



**THE LIFE OF
REV. MICHAEL SCHLATTER**

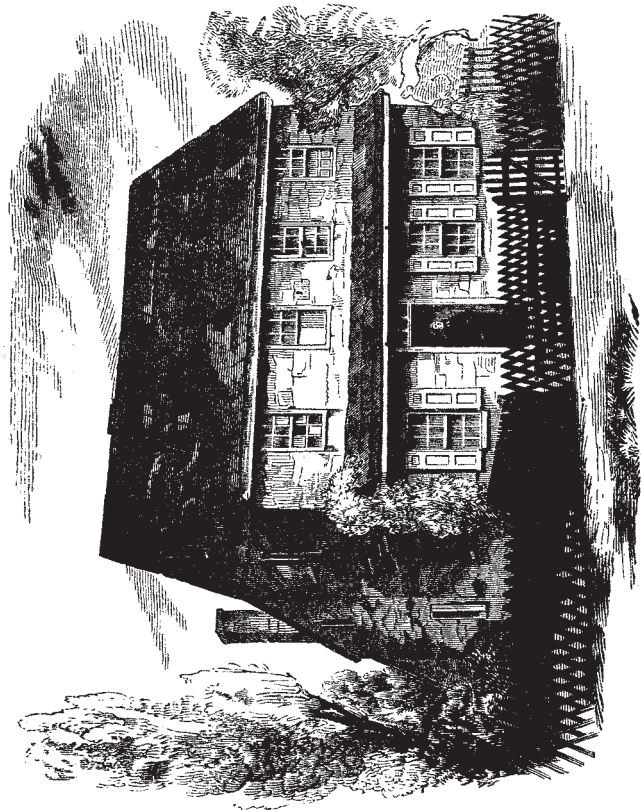
**With a Full Account of His Travels and
Labors among the Germans in Pennsylvania,
New Jersey, Maryland and Virginia**

Henry Harbaugh



THE LIFE OF REV. MICHAEL SCHLATTER

METALMARK BOOKS



BAXTER.

SCHLATTER'S HOME ON CHESTNUT HILL.

Page 330.

REICH.

THE LIFE
OF
REV. MICHAEL SCHLATTER;

WITH A FULL ACCOUNT OF HIS
TRAVELS AND LABORS
AMONG

The Germans

IN PENNSYLVANIA, NEW JERSEY, MARYLAND AND VIR-
GINIA; INCLUDING HIS SERVICES AS CHAPLAIN
IN THE FRENCH AND INDIAN WAR, AND IN
THE WAR OF THE REVOLUTION.

1716 TO 1790.



BY

REV. H. HARBAUGH, A.M.,

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DEAD," "HEAVENLY RECOGNITION," "HEAVENLY HOME," "BIRDS OF
THE BIBLE," "UNION WITH THE CHURCH," ETC. ETC.

Durch meine Feder Kommt dieses Weheklagen der elenden,
verlassenen, hirtelosen und um Hülfe schreienden Pennsylva-
nischen Gemeinden gegenwärtig zu euren Ohren!

SCHLATTER'S APPEAL TO THE CHURCHES OF EUROPE, 1752.

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TO
THE MEMBERS
OF THE
German Reformed Church in America,
WHO
ARE NOW REAPING THE RICH FRUITS
OF THE
LIFE AND LABORS
HEREIN PORTRAYED,
THIS
VOLUME
IS
Respectfully Dedicated.

P R E F A C E .

THE records of an earnest and laborious life, nearly half a century of which was spent in the religious interests of the Germans in Pennsylvania, New Jersey, Maryland, and Virginia — a life, too, belonging entirely to the last century, including what may be called the formative period in Church and State, and extending through the perils of our country's two tedious wars — can hardly fail to possess some interest to all who are wont to commune with the past.

By the ministers and members of the German Reformed Church particularly, the life and labors of REV. MICHAEL SCHLATTER must ever be held in grateful remembrance; and an endeavor to revive the story of his toils and sacrifices in the proper and permanent organization of the infant church in America, will no doubt meet their cordial approval. Should we have succeeded in any degree to their satisfaction, we will be glad of the result.

It is now sixty-six years since the subject of this memoir fell asleep, and thus long have the records of his life and labors been exposed to the wasting, scattering power of

time, and intervening changes. Under these circumstances it cannot be an easy labor to reproduce a life, the scenes of whose activities lie entirely in the last century. We cannot, therefore, hope that our work is free from errors; yet, the notes will show that we have endeavored to go to the sources, and we hope will give the reader confidence in the authenticity of our statements.

We believe it will appear—for we have sought to be careful on this point—that we have not made a hero of the subject of our memoir. We have not consciously indulged either in inflated eulogy on Mr. Schlatter, or in sounding glorification of the German Reformed Church, in whose interests he labored. Desirous of pursuing the ways of better taste and better morals, it was always our aim to state history, not to make it, and in simplicity and godly sincerity to tell the tale as the records have told it to us.

Though the sources and authorities are carefully indicated in the notes, and, in some cases, favors are also acknowledged, yet we desire here to express our thanks for important assistance rendered by J. D. Rupp, of Harrisburg; John F. Watson, and Rev. H. Haverstick, of Germantown; Samuel Hazard, Townsend Ward, C. W. Carrigan, and Rev. Dr. Bomberger, of Philadelphia; Rev. Dr. T. W. De Witt, of New York; Prof. T. C. Porter, Prof. W. M. Nevin, and Mr. Wittenweiler, of Franklin and Marshall College, Lancaster; Rev. J. G. Wolf, of Woodstock, Virginia; J. S. Dubbs, A. B., of Lehigh County; Lewis M. Harbaugh, of Hagerstown, Md.; Alfred Snyder, Esq., of Manayunk, Pa.; Rev. E.

L. Schwartz, of Boston, Mass.; Rev. Dr. Kirkpatrick, of Amwell, N. J.; Rev. J. O. Miller, and J. L. Mayer, of York, Pa.; Rev. A. Helfenstein, of New Holland; Rev. W. M. Baum, of Barren Hill, Pa.; and Rev. J. Glinz, German Reformed Pastor in St. Gall, Switzerland.

May this volume be blest to the Church for which Schlatter labored. The Lord continue to render fruitful this vine which his own right hand has planted on these western shores, and cause it to send out its boughs unto the sea, and its branches unto the rivers. May the congregations which here find how tenderly they were nursed in their infancy, now that they are strong, not cease to bless God for His goodness which has been ever of old; and Thou, ever blessed Head of the Church — who, before we or our fathers were born, didst furnish us in her bosom so firm a refuge, and so sweet a rest,—let the people praise Thee, O Lord Jesus, let all the people praise Thee.

H. H.

LANCASTER, Pa., April, 1857.

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INTRODUCTION.

“Wer aus bloßer Nachahmungssucht, aus Eitelkeit, aus Schwäche, seine Nationalität opfert, der steht auch in Gefahr, seinen Glauben und seine Religion zu opfern.”—HAGENBACH.

“We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.”

To forget the past is to forget our mercies, and to forget our mercies is to forget God. The tree must ever draw life from its roots; the strength of a stream must ever be replenished from its fountains: so is the nation and the church, in the divine order, ever dependent for vitality and vigor on its past history. The trials and triumphs of the past are as promises to stimulate us in the present, and as pledges to give us hope and courage for the future.

For a time the sayings and doings of our ancestors may be left to the preservation of a grateful remembrance, and to the unrecorded traditions which parents hand down to their children. But such traditions soon grow dim and uncertain, and

at last vanish away. As the setting sun leaves first a glory, then a twilight, and at last darkness: so the deeds of the past, as they sink beyond our personal recollection, are first bright, then dim, and then gone!—and, too late, we mourn that we have no picture of the faded beauty. Our parents relate to us stories of the days of our grand-parents; but our grand-parents themselves are gone, and tell us no more what was before them.

This is our case as a church in America. The grand-parents are gone, the fathers are going, the history of their toils and achievements is beginning to swim in half-uncertain twilight, and there is but barely time to record the doings of their life's day before the oblivious night sets in, when records and traditions will no more recognise one another.

The social and religious life among the Germans of Pennsylvania and neighboring States, one hundred years ago, was peculiar to itself, and its history has its own charm. A retiring and rural people, were our forefathers. Isolated to a great extent from others by language, social habits, religion, and even the character of their secular pursuits, they dwelt in the fertile and friendly valleys of Pennsylvania, New Jersey, Maryland, and Virginia, ambitious only for the quiet ways of peace and love. It cannot be uninteresting even to strangers, and certainly not to their own children, to be presented with a picture, even though it may be very imperfect, of the social and religious features of the olden time among the Germans. Such a picture must come forward in the life and labors of a man like

Rev. Michael Schlatter, who earnestly identified himself with their highest educational and religious interests for the space of more than forty years, and that during the most interesting and eventful period of our country's civil and ecclesiastical history.

“We want a history of firesides,” said Webster, truly. General history may be compared to the Table of Contents of a book containing a charming story; local and particular history to the book itself. General history is as if one should take us to some eminence, and show us the wide landscape, with mountains, valleys, woods, and fields, all well-defined, but cold as if carved in marble: whilst local history is as an actual ramble on these mountains, through these valleys, fields, and woods, coming in sight of singing birds, silvery cascades and rills, green meadows, blooming flowers, waving fields, and all the details of life, beauty, and joy, which no general observation can discern. A true history of Pennsylvania would be one that would cluster, not around its civil machinery, its council records, its battle-fields and forts, its public officers and schemes of State policy, but one which would thread on its religious history, follow its churches as they rose in one valley and settlement after another, the pioneerings of its early pastors, and the general progress of piety and purity in its families. There is not a valley in the State whose history is not prevailingly bound up with its venerable churches, and well-filled graveyards. These were not only the first prominent, sacred, and venerated places in the early settlements, but have always

been the centres to which the deepest and most earnest thoughts of men have tended, and from which have gone out those moulding influences which have made individuals, families, valleys, and the State itself, as wealthy, worthy, and peaceful, as they are. In such a history, German settlements, German valleys, German churches, German pastors, and German life, would cover many interesting pages.

That the German element in Pennsylvania history has not been brought out in its due proportion, is too apparent to need any proof. Of this, perhaps, we ought not to complain. Whether it is a fault arising from tardiness, or a virtue springing from a retired modesty, or something of both, it is nevertheless true, that the Germans are devotedly willing to bear the timber and build the scaffolding, so that others may erect their temples of honor, and then as patiently submit to being cast aside because needed no more. But whether they are to have credit for the good, or blame for the evil, which from them has been infused into our Pennsylvania nationality, the fact that German life is the moulding power in the life of our State, will be seen in its spirit for ages to come.

The phrase "German Pennsylvania" is traditionally abroad, and will last as long as the phrase "Yankee New England." This proverb, like the fabled wandering Jew, will travel the earth as a testimony, whatever historians may write in books. Whether they will claim it, or whether others will allow it, the Germans have turned Penn's woods

into fruitful fields — and their blood is the bearer of the inmost life of the State. The Indians are gone, but their names are still uttered in our hearing by the sounding mountains, the roaring rivers, and the softer murmur of the gentler streams. These are their monuments that will tell of the ancient people forever. So the Germans may vanish, their language may be forgotten, their habits improved into what is worse, and their records fade from the historic page; but German names will stick fast to German towns, counties, townships, valleys, streams, and hills, till earth and heaven themselves are changed. Then, too, German family names will tell the tale. Look over the State and beyond it, and is not their name Legion, for they are many. These, it is true, may be changed, — the Shibboleth may be turned into Sibboleth, by such as “cannot frame to pronounce it right,” yet the man of quaint and curious lore will always be able to trace them through their transmigrations, and demonstrate that in the beginning they were not so. As there is a power behind thrones, so there are monuments back of history; and what historians bury, antiquarians will dig out — and they will show to the ages to come, who were the ancient people that reigned in the land.

The extent to which the social spirit of Pennsylvania has been moulded by a German element, is worthy of all grateful consideration. Moreover, wonderful is it, how certain peculiarities have adhered to the German character through nearly a score of centuries, and still appear as prominent

traits, notwithstanding all the modifications which German life has undergone in America! Like all other nations, they have their faults and follies. Whatever nation that be which is without these, from it shall he come forth who shall stone them, for their German sins. Neither by our religion, nor by the lessons of our parents, have we been taught to reproach our ancestors, or set forth their faults before the world. Of their virtues it is pious to speak, and where these prevail, they must form the web upon which history will weave its story.

Even as heathen, the ancient Germans were noble—nobler and purer than any heathen around them. They were stern and steadfast in their principles, dignified in their deportment, just and true in their practices. “An aboriginal, pure, and unmixed people; they resembled themselves alone.” Even their physical characteristics were strikingly peculiar, and have been wonderfully perpetuated in the German family. To see the truth of this remark, it is only necessary to compare the Germans of Pennsylvania with the description which Kohlraush gives of the ancient Germans. “Their chest was wide and strong; their powerful gigantic bodies, which the Romans and Gauls could not behold without fear, displayed the strength that nature had given to this people.” Josephus also refers to them as “tall and strong.” Even from infancy, they grew up hardy and solid. “The effeminate nations,” says one, “who with difficulty reared their children during their earliest infancy, wondered how those Germans, without cradles or

swaddling-bands, should grow up to the very fullest bloom of health." They used every means in their power to keep alive the energies of body and soul. Idleness was one of the greatest crimes known among them. Whilst they hung the coward, they drowned the lazy drone, as being a meaner death!

That this physical energy has come down as the inheritance of the Germans, all know who are acquainted with this hardy race. From a source where no warping prejudice can be suspected, we have lately heard these words in relation to the Germans of Pennsylvania: "They understand, or if they do not understand, they observe the laws of health better than even the rural population of Massachusetts; and the result is that they are really the finest race of men, physically, to be found within the borders of the United States. There is no where, in all America, an agricultural population, the members of which personally till the soil, that has such thews and sinews, such a healthy development, or such generally prolonged life."¹

There is that which is better than physical strength, and fine, healthy, bodily stamina and development. Yet as material resources, mountains with bowels of iron, valleys with strength of soil to cover themselves with waving harvests, are necessary to a nation's greatness and glory, so are sound bodies required for vigorous souls. While the Germans are generally deficient in the preciseness, comprehensiveness, and scientific polish of book-

¹ Public Ledger.

learning, they are rich in native talent, vigorous common sense, and correct practical knowledge. If ignorance is to be associated with social, moral, and religious degradation—if these are its fruits—then we appeal to all who know, whether that kind of ignorance is a prevailing feature in the German life of Pennsylvania? We say unhesitatingly that the uncorrupted German spirit is characterized by social purity, moral elevation, and a wonderful instinctive correctness in regard to the principles and requirements of Christianity. It has yet to be shown that the more showy by-rote intelligence which is transferred from tongue to tongue, with little exercise of the thinking powers, is either more respectable or more valuable for even the higher purposes of life, than that modest, native sense, which is of slow and silent growth, embodying itself in sound, well-tryed maxims, and more ambitious to find its own right way, than to shine upon the path of others. There is a kind of intelligence which speaks more than it thinks, and the mind is rather inflated by what has been thought by others, than strengthened by what it has thought itself. The gold that shines around the finished jewel, though it dazzles the eye, is often less pure and valuable than that which only modestly gleams in the ore; so the intelligence of outward polish is often a mere covering of the surface, that deceives only the superficial. Who has not had occasion to notice that German Christians, in the rural congregations, lay hold upon religious truth with an earnest grasp, such as is not found in towns and

cities, where there is far more of the parade and pretence of intelligence. Their habits of life being more quiet and meditative, they retain and digest that which with others makes but a superficial impression, and is dispersed amid the haste and hurry of business.

There is also that which is better than intelligence. To be good is greater than to be wise. Historians agree in awarding to the ancient Germans a high moral character. Love of country, love of justice, honesty in dealing, submission to law and order, were, from the first, as they are still, prominent characteristics in the German character. The expression, "honest German," has gone forth as a proverb, and its passport is acknowledged on the way.

No virtue was more honored or more sacredly preserved among the Germans than the queen of virtues — chastity. "There," says Tacitus, "no one smiles at vice; and to seduce, or be seduced, is not called fashionable: for among the Germans, good morals effect more than elsewhere good laws." The same author tells us that the marriage union was regarded with the most sacred reverence; it was kept holy and inviolable until death; and an infringement of the matrimonial vow was, according to his testimony, almost unheard of. They held that there was something almost divine in a virtuous woman; and they had a respect for the female character which almost amounted to veneration. That these virtues are honored and cherished in the German social life of Pennsylvania, is

known to all who are informed on the subject; and where they do not appear prominent, it is an evidence that there a degeneration has taken place by foreign influence.

A prominent feature in their social manners has always been hospitality. With the primitive German, "to refuse a stranger, whoever he might be, admission to the house, would have been disgraceful. His table was free and open to all, according to his means. If his provisions were exhausted, he who was but recently the host, would become the guide and conductor of his guest, and together they would enter, uninvited, the first best house. There also they were hospitably received." That this is still a feature in the social life of the Germans, is too well known to need any illustration.

Calmness and deliberation is also a prominent trait in the German character, which has come down by inheritance from the earliest ages. The ancient Germans frequently held their counsels in connection with great banquets, "when the joyousness of the feast and society opened the secrets of the breast. But on the following day they reconsidered what had been discussed, so that they might view it coolly and dispassionately. They took counsel when they could not deceive, and took their resolution when fitted for quiet consideration." This deliberation has not yet been started into hurry by all the cry of haste which rings around. The German still decides calmly—thinks more of going surely than of going speedily, and firmly believes that the race is not always to the swift.

Such are some of the ruling virtues in the German life of Pennsylvania which have impressed themselves deeply upon the character of the State, and which will continue to modify, in a favorable way, its general spirit for a long time to come. It is this that makes the study of German social and religious life in Pennsylvania interesting to the earnest and thoughtful; and while it is not the direct aim of this volume to bring out these features of the German character in a formal way, yet we hope to have drawn a picture in which they do come forward incidentally, and therefore more naturally and truly than would be the case in a formal argumentative attempt.

If the German element, in its bearing upon the general life and spirit of the State, has been too much overlooked, this has no less been the case in regard to its religious importance, both as it regards the Lutheran and German Reformed Confessions. Proud, in his history of Pennsylvania, written between 1776 and 1780, whilst he gives more or less enlarged descriptions of the small communions of the Mennonites, Dunkards, Swenkfelders, and others, but barely mentions the German Reformed, though they were at the time numerous in the land; and then applies to them the narrow name of "German Calvinists," which is not only a name they never bore in history, but which few would apply to them. Gordon, in his history of Pennsylvania, written in 1829, says: "At the revolution, the Presbyterians, including the Dutch and German Calvinists, formed the most numerous sect in the

province, several of the back counties being chiefly peopled by them." It would be difficult to put more confusion into a sentence of equal length. Here we have, first, the Presbyterians and German Reformed made one—then the German and Dutch Reformed as one—then the Dutch Reformed located in Pennsylvania, where there were at that time few found—then, by implication, the German Reformed are located prevailingly in the western counties, where there were at that time but few—and, to crown all, they are nicknamed "German Calvinists." It seems, moreover, that this historian was of the opinion that there was "nothing in a name," since he speaks later of the "Reformed Lutherans"—in which original mode of naming the German Reformed, the Bishop of New Jersey has lately followed this historian, except that he has so far improved on the title as to make it "The German Reformed Lutheran Church!" These are but specimens—and they are fair ones—of what is continually written, and printed, and spoken, in the same blundering style. If a man writes scientifically about a worm, he is bound to call it by its right name, and show that he understands its habits and ways; if he fails in this, he justly incurs the censure of the scientific. We ask only for an application of the same rule in historical dealings with venerable and earnest ecclesiastical movements among the Germans in America, which, whatever may be men's judgments of their intrinsic value or historical importance, are nevertheless, to say the least, of more account than many worms!

This book will show, we hope, that the German Reformed Church, by the side of the Lutheran, has acted no unimportant part in the early ecclesiastical history of the State; and that, especially, the labor in which Mr. Schlatter was engaged was a matter of much greater anxiety and concern with the civil authorities, and the ruling spirits among the friends of the infant State, than even the most attentive reader of Pennsylvania history would have imagined. For proof of this remark, we respectfully refer to the chapter on the Charity School scheme, and the tale which thereby hangs, as well as to the civil policy which evidently underlies his appointment to the chaplaincy in the French and Indian War.

Humble as the attempt is, we venture to offer this volume, first and directly, as the Life and Labors of Rev. Michael Schlatter; and then, indirectly, as a small contribution to the inward civil and religious history of our free, peaceful, and noble State.

LIFE AND LABORS
OF
REV. MICHAEL SCHLATTER.

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CHAPTER I.

SCHLATTER'S YOUTH.

MICHAEL SCHLATTER is descended from an old, very worthy, and respectably related family of St. Gall, in Switzerland. Paulus Schlatter, his father, by profession a book-keeper, was an upright and excellent man. He was born October 8th, 1685, in St. Gall, where he lived till his death, which occurred July 11th, 1748. His mother, a good woman, whose maiden name was Magdalena Zollikofer, also of St. Gall, was born August 10th, 1695, married to Paulus Schlatter November 17th, 1713, and died January 24th, 1759.

Paulus Schlatter, the father of Michael, had a brother, who was for some time Conrector in the Gymnasium of his native town,<sup>1</sup> St. Gall, a learned

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<sup>1</sup> This gymnasium was founded on what was before the Convent of St. Catharine, in 1598.

and pious man. He was married to a daughter of the Rev. Christopher Stähelin, from 1685 to 1710, Professor in the Gymnasium, and from 1710, up to the time of his death, 1727, Pastor in St. Gall; also author of an excellent and well-known treatise on the Hiedelberg Catechism. This brother was also grand-child of "honorable and learned" Dean Bartholome Wägelin of St. Gall, the author of numerous works, and of whom it is said: "He belonged to a family which has been for a long time, one of the most respectable and useful in his paternal town, and which in its blooming branches, still encourages the sweet hope that it will long continue to sustain this position."<sup>1</sup> His maternal grand-mother was a daughter of the celebrated Zollikofer; with which family, the father of Michael was also related by marriage. A son of Paulus, named Christopher, afterwards obtained considerable celebrity as a minister in Holland, and was a bosom friend of Michael in his youth. It was no doubt through the friendship and influence of this cousin, that he was brought to spend a number of his early years in that country; which led also at length, in the providence of God, to his becoming a missionary to the New World.

These facts are of account, as showing us the social antecedents and youthful surroundings of him, the story of whose life we have undertaken to relate.

We know full well that a titled ancestry, when

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<sup>1</sup> Fresenii Pastoral Sammlungen, Part viii. p. 402.

it is only of this world, is a vanity instead of a virtue; but it is not so with honored piety. A line of pious ancestry has a blessing for those who are found in it. The covenant and the promises—yea, even the law also—have mercy for children, and children's children, of such as keep His covenant, and remember His commandments, to do them. There is true scriptural ground for the poet's holy exultation:

“My boast is not that I derive my birth  
From loins enthroned, and rulers of the earth;  
But higher far my proud pretensions rise,  
The son of parents passed into the skies!”

Michael Schlatter was born in St. Gall—at that time one of the largest towns in Switzerland, lying beautifully between two mountains, and on the bank of the Steinach—on the 14th of July, in the year of our Lord, 1716. Blest with pious parents, he was early devoted to God, in the covenant and grace of holy baptism. Being the first child of his parents, he was an object of special tenderness and solicitude during his infantile years. His early powers of mind and heart were nurtured and unfolded, not only in the bosom of a christian family, but also in the society of a circle of intelligent and pious relatives, and in the religious atmosphere of a congregation blest at the time with such an excellent religious spirit as God always inspires under the faithful ministry of such men as the devoted Stähelin.

The parochial schools, and the Gymnasium of St Gall, in which his excellent uncle was one of the

Professors, was no doubt animated by the same decidedly religious life. Spending his boyhood and youth in the midst of such social, literary, and religious advantages all combined, his spirit received a strong and happy bias in the right direction from his earliest years. Good seed sown in the heart in early life remaineth, and though the world's desolating winter should afterward seem to blight and blast what has commenced growing, yet will it live, and in due time ripen into a glorious harvest. Early religious impressions in the heart are true prophets, unceasingly foretelling of good to come, and urging toward it.

Having arrived at the proper age, which, according to the good old Reformed order, was as early as the fourteenth year—in his case, it seems to have been even earlier—he was admitted to Confirmation, and a full communion with the Church in the participation of the Holy Supper. At this time also, he had already passed through the Gymnasium of his native town, which, however, at that time afforded but limited advantages. He was now placed under the instruction of Professor Waegelin.<sup>1</sup> He had not long been under this good man's care, when he became restless; looking longingly toward the horizon, his spirit began to feel the stirrings of a strong desire to go forth into the wide, wide

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<sup>1</sup> "Lebens beschreibungen Sämmtlicher Evangelischen Geistlichen von der Reformation an;" in the Library of St. Gall. Extracts from this work, and other valuable facts pertaining to Mr. Schlatter's early life, have been kindly furnished us by Rev. J. Glinz, Reformed Pastor in St. Gall.

world — a roving spirit which followed him more or less through life, and when properly restrained by a maturer judgment, became an element in his nature, which fitted him for his future pioneering work. At this time, however, this disposition became a snare to him, entangling him in a course of conduct not to be justified. He left St. Gall without the knowledge of his parents, and went to Holland to visit some relatives residing there.

After having spent a short time with his friends, he went to Helmstadt, in the Duchy Brunswick, in north-western Germany, where there was a University at the time. How long he remained there is not known; it was, however, but a brief period. From this place he went farther, with a travelling companion, named Huerner, of Berne, in Switzerland; after which, he returned to his native town of St. Gall, where he placed himself again under the tuition of Professor Wägelin. This whole tour he made in a very short time, so that he could not have been detained long in any of the places he visited. After having studied yet some time with Professor Waegelin, on the 10th of April, 1730, lacking still a few days of being fourteen years of age, he was examined and accepted as a candidate for the holy ministry.

Afterwards he went again to Holland, where he was employed for some time as a teacher. On this visit he seems to have spent a number of years in Holland; but whether he was all that time employed in teaching does not appear. He seems to have been inducted fully into the holy office in Holland.

Returning again to his native land, he took a vicariate with, and under Deacon Briel, in Wigoldingen, in the canton of Thurgau, where he entered upon his duties, August 17th, 1745.

He remained but a short time in this situation. Toward the close of the year 1745, he became Sabbath evening preacher in the church in Lintebuehl, a suburb of St. Gall. This situation also, he occupied but a short time; for on the 9th of January, 1746, we find him again leaving his native town and country for Amsterdam, in Holland, where he offered his services to the Reverend Deputies of the Synod of South and North Holland, for the service of the destitute churches in Pennsylvania, which were at the time, and had been for some years before, calling for help.

From these facts in his early life, it appears that young Schlatter was possessed of an active, somewhat restless and roving disposition. Though these characteristics betrayed him into errors of conduct, an earnest survey of this period of his life must lead us to discover alike in the evil and the good, the stirrings of the spirit of an important mission, which realized itself in his future labors and success in the New World.

In Holland, where he had sojourned for some years, intelligence concerning the religious destitutions among the Germans in America, was constantly received. From his own Switzerland also, many had gone to this distant land of promise, who, in letters to their friends, reported the great spiritual destitutions which existed in the land

of their adoption, and sighed, in sad remembrance, after the pleasant sanctuary services, which, in former days, they had enjoyed in the shadow of their beloved Alps. It was this "sighing of the prisoners," that inclined the heart of young Schlatter toward a foreign field, and induced him to seek a mission to his brethren of the Reformed faith in Pennsylvania, whose imploring petitions had reached his ear across the rolling Atlantic.<sup>1</sup>

On the threshold of this mission he now stands.

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<sup>1</sup> Ast famam de Pastorum in Pennsylvania penuria audiens, et in extraneum Ministerium pronus, ablegatus est. *Testimonials by the Deputies at the Hague, September 10th, 1751.* See Freneni's Past. Saml. Part xii. p. 354.

## CHAPTER II.

### SCHLATTER'S MISSION TO AMERICA.

1746.

It would not be correct to say that the object of Schlatter's mission into this country was to found or establish the German Reformed Church here. This can be said of his mission only in a limited sense. The Church existed here before his arrival, not only in germ, but also with something of a history. His mission was rather to organize the already existing congregations, to unite them more closely with one another, and with the mother Church in the Fatherland, so that, by mutual co-operation, the infant Church might be more firmly established, and more readily supplied with such aid as it needed in its weak, scattered, and destitute condition.

Members of the German Reformed Church began to emigrate to Pennsylvania soon after the Province was confirmed to William Penn under the Great Seal, which important event took place on the 4th of March, 1681. The news of great privileges opened up in this mild province of the New World was soon heard as good tidings along the Rhine and in the quiet valleys of Switzerland. As early as 1684 or '85, a society, consisting, at first, of ten prominent gentlemen residing at

Frankfort, was formed, called the "Frankfort Land Company," the object of which was to send out settlers. They purchased large tracts of land; 5350 acres in German townships, now German-town, and 22,377 acres in Manatawny, in Berks county. Gradually, other lands were also purchased by this company, and settlers and settlements of Germans followed. Though the very first Germans in Pennsylvania, who settled at Germantown, were Friends, or Quakers, from Cresheim, near Worms, in the Palatinate; yet such as were of other faith, soon followed, and among them, the greatest number were families of Reformed.

"Not long after the first settlement," says a venerable document, "many of the oppressed inhabitants of Germany, and particularly out of the Palatinate, and in the districts of Nassau, Waldek, Witgerstein, and Wetteran, emigrated to Pennsylvania, with their wives and children, and the proceeds of the property which they had sold, whether more or less. Among them are Mennonites, Lutherans, and Reformed, but at this time (1730,) the Reformed, holding to the Old Reformed Confession, constitute more than one half of the whole number, being about fifteen thousand."<sup>1</sup>

From this time forward, German emigrations continued and increased. Between 1700 and 1746, when Schlatter arrived, thousands came in, and

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<sup>1</sup> Report and instructions by the Synod of South Holland, met at Breda in July, 1730. See a Translation by Dr. Dewitt, in Ch. Intel. February 1st, 1855.

located in the different valleys of New Jersey, Pennsylvania, Maryland, and Virginia. Even those Germans — many of whom were Reformed — who first went to England at the invitation of Queen Anne, and later emigrated into the Province of New York, afterwards, on account of bad treatment by the civil authorities, left, and came to Pennsylvania, to swell the number of Reformed already in the Province.

Many of these emigrants were truly pious, and though not able to bring their ministers, brought with them their catechisms, Hymn books, and other devotional books, and in some cases, also pious schoolmasters. They formed congregations and schools; and where they had no ministers, sought to edify each other by singing, and listening to sermons and prayers read by the schoolmaster.

In this way they sought to edify one another, and make up, as best they could, for the want of regular church ministrations. In various localities, germs of congregations were now beginning to show an infant growth, and in their healthy, though feeble life, to give promise of future good. A log church was built at Skippach, in 1726, and in many places throughout Eastern and Southern Pennsylvania, soon after. Infant congregations, worshipping more or less publicly, existed earlier. We find Reverends Boehm, Weiss, Bechtel, Goetschius, Reiger, Wirtz, Dorstius, and Miller, from 1726 on, extending their labors, in an independent way it is true, but with considerable success, over various German settlements. When Mr. Schlatter

arrived, he found some forty-six congregations, under organization more or less perfect, and some of them numbering a large membership. He estimated the number of German Reformed in this country at that time, to be about thirty thousand, so that they had doubled since the year 1730. A similar emigration of Lutherans was of course, also going on during this period, though not in such great numbers.

The settlement of the Dutch Reformed in the Province of New York was earlier; and the attention of the church in Holland having been turned toward their brethren in America, and their affectionate care being extended over them, they became acquainted also, at an early day, with the destitutions among the Germans in Pennsylvania. There were, moreover, settlements of those Germans who came in under the patronage of Queen Anne, along the North river, and in the valley of the Mohawk, as early as 1707. These "built houses and churches, and cleared fields and meadows."<sup>1</sup> The greatest number of these, as already mentioned, afterwards removed to Pennsylvania, but some remained. There were also early Dutch and German settlers, side by side in New Jersey, and even in Bucks county, Pennsylvania; so that these brethren of the same faith, though they spoke a different language, were still not strangers to one another. Thus the religious destitutions were to some extent, at least, on the same territory; and the Germans seeing their Dutch brethren cared for by the Mother

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<sup>1</sup> Prof. Kalm's travels in 1748, p. 410.

church, were very naturally induced to seek assistance through the same channel.

It was in this way also, that the care of the infant German Reformed churches in Pennsylvania fell under charge of the Classis of Amsterdam. The Dutch emigrants were under the immediate patronage of the Directors of the Dutch West India Company, who were chiefly citizens of Amsterdam. Hence they very naturally sought their aid in procuring ministers for their churches. The Directors of this company, when they received letters from the churches in the new colony, immediately placed them in the hands of the ministers in that city, as the proper persons to attend to these wants.<sup>1</sup> In this way, the applications for ministers came before the Classis of Amsterdam, which classis, on account of its location, in and around the prominent port, very naturally became the organ through which the Synods of Holland extended their care, sympathy, and aid, to the colonial churches. On account of the praise-worthy zeal with which this classis interested itself in the feeble American churches, it became also the channel of communication between the German Reformed churches of the New World, and the Fatherland; so that ministers from Germany and Switzerland were solicited and received through this channel.

We find, accordingly, that at a very early day, those German Reformed ministers who labored in Pennsylvania before the arrival of Schlatter, and

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<sup>1</sup> Ger. Ref. Mag. vol. i. p. 17. Hist. Extract from the Dutch Ref. Mag.

who did not come in through the classis of Amsterdam, were in correspondence with it. In the correspondence of the committee of the classis of Amsterdam with the ministers of the Reformed Dutch churches in New York, from 1725 to 1730, there are incidental references to the infant German Reformed churches in Pennsylvania, manifesting an interest in them. There are letters extant from this classis to Rev. John Philip Boehm, as early as 1728, and to Weiss, as early as 1731.<sup>1</sup>

It was, however, through the Rev. George Michael Weiss, a native of the Palatinate, on the Rhine, who came to America in 1727, sent by the upper consistory or classis of the Palatinate, and assisted on his way by the classis of Amsterdam, that the wants of the German Reformed churches in Pennsylvania were first presented to the Church of Holland in such a way as to call forth its formal action.

A number of German Reformed members were, at that time, emigrating from the Palatinate, and the Church Judicatory was moved in commiseration-

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<sup>1</sup> Rev. Dr. Dewitt, Ch. Intel. Sept. 23d, 1852. See also "a writing from the classis of Amsterdam to the Ministers and Brethren of the Reformed Church in Pennsylvania," in regard to Rev. Boehm, in the Author's "Lives and Labors of the Fathers of the German Reformed Church in Europe and America," embodied in the Life of Rev. J. P. Boehm; a copy of which has been kindly furnished by Rev. Levin T. Reichel, from the Bethlehem Archives, where the original is preserved. It is dated June 20th, 1729. There is another letter extant from the classis of Amsterdam to "the Brethren in Pa.," dated Nov. 28th, 1728, which we have not seen. See Ch. Int. Sept. 23d, 1852.

tion for them and took prompt action in their behalf. The result was the sending of Mr. Weiss. He arrived in the same ship with about four hundred emigrants—"natives and late inhabitants of the Palatinate upon the Rhine and places adjacent emigrating into Pennsylvania, in hope and expectation of finding a retreat and peaceable settlement therein."<sup>1</sup> They settled on Skippach, where a consistory and congregation was organized, with Mr. Weiss as pastor, and a wooden church immediately built. Mr. Weiss found, however, that one church and his single-handed labors were "sadly insufficient to the thousands separated at great distances, some a hundred or two hundred miles from each other, as they begin to be scattered through the whole land."<sup>2</sup> He reported the state of things to the consistory of the Palatinate, which, in the oppressed and straitened circumstances of the Reformed Church in that country—itsself needing foreign aid at the time for the support of their ministers and schoolmasters—felt inadequate to afford the necessary relief alone. They accordingly wrote to the Synods of the Netherlands as early as 1728, urging the claims of these emigrants upon their religious sympathies and assistance.<sup>3</sup> Thus, at the Synod at Breda, in July, 1730, "there were communications from the Upper Consistories of

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<sup>1</sup> Colonial Records of Penn., vol. iii., p. 283-284.

<sup>2</sup> Report and instructions of the Synod of South Holland, July, 1730.

<sup>3</sup> See Letter of the Deputies of the classis of Amsterdam to Supt. Wirtz in Zurich, May 3d, 1752.

Heidelberg, and from the German Reformed in Pennsylvania, soliciting the aid and superintendence of the Synods of Holland in planting churches in America.<sup>1</sup>

This gave rise to a pamphlet entitled, "Report, giving information in Relation to the Colony and Church of Pennsylvania; composed and published by the Deputies of the Reverend Synod of South Holland, and the Committee of the Classis of Delft and Schieland." This report speaks "of the increasing numbers of German immigrants; gives reasons why the Church of Holland should lend a helping hand, and take the infant churches under their care and protection, by contributing means for the building of churches—as five were now needed—and bringing them under a common and regular order of church government."<sup>2</sup> The report included in this pamphlet was acted upon by the Synod of South Holland, met at Breda, in July, 1730. Though it was estimated that there were, at that time, fifteen thousand German Reformed in Pennsylvania, yet still their numbers were annually increased.<sup>3</sup> In 1731, while the Synod was

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<sup>1</sup> Dr. Dewitt, *Christ. Intel.*, Feb. 1, 1855.

<sup>2</sup> Rev. Dr. Dewitt in *Ch. Intel.*, Sept. 23d, 1852.

<sup>3</sup> "There is besides, in this Province, a vast number of Palatines, and they come in still every year. Those that have come in of late years are mostly Presbyterians, or, as they call themselves, Reformed, from the Palatinate being about three-fifths of that sort of people. They did use to come to me for the baptism of their children, and many have joined with us in the other sacrament."—*Letter of Rev. Jedidiah Andrews, of Philadelphia, to Rev. Thomas Prince, of Boston, dated August*

in session in Dortrecht, eight hundred exiled Palatines passed through the place to take ships at Rotterdam for America. They were visited by the whole Synod in a body, and were furnished by them with provisions and medicines. After Christian exhortation, prayer, and singing, they were dismissed with the assurance that they might rely upon the Church of Holland for support in their new abode.<sup>1</sup>

From this time forward, to the arrival of Mr. Schlatter, a correspondence more or less regular was kept up between the German Reformed ministers in Pennsylvania, and the church of Holland, and aid in ministers, schoolmasters, and other means expected and received from that country, as well as from Germany and Switzerland, chiefly through the classis of Amsterdam.<sup>2</sup>

There is a letter extant addressed by Rev. Weiss to the classis of Amsterdam, dated April 29th, 1738, in which he alludes to their previous relations; the correspondence is recognized as still continuing, and he gratefully acknowledges their care for the churches in Pennsylvania.<sup>3</sup> Rev. Boehm, also, in

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14th, 1730. See Hazard's Register of Penn., vol. XV., pp. 199-202.

<sup>1</sup> Rev. Dr. Dewitt in Ch. Intel., Sept. 23d, 1852.

<sup>2</sup> This classis had a standing committee to attend to the correspondence and general business in the intervals of its meetings. These were called Deputies. They sign themselves, in the earlier correspondence, "*Deputati utriusque Synodi*;" viz: of the two Synods of South and North Holland. More frequently, "*Deputati classis Anstel, ad res externas*."

<sup>3</sup> See a copy in Dr. Mayer's MS., vol. i., p. 9.

transferring to Holland the minutes of the Cœtus of the year 1748, refers to letters which he and his co-laborers<sup>1</sup> had sent over before Rev. Schlatter's, replies to which they had expected him to bring.

From the time when the church of Holland was first formally interested in behalf of the German Reformed emigrants in Pennsylvania, through the church of the Palatinate in 1730, it manifested a praise-worthy diligence for its comfort and relief. Through the classis of Amsterdam, and by direct effort, the Synods of North and South Holland earnestly sought reliable information in regard to their wants, and the best way of affording them relief. We find that in the year 1743, they wrote to the Presbyterian Synod of Philadelphia, through Rev. Dorstius, of Bucks county, presenting inquiries and proposals in reference to the Dutch and German churches.<sup>2</sup>

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<sup>1</sup> "Unseren letzten Briefe," &c. See minutes, 1748. The original is in possession of Rev. Dr. Dewitt. See a copy in my vol. of MS. collections; also in Dr. Mayer's MS., vol. i., p. 10-14.

<sup>2</sup> "The Rev. Mr. Dorstius, pastor of the Reformed Dutch Church in Bucks county, laid a letter before us from the deputies of North and South Holland, wherein they desire of the Synod an account of the state of the High and Low Dutch churches in this Province, and also of the churches belonging to the Presbyterian Synod of Philadelphia, and whether the Dutch churches may be joined in communion with said Synod; or, if this may not be, that they would form themselves into a regular body and government among themselves. In pursuance of this letter, the Synod agree that letters be wrote in the name of the Synod to the deputies of these Synods in Holland in Latin, and to the Scotch ministers in Rotterdam, giving them an account of the churches here, and declaring our wil-

So much it was deemed necessary to say in regard to the state and history of the German Reformed churches in Pennsylvania, previous to the arrival of Mr. Schlatter, to enable us to gain a clear and correct view, both of the necessity and nature of such a mission as was entrusted to him.

The number of ministers at that early day, was small; and they labored in an almost entirely isolated way. The churches were weak, lay remote from one another, and were exposed to the inroads of unworthy and unordained ecclesiastical vagrants, as there was no general organization to keep watch. There were no means of educating ministers for the German churches in this country, and in case one with proper piety and theological attainments presented himself, it was very difficult to procure regular ordination for him.<sup>1</sup> Nor was there any proper organ through which the churches could present their wants to the Mother Church in Europe, and by which such help as should be provided, in men and means, could be properly and efficiently applied. In short, organization was needed, and

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lingness to join with Calvinist Dutch churches here to assist each other as far as possible in promoting the common interests of religion among us, and signifying the present great want of ministers among the High and Low Dutch, with the desire that they may help in educating men for the work of the ministry. And Synod ordered that Messrs. Andrews, Cross, Evans, jr., and the Moderator, do write said letters."—*Records of the Presb. Church*, p. 174. *Acts of the Synod of Philadelphia*, May 23d, 1744.

<sup>1</sup> Rev. Goetschius, Wirtz, and Miller, received ordination from the Presbyterians.

to this end, an organizer was necessary—one who should come with authority from the Mother church, with definite plans and proposals, according to which aid was to be furnished, and with the necessary qualifications for superintending the work of gathering and consolidating the American church, and bringing it into a condition to be generally and permanently benefited by the aid which was ready to be furnished for that purpose.

Mr. Schlatter having, as stated in the previous chapter, appeared in Amsterdam, presented himself before the Deputies of the Synods of South and North Holland, and been approved by them, he received the necessary credentials and instructions carefully and particularly drawn out. His duties, as more particularly defined in his instructions, included the following points:

1. He was to visit the different settlements throughout which the Reformed sheep were scattered, to gather and organize them into churches where this was not already done, and where imperfectly organized congregations existed, to induce them to designate proper persons as Elders and Deacons, whom he was to ordain and instal, and thus organize consistories—he was at the same time to preach to them on his visits, administer the Holy Supper, baptize their children, prepare proper church records, and record the names of the members and their baptized children.

2. He was to ascertain what amount each congregation could and would give annually toward sustaining a minister who should be sent among

them, and take their definite pledge for the sum promised; and where he found any one congregation too small and poor to pledge an adequate amount, he was to induce them to unite with the nearest neighboring congregations, and thus to form charges of as many churches as could conveniently be combined under the care of one minister.

3. He was to visit the ministers already in the field, enlist their sympathies and coöperation in his mission, to promote concord of action among them, and to form an annual Cœtus, or Synod, of the existing Ministers and Elders, for the oversight of the churches, and as a responsible organ for the transmission of annual reports to the Synods of Holland.

4. He was to pay annual visits to the ministers and consistories, to enquire into the state of the churches: whether any difficulties existed, whether they adhered to the faith and customs of the church, whether the salary was adequate, punctually paid, and from what source it was derived? He was to make a report of these visits to the Cœtus when formed, and through it to the Synods of Holland.

5. When this work should be accomplished, he was to preach as the other pastors, in such congregations as might call him, having at the same time an eye also to such destitute points as should from time to time come to his knowledge.

Such was the nature of Schlatter's mission — a much needed, great, and good work.

He had arrived in Holland in January. During

the winter, all the preliminaries were arranged. With the opening spring came the time to sail. His instructions are dated May 23d, 1746; and on the 1st day of June, he went on board, committing himself first to the protection of his Father in Heaven, and then to the winds and the waves, which, as His own angels, "do His commandments, hearkening unto the voice of His Word."

## CHAPTER III.

### SCHLATTER'S FIRST LABORS IN AMERICA.

1746-1751.

His voyage was prosperous, though it was not made without some peril. As particulars are given in his Journal, it is not necessary to record them here. After a voyage of just two months, he arrived at Boston on the 1st of August, 1746, whence he proceeded by way of Newport and New York to Philadelphia, which place he reached in health and safety on the 6th day of September.

On his arrival at Philadelphia, Mr. Schlatter was very kindly welcomed by the Elders of the German Reformed Church, one of whom received him into his house, where he lived and boarded, whenever he was not absent on missionary journeys, for a period of eight months. The congregation there, was at that time served once a month by Rev. John Philip Boehm, who resided at Witpen, in what is now Montgomery county. The congregation numbered about one hundred members, and since 1734 had worshipped in a rented building;<sup>1</sup>

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<sup>1</sup> This was a frame building, which had once been a barn, but had been converted into a church by the Reformed. "Bis-hieher," says Schlatter, in 1747, "ist die Gemeinde in ein altes Kleines Haus von Bretteren aufgeschlagen gegangen vom yahr

but were at the time, erecting a stone church on the site of the present Race street church.

Mr. Schlatter found Philadelphia the next town in size to Boston. It lay snugly fastened with one side to the Delaware, and contained something over 10,000 inhabitants. It was a little more than a mile long up and down the Delaware, and one-half a mile wide. It contained seven streets lengthwise north and south, in which a small one, named Water street, is not reckoned. It had also seven streets running east and west. The churches were: 1. The English church. 2. The Swedish church. 3. The German Evangelical (Lutheran) church. 4. The old Presbyterian church. 5. The German Reformed church. Besides two Quaker meeting-houses, one Anabaptist, one Roman Catholic, and one Moravian church. "The old German Reformed church," says Prof. Kalm, a Swedish traveller, in 1748, "is situated in the north-western part of the town, and resembles in its construction the church in Ladugords-place, in Stockholm. It is not yet entirely finished, although they have preached in it for some years." The same writer says: "The German Reformed have their grave-yard to one side without the town, and not at the church."

1734 im November, mit der Lutherischen Gemeinde ein Sontag um den anderen. Hernach aber, nach dem die Evangelischen eine Kirche von Steinen Anno 1744 gebaut haben, allein, und bezahlten jährlich an Herrn William Allen die Summa von £ 4." This church stood "in der Arch striet bey dem Quaker Kirchhof." Another description says it stood "in Mulberry street, near fifth street," which is the same. Hazard's Reg. vol. iv. p. 369.

This was the north-east corner of the present Franklin square, which was at that time, outside of the town. Such were the narrow limits of Philadelphia when Mr. Schlatter entered it. The small spot which then constituted "the town," would be somewhat difficult to find amid the immense wilderness of houses and beings of the Philadelphia which now is.

Though Mr. Schlatter made his home in Philadelphia from his arrival till he left on his mission to Europe, late in the year 1750, yet he was not much at home. Much of his time was taken up in missionary visits through New Jersey, Pennsylvania, Maryland, and Virginia, of which we will not here speak, as a full account of these travels and toils is given in his Journal.

Previous to Mr. Schlatter's arrival, as already mentioned, the congregation in Philadelphia was visited once a month by Rev. Mr. Boehm. This was, however, too little service for them, and too inconvenient to the venerable man who had a large field beside, and lying distant from it. Mr. Schlatter took early measures, with the full consent of Mr. Boehm, to unite the congregation at Germantown<sup>1</sup> with Philadelphia into a charge, to be

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<sup>1</sup> A German Reformed congregation had existed at Germantown much earlier than this. It had been served by Rev. Johannes Bechtel, who was a German Reformed minister in this county, as early as 1727. This congregation had, however, been vacant for some years. A very interesting position did this Bechtel occupy in those early times. See the Author's "Lives and Labors of the Fathers of the German Reformed Church in Europe and America."

served by one minister. This arrangement was completed on the 18th of September, 1746; but as there was no one to take regular charge of them, they were supplied jointly by Boehm and Schlatter — the latter preaching for them whenever he was not absent on journeys.

Meanwhile, these united congregations became daily more anxious for a regular pastor. They made an earnest application to Mr. Schlatter, presenting him with a unanimous call. Mr. Boehm, who, on account of advanced age and increasing infirmities, was anxious to be released from this care, urged upon Mr. Schlatter to yield to their solicitations, which he at length did, upon condition that Mr. Boehm would continue to visit them monthly for six months longer, that he might continue his missionary journeys through the interior. Accordingly, on New Year's day, 1747, Mr. Boehm installed him in Philadelphia as regular pastor of that congregation. Later — having, in the meantime, made a journey to several churches in Eastern Pennsylvania — on the 15th of February, Mr. Boehm also installed him in the congregation of Germantown. From this time on, he served them as much as he could, while he continued his visits and work among the scattered congregations of the country. He, however, declined receiving any salary for the first year, "in order," he says, "that by deed I might convince them that I did not serve them merely for the sake of my bread."

The summer of 1747 was spent in various extended missionary visits, for the purpose of preach-

ing, baptizing children, and administering the Holy Supper in vacant congregations, and organizing them into charges with a view of locating pastors as fast as they could be procured. Meanwhile, as often as he could, he returned to Philadelphia to minister to his charge.

Having sought out a companion for life, he entered into the bonds of holy matrimony on the 11th of October, 1747, with Maria Henrica Schleidorn, daughter of Henry Schleidorn and Elizabeth, his wife, whose maiden name was Tonaillier.<sup>1</sup> This family was formerly from the city of Hamburg, in Germany, but then resided in New York. He frequently alludes to his companion in the tenderest manner, which furnishes the best evidence that he was devoted to her and she to him, that Providence had directed his choice, and that she had proved herself a "helpmeet" in his labors, and a true consolation amid his various trials and cares.

Agreeably to his instructions, Mr. Schlatter had early turned his attention towards the organization of a regular Synod, feeling that in this way only could he render his labors and success efficient and permanent. Accordingly, as early as the autumn of 1746, he had already consulted with the four regular German Reformed ministers in Pennsylvania, Boehm, Weiss, Reiger, and Dorstius, on the subject, and invited them to meet in Philadel-

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<sup>1</sup> Mr. Schleidorn was a prominent and wealthy merchant in New York. I have seen the portraits of Mr. and Mrs. Schleidorn. They are preserved in the family of his grandson, Mr. Snyder, of Manayunk, now deceased.

phia on the 12th of October. This meeting took place at the appointed time, and all were present except Mr. Dorstius, who was providentially detained, but greeted the assembly by a friendly letter. This was the first time these ministers had been together, though some of them had already labored for twenty years in the American field. It does not seem that they entered into a regular organization at this first meeting, but conferred together on the interests of the churches, and drew up some "Articles of Peace,"<sup>1</sup> which were signed by all, and no doubt intended as a preliminary step to a future synodical organization. This meeting was a delightful and profitable one, uniting their hearts in tender Christian love, strengthening them for their labors, and filling the destitute churches with hope and encouragement.

Mr. Schlatter felt that as the organization of a Synod was a matter of great importance, so it was also a matter of great solemnity, and should be approached with proper deliberation and preparation. On the 22d of May, 1747, he visited New York, "in order to confer with the Reverend ministers there in regard to the founding of a Synod of the German congregations in these regions."<sup>2</sup>

During the summer of 1747, Mr. Schlatter continued his usual visits through the interior, taking occasion to speak with ministers and elders on the subject of a Synod. In the month of August, he

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<sup>1</sup> "Auch durch Unterschreibung gewisser aufgesetzter Friedens-Artickel bekräftigte." Schlatter's Journal, p. 36.

<sup>2</sup> Schlatter's Journal, p. 46.

“addressed circular letters to all the ministers and elders of the German Reformed congregations to invite them in the most friendly and fraternal manner to attend the first ecclesiastical Synod or Assembly, which was contemplated to be held on the 29th of September in this year.” The day, toward which Mr. Schlatter had looked forward with great interest, arrived. Thirty-one, including ministers and elders, convened in Mr. Schlatter’s house, from whence, at 9 o’clock in the morning, they proceeded to the Church, where the Rev. J. B. Reiger opened the Synod with a sermon, founded on the one hundred and thirty-third Psalm—a very appropriate text for such an occasion. In the afternoon, at two o’clock, the first session was commenced, “which was opened with prayer and closed with thanksgiving—the same was also done at every subsequent session.”<sup>1</sup> Thus the Synod of the German Reformed Church was happily organized in Philadelphia, September 29th, in the year of our Lord, 1747.

It may not be an unnecessary digression here to record that the ministers of the Dutch Reformed Church were, at the same time, engaged in the preliminaries for the organization of an ecclesiastical Judicatory or Cœtus in this country. As early as 1737, there was a meeting composed of five Dutch ministers held at New York. “At this meeting, the plan of a Cœtus or assembly of ministers and elders, subordinate to the Classis of Amsterdam, was first proposed, matured, and des-

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<sup>1</sup> Schlatter’s Journal, p. 46.

patched to the different churches for their concurrence." A second meeting was held, April 27th, 1738; also at New York, at which nine ministers and eleven elders were in attendance.<sup>1</sup> "At this meeting, such reports were received from the churches to which the plan of a Cœtus had been sent, as induced those present to ratify and adopt it. The plan, thus adopted, was immediately sent over to the Classis of Amsterdam for the approbation of that body. Whether this plan was at first disagreeable to the Synod, or whether other circumstances occasioned the delay, is not known; but it does not appear that the approbation of the Classis reached this country until the latter end of the year 1746, or the beginning of 1747; for it was not until the month of May, 1747, that a meeting was called in the city of New York to receive the letter from the Classis, declaring their concurrence.<sup>2</sup> It seems likely, from the dates, that Mr. Schlatter was present at this meeting. This was a very small assembly, only six ministers being present. Little else was done besides appointing the second Tuesday of the following September for the meeting of the first Cœtus, to be held in the city of New York. When the day arrived, there were present seven ministers and as many Elders. Two others were prevented from attending, but sent in their good wishes to the plan. One more

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<sup>1</sup> Among them was the Rev. John Ph. Boehm, from Pennsylvania, with his Elder.

<sup>2</sup> See a brief History of the Dutch Reformed Church in America, copied from the "Dutch Reformed Magazine." Ger. Ref. Mag., vol. i., p. 88.

was favorable to it, but could not prevail on his congregation to accede to it. Four were absent as decidedly opposed to the project. Thus was organized the first Judicatory, higher than a consistory, in the Reformed Dutch Church in America, on the 14th of September, 1747—just 15 days previous to the organization of the German Reformed Synod, in Philadelphia.<sup>1</sup>

The remainder of this year, 1747, Mr. Schlatter divided as before, between serving his charge and making missionary visits into the interior. On the 6th of December, the new church in Philadelphia was so far finished as to be used for preaching, though it had as yet neither windows nor pulpit. Yet it was necessary to use it, inasmuch as the number of hearers had so much increased, that the old church could no more contain over one-half who attended.<sup>2</sup> That such a crowd of anxious hearers came together in a windowless church in December, is not modern, but belongs to the palmy days of stern ancestral times.

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<sup>1</sup> The Synod of the Lutheran church was organized in Philadelphia nearly a year later, August 14th, 1748. See *Hazelius: History of the American Lutheran Church*, p. 66.

<sup>2</sup> "Den 6ten Decembris also auf dem Zweiten Advent Sontag, Nicolaus Tag, hat der Schreiber dieses Michael Schlatter, Pediger allhier das erste mahl in der neueren Steineren Sechschigigen Reformerten Kirche auf dem Rees plaatz, uber die worte David in dem lxxv Psalm den 3ten vers mit Gottes Gnad und Beistand geprediget. Allein die Kirche war noch nicht geplästert, und hatte noch zur zeit weder gallerie noch fenstern." *Records of Phila. church*. This church had also a steeple.

During the first four months of the year 1748, Mr. Schlatter was mostly engaged in his charge; making out a full list of the members, catechising the children, and uniting and consolidating the congregation. The effects of this labor were seen at the Easter communion, when the number of communicants had risen from 100 to 171. During the remainder of this year, Mr. Schlatter was engaged in the same manner as heretofore; full particulars of which will be found in his Journal. In August, he was greatly refreshed by the arrival of Rev. Mr. Hochreutiner and Rev. Bartholomaus; and about a month later, his joy was increased by the arrival of Rev. John Philip Leidich. On the 29th of September, the second annual Synod was held in Philadelphia, consisting of six ministers and twelve Elders. It "was favorably commenced and harmoniously continued," says Mr. Schlatter, "with solemn prayer and thanksgiving to God." After a session of seven days, the Synod adjourned on the 5th of October in the afternoon. An abstract of the proceedings of this Synod is still extant.<sup>1</sup> Soon after Synod, Mr. Schlatter was deeply saddened by the sudden death of Rev. Mr. Hochreutiner, who accidentally lost his life by the discharge of a gun in his own hands, in Mr. Schlatter's house! Particulars of which sad event will be found in his Journal. Thus he could well add at the close of the year 1748: "This year has

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<sup>1</sup> The original, in the hand-writing of Mr. Boehm, President of Coetus, I have seen. It is in possession of Rev. Dr. De Witt, of New York.

been safely passed, under the divine blessing, yet not without some bitter minglings of sorrow."

In the year 1749, Mr. Schlatter, besides attending to his congregations, made many journeys to the churches in the interior, having been, as will be seen in his Journal, in labors most abundant. On the 27th of September, the Cœtus was to be held in Lancaster. After Rev. Leidich had opened Cœtus by a sermon, news came that Rev. John Conrad Steiner from Winterthur in Switzerland, had arrived in Philadelphia on the 25th, with regular credentials from the Deputies of the Synods of Holland. This announcement gave the members much joy. Expecting that he had brought important papers from the Fathers, which needed the action of Cœtus, they concluded to adjourn, and meet in Philadelphia on the 20th of October.

On the 29th of September, Mr. Schlatter returned to Philadelphia, with request at the same time, to bear a call from the congregation at Lancaster—which had been vacant for a length of time, and was anxiously waiting for a minister—to the newly arrived minister to become their pastor. Mr. Schlatter, on his return, found Rev. Mr. Steiner in Philadelphia, and "welcomed him in the most friendly and fraternal manner." On the first day of October, the call from Lancaster, properly made out and signed, was presented to Mr. Steiner, which he accepted, regarding it as a divine call.<sup>1</sup> On the 3d, Mr. Steiner wrote a letter to Lancaster,

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<sup>1</sup> "Welches er annahn, und vor einen Göttlichen Beruf hielte." See Saur's Paper, Jan. 16th, 1750.

expressing his willingness to visit them on the 15th. On the 6th, Mr. Schlatter also wrote to Lancaster, informing officers of the church, that Mr. Steiner would come, and requesting them to make an appointment for him for the 15th; he also requests them to send a horse for him, as he was now ready every hour to go; and lest, on account of the uncertainty of the mail, his first letter might not reach him, and so the appointment not be made, he wrote them another letter of the same import by the next day's mail. He assures them that Mr. Steiner came in on the same footing as the other ministers that had been sent in — that he brought proper recommendations to him, with request that he should assign him a convenient congregation, and afterwards instal him, and that he was worthy of their confidence. In concluding his first letter, he says to the Elders of Lancaster: "Receive then this, my worthy brother in the Lord, with becoming love and respect; pray to God publicly in the congregation, that He may unite all hearts to him in love, and in the fear of God." <sup>1</sup>

Such was the open-hearted spirit with which Mr. Schlatter received the newly arrived minister, and such the interest which he manifested in his welfare and future usefulness. But a gloomy scene opens; and the result shows how such confidence and kindness were repaid! He whom Mr. Schlatter thus received with sincere joy, became to him the occasion of many sorrows.

The congregation at Lancaster being anxious to

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<sup>1</sup> See original Documents.

obtain Mr. Steiner as their Pastor, at two different times sent a horse for him. The first time, his wife was sick, so that he did not feel inclined to leave. On the 20th of October, when Synod was in session, though confined to bed by sickness at the time, he still professed his willingness to go to Lancaster, expressing himself to that effect to a committee of Cœtus, who waited on him to know his mind, and also to two Elders from Lancaster, who were in attendance to represent the wishes of the congregation, and urge him to become their pastor.

Having recovered from his sickness, he however still delayed in Philadelphia; and soon events began to transpire, which brought his private desires to light, and perfectly explained his reluctance to go to Lancaster. It was ascertained that he favored, if he did not even suggest, a secret movement which had for its end, to displace Mr. Schlatter in Philadelphia, and introduce himself as pastor in his place. He remained in Philadelphia; on the one hand acting undecidedly in reference to Lancaster, and on the other, at first privately, and at length openly encouraged some of the Elders of Philadelphia and Germantown in the formation of a party of malcontents against Mr. Schlatter, cherishing the ambition of being located in the metropolis of Pennsylvania. The unholy fire of strife continued to increase, and it seems there was no lack of material with which to keep up the flame. Strange as it may seem, there were many in the two congregations which Mr. Schlatter had taken

under his care in their destitution, and which he had nurtured with much labor and care, who were willing to coöperate with Mr. Steiner—who also had received only kindness at his hands—to scatter his labor by introducing contention, and to embitter his life by opposition and strife.

Becoming weary at length of the trouble thus caused him, Mr. Schlatter had made up his mind, near the close of the year 1749, to withdraw from a scene of confusion for which he had no taste. He even went so far as to attempt to preach his farewell sermon. He selected as his text, Christ's lamentation over Jerusalem, Matt. xxiii. 37–39; but he was so overcome by his feelings, that he could not proceed. He paused, turned to Matt. x. 14, and read, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet," after which he came down from the pulpit, and left the church with a sad heart.

As however, it was still uncertain how the members were divided between him and Mr. Steiner, and many adhered firmly and affectionately to their old pastor, he was prevailed upon not to withdraw. The matter was, however, soon after brought to a decision, when it appeared that in Germantown, the largest number had been brought over to the side of Mr. Steiner; and in Philadelphia, Mr. Schlatter had only 110 votes, while there were 140 favorable to Mr. Steiner. It seems, however, that the vote in favor of Mr. Steiner was swelled by unlawful means; for it appears, from the statistics

of the congregation during several previous years, that the congregation could count few, if any more members than the number voting for Mr. Schlatter. Mr. Steiner was possessed of popular pulpit talents, which no doubt captivated a certain class of outsiders. Mr. Schlatter's preaching, on the other hand, was rather solid than showy. Many a good man has been inconsiderately sacrificed by being brought into such disparagement. There are men who in this respect resemble butterflies, which hover intoxicated over flowers, but never wait for fruit.

To carry out and complete an apparent victory, the 14th of January, 1750, was appointed as the day on which Mr. Steiner was to preach his introductory sermon. On the day and hour, both parties met in the church. Those who adhered to the old pastor were there earlier than the others. Having elected new officers, and the congregation having together engaged to sustain Mr. Schlatter as their pastor, he proceeded to ordain and instal their officers. There were civil officers present who preserved order, and the regular services of the occasion, including preaching, were ended without disturbance. Two weeks later, on the 28th, Mr. Steiner made another attempt to preach his introductory sermon. He went to the church for that purpose before the time on that day, under conduct of twenty-four men, and entered the pulpit. When Mr. Schlatter arrived, many had collected in and around the church, expecting a tumult; but a number of civil officers were on the spot to maintain order. Mr. Schlatter calmly requested Mr.

Steiner, in the name of God, to come out of his pulpit; which, however, he refused to do, and made an effort to commence the services. Confusion and controversy between the two parties ensued, which continued for about two hours, though without any violence. The result was a mutual agreement that the key of the church should be placed in disinterested hands, and that neither party should hold service there, till the question as to who had the proper claim to the church should be settled. In the interval, from the 10th of February till the 4th of March, Mr. Schlatter and his people by kind invitation of that congregation, worshipped twice a Sabbath in the Rev. Gilbert Tennant's church, in what was called Whitfield's building.

The Steiner party characteristically insisted that no Justice, Lawyer, or Minister should have anything to say in the settlement of the difficulty, fanatically contending that they could expect no justice from such hands. Both parties agreed that six men, five of whom should be Quakers, and one an Episcopalian, should judge the matter between them, and bring the trouble to an end. Both parties bound themselves in the sum of £2,000 to abide by the decision of these men as a finality. This committee spent three weeks in the investigation and consideration of this unpleasant difficulty, and manifested a very laudable desire to do justice, and allay the strife between alienated brethren. At the close of their deliberations, on the 6th of March, they decided in favor of Mr. Schlatter and the members adhering to him; restoring to them

the possession of the church. The aggressing party yielded to what was thus deliberately pronounced to be justice; and on the 10th of March, we find Mr. Schlatter and his congregation, numbering now 120 members, again holding regular divine worship without molestation.

Mr. Steiner's party, numbering now about 170, took immediate measures to build him a house, which should at the same time answer the purpose of a church, or meeting-house. This building was erected some distance from the other church, and Mr. Steiner "was hired for one year only," the congregation having resolved that this should be a rule with them "that the minister might have no opportunity of becoming a master over them," referring to Matthew xxiii. 6-12.<sup>1</sup> From this little fact, a thoughtful person will learn much of the general spirit which animated these misguided people.

This unfortunate strife was very painful to Mr. Schlatter. He felt that he had been injured by one, toward whom he had dealt in the spirit of open-hearted kindness, and had received ungrateful treatment from those for whose spiritual good he had labored one whole year without any pecuniary remuneration, and all the time amid much inconvenience and self-denial. Yet he seldom alluded to the unpleasant occurrence; and when circumstances made it necessary for him to speak of it, he always did it in a subdued spirit, and with true Christian meekness.

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<sup>1</sup> Saur's paper, March 16th, 1750. Also Prof. Kalm, p. 193.

Mr. Schlatter most of all regretted that this difficulty made it necessary for him to spend among his people in Philadelphia, much of that time which he otherwise could have devoted to his usual visits to destitute regions in the interior. During the whole of the summer and autumn of 1750, he felt embarrassed on account of it in his general labors and enterprises; still he kept up his care for the infant church in general, and made several visits and explorations in the fall of the year.

Saddest of all was the effect of this strife upon the interests of the church in Philadelphia. The old congregation was enfeebled, harassed, and disheartened. The secessionists could retain Mr. Steiner scarcely two years, when he withdrew, and confined his labors to Germantown alone. Mr. Schlatter, at the request of Cœtus, undertook a voyage and mission to the churches in Europe, in behalf of the feeble and needy churches in this country, and his congregation had to be left to the care of occasional supplies from ministers who resided at a distance. True to its nature, strife proved itself self-consuming, and the poor Reformed of Philadelphia were fairly in the midst of a war, and a woe, which fed upon their peace for the space of nearly ten years!

Thus will ambition reign or ruin; and thus will those who lend themselves to its unholy purposes become fuel for its fires. As in all strifes of the kind, there was no doubt much wrong on both sides that rightfully incurred the displeasure of God, and invited His just judgments; but that Mr.

Schlatter was in the right and Mr. Steiner in the wrong, is beyond a question. Mr. Steiner's conduct was highly ungrateful, and his effort to draw the congregations to himself an intrusion unworthy of a minister of the Gospel — wrong in itself and ruinous in its fruits. Though he possessed many excellent qualities of mind and heart, yet he possessed also a weakness which led him forward in a course of conduct that brought upon him the censure and blame of all who impartially judged in the case.<sup>1</sup> The Cœtus decided against him, the six arbitrators decided against him, and the authorities in Holland, before whom the whole matter was regularly brought, decided against him. Even his best friends censured his course.<sup>2</sup> So plainly were he and his friends in the wrong.

How wonderful is that economy of wisdom, in

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<sup>1</sup> Prof. Kalm, speaking of Mr. Schlatter, says "In 1750, he had to endure vexation brought upon him by the arrival of another minister lately come in from Holland, who by artifice and all kinds of detraction, so insinuated himself into the favor of a portion of his hearers, that more than one-half were won over to his side." Kalm, pp. 192, 193.

<sup>2</sup> Mr. Otterbein, whom he regarded as his particular friend, and who in general deeply sympathised with him, blamed him in this as being in the wrong. In a letter to Mr. Steiner, dated Aug. 18th, 1759, in which he disapproves of his suffering himself to be recalled to Philadelphia, he says, "To speak plainly upon the matter, I can just as little regard your present call to Philadelphia as being divine, as I am convinced of the opposite in regard to the first. Then you lamented that you labored in vain. What offence and disturbance did it then occasion! But has all this, together with the disinclination towards your person, now subsided?"

which even the wrath of man is made to praise God. A dark side, as well as a bright one, has the pillar which shows Israel the way to deliverance and rest. While there were other matters which strongly pressed in that direction, this sad occurrence had much to do—perhaps was the determining weight<sup>1</sup>—in hastening, if not wholly bringing about, Schlatter's visit to Europe, which followed in the beginning of the year 1751, and from which succeeded such vast results for good to the German Reformed churches in this country. This gloomy desolation wrought in the smaller circle of his own pastoral charge was the occasion, if not the cause, of opening to him a door for far more extended usefulness to the church in general. This the continuation of our narrative will show.

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<sup>1</sup> "Weilen die betrübten umbstände hiesiger Philadelphischer und anderer Reformirten gemeinen in unserem Pennsylvanien uns unter ordnung stehende und mit Gottes Beistand beständig daran halten wollende Pediger gedungen abermahlen eine oetuale versammlung alhier in Philadelphia auf die unten Benante zeit (December 13th, 1750) zu halten, um abhülliche wege zusammen zu erfinden, wie diesem elend zu steuern sei, und dabei Kein bequemes Middle und Weg gefunden worden, als Seiner-Wohl Ehrwürden Hr. Pfarrer Schlatter auf zu tragen, aufs eheste eine Reise auf Holland zu thun, und daselbst bei denen Hochwürdigen Synoden, als unsere Hochzuehrende liebe Kirchen väthern gehörige vorstellung zu machen, um zu sehen, ob wir mit in diesen so ver virreten umständen mit Hülfe und Rath von dannen Känten versehen werden, als woran wir dann auch unter Gottes segen und willen nicht Zweiffen." *Letter of the officers of Cetus to the congregation at Lancaster*, inviting them to send by Rev. Schlatter for a minister, dated Phila. December 13th, 1750. See a copy in Dr. Mayer's MSS. vol. ii. p. 44.

We cannot conclude this chapter without a reflection on the sin and misery of strife in a congregation, and among brethren. Not only upon those by whom the offence cometh is there a woe, but upon those also who are innocent in its occurrence, yea, "woe unto the *world*" also, says our Saviour, "because of offences." The ungodly, out of the church, are injured in proportion as strife in the church confirms them in their sinful position and course. A strife, which a small amount of prudence and forbearance might prevent, it often takes years to cure, and when it is healed, the scars remain. "The beginning of strife is as when one letteth out water."

How well it would be if those who are the actors in a religious strife could see its unloveliness, sinfulness, and vanity, as those do who look calmly on, and especially as it appears to those who review it when fleeting years have caused the scene to recede into the distant past. There it stands, a picture in a solemn back-ground. The passion and the noise have passed away, while the evil and the shame alone rise before us without excuse or extenuation. While we have no doubt that the blood which takes away sin, has sweetly covered these follies of our forefathers, yet to us remains the sorrow which their remembrance brings. We ask, where are those earnest contenders of a century ago? and the answer which comes over the silence of years is, Quietly and peaceably together lie their ashes beneath the green sod of

Franklin Square. The dead contend no more! Their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."

To us remains the solemn lesson.

## CHAPTER IV.

### SCHLATTER'S MISSION TO EUROPE.

1751-1752.

FROM 1744 to the latter part of 1748, the American colonies were involved in a gloomy and perplexing war with the French and Indians. This made all communication with Europe by writing slow and uncertain. During this period, complaints were frequent that letters relating to the affairs of the church, sent by Schlatter and his coadjutors to Europe, did not reach their destination; and so also letters written from Europe to the American Church were not received regularly, and often not at all.

Meanwhile, the German Reformed Churches were greatly in want. The number of ministers, already by far too small, had lately been reduced. The Rev. Hochreutiner had been taken away suddenly by a mysterious Providence before he had properly entered upon his labors in the New World. The venerable Father Boehm, the oldest minister in the service, had been released from his post and was gathered to his fathers. Rev. Bartholomaus, of Tulpehocken, was in such a state of health as to be almost unable to do any service. Lancaster was still vacant. The four congregations, Weis-eicherland, Modencreek, Cocalico, and Zeltenrich,

were vacant, and longed for a pastor; so also Donigal, Swatara, and Quitopohilla. Father Boehm's charge in Whitpen was vacant; so also were all the congregations in the regions of the Lehigh, the Delaware, and in New Jersey. West of the Susquehanna there was no one but Rev. Mr. Lischy at York. Monocacy, Connogocheague, and several congregations in Virginia, were all without a shepherd. Indeed, of the sixteen charges arranged by Schlatter, and including forty-six congregations, only six charges, composed of fourteen congregations, were properly supplied; while ten charges, including thirty-two congregations, were entirely shepherdless. Such were the wants of the churches, and all help and encouragement from the Fatherland seemed shut out by the dark cloud of war. No wonder that this state of suspense became painful, and caused an earnest inquiry after some speedy relief.

In August, 1750, Mr. Schlatter once more visited the churches in the interior with a view of making a careful inquiry into their condition and wants, that he might be able to lay their deplorable case before the approaching meeting of the Synod, and also communicate the same to the Synods of Holland. From that time on till the meeting of the Synod, he received various letters pertaining to the state of the churches, which laid new burdens of concern upon his heart. On the 16th of November, the Synod convened at Philadelphia; but all their earnest deliberations could bring them no relief. Their resources were exhausted, and nothing but actual help, by men and means from

abroad, could meet their already great and still growing wants. Their letters and appeals had not reached Holland, and their embarrassments grew more and more.

Without having been able to determine upon any definite course of action, Synod adjourned, but only to meet in extraordinary Synod on the 13th of the following month. At the appointed time, the brethren were together, and, after much earnest deliberation and prayer, they could think of no plan by which the end in view could be reached except by sending one of their number to Europe in person to lay their condition before the Christian Synods of Holland and the churches of the Palatinate and Switzerland. They unanimously concluded to take this course, and accordingly appointed Mr. Schlatter upon this interesting mission, three of the ministers engaging at the same time to supply his congregations in Philadelphia and Germantown during his absence. Though it cost him a severe struggle to leave his beloved congregations and his young family, yet he gave himself to the work assigned him in faith, and with great self-sacrifice and holy courage.

As the need was urgent, he delayed not, but made immediate preparation for the voyage and work. Synod provided him with necessary instructions and testimonials. He was also provided with a passport and commendation from the Hon. James Hamilton, Esq., Governor of the Province of Pennsylvania, a copy of which has been preserved in the Pennsylvania Archives. As a matter

of history, as well as of curiosity, we give this venerable document literally in the style of the time.

“BY THE HON. JAMES HAMILTON, ESQ., GOVERNOR.

*To all to whom these presents shall come or may concern,*

GREETING :

I do hereby certify y<sup>t</sup> y<sup>e</sup> Bearer hereof, y<sup>e</sup> Reverend Mr. Michael Slatter, hath for some years last past, resided in quality of y<sup>e</sup> Minister of y<sup>e</sup> High Dutch Reformed Calvinist Church, w<sup>th</sup>in this City, and during y<sup>t</sup> time hath not only exercised & performed y<sup>e</sup> Dutys of his s<sup>d</sup> Office w<sup>th</sup> a suitable Zeal, Diligence, and Sobriety, but hath in all other respects demeaned himself in y<sup>e</sup> good and pious manner becoming one of his Function, so far as I know or have been informed. And he having now represented to me y<sup>t</sup> he is obliged to take a voyage from hence to London, & from thence to Holland and Switzerland, in order to appear before y<sup>e</sup> Most Reverend y<sup>e</sup> Synods or other Ecclesiastical Bodys of South and North Holland, on behalf of y<sup>e</sup> Congregations of y<sup>e</sup> several Churches of that Perswasion within this Province, and desiring my Licence or Passport for his safe Conduct in his s<sup>d</sup> Voyage, I do, by these presents, not only Grant unto the s<sup>d</sup> Mich<sup>l</sup> Slatter my Permission to pass and repass unmolested w<sup>th</sup>in y<sup>e</sup> Limits of my said Government, but also desire all Governors, Magistrates & Officers in such Foreign States & Dominions as are in Amity w<sup>th</sup> y<sup>e</sup> Crown of G<sup>t</sup> Britain, thro' whose Territories y<sup>e</sup> s<sup>d</sup> Mich. Slatter shall

have occasion to travel, to Grant him their safe Conduct & Protection, w<sup>th</sup> liberty to pass and re-pass w<sup>th</sup> his proper Effects, he behaving as becometh.

In Testimony whereof, I have hereto set my Hand & caused y<sup>e</sup> Lesser Seal of y<sup>e</sup> S<sup>d</sup> Prov. to be hereto affixed at Phila., y<sup>e</sup> 29th day of January, Anno Domini, 1750-51.”<sup>1</sup>

In addition to these, he bore with him numerous Testimonials from the most respectable sources in church and state—from prominent Presbyterian ministers, and from the Ministerium of the Evangelical Lutheran Church.<sup>2</sup>

Wishing once more to commune with his people, he administered the Holy Supper in his congregation in Philadelphia, on Christmas day. Having now made all the necessary arrangements for his voyage and absence, he, as he tells us, commended himself “to the Fatherly protection of that God whose help and deliverance he had often experienced,” bade adieu to the partner of his earthly life, and went on board the ship at New Castle, on the 5th day of February, A. D. 1751.

Remembering the perils through which he passed on his first voyage to America about four years previous, he was not without anxieties as he entered upon the broad bosom of the rolling deep. The voyage, however, was prosperous, and for that time, not very protracted, being not quite five weeks on the way. “On the 11th of March,” he tells us

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<sup>1</sup> Penn. Archives, vol. ii. p. 67, 68.

<sup>2</sup> See the Introduction to his Journal, by the commissioners of the Classis of Amsterdam.

in his Journal, "we entered the Port of Dartmouth. From thence, I continued my journey by land, arrived on the 13th, at Exeter, on the 15th, at Bristol; and on the 22d, by the grace of God, I arrived in good health in London, after a journey on land of 200 miles." He left London on the 31st of March, and on the 12th of April, he arrived safely at Helvoetsluys, a small but well fortified town, on the south side of the island of Voorne, in South Holland. He landed, as he tells us, "thanking God with heart and lips," for his kind care in bringing him thus far, and prayed anew that his mission in behalf of the destitute congregations of Pennsylvania might find favor with the Christian Synods of Holland.

He directed his course first of all to Amsterdam, to meet the commissioners of the Classis of Amsterdam, under whose auspices he had gone to America in 1746, and with whom he had been in correspondence. The interest which this Classis, and its standing commissioners, had so long and perseveringly manifested in the affairs of the American churches, insured him a warm reception; and he felt himself in the midst of Christian friends and counsellors, on whose sympathy and aid he could rely. The commissioners were the more rejoiced to see him, inasmuch as little had been heard from him since his first report soon after his arrival in America, owing to the uncertainty of communication on account of the war. Besides, unfavorable and one-sided reports had been sent to Holland, in reference to Mr. Schlatter, growing out of the

improper and ungrateful course pursued toward him by Mr. Steiner and his adherents. These reports had for a long time caused them deep concern, and even led them to fear that all their hopes in reference to the American churches would be destroyed, and their labor prove in vain. Glad were they to be disabused and relieved of their suspense by the appearance of Mr. Schlatter in their midst, and to see from his Testimonials, not only that he had labored faithfully in America, and stood high in the confidence of the whole Cœtus, but had been entrusted by them with a most important mission, which had directly in view the furtherance of the very interest in which they had been so deeply concerned.

He arrived in Amsterdam just at the right time, inasmuch as that Reverend Classis met on the 3d of May in that year, and an opportunity was thus afforded him to lay the subject of his mission before that body. The Classis approved his Testimonials, and heard his statements with great interest. Seeing that the subject of his mission was too great and far-reaching to be disposed of at once, the Classis referred it to a committee of seven ministers, who were to report on it at the next meeting of Classis. This committee spent several days in interview with Mr. Schlatter, examining his numerous Testimonials, his extensive Journal, and his papers relating to the unfortunate difficulty with Mr. Steiner in Philadelphia. The result was, that they acquitted him fully in regard to the charges and insinuations that had preceded him to

Holland, and were deeply impressed with the great work necessary to be done for the destitute Reformed churches in America.

The committee recommended to him, with the advice and consent of the Reverend Deputies of the Synod, to prepare, in the Dutch language, a detailed statement, as well of his labors thus far, as also of the state and wants of the congregations in America as he had found them, to have the same printed, and laid before the Christian Synods as the basis of an application to them, and through them to the churches of Holland, for help. The whole report of the committee, with this suggestion, was laid before the next meeting of Classis on the 7th of June, and received its approbation. Meanwhile, Mr. Schlatter had consulted the Reverend Deputies, and with their approval, had drawn up a statement for the Synods as suggested; which he now asked the Classis to examine. This was done. It was approved, and the same committee was continued, with instructions to lend him as far as possible their assistance in having it printed; and also, at Mr. Schlatter's request, to accompany it with a commendatory preface in the name of the Classis. This was done, and the little book was published by a bookseller in Amsterdam, a pious Deacon in the church there, who did it at his own expense and risk, not with hope of profit, but from love to the cause. In due time, the work appeared, and was distributed to the members of the Classis and Synod, and to other charitable persons throughout Holland. As this interesting

and touching publication is given in full in this work, it is not necessary to enter into particulars as to its contents.

The Synod of North Holland met at Edam, in August of that year, 1751. Meanwhile, Mr. Schlatter was busily engaged in arranging all necessary preliminaries, that the subject of his mission might come up before the Synod in a way to promise success. When Synod was assembled, he was present, and easily obtained permission not only to lay this publication before that venerable body, but also to present before them a verbal report and appeal. The Synod was much interested, and deeply moved by the simple and warm-hearted statements of the ardent and devoted missionary from the New World. A committee of five prominent ministers was immediately appointed to consider the whole matter pertaining to the Pennsylvania churches, and report during the sessions of Synod. Their report, well-matured and highly favorable to Mr. Schlatter's mission, was handed in before the adjournment of Synod, and passed as an act of Synod. This interesting report we give in full in another place.

Among other things, it was recommended in this Report, that Mr. Schlatter should himself visit Germany and Switzerland, provided with a proper Testimonial and with travelling money, to enlist the sympathy and coöperation of the churches there, and especially, to seek out some suitable ministers as laborers for the Pennsylvania field.

Though he felt anew the strong drawings of his

heart toward his family, his congregations, his brethren, and his work in the New World, yet, being convinced that great good would result from such an extension of his missionary visit, he was not disobedient to what he believed to be "a heavenly vision." Furnished with his Testimonial—to use his own language—"in the name of God, I travelled into Germany and Switzerland." This journey he commenced soon after the meeting of the Synod of North Holland, early in Autumn; his Testimonial is dated September 10th, 1751.

On his way, he called on Dr. Freseni, in Frankfort, upon whom he made a favorable impression, and from whom he received much encouragement. In the Palatinate, he was well received by Christians, and was successful in inducing several ministers to devote themselves to the service of the American churches. Still more extensive was the sympathy manifested for his cause in his own beloved Fatherland. He was favored "everywhere with extraordinary kindness, love, and truly paternal benevolence."

He spent four months in Germany and Switzerland; and toward the beginning of February, 1752, he returned to Frankfort. Meanwhile, he had found many in Switzerland who were of opinion that it would greatly aid the advancement of the very important work entrusted to him, if the small work published in Holland, in Dutch, with its appendices, were also translated into the German language, and distributed in the Fatherland. The suggestion commended itself to his judgment; and

having translated the work himself, he published it on his return, at Frankfort, aided by the friendly counsel of Dr. Freseni. He accompanied the work with a beautiful and stirring preface, and dedicated it, with a commendatory address: "To the Honorable, Judges, Grand Bailiffs, and Councils of the Evangelical cantons and cities of the noble Swiss confederacy."<sup>1</sup> This same work was afterwards also translated into English by Rev. Mr. Thompson, English Reformed minister in Amsterdam, and distributed throughout Great Britain and Scotland, where it was the means of effecting great results, of which we have elsewhere spoken in this volume.<sup>2</sup>

Having now accomplished the work of his important mission in Europe — setting in motion influences and appliances, which, through many subsequent years, continued to flow like a stream of salvation, to refresh and help the American churches — he began to set his face whither his heart was always turned, toward his home, and the field of his labor in the distant New World. Though all the results of his mission were not yet developed, yet he returned not without important tangible

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<sup>1</sup> This work was not only published in separate book form for general distribution, but Dr. Freseni also published it in his serial work called *Pastoral Sammlungen*. The Author has been fortunate enough to procure a copy of this work in both forms of publication: — in Dr. Freseni's work it covers 199 pages, and in the separate book form, 92 large quarto pages. For the latter, we are indebted to some unknown friend in St. Gall, who sent it to us by mail through Pastor Glinz, Reformed minister there.

<sup>2</sup> See the chapter on Schlatter and the Charity Schools.

fruits. By the kind aid of Rev. Prof. Arnoldi, in Herborn,<sup>1</sup> he had gathered six newly ordained, learned, and pious ministers, who, commissioned by the authorities of the Synods of Holland, accompanied him across the ocean, to labor in the destitute American churches. He also brought with him "substantial aid in money, and seven hundred German Bibles, five hundred of which were in folio, presented to him by members of the churches of Amsterdam."<sup>2</sup>

Solemn and impressive were the immediate preliminaries and the final departure of Mr. Schlatter and the six young ministers. A notice of the farewell solemnities appeared in the number for May, 1752, of a Monthly published in Zurich. "Rev. Michael Schlatter actually sailed from Holland for Pennsylvania, in March. Of the six candidates which he secured in Nassau district, one went back, yielding to the earnest entreaties of his mother. His place has, however, been filled by another from the Berg district, who, with his wife, has undertaken the journey. These candidates were all examined and ordained at the Hague.

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<sup>1</sup> In a serial work entitled "Monthly Reports of remarkable events in the year 1752," edited by Ziegler, book publisher in Zurich, is a notice which we translate:

"MARCH. Rev. Michael Schlatter has returned again from Frankfort to Amsterdam with his cousin Christopher. As appears from a letter of Rev. Hudmaker, he has through Rev. Prof. Arnoldi in Herborn, gathered six young candidates, who are to be examined in Holland, and there dedicated to the service of the Pennsylvania churches."

<sup>2</sup> Dr. De Witt in Christian Intel. Sept. 23d, 1852.

They also approved themselves by preaching trial sermons, and the whole occasion was concluded in the most solemn and edifying manner by a thanksgiving sermon from Rev. Superintendent Schlatter. Meantime, says Rev. Hudmaker in the Hague, he hopes that those in Pennsylvania who are hungering for the public worship of God, will thus be supplied by the help of these Evangelists."

The account further adds: "This undertaking, reckoning the travelling expenses of Rev. Schlatter, has cost about four thousand florins. The Synod in Holland entertain the surest hope that, as the Palatines have already sent over three hundred florins for this object, the Swiss brethren, at their general summer meeting at Frauenfeld, will also consider the matter favorably, and open their hearts and hands in the way of help. We hope also that the same may be done by private persons of wealth."<sup>1</sup>

A kind Providence, to whose care they entrusted themselves, brought them safely over the great deep, and in the night preceding July 28th, 1752, they arrived in New York. On the following day, they were most cordially welcomed by Rev. Muhlenberg, who, when the six young ministers were introduced to him, in view of the difficulties of the field and the labor before them, very beautifully and appropriately addressed them in our Saviour's memorable words: "Behold, I send you

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<sup>1</sup> *Monatliche Nachrichten einiger Merkwürdigkeiten vom Jahr 1752.* edit. v. Ziegler, Buchdrucker in Zurich."

forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.”<sup>1</sup>

Having refreshed himself somewhat — after an unusually protracted voyage of nearly four months — with his intimate, faithful, and generous friend, Rev. Muhlenberg, he hastened to his family and friends in Philadelphia, and his brethren in Pennsylvania.

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<sup>1</sup> Hal. Nachrichten, pp. 502, 503, 504.

## CHAPTER V.

### SCHLATTER'S APPEAL TO THE CHURCHES IN EUROPE.

1752.

THIS is the place to introduce Schlatter's appeal to the churches in Europe and its accompanying documents as they were published in Dutch, German, and English, and used with such glorious effect in the prosecution of his mission. This eloquent and touching statement may be truly regarded as the flower of his Life, and the noblest monument of his Labors. In it will be found a full and particular account of his past labors in the New World, and the sources of many blessed streams which afterwards flowed in to gladden the fields of the long uncultivated American heritage.

The interesting facts here recorded, while they are inseparable from the Life of Schlatter, are at the same time, the most important and reliable sources of the history of the German Reformed church in America. Without them, we would know comparatively little of the deplorable spiritual destitutions of the first Reformed emigrants, of the rise of many of our oldest congregations, of the self-denying labors of the first Reformed ministers, and of the truly Christian sympathy and help

extended to them by the brethren of the Fatherland.

The reader will feel in passing along, as we have often felt while making this record, that there has, perhaps, not been since the Reformation, a historical fact that rises to such true Christian sublimity as the unwearied and disinterested devotion of the churches of Holland, the Palatinate, and Switzerland, to the infant and struggling churches of the distant New World. Everlasting gratitude be given first to God, and then to them, for their works of life and love—and everlasting honor to that blessed religion of Jesus Christ, which can inspire human hearts to become so much like Himself and His holy angels, as in such a spirit to offer themselves and theirs in the service of others without seeking their own advantage and honor.



A TRUE HISTORY  
OF THE REAL CONDITION OF THE DESTITUTE  
CONGREGATIONS IN PENNSYLVANIA.

BY

MICHAEL SCHLATTER,

EVANGELICAL REFORMED MINISTER IN PHILADELPHIA.

ADDRESSED, IN THE DUTCH LANGUAGE, TO THE VERY REVEREND  
CHRISTIAN SYNODS IN THE NETHERLANDS, AND OTHER  
CHARITABLE CHRISTIANS:

AND NOW TRANSLATED

INTO THE GERMAN LANGUAGE BY THE AUTHOR, AND DEDICATED  
TO THE HONORABLE REFORMED MAGISTRATES AND  
MINISTERS OF THE

SWISS CONFEDERACY,

TOGETHER WITH AN INTRODUCTION BY THE COMMISSIONERS

OF THE

CLASSIS OF AMSTERDAM.

## DEDICATION.

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TO THE HONORABLE :  
THE BURGOMASTERS, JUDGES, GRAND BAILIFFS, AND  
COUNCILS OF THE EVANGELICAL CANTONS AND  
CITIES OF THE NOBLE SWISS CONFEDERACY :  
TO HIS GRACIOUS LORDS, THE PRESENT  
TRACT IS MOST RESPECTFULLY  
SUBMITTED  
BY THE  
AUTHOR.

COMMENDATORY ADDRESS BY THE AUTHOR TO THE  
SWISS CONFEDERACY.

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*Most Excellent and Gracious Fathers:*

THE following report is written in behalf of many thousand German and Swiss brethren, holding the same faith with ourselves, who dwell, it is true, half the circle of the world from you, but who were for the most part heretofore your subjects, and children of your soil, and who are as yet not in a condition properly to provide themselves and their children with the ordinary means of grace.

Since I stand pledged, in the fear of God, as far as possible, to care for their spiritual welfare, it is my desire in this most humble communication, which I have prevailed upon myself affectionately and with reverence, to lay before your Excellencies, to suggest:

Whether it may please your Gracious Honors to cast a sympathising eye toward this multitude of scattered souls, so greatly in need of instruction, and cause them in such way and manner as shall please you, to experience something of the operations of that generous love, which already rejoices the hearts of so many fellow Christians.

Although the high and noble state of the Province of Holland has promised us a very important help annually; and the most of the Synods of the Netherlands kindly intend to give us a very considerable support; still there is yet much needed to carry forward this great and important work, and to place the churches and schools in Pennsylvania in a desirable condition.

On this account, I turn also to you, Gracious Fathers of my Fatherland, and repeat the earnest request, which the highly Honorable and Christian Synods a short time ago humbly sent to your Excellencies through me, with the most respectful solicitation that Your Honors may graciously take these presentations into consideration.

It is true many, by inconsiderate emigration, have rendered themselves unworthy of your favor and providence; still may your Honors be pleased to regard the innocent children, which cannot discern their right hand from the left. I plead for precious souls, which belong to the Creator, yea, to that Father in Heaven, who has been unto this day a wall of fire around your government and Confederacy. Help, that dying persons may have opportunity to prepare themselves, after this life, to glorify with you that God whom your Gracious Honors serve, in whose name you rule so happily, and whose blessed communion you expect to enjoy.

May Jehovah continue to confirm the noble confederacy; and may God, even the God of your fathers, remain your God unto the end of days.

After commending myself in deepest devotion to your continued favor, I have the honor, with true esteem, to be

Your Honors' very submissive well-wisher  
and servant,

MICHAEL SCHLATTER,  
Reformed Minister in Philadelphia, and  
Citizen of the town of St. Gall.

*Frankfort-on-the-Mayn,*  
*on my journey to America,*  
*Feb. 6, 1752.*

## PREFACE BY THE AUTHOR.

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SINCE there are many in Switzerland who are anxious for the extension of the Church of God, and who believe that it is highly necessary for the advancement of the important work entrusted to me, that the following Tract, with its appendices, be translated into German, it has now appeared in that language. I have the firmest confidence that it will be of service in this cause, and that it will not be taken amiss in me, if I earnestly commend the substance of this publication to all and singly, the venerable and Christian ministers of the Evangelical confederacy, and humbly pray them to make such use of it as will subserve the good of the congregations in Pennsylvania.

*Very Reverend, very learned and pious Lords, very Honorable Fathers and Brethren in Christ Jesus:*

Let it please your Excellencies to regard with favor, that which I have ventured to address to you. An earnest desire for the salvation of many immortal souls, the communion of that holy power, in which the church in all parts of the earth stands in the same catholic Head, Christ; yea, your praise-worthy zeal, venerable Fathers and Brethren, for the spread of the kingdom of Christ and His holy Gospel, must serve as an apology for the liberty I have thus taken.

I feel the more free in doing this, inasmuch as I had lately the honor of being favored everywhere, by your Excellencies, with such undeserved, but extraordinary kindness, love, and truly paternal benevolence. This has also served, in no small degree, to encourage me in my work, which is in some respects, very difficult and wearisome.

Allow me yet, highly esteemed servants of our Redeemer, before I leave Europe, humbly to recommend this Tract to you, with the submissive prayer, that your Excellencies will have the goodness to regard and consider what is therein addressed to the venerable and Christian Synods, and the inhabitants of the Netherlands, as spoken to you and your hearers, and that you may accordingly, with prayer to God, also labor for the spread of the kingdom of Christ in America. There is no doubt, that when in all places, so many sighs and intercessions shall arise to the throne of God, we shall be visited with help from his sanctuary, and be blessed with growth.

May not also your Excellencies be able and willing to devise ways and means of assistance — may those whom God has richly blessed with temporal good, be encouraged through you, to send bread over the water, in order that our ministry and schools in that corner of the earth may be brought into circumstances to be successful, in imitation of the praise-worthy example of our highly venerated Fathers and Brethren in the Netherlands, who are employing all their powers to provide for our spiritual necessities.

The Lord, our God, crown your Excellencies with exceeding grace, and your holy labors with living fruits; that at last you, with all the sheep of your folds, may greatly increase the number of the glorified who stand before the throne of God, to be eternal and adoring witnesses to the love of the great Shepherd of the sheep.

I commend myself to your prayers and well-wishes, and remain, with the tenderest esteem,

Your Excellencies' obedient,  
devoted servant and co-laborer in the  
kingdom of Christ,

MICHAEL SCHLATTER,  
Reformed Minister in Philadelphia.

*Frankfort-on-the-Mayn,  
February 7th, 1752.*

INTRODUCTION BY THE COMMISSIONERS OF THE  
CLASSIS OF AMSTERDAM.

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Grace with peace, and love with faith, from God the Father, and the Lord Jesus Christ, be with the Brethren, and with all charitable Christians, who love Zion, and are grieved for the afflictions of Joseph.

The extensive fraternal correspondence which our classis keeps up, not without labor and expense, with the most of churches in foreign parts, as well in the distant East as in the West, shows how much they take their condition to heart, and how willingly they do their part, according to their best ability, to assist them with counsel, and by acts of benevolence. The congregations in the whole of the northern part of America, have already, for a long time, been objects of their especial care and attention. The condition of the Dutch congregations in New Netherland, New York, New Albany, and other places, has from time to time been made tolerably familiar to her; and, that the Classis has not refused to extend to them their tender love and care, the congregations themselves can best testify.

As regards the true condition of the German congregations in Pennsylvania and neighboring Provinces, they had hitherto been able to obtain but little reliable information, however much their

attention has been directed toward them. They could, it is true, discover that the congregations were evidently increasing in numbers, inasmuch as thousands of persons, from the Palatinate, from Switzerland, and from other parts of Germany emigrated thither, among whom were very many attached to the Evangelical doctrine and worship of the Reformed church. Whether they are all under good or bad training, it is not for us to decide.

The less the Classis was able to obtain light in regard to these people, the more was their desire for information increased, and they have been careful not to lose sight of this prominent branch of the Protestant and Reformed church; especially that part in the New World; but sought opportunity to turn the stream of Netherland benevolence in that direction; the more so, as it seemed that there was great need of teachers, and that the wants of the congregations were very great.

About twenty years ago, it appeared as if there was a prospect of obtaining information in regard to the condition of these churches, and of being placed in a situation to extend the right kind of assistance to our brethren in the same faith who had removed to the New World. A minister and an elder, Rev. Mr. Weiss and Elder Reif, came over from America, and made known to the Synod of South and North Holland, and also to our Classis, the pressing wants of the scattered and shepherdless sheep of this new field of the Church of God, and entreated for support and help.

Now, although the true position of affairs, and the precise condition of the congregations in these regions, remained very much hidden, yea, in the dark, yet still the Christian Synod and our Classis did not lose sight of this interest. The article having reference to the churches in Pennsylvania, still remained alive in the acts of every Synod, and all the Classis give assurance, from year to year, that they desire more particular information in regard to this point.

In the year 1746, the Rev. Michael Schlatter, V. D. M., of St. Gall, in Switzerland, was led hither by that divine Providence which we should never forget to adore. This man, worthy, learned, and gifted of God with many talents, after he became acquainted with one and another of the members of our Classis, and had made known his inclination to devote himself, at least for a time, to the service of his destitute brethren in the faith in Pennsylvania, among whom were many of his own countrymen, was recommended to the Deputies of both Synods, with whom he also himself became more intimately acquainted. These saw in him so many evidences of firm and correct judgment, peculiar fitness, and glowing zeal, to serve the Church of God also in these distant regions, that they regarded it good and proper, not only to send him into this field as a regular shepherd and teacher, but also, with the full consent of both Synods, to invest him with one of the most important commissions, which was comprehended in most positive instructions: namely, that he should

visit, in the name and by direction of the Synods of South and North Holland, the scattered congregations which exist in this whole country, carefully to inquire into their condition, and bring them, as far as possible, into proper order and regulation by ordaining elders and deacons. Farther, that he should ascertain from each congregation how much they could and would contribute annually for the support of a minister in case one should be sent to them; and that he might also, after he had arranged all these matters, and had, from time to time, given a faithful and reliable report to the Christian Synods, select for himself, in some congregation, a place of permanent labor, to which, if the people desired, they might call him as their regular Pastor.

Our Classis took a prominent part in this matter, and gave to it its support in every way and manner to the extent of its ability. MR. Schlatter, convinced of our zeal and care for the churches in Pennsylvania, freely promised to keep up a correspondence with our Classis.

In the first year after his departure, we received a report of his safe arrival in America, and an account of what he, from time to time, accomplished, by which the Christian Synod and our Classis received more though still inadequate light; nevertheless, it became evident to them that there existed the greatest want of ministers, and that the most of these members were erring and wandering about without shepherds, seeking good pastures, but scarcely finding any.

The Christian Synods, and also our Classis, have endeavored, as far as possible, to devise means to meet this want; and already in the two first years they sent over four ministers. One of these, however, it has pleased a sovereign God to remove, through an unexpected and very melancholy death, just at the time when he was ready to enter upon his holy duties in the large congregation at Lancaster, which had given him a regular call. Another, instead of promoting peace, unity, and edification, and doing the work of an evangelist in the congregation which desired his services, suffered himself unfortunately to be used as an instrument to disturb the much desired and blooming peace, allowing himself to be persuaded, without an orderly call and confirmation by the churches, to perform ministerial services in a small part of the congregations of Philadelphia and Germantown, to which Mr. Schlatter had been regularly called, and in which he had been properly installed, where also he had performed his duties with all faithfulness. Thus, there has not been as much accomplished as was expected.

During the following years very few, indeed almost no reports were received which could give us a more satisfactory and true idea of the condition of the congregations; because the majority of the letters that were sent were lost through the unfortunate war troubles and other casualties. On the contrary, unfavorable and partial reports were sent in through Mr. N. to the Reverend Deputies of the Synod, and these did not fail to be

accompanied with exaggerations and additions, calculated to bring Mr. Schlatter into bad repute.

These two unfortunate circumstances coming together brought our Christian Synods and also our Classis into deep concern; yea, even caused us to fear that our hopes would again be frustrated and our labor prove in vain.

At the time, however, when we were in the utmost perplexity, and were well nigh ready to give up all as lost, Mr. Schlatter appeared just at the right time in our Classical Assembly, which was held on the 3d of May in this year, 1751. He showed us his instructions from the Reverend Cœtus in Pennsylvania, asked for time and opportunity to give the necessary information in regard to the matter, that the Classis might be convinced of the pressing wants of the congregations in these regions, and be the more powerfully moved to extend faithful aid and deliverance in every possible way to these sheep without shepherds.

The Classis saw as well the importance as the greatness of this work; and felt that it was much too far-reaching to be acted upon as it deserved during the present meeting. It, therefore, saw proper to refer the matter to a committee, and appointed us the undersigned, to enter into closer communication with Mr. Schlatter, carefully to examine the writings he has brought with him, which refer to the discords in the congregations in Philadelphia and Germantown, but especially to the condition of the churches in Pennsylvania, and

to report on the whole matter at the next meeting of Classis.

The committee spent the following day, besides several other days, in interview with Mr. Schlatter, and in carefully examining a great number of very important testimonials, written in Latin, German, Dutch, and English. From these they have found :

1. The perfect innocence of Mr. Schlatter in the matter of those discords, and the improper conduct of Rev. Mr. Steiner, and the few who adhered to him. We might here give a full account of this affair, had not Mr. Schlatter most earnestly besought us to say as little as possible in regard to it, inasmuch as he did not come over here to complain, or to bring tidings of misfortune, for he had learned to forbear with long-suffering and patience what was laid upon him, and as he hoped by his love, discretion, and forbearance, to be able also to win those who had hitherto been influenced by prejudice against him.

Nevertheless, we cannot omit stating that, to our full satisfaction and with much pleasure, we have read very many testimonials, as well from civil sources as from ecclesiastical meetings and persons, in which Mr. Schlatter is not only fully justified in regard to this matter, but also in general, highly praised on account of his uprightness, peaceableness, and the unwearied zeal and faithfulness which he has shown, as well in carrying out the objects of his commission, as in the duties of his office, and in bearing upon his heart

the interests of the church in Pennsylvania. Among these testimonials we may mention as of particular note: one from His Excellency the Governor embodied in his passport: one from the noble, worthy Mayor of Philadelphia: one also from the six respectable men, mostly of religious sentiments, differing from his, who had been appointed as arbitrators: one from Hon. R. Peters, secretary of State in Pennsylvania: one from the church in Pennsylvania itself: one from the congregation in Philadelphia, signed by the Elders, Deacons, and many other members: one from Dr. R. Jenney, commissary and minister of the English churches in Pennsylvania: one from the Reverends Robert Cross, Gilbert Tennant, and Charles Beatty, Presbyterian ministers in and about Philadelphia: and finally, one from the Evangelical Lutheran Ministerium, which body had been consulted by Mr. Steiner himself in regard to this matter, and which declared him as wholly in the wrong, and earnestly advised him that he should desist from his attempts.

2. As regards the condition of the churches in Pennsylvania, we have received so much light from the extensive Diary in which Mr. Schlatter has given an account, not only of his frequent journeys to many congregations near and remote, but also of his acts and labors in them, so that we were in the highest degree surprised at the unwearied and almost incredible labors which this faithful servant of God—whom in this respect, we may call an apostolical man—has devoted to the churches

in Pennsylvania, and rejoiced in view of the divine support which he has experienced in them. At the same time, our hearts have been moved in tenderest sympathy by the truly sad and deplorable condition of so many thousand souls, who hunger for the word of the living God; and in view of the large number in congregations, who like sheep without shepherds, are wandering about starving and weak without water, in a land which is as the shadow of death. We have been so deeply impressed by these facts as to desire with all our hearts, that the main substance of them might not only be read by a few in the Acts of our christian Synods—in which even the shortest extract would be too long for insertion—but that they might also be brought publicly before all congregations, with the hope that they would thereby be awakened to know and appreciate more highly the privileges which they enjoy in this blessed land, and also strongly incited, not only to agonize in prayer for these congregations calling for help, but also to fly to their aid with gifts of love, that by these means, under the divine blessing, their rescue may be gradually effected.

On this ground, and to this end, we in a friendly way suggested to Mr. Schlatter whether his Reverence would not think it well, with the counsel and approbation of the Reverend deputies, *utriusque Synodi*, to present a detailed statement, as well of his labors as of the congregations themselves, and to make it the basis of a humble application, which he is to make to the christian Synods in behalf of

these congregations, and immediately to have it printed: that thus it might first be laid upon the table of the christian Synods, so that all the honored members of it might be in a better condition, in a suitable and devout way, to consider this important matter, and then to fall in with it accordingly; and afterwards place this document in the hands of all who are disposed to interest themselves in the condition of the churches.

When in the next Classical meeting, on the 7th of June, we made report of our investigations, and laid before the Classis, *salvo meliori*, our previous decision, Mr. Schlatter presented himself; and, permission having been given, he reported that the Reverend Deputies of the Synod did not disapprove of the advice which the committee of the Classis of Amsterdam had given him, but were of opinion that it might prove useful, and that the Reverend Deputies agree that such a statement be printed, only that it be done without cost to the Synod. He asked farther, that the Classis would lend him a helping hand, and not only examine the statement which he had drawn up, and aid him in having it printed, but especially, also to accompany it with a preface, in order that the condition of the churches of Pennsylvania might be recommended to the liberality of such as are blessed with means to aid and encourage them. He asked especially, that this Classis would not only itself take to heart the wants of these destitute members and congregations, and give positive assistance to so many needy ones, who besides calling to God, call also to them;

but that, at the approaching meeting of the Christian Synod of North Holland, and wherever they should be able, they would aid in advancing the best interests of these congregations.

After the meeting had bestowed proper consideration upon these representations, the committee previously appointed to investigate this matter were solicited anew, and it was made their duty, to lend Mr. Schlatter assistance in having his report printed in the most convenient way, and also, if they thought it would be of service, to accompany it with a preface, in the name of the Classis, recommending the case of the churches in Pennsylvania. In the meantime also, the Classis, at a future meeting, which is usually held before Synod, would decide, how, and in what way, these destitute congregations might be most effectually assisted, and if possible, fully delivered from their distressful condition.

When the committee, as early as it was possible, had their first meeting, they were concerned first of all, as to how they might secure a bookseller who would be willing to print this report at his own risk and expense, and to deliver to Mr. Schlatter as many copies gratis as he might need to distribute among the Reverend members of Synod, in our Classis, and otherwise, wherever it might be thought necessary. It was concluded to represent the matter to Mr. J. Loveringh, bookseller, and a faithful Deacon in this congregation, who at once assumed this responsibility out of love to these congregations; yet with these conditions, namely,

that he should be at liberty, after Mr. Schlatter had laid the book not only before the Christian Synod of South Holland, but also that of North Holland, publicly to sell the same, and that the Reverend committee, as far as they were able, would prevent any one disposed to speculate in it from printing and publishing an edition before he should be permitted to make his edition public; and that they would therefore agree that the Reverend committee of Classis declare no copies as genuine, except such as were undersigned by his own hand; to which condition they readily agreed.

Since all the conditions already stated, agreeably to the intention as well of the Reverend Deputies, *utriusque Synodi*, as of our Classis, were thus met and satisfied, the committee, on account of the approaching opening of the Christian Synod of South Holland, have solicited one of their number, by the name of Kulenkamp, in connection with Mr. Schlatter to undertake and complete the work without loss of time, acting in concert with the other members of the committee; and that above all, they should present the preface, before it is handed to the publisher, to a meeting of the committee to be called for that purpose, that they might examine and sign it. All this, the member of the committee to whom it was committed, cheerfully undertook in dependence upon the grace of God — though he saw fully how severe would be the task, on account of the short time in which it was to be done, and from other circumstances —

and has sought to perform it according to the best of his ability.

Here there is a Publication in which is seen, on the one hand, the surprising and unwearied labors performed by Mr. Schlatter in the prosecution of the work committed to him by the appointment of the Synod in 1746; and, on the other hand, it also reveals the sad and destitute condition of many forlorn congregations in this newly-discovered part of the world. The facts, moreover, furnish proper occasion for the humblest sighs and prayers, and they ought to awaken the hearts, not only of the higher ecclesiastical assemblies, but of all members of the Reformed Churches of the Netherlands, who can feel the power of sympathy, and who love the prosperity of Zion, to extend the most liberal assistance. We see no reason why we should plead the cause of these needy and destitute congregations before the Christian Synod. Mr. Schlatter, their delegate and their organ, has caused their plaintive and heart-moving voice to sound in the ears of our ecclesiastical assemblies in such a manner that we must do violence to our own feelings when we even think of entertaining any fears that these assemblies will close their hearts against the call of these needy and forsaken brethren. We are anxious lest when we present reasons for activity it might seem as if in one way or other we doubted the zeal, care, and benevolence of the Christian Synods. This be far from us. The Christian Synods, especially those of North and South Holland, have for many years

shown how warmly their hearts are bound to the churches of Pennsylvania. They have manifested a far too strong desire and been at much too great pains to obtain a full report of the true condition of the churches in that land, now when their wish in this respect is fulfilled, and all desired information has been laid before them by him whom five years ago they themselves sent over for that purpose, to close their hearts and hands and decline affording all the actual help and encouragement which may be in their power.

We only ask of our brethren to receive it kindly and construe it in the most favorable light, when we express our desire that what Mr. Schlatter so tenderly presents in regard to the Heathenism of the ancient inhabitants of this land may be made an essential item to be considered in the deliberations of the Synod. We feel ourselves the more urged to ask this, because it seems to us that the labors which should be bestowed in this direction would be more fruitful than those which have been bestowed upon other heathens, on account of the good-nature and docile spirit which characterize these Pagan tribes. What especially inspires us with the hope that, under the blessing of God, such an effort would not be in vain, is the assurance which Mr. Schlatter gives us, that he had more than once heard from the Honorable Conrad Weiser—a highly respectable and respected person standing in connection with the Government in Pennsylvania, who is acquainted with the language of these heathens, and has often been sent to them

with commissions from the government, and who is employed as interpreter by the authorities, and who, on account of his honesty and experience, stands in high confidence with them; that these heathens love very much to hear religion spoken of, and give evident signs that they desire to be instructed in it; and that they appear to show reverence towards those who, in a suitable way, speak to them on the subject of religion.

Who knows when it may be God's time to have mercy upon the blind heathen? Whilst, then, we seek in simplicity to do what we can, that the Reformed congregations may be provided with more true and able ministers, there will, no doubt, also be found among them one and another who has consecrated his whole heart to the work of building up the kingdom of Christ, and who will be anxious to be placed in a condition where he may cast out the net of the Gospel on the other side of the ship among the heathens, in hope and with ardent prayer, that from them also he may win some to the Lord.

Keeping in mind that the burden of the call from Pennsylvania is for pious and well-qualified ministers and pastors, we take the liberty fraternally to remind the Christian Synods of this, and call upon them to take into careful consideration the suggestions of Mr. Schlatter on this point. Nearly the largest number of congregations consists of German Reformed, who desire ministers that understand and preach in their own language. Where, now, can we seek and find these except in

those lands from which the most of these members have emigrated thither. Experience teaches us that not all those, who, from time to time, come over from Germany and offer themselves to us to be sent to Pennsylvania, are proper subjects to accomplish a truly good work in this country. It also often happens that the Reverend Deputies of the Synods, as well as our Classis, have not the opportunity of obtaining the necessary information as to how such persons stand, and what are the true reasons why they wish to leave or must leave their previous location and their fatherland; so that when such are here accepted as ministers, and afterwards go to Pennsylvania, they show only too soon why they could not remain with their congregations in their fatherland.

According to our judgment, one who is acquainted with the condition of the Pennsylvania congregations, and who knows what course to pursue in the Palatinate, and especially in Switzerland, will, by going thither with valid testimonials of authority, perform more toward accomplishing this great end than has been done by a multitude of letters in many years.

Should the Christian Synod acquiesce in this opinion, who (we hope our much-respected brethren will excuse our freedom; we cheerfully submit to a better judgment, and only present our thoughts on the subject,) would be better qualified and suited for such a mission than he who has already given such proof of his faithfulness, unwearied labor, and foresight, in carrying out his Synodical Commis-

sion, to whom also the Pennsylvania Cœtus and all the congregations have intrusted their interests and desires, and who has manifested how devotedly he bears them on his heart, since he has left behind him his wife in a most delicate situation—to whom he can scarcely allude without tears—and came hither with empty hands, trusting himself implicitly to the fatherly care of God, and who is still further willing and ready for the service should he be sent farther, if only, by the blessing of God, he can accomplish something for the congregations which lie so near his heart. We could say much more of the qualities of this our brother, who only becomes dearer to us the better we learn to know him, did not his noble spirit of modesty and humility forbid us.

Thus much we could not forbear, with due reverence, to present to the Christian Synodical Assembly for their pious consideration, praying to God, that, as He has done to the Netherlands, so He would also do to the churches of Pennsylvania, doing them good out of Zion and sending them help from his sanctuary. Since, however, this publication may also fall under the eye of such members of our Church as delight in the prosperity of Zion, and desire that the walls of Jerusalem may also be built up in these foreign regions, among whom, through God's goodness, there are many in our land who are able to do more than merely to wish good to the needy, and to whom God has given, not only the means, but also the heart to assist them in a real way, we cannot omit, in the

most earnest manner, to commend to their charity and liberality the pressing wants of so many thousand souls who hunger for the word of God, and so many congregations of those of the household of faith who are without shepherds in a strange land.

To show favor to the exile and fill the hands of the poor, has hitherto been a shining gem in the crown of the beneficent Christians of the Netherlands, and is no small reason why we now rejoice in the blessings of prosperity. Many thousands have until now experienced this at our hands; may the churches of Pennsylvania also receive proof that this same spirit still lives.

The subjects which we commend to your love, are according to the report, over thirty thousand souls; which are divided into more than forty-six congregations, scattered through a widely extended land—a land in which they are strangers. These call to your Christian sympathies, ye who have been so highly favored of God. They call not for bread and raiment for the support of the body, not for money to build splendid churches; but for gifts of love, wherewith to support pastors who shall give to them the bread of life, after which their souls hunger; wherewith to support schoolmasters, that their dearest pledges, their tender children, may not become the victims of Satan and the world, but may be nurtured in the knowledge and fear of God, and bear away their immortal souls as gain. Yea, finally, that they may procure for themselves the precious Bible, and other necessary

books, that so they may better learn the way of salvation, and that the excellencies of the divine law may not be unknown among them.

Those who plead for your assistance are, it is true, personally strangers to us, having come from other lands, and now dwell in another part of the world; but they are, nevertheless, not only our fellow beings—and how shall we withhold our sympathies from our own flesh—they are also fellow Christians; yea, they are of the household of believers, who confess the same precious faith with us, and among whom many are found who excel many among us in a tender fear of God; who, while they ask for our love and intercession, also send up to heaven ardent prayers for the good of Zion in the Netherlands, and who desire the prosperity of our Jerusalem, in which piety our kindness will yet more encourage them.

We know full well, that your love has been very much drawn upon, and the fountain of your charity has been well nigh exhausted by the many gifts which you have bestowed, not only upon the needy in your own land, but also upon strangers who come from all quarters, and extract their honey from the flowers of your liberality. It is also true, that you often obtain but little fruit from such; on the other hand, the results often show that the most of such help is lost, and used for other purposes, in the same way as that which, some 20 years ago, was contributed for the good of the Pennsylvania churches, and which, with a small exception, was not applied to the end for which it was given.

This being all so, we can, nevertheless, assure you that you can never bestow your tender gifts in a safer way than now. The Commissioner of these congregations asks that he may be excused from collecting your gifts of love. He also desires that not a penny may be placed in his hands, or under his supervision. That which each one may find it in his heart fully to give, is not immediately to be consumed; but to be established into a permanent capital, and secured in the most careful manner, the possession and control of which, according to Schlatter's own proposal, shall be placed under care, either of the State authorities of Holland, or of his Highness, our hereditary Mayor and faithful foster father of the church of God, or of the Christian Synod, according as may be thought best, whilst only the proceeds of the fund shall be annually devoted to the purposes for which they are intended, through the hands of the Christian Synods.

If, as we earnestly hope, God shall awaken such liberal hearts as He Himself has so richly blessed with temporal plenty freely to give, they according to our judgment, unless the Christian Synod or the higher powers of the land, to which we submit, shall otherwise arrange it—hand over their gifts to the consistory of their own church, these can pass it over to the Classis, and thus again, to where it finally belongs.

Since now this matter is of such importance, on which the eternal well-being of so many thousand souls depends, it pleads its own cause, and we

entrust it to your own hearts. We do not, therefore, believe it necessary, by many motives, to seek to move your bowels of compassion, and awaken your liberality, that it may not seem as if we doubted your kindly disposition toward the needy, who call upon you for help. Still we may express the wish that the congregations of the Netherlands might learn better to appreciate their distinguishing advantages; and set a greater value upon the administration of the word and sacraments, amid such a plentiful service in the Gospel, by such a host of Evangelists and messengers of peace, wherever they compare themselves with the pitiable circumstances of so many congregations which are in distress, because, in so large a vineyard, they have no laborers. This one thing, we cannot and will not pass over, beloved Christian brethren; but lay it before your eyes, and impress it upon your hearts; because it seems so important to us. It appears to us plain that God designs, in Pennsylvania, an extensive country which has been, during so many centuries, inhabited by the most benighted heathen, who, so far as we can see, are not yet illuminated by the saving light of the Gospel — to prepare for his church a place which shall be a refuge to those who for various reasons leave or must leave their Fatherland.

Although it is not for us to set times, we may yet regard this as certain, according to the sure word of prophecy, that fearful times and heavy persecutions await the Protestant Church, and that these are nearer to us than many believe. Who

can assure us that the bloody scourge, when it shall go abroad, will not come near to us, or that the churches of the Netherlands alone shall be saved from it!

True, God will so care for His Church, that it shall not be destroyed; but it is bound to no land, of which fact we have many examples so well known, that it is not necessary to present them here.

God will prepare a Zoar or a Pella for his persecuted exiled people; but who can tell us beforehand where, and in what part of the world? Now for several years He has commenced in Pennsylvania to found such a free city, to which many thousands, especially from the Palatinate and Switzerland—which were the first, and are now the principal seats of our Reformed churches,—have already repaired, and found a secure home. Who will say that this place of refuge is for them alone? Would it not be a great privilege for us, should we also be necessitated from our present overflowing abundance, to bear thither stones for the building and completion of such a Zoar or Pella, since it may happen, although we pray that God in mercy may avert it, that we or our children, or later descendants, may be compelled to fly to such a place of refuge? The Lord uphold and bless our country under our highly favored government! The Lord bless his Church under the care of our cherished ecclesiastical assemblies! The Lord bless the publication of His Gospel! The Lord bless also those liberal souls who bless others, that they may

prosper. This is the wish of those, who subscribe themselves,

The humble co-workers and brethren  
of the High Church Assemblies, and  
of all benevolent Christians.

The committee of the Classis of Amsterdam, in  
the name and by the direction of said Classis.

GERHARDUS KULENKAMP,  
V. D. M. Amst.

JOHANNES VAN DER WORM,  
V. D. M. Amst.

JACOBUS TYKEN,  
V. D. M. Amst.

JOHANNES VAN DER BRÖCK,  
V. D. M. Amst.

HERMANNUS VAN LOO,  
V. D. M. at Naarden.

DAVID THOMSON,  
Minister of the English Church in Amsterdam.

JOHANNES JACOBUS KESSLER,  
Theol. D. German Reformed Minister in Amsterdam.

*So done in our Assembly,  
June 28, 1751.*

THE JOURNAL  
OF  
REV. MICHAEL SCHLATTER.

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INTRODUCTORY.

*A true and humble Report to the Honorable Christian Synod of the Netherlands, of the doings of*

MICHAEL SCHLATTER,

*Minister in Philadelphia: in the Provinces of New England, New Holland, New Jersey, Pennsylvania, Maryland and Virginia,*

AND ALSO

*a Representation of the true aspect and present state of the destitute congregations of North America.*

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ABOUT five years ago, I was commissioned by the Reverend Synods of South and North Holland, furnished with extended instructions signed by the Deputies of both Synods under date of May 22d, 1746, and sent to Pennsylvania, to examine into the condition of the destitute congregations, as well the German as Dutch Reformed, scattered in

this and neighboring Provinces. It was made my duty, as far as it should be possible by God's blessing, to bring these churches into proper ecclesiastical order and organization, and afterwards to present to the Reverend Synod a faithful report of their true condition. I have accordingly endeavored, as far as I have been able, to carry out the important commission entrusted to me, which may, under the divine blessing, conduce to the comfort and salvation of many thousand souls scattered through these regions, and intensely hungering after the bread of life. Nor have I failed, from time to time, to send all necessary information in regard to the work, to the Honorable Deputies of both Synods, and to the Classis of Amsterdam.

We have, however, learned to our sorrow, that the most of these reports have been lost through the confusion and irregularities occasioned by the war and other unfortunate circumstances; and, in consequence, the needed assistance from the favored Netherlands has not been secured. Hence, the Reverend Assembly, composed of the few German Reformed ministers with their elders, was deeply impressed that it was highly necessary that the Christian Synods of the Netherlands, which for so many years had given proof of their tender concern for the well-being of the scattered and well-nigh helpless congregations of Pennsylvania, should be thoroughly informed of the true state of these churches, longing as they do for the word of the living God, and at the same time, on account of being without pastors, exposed to all kinds of sects

and errorists. They cherish the firm hope and confidence that when this is done, the Reverend Church Assemblies will not withhold their aid, but according to their well-tryed zeal and universally acknowledged charitable spirit, take to heart the urgent necessities of so many thousand souls, and extend to them their strong assistance, refreshing them with their gifts of love, and so encouraging them that the work of the Lord thus commenced in these remote regions may be successfully carried forward. On this ground, the Reverend Assembly judged it proper, yea, and necessary, to commission one from their midst to make known, verbally and in writing, the true state of things, and humbly and heartily to solicit substantial help and support. The choice has fallen upon me; and I have been very tenderly exhorted by my brethren to give myself to this service; and, although I have in this new country, scarcely enjoyed any rest during five years, I neither could nor would refuse, but willingly, and in the fear of God, have taken upon myself this labor.

Accordingly, after having been provided by the Reverend Assembly with extended instructions, bearing date, December 15th, 1750, with a letter from my congregation in Philadelphia—among whom, during my absence, the services will be conducted by my beloved brethren, Reverends Weiss, Leydich, and Lischy—under date of December the 13th of the same year, and with other documents, which might be found necessary, I took my leave amid many prayers and tears, from the congrega-

tion which had been committed to my care, from my worthy brethren, and my beloved wife, and in the name of God, entered upon my journey.

Blessed be the name of the Lord, who has safely led me and brought me into this favored land, — the land, as I hope and believe, of our help.

First of all, I sought and found opportunity to open the subject of my mission, as well before the venerable Deputies of both Synods, as also before the Deputies of the Reverend Classis of Amsterdam; these have taken the trouble, as far as possible, carefully to examine my documents and letters. These last suggested to me whether it would not be best to draw out from my papers, and exhibit in the way of a brief extract, the true condition of the churches in Pennsylvania, as I had found them in my repeated journeys, and deliver the same in a printed form to the venerable Synods, that thus it might not only be examined by the respective members, but also be the more readily brought under the eye of all the Church officers of the Netherlands, and even before all other Christians, who love the prosperity of Zion, to awaken them to extend kindly help.

I presented this suggestion to the venerable Deputies of both Synods. These very Reverend men approved of it, and thought it would be profitable, in case it could be done without any cost to me.

The Reverend Classis of Amsterdam, in answer to my humble solicitation, appointed a commissioner to aid me in this matter — not only in having my

statement printed without any cost to me, but also, as it was judged necessary, to accompany the same with an Introduction. The result bears witness to the zeal and tender interest of these Reverend brethren, which I respectfully acknowledge, with all gratitude.

Thus I am placed in a condition to lay before the venerable Church Assembly this brief extract; accompanying it with the humble prayer, that it may be attentively and favorably considered, and that God may move the hearts of this venerable Assembly, as well as of all who bear concern for the Church of God, to deep sympathy and kindly acts of assistance in favor of so many thousand sheep without shepherds.

Here I present nothing concerning my own particular affairs, or such things as happened to my own person, since I publicly presented the writings that pertain to this before the commissioners of the venerable Synods and the Reverend Classis of Amsterdam, and submit myself willingly in this respect to the judgment of this venerable Assembly. I will only, in extracts from my diary or daily register, briefly communicate in what condition I found the scattered congregations in my journeys through the different Provinces of North America; and what I have there done in order, as far as possible, to organize and arrange them: that thus the venerable Assembly may be placed in a position to judge how far I have fulfilled the high commission entrusted to me five years ago by the venerable Synods of South and North Holland. I

will also seek honestly to lay open the true condition of the churches of Pennsylvania and neighboring Provinces, and make my suggestions — yet submitting all to a better judgment — as to the manner in which help may most successfully be afforded them, laying all in the most humble manner at the feet of the venerable Assembly, and commending it to their love.

## SCHLATTER'S JOURNAL.

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*Extract from my daily Journal during my travels in North America, in the Provinces of New England, New Netherland, New Jersey, Pennsylvania, Maryland, and Virginia, under the direction of the Reverend Synods of North and South Holland, from A. D. 1746 to 1751.*

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### SECTION I.

1746.

His voyage—arrival in Boston—journey, via Newport and New York, to Philadelphia—visit to Revs. Boehm and Weiss, and Elder Reif—return to Philadelphia—labors there—visit to Rev. Dorstius in Bucks county—return to Philadelphia—opens his commission there—visit to Germantown—arrangements there.

ON the 1st of June, 1746, after having committed myself to the Divine guidance and protection, I took ship at Amsterdam and sailed for Boston in North America.

On the 11th, we ran in between the Orkney Islands, on the north of Scotland, where we remained till the 23d, during which time we saw the sun only on two days. The inhabitants, who appear to be a people of kind disposition, assured

us that in those regions they usually have, during the year, nine months winter, two months rough, and only about one month good weather.

On the 23d, we proceeded very prosperously on our voyage till we reached the newly-discovered land near Cape Breton. But on the 24th of July, during an exceedingly dark night, we fell in with Sable Island, a very dangerous place, not far from Cape Breton; and I cannot call to mind, without a shudder, but, at the same time, with thanks to God, the imminent danger we were in of losing our ship, goods, and lives, in the wild waves, which certainly would have been our fate, had not God, who is mighty to redeem, contrary to all our expectations, rescued us, granting to us, in answer to our prayers, deliverance from our fears. Escaped from these perils, we were brought safely to Boston, our desired harbor, in seven days, where we sought to bring Him our bounden tribute of thanksgiving and praise.

When, on the 1st of August, we had arrived in Boston—the largest and most populous city of the English colonies in America, containing about 3000 well-built houses—I was received in this land of my pilgrimage with much love and kindness by the Honorable I. Wendel, a distinguished Holland merchant, and an officer in the government there. This friendly reception encouraged me, and gave new life to my hope that God would prosper me in my way.

After I had sent my baggage on before me by water to Philadelphia and New York, through the

favor of my distinguished friend I set out on the 4th of the same month on my journey by land in the agreeable company of Dr. Beckmann.

On the 7th, we came to Newport, lying seventy English miles<sup>1</sup> distant from Boston, a respectable and well-situated town on Rhode Island, with a convenient and safe harbor, from which ships can reach the sea in the space of one hour.

On the 11th, after we had travelled 230 more of these miles, we reached New York, or New Amsterdam, the capital of the Province of the New Netherlands, containing about 2000 houses. This city, as well as Long Island and other places lying East and South, as well as along the main land, and along the banks of the North River to Albany, and on to Schoharie, more than 250 miles into the interior, and toward Canada, is settled mostly with well-disposed Low Dutch inhabitants. During my stay in that city I received special proofs of friendship from the three Dutch ministers, especially from the venerable Father Du Bois, who is equally esteemed by the English and Dutch, and who has already labored in the ministry with great success for more than fifty years, and has reached the age of eighty. This is another proof that this climate is as favorable to health as that of Europe. Indeed, from my own experience, I can truly testify, that often, when contemplating the towns, the level

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<sup>1</sup> I shall, hereafter, always reckon the distance I pass over from one place to another according to the measure of English miles, of which about three make what is called in German a "Stunde."

country, the climate, and the sensible inhabitants, living in the same manner, enjoying the same culture, pursuing the same business, and differing but little from Europeans, I could scarcely realize that I was in reality in a distant quarter of the world.

On the 6th of September, I came to Philadelphia; a distance of ninety-five miles from New York, where the elders of the German Reformed Church received me with much tender affection and joy, and secured me lodgings with an elder, in whose house I resided eight months, though at my own expense.

On the 7th, I went a distance of sixteen miles to Witpen,<sup>1</sup> to visit the oldest German minister in these regions, whom the Lord has since released from his post, the Rev. J. B. Boehm. The venerable man received me in the most friendly manner, and promised, after he understood my commission and instructions, heartily to assist me in counsel and in deed, which he has also fulfilled to the extent of his power.

On the 8th, I went out eight miles from thence, to see Mr. J. Reif, to require of him, agreeably to the instructions of the Synod, an account of the moneys collected in Holland by him and Rev. G. M. Weiss, sixteen years previously, for the benefit of the churches of Pennsylvania. Having declared

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<sup>1</sup> Thus, he was only over one night in Philadelphia hastening to his work. The reader will notice throughout his Journal how little time he spent in intervals. His industry is astonishing.

himself ready to render account, I fixed the time for settlement twelve days later, and gave him the privilege of naming the place of meeting for that purpose.

That no time might be lost, I returned to Philadelphia on the 9th, a distance of twenty-three miles, to make inquiry in relation to the 130 German Bibles, which, some years before, had been sent thither by the affectionate care of the Christian Synods of Holland. Without much difficulty, I found them in the careful hands of the Honorable Benjamin Schumaker, who also, as soon as he saw my authority, and learned from me that the freight on the Bibles had already been paid to Mr. Z. Hoppe in Rotterdam, very cheerfully transferred to me 118 bound and twelve unbound copies, all of which were in a good state of preservation; and he declined receiving anything for the expenses which he had incurred on their account.

Of these Bibles, first of all, I either carried myself, or sent, a copy to most of the congregations in Pennsylvania for the use of the pulpits. Further, fifty copies were placed at the disposal of the officers of the churches, to be distributed according to their discretion to the poor. Others I gave to one and another poor persons in the way of loan, thereby to strengthen their zeal in reading and examining the word of God. Six or eight of them I sold in order to use the proceeds in the purchase of Catechisms for the use of the school children, and about twenty-four copies still remain in my

hands to be disposed of whenever necessity may require.

On the 11th, with the assistance of Rev. Boehm, I administered the Holy Supper to about 100 communicants in Philadelphia.

On the 13th, I received a letter from Rev. G. M. Weiss and Mr. J. Reif, inviting me to meet them at the house of the latter on the 21st, in order to settle their accounts.

In the meantime, I sought to bring into proper order the congregation in Philadelphia, and to unite it with Germantown, lying six miles distant, which could both be served on every Lord's day by one minister, to whom also they would be able to give an adequate support.

On the 16th, I went to Bucks county, a distance of sixteen miles, to greet Rev. P. H. Dorstius, who, when made acquainted with my instructions, received me in a most friendly and paternal manner, offered to render me his assistance in every way, and promised me, at a convenient time, to organize his consistory and report to me the result. After this, I returned to Philadelphia. The next day the elders showed me the new stone church which is in progress of building.

On the 18th, I preached in the old, half-fallen church in Philadelphia, from Isaiah xlvi. 17, 18. After the close of the service, I gave to the whole congregation an exposition of the Synodical instructions which I had brought from the Fatherland.

This awakened inconceivable joy, and inspired new life in the minds of the people. They thanked

God, with tears of joy, because He had awakened the hearts of the ministers and Church Judicatories in Holland to interest themselves in behalf of these distant regions and to provide for the welfare of their immortal souls. With much melting of heart, I found occasion for gratitude, and took delight in thanking God for this good beginning, and, at the same time, I entreated Him most humbly to confirm in the people the good dispositions which He had effected, to advance the work, and seal it by His Holy Spirit to the glory of His ever-adorable name, and to the salvation and blessedness of many souls.

To the male members of the Reformed Church, I put these three questions :

I. Whether they were disposed to have a regular and permanent teacher, to preach to them once on every Lord's day, and to perform the other duties of the holy pastoral office ?

II. Whether also they could and would provide for him an adequate salary for his subsistence ?

III. Whether, to accomplish this end, they would unite with Germantown, in order, as united churches, to be served by one pastor ?

These three questions were unanimously answered in the affirmative, as they were proposed, by each one raising his right hand.<sup>1</sup> Hereupon, I

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<sup>1</sup> According to a custom of taking a vote prevalent in Switzerland in great State Assemblies, in which a majority of raised hands decides the question at issue, whence this mode of voting is there called "the majority." This method I subsequently employed in all the churches.

gave opportunity for each one to subscribe his name, and voluntarily to pledge what he felt disposed to give annually toward the support of a minister. The whole sum thus subscribed by sixty-nine heads of families amounted to thirty pounds, Philadelphia currency, equal to 200 Holland guilders. At my request, sixteen men then became surety for the whole sum thus pledged by the church.

On the afternoon of the same day I went to Germantown, a distance of six miles, and preached, not without the blessing of God, from Joshua xxiv. 14, 15. At the close of the service, after opening to them the matter and object of my coming to this country, I proceeded to propose to them in the same manner the three questions, as I had done in Philadelphia, which were here also decided favorably by raising the right hand. Sixty men, by signing their own names, pledged twenty-five pounds annually, equal to about 166 Holland guilders, for the support of a minister.

This was the *first* charge, by the blessing of God, contrary to the expectations of many, so arranged as to sustain a pastor. To God, who has softened their hearts and united them in love for their own good, be given all the honor and the praise.

From that time on, I have preached in these united churches on every Lord's day when I was not absent on journeys. And in order that, by deed, I might convince them that I did not serve them merely for the sake of my bread, I neither required nor received any salary for the first year.

In Germantown, there had been no stated preacher for many years, although there is a convenient stone church in that place.

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## SECTION II.

1746.

Schlatter visits Goshenhoppen — examines Reif's accounts — visit to Oly — to Rev. Reiger in Conestoga — to Tulpehocken — return to Lancaster — assembles all the ministers in Philadelphia — great encouragement — reports to Holland — visit of J. C. Wirts — arrangements for future operations.

On the 19th of September, I went to Old Goshenhoppen, a distance of 35 miles, having, at his request, promised to preach there on the 20th, for Rev. G. M. Weiss.

On the 20th, I preached there in the new stone church. However, on account of some confusion in that congregation, occasioned by a certain schoolmaster, who has undertaken to preach without regular license, and has gathered a party around himself, I was not able to accomplish anything profitable, or make any arrangements for the formation of a regular charge or the support of a minister. To my deep regret, I was compelled to leave the affairs of this church as I had found them, and await a more favorable opportunity.

Mr. Weiss, who several months ago, had fled from his church at Reinbeek, near Albany, in New York, from fear of the war, had come hither on

invitation of this and other congregations in the vicinity. He is also beloved by many; yet, on account of the adherents of the one who has irregularly thrust himself into the service of the church, it is necessary still to exercise great prudence.

On the 21st, being the time appointed, I went with Rev. Weiss to the house of Mr. Reif, to investigate his account of the money collected in Holland. I will not publish the particulars, or the peculiar circumstances of this case; but prefer to lay them before the Reverend Synods, and only here say, that this disagreeable business was not disposed of till the beginning of the following year, 1747. Through the intervention of four English gentlemen, who were chosen as arbitrators, a settlement was at last made, and Mr. Reif, after deducting his expenses, paid over to me 135 pounds, or about 900 Holland guilders, for which I am prepared to render an account.

On the 22nd, I went, in company with Mr. Weiss over the mountains to Oly; and the following day, to Lancaster in Conestoga, to speak with Rev. Mr. Reiger, between whom and the church disharmony had arisen, and to make an appointment for myself to preach on the following Tuesday, when I would hold an interview with the church.

In the mean time, the Rev. Mr. Boehm had gone at my request to Tulpehocken, to collect the two congregations there together, on the 24th, to preach a sermon preparatory to the Holy Supper, and to await my arrival there on the 25th.

On the 24th, I left in company with Mr. Weiss, and went a distance of 29 miles to Tulpehocken, where on the 25th, I preached with much divine assistance, and not without a blessing, to a respectable congregation of more than 600 persons, in a wooden church. The congregation listened to the proclamation of God's holy word with great devotion and attention. The ardent desire which they manifested to be edified, to have a regular order established among them, and the hope of obtaining a permanent minister, could be read upon their countenances. They could not conceal their exceeding joy and surprise in seeing three ministers together at one time, a circumstance which in all their lives, they had not witnessed there before. The old and the young together shed tears of joy. I can truly say that this day was to me and my brethren, above many other days, a day of great refreshment. I thought of the blessed Netherlands, where the heralds of the Gospel are a great host, while this extensive country is perishing for lack of ministers. This large congregation has never had a regular pastor; but Mr. Boehm has administered the Holy Communion here twice a year, travelling each time for that purpose, 80 miles from Philadelphia.

After the sermon, Rev. Boehm and myself administered the Lord's Supper to more than 100 members. Afterwards, I informed the congregation of my commission from the Fatherland, and made the same arrangements with them as I had made with the congregations of Philadelphia and

Germantown. They obligated themselves for the support of a minister in the two congregations, situated about five miles apart, and consisting of about 500 members. They promised in money and produce about 50 pounds, or 333 guilders, all of which may more particularly be seen from the call, which, on the 13th of October, I forwarded to the Reverend commissioners of the two Synods, and to the Christian Classis of Amsterdam. With the approbation of the congregation, I also appointed Elders and Deacons, and ordained them. Thus the *second* charge was in a measure established.

On the 26th, I returned to Lancaster; and after I had preached there on the 27th, I explained to them the object of my mission. They were unanimous in desiring a stated minister. The Rev. Mr. Reiger himself judged this to be best; as he and the church could not succeed together, although they had no substantial complaints to bring against one another. They promised to contribute 40 pounds in money for the support of a minister, besides some presents additional, amounting together to near 300 Holland guilders: all of which is noticed in the call sent over to Holland.

After I had there ordained and installed regular officers, and thus arranged properly this *third* charge, I returned to Philadelphia on the 28th, a distance of 63 miles; while Rev. Weiss went to his post in Old Goshenhoppen.

On the 2d of October, I preached in Philadelphia and Germantown.

I invited in the most friendly manner the four

German ministers, who were at this time the only regular ministers engaged in the holy service in this extensive country, to meet together in Philadelphia on the 12th day of October.

The Reverends Boehm, Weiss, and Reiger, appeared at the appointed time and place; and the Rev. Mr. Dorstius informed us in a friendly letter, that he was unable to attend on account of some domestic arrangements. This was the first assembly in which these Reverend Brethren had all been together, notwithstanding one and another of them, had already been laboring about 20 years in this part of the Lord's vineyard. The object desired by this meeting was that not I, but the Lord, might unite their hearts in love; which every one not only manifested with the tenderest words and with many tears to have been realized, but also confirmed by subscribing certain articles of peace, a copy of which I have forwarded. God be praised for this agreement and unanimity among the brethren, which has given these ministers themselves great satisfaction, and been the means of enabling them to engage in their work with new zeal and delight, because they can carry it forward by united efforts; and it has furnished all the congregations in the country with a blessed example, and ministered greatly for their edification.

Towards myself, these four brethren have shown themselves friendly, affectionate, and brotherly. They have respected my Synodical Instruction in all its parts, submitted themselves to it, and have

most frankly promised that, as far as possible, they would assist and support me in my efforts to fulfil the duties of my commission.

On the 13th, I forwarded by Mr. Philip Ulrich, of Philadelphia, a narrative of my proceedings thus far in Pennsylvania, with the papers and documents appertaining thereto, to the Reverend Christian Synods and to the Classis of Amsterdam.

On the 15th, a certain J. C. Wirts,<sup>1</sup> of Zurich, came to visit me, who endeavored to excuse himself for having served as a minister for several years in some congregations in this country without any regular call or ordination. He said he had done this partly in compliance with the earnest solicitations of the people—who would rather be edified by an unordained teacher than remain entirely desolate of spiritual nourishment—and partly on account of having been destitute of any other means of support; and he humbly entreated me to lend him my counsel and assistance, that he might obtain from the Fatherland a regular ecclesiastical induction into the office of the ministry, and afterward be properly installed as pastor in some churches that might desire his services. I gave him to understand that I was not yet sufficiently well acquainted either with his abilities or manner of life, nor with the disposition toward him of those congregations in which he had hitherto performed his irregular labors; but that I hoped

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<sup>1</sup> See the Author's "Lives of the Fathers of the German Reformed Church in Europe and America" for an account of this man.

in the ensuing spring to be able to investigate the matter, and report to the respective Synods as the circumstances of the case should seem to warrant, and then await their orders.

In the meantime, I made arrangements for a second journey through the country, giving previous notice to every congregation of the time when I should be with them.

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### SECTION III.

1746.

Visits Rev. H. M. Muhlenberg at Providence—Falkner Schwam—returns to Providence—visits Goshenhoppen—Indianfield—returns to Philadelphia—labors in Germantown—visits Hallmill, in New Jersey—encouraging reflections—installed Pastor at Philadelphia—Introductory Sermon—close of the year 1746.

ON the 15th of October, having humbly sought the guidance and blessing of God to prosper me in my way, I travelled from Philadelphia to Providence,<sup>1</sup> a distance of thirty miles, and visited the Rev. H. M. Muhlenberg, the first Lutheran preacher in this country, who, in the year 1742, was sent hither by the very Reverend Court Preacher, Ziegenhagen, of London, on nearly the same footing with myself and for the same object. I found it expedient to seek an understanding as to how it was necessary for me to act toward them in refer-

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<sup>1</sup> What is now called the Trappe, in Montgomery County.

ence to the frequent intermarriages of these two denominations in these regions. His Reverence received me with all possible affection and brotherly kindness, commended himself and his brethren to our friendship, and desired that we might dwell together in neighborly amity and peace; which fellowship has also been preserved sacred and inviolate during the whole time I have been in Pennsylvania, so that one may well desire that such traces of harmony might also be found in Germany.

On the 16th, in union with Mr. Boehm, I administered the Lord's Supper in his church, in Falkner Schwam, eight miles distant, to ninety members. After the service, forty-six heads of families engaged to contribute annually fifteen pounds, equal to 100 Holland guilders, besides some rye and oats, for the support of a minister.

When, on the 18th, I had returned to Providence, I preached there in a barn, since the poor congregation there has hitherto not been able to build a church. When, according to my custom, I had made known to them my commission, they obligated themselves to raise a salary of fifteen pounds annually in money and grain, or 100 Holland guilders, for the support of a pastor. However, one-third, at least, of these two congregations were not present at these meetings; and Rev. Mr. Muhlenberg, who is the Lutheran preacher here and in Falkner Schwam, assured me that the Reformed are here very numerous, and, as soon as they saw good order established, received preach-

ing every two weeks once, and their youth were properly instructed, they could and would do more than they had promised; in proof of this, he appealed to his own experience. Accordingly, I suppose that about forty pounds, which is equal to 266 Holland guilders, may be raised here. This is the *fourth* charge which I have thus far organized.

In the afternoon I went to Goshenhoppen, a distance of eighteen miles, to see Mr. Weiss, and preached on the 19th in New Goshenhoppen, with a view of endeavoring, in conjunction with Messrs. Boehm and Weiss, by some means, with the blessing of God, to reconcile the divisions and factions made in this church by a man who has thrust himself uncalled into the ministry, and has drawn around himself a party composed of about twenty families. Although we did not, at this time, succeed in accomplishing this object, yet the Lord interposed some time afterward and restored order. This church, with old Goshenhoppen and Great Schwam, are served by Mr. Weiss, and all three together furnish not more than about forty pounds, or 266 Holland guilders, for the support of a minister. This is the *fifth* charge.

On the 20th, I continued my journey thirteen miles farther to Indianfield, or Indian Creek. Here I preached with much satisfaction in a new wooden church. The congregation received the word of God with much warm desire, and sighed earnestly for the healthful bread of life, and for a regular ecclesiastical organization. It would distress me exceedingly if these poor shepherdless sheep

would have to remain destitute of a minister, since forty-six heads of families cheerfully engaged, according to their several ability, to contribute annually fifteen pounds, or 100 Holland guilders in money and produce. If this church were united with Witpen and Skippach, these three congregations would be able to contribute thirty-three pounds, or 233 Holland guilders, for the support of a minister. Thus this would constitute the *sixth* charge.

Having left that place the same evening, I lodged that night in the house of Rev. Boehm, distant fifteen miles; from thence I returned on the 21st to Philadelphia, sixteen miles farther, giving thanks to God that my journey, although it had not, in all respects, resulted agreeably to my wishes, was, nevertheless, not altogether fruitless.

On the 22d, I preached a sermon preparatory to the Lord's Supper, at Germantown, after which I called each one to me, and having spoken what was necessary with them, I recorded each one's name.

On the following day, I administered the Lord's Supper to fifty-eight members, among whom were some that had not been at the table of the Lord for ten and twelve years.

On the 4th of November, I went to New Jersey, on the Hallmill, a distance of thirty-three miles. After I had preached a preparatory sermon and made a special examination of the members,<sup>1</sup>

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[<sup>1</sup> There is here, as also in the next to the last preceding paragraph, an allusion to a most excellent custom which seems

I administered the Holy Supper to thirty-nine communicants, and, after having held the thanksgiving sermon,<sup>1</sup> I returned, on the 7th, to Philadelphia.

At the close of my travels for this year, I must say, that I have met in various places, many truly upright and pious people, who awakened my inward sympathy, when, with tears in their eyes, I heard them lament the pitiable condition of their brethren in the faith, and that of their innocent children—the former for years together deprived of spiritual nourishment and care; the latter

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to have prevailed in our churches at an early day. The custom alluded to is more clearly seen in a rule adopted by the congregation at Lancaster, under the ministry of Rev. Mr. Otterbein, in 1757. “To the end that all disorders may be prevented, and that each member may become more fully known, every one, without exception, who desires to receive the Lord’s Supper, shall, previous to the preparatory service, upon a day appointed for that purpose, personally appear before the minister for the purpose of an interview.” This custom prevailed in that congregation for more than seventy years, and it was, no doubt, also in vogue in other old congregations. The members visited the parsonage during the week preceding the Holy Communion, leaving their names as communicants, and affording an opportunity to the pastor of making any inquiries into the progress of their religious life, and of imparting such counsels and comforts as their circumstances might require. Not all old customs are evil!—H. H.]

[<sup>1</sup> It will be noticed that this venerable custom was regularly observed by Mr. Schlatter. It has been observed within the writer’s recollection by some pastors. We sincerely mourn its departure from our churches. How appropriate and truly edifying to a pious heart is such a service! Surely it is not a good—is it not an evil spirit which has swept it away? — H. H.]

wandering without instruction in the first principles of religion — and who, destitute of faithful pastors and teachers, have been drawn toward all kinds of erroneous opinions and sects. Such, with a flood of tears, and by all that is holy, entreated and implored that I would, by the help of God, assist them as far as I possibly could, and thus secure help and comfort to poor forsaken souls.

I have everywhere found that the congregations manifest the highest regard for the energetic and consoling instructions given me by the Reverend Deputies of the two Synods, scarcely anywhere, have I read them in a congregation without seeing tears of joy flow richly down the cheeks of most of the hearers. They thanked God, who had moved the hearts of the Fathers in the Netherlands to adopt them as poor forsaken orphans, and to provide for their welfare, and that of their children. They prayed joyfully that He who had begun this work might be pleased to carry it on to completion, to bless the means employed, and to sustain the feeble instrument to whom this important mission has been entrusted, and qualify and guide him by His spirit.

What concerns myself, I have often been compelled to acknowledge that God has sent me by the special direction of His gracious providence, with such a commission at the most favorable time. I often wished, it is true, that a work of so much importance had fallen into more competent hands; yet, since I know that the ways of God in His sanctuary are unsearchable, and that He often

accomplishes great ends by the smallest and most inadequate means, that it may be made manifest, that the excellency of the power is of God, and not of men, I cheerfully submitted myself to His will, and sought help from Him who giveth vigor to the weary, and power to him that hath no strength, relying upon the promise that those who hope and trust in the Lord, shall never be made ashamed.

The vineyard of the Lord in these widely extended regions lies deplorably desolated by means of all kinds of sects and erring spirits, who have come from Germany, and taken their course through this country, so that those who confess the pure Reformed doctrine, have been exceedingly discouraged. It appeared some years ago, as if the crafty Herrnhuters<sup>1</sup> would carry away by their

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[<sup>1</sup> It would be a great injustice to Mr. Schlatter as well as to the Moravians, to whom he alludes in this and other places in such severe terms, if this should be taken to mean what the face of it seems to imply. It only applies to a certain medley of religious factors united at that time, with a view of forming what was called "a congregation of God in the spirit"—"Eine Gemeinde Gottes im Geist,"—into which Reformed, Lutherans, Moravians, and others were alike drawn. The Moravian element seemed to have been the strongest in it, and was last to extricate itself, and hence endured the largest share of reproach for its connection with a movement which it did not originate. We have given an account of this singular movement, in the Life of Rev. Jacob Lischy, which will be found in our "Lives of the Fathers of the German Reformed Church in Europe and America," to which the reader is referred, as fully explaining these seemingly severe references to the Moravians both by Mr. Schlatter, and also by Rev. Muhlenberg, without

seductive doctrines, many of our members as well as of other denominations, and play the master in this country. However, God, who does all things well in His own time, and who knows best when the proper time has come to send out help from the sanctuary, has by the most impressive instructions of your Reverend Synods revived the dispirited members of the Reformed church, yea, has fully assured them, that the Judicatories of the church of the Netherlands take a deep and serious interest in their welfare. This has made such an impression on the minds of many, that by this, together with the hope of obtaining the ministrations of pure evangelical truth, very many have been induced again to return to the church from which they had already gone out, and have escaped from the dangerous fetters of the Herrnhuters.

Among these was the Rev. Jacob Lischy, formerly a zealous leader and an ordained teacher<sup>1</sup> of this sect, but now an earnest opposer of them — of which his published writings testify — and a faithful minister of the holy Gospel in the churches

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reproach to the Moravians, as such, or want of charity in those who thus refer to them. We know no denomination of Christians which excel the Moravians in their quiet devotion to the ways of peace and love; among whom, there is an equal degree of holy zeal for the extension of the true kingdom of Jesus Christ; and where there are so many lovely exhibitions of the true Christian spirit. They are truly a people after the type of John and Mary — may God long preserve to them their ancient spirit against the seducements of more modern ways, which their fathers knew not nor loved. — H. H.]

<sup>1</sup> According to an Act, dated Jan. 1743, and subscribed by the so-called Bishop David (Nitchmein.)

in which he now usefully labors, by a license meanwhile granted him upon the strength of a written confession<sup>1</sup> handed over by him; yea, he is now to me a dear brother and fellow-laborer in faith and prayer. So that now, so far as I know, the deceivers are gaining no new adherents.

Towards the end of this year, the congregations of Philadelphia and Germantown very earnestly entreated me to take charge of them as their regular pastor. Rev. Mr. Boehm, who had preached here once a month, and who was desirous, on account of advanced age and infirmity, of being released from this care, warmly urged me to accede to their wishes; because he believed that it would be for the best of both these churches. I suffered myself to be persuaded, and as I had been unanimously called by both these congregations, in the fear of God, I accepted the call; on condition that Rev. Boehm would continue his monthly services to them for six months longer, that I might without interruption, still farther continue my journeys through the country, to visit the scattered congregations, and make all necessary arrangements in their behalf. Whereupon, I was regularly installed on the 21st of December, by Rev. Boehm.

On New Year's day (old style) 1747, in the name of the Triune God, I preached my introduc-

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<sup>1</sup> Which confession, dated October 29th, 1748, I transmitted in a copy to the Reverend Deputies of the Synod, and the Reverend Classis of Amsterdam, the original of which, with other writings, I have now brought with me.

tory sermon as the regular pastor and teacher in the German Reformed Church in Philadelphia, from Gen. xxxii. 26.

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SECTION IV.

1747.

Beginning of the year 1747 — receives many moving letters — is visited by two men from Virginia — also by Dr. Miller of Falkner Schwam — visits Skippach — Witpen — is installed by Rev. Boehm in Germantown — visits Dr. Miller, and baptizes his family — catechizes children — communion in Philadelphia — visit to Pilesgrove in New Jersey — his labors there — returns to Philadelphia.

DURING the winter months, when I for the most part remained at home, I received many soul-stirring letters, from large and small congregations in remote regions. Besides this, delegates came to my house daily, among whom were some who had come 200, yea, 300 miles. Among others, there were two men who came from Virginia, 300 miles from here, bearing a most urgent and moving letter from the destitute congregations in those parts. All these manifested, in the most touching manner, their ardent desire for the word of the living God, and urged me myself to visit them, that I might be an eye-witness of their sad condition, hoping in this way the more to move me — as if it were in my power — to secure them pastors who should be able rightly to divide the Word

among them, and to instruct, exhort, and comfort the many souls who long for wholesome nourishment. The recollection of this scene even now again affects me in the tenderest manner; and it seems to me, that a heart of stone would have been moved to sympathy in witnessing the many tears, and in reading and hearing the touching petitions, with which they so humbly presented their case. O that the church in the blessed Netherlands, where the chief shepherd, by the hand of a host of faithful under-shepherds, makes his people feed in green pastures, could have before them a full picture of the true condition of so many congregations, in a widely-extended country, and a land in which they are strangers, among the thousands of whom God has sent a true hunger,—a hunger not for the bread which perisheth, a thirst not for natural water, but a hunger to hear the Word of the living God—where they run to and fro from east to west seeking spiritual food, and seek almost in vain—could this picture, as it truly is, be before them, they would more highly prize their own privileges and advantages, and at the same time feel themselves moved by the tenderest and most powerful sympathy toward their brethren of the same faith, and would join in prayers with them and for them, that God would soon provide them pastors after His own heart, who would gather the scattered sheep, and lead them with the staff of the true Shepherd. For myself, I could not do otherwise than verbally and by letters comfort and encourage these longing souls with promises, expressing the

hope that I might be able to come to them, and assuring them that I would do all in my power to procure them pastors.

At this time, I was also visited by John Miller, Doctor of Medicine, who besought me with tears to come over to him, by holy baptism to incorporate with the church his wife and nine children. He acknowledged with inward sorrow, that on account of the manifold disorder in the churches, he could not until now induce himself to unite with any congregation; now, however, since he saw that good order was about to be introduced, it was the strong desire of his heart to join with a properly organized congregation; and accordingly, he is now a consistent and zealous Elder, and a prominent pillar of the church in Falkner Schwam. I promised him, if God will, on the 15th of March to come to his house.

On the 29th, I made a journey of 50 miles to Skippach, preached there in a certain private house, and made known to the congregation my commission. This congregation, which was previous to this time, one of the most respectable, has been so much reduced through the seducing influence of the many various sects, that the members remaining, are not able to collect for the support of a minister, more than eight pounds, which is equal to fifty-three Dutch guilders.

On the 2d of February, I preached in the house of Rev. Boehm, 32 miles from the former place, to a congregation, called Witpen, which is located only half a mile from that place. They have

built a small stone church, and secured Rev. Mr. Boehm as their pastor, to whom they are at present able to pay only ten pounds, or sixty-six Dutch guilders, as salary. Should this congregation be united with Skippach, Indianfield and Tohiken, the four congregations, according to my judgment, would be able to collect forty pounds, or 266 Dutch guilders.

After I had again returned to Philadelphia, I was, on the 15th, installed in the congregation of Germantown by Rev. Boehm; on which occasion, I preached my introductory sermon from Ezek. iii. 17, 18, 19.

On the 17th of March, according to promise, I went the distance of thirty-nine miles to Doctor Miller's house; and in circumstances of much encouragement, administered the sacrament of holy baptism to his wife, and eight children then living — one of his children had died only a few days previous. Several hundred persons were assembled on this occasion to witness this solemn service, an occurrence so new among them. It is not easy to describe with what reverence and divine impressiveness this solemn transaction transpired, and how edifying it proved to the spectators and auditors. The mother with her children prostrate upon their knees, made a brief and hasty profession of their faith in the essential principles of religion, and in a sincere and reverent manner made the most solemn promises before God and men, that they would faithfully adhere to the Reformed doctrine agreeably to the word of God; whilst the

sponsors standing behind them, responded with the greatest readiness, and heartily to the questions addressed to them, and showed their willingness to assume the care thus devolved upon them.

Furthermore, from New Year to Easter, I instructed twenty children in the catechism class three times a week, making them acquainted with the principal parts of our holy doctrine. All these were, on Thursday before Easter, publicly in the church and in the presence of the whole congregation, and greatly to their awakening and edification, received as members of the church.

When, on the 19th and 20th of April, I administered the Holy Communion, there were in Philadelphia 165 and in Germantown 115 communicants.

On the 26th, I travelled thirty-eight miles into New Jersey to Pilesgrove, near the Hallmill,<sup>1</sup> and administered the Holy Communion to forty members of this congregation; and after I had, with acquiescence of the congregation, ordained and installed elders and deacons, and, as far as possible, effected what was necessary to good order and edification in the congregation, I returned again to Philadelphia.

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[<sup>1</sup> This seems to be a stream. Schlatter, after the custom of the time, was in the habit of designating a settlement by the stream which flowed through it. Pilesgrove is a township in Salem County, N. J., about ten miles north-east of the town of Salem, through which flows a stream called now Salem Creek, which is, no doubt, the Hallmill of early times.—H. H.]

## SECTION V.

1747.

A great journey to Monocacy, in Maryland—Lancaster—churches on the Susquehanna—York—Lischy—Conewago—Monocacy and Canegogegue—great encouragement—return journey—Lischy and the Moravians in York—preaches at Lancaster—returns to Philadelphia—visits New York—prepares the way for the organization of the German Reformed Synod—communion in Philadelphia and Germantown.

On the 29th of April, amid earnest prayers that the presence of God might go with me, I undertook a great journey to Monocacy and other places in Maryland, with a view also of visiting the congregations on the borders of the Susquehanna, having before given notice to each congregation of the time when I expected to be with them. On the first day, I got as far as Lancaster, and the following day I reached the Susquehanna, a distance of seventy-three miles. This is the largest stream in the English colonies, which, like all the other streams, has received its name from the Indians and until now has retained it. In like manner, also, do the regions of country receive their names from the streams which flow through them. Hence if, in what follows, I shall mention any places not referred to before, it must be remembered that then I have passed over some larger or smaller stream, a matter which is frequently not accomplished without great danger.

At least, when I crossed the Susquehanna it was greatly swollen, so that I crossed it with twelve men at the oars of the boat, and then only reached the opposite shore amid dangers which threatened my life, the river being, at that time, about two miles wide.

On the 2d of May, I arrived at Yorktown, sixteen miles farther. This is a town on the Codorus, which was newly laid out six years ago. Here and in the region around I found a large Reformed congregation, which has heretofore been served by Rev. Jacob Lischy. After I had, on the 3d, preached a sermon in the church preparatory to a worthy participation of the Lord's Supper, and promised, by the help of God, to return on the 10th to administer the Holy Communion, I started on the 4th for Conewago,<sup>1</sup> a distance of twenty-nine miles, where, on the same day, I held a preparatory service in a school-house, and, on the following day, I administered the Holy Supper to eighty members, and under the open heaven administered holy baptism to twenty-one children because the house could not contain the multitude that assembled. When I here opened my commission to the people, it was listened to with great joy and with the tenderest emotions by this shepherdless flock. They at once acquiesced in it, and forty-five heads of families bound themselves, by signing their names, that they would raise as much as they could as salary for a minister, namely, twelve

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[<sup>1</sup> Now called Christ's Church, in Adams County, Pa.—H. H.]

pounds in money and something in grain, all of which would amount to about 133 Dutch guilders.

On the 6th, I journeyed forty miles farther to Monocacy, where, on the following day, I held preparatory service to the Holy Communion, and baptized twenty-six children, and, on the 8th, administered the most excellent Supper of the Lord,<sup>1</sup> with peculiar interest and much edification, to eighty-six members.

After divine service was ended, I read my instructions to the people. The congregation, anxious after spiritual food, listened with tears of joy and with gratitude to God, and forty-nine heads of families at once offered to raise, for the support of a minister, in money and grain, the amount of forty pounds, equal to 266 Dutch guilders. If this congregation were united with another called Connogocheague, lying thirty miles distant, these two would be able to sustain a minister.

Farther, I must say of this congregation, that it appears to me to be one of the purest in the whole country, and one in which I have found the most traces of the true fear of God; one that is free from the sects, of which, in other places, the country is filled. For, on 7000 acres of land in that neighborhood there were none but such as are of the German Reformed faith. This may be the *seventh* congregation or charge.

After I had here, as in other congregations, ordained elders and deacons, I went the same evening to Conewago, where, after having travelled

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[<sup>1</sup> Das hochwürdige Abendmahl. — H. II.]

forty miles, I arrived on the 9th at six o'clock in the morning, and on the same day yet, I again preached a preparatory sermon in Yorktown, thirty miles farther, and spoke also specially with the communicants, because the Moravians have instigated much confusion in this congregation, to which Mr. Lischy, who here undertook the duties of a minister while he yet remained with this sect, has furnished the occasion. I also baptized twenty-nine children.

On the 10th, I administered the Lord's Supper to 150 persons. In the afternoon, after the thanksgiving sermon, I read my instructions to the people, and 100 heads of families bound themselves to pay fifty pounds, equal to 333 Dutch guilders, for the support of a minister. Accordingly, this is the *eighth* congregation or charge.

From this place I went to Lancaster, where I preached on the 13th; and, by the goodness of God, I arrived again safely in Philadelphia on the 14th, after I had travelled on my home journey a distance of eighty-eight miles. On the 15th, I moved into a house which I myself rented, where I might have more-room and freedom to meet and speak with those who came daily from all directions to consult with me about their own condition and that of their congregations.

On the 22d, I made a journey to New York in order to confer with the Reverend ministers there in regard to the founding of a Synod of the German congregations in these regions, as well as about other important matters. I wished also to

solicit from the Consistory there a friendly contribution to our newly-erected church in Philadelphia, to which also they responded, and shortly afterwards sent forty-two pounds, and the Rev. Curtenius, in the name of his congregations in Hakinsack and Swatenburg, also sent fourteen pounds, making in all about 360 Dutch guilders. Then, without losing any time, I returned to Philadelphia, where I arrived on the 30th, after having travelled a distance of 200 miles.

On Whitsuntide, being the 7th of June, I administered the Holy Communion in Philadelphia to ninety-four, and on the following day in Germantown to sixty-five communicants. In these, my own congregations, I sensibly felt with joy, and to the praise of the free goodness of God, that they increase from day to day, live in peace, and are edified, which serves greatly to comfort and quicken me in my heavy labors.

## SECTION VI.

1747.

Visit to the interior of Pennsylvania—Conestoga — Zeltenrich church—Lancaster—Donegal—Modecreek—Cocalico—Weis-eichenland — labors in these churches — Templeman and his labors — visits Tulpehocken — Manadany — Magunschy — Egypt — Lehigh — Bethlehem—Nazareth—meets Lischy — a hireling — Saccony — meets Mr. Wirts — Springfield — Schuggenhaus — two charges — returns to Philadelphia — receives a moving letter from New Jersey — a letter from Lischy — sends a circular to all the ministers and elders of the German Reformed churches, inviting them to the meeting of the first Synod—communion in Philadelphia and Germantown — the first Synod — Synodical Sermon by Rev. Reiger—Sessions and Acts — baptism of an emancipated slave — his devoted life.

AFTER having commended myself to the Divine government and direction, on the 10th of June I undertook an extensive journey.

On the 11th, after having journeyed a distance of fifty-six miles, I came to the stream called Conestoga, and preached for a small congregation called Zeltenrich's,<sup>1</sup> which was heretofore served by Rev. Reiger. Some twenty heads of families offered that, according to their ability, they would cheerfully contribute between seven and eight pounds, about fifty Dutch guilders, for the support

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[<sup>1</sup> Near the present town of New Holland, in Lancaster County, Pa. — H. H.]

of a minister, who should come only on one Lord's day in each month and preach for them.

On the 12th, I went to Lancaster, a distance of twelve miles. After speaking specially with the members on the 13th, writing down their names, and preaching a preparatory sermon, I administered the Holy Supper on the following day to 225 persons. The crowd of people which had assembled on the occasion was so great that the church could scarcely contain the one-half, so great was the desire to hear the word of God, and the greatest portion returned to their homes with joy and thanksgiving. To God let all the honor be brought for the assistance which he has vouchsafed to his weak and unworthy instrumentality, and for the goodness which he has shown toward his poor destitute people.

On the 16th, I went sixteen miles farther to Donegal, a church which lies north of Lancaster. There I preached to a small but spiritually hungry congregation of about twenty families, who, after they understood my commission, cheerfully promised to the support of a minister who should only now and then visit and edify them, in money and grain twelve pounds, or about eighty Dutch uilders.

On the 18th, I went twenty-six miles farther to preach at Modencreek, on the 19th, at Cocalico, eight miles off, and, on the 20th, six miles still farther, in Weiseichenland, where I preached a preparatory sermon. After I had opened my commission to each of these three congregations, I

secured from the first an obligation for eleven pounds; from the second, one of six pounds; from the third, one of twenty-three pounds; making, altogether, the sum of 266 Dutch guilders for the support of a minister. If, now, the previously-mentioned small congregation called Zeldenrich should be united with these, the four churches could be served by one minister, so that one service might be held in each congregation once a month, and the whole charge could raise a salary of about fifty pounds, or 333 Dutch guilders. Thus these united congregations would constitute the *ninth* charge. On the 21st, I administered the Holy Supper in Weiseichenland to seventy members.

Up to this time, these congregations have been edified and served by a certain tailor, from Heidelberg, named Templeman, whom the people, some twenty years ago, urged to this service, they being willing to be instructed and comforted by a pious layman rather than be wholly without the public service of God. This man, who is nearly sixty years of age, is reported of by the congregations as a man of correct views, quiet and peaceable in his spirit, by which he has won the love and respect of the community. After I had administered the Lord's Supper, I asked him to preach the thanksgiving sermon, to which I listened with pleasure and edification, as being well adapted to the circumstances of the people. He, of his own accord, offered that he would cheerfully vacate the post, to which the necessity of the circumstances

had called him, as soon as a regular minister should be secured for these congregations; but, at the same time, asked that he might be placed in such circumstances, that, as a regularly constituted minister, he might conduct the holy service in the congregations of Quittophilla,<sup>1</sup> Swatara, Donegal, etc. He resides at Swatara, where he has a family and a small piece of land. I am of opinion that when he shall receive a regular investiture of the sacred office, according to the order of the Church, he could labor there unto good fruit.

On the 23d, I went fifteen miles farther to Tulpehocken, where in passing I preached. From thence, I went to Manatawny, thirty-five miles distant, and made an engagement to preach there the following Sabbath.

From Wednesday to Saturday, the 24th, 25th, and 26th, I visited the congregations in Manatawny,<sup>2</sup> Magunchy,<sup>3</sup> Egypt,<sup>4</sup> and on the Lehigh, a circuit of forty-five miles, and came near to Bethlehem, a location of the Moravians; and here, in the providence of God, I met with Jacob Lischy, who was at that time attached to that sect. This man,

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[<sup>1</sup> The present Lebanon. The town was laid out three years later, in 1750, and was called at first Steitzetown, after the man who laid it out. — H. H.]

[<sup>2</sup> The name of a stream, and thus at that time the name of a settlement. The church is what is now called the Oley church, in Berks county. — H. H.]

[<sup>3</sup> This church is situated in Magunchy township, Lehigh county, in the village of Trexlerstown, on the road leading from Allentown to Kutztown. — H. H.]

[<sup>4</sup> This church is also in Lehigh county. — H. H.]

although he had never before seen me, resolved to accompany me a distance of ten miles to Nazareth.

When we got into conversation, this man very magnanimously manifested a hearty penitence and sorrow that he had suffered himself, with many other erring souls, to be bewitched by the crafty Brethren, and to become entangled in the net of their soul-destroying teachings and customs. This open-hearted acknowledgment gave occasion to an extended and earnest conversation, in which I was fully persuaded of the honesty and sincerity of his intentions, and of his firmly formed determination completely to separate himself from the Brethren, and gladly return again into the bosom of the true Reformed Church. I agreed to write to the Reverend Christian Synods in regard to this interesting circumstance, and wait for their counsel and direction, and earnestly advised him, meanwhile, to consider the matter in silence and the fear of God, and afterwards in writing to transfer to me in Philadelphia his conclusion. From Nazareth, I returned again to Bethlehem, and five miles farther.

On the 27th, according to promise, I arrived at Manatawny, a distance of twenty miles, where on the following day, I preached to a great multitude. Still, as these people had suffered themselves to be drawn by a certain hireling, who had also instigated and maintained divisions in Goshenhoppen, I could not here proceed, as I desired to institute good order. On this account, I left soon after the sermon,

and went twenty-five miles farther to Saccony,<sup>1</sup> a congregation which is served by a certain Mr. J. E. Wirtz, to whom I have already referred. Here I preached on the 29th, and when after the service, I had laid my instructions before them, I asked the congregation, whether they would have Mr. Wirtz, who was also present, as their minister, in case he should be regularly qualified by the Reverend Christian Synod? The congregation was not entirely unanimous; some desired rather to have another regular minister, in order that full unity might be restored in the congregation.

In the afternoon, I went nine miles farther to a place called Springfield, or Schuggenhaus,<sup>2</sup> and after I had preached there on the 30th, I spoke with the congregation, which was also served by Mr. Wirtz, and found them in all respects minded like the one just mentioned.

In this region there are four or five small congregations, namely, Saccony, Forks of Delaware,<sup>3</sup> Springfield, and Lehigh, which would be able to contribute about thirty-three pounds, or 233 Dutch guilders for the support of a minister. Here, too, there is great need of an able minister, since Bethlehem, the seat of the Moravians, is near to it. This would be the *tenth* charge.

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[<sup>1</sup> This congregation is situated in Lower Saucony township, Northampton county, Pa., about two miles from the present village of Hellertown, toward the Delaware river. — H. H.]

[<sup>2</sup> This church is in Springfield township, Bucks county, Pa., on the east side of the road that leads from Hellertown to Philadelphia. — H. H.]

[<sup>3</sup> The present Easton. — H. H.]

Farther north is Heidelberg, Egypt, and Jordan, which three congregations have alone promised to contribute forty-two pounds, or 280 Dutch guilders for the support of a minister.

Not far from these, are Magunchy,<sup>1</sup> Allemengell, and Schmaltzgas;<sup>2</sup> so that for the proper provision of all these congregations, at least three ministers are needed. Accordingly, these would constitute the *eleventh* and *twelveth* charges.

On the 2d of July, I left for Philadelphia, a distance of forty-nine miles, rendering thanks unto God, who had protected me in all my ways, and had given me His spirit as my counsellor and guide; and beseeching him fervently so to govern all things that the great harvest might soon be provided with faithful laborers.

When I had safely arrived at home on the 3d, I found a very earnest and moving letter written by several congregations in the province of New Jersey, namely, at Lebanon, Foxhill, and Amwell in the region of the Raritan, distant about seventy miles from Philadelphia.<sup>3</sup> They urge me with the

[<sup>1</sup> This church is in the northern part of Berks county.—H. H.]

[<sup>2</sup> This church is situated in Salisbury township, Lehigh county, about four miles south of Allentown, and one mile from Emmaus, on the bank of the Little Lehigh creek. It is now called Jerusalem church.—H. H.]

[<sup>3</sup> "In dem Rarentans," must mean in the settlements on the branches of the Raritan river — one of which extends as high up as German Valley, in Morris county, where there was early a strong German settlement.

Amweil, now Amwell, is a Township in Hunterdon county, N. J., watered by a branch of the Raritan. The church here called Amwell is in this Township, thirty-nine or forty

strongest motives, yea, they pray me for God's sake, to pay them a visit, that I may administer to them the Lord's Supper, and by baptism, incorporate their children with the church, who have

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miles from Philadelphia, and is an old German Reformed church. "The German Reformed church of Amwell," says the venerable Rev. Dr. J. Kirkpatrick of the Presbyterian Church, in a letter to the author dated Dec. 19th, 1856, "had an existence 116 years ago. I think the deed for the ground on which their house stood, bears date 1740." In the same letter he says: "The German Reformed church of Amwell was under the care of the German Reformed Synod till the first of the year 1810. Up to the close of the year 1809, they had a pastor. His name was Wack. He left them, and they united with the first Presbyterian church of Amwell, and assumed the name of The United First Presbyterian Church of Amwell. As such, in connection with the 2d Presbyterian Church of Amwell, they gave me a call in the first of the year 1810. I have been their pastor ever since that date." We are in possession of a number of interesting documents relating to the early history of this church, which we hope to bring forward at some future time.

The church called Foxhill, is located at the foot of a hill of that name in German Valley, about thirty miles north of Amwell. "About forty years ago," says Dr. Kirkpatrick, "they made application to the Presbytery of New Brunswick to be received under their care. The Presbytery received them, and settled a pastor among them of the name of J. R. Castner. He is long since dead. The German Reformed Synod complained of the Presbytery for receiving them. But the people said they were so far from the Synod, that they received no attention — and they became Presbyterians."

The church called Lebanon, is about half-way between Amwell and Foxhill, or German Valley. "I have preached in it often," says Dr. Kirkpatrick. "I think it has passed over to the Reformed Protestant Dutch Church."—H. H.]

already during three or more years remained without baptism.

In the month of August, I received the first letter from Mr. Lischy. At this time, I addressed circular letters to all the ministers and elders of the German Reformed congregations, to invite them in the most friendly and fraternal manner to attend the first ecclesiastical Synod or assembly, which was contemplated to be held on the 29th of September, in this year.

On the 26th of September, I administered the Holy Supper in Philadelphia to eighty-nine, and on the following day, in Germantown to fifty-nine members.

On the 29th, being the time appointed, by the blessing of God, the first ecclesiastical Synod was commenced to be held in my house in Philadelphia.

In the morning at nine o'clock, the assembly, consisting of thirty-one members, proceeded to the church, where Rev. J. B. Rieger opened the Synod by a suitable and edifying sermon on Psalms 133. In the afternoon at two o'clock was held the first session, which I opened with prayer and closed with thanksgiving—the same was also done at every subsequent session. The minutes of what was done at this Synod are here present, that they may be brought before the Reverend Christian Synodical assembly.

On the 11th of October, I baptized a negro in the church at Germantown, together with his child,

after he had previously made a profession of his faith. This negro was a redeemed slave, and is still an unblamable member of the church.

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## SECTION VII.

1747.

Schlatter and Reiger a committee of Synod to visit York on the troubles between Lischy and the congregation—feelings of the congregation — sentiments of Lischy — the decision— returns by way of Lancaster to Philadelphia — letters from remote churches—visits the congregations in New Jersey — Rockaway — Foxhill — Amwell — grateful offerings of these churches—return—first sermon in the new church in Philadelphia — close of the year 1747.

HAVING been appointed by Synod, in connection with Rev. Reiger, to examine into the strife which had arisen in the congregation of Yorktown between that congregation and Mr. Lischy, which had been occasioned by his proclivities to the Moravians, I went to Lancaster on the 21st, a distance of sixty-three miles from here; and, on the 23d, I went, in company with Mr. Reiger, twenty-five miles farther, to Yorktown. Here I preached a preparatory sermon on the 24th, and, on the following day, Mr. Reiger and myself administered the Holy Supper to the congregation. After divine service, I asked the whole congregation how they felt inclined toward Mr. Lischy; whether they would receive him as their regular

pastor, in case he should be appointed by the Reverend Christian Synod of Holland, and installed among them agreeably to the order of the Church? The greatest number of the members said that, if it were possible, they would prefer another minister, because they mistrusted that he had not yet fully withdrawn from the Brethren; still, if they had very clear evidence of his good intentions, and he would make such a public acknowledgment as the Christian Synods should approve, they would be inclined to bestow upon him again their former affection.

Mr. Lischy, who, during this transaction, conducted himself with propriety, manifesting good sense and Christian meekness, promised to put upon paper the true sense of his heart, and hand the same over to Mr. Reiger and myself, and said, that we might be assured that sincerity and uprightness lay as the mainspring of all he had done. We admonished him to refrain from administering the Holy Sacrament till further orders should be given. Still, we told him we would consent that he, if he desired it, should deliver exhortations unto the edification of the people in his own house to such as should feel inclined to hear him, in order, in this way, to relieve the people of their concern as to the sincerity of his intentions.

On the 27th, I returned from thence, by the same way, to Lancaster; and, after I had preached there, I continued my return journey to Philadelphia, where I arrived, on the 29th, safely and in happy spirits.

In the beginning of November, I received various letters from congregations lying in remote regions, beseeching me either myself to visit them or make arrangements that some one of the ministers in the country might come to them and administer to them the Lord's Supper, after which they greatly longed.

On the 13th, I undertook the journey to the three congregations in New Jersey, from which I had, on the 3d of July, received a most friendly and pressing invitation to visit them. On the 14th, after a journey of sixty miles, I came to Rockaway.<sup>1</sup> Here I received twenty young persons into the church as members after they had made profession of their faith, preached a preparatory sermon on the 25th, and, on the following day, administered the Holy Supper, in a small church, to an attentive and reverent assembly. In the afternoon, I went, ten miles farther, to Foxhill, where I preached a preparatory sermon, and, on the following day, which was the 18th, administered the Holy Supper to forty members. On the same day, I went from thence, thirty miles farther, to Amwell, and there, on the 19th, also administered the Holy Supper to thirty members.

After I had performed this solemn service, to the great edification of the congregations, and had yet, in each place, preached a thanksgiving sermon,

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[<sup>1</sup> He afterwards mentions this church as being nineteen miles from Amwell, and near enough to Foxhill, namely, ten miles, to enable him to preach there in the afternoon of the same day. — H.H.]

after the communion I returned again to Philadelphia on the 20th, a distance of forty miles, joyful in heart and giving thanks to God for the support which he had rendered me.

I cannot refrain from referring briefly to the fact that these three congregations, from gratitude for the service I had rendered them, handed me a pecuniary reward; and this was the first money which, since my arrival in America up to this time, I have received from any congregation for my labor and pains. Also, in my own congregations, up to the present time, I have drawn no salary. I must state, however, that different congregations have offered me some money, but I declined receiving it, in order to convince them that I did not seek theirs, but them; while, in the meantime, God has provided for me in a way that calls for devout praise, and has also enabled me to be content with little.

On the 6th of December, I preached for the first time in the yet unfinished new church in Philadelphia, without pulpit or windows, since the old church could not contain one-half of the people.

On the 25th and 26th, I administered the Holy Supper in Germantown to 61 and in Philadelphia to 100 communicants.

## SECTION VIII.

1748.

Labors the first four months in the new year—journey to Virginia—preparatory sermon at Lancaster—arrangements with Rev. Reiger—Susquehanna river—York—Conewago—Monocacy and Fredericktown in Maryland—Connogochegue—appearance of the country—Potomac river—droves of deer—Fredericktown in Virginia—fearful rattle-snake—Shenandoah river—New Germantown—preaches in these places—return journey—lonely and dangerous way—Goat river—the Potomac river—preaches and administers the sacraments at Frederick in Maryland—affecting scene—Conewago—York—affair of Lischy—Ascension day at Lancaster—return to Philadelphia.

DURING the first four months in the year 1748, besides attending carefully to the duties of my office, and diligently instructing the youth by catechisation, I also labored to bring into proper order the church books of Philadelphia and Germantown, and to record in them the names of the members and their families.

On the 10th and 11th of April, we celebrated the Holy Supper in Philadelphia with 171, and in Germantown with 64 communicants.

Looking to God for direction, I undertook a great journey in the beginning of May, 1748, to Virginia and neighboring localities.

On the 3d, I made my way to Lancaster, a distance of sixty-three miles, where I preached a preparatory sermon, and promised, if God should

permit me in health and safety to return from Virginia, to celebrate the holy communion with them on the 19th, being Ascension day. I also besought Rev. Reiger so to arrange his matters, that he might meet me in Yorktown on the 17th, when we would examine more closely into the affairs of Mr. Lischy. On the same day, I continued my journey across the Susquehanna river to Yorktown, a distance of twenty-five miles; and from thence, after I had attended to some necessary duties, I went thirty miles further to Conewago, where on the 6th, I preached a preparatory sermon. On the 7th, I continued forty miles farther to Monocacy in the province of Maryland, where, on the 8th, in Fredericktown, a newly laid out town, I preached a preparatory sermon in the school-house; and on the same day, in company with an Elder of this congregation, who of his own free will offered to accompany me through Virginia, I continued my journey thirty-four miles farther to Connogocheague, crossing the so-called Blue Mountains,<sup>1</sup> so that we did not arrive in Connogocheague till two o'clock in the morning of the 9th, when we came to the house of an honest Swiss, and gratefully enjoyed a very pleasant rest. I preached there yet on the same day. This congregation, lying to the north from Maryland, and hence belonging still to Pennsylvania, might be served by the minister at Monocacy.<sup>2</sup>

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[<sup>1</sup> Now called South Mountain.—H. H.]

[<sup>2</sup> "His course from Frederick was nearly in a North line, to what is now Burkittsville, and thence diverging to nearly east,

Here in this region there are very fruitful fields for grain and pasture; they produce Turkish corn<sup>1</sup> almost without any manure, among which are stalks ten and more feet long; and the grass is exceedingly fine. In this neighborhood there are still many Indians, who are well disposed and very

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he crossed the mountain through what is now, and always has been known as "Crampton's Gap"—thence by way of Rohrer'sville in Pleasant Valley, and Keedysville on the Antietam, about three miles south-west from where Boonsboro now stands; thence in a westerly direction to the settlements on the Connogocheague, about seven or eight miles west of Hagerstown; and the place where he preached at the time, must have been somewhere in the vicinity of what is now "Saint Paul's Church," in the vicinity of Clearspring, which is the oldest congregation in that country.

Here the first settlement in the county was made, the first settlers being Germans, and members of the Reformed and the Lutheran Churches; as Reformed families, I can name the Kershners, Seiberts, Sellers, and Prices. They settled on the Connogocheague, because in it they found good timber for building and other uses, whilst the rest of the valley was destitute of timber, and only covered with *scrub-oak* and *hazle-bushes*. Near Clearspring, and on the Potomac, are still to be seen the remains of the *Fort* they built, and in which they kept their families when the Indians became troublesome. This was afterwards rebuilt by Gen. Braddock, and was then called *Fort Frederick*, and is still known by that name. The country was then destitute of roads, and the way pursued by Mr. Schlatter was simply a *horse path* or *trail*, though afterwards laid out into a public road, and so used until some forty or fifty years ago as the great highway to the West. Who the honest Swiss was, I cannot tell, but presume he must have been one of the families I have named." *Letter from Lewis M. Harbaugh, Esq. of Hagerstown, Md., dated Dec. 13th, 1856.* — H. H.]

[<sup>1</sup> "Türkisch Korn" — Maize, or Indian corn. — H. H.]

obliging, and are not disinclined toward Christians, when they are not made drunk by strong drink.

After the sermon, we left and passed on ten miles farther toward the Potomac river, which is at this place one mile wide, from which also we had a fine view of the place, where the Connogocheague stream falls into this river. Here is the boundary at once between Pennsylvania and Virginia, and between Maryland and Virginia.<sup>1</sup> This evening, we journeyed fifteen miles without having seen either a house or a human being; but we saw deer in droves.

On the 10th, after we had gone twenty miles farther, we took our dinner in Fredericktown,<sup>2</sup> in Virginia. On this road we met with a fearful rattle-snake, seven or eight feet long, and five inches

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[<sup>1</sup> "The point where he crossed the Potomac at the mouth of Connogocheague is where Williamsport now stands, which is next to the oldest town in the county. Here it was then supposed the line run long afterwards (in 1761) by Mason and Dixon would strike the Potomac." *Letter of Lewis M. Harbaugh, Esq.* The Potomac is not ordinarily a mile wide—it may have been swollen by rains at the time. "Some of the early settlers in Martinsburg and vicinity say that they remember when the river spread itself very wide, so that when high, it might with truth be said, it was about a mile wide." *Letter from Rev. J. G. Wolf.*—H. H.]

[<sup>2</sup> This was Winchester. "Die Graffschaft Frederick wird gröstentheils von Deutschen bewohnt, und liegt zwischen dem blauen und Nord-Gebirge in einer sehr fruchtberen und angenehmen Gegend. In derselbe liegt Frederick Town oder Winchester, mit einer verfallenen Schanze." *Beschreibung des Brit. America, von Christian Leiste, 1778, pp. 335, 336.*—H. H.]

thick across the back. This is one of the most dangerous kind of snakes; still, it warns the traveller by rattling when he is even yet twenty steps off, so that he has time to avoid it. This evening we came to a Reformed congregation at the Shenandoah River, fourteen miles farther up.<sup>1</sup>

Here I preached on the 11th, and in the afternoon at another place,<sup>2</sup> to a pretty large number

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[<sup>1</sup> "The place where he preached at the Shenandoah, must have been where the town of Strasburg is now located, which answers very nearly to the distance he gives, and is one of the points of the early settlement of the valley. There is no German Reformed congregation there now. The property has passed into the hands of the Lutherans, as has much of the Reformed property through this valley. — H. H.]

[<sup>2</sup> "That other place," where he preached in the afternoon, was Woodstock, the next point of early settlement in the valley, which was made by Germans. In his estimate of the distance from here to New Germantown, he is certainly wrong, unless he took a very circuitous route; for the next early point of settlement is where New Market now stands, and is only twenty miles from Woodstock; the next, and extreme point of the settlement of the Germans, could not have been further than the vicinity of Harrisonburg, which would answer to his distance, but this is a comparatively recent town; but the others I know are old, and were laid out, and begun by the first settlers. At Winchester and Woodstock were the Forts to which they fled for protection and defence. It could not have been Stanton, for this would have been too far, and the settlement here was made by the Scotch-Irish, and they were Presbyterian. They used the same building as a church and Fort. It is still standing; and from its substantial and massy appearance will continue to stand until the "wreck of matter." It is still used as a church, and when I was there some five years ago, I was told the membership numbered about fifteen hundred souls. New Germantown then, must have been what

of hearers, and baptized many children and adult persons.

On the 12th, we continued our journey toward the south-west, not without weariness and danger from wild beasts, forty-two miles farther to New Germantown.

Here I preached on the 13th, and spake with the good congregation, promising them that, by the help of God, I would visit them again at some other time and remain longer with them. In the afternoon, we commenced our return journey to Monocacy and came to the Goat River;<sup>1</sup> we

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is New Market now. The "good congregation" has been nearly broken up there; there are some Reformed members there still, and recently an effort was made to revive it, but with what success I cannot tell. The church was built of logs; and although nearly rotted down, the Lutherans appropriated it. Those early settlements were made by members of the German Reformed and Lutheran churches; the property was held jointly. Wherever a religious body was organized, it was the custom of Lord Fairfax, who was then the proprietor of all this part of Virginia, to lay out a *Glebe* for them, and to give it to the church for religious and educational purposes. The Reformed interest in nearly all of these has been lost from time to time; and many of the Reformed congregations have been broken up, and scattered, and lost to the church." *Letter of Lewis M. Harbaugh, Esq.*—H. H.]

[<sup>1</sup> From New Germantown, or New Market, he must have crossed the mountain again; and on his return, passed through Prince Williams and Loudon counties, and struck the Potomac, as is supposed, somewhere near Lovettsville. The Goat river, or "Goes flus," is the south branch of the "Shenandoah." It cannot be "Goose creek," (this is a small stream in Loudon county, near to a section of country still known as the German settlement,) because it takes its rise on the east side of the

travelled a wearisome road of fifty-five miles through a rough and wild wilderness, and in the evening we were overtaken by a heavy thundergust. On the 14th, after a journey of nineteen miles more, we came, to our great joy, to our friends in a good house on the Potomac—which is here one-third broader than it was farther up at the Connogochague—here for a short time we enjoyed rest and refreshment, after which we continued with new zeal on our journey, and went on the same day twenty-one miles farther, and reached Monocacy in good time.

On the 15th I preached at Fredericktown, in a new church, which is not yet finished, standing behind a table upon which had been placed the holy covenant seals of Baptism and the Lord's Supper. When I was preparing myself for the first prayer, and saw the tears of the spiritually hungry souls roll down over their cheeks, my heart was singularly moved and enkindled with love, so that I fell upon my knees, in which the whole congregation followed me, and with much love and holy desire I commended the house and the congregation to the Triune God, and wrestled

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mountains, and farther up the valley than he was, and empties into the Potomac at least twenty-five or thirty miles below where he struck that river. The "good house" where he was refreshed, I take to have been that of old father Wenner, whose descendants still live there, and own the ferry which has come down to them from generation to generation. His distance from this point to Frederick answers better than it would from any other point on the Potomac, or, than it would from any point on "Goose creek." *Letter from Lewis M. Harbaugh, Esq.* — H. H.

for a blessing from the Lord upon them. After the sermon, I administered the Holy Supper to ninety-seven members, baptized several aged persons and children, married three betrothed couple, and installed new elders and deacons—all of which was done with the greatest propriety of deportment, deep reverence, much enlivening of hearts, and to general edification. It is a great advantage to this congregation that they have the best schoolmaster that I have met with in America.<sup>1</sup> He spares neither labor nor pains in instructing the young and edifying the congregation according to his ability, by means of singing, and reading the word of God and printed sermons on every Lord's day.

On the 16th, I administered the Holy Supper in Conewago, forty miles from this place, to fifty members. After travelling thirty miles farther, I came at the appointed time to Yorktown, on the 17th, where I found Brother Reiger. We entered into a more particular conference with this congregation in regard to Mr. Lischy, and found to our joy that they begin to repose more confidence in him, and their affection for him begins again to come to life. We spoke, perhaps, about two hours with Mr. Lischy upon the most important doctrinal points; and we could with a good conscience and with gratitude to God, give the congregation the strongest assurance, that we discovered nothing

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[<sup>1</sup> This was Mr. Schley, the ancestor of highly respectable families of that name in Frederick—the great-grand parent of the wife of Rev. Dr. Schaff of Mercersburg. — H. II.]

erroneous in him, but that we were, in all points, abundantly satisfied; all of which awakened in the congregation, with a few exceptions, a feeling of sincere delight.

On the 18th, I asked Mr. Lischy publicly to preach on the words, Matth. xxii. 14, which he also did, in the strength of the Lord, without having had much time for preparation, to our perfect satisfaction and to general edification. This was the first time that he preached publicly in the church since the first difficulties; and, with the consent of the congregation, we decided that he might continue with the preaching of the word, without, as yet, administering the holy covenant seals until farther directions in regard to him should be received from Holland. This done, we left them our hearty blessing, and went the same evening, twenty-five miles, to Lancaster, much rejoiced at the result.

The 19th was Ascension Day, when, according to promise, I administered the Holy Supper to 265 members. Having left this place, not without much blessing and deep emotions, I arrived safely at Philadelphia on the 20th, after having travelled a distance of sixty-three miles, where, with my beloved wife, to whom I was united in holy marriage in October of the past year, I gave thanks unto God for the grace which He had bestowed upon me, and for His support and protection during so long and wearisome a journey.

## SECTION IX.

1748.

Letter from Rev. Dorstius — Whitsuntide in Germantown and Philadelphia — visit to the churches in New Jersey — visit to Dorstius — churches in Northampton County — return to Philadelphia — arrival of Revs. Bartholomaeus and Hochreutiner — letters from Holland — visits the interior with the newly-arrived ministers — Lancaster — Weiseichenland — Tulpehocken — Oly — Falkner Schwam — Providence — return to Philadelphia — arrival of Rev. John Philip Leidich and his family from Holland — letters — visit from Rev. Boehm and an elder — second meeting of Synod and its acts — close of the Synod — Leydich installed by Boehm at Falkner Schwam — visit to the churches in New Jersey — return to Philadelphia — Schlatter's forebodings — sudden and melancholy death of Rev. Hochreutiner — his funeral sermon — Bartholomaeus installed by Boehm in Tulpehocken — two Low Dutch students, Marinus and Du Bois — Lischy's statement of his faith — call from Egypt and Heidelberg — documents sent to Holland — close of the year 1748.

ON the 21st of May, I received a letter from the congregation of Rev. Dorstius, in Northampton, in Schameny,<sup>1</sup> which earnestly besought me for counsel and assistance.

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[<sup>1</sup> "Northampton in Schameny." By "Schameny" we must evidently understand *Neshaminy*, a stream and valley in Bucks County. Northampton County was cut off from Bucks later, in 1752. Bucks County being indefinite in its northern limits previous to that time, the northern part of it was, no doubt, at that early day, called Northampton; then the expression will mean that Mr. Schlatter went into the Northampton region to the valley of Neshaminy. Northampton *County* cannot be intended, for it did not then exist. — H. H.]

The 29th and 30th, being Whitsuntide, we celebrated the Lord's Supper in Germantown with sixty-one and in Philadelphia with seventy-three members.

From the 6th till the 11th of June, I made a journey to the three congregations in New Jersey, lying between Philadelphia and New York, which I now visited for the second time; and when I had preached and administered the Holy Sacraments, as in November of the previous year, I returned again to my charge after I had travelled, in all, 140 miles.

On the 23d, I went to Northampton upon the earnest solicitations of the congregation, and preached for the Dutch congregation of Mr. Dorstius, for the first time, as well as I could in their language. My efforts to abate the strife existing between the minister and congregation were fruitless; and, as Mr. Dorstius continues in his purpose to go over to Holland, I promised to visit them once a month to preach for them in the week, and then returned to Philadelphia after a journey thither and back of thirty-two miles.

On the 14th of July, a day which was memorable to me on account of different important events, I received from Rev. Du Bois, of New York, the agreeable intelligence that two ministers, intended for the Pennsylvania churches, are on their journey hither, and that the Reverend Christian Synods have received safely my reports sent over last year.

In the beginning of the month of August, upon the earnest solicitations of the elders and deacons

of my Philadelphia congregations, I advanced them, in the way of loan, for the purpose of finishing their church, sixty pounds, or 406 Dutch guilders, out of the moneys which I received from J. Reif.

On the 13th, the two ministers sent from Holland, Rev. Bartholomaeus and Rev. John Jacob Hochreutiner, safely arrived, and were received by me with joyful gratitude to God, and entertained at my house. The letters which they brought from the Reverend Christian Synods, from the Christian Classis of Amsterdam, and from the Reverends Hutmacher and Kulenkamp, were very encouraging and refreshing to me, and I communicated them to Mr. Boehm, when, on the 17th, I visited him in company with these two Reverend brethren. I concluded, with the acquiescence of his Reverence, before the beginning of our annual Synod, to make a journey with these two new co-laborers to several congregations, in order to see which of the destitute congregations desired their services and needed them most.

First of all, then, to accomplish this work, I went first with Rev. Bartholomaeus, on the 2d of September to Lancaster, where his Reverence preached on the 4th, in the morning, much to the satisfaction of all, and I preached in the afternoon. On the 5th and 6th, we went to Weiseichenland, and from thence to Tulpehocken, where he preached on the 7th. From here we continued our journey to Oly, and he preached on the 8th in Falkner Schwam. Here it was necessary for him,

wearily from his long journey, already having travelled 138 miles, to remain awhile to rest himself; still, he promised, on the following Lord's day, to attend to my services in Philadelphia and Germantown, while I, on the same day, returned thirty-five miles to Philadelphia.

On the 10th, I went again to Lancaster, whither Mr. Hochreutiner had already gone on the 8th, having been requested by me on the 10th to preach the preparatory sermon in that place, which also his Reverence did, much to the satisfaction and edification of the people. Afterwards, on the 11th, he and I administered the Holy Supper to 150 communicants, whereupon, the brother, in the afternoon, preached the thanksgiving sermon to the great delight of the congregation.

On the 12th, we went from thence to Tulpehocken, where, on the 13th, Mr. Hochreutiner preached. On the same day, we went farther, to Oly, and his Reverence preached, on the 14th, at Falkner Schwam, and remained there, as he had been tired out, in order that he might, after having refreshed himself, preach at Providence on the 18th, while I, in the meantime, returned in good health to Philadelphia, having, in this journey, passed over 173 miles.

On the 15th, to my exceedingly great joy, there came to my house, healthy and happy, Rev. John Philip Leidich, with his wife and two children, having been sent over by the Reverend Christian Synod of South Holland, which was assembled in this year at Briel. His Reverence showed me his

letters of appointment as minister in these regions, and handed over to me the letters which the Reverend Christian Deputies of the Synod had intrusted to him, which convinced me anew of the continued zeal and faithful care which the Christian Synods manifest for the good of the Pennsylvania churches, and furnished me with reasons for bowing my knees before God to present a heartfelt thank-offering before Him.

On the 19th, Rev. Boehm, with an elder from his congregation in Falkner Schwam, came to visit me, and begged that Rev. Leidich might be appointed as regular minister in the above-named place and in Providence; because his Reverence, on account of his advanced age, is no more able to endure such wearisome journeys, as it is necessary to make, in order, properly, to serve this field. I promised him to do the best in my power to provide for their congregations.

In the interval, before the beginning of our Synod, the three newly-arrived ministers preached at various times, as well in my own as in other congregations, much to the satisfaction and edification of the people.

On the 29th, the Synod, consisting of six ministers and twelve elders, was favorably commenced and harmoniously continued with solemn prayer and thanksgiving to God.

On the 30th, the vocations or calls presented to me by the commissioned elders, were laid before the assembly and approved, and assigned severally to the three co-workers. Agreeably to these calls,

Rev. Hochreutiner was appointed to Lancaster; Rev. Bartholomaeus to Tulpehocken; and Rev. Leydich to the congregations of Falkner Schwam and Providence. Furthermore, Rev. Reiger was appointed solemnly to instal the first, and Rev. Boehm the second and third, in their new congregations, after previous solemn representations of the duties devolving upon them, which these brethren also willingly took upon themselves to perform. All this was done not without much feeling and shedding of many burning tears, and with thanksgiving to God.

The acts, as well of this, as also of the previous Synod, together with different other writings, Rev. Boehm, who was President of the Assembly, before the end of the year sent to the Reverend Christian Synods.

On the 2d of October, in the presence of the brethren, I administered the Holy Supper here to 140 members.

On the 5th, in the afternoon, the Assembly was closed with thanksgiving and prayer, and the brethren returned with joy, each one to his post, after the Synod had yet given permission to Rev. Lischy, according to the request of the congregation, to administer the Holy Supper, till farther directions should be received from the Reverend Christian Synods.

On the 9th, Rev. Leydich was installed by Rev. Boehm in Falkner Schwam.

On the 10th, I travelled, forty miles, to Amwell, preached there in the afternoon, and, on the morn-

ing of the 11th, I went, nineteen miles farther, to Rockaway, and in the afternoon to Foxhill to hold preparatory service, in which last place I administered the Holy Supper on the 12th, and, after the thanksgiving sermon, returned to Rockaway, ten miles from thence. Here, on the 13th, I administered the Lord's Supper, and, after the thanksgiving sermon, on the same day I returned to Amwell, a distance of twenty miles. After I had administered the Lord's Supper in this congregation, and preached the thanksgiving sermon on the 14th, I went, the same afternoon, from thence, and, after having travelled forty miles, I arrived late in the evening in Philadelphia. I returned safe and well, and yet I felt oppressed with an uncommon anxiety of heart without knowing whence it originated.

What it was that lay so heavily on my heart I ascertained as soon as I entered my house. It was the unexpected, unfortunate accident, which, on that very morning, befel my excellent brother Hochreutiner in my house—an event which moved to sorrow so many congregations, and so deeply afflicted my own soul — by which he was deprived of his life just at the time when he was already prepared to start for Lancaster to enter upon his labors in that congregation.

A gun which, when he was yet in the ship, he had loaded with a ball, which he now attempted to extract without having the necessary means to accomplish it, exploded in his hands, and pierced his body so that he lay dead in my room when my

wife and maid-servant came in to inform him that the elder with a horse was ready at the door to take him away! The amazement and sorrow in the congregations, and especially in Lancaster, occasioned by this accident was so much the greater on account of the great love which all bore to him, and the expectations which his own congregation and others entertained of the services of such an excellent servant of Jesus Christ. The many tears shed by hundreds of persons who followed his remains when they were consigned to the earth, testified to this. His written sermon, which he had intended to preach as his introductory in Lancaster, and which was found in his pocket, I had printed, agreeably to the earnest solicitations of many, and it has been sent to the Reverend Christian Synods and also to others.<sup>1</sup>

On the 16th, the day on which Rev. Bartholomaeus was installed in Tulpehocken by Rev. Boehm, I preached a funeral sermon on the early and melancholy death of Rev. Hochreutiner, amid the streaming of many tears.

On the 28th, two Low Dutch students, who studied in this country, named David Marinus and Jonathan Du Bois, inquired of me whether I would assist them in getting permission from the Reverend Christian Synod to present themselves for examination to our Synod. This they desired, that if they should receive a regular call in the church they might then, here in this country, be placed in

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[<sup>1</sup> Who will discover and bring to light this interesting relic? — H. H.]

a position to accept of it. I promised to fulfil their wishes.

On the 3d of November, I received the written confession of faith of Rev. J. Lischy, which I afterwards sent to Holland. On the 8th, I received a letter containing a properly made out call for a minister from the congregations called Egypt and Heidelberg. They desire to have a permanent minister, and obligate themselves for forty-two pounds, or 280 Dutch guilders, as salary.

On the 16th of December, I placed in the hands of Mr. Boehm, because he was, at that time, Praeses Ministerii, many writings and copies, that the same might be carefully sent to the Reverend Christian Synods; and yet up to this time, I have not been able to hear either there nor here what has become of those documents. Meanwhile, I am prepared to give all needed information in regard to their contents.

On the 25th and 26th, I administered the Holy Supper in Philadelphia and Germantown. Thus has this year been safely passed, under the divine blessing, yet not without some bitter minglings of sorrow.

## SECTION X.

1749-1750.

Beginning of the year 1749 — Journey by way of Wilmington to Lancaster — vacancy at Lancaster — returns — letters from Magunchy and Egypt — calls from Virginia — church visitations — visits Zeltenrich — Lancaster — Tulpehocken to Rev. Bartholomaeus — visits Leydich — sudden death of Rev. Boehm — his funeral sermon — visit to the churches in New Jersey — summer labors — third Synod, at Lancaster — arrival of Rev. Steiner — adjourned meeting of Synod in Philadelphia — call to Steiner from Lancaster — Leydich — Steiner's conduct toward Schlatter — Beginning of 1750 — visit to New Jersey — church visitations — visits Witpen, Falkner Schwam, Oly, Tulpehocken, Lancaster — fourth Synod — special Synod — Schlatter commissioned to visit Europe — sails — safe arrival.

On the 15th of January, I went by way of Wilmington to Lancaster, agreeably to the wishes of the congregation there, to counsel with the Elders and Deacons as to the way in which this congregation now vacant might best be supplied, till a more favorable opportunity to procure a regular pastor might present itself. In this journey, going and returning, I travelled 145 miles.

On the 26th and 27th, I administered the Lord's Supper in Germantown with ninety-six, and in Philadelphia with 130 members.

On the 29th, I received letters from Magunchy and Egypt, with earnest solicitations that I might come over and visit them, and administer to them

the Holy Supper. On this occasion, Rev. Boehm, at my request, took it upon himself to attend to the wants of these remote congregations.

On the 30th, various letters came to hand from different congregations, of like import; also, a call from Virginia for a minister.

From the 31st till the 8th of April, I made visits to various parts of the country in the way of church visitation, preaching and administering the Holy Sacraments; and after travelling 119 miles, I returned well and happy to my home.

On the 27th, I travelled 56 miles to the congregation Zeltenrich, which was formerly served by Rev. Reiger. On the 28th, I went twelve miles from thence to Lancaster, wrote down a list of the names of the members, and after I had preached, and administered the Holy Supper to 207 members, I left that place, and continued my journey to other congregations.

On the 1st of May, I visited Rev. Bartholomaeus in Tulpehocken, a distance of twenty-eight miles; and besought him at his convenience to go over and preach in Weiseichenland, at Modecreek, Cocalico and Zeltenrich, which his Reverence also promised to do.

On the 2d, I visited Rev. Leydich in Falkner Schwam, a distance of forty-nine miles from thence. His Reverence had just the day before returned home from a visit to various congregations. On the way, I heard of the unexpected news of the sudden death of Rev. Boehm, which occurred in the house of his oldest son, after his Reverence had

yet on the previous day administered the Holy Supper in the Egypt congregation. Thus our small number of laborers in this great harvest was again made less by this stroke. I entreated Rev. Leydich in a friendly manner, in the beginning of the month of August to visit Lancaster, Modecreek, and other places, to edify the congregations.

I had intended, at this time, also to visit Rev. Weiss, but, on account of the death of Rev. Boehm, it was necessary for me to cut short my journey and return to Philadelphia, a distance of thirty-nine miles.

On the 4th, I made copies of the writings previously placed in the hands of Rev. Boehm, and sent them, by way of England, to the Reverend Christian Synods and the Reverend Classis of Amsterdam.

On the 7th, I preached at Germantown, not without deep emotion, a funeral sermon on the death of Rev. Boehm, the oldest of the German Reformed ministers in this country, who, during the space of many years, had to serve various congregations, and whose memory is cherished as blessed by many.

On the 13th and 14th, we celebrated the Holy Supper in Philadelphia with 102 and in Germantown with fifty-five communicants.

From the 22d till the 27th, I again made the usual journey to the congregations in the Raritans, or New Jersey; and, after I had preached in each of them and administered the Holy Sacraments, I

returned, strengthened, to my post, having travelled, in going and coming, 138 miles.

From this time on to the month of September, nothing specially worthy of note transpired; still, I did not spend my time uselessly, as I can show, from my Diary, to any one who may wish to inquire.

As our annual Synod was this year to be held at Lancaster, I went thither on the 25th of September. After the Reverend Assembly had been opened on the 27th with a well-arranged and edifying sermon by Rev. Leydich, the Reverend Brotherhood learned with much joy that Rev. Steiner, sent in by the Reverend Christian Deputies of the Synods, had arrived in good health, on the 25th, in Philadelphia. We resolved, on this account, for the present, to stop short our meeting of counsel, because we did not know what kind of orders his Reverence had brought from Holland. We appointed, however, our approaching meeting to be held on the 20th of October in my house in Philadelphia.

The congregation at Lancaster, earnestly entreated, if it were possible, that this newly-arrived minister might be sent to them, and to this end they gave me authority to call him to be their regular pastor and teacher.

When I returned to Philadelphia on the 29th, I found Rev. Steiner there, and welcomed him in the most friendly and fraternal manner. After the testimonials of his appointment by the Reverend Christian Deputies of the Synods had been read

and found correct, I placed in the hands of his Reverence, on the 1st of October, a call from the congregation at Lancaster, who desired to have him as their pastor, properly made out and signed.

On the 20th of October, Rev. Reiger opened our Synod, again assembled, with an excellent, instructive sermon. Rev. Bartholomæus sent word by the elder of his church, that, on account of indisposition, he could not be present, prayed therefore to be excused by the Assembly. Also Rev. Steiner, at this time, was confined to bed by sickness, yet through an elder of my congregation he sent in his testimonials. This Synod consisted of five ministers, besides the two Low Dutch students before referred to, and sixteen elders, all of which were provided with proper testimonials of authority. This Assembly ended on the 24th with hearty thanksgivings to God for the brotherly love and unity of sentiment which reigned and ruled in it, and each one returned well pleased to his field of labor. That which was brought before this Synod and was acted upon may be more fully seen in the minutes.

On the 16th of November, with the approval of the whole Brotherhood, I gave Rev. Leydich the sum of fifteen pounds, or 100 Dutch guilders, from the money which I received of J. Reif, because his congregations failed to make up the salary promised him, and he complained that he could not get along with what he received. The further account of the moneys of Mr. Reif I have laid before the Reverend Deputies, and am prepared

still farther publicly to present the same for examination.

Many unpleasant and painful particulars pertaining to my congregations, which transpired in the remainder of this and during the following year, through the interposition of Rev. Steiner, I will not bring out in this printed statement. The matter is known to the Reverend Christian Deputies of the Synods, and, I doubt not, they will give the necessary information in regard to it to your Reverend Assembly. In the same manner, as I do not complain on account of wrong suffered, because, as a Christian, I have learned to forbear, so also do I desire no return or satisfaction, but only pray that the Reverend Assembly may so arrange everything that peace and edification may be advanced among us.

These unpleasant circumstances, as they made it necessary for me to be near at hand and in my congregations, hindered me from making long journeys into the country to visit and edify the remote congregations.

Nevertheless, in June, 1750, I spent seven days in a journey to the congregations in the Raritans in New Jersey, to comfort them by the preaching of the word and the administration of the Sacraments.

In the month of August, I made church visitations from the 20th to the 25th, in order, once more, carefully to inquire into the condition of the congregations in the country, so that I might be able to give all necessary information in regard to

them at the approaching Synod, and that I might, in a more satisfactory manner, inform the Reverend Christian Synods. After travelling 197 miles, I returned again to my home.

In November, I felt myself constrained to undertake another journey, on account of letters which I had received, as well from Rev. Bartholomaeus of Tulpehocken — who entreated me to come over to him, inasmuch as his congregation desired to speak with me about matters that pertain to its interests—as also from the very Reverend Hudmacher of Holland, containing matters of importance. Accordingly, on the 1st, I travelled sixteen miles from here to Witpen, — a congregation which I am accustomed to visit once a month since the death of Rev. Boehm — where, on this visit, I administered the Holy Supper to thirty-six members. After the thanksgiving sermon, I went twenty-three miles farther to Falkner Schwam to visit Rev. Leydich; and, on the 2d, went with him to the Rev. Weiss, eight miles from thence. After we had mutually concluded to hold our usual Synod at Philadelphia on the 16th of this month, and Rev. Leydich had consented to preach in my place in my congregations on the next Lord's Day, I continued on the same day yet forty-six miles farther to the so-called flying mountains in Oly,<sup>1</sup> which are so called on account of the multitude of wild Indian chickens<sup>2</sup> which abound there.

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[<sup>1</sup> "Nach den go genannten fliegendin Bergen in Oly."—H. H.]

[<sup>2</sup> Prairie-hens, which still abound in the western prairies, and were abundant at an early day along the south side of the

On the 3d, I arrived at Tulpehocken; having made the journey not without great danger, on account of the wintry weather and the overflowing of streams; safely arrived, I gave thanks to God for His kind protection and deliverance.

On the 4th, I assisted Rev. Bartholomaeus in administering the Holy Supper, not without visible evidences of blessing. After I had spoken with the congregation on some matters, made all necessary arrangements, and received the promise from Rev. Bartholomaeus that he would be present at our meeting of Synod at the appointed time, if his precarious state of health would at all admit of it, I left for Lancaster, twenty-eight miles distant. Here I preached on the 6th, and invited Rev. Reiger to attend our Synod, which his Reverence also promised to do. As I yet preached at three other places, and travelled a distance of ninety-two miles, I did not reach Philadelphia before the 10th. I had not the opportunity, on this journey, of speaking with Mr. Lischy, because he, at my solicitation, has gone to visit the congregations in Virginia.

On the 16th, our Christian Synod was opened in the usual way. I am prepared to present to the Reverend Christian Synods an account, so far as it is necessary, of the proceedings of this assembly.

On the 13th of December, there was an extraordinary Synod held at Philadelphia, in which it

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Blue mountains. See Life of Rev. Stoy in the author's "Lives of the Fathers of the German Reformed Church in Europe and America." — H. H.]

was unanimously resolved, that inasmuch as many of the letters and writings which we had sent over had been lost, and we were getting ever more and more into embarrassment, I should be sent over to Holland, by speaking and writing, to lay before the Reverend Christian Synods the condition of the Church in Pennsylvania, and humbly and impressively to implore effectual help and support. Three of our ministerial brethren engaged to take each his turn in attending to my duties in Philadelphia during my absence, to the best of their ability, without respect to the trouble of travelling so great a distance.

After I had been provided with the necessary instructions and other writings, and on the 25th of December had administered the Holy Communion to 109 members in Philadelphia, and in all other respects as far as possible made the necessary arrangements, having commended myself to the Fatherly protection of that God, whose help and deliverance I had often experienced, I went on board the ship at New Castle on the 5th of February. On the 11th of March, we entered the Port of Dartmouth. From there, I continued my journey by land, arrived on the 13th at Exeter, and on the 15th at Bristol; and on the 22d, by the grace of God, I arrived in good health in London, after a journey by land of 200 miles. I left London on the 31st, and on the 12th of April, arrived safely at Helvoetsluys, thanking God with heart and lips, who had led me and brought me thus far,

praying fervently that he would prosper my labors in this favored land, and grant that the destitute and needy congregations in Pennsylvania might find favor and mercy in the presence of the Reverend Christian Synods.

From that time on, till now, I have had the fortune in various conferences, as well with the Reverend Deputies of both Synods as with the Reverend Deputies of the Classis of Amsterdam, to open the subject of my mission, and present my Testimonials and Documents for a careful examination, in full assurance that the Reverend Deputies will present minute and correct information to their constituents. In the meantime, I submit myself in all humility to the judgment and counsel of the honorable church assembly.

THE RELIGIOUS DESTITUTIONS IN PENNSYLVANIA AND  
NEIGHBORING PROVINCES.

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HAVING now presented a brief account of my labors in this country, in accordance with the commission intrusted to me, and also given some account of the state of things as I found them in the congregations, I beg permission still further to bring to the view of the Reverend Christian Synods a brief representation of the true condition of Pennsylvania and the neighboring Provinces, and of the large Reformed congregations which exist there mostly without pastors, hoping, in this way, to press my humble appeal for effectual help and support.

Permit me, first of all, to refer, in a few words, to the country itself and its inhabitants. Pennsylvania, lying in the northern part of America, is a country of no small compass. It lies in a healthy climate; it is not merely inhabitable, but very much inhabited, not only by the ancient dwellers in the land, but also by thousands who have emigrated thither from Europe and still arrive every year. It extends toward the North to the five largest inland seas known in the world, along the course of which it is not difficult to reach the celebrated Mississippi river, down which one can sail to the Gulf of Mexico.

What concerns the ancient race of pagan inhabitants of this land, they are in many respects different from all other people in the other parts of the world. It is no part of my design at present to inquire after and search out when, from whence, and how they came hither, as it is my purpose only to report what I have seen of them with my own eyes. Their color is of a brown red, and may be likened to red copper. Their heads only are covered with long black hair hanging very straight; and they have a smooth chin without a beard. They have a language of their own, different from all other languages, which some regard as an original fundamental language; it is not impossible to learn it, as there are some who have made themselves acquainted with it.

The Six Nations, which stand in covenant with England, in various circumstances, give conclusive evidence that they do not lack in understanding and judgment; and by their cautious and considerate conduct show themselves to be cunning and sharp-sighted: they are, therefore, not incapable of instruction, and of being led from their present fearful idolatry to the true service of God, if only the necessary means are brought to bear, and God should be pleased to bless the effort. They live with one another in quiet and peace, and are after their own way upright, and hate nothing more than lying and dishonesty. Of this, Count Zinzendorf, according to the testimony of reliable witnesses, has had experience, nearly to the loss of his life.

In war they are brave, unwearied, crafty, and revengeful; but when they lie at home, they are sluggish, lazy, and very careless; nevertheless, when they are made drunken, they are wild, noisy, and ungovernable. The women are modest, friendly, very submissive and obedient to the men, nearly in a slavish way. The men of some age, and especially the very aged, are their judges; and the sayings of these have nearly the force of law, since neither books nor writings are known among them.

They are a free nation, and very fond of their freedom; and they would not readily suffer themselves to be brought under the yoke of servitude. To preserve their freedom unmolested, they have, from time to time, withdrawn themselves still farther back in proportion as the European settlers have taken possession of the land, that they might live alone and for themselves. They would rather give up their lands to the whites than to live in the midst of them, and run the risk of losing their freedom, which they regard as their most precious boon; scarcely also can a true aboriginal be found who is a slave to a white stranger.

Since the time when the English have taken possession of Pennsylvania, and the country has been peopled from various European nations, it has been divided into nine Cantons, there called Counties. The most important towns, as they have been built successively, are:

1. Philadelphia, consisting at present of 2,300 houses, mostly of stone.

2. New Castle, consisting at present of 240 houses, mostly of stone, and lying from Philadelphia distant forty miles.

3. Chester, consisting of 120 houses, lying ten miles distant from New Castle.

4. Germantown, consisting of 250 houses, lying six miles from Chester.

5. Lancaster, consisting of 500 houses, lying from Germantown sixty-three miles.

6. York, consisting of 190 houses, lying from Lancaster twenty-three miles.

7. Reading, lately built, consisting of sixty houses, lying sixty miles from York.

In the whole of Pennsylvania, according to estimation, there are 190,000 souls, in which the pagan inhabitants are not included. Of these, it is estimated 90,000 are Germans; and of these about one-third, namely, upwards of 30,000, are of the Reformed faith. These are scattered through all the Cantons or Counties; still they have more especially settled down in the Counties of Philadelphia, Bucks, Lancaster, York, and Chester. They are all free and undisturbed in the worship of God; and are safely protected under the Government of the excellent Proprietary, and the Governor, and other Rulers, so that none of the other various parties dare in an unrighteous manner disturb their religious exercises, or injure them in their persons or rightful possessions. Still, as those who are without shepherds and leaders in the ser

vice of God, they cannot expect much help and comfort from those who, in matters of religion, differ more or less from them. In consequence of this, many, unless they are willing to remain deprived of all legitimate exercises of the Reformed divine service for themselves and their children, and unless they are willing that their children shall grow up like wild sheep and heathen in a heathen land—many must go and seek pasture and food for their souls wherever they can find it, and receive it such as it is. Thus they frequently fall into the hands of deceivers, who do not only sell them chaff for grain, but even of such as will ruin their souls, and those of their innocent children, by feeding them their sugared poison, unless God will graciously prevent it and protect them. Of this class, there are many among the German sectaries.

In order that the Reverend Christian Synods, and all those to whom this present writing shall come, may be able to form a correct idea of the condition of the congregations in Pennsylvania, I will merely mention in order the congregations which I there found and visited, and state how these are served by ministers, or might be served in case they are united as I propose, even though many of these lie many miles apart, and could be visited by the minister only once in two weeks or once a month. I will also mention which of these are already provided with a minister, and which ones have hitherto not been so fortunate as to obtain one, while, meantime, they are longing and waiting for faithful guides and pastors with a most ardent desire.

1. The first charge is Philadelphia and Germantown. This has been served by myself since 1747.

2. Goshenhoppen and Great Swamp. These are served since 1746 by Rev. George Michael Weiss.

3. The congregations of Falkner Schwam and Providence. Here Rev. John Philip Leidich is located since 1748.

4. Skippach, Witpen, Indian Creek, and Tohicken. These are, as yet, without a minister.

5. Lancaster and Schaffer's church. The first of these is still vacant, and the second is served by Rev. John Bartholomaeus Rieger, M. D.

6. Yorktown, Kreutz Creek, Conewago, and Bermudian. In these Rev. Jacob Lischy is laboring with success since 1749.

7. Tulpehocken. Here Rev. Dominicus Bartholomaeus is laboring in the holy service since 1748. He is most of the time sick.

8. Weiseichenland, Modecreek, Cocalico, and Zeltenrich. These are looking out for a minister with burning desire.

9. Donegal, Swatara, and Quitopehilla. These also implore earnestly for a minister.

10. The charge in Northampton and Southampton. Here Rev. Du Bois, a Low Dutch *Proponent*, preaches, meantime, in the way of supply since 1751.

11. Great Lehigh, Little Lehigh, Forks of Delaware, Saccony, and Springfield. These are without a shepherd.

12. Heidelberg, Egypt, and Jordan. These are without a regular minister.

13. Magunchy, Allemängel, Schmaltzgass, and Manatawny. These also long most ardently for a faithful guide.

All these are congregations in Pennsylvania. To these must yet be added the congregations in Virginia, Maryland, and New Jersey.

14. The charge in Virginia consists of Shenandoah, Misanotti, South Branch, and New Germantown. These all have, for many years, had no regular minister. They are the most remote congregations, and languish from longing for spiritual food.

15. The congregations in Maryland are Monocacy and Conogocheague. Here also there is great hunger for the word of God, and there is no one regularly to provide it for them.

16. The congregations in New Jersey are Rockaway and Foxhill. These implore earnestly that God may, at length, send forth a faithful laborer into this harvest.

Thus there are here, in all, forty-six congregations which I have visited; and, besides these, there are yet different others in Oly and other places which are not included in this list. Those enumerated I have united into sixteen large charges, which are, in themselves, very laborious. Among these, there are thirty-two which are, as yet, entirely destitute of the regular ministrations of the word and the Sacrament, and are only attended to when one of the few ministers in the country, by neglecting his own congregations, visits them once or twice a year by a tedious jour-

ney. Two congregations are supplied with the word only by a *Proponent*, and only twelve are served by five regular ministers, and these only successively at best once on each Lord's day, and different ones barely once a month.

What makes the condition of these congregations the more deplorable and worthy of our sympathy, is that most of them are not even provided with a good schoolmaster. Few, even of such as are found qualified, can be prevailed upon to labor in this work, because the poor people are not able to contribute enough to enable a schoolmaster, who devotes his whole time to his calling, to support himself and family even with the greatest care and economy. Thus, it is easy to see that children, deprived of all instruction, and having only a corrupt nature for their guide, must grow up as wild shoots—yea, I will leave any, who heartily and in silence meditate on this matter, and who know the true value of immortal souls, to judge whether in this way, even such as are called Christians and bear the name of Reformed, are not in danger of falling back and being corrupted into a new heathenism, and thus become like the original pagan aborigines of the country, if not even worse.

The heart of one, otherwise careless and insensible, would break could he hear the pitiful lamentations and see the burning tears—as I have often heard and seen till they pierced my very soul—of such as look at this evil in a deeper and more considerate way. Such, on the one hand, deplore

their own condition as being in a land dry and drear, where they find no pastures nor food for their own souls, since the fewest number are provided with Bibles; and, on the other hand, they lament over the still worse condition of hosts of others who are without food, and, in consequence, become more careless and hardened from time to time, because there is no one to reprove, exhort, convince, and arouse them from their sinful ease—none to cry: What has happened unto you, ye slumberers? Awake, ye that sleep! Fly for your life! But, most lamentable of all, is the condition of tender children, who, without instruction or care, grow up as for hell, and become a prey of Satan and his seducing apostles. Yet these, should their condition find sympathy with those who have it in their power to send the means, might, through the co-workings of God's grace, be delivered from the snares of the devil, and set free.

Through my pen this sighing of the needy, this cry for help from the destitute, pastorless congregations of Pennsylvania, comes to your ears, Reverend Christian Fathers, who are now solemnly assembled in this ecclesiastical Synod. It comes to the ears of all who love Zion, and are grieved for the affliction of Joseph, wherever these pages may come before their eyes. The general cry of so many thousands which now sounds into your ears is not: Come over and help us; but it is: Open your hearts in acts of love and beneficence, in order that such may come over to us who are willing to come but have not the means. There

are, no doubt, such as ask no great help, no large support; provide, that such may come over to go before us with the rod and staff of the word, and watch and care for our souls and the souls of our children.

Methinks you, Reverend Fathers, will ask me: By what means and in what way may we help these poor and needy brethren? I answer, in their name, You can help them by sending over able and pious ministers and schoolmasters, good books, and addressing earnest intercessions to God for His grace and blessing.

I hope you, Reverend Fathers, will not think that this request is far too great, and includes too much to be realized; that the wounds are too widely open to be healed. Permit me, venerable Fathers, humbly to state that, although the condition of the Pennsylvania churches is very deplorable, yet it is not beyond hope or the reach of help. It is within the power of the Christian Synods in the blessed Netherlands and of some of its citizens, whom God has richly blest with temporal goods, if God shall be pleased to incline their hearts thereto, if not to restore all that is lost, yet, in a marked degree, to build up and support what is in danger.

I have already reported that the majority of the charges, as I have proposed to form them, are able and willing to contribute nearly 200 guilders, and some still more, to the support of a regular minister. In regard to the three charges outside of Pennsylvania, as they are able, each one, to

provide properly for the support of a minister, so they are also willing with great cheerfulness to do it. Meanwhile, the case is such in Pennsylvania, that a minister, especially if he has a family, cannot get along with less than 430 guilders.

The schoolmasters, in most places, cannot possibly live on the income of their schools, and hence forsake the work to earn their bread by the labor of their hands. There are many poor families who have not the means to purchase Bibles and Catechisms for themselves and their children. Should the same liberality of the Church Assemblies of the Netherlands, and citizens blest of God, which so many thousand others have already experienced, be extended toward the churches of Pennsylvania, so that annually something should be contributed toward their relief, the desired end would be attained.

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#### AN EARNEST PLEA FOR RELIEF.

I NEED not suggest to you, Reverend Fathers, the means by which this could be accomplished. They are better known to you than to me. I only ask permission most humbly to lay at your feet my earnest petitions, which are also the hearty prayers of the shepherdless congregations in Pennsylvania, which call to you, Reverend Fathers, for help and support. They are these:

I. First, I must humbly ask that the Pennsylvania churches may enjoy the favor of being placed upon the list and among the number of needy

churches, that, no less than these, they may annually be supported and refreshed by the friendly gifts of these and other Reverend Christian Synods. If these poor congregations, whose number is greater than that of any other needy churches, should be so favored as to enjoy this desired advantage, which I earnestly hope may be done, then the aggregate of the collected gifts could be transferred to Philadelphia, and made over into the hands of Cœtus, and by them divided and applied to such points as have most pressing need. The Cœtus would annually be in duty bound gratefully to acknowledge the same, and report to the Synods a particular account of the manner in which the moneys were applied, and, in all things, submissively and respectfully to observe the directions of the Reverend Assemblies.

II. In order that the whole weight and responsibility of providing for these suffering Pennsylvania churches may not rest alone upon the shoulders of the Christian Synodical Assembly, I would most submissively suggest, whether it might not please the Reverend Assembly to instruct the Reverend Deputies of the Synods to bring the needy condition of these churches in a most touching and true manner before the Most Honorable Civil Authorities of this Province, and to the attention of His Majesty, the Stadtholder of the United Provinces; or, wherever further it might be proper, to see whether from this source also something might be obtained for these helpless ones—at least, earnestly to entreat that permission may be granted, if not

to take up a public collection, yet, at least, that citizens, whom God has blest with means, might be free, when the true state of these churches may come before them, and God should incline their hearts, out of their superfluous abundance, to bestow of their gifts for the relief of those needy, longing churches, who long not after earthly good, but for pastors, who may serve them in spiritual food. I do not ask that permission be granted me to collect in the respective towns, but, only that means may be devised to make known the wants of these congregations to benevolent men of means; and that they be informed in what way they may place their free-will offerings in safe hands. I beg most earnestly that of all such money, not even the smallest portion may be placed in my hands, or committed to my care and commission; but that the sum which shall grow out of such free gifts, be it small or large, may be kept together and placed in the faithful hands of the Reverend Deputies of the Synods, that, with the consent of those who have a right to decide in the matter, not the capital itself, but only the fruits or interest, may be applied to the relief of the needy.

III. Still, not with money alone can the poor and needy people, sighing after the ministrations of the Word and Sacrament, be helped and redeemed. Laborers are wanting in this great harvest. The few that are here are scarcely able, much as they may be willing and anxious, even in rotation, to serve one-half of the congregations,

and this not without the greatest labor. It is not enough to send laborers thither who are not wanted in other places. My Reverend Fathers, if anywhere, then in Pennsylvania men are needed of tried piety, correct views and lovers of peace, such as are fully inclined to submit themselves in all things to the Church discipline and formular of unity of the Netherlands, as also to the Synod there, even as that is subject to these Reverend Christian Synods, to all of which they must solemnly bind themselves before they are sent thither. Those that seek their own comfort, or serve principally for bread, will not find their proper place in Pennsylvania. There men are needed in the prime of their lives; inured to toil; that both love to labor and have strength for it; and, with all this, must be patient and forbearing; to treat the weak with tenderness; and show long suffering and sympathy toward those who oppose themselves, that they may win such and bring them into the right way.

To find such, it appears to me—submitting, however, to the better judgment of your Reverences—it would be a good plan to send some one to the Palatinate, and to Switzerland, and to other places in Germany, not only to seek out such men as have everywhere a good testimony in regard to the purity of their views and correct deportment, but also to present, in an impressive manner, the needy condition of the churches in Pennsylvania in those countries, especially in the Reformed Swiss Cantons, and to implore for aid.

Much as my heart returns in ardent longings to my congregations and my beloved helpmeet, yet I have, in the fear of God, so entirely devoted myself to the service of the churches in Pennsylvania, that I could not and would not shrink from undertaking that journey should the Reverend Christian Synods think it necessary and of service; and, regarding my humble self as suitable to the work, should place me in a situation to undertake it, and furnish me with the necessary instructions and testimonials. I encourage myself with the hope—yea, I have the firmest confidence in God, who will not leave unheard and unanswered the hearty prayers of so many thousands that call to him without ceasing, for spiritual food—that such a journey would not be without great blessing, and that, even though I should not be able to return with an adequate number of Nazarines, who have given their souls to the service of God and His Church, yet the way might thus be opened, by which, from time to time, ministers might be sent thither.

These, Reverend Fathers! are my humble views and sincere petitions, which, in the name of so many destitute congregations, which, for want of spiritual nourishment, languish and perish in a strange land, I, in the deepest humility, lay at your feet. I cannot prevail upon myself to believe that your Reverences, and the blessed inhabitants of the Netherlands, will shut their ears to the cry of so many needy, and close their hearts and hands against those who are not only their fellow-beings,

but their brethren in the faith, among whom are many who are truly pious, who now, so to speak, already waver if not to destroy themselves, at least to yield themselves a prey to seducing spirits, if you should withdraw yourselves from them.

My intercession is not for a handful of people, for one or another poor family, for a little flock that has fled from popery, but for more than 30,000 of the Reformed household of faith, living in the land of their pilgrimage, in a land that is large and wide spread, yea, fully twice as large as the United Netherlands. They are not concerned for gifts of love to be applied to the support of their lives and their temporal existence, — even though in this the want with many is great enough, — but such as shall be applied in the best possible manner, to procure means for the preservation of their immortal spirits, and those of their tender pledges, their children. If this help is not extended, and hearts and hands are closed against them, they and their children destitute of the means of grace, without the counsel of those who instruct, direct, exhort, edify, and comfort them, they must in time sink into pagan blindness and fearful ruin. But should they be supported by your gifts of love, and provided with faithful teachers and pastors, they will, under God's effectual blessing, be brought to a sanctifying knowledge, and to the service and praise of the blessed God. Should not the well-being and deliverance of so many thousand souls, Reverend Fathers, appeal to your hearts? Should not they whom God has blessed, set apart some of

their temporal goods, in order that they may end to the Lord, and contribute to the benefit and salvation of souls that have been created for immortality!

I plead for the few ministers who are now in this country, and for those who may yet be able to come to their brethren and fellow-laborers, even though they are situated in a fruitful part of God's vineyard, upon this rich eminence. I trust that your brotherly hearts will be filled with inward sympathy for your fellowservants, who with their whole heart employ all the powers of their bodies and souls, that they may only be honored as instruments in the hand of God, to win souls and spread the kingdom of Jesus in the regions of the New World. They cheerfully set aside personal gain and advantage; they seek not to heap up treasures, let not your brotherly love permit them to languish under their heavy labor, for want of fellow-laborers, nor be hindered by want of necessary support, and wear away under anxious cares for this bodily life, yea, be compelled to waste their precious time in digging and ploughing the fields which they desire to spend in the vineyard of the Lord.

I know the work of the holy office is everywhere a heavy work, demanding all our energies; yet you, Reverend Fathers, will be able easily to perceive that, in that land, the burden cannot press less heavily where the care of so many helpless congregations falls upon so few laborers, who, besides the labor of ministering itself, must often spend whole days and nights in travelling from

place to place, not in ships or carriages, but either on foot or on horseback.

I reject with disgust all ill-odored self-praise; and I cannot glory save in my infirmities; but if it may serve to the awakening of others who may be able to come to our aid, I will, in all lowliness, and to the praise of that God, who supported me, and gave me the will and the power to labor, say that from the year 1747 till the beginning of the year 1751, I have travelled in this part of America, in the service of the lost sheep, to collect them together, to bring them in order, and edify them, a distance of more than 8,000 English miles—not reckoning my passage across the ocean—and this for the most part on my own horse, by day and by night, without respect to heat or cold, which is often alike severe in this country; yea, without avoiding danger, as not counting my life dear unto myself. What I have recorded in the preceding report, comprehends only part of my journeys. In my more extensive daily register,<sup>1</sup> my other travels are described. Amid all this travelling about, I preached 635 times; and through all these labors God has spared my health and strength, and has not suffered my desire and zeal to serve the churches to be extinguished, but rather to be increased. For when it was considered to be of the greatest importance that a minister should be sent over to make a representation of the state of

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<sup>1</sup> Where is this precious document? Was it burnt by the British soldiers, who rifled his house, and burnt his papers, in the Revolutionary war?—H. H.

these churches to the Christian Synods of the Netherlands, and this commission was laid upon me again, I could and would not refuse, that in this way also I might serve them and the congregations.

I was willing, because it was judged to be for the benefit of all the Pennsylvania churches, for a while to leave my worthy and much beloved Philadelphia charge, while three of my fellow-laborers, meantime, undertook to attend to it. I bid adieu to the most precious treasure which I possess in this world, my dearly beloved wife, at the same time in a condition of great delicacy and anxiety, committing her to the care of our heavenly Father, and have denied myself of that joy, which in other circumstances, it would seem impossible to do. Yes, my person and my life, I have again exposed to those perils, out of which God, by his wonderful hand delivered me in my first voyage thither.

No temporal advantage moved me to this; for none of all those congregations provided for my fare and expenses. Thus far, God has sustained me in a way which calls for praise to His name. The strong reasons that urged me on to come hither, were the disinterested love I bear to these congregations, the deep sympathy I feel for them, yea, the strong hope which I have, that *God will arise and have mercy upon Zion* in Pennsylvania, because I clearly see that *the time to favor her, yea, the set time, is come*, seeing that now, more than ever, the servants of God *take pleasure in her stones*,

*and favor the dust thereof!* This has induced me to come hither, and imploringly to ask help from the Reverend Fathers, and from all who pray for the peace of Jerusalem.

Excuse me, Reverend Fathers and Brethren! that I have spoken so much of myself and of my doings. It has not been done, believe me, in order that I might boast; but by such a public representation of the labors of your own brethren, still more to influence your brotherly hearts in fraternal love, and sympathetic mercy, and to awaken you, Reverend Fathers, in the most friendly manner, according to your ability, to come to the assistance of your fellow-laborers, and to cause that such as can help them, shoulder to shoulder, to bear the great weight under which they must otherwise sink, may soon be sent to them.

It is not only the more aged, as well leaders as congregations, that call for help and support; but also many thousand innocent children and youth, who, with stammering lips, through my pen, cry to you, venerable Fathers, and to all who know what precious pledges children are! They cry: *O have compassion upon our tender, but undying spirits, that they become not a prey of Satan!* I beg you, Reverend Fathers, and all who are blessed with children, only let this matter for a short time be made the subject of your quiet meditation. Think of how much importance to the church of God is the proper nurture of children. Think how necessary it is that these are not only taken up in their tender infancy into covenant with the covenant

God; but that also from youth up, they be instructed in the first principles of religion, according to their capacities, in order that, when they are old, they may not depart from them. Blessed are those children that have parents, who, in the absence of schools, have qualification, desire, and time themselves to train their tender offspring. But how few there are with whom all this is found; and what a host of parents there is, who have no desire for it, neither are in circumstances to attend to it. There are also others who, though they are in a condition to do it, and have also a desire for it, cannot command the necessary time; because, from early morning to late evening, their hands are busy in laboring for the meat which perisheth, and this they must do to secure bread for themselves and their children. If there are no schools, provided with qualified school-masters, of which there are here almost none, or very few, will not the children who are not instructed in reading and writing, in two or at least in three generations, become like the pagan aborigines, that neither book nor writing will be found among them? Yea, if the children are not instructed in the principles of divine worship, according to their capacity, will not their external devotional exercises, if any shall yet remain among them, degenerate into superstition, and will they not, in time, corrupted into an entire neglect of God's service, in this respect also become like the blind heathen among whom they dwell? yea, worse will they become than the open despisers and mockers of God and divine service, of which,

alas! painful beginnings are already seen. O Reverend Fathers! and all ye who know that children have immortal souls, let your bowels of mercy be moved toward these innocents! Your tender gifts of love may, under the blessing of God, be the means of establishing schools, and of procuring suitable teachers, so that the tender youth may be instructed in useful knowledge, and led to the fear and worship of God, and so preserved in body and soul, unto life eternal.

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#### AN APPEAL IN BEHALF OF THE INDIANS.

LET me be permitted to bring another matter before you, Reverend Fathers, and before all who heartily desire the spread of the kingdom of Jesus. It is the conditon of blind heathenism in this part of the world. There is not the least evidence by which it may be shown that the Gospel of the blessed God has ever been preached to these children of paganism, the original inhabitants of this part of America, till about six years ago, when the Reverend and dear heathen teacher, David Brainard — of whom I will hereafter speak — also made a visit to Pennsylvania, in order to convert them to Christianity. This seems the more deplorable when we consider that they of their own free will, drew back and threw open their possessions to the European strangers, the Christians, who from time to time came into their country, and took up the same; so that even now, they

tarry in large numbers on the frontiers of Pennsylvania, and do not only cause no trouble to the Christians who do them no evil, but treat them in a modest and friendly manner whenever they visit the Indians, or the Indians them.

Is it not meet and right that when we Christians have reaped their temporal good, we should sow for them the spiritual? Have they not the same Creator? Are they not descended from the same blood? Have they not, as well as we, a reasonable soul created for immortality? Had they only the same means of grace, did the light of the Gospel stream upon them as upon us, who knows whether they would not far excel many who bear the name of Christ in knowledge, piety, and the honor of God?

In proof of this, we may mention the blessed and very astonishing beginning and progress of the conversion of the Indians in the neighboring Province of New Jersey, only about fifty miles from Philadelphia, which has been wrought by the Rev. David Brainard — who has been sent thither as missionary, by the noble society de propaganda cognitione Christi, of Edinburg, in Scotland—who with the very notable co-working of the divine Spirit, has, in a short time, from 1745 to 1746, baptized seventy-seven Indians, after the majority of them had not only made a respectable confession of the Christian faith in their own language, but gave reliable evidence of their true conversion to God. According to the testimony of this devoted man, they gave him clearly to understand, and also

brought the same to light in their walk, that after the Lord had given them grace to see their misery, and to lay hold of the Redeemer, they were reconciled to God, and enjoyed assurance of their salvation through Jesus Christ. Yet it has pleased the Most High, more than four years ago, to transfer this excellent man to his eternal rest. Even before his death, the number of converted Indians grew to 160, to whom the brother of the sainted man, the Rev. John Brainard, now ministers, and carries forward with blessing this great missionary work. Further reliable information in regard to this praise-worthy work of conversion may be found in the 3d and 4th Part of Dr. Senior John Philip Fresini's Pastoral Sammlungen, which are published in Frankfurt.

The still unconverted heathen are sunken into a deep blindness, as in an Egyptian night of ignorance, so that they do not know their own need. Yea, they are even still more and more blinded and hardened by the prince of darkness and his instrumentalities. Around us shines the light of truth; and by the free dispensation of God's grace, we are placed in a situation to see the danger in which their immortal souls remain. Should we not, therefore, be moved with the deepest concern on account of their condition, and regard it as our highest privilege, to be counted worthy to become a means in the hands of God, to open the eyes, if not of all, at least of some of them, should there even be at first only few, that they might turn from darkness to light, and from

the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them, which are sanctified by faith that is in Christ Jesus.

Allow me, Reverend Fathers in Christ, and beloved fellow Christians! to speak in behalf of the poor blind heathen who cannot do it themselves, and who do not even desire to do it, so long as they know not their own wretched condition. They have not requested me to plead for them, to ask anything in their behalf; but the deep sympathy which I feel toward them, and a desire for the salvation of their own souls, and the souls of their children, constrains me, and makes it my duty to entreat for them.

They live in the borders of our land; they are our nearest neighbors—since we live not only with them but in their own land. As we already have our homes in the country, it is not necessary for us to make great and wearisome journeys over seas and over land, which those at Rome do not refuse to undertake in order to make proselytes. Should we feel less willing to labor for the substantial well-being and spiritual deliverance of our nearest neighbors, who show themselves gentle, modest, and friendly toward us, and who have no lack of rational understanding and judgment?

What could not hitherto be done on account of the few ministers in the land, which are not sufficient, by far, to supply the Reformed Christian congregations, might be done now, if, through your gifts of love, more laborers would be sent out into

the harvest. Their language can be mastered, of which there are actual examples in our neighborhood; and when, in this way, an entrance to them is effected, they would, when brought over to us, also learn our language.

In the previous century, more than one hundred years ago, the Reverend and much-deserving servant of God, Rev. John Eliot, and, after him, Rev. John Cotton, ministers of two English congregations in New England, not far from Boston, the first in Roxbury, and the other in Plymouth, began to learn the Indian language and to convert the Indians residing there. Rev. Eliot got so far, that he translated into their language a Grammar, "Practice of Piety," a Catechism, and even a Bible, which books were printed at the college at Cambridge, near Boston, in New England. He also saw so much blessing and fruit from his great labors and pains, that, by the help of God, before the end of his life, when he was upwards of ninety years old, he enjoyed the great pleasure of seeing four English ministers preach to four regular congregations of converted Indians in that Province. He also saw twenty-four Indians, after proper instruction and profession of the faith, ordained by Eliot and Cotton, by laying on of hands as ministers of the word, in twenty-four different places of assembly, proclaim as public teachers the name of Jesus, and preach to their heathen brethren, in the Indian language, the Gospel of Christ. Thus, it is evident that it is possible to learn the Indian language; yet it is difficult for Europeans to pro-

nounce it correctly, since many of their words are extraordinarily long. As, for example, noovvomantammovongkanhunoash, means nothing more than "our love;" and would we say "our question," the word must not be shorter than natoortummoetiteangannunnonash. Still, all such difficulties can, in time, by industry and God's grace, be overcome. For further information on this point, the life of Rev. Eliot may be read, which has been included by Abbot Steinmetz in his "Theologiæ pract.," part xviii, et seq.

A little of this world's goods, contributed from the overplus of such as God has richly blest, might result in a great harvest of souls, gathered from this heathen blindness, and brought to the blessed light of the Gospel by the mighty co-workings of the Spirit of God. From us who are counted worthy to stand in the service of the blessed God the Lord demands more than a bare wish and a sigh, by which so many are accustomed to show their sympathy with the needy, over which we are called to mourn. On us lies the great duty, "Let us not love in word, neither in tongue, but in deed and in truth." To show charity in deeds toward the poor, especially for the good of their souls, is the way to labor truly for their help and deliverance.

## CONCLUDING WORDS.

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THIS, Reverend Fathers and Brethren, and all my beloved fellow-christians, is the most humble petition, which, in the name of the Pennsylvania congregations, I lay down in your presence, earnestly imploring you to cast a favorable eye upon it, and to weigh the matter and lay it to heart in the fear of God and in the spirit of inward mercy.

The matter is great and important, and the hope inspired in me, through the zeal shown by the Reverend Fathers in carrying forward the interests of the Church, and by what I know of the kind liberality of the favored in the land, is not less great. May God himself move the hearts of the Reverend Fathers, and of all who have the means in their hands, to help the needy, to form such resolutions and show such signs of love as may redound to the honor and glory of God, to the refreshment and deliverance of the congregations in Pennsylvania, and to the perpetual honor of the Church of the Netherlands.

My prayers, and those of the ministers and members in Pennsylvania, will ever be for the peace of Jerusalem in the Netherlands. There may God confirm the foundations of his kingdom. The Lord make the Church of the Netherlands an abiding refuge and a safe pavilion for the oppressed

and suffering, so that it may ever refresh and help others without itself ever needing refreshment and support from without! May He set Zion in the Netherlands for a praise in the earth till the end of days! Such is the desire and prayer, Reverend Fathers, and all charitable Christians, of

your most humble, most obedient  
servant and brother,

MICHAEL SCHLATTER,

Ref. Min. in Philadelphia.

*Amsterdam, June 25th, 1751.*

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#### SYNODICAL ACTION IN HOLLAND ON SCHLATTER'S STATEMENT AND APPEAL.

HERE is presented the report and opinion of a Committee of Synod, appointed in August, 1751, at Edam, by the Reverend Christian Synod of North Holland, after I had been permitted to present before Synod a verbal statement, and humbly to solicit counsel and aid from the venerable Fathers for the Brethren of the faith in Pennsylvania; which opinion was also before the close of the Synod, passed as a Synodical resolution, and entered upon the Records.

The Committee appointed to examine the affairs of the Reformed Church in Pennsylvania, has carefully and with all diligence examined the written instruments, documents, and writings, handed over by Rev. Schlatter, and have also still farther verbally conferred with him, and have found:

1. That Rev. Schlatter has rendered full satisfaction in regard to the commission which he received from both Synods in the year 1746.

2. That his Reverence deserves our greatest praise and most hearty thanks for his zeal and faithfulness, in the wearisome and nearly impossible journeys and labors which he performed, in visiting the congregations, in the preaching of many necessary sermons, and in the other care required in upbuilding and promoting the well-being of the churches.

3. That Rev. Schlatter has been commissioned by the Synod in Pennsylvania to make a report of the state of the churches there to both the Synods of South and North Holland; and to solicit from them, as well as from the other Synods of the Netherlands, and wherever else it might be necessary, efficient help and support, in order that forty-six feeble congregations might be adequately provided with ministers, schoolmasters, and books, inasmuch as about 30,000 Reformed members are found in that region.

4. That besides the present schoolmasters, and besides the two Low Dutch candidates and Templeman, five or six learned, devoted, and sound ministers are needed; and that there is needed for their annual support from us 2000 florins, seeing that in the majority of congregations a schoolmaster is also needed.

The committee judges it to be necessary:

a. That Pennsylvania be placed upon the list of needy churches.

b. That it is necessary that Rev. Schlatter himself should visit Germany and Switzerland, provided by the Reverend Deputies utriusque Synodi, with necessary testimonial letters, and travelling money, that he may seek out five or six able ministers, and bring them before the Reverend Deputies, that they, after first examining them, may send them into the service of the churches of Pennsylvania.

c. That it is thought important, in order to succeed in collecting the necessary sum of money for the support of the ministers and schoolmasters:

1. That the Reverend Deputies ask permission of His Excellent Majesty, to hold collections for this purpose; and that, at the same time, in order to reach the end, they should also humbly solicit the important help of his Excellent Highness, and not less his Nobility, the Senatorial Pensioner.

2. That the collected sum of money should be put to interest in our Province, under the supervision of the Reverend Deputies, who shall annually send the interest to Pennsylvania, of which an annual report shall be sent back, stating in what way, and to whom the money sent was distributed and applied; of which also the Reverend Deputies shall annually make report to the Christian Synods.

3. Before the collections are taken, the ministers ought to preach a suitable sermon, or address an earnest exhortation to the congregations here, in order to move them to liberality. The little book published by Rev. Schlatter, might also be recom-

mended to the congregations, that they may read, and consider its contents in the fear of God.

4. There ought to be a list made of the money contributed by each town or village; so that when the churches in Pennsylvania shall no more need our help, or make themselves unworthy of it, each particular town or village may receive back what they gave, to apply it as each one may judge best.

5. Our corresponding secretaries must also, in the most earnest and impressive manner, in the name of our two Synods, entreat the Synods corresponding with us, strongly to aid the Pennsylvania congregations; and also the Honorable civil authorities of the corresponding Synods.

6. On his return, the Rev. Schlatter ought to call upon the Hon. Thomas Penn, worthy Proprietor of Pennsylvania, and in the name of both Synods, solicit his aid and protection.

Farther, the Committee is of opinion:

1. That Mr. Lischy ought to be confirmed in the ministry; and so also, after previous examination, the two Low Dutch students, David Marinus, and Jonathan Du Bois.

2. That old father Templeman ought to be ordained; but the manner in which, shall be left to the judgment of the Reverend Deputies of both Synods.

3. That honorable testimonials should be given to Pastor Schlatter.

In conclusion, it is the judgment of the committee, that the Reverend Classis of Amsterdam deserves the thanks of the Synod for the great and

manifold care and service already bestowed upon the congregations of Pennsylvania, and should be affectionately entreated to continue in this Christian work.

Agreeably to the foregoing Resolution, provided with the following Testimonial, I travelled, in the name of God, into Germany and Switzerland.

#### TESTIMONIAL.

THE bearer of this letter is the Reverend Michael Schlatter, by birth a Swiss, and for some time pastor in his native city, St. Gall. Hearing of the lack of ministers in Pennsylvania, and being inclined to labor in a foreign field, he was sent, an. 1746, by the Synods of Holland to the American province of Pennsylvania, in order to gather the Reformed sheep, scattered there, into churches; to persuade them to give a certain amount yearly to the ministers sent thither; to form an annual *Cætus* of the existing pastors and elders, for the oversight of the churches and the transmission of reports to our Synods; and, afterward, to preach, as the other pastors, in such congregations as might call him — all of which he performed faithfully, according to the wish of the Synods.

But when communication with us was interrupted by war and other causes, and our Synods could not aid these churches in proportion to their necessities and prayers, Rev. Schlatter was deputed by the *Cætus* of Reformed pastors and elders in Pennsylvania to make known, in their name, and prove, by reliable documents, to our Synods and

the Classis of Amsterdam, that the harvest there was great (the Reformed numbering about 30,000 souls,) and the laborers few (there being, as yet, only six ministers); that the need of schoolmasters was still greater; and that, whilst some among the churches there (they comprise forty-six small congregations, combined in a pastoral *ministerium*,) were prepared to give a certain yearly salary to their missionaries, the larger number were, as yet, too weak to raise a sufficient sum, and he therefore humbly implored us, in their name, to look out for them five or six suitable pastors, and make up the remainder of their support, for a few years, from a charitable fund to be created by us for that purpose.

The Synods of North and South Holland, moved by Christian love and compassion for so many thousand souls, lent a favorable ear to his petition, ordered their deputies to look after such a charitable fund, and appointed Rev. Schlatter himself to go into Germany and Switzerland, and, having sought out, for the Pennsylvania vineyard, candidates who are orthodox, pious, learned, of an humble disposition, and sound in body, to bring them to the Hague, there to be examined thoroughly by the deputies of the Synod as to their knowledge of theology and of the Greek and Hebrew languages, and, being found qualified, to be ordained, furnished with an outfit, and then sent forth into the harvest.

Wherefore, the deputies of these Synods bestirred themselves as soon as possible, and created the

aforenamed charitable fund through the Christian liberality of the Reformed churches within their bounds, and now send Rev. Schlatter, authorized by these credentials (so called,) into Germany and Switzerland, that he may there (having first consulted with men of learning and experience, who love orthodoxy and piety,) seek out, for the Pennsylvania mission, five or six candidates as ministers of the Gospel, who are orthodox, learned, pious, of an humble disposition, diligent, sound in body, and eagerly desirous after, not earthly, but heavenly treasures, especially the salvation of immortal souls, and offer, in behalf of the Pennsylvania churches and the Synods of Holland, to every one who may be inclined to undertake this ministry: 1. An outfit from Germany or Switzerland to Pennsylvania, as it regards the person, clothing, books, and other necessaries. 2. Besides perquisites (*sic dicta jura stolæ*,) a yearly salary of forty or fifty Belgic florins, which, in Pennsylvania, (a very fertile province, where the cost of living is generally low,) is thought to be sufficient, but will, no doubt, be increased in congregations that thrive under the care of faithful pastors, as the experience of the Lutherans has already shown. And if he shall anywhere find such suitable candidates ready to go into the Pennsylvania vineyard on conditions like these, he shall report to the Deputies of the Synod, so that, after consultation, a time may be fixed for their coming to the Hague, and a thorough examination as aforesaid may there be made.

Since then, in Pennsylvania, so many thousand

of the Reformed, descended from European ancestors, (destitute of the means of grace these many years, wandering there among so many wolves in sheep's clothing, and exposed to such great perils,) cry out, through this letter, to every Candidate who loves Christ and immortal souls, and to him particularly, who stands in the market-place idle: *Come over and help us!* — we do not doubt but that God, through his ineffable mercy in Christ, will bind by the Holy Spirit, as Lord of the harvest, the heart of this or that candidate to go of his own accord into Pennsylvania, to feed there the hungry sheep on the pastures of the pure Gospel and the sacraments; and this the rather, because, if that most fertile and populous province of America shall, through the active ministry of faithful pastors, flourish in doctrine, piety, order, and peace, there will be hope, by the help of God, not only of kindling a torch among the neighboring heathen, who are kind-hearted and in no wise averse to the Christian name, but also of creating there, a very secure and pleasant asylum for the persecuted Reformed in European countries.

May the kind favor of the triune God accompany Rev. Schlatter in his work and labor of love, and crown it with success, to the eternal glory of his name and the salvation of many souls!

With these words, men and brethren highly esteemed in the Lord, we bid you farewell, and trust that you will aid in supplying this deficiency of suitable ministers in Pennsylvania, or, if you can, supply it yourselves.

Given under our hands and seals, at our meeting in the Hague, this 10th day of September, 1751.

[L. S.] A. WERSTER,

Preacher at Dort, and deputy of the Synod of S. Holl.

[L. S.] HERMAN VAN BINNEVEST,

Preacher at Delft, and deputy of the Synod of S. Holl.

[L. S.] L. V. ZEEBERG,

Preacher at Gorinchen, and dep. of the Syn. of S. Holl.

[L. S.] HERMAN BARTHOLD HUDMAKER,

Preacher at the Hague, dep. of the Syn. of S. Holl., and Sec. of the Committee of the two Synods.

[L. S.] WILHELM ABRAHAM TILENIUS KRUYTHOFF,

Preacher at Edam, and dep. of the Syn. of N. Holl.

For information, I find it necessary yet to add, that should some candidate, possessing the qualifications described in the foregoing document, feel himself stirred up to devote his talent to the service of the church of God in Pennsylvania, he will communicate the fact to the cœtui Deputatorum utriusque Synodi Hollandiæ, of which a minister in the Hague is generally a member, and also for the year 1752 and 1753 to the Reverend H. B. Hudmaker, from whom he may procure additional information, so that no one may come to Pennsylvania upon an uncertainty and to his disadvantage.

SOLI DEO GLORIA.

## CHAPTER VI.

### RESULTS OF SCHLATTER'S MISSION.

AFTER Mr. Schlatter had returned to America, the interest which had been awakened in the fatherland in favor of the Pennsylvania churches did not abate. Those who had favored his mission, continued to press its claims. A touching evidence of this is afforded us in the earnest and eloquent address of Rev. Hudmaker, minister at the Hague, one of the Deputies of the Synod of South Holland, and secretary of the committee of the two Synods, sent in the name of the committee through Superintendent Wirtz, in Zurich, to the ecclesiastical and civil authorities of Switzerland, imploring their coöperation in the great and good work. It was sent, as its date shows, nearly two months after Mr. Schlatter had sailed with his six young ministers. As containing important historical information, and as showing the true Christian interest in behalf of the American churches, which the mission of Mr. Schlatter left behind it when he was gone, it properly finds a place here. What eloquent Christian words!

*Very learned and highly esteemed Brother in Christ:*

In the year 1728, the Consistory of the Palatinate, which, at the time, itself stood in need of foreign aid for the support of their ministers and

schoolmasters, solicited our benevolence in favor of the Reformed, who, since 1682, had emigrated from the oppressed Palatinate, and afterwards also from the neighboring provinces, and from Switzerland, into Pennsylvania, where they were wandering and erring about, destitute of the public service of God—although they had all freedom of worship there—and were themselves unable to provide for this destitution. Our Synods counselled for a long time without success, as to the manner in which they might render that assistance which they were desirous of bestowing. However, in 1746, they sent the Rev. Michael Schlatter into that country, in order to restore those scattered sheep to ecclesiastical order, and to make arrangements that the pastors afterwards to be sent might have a regular yearly support: whereupon, we also sent four other ministers thither, not without great expense to us. Thus the foundation of a church there has been happily laid. Mr. Schlatter, who in the past year was sent hither from thence, has laid before our Synod the fact that there are 30,000 Reformed, scattered far and wide through that region, that they have hardly six ministers, and need at least six more, besides an annual addition to the salary of all, and that there is most of all a great need of schoolmasters and support for them; and they entreat that we may also provide for this destitution. Our Synods resolved to lend them assistance; but burdened as we are with the care of more than one hundred oppressed churches in Europe, we felt that we are not in a condition to bear this burthen

ourselves, and found it necessary not only to apply to our civil authorities, but also to call in the aid of foreign, civil, and ecclesiastical help, especially from those who externally stand in a nearer relation to the Pennsylvania Brethren than we ourselves.

For this reason, we the Deputies to whom has been committed the carrying out of this Synodical resolution, turned first to our own Boards, and having received from them a liberal gift for five years to be applied to the Pennsylvania churches, we sent the Rev. Mr. Schlatter to Germany and Switzerland, there to seek out six suitable preachers for Pennsylvania. At the same time, in an accompanying letter, we besought the Consistory of the Palatinate to join us in rendering the needed assistance; and although their church treasury is itself so small as to need our help, they, nevertheless, sent over to us a contribution of 300 guilders for this object. Secondly, we invited the overseers of the Reformed Swiss Cantons, yet, in this summer, to lay this matter before the Diet of the Cantons; two of which have engaged so to do, and the magistrate of the city of St. Gall promised us in writing, he would, through his Deputy, recommend and advance the application before his Diet.

In the month of March, Mr. Schlatter returned to us with five very excellent and suitable candidates from the Province of Nassau, to whom still another from the Province Berg joined himself. After a particular examination, we ordained them, and sent them with him into the forsaken vine-

yard of Pennsylvania, which cost us, for travelling money and support, about 4000 guilders. Now, in order that we may the more effectively carry forward this work so auspiciously commenced, and until this time, by the blessing of heaven, crowned with success, we turn, through you, very respected brother, to the beloved brethren in Switzerland, and beseech you to lend your aid in the furtherance of this great Christian enterprise; not only that you petition the authorities of the Cantons and the confederated cities at the Diet, at Frauenfeld, in the coming summer, to send to us, the Deputies, a free-will offering for this purpose, be it once for all, or, what is better, so much annually for several years, for the establishment of public worship in Pennsylvania, but also that you yourselves, each one in his district, may contribute something by means of a public or private collection, or both at the same time, and send it over to us; and that you, Wirtz, highly-respected brother, may recommend this interest in the most favorable manner to the respected ministers of the Cantons and confederated cities. For many of those sheep of the fold in Pennsylvania, in whose behalf we plead, and have already opened our hands wide, are your flesh and blood! Yes, many of them have eaten with you of the same bread, and have drunken with you from the same cup of the Lord, in testimony that you are with them and with us one body and one spirit, namely, Christ's. Hence, we have every right to hope and trust that you shepherds, when you hear these facts, and learn yet

more from Mr. Schlatter's faithful report of the pitiable condition in reference to public worship existing among the Reformed in Pennsylvania, and of the hope of a great gain to Christianity, if this want can be supplied—this report has, in this year, been translated and printed at Frankfort, and is dedicated to you pastors and to the Swiss Government—we hope, I say, that you also will cheerfully lend your aid by a general collection in money, which you will send to us for them, that thus our hands may be made strong and effective by your state and church contributions, that we may firmly erect and sustain the standard of the Gospel in those regions. To this end, we have also invited the brethren in England, to make common cause with us, and not without the hope of a happy result. So that we, united in heart and hand, and laboring unweariedly in this work of love for the name of Christ, that the praise of the triune God may be exalted far and near in America, and that there may be found in that land a pleasant place of refuge for the oppressed Reformed who fly thither from Europe.

The Shepherd of Israel, who neither slumbers nor sleeps, be and remain unto you, beloved Swiss brethren, from year to year, a wall of fire against all the gates of hell! The almighty and gracious Father of mercies, in Christ through the Holy Ghost, make you and your congregations, highly-respected brethren, a praise in the earth by all kinds of heavenly blessings; and may He exalt the Pennsylvania Reformed, who have gone thither

from your midst, even as all the rest who are there, as your beloved children, to be witnesses of His grace and the blessed first-fruits of the American harvest! And may the mutual co-operation of the Reformed Swiss, Germans, Hollanders, and English, in the establishment of the American Church and the fraternal correspondence occasioned thereby, be a testimony that they are one, and, at the same time, prove a blessed means and incentive to a still more inward brotherly union!

Peace and prosperity be with you and yours, dearly beloved and honored brethren in the Lord, and may you ever rejoice in the abundant grace which is in Christ Jesus.

In the name of the Deputies of the Synods of North and South Holland,

HERMANN BARTHOLD HUDMAKER,

Pastor at the Hague, Deputy of the Synod, and Secretary  
of the Council of the Deputies of both Synods.

*So written at the Hague,  
May 3d, 1752.*

P. S. We entreat that you may communicate this, our letter, or an extract from it, as soon as possible, in any way you may think best, to the Reformed ministers, Classis, and Synods of the Cantons, and to the confederated cities, so that the important object contemplated may be zealously advanced, as it has in our provinces been already begun.

In the meantime, may your life be useful, and happy, and long!

The collections decided upon by the Synods of Holland were taken up with the most glorious results. The gifts of the civil authorities vied with the free-will offerings of the churches. The Swiss brethren gave a liberal response, and even the oppressed Palatinate, like Mary, with the sword in its heart, lifted up its love-filled eyes "under the Cross," and offered its widow's mite in the name of Jesus.

"God has blessed the labors of Mr. Schlatter and his visit to Europe," exclaimed Rev. Muhlenberg, in a communication to Halle, soon after Mr. Schlatter's return, with evident joy.

"The Rev. pastors of Holland have gone to the labor of collecting 12,000 pounds sterling for the German Reformed of Pennsylvania, and ordained that this capital shall be put upon interest, from which interest a number of churches and school-houses shall be erected, and ministers and school-teachers supported, as may be seen by letters directed to the authorities of our government. God has blessed the labors of Mr. Schlatter and his visit to Europe. May he also grant that the true kingdom of Jesus Christ may be built up by this help.<sup>1</sup>

Still later, in 1754, when the blessed results of Mr. Schlatter's mission had still farther unfolded themselves, Rev. Muhlenberg again bears cheerful testimony to the good work accomplished through

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<sup>1</sup> Hal. Nach., p. 512.

the instrumentality of this apostolic man. "The Fathers and Overseers of the Reformed Church in Holland, Germany, and Switzerland," he again writes to Halle, "have lately interested themselves with great earnestness in their Church among the Reformed in this country. Through the moving representations of Mr. Schlatter, first Reformed minister here, made in person and by writing, they have suffered themselves to be awakened on the subject, so that a collection has been arranged among the Reformed in Europe, and a considerable sum has been gathered, which they have established as capital and put on interest in Europe, from which their preachers and schoolmaster here are to be paid according to the need of each. Yea, when this representation of Mr. Schlatter, first published in Dutch, had been translated into English by an English preacher in Holland, it made such an impression upon the English nation that even His Majesty, the King of Great Britain, and the Royal Family were graciously moved to contribute a large sum, who were followed by rich assistance also from the principal lords and dignitaries. These gifts, which, it is said, amounted to 20,000 pounds sterling, were, by order of His Majesty, placed in the hands of certain Trustees, constituting 'A Society for Propagating the Knowledge of God among the Germans,' from the interest of which free schools are here to be established and sustained under the inspection of Mr. Schlatter. It is proper that we should rejoice in

this; and it would be in the highest degree unchristian to look with jealous eye upon this movement, simply because no advantage is expected to accrue from it to our Lutheran members.”<sup>1</sup>

As some of the old Cœtal minutes are lost, the exact amount of money sent over from year to year cannot be known. Still enough is apparent from those minutes which have been preserved, to enable us to see very clearly the measure and flow of this stream of benevolence. The first distribution on record is in 1755. The amount distributed in that year was £418. 15 s. 6 d. Pennsylvania currency. The amount varied very little from this up to the year 1761 or 1762. In 1757, it was £357. 2 s. 10 d.—in 1758, £385. 14 s.—in 1759, £395. 14 s. 7 d. Soon after 1760, the amount seems to grow gradually less; no doubt, because the congregations increased, and many of them gradually became self-supporting. In 1770, it was £85. 14 s. 3 d.—in 1773, £46. 6 s.—in 1778, it was 450 guilders. The last gift we find acknowledged is 100 guilders, “for the use of the congregation in Baltimore,” in 1791.<sup>2</sup>

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<sup>1</sup> Hal. Nach., pp. 686, 687.

<sup>2</sup> It may be interesting—and we hope it may be *profitable*—to the old German Reformed congregations, to be here presented with several Tables or Lists of the distribution which was made of these gifts, showing to what extent they are severally indebted, not only for support in their infancy, but even in some cases for their very existence. We must give lists from several periods, from 1755 and onward.

From these data, the reader will be able to determine with a good degree of certainty, the probable amount distributed in the intervening years, and thus also to appreciate the great blessing which this charity must have proved to be to the feeble churches during that period; when they

Extract showing the distribution of the charities from the Reverend Deputies *Utriusque Hollandiæ*, and the Reverend Classis of Amsterdam, commenced in April, 1755.

| MINISTERS.                             | CHARGES.            | AMOUNT<br>RECEIVED. |       |
|----------------------------------------|---------------------|---------------------|-------|
|                                        |                     | £                   | s. d. |
| Rev. Weiss.....                        | Goshenhoppen.....   | 35                  | 15 0  |
| “ Reiger.....                          | Schäffer’s church.. | 15                  | 00 0  |
| “ Schlatter.....                       |                     | 45                  | 00 0  |
| Remainder of last year.....            |                     | 14                  | 00 0  |
| Rev. Leydich.....                      | Falkner Schwam..    | 35                  | 15 0  |
| “ Lischy.....                          | Yorktown.....       | 37                  | 13 6  |
| “ Otterbein.....                       | Lancaster.....      | 18                  | 00 0  |
| “ Stoy.....                            | Tulpehocken....     | 36                  | 18 0  |
| “ Frankenfeld.....                     | Fredericktown, Md.  | 36                  | 00 0  |
| “ Waldschmid.....                      | Cocalico, &c.....   | 36                  | 10 0  |
| “ Du Bois.....                         | Northampton, &c..   | 21                  | 5 0   |
| “ Templeman.....                       | Swatara, &c.....    | 10                  | 5 0   |
| “ Steiner.....                         | Germantown*.....    | 36                  | 00 0  |
| “ Bartholomæus.....                    |                     | 19                  | 2 0   |
| “ Dorstius.....                        |                     | 5                   | 8 0   |
| Travelling expenses of the Elders..... |                     | 15                  | 4 0   |
|                                        | Penna. Currency.    | 417                 | 15 6  |

\* Precisely one hundred years later, this congregation paid this debt of gratitude by suffering themselves, their property, and the ashes of their forefathers to be transferred to another denomination! Let not the sin be laid to the charge of the members. The tempted are less guilty than the tempter. Truth, righteousness, and a revival of an older and better feeling, will yet enable them to extricate themselves from the snare of the fowler. If not then Daniel v. 5, 6, and Jer. xxii. 13!

had to contend, not only with the trials incident to the founding of churches in a new country, where the emigrants were generally poor and scattered, but had also to maintain their existence through the horrors of the tedious and vexatious French and Indian war, as well as the eight years of

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Rate of the distribution of the subsidy, 1759.

| MINISTERS.                    | CHARGES.                                | AMOUNT<br>RECEIVED. |
|-------------------------------|-----------------------------------------|---------------------|
|                               |                                         | £ s. d.             |
| Rev. Weiss.....               | Goshenhoppen.....                       | 30 00 0             |
| “ Reiger .....                | Schaffer's church..                     | 30 00 0             |
| “ Leydich .....               | Falkner Schwam..                        | 30 00 0             |
| “ Otterbein.....              | Tulpehocken.....                        | 37 10 0             |
| “ Stoy .....                  | Lancaster.....                          | 30 00 0             |
| “ Waldschmid .....            | Cocalico, &c .....                      | 30 00 0             |
| “ Du Bois .....               | Northampton, &c..                       | 20 00 0             |
| “ Alsentz .....               |                                         | 30 00 0             |
| “ Templeman Emeritus.....     |                                         | 10 00 0             |
| pro alendo Bartholomaeus..... |                                         | 25 00 0             |
| Rev. Rubel.....               | Philadelphia.....                       | 15 00 0             |
| <i>To Widows.</i>             |                                         |                     |
| Widow of Dorstius.....        |                                         | 1 7 0               |
| “ “ Munz.....                 |                                         | 7 7 0               |
| <i>To Schoolmasters.</i>      |                                         |                     |
| At Lancaster.....             |                                         | 8 00 0              |
| “ Kreutz creek.....           |                                         | 3 00 0              |
| “ Conewago .....              |                                         | 1 10 0              |
| “ Readingtown.....            |                                         | 3 00 0              |
| “ Goshenhoppen.....           |                                         | 1 10 0              |
| “ Falkner Schwam.....         |                                         | 2 00 0              |
| “ Tulpehocken.....            |                                         | 4 00 0              |
| Expenses to Coetus.....       |                                         | 14 00 0             |
|                               | Total distributed.                      | 339 9 0             |
|                               | Remaining in the hands of Rev. Leydich. | 56 5 7              |
|                               | Total received.                         | 395 14 7            |

Revolutinary struggle. That period in the history of the German Reformed Church in America was as a long season of storms, dark clouds, and cheerless rain; and the brotherly kindness of the Reformed Brethren in Europe was as the smiling light, breaking through at intervals, to cheer their hopes, and assure them that

“Behind the clouds is the sun still shining.”

Besides this regular and liberal aid in money, the Fathers in Europe were always prompt in responding to calls for ministers. The need of ministers in the American vineyard was continually kept before the churches, especially of the Palatinate and Switzerland; and such as showed themselves willing and qualified for the work were sent in from year to year. Indeed, nearly all the ministers that were added to the Cœtus, and entered the service of the church previous to the war of freedom, and for some years after its close, were from western Germany and Switzerland.

Such is a brief outline sketch of the blessed results of Mr. Schlatter's mission to Europe; and

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In 1770, the charities were distributed thus:

|                                                                               | £  | s. | d. |
|-------------------------------------------------------------------------------|----|----|----|
| The Widows.....                                                               | 12 | 00 | 0  |
| Gross and Gobrecht travelling expenses to Maryland                            | 6  | 00 | 0  |
| A gift to Mr. Fähring, to pay the debts which he has made in his studies..... | 6  | 00 | 0  |
| Travelling expenses to Synod of the members present, each £ 3.....            | 39 | 00 | 0  |
| To Rev. Witner, as support.....                                               | 10 | 4  | 3  |
| To five schoolmasters, each £ 2. 10 shilling.....                             | 12 | 10 | 0  |
| Total.                                                                        | 85 | 14 | 3  |

such the effectual response which was given to his eloquent and soul-stirring plea. Gazing in silence at this picture of love and devotion from brethren to brethren, how is the heart assured of the reality and power of the Christian life in the midst of a selfish world! Such exhibitions of the spirit of Him who gave himself for all, that all might give themselves to one another, is truly "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

## CHAPTER VII.

### SCHLATTER IN PHILADELPHIA.

1752-1755.

THE arrival of Schlatter, with his band of six new ministers, was an occasion for joy to the shepherds and the flocks in Pennsylvania. Six new laborers, young and hopeful, good and true, standing at the border of the great ripe field, ready to hear the words: "Go! and as ye go, preach, saying, the kingdom of heaven is at hand!"<sup>1</sup> It must have been a cheering sight, as it was one of true moral grandeur, when these young heralds of the Cross were, for the first time, presented to the Cœtus, by which addition its number was at once doubled.

After greeting his friends, Mr. Schlatter felt it to be his first duty to accompany the new ministers to their fields of labor, instal them, and make such other arrangements as were necessary for them and their congregations, that the good work might be prosecuted with success. Mr. Otterbein was taken to Lancaster, Mr. Stoy to Tulpehocken, Mr. Waldschmid to Cocalico and affiliated congregations, and Mr. Frankenfeld to Frederick, in Maryland. Owing, however, to the distance and

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<sup>1</sup> These were Stoy, Waldschmid, Frankenfeld, Rubel, Wissler, and Otterbein.

the difficulty of communication and travel, this last one was not located till in May of the following year, at which time Mr. Schlatter accompanied him to Frederick — which they only reached after having been detained for some time on the way by high water—and installed him as pastor of that charge. Mr. Wissler seems to have lived but a short time after his arrival. In the first list extant of the members of Cœtus after his arrival, namely, 1755, his name does not appear, and in the minutes of 1757 there is mention made of a gift to his widow. It does not appear that he served any charge; and nothing farther is known of him here, though we hope he is known among the angels and saints in heaven.

Mr. Rubel was located for a short time in Philadelphia. Before Schlatter's return from Europe, about the close of the year 1751 or beginning of 1752, Mr. Steiner, pressed by growing difficulties in the congregation of Philadelphia, felt himself necessitated to withdraw — which he did, leaving that congregation vacant, removing to Germantown and confining his labors to that place. It will be recollected that there were two congregations in Philadelphia since the unfortunate schism which grew out of the intrusion of Mr. Steiner. The old congregation had been served by supplies during Mr. Schlatter's absence, and, on his return, he resumed his place as pastor. Mr. Rubel took charge of the new congregation, formed in exciting and troublous times, and now so soon vacated by Mr. Steiner. Whether this was done with the

advice and consent of Mr. Schlatter and the Cœtus is doubtful. It is evident, however, that Mr. Rubel did not turn out well, but became a trouble instead of a blessing to his brethren and the church. There is a black sheep in almost every flock, and this did "the rebellious Rubel," as Cœtus calls him, become among the band of six. At the first Cœtus which he attended, in 1752, only a few months after his arrival, he already "disturbed the Cœtus" by his refractory spirit, and afterwards left it, "basely persuading others also to leave." In the Cœtal minutes of March 31st, 1753, he is charged with having determined to be his own judge, and of being guilty of standing independent of Synod; which is given as a reason why he ought to be deprived of any part in the annual subsidy sent over from Holland. Though he had rendered himself thus unworthy, Cœtus still patiently bore with him, hoping to control his unruly spirit in the end, and saving the congregation over which he presided from utter ruin.

As might be expected, new difficulties soon arose in the congregation of Philadelphia. The minister who is destitute of the spirit of subordination and peace himself must not expect anything of the kind from his people. He who kicks at his superiors encourages those under him to do the same to him. Mr. Rubel found this to be true in his own experience. There was an abundance of this spirit in the Philadelphia congregation, without the impulse given to it by Mr. Rubel's own example.

Their history convinces us forcibly of the truth testified to by Cœtus in 1755, when they say, through their Secretary, that "they have always observed a restless, covetous disposition among the Philadelphians, especially in certain members," and again, in 1759, when treating of its affairs, they say: "its restless spirit, contrary to the presage and omen of its name, is always stirring up new troubles. The matter has hitherto been like a sport and mockery, and will be until we abandon it." Would that those had been the last troubles in its eventful history.

The difficulties thus created and growing between Mr. Rubel and his congregation also in a certain way involved Mr. Schlatter. At the meeting of Cœtus, held at Lancaster, on the 9th of April, 1755, a committee was appointed to consider the circumstances of Mr. Rubel and the congregation in Philadelphia. They reported, that in their judgment Mr. Rubel ought to withdraw from serving them, because this would be agreeable to the expressed wishes of the Fathers in Holland, and because also the circumstances of the congregation seemed plainly to indicate that as the proper course. They also reported that they think it no longer necessary that Rev. Schlatter should continue to preach to the one part of the congregation in a separate church, since he himself, with the ministers generally, have hope that when Mr. Rubel has withdrawn, the whole congregation, including the two divided portions, will again become perfectly united. They therefore suggest

whether it would not be best that Schlatter and Rubel should both, at the same time, cease preaching there, and the congregation should be served, by way of supply, through the other members of Cœtus alternately twice a month, till such time as a suitable stated pastor could be secured on whom both would unite. This suggestion was enacted into a Cœtal resolution, and met with the approval of Mr. Schlatter, who cheerfully co-operated in carrying out its intent.

There was, however, a difficulty in the way of the congregation of Mr. Rubel carrying out this decision of Cœtus. In the call at first given to him, it was agreed that in case a change was desired the congregation should give the pastor six months' notice, and that he should do the same should he contemplate a change. Mr. Rubel, who, it seems, was somewhat reluctant to leave, was disposed to stay himself on this arrangement. Several of the ministers, however, privately interested themselves in the matter, urging upon Mr. Rubel and his elders the consideration, that, inasmuch as there was now a prospect of reconciling the long-existing difficulties in the union of both parties, it was their solemn duty mutually to release one another of that obligation. This was successful, and Mr. Rubel agreed to preach his farewell sermon on the 26th of the same month, April, 1755.<sup>1</sup> Mr. Schlatter also resigned his connection

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<sup>1</sup> What became of Mr. Rubel after this does not appear. It is only said incidentally in a letter to Holland by Rev. Stoy, accompanying the Cœtal acts of the year 1756, that "he left Pennsylvania."

with the congregation of his early and constant love—in the service of which he had, in the first part, experienced many joys, and, in the latter, endured many sorrows. It is added in the Cœtal acts, “Further, Mr. Rubel and Mr. Schlatter have laid aside their personal differences in love.”

Mr. Schlatter, after his return from Europe, would, perhaps, not have consented again to resume the service of the church in Philadelphia, seeing that he there endured so many tribulations, had he not been requested so to do by Cœtus. They judged, it seems, that through him the way for reconciliation and peace could be prepared. For his labor and success they bear him an honorable testimony, thus: “In all this affair of restoring peace, the Cœtus would praise the calm conduct and the impartiality of spirit of our Reverend brother Schlatter; and we here thank his Reverence publicly for the pains and service, which, at our request, he undertook to endure, and for the good which he has accomplished in part of the congregation in Philadelphia, which, up to this time, has remained true to the Synodical and Cœtal directions.”<sup>1</sup>

To trace out these peace arrangements to their results in the history of the congregation, would lead us too far out of our present path. We may

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<sup>1</sup> The other portion manifested, from first to last, a spirit of insubordination to Cœtus, showing deference to it only when they expected to be able to use it for their own purposes—a course in which they were rather encouraged than restrained by the example of Mr. Steiner.

say, however, that they were not so durable in their fruits as was anticipated. The old spirit returned after a time; nor did the church there know either peace or prosperity until after the death of Mr. Steiner in 1763, when a blessing came upon them through the ministry of the excellent Weyberg. Still, even the temporary cessation of strife and the strong probability that peace might prove lasting, gave great joy and encouragement to Mr. Schlatter and the whole Cœtus—to the former, because he always felt a tender interest in that congregation as his first love; and to the latter, because of the prominent place which that church occupied, being located in the metropolis of Pennsylvania. In a letter to Holland, dated at Philadelphia, June 1755, accompanying the Cœtal acts, he says: “It will be seen what measures were taken at our last Cœtus so unanimously, and, as I hope, with a blessing attending them. There is great hope that the Pennsylvania church affairs are getting in a good way, which may God grant.”

About this time, Mr. Schlatter was appointed superintendent and travelling visitor and agent for the London society for the establishment and support of schools among the Germans in Pennsylvania, which, on account of the agency which he had in the creation of that charity, and his interest in the cause of general education, he was induced to accept. Still, his interest in the prosperity of the infant church, for which he had made so many sacrifices, and endured such toil, was unabated. He not only hoped indirectly to

promote its prosperity, and that of religion generally by seeking to advance general education, but he also expected to combine with his labors in that department various efforts for the good of the church. He believed that in his travels and visits through the country, he could successfully labor for both; and this seems also to have been the opinion of his brethren in the Cœtus. "We requested his Reverence," they report to Holland, "in a friendly and brotherly manner, together with his extended journeys on account of the school inspection, also now and then, as time and circumstances would permit, to preach in our churches, whereunto may Jesus Christ farther support him by His grace."<sup>1</sup>

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<sup>1</sup> Minutes, 1755. The formal resolution of Cœtus, making this appointment, is as follows:

"Resolved, that one minister out of our midst shall annually be appointed to visit all the congregations throughout the land, and inquire into their condition, to see how matters stand all over, with ministers and congregations. For this purpose, Rev. Schlatter was unanimously elected, with the request that his Reverence always take with him the nearest minister to the next place, and thus visit the congregation two by two, as he may have opportunity." This custom was kept up during many years; and it is easily seen, that in the circumstances of the church in those early times, when ministers and congregations were scattered, and means of communication few and difficult, the practice must have been followed by various good results. What a privilege to ministers and people in their isolated fields of labor, to receive such a visit, and be favored from two ministerial brethren with sympathy, encouragement, and counsel! Would it not be well to restore this wise and venerable custom, letting the range of visitations include one Classis. The visitor might be the President of Classis. Many

An extract from his own letter, accompanying the minutes for the year 1755, which we have already quoted, will lead us still farther into his private views and feelings in regard to the interests of the church at large. "I hope that through the general visitation which the Reverend Cœtus has entrusted to me, I will be placed in a condition toward New Year to send over to Holland an exact report, how strong all our congregations are — how many ministers are yet required — how many schools already exist, and where; how many are yet needed, and in what places? I also hope to employ my leisure time, gradually to introduce good regulations among ministers and congregations, in reference to the establishment of a widow's fund; and besides this to undertake other improvements, that here also, by the help of God, an orderly church government may at last come to exist, and in future remain an object of your love, favor, and compassion, that you as well as we, may hereafter have reason to praise the mercy of God."<sup>1</sup>

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difficulties that inevitably spring up in congregations and charges might thus be adjusted before they root deeper, afflict congregations and ministers for years, cause much trouble to Classis to settle them, and by being suffered to grow, often end in ruin before the tide can be arrested.

<sup>1</sup> This letter was written in the Dutch language. A copy may be seen in Mayer's MSS. vol. i. p. 32. The original is in the hands of Dr. Dewitt, of New York. Mr. Schlatter also preached when occasion required in Dutch, though he did it with difficulty. He no doubt acquired the knowledge and use of that language during his sojourn in Holland in early life.

The founding of a fund for the support of the widows of deceased ministers was a matter of early and earnest concern with Mr. Schlatter and the Cœtus. During his visit to Europe, he made application for a contribution toward this object, to the Trustees of a similar fund in his native city, St. Gall. Owing to some difficulties in the way, he was not successful in that application ; still he bore the matter on his mind, and at a later period the project, which was thus early suggested and labored for by him, succeeded. We believe the same fund has come down, slowly accumulating to the present time.

Mr. Schlatter seems to have continued to reside in Philadelphia for about a year later, though not as pastor ; still, he performed some ministerial acts in the congregation. We find records made in his hand as late as July 7th 1756.

## CHAPTER VIII.

### SCHLATTER AND THE CHARITY SCHOOLS.

1755-1757.

WITH our forefathers ever since the Reformation, the church and the school were one interest, even as the head and the heart are one in one immortal being. They never dreamed that true education could be sundered from religion. They were persuaded that educated nature is educated vice — an evil instead of a good, when grace does not underlie it. They were firmly persuaded that faith without knowledge leads to superstition, and that knowledge without faith leads to infidelity. What God has joined, they piously kept together; so that in their minds, minister and schoolmaster, church and school-house, were one idea. Wherever zeal and sacrifice could accomplish it, the church and the school-house had to stand together on the same glebe, shedding abroad their light in unison, like the sun and moon,—the one shining as source; the other as it is shone upon.

As Mr. Schlatter found a great destitution in ministers and churches, so he found also a corresponding want in regard to schoolmasters and schools. In the majority of feeble churches which then existed, the families had no provisions, resources, or means, for educating their children.

The few schoolmasters that were found in the country, were not able to support themselves by their scanty income; and were in many cases compelled to abandon their calling to earn bread for themselves and families in some other way. In many localities, families lived far apart; so that when they were even anxious to unite for the support of a school, the distance was too great for children to come together. Many, too, there were, who partly from pressing circumstances, and partly from undue devotion to merely temporal interests, had little desire to promote the higher nurture of their children. The records of the times abundantly show that all wakeful and observant persons felt, — and gave frequent and emphatic expression to their feelings — that the state of things which then existed, if it should be long continued, must lead to a condition of the grossest semi-barbarism, where ignorance and immorality should rule and reign.

On account of the care which has always been bestowed upon the proper education of children in the Fatherland, those who themselves came from Europe, were generally anxious for the education of their children; and were in a measure, also able and willing to instruct them in the family, where school privileges could not be enjoyed; but where no aids were interposed, amid the difficulties and disadvantages under which they labored in a new and thinly settled country, a downward tendency was almost inevitable; and in many localities degeneration soon became painfully evi-

dent. Rev. Samuel Chandler of London, in a Latin letter to Rev. Gerhard Kulenkamp of Amsterdam, in 1760—in which he reports on the labors of the London society for the support of schools among the German Protestants in Pennsylvania, and pleads for a continuance of the aid furnished from Holland for the same purpose, to the churches of Pennsylvania—draws a picture which is truly deplorable, showing what degree the process of degeneration had reached at that time. His language is evidently too sweeping; for there were at that time, a number of flourishing congregations with pious and efficient ministers both in the Reformed and Lutheran church, which were as centres of light in the general darkness. Yet, as applying to many localities, and perhaps to the majority of scattered and neglected Germans, it is strictly correct. “The German Protestants in Pennsylvania, it shames me and grieves me to say it, are of the dregs of the people, poor, rude, ignorant of divine things, and so occupied with their rustic labors and domestic affairs, that they are scarcely, or never, able to find time enough, even if the ability were at hand, to instruct and teach their children in matters pertaining to religion. What, I ask, will become of them, if your charity grows cold? If they are left utterly ignorant of divine things, they will not only be of no benefit, but will become a plague to the commonwealth, and enemies to your church. What, and how much, have not your High and Mighty Estates merited from these wretched men, who, in a

manner that is beyond all praise, through so many years, have granted such large sums of money to imbue them with the doctrines of the Christian faith, and the precepts pertaining to a good life and eternal salvation! But the work is not yet finished. Most miserable people; families destitute and rude implore for help. The ministers will no longer be able to stand, for they will lack the necessaries of life, and their flocks will be left like sheep without a shepherd. The people are in danger of becoming the prey of rapacious wolves and cunning foxes, both of which abound in Pennsylvania."

The causes which led to such a result, and were still spreading the misery farther every year, were at work before Schlatter arrived in America. In his missionary travels he saw the great want of schools, and frequently alluded to it in a most touching way in his journal and his reports to the Fathers in Holland. During his mission to Europe in 1751 and 1752, he embraced the opportunity of laying this destitution open before the ministers and churches both publicly and privately. Their sympathies were awakened, and their prompt and efficient action secured in behalf of the American churches and schools. The Synod of North Holland represented this destitution to the government, and asked permission to hold a general collection throughout the Netherlands in favor of this object. The states of Holland and West Frisland granted 2000 guilders per annum for five years. A considerable sum was collected in the city of Amster-

dam; and to this was added the aggregate of the general collection, directed to be taken up for this object. In this way, the sum of £12,000 sterling was secured, which was properly invested in Holland, and the interest devoted to the support of the churches and schools in Pennsylvania. To this, the Reformed of the Palatinate in its oppressed and impoverished circumstances added a gift of 300 guilders, and the Swiss churches also responded to an appeal addressed to them in behalf of their destitute brethren.

The interest which Mr. Schlatter awakened in favor of the establishment of schools in Pennsylvania did not remain confined to Holland, the Palatinate, and Switzerland. The moving appeal of Mr. Schlatter first published in the Dutch language, and afterwards in German, was also translated into English by Rev. Mr. Thomson—English preacher in Amsterdam, and a member of that Classis—and widely circulated in England and Scotland, backed by a personal visit and appeal on the part of Mr. Thomson, urging its claims upon the benevolent in England. Such was the impression made by this publication on the British nation, that the King, the Royal Family, and the nobles were induced to lead off by large contributions toward a school fund for the benefit of the Germans in America. Having laid this matter open in England, Mr. Thomson also carried the application for aid into Scotland, where he himself was known, and represented the case before the General Assembly then sitting in Edinburgh.

The result was the taking up of a national collection, which amounted to upwards of £1200 sterling. The good work did not cease till the sum collected amounted to £12,000<sup>1</sup> sterling. The proprietors of Pennsylvania also gave an annual contribution.

This important result was brought about by the labors and influence of Mr. Schlatter, of which abundant proof is at hand. We quote only the testimony of Rev. Muhlenberg. Writing to Halle, among other things, he says:

“It is yet farther necessary to mention that several years ago a project was laid before His Excellency, our Proprietary Wm. Penn, regarding the necessity of establishing free or charity schools among the Germans of Pennsylvania. On account of the expense which it involved, the matter has been permitted to lie still till a more propitious time. Now, when the Reformed preacher, Mr. Schlatter, came into this country, bringing with him from his directors important recommendations to our government, he came to be greatly respected by the rulers; he had also all possible assistance rendered him in the sad revolutions and uproar of his people,<sup>2</sup> and was permitted to return to Holland with the very best recommendations. In Holland, the report concerning so many thousand hungry and perishing Reformed, young and old,

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<sup>1</sup> Rev. Muhlenberg says £20,000, to which amount it seems to have been swelled in 1754, when he makes the statement. See Hal. Nach., pp. 686, 687.

<sup>2</sup> In the strife occasioned in the congregation of Philadelphia by the intrusion of Rev. Steiner.

was printed, and, in a short time, a large fund was established. An excellent English preacher in Holland, named Thomson, translated this report into English, and published it in England and Scotland. After having attended to this matter, Mr. Schlatter returned to this country, and brought with him six young preachers free of expense. In the meantime, this publication, translated into English, was commended to the Proprietary, Mr. Penn, Esq., who now found convenient time to carry out the project. He, Mr. Penn, as I have been here informed, handed in a memorial to His Majesty, upon which His Majesty immediately gave one thousand pounds sterling. Her Highness, the Princess of Wales, eight hundred pounds sterling, and other of the dignitaries also as much, so that, in a short time, quite a good fund had flowed together. Now, when the sad condition of things in this country had made it necessary for Mr. Schlatter to visit Europe, he was provided with recommendations from our government, and was very affectionately received in London by the Proprietary; and the Rectorship over the Germans, with a fixed annual salary, was bestowed upon him. And as Mr. Schlatter had specified the places where the English and German free schools would, first of all, be most needed, a writing from the Directors in London was received here, in which our Governor, Judge Allen, Land Secretary Peters, Messrs. Turner, Franklin, and Conrad Weiser, were appointed and confirmed as Trustees and Managers to establish the free schools in York-

town, Lancaster, Readingtown, New Hanover, Skippach, and Goshenhoppen, and to render Mr. Schlatter all possible assistance and support. In this writing, among other things, it is ordained that, at all times, from four to six young persons of talent from these free schools should have the privilege of going to the University of Oxford, there to study, and afterwards to serve their Fatherland. From this, it may be seen that the noble patrons are earnestly intent on preparing our Germans to become faithful subjects and good members of the Church, which is highly proper.”<sup>1</sup>

As Mr. Schlatter was the main originator of this school-scheme; as a proper knowledge of it is necessary to aid us in understanding his general spirit; and as he spent a part of his life in its management in the office of Superintendent; it is proper here to present a full account of its character, as it was laid before the public by its Board of Officers, in 1755.<sup>2</sup>

“A brief history of the rise and progress of the charitable society, carrying on by a society of noblemen and gentlemen in London, for the relief and instruction of poor Germans and their descendants, settled in Pennsylvania, &c., published for the information of those whom it may concern, by James Hamilton, William Allen, Richard Pe-

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<sup>1</sup> Hal. Nach., pp. 660, 661.

<sup>2</sup> This interesting document was published in pamphlet form, and also in the “*Pennsylvania Gazette*” of Feb. 25th, 1755. We quote it from “*Rupp’s Hist. of Berks and Lebanon Counties*,” pp. 99-109.

ters, Benjamin Franklin, and Conrad Weiser, Esquires, and the Rev. William Smith, Trustees General, appointed for the management of the said charitable scheme.

For several years past, the small number of Reformed Protestant ministers, settled among the German emigrants in Pennsylvania, and finding the harvest great, but the laborers few, have been deeply affected with a true Christian concern for the welfare of their distressed countrymen and the salvation of their precious souls. In consequence of this, they have, from time to time, in the most solemn and moving manner, entreated the churches of Holland to commiserate their unhappy fellow Christians, who mourn under the deepest affliction, being settled in a remote corner of the world, where the light of the Gospel has but lately reached, and where they are very much destitute of the means of knowledge and salvation.

The churches of Holland, being accordingly moved with friendly compassion, did, from time to time, contribute to the support of religion in these remote parts. But in the year 1751, a very moving representation of their state having been made by a person whose unwearied labors for the benefit of his dear countrymen have been for some years conspicuous, the states of Holland and West Frisland granted 2000 guilders *per annum*, for five years from that time, to be applied towards the instruction of the said Germans and their children in Pennsylvania. A considerable sum was also collected in the city of Amsterdam and elsewhere,

and upon a motion made by the same zealous person, the Rev. Mr. Thomson<sup>1</sup> was commissioned by the Synod of Holland and Classis of Amsterdam to solicit the friendly assistance of the churches of England and and Scotland.

When Mr. Thomson arrived in Great Britain, he found the readiest encouragement among persons of the first rank, both in Church and State. It is the peculiar glory of the British government, equally to consult the happiness of all who live under it, however remote, wherever born, or of whatsoever denomination. Wicked and inhuman tyrants, whose ambition is to rule over slaves, find it their interest to keep the people ignorant. But, in a virtuous and free government like that of Great Britain the case is far otherwise. By its very nature and spirit, it desires every member of the community enlightened with useful knowledge, and especially the knowledge of the blessed Gospel, which contains the best and most powerful motives for making good subjects as well as good men. Considered in this light, Mr. Thomson's design could not fail to be encouraged in our mother country, since it was evidently calculated to save a multitude of most industrious people from the gloom of ignorance, and qualify them for the enjoyment of all those privileges, to which it is now their good fortune to be admitted, in common with the happy subjects of a free Protestant government.

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<sup>1</sup> Mr. T. is a minister of one of the English churches in Amsterdam, and a member of said Synod and Classis.

Mr. Thomson having thus made his business known in England, and prepared the way for encouragement there, he, in the meantime, went down to Scotland; and, himself being known in that country, he represented the case to the General Assembly of the Church, then sitting at Edinburgh, upon which a national collection was made, amounting to upwards of £1200 sterling. Such an instance of generosity is one out of many, to show how ready that Church has always been to contribute towards the advancement of *Truth, Virtue, and Freedom.*

Mr. Thomson, upon his return from Scotland, found that his pastoral duty called him back to Holland. He saw likewise that it would be absolutely necessary to have some person in London, not only to manage the moneys already collected, but also to solicit and receive the contributions of the rich and the benevolent in England, where nothing had yet been collected, and where much might be hoped for. With this view, he begged a certain number of noblemen<sup>1</sup> and gentlemen of the

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<sup>1</sup> The first members of this society were as follows, though we believe several are added this winter, (1755,) whose names have not yet been transmitted to us.

The Right Hon. Earl of Shaftesbury, Earl of Morton, Earl of Finlater, and Lord Willoughby, of Parham. Sir Luke Schaub, and Sir Joshua Van Neck, Baronets. Mr. Commission Vernon, Mr. Chitly, and Mr. Fluddyer, Aldermen of London. John Bance, Robert Ferguson, and Nathaniel Paice, Esqrs., of London. Rev. Benjamin Ivory, L.L.D., Rev. Thomas Birch, D.D., Rev. Mr. Caspar Wetstein, Rev. Mr. David Thomson, and Rev. Samuel Chandler, Secretary.

first rank to take the management of the design upon themselves.

This proposal was readily agreed to by those noble and worthy persons. They were truly concerned to find that there were any of their fellow-subjects, in any part of the British dominions, not fully provided with the means of knowledge and salvation. They considered it a matter of the greatest importance to the cause of Christianity in general, and the Protestant interest in particular, not to neglect such a vast body of useful people, situated in a dark and barren region, with almost none to instruct them or their helpless children, who are coming forward in the world in multitudes, and exposed an easy prey to the total ignorance of their savage neighbors on the one hand, and the corruption of our Jesuitical enemies, on whom they border, on the other hand; and of whom there are always, perhaps, too many mixed among them. Moved by these interesting considerations, the said noblemen and gentlemen, with a consideration peculiar to great and generous souls, did accordingly take the good design into their immediate protection, and formed themselves into a society for the effectual management of it.

The first thing said society did, was to agree to a liberal subscription among themselves; and, upon laying the case before the king, His Majesty, like a true father of his people, granted £1000 towards it. Her Royal Highness, the Princess Dowager of Wales, granted £100; and the honorable proprietors of this province, willing to concur

in every design for the ease and welfare of their people, generously engaged to give a considerable sum yearly for promoting the most essential part of the undertaking. From such a fair beginning, and from some hopes they reasonably entertain of a more public nature, the honorable doubt not of their being able to complete such a fund as may effectually answer their pious design, in time coming. In the meantime, they have come to the following general resolutions with regard to the management of the whole.

I. To assist the people in the encouragement of pious and industrious Protestant ministers that are or shall be regularly ordained and settled among the said Germans, or their descendants, in America; beginning first in Pennsylvania, where the want of ministers is greatest, and proceeding to the neighboring British colonies, as they shall be enabled by an increase of their funds.

II. To establish some charitable schools for the pious education of German youths of all denominations, as well as those English youths who may reside among them. Now, as a religious education of youth, while the tender mind is yet open to every impression, is the most effectual means of making a people *wise, virtuous, and happy*, the honorable society have declared that they have this part of their design, in a particular manner, at heart; it being chiefly from the care that shall be taken of the rising generation, that they expect the success of their whole undertaking.

III. The said honorable society, considering

that they reside at too great a distance, either to know what ministers deserve their encouragement, or what places are most convenient to fix the schools in; and as they would neither bestow their bounty on any who do not deserve it; therefore, they have devolved the general execution of the whole upon us, under the name of *Trustees General*, for the management of their charity among the German emigrants in America. And as our residence is in this province, where the chief body is settled, and where we may acquaint them with the circumstances of the people, the generous society hope that we cannot be imposed upon or deceived in the direction or application of their excellent charity.

IV. And lastly, considering that our engagements in other matters would not permit us personally to consult with the people in the country, nor to visit the schools as often as it might be necessary for their success, the honorable society have, out of their true fatherly care, appointed the Rev. Mr. Schlatter, to act under our direction, as *Visitor* or *Supervisor* of the schools, knowing that he has already taken incredible pains in this whole affair, and being acquainted with the people in all parts of the country, can converse with them on the spot, and bring us the best advices from time to time, concerning the measures fit to be taken.

This is a brief history of the rise and progress of this noble work of charity, till it was committed to our management, under which we hope it shall be so conducted, as fully to answer the expectation

of the worthy society, and give all reasonable satisfaction to the parties for whose benefit it is intended. We shall spare no pains to inform ourselves of the wants and circumstances of the people; as will appear by the following plan which we have concerted for the general examination of our trust, leaving room to alter or amend it, as circumstances shall require, and time discover defects in it.

With regard to that part of the society's design which proposes the encouragement of pious protestant ministers, we shall impartially proportion the moneys set apart for this purpose, according to the instruction of the said society, as soon as such ministers shall put it in our power so to do, by making their labors and circumstances known to us, either by their own personal application, or by means of Mr. Schlatter, or any other creditable person.

As to the important article of establishing schools, the following general plan is proposed, which may be from time to time, improved or perfected.

1st. It is intended that every school to be opened upon this charity, shall be equally to the benefit of protestant youth of all denominations; and therefore, the education will be in such things as are generally useful to advance industry and true godliness. The youth will be instructed in both the English and German languages, likewise in writing, keeping of common accounts, singing of Psalms, and the true principles of the holy protestant religion, in the same manner as the fathers of those

Germans were instructed, at the schools in those countries from which they came.

2dly. As it may be of great service to religion and industry, to have some schools for girls, also, we shall use our endeavors with the honorable society, to have some few school-mistresses encouraged, to teach reading, and the use of the needle. And though this was no part of the original design, yet as the society have nothing but the general good of all at heart, we doubt not they will extend their benefaction for this charitable purpose also.

3dly. That all may be induced, in their early youth, to seek the knowledge and love of God, in that manner which is most agreeable to their own conscience, the children of all protestant denominations, English and Dutch, (German) shall be instructed in catechism of sound doctrine, which is approved of and used by their own parents and ministers. All unreasonable sort of compulsion and partiality is directly opposite to the design and spirit of this *charity*, which is generously undertaken to promote useful knowledge, true religion, public peace, and Christian love, among all ranks and denominations.

4thly. For the use of the schools, the several catechisms that are now taught among the Calvinists, Lutherans, and other protestant denominations, will be printed in English and Dutch, (German) and distributed among the poor, together with some other good books, at the expense of the society.

5thly. In order that all parents may be certain

of having justice done to their children, the immediate care and inspection of every school will be committed to a certain number of sober and respectable persons, living near the place where every such school shall be fixed. These persons will be denominated *Assistants or Deputy Trustees*; and it will be their business, monthly or quarterly, to visit that particular school for which they are appointed, and see that both master and scholars do their duty. It will also be their business to send an account of the state and progress of the schools, at every such visitation, to us as Trustees General. These accounts we shall transmit from Philadelphia to the society in London; and the society will from time to time be enabled, by these means, to lay the state of the whole schools before the public; and thus charitable and well-disposed people, both in Great Britain and Holland, seeing the good use that has been made of their former contributions, will be inclined to give still more and more for so glorious and benevolent an undertaking.

This method cannot fail to be of great advantage to the schools, since the Deputy Trustees, being part of the very people for whom the work is undertaken, and having their own children at the same schools, they must have an interest in the reputation of them, and do all in their power to advance good education in them. Besides this, being always near at hand, they can advise and encourage the master, and help him over any difficulties he may meet with.

But, 6thly. As the keeping up a spirit of emulation among the youth is the life of all schools, therefore, that we may leave as little room as possible for that remissness, which sometimes hurts charities of this nature, we shall, as far as our situation will permit, have a personal regard to the execution of the whole. As the Assistant Trustees may often want our advice in removing difficulties and making new regulations, we shall so contrive it, that Mr. Schlatter shall be present with them at their quarterly meetings, to consult with them, and concert the proper measures to be taken. Besides this, we shall have one general visitation of the whole schools every year, at which one or more of us shall endeavor to be present. On these occasions, such regulations shall be made as may be wanted; and careful inquiry will be made whether any parents think themselves injured, by any unjust exclusion of their children from an equal benefit of the common charity, or by the partiality of the masters or otherwise. At such visitations, books will be given as rewards and encouragement, to the diligent and deserving scholars. The masters will likewise have proper marks of esteem shown them in proportion to their fidelity and industry in the discharge of their office.

7thly. With regard to the number of schools to be opened, that will depend partly on the encouragement given by the people themselves, and partly on the increase of the society's funds. A considerable number of places are proposed to fix schools

in ; but none are yet absolutely determined upon, but New Hanover, New Providence, and Reading.<sup>1</sup> These places were first fixed upon, because the people of all persuasions, Lutherans, Calvinists, and other Protestants, moved with a pious and fatherly concern for the illiterate state of their helpless children, did, with true Christian harmony, present their petitions, praying that their numerous children of all denominations in these parts, might be made the common object of the intended charity. And for this benevolent purpose, they did further agree to offer school-houses in which their children might be instructed together, as dear fellow Christians, redeemed by the same common Lord and Saviour, and travelling to the same heavenly country, through this valley of tears, notwithstanding they may sometimes take roads a little different in points of smaller moment.

This striking example of unanimity and good agreement among all denominations, we hope will be imitated by those who shall afterwards apply to us for fixing schools among them ; since it is only upon the aforesaid generous plan for the common benefit of all, that we find ourselves

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<sup>1</sup> Since the original publication, petitions have been sent to the Trustees General, from Upper Solfort, from Vincent township, in Chester county, from the borough of Lancaster, from Tulpehocken, and several other places, all which will be considered as soon as possible. Feb. 25, 1755. — *Penna. Gazette.*

NOTE.— Schools were also established in 1756, besides the places mentioned, at Lancaster, York, and several other places.

empowered to institute such schools. But while the petitions are agreeable to this, our plan, as now explained, they will not be overlooked, as long as the funds continue. And if the petitioners shall recommend schoolmasters, as was the case at New Hannover, New Providence, and Reading, such schoolmasters will have the preference, provided they are men of sufficient probity and knowledge, agreeable to all parties, and acquainted with both the English and Dutch (German) languages, or willing to learn either of these languages, which they may not then be perfectly acquainted with.

These are essential qualifications; and unless the generous society had made provision for teaching English as well as Dutch, (German) it would not have answered their benevolent design, which is to qualify the Germans for all the advantages of native English subjects. But this could not have been done, without giving them an opportunity of learning English, by speaking of which they may expect to rise to places of profit and honor in the country. They will likewise be thereby enabled to buy or sell to the greater advantage in our markets, to understand their own causes in courts of justice, where pleadings are in English, to know what is doing in the country around them, and, in a word, to judge and act entirely for themselves, without being obliged to take things upon the word of others, whose interest it may be to deceive and mislead them.

We have only further to add, that having thus published, in our names, a true and faithful account

of the rise and progress of this excellent charity, down to the present time, we hope it will candidly be received as such, and prevent many wrong conjectures and insinuations, that might otherwise have been made, if we had not given this genuine and necessary information concerning it. From the foregoing plan it plainly appears, that as the chief management is in the people themselves, it must be entirely their own faults, if these schools do not become the greatest blessing to many generations, that ever was proposed in this country. Such, and so benevolent are the designs of this new society!

And surely, now, we may be permitted in their name, to address you, countrymen and fellow Christians, for whose benefit the great work is undertaken! We cannot but entreat you to consider of what importance such a scheme must be to you, and your children after you. We are unwilling to believe that there are any persons who do not heartily wish success to a design so pious and benevolent. But, if, unhappily for themselves, there should be any such among us, we are bound in charity to suppose they have never yet reflected that, whilst they indulge such wishes, they are in fact acting a part, plainly repugnant to the interests of liberty, true religion, and even of human nature.

Mankind in general are, perhaps, scarcely raised more by their nature above the brutes, than a man *well instructed* above the man of no knowledge or education; and whoever strives to keep a people

in ignorance, must certainly harbor notions or designs that are unfavorable, either to their civil or religious liberty. For whilst a people are incapable of knowing their own interests, or judging for themselves, they cannot be governed by free principles, or by their own choice; and though they should not be immediate slaves of the government under which they live, yet they must be slaves or dupes to those whose counsels they are obliged to have recourse to, and follow blindly on all occasions, which is the most dishonorable species of slavery.

But on the other hand, a design for instructing a people, and adorning the minds of their children with useful knowledge, can carry nothing in it but what is friendly to liberty, and auspicious to all the most sacred interests of mankind.

Were it otherwise, why are so many of the greatest and best men, both of the British and the German nations, engaged in the undertaking? Why have they, as it were, stooped from their high spheres, and even condescended to beg from house to house, in order to promote it! Is not all this done with the glorious intention of relieving you from distressful ignorance that was like to fall upon you? Is it not done with a view to call you up to all the advantages of free and enlightened subjects, capable of thinking and acting for yourselves? And shall they call you in vain? God forbid! If, by any infatuation, you should neglect the means of knowledge and eternal happiness now offered you, think seriously what must be the consequence.

You will be accountable in the sight of Almighty God, not only for your own sad negligence, but for all that misery and slavery which you may thereby entail upon your hapless offspring to the latest generations. Your very names will be held in abhorrence by your own children, if, for the want of instruction, their privileges should either be abridged here, or they should fall a prey to the error and slavery of our restless enemies.

But, on the contrary, if proper instructions are begun now, and constantly carried on among you, no design can ever be hatched against your religion or liberties, but what you shall quickly be able to discover and defeat. All the arts of your enemies will be of no avail to sever you from your true interests as men and as Protestants. You shall know how to make the true use of all your noble privileges, and instead of moving in a dry and barren land, where no water is, you and your posterity shall flourish from age to age, in all that is valuable in human life. A barren region shall be turned into a fruitful country, and a thirsty land into pools of water. The wilderness and solitary place shall be glad through you, and the desert shall rejoice and blossom as the rose. Isa. 35.

That you may soon be placed in these happy circumstances, shall be our continual endeavor, as it is our sincere prayer. But if ever you hope to be so, or to transmit the glorious privileges of Protestants and Freemen to your posterity, we must observe, that in this time of danger, (when a Popish enemy has advanced far into our country,

even to your very doors,) it becomes you to be extremely jealous for your safety. It becomes you to exert yourselves for the calm enjoyment of that religion, for the sake of which you crossed the stormy ocean and encountered the horrors of the desert. It becomes you to secure your children the full and free possession of these fair seats, which your own hands have formed out of the vast wilderness. Whatever unfavorable notions you may apprehend the government at home may have fallen into concerning your conduct, on account of the great distance, you may now be sure, that while you do your duty as good subjects, we shall at all times present you in the most impartial light to the honorable Society of London; and as this Society consists of some of the best and greatest men of the English nation, who have generously taken you and all your concerns under their protection, they will always be glad to receive you in kind and acceptable terms, to the countenance of our most gracious Sovereign.

By order, and in behalf of the Trustees General.

WILLIAM SMITH, Secretary.

*Philadelphia, Feb. 25th, 1755."*

Such was the basis of this scheme of charity schools, of which Mr. Schlatter was to have the supervision, laboring first for its introduction where it seemed most needed, and then visiting and watching over the schools so established.

It was felt also that for its successful introduction and advancement the influence of the press

was necessary. The society determined to establish a press, and publish a paper, to be devoted to the service of the scheme. "A press for the German language was established in Philadelphia city as early as 1755, and probably before that time, at the expense of a society in London, formed for the benevolent purpose of promoting religious knowledge among the German emigrants in Pennsylvania. School-books and religious tracts in the German language were printed at this press; and, in order to convey, with the greater facility, political and other information to the German citizens, a newspaper was published at the establishment. It was printed by Anthony Armbruster. The Reverend Dr. William Smith, Provost of the college at Philadelphia, was agent for the English Society, and had the direction of the press and of the newspaper."<sup>1</sup> This paper was continued for some years; as we find it still in existence in 1758,<sup>2</sup> and was the means of bringing its editor into some trouble as we shall hereafter see.

These schools were to be conducted, as will be seen, on strictly religious principles. Not only were the schoolmasters to instruct the youth "in

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<sup>1</sup> Thomas's History of Printing. See also Colonial Records, vol. viii. p. 439. Here Mr. Smith is mentioned as "being one of the Trustees under an honorable private society in London, for maintaining charity schools to instruct Germans in Pennsylvania; and to that end, having the care and direction of a printing-press to furnish them with a newspaper and other matters in their own language."

<sup>2</sup> Col. Records, vol. viii. p. 439.

catechisms of sound doctrine," in "singing of Psalms, and the true principles of the holy Protestant religion," but ministers were also employed to give still more decidedly religious instruction. "Twelve Calvinist ministers," says Rev. Chandler of London, in his Report 1760, "are employed as catechists to instil into their youthful minds the doctrines of our Reformed religion, for which service £107 sterling have been appropriated, each one receiving the portion due to his merits, as determined by our American Directors." These twelve were German Reformed ministers. There is an allusion to this rendering of service by Rev. John Waldschmidt, President of Cœtus in the year 1759. In transmitting the acts of Cœtus to Holland, he adds, at the close of his letter: "Last year we made no mention of the bounty of the London Society, nor sent a list. At the time our Cœtus met, during the past year, we had received nothing; and immediately after, the Rev. Professor Smith, the Secretary of the Board of Directors, having gone to England, was prevented from giving the annual charity to some of us. Nevertheless, this year, he paid each of us both what remained and the usual annuity. But the amounts for the two years past were just the same as in the beginning: except that Rev. Alsentz, who was added to our number, and thus became a sharer in the bounty of the most noble London Society in the sum of eight pounds per annum, Pennsylvania currency."

It may seem strange that the civil authorities of

England, devoted to the English Church, should take such an interest in the religious education of Protestants differing so widely from them in some points. To explain this it must be remembered, that while these donors give abundant evidence of true Christian feeling, they were also actuated very largely by political considerations. The evidence on which this remark rests will appear as our history progresses.

It was very early feared that the immense emigration of Germans into Pennsylvania might give them an influence that needed to be watched by those in civil power. In 1727, Hon. James Logan suggested the propriety of restraining these emigrations; and expresses his fears that if it is not done "these colonies will, in time, be lost to the crown!" He was a true prophet. In another letter he says, "the numbers from Germany at this rate will soon produce a German colony here, and perhaps such a one as Britain once received from Saxony in the fifth century."<sup>1</sup>

Still later, before and after the year 1750, the political importance and influence of the Germans was much felt by the civil authorities, and they were much spoken of in the publications of the

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<sup>1</sup> Watson's *Annals of Philadelphia*, vol. ii. p. 255.—A book that contains a rich fund of intensely interesting historical matter pertaining to the "olden time." How often have we inwardly thanked the author for these "quaint and curious volumes of half-forgotten lore." Their charm will increase, instead of diminishing, as the early history of our State fades back into the dim distant past.

day. The anti-war and peace-loving Quakers having the control in the Provincial Assembly, the governors found it difficult to carry such measures as their fears caused them to regard necessary in the way of military safeguards against the molestations and encroachments of the French. Various attempts were made to change the character of the Assembly by keeping out the Quakers. But the Germans in their quiet rural retreats, and naturally averse to war, sympathized with their peace-loving neighbors, and lent their influence to keep the Quakers in power. Mr. C. Saur, who published a very widely circulated German paper, favored the cause of the Friends, and influenced the Germans in their favor. "From such causes," says Mr. Wharton in 1755, "they came down in shoals to vote, and carry all before them. The bad effects of these successes of the Germans will probably be felt through many generations! Instead of a peaceable, industrious people as before, they are now grown insolent, sullen and turbulent,—in some counties threatening even the lives of all who oppose their views, because they are taught to regard government and slavery as one and the same thing. All who are not of their party they call 'Governor's men,' and themselves they deem strong enough to make the country their own! Indeed, they come in in such force, say upwards of five thousand in the last year, I see not but they may soon be able to give us law and language too, or else, by joining the French, eject all the English."<sup>1</sup>

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<sup>1</sup> See Watson's Annals, vol. ii. p. 256.

The espousal of the side of the Friends on the part of the Germans, exposed them to suspicion and misrepresentations in another direction. They were accused of having Romanizing tendencies. It was published in English journals, that hosts of Jesuit priests had been sent in among them by the French, to win them to the Romish faith, and thus to the side of the French, and that great success was attending these proselyting efforts. These reports even reached the ears of the Fathers in Holland, awakening their earnest solicitations for the firm Protestantism of the American brethren; and causing them to make speedy inquiry into the truth or falsehood of the rumor. This called forth a prompt reply from Cœtus through Rev. William Stoy, in 1756: "Moreover, from your letters, Venerable Fathers, especially from those of the Classis, we perceive that our condition has been exhibited to you under an exceedingly sad and gloomy aspect, on account of the Papists rushing in hither. Whence that rumor comes, we do not know; but be assured it is utterly false. None of us are acquainted with many priests, and no one on these shores passes over readily to the camps of the priests. In Europe, it is often done for the sake of advantage; but in these lands, no advantage accrues to apostates. We know of only one Jesuit in the whole of Pennsylvania. Of French Jesuits we know none at all; and they will not be endured so long as we have not to bear the French yoke. Indeed, what few Catholics there are here, by the use of the sacred Scriptures, which, for the

most part, they have in their hands as others, are rendered more intelligent." This is the first time, so far as we know, that the German Reformed Church in America was called to account for supposed Romanizing tendencies.

As early as 1754, we find an address sent in to Governor Morris, signed by thirty-one German ministers and laymen, with Mr. Schlatter at the head of the list, declaring their innocence against the false accusations "of some spirit, we will not determine what name to give him, 1 Kings, xxi. 21, 22, who accused us very publicly, both here and in England." After expressing their great satisfaction with the "mild government," their gratitude for the many advantages they enjoy under its just administration, and referring to the fact that "not one single instance can be proved of disloyalty," they say with emphasis: "How, therefore, can any man of due reason think, much less say, that this same people were inclined to submit themselves again under a Romish slavery upheld by a French king?"<sup>1</sup>

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<sup>1</sup> Archives of Penn., vol. ii., p. 201, 202. See also p. 647. This address, with the Governor's reply, and an explanatory introduction, was published in German and English "to the intent," says Henry Autes, a prominent Reformed man, "that our Protestant country people might see all our reasons and motives to our action." In his reply, the Governor says: "I think this, your address, comes in a very needful and due time. I take it very well of you to offer your affectionate address to me at this time, in behalf of yourselves and your countrymen. I can believe that you do not intend to join any foreign king, especially with the king of France, against the

The letter which bore these reports to England, and which was published in the *London Evening Advertiser*, and also afterwards printed in pamphlet form, was attributed to William Smith, Provost of the Philadelphia College, and Secretary of the Trustees of the Charity school fund. "He proposed to remedy all the evils of which he complained, by stripping the Quakers and their partisans, the Germans, of political influence." He suggested the passage by Parliament of certain acts, which remind one of another spirit than we wot of now, and which were as well calculated to awaken indignation then, as the reading of them now is a source of amusement. The wisdom referred to, which was to be turned into law, runs thus: "1. That all members of Assembly should take the oaths of allegiance, and subscribe a declaration that they would not refuse to defend their country against His Majesty's enemies." Which would at once have cleared the Assembly of Quakers, who are conscientiously opposed to oaths and war. "2. That the right of the Germans to vote for members of Assembly should be suspended until they had acquired a competent knowledge of the English language and the Provincial Constitu-

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tender government of Great Britain. And as there have been reports spread against your country people to that effect, both here and in England, I will do my best endeavor to deface the same, both in England and here, and promise also to protect your German Protestants by the privileges of this Province to the utmost of my power, and hope that my administration in this government will be to the glory of God and the public welfare." See *J. D. Rupp, in Ger. Ref. Mess. Oct. 18, 1848.*

tion ;" which shows that the knowledge of English is absolutely necessary to correct voting. "3. That Protestants, ministers, and schoolmasters, should be settled among them, to reduce them into regular congregations; to instruct them in the nature of free government, the purity and value of the Protestant faith; and to bind them to the province by a common language, and the consciousness of a common interest." Which shows that the writer had quite as much need of instruction "in the nature of free government" as those for whose interests he seeks such arbitrary legislation. "4. That all law-writings should be void, unless made in the English tongue;" which shows either that he did not wish them to understand these writings, or was desirous of stimulating them to learn the orthodox English tongue. "5. That no newspapers, almanacs, or other periodical paper, written in a foreign language, should be printed or published, unless accompanied by an English version;" which crowns this series of nonsensical propositions. "6. That further importations of Germans should be prohibited;" which shuts down the gates to prevent farther evil!

It is scarcely necessary to say that Parliament did not entertain the ridiculous propositions of this document. Having been laid before the provincial Legislature, "they voted that it contained wicked calumnies against numbers of sober and valuable inhabitants, and infamous, libellous, false, and scandalous assertions against the two branches of the Legislature." Smith was arrested, and brought

before the house; and want of sufficient proof that he was the author of the letter—though all believed him guilty—alone prevented severe measures being taken against him.<sup>1</sup>

Mr. Smith also published matter in the German newspaper devoted to the furtherance of the charity school scheme, which proved offensive to the Assembly.<sup>2</sup> One object in view in the establishment of this paper, as we have seen, was “to convey, with greater facility, *political* and other information to the German citizens.” This “political information” was of course such as favored the “governor’s party” against the policy of the Assembly; showing plainly how this “charity” was made to hide under it a multitude of political considerations.

We find, too, that Mr. Wharton, of Philadelphia, in 1755, proposes that the “wrong bias” and the general “stubborn genius and ignorance” of the Germans “be softened by education,” and to this end, he proposes “that faithful Protestant ministers and schoolmasters should be supported among them.” Still farther, coinciding fully it seems with the wisdom of Mr. Smith, he thinks “their children should be taught the English tongue; the government in the meantime should suspend the right of voting for members of Assembly; and to incline them the sooner to become English in education and feeling, we should compel them to

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<sup>1</sup> See Gordon’s Hist. of Penna., p. 228, 229. See also Hazard’s Register, vol. i., p. 177.

<sup>2</sup> Watson’s Annals, vol. ii. 256, 257.

make all bonds and other legal writings in English; and allow no newspaper or almanac to be circulated among them, unless also accompanied by the English thereof.”<sup>1</sup>

These are sufficient indices of the general feeling at the time, reigning in the minds of certain legal leaders, to enable us to understand at least one element that lay at the foundation of this charity school scheme. Instead of resorting to such harsh and oppressive measures as those suggested by Smith and Wharton, it was more wisely concluded to secure the influence of the Germans, by such mild measures of kindness as those manifested in getting up the school fund. So far as it was policy, the English and the Proprietary governments could not well have hit upon one more likely to succeed than to fall in with the benevolent labors of Holland and other parts of the continent, in laboring for the religious education of the Germans. Nor could they have committed the superintendency to better hands than those of Mr. Schlatter, who was at the time the ruling spirit in the Reformed church in this country, and whose influence was highly important to a successful prosecution of the work.

Paul says: “Every way, whether in pretence or in truth, Christ is preached, I therein do rejoice, yea, and will rejoice.” In like manner, may we rejoice in this school scheme; for though it was a false alarm that opened the way for the success of Schlatter’s appeal into England, and the greater

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<sup>2</sup> See Col. Records, vol. viii. pp. 11–17. 438.

part of the funds was contributed from motives of political advantage, in answer to the alarm of lying prophets, yet under the guidance of that wonderful Providence which always educes good from evil, it was made a blessing to thousands of Germans in Pennsylvania.

The spirit of political policy in which this scheme rested, and which it was ultimately to subserve according to the wishes of its English or British patrons, did not go undiscovered. Some sharp-sighted Germans, and chief among them was Mr. C. Saur, the energetic Editor of the very influential German paper published at Germantown, who, though much of a demagogue, was not always on the wrong side. He seems to have seen in it a scheme to strengthen the old party, which sought to banish Quaker influence from the provincial Assembly, by winning the Germans to itself through benevolence and kindness. He set himself against it, as having been called into existence by exaggerated representations of the ignorance of the Germans,<sup>1</sup> dishonorable to those who

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<sup>1</sup> With reference, no doubt to Smith, Wharton, and perhaps to Chandler, all of whom spoke of the ignorance of the Germans in very sweeping terms, and represented them, on account of this, as dangerous to the government—an alarm for which there was little or no ground, as the Province had no citizens more peaceable—a suspicion, moreover, which would never have arisen, had not the votes of the Germans fallen on the side of the peace-loving Quakers. This was not the last time in the history of our country when those *out of power* saw that the country was in danger in the hands of those *in power*.

made and believed the reports, and dishonoring those to whom they pertained. He saw, or thought he saw, in it a trick and a snare — he sounded the alarm with earnest German voice, and there were thousands of Germans in the Province who heard and believed his words.<sup>1</sup> Right or wrong, this

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<sup>1</sup> See Col. Rec. vol. vii. 245. The following letter is also here in place, which, because it throws light on several points, we give entire. It was written in German — the translation has been made by J. D. Rupp, Esq., and published in Ger. Ref. Mess. Nov. 15th, 1848.

“Germantown, Sept. 6th, 1755.

MR. CONRAD WEISER :

BELOVED FRIEND : — Your acceptable letter I received by the bearer, and through him, have replied. Since then, it has occurred to me, whether it is truly so that Gilbert, Tennant, *Schlatter*, Peters, Hamilton, Turner, Shippen, Smith, Franklin, *Muhlenberg*, Brunnholtz, Handschuh, have the least regard for the Germans of Pennsylvania, as actually to seek to convert them; or whether the establishing of free schools, is not rather designed to serve as a foundation upon which to establish the thraldom of the Germans, so that each of them may secure his *propos grandeur*, or own private interest.

Touching Hamilton, Peters, Allen, Turner, Shippen, and Franklin, I know very well that they care little about religion, much less about improving the Germans; no farther than the stupid Germans could be used as militia-men to protect their property. For such persons know not what faith is, or what it is to confide in God. Their wealth is their God; and they are mortified that they cannot compel the people to protect their Gods.

Tennant, indeed, may believe that his religion is the best: and, if he could by the aid of *Schlatter* bring it to pass, that the Germans would be obliged to support English preachers in Philadelphia, and aid in making polished men in Jersey, Tennant would gain honor, and *Schlatter* secure himself a

influence everywhere hindered the free introduction, and crippled the energies of the school scheme.

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livelihood. The Germans, to please their benefactors, would choose Hamilton, Peters, Shippen, Allen, Turner, etc., etc., to the Assembly. They, aided by R. H. M., would pass a militia law, establishing a regular soldiery — secure a fixed salary for ministers and schoolmasters. And then it will not be requisite, in future, to write begging letters to Halle, of which they have afterwards to be ashamed, and be viewed as liars, if sent back to this country. *Fiat!* By this means every object is secured, and there is no better pretext than the *poor Germans!*

I reside here very publicly, and have an opportunity of hearing the opinions of many. One says: 'I am conscientious in regard to having my children taught at the expense of the public charity, because I do not stand in need of such aid, for I can pay myself.' Others say: 'Where so many different kinds of children meet, they mutually learn some evil things from each other, rather than good. I will teach my own children to read and write; and I am sorry that other children should associate with mine.' Others again say: 'If German children learn to speak English, and have intercourse with others, they then desire to be dressed according to English fashions; and parents have a great deal of trouble to get such foolish whims out of their heads.' Some others say: 'We, the poor people, derive no advantage from the benefaction of the king and the Society; for unless there be a school-house erected every ten miles apart, or a schoolmaster employed, it is no benefit to the poor; for if a child has to go a greater distance than five miles to and from a school, the distance will be too great to go in the morning and return in the evening; for poor people cannot afford to pay boarding for their children, and supply them with the necessary clothing so as to appear respectably among the higher classes in life; consequently, these schools are intended for the wealthy only.' They would have the poor people petition still to their temporal and eternal injury.

I have read an English book treating on the *Principles* of

The opposition against this scheme seems to have been strongest among the Reformed, no doubt because it was introduced more immediately through this channel, and ostensibly under its auspices. Even Mr. Schlatter got into ill repute in some quarters, as it seems on account of his connection with it.

An effort, made in the Spring of 1755, to establish a school on the basis of this scheme at New Hanover, now called the Trappe, furnishes a spe-

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Freemasonry, third edition, printed in England: in which I found principles adverse to the kingdom of Jesus Christ; yea, a complete prohibition of it: and the supporters of free schools are Worshipful Masters, Wardens, and Deacons — supporters and pillars of Masonry. Do you believe they have anything else except their own interest in view?

If Mr. Zubly gainsays, I will then confess that I am in an error; for if they would wish to circumscribe the bounds of sectarianism, Zubly would form one exception to a thousand. But I fear you are afraid of them; for the pamphlet contains a period which reads: '*There is nothing, they (the Quakers) more fear than to see the Germans pay any regard to regular ministers. Whenever they know any such minister on good terms with his people, they immediately attack his character by means of this printer, and distress him by dividing his congregation, and encouraging vagabond and pretended preachers, whom they every now and then raise up — this serves a double end.*'

If I consider the foundation of Masonry, as contained in their writings, which a certain goldsmith, a Mason, lent to Siron, and he lent to me, I do not know how to estimate Prof. Smith's eulogy on the Author of the book entitled: '*The Life of God in the Love of Man,*' except as something politically designed to answer a different purpose. May the Lord overrule all to his honor.

C. SAURS."

cimen of this opposition. Rev. Mr. Muhlenberg, in a letter<sup>1</sup> to Provost Smith, the Secretary of the Trustees of the school fund, says: "It is known that the chief members of our congregation in New Hanover laid first of all their humble petition before the Honorable Trustees General, offering their school-house in an impartial manner for a free-school according to the Charitable Scheme and plan; for the children of every Protestant persuasion. The Honorable Trustees pleased to answer, they would generously comply with our request, and grant a free-school, provided the Calvinists would join with us, and send in their petition also. We had a public meeting with the Calvinist Ministers and the Elders, and agreed handsomely as it seemed, and as by their underwritten petition, and my relation, plainly appears. Soon after our joining and agreeing, the Rev. Mr. Schlatter came up to New Hanover and delivered a sermon relating to the Charitable Scheme. His people began to whisper and murmur, and part of them saying: "they would have nothing to do with the free-school, if Mr. Schlatter had a hand in it." It was proposed to build a common school house under the rules of this scheme; but the Reformed would not fall in with it. Meanwhile the plan of the charitable scheme was printed and sent up by Mr. Schlatter. It was publicly read in the Re-

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<sup>1</sup> See a copy of this Letter in Ger. Ref. Messenger, Nov. 8th, 1848. The original is in the hands of J. D. Rupp, obtained from Rev. D. Weiser, of Goshenhoppen.

formed congregation; but "some of the Elders declared openly, that they would not meddle with the free-school, because Mr. Schlatter was to be the Supervisor." Rev. Mr. Leydich, then the Pastor of the German Reformed Church in that place, felt disposed to favor the project, and was willing that Mr. Schlatter, who proposed to come up to New Hannover and preach on the subject, should do so in the Reformed Church; but the Elders were sternly opposed, and said "that by no means the pulpit should be opened to Mr. Schlatter, or otherwise they would abuse him." Mr. Leydich, who was anxious to avoid trouble, and spare the feelings of Mr. Schlatter, requested Mr. Muhlenberg to inform him of the circumstance, and request him not to press his request. The Reformed farther said they would decline all further action in reference to the scheme till "they had sent letters to the Rev. Synods of Holland, and enquired whether they thought it advisable to meddle with this common scheme and plan; and, moreover, they would send letters to England and enquire what man or person had represented the Germans so ignorant, black, and rebellious?" Mr. Muhlenberg adds: "Since they have seen Mr. Saur's observations in his newspapers, and the scandal and blame Mr. Saur's has imposed upon the innocent, charitable scheme, and the Rev. M. Schlatter, they are glad that their eyes are opened and have not meddled with the scheme, and blame me too, that I had a mind to ensnare them. The Elders of the Lutheran congregation and their chosen deputies

are easy and have nothing to say against the Rev. M. Schlatter, Supervisor, and wait what the Honorable Trustees-general will determine in this matter."

Mr. Muhlenberg intimates that this opposition springs, partly at least, from a feeling of wounded pride. In this he was no doubt correct. The Germans were incensed at the idea of being represented in the Old and New world as ignorant, stubborn, rebellious and dangerous to the state; and at the same time, as proper subjects to be bribed and civilized by a foreign charity. It was, in a measure at least, a just indignation; and we feel disposed first to blame them somewhat for a lack of humility, and then to praise them more for their manliness and sense of honor. The Germans have been ignorant in some periods of their history, and so have all other nations; but less perhaps than all others have they been children that could be bribed with small gifts and favors, or slaves ready to be sold to the highest bidder, to serve those who desired to use them for the purpose of fortifying themselves in position and power.

Mr. Muhlenberg correctly argued that though some might not need the educational benefits of this charity, there were many poor children of the several denominations who did; and that these ought not to be made losers by frustrating the scheme. But he asks in a spirit of sharpness to which he was not much given, "Should a parcel of whimsical heads have so much influence as to deprive a number of poor children of the intended

charity? To give an offence to so many well-minded Germans in America? To provoke the Illustrious Society and the Honorable Trustees to just indignation? And to make a German printer<sup>1</sup> and his associates laugh and hollow? I think in my humble opinion, it be against the intention of the German benefactors and the charitable scheme to force and press the charitable gifts upon some people, of what denomination soever, who count themselves to be rich, and to have need of nothing." The writer's mistake consists in calling that whim, which we have seen was rather a principle; and in ascribing to a boasting spirit of pride and self-sufficiency that which evidently sprang from the honest belief that the whole scheme, as conducted, consciously by some and unconsciously by others, was a bait and a bribe under the sacred name of charity.

The Cœtus, with the presence and influence of Mr. Schlatter in it, and having as yet seen no clear developments of sinister designs on the part of its managers, seem at first to have regarded this school scheme with favor and hope. They even felt disposed to counteract, so far as possible, the influence which Mr. Saur was exerting against it. In the proceedings of Cœtus held in Lancaster in April in the year 1755, it was resolved "to represent to the Honorable Directors in the name of Cœtus the unbecoming conduct of the Editor Saur in Germantown, who is and remains, a constant

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<sup>1</sup> He evidently refers to Saur.

enemy to the Protestant church assemblies, and so also of the New School institutions, and humbly ask whether the Honorable Directors, if it were possible, might not bethink themselves of some measures by which to hinder him from frustrating this useful work, or in remaining a continual prejudice to the Protestant religion."

On the same occasion, they express themselves as expecting much good to be derived from this "praiseworthy undertaking." They resolve to send a letter of thanks to the general Trustees in Philadelphia. The Trustees had laid several questions before them in writing, namely: "How many ministers, beyond those already in service, might yet be required, and where they are needed? and also how many schoolmasters are needed, and in what places?" It seems also that the Trustees proposed to add something to the salary of each minister in such measure as he might need it and render service, no doubt by catechising in the schools. Mr. Schlatter was requested, in the name of the ministers of Cœtus, to answer the questions proposed by the Trustees, to confer with them on this point, and conscientiously to represent the several circumstances of the ministers in reference to their proposal.

The Trustees also inquired of Cœtus whether one or two of the ministers would not be able and willing, besides their ordinary duties, also to take under their instruction several youths, who might afterwards be employed in the Church as schoolmasters. The Cœtus decided that Revs. Otterbein

and Stoy would be suited to render such service, and accordingly proposed them for that purpose.

We find, however, that very soon after this, their views and feelings had undergone a change. It began to appear pretty clearly that the main object which the patrons of these schools had in view was a political one, and that they were not calculated to benefit the German Reformed Church very directly or extensively. Indeed, it seems that the Cœtus had well nigh lost all confidence in them; and though they still co-operated in a measure in the scheme, they did so more for the general good, which they hoped they might subserve, than from any expectation that they would directly benefit the Church. In a Latin letter of Rev. William Stoy, in which he communicates to the Fathers in Holland the proceedings of a meeting of Cœtus held sometime in the autumn of the year 1755, he says, at the close: "At last, we have reached the time to speak of those schools, under their own name called charitable, and of which the inspection was given to Rev. Schlatter. Of what future use they will be to us we are thus far ignorant. Apparently, at least, and almost certainly, they will not be of much service, either publicly or privately, to our Church. For the only object of these schools is to extend the English language<sup>1</sup>

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<sup>1</sup> This is not a fancy. The Trustees themselves, when the application from the Presbyterian Synod for a part of this charity was made, avowed this; and it stood for some time as a difficulty in the way of favoring that application which they knew not well how to overcome.

among the Germans, and so the object is a political one; hence our German schools can expect nothing, as examples testify.

What has appeared to us especially strange and foreign is, that for the directing and managing of these schools under the auspices of the Reverend Trustees, have been set—the Reformed at Lancaster having been entirely passed over—Zinzindorfians, Quakers, Separatists, perchance even Deists, and others of this class. Would you then trust a wolf to have charge of the fleece-bearing flocks? This, however, was a little changed after we had complained about it, but not without hatred being excited against ourselves; for when we objected to the arrangement as not being in accordance with the wishes of the Venerable Fathers, Rev. Smith, the Secretary of the Trustees, in a letter to Domine Otterbein, responded: The Fathers in Holland have nothing to do with the schools. Nay, also on a certain occasion, a certain one was obliged to hear these words: ‘The Lutherans are nigher to the Church of England, which is Episcopal, than the Calvinists are.’ Which, in fact, we are testing: for, in a certain manner, to us applies the complaint of the poet:

Vos non vobis mellificatis apes.

‘You are bees not making honey for yourselves.’ But as to what belongs to this whole business, and in what manner it must be regulated and conducted, the scheme of it can be seen as published in a certain pamphlet printed in this place, under the title: ‘A Brief History of the Charitable

Scheme for Instructing poor Germans in Pennsylvania.' The Gymnasium, as we expected, is at a stand, or remains suspended."<sup>1</sup>

Thus, it appears the feeling reigned in the Cœtus, that, as regards religion, the conducting of the schools was not in reliable hands; sympathising with the views of Mr. Saur in the belief that,

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<sup>1</sup> In 1749, an Academy was founded in Philadelphia by a few distinguished and public-spirited individuals, among whom is found the name of Benjamin Franklin. In 1750, an English, Latin, and Mathematical school was opened in the Academy. In 1753, this institution was incorporated by the Proprietaries of Pennsylvania. "In order to extend its sphere of usefulness, a new charter was granted in 1755, by the provisions of which a College was grafted upon the former Academy; and after the addition of this new department, the institution was denominated, 'The College, Academy, and Charitable School of Philadelphia, in the Province of Pennsylvania.'" Hazard's Register, vol. ii, p. 307. Thus the charity scheme was, it seems, associated with this institution. From the reference to it in the text, it seems that the institution had been suspended,\* and this incorporation of the charity feature, with help of the fund, revived it again. "In 1779, probably under the influence of feelings excited by the Revolutionary struggle, the General Assembly passed an act annulling the charters above mentioned, modelling the Seminary upon its present form, under the name of 'The University of the State of Pennsylvania,' and vesting in the Trustees of this new corporation all the franchises and estates of 'The Trustees of the College, Academy, and Charitable School of Philadelphia, in the Province of Pennsylvania.'" Hazard's Register, p. 307. Ten years later, 1789, the new charter was annulled and the old one restored. There are some circumstances which indicate that the fund itself, or part of it, passed at last into this institution. See Watson's Annals, vol. i., 417.

\* "Gymnasium quod speravimus haeret," says Dr. Stoy.

at bottom, lay not only a political motive but also a sectarian one, which hoped that ultimately these schools would subserve the interests of the English Church. The German Reformed were to make honey for others.

In 1757, the Cœtus, in a letter to Holland, alludes to the school-scheme in the same spirit, and evidently under the influence of the same convictions. Referring to it in 1757, they say: "It may be said, however, that we can do little toward advancing the schools; because the directors are bent on making them all English, and care nothing for the German language. Hence, now as before, the Germans themselves ought to look out for schools in which their children may be trained up in the German mode. But schools, as well as churches, in very many places, suffer great loss during these times of calamity and war, which may God in his mercy speedily remove."

The want of confidence possessing the minds of the ministers of the Cœtus seems to have begotten a corresponding coldness in the feelings of the Trustees toward them, so that there appears to have existed a growing disposition to slight them, or, at least, to manifest great tardiness in giving them their dues. In October, 1760, they say to the Fathers: "In regard to the charities of the Honorable London Society, we have hitherto obtained our part, yet not without trouble. Last year we received none; and, after making inquiry two or three times, we received for answer, that the last amount of money sent over was too small,

that they could not resolve to give any before this year, when they should have heard from the Society."

In October, 1761, we have the following in the way of history and complaint:—

"We now find it necessary to speak of the charities of the Honorable Society in London. On the 16th of June, 1756, they were received for the first time, and it was then decided that on the 1st of July of the same year another year should begin. Then we received three times of those gifts; consequently, there will be, on the 1st of July, two years standing back. We made inquiry in different ways, but could not get a positive answer. Several days ago, hope was given to Rev. Alsentz that the gifts should be continued yet another year. But for the two years now coming to a close, we have not yet received anything. On this account, we have, at this meeting of Cœtus, again addressed ourselves to the Trustees of the Society; whether we shall now receive anything we will know in a short time. In general, we may say that, so far as we know, there are only three yet in existence, of which two are entirely English, and one, half German."

It seems that the civil authorities of Holland, in part of their contributions at least, acted through and with the London Society. January 10th, 1760, Mr. Chandler, of London, in a letter to Rev. Kulenkamp, of Amsterdam, rejoices that "the High and Mighty Estates" of Holland have granted the sum of one thousand five hundred florins to

this work of charity for two years longer. He also mentions that the king of England had, up to that time, himself contributed £400 sterling annually, and adds: "Nor will the Royal bounty fail, I think, as long as your Pennsylvania ministers need aid, and their straitened circumstances prevent the education of the children under their care, and the High and Mighty Estates of Holland see fit to furnish their quota toward this good work." That which the Synods of Holland contributed directly to the support of the ministers in Pennsylvania was distributed through the Cœtus.

Although the charity scheme contended with the difficulties which we have sought impartially to describe, considerable success attended the efforts of its friends. A number of schools, supported wholly, or in part, from this charity, were put in successful operation among the Germans.<sup>1</sup>

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<sup>1</sup> According to a report made by Provost Smith, to Mr. Chandler, of London, (1760,) schools were then kept up at the following places :

|                                                                       |    |            |
|-----------------------------------------------------------------------|----|------------|
| New Providence, in Philadelphia County....                            | 50 | Boys.      |
| Upper Dublin.....                                                     | 48 | "          |
| Northampton, in Bucks County.....                                     | 60 | "          |
| Lancaster, in Lancaster County.....                                   | 65 | "          |
| York, in York County.....                                             | 66 | "          |
| New Hanover, in Berks County.....                                     | 45 | "          |
| Reading, " ".....                                                     | 36 | "          |
| Vincent, in Chester County.....                                       | 45 | "          |
| Presbyterian School, where are educated for<br>the Holy Ministry..... | 25 | young men. |

These numbers were collected by Rev. Smith, during the autumn of last year, at which time they were less crowded, since many of the boys were obliged to aid in taking in the

We find also that the Presbyterians made application for a part in the benefits of this fund as early as 1755, which was immediately after it became available.

At its session in Philadelphia, May 23d, 1744, at the suggestion of the Presbyteries of Philadelphia, New Castle, and Donegal, the Synod of Philadelphia founded a school, as they say, "to educate youth for supplying our vacancies." The school was to be supported by annual contributions from the churches. It was to be free, and all "persons who may please may send their children and have them instructed gratis in the languages, philosophy, and divinity."<sup>1</sup> It was found that the school did not sustain itself, and was kept up with difficulty, being an annual tax on the Synod. In May, 1755, the school being down at the time, an effort was made to reopen it; and it was "ordered that application be made to the Trustees of the German schools to procure a sum of money to encourage our school, engaging to teach some Dutch<sup>2</sup> children the English tongue, and three or four boys Latin or Greek, if they offer themselves: and that Mr. Sampson Smith open the school at Chestnut Level so soon as this favor is obtained; and that Messrs. Cross and

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harvest. But, in the winter, these schools frequently contain 600 pupils; and, before the invasions and butcheries of the Indians, when those of Easton and Codorus were in a flourishing condition, the number rose as high as 750." — *Dr. Chandler's Letter to Rev. Kulenkamp.*

<sup>1</sup> Records of the Presb. Church, p. 173, 174.

<sup>2</sup> They evidently mean to say "German children."

Alison draw up and present an address to the Trustees of the German schools. If the sum obtained be less than twenty pounds currency, and not less than fifteen pounds, the Synod shall allow to the school five pounds.”<sup>1</sup>

Objections were raised in the Board to granting this application. It was thought by some that it was diverting the fund from its original intention. “The Trustees were also of opinion that it did not fall in directly under the great design for promoting the English tongue among Germans.”<sup>2</sup> It was urged that it might give offence to the Germans to make this grant to an English Synod, as they considered this fund “for their sole benefit.” The Synod plead that the school had been open “to the German nation, and two of the present Reformed ministers, born in this country, were educated there.” The Trustees considered this as having weight, and also called to mind that the church of Scotland had contributed part of the fund; regarding this as furnishing justification, they granted the Synod the sum of £30 sterling, which they gratefully acknowledged.<sup>3</sup>

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<sup>1</sup> Records of the Presb. Church, p. 218.

<sup>2</sup> Idem, p. 226.

<sup>3</sup> “Phila. May 25th, 1757. The Synod being informed that the honorable Trustees of the fund for the German emigrants, &c., in Pennsylvania, have generously received our petition, requesting their favor and assistance to encourage learning, and to maintain a school or schools under the care of this Synod, and have transmitted it to the honorable Trustees, for the same purpose, in London, and have recommended the

Supplies from this fund seem to have been continued to the Pennsylvania schools for the space of about eight years. So far as we know, there was nothing received after the year 1762. On the records of the Presbyterian Synod at a meeting in Philadelphia, May 19th, 1762, there appears the following minute: "Dr. Alison informs the Synod, that he has in his hands some money allowed out of the German fund for supporting a school, of which he will give an account before our Synod breaks up, or at our next annual Synodical meeting; and further informs us, that the fund for the German emigrants is now exhausted, and it is supposed that any further supplies from that fund can hardly be expected."<sup>1</sup> We find no reference to it in any of the documents of the Reformed Cœtus later than this.

As the fund was in the form of an endowment, the interest of which only was to be appropriated to the support of schools, it could of course not be "exhausted." It was evidently gradually seen that it did not accomplish the object in view, and

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Synod, and their pious and good designs, so effectually to their regard, that they have been pleased to grant our request. Ordered, that Messrs Crop and Alison wait on the honorable Trustees at their next meeting, and, in the name of the Synod, gratefully acknowledge their favors; and that they do whatever else may be necessary in said affair. And that, if Mr. Provost Smith come here, thank him in the name of the Synod, for the particular regard he has shown, and the care he has taken." — *Records of the Presb. Church*, p. 225. See also p. 225-227, 229.

<sup>1</sup> Records of the Presb. Church, p. 315.

was therefore at length abandoned for reasons that must be plain to every one, from its history as we have recorded it. Those who had the control of the fund, no doubt, found some more promising object to which to apply the capital.

We would here add that Mr. Schlatter did not remain Superintendent of these schools longer than till about the middle of the year 1757. Whether the discouragements with which the scheme met, or a loss of confidence in it, caused his withdrawal, cannot perhaps now be known.

## CHAPTER IX.

### SCHLATTER AND THE CÆTUS.

1756.

ABOUT this time an unfortunate difficulty occurred between the Cætus and Mr. Schlatter, which evidently rose out of a mere misunderstanding, and was by a combination of circumstances, and hostile influence from a foreign source, nursed into an evil which cast its shadow over all the remainder of the worthy man's life, and was the occasion of turning it, in a measure, into another channel. It furnishes another illustration of the fact, so abundantly verified in history, that great effects depend on little causes; and shows how it is the sport of lawless winds to toss ocean into tempest, even though it be only

“To waft a feather or to drown a fly.”

We will endeavor to bring to light the cause, and relate the history of this difficulty, leaving the reader to draw his own conclusions, either against, or in accordance with, reflections and conclusions of our own.

We have already referred to the fact, that during the meeting of Cætus held at Lancaster, April 9th, 1755, Mr. Schlatter was requested, in connection with his duties as Superintendent of the charity

schools, and during his travels through the land on that business, also to visit the congregations and inquire into their condition. It was at the same time resolved, that one of the ministers of Cœtus should annually be appointed to perform this duty, it being designed as a permanent arrangement. The appointment for the first year fell upon Mr. Schlatter, by the unanimous vote of Cœtus; no doubt because it could be so well combined with the agency which he had undertaken in behalf of the charity schools. This arrangement seems to have been not so much a new thing as the continuation of an old one, under a somewhat different form. There are incidental allusions in the correspondence between the Cœtus and the Fathers in Holland, which indicate that, since his return from Europe in 1752 up to that time, Mr. Schlatter had been entrusted with a similar kind of general superintendency by the authorities of Holland. Thus we find, for instance, that he was most prominent in the location and installation of the young ministers which he brought with him. It is evident also that he did not confine his labors wholly to Philadelphia; but gave them a general bearing. Indeed it seems natural that this should have been so from his previous position and labors in the American church; and now also to enable him to carry out and render efficient the results of his successful mission to Europe. We have seen that there were from time to time some troublesome spirits in the Cœtus, and lingering around it. To such, it seems, the posi-

tion and general work assigned to Mr. Schlatter, appeared identical with a lordship over God's heritage. Jealousies arose, which, fanned by ill-disposed outside influences, led to representations, true or false, which induced the Fathers to conclude that it was best to remove the offence by withdrawing from Mr. Schlatter the powers of a general superintendency.

Meanwhile Cœtus had entrusted to Mr. Schlatter the duty of transmitting to the Fathers the Cœtal acts and proceedings: which he did, accompanying them with a private letter, as was always done, giving such explanations as seemed necessary, and making such reflections as the circumstances, and his own mind, might suggest at the time. When the Cœtus received the usual replies from the Fathers, with their review of the minutes and their remarks upon them, these letters were thought to indicate that Mr. Schlatter had transcended his instructions, and had communicated matters which the Cœtus had not authorized, especially in regard to his appointment to visit the churches. So Cœtus, or at least a majority in it, charged in their action of the year 1756, as appears from their reply and report to the Fathers in Holland. We quote the whole of their words, faithfully translated from their letter, written in Latin by Rev. Stoy, and sent under sanction of Cœtus.<sup>1</sup>

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<sup>1</sup> The original is in the hands of Rev. Dr. Dewitt of New York, through whose kindness we have been granted the use of it.

After some general remarks, they say: "With regard to your letters themselves, we understand from them that to our Cœtal proceedings of the former year, Rev. Schlatter added a letter containing many different things, of which there was no mention in the proceedings themselves. This appears to be not unlike fraud. And what is not contained in the proceedings cannot be placed to our account. Let Mr. Schlatter be responsible for that himself; whom, could it have been with the permission of the venerable Fathers, we would have preferred as being our amanuensis to his being the Superintendent. Indeed, the powers of action imparted to him by us, we had circumscribed to such restricted limits that he might do nothing whatever without our knowledge. Neither was compulsion needed, nor many persuasions to induce Mr. Schlatter to undertake the office. Rather, on the other hand, we observed him to be inclined to it. Nay, of his own accord, he presented himself. Not unwillingly he undertook it; knowing that the burthen of the schools would not be too great for him. Thus we assented to Mr. Schlatter's wishes for the sake of preserving friendship; but even now, respecting Mr. Schlatter, again dismissed, we not only submit ourselves to your wishes with all due obedience, but also ask pardon for the sin committed in receiving Mr. Schlatter again contrary to your wishes, and we grieve that at least some amongst us, from their too great love of Mr. Schlatter, were not sufficiently cautious, and suffered him to abuse their candor and integrity."

In the remark that "at least some," in the Cœtus were led to the reappointment of Mr. Schlatter, after the Fathers had concluded that it was best for the peace and prosperity of the church, that he should cease from that office — "from too great love of him," implies that there were some also who were not favorable to him, and who would therefore be in a position to keep a close watch, and put a severe construction upon his acts. There is no evidence that, in even desiring that a kind of oversight of the general field should be entrusted to him in connection with his school agency, he was not actuated by a sincere desire to promote the general good of the church, to whose interests he had given such abundant evidence of attachment. Knowing as they did that his acting in that capacity was neither regarded expedient on the part of the Fathers, nor agreeable to the wishes of some in the Cœtus, they manifested far too much policy and too little faithfulness, in renewing it from considerations of personal friendship. It only shows how weak are all men; and what an evil thing it is to "know men after the flesh." Suppose even that it had been weakness, rather than love for the church, which caused him to desire the appointment, there is greater weakness and less love of the church manifested in conferring it upon him under those circumstances.

In regard to his having added to the minutes of Cœtus, in transmitting them "a letter containing many different things of which there was no mention in the proceedings themselves," we may

say that this supposition — for they only infer it — ought not to be hastily entered against the testimony of many years to his fidelity, to which Cœtus itself often testified. We have already said that it was customary, before and after that time, for the Secretary who transmitted the minutes, to accompany them with a letter of his own, in which often free scope was given to remark and reflection. Indeed, this was desirable in the circumstances; for the bare proceedings of Cœtus necessarily brief and more or less formal, would convey but an imperfect picture of the state of the church, its progress, prospects, and wants. Mr. Schlatter's relations to the Fathers in Holland as formerly intrusted by them with an important general commission, as well as the prominent part he had acted in this country, were such as to make it natural and proper for him to be familiar and free in his communications. In these circumstances, it is easy to conceive that he might have given his views and opinions to such an extent, and with such freedom, as to give a complexion to the reply from the Fathers, which could easily be so construed as to give rise to a suspicion that he had communicated things different from the contents of the Cœtal acts.

The letter on which the blame rests does not seem to be extant; but there are others accessible, written by other secretaries, under similar circumstances, which have suggested to us this explanation of the unfortunate occurrence; and which convince us that all may be fairly and fully

explained in the way indicated, without resorting to a position which is hardly reconcilable with the law of charity. Indeed, there is extant a similar letter from Mr. Schlatter himself, which accompanied the minutes of 1755, free and familiar, but characterized by a remarkably kind, hopeful, and modest Christian spirit.<sup>1</sup>

We have also remarked, in the beginning of this chapter, that there were hostile influences from a foreign source which acted no small part in placing Mr. Schlatter in a false light before the German churches, and in inciting and increasing the difficulties between him and the Cœtus. He had an influential enemy in Mr. Saur, who edited a widely circulated German paper in Germantown. We have elsewhere<sup>2</sup> spoken of the earnest conflict in early times between the Governors and the Assembly, or between what was called the "Governor's party" and the Quakers, to whom the Germans adhered, sustaining them and their influence in the Assembly. We have also elsewhere<sup>3</sup> related that Mr. Schlatter, from the very first, stood high in the favor of the authorities, especially with those who stood opposed to Quaker policy, and were therefore regarded as more loyal to the policy of the English government. This position

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<sup>1</sup> See a copy of it in Dr. Mayer's MSS. vol. i. p. 31, 32, 33. It is written in the Dutch language. We have translated and given some extracts from it in a previous chapter.

<sup>2</sup> See the chapter on Schlatter and the Charity Schools.

<sup>3</sup> See the chapter on Schlatter's Chaplaincy in the French War.

of Mr. Schlatter and his influence among the Germans awakened the jealousy and ill-will of Mr. Saur, who favored the Quaker policy. Hence, he sought early opportunity and occasion to bring Mr. Schlatter into bad repute, of which his paper, from 1747 to 1757, furnishes abundant proof.<sup>1</sup> He found fault with him for the manner in which he settled the old claim against Elder Reif, in regard to the money and Bibles which Mr. Reif had collected in Holland and failed to put to their intended use, though the whole transaction was laid before Cœtus and the Fathers in Holland, and by them fully approved.<sup>2</sup> He took sides against

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<sup>1</sup> We have obtained numerous extracts from Saur's paper through the kindness of John F. Watson, of Germantown, Author of "The Annals of Philadelphia," which verify this remark.

<sup>2</sup> "Since, for some time past, I have been very much wounded by certain coarse and false charges in regard to the money which, some eighteen years ago, was sent, through Mr. Jacob Reif, from the Synods of South and North Holland, for the benefit of the Reformed in Pennsylvania, I have thought it necessary, in order to establish my innocence and contradict such slanders, to publish the present extract in the public papers. It is an extract taken from a testimonial which my Reverend and beloved brethren in the holy office gave me at their last meeting after they had investigated this matter, and runs as follows:

'After previous careful examination of the matter, and agreeably to the witness of our conscience, we give to our brother, Pastor Schlatter, this testimonial, that publicly and to all men, may be known as follows:

'Mr. Schlatter, pastor in Philadelphia and Germantown, in the matter of the money collected in Holland by Jacob Reif, by receiving 100 Spanish pistoles, has done nothing else than

him in the unfortunate strife occasioned by Mr. Steiner and his party in Philadelphia, though three tribunals — the Cœtus, the six arbitrators by

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his duty, and has acted in accordance with the express instructions sent over to him during the past year by letter from the Reverend Synod of South Holland in regard to this money, which instructions he has conscientiously and faithfully followed, even though, previous to the reception of these orders from Holland, from love to his congregation, Mr. Schlatter had already given to the respected elders here nearly one-half of it, which, however, he hopes to be able to answer for at the proper tribunal; of which, also, we have been fully assured from an account of it which has been submitted to us. In testimony whereof, this has been signed and confirmed by the signature of our own names.

JOH. BARTH. REIGER, p. t. Præses.

GEORGE MICHAEL WEISS, p. t. Scriba.

JOH. PHILIP LEYDICH, in Falkner Schwam.

*Phila. Oct. 24th, 1749.*”

MICHAEL SCHLATTER, Pastor in Philadelphia.

*From Saur's Paper, Nov. 16th, 1749, also Dec. 1st, 1749.*

That these slanders were again revived at a later day, the following extracts will show. Malice, like a drowned man, holds on to its vain refuge after it has long been dead.

“Rev. Schlatter has accounted to us, to our full satisfaction, in relation to the money which Reif collected; it amounts to 200 florins; he paid 100 florins of it to the congregation in Germantown, and as much to the congregation at Skippach.” — *Cœtal Min., April, 1755.*

“Rev. Schlatter presented his reckoning in regard to the 800 Bibles before the Cœtus, in which he has given new evidence of his honesty and faithfulness, whereupon we gave him a testimonial, or receipt, to that effect. Mr. Schlatter has yet fifty folios, and of the 800, 100 in hand; the distribution of these was laid upon him.” — *Cœtal Min., April, 1755.*

whom it was finally decided, and the Fathers in Holland — had pronounced Mr. Schlatter to be in the right and the intruders in the wrong. He was, as may elsewhere be seen in this volume, an especially bitter enemy of the charity school scheme, with which Mr. Schlatter was so intimately identified.

Saurs' paper, at that time, had an almost unbounded influence among the Germans. Its word was law with thousands. It not only sought to make new enemies for Schlatter, but it appealed in various ways and with acute worldly wisdom, to the worst feelings and passions of his old enemies in Philadelphia and elsewhere. By influence like this, kept up against him from various sources, and for a length of time, many well-disposed persons were unconsciously made to participate in the unjust prejudice against him.

This opposition and prejudice was, no doubt, the cause of his remaining so short a time in the service of the schools; and helps to account for the comparative want of success in the whole scheme. This also did much, if not to create, to increase that indifference in regard to the schools which we have seen, in a former chapter, existed in the *Cœtus*, and in the churches under its care. This, also, was not without its silent effect upon the feelings of *Cœtus* in reference to Mr. Schlatter. More than all this, though, there were deeper influences which, operating as cause, had, beyond doubt, much to do in making him willing to accept the chaplaincy in the army, of which we shall

hereafter speak. There seemed to be promise of relief to wounded feelings in turning away, for a time at least, from scenes over which trouble had spread its gloomy shadows, and where even best friends, if in no other way, by significant silence showed signs of alienation, under the pressure of unfriendly surroundings, too strong to withstand and too stubborn to control.

## CHAPTER X.

### SCHLATTER'S CHAPLAINCY IN THE FRENCH WAR.

1757-1759.

MR. SCHLATTER'S mission to this country was of such a character as from the very first to command the respect of the civil authorities. He brought with him "important recommendations to our government," says Dr. Muhlenberg, "and came to be greatly respected by the rulers." The feeling in those early earnest times was deeper than it is now that religion is an indispensable element in the peace and stability of government; and the authorities saw in Mr. Schlatter's mission a great religious blessing to the Germans in this country, and through them a lasting advantage to the civil interests of the land. The respect thus awarded him at his first arrival, he retained to the end of his life, receiving many marks of consideration from those in official places. Among other evidences of high public estimation was his appointment to a chaplaincy in the Royal American Regiment, both in the French war and at the beginning of the Revolutionary struggle.

After the defeat of General Braddock, the chief direction of the war was given to the Earl of Lou-

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<sup>1</sup> Hal. Nach. p. 660.

don, who, as appointed Governor of Virginia, and Colonel of the Royal American Regiment, arrived in this country about the middle of the year 1756. Many of the Germans, some from conscientious scruples in regard to the propriety of Christians going to war, and others from that love of quietness and peace which characterized them in their rural districts, were averse to the war in which the English colonial government felt it necessary to engage against the encroachments of the French. In order to induce the Germans and Swiss settlers—who, from their mutual sympathies, were drawn close together, forming in a measure distinct communities, with their own language and peculiar manners—to engage more readily in the Royal service, Parliament, in the early part of the year 1756, passed an act providing for the appointment of German, Swiss, and Dutch Protestants as officers.<sup>1</sup> By the same Par-

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<sup>1</sup> Col. Rec. of Pa., vol. vii., p. 180. “It having been represented that a number of the foreign settlers in America might be more willing to enter in the King’s Service if they were commanded by officers of their own country, an act of Parliament has been passed, of which I send you, enclosed, a printed copy, enabling his Majesty to grant commissions to a certain number of German, Swiss, and Dutch Protestants, who have served as officers or engineers; and as they have already engaged, they will embark with all expedition in order to assist in raising and commanding such of the Foreign Protestants in North America as shall be able and willing to serve with the rest of the forces upon the occasion; and it is the King’s pleasure that you should give any of the said officers who may enter into your government, all the assistance in your power

liament, authority was given to form, from among the Germans, a regiment of four battalions, each of one thousand men, to be called the Royal American Regiment.

It does not appear that this scheme was ever fully realized. In 1757, on account of increasing troubles from the side of the French at Fort Du Fresne, on the Ohio, the Forts along the Lakes, and Louisburg in Nova Scotia, the Provincial Assembly of Pennsylvania authorized the raising of one thousand troops in the Province from among the border inhabitants, or to draw them from the frontier garrisons. These were principally Germans. Three hundred of them were afterwards retained under the order of the Province, and seven hundred were placed at the disposition of the Earl of Loudon for the general service. It fell to the Pennsylvania troops to march to Nova Scotia, to the siege of Louisburg and Halifax.

It was in this expedition that Mr. Schlatter re-

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in the execution of this service."—*Fox, the British Secretary, to Gov. Morris, March 13th, 1756. Col. Rec., vol. vii., p. 180.*

"His Majesty, enabled by act of Parliament, has been pleased to appoint a number of German, Swiss, and Dutch Protestants to be officers of a Regiment which he has called the Royal American Regiment."—*By the Governor, Robt. H. Morris, to the Assembly. Phil., June 29th, 1756. Col. Rec., vol. vii., p. 178.*

The Regiment of twenty-five companies, composed of fourteen hundred men stationed in the interior of Pennsylvania at the forts in 1756, were principally under German officers.—*See Gordon's Hist. of Penna. p. 341, 342.*

ceived the appointment of chaplain. If, as a matter of mere earthly honor, the dignity of his position is to be rated according to the array of titles which ornament the name of him who conferred it upon him, it is worthy of all consideration. The curious will be pleased to see it here.

“By His Excellency, John, Earl of Loudon, Lord Machline, and Tarrintean, etc. etc. One of the sixteen Peers of Scotland; Captain General and Governor of Virginia and Vice-Admiral of the same; Colonel of the Thirteenth Regiment of Foot; Colonel in Chief of the Royal American Regiment; Major-General and Commander-in-Chief of all His Majesty’s forces, raised and to be raised,

TO MICHAEL SCHLATTER, CLERK.

By virtue of the power and authority to me given by His Majesty; I do hereby constitute and appoint you to be one of the Chaplains to His Majesty’s Royal American Regiment of Foot, whereof I am Colonel in Chief; you are, therefore, carefully and diligently to discharge the duty of Chaplain, by doing and performing all manner of things thereunto belonging; and you are to observe and follow such orders and directions, from time to time, as you shall receive from His Majesty, myself, or any superior officer, according to the rules and discipline of war.

Given at New York, this twenty-fifth day of March, 1757; in the thirteenth year of the reign of our sovereign lord, George the Second, by the

Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, etc.

By His Excellency's Command,

J. APPY.

LOUDON.<sup>1</sup>

Mr. Schlatter felt it his duty to accept this appointment; and though it cost him a struggle to leave his family and his work in Pennsylvania, yet he cheerfully devoted himself to the wishes of his country and the spiritual good of its soldiers—among whom were, no doubt, many of his own acquaintances—on a tedious and trying expedition. Though there were, no doubt, many who feared God more than the enemy, yet, as among soldiers generally, there were many who needed the faithful exhortations and reproofs of this earnest man to keep them within the bounds of moral propriety, to say nothing of the Christian spirit. “Rev. Mr. Schlatter,” says Saur, “evidently without much seriousness, has been appointed by General Loudon as field-preacher for the 4th Battalion of the Royal North American Army. If he will seek, at the same time, to be also their spiritual pastor, to bring them under Christian order and discipline, or to lead them to be followers of Christ, he has truly taken upon himself a very difficult office.”<sup>2</sup>

Lord Loudon had already planned and proposed his expedition to Nova Scotia in the fall of 1756. He convened the Governors of Pennsylvania,

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<sup>1</sup> Ger. Ref. Mess. Sep. 20, 1848. Communicated by J. D. Rupp, Esq.

<sup>2</sup> Saur's paper, April 16th, 1757.

Maryland, Virginia, and North Carolina, at Philadelphia, where arrangements were made for the defence of the frontiers of these Provinces while the forces should be absent, so that all things might be ready till spring should open. The month of April, 1757, was chiefly spent in getting ready the transports in the harbors of Philadelphia, New York, and Boston. On the 5th of May, a fleet of ninety sail was convened in the harbor of New York. The fleet lay for some time anchored at Sandy Hook in suspense, awaiting notice of the arrival of the fleet from England, and, in June, they sailed for Halifax, the place of rendezvous for the fleet and army.

Mr. Schlatter was present at the siege of Halifax and the seven weeks' siege of Louisburg, and shared in the victory, by which, on the 27th of July, the town of Louisburg, and, as a consequence, Cape Breton and Prince Edward's Island fell into the hands of the English—the death-blow to the power of France on the Eastern coast. He comes in for his share of the praise which Bancroft the historian bestows upon the patriotic field-preachers in that victorious expedition. "There," he says, "were the chaplains who preached to the regiments of citizen soldiers a renewal of the days when Moses, with the rod of God in his hand, sent Joshua against Amalek."<sup>1</sup>

It is worthy of remark, that it was not far from Louisburg, out from Cape Breton, that Mr. Schlatter and his fellow-passengers, on the night of July

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<sup>1</sup> Bancroft's Hist. U. States, vol. iv, p. 300.

24th, 1746, just about eleven years before, on his first voyage to America, were nearly lost in the waves of a stormy sea. He could not but reflect on the eventful eleven years, which, after many joys and sorrows, hopes and fears, toils, and trials, and triumphs, had brought him back again, under circumstances that he never could have dreamed of, to the spot of his former danger and deliverance. How strange and wonderful, but well-ordered, is the way in which the kind hand of God leads them who submit to be the instruments of His mercy and love!

It does not clearly appear whether Mr. Schlatter accompanied the regiment of General Wolfe, who left Louisburg with eight thousand men, early in the summer of 1758, for Quebec. The taking of Quebec, in September, 1759, ended the war in that region in favor of the English. It seems probable that Mr. Schlatter returned immediately after this victory, since we learn from Rev. Muhlenberg, that he passed through New York, on his way home, in October of that year.

It appears that there were some Lutheran congregations in Nova Scotia at that time, and probably some from the army preferred to remain, which caused Mr. Schlatter to feel an interest in the spiritual condition of the Germans in that region. Rev. Muhlenberg, in his report to Halle, remarks:

“In the month of October, 1759, His Reverence, Mr. Schlatter, came to my house, after that he had safely returned as chaplain of the Regiment, from

the siege and capture of Louisburg, and later from Halifax, in Nova Scotia, and presented to me a call, by virtue of a written authority from the Governor of Halifax, to become Evangelical German and English preacher in the congregation of Lunenburg and Halifax, with the additional provision that I should have an annual fixed salary of seventy pounds sterling, and twenty pounds besides, if I would, in addition, devote several hours each day to the instruction of youth.”<sup>1</sup>

Soon afterwards, he returned in good health to his family, in Philadelphia. As we remarked, in speaking of Mr. Schlatter's youth, so we repeat here—because we are sure the force of the remark will be felt—that a restless, roving, pioneering element entered largely into the constitution of his being. While he was, no doubt, conscientious in the acceptance of this appointment, he seems not to have been unfitted by nature, or disinclined in taste, to the rough, stern, and rugged life of the field.

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<sup>1</sup> Hal. Nachrichten, p. 733.

## CHAPTER XI.

### SWEETLAND.

1755-1777.

AT what precise time Mr. Schlatter removed with his family from Philadelphia to Chestnut Hill, we have not been able to ascertain. Most likely it was when he ceased to be pastor of that church, and entered upon the charity school superintendency, which was in the year 1755. We find him residing there soon after his return from Nova Scotia.<sup>1</sup>

His home on Chestnut Hill was on a piece of ground now called the "Cooms" farm, about ten miles from Philadelphia, and four from Germantown. This spot lay near the present turnpike leading from Reading to Philadelphia, fronting on a lane, which runs in from the turnpike. He called it "SWEETLAND," and by this name his residence was known.

As contrasted with his previous public and eventful career, he lived here in comparative quiet and retirement. From this time up to the commencement of the Revolutionary war, there is a calm in the history of his life. He does not appear much

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<sup>1</sup> Hal. Nachrichten, p. 865. Rev. Muhlenberg and Rev. Wrangel, the Swedish Provost, were over-night at his house, March 10th, 1761.

in public, the flow and influence of his life being confined to a narrower circle. Having little earthly resources to depend upon, he supported himself and family mainly from the products of his small piece of land. He also derived a considerable part of his support in the way of perquisites, his house having become the resort of almost all persons wishing to be joined in matrimony, within a circle of fifteen to twenty-five miles. It became the general habit among the young people of all denominations, and of no denomination, to call on Pastor Schlatter to introduce them into the way of

Domestic happiness, that only bliss  
Of paradise that had survived the fall.

Far and wide, in the minds of the hopeful young, Sweetland was bound up with the brightest hopes, and fragrant with the happiest memories.

Mr. Schlatter, however, did not lay aside the duty and privilege of preaching "the glorious Gospel of the blessed God." He is said to have preached frequently at Barren Hill. Rev. Muhlenberg, in 1762, speaks incidentally of him as preaching there, and administering the Holy Supper on Easter "to his church members."<sup>1</sup> From which it appears that he had a regular congregation there to which he ministered. He preached also at a place called Franklinville, and in other localities as opportunity offered.

It does not appear that, after his return from Nova Scotia, he ever formally co-operated with the *Cœtus*; though there is also no evidence that he

<sup>1</sup> Hal. Nachrichten, pp. 895, 896.

lost any of his interest in the church in general. We have elsewhere given some account of the causes of his isolation. We do not justify it in the least; but regard it as a great blemish in his ministerial honor, and as a gloomy shadow hanging over this part of his earnest and useful life. We leave it for the reader, in view of the causes which were certainly very strong and active in crowding him out into such a position, to blame him according to their judgment and their charity. Though we may regret his retirement, yet ought we to know more than we do of the circumstances, to censure with decision and severity. There are few lives in which there are not some dry and dreary places, where little that is green and fragrant appears to the cursory eye; and yet, in those desert places there are retired nooks and oases, be they ever so small, which are the circles of beauty, and life, and love. Nor is it proper for us to regard his comparatively retired life as useless, taking it for granted that it was a Christian life. Cowper has beautifully, and we think upon Christian principles, vindicated the man of retirement against the charge of uselessness.

“Not slothful he, though seeming unemployed,  
And censured oft as useless. Stillest streams  
Oft water fairest meadows, and the bird  
That flutters least, is longest on the wing.  
His warfare is within. There, unfatigued,  
His fervent spirit labors. There he fights,  
And there obtains fresh triumphs o'er himself,  
And never-withering wreaths, compared with which  
The laurels which a Cæsar reaps are weeds.”

There is such a thing as the main force and power of a man's public life being compressed into a comparatively brief period, while the remainder may be regarded as a calm and useful reaction from the effort. History furnishes abundant illustrations of this remark. The warrior, who in one brief desperate conflict has kept a pass, may not be among those who go forward over a wide plain to take the capitol; yet he has done as much as they—yea, in some cases more. Schlatter's life was of this type. Few lives can show a more earnest and eventful period than his from 1746 to 1759. It needs but a review of that period, even as we have imperfectly pictured it, to assure us that during that time he nobly and heroically kept a pass—stemmed opposition—contended with enemies subtle and bold—made himself in many ways a sacrifice to the ignorance, the schemes, and the wrath of men. We need not much wonder that weary and exhausted, he should leave the rest of the more public work necessary to full victory, to others, who, because they were less prominent in the fierce contention of the first onset, could carry on the work with less prejudice against themselves; whilst his not appearing among the successful contenders, would only cause opposition the more easily to yield.

The providence of God makes the wrath of man to praise him. Whatever error there may have been in him, and whatever wickedness in others, combining to crowd his life out into an eddy, there is perhaps no clearer evidence that in his case, it

was overruled for the good of the church, than the fact that it weakened the prejudices and opposition of those whom his zeal in the furtherance of certain measures had offended. Without just cause, we believe, but yet really, his name had become unsavory with a large portion of the German people through the country. The fierce demagogic radical grandiloquence of Saur, and such like caterers for that ignorance and popular prejudice of which there is too much in all ages and in all communities, had wrought up many into the belief that he was a secret agent of the rulers to prepare the way for their enslavement. In a letter to Conrad Weiser, dated Sept. 6th, 1755, Saur suggests ever to him whether a number of men, among whom he names Schlatter, "have the least regard for the Germans of Pennsylvania," and expresses doubt "whether the establishing of free schools is not rather designed to serve as a foundation, upon which to establish the thralldom of the Germans." He intimates that Schlatter was an instrument of Rev. Tennant "to bring it to pass that the Germans would be obliged to support English preachers in Philadelphia!" He sees amid the results which Schlatter is to aid in bringing about, a terrible "military law," the establishment of "a regular soldiery," a "fixed salary for ministers and schoolmasters:" and for the securing of this result, he says: "there is no better pretext than THE POOR GERMANS!" With such like notions and fears did Saur inflate the Germans, so far as his influence reached; and we need only observe the

successful business carried on in one of our modern political campaigns with this kind of capital, to be convinced that it must have done effectual execution at that early day. The very best evidence of the success of such like influences in bringing Schlatter's name in disrepute among the common people, is the fact that down to the present time, has the tradition been preserved in some regions, that Mr. Schlatter "had worked to bring it about that the people must give the tenth!"

Such facts may assure us that there were few fields in the church where such prejudices did not linger around to hinder and limit, if not entirely destroy his influence; and his presence and prominence in the Cœtus must very seriously have affected its authority, and circumscribed its success.

Under these circumstances, Mr. Schlatter thought it best to withdraw from his previous prominent and public position, to serve God and his generation in a more retired way.

Amid rural and domestic scenes, quietly, peacefully, and, no doubt, usefully and happily, passed the years at Sweetland, till a change came over it at the outbreak of the war of freedom.

## CHAPTER XII.

### SCHLATTER CHAPLAIN IN THE REVOLUTIONARY WAR.

1777.

It seems that though Mr. Schlatter retired from the active duties of chaplain after his return from Nova Scotia, he was still, at least nominally, continued in that office; for he signed himself as such in official papers some years after he had returned from Nova Scotia.<sup>1</sup>

We find him again in the active duties of chaplain at the beginning of the Revolutionary war; whether by virtue of the old appointment or by a new commission, does not appear. Having been all along interwoven officially, and by various circumstances, prominently in the affairs of the government, he was at the beginning of the war

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<sup>1</sup> A marriage certificate given by him, still extant, is as follows:

“L. B. S.

I do certify hereby, that Seth Quee of Horsham Township, Philadelphia county, Bachelor, and Priscilla Williams, spinster, are lawfully married and joined together in holy matrimony, this thirteenth day of June, in the year of our Lord one thousand, seven hundred and sixty-two.

Given under my hand and seal, at my place, Sweetland, this 13th day of June, 1762.

MICHAEL SCHLATTER,

His Majesty's chaplain to the Royal Regiment. [L. s.]”

under the appointment of the old authorities, and acted as chaplain in the British army. This was, however, only for a short time. He soon found himself impelled by his feelings and sense of right, to espouse the side and cause of the colonies, which he did in the face of danger and great self-sacrifice.

Accordingly, in the month of September, 1777, when the British invaded Germantown, he refused to obey orders, and thus subjected himself to the punishment which military law inflicts for such an act. He was immediately taken to Philadelphia and imprisoned. His house on Chestnut Hill was entered and plundered by British soldiers. Rachel, his youngest daughter, only in the fourteenth year of her age, showed herself very heroic on this occasion. At the risk of her life, she seized the portrait of her father hanging upon the wall, snatching it out of the hand of the soldier who was at the time reaching for it, and bore away, as upon the feet of a deer, or a young roe, the precious treasure. The soldiers in this onslaught, seemed to be animated as much by the spirit of fell revenge as by the desire of plunder. They broke his furniture, cut open his feather beds, and scattered their contents to the winds; threw his silver ware into the well, perhaps with the hope of securing it in a more peaceful time; put his papers upon a pile and consigned them to the flames!<sup>1</sup>

<sup>1</sup> Thus, no doubt, many interesting papers that would be of much historical interest were consumed. The larger diary, to which he alludes in his published Journal, p. 215, no doubt

Together with his portrait, some members of the family rescued also his coat-of-arms, the silver-handled knife and fork, and silver spoon which he was accustomed to use while in the army, and a case of small instruments, such as a compass, lance, pincers, and some others, which are still in possession of the family of his grandson, Michael Snyder, Esq. of Manayunk.

How long Mr. Schlatter was confined, cannot perhaps now be ascertained; it was, however, not a great while. His prison hours were cheered by the visits of his heroic daughter Rachel, who frequently hastened on horseback to the city, with some special provisions for the comfort of her captive father. Released from "durance vile," he returned to his family on Chestnut Hill.

Throughout the whole Revolutionary struggle, his sympathies were warmly with the American cause; and several of his sons, the one as a grenadier, and the other as an adjutant, did actual service in the sacred cause of freedom.

Through the mob-like confiscation which so sadly befel Sweetland, Mr. Schlatter lost nearly the whole of his little earthly possessions. As a consequence, he was comparatively poor in his old age. In the spring of 1778, he again purchased a small home.<sup>2</sup> This was not the same met the same fate at this time. Much as this is to be regretted, it is still a pleasant reflection, that this precious relic may have burned as incense on the altar of our national freedom.

<sup>2</sup> The deed bears date April 27th, 1778. He paid £550 for it.

Sweetland it is true, but near it, and it soon became like it by the industry of the family and the contentment of age. This second homestead of Mr. Schlatter lies on the east side of the turnpike leading from Chestnut Hill to Barren Hill, about half a mile from his former residence. Mr. Schlatter manifested much taste in selecting this place as his home. A more beautiful spot than Chestnut Hill cannot be found within fifty miles of Philadelphia. From this gentle elevation the eye can command a most lovely and fertile region of country for a distance of from twenty to thirty miles in every direction, where the horizon is bounded by a range of blue hills. During the last few years, numbers of wealthy citizens of Philadelphia have chosen this spot for their country residences; so that now the Hill is covered with pleasant and princely villas of all sorts and styles of architecture, surrounded with groves and gardens. In the summer months, this is a very paradise of cool shade, of trees beautiful to look upon, of fruit pleasant to the taste, of blooming flowers, and of singing birds.

The same house in which Mr. Schlatter resided after the war, up to the time of his death, is still standing. It is built of stone, two story high, with a one story back building. The main building is divided into two rooms below and above. It has a small, self-supporting, roof-like projection in front, between the first and second stories, after the old style; and originally the house was also adorned in front with a small porch after the old

sociable fashion. This, however, has been taken away. The locks and hinges, the wall closets, and the small windows, opening through thick walls, are all unmistakable relics of the olden time. The veritable knocker, which his friends were wont to lift on the occasion of their social visits, is still in its place upon the door, giving evidence that it has done good service in its time. The house stands a little back from the road, and the small yard thus made is still shaded by several aged Lombardy poplars, standing like solemn, silent sentinels along the fence. The ancient character of the whole scene is only the more impressive from being embosomed in the midst of the latest specimens of modern taste, exhibited in the villas which surround it on all sides. This homestead, with its surroundings, is perhaps the only remaining picture of the last century on Chestnut Hill. Being still in possession of descendants of Mr. Schlatter, we hope they will "spare" that house, and that no one will be permitted to "touch a single" stone!

Hither, after the war as before it—to this Sweetland as to the other—came hosts of the young from all directions, and almost all distances, to have their marriage vows consummated, and receive the cheerful blessing of the venerable man. An aged schoolmaster who had Mr. Schlatter's record book of marriages in his possession for a long time after his death, informed us, that the number of marriages he consummated is almost beyond belief. A kind of universal consent made him the master of these interesting ceremonies for all

the wide region upon which one looks out from this serene and lovely mount.

Here lived Mr. Schlatter, till the close of his long and eventful life. Here, by the industry of his family, and the blessing of the God, whom he had served by a long life of self-sacrificing toil, he was enabled to enjoy a moderate, but comfortable provision in his declining years.

## CHAPTER XIII.

SCHLATTER AND MUHLENBERG.

1746-1790.

APPROACHING, as we now do, the last years of Mr. Schlatter's life, and this being the time of Mr. Muhlenberg's death, it seems to be the proper place to give some account of the relation which these two great and good men sustained toward each other through a long period of active life.

Behold! how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon; and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.<sup>1</sup>

A beautiful practical commentary on this holy song of love is the relation of amity which existed between the patriarchs of the German Reformed and Lutheran Churches in America, Schlatter and Muhlenberg, from their first acquaintance up to the death of the latter, in 1787, a period of more than forty years. Impelled by the same piety and tender love for their destitute brethren in America; sent upon the same kind of a mission, and nearly

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<sup>1</sup> Psalm ciii.

at the same time; having the same great and good work before them, and similar difficulties and trials to encounter in their respective labors; extending their general labors over the same territory, and, in a great measure, among the same people; they did not only operate together officially in the greatest harmony, but lived on the most intimate terms of personal friendship. The records show not a single collision between them; but, on the contrary, furnish abundant evidence of their mutual co-operation. They vindicated one another's characters; sustained each other's hands; rejoiced in each other's success; praised each other's fidelity in their reports to Europe; and visited each other as bosom friends.

Mr. Schlatter, after his arrival in Philadelphia, on the 6th of September, 1746, attended only to a few urgent matters, and then hastened to pay his respects to his worthy colleague. "On the 15th of October," says Schlatter, in his Journal, "having humbly sought the guidance and blessing of God to prosper me in my way, I travelled from Philadelphia to Providence, a distance of thirty miles, and visited the Rev. H. M. Muhlenberg, the first Lutheran preacher in this country, who, in the year 1742, was sent hither by the Very Reverend Court-Preacher, Ziegenhagen, of London, on nearly the same footing with myself, and for the same object. I found it expedient to seek an understanding as to how it was necessary for me to act toward them in reference to the frequent intermarriages of these two denominations in these

regions. His Reverence received me with all possible affection and brotherly kindness, commended himself and his brethren to our friendship, and desired that we might dwell together in neighborly amity and peace, which fellowship has also been preserved, sacred and inviolate, during the whole time I have been in Pennsylvania; so that one may well desire that such traces of harmony might also be found in Germany."

On the third day after this pleasant interview, having, in the meantime, visited Rev. Boehm, in Falkner Schwam, Mr. Schlatter was again at Providence. He preached in a barn to that poor congregation, after which, he made known his commission and his desire of forming a charge, including that congregation and the one in Falkner Schwam. Only fifteen pounds in money and grain were pledged for the support of a minister, and he was disposed to be discouraged; but he adds, "Mr. Muhlenberg, who is the Lutheran preacher here and in Falkner Schwam, assured me that the Reformed are very numerous here, and that, as soon as they saw good order established, received preaching every two weeks, and their youth were properly instructed, they could and would do more than they had promised — in proof of this, he appealed to his own experience."

When Mr. Schlatter was in Europe, he took occasion, when proper opportunity was furnished, to speak in praise of Mr. Muhlenberg and his labors in the Lutheran churches in America. Dr. Freseni, of Frankfort, whom Mr. Schlatter visited

both in going to and in returning from Switzerland, in 1751, 1752, in his "Pastoral Sammlungen," says of Schlatter: "I cannot omit mentioning that he manifests great respect and love toward Rev. Muhlenberg and his coadjutors, the Evangelical Lutheran Preachers in Pennsylvania. He often said to me with great satisfaction, that they lived together in pleasant neighborly harmony; showed me also letters and testimonials which they had given him on his way, in which they extol him very highly, and give clear evidence of their sincere love toward him. He assured me that the Evangelical Lutheran ministers had already brought their congregations into a better condition than could thus far be reached among the Reformed; and that this results from the fact that they commenced earlier and had been promptly supported by our brethren of the faith in Germany."<sup>1</sup> What an excellent Christian spirit is here mutually manifested! This is the charity that triumphs over party and rejoices in the truth.

The loveliest and most touching scene in the whole history of their long friendship, is when Schlatter returned from Europe. Having landed in the night at New York, early in the morning he hastened to Mr. Muhlenberg's house, and, as they met, he fell upon the good man's neck in joy and love. Mr. Muhlenberg, afterward writing to Halle, speaks of this arrival of Mr. Schlatter thus: "On Tuesday July 28th, 1752, early, at 6 o'clock, the Reformed minister, Rev. Schlatter, came to

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<sup>1</sup> Pastoral Saml., part xii. ; p. 2 in the Preface.

my house, and embraced me according to the primitive custom of sincere friendship and love. In the night, he had arrived safely in a ship from Holland, and had brought with him six newly-ordained preachers for Pennsylvania, who were sent in free by the highly Reverend Synod, and who are to be supported by it. I asked Mr. Schlatter whether I must now give him the title of Inspector? He answered, 'No; I have not sought my own, but God's honor, in seeking to advance the best interests of the forsaken congregations in Pennsylvania.'

"In the evening, I was invited to see the six newly-arrived Reformed ministers. I went and welcomed them with the words: 'Behold! I send you forth as sheep in the midst of wolves! be ye therefore wise as serpents and harmless as doves.'"<sup>1</sup>

As already stated, their friendship was uninterruptedly continued, and we find frequent records of mutual visits from one to the other. We can only give a few specimens.

"On Monday, the 10th of March, 1761, I desired to go quietly out of town," says Rev. Muhlenberg, "but I was accompanied by the Swedish Provost Wrangel,<sup>2</sup> and one of his elders; the first went with me till we came to Mr. Schlatter's, where we were entertained in a very friendly manner and lodged for the night."

On Easter Monday, April 12, 1762, Mr. Muhlen-

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<sup>1</sup> Hal. Nach., pp. 502, 503, 504.

<sup>2</sup> Rev. Charles Magnus Wrangel. He is mentioned as pastor of the Swedish church at the ford near Norristown at the time of its erection, 1763. His. Recol. of Penn., p. 485.

berg went to Barren Hill. "Rev. Pastor Schlatter also came, and had made an appointment, after my sermon, to administer the Holy Supper to some Reformed members. After my sermon, Mr. Schlatter yet added a short exhortation, still further impressing upon their hearts what they had heard. After this, he went with his church members into the union school-house, where he administered the Holy Supper."

"Nov. 22d, 1762. From thence I went to Rev. Schlatter, who received me very kindly; and by him and other neighbors, I was entertained with very edifying conversations concerning the kingdom of the Cross."

Besides these, there are yet two other friendly visits, recorded in the year 1762, which Mr. Schlatter made to the house of Mr. Muhlenberg. How delightful must have been the communion which these two excellent men enjoyed on such visits, when, turning aside for a moment from their arduous labors and multitudinous cares, they met in the sacred quietude of their homes to counsel and encourage one another, to rejoice in each other's success, and to extend a mutual sympathy in their various trials.

After these two eminent servants of Jesus Christ had walked together in peace till they were both aged and ripe for a better world, it pleased the Lord to take away Mr. Muhlenberg, who was the older, first. He died at the Trappe, in Montgomery County, October 7th, 1787, in the seventy-seventh year of his age.<sup>1</sup> On the 10th, Mr. Schlatter

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<sup>1</sup> He was born Sept. 6, 1711.

ter, who then resided at Chestnut Hill, and was already in his seventieth year, attended his funeral as the last earthly tribute of love to his well-trying and abiding friend. It was but a few years later when Schlatter also died; and who can doubt that then the fellowship, but a short time broken to mortal eyes, was renewed in that world where charity is pure and permanent, and where all the beautiful is glorified?

These two learned and good men were attached to their several confessions, and the venerable and sacred religious customs of the communions in which they stood; but they heeded, at the same time, the apostolic injunction: "Above all these things, put on charity, which is the bond of perfectness." Who does not sincerely desire that the spirit of these men may ever reign as the spirit of these two confessions in this country? As they are, in an important sense, the fathers of these two branches of the Church in America, let all the children show themselves worthy of such parentage by cultivating the same spirit.

Though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

## CHAPTER XIV.

### OLD AGE AND DEATH.

To follow the pilgrim "to the scene which is his last," is now our solemn duty. Be not reluctant: it is not a gloomy way by which he went down. As we fancy some venerable hermit sitting before his cave on the silent mountain-side, with the mild and mellow glory of the setting sun shining full upon his face, so do we see this venerable servant of Jesus Christ looking serenely back from the twilight of life's evening, upon the world which he has travelled, but desirous to travel no more. With the same serene cheerfulness which characterized him all his life, he disappears slowly among the willows of Jordan, singing as he goes:

The Lord is my Shepherd;  
I shall not want,  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.  
Yea, though I walk through the valley  
Of the shadow of death,  
I will fear no evil;  
For thou art with me;  
Thy rod and thy staff,  
They comfort me.

Mr. Schlatter retained his health and his physical and mental vigor, in a remarkable degree, in his old age. Being of a cheerful and friendly dispo-

sition, he was a favorite among his neighbors, and was venerated as a patriarch by old and young.

His personal appearance in old age was very venerable. Well formed, well proportioned, and well rounded in the form of his body and the features of his face, his appearance was mild and good-natured. He was of medium size and weight. His hair was bushy, and as white as snow, nicely parted, and hung down to his shoulders. Though he had a fine head of hair, yet according to the custom of the times he wore a wig on public occasions—this he also always put on when he was called upon to marry a couple. In the public services of the church, in addition to the wig, he also wore the black gown and peritrachelium, or white color under the chin, as he is seen in the portrait. He was extremely neat and clean in his dress, and even on ordinary occasions always careful to present a genteel appearance. Whoever passed his house early on a morning in summer, could see him before the door dressed in his morning gown, his face mild and pleasant as the full moon, while he politely greeted the passer with pleasant words and a graceful bow.

As all good old men are, he was a great friend to children, and in return he was a great favorite with them. No doubt Goldsmith's lines were often literally fulfilled:

“ Even children followed with endearing will,  
And plucked his gown to share the good man's smile.”

The young people far and near were exceedingly fond of the venerable pastor on Chestnut Hill. We

have already referred to the fact, that immense numbers came to him to be married. This, we have been told by the ancient people, resulted from the ease with which he could be approached by the most diffident, and the sympathetic joy with which he could enter into the cheerful spirit of the young. He was always buoyant and elastic in his spirits; but in his old age, when the childlike feeling returned with greater force by a law of nature, his cheerfulness was of such a patriarchal cast, that in its freest flow it did not transcend the limits of innocence, or in any way encourage levity. Thus the young felt free in his presence, while at the same time his venerable person acted on their minds and hearts as a gentle restraint.

“Though old, he still retained  
 His manly sense and energy of mind,  
 Virtuous and wise he was, but not severe;  
 He still remembered that he once was young:  
 His easy presence checked no decent joy,  
 And laughing could instruct.”

We have before stated that he was always greatly respected by the rulers of the land, and enjoyed the confidence and personal friendship of the prominent men of the state. There are aged people still living at Chestnut Hill, who remember that Mr. Schlatter used to receive and greatly enjoy visits from many of the civil celebrities of the day. Governor Mifflin was a particular friend of his, and often visited him. He was also on the most intimate terms with Gen. Joseph Heister, afterwards Governor of Pennsylvania — mutual visita-

tions having been kept up between them. When we inquired of an aged individual why he received such frequent visits from this class of persons, the answer was, his own great fondness for intelligent, social intercourse, his extraordinary cheerfulness, and his gift of entertaining company in a pleasant and profitable way.

He is said to have had a great fund of incidents, occurrences, and anecdotes of the two wars, in both of which he had acted a public part, which he could relate in the most successful manner for the entertainment of his friends. Though fond of relating matters that were connected with his own eventful life and rich experience, yet he uniformly avoided making himself the hero of his own story. A careful study of his life will convince any one that he was a modest man; nor did this grace leave him in his old age, which is a period when its absence is the more easily excused.

Mr. Schlatter was always disposed to hospitality; as the reader will have incidentally learned in pursuing the course of his life, and he delighted particularly in the exercise of this estimable grace in old age. The poet's beautiful description of a country pastor, is true history as applied to the homestead of Mr. Schlatter.

‘ His house was known to all the vagrant train,  
He chid their wanderings, but relieved their pain ;  
The long-remembered beggar was his guest,  
Whose beard descending swept his aged breast ;  
The ruined spendthrift, now no longer proud,  
Claimed kindred there, and had his claims allowed ;

The broken soldier, kindly bade to stay,  
Sat by his fire, and talked the night away ;  
Wept o'er his wounds, or tales of sorrow done,  
Shouldered his crutch, and showed how fields were won.  
Pleased with his guests, the good man learned to glow,  
And quite forgot their vices in their woe ;  
Careless their merits or their faults to scan,  
His pity gave ere charity began.

Some innocent eccentricities manifested themselves during his last years, which are still remembered by a few of the aged. We will mention an instance, which is perhaps not so much an eccentricity as an illustration of his patriarchal character, and the easy manner in which this honor was awarded to him by his good neighbors. It was customary in those days for the female worshippers at Barren Hill to wear short gowns and neat aprons. On occasions when he preached there, as he proceeded up the aisle toward the pulpit—which he always did in a very hurried manner—he would suddenly stop, and without saying a word, would seize hold of one of these clean aprons to wipe the dust from his glasses, which he usually carried in his hands when not in use.

Mr. Schlatter's wife, the steady and faithful companion of his earthly pilgrimage, preceded him into the better world ; so that in this respect, he was alone in his old age. The precise time of her death is not known now, owing to the defective manner in which the records have been kept. Her history, along-side of the active public history of her husband, is a silent one. Perhaps this is the best history of her that the church could have.

Would it not be well if that of Mrs. Wesley and Mrs. Whitfield had been of this character? All that incidentally comes forward of Mrs. Schlatter is the most honorable to her memory. Her willingness to leave her wealthy and highly respectable parents in the city of New York, to unite her life with that of a comparatively poor, laborious, and for the most part, travelling missionary in a new country—her patience and contentment with all the cares of a family during his frequent long absences on missions, and in the public service during the wars—are acts which themselves speak volumes to her honor. She lies buried at Barren Hill church; but—my pen falters!—without a stone to mark her grave! Have not the ladies of the German Reformed church sufficient piety and gratitude—when this fact comes to their knowledge—to erect a modest memorial over the lonely grave of the missionary's wife?—MRS. MARIA HENRIKA SCHLATTER.

In the touching language spoken in reference to Israel of old, the time drew nigh that the venerable patriarch must die, and be gathered to his fathers. The precise day of his death is not known. His will, however, bears date October 22d, 1790, and was admitted to probate on the 23d of November of the same year. Between these two dates his death occurred. An aged man on Chestnut Hill, whose mind and memory are sound and active, says he died in the latter part of October. His life exceeded the common allotment of three-score and ten, he having been, at the time of his death, in the seventy-fifth year of his age.

Of his words and experiences in his last hours, records and traditions have handed nothing down to us! These are generally much desired, but in reality are not of so much importance as is oftentimes thought. A man's living words are of more account than his dying words. How has a man lived? is a greater question than, how has he died? They that live in the Lord will die in the Lord. The sun that shines in glory through the whole of its course, surely also sets in glory, even though a cloud should pass over it as it sinks beneath the horizon, and its last mildest rays should be seen by no human eye.

Death approached him calmly and slowly. He was somewhat feeble during the last year of his life; but it seemed rather to be old age than sickness that was releasing him. In the death of the good, the old passes gently and quietly into the new. The mysterious power of the unseen, by a silent victory outmasters the spirit's affinities to the seen and temporal, till as by sweet constraint, and in willing obedience to the beckoning of an invisible hand, the saint begins to feel the impulses of a holy haste, "looks to his God, and plumes his wings for heaven." Death is both a sleep and an awakening.

"So life glides smoothly, and by stealth away,  
More golden than that age of fabled gold,  
Renowned in ancient song; not vex'd with care,  
Or stain'd with guilt, beneficent, approved  
Of God and man, and peaceful in its end.  
So glide my life away! and so at last,  
My share of duties decently fulfilled,

May some disease, not tardy to perform  
 Its destined office, yet with gentle stroke,  
 Dismiss me weary to a safe retreat,  
 Beneath the turf that I have often trod."

Mr. Schlatter's remains were taken to Philadelphia, and interred in what was then the burial-ground of the German Reformed church, but is now Franklin Square. This sacred place was vacated in 1837, by the authorities of Philadelphia: whether it was done also by divine authority, some doubt! This grave-yard occupied a good portion of the northern and eastern side of this large square. Some of the dead were removed when the grave-yard was vacated; but the greater portion remain. The ground was originally something lower than it is now, having been filled up in grading, some five or more feet. The tombstones were laid flat on the graves and then covered.

To a member of the German Reformed church, this beautiful square is a spot for tender and solemn meditation. Here lie the remains of his kindred in the faith, in the noiseless repose of death.

Here are the dead —  
 The silent dead!  
 They heed not, and they hear not  
 Our passing tread.  
 How calm, with up-turned faces,  
 Low in their resting places,  
 The pale, pale slumberers lie!

Here are the dead —  
 Our kindred dead!  
 Through long, long generations,  
 Laid in this bed.

In silent deep communion,  
 Dust seeks with dust reunion,  
 As side by side they lie.

Here are the dead—  
 The sainted dead!  
 Forever free from turmoil—  
 From tears and dread;  
 In hope their bodies sleeping,  
 In heaven their spirits reaping  
 Eternal life and joy.

Directly east of the sparkling jets, a few feet in from the edge of the circular gravel-walk, under the green sod, lie the Revd's Steiner and Winkhaus, and Drs. Weyberg and Hendel, the aged. Directly north of this spot, about midway between it and Vine street, lies Rev. MICHAEL SCHLATTER; and around these leaders of the Lord's host far and near—a silent congregation now!—sleep thousands of those to whom they once ministered the holy ordinances of the church, and the precious instructions and consolations of the Gospel. There are many now living who remember the marble slab which marked Mr. Schlatter's grave, and can point out the spot. As in the case of the rest, his tombstone was laid upon the grave, and covered by the grading.

The stranger enters this rural scene in the midst of the crowded city with other thoughts, least of all thinking that he is in a cemetery! In us the very cheerfulness of the scene, which busy thought brings into contrast with what we know to be covered by it, inspires a deeper sense of all that is changeable on earth, and of all that is enduring in

heaven. Amid the life and love, the shine and shade, the bloom and beauty, the silence and song, the low murmur of the crowd, and the joyful shout of children on a summer day, we feel—or seem to feel—

“A dreamy presence everywhere,  
As if of spirits pressing to and fro;  
We almost hear their voices in the air,  
And feel their balmy pinions touch the brow.”

Here sleep sweetly together, ye pastors and people! In joy as to your spirits, in hope as to your bodies. Rest amid these hospitable shades. Rest, till the Lord himself shall descend from heaven with a shout, and the voice of the archangel and the trumpet of God, shall call you to the resurrection of the just. With the sacred sorrow of love, with the holy assurance of faith, and with the blessed joy of hope, we pronounce over you the words with which the early Reformed church was wont at the close of her burial service to bid adieu to her dead:—

“The Lord bless thee who hast returned to thy Father’s house, and protect us who remain in our pilgrimage:

The Lord make His face to shine upon thee where light arises to the upright as the noonday, and be gracious unto us who still tarry in the twilight:

The Lord lift the light of His countenance upon thee, and give thee the peace of those who walk by vision, and unto us the peace of those that walk by faith. AMEN.”

## CHAPTER XV.

### SCHLATTER'S DESCENDANTS.

WHEN we have followed a man's life through a series of noble achievements up to its close, there remains upon our minds a natural curiosity to know something of his descendants. His honor is in a certain sense the honor also of his offspring, and we desire to seek them out and award them the inheritance of respect bequeathed to them by an honored ancestor. So far as the author has it in his power, this reasonable curiosity and desire of the reader shall be gratified.

Mr. Schlatter had four sons and five daughters; all his daughters and one of his sons were yet living at the time of his death. His children were as follows:

1. ELIZABETH was born October 25th, 1748, and died on the 18th of April, 1840, aged ninety-one years, five months, and three days. She was never married.

2. HENRY THEOPHILUS was born June 19th, 1750. He was baptized August 13th, 1750, his grandparents being sponsors. Nothing further is known of him. He no doubt died in infancy.

3. MARY was born June 4th, 1751. She was married to Adam Snyder of Roxborough, Pa. After his death, she was married to a Mr. John Hemming. She died December 23d, 1829, aged

seventy-eight years, six months, and nineteen days.

4. GERHARD RICHARD was born July 7th, 1753. "The sponsors in his baptism," say the Records in Philadelphia, "were Hon. Richard Peters, Secretary of Pennsylvania, and Rev. Gerhard Kulenkamp, minister in Amsterdam." He was named after these two distinguished men, who were intimate and faithful friends of Mr. Schlatter. This son entered the army of the colonists, in the war of the Revolution. He was Adjutant in what was called the "Flying Camp"—and was in the battles of Germantown, Princeton, and Brandywine. At the battle of Germantown he had two horses shot under him in one day. He died at Princeton, December 7th, 1787, aged thirty-four years, and five months.

5. DAVID SAMUEL was born September 22d, 1755. As sponsors, are named, Rev. David Thompson, Reformed minister in the English church in Amsterdam, and Rev. Samuel Chandler, D. D., minister in Loudon. These men, as has been seen in this narrative of his life, were eminent co-workers with Mr. Schlatter, and hence this son was honored with their names. This son was also in the army during the war. After serving his time, he left the army; but he was afterward, with some others, taken prisoner by the British, and carried away to some island. Here he endured great privations and sufferings. After some time, he had the fortune of being exchanged for other prisoners, and thus found his way home. His constitution,

however, was broken down by the hardships he had endured; and he arrived at home sick and feeble. He died about three months afterward.

6. SUSANNAH. She was married to Mr. Daniel Hughes, of the firm of "Daniel and Samuel Hughes," proprietor of Mount Alto Furnace and Forge, on the west side of the South mountain in Franklin county, Pennsylvania. Daniel Hughes resided at an early time in Hagerstown, Maryland, and owned also a Forge on the Antietam. Mr. Schlatter in his will, divides his property equally among his living children; but makes an exception in the case of "Susannah, wife of Daniel Hughes, of Maryland," to whom he makes a "special legacy of five pounds, for the purchase of a mourning ring, considering," as the will says, "that she is blest with a competency above her sisters and brother."

7. MICHAEL. He on one occasion went out as supercargo in a merchant vessel, and was not heard from afterwards. He is supposed to have been lost at sea. He is mentioned in his father's will, and must therefore have been still living at the time of his father's death, 1790.

8. HESTER was born in 1762, and died November 13th, 1811, aged forty-nine years. She was never married.

9. RACHEL was born June 4th, 1764. She was a very masculine and courageous woman. When her father was in prison in Philadelphia, she, being then only in the fourteenth year of her age, used to ride to the city to bring him provision. When the

army lay in the neighborhood of Chestnut Hill, she used to plait the hair of the American officers, for which they paid her pocket-money each time. She died March 8th, 1836, aged seventy-one years, nine months, and four days.

The daughters Hester, Elizabeth, and Rachel, resided together in their father's homestead, at Sweetland, on Chestnut Hill, up to the time of their death. They were all communicant members of the German Reformed Church at Germantown. The last two died while Rev. A. Helfenstein, Jr., was pastor of that church; and he preached funeral sermons on the occasion of their burial. They are all buried at the church at Barren Hill, in which, it is said, the Reformed Church had formerly an interest. These three daughters, together with John Adam Seitz, Mr. Schlatter made the executors of his will.

These daughters were much respected in the neighborhood where they lived; were women of naturally strong minds and a good degree of intelligence, and devoted to the Church. They were in moderate circumstances as to this world's goods. Their father had left them the homestead, and a small income beside; but not sufficient to sustain them of itself. However, by adding to it their own industry and a strict economy, they lived comfortably and above want. It seems, from his will, that he expected to inherit some property from his brothers and sisters, at that time living in St. Gall, in Switzerland, which he bequeaths, in equal shares, to his children; but whether anything

was ever received by them from this source does not appear.

We have not thought it necessary to trace his descendants beyond his immediate children. It may, however, yet be mentioned, that Mr. William Schlatter, well known in earlier times in Philadelphia as an extensive importer and wholesale dry-goods merchant, was one of his grandsons. He became very wealthy, and resided for a long time in princely style in Chestnut Street, between Twelfth and Thirteenth. It is said that he adopted the teachings of Swedenborg, and, out of his own funds, built the Swedenborg church, in the neighborhood of his residence, in Philadelphia.<sup>1</sup> He met, however, with great losses by the sudden fall of goods, consequent upon the declaration of peace at the close of the late war. By this reverse of fortune, he became comparatively poor, and passed through severe trials, deeply affecting him in body and in mind, in the latter part of his life. He died about the year 1828. He was held in high estimation, and, for a long time, had great influence in the commercial circles of the metropolis. His children are highly respectable. Two of his sons have been prominent and talented engineers in the State, and were employed by companies and the State in extensive railroad and canal projects. One of them married a daughter of Mr. Peacock, formerly Postmaster, and a well-known and very worthy

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<sup>1</sup> He likewise published, and distributed gratuitously, thousands of volumes of Swedenborg's works.

citizen of Harrisburg, Pa. His daughter Eliza is the wife of Mr. Chandler, a prominent and successful lawyer of Boston, Massachusetts.

In the city of St. Gall, in Switzerland, there are still Schlatter families of the same ancient stock; but the immediate branch from which Michael is descended, beginning with his father, is there extinct. The only remaining descendants of the family are in America.

## CHAPTER XVI.

### GENERAL CHARACTER.

FROM the picture of his life and labors which we have endeavored to draw in this volume, the reader will, we have no doubt, get a pretty definite and distinct impression of the general character of Rev. Michael Schlatter. Still there are some things here to be said, in the way of designating and illustrating such traits and characteristics as were most prominent and controlling.

Mr. Schlatter could always command the highest testimonials, from the most respectable sources, whenever it was necessary for him so to do, abundant evidence of which has already appeared. Dr. Freseni, of Frankfort-on-the-Mayne, who published his Journal, says, in his introductory remarks: "I have had the pleasure of becoming acquainted with the Author, Pastor Schlatter, when he visited me frequently, as well in autumn of last year, when on his way into Switzerland, as also on his return at the beginning of this year. According to my judgment he is an honest, judicious, and meek man; a man zealously concerned for the spread of Christ's kingdom, as may also be inferred from his writings. He has now returned to America, and

will labor to carry forward the important work which has there been commenced.”<sup>1</sup>

As a man, he was remarkably easy and friendly in his manner. In company, in the social circle, and with friends, he was free, familiar, and full of vivacity and cheerfulness. When the occasion was not serious, there was a quiet humor in his looks and words. It is said that he excelled in pure, innocent humor and wit; but never indulged in a way that did not comport with his ministerial character. True humor and wit are not to be confounded with folly and frivolity. Only a truly serious man can be humorous and witty. Wit and humor rank in the same category with irony;—while irony shows folly in a contemptuous light, wit and humor show it to be ridiculous. A bad man may be silly, but not humorous—he may be wily, but not witty. Only he who is above the ridiculous, and never appears ludicrous himself, can truly be humorous. In short, these capacities must have a solemn background; and, when properly used, are innocent and useful.

Mr. Schlatter was possessed of a very catholic spirit; and he always kept himself well informed in regard to the general movements in the world, especially political and religious. He took a deep interest in the civil affairs of our own country; indeed, it seemed difficult for him, in the active

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<sup>1</sup> Muhlenberg, speaking well of Schlatter, says: “Des um die Ehre Gottes unter den Reformirten Gemeinen in Pennsylvanien eifrig bemüheten Mannes.”—Hal. Nach., p. 311.

portion of his life, to localize his mind, heart, and activities. He was always ready to fall in with general enterprises; and was never content to move, like a man that walks in the halo of a lamp which he bears in his own hand, seeing only around him and near him, without comprehending his general latitude and longitude. In a word, he was constituted, in taste and talent, for a public man.

While he gave abundant proof of his deep interest in the Reformed Church — manifested an intelligent preference for her faith — felt the power of all her traditional associations, and was tenderly influenced by the home-feeling of her spiritual household, yet in all his public life, which brought him into frequent contact with other religious denominations, we have not discovered a single instance in which he betrayed the least bigotry, or narrow, sectarian spirit. True, there were small religious parties in the land, of which he sometimes spoke in decided terms; but only, like John himself, as a testimony against their false religious principles and practices. Toward all the reigning bodies of Christians, who have a respectable history and a generally-accredited faith, he uniformly acted with the greatest reverence, and the most enlarged charity. He lived not only on good terms, but in constant intimacy, with the prominent ministers of the day in all the other denominations. We have met with a number of instances in which he received from them marks of the greatest consideration, confidence, and love.

Mr. Schlatter had a very inquisitive and inquiring mind in regard to all incidental occurrences that

crossed his path. He was a close observer in his travels, of things in the world of nature, and the world of man. Though not meddlesome, he was always anxious to inquire into every-day occurrences around him. Thus he became eminently a practical man, and knew how to turn all the results of his observations to a practical account. He emphatically understood the workings of human nature, and knew the ways of men.

He was fond of order, and had the power and tact of organization in an eminent degree. He was prompt and punctual in his appointments — careful and exact in all his business. This is seen in many of the old church records which he commenced, and in constitutions and rules of order which he drew up for the churches that he visited and organized. His records are made in a clear, clean, and careful hand. Greatly is it to be regretted that so many of our old churches, to whom he showed a more excellent way, have since manifested such a sad carelessness and even culpable indifference in regard to their records.

It was this faculty of order and organization that was a most prominent cause of his success in his early labors among the churches in America. He is said not to have been what is generally called a popular preacher; he was solid and instructive, but not eloquent and fascinating. He had tenderness, but it manifested itself rather in his own tears, than in words that would make others weep. What made him welcome everywhere, and gave him influence among the infant churches, was

chiefly his practical, organizing, arranging, and managing talent. The German Reformed Church in this country can never sufficiently thank God for placing the work of organization in the hands of a man, whom He had so eminently fitted for the great work.

Mr. Schlatter was always faithful to the trusts committed to his hands, which were neither few nor small. Not a single instance can be pointed out in his public career in which he neglected his mission, or failed to apply himself with the utmost diligence to the accomplishment of his work. It will be seen, in the history of his life and labors, that he frequently received the most flattering public acknowledgments and testimonials to this effect.

The attentive reader of his life will be frequently impressed with his great love of peace. He endured in silence what hundreds would have regarded as sufficient cause for war. He defended himself reluctantly; and when he was pressed to it, he did it in a subdued tone and spirit. Nothing has impressed us more favorably, or served so much in giving us an exalted opinion of his truly Christian character, than the instances of this kind which we have met in our review of his life. He was very successful in adjusting differences, settling difficulties in congregations, and restoring peace where strife had crept in. Even at the close of those trying troubles in Philadelphia, where all human wisdom and patience had spent themselves in vain, he was at length successful to such an

extent that the Coetus felt itself constrained to make a public acknowledgment of the services he had rendered.

We have been struck, in examining some of the congregational constitutions which he drew up, with the wisdom he manifests in forestalling probable occurrences of strife, and the admirable foresight with which he devised means to keep out contention and division, and preserve and cultivate peace. In the rules which he drew up for the government of the congregation in Philadelphia, and which were adopted January 14th, 1753, soon after the first storm of strife there had transpired, an illustration of this is furnished.

“In future,” says one of the articles in this interesting document, “the first Friday in every month shall be observed as a day for penitence and prayer, on which occasion a sermon shall be preached. After this sermon, we will regard it as a proper time, in an open-hearted manner, to converse with one another, if perhaps one or another may have aught against his brother in regard to his doctrine or manner of life; to the end that, should such an one be found, he may be corrected in a brotherly and Christian way, so that all secret ill-will and misunderstanding may be prevented.”

Again, we read in the same document: “We will always separate from one another in love; and if, contrary to expectation, something of an unpleasant character should occur amongst us, we will not separate till everything has been adjusted in a friendly way: so that a fearful fire may not

enkindle from a small spark, but rather that the bond of brotherly love and peace may be strengthened and rendered indissoluble. Our motto shall be:—

‘Friede ernehrt,  
Unfried verzehrt.’”

Much holy wisdom underlies these rules; and, verily, better than gold is this motto. May such congregations as live in strife, see these words, as it were, the hand-writing of fire in Belshazzar’s palace, upon their church walls. Surely “peace nourishes, but strife consumes.”

These extracts show, at the same time, his tender concern for the spiritual advancement of his members. His desire that his members might not only have the name, but also possess the power of Christianity, appears in many ways — his journal will furnish abundant evidence on this point. The rules of order which he drew up for the government of his congregation in Philadelphia, seem more like a solemn covenant, binding them mutually to grow in grace, and lead a holy life, than like what is generally regarded as a constitution for a church.

Prominent amid every other trait in Mr. Schlatter’s character is his extraordinary industry and perseverance. He was a man of astonishing energy of character. In a review of his life, nothing strikes us so forcibly as this. It seems as if no obstacles in the path of duty could make him hesitate. No difficulties discouraged him, no trials disheartened him, no failures could break down his courage, or take away his elasticity. Whatever he

believed ought to be done, he was willing to undertake. A true Swiss, he was not to be subdued; nor would he cease pursuing his path, though difficulties rose before him, like hills on hills, and Alps on Alps, in the land of his birth.

His journal gives evidence of his great industry. It will be seen how frequent were his visits to distant settlements—how far apart lay his appointments between the forenoon and afternoon services, and between one day and another, so that he frequently travelled late at night and early in the morning to reach them. These journeys he made on horseback, in all seasons of the year, and in all kinds of weather; at a time, too, when the country was new—thinly inhabited between the different settlements—roads bad, and inadequately opened—crossings of streams and rivers extremely difficult, and often really perilous. The record of his travels and labors is a most interesting picture of his earnestness, and shows that he was truly a man “in labors abundant,” “diligent in business, and fervent in spirit.”

To sum up in a few words, Mr. Schlatter had a healthy body, and a well-balanced mind—medium in physical size, and medium in intellectual abilities. He had a kind, elastic spirit, a cheerful faith, and a ready practical turn that could meet emergencies. He was solid and sound in his theological and religious views, true to the proper churchly order of the Reformed Church, earnest, honest, and reliable; and, if we would think of any one thing in which he was extraordinary, it was in energy, industry, and perseverance.

## CHAPTER XVII.

### CONCLUDING REMARKS.

WE cannot conclude the story of the life and labors of this apostolic man without referring to the fact, that the German Reformed Church in America has great reason to lay to heart the solemn lesson which the facts of this volume teach. The church does now, and will for years to come, sustain a relation to the vast Home Missionary field lying westward in our country, strikingly similar to that which the mother Church in Europe sustained to the infant daughter in Eastern America one hundred years ago. Precisely the same kind of work is needed in the westward extension of the Church. The same appeals which then went from New Jersey, Pennsylvania, Maryland, and Virginia, to Holland, the Palatinate, and Switzerland, now come from the Western States and territories to the firmly-established eastern churches. Precisely the same touching motives exist to cause these cries and calls to be heard, and answered by prompt and efficient help.

To do the work which is due to the scattered and destitute brethren of the same faith in the West, just such a pioneering, exploring missionary as Schlatter proved to be, is needed, to seek out the clusters of Reformed families in the new towns,

cities, and settlements—to organize and combine them into congregations and charges—to ascertain the extent of their own ability to support the ordinances of the church among them, and to report the deficiency to the Board of Domestic Missions—to suggest the appropriate man for any given place, and secure his settlement—and, with pen and voice, to lay open before the churches such information in regard to the destitutions and wants of the western field, as shall call forth the necessary help, in men and means, and sympathy. This is precisely the way in which the churches in the Eastern States were established, sustained, and nursed, over a century ago. Will any one say that this great work could have been accomplished without the superintending missionary labors of Mr. Schlatter? Shall the lesson thus taught us by the mother church go unheeded and unlearned, while we continue to *disperse*, rather than concentrate, our energies upon the western field, gathering comparatively little, and that by far too slow a process?

We are not without hope—and this has cheered us through the toils of these pages—that this truthful record of that great and glorious missionary work, which stands as a monument of honor to our ancestors, and has proved such an unbounded blessing to us, will serve, in some measure at least, to awaken increased interest in the great work of Home Missions. Will not the older congregations, who owe their very existence to its maternal care and love, lay its touching lessons to heart, and

consider their debt of gratitude as in the presence of God? If the low-lands of Holland, “redeemed from the sea”—the down-trodden Palatinate, at the time weeping under the cross—and the straitened brethren of Switzerland, as from the clefts of the rocks—could reach forth a helping hand across the rolling Atlantic to their needy brethren in a new and distant world, shall the rich valleys of Pennsylvania, Maryland, and Virginia, fail to follow their brethren to the Western States and territories of our own land with sympathy and help? Freely we have received, let us freely give; remembering the words of the Lord Jesus: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

May gratitude for the blessings which have come to us from the past, and a view of the present pressing wants of the church, inspire many of our young men with a sacred enthusiasm to consecrate themselves to God and the Church, in the office of the holy ministry. Let them take up the work which the fathers are compelled, by age and infirmity, to lay down; and count it an honor, which an angel would receive with a thrill of grateful joy, to herald good tidings, and publish peace: to say unto Zion, Thy God reigneth!

THE END.

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