 31, 1799. The mother was a native of Pennsylvania. They had twelve children, named as follows, eight of whom are now living: Newton, Eliza Elizabeth, Margaret Nina, David J., Henrietta, Sarah, Ritchie (deceased), Rebecca, John Darst, Anna (deceased) and David—one died in infancy. John Darst Schleich came to Fairfield county about the year 1817. He first learned the trade of house carpenter and cabinet making, carrying on business in Lancaster, Ohio. Many of the principal buildings in this city was erected by him. He afterwards purchased a farm in Amanda township, then another in Ross county, upon which he lived for a short time, when he removed (1840) to the homestead in Hocking township, near Lancaster, where he died on the 10th of June, 1880. His wife died at the homestead on the 4th of February, 1848. Daniel J. was born in Fairfield county, Ohio, on the 19th of January, 1834; was educated at the district and select schools of the county; and was brought up on the farm. In the fall of 1861 he received an appointment by Governor Dennison of Second Lieutenant in the Sixty-first O. V. I. He assisted in organizing a company and was promoted to First Lieutenant, and then to Captain. He was at the battles of Cedar Mountain and Second Bull Run, and all the various battles that occurred in the Shenandoah Valley between the first named engagements. In October, 1862, he retired from the service on account of illness. On the 22d of October, 1863, he was married to Sarah Jane, daughter of Peter Hay, Esq., of Amanda township. In the spring of 1864 he engaged with the Adams Express Company as messenger on the Illinois Central Railroad, from Odin to Cairo. About 1865 he purchased a farm near the old homestead in Fairfield county, where he followed farming and stock raising up to the spring of 1881, when he sold his farm, and is now residing in the village of Amanda. They have five children—four boys and one girl—namely: Thomas Frederick, Edward Hay, Augustus Taylor, Ellen, and Walter. In politics Mr. Schleich is a Democrat. He and his wife are members of the Presbyterian Church. Mr. Schleich was several years Township Treasurer, a member of the School Board, and has held several minor offices in his township. He is one of the solid representative men of Fairfield county.

~~SCHLEICHER, LOUIS, baker, Lancaster. He was born in Waldeck, Germany, June 15th, 1818, and educated in the public schools until sixteen years old, when he began an apprenticeship at the baker's trade, at which he worked four years. He was then conscripted and served four years in the army. In 1840 he worked as a journeyman in various cities until coming to America in 1847. He came to Lancaster, where he was engaged as a baker two years, and then purchased his partner's interest in the business, and has since conducted it successfully. In 1850 Mr. Schleicher was married to Miss Christina ———, in Baden, Germany. Mr. and Mrs. Schleicher are the parents of eight children, of whom four are now living, viz.: William C., a well known business man of Lancaster; Tena E., Edward P., and Rose Caroline, are at home; Edward assists his father, who deals largely in real estate. Mr. Schleicher and family are members of the German Lutheran Church.~~

nished by the architect, Thomas U. Walter. The original cost was as follows:

1838.—Lot and dred.....	\$1,410.00
1838-40.—Pd. Ingram & Jeffers for building.....	35,919.00
1840.—Thos. Dolby, et al, digging wells, pumps, etc.....	102.82
1810.—Thos. U. Walter, architect.....	1,500.00
	\$39,021.82

The additions, alterations, and repairs since then have been as follows:

1851.....	\$209.07	1868.....	\$671.67
1855.....	517.73	1869.....	297.00
1856.....	1,331.20	1870*.....	4,148.72
1857.....	172.11	1871†.....	12,588.51
1858.....	463.85	1872.....	1,414.94
1859.....	169.76	1873.....	812.30
1860.....	641.28	1874.....	2,095.40
1861.....	275.37	1875.....	1,035.80
1862.....	61.50	1876.....	3,360.21
1863.....	65.08	1877.....	856.25
1864.....	628.88	1878.....	1,610.68
1865.....	33.65	1879.....	613.23
1866.....	1,020.61	1880.....	470.10
1867.....	128.31		

The keepers of this prison have been Robert Irwin, 1839-53; Christian Poterman, 1853-54; Benjamin F. Haines, 1854-74; Washington Hagerty, 1874 to the present.

NATURALIZATION.

The naturalization of such of the early settlers of the American colonies as were emigrants from any country except Great Britain and its dependencies, was accomplished by special legislation of the colonial Assembly up to about the year 1740, from which time it was done by the Supreme Court. (See Pennsylvania Archives, 2d series, II.)

The following are the names of some, mostly of this county, who were naturalized from 1700 to 1771:

- Sept. 28, 1708.—Hender Van der Sluys and Adrian, his son.
 March 6, 1726-30.—Hornhard Vanloer.
 1730.—Christian Mary, Casper Acker, Johannes Roth, Jacob Acker.
 1738.—George Dunst, Garret Brownback.
 September, 1740.—John George Vanleer; John Bartholomew, John George Hoffman, Jacob Hoffman, Philadelphia County.
 April, 1741.—Conrad Niedermark.
 April, 1743.—Mathias Ringer, George Schultz, Philadelphia County; Sebastian Wagoner, Christian Brower, Johannes Brower, Nicholas Haldemann, Jacob Busart, Peter Aeb, Jacob Engers, Johannes Engers, Just Enger, Jacob Bach, Johannes Steiner, George Reexer, Andreas Hoffman, Johannes Shindolser.
 April, 1744.—Nicholas Carver.
 April 14, 1740.—Daniel Hister, Philadelphia County.
 April 12, 1760.—John Stoner, Peter Engle, Christian Perry, Andrew Heit, Roderick Smith, Henry Dear.
 Sept. 23, 1751.—George Larow.
 April 10, 1757.—Jacob Ehrenzoller.
 April 10, 1760.—George Hartman.
 April, 1761.—Michael Dery, Michael Sifert.
 September, 1761.—George Adam Hollman, John Gruber.
 Sept. 21, 1762.—John Melford, Caspar Melford.
 April 11, 1763.—George Martin, Charlestown; Jacob Longonore, Susannah Longonore, Coventry.
 Sept. 21, 1763.—Peter Peeble, Haverford.
 September, 1764.—Christopher Knowler, Harkbard Booktel, East Nantmel; Unifield Townshower, Coventry.
 April 19, 1765.—Adam Richards, East Cain.
 Sept. 21, 1766.—John Carr, Whiteford; Philip Supor, Haverford.

* This includes an item of \$2470.50 for a lot purchased of Joseph P. Wilson for \$1770, part of which was sold in 1871 to M. B. Hickman & Co. for \$2300, leaving the real addition as above given, \$2470.50.

† The prison enlarged by an addition this year.

1767.—John Paul, Vincent; Henry Shreckell, Coventry; Jacob Schuster, Nantmel; Henry Shaver, Charlestown.

September, 1768.—Jacob Stark, Ridley.

Sept. 24, 1770.—Wendel Dantfolter, Peter Wenger, Nantmel; George Grauer, Coventry.

Sept. 24, 1771.—Christopher Hicks, East Cain.

WITCHCRAFT IN CHESTER COUNTY!

Superstition in the early days seems not to have been confined to Salem, whose witches so much exercised the Puritans of New England. The imaginary crime of witchcraft at that time ranked among the most heinous, and hence was only tried by the superior courts. The parties concerned in the celebrated witch trial, which occurred before the proprietary, William Penn, and his Council, at Philadelphia, Feb. 27, 1684, resided near the mouth of Crum Creek, were in good circumstances, and, for aught that is known to the contrary, were quite as respectable as their accusers. The following is the record of the trial, copied from the published minutes of the Council:

"Margaret Matron's Indictment was read, and she pleads not Guilty, and will be tried by the Country.

"Jesse Cook attested Interpreter between the Prop^r and the Prisoner at the Barr.

"The Petty Jury Impanneled; their names are as follow:—Jno Hasting, foreman, Albertus Hendrickson, Robt. Piles, Robt. Wade, Nath. Evans, Edwd. Carter, Wm. Hower, Jer: Collet, Jno. Kinzman, Jno. Gibbons, Walter Martin, Edw^d. Bezar.

"Henry Dryestreet, attested, saith he was built 20 years ago, that the Prisoner at the Barr was a Witch, and that several cows were bewitched by her; also that James Sanderling's mother built him that she bewitched her cow, but afterwards said it was a mistake, and that her cow should doo well againe, for it was not her cow but another Persons that should dyo.

"Charles Ashcom, attested, saith that Anthony's Wife being asked why she could her cattle; was because her mother had bewitched them, having taken the Witchcraft of Henrick's Cattle, and put it on their oxen; she myght keep but noe other Cattle, and also that one night the Daughter of y^e Prisoner called him up hastily, and when he came she sayed there was a great light but just before, and an old woman with a knife in her hand at y^e Dudd's foot, and therefore she cryed out and desired Jno. Symcock to take away his Calves, or Else she would send them to Hell.

"James Claypool attested interpritur betwixt the Prop^r and the Prisoner.

"The affidavit of Jno. Vanculin read, Charles Ashcom being a witness to it.

"Annkey Coolin, attested, saith her husband took the Heart of a Calf that dyed, as they thought, by Witchcraft, and boyled it, whereupon the Prisoner at y^e Barr came in and asked them what they were doing; they said buyling of flesh; she said they had better they had boyled the Bones, with several other unseemly Expressions.

"Margaret Matron saith that she values not Dryestreet's evidence; but if Sanderlin's mother had come, she would have answered her; also denyeth Charles Ashcoms attestation at her Cou, and saith, where is my daughter; let her come and say so.

"Annkey Coolin's attestation about the floor, saying she was never out of her Cunn, and also that she never said any such things concerning the calve's heart.

"Jno. Cook attested, sayth he knows nothing of the matter.

"Tho: Haldings attestation was read, and Tho: Irsey attested, saith it is a true copy.

"The prisoner denyeth all things, and saith that y^e Witnesses speak only by hear say.

"After w^{ch} y^e Gov^r gave the Jury their Charge concerning y^e Prisoner at y^e Barr.

"The Jury went forth, and upon their Returns Drought her in Guilty of having the Comon fame of a Witch, but not Guilty in manner and forme as Shooe stands Indicted.

"Neels Matson and Antho. Nelson enters into Recognizance of fifty pounds a p^{ce} for the good behaviour of Margaret Matson for six months."

nished by the architect, Thomas U. Walter. The original coat was as follows:

1838.—Lot and deed.....	\$1,410.00
1838-40.—P. Ingrain & Jeffers for building.....	35,919.00
1840.—Thos. Dolby, et al., digging wells, pumps, etc.....	102.82
1840.—Thos. U. Walter, architect.....	1,500.00
	\$30,021.82

The additions, alterations, and repairs since then have been as follows:

1851.....	\$209.07	1868.....	\$671.67
1855.....	517.73	1869.....	207.00
1856.....	1,331.20	1870*.....	4,138.72
1857.....	172.11	1871†.....	12,568.51
1858.....	463.85	1872.....	1,414.94
1859.....	169.78	1873.....	812.38
1860.....	641.26	1874.....	2,095.46
1861.....	275.37	1875.....	1,035.86
1862.....	61.50	1876.....	3,300.21
1863.....	65.08	1877.....	856.25
1864.....	528.88	1878.....	1,010.68
1865.....	33.65	1879.....	613.23
1866.....	1,020.01	1880.....	470.16
1867.....	128.34		

The keepers of this prison have been Robert Irwin, 1830-53; Christian Peterman, 1853-54; Benjamin F. Haines, 1854-74; Washington Hagerty, 1874 to the present.

NATURALIZATION.

The naturalization of such of the early settlers of the American colonies as were emigrants from any country except Great Britain and its dependencies, was accomplished by special legislation of the colonial Assembly up to about the year 1740, from which time it was done by the Supreme Court. (See Pennsylvania Archives, 2d series, ii.) The following are the names of some, mostly of this county, who were naturalized from 1709 to 1771:

- Sept. 28, 1709.—Blenher Van der Sluys and Adrian, his son.
 March 5, 1725-26.—Hornhard Vanleer.
 1730.—Christian Mary, Casper Acker, Johannes Roth, Jacob Acker.
 1734.—George Donat, Garret Brownback.
 September, 1740.—John George Vanleer; John Bartholomew, John George Hoffman, Jacob Hoffman, Philadelphia County.
 April, 1741.—Conrad Niedermerald.
 April, 1743.—Mathias Ringer, George Shultz, Philadelphia County; Sebastian Wagener, Christian Brower, Johannes Brower, Nicholas Haldemann, Jacob Buzzart, Peter Ash, Jacob Engers, Johannes Engers, Just Enger, Jacob Hasch, Johannes Steiner, George Rever, Andreas Hoffman, Johannes Shinholser.
 April, 1744.—Nicholas Carver.
 April 11, 1749.—Daniel Hister, Philadelphia County.
 April 12, 1750.—John Stoner, Peter Engle, Christian Perry, Andrew Heit, Roderick Smith, Henry Bear.
 Sept. 25, 1751.—George Larow.
 April 10, 1757.—Jacob Ehrenzeller.
 April 10, 1760.—George Hartman.
 April, 1761.—Michael Deny, Michael Siefert.
 September, 1761.—George Adam Hellman, John Gruber.
 Sept. 21, 1762.—John Melford, Caspar Melford.
 April 11, 1763.—George Martin, Charlestown; Jacob Longenoore, Susannah Longenoore, Coventry.
 Sept. 21, 1763.—Peter Pechin, Haverford.
 September, 1764.—Christopher Knower, Burkhard Hocktel, East Nantmel; Godfried Townehower, Coventry.
 April 10, 1765.—Adam Richards, East Caln.
 Sept. 21, 1766.—John Carr, Whiteland; Phillip Supor, Haverford.

* This includes an item of \$2470.50 for a lot purchased of Joseph P. Wilson for \$1770, part of which was sold in 1871 to M. B. Hickman & Co. for \$2300, leaving the real addition as above given, \$2470.50.

† The prison enlarged by an addition this year.

- 1767.—John Paul, Vincent; Henry Shenckell, Coventry; Jacob Schuster, Nantmel; Henry Shaver, Charlestown.
 September, 1768.—Jacob Stork, Ridley.
 Sept. 24, 1770.—Wendel Dantfoltzer, Peter Wenger, Nantmel; George Graues, Coventry.
 Sept. 24, 1771.—Christopher Ricker, East Caln.

WITCHCRAFT IN CHESTER COUNTY!

Superstition in the early days seems not to have been confined to Salem, whose witches so much exercised the Puritans of New England. The imaginary crime of witchcraft at that time ranked among the most heinous, and hence was only tried by the superior courts. The parties concerned in the celebrated witch trial, which occurred before the proprietary, William Penn, and his Council, at Philadelphia, Feb. 27, 1684, resided near the mouth of Crum Creek, were in good circumstances, and, for aught that is known to the contrary, were quite as respectable as their accusers. The following is the record of the trial, copied from the published minutes of the Council:

"Margaret Matson's Indictment was read, and she pleads not Guilty, and will be tried by the Country.

"Jesse Cook attested Interpreter between the Prop^r and the Prisoner at the Barr.

"The Petty Jury Impannel'd; their names are as follow'd:—Jno Harting, foreman, Althorus Hendrickson, Robt. Pites, Robt. Wade, Nath. Evans, Ridwd. Carter, Wm. Howe, Jur: Collet, Jno. Krumman, Jno. Gibson, Waller Martin, Edw^d. Hexar.

"Henry Dryst^r attested, saith he was tould 20 years ago, that the Prisoner at the Barr was a Witch, and that several cows were bewitcht by her; also that James Sumnerling's mother tould him that she bewitcht her cow, but afterwards said it was a mistake, and that her cow should doo well againe, for it was not her cow but another Persons that should doo.

"Charles Ashcom, attested, saith that Anthony's Wife being asked why she could her cattie; was because her mother had bewitcht them, having taken the Witchcraft of Hendrick's Cattle, and put it on their oxen; she myght keep but noe other Cattle, and also that one night the Daughter of y^e Prisoner called him up hastily, and when he came she sayed there was a great light but just before, and an old woman with a knife in her hand at y^e Uuld's feet, and therefore she cryed out and desired Jno. Symcock to take away his Calves, or else she would send them to Hell.

"James Claypool attested Interpritor betwixt the Prop^r and the Prisoner.

"The affidavit of Jno. Vanoulin read, Charles Ashcom being a witness to it.

"Annkey Coolin, attested, saith her husband took the Heart of a Calf that Dyed, as they thought, by Witchcraft, and buyd it, where upon the Prisoner at y^e Barr came in and asked them what they were doing; they said buyling of flesh; she said they had better they had buyld the Bones, with several other unseemly Expressions.

"Margaret Matson saith that she values not Drystreat's evidence; but if Sumnerling's mother had come, she would have answered her; also denyeth Charles Ashcoms attestation at her Coull, and saith, where is my daughter; let her come and say so.

"Annkey Coulling's attestation about the floor, saying she was never out of her Conno, and also that she never said any such things concerning the calves heart.

"Jno. Cock attested, sayth he knows nothing of the matter.

"Tho: Haldings attestation was read, and Tho: Braoy attested, saith it is a true copy.

"The prisoner denyeth all things, and saith that y^e Witnesses spake only by hear say.

"After wth y^e Gov^r gave the Jury their Charge concerning y^e Prisoner at y^e Barr.

"The Jury went forth, and upon their Returne Brought her in Guilty of haveling the Comon fame of a Witch, but not Guilty in manner and forme as Shee stands Indicted.

"Neels Matson and Antho. Neelson enters into Recognisance of fifty pounds a piece for the good behaviour of Margaret Matson for six months."

THEOLOGICAL DICTIONARY,

CONTAINING

DEFINITIONS OF ALL RELIGIOUS TERMS;

A COMPREHENSIVE VIEW OF

EVERY ARTICLE IN THE SYSTEM OF DIVINITY;

AN IMPARTIAL ACCOUNT OF

ALL THE PRINCIPAL DENOMINATIONS

WHICH HAVE SUBSISTED IN THE RELIGIOUS WORLD FROM THE BIRTH
OF CHRIST TO THE PRESENT DAY:

TOGETHER WITH

AN ACCURATE STATEMENT OF THE MOST REMARKABLE TRANSACTIONS
AND EVENTS RECORDED IN ECCLESIASTICAL HISTORY.

BY THE REV. CHARLES BUCK.

New American, from the latest London Edition.

REVISED, AND IMPROVED BY THE ADDITION OF MANY NEW ARTICLES, AND THE WHOLE
ADAPTED TO THE PRESENT STATE OF THEOLOGICAL SCIENCE AND
OF THE RELIGIOUS WORLD.

BY THE REV. GEORGE BUSH, A. M.

*With an Appendix, containing a late Account of the Methodist Episcopal Church in America,
and of the Associated Methodists.*

Philadelphia :

PUBLISHED BY JAMES KAY, Jun. & Co.

FOR

JACOB MILLER & Co. OF INDIANA.

1831.

MENDICANTS

Nor did the influence and credit of the Mendicants end here; for we find in the history of this and of the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence, in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations, not only remote from, but absolutely inconsistent with the monastic character and profession. However, the power of the Dominicans and Franciscans greatly surpassed that of the other two orders, inasmuch that these two orders were, before the reformation, what the Jesuits have been since that happy and glorious period; the very soul of the hierarchy, the engines of the state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event, both in the religious and political world. By very quick progression their pride and confidence arrived at such a pitch, that they had the presumption to declare publicly, that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven, and their familiar connexions with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles they so deluded and captivated the miserable, and blinded the multitude, that they would not intrust any other but the Mendicants with the care of their souls. They retained their credit and influence to such a degree towards the close of the fourteenth century, that great numbers of both sexes, some in health, others in a state of infirmity, others at the point of death, earnestly desired to be admitted into the Mendicant order, which they looked upon as a sure and infallible method of rendering heaven propitious.—Many made it an essential part of their last wills, that their bodies after death should be wrapped in old ragged Dominican or Franciscan habits, and interred among the Mendicants. For such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from Christ at the day of judgment, if they appeared before his tribunal associated with the Mendicant friars.

About this time, however, they fell under an universal odium; but, being resolutely protected against all opposition, whether open or secret, by the popes, who regarded them as their best friends and most effectual supports, they suffered little or nothing from the efforts of their numerous adversaries. In the sixteenth century, besides their arrogance, which was excessive, a quarrelsome and litigious spirit prevailed among them, and drew upon them justly the displeasure and indignation of many. By affording refuge at this time to the Beguins in their order, they became offensive to the bishops, and were hereby involved in difficulties and perplexities of various kinds. They lost their credit in the sixteenth century, by their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and

MENNONITES

brutish manners. They discovered the most barbarous aversion to the arts and sciences, and expressed a like abhorrence of certain eminent and learned men, who endeavoured to open the paths of science to the pursuits of the studious youth, recommended the culture of the mind, and attacked the barbarism of the age in their writings and discourses. Their general character, together with other circumstances, concurred to render a reformation desirable, and to accomplish this happy event.

Among the number of Mendicants are also ranked the Capuchins, Recollets, Minims, and others, who are branches or derivations from the former.

Buchanan tells us, the Mendicants in Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them not *Mendicant*, but *Manducant* friars.

MENNONITES, a sect in the United Provinces, in most respects the same with those in other places called *Anabaptists*. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists.

Menno was born at Witmarsum, a village in the neighbourhood of Bolswert in Friesland, in the year 1505, and died in 1561, in the duchy of Holstein, at the country-seat of a certain nobleman not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio at Amsterdam, in the year 1651. About the year 1537, Menno was earnestly solicited by many of the sect with which he connected himself, to assume among them the rank and functions of a public teacher; and, as he looked upon the persons who made this proposal to be exempt from the fanatical phrenzy of their brethren at Munster (though according to other accounts they were originally of the same stamp, only rendered somewhat wiser by their sufferings) he yielded to their entreaties. From this period to the end of his life, he travelled from one country to another with his wife and children, exercising his ministry, under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the *Anabaptists*, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment: he possessed a natural and persuasive eloquence, and such a degree of learning

as made him pass for an oracle in the estimation of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature than that of the furious and fanatical Anabaptists (whose tumultuous proceedings have been recited under that article,) but somewhat more severe, though more clear and consistent than the doctrine of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly, he condemned the plan of ecclesiastical discipline that was founded on the prospect of a new kingdom, to be miraculously established by Jesus Christ on the ruins of civil government, and the destruction of human rulers, and which had been the fatal and pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared publicly his dislike of that doctrine which pointed out the approach of a marvellous reformation in the church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets which several of the Anabaptists had maintained with respect to the lawfulness of polygamy and divorce; and, finally, considered as unworthy of toleration those fanatics who were of opinion, that the Holy Ghost continued to descend into the minds of many chosen believers, in an extraordinary manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the baptism of infants; the millennium, or one thousand years' reign of Christ upon earth: the exclusion of magistrates from the Christian church; the abolition of war; and the prohibition of oaths enjoined by our Saviour; and the vanity, as well as the pernicious effects of human science. But while Menno retained these doctrines in a general sense, he explained and modified them in such a manner as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was in consequence of the ministry of Menno, that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by an unexpected coalition formed themselves into one community.

Though the Mennonites usually pass for a sect of Anabaptists, yet Mr. Horman Schyn, a

Mennonite minister, who has published their history and apology, maintains, that they are not Anabaptists either by principle or by origin. However, nothing can be more certain than this fact, viz. that the first Mennonite congregations were composed of the different sorts of Anabaptists; of those who had been always inoffensive and upright, and of those who before their conversion by the ministry of Menno, had been seditious fanatics: besides, it is alleged, that the Mennonites do actually retain at this day some of those opinions and doctrines which led the seditious and turbulent Anabaptists of old to the commission of so many and such enormous crimes; such particularly is the doctrine concerning the nature of Christ's kingdom, or of the church of the New Testament, though modified in such a manner as to have lost its noxious qualities, and to be no longer pernicious in its influence.

The Mennonites are subdivided into several sects, whereof the two principal are the *Flandrians*, or *Flamingians*, and the *Waterlandians*. The opinions, says Mosheim, that are held in common by the Mennonites, seem to be all derived from this fundamental principle,—that the kingdom which Christ established upon earth is a visible church, or community, into which the holy and just alone are to be admitted; and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is now almost wholly renounced: nevertheless, from this ancient doctrine many of the religious opinions that distinguish the Mennonites from all other Christian communities seem to be derived. In consequence of this doctrine, they admit none to the sacrament of baptism but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy; they deny the lawfulness of repelling force by force; and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments; and they also refuse to confirm their testimony by an oath. The particular sentiments that divided the more considerable societies of the Mennonites are the following: The rigid Mennonites, called the *Flamingians*, maintain with various degrees of rigour the opinions of their founder Menno, as to the human nature of Christ, alleging that it was produced in the womb of the Virgin by the creating power of the Holy Ghost; the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command; the necessity of excommunicating and avoiding, as one would do the plague, not only avowed sinners, but also all those who depart, even in some light instances pertaining to dress &c. from the simplicity of their ancestors; the contempt due to human learning; and other matters of less moment. However, this austere system declines, and the rigid Mennonites are gradually approaching towards the opinions and discipline of the more moderate, or *Waterlandians*.

The first settlement of the Mennonites in the United Provinces was granted them by William, prince of Orange, towards the close of the sixteenth century; but it was not before the following cen-

ture that their liberty and tranquillity were fixed upon solid foundations, when, by a confession of faith published in the year 1630, they cleared themselves from the imputations of those pernicious and detestable errors that had been laid to their charge. In order to appease their intestine discords, a considerable part of the Anabaptists of Flanders, Germany, and Friesland, concluded their debates in a conference held at Amsterdam in the year 1630, and entered into the bonds of fraternal communion, each reserving to themselves a liberty of retaining certain opinions. This association was renewed and confirmed by new resolutions in the year 1649; in consequence of which the rigorous laws of Menno and his successors were in various respects mitigated and corrected. According to Benedict, there were, in 1824, 200 Mennonite churches in America. They are a simple, harmless people, and make it an article of their faith never to bear arms. See ANABAPTISTS.

MEN OF UNDERSTANDING. This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honoured with celestial visions, denied that any could arrive at perfect knowledge of the Holy Scriptures without the extraordinary succours of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the Gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. They also taught, among other things, that Christ alone had merited eternal life and felicity for the human race; and that therefore men could not acquire this inestimable privilege by their own actions alone—that the priests, to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in Christ alone—that voluntary penance and mortification was not necessary to salvation.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.

MERCY is that disposition of mind which excites us to pity and relieve those who are in trouble, or to pass by their crimes without punishing them. It is distinguished from *love*, thus: The object of *love* is the creature simply; the object of *mercy* is the creature fallen into misery. Parents love their children simply as they are their children: but if they fall into misery, love works in a way of pity and compassion; love is turned into mercy.

♦ "As we all are the objects of mercy in one degree or another, the mutual exercise of it towards each other is necessary to preserve the harmony and happiness of society. But there are those who may be more particularly considered as the objects of it; such as the *guilty*, the *indigent*, and the *miserable*. As it respects the *guilty*, the greatest mercy we can show to them is to endeavour to reclaim them, and prevent the bad conse-

quences of their misconduct, James v. 20. Mercy may also be shown to them by a proper mitigation of justice, and not extending the punishment beyond the nature or desert of the crime. With regard to those who are in *necessity and want*, mercy calls upon us to afford the most suitable and seasonable supplies; and here our beneficence must be dispensed in proportion to our circumstances, and the real distress of the object, 1 John iii. 17. As to those who are in *misery and distress*, mercy prompts us to relieve and comfort them, by doing what we can to remove or alleviate their burdens. Our Lord strongly recommended this act of mercy in the parable of the man who fell among thieves, and was relieved by the poor Samaritan; and in the conclusion he adds, "Go and do thou likewise," Luke x. 30—37.

"This merciful temper will show and exert itself not only towards those of our own party and acquaintance, but to the whole human species; and not only to the whole human species, but to the animal creation. It is a degree of inhumanity to take pleasure in giving any thing pain, and more in putting useful animals to extreme torture for our own sport. This is not that dominion which God originally gave to man over the *beasts of the field*. It is, therefore, an usurped authority, which man has no right to exercise over brute creatures, which were made for his service, convenience, support, and ease; but not for the gratification of unlawful passions, or cruel dispositions.

"Mercy must be distinguished from those weaknesses of a natural temper which often put on the appearance of it. With regard to criminals or delinquents, it is false compassion to suppress the salutary admonition, and refuse to set their guilt before them, merely because the sight of it will give their conscience pain; such unseasonable tenderness in a surgeon may prove the death of his patient: this, however, it may appear, is not mercy, but cruelty. So is that fondness of a parent that withholds the hand of discipline from a beloved child, when its frowardness and faults render seasonable and prudent correction necessary to save it from ruin. In like manner, when a magistrate, through excessive clemency, suffers a criminal who is a pest to society to escape unpunished, or so mitigates the sentence of the law as to put it into his power to do still greater hurt to others, he violates not only the laws of justice, but of mercy too.

"Mercy to the indigent and necessitous has been no less abused and perverted by acts of mistaken beneficence, when impudence and clamour are permitted to extort from the hand of charity that relief which is due to silent distress and modest merit; or when one object is lavishly relieved to the detriment of another who is more deserving. As it respects those who are in tribulation or misery, to be sure, every such person is an object of our compassion; but that compassion may be, and often is, exercised in a wrong manner. Some are of so tender a make, that they cannot bear the sight of distress, and stand aloof from a friend in pain and affliction, because it affects them too sensibly, when their presence would at least give them some little comfort, and might possibly administer lasting relief. This weakness should be opposed, because it not only looks like unkindness to our friends, but is really

AMYRALDISM

ording to him, religion had three epochs, which bore a similitude to the reign of the three persons in the Trinity. The reign of God had existed as long as the law of Moses. The reign of the Son would not always last. A time would come when the sacraments should cease, and then the religion of the Holy Ghost would begin, when men would render a spiritual worship to the Supreme Being. This reign Amauri thought would succeed to the Christian religion, as the Christian had succeeded to that of Moses.

AMAZEMENT, a term sometimes employed to express our wonder; but it is rather to be considered as a medium between wonder and astonishment. It is manifestly borrowed from the extensive and complicated intricacies of a labyrinth, in which there are endless mazes, without the discovery of a clue. Hence an idea is conveyed of more than simple wonder; the mind is lost in wonder. See **WONDER**.

AMBITION, a desire of excelling, or at least of being thought to excel, our neighbours in any thing. It is generally used in a bad sense for an immoderate or illegal pursuit of power or honour. See **PRaise**.

AMEDIANs, a congregation of religious in Italy; so called from their professing themselves *amantes Deum*, "lovers of God;" or rather *amati Deo*, "beloved of God." They wore a grey habit and wooden shoes, had no breeches, and girt themselves with a cord. They had twenty-eight convents, and were united by pope Pius V. partly with the Cistercian order, and partly with that of the Socolanti, or wooden shoe wearers.

AMEN, a Hebrew word, which, when prefixed to an assertion, signifies *assuredly, certainly*, or emphatically *so it is*; but when it concludes a prayer, *so be it*, or *so let it be*, is its manifest import. In the former case it is *assertive*, or assures of a truth or a fact; and is an asseveration and is properly translated, *verily*, John iii. 3. In the latter case it is *petitionary*, and, as it were, epitomises all the requests with which it stands connected. Numb. v. 25. Rev. xxii. 20. This emphatical term was not used among the Hebrews by detached individuals only, but on certain occasions, by an assembly at large. Deut. xxii. 14. 20. It was adopted, also, in the public worship of the primitive churches, as appears by that passage, 1 Cor. xiv. 16, and was continued among the Christians in following times; yea, such was the extreme into which many ran, that some inform us, that in his time, at the conclusion of every public prayer, the united *amen* of the people sounded like the *fall of water*, or the *noise of thunder*. Nor is the practice of some people, in our own time to be commended, who, with a low, though audible voice, add their *amen* to almost every sentence as it proceeds from the lips of him who is praying. As this has a tendency to interrupt the devotion of those that are near them, and may disconcert the thoughts of him who leads the worship, it would be better omitted, and a *mental amen* is sufficient. The term, as used at the end of our prayers, suggests that we should pray with understanding, faith, fervour and expectation. See *Mr. Booth's Amen to Social Prayer*.

AMMONIANs. See **NEW PLATONICS**.

AMYRALDISM, a name given by some to the doctrine of universal grace, as explained and asserted by Amyraldus, or Moses

ANABAPTISTS

Amyrault and others his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz. that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance that they may improve this power to saving purposes; and that they may perish through their own fault. Those who embraced this doctrine were called Universalists, though it is evident they rendered *grace universal* in words, but *partial* in reality. See **CAMERONITES**.

ANABAPTISTS, those who maintain that baptism ought always to be performed by immersion. The word is compounded of *ana*, "anew," and *βαπτιστης*, "a Baptist;" signifying that those who have been baptized in their infancy ought to be baptized *anew*. It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the church; and seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church, entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid: for, in a very short space of time, their discourses, visions, and predictions, excited great commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this *new and perfect* church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction, that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, Storick, &c. These men taught, that, among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrine;

and related a number of visions and revelations, with which they pretended to have been favoured from above: but, when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext, that Christ himself was now to take the reins of all government into his hands: but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time, it appears from history, that a great part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that 100,000 fell by the sword; it appears reasonable to conclude that they were not all Anabaptists.

It is but justice to observe also, that the Baptists in England and Holland are to be considered in a different light from those above mentioned: they profess an equal aversion to all principles of rebellion on the one hand, and to enthusiasm on the other. See *Robertson's Hist. of Charles V.*; *Enc. Brit.* vol. i. p. 614; and articles BAPTISTS and MENNONITES.

ANACHORETS, or ANCHORITES, a sort of monks in the primitive church, who retired from the society of mankind into some desert, with a view to avoid the temptations of the world, and to be more at leisure for prayer, meditation, &c. Such were Paul, Anthony, and Hilarion, the first founders of monastic life in Egypt and Palestine.

ANAGOGICAL, signifies mysterious, transporting; and is used to express whatever elevates

the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of the Scripture. The anagogical sense is when the sacred text is explained with regard to eternal life, the point which Christians should have in view; for example, the rest of the sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANALOGY OF FAITH, is the proportion that the doctrines of the Gospel bear to each other, or the close connection between the truths of revealed religion, Rom. xii. 6. This is considered as a grand rule for understanding the true sense of Scripture. It is evident that the Almighty doth not act without a design in the system of Christianity, any more than he does in the works of nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the Gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, supposing the glory of God in the salvation of man by free grace be the grand design; then, whatever doctrine, assertion, or hypothesis, agree not with this, is to be considered as false.—Great care, however, must be taken, in making use of this method, that the inquirer previously understand the whole scheme, and that he harbour not a predilection only for a part; without attention to this, we shall be liable to error. If we come to the Scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments, rather than the truth, it becomes then the analogy of *our* faith, rather than that of the whole system. This was the source of the error of the Jews, in our Saviour's time. They searched the Scriptures; but, such were their favourite opinions, that they could not, or would not, discover that the sacred volume testified of Christ. And the reason was evident; for their great rule of interpretation was, what they might call the *analogy of faith*, i. e. the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. Perhaps there is hardly any sect but what has more or less been guilty in this respect. It may, however, be of use to the serious and candid inquirer; for, as some texts may seem to contradict each other, and difficulties present themselves, by keeping the analogy of faith in view, he will the more easily resolve those difficulties, and collect the true sense of the sacred oracles. What "the aphorisms of Hippocrates are to a physician, the axioms in geometry to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general; such is the analogy of faith to a Christian." Of the analogy of religion to the constitution and course of nature, we must refer our readers to Bishop Butler's excellent treatise on that subject.

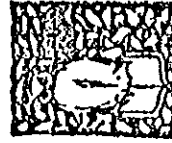
ANATHEMA, imports whatever is set apart, separated, or divided; but is most usually meant to express the cutting off of a person from the communion of the faithful. It was practised in the primitive church against notorious offenders. Several councils also have pronounced anathemas against, such as they thought corrupted the purity of the faith. *Anathema Maranatha*, mentioned by Paul; (1 Cor. xiv. 22.) imports that he

THE GERMAN AND SWISS
SETTLEMENTS OF COLONIAL
PENNSYLVANIA: A STUDY
OF THE SO-CALLED PENN-
SYLVANIA DUTCH

BY

OSCAR KUHN

*Member of the Pennsylvania Society of the Sons of the
Revolution, of the Pennsylvania-German Society, and of
the Lancaster County Historical Society*



NEW YORK

HENRY HOLT AND COMPANY

1901

Ref
974.8
K 957

MID-CONTINENT PUBLIC LIBRARY
NORTH INDEPENDENCE BRANCH
GENEALOGY DEPT.

The country was then new, the Germans formed a compact mass by themselves, the means of communication with their English neighbors were rare; it would have been surprising if they had not clung to the language of their fathers. It was precisely this same love for the mother tongue which led the Puritans to leave Holland, where they were in many respects comfortable enough.¹

And yet this very natural desire was regarded by some at least as evidence of a stubborn and ignorant nature.² The very efforts made by the English—the motives of many of whom were more or less mixed—to do away with the use of

¹ "They wished to preserve their English speech and English traditions," etc. (Fiske, *Beginnings of New England*, p. 74.) Winslow (in his *Brief Narrative*, quoted by Palfrey, *Hist. of N. Eng.* I. p. 147) says the Puritans did not like to think of losing their language and their name of English, and longed that God might be pleased, "to discover some place unto them, though in America, . . . where they might live and comfortably subsist," and at the same time "keep their names and nation." "Jede Provinz," says Goethe, "liebt ihren Dialekt, denn er ist doch eigentlich das Element, in welchem die Seele ihren Atem schöpft." (Meyer, *Volkskunde*, p. 279.)

² In 1755 Samuel Wharton proposed, "in order to incline them to become English in education and feeling quicker," that the English language should be used in all bonds and legal instruments, and that no newspaper should be circulated among them unless accompanied by an English translation.

German only tended to strengthen the stubborn love for their language in which their Bible and hymn-books were written and in which their services were held. Indeed, the following prayer, which was introduced into the litany of the Lutheran Church, in 1786, smacks of what many would now call real fanaticism: "And since it has pleased Thee chiefly, by means of the Germans, to transform this State into a blooming garden, and the desert into a pleasant pasturage, help us not to deny our nation, but to endeavor that our youth may be so educated that German schools and churches may not only be sustained, but may attain a still more flourishing condition."

The vernacular thus religiously preserved was not the literary language of Germany, but a distinct dialect. We have seen that the vast majority of emigrants to Pennsylvania during the last century came from the various States of South Germany; the three principal ones which furnished settlers being the Palatinate, Württemberg, and Switzerland. The inhabitants of these three form two ethnical entities which are more or less closely allied, Württemberg and Switzerland being practically pure Alemannic, while the Palatinate is Frankish with a strong infusion of

Alemannic blood in certain parts thereof.³ Hence it follows that the Pennsylvania-German dialect is a mixture of Frankish and Alemannic. Of course there are subdivisions in these dialects, the Swabian of Württemberg being different from that of Switzerland, and the mixed speech of the Palatinate different from both.⁴ The Pennsylvania German, then, has as a basis certain characteristics derived from all these dialects, modified and harmonized, many of the original differences having in course of time been so transformed that to-day the dialect is in general homogeneous.

The accurate study of any dialect is one of great difficulty, and should only be undertaken by a specialist who has been thoroughly trained in the subject of phonetics and who has made a long and careful personal study of the facts on the spot. This is not the place, nor is the writer competent, to give a full treatment of this interesting dialect. There are some facts, however, which are easily understood and which at the same time form the most striking characteristics.

³ See Riehl, p. 105 ff.

⁴ See Paul's *Grundriss der Germanischen Philologie*, vol. I, pp. 538-540; also Riehl, Pfälzer, p. 275 ff. The variations in the dialect of the Palatinate may be studied in the four "Volksdichter" Kobell, Nadler, Schandelin, and Lennig.

Such are the following: *o* (more or less open) takes the place of the German *a* and *aa*, as in *schlaf* (*schlaf*), *frage* (*fragen*), *woge* (*waagen*), *jor* (*jahr*), *wor* (*wahr*); *e* is used for German *ei* and *äu*, as *dcl* (*theil*), *hem* (*heim*), *bem* (*bäume*).⁵ As in all German dialects, the mixed vowels are simplified, *ö* becoming *e* (*here*=*hören*, *he*=*höhe*, *bes*=*böse*), and *ü* becoming *i* (*bicher*=*bücher*, *brick*=*brücke*, *iwuer*=*über*, etc.). The above vowel changes are extensively used; less frequent are the changes of *eu* in a few words to *ei* (*feier*=*feuer*, *scheier*=*scheuer*), and of *ei* and *ai* to *oy* (*moy*=*mai*, *oy*=*ei*, *woy*=*weihe*). A very interesting phenomenon is the influence of *r* on the preceding *i* or *e* (*arve*=*erbe*, *zwarch*=*swerg*, *sarkel*=*sirke*, *karch*=*kirche*.) Even the vowel *u* in some words undergoes a similar change (*durwusch*=*durst*, *fawrch*=*furcht*, *kawrs*=*kurs*). In some cases an inorganic vowel is developed between a liquid and the following consonant (*mülich*=*milch*, *markt*=*markt*, *starick*=*stark*, *barik*=*berg*).

In regard to the consonant-system the following peculiarities may be noted: *g* between two

⁵ In many words there is a wavering in this use of *e*; thus we find both *Kied* and *Kleid*; and especially are the suffixes *leit* and *keit* heard more often than *leit* or *keit*. (Learned.) So also we find the umlaut of *Maus*=*Meis*, *Haus*=*Heiser*, etc. (Haldeman, p. 14.)

Of course the German traits are not so striking to-day as they were one hundred years ago; most of the superstitions and unfortunately some of the earnest piety of our grandfathers have passed away, while in their place have come various traits of American character, some good, some bad. Yet even to-day the type is a distinct one and strikes at once every observant traveller who visits the State.

When we come to analyze the origin of these people, we find that they are composed of two great ethnical stems. As we have already seen, they came almost entirely from South Germany, especially from the Palatinate, Württemberg, and Switzerland. The two latter countries are purely Alemannic, while the Palatinate is of Frankish basis with a more or less strong admixture of Alemannic, especially in those parts nearest the French frontiers. The Pennsylvania Germans, then, are composed of almost equal parts of both these great stems. Many of the

Pennsylvania form two distinct groups,—those who have remained on the ancestral farms, and those who have gone to the larger cities and to the States to the South and West; the two groups are probably equal in numbers. The latter group has been far more completely assimilated by their English neighbors, they have intermarried, Anglicized their names, and there are probably thousands who are unaware of their Pennsylvania-German descent.

traits given by Riehl and Dändliker,—the Frankish spirit of independence, the Schwaben-trotz of the Alemanni, the indomitable industry of both and their joy in labor, their extraordinary skill in agriculture, their frugality, honesty, and serious view of the responsibilities of life,—all these are not only cited in the works of men like Rush, Muhlenberg, and others, but are observable even to this day in the rural districts of Pennsylvania.

It is interesting to compare the character, traits, habits, customs, and ideals of the early settlers of Pennsylvania as they were in the Fatherland with those of their descendants in the years that have elapsed since their coming. Indeed in no other way can we get a true conception of the real genius of a people. No one would think of studying the character of New-Englanders without some knowledge of their Puritan ancestors as they were in England. Such a comparative study as this shows us the Pennsylvania Germans not as an isolated phenomenon in the midst of English settlements, but the bearers to the New World of another civilization, marked with their own character and customs brought from the Fatherland. We have given above some of the common traits of character; still more striking is the resemblance in customs,

Al·e·man·ni or Alamanni

of Germanic origin; a kin to Goth alamans totality of people; a predominantly Suevian coalition of Germanic peoples first mentioned in the 3^d century A.D. that settled in the area between the Main and Danube rivers and whose descendants are German-speaking inhabitants of Alsace, Switzerland, and southwest Germany.

Al·e·man·ni pl.n. A group of Germanic tribes that settled in Alsace and nearby areas during the fourth century A.D. and were defeated by the Franks in 496. [Latin, from Germanic Alamanniz (unattested). See man-¹ in Appendix.*]

Alemannic n. Also Alamannic. The High German dialect of the Alemanni, forms of which are now spoken in Alsace and parts of southern Germany and Switzerland.

New College Edition The American Heritage Dictionary

Alemannic n. the High German speech of Swabia, Wurttemberg, Switzerland, and Alsace.

.. The American College Dictionary-Wise

Bibliography

Page 253 The German and Swiss Settlements of Colonial Pennsylvania by Oscar Kuhns 1901.

Haldeman, S.S. Pennsylvania Dutch, A Dialect of South Germany With An Infusion of English Phila., 1872.

e. e. b.
09/10/91

AMERICAN COLLEGE DICTIONARY
1975 EDITION
VOLUME 1
A-Z