

Fall/Winter 2023

\$3.00

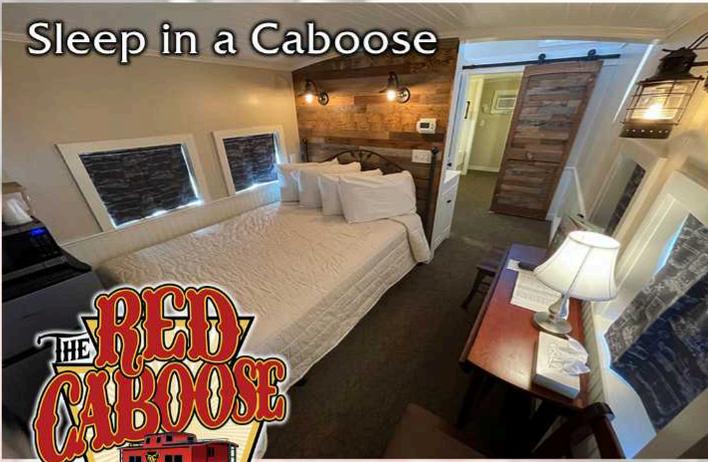
Strasburg Heritage

Journal of the Strasburg Heritage Society



**The First People of Lancaster County
Strasburg Origins
Early Memories of Benjamin G. Herr**

Sleep in a Caboose



Eat at Casey's



PARADISE STATION

DINING + LODGING + EVENTS

Find out what you've been missing in your own backyard!

Celebrate in Style



Be Inspired



312 Paradise Lane, Ronks, PA ParadiseStation.us
Adjacent to the Strasburg Rail Road

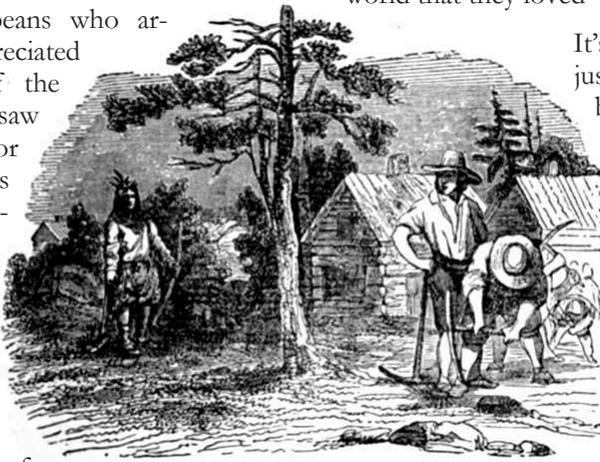
A message from the Editor

Joe Deery

The goal of this issue is to tell Strasburg's earliest origin stories. A reader suggested this inspired theme - thank you! The research phase was rather intense, and the publication date slipped as a result, but I hope the result is worth the wait.

The research left me in awe. The Native people who preceded us were immersed in a place of stunning natural beauty. Their world presented them with difficulties, discomforts, and dangers. But they had learned over millennia how to live in harmony with nature, so that it provided everything that they needed to be healthy and satisfied. I don't think I'll ever be able to look at the Susquehanna River in the same way. It's still a beautiful place today. With my growing understanding, I can't help trying to imagine what it meant to the people who valued it as the center of their world.

The Europeans who arrived also appreciated the bounty of the land. In it, they saw the potential for productive farms that could support a secure and prosperous life. The pristine woodlands were replaced by farmland that has its own kind of beauty. Throughout the year, the landscape parades the agricultural abundance that springs from the soil, water and climate that the settlers appreciated. The



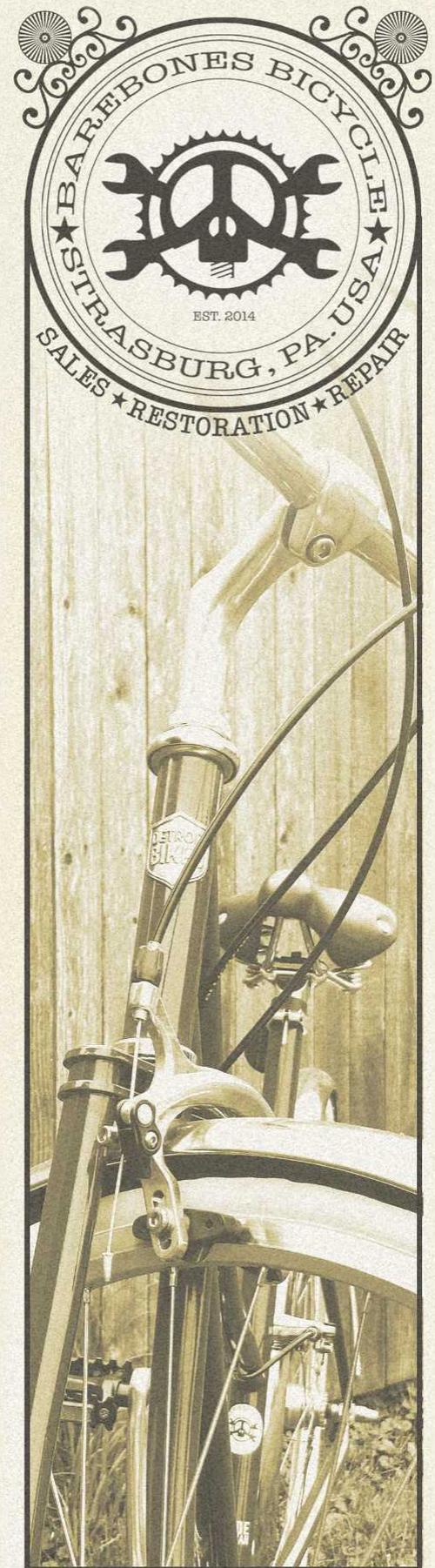
farms, homes, and cultural roots that they established are still evident all around us.

I also can't avoid thinking of the suffering that has been an integral part of the origin stories. Knowing the pain of generations of brutal persecutions, the settlers were willing to face uncertainty and a dangerous ocean crossing for a new start in a land where their lives could blossom.

The Native people struggled to understand the changes overtaking them. They couldn't conceive the reasons for new diseases that were wiping out their families. They couldn't guess at the magnitude of the coming migration to their lands, and the changes that it would bring. Ultimately, their worst fears were realized as the world on which they depended, the world to which they belonged, the world that defined them, the world that they loved - slipped away.

It's difficult to do justice to Strasburg's origin stories within the limited space of this magazine. Even though the text is more dense than usual, there is still much more that could be said.

I hope that this issue will help you to see Strasburg and Lancaster County with new eyes. I encourage you to learn more by exploring, visiting, reading, and noticing.



SIMPLE SOLUTIONS TO ALL YOUR BICYCLING NEEDS.

21 West Main Street
717 * 288 * 2201

Trusted Accounting Services

for individuals & businesses

- > Business & Individual Income Tax Return Preparation
- > Small Business Accounting & Bookkeeping
- > Tax Planning & Compliance
- > New Business Startups
- > Financial Statements
- > Budget Preparation
- > Payroll Services

Call or contact us online to learn more.

 **Willoughby**
& ASSOCIATES, INC.

717-687-3500 • willoughbyinc.com
7 N. Decatur St., Strasburg, PA 17579

TRADITIONAL BURIALS
CREMATION SERVICES
PRE-PLANNING & MONUMENTS

Bachman SNYDER
SINCE 1769
FUNERAL HOME & CREMATORY

 Charles F.
SNYDER
FUNERAL HOMES & CREMATORY

7 S. Decatur Street | Strasburg 717.687.7644
2421 Willow Street Pike | Willow Street 717.464.4600



Chip Snyder, Norm Mable, Chad Snyder

 Benjamin Moore®

COLOR OF THE YEAR & COLOR TRENDS 2023

Raspberry Blush
2008-30

Vivacious optimism. Undeniable charisma. Joie de vivre.



Zimmerman's Ace Hardware
306 Hartman Bridge Road
Ronks PA 17572
717-687-8695
ace.hardware.com

©2022 Benjamin Moore & Co. Benjamin Moore and the triangle "M" symbol are registered trademarks licensed to Benjamin Moore & Co. 9/22

Finishing Touch East

Custom Picture Framing

Mike McEachern

Owner, Framer

7 E. Main St.
Strasburg, PA 17579

(717) 687-7400

Wed-Sat: 10-5

Sun, Mon, Tue

Closed



Specializing in
Historic Properties

Len Ferber

Broker-Owner, ABR, CMP, CRS, GRI, e-Pro, SRES
Business · Commercial · Residential
Sales · Leasing · New Construction

336 Miller Street, Strasburg, PA 17579

Office: 717-687-7300

Fax: 717-207-8089

Cell: (717) 471-9500

Web Site: LenFerber.com

E-Mail: Len@LenFerber.com



Zachary C. Rosario

Doctor of Physical Therapy

Board Certified Orthopedic Clinical

Specialist

100 Historic Dr.

Strasburg, PA 17579

Phone: (717) 687-6657

Email: zrosario@cprweb.com

www.CPRSPT.com

Local · Community Minded · Quality Care



 **State Farm®**

Valerie Stocker

Agent

135 E Main Street Suite 2B

Strasburg, PA 17579-1457

Bus 717-983-4260

valerie@valeriestocker.com

www.valeriestocker.com

The greatest compliment you can give is a referral.

The First People of Lancaster County

by Joe Deevy

About 5000 years ago, the “bronze age” was in its infancy, and people living in Mesopotamia and Egypt had just invented writing. The pyramids had yet to be built, but Stonehenge was beginning to take shape. At the same time, in North America, people had *already* been living in the Susquehanna River watershed for at least 6000 years!

The living descendants of the First People carry the genes of ancestors in every cell of their bodies. In their hearts and minds, they carry the proud cultural heritage that has passed to them through generations. The Native understanding of the world and a person’s relationship to it was forged over millennia of living in a pristine and often harsh wilderness. Their ancestors lived in intimate contact with the natural world, and internalized an awareness of the connectedness that enveloped themselves along with everything in nature. They learned to respect and value the gifts provided by the Creator.

The lives of these earliest people are obscured by the passage of so much time. We would not even recognize the landscape as they first found it. Learning about the most ancient people depends on discovery and careful study of the physical evidence that they left behind: stone spear points and tools, charcoal from ancient campfires, shards of pottery, bone fragments, seeds, and even patterns of soil coloration. For archaeologists, the context in which these things are found is critical. Context helps them to piece together a story. How old is the artifact? Where was it found? What was found nearby? What was not found?

Findings from other scientific disciplines also contribute to our understanding. The age of organic materials such as bone or burned wood can be found by analyzing faint traces of radioactivity, in a method called radio carbon dating. Geologic features record how the landscape has changed over time. Fossil records reveal the

plants and animals of the ancient world. Subtle clues locked away in age-old sediments, in tree growth rings, and in other surprising places reveal the past climate. Anthropologists inform their interpretation of clues from the past by studying modern societies in primitive environments.

Most of the first people were of Asian origin, although it’s possible that a small minority came from other places. Near the end of the last ice age, with much of the world’s water locked up in glaciers, sea levels would have been low enough to expose a wide swath of land between present-day Siberia and Alaska. People likely reached the American continent by traversing this land, perhaps following food sources, perhaps to move away from their neighbors, perhaps seeking adventure.

One of the oldest sites of human occupation in the Americas was discovered in western Pennsylvania, in Washington County, southwest of Pittsburgh. There, a rock ledge formed a



natural shelter beneath. In the 1970s, archaeologists began a careful excavation of the site, known as the Meadowcroft Rockshelter, and research continues to this day. The site dates to at least 16,250 years ago, and has yielded a wide array of tools, some similar to those of the same age from Siberia, as well as animal bones and plant materials.

Living just south of the glacial ice sheet, these people had to cope with a cold climate. They shared a landscape of grasslands and patchy forests of Arctic spruce and fir with large animals that are now extinct. Streams fed by glacial melt water were shallow and rocky, frequently flooding and changing course.

Over several millennia, the glaciers retreated, the climate warmed, and the largest animals disappeared. By about 11,000 years ago, people were well established in the present-day Pennsylvania, as evidenced by the increased number of archaeological sites that have been found from this time. They lived in small bands of not more than about twenty-five, mostly related. The bands moved frequently, following sources of food and exploiting other resources. They made yearly rounds through an extensive territory that could range over one or two hundred miles. An archaeological site from this period in Dauphin County, Pennsylvania, contained tools made of a stone called chert that was quarried nearly 250 miles away in present day New York.

Still, at this time, there were probably no more than 150 people living at one time in all of Pennsylvania. People might go for months without seeing anybody outside of their own band. But the bands likely met periodically at agreed times and places. These encounters would have been exciting - a chance to see family and renew friendships, and a time for storytelling, celebration, ceremonies, and marriages.



Keep in mind that these people were just like us, and brought a lively intellect to the demands of their world. If they were to

survive, they had to master a vast range of practical knowledge and skills. They needed a detailed mental map of their huge territory. They learned in detail the seasonal life cycles of countless plants and animals. They knew which plants were the most nutritious, which were poisonous, and which were medicinal. There were detailed tactics for hunting each kind of animal, and they knew how to make the most of every part of their catch. They had to be expert field geologists, knowing where to find deposits of stone with the properties that they needed – and then they needed the skills to work the stones into tools and weapons. Early fiber items like baskets, cords, sandals, or clothing have not survived the ages, but knowing how to produce these things was probably as important as knowledge about stone.

Each person had to master their own senses and body. They had to be alert to the slightest movement or sound that might reveal a stalking predator. They had to notice details in the trees that might be berries, a hive of hornets, or a bird. They had to be quiet and agile as they moved, and had to have strength and endurance. They needed the wisdom and patience to raise their children for success in their wild natural environment. And of course, they had to manage the complex social relationships between the members of their band. The combined knowledge and skills that each individual necessarily developed may well embarrass most people alive today.

The fine-tuned abilities of first people made them at home in the wild world. Their culture encompassed their adaptation to their world. It made them one with the world that they inhabited. As the natural environment evolved over millennia, they adapted, and the roots of their culture and intimacy with their world grew ever deeper.

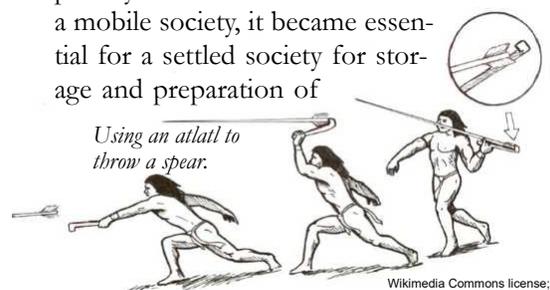
The world of the native people centered around waterways: the Delaware River in the east, the Susquehanna further west, and the Upper Ohio region centered around the

“Three Rivers” of Pittsburgh (the Allegheny, Monongahela, and Ohio). The rivers were the “Main Street” of their world, where life’s necessities could be found in abundance. The cool, clean, flowing water kept them healthy. All kinds of foods could be found there. The rivers teemed with fish, shellfish, turtles, and other creatures, and were a magnet for birds and terrestrial wildlife. A fantastic variety of seeds, nuts, berries, and roots were to be found on the floodplains and in upland forests. Downed trees provided fuel for cooking and warmth – an important benefit, considering the challenge of cutting trees with only stone tools. Over time, small bands living together along the main rivers moved further upland along the tributary streams.



The Woodland Period

Ever since the glaciers receded, the forests of Pennsylvania had been adapting to a gradually warming climate. By 3000 years ago, the mature woodlands were dominated by oak, chestnut, and eventually hemlock trees. About this time, a dynamic phase of cultural evolution began, as the small mobile bands of people coalesced into larger tribal organizations. Giving up their seasonal relocations, people adopted more permanent settlements. This was the beginning of an era that has been named the Woodland Period, and it lasted until the first contact with Europeans around 1500 A.D. During this period, the native population would reach its peak. To feed the growing population, people began to practice agriculture. Farming near their settlements supplemented food from traditional hunting and gathering. The Woodland Period is also marked by the appearance of fired clay pottery. While pottery would have been a burden for a mobile society, it became essential for a settled society for storage and preparation of





Arrow points shown on these pages were discovered over many years on the Sangrey (former Herr) farm, along the Pequea Creek in northern Strasburg Township.



food. The bow and arrow came into use in this period, supplementing spears and the spear thrower known as the atlatl.

Clemson Island Culture

People have been visiting Clemson Island, in the Susquehanna river, adjacent to Halifax, Pennsylvania, for perhaps 9000 years. But evidence has also been found there showing the emergence of a Woodland Period culture. The “Clemson Island culture” – named for the place where it was first identified – flourished between 700 and 1200 years ago. These people settled along the Juniata River to its confluence with the Susquehanna, then upstream along the north and west branches of the Susquehanna River. They seem to have been related to people to the north.

Small extended families lived together in homesteads consisting of one or two small houses made of saplings and bark. Neighboring homesteads were far apart, but people likely joined together to make the most of spring fish migrations or other important opportunities. Many camps were built in upland areas away from the river. These were likely used in the summer for hunting, fishing, or gathering food. The elderly and children stayed at the homestead. Fall would have been a busy time at the homestead, as food from the forest and squash, sunflower, and other seed plants from the garden were processed for winter.

Clemson Island archaeological sites show distinctive clay pottery, clay smoking pipes, carved stone animal figures, and tools made of bone, antler, and stone. These people interred their dead in burial mounds. The graves are devoid of status symbols, suggesting that people considered one another as equals.

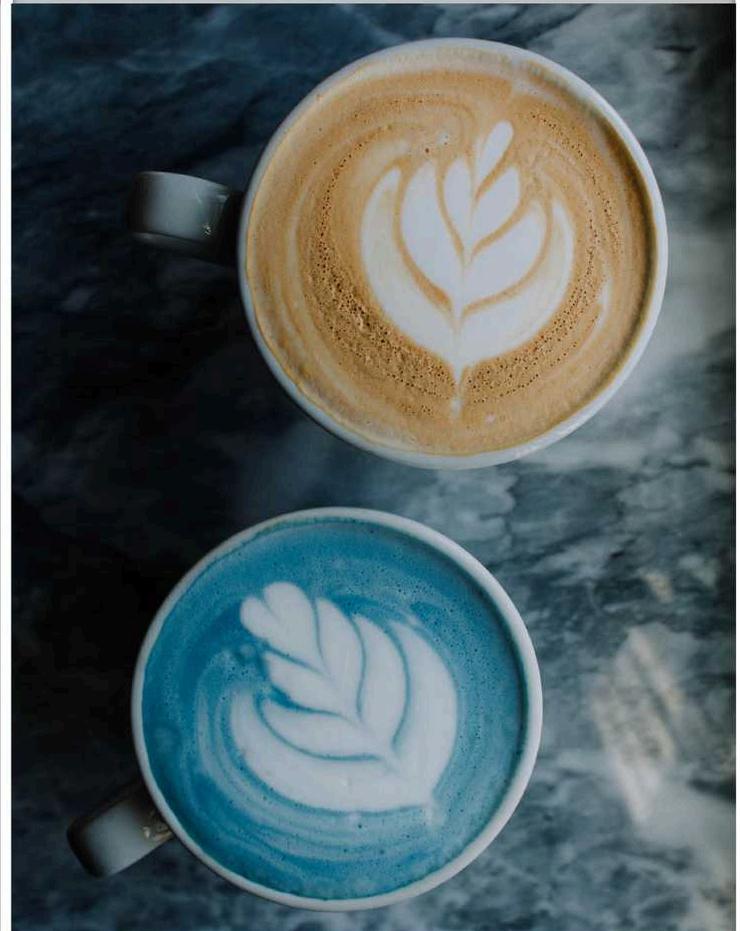
Shenks Ferry Culture

Following the Clemson Island people, another distinct culture developed further south about 800 years ago (about 1200 A.D.). These people are now called the Shenks Ferry people, named for the site of archaeological discoveries along the Susquehanna River, just south of Safe Harbor, Pennsylvania. Additional settlements have been found in Lancaster, York, and Lebanon Counties. The origins of these people are unknown.

Early Shenks Ferry people lived in family homesteads, but then began to group into small hamlets of up to five houses. Around 600 years ago (1400 A.D.), they apparently faced outside threats, and began to enclose their settlements in stockades. By 500 years ago (1500 A.D.), villages of up to 60 nuclear family-sized houses were contained within a stockade enclosing up to four acres. A site like this was found along the Conestoga River at Slackwater, Pennsylvania (just south of Millersville). At the exact center of this village was a ceremonial structure with a large central hearth. Posts surrounding the hearth marked the position of the summer and winter solstice sunsets, and perhaps other important dates.



Fresh Simple Local



**Savor Artisan Food & Craft Coffee
& let us brighten your day!**

*Breakfast Bowls, Gourmet Sandwiches & Salads,
Gluten Free & Vegan Options,
Homemade Soups, Scratch-made Pastries,
House Syrups & Gourmet Coffee/Tea Lattes*

Planning an event?

We'd love to cater for you!

Email: catering@speckledhencoffee.com

SpeckledHenCoffee.com

The Shenks Ferry people cultivated crops, so they had a need to time the yearly cycles. The corn, beans, and squash that they grew were called “The Three Sisters.” Planted together on hills of soil, the corn acted as a pole for the beans to climb, the bean plants captured nitrogen from the air and returned it to the soil to sustain fertility, and the broad leaves of the squash shaded the ground to suppress weeds and retain moisture. The overall effect was to boost productivity while reducing the required labor. The farming was done near the village, which also served as the base from which work groups could venture out in pursuit of other resources.



These villages were not permanent. After about ten years, the soil's fertility had decreased, nearby firewood was consumed, and wood and bark houses had deteriorated. A new site was selected nearby and cleared using the slash and burn method. A new village would be constructed there, and the people would relocate, allowing nature to reclaim their old place.

The Susquehannocks

Meanwhile, to the north, across New York state, the Mohawk, Oneida, Onondaga, Cayuga, and Seneca people had united as the Five Nations. Around the year 1450, a group that would become known as the Susquehannocks split off from the Senecas and migrated south along the Susquehanna river. By around 1550, they had come to dominate the area of present day Lancaster and York Counties, displacing or assimilating their Shenks Ferry predecessors.

Native languages in North America were amazingly diverse, with fifty-five distinct language families. In comparison, European languages derive from three language families. The Algonquin family contained 27 languages, which were spoken by people from the Atlantic Ocean as far west as the Rocky Mountains. In the early Woodland Pe-



A Susquehannock Village, engraving created in 1720, by mapmaker and engraver Herman Moll

riod, Algonquin languages were spoken by people of the Delaware and Susquehanna River watersheds, probably including the Clemson Island and Shenks Ferry people. The Iroquoian language family, comprising 11 tongues, was spoken by the Five Nations and Susquehannock people.

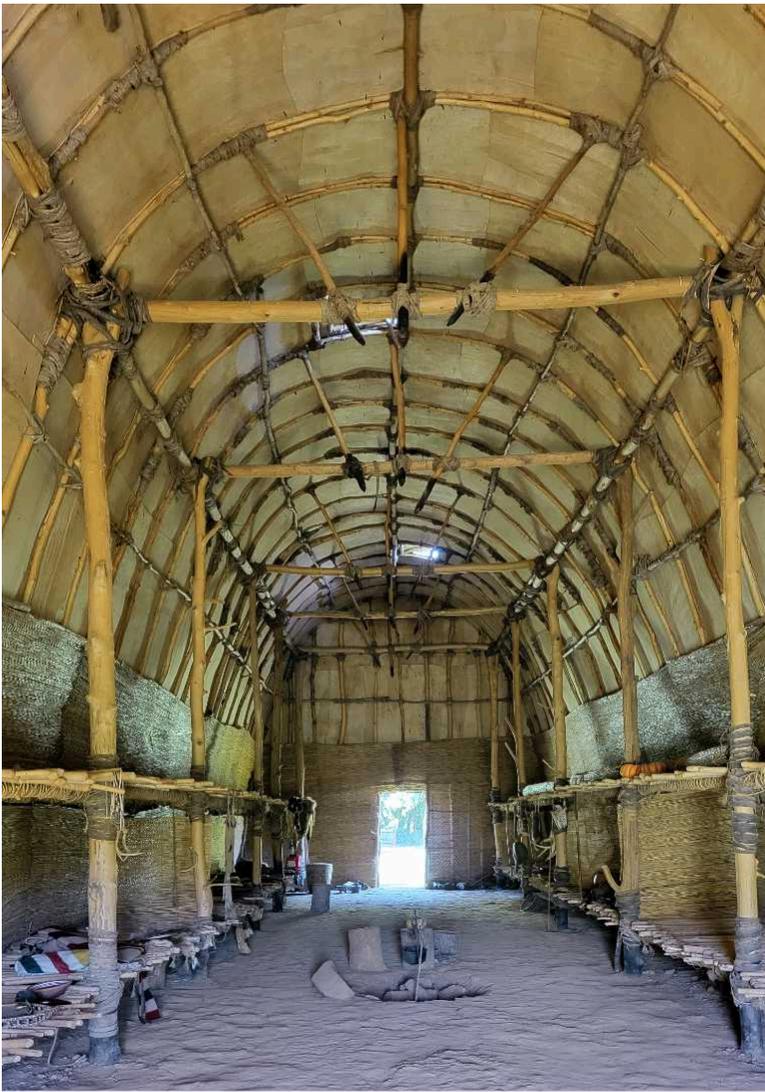
The Five Nations called themselves Haudenosaunee (ho-DEE-no-SHOW-nee), meaning “people who are building the longhouse,” a metaphor for their confederacy. The first French traders along the St. Lawrence river called them Iroquois. They had learned the name, which translates to “rattlesnake,” from Algonquin-speaking rivals. There is no record of the name that Susquehannocks used for themselves. From the Iroquoian-speaking Huron people, French Jesuits in Canada learned the name Andaste, but its meaning is not clear. Only unflattering names were offered by Algonquin competitors. The name Susquehannock, offered by their southern neighbors in Maryland, means “people of the muddy river.” The Lenni Lenape people from the Delaware River valley called them Minquas, which translates to “treacherous.”

Like the Haudenosaunee, the Susquehannocks lived in large buildings called

longhouses. The longhouses were 60 to 80 feet (18 to 24 meters) in length. They were clustered together within a stockade wall for protection. Archaeologists documented at least 26 longhouses at a site just south of Washington Boro, Pennsylvania, but even larger villages are known to have existed. Like the Shenks Ferry people, the Susquehannocks abandoned their village and moved to a new site every 15 or 20 years, when resources became depleted and structures deteriorated.

Each longhouse housed perhaps a dozen related families – about 50 to 60 people. Each family occupied a space along the side of the longhouse, and tended their own fire in the center aisle. Smoke escaped through openings in the top of the structure.

The Susquehannocks were a matrilineal society, which means that they traced their family lineage through the mothers. They were also matriarchal, meaning that the women were in charge. They ruled the longhouse. They decided which men could share their space, and could evict them if needed. Sons lived with their mothers until they married, at which time they moved to their wife's longhouse. When it came to matters of tribal governance, the women and men shared in decision making.



Lancaster Longhouse interior

As the Shenks Ferry people did, the Susquehannocks farmed the land adjacent to their settlements on a large scale, working 100 acres or more. The “Three Sisters” of

corn, beans, and squash were a staple, with corn constituting almost half of their diet. The women did the hard work of raising the crops and processing them. They also gathered and prepared large quantities of wild plant foods, and were the butchers and cooks too.

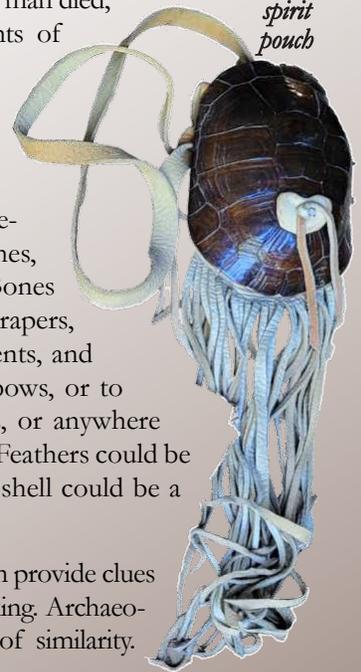
The role of the men was strongly focused on hunting and defense of the tribe. Their hunting expeditions could target nearly every mammal, bird, and fish. For Susquehannock warriors, fighting prowess brought respect. In war, their fighting style was calculated and brutally violent, perhaps with the intent to deter their rivals. Other tribes feared them as formidable opponents. When a Susquehannock man died, he was buried with his implements of hunting and war.

Of the hunter’s quarry, nothing was wasted. Meat provided nourishment. Hides and furs, prepared by the women, became clothing, blankets, pouches, and innumerable other items. Bones became garden tools, hide scrapers, weapons, sewing needles, ornaments, and more. Sinew was used to make bows, or to bind arrow points to their shafts, or anywhere that a strong binding was needed. Feathers could be ornaments and fans, and a turtle shell could be a shield or a scoop.

The Haudenosaunee culture can provide clues to the Susquehannock way of thinking. Archaeological evidence supports a degree of similarity.



corn husk doll



spirit pouch

Items crafted by Circle Legacy Center members for display.



quiver and arrows

pipe

moccasin

jug, from a gourd

hoe, from bone and wood

hatchet, stone and wood

bone needles

spirit pouch

knife, stone and wood

clay pots

rake, from antler and wood

They were concerned with minimizing individual and group frustrations. Susquehannock people did not accumulate many personal belongings. A sense of duty to family, clan, and nation would have been important. Like the Haudenosaunee, they would have cultivated an attitude of thanksgiving for their sustenance, reinforced through rituals of thanksgiving to the Creator. Rituals for mourning and to manage fear would provide relief in stressful times.

European Contact

Contact with Europeans brought chaos. The first interactions may have seemed innocuous and manageable, but the disruption soon escalated. The Europeans did not “discover” an empty continent. When Giovanni da Verrazzano explored the northeast coast in 1523, he found the coastline “densely populated, smoky with Indian bonfires.” His ship was approached and surrounded by large flotillas of canoes bearing men who were “as beautiful of stature and build as I can possibly describe.”



from John Smith map of the Chesapeake Bay, Engraved by William Hole, 1624

In 1608 Englishman John Smith, leader of the Jamestown Colony in Virginia, became the first

European to meet the Susquehannocks, and his impression was similar to Verrazzano’s. Having learned of Smith through their southern neighbors on the Chesapeake, the Susquehannocks sent a party of 60 men, carrying gifts of skins, bows, arrows, beads, swords, and tobacco pipes. They met on Garrett Island, just upstream of the mouth of the Susquehanna. It is through Smith that we get the name Susquehannock. Smith wrote his impressions:

“Such great and well proportioned men are seldom seen, for they seemed like gi-

ants to the English, ... yet seemed of an honest and simple disposition. ... Those are the most strange people of all those countries, both in language and attire; for their language it may well beseem their proportions, sounding from them, as it were a great voice in a vault, or cave, as an echo. Their attire is the skins of bears and wolves...”

Smith was astonished to find that the Susquehannocks already possessed iron hatchets of French origin, apparently from the St. Lawrence River area. Soon they would have new trading partners nearby: the Dutch arrived in the Delaware Valley in the 1620s, the English Maryland Colony was founded in 1632, and New Sweden was established in 1638 near Wilmington, Delaware. The seeds of the Susquehannocks’ destruction had been sown. By 1675 – before William Penn’s arrival – the tribe would be reduced to a few hundred refugees.

Trade with the Europeans ultimately had heavy consequences for the Susquehannocks. Beaver pelts were the must-have product of the American forests that the Europeans craved. They used them to make hats. In exchange for beaver pelts, Native People gained access to the European manufactured goods that they valued: guns, gunpowder, and ammunition; iron hatchets and knives; brass and copper products; woolen blankets and decorative beads.

At first, the Susquehannocks hunted beaver themselves, but soon there were none left. Still, they were ideally positioned as middlemen to control the flow of pelts and European goods. Their river connected traders in Delaware, Maryland, Pennsylvania, and Virginia to the wilderness north and west, where beaver were plentiful and European goods were in demand. But efforts to control trade brought them into conflict with their Native neighbors, especially the Senecas. Alliances were constantly shifting between Europeans and Natives, and also between Native tribes. And the more this struggle continued, the more the Native People required European weapons to defend themselves. A tribe with only bows and stone-tipped arrows would be no match for warriors armed with guns, iron hatchets,

and iron-tipped arrows.

While the ongoing fighting over trade issues took its toll in lives lost, another insidious killer was also at work. The Native People did not have immunity to the diseases that the Europeans carried. On the front line of trade, the Susquehannocks were especially at risk of exposure. Records of French Jesuits report in 1637 that other tribes blamed the Susquehannocks for spreading deadly smallpox, and saw it as divine retribution for making war. A serious smallpox outbreak in 1650 coincided with a major escalation of hostilities with the Haudenosaunee – this “Five Nations” confederacy in New York included the Susquehannocks’ long time rivals the Mohawks and Senecas. The Susquehannocks were ultimately driven from their homeland in 1675 after years of fighting with the Haudenosaunee. By then, war and repeated outbreaks of disease had reduced their numbers from over 3000 to a mere 300 people.

In 1675, the English found it to their advantage to make peace with the Haudenosaunee. The change meant the dissolution of Maryland’s alliance with the Susquehannocks, who were then evicted from their home on the west bank of the Susquehanna. They relocated to a place on the Potomac River called Mockley Point, across the river from the eventual site of Washington’s Mount Vernon. Armies of Maryland and Virginia combined to drive them out. When Susquehannock chiefs approached the English to negotiate, they were killed. Six weeks of fighting ensued, but when food finally ran out, the Susquehannocks simply walked away in the night. The remnants of the tribe returned to their original territory on the Susquehanna River, coming to rest at Turkey Hill.

They remained there for only a few years. It must have been a miserable time; when they departed, they left some 200 new graves. They moved to a place up hill to the east, about four miles away from the river, hidden away from the thoroughfare that had been the center of their world for generations. In their new home, they became known as Conestogas.

The Haudenosaunee had long ago formed a treaty with the Dutch called the “Covenant Chain.” The metaphor imagined a Dutch ship secured to the Haudenosaunee “Tree of Peace” by the three links of Peace, Friendship, and Respect. The Covenant Chain was extended several times, and in 1677, it was extended to make peace with the Conestogas.

William Penn

William Penn was granted a charter to lands in North America in 1681 by England’s King Charles II, in spite of the fact that Native People already lived there. Penn recognized this injustice and resolved to purchase the land from the Native People. In 1701, he traveled to present-day Lancaster County and met the Conestoga people at their settlement there. He showed personal interest in them and treated them as peers, sitting with them and eating their traditional foods. He even joined them in a contest of jumping ability. He earned their lasting respect and friendship, and made a promise that he would always treat them fairly.

During the same visit, Penn negotiated and signed a treaty, negotiated within the jurisdiction of the Haudenosaunee Covenant Chain. It was the last treaty that he personally signed. In it, the Native People agreed to become subjects of Great Britain, living by and enjoying the same protection of its laws as enjoyed by other Pennsylvanians. He also received title to lands along the Susquehanna. Penn had an area of 16,000 acres surveyed north and east of the Conestoga River’s confluence with the Susquehanna. It was named the Manor of Conestoga (now Manor Township, Pennsylvania). Within the Manor, a tract of 414 acres granted to the Conestogas became known as Indiantown.

The affection that Native People held for William Penn proved to be durable. During a 1705 visit to Indiantown by his agents, an elderly Conestoga woman who was respected for her wisdom expressed that the Conestogas looked with great favor on the Quakers, because “they did not come to

buy or sell or get gain,” but came to them “in love and respect and “desired their well-doing, both here and the hereafter.” Penn’s honor among the Natives withstood the duplicity displayed by his heirs and agents after his death in 1718. Forty years later, during the French and Indian War, the promise of peace that was made with Penn was still remembered and respected, and Quakers were spared from attacks.

In 1698, a group of Shawnee People from Tennessee had petitioned Penn’s government, and were granted permission to settle near the Susquehanna, as long as the Conestogas would guarantee their good behavior. These Shawnees of the Pequea Clan built a town that they called Pequeahan near the mouth of the creek that now bears their name. The Conoy (or Piscataway) People from Maryland made a similar arrangement, and settled in present-day Conoy Township.

After about thirty years at Pequehan, the Shawnees began another migration, this time to Ohio. By the mid 1700s, none remained in Lancaster County.

The Settlers Arrive

By the 1720s, people were flocking to Pennsylvania, which had gained a reputation as a place for religious asylum, fine farmland, and job opportunities. By 1775, nearly 100,000 German-speakers from the Rhineland and a similar number of Scots-Irish had arrived through the port at Philadelphia. Many purchased land with clear title. But many others simply found land and built on it. The problem of managing these squatters was exacerbated after William Penn’s death in 1718, as a fourteen year legal battle for control of the colony played out between his heirs. During that time, nobody had clear legal authority to purchase, survey, or sell land. The squatter problem was out of control. One of the Penns’ agents complained about the many “Idle worthless people flocking” to the frontier “Who Coming full of Expectations to have Land for nothing Are Unwilling to be Disappointed.”

The squatters were largely unconcerned with treaties, and eagerly snatched land for themselves. As their

land was taken, Native People lost the wild spaces that they needed for homes, for hunting, farming and foraging, or to simply enjoy. By 1740, the settlers were reaching the Susquehanna River. They weren’t alone. The Haudenosaunee confederacy had for years been helping the many displaced Native nations to settle along the river, creating some 50 towns with diverse Native ethnicities. These populations created a kind of fence blocking the westward expansion, but the squatters simply jumped the fence, and began to settle west of the Susquehanna.

The Penn family made efforts to expel squatters west of the river, burning their cabins, but to little avail. Angry conflicts erupted as Native People confronted settlers, threatening them or pulling down their houses. But the simple log houses were easy to build, and would just spring up somewhere else in a matter of days. Clumps of settlers’ cabins could quickly grow into towns.

Deadly Conflict

The French and Indian War erupted in 1754. It was part of the larger conflict known as the Seven Years War, in which the expanding imperial powers of Great Britain and France fought to dominate lands all around the world. In North America, the French sought to connect their territories in Canada and Louisiana. Both European powers were happy to have Native People on their side, but were shocked by their fierce hand-to-hand fighting. They were strong, stealthy, and devastatingly effective, with or without firearms. The impression left in the European mind was one of terror.

Native People allied with the French, but they did not share the Europeans’ goals. They adjusted their alliances from time to time as they calculated which alliance would best serve the goal of securing their homeland. In the Treaty of Easton in 1758, they agreed to no longer fight on the side of the French, in return for assurances that the British would not settle west of the Allegheny Mountains after the war. When the war ended in 1763 with the British victorious, King George III

made good on this promise in the Royal Proclamation of 1763.

The British immediately undermined that promise. Jeffrey Amherst, the governor general of North America, made his loathing for the Native People known, as well as his intent to subjugate them. He did this as a Native reformation movement was just getting underway. The movement was sparked by the Lenni Lenape prophet Neolin, who spoke a message of returning to the traditional ways, and driving the white people out of their country. An Ottawa leader named Pontiac was inspired to action, launching a campaign against western British forts and settlements. Violent attacks against settlers escalated, and the fear of Indians swelled.

Meanwhile, the Conestogas in Indiantown remained true to their promise of peace with the Quakers. There were only twenty of them left by 1763 - some elderly and families with children. A man named Sheehays was so old that he had been present at the signing of the 1701 treaty with William Penn. The Conestogas were barely surviving. As attacks increased in the west, neighbors grew hostile, and the Conestogas felt trapped, their "reservation" becoming ever more like a jail. Their land was disappearing, as their neighbors had begun encroaching on their acreage. They did not dare to carry a gun to hunt outside of their small tract for fear of repercussions. Lancaster had adopted a hands-off policy toward them, so they had to appeal to Quakers in Philadelphia to resolve any problems. Unable to support themselves by hunting, they were reduced to writing to Penn's descendants to beg for clothing for their children as winter approached.

The "frontier" in the 1760s was not so far to the west. Scots-Irish living in Paxton, near Harrisburg, Pennsylvania, were anxious to defend their squatter properties from legal actions by the Quaker-led Pennsylvania Provincial Council, and against raids from the Natives. The close relationship between the Quakers and Native People was seen as threatening. Some of Paxton's men suspected that the peaceful people

at Indiantown might be providing intelligence to the hostile Natives, and resolved to exterminate the Conestogas.

A militia of more than 50 men from around Paxton was formed. Under cover of darkness on December 13, 1763, this band of men made their way down the Susquehanna River. At daybreak on the 14th, they descend upon Indiantown, where they found only three men (one was Sheehays), two women, and a boy; the others had already gone out. The attackers killed them in their beds in the most brutal



The rear of the Fulton Theater in Lancaster is built on top of the old jail / workhouse, where, on December 27, 1763, the "Paxton boys" massacred fourteen Native Conestoga people.

way, then burned their houses and left. The governor of Pennsylvania issued a Proclamation ordering all forces to apprehend the perpetrators, but nobody was arrested. The remaining Conestoga people were gathered and sheltered in Lancaster's newly built jail or workhouse, for their protection. They carried with them the 1701 treaty signed by William Penn, which assured that the English and Indian would "*forever after be as one Head & One Heart, & live in true Friendship & Amity as one People.*"

The "Paxton Boys" felt no remorse. On the contrary, they felt that they hadn't finished the job. They returned to Lancaster on Monday, December 27, the Third Day of Christmas, as services were being held in a nearby church. Breaking into the workhouse, in twelve minutes of unbelievably grisly violence, they murdered the remaining 14 people. Still not satisfied,

they shouted their plans to strike again in Philadelphia.

Benjamin Franklin organized a militia to stop the Paxton Boys from reaching Philadelphia. He published a powerful condemnation of the act and the thinking that led to it. A £600 bounty was issued for the three ringleaders, but nobody had the courage to accuse them. None of the Paxton Boys ever faced arrest or punishment for their atrocities. In a final obscene insult, some returned to Indiantown and built at least two squatter cabins there.

The litany of offenses against the Native People of Lancaster County was repeated across North America: violations of treaties, land theft, war, forced relocation, discrimination, intimidation, and abuse. Native people among us now still live with this pain, and long to keep their culture, traditions, and history alive, to be passed on to future generations.

Healing

The year 2010 marked the tricentennial Lancaster County, when the first settlers moved onto land purchased from William Penn. They were a group of Swiss-German Mennonites that included the Herr family. The anniversary prompted the Lancaster Mennonite Historical Society (LMHS, today renamed as Mennonite Life) to take a hard look at how they were presenting the history of their ancestors at the 1719 Hans Herr House (now the 1719

Museum) in Willow Street, Pennsylvania. They recognized an injustice in omitting the story of the people who had already lived in Lancaster County for thousands of years. They decided that they needed to make a great change.

That effort started with dialog between themselves and the Native Americans, through the Circle Legacy Center, a Lancaster non-profit dedicated to empowering First Nations Peoples. They met many times over several years to reach an understanding of each others' cultures, history, and interactions. They learned of the harm that the Native People had suffered, and concluded that the path toward reconciliation had to begin with an apology.

On a Saturday morning October of 2010, people crowded the First Presbyterian Church in Lancaster for a service in which Mennonites, Amish, Quakers, Presbyterians, and government officials owned up to the misdeeds of the past. Native Americans from Pennsylvania and around the country listened as speakers confessed the offenses committed against them, received their apologies. Native American speakers also gave responses, and explained their desire to complete the unfinished process of healing. At the core of healing is discovering the truths of Indigenous cultures, and passing them on to future generations.

To make practical progress toward that aim, the LMHS made a decision to commit funding and land adjacent to the 1719 Herr House, and to collaborate with the Circle Legacy Center to replicate an authentic Longhouse. Addition of the longhouse allows a more balanced presentation of life in early 18th century Lancaster County. It provides a starting point for learning and reflecting about the Native People and the interactions between two cultures that had such fundamentally different understandings of the world.

Construction got underway in April 2012. The design of the 62 foot (19 meter) Longhouse was based on excavations of an original structure in Washington Boro, Pennsylvania. The longhouse was erected by Bottom Line Contractors of Lititz. More than 300 local volunteers showed up to strip bark from hundreds of logs and saplings, to create the smooth members for the Longhouse framework. It was covered using sheets of a synthetic bark that has a very realistic appearance. Native people from the Circle Legacy Center crafted authentic items to furnish the longhouse, to be used to explain the Native People's way of life.

The completed longhouse was dedicated in a private ceremony in October 2012. Ceremonies included planting of a white pine "Tree of Peace." Haudenosaunee tradition tells of the unification of the Five Nations. The Peacemaker who brought them together uprooted a white pine, and the leaders

rejected their weapons of hatred, throwing them into the hole. They replanted the tree as the Peacemaker placed an eagle on top. Recalling the symbolism of this legend, those at the Longhouse dedication repeated the symbolic gesture, throwing bullets and arrow points into the hole before planting the tree.

One speaker likened the place to a "palimpsest." A palimpsest is a page from which the original writing has been covered up, and another story written over it, although over time, the original writing begins to show through. The Longhouse builders hoped to reveal the story lost beneath the modern landscape of Lancaster County, and inspire adults, children, and future generations to learn and appreciate Native culture and history, and our Native neighbors today.

The Lancaster Longhouse opened to the public at a grand opening event on May 18, 2013. Partners in the project expressed their hope for its continuing mission. MaryAnn Robins, Onondaga, of the Circle Legacy Center, expressed, "The Lancaster Longhouse is a tribute to the indigenous people. We want to ignite the passion of children for learning about local Native American history." Becky Gochnauer, at the time of LMHS, added, "It stands as an expression of one community's respect for another. It will inspire conversation between people of diverse backgrounds."

More than a decade since the construction of the Lancaster Longhouse, the Circle Legacy Center and Mennonite Life remain partners in interpreting the site for visitors. Photos of the Longhouse appear throughout this article. Readers are encouraged to visit the 1719 Museum at 1849 Hans Herr Drive in Willow Street, Pennsylvania. Learn more and plan your visit, see the website at 1719Museum.org.



The Tree of Peace, seen through the Longhouse door.

Strasburg Heritage magazine is produced by the Strasburg Heritage Society. It is published semiannually, and is distributed free of charge to Heritage Society members and to all households within the 17579 zip code. Subscriptions are available by request. The subscription cost of the magazine plus postage is \$10 per year (two issues).

Electronic (.pdf) copies of the magazine are posted at:

strasburgheritagesociety.org/shs-journals.

Lists of references used in writing the articles in this issue can be found in the online electronic (.pdf) copy of the magazine.

Funds to publish and distribute the magazine are generated by advertising. If you would like to advertise, please see the advertiser's guide at the web address shown above; click on "Advertiser Info."



Follow **Strasburg Heritage Society** on Facebook to stay up to date on Heritage Society happenings and many other interesting posts about Strasburg history.

A New Home in Pennsylvania

Origins of Strasburg's Earliest European Settlers

by Joe Deery

Americans tend to associate the founding of the United States with the 1776 signing of the Declaration of Independence. But the foundation for that transformative event was laid years before by people who crossed the Atlantic Ocean to carve out new lives in the unfamiliar lands of North America. Pennsylvania was founded with a special sense of mission. William Penn's "Holy Experiment" sought to establish a place where people of diverse religions and nationalities could live together in harmony. That promise, along with the lure of a vast undeveloped land rich in resources, attracted ambitious people. They pushed into the "back country" that

is now Lancaster County, and went to work building new lives. They shaped the wilderness into the farms, roads, and villages that still define our place.

But where did these people come from, and what motivated them? What were their cultural histories and perspectives, values, religious traditions? These things are important to understand, because as the settlers shape the land, they also shaped our society. Their background contributed to a unique character that is still palpable in and around Strasburg today. In Strasburg's origin story we can see the emergence of uniquely American culture and values.

For a farmer toiling in the fields near Zürich, Switzerland, the warm sunshine, the fresh aromas carried on the breeze, and the quiet view of distant mountain peaks could inspire spiritual reflection. But the early 16th century farmer's thinking about the divine may have been different from that of his parents. There was a growing movement toward thinking independently, beyond the constraints of the official prescriptions of the Church. The printing press had hastened this change.

After its invention in 1439, the printing press had spread quickly, and by 1500, small print shops had churned out an estimated 8 million books. Bibles were the first books to be printed, allowing common people to read and interpret the holy scriptures for themselves. In 1517, a priest named Martin Luther wrote a protest to the theological orthodoxy in a paper he called the *Ninety-Five Theses*. He nailed a copy to the door of his church for all to read, but it "went viral" because of the printing press.

Anabaptist History

The Lutheran church emerged from Martin Luther's theology. But it didn't take long for others to begin to think independently about their faith. Around 1520, in Zürich, Switzerland, a priest named Huldrych Zwingli began an extensive reinterpretation of biblical scriptures, to create a Reformed church. In this early stage, some of his allies were



16th century Swiss farms (from the *Schweizer Chronik* by Christoph Silbersen, 1576)

proponents of adult baptism, based on a confession of faith. These people were known as "Anabaptists" or "rebaptizers." They were mostly farmers, who wanted to follow what they understood to be the plain meaning of Biblical scriptures. But the Anabaptists had a falling out with Zwingli over his insistence on negotiating with civil authorities in deciding church practices. Tensions increased, and finally in 1525, anybody refusing infant baptism was told to leave Zürich. The following year, council decreed that the act of rebaptizing was punishable by death. Executions ensued, causing many Anabaptists to flee from Zürich.

The Anabaptist communities resettled and grew throughout Europe. Not all were peaceful, and some tried to take control from local governing aristocracies. These uprisings were mercilessly crushed. Anabaptist teaching reached the Netherlands, where it was accepted by a priest named Menno Simons in

1536. Simons rejected the use of violence, asserting that true Christians must abandon all killing. He advanced a Christianity emphasizing separation from this world, non-violence, and a need to live the Gospel. His followers became known as Mennists, or later, Mennonites.

Outsiders viewed the Mennists with suspicion, considering them to be inscrutable zealots who disregarded norms, refused to fight or take oaths, and held unfamiliar worship services outdoors in secret, instead of in proper town churches. Suspicion led to fear, sanctions, and a litany of brutal executions. The martyred victims would not forsake their beliefs, nor did they resist their executioners. Their steadfastness has since inspired generations of faithful.

Religiously motivated violence spread in the 16th and 17th centuries, as Roman Catholics and various Protestant sects regarded each other's beliefs as heretical. Much of continental Europe was the domain of the Holy Roman Empire – a stronghold of the Catholic church. Composed of a patchwork of small principalities, the Empire encompassed a large swath that included Germany, Switzerland, eastern France and many other countries. All-out war erupted in 1618 as the army under the Holy Roman Emperor sought to subjugate the Protestant rebels. As this "Thirty Years' War" dragged on, destruction of farmlands led to famine and disease that killed soldiers, civilians, and livestock.

When the fighting finally ground to a stop in 1648, the Germanic territories lay in ruins. Eight million people were dead. The new “Peace of Westphalia” managed to bring a degree of religious tolerance.

Faced with the destruction from years of war, misgivings about the Mennists were eclipsed by their reputation as superb farmers. Although they were still scorned in much of Switzerland, Mennists were welcomed elsewhere to reclaim the war-ravaged agricultural lands that had been left to grow wild. They migrated to the regions of the Palatinate and Kraichgau, and to Alsace near Strassburg (today Strasbourg) where the dire need for expert farmers demanded toleration.

Now living in relative peace, Mennists had more freedom to engage with the wider culture. In Alsace, leaders grew concerned that religious practices were becoming lax. At a 1698 meeting of ministers met to address these issues. Bishop Jakob Ammann argued for stricter discipline, such as prescribed clothing and a more strict shunning practice for members who were separated from the church. Ammann’s ideas were not accepted by all, so he and his followers split from the others, and came to be known as Amish.

The Reformed Church History

The movement for a Reformed church had begun in the 1520s. Around 1530, the movement attracted a French lawyer and theologian named John Calvin. He lived briefly in Geneva where he helped to develop the Swiss Reformed church, but politics forced him out, and he retreated to Strassburg. At that time Strassburg was a “Free Imperial City,” not controlled by any prince of the Holy Roman Empire. It was a refuge for reformers who had been exiled. In Strassburg, Calvin was able to develop his ideas, create new liturgies, and increase his reputation. By 1541, the Swiss wanted him back. Over the next two decades, in Geneva, he developed political and social institutions that were in harmony with the spiritual concepts that flowed from his sermons. Reformed churches, sometimes called “Calvinist,” spread throughout Europe.

In France, the mid 16th century saw Calvinism spread, even as religious violence became more intense. By the early 1560s, about 2 million people and half of the nobility had joined the French Reformed church, and became known as Huguenots. 1562 marked the start of France’s devastating civil “Wars of Religion.” Fighting proceeded convulsively with attacks, retaliations, atrocities, famine, and disease that ultimately claimed two to four million lives. The violence was finally quelled in 1598 when King Henry IV issued the “Edict of Nantes.” Henry was a Huguenot, but conceded to convert to Catholicism when he was crowned. His Edict upheld Catholicism as the state religion, but granted toleration for the Huguenots.

France’s period of religious tolerance was ended by King Louis XIV, who craved the acclaim that he could garner by finally purging the “Protestant heresy.” In 1685, he revoked the Edict of Nantes, and made persecution the official policy. Huguenot churches and property were destroyed, and soldiers were billeted in Huguenot homes to harass and abuse them. Nearly all of the Huguenots left France within several years.



Reformation in the British Isles

The British Isles were not exempt from religious upheavals. The English Reformation began in 1527, when the Catholic Pope refused to annul King Henry VIII’s marriage. In response, Henry declared himself supreme head of the Church of England, or Anglican church. When Henry’s half-sister Mary ascended the throne in 1553, she tried to reverse the reformation through violence, earning the moniker “Bloody Mary.” Puritanism arose in England when the Anglican Church was reinstated after Mary’s passing. Puritans wanted to purge any vestiges of Catholic practice. They believed in a harsh and judgmental God, and prescribed a strict moral discipline.

In reaction to the Puritan view, a group arose who called themselves “Friends.” They adopted the name “Quakers” – a derisive term originated by their enemies. Contrasting with the doctrine of Original Sin, the Quakers believed that the Creator had endowed every person with an “inner light” and the seed of salvation. This view implied spiritual equality for all, and a call to pacifism; if all people harbor the inner light, then killing must be sacrilege. Quakers held that anyone could find the truth by searching the light within, and therefore they rejected theology, rituals and institutional hierarchies. They wore plain clothing and adopted plain speech to avoid worldly distractions. Their beliefs enabled an empowerment of women that their contemporaries found shocking. While other women were publicly silent and subservient to their husbands, Quaker women could preach, travel alone, and could raise and spend money.

William Penn

Most Quakers were farmers and shopkeepers, but William Penn came from a prominent and wealthy family, son of an admiral in the English Navy. Young William’s rebellious nature incensed his father. He was expelled from Oxford at age 17, and despite his father’s efforts to prevent it, William

converted to the Quaker faith at age 22. Even though the Quakers were widely distrusted and Penn was imprisoned several times because of his preaching, he managed to maintain his connections to wealth and high status. He remained a personal friend of King Charles.

Upon his father's passing, William inherited a small fortune and also called in a loan that his father had made to the king. To settle the debt, in 1681, Charles granted him 45,000 square miles of land in North America to colonize, making Penn the largest private landholder in the history of the world. The king wished to use the name "Pennsylvania," in honor of Admiral Penn.

Many of the American colonies had continued the European model of adopting a state religion. But Penn conceived his colony as a "Holy Experiment," where people could enjoy "freedom of conscience." His early frames of government included core freedoms that we enjoy today: freedom of worship, and speech, free press, trial by jury, free enterprise and private property rights. He hoped the competition between diverse points of view would produce a stabilizing "Concord of Discords."

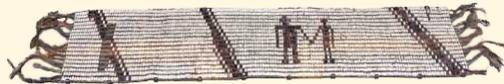
The terms of the royal grant required Penn to settle the colony, but colonization required money. To repay loans, Penn began giving parcels of land to his creditors, who then resold them. Penn had resolved to obtain clear title to the land from the Native people by negotiating a fair purchase, although he had already promised some of the land to his creditors. When he arrived in Pennsylvania, in 1682, he took time to meet the Lenape people who lived along the Delaware River and to learn something of their ways. Penn's writings about his interactions with the Native people reveal him to be strikingly respectful and open, considering them as peers, not as "savages."

Under an ancient elm tree, Penn and the Lenape people made the "Treaty of Shackamaxon." Legend holds that Penn promised to live with the Native people with "openness and love" and as "one flesh and one blood," to which the Lenape leader Tamanend replied "We will live in love with William Penn and his children, while the sun,



An east perspective view of the city of Philadelphia, in the province of Pennsylvania, in North America; taken from the Jersey shore, by George Heap (active 1715-1760) (Print Collection, the New York Public Library); Inset: William Penn portrait by Francis Pace (Historical Society of Pennsylvania).

moon, and stars endure." The "wampum belt" shown below is believed to have been a gift from the Lenape to Penn, to commemorate the treaty.



Wampum belt; on display Dec. 2022 at Philadelphia Museum of Art; Wally Gobetz photo

To secure a claim to land as far west as the Susquehanna River, Penn had to negotiate with the Haudenosaunee "Five Nations" people of New York. That process was not resolved until 1697. Penn made additional treaties with the Native people in good faith, but sadly, in his absence, his agents and heirs often did not.

Proprietor Penn created a "Land Office" to administer the allocation of land, and put in charge his secretary, a young Irish Quaker named James Logan. The Land Office issued "warrants" to settlers, granting permission to take up a plot. With the warrant in hand, the settler could find his place in the wilderness and make "improvements" by clearing some land and building a cabin. Obtaining a title or "patent" required a survey and payment including "quit-rent," a kind of annual land tax. Penn wanted to induce groups of families to unite in settlements. To that end, he often sold large tracts with the stipulation that within three years, a family must be settled on every 1000 acres.

Palatines in Pequea

In 1683, a group of 42 German Quakers sailed for the infant city of Philadelphia with funding from wealthy investors from Frankfort. The strip of land that they took up, six miles north of Philadelphia, became Germantown. New immigrants continued to add to its population. A Swiss visitor in 1704 found it "just like living in Germany."

The Swiss visitor must have been thinking of better times in Germany. By the start of the 18th century, life in the Palatinate was terrible. The 1690s had seen France try to expand its territories, sending armies that laid waste to countless villages. A few years later, France repeated its devastation in the Palatinate with another war. A severe winter in 1708 finally caused the agricultural base to collapse, leaving the farmers in "utmost want," and looking for a way out.

In March of 1709, England's Parliament passed a bill that William Penn had proposed, authorizing citizenship to foreigners who moved to the Pennsylvania Colony. In no time, a flood of people poured out of the Palatinate toward England. Through the summer, refugee camps sprang up and grew in London, eventually hosting more than 13,000 Palatine refugees. A few managed to make the trip to Pennsylvania and Carolina, but most were returned to mainland Europe.

In April of 1710, a group of 29 Mennists from the Palatinate arrived at Rotterdam in the Netherlands. The men of their party are known: Hans and Christian Herr, Martin Kündig (Kendig), Martin Meili (Mylin), Jacob Müller (Miller), and Martin Oberholtzer. These are all Swiss surnames of families who had farmed in the Palatinate for two or three generations. They had money for the trip to London, but were short of funds to reach their intended destination – Carolina. The need was met by wealthy Dutch supporters who loaned the needed 200 guilders.

Ten weeks passed in London before this party was able to book passage, not for Carolina, but for Pennsylvania. There is anecdotal evidence that they may have changed their destination after speaking to William Penn in London. Penn considered the Mennists to be particularly desirable type of settler “a sober people who will neither swear nor fight.” The *Mary Hope* set sail on June 24 with 94 passengers. The trip was pleasant with no illness and only a few anxious moments. They caught sight of land on September 16, and soon the shores of the Delaware Bay were converging to greet them.

Once in Philadelphia the party immediately approached the land commissioners to request a land warrant. They obtained a survey warrant for 10,000 acres “at the head of the Pequea.” It’s a mystery how this group, which had to borrow to pay their passage, was now ready to purchase land far beyond what they themselves could use. They were helped by Hans Groff and Wendel Bauman, fellow Mennonites already in Germantown. The name at the top of the list of this “Company of Swissers” was 26 year old Johann Bundeli from Germantown. Bundeli was not a Mennonite. Perhaps he was acting an agent or financier. He ultimately returned to his Swiss homeland. The name Hans Funk also appeared on the survey warrant. He may have been on the *Mary Hope*.

The Pequea Creek begins as a trickle on Welsh Mountain, near present day Narvon, Pennsylvania, but the land actually surveyed was not there. Rather, it would consist of two

areas of 4000 and 6000 acres, spanning an area between Lehman Place in the east, to just west of the town of Willow Street, with a gap between that included much of today’s Strasburg Borough. Under the primeval forest and meadows lay soil of unequaled fertility, watered by the Pequea Creek and by the fresh flowing springs forming its many tributaries.

The new arrivals selected lands that were particularly ideal for farming. Perhaps new acquaintances had recommended the area, or maybe they scouted it soon after arrival. An English visitor traveling the area 100 years later in 1809 wondered aloud why earlier settlers had not taken up such prime land. The legend recounted to him was that earlier English, Welsh, and Scots-Irish settlers were intimidated by the formidable hickory and oak forest, and retreated to more lightly wooded land farther east (near today’s boundary between Chester and Lancaster counties). The Palatines though, saw the lush forest as testament to the potential of the soil. Aware of the challenges that their grandparents had faced in reclaiming the war-ravaged Palatinate, they were willing to undertake the epic task.

In October 1710, surveyor Isaac Taylor was able to survey the easternmost 4000 acres. Of these, the eastern 2000 acres were initially assigned to Martin Kendig. The survey of the re-

maining 6000 was completed in April of 1711 for a handsome fee. Eleven contiguous tracts were defined, extending west from present-day Jackson Street in Strasburg Borough. Kendig received three of these tracts, acting as a real estate agent, and took up residence on the eastern tract. There, he built a cabin entirely of walnut logs, about 200 feet south of today’s Borough boundary.

A Haven for Huguenots

The Ferrée family were silk manufacturers who had been minor nobility in Normandy, France. Marie Warenbauer married Daniel Ferrée, and by 1685, they had four children. When the Edict of Nantes was repealed, the Ferrées fled attacking French troops with their children and an orphaned boy named Isaac Lefevre. They found refuge in Alsace, near Strassburg. They later relocated to Bavaria where they remained for ten more years. They had two more children. The orphan Isaac Lefevre, now grown, married their eldest daughter Catherine.

Daniel Ferrée died in 1708, and afterward, Marie again took up her Germanic maiden name. She heard of Penn’s *Holy Experiment*, and secured a passport for travel to London. Once there, she set up camp among refugees, who were attracted by her evident character and leadership. She requested a meeting with Penn to negotiate for land. He was so



**Vehicle Sales & Service
You Can Trust**

“The place where friends send their friends!”

- Quality Pre-Owned Cars, Trucks, & SUVs
- Rvs, Campers, Boats, & More!
- Auto & RV Inspections & Repairs

**SM SAUDER
MOTORS**
Trust · Quality · Convenience

226 N. Decatur Street, Strasburg, PA
(717) 687-7761 • saudermotors.com

Family owned and operated since 1995

impressed by her that he petitioned the queen to grant her an audience. Queen Anne admired the capable Madam Warenbauer too, and rewarded her with a patent granting English citizenship and permission to colonize in Pennsylvania. The patent included Marie's entire entourage of 54, consisting of her family and her new refugee friends.

The group sailed from London in September of 1708, but had not yet secured a place in Pennsylvania. Instead, they landed at a Huguenot colony in Esopus, New York, along the Hudson River. Penn's agents in Philadelphia received Marie's request for 2000 acres in 1709. When Martin Kendig had 2000 acres surveyed in the fall of 1710, he did so on her behalf. The land was purchased in 1712 under the name of Marie's son Daniel Ferrée and son-in-law Isaac Lefever (spelled Fierre and Leffevre on original survey map). Their patent showed the name of the place to be Strasburg, after the place in Alsace where Marie and her family had found safety. From then on, this name (also New Strasburg or the German Neustraßburg) became associated with the whole settlement, including both the Huguenots and the Mennonites.

The Quaker Taylors

Christopher Taylor was an Oxford educated Anglican minister who ran a renowned classical school in England. He converted to Quakerism in 1652, and his proselytizing brought imprisonment. He emigrated to Pennsylvania with William Penn in 1682, where he became a member of the first Provincial Council and President Judge of Chester County. He made his home on Tincum Island on the Delaware River which he had received as a grant. Upon Christopher's death in 1686, his son Israel took ownership of Tincum and other land assets. Israel was a surgeon and represented Chester county in the Pennsylvania Assembly for three years.

In 1716, Israel and his brother Joseph received a warrant for 1300 acres in Strasburg. That property, as well as the properties of the Palatines and Huguenots, were surveyed by a relative named Isaac Taylor. Isaac and his

brother Jacob had learned surveying from their father, but had also studied astronomy, science, and literature under Christopher Taylor. Jacob became Surveyor General of Chester county, with Isaac as Deputy Surveyor. Isaac was also a physician, and Jacob was a teacher. Jacob was a close friend of the Penn family, James Logan, and Benjamin Franklin. He published an almanac from 1706 to 1724. In his first *Poor Richard's Almanac*, Franklin credited Jacob for his years of dedication.

When Israel Taylor died in 1725, John Wright was executor of his will. John operated a ferry across the Susquehanna at Columbia. Israel's son Samuel inherited the 1300 acre tract in Strasburg. He married Wright's daughter Elizabeth at the home of Samuel Blunston, another influential Pennsylvania Quaker. Samuel operated a grist- and sawmill along the Big Beaver Creek. He accumulated significant landholdings, and around 1732, he moved to present day West Virginia where he operated a ferry across the Potomac River.

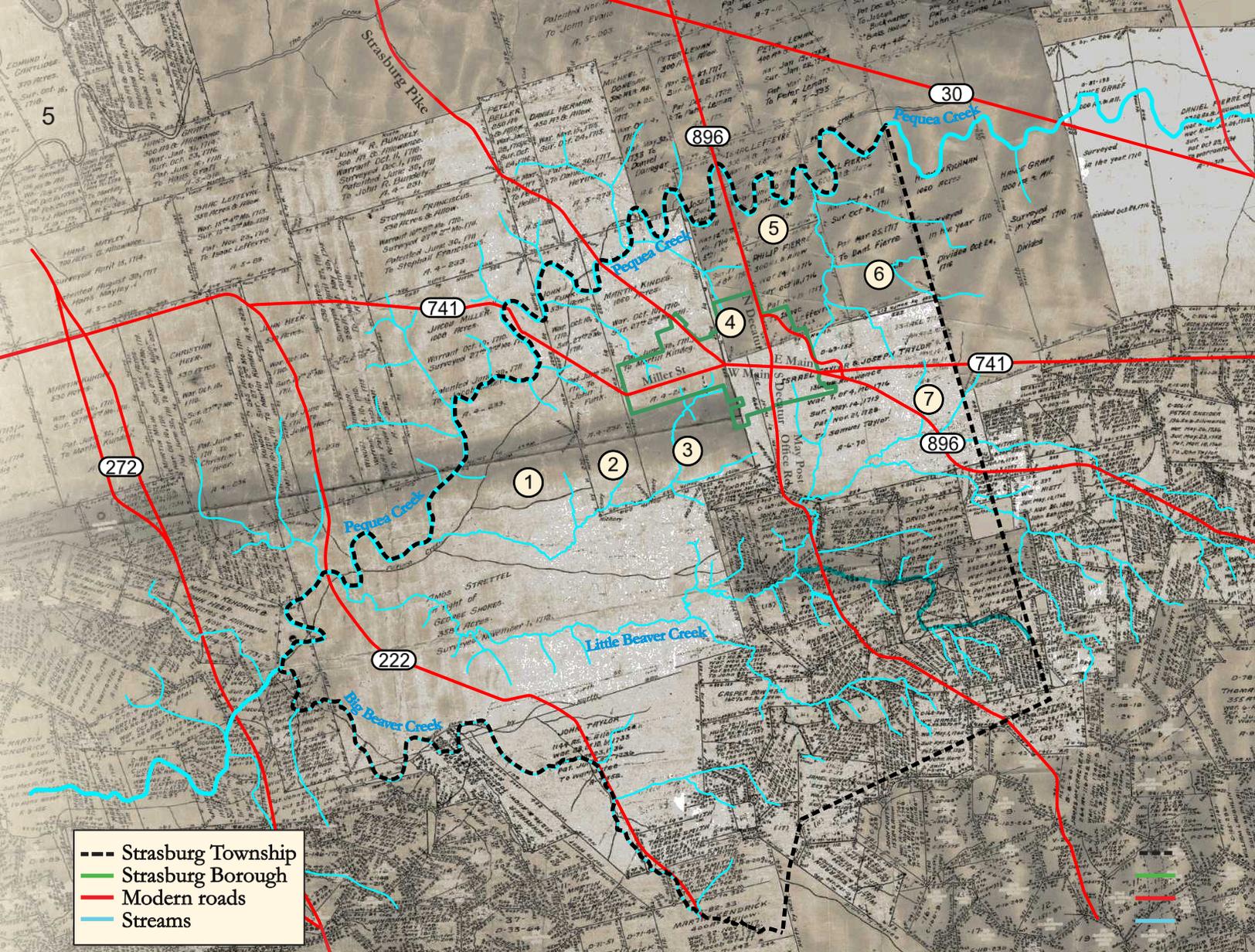
Why did Israel and Joseph Taylor seek "frontier" land in Strasburg in 1716? Had they learned something from their well-connected family and friends? When he wasn't busy as Penn's secretary, James Logan was a self-professed fur trader. In 1716, he hired John Miller, (son of 1710 warrantee Jacob Miller) to operate a wagon between Philadelphia and the French fur traders in Conestoga. Miller would deliver trade goods to Conestoga, and return to Philadelphia with furs. That wagon undoubtedly passed through Strasburg along what would become known as the Conestoga Road, now Main Street. The following year, Logan hired another wagon, and then bought one himself, which he recorded in his accounts as a "Conestoga Wagon" – the first use of that term. John Wright also probably had his eye on freight traffic that could be served by his ferry crossing the Susquehanna. And Isaac Taylor was surely aware of any valuable unclaimed land. Recognizing Strasburg as a convenient resting place for wagon traffic, perhaps these men developed a consensus that the land purchase would be a smart investment.

Other Arrivals

Pennsylvania's growing reputation as an asylum for oppressed people attracted emigrants from all over Europe. The attraction took root in Ulster, in the north of Ireland. Many there were of Scottish Presbyterian heritage, from an earlier period of colonization. These Scots-Irish and other Irish were drawn to Pennsylvania to escape religious sanctions, economic stress, and food shortages. The magnetic lure of the "new" land also played a part. As English speakers, they integrated easily into the colony. In the Scots-Irish's Presbyterian denomination of the Reformed church, Elders were nominated by the congregations. This taste of democratic governance inspired a civic involvement and a resentment of the Quakers' domination in Pennsylvania government.

Groups tended to segregate by language and religion. Germans of the Lutheran and Reformed churches settled along Mine Ridge, southeast of today's Borough. Eleven Amish families settled in Berks County, Pennsylvania, in 1737. Amish didn't begin to settle in Lancaster County until the 1760s.. As French Huguenots saw arrivals from France dry up, it became clear that they would not be able to sustain a separate identity. They were quick to form relationships with their English, Welsh, and German neighbors. They were among the first to develop a new American consciousness.

African people had a different experience. The Quakers, who spoke of every person's "inner light," still found some justification to enslave Africans. In 1684, two years after William Penn first visited his colony, a ship from Africa arrived in Philadelphia with 150 captives. Demand was high, and all were quickly sold into slavery. More enslaved people came through the Caribbean slave trade, and through traffic with Maryland and Virginia. As the settlers quickly built wealth, enslaved Africans could be found in the homes throughout Strasburg. It was rare to find more than two or three African people in any one household. Many Africans lived in isolation, apart from their family, and unable to form new social or family bonds.



Original land warrants: 1) *Jacob Miller* (warrant 1710, patent 1711); 2) *John Funk* (warrant 1710, patent 1711); 3) *Martin Kindig* (warrant 1710, patent 1711); 4) *Joseph English* (warrant 1714, patent 1717 to *Hans Howry*); 5) *Philip Fierre* (warrant 1716, patent 1717 to *Isaac Lefevre*); 6) *Daniel Fierre* (warrant 1711, patent 1717); 7) *Israel and Joseph Taylor* (warrant 1716, patent 1729 to *Samuel Taylor*).

The Village in Strasburg

The name *Strasburg*, *Chester County* appeared on the original patents covering some 20,000 acres. Lancaster County's eastern boundary was drawn in 1729, and Strasburg Township was designated around 1730, encompassing present day Strasburg and Paradise Townships. A village eventually formed within the township, from two 150 acre tracts which straddled the Conestoga Road. These adjoining properties met along present-day Jackson Street in the Borough. The western tract, part of the original warrant to Martin Kendig, was inherited by Mary Kendig and her husband Christian Herr, upon the 1735 death of Mary's father, Jacob Kendig.

To the east, Edward Dougherty purchased 150 acres from Samuel Taylor in 1729, and proceeded to build a house there. That summer, he was granted one of the first nine tavern licenses issued in the newly formed county. Edward and his wife Mary opened a tavern to serve the growing traffic along the Conestoga Road. The tavern would be the first anchor for the eventual village. Edward died in 1736, only seven years after opening the tavern. No evidence has been found to determine whether the business continued after his passing. He left three young children. Most of the property would pass to the eldest son, Edward, when he reached 21 years of age in 1751.

1751 was a seminal year for the village, as both Edward Dougherty, Jr. and

Christian Herr began to divide and sell their properties, mostly in parcels of twenty acres or less. By 1759, the village was well established, with 19 property owners, of whom two were innkeepers. The town grew in size and significance, as evidenced by the proliferation of stylish permanent buildings of brick and stone. Additional houses, mercantile shops, taverns, stables, carriage shops, blacksmiths, and more sprung up to support the growing permanent population as well as the passing travelers.

At last, on March 13, 1816, "the village in Strasburg" was officially incorporated as "The Borough of Strasburg." Countless fascinating stories of this unique and historic town remain to be discovered and told.

Call today for a free quote and experience the difference!

BENNER
INSURANCE
Auto • Home • Business • Life

717-687-6901
BennerInsuranceAgency.com



Eldon R. Stoltzfus Architect
Architecture ~ Planning ~ Interior Design

Eldon R. Stoltzfus
Architect
estoltzfus@ersarchitect.com

2 S Decatur Street
Strasburg, PA 17579
www.eldonrstoltzfusarchitect.com

Mobile 610-888-8579
Office 717-291-5928
Fax 717-291-9053

Simply the Best Amish made Furniture



Intercourse

3347 Old Philadelphia Pike
Intercourse, PA 17534
717.768.0216

Strasburg

421 Hartman Bridge Road
Strasburg, PA 17579
717.687.8336

Peaceful Valley FURNITURE

www.peacefulvalleyfurniture.com



BEILER'S PAINTING

INT. / EXT.
AERIAL EQUIPMENT

PHONE
(717) 224-5884

901 MILLER ROAD
STRASBURG, PA 17579



New Creations

studio

www.StrasburgBeauty.com

Enhancing the Beauty God has given you!

9 East Main Street, Strasburg, PA 17579 (717) 687-4327

Early Memories of

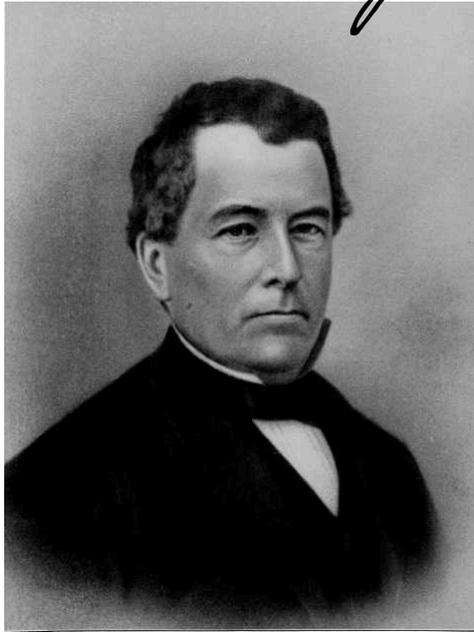
Benj' G. Herr

by Henry Benner

What was life like two hundred years ago in Strasburg? A lot is left to the imagination, because few people took the time to write about it, and we'll never know what was written and lost. Fortunately, Benjamin Groff Herr did make the effort, and his works survive. This article presents excerpts from Herr's "Memorandum," which he completed in 1857. In it, he relates memories from his first twenty-one years, from 1808 to 1829. Benjamin married Mary Witmer and owned the farm at 412 North Jackson Street, Strasburg. He died in 1878 at the age of seventy.

In 2004, an elderly lady from Lancaster called me and said that she had a box of the writings of Benjamin Herr which I could have. The large wooden box contained long essays that Herr had written before the Civil War, on subjects ranging from States Rights to Theology. There were booklets of proverbs that he originated. "A rat prefers a bushel of wheat in the granary to ten tons of wheat in the field." He took a trip on the Erie Canal in 1830. "I boarded a stagecoach in Strasburg and rode to Philadelphia with a drunk Revolutionary War soldier. We got to Philadelphia at 8 p.m. Albany has crooked muddy streets with hogs running everywhere."

From the contents of that donated box came a flood of fascinating vignettes, surprising perspectives, humor, and more. The journal describes life around Strasburg two hundred years ago. He begins: "March 6, 1808, I, Benj. G Herr was born at the foot of Bunker Hill, near Little Beaver, Strasburg Township in an old house among the first built in Lancaster County." The basement wall to this hillside house is still standing a mile south of Strasburg on the corner of May Post Office Road and Sawmill Road. I'm guessing the house dates between 1718 and 1725. In 1810 Benjamin's father, Rev. John Herr, who started the Reformed Mennonite Church, bought a large farm north of Strasburg. Today Sight and Sound theater stands in the center of this farm which extended north



to Hartman bridge where Katie's Kitchen is located. The farm buildings were on the southern end of the farm at 321 North Star Road. The brick house and red barn standing there today were built on the foundations of the original buildings.

Benjamin describes the original log barn with its roof of thatched rye straw. Two hundred swallows found the straw to be an ideal place to build nests. They arranged their nests in straight lines and equally distanced apart. No candle or lantern was permitted in the barn and in winter they fed the cattle in total darkness. The farm was completely surrounded by forest. Four of the largest trees he ever saw were on that plantation. A poplar tree was twenty-two feet in circumference. A hickory tree was cut down and a wagon maker in Strasburg made 82 axles from the wood. During the winter several acres were cleared to make more farmland.

The area south of Strasburg was a wilderness with a few run-down farms. One day, little Benjamin followed his mother down a wooded trail to visit her parents living near Quarryville. On returning home, the trail forked. Benjamin said, "This fork leads home, but mother said it was the other fork. Mother was right and we got home to Strasburg." "My mother fell off her horse and landed in the woods riding home from Lampeter." These were some of the challenges of traveling through the forested Lancaster County.

Benjamin Herr had a brilliant mind. He taught himself how to write and read English before he started school. His father's friends were amazed at the letters he wrote to them. The summer after first grade he read the German "Martyr's Mirror" which was the largest book printed in Colonial America. He learned how to read and write German. He went to the Lampeter School his first year. School had three terms begin-



This house on May Post Office Road still includes elements of the house in which Benjamin G. Herr was born

MAIN STREET ANTIQUES

19th Century Antiques and 20th Century Vintage Items
Textiles, Glass, China, Small Furniture, Prints

Mon by chance or appointment

Tue and Thurs 11:00 to 4:30

Wed and Fri 11:00 to 5:00

Sat 10:00 to 5:00

Sun 1:00 to 5:00

Back issues of
Strasburg Heritage
magazine sold here

Sue Stirba, owner

2 W. Main St.

Strasburg, PA 17579

ning in late October after corn husking, and ending on April 1 for spring plowing. There were no public schools and parents paid for their child's education. Attending the winter term were German speaking carpenters and plasterers wanting to learn English.



North Jackson Street school

In his second year, he attended the new school at 1817 North Jackson Street. Benjamin described the pupils. Two of the girls were "luscious," Ly was a tall black boy enslaved by the Presbyterian minister, and was "built like a Greek god." Swartz was a "midget" who smelled badly, because he worked as an indentured servant of the tanner in Strasburg, turning animal hides into leather. One teacher was an alcoholic who lay drunk in the corner of the room while his brother and pupil taught the classes. Another, who had a fiery temper, sometimes pulled out pupils' hair. For punishment, Benjamin had to stand on top of the big stove holding out a paddle. It was a custom of the Pennsylvania Dutch to lock the teacher out of the school at Christmas time, demanding a gift. One time a teacher refused and the craftsmen in Strasburg boarded up the windows. The pupils frolicked all day until a pupil who was not in school opened window to let them escape.

The Conestoga Road from Philadelphia ran through Strasburg. Poor immigrants traveling the road asked residents where they could stay for free overnight. They were sent to John Herr's. People from most every European country crowded the farm house. A drunk Russian denounced Napoleon who invaded Russia in 1812. A family with ship's disease stayed three months. A blind man sat on the porch singing hymns. With all the farm work and household chores John Herr had two hired girls and two hired men. "Susanna had a one-sided face, was industrious, and had the fireplace burning by four a.m. Katie was fond of dancing, joined the Reformed Mennonites and went insane." "An Irishman got off the boat, was hired and didn't know the ways of the new world. Seven baby polecats crawled out from under the corn crib and he picked one up. It sprayed him and alas the only clothes he had were the clothes he wore. He left the plantation a wiser man." Rev. John Herr had many religious leaders visiting him. He was arguing with the Presbyterian minister from Strasburg, when the hired man said to Benjamin, "Your father should not be casting his pearls before swine."

The Pennsylvania Dutch loved to tell ghost stories. A ghost returned when an injustice to them were not resolved in life. "Old Haury's ghost could be seen walking the disputed fence line with his neighbors many times." "I went past the haunted house and could see the lights flickering in the shadows." The walled-in Haury cemetery can be seen today in front of the motel on the northern end of Strasburg. Dr. Peter Lefever said he

went past the cemetery at night and a shadow in the shape of a calf picked him up and carried him over the trees and dropped him in his field. Benjamin could hear the neighing of the mysterious horses coming from the cemetery. He never walked past it at night.



Haury (Howery) family cemetery

John Funk, who owned a tavern on the south-east corner of the Square, believed in reincarnation. He wanted to return as a pig in the next life. Benjamin took a sick horse to the veterinarian John Mylin. He had to wait an hour while Mylin described the horse ahead of him as demon possessed. Years later, Mylin burned witches in effigy in Strasburg to drive out the evil spirits in Rohrer's two-hundred hogs.

Smallpox was prevalent. Over fifty percent of the visitors to the Herr farm had pocked faces. A neighbor was covered with scabs and "looked like the bark of a gum tree." Magical healers roamed Lancaster County. One stood over little Benjamin, waved his arms three times and said some magical words. This cured him of warts. An Indian doctor came to the farm and Ben-



Compassionate, Convenient, Affordable Healthcare

"It's like having a doctor in the family"

Chris Lupold, MD • Beth Van Aulen, MD • Bethany Brown, CRNP

334 Hartman Bridge Rd, Ronks, PA 17572
www.alerefamilyhealth.com ☎ 717-883-1123

Introducing



Bethany Brown, CRNP

jamin recorded the plants that he collected for his medicines.

Benjamin records three cases of mental illness. At that time, there was little that could be done for afflicted people. Haury's son was brought in chains to the farm and locked in a room. "He climbed the furniture and window sills like a spider." On a road south of Strasburg, a woman walked a balcony railing in bare feet thirty feet above the ground, swearing at all who passed by. An insane man came to the farm when the parents were away. The children locked him in the cellar and piled furniture against the door. He screamed most of the night. In the morning the children opened the door and he silently walked away. In Lampeter, a young girl stood on a platform, went into trances and "prophetized." Her parents collected money from the audience.

Benjamin went to a service at the Methodist church; today, the building at 126-128 South Decatur Street is owned by the Strasburg Heritage Society. He writes, "the men hollered, the women shrieked, shouted, and swooned in trances. Preacher Abe thrust out his bible and shouted, 'Is this book true?'" Shoemaker John Paul was called a "holering Methodist."

Farming methods of two hundred years ago were described. "All planting was done from signs of the zodiac; there were lucky and unlucky days." At hay making time the farmer led workers swinging their scythes. "They swung their scythes in unison which was music to my ears." The hay was turned over to dry, then raked in big piles and loaded onto wagons. It was stored loose in the mows for the horses and cattle. The largest income for farmers was from grain: wheat, barley, and rye. It was difficult to get enough workers for the fields. Benjamin said that all the craftsmen in Strasburg were expected to help or else "they were looked down upon by society." Some workers demanded liquor before working in the grain fields. "Liquor was not looked down upon by church or society" said Benjamin. Some workers got drunk and laid in the corners of the field. Workers swung their grain cradles in unison going around the wheat field. Coming on behind, workers tied it into sheaves and put them in shocks to dry. The sheaves were then

taken to the barn and threshed over winter. The rye was laid on the barn floor and the grain beaten out by flails. The wheat was piled on the floor and little Benjamin rode two horses over the grain and their hooves pounded out the wheat. The grain was taken to mills and made into flour. Benjamin rode the wagon with barrels of flour to New Castle, Delaware to be shipped out.



As an adult, Benjamin G. Herr owned and lived on this farm on North Jackson St.

Some corn was raised for pigs and chickens. Workers were hired in the fall to husk the corn. One lazy group Benjamin said was made up of "common laborers, crude philosophers, and dis-

owned religionists." The community got together for husking bees and apple butter frolics. These were loud and boisterous. The young guys got into fights.

Life in Strasburg centered around the many taverns. They had a snapping turtle soup festival. Snapping turtles as large as sixty pounds were taken from the Pequea. Benjamin described the dancing, fiddling and gambling in the taverns.

Fox chasing was common. A fox was left loose and men on horses and dogs chased the fox. Five years ago ninety year old Jere Groff described to me the New Years Day fox chase which started at the hotel at the east end of Strasburg.

Benjamin Herr's "Memorandum" is full of enchanting tales of Strasburg's past. The gems presented here represent a fraction of the treasure to be found. The original works were transcribed, annotated and published in "Pennsylvania Mennonite Heritage" magazine in five parts (vol. 29, no. 2, 3, and 4, 2006; vol 30, no. 1 and 2, 2007). Interested readers can obtain copies from Mennonite Life at 2215 Millstream Rd, Lancaster, PA.

DENTAL GROUP, P.C.

Strasburg

DENTAL CARE CUSTOMIZED FOR YOU



New patients welcome!

Cosmetic & Family Dentistry

*Helping our patients smile and eat comfortably
and confidently since 1947*

Elizabeth Dainesi, D.D.S.

Mark G. Nichols, D.M.D.

222 N. Decatur St., Strasburg, PA 17579

717-687-6061

www.strasburgdentalgroup.com

10% Senior citizens and military discount

Some restrictions apply

soundFocus LLC

PRO A/V SOLUTIONS

Event Services | Rentals | Sales
Installation | Consultation

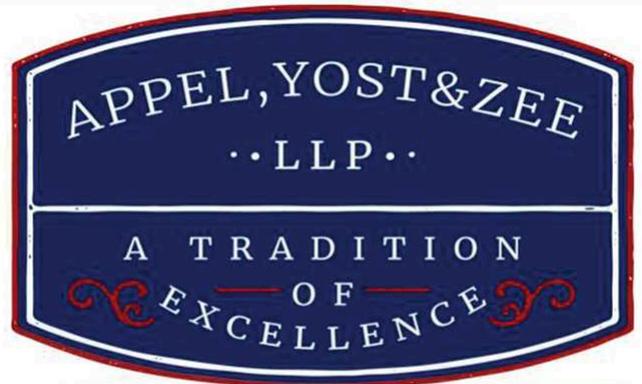
www.soundfocusllc.com

717.687.8710

PRO GEAR, PRO EXPERIENCE, PRO ATTITUDE

PRSRRT STD
ECRWSS
U.S.POSTAGE

Residential Customer Only



Law Offices at 2 S. Decatur Street, Strasburg, PA 17579
Hours by Appointment (717) 687-7871



**OLD FASHIONED
SERVICE FOR THE
MODERN VEHICLE**

www.synergyservicecenter.com

SYNERGY
SERVICE CENTER LLC

INSPECTION / REPAIR / MAINTENANCE

717-687-7701

60 W MAIN ST. STRASBURG, PA 17579



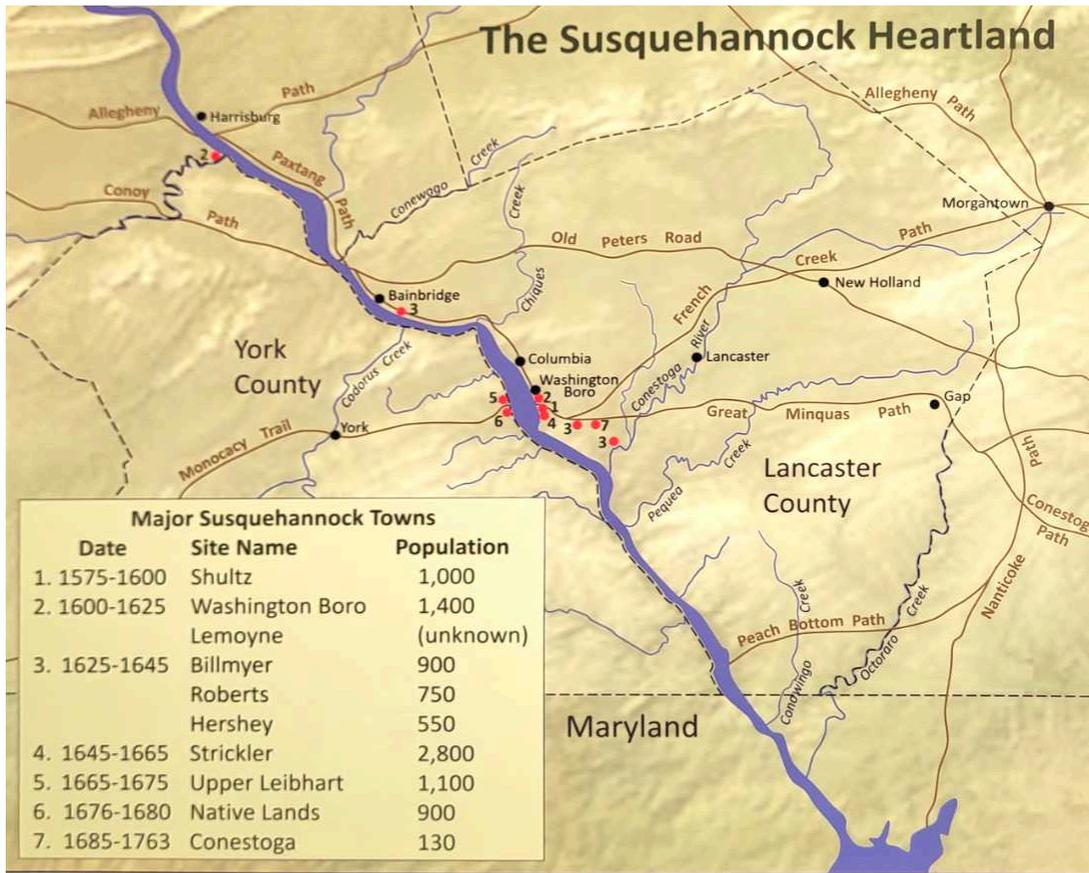
Susquehanna River, as seen from Susquehannock State Park

photo by Joe Deevy

Bibliography

The First People of Lancaster County

- "1719 Museum." Mennonite Life, October 25, 2023. <https://mennonitelife.org/1719-museum/>.
- "17th-18th Native American Settlements of the Susquehanna River - The Susquehannocks." Cultures of the Confluence. Accessed September 17, 2023. https://www.departments.bucknell.edu/environmental_center/culturesattheconfluence/CulturesattheConfluencesusquehannocks.html.
- Alexander, Larry. "Lancaster Roots: 300 Years Ago, First Europeans Settled Here." LNP | LancasterOnline. January 21, 2010. Accessed at https://lancasteronline.com/news/lancaster-roots-300-years-ago-first-europeans-settled-here/article_15002862-dfe0-512e-a694-193a0d5d82a1.html.
- Bausman, Lottie M. "Massacre of the Conestoga Indians, 1763: Incidents and Details." Journal of the Lancaster County Historical Society 18, no. 7 (1914): 169–85.
- Carr, Kurt William, and Roger W. Moeller. First Pennsylvanians: The Archaeology of Native Americans in Pennsylvania. Harrisburg, PA: Pennsylvania Historical and Museum Commission, 2015.
- "Circle Legacy Center - Preserving Native American Culture." Circle Legacy Center, 2017. <https://circlelegacycenter.com/>.
- "Covenant Chain." Wikipedia, November 29, 2023. https://en.wikipedia.org/wiki/Covenant_Chain#:~:text=A%201677%20treaty%20between%20the,the%20other%2C%20to%20obtain%20peace.
- "Dauphin County." This Week In Pennsylvania Archaeology, July 12, 2012. <https://twipa.blogspot.com/2012/07/dauphin-county.html>.
- Forrest, Tuomi J. "Penn and the Indians." William Penn Visionary Proprietor, 2021. <https://web.archive.org/web/20210922232455/http://xroads.virginia.edu/~CAP/PENN/pnind.html>.
- "Grand Opening of Lancaster Longhouse." Willow Street, PA: 1719 Hans Herr House and Museum, 2013. 1719 Hans Herr House and Museum and Lancaster Roots 2013.
- Haile, Edward Wright. John Smith in the Chesapeake. Champlain, VA: RoundHouse, 2008.
- Harari, Yuval N. Sapiens: A brief history of humankind. New York, NY: HarperCollins Publishers, 2015.
- Hendrickson, Kris. "Peoples of the Susquehanna River." Episode. WVIA Original Documentary Films 2017, no. 1. WVIA, November 16, 2017. Produced in association with Bucknell University.
- Hershey Showalter, Shirley. "The Longhouse Project at the Hans Herr House: A Good Beginning." Shirley Hershey Showalter, 2013. <https://shirleyshowalter.com/the-longhouse-project-at-the-hans-herr-house-a-good-beginning/>.
- "History." Manor Township, Lancaster County, February 9, 2013. <https://manortownship.net/history/>.
- "History - Birth of a Nation." Onondaga Nation, November 13, 2023. <https://www.onondagation.org/history/>.
- Hollway, Don. "People of the Muddy River; The Susquehannocks, the Europeans, and the Balance of Mid-Atlantic Power, 1608-1763." People of the muddy river: The Susquehannocks, the Europeans, and the balance of Mid-Atlantic Power 1608-1763, by Don Hollway, 2013. <https://donhollway.com/susquehannocks/>. As appeared in the January & March 2013 issues of MUZZLELOADER magazine.
- Hummel, Cynthia. "Longhouse Adds Understanding to Hans Herr Visit." Intelligencer Journal Lancaster New Era, April 17, 2013.
- Jackson, Helen Hunt. "Chapter IX. Massacres of Indians by Whites. I. - The Conestoga Massacre." Essay. In A Century of Dishonor: A Sketch of the United States Government's Dealings with Some of the Indian Tribes, 298–317. New York, NY: Harper & Brothers, Franklin Square, 1881. Accessed September 26, 2023 at: <https://archive.org/details/centuryofdishono00jackrich/mode/2up>.
- Kautz, Donald. "Natives of Lancaster County." DonaldKautz.com - Lancaster County History and Photography, January 2, 2021. <https://donaldkautz.com/blog/natives-of-lancaster-county/#:~:text=For%20about%202500%20years%2C%20the,occupied%20by%20many%20diverse%20groups>.
- Kent, Barry. Susquehanna's Indians. Harrisburg, PA: Commonwealth of Pennsylvania, Pennsylvania Historical and Museum Commission, 2001.
- Knapp, Tom. "Native Americans Focus of 2 Lectures." Intelligencer Journal. October 30, 2010.
- "Lancaster's Darkest Chapter: The Massacre of the Conestoga." Uncharted Lancaster, February 21, 2023. <https://unchartedlancaster.com/2019/12/27/lancasters-darkest-moment-the-massacre-of-the-conestoga-indians/>.
- Landis, David H. "The Location of Pequehan." Journal of the Lancaster County Historical Society 13, no. 4 (1919): 69–77.



Map courtesy of the Zimmerman Center for Heritage
 1706 Long Level Road, Wrightsville, PA 17368
<https://susqnh.org/explore-2/zimmerman-center/>
 office: 717-252-0229 info@susqnh.org

Martin, Darvin L. *A Clash of Cultures: Native Americans and Colonialism in Lancaster County, Pennsylvania*. Morgantown, PA: Masthof Press, 2008.

Martin, Darvin L. "Digital Paxton: A History of Conestoga Indiantown." *Digital Paxton: Digital Collection, Critical Edition, and Teaching Platform*, 2015. <http://digitalpaxton.org/works/digital-paxton/a-history-of-conestoga-indiantown>.

Miller, Randall Martin, William Pencak, and Daniel K. Richter. "The First Pennsylvanians." Essay. In *Pennsylvania: A History of the Commonwealth*, 3–46. University Park, PA: Pennsylvania State University Press, 2009.

Miller, Randall Martin, William Pencak, and Susan E. Klepp. "Encounter and Experiment: The Colonial Period." Essay. In *Pennsylvania: A History of the Commonwealth*, 47–100. University Park, PA: Pennsylvania State University Press, 2009.

"Native American Longhouse Opens May 18." *Lancaster Farming*, May 11, 2013.

"Native American Longhouse Rises in Pennsylvania." Willow Street, PA: The Lancaster Longhouse, 2012.

"Palatinate." *Encyclopædia Britannica*, July 18, 2023. <https://www.britannica.com/place/Palatinate>.

Prowell, George R. "Chapter I - The Indians." Essay. In *History of York County Pennsylvania*, 9–15. Chicago, IL: J. H. Beers & Co., 1907.

"RiverRoots: Susquehannock Culture." *Susquehanna National Heritage Area*, February 3, 2021. <https://susqnh.org/susquehannock-culture/>.

Selker, Lauren. "Meadowcroft: Peering into America's Ancient Past: Pennsylvania Center for the Book." *Meadowcroft: Peering into America's Ancient Past* | Pennsylvania Center for the Book, 2010. <https://pabook.libraries.psu.edu/literary-cultural-heritage-map-pa/feature-articles/meadowcroft-peering-americas-ancient-past>.

"Shenks Ferry -The Lost People." *The Conestoga Area Historical Society*. Accessed August 25, 2023. <https://sites.rootsweb.com/~pacahs/shenks.htm>.

Silver, Peter Rhoads. *Our savage neighbors: How Indian War Transformed Early America*. New York, NY: W. W. Norton & Company, Inc., 2008.

Van Ingen, Lori. "We're Sorry." *Sunday News*. October 10, 2010.

Special thanks to the following individuals for providing guidance and editorial feedback for this article:

- Mary Ann Robins (President, Circle Legacy Center, Inc.)
- Abby Hershberger (Mennonite Life)
- Jean Kilheffer Hess (Mennonite Life)
- Millie Penner (Mennonite Life)
- Becky Gochnauer

A New Home in Pennsylvania

“1681-1776: The Quaker Province.” PHMC > Pennsylvania History, 2015. <https://www.phmc.state.pa.us/portal/communities/pa-history/1681-1776.html>.

Angell, Stephen. “This Far by Faith 1526. Quakers: From Slave Traders to Early Abolitionists.” PBS, 2003. https://www.pbs.org/thisfarbyfaith/journey_1/p_7.html.

“The Birth of the Amish Community in Alsace.” Musee protestant. Accessed October 28, 2023. <https://museeprotestant.org/en/notice/the-birth-of-the-amish-community-in-alsace/>.

Chambers, George. A tribute to the principles, virtues, habits and public usefulness of the Irish and Scotch early settlers of Pennsylvania. Chambersburg, PA: M. Kieffer & Co., 1856. Accessed at: <https://www.loc.gov/item/03029018/>.

“Church and State in British America.” ushistory.org. Accessed October 28, 2023. <https://www.ushistory.org/declaration/lessonplan/churchstate.html>.

Clark, Martha B. “Lancaster County’s Relation to Slavery.” Journal of the Lancaster County Historical Society 15, no. 2 (1911): 43–61.

“Continental Reformed Protestantism.” Wikipedia, August 19, 2023. https://en.wikipedia.org/wiki/Continental_Reformed_Protestantism.

“Edict of Fontainebleau.” Wikipedia, August 11, 2023. https://en.wikipedia.org/wiki/Edict_of_Fontainebleau.

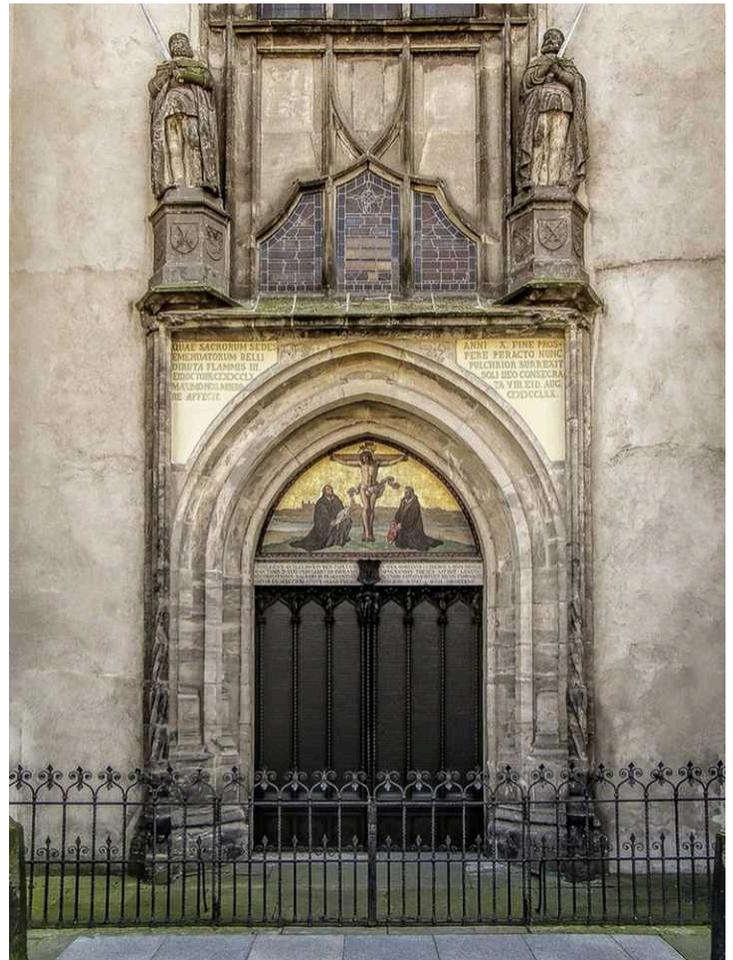
“Edict of Nantes.” Wikipedia, October 12, 2023. https://en.wikipedia.org/wiki/Edict_of_Nantes#:~:text=The%20Edict%20of%20Nantes%20helped,more%20tolerant%20and%20pluralistic%20society.

Edwards, Mark. “Christopher Taylor (1620 - 1686).” WikiTree, September 2, 2023. <https://www.wikitree.com/wiki/Taylor-32362>.

Edwards, Mark. “Israel Taylor (1660 - 1725).” WikiTree, September 1, 2023. <https://www.wikitree.com/wiki/Taylor-32361>.

Edwards, Mark. “Samuel Taylor, Sr. (Abt. 1695 - 1762).” WikiTree, June 15, 2023. <https://www.wikitree.com/wiki/Taylor-32360>.

“English Reformation.” Wikipedia, December 20, 2023. https://en.wikipedia.org/wiki/English_Reformation.



The doors of the Castle Church, Wittenberg, Germany, where Martin Luther posted his 95 Theses in 1517. (public domain image)

Eshleman, Henry Frank. “History of Lancaster County’s Highway System (from 1714 to 1760).” Journal of the Lancaster County Historical Society 26, no. 3 (1922): 37–80.

Eshleman, Henry Frank. “The Great Conestoga Road.” Journal of the Lancaster County Historical Society 12, no. 6 (1908): 215–32.

Evans, Samuel. “Some Early County Mills, Etc., Etc.: A Fulling Mill in 1714.” Journal of the Lancaster County Historical Society 1, no. 5 (1897): 167–75.

Evans, Samuel. “When Was Strasburg Erected into a Township?” Journal of the Lancaster County Historical Society 1, no. 5 (1897): 145–49.

“Free Imperial City.” Wikipedia, December 19, 2023. https://en.wikipedia.org/wiki/Free_imperial_city.

“Global Spread of the Printing Press.” Wikipedia, August 13, 2023. https://en.wikipedia.org/wiki/Global_spread_of_the_printing_press#:~:text=The%20global%20spread%20of%20the,the%20manuscript%20and%20block%20printing.

Hildebrand, Jacob. "Reminiscences of Strasburg." *Journal of the Lancaster County Historical Society* 1, no. 4 (1897): 97–108.

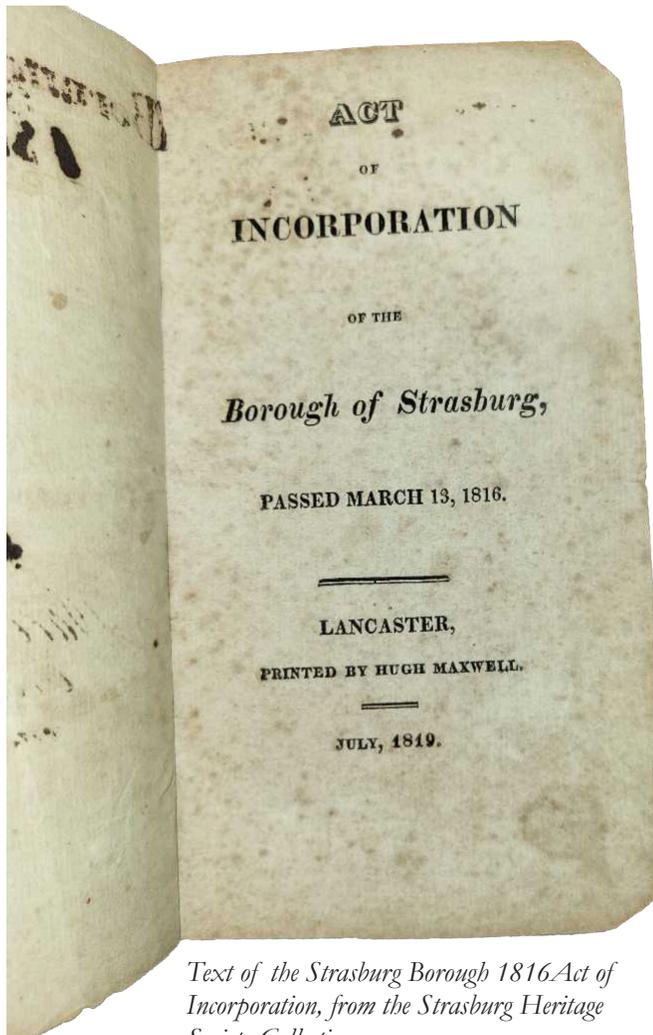
"History of County Formations in Pennsylvania 1673-1878." Pennsylvania Formation maps. Accessed 2023. <https://homepages.rootsweb.com/~george/countyformations/pennsylvaniaformationmaps.html>.

Houston, J. W. "Early Presbyterianism in Lancaster County." *Journal of the Lancaster County Historical Society* 8, no. 7 (1904): 213–29.

"John Calvin." Wikipedia, January 7, 2024. https://en.wikipedia.org/wiki/John_Calvin.

Joseph, Daniel Isaiah. "Reformed vs Presbyterian: What's the Difference?" *Christianity FAQ*, July 31, 2023. <https://christianityfaq.com/reformed-presbyterian-difference/>.

"Lancaster County Historical Map and Imagery Viewer." ArcGIS web application. Accessed November 5, 2023. <https://arcgis.lancastercountypa.gov/portal/apps/webappviewer/index.html?id=9150c13fe6d541a195f4327ef188db4d>.



Text of the Strasburg Borough 1816 Act of Incorporation, from the Strasburg Heritage Society Collection.

Lainhoff, Thomas A. "Taverns, Tippling Houses, and Other Places of Public Entertainment." Lecture presented at the Strasburg Heritage Society monthly meeting, February 19, 2019.

Landis, David M. "The Awakening and the Early Progress of the Pequea, Conestoga and Other Susquehanna Valley Settlements: As Shown by Official Letters, Etc., of the Time." *Journal of the Lancaster County Historical Society* 25, no. 1 (1921): 5–16.

Long, John H. "Pennsylvania: Individual County Chronologies." *Pennsylvania Atlas of Historical County Boundaries*, 2008. https://digital.newberry.org/ahcb/documents/PA_Individual_County_Chronologies.htm#LANCASTER.

Loose, John Ward Willson. "Lancaster County - Diversity of People, Ideas and Economy." Short history of Lancaster County, October 6, 2000. <https://www.lancasterhistory.org/highlights/articles/lanccohistory.htm>.

Mark, Joshua J. "Thirty Years' War." *World History Encyclopedia*, August 11, 2022. https://www.worldhistory.org/Thirty_Years%27_War.

"Mary I of England." Wikipedia, January 8, 2024. https://en.wikipedia.org/wiki/Mary_I_of_England.

Miller, Randall Martin, William Pencak, and Susan E. Klepp. "Encounter and Experiment: The Colonial Period." Essay. In *Pennsylvania: A History of the Commonwealth*, 47–100. University Park, PA: Pennsylvania State University Press, 2009.

Our Amish Heritage. Middlefield, OH: Geauga Amish Historical Library, 2021.

"Puritanism." *Encyclopædia Britannica*, November 23, 2023. <https://www.britannica.com/topic/Puritanism>.

"Quakers in Colonial Pennsylvania." *Quakers in the world*. Accessed October 18, 2023. <https://www.quakersintheworld.org/quakers-in-action/282/Quakers-in-colonial-Pennsylvania>.

Rupp, Isreal Daniel. *History of Lancaster County: To which is prefixed a brief sketch of the early history of... Pennsylvania* (Classic reprint). Lancaster, PA: The Book Shed, 2016. Originally published in 1844.

Rineer, A. Hunter. "This Land Is Your Land, This Land Is My Land: A Brief Introduction to Historic Pennsylvania Land Records." *Journal of the Lancaster County Historical Society* 89, no. 3 (1985): 99–105.

Ruth, John L. *The Earth is the Lord's: A Narrative History of the Lancaster Mennonite Conference*. Scottsdale, PA: Herald Press, 2001.

Shirk, Willis L. "Assimilating into the American Milieu: French Huguenots in Eighteenth-Century Lancaster County." *Journal of the Lancaster County Historical Society* 95, no. 3 (1993): 74–85.

Silver, Peter Rhoads. *Our savage neighbors: How Indian War Transformed Early America*. New York, NY: W. W. Norton & Company, Inc., 2008.

"Slavery and Servitude in Early Lancaster County." *Historic Rock Ford*. Accessed November 14, 2023. <https://www.historicrockford.org/slavery-and-servitude-in-early-lancaster-county>.

Spangler, Edward W. *The annals of the families of Caspar, Henry, Baltzer and George Spengler, who settled in York County, respectively, in 1729, 1732, 1732, and 1751: with biographical and historical sketches, and memorabilia of contemporaneous local events*. York, PA: York Daily Publishing Co., 1896. Accessed at: <https://babel.hathitrust.org/cgi/pt?id=wu.89080571979&seq=31>.

Spotts, Charles D. "They Called It Strasburg." *Community Historians* 7, no. 6 (1968).

Taylor, Albert. "Isaac Taylor (1670 - 1728)." *WikiTree*, February 2, 2023. <https://www.wikitree.com/wiki/Taylor-31733>.

Weaver, Robert Kean, and Robert Kean Weaver. *Chains of Titles for Some Early Land Owners of the Strasburg Village Area, Lancaster Co., Pennsylvania: A Legal Perspective*. St. Augustine, FL, Florida: R.K. Weaver, 1993.

Whitely, Paul L. "A History of Friends in Lancaster County." *Journal of the Lancaster County Historical Society* 51, no. 1 (1947): 1–33.

Worner, William Frederic. "Saint Michael's Lutheran Church, Strasburg." *Journal of the Lancaster County Historical Society* 24, no. 8 (1920): 177–86.

Early Memories of Benjamin G. Herr

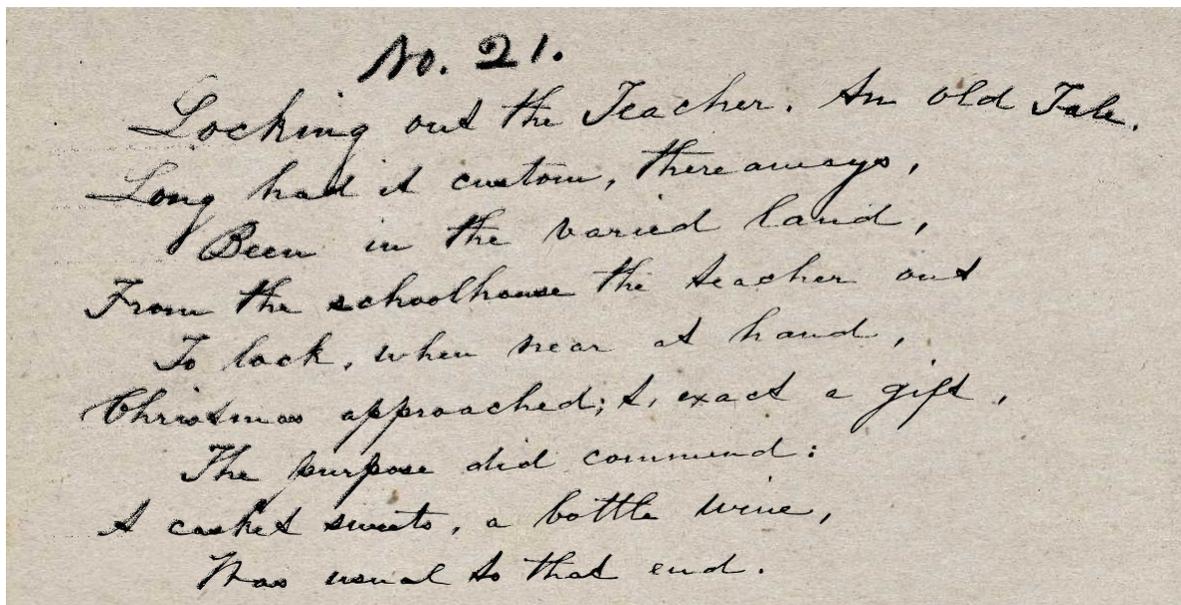
Herr, Benjamin G., Henry G. Benner, Carolyn C. Wenger, and Lola M. Lehman. "Recollections of Life in Strasburg Township, Lancaster County, Pennsylvania, 1808-1829: Part One." *Pennsylvania Mennonite Heritage* 29, no. 2 (April 2006): 2–17.

Herr, Benjamin G., Carolyn C. Wenger, and Lola M. Lehman. "Recollections of Life in Strasburg Township, Lancaster County, Pennsylvania, 1808-1829: Part Two." *Pennsylvania Mennonite Heritage* 29, no. 3 (July 2006): 2–20.

Herr, Benjamin G., Carolyn C. Wenger, and Lola M. Lehman. "Recollections of Life in Strasburg Township, Lancaster County, Pennsylvania, 1808-1829: Part Three." *Pennsylvania Mennonite Heritage* 29, no. 4 (October 2006): 2–22.

Herr, Benjamin G., Carolyn C. Wenger, and Lola M. Lehman. "Recollections of Life in Strasburg Township, Lancaster County, Pennsylvania, 1808-1829: Part Four." *Pennsylvania Mennonite Heritage* 30, no. 1 (January 2007): 2–19.

Herr, Benjamin G., Carolyn C. Wenger, and Lola M. Lehman. "Recollections of Life in Strasburg Township, Lancaster County, Pennsylvania, 1808-1829: Part Five." *Pennsylvania Mennonite Heritage* 30, no. 2 (April 2007): 2–18.



Opening lines of the poem "Locking Out the Teacher. An Old Tale" Hand written manuscript by Benjamin G. Herr.