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# Early Settlers in the Carolina Dutch Fork, 1744-\*1760

Elmer B. Hallman  
*Wofford College*

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EARLY SETTLERS

IN THE CAROLINA DUTCH FORK

1744 - 1760

BY

ELMER B. HALLMAN

A thesis submitted to Wofford College, Spartanburg, South  
Carolina, in partial fulfillment of the Master  
of Arts degree in history

1944

*approved:*

*W. C. Norton*

*L. W. Adams*

*C. C. Cauter*

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## Chapter I

### INTRODUCTION

Near the center of South Carolina, pointing like an arrow head towards the city of Columbia on the ancient beach of the geological past, is the confluence of two branches of the Congaree river, the Broad and the Saluda, the land between stretching on up to the Blue Ridge mountains. The lower portion of this land, all part of the "up country", has been known since the Revolutionary period, or earlier, as the "Dutch Fork."

Isolated to some extent by its rivers, this section came to have an individuality of its own, an individuality produced by its location, its distance from Charlestown, and the type of people who came in as its earlier settlers. Handicapped by this remoteness, by the difficulties of movement and transportation over ferryless, bridgeless rivers, by differences of language, its people developed a uniqueness that has endured in part on into the present.

How this lower part of the land between the Broad and the Saluda river came to be named "Dutch Fork" is a matter of speculation. Dr. O. B. Mayer, Sr., descendant of pioneer Dutch Forkers and a native of the region, wrote in The



Newberry Herald in 1883 that he did not know why or how the Fork was called the Dutch Fork ( 43 ). The popular understanding of its meaning was intimated by O'Neall who about 1850 wrote of the Dutch Fork, stating that "notwithstanding this name, very few of the Dutch proper, ( Hollanders, ) settled in Newberry." ( 30: 22 ) Mayer says "there never was a Dutchman in the Dutch Fork." ( 43: January 18, 1883 ) O'Neall, like many before and since his time, misunderstood the derivation of the term. Graeff gives the only tenable explanation of the word "Dutch" here and in Pennsylvania. He says: "A large group of continental Europeans who settled in Pennsylvania were designated as "Dutch", a corruption of the ancient word Deutsch, meaning, the 'folk'. ( 9: 4 ). An English settler hearing a German speaking pioneer say "Ich ~~bin~~ bin Deutsch" or "Wir sind Deutsch" would easily come to use the word Dutch. Whatever its derivation, in Pennsylvania and in South Carolina in the expressions "Pennsylvania Dutch" and "Dutch Fork" we have Dutch as a name for German speaking people. It is an old use of the word.

Somewhat equally speculative is the extent of the Dutch Fork. Today certainly the common acceptance is that it refers to the country between the Broad and the Saluda on up to near Newberry. Mayer limits it to the section centering around St. John's Church, stating that "the real Dutch Fork, the glorious old Dutch Fork, was huddled around St. John's

church, as a center, with a radius of not more than three miles ( 43: January 18, 1883 ). If Mayer was right, Dutch Fork originally meant the settlement on Crim's Creek, a fork of Broad river. This may well be the settlement about which the name was first used. It was to Crim's Creek that the earliest German speaking settlers came in largest numbers.

Whether Dutch Fork was first applied to the Crim's creek neighborhood or to the larger area, it was soon given the broader application. It is this broader application which is accepted for purposes of this study. The use of the word Fork for the land between the Broad and the Saluda began with the first comers. On January 31, 1744, a warrant for land "in the Fork between Broad River and Congree River" was ordered prepared for John Jacob Geiger ( 21: XIV, 69 ). A precept for Casper Faust dated March 15, 1744, places his grant "in the Fork of Congaree and Broad River" ( 32: IV, 276 ). Michael Long has a precept in November, 1749, for land "in the fork Broad and Saludy" ( 32: V, 205 ). Francis Helo asks on March 9, 1749, that his warrant be changed to "Fork of Broad and Saludy Rivers" ( 21: March 9, 1749 ). Other instances could be given. The addition of Dutch to characterize this fork would be an easy transition. We find in an act of the General Assembly on May 10, 1794, the words "the Dutch Fork between Saluda and Broad Rivers" ( 39 ). To have thus attained official use would indicate a still earlier colloquial employment of the term.

The upper limit of the Dutch Fork was once known as the "dead line", later as the Ridge Road. This line divided the "Dutch" below from the "Irish" above. Counts is quoted in the Annals of Newberry as thus describing it:

From a point at Calk's Ferry Road, about three miles South of Prosperity, where Fred Stockman now lives, begins the Ridge Road. This road leads by the Elmore place, and on to and beyond Schumpert's Mill. ( 30: 554 )

Ruff limits the Dutch Fork to "that part or section of the county that lay up and down Broad River, from Enoree River to Lexington County" ( 30: 487 ). O'Neill gives the probably correct view when he says: "The Germans ----- settled almost in a body, in the Fork, between Broad and Saluda Rivers; and their settlement extended from the junction of the two rivers, opposite to Columbia, to within three miles and a half of Newberry Court House" ( 30: 21 ).

It will be the purpose of this paper to give a general account of the Dutch Fork --- its natural features, Indians, origin and names of early settlers, how they lived, efforts to secure secular and religious opportunities, some of their traditions ---, leaving to other investigators a more intensive study of particular fields.

Future students of the "Fork" will find an interesting and fruitful opportunity for research in certain of these narrower areas. Some which might be pursued farther are: Dutch Fork Superstitions, The Causes for Dutch Fork

Individuality, The Dutch Fork as a Buffer Settlement, The Swiss of the Dutch Fork, How the Dutch Forkers Lived, Religious Life of the Dutch Fork, Dutch Fork Cooking, Loyalties of the Dutch Forkers, The Dutch Fork as a Farmer Economy.

## Chapter II

### NATURAL FEATURES

Captain John Smith once wrote: "Geography without history seemeth a carcasse without motion; so history without geography wandereth as a vagrant without a certain habitation." The geography of the Dutch Fork contributed much to make it the individuality it became. Two important factors were the rivers and the underlying soils.

The Broad and Saluda rivers limited movement and transportation, so that the Dutch Forkers were forced to become a largely self-sustaining community. Occasional trips to the Congarees or to Charlestown for such supplies as needed to be brought from outside sufficed. Even the securing of a land grant was sometimes left to a neighbor or to the deputy surveyor( 10: IV, 308; IV, 372; IV, 407; etc. ). On later plats references begin to appear to "waggon" roads ( 32: VI, 47; VI, 81; etc. ). Eventually transportation by ferry becomes possible ( 39: 992 and 1001 ).

This inland peninsula had advantages which made its remoteness from the coastal settlements and the insulating effect of its rivers not an unadulterated handicap.

Flowing into its rivers were creeks fed by numerous branches. He must have been a rare settler who could not locate his grant of land on creek or brook with a spring of fine water from which he could dip this vital necessity. For his grain mills for grinding his corn and wheat there was sufficient slope to give the needful water power. In general there was a drop from high to the low lands from about four or five hundred to three or two hundred feet of altitude. The highest elevation was on Ruff's mountain, known today as Little Mountain, this mass attaining a height above sea level of over seven hundred feet ( 47 ).

The early comers found an abundance of fertile soil for their cultivation; later arrivals were not always so fortunate. And these pioneers knew their soils, if choice of farm site is an indication. Most of them were farmers, with the peasant's love of the earth. Graeff makes this comparison for the same type of people in early Pennsylvania:

Wherever the soil was good and water pure one is likely to find descendants of this sturdy folk. Scotch-Irish settlers looked at the color of the grass in determining what lands were fertile, and Kentucky's blue grass attracted them. The Germans looked at the trees when they went in quest of new lands. Where the black walnut grew they knew the soil had to be good, and instead of blue grass they watched for blue stones streaked with white, for that meant limestone soil -- the best of all. ( 9: 24 )

Remoteness, relative inaccessibility, terrain, soil, types of settler, all contributed to build up in the Fork an

independent, self-sufficient people, a land of small farms on which was made or produced most of what was necessary for simple living. This is still a characteristic of this section, though in weakened form.

On Robert Mills' map of this region, found in his Atlas, a line stretching across the Fork in its upper part was drawn, with the descriptive words "Line Between the Pine and Oak Wood" ( 27 ). A study of the government soil maps of this same section will clearly show the correctness of the Atlas line and will make obvious the reason for this difference in tree life ( 46 ). Above a line running roughly from shortly below the mouth of Big Creek on the Saluda by way of Little Mountain on to Broad river midway between the mouths of Crim's and Wateree creeks the soils were derived from the weathering of crystalline rocks of granite, gneiss, schist, drorite, gabbro or similar composition. Below this line was a slate belt, the soil derived from a metamorphic slate group known as Carolina slates, with thin quartz veins. The earliest settlers drifted across the lower Saluda from Saxegotha. As the number of settlers increased most of them ignored these slate pine forested lands and sought the better soils of the crystalline rock formation, the oak lands ( 25: 148 ). As long as sites were available many of the first arrivals sought the clay loam land of the crystalline area on Crim's creek, an area later

known as the Little Dutch Fork and probably the most typical community of the Fork.

To those who entered the Fork from colder regions the summers may have seemed long and hot, though ideal to the settler from the warmer low country. The winters were short and mild. If the more accurate records of recent years apply for the past, rainfall was abundant and favorably distributed over the year. The average temperature for the year, if these later figures have value, and there could hardly have been any substantial change in climate, was about 62 degrees Fahrenheit and the mean annual rainfall about 50 inches. ( 46 )

An early writer, speaking of Carolina generally, says:

“The uncultivated part of South Carolina may be called one continued Forest well stocked with Oaks of several sorts, Chesnut, Walnut, Hickery, Pine, Fir of several Species, Two sorts of Cypress, Cedar, Poplar, or the Tulip tree, Laurel, Bay, Myrtle, Hasel, Beech, Ash, Elm, and variety of other Sorts of Trees, the names of which are scarcely known.” (6: 251)

Samuel Kelly's description of this country, quoted in O'Neall'S Annals of Newberry, states of his section that "it was in the spring the most beautiful scene his eyes ever beheld. The open woods presented no obstruction to the view. The hills and vales were covered with pea-vine and maiden cane; the



former in bloom made it look like a garden". ( 30: 10 )

O'Neill speaks of the same region as "covered with the oak, hickory, walnut, pine, elm, and poplar forests, intertwined with grape and muscadine -- the ground carpeted with the rich covering of pea-vine, and studded over with fruit-bearing shrubbery." ( 30: 9 ) Arthur Hall remarks that "in pre-colonial times, the mixed pine and hardwood forest of the Piedmont was sufficiently open to permit the growth of grasses and legumes. Canes seem to have predominated on the low grounds. The various forage plants formed the basis for the extensive range live-stock industry that flourished in the colony." ( 13: 6 ) He quotes James Davis as saying of Richland and Fairfield Districts in 1836 that "almost the whole surface of soil, especially in the upper country, was a rich natural meadow, of the most succulent and nutritious herbage and grasses." ( 13: 6 ) Mayer pictures seeing as a child forests darkly abounding "in young oaks scarcely a hundred years old, each with a blossoming dogwood for his bride." He remembers abundant remains of cane and "those, not long dead, who spoke of it as a section of country covered with forests of pine and with magnificent forest." ( 43: May 17, 1883 ) One gets a variegated picture of an attractive land largely covered with forests of oak, pine, and other trees, growths of cane along the rivers and creeks, open meadows rich with grass.

A check of the trees named on the borders of land

grants as given on the plats reveals the following trees in the Dutch Fork: alder, ash, beech, birch, black cherry, black gum, haw, black jack, black walnut, butterwood, chin-kapin, cotton tree, dogwood, elm, gum, black haw, hickory, holly, maple, mulberry, oak, persimmon, pine, poplar, red bud, sassafrass, sugar tree, sweet gum, sycamore, thorn, wahoo, walnut, wild cherry, willow. Oaks mentioned were red, white, scrub, black, Spanish, and water. The red bud is more commonly known today as the Judas tree. The wahoo may be the winged elm.

One product contributed by the trees was a sponge like substance known as spunk or punk. We of today forget how great was the problem of fire making in days and places where the match was non-existent. A daily task, and an important one, was the making of fire for warmth or for washing, or for preparing the meals of the pioneers. Perhaps a child was sent to a neighbor's to bring back some live coals embedded in protective ashes. Far more often the flint and steel had to produce the flame. Our early South Carolinians learned from the Indians the value of keeping for tinder this product of the forest, described by John Lawson as "a sort of soft, corky Substance generally of a Cinnamon Colour, and grows in the concave part of an oak, Hiccory, and several other Woods, being dug out with an Ax and always kept by the Indians, instead of Tinder or Touch-Wood, both which it exceeds." ( 22: 216 ) Scott calls it

"a kind of rotten wood, that holds fire and burns slowly" 36: 121 ). It is more likely that the real spunk was a fungus growth within hollow trees as mentioned by Lawson. It was easily ignited even by a spark made with flint and steel. Once ignited it burned slowly, but with a tenacity that required stamping out or soaking in water to stop. A breeze only made it burn the better.

The country was kind to these early settlers. In its streams, so clear in pioneer days, were fish for the catching. In the woods were nuts, berries, grapes, and an abundance of bird and animal life. If the products of farm and garden ceased to attract the palate, a little effort brought a change in diet. Indian and white hunters of pre-settlement years had seriously reduced the number of fur-bearing animals for the Charlestown trade, but much of the native stock of wild life still survived. The honey bee could be traced to his storehouse in hollow tree to add sweetness to the meal. Its wax and the skins of fur animals could be carried or sent to Charlestown for the money with which to buy the supplies not to be had in the Fork. ( 46-B: 9 )

Traces of the wild life of the Fork may still be found in the names of creeks. Beaver Dam, Bear, Buffalo are still the names of three of these. On the plat of Henry Neely on Bush creek are the words: "A large Beaver Pond". ( 32: VI,

154 ) "Pidgeon Roost" near Beaver Dam Creek appears on a grant. ( 10: VI, 75 ) Wild pigeons must have been particularly plentiful. William Bartram speaks of their abundance on the lower Savannah:

~~At night.~~ At night, soon after our arrival, several of his servants came home with horse loads of wild pigeons, which it seems they had collected in a short space of time ----- they take them by torch light: the birds have particular roosting places, where they associate in incredible multitudes at evening, on low trees and bushes, in hommocks or higher knolls in the interior parts of vast swamps. Many people go out together on this kind of sport, when dark: some take with them little fascines of fat Pine splinters for torches; others sacks or bags; and others furnish themselves with poles or staves: thus accoutred and prepared, they approach the roosts; the sudden blaze of light confounds, blinds and affrights the birds, whereby multitudes drop off the limbs to the ground, and others are beaten off with the staves, being by the sudden consternation, entirely helpless, and easily taken and put into the sacks. ( 3: 371 )

Scott tells of similar abundance of wild pigeons:

every winter wild pigeons came in numbers numberless. Where they roosted at night, on the trees and bushes in Congaree Creek Swamp, parties went with sticks and killed them by hundreds. On their departure in the spring I happened one morning to be on the hill above the village, commanding a view of six or eight miles to the South and two or three both East and West, where for nearly an hour the whole horizon in every direction was filled with them as they passed in rapid flight towards the South. Considering the number that must have been in sight at one time and the short period in which they were replaced by others, the aggregate would seem to be simply incalculable. ( 36: 96 and 97 )

Scott, however, describes torch hunting for the deer. "Fire hunting", he says, "for deer was not uncommon, one carrying a torch of fire, which reflected the light in the eyes of the game and showed the marksman where to direct his aim." ( 36: 97 )

In 1701, John Lawson depicted

Pidgeons, which were so numerous in these Parts that you might see many Millions in a Flock; they sometimes split off the Limbs of Stout Oaks and other Trees upon which they roost o' Nights. ----- The Indians take a Light and go among them in the Night, and bring away some thousands, killing them with long Poles, as they roost in the Trees. At this time of the Year, the Flocks, as they pass by, in great measure obstruct the Light of the day ( 22: 42 )

Early settlers must have learned torch hunting from the Indians.

If the Dutch Forker failed to provide shelter, food, or clothing for his family, the fault was his. A mild climate, fertile soil, forests of pine, oak, and other trees, fish and bird, berries, nuts, and game animals, were his. Today living is dependent upon factors beyond individual control. The Forker had only his own lack of initiative or industry to prevent abundant living.

## Chapter III

### INDIANS

Fortunately for the early settlers of the Dutch Fork they came at a time and to a place where there was for the time being no need for much if any concern about Indians. If Indians had had villages in the Dutch Fork in the decades before the arrival of the first white settlers, they left little evidence. Broad river seems to have been the boundary between the Catawba and the Cherokee Indians, for this river, Eswa Huppeday, means Line River ( 26: 232 ). According to George Hunter the Saludas, Indians who lived on and south of this stream, moved from their homes here to Pennsylvania about 1712 ( 19 ). If any Indians lived in the Fork shortly before or during these early settlements, it is strange that they left no recorded name to creek or locality between the rivers. The whites called one river the Broad and apparently only later applied Saluda to the other. If there seems any feature which would have been known by an Indian name, if there was an Indian to reveal it, that would be the outstanding landmark first called Ruff's mountain and later Little Mountain. Yet in one of the earliest references to this unusual physical feature, a descriptive

entry on the grant of John Crebbs in 1754, the grant speaks of a location "on Camp Creek one of the North Branches of Saludy River near the mountain." ( 10: VI, 168 ) From Council Journal, Precept, and Plat or Grant one gets a picture of a region which the pioneers find unsettled and so are under the necessity of coining their own names. There are creeks and branches, yet only the Wateree creek of Broad river has a name that suggests the Indian. There seems another exception in the earlier name given Parr Shoals. Mayer speaks of these as having been known as Cohees Falls and an elevation of land midway between where Crim's creek and Cannon's empty into Broad river as Cohees Hill. He reports a legend that the name was that of a man, though even the oldest Dutch Forker had no recollection of such a man .

( 43: April 2, 1891 )

Perhaps the Broad and Saluda rivers were barriers to Indian use of this section. The path to the Cherokees from Congarees passed west of the Saluda; that to the Catawbas crossed the Congaree and extended northward east of the Broad. Crossing the Broad by the Catawbas meant trespass upon Cherokee domain. The Cherokees were remote and no doubt thought of this neck of land between the rivers as a cul-de-sac. Its use must have been as hunting ground to which occasionally individuals or small parties would come. However this may be, the Cherokees regarded this land as of such little value to them that they readily ceded it to

Governor Nicholson in 1721. In 1755 they extended this cession by which Governor Glen obtained most of the remaining South Carolina land below the Indian villages, none of these Cherokee villages being in the land ceded.

The calm of these early days was broken by the beginning of a decade during which our Dutch Forkers must have felt the agonizing suspense and the days and nights of terror that we associate with the life of the American pioneer. Northern Indians, perhaps aided by some of the wilder and less responsible of the Cherokees, began ~~making~~ making raids upon the white settlers of Carolina. The settlers on the Saluda fled to the Congarees. ( 25: 200-201 ) In December, 1751, we are told "a party of Indians passed through the fork of the Saluda and Broad killing cattle, stealing horses, frightening and insulting women." ( 26: 91 ) From in the lower fork Samuel Hollinshed wrote: "If wee must Suffer such Losses and Dammiges & have no Restitution wee cannot Live here for it almost brakes us poor people the Loss of Cretors & Loss of Time ----- ". Logan speaks of Indians " ----- for the space of eight years, destroying livestock, insulting, frightening and sometimes wounding and *killin* the inhabitants, burning their houses, carrying away their slaves and committing every kind of devastation, till they proceeded within thirty miles of Charlestown." Milligan reported that Indians " ----- once scalped a woman and her child on Broad-River, in this province ----- ". Let Milligan, a Charlestown contemporary, describe these trying times:

they set out immediately in small parties against the



settlements, and their vengeance fell, with a merciless and heavy hand on the innocent and defenceless planters: Many men, women, and children were barbarously killed; many who fled into the woods, for safety, lost themselves and miserably perished, and a considerable number were carried into captivity, suffering every species of distress a savage and provoked enemy could inflict upon them; the luckiest, who escaped the Indians and gained the lower settlements, were reduced from affluence, plenty and independence, to poverty, beggary and want. This desolation extended upward of 100 miles; every hour brought to Charles-town accounts of ravages, depredations, scalping and ruin; the unhappy sufferings calling aloud for assistance and support ( 6: II, 520, 527, 528 )

If such was the scene through the eyes of one in Charles-town, what stark horror must have been in the hearts of the men, women, and children far up in the Dutch Fork. We listen to John Pearson, probably from his home in the upper part of the Fork, as he presents the case to Governor Lyttelton in 1760:

The Result of this is to Inform you in brief of the Deplorable State of our Back inhabitants, they being chiefly killed taken prisoners and Drove into smal Forts only some who hath made their escape by Flight and that as low as Saxegotha Township and we are now building places of Safety in my District as well as we can how long we may Continue in safety in them I know not ----- and in short that have burnt and Destroyed all up to bush River, except Jacob Brooks where there is some people Gathered together to stand in their own Defense -----the Case is very Desperate, and all the people that move Down, hardly one stops at the Congarees; So that I may say we are now the back inhabitants ( 26: 298- )

Fortunate indeed were the Dutch Fork people proper that they had these leaders on their upper border: John Pearson on the Broad river side, Jacob Brooks on Bush river, and William Turner on the Saluda. Perhaps, too, some meed of praise may be due those "Stout men" whom Pearson mentions in this same letter, who, he says, "with proper Encouragement, -----

would make it their entire Business to Pursue and Kill and Destroy those merciless Villains wherever they Went." Bitter as were the dangers of these difficult years they were not a major factor in Dutch Fork history. Perhaps they brought a community of fellowship in a common peril that may have been a constructive by-product.

## Chapter IV

### ORIGINS AND CAUSES

Historical accuracy in the national origins of Dutch Fork settlers and in discovery of their motives for immigration to Carolina is difficult to attain. One is fairly safe in general statements but not in one dealing with an individual, unless there is definite proof for the latter. Terms were used by writers of the period that were as misleading in application as "Dutch" in "Dutch Fork." A settler was called German when he was merely German speaking. A Palatine was not necessarily one from the Palatinate section of southern Germany; he may have come from Switzerland or another adjacent province. One man may have come to secure freedom of worship; another was only humanly seeking economic betterment. Still another may have arrived in the spirit of Rosina Barbara Ralbegin with her remark that she was "Desirous to see more of the World." ( 25: 152 )

Statements made upon the basis of names were frequently equally misleading. Wise, Long, Smith, Short are seemingly English when they are so merely because the names had been Anglicized. Smith, an English surname, may have been

originally ~~S~~Schmidt. Short had been the German Klein. Long had been a Swiss Lang. German names might be changed to English forms colored by spelling or sound or kept intact. Thus Weiss might remain unchanged or become either Vise or Wise. Schwartzwalder became Blackwelder, Kuntz Counts, Kohlmann Coleman, Krim Crim, Siss Sease. Sometimes tracing of a name seems impossible. Swittenberg appears in the ~~the~~ Fork with no known antecedent, later also spelled Swedenberg, Swetenburg, or Sweetingburgh. Earlier there had appeared a settle~~r~~ whose name was variously spelled --- Shekenbergh, Skokenberg, Schtenburgh, or Schechtenburg. Are they the same as circumstantial proof would indicate they are? The transformation would appear to be from an original Schichtenburg through Schetenburg to Swittenberg.

A study of the origin of the settlers during the first five years by taking those whose nationality is known through their own statements or through their earlier location in communities of a particular national coloring, giving some weight to a tendency for like to associate with like, would lead to certain general conclusions. Through 1748 the people who came to the lower Fork, including those who spread upward on Wateree, John's, and High Hill creeks, were largely Swiss. In 1749, beginning with the Palatines, who were largely German, the immigration becomes increasingly German until the Cherokee War brings it almost to an end.

Among the Swiss were doubtless a few French-Swiss, as the names Le Crown and Tissot would indicate.

If we can go by the name to some extent, the following settlers were probably English: Elisha Atkinson, Jacob Brooks, John Cannon, Cornelius Cox, Benjamin Gregory, John Hamelton, Susannah Howard, Thomas Johnston, Samuel, Elizabeth, and John Jones, John Nelson, John Page, Benjamin and and John Pearson, Thomas Rawlinson, William Turner, James, Jeremiah and Paul Williams. Thomas Brown came from northern Ireland, so was probably Angle-Saxon or Scotch. Other Dutch Fork pioneers were almost entirely foreign Protestants who were either Swiss or German, thus justifying the name Dutch Fork. The English constituted a relatively very small group.

The earliest settlers, those in the lower Fork especially, were Switzers who came in from Orangeburgh, Saxegotha, or directly from Switzerland. Among these were John Ulric Bowman, John Frederick Coleman, Hans George Franz, Casper Frey, John Jacob Fridig, Jacob Gallman, John Jacob and Herman Geiger, Michael Long, Conrad Meyer, John Matthys, Felix Smith, Jacob Weaver, Christian Theus, Jacob Bookman. Those who were from Germany included Solomon Ade, George Abenor, Peter Short, John Hendrick Welcher, Peter Heer, John Herman, Jacob Hoffner, Conrad

Sherer, John Martin Schawrer, Hans George Scheick, Hans Jacob Hogheim, Phillip Jacob Schuller, John Keller. John Abram Schivird came from Prussia. German settlers were generally from the upper Rhineland region of southern Germany. So Hazellius places the German pioneers in South Carolina, remarking:

We have no other account of the origin of German settlements in South Carolina, except the information we have obtained from the oldest inhabitants, who state that their ancestors chiefly came from the neighborhood of the Rhine, Baden and Wurtemberg, countries, which had been the home of the early settlers in the northern province. This information is strengthened by the circumstance, that we have met in the South with many family names which were familiar to us in the North.  
( 14: 25, 26 )

Whether they came from a German province or from Switzerland these German speaking pioneers of the Dutch Fork seem to have traveled from their homes down the Rhine river to Holland and from Holland through the port of Rotterdam to this country, many of the ships bringing them from Holland touching at some English port, frequently Cowes, before heading across the Atlantic. At the best the journey was one of great hardship, at the worst a terrible experience. One traveler to Pennsylvania in 1750 states that the trip required "fully half a year, amid such hardships as no one is able to describe adequately with their misery." The boats as they passed down the Rhine were delayed at twenty-six custom houses, delayed at each to suit the convenience of the custom house officials. The river trip thus demanded from

four to six weeks, with an equally long delay in Holland where they were at the mercy of profiteering merchants. Additional delay was occasioned by the voyage to Cowes or some other English port. Then the still greater misery of the trip across the Atlantic which even with a good wind would last about two months or longer. Mittelberger goes on with his description of the lack of proper food and water, of the exposure of the densely packed passengers to dysentery, scurvy, typhoid, small-pox and other diseases. But let him speak:

The misery reaches the climax when a gale rages for two or three nights and days, so that every one believes that the ship will go to the bottom with all human beings on board. In such a visitation the people cry and pray most piteously. When in such a gale the sea rages and surges, so that the waves rise often like mountains one above the other, and often tumble over the ship, so that one fears to go down with the ship; when the ship is constantly tossed from side to side by the storm and waves, so that no one can either walk, or sit, or lie, and the closely packed people in the berths are thereby tumbled over each other, both the sick and the well ---- it will be readily understood that many of these people, none of whom had been prepared for hardships, suffer so terribly from them that they do not survive. ( 40: I, xxxiii-xxxv )

On his voyage from Portsmouth, England, to Charlestown Henry Melchior Muhlenberg was on ship from June 12, 1742, the day he boarded the "Georgia Packet" for Georgia at Gravesend, to September 23, when he went into Charlestown, over three months. Even though he lodged in the Captain's cabin where he had special sleeping place, living quarters, and table, he found the voyage hard to endure. "Our bear

was already sour;" he writes, "the water foul; the daily fare for healthy persons was peas, pork, stockfish, and salt beef, half-cooked in the English fashion." ( 42: 22-57 )

He continued:

I was more incommoded by the rats in my sleeping cabin which were so numerous on the ship that one could count several thousands. They gave me many a sleepless night and came so near me in bed that I had to shoo them away like flies with a handkerchief ( 42: 35 )

Some Palatines did not fare so well as the more prominent Muhlenberg. They protested to the Council on March 8, 1749, that a Captain Crawford had so poorly supplied them with food and water that no less than sixty died because of their sufferings on board ship. ( 21: photostat )

Why did these "foreign Protestants" pour across the Atlantic, enduring absence from home and those they loved, subjecting themselves to rats and other vermin, scarcity of food and water? In 1779 Hewit gave in his Historical Account of South Carolina and Georgia an explanation for the emigration from Ireland in his time:

Many causes may be assigned for this spirit of emigration that prevailed so much in Ireland: some, no doubt, emigrated from a natural restlessness of temper, and a desire of roving abroad, without any fixed object in view. Others were enticed over by flattering promises from their friends and relations, who had gone before them. But of all other causes of emigration oppression at home was the most powerful and prevalent. Most men have a natural fondness and partiality for their native country, and leave it with reluctance while they are able to earn a comfortable livelihood in it. That spot where they first drew the breath of life, that society in which they spent the gay season of youth, the religion, the manners and customs among whom they were educated,



all conspire to affect the heart, and endear their native country to them. But poverty and oppression will break through every natural tie and endearment, and compel men to rove abroad in search of some asylum against domestic hardship. Hence it happened that many poor people forsook their native land, and preferred the burning sky and unwholesome climate of Carolina, to the temperate and mild air of their mother country. The success that attended some friends who had gone before them being also industriously published in Ireland, and with all the exaggerations of travellers, gave vigour to the spirit of adventure, and induced multitudes to follow their countrymen, and run all hazards abroad, rather than starve at home. ( 6: 488, 489 )

What Hewit says of the Irish is substantially true of the Swiss and German movement into South Carolina. Voigt quotes an excellent summary by Faust in which the latter says:

Destructive wars, religious persecution, relentless oppression by petty tyrants, rendered existence unendurable at home, while favorable reports from earlier settlers beyond the Atlantic, more plentiful means of transportation, and an innate desire for adventure ( the German Wanderlust ), made irresistible the attraction of the foreign shore. ( 48: 11-12 )

Voigt confirms this view. Hazelius emphasizes the religious cause:

Men loved their creeds, but not God; they adhered to orthodoxy, but not to the Saviour of repenting sinners. For creeds oceans of human blood were shed, countries laid waste, cities destroyed and their inhabitants reduced to poverty and want. This was especially the case in Germany. Rulers frequently changed their creeds; and having done so, they demanded their subjects to follow their examples. No portion of Germany suffered more from these evils than the countries on the Rhine. Exposed to the hostile armies of France, as well as to the tyrannical influence of their princes the inhabitants of the Palatinate and the subjects of many of the petty sovereigns between the Rhine and France, were driven to despair, and sought for asylum in other countries. ( 14: 21 )

To whatever extent these general causes influenced the individual Swiss or German to leave his home, he came to Carolina because he was invited. He was invited because of two fears which had become deep in the thinking of the leaders and people of the province. Even a cursory reading of the minutes of the colonial council will reveal the depth of these fears: dread of Indian upheavals and a rising fear that the negroes, who were so rapidly coming to outnumber the whites, would rise up against their masters. These fears were real and greatly justified. Nor was the economic motive lacking here either. White settlers so placed that they would be between coastal settlements and the Indians would be a protection from these dreaded foes and would so increase the white population that danger of negro insurrection would be lessened. But they would also constitute a market for the Charlestown merchant or trader. So the foreign Protestant was given every inducement to come into the colony. Land, tools, provisions, stock, were his. Speculator and immigration agent were there to grasp such advantages as the opportunity afforded. The laws of Switzerland forbidding emigration and changing conditions in that country soon brought to a close the period during which groups of Switzers came. The Germans came in mounting numbers until the Cherokee War gave pause. The Fork had become the Dutch Fork.

## Chapter V

### FIRST SETTLERS

Determination of who was the first actual settler in the Dutch Fork is very difficult, if not impossible. Names of locations were unknown, there was no previous settler to whose holding the grant of the new comer could be related; it was sometimes the plat or grant of the later arrival by which the earlier could be placed. The Saluda river was still the Santee or, at times, the Congaree. Because of the distances involved and the unsettled nature of the section, securing of warrants was apparently postponed for quite a length of time after the actual settlement was made. Plats show that houses had been built, fields come into existence, the use of the land indicated by paths, before the land was surveyed. Some settlers seem never to have obtained their grants. Unless some authentic record, not now available, can be found, knowledge of who this first pioneer was must ever remain a matter of doubt.

Circumstantial evidence would make it reasonable to assume that the first settler or settlers overflowed from Saxegotha. Land had already been taken up in this township the upper part of which lay along the Saluda. It would be only

natural that a few would look across this stream and desire a place on the other side. We are probably safe in assuming then that the first actual settler in the Dutch Fork made his home across the Saluda from Saxegotha. Such is the view of Wallace ( 50: I, 347 ) and of Meriwether ( 25: 57, 147 ), a view that seems substantiated by a study of early plats and grants of this region.

On the other hand, however, there is some little evidence that the first settler might have entered the Fork from the Broad river side. Thomas Brown seems to have located his grant from this direction. Green quotes Mills as stating that Benjamin Singleton had a cowpens at the mouth of Crane creek above what is now Columbia. Green also finds that Christian Kinsler located at the mouth of Crane creek not long after 1740. ( 11: 26, 31 ) We cannot, therefore, dismiss the possibility that some one from the Broad river side may have made the first permanent venture into the Fork.

With such real handicaps at securing dates of settlement, it seems best to use as the best possible date the date of the precept or warrant. In most instances these dates have been obtained from the plats; in some others, no plat being found, from the date of the warrant as recorded in the Council Journals. For the purposes of a

study of the earliest arrivals no date, therefore, is accepted as reliable unless recorded on plat or in the official minutes of the Council.

Another obstacle is the locating of the place of settlement as given in these earliest warrants; there is much obscurity. Every care has been exercised by checking plat with plat, grant with grant, to make these locations accurate. Mistakes may still and probably have been made.

Our search for this first Dutch Fork settler seems to narrow down to seven men: Thomas Brown, Jacob Derer, Casper Faust, John Jacob Fridig, John Jacob Geiger, John Hamelton, and John Matthys. On October 5, 1744, petitions of Thomas Brown and of John Jacob Geiger were read to Council. The petition of Thomas Brown was recorded as follows:

Read the Petition of Thomas Brown, showing that the Petitioner hath an increase of five persons in his Family for whom he hath no land granted as yet, but being desirous to cultivate vacant lands on a neck opposite to the upper part of Saxegotha Township between the Congree River and an other branch thereof, commonly called broad river Prays that two hundred and fifty acres of land be granted him -----  
( 21: XI, 482 )

The plat shows an island in the river, which is described as "Broad River the principal branch of Santee or Congree River falling into the Congree four miles below this" ( 32: IV, 316 ), and a path. Meriwether regards the location as "on the west bank of the Broad, at a ford and island four miles above its mouth." However, Brown

himself continued to live at the Congarees. ( 25: 147-148, 57-58 )

The petition of John Jacob Geiger states that he came into the province seven years before. That he was now married. He requests 100 acres of land over against Santee River opposite to Saxegotha Township where he claims already to have cleared ground, with a house almost finished. The plat gives John Hamelton as neighbor, whose settlement is placed by Meriwether on Broad river near the Congarees. ( 21: XI, 488)( 32: IV, 292)( 25: 61 ) On January 31, 1744, approximately four months later than the petition of October 5, 1744, a John Jacob Geiger stated to Council that he was separated from his father's family, intending to settle with his own, which consisted of three persons. He requested 150 acres "in the Fork between Broad River and Congree in the neighborhood of Saxegotha. " ( 21: XIV, 69 ) The presumption would be that these two John Jacob Geigers are the same man. The statement of the first in October that he was now married rules out his being the father referred to by the second. If they are the same, the problem of why two somewhat different petitions should have been presented so close together would demand solution. It could be that before his site was surveyed the birth of a child entitled him to more acreage. The fact is that a John Jacob Geiger, John Matthys, John Jacob Fridig, and

Casper Faust were neighbors in the Fork, as evidenced by grants and plats, the grant of Fridig placing the location as "on the North side of Saludy River above the Falls." On the grant of John Jacob Fridig another neighbor given is Samuel Broaker. ( 10: VI, 258 ) As the date of Broaker's warrant is apparently not on record, the time of his settlement is not clear. He may have arrived in the Fork with the others.

The plat of Casper Faust, whose precept was dated March 15, 1744, shows that he was located in the Fork of Congaree and Broad river in the upper limits of Saxegotha Township. A neighbor given was Hans Jacob Geiger -- Hans would be John if Anglicized. ( 32: IV, 276 )

On November 29, 1744, John Matthys of Saxegotha desired of Council 150 acres by virtue of three persons "in the Fork between Santee & Wateree river over against the Township of Saxegotha." ( 21: XI, 504 ) Yet John Jacob Fridig is given as a neighbor and the grant of Fridig reads: "On the North side of Saludy River above the Falls." John Jacob Geiger is recorded as a neighbor of Fridig. ( 10: VI, 258 ) On March 14, 1744, Fridig had requested land "on the opposite side of the River to Saxegotha Township." ( 21: XIV, 130 ) Jacob Derer was recorded as opposite to the upper part of Saxegotha Township on the North side of Santee River, at a "Shallow Rocky

Ford." ( 32: IV, 459 )

There is no record available to reveal whether Thomas Brown actually made use of his land in the Fork by placing some relative or agent on the site. He himself continued to live at his home at the Congarees. ( 25: 57-58 ) Thomas Brown may have secured the Fork land as an investment as he had previously obtained grants on Twelve Mile and on Ninety Six creek and his concessions from the Wateree Indians between the Congaree and the Wateree. ( 25: 54, 118 )

Without attempting to identify one John Jacob Geiger as the other or to place Thomas Brown or an agent as a settler we give these and the other men mentioned in the probable order of warrant date. These are probably our first Dutch Forkers, though we do not know whether they came as a group or individually with one the real first.

	<u>Date of Petition</u>	<u>Date of Precept</u>
Thomas Brown	Oct. 5, 1744	Oct. 6, 1744
John Jacob Geiger	Oct. 5, 1744	Oct. 6, 1744
John Matthys	Nov. 29, 1744	Dec. 1, 1744
Jacob Derer		Jan. 23, 1744
John Jacob Geiger		Jan. 31, 1744
John Jacob Fridig	March 14, 1744	
Casper Faust		March 15, 1744

In this and the list below dates are given in the order of the old style calendar, which was followed until 1752.

Under the old style calendar January, February, and March



through the 24th would be the last three months of the year.

Further investigation may place John Hamelton with Thomas Brown and John Jacob Geiger, as he is located south of Geiger in the latter's plat of the survey authorized by the precept of October 6, 1744. Such an investigation might lead to proof that the Broad river side of the Fork contained our first Dutch Forker. Until further proof can be found, the above dates will have to be accepted at their face value.

A list of settlers in the Dutch Fork over a five year period is now given, the dates in the order of the old style calendar and of the warrants. While mistakes of omission, of addition, and of duplication will doubtless be found, this and the alphabetized list in the succeeding chapter offer as accurate a record as can be made without a more intensive study of much smaller areas within the Fork.

<u>Date</u>	<u>Settler</u>	<u>Acreage</u>	<u>Nationality</u>
	<u>1744</u>		
Oct. 6	Thomas Brown	250	Ireland
Oct. 6	John Jacob Geiger	150	
Dec. 1	John Matthys	150	
Jan. 23	Jacob Derer	150	
March 14	John Jacob Fridig	150	
March 15	Casper Faust	200	

<u>Date</u>	<u>Settler</u>	<u>Acreage</u>	<u>Nationality</u>
<u>1746</u>			
Jan. 27	Henry Metz	250	
Jan. 29	Solomon Ade	150	German
Jan. 29	Martin Hessemyer	250	
Feb. 5	Barbara Appeal	50	
Feb. 5	Magdalen Appeal	50	
Feb. 11	Jacob Burchard	100	
<u>1747</u>			
Jan. 20	Henry Filkhard	300	
Jan. 20	Henry Sustrunck	100	
Jan. 21	Gasper Fray ( Fry )	100	
Jan. 21	John Gowman	300	
Jan. 22	Felix Smith	150	Swiss
March 10	Jacob Weaver	100	Swiss
<u>1748</u>			
June 6	Jacob Blackvelder	150	
Aug. 25	John Michael Rears	100	
Nov. 28	John Bigley	100	
Nov. 28	Thomas Bigley	50	
Nov. 28	John Henry Freymouth	150	
Nov. 28	Nicholas Groober	50	
Nov. 28	Elias Hauser	200	
Nov. 28	Thomas Smith	150	
Nov. 28	Ann Thingham	50	
Nov. 28	Michael Thingham	50	

<u>Date</u>	<u>Settler</u>	<u>Acreage</u>	<u>Nationality</u>
	<u>1748</u>		
Dec. 13	Hendrick Brown	50	
Dec. 13	Gasper Rome	150	
Dec. 20	Felix Long	50	
Dec. 20	Jacob Warle	100	
Dec. 30	Conrad Meyer	100	Swiss
Jan. 7	Herman Geiger	450	
Jan. 7	Ulric Stocker	200	
Jan. 12	Jacob Steeil	50	Palatine
Jan. 13	William Sower	50	
Jan. 21	John Henry Hillaman	50	
Jan. 21	Robert Steil	400	
Feb. 6	Jacob Geiger	50	
Feb. 7	George Fryer	100	
Feb. 7	Fryner Hawk	50	
Feb. 7	Thomas Lever	150	
Feb. 7	Christian Theus	150	Swiss
Feb. 9	Elizabeth Shurig	50	
Feb. 10	Mary Ann Seaman	50	
March 2	Bennett Hoylet	300	
March 2	Christian Lever	50	
March 2	John Siggorish	100	
March 2	Thomas Upton	200	
March 3	Jacob Buchter	100	
March 10	Peter Lever	50	
March 11	Jacob Hankey	50	

<u>Date</u>	<u>Settler</u>	<u>Aareage</u>	<u>Nationality</u>
<u>1748</u>			
March 17	George Abenor	400	German
March 17	Peter Rentfro	500	
<u>1749</u>			
April 24	Johannes Kuntz	350	
May 15	Thomas Baccurst	350	
June 6	John Reddy ( Riddy )	150	
June 6	Adam Shekle	250	
Aug. 2	Elisha Atkinson	50	
Aug. 2	George Buckheart	100	
Aug. 3	David Jackson	150	
Aug. 3	John Jordain	100	
Aug. 3	Thomas Sparnell	50	
Aug. 3	John Taylor	100	
Sept. 6	Peter Short	300	German
Sept. 7	Baltis Affrey	100	
Sept. 7	Alexander Deley	100	
Sept. 7	Thomas Rawlinson	50	
Sept. 7	Mary Tissot	100	
Oct. 4	Benjamin Gregory	350	
Oct. 19	Michael Calfall	200	Palatine
Oct. 19	Johannes Cereus	50	Palatine
Oct. 19	Andreas Emmark	50	Palatine
Oct. 19	George Hipp	250	Palatine
Oct. 19	Johannes Kuller	450	Palatine
Oct. 19	Frederick Mack	150	Palatine

<u>Date</u>	<u>Settler</u>	<u>Acreage</u>	<u>Nationality</u>
	<u>1749</u>		
Oct. 19	Johannes Rish	300	
Oct. 19	Christopher Saltzer	100	Palatine
Oct. 19	Johannes Jacob Seitzeinger	300	Palatine
Oct. 19	Johannes Trayer	350	
Oct. 20	John Adam Epting	250	
Oct. 20	Nicholas Presler	150	
Oct. 22	Nicholas Dirr	150	Palatine
Oct. 22	Christopher Ramenstein	100	Palatine
Oct. 24	Andrew Rist	150	Palatine
Nov. 8	Michael Long	150	
Nov. 8	Jacob Bookman	200	Swiss
Nov. 8	Henry Coleman	450	
Nov. 8	Mary King	100	
Nov. 8	Anthony Staack	400	
Nov. 8	John Hendrick Welcher	50	German
Nov. 24	Peter Heer	200	German
Nov. 24	John Herman	100	German
Nov. 24	Jacob Hoffner	200	German
Nov. 24	John Abram Schivird	200	Prussian
Nov. 24	Conrad Sherer	250	German
Nov. 30	John Martin Schawrer	100	German
Nov. 30	Hans George Scheich	250	German
Dec. 15	Hans George Frantz	100	Swiss
Dec. 15	Francis Helo	250	
Dec. 15	Hans Jacob Hoghiem	100	German

<u>Date</u>	<u>Settler</u>	<u>Acreage</u>	<u>Nationality</u>
<u>1749</u>			
Dec. 15	Phillip Jacob Schuller	100	German
Jan. 3	Gasper Galeser	50	
Jan. 26	George Wagerman	200	
Jan. 27	Martin Keynott	50	
Jan. 27	John Keynott	50	
Feb. 6	John Cannon	550	
Feb. 7	George Adam Keller	50	
Feb. 8	Henry Lawley	350	
Feb. 26	Thomas Schelder	100	
Feb. 26	Bartholomew Smith	100	
March 1	John Heller	50	German
March 1	Barnard Lavingston	350	German
March 6	Nicholas Boaker	450	
March 6	Andrew Holman	350	
March 6	Susannah Howard	700	
March 6	Margaret Kenner	50	
March 8	Daniel Bootwright	200	
March 8	Peter Crim	250	
March 13	Daniel Gardiner	50	
March 13	Godferid Gardiner	50	
March 13	Hendrick Gardner	50	
March 13	Ann Maria Speigle	50	
March 17	Edward Brown	200	

It will be noted that the favorite period for obtaining

warrants was from fall to late winter. To emphasize this and for correct statistical purposes the old style calendar dates are used as given in the records. The following chart will give a picture of the <sup>growth</sup> growth of the Fork during the first five years of settlement. The approximate population is obtained by dividing the acreage by fifty, the number of acres allotted per person.

<u>Year ( Old Style )</u>	<u>Number of Warrants</u>	<u>Acreage</u>	<u>Population</u>
1744	6	1 050	21
1745	-	- ---	--
<del>17</del> 1746	6	850	17
1747	6	1 050	21
1748	37	5 050	101
1749	<u>70</u>	<u>13 150</u>	<u>263</u>
	125	21 150	423

As warrants and grants are studied a general pattern of settlement becomes evident. The first comers locate themselves in the neck of land near where the rivers meet, where they are only a few miles from the Congarees, with approach to ~~their~~ this trading post accessible from either the Broad or Saluda side, with Saxegotha convenient across the Saluda. This seems to be the condition up to and through the summer of 1748. In the fall and winter of 1748 later arrivals spread up both sides of the Fork, to Wateree creek on the Broad, largely on High Hill and John's creeks

on the Saluda. The holdings on the Saluda seem within six miles of Saxegotha Township, the limit set by the colonial government for township settlement. Some possibly had their homes in Saxegotha Township proper. The Reverend Christian Theus certainly maintained his home within the township. These first Dutch Fork pioneers entered this new territory from other parts of South Carolina, some, like the Geigers, being sons of earlier settlers elsewhere in the province. The movement has been upward, practically all having come into Carolina through the port of Charlestown.

Near the end of the winter of 1748 another movement had its beginning with the issuing of warrants to George Abenor and Peter Rentfro on March 17, 1748. These two and the next three warrants granted to Dutch Forkers were issued to men all of whom came from Pennsylvania, whether by water or by land is not clear, but apparently by land. In this period, ending a year later, eight men from Pennsylvania and two from the Jerseys settle in the Fork. These men were George Abenor, Thomas Baccurst, <sup>Nicholas Boaker,</sup> Benjamin <sup>Edward Brown,</sup> Gregory, Andrew Holman, Johannes Kuntz, Barnard Lavingston, John Reddy, and Peter Rentfro. Peter Rentfro settled on Hollingshead creek. Where George Abenor, Nicholas Boaker, ~~an~~ and Edward Brown located is not evident. Benjamin Gregory, Andrew Holman, and Johannes Kuntz settled on Crim's creek; Barnard Lavingston and John Reddy on Cannon's; Thomas Baccurst on Second creek. This movement from Pennsylvania



has a dual interest: it marked the start of an immigration, particularly into the upper Fork, from the north and it gave us the first settler in what is now Newberry county.

While it seems impossible now to say of any one man that he was the first to live in Newberry county, at this stage we can narrow the possibility to about six men: Thomas Baccurst, Benjamin Gregory, Andrew Holman, Johannes Kuntz, Barnard Lavingston, and John Reddy. According to Benjamin Gregory he came from "East Jersey last May." This would place him on Broad river in May of 1749. Barnard Lavingston, Nicholas Boaker, and Andrew Holman secured warrants in March, 1749, but Nicholas Boaker claims to have arrived the previous fall. Did these men arrive separately on the Broad or did they travel in one or more groups? John Reddy, who was also from the Jerseys, probably came with Gregory. Gregory and Holman were both in the "Flour Trade." Nicholas Boaker was a wheat planter. Barnard Lavingston soon had a mill on Cannon's creek. On the basis of official dates Johannes Kuntz was the first, but there are some considerations that would make a group entry plausible. Three of these men came from Philadelphia, with the probability that the two from the Jerseys also came by way of this city. At least three were in the flour trade. An interesting speculation would be that these men were associated by their common trade, had learned in some way that this oak wood

section of the Fork would be a fine location for growing and grinding wheat. Their plans made, they traveled in a body to Broad river overland. This is only a theory, however, but it might explain the tradition around Crim's creek that the first settlers of the Dutch Fork came in a body from Pennsylvania, crossing the Broad near the mouth of Crim's creek. The official record, based on actual securing of warrants, would make Johannes Kuntz, technically at least, the first settler in Newberry county.

## Chapter VI

### LIST OF EARLY SETTLERS

Given below is a list of settlers in the Dutch Fork up to about 1760 and covering the space between the rivers up to and including Second creek on Broad river and Bush and Beaver Dam on the Saluda. On this list of those who entered the Fork in this period there appear the names of 483 settlers. As land was allotted on the basis of fifty acres per person we can form a fairly accurate estimate of the number of people. Eliminating two precepts for sixty-two and eighty-three acres respectively, we have a remaining acreage of 69,050. Division by fifty would give us 1,381. Adding to this the names of forty-five for whom the number of acres was not found gives us a total of 1,426, the approximate number of early settlers to 1760. By 1760, making allowance for increase in the size of families, there were probably 2,000 men, women, and children in the Dutch Fork. It may be interesting to note that 109 warrants were to single ~~man~~ and women. Francis Varambout is not included, as he was not an *actual settler and gave up his warrant.*

In the list Roman numerals refer to volumes of the records involved, Arabic numbers to pages. Where the Council Journal reference is to a photostat, a date is given. A starred plat or grant reference means that the name of the settler is given as a neighbor on the plat or grant of another.

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Abenor, George	400	XVII,210 211	V,69	IV,413
Aberlien, Frederick	200		VI,273	IX,67
Adee, George	150		VI,276	VIII,493
Ade, Solomon	200	XV,23	IV,384	V,95*
Affrey, Baltis	100		V,195	
Aighener, Michael			V,479*	
Aney, Catherine	50			VIII,211
Appeal, Barbara	50		IV,387	
Appeal, Magdalen	50		IV,386	
Atkinson, Elisha	50	XVII,555		V,2*,6*
Bacourst, Thomas	350	XVII,377	V,198	IV,478
Balmer, Andrew	100	Nov. 6, 1750		
Banks, Charles	150		IV,411	VI,439
Banson, John				X,91*
Barbara, Jacob	100			IX,161
Barkheart, George	100			VI,128
Bart, John	350	May 2, 1750		VI,130
Bartish, John George	100			V,432

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Battenspergher, Henry	50			IV,619
Bauch, Michael				V,144*
Belt, George	150			VI,206
Beuer, Michael	100		VI,121	VIII,178
Beurvin, Hans Turg	150			VI,298
Beyle, Daniel	200			V,324
Bigley, John	100		IV,476	IV,280
Bigley, Thomas	50		IV,476	IV,269
Bihkell, Peter	200			V,308
Bird, Christopher	50			VIII,218
Blackvelder, Jacob	150		IV,458	IV,418
Boaker, Nicholas	450	March, 6, 1749		
Boaker, Samuel	150			VI,308
Bonnin, Anthony	200			V,248
Bookman, Jacob	200	XVII,690 -691	V,74	IV,407
Bootwright, Daniel	200	March 8, 1749	V,177	IV,537
Bousard, Felix	250	Nov. 6, 1750		V,134
Bowers, Alenander Andrews	50			V,344
Bowman, John Ulrick				VI,207*
Boyer, Hans Peter	100			IX,127
Brederman, John	250			VI,313
Brehel, George Adam	200			VI,316
Bresh, Mathias	100			X,50
Breshter, Margaret	250			V,284
Brocks, Jacob	550			VIII,333

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Brown, Edward	200	XVII,208 -209	V,44	IV,445
Brown, Hendrick	50		IV,493	IV,420
Brown, Jacob	50	Nov. 6, 1750		
Brown, Thomas	250	XI,482	IV,316	
Buchter, Jacob	100		V,38	IV,410
Buckheart, George	100	XVII,559 VIII,68		
Burchard, Jacob	100	VIII,68 -69	IV,385	
Burghard, Ulrick	150			VI,237
Burkmeyer, Charles	50			VI,249
Burkmeyer, Daniel	50			VII,177
Bush, Baltser	50			IV,597
Bush, Jacob				VIII,178*
Calfell, Michael	200	XVII,656 -658	V,187	IV,479
Campbell, Daniel				VIII,461*
Campbell, George				VIII,333*
Cannon, John	550		V,278	V,93
Cannon, Samuel	100			VII,104
Cansler, Gasper				IV,366*
Carl, Hans Michael	200			VI,176
Cart, Peter Fitch	300			V,232
Castwell, John				VI,200*
Cereus, Johannes	50	XVII,656 -658	V,34	
Class, Baltis	200	May 2, 1750		V,19
Coffin, Henry				VII,122*
Coleman, Henry	450	XVII,685	IV,525	IV,267

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Coleman, John				IV,508
Collers, Christian				VI,322*
Cooper, Thomas				VIII,333*
Cox, Cornelius	250			VIII,88
Crim, Peter	250	March 6, 1749		V,53
Crebbs, John	50			VI,168
Croesman, Francis	100		VI,126	VIII,202
Cromer, Jacob	150			IX,136
Cromer, Michael	200			VI,285
Crowder, Michael	50	May 2, 1750		VI,251*
Dabrymple, George	200			VI,162
Datrymple, George	200			IX,117
Deley, Alexander	100	XVII,612	V,54	VII,43
Derer, Jacob	150	-613	IV,459	IV,550
Desch, William Henry	50			V,6
Dirr, Nicholas	150	XVII,671-672		IV,497
Domine, John	150			V,345*
Dorsey, Daniel	200		VI,47	
Dreyer, Christopher	200			VII,133
Drummond, Thomas	50			V,430
Dulston, John	150		VI,129	VIII,126*
Eater, John	100			IV,500
Ebb, Daniel	250			VI,208
Eksteyner, Catherine	150			V,444
Elderley, Anne	50		VI,19	VI,372
Eleazer, Johannes Stephen	100			V,63

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Elmore, Stephen	200		VI, 403	VIII, 461
Elmore, William	100		VII, 196	
Eman, Elizabeth	100			V, 445
Eman, Frederick	150			V, 446
Emick, Conrad	150			V, 450
Emmark, Andreas	50	XVII, 656 -658	V, 190	IV, 460
Ener, Ulrick	300			VI, 344
Epell, Benjamin	50			V, 239
Epting, John Adam	250		V, 201	IV, 463
Ergil, John Michael	250			V, 354
Everin, Barbra	200		V, 481	
Eylesberger, George	50			V, 317
Fahr, John George	50			VII, 60
Fairchild, John	150			V, 38
Faust, Gasper	200		IV, 276	
Filkhard, Henry	300		IV, 462	
Fisher, Ferdinando	50	May 2, 1750	V, 225	V, 22
Fogelzang, Frederick	150		VI, 263	
Folick, Jacob	100			VII, 122
Frank, Hans George	100	XVII, 771 XVII, 205	V, 178	IV, 539
Fray (Fry), Gasper	100	VIII, 69	V, 283	V, 87
Frederick, Johannes George	50			VII, 140
Frey, John Jacob	100			VI, 204
Freymouth, John Henry	150		IV, 448	
Frick, Jacob	50			V, 353



<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Frick, Thomas	250			VI, 375
Fridig, John Jacob	150	XIV, 130		VI, 258
Fryer, George	100	XVII, 152	IV, 466	IV, 194
Fugler, Casper	50	Dec. 4, 1750		V, 7
Fugler, Henry	50	Dec. 4, 1750		V, 3
Gadringer, John Melchior	200			V, 341
Gallafer (Galeser), Gasper	50		V, 284	V, 117
Gallman, Henry				V, 295*
Gangell, John	300		VII, 486	
Gardner, Daniel	50	March 13, 1749	V, 196	IV, 516
Gardner, Godfried	50	March 13, 1749	V, 228	V, 58
Gardner, Hendrick	50	March 13, 1749		
Gartman, John	200			IX, 418
Gasserd, Rev. John	50			VI, 216
Geiger, Hans Jacob	150	XI, 488; XIV, 69		VI, 256
Geiger, Herman	450	XIV, 207 -208 XVII, 11, 12 VIII, 69	V, 38	IV, 380
Geiger, Jacob	50		IV, 457	IV, 394
Genervyer, John George	250			VI, 6
Geyger, Anna Maria	100		VII, 79	
Goodbroot, Vincent	100			VI, 243
Gowman, John	300		IV, 426	
Grass, Christopher	100			VI, 397
Grastman, Valentine	100			VI, 345
Gree, Casper	300			V, 453

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Gregory, Benjamin	350	XVII,630 -631	V,79	VI,87
Griffin, John	200			IX,19
Griffin, Richard	100			IX,23
Griffin, Samuel	200			IX,24
Grober, John Philip	100		VI,263	
Groober, Nicholas	50		IV,477	IV,374
Hagabook, Ann Barbara				VI,389*
Hagen, John Ulrick	50	Dec. 4, 1750		
Hagen, Michael	50	Dec. 4, 1750		
Halterwanger, Jacob	200			VII,24
Hamelton, John			IV,292*	
Hamen, Frederick				VI,404*
Hampall, Michael	250			V,206
Hampton, Richard	200		V,355	
Hankey, Jacob	50		IV,520	IV,417
Hanna, John	150		V,473	
Hardlockin, Maria Brigitta	250			VI,322
Harman, Margaret Annasa	50			VI,400
Harris, Catherine	150			VIII,174
Hartlie, Frederick				VI,358*
Hauber, Adam	100			V,15
Hauser, Elias	200		IV,477	IV,372
Haverd, Thomas				IX,154*
Hawk, Fryner	50	XVII,154 -155	IV,465	IV,214
Haynes, Michael	100			VI,300

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Hayte, Phillip	150		VI,316	
Heer, Peter	200	XVII,715	V,200	IV,480
Hegel, John Frederick	300			VI,312
Heller, John	50	March 1, 1749	V,195	IV,511
Helo, Francis	250	XVII,751	V,235	IV,491
Hember, Thomas	300	March 9, 1749		VI,110
Henegin, Jacob	150			VI,315
Henning, Phillip	200			VI,341
Henon, Philip				VIII,202*
Herman, John	100	XVII,714		V,322
Herman, Melcher	250			VI,126
Herr, Elizabeth	50			VI,389
Hessemeyer, Martin	250	XV,39	IV,383	
Heygerin, Maria Magdalen	50			VII,141
Hilborn, William	350		VII,435	
Hillaman, John Henry	50		V,39	
Hinkey, Jacob				V,12*
Hipp, George	250	XVII,656	V,187	IV,472
Hipp, John		-658		V,215*
Hitcher, John Andrew	50			VI,281
Hoffman, Jacob	200			VIII, 214
Hoffman, Melchior	200			V,297
Hoffner, Jacob	200	XVII,714	V,211	IV,481
Hoghiem, Hans Jacob	100	XVII,771	V,182	IV,536
Hollingshead, Samuel	200			IV,633

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Holman, Andrew	350	March 6, 1749	V, 184	IV, 499
Holman, Hans Windle				VI, 197*
Holstein, Stephen	200			V, 452
Hoppold, Christopher Hendrick	50			IV, 614
Houffman, Jacob	300			V, 455
Hoylet, Benut alias Barnet	300	XVII, 205, 559	V, 233	V, 12
Howard, Susannah	700		V, 75	
Huet, Francis	200			V, 246
Huglar, Martha				VI, 370*
Ieserel (or Iesicefel), Christiana	50			V, 323
Infinger, John George	200			VI, 325
Ioiscezil, George	50			V, 348
Ischholm, John	150			VI, 14
Jackipan, Catherine	50	July 5, 1750		VI, 386
Jacklin, Michael	50			VI, 404
Jackson, David	150		V, 236	IV, 508
Johnston, Thomas	200			VI, 171
Jones, Elizabeth	200			VI, 218
Jones, John	200		VI, 34	
Jones, Samuel			VI, 175*	
Jordain, John	100		V, 30	
Kam, Michael	150		V, 501	
Kate, George	50			V, 143
Kaygerin, Maria Magdalene	50		VI, 89	
Kecheler, Conrad	100		VI, 107	VII, 179

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Kehler, Thomas	50			VIII,139
Keller, George Adam	50	March 8, 1749	VI,333	VI,155
Kennar, Margaret	50	March 6, 1749	V,192	IV,459
Kennerly, Captain Thomas	150		VII,259	
Kennott, John	50			IV,476
Kenthemeyer, John Christian	50			V,338
Kessinger, John Fayt	200			VI,293
Keuchn, Hans Jacob	100			IV,632
Keuchn, Henry	100			IV,617
Kaynard, John	50	Jan. 26, 1749	V,194	VI,347*
Keynaths, Mathias	50			VI,347
Keynold, Martin	50	Jan. 26, 1749	V,194	IV,473
Khele, Jacob	400			V,298
Kickelayter, Thomas	250			VI,242
King, Joseph	250		VI,281	IX,154
King, Mary	100		XVII,695	V,30* and 196
Kingler, Oursella	200			VI,120
Kirk, John Jacob	50		V,500	
Kirtson, Christopher	100			VI,17
Kitchrins, Mary Agnes	50			VI,380
Klein, Peter	50			VI,194
Knoble, George Frederick	50			V,289
Koning, Mary Magdalen	50			VI,370
Kooler, Jacob	100			VI,286
Koop, Adam	250			VI,309

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Krips, Maria Clara	250			VI,18
Krismayer, Mary	100			IX,133
Kromer, George	250			VI,200
Kuglar, Matthew	150		V,501	
Kuller, Johannes	450	XVII,656 -658	V,193	IV,487
Kuntz, Johannes	350	XVII,299	V,210	IV,469
Kuting, Benedick	150			VI,197
Lang, Robert	100	XV,263-264		V,274
Lavingston, Barnard	350	March 1, 1749	V,239	IV,599
Lawley, Henry	350		V,239	IV,623
Leaford, John				VI,42*
Le Crown, Elizabeth	100			IX,142
Le Crown, Laurens	450			VI,21
Le Crowin, Maria Magdalen	100			IX,146
Le Crown, Tobias	250			V,301
Lever, Cristian	50	XVII,202		IV,266*
Lever, Jacob		VIII,69		V,60*
Lever, Peter	50	XVII,202	V,47	IV,266
Lever, Thomas	150	XVII,154 -155	V,64	IV,409
Lewis, John	200		V,447	
Leytner, Christopher	250			VI,319
Long, Felix	50		IV,493	IV,415
Long, Michael	150	XI,549 XVII,696	VI,318 V,205	IV,541
Lorigh, George	200			VI,385
Lubhard, John George	300			VI,19

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Lutes, John	150			VI,279
Mack (Mock), Frederick	150	XVII,656 -658	V,200	IV,475
Maler, Jacob				V,63*
Mantz, Anna Maria	100			V,247
Mantz, Barnard	200			V,347
Mars, Hans Jorg	100		VI,259	IX,166
Martin, Evance	350			VI,396
Martin, George				IX,183*
Matthys, John	150	XI,504	V,113	VI,258*
Mazer, John	50			V,302
Mets, Christopher	100		VI,276	IX,152
Metz, Henry	250	XV,39	IV,384	IV,136
Meyer, Andreas	400			VI,282
Meyer, Conrad	100	XVII,7, 196-197	IV,431	VI,318
Meyer, John Standing	150			VI,226
Meyer, Ulrick	250			VI,317
Michael, William	50	May 15, 1750		V,20
Michin, Margaret	100			V,238
Miller, Manuel	50		V,244	
Millerin, Elizabeth	100			VI,22
Mills, Matthew	200			IX,320
Mors, Hans Jacob	500			IV,627
Moterhold, Paulus	200			VI,25
Muller, Margaretha	150		VI,320	
Munick, Thomas	250			V,215

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Mylander, George	50			V,153
Nathamering, Christianar	50			IV,595
Neibling, John Jacob	100			VI,398
Nelly, Henry	150			XI,30
Neizelhalt, John	250			V,233
Nelson, John				V,341*
Neying, Dorothy	100		VI,208	VIII,140
Neys, Conrad	250			VI,31
Nortz, Jacob	350	May 2, 1750		V,8
Noulfer, Hermon	300			VI,203
Nunemacha, Hans Jacob	100			VI,250
Oxner, Felix	200			IV,503
Page, John				VIII,111*
Pearson, Benjamin	350		VII,67	IX,417
Pearson, John	150	Nov. 29, 1750	VII,76	and V,126
Pettebay, Michael	100			VI,307
Petter, Hans Martin	50			V,251
Pfister, George	200			VI,112
Pilchney, Catherine	100		VI,321	
Pintz, Andrew	100		VI,69	
Plenes, Christopher	150			VI,366
Polick, John Helgard	150			VI,5
Powmin, (alias Hover), Barbara	150			V,329
Preshart, Jacob	100			IV,440
Pressler, Nicholas	150		V,199	IV,477



<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Price, Adam				VIII,178*
Prosey, Johannes	50		V,252	
Prunmuller, John	100			VII,178
Puteatt, John	200			VIII,38
Ragnous, John, Junior	300		V,438	
Ragnous, John, Senior	200			X,455
Rahl, John	50			V,60
Raidon, John				VI,226*
Raiford, William	200			V,383
Ralbegin, Rosina Barbara	50			V,304
Ramenstein, Christopher	100	XVII,671-672		
Rawlinson, Thomas	50		V,76	IV,431
Reacher, Undrick				V,55*
Rearn, Hans George	100			X,91
Rears, John Michael	100		IV,456	
Reber, Michael	150			VI,306
Reddy, John	150	XVII,474 -475	VII,17	IX,102
Reighter, Joseph	300	May 2, 1750		VI,44
Reiley, Terence	200			VI,245
Reisor, George	50			V,146
Reister, John Jacob	350			V,303
Remeley, Conrad	200		VI,278	
Rentfro, Peter	500	XVII,212	V,158	IV,615
Ressinger, John George	250			VI,305
Rheynard, John	200			VI,355

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Rice (Reice), John				V,322*
Resh (Rish), Johannes	300	V,188	V,188	IV,466
Rist, Andrew	150	XVII,671 -672	V,197	IV,513
Riterhover, Simon	300			VI,139
Ritiers, Christian				VI,358*
Roep,(Roop), Francis Daniell	100		VI,271	
Rollin, Rosina	50			VI,239
Romes, Gasper	150	XVII,644 -645 and	V,54 Jan. 26,	IV,294 1749
Roodt, Conrad	200			V,318
Roof, John	50			VI,346
Ruglar, Mathew	150			V,291
Saltzer, Christopher	100	XVII,656 -658	V,201	IV,538
Sater, George	50			VI,41
Sauter, John, Junior	100			VI,253
Sauter (Satur, Sater), John, Senior				VI,253*
Schaffer, Frederick	50			V,55
Schawrer (Shirer), John Martin	100	XVII,728	V,271	V,56
Scheick, Hans George	250	<del>March 5</del> XVII,728	<del>V,262</del> V,258	IV,498
Schelder, Thomas	100	March 6 and Feb. 10,	V,262 1749	IV, 624
Schtenburgh, John	150			VI,178
Schivirdfeger, John Abram (Schverdfeger)	200	XV,42; XVII,718	V,176*	IV,558
Schock, John Baltis	50	Sept. 4,	1750	IV,626
Schrader, Frederiok	200			VI,324
Schradin, Margaret	50			VI,280
Schuber, Charles Leopold	100			V,144
Schuller, Philip Jacob	100	XVII,772		

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Schultz, John	50			VI,302
Scomberet, Eva Margaret	50			VI,199
Scomberet, John George	50			VI,232
Seaman, Mary Ann	50	XVII,111 -112	V,199	IV,482
Seebould, Michael			VI,380*	
Seights, Jacob				VI,59*
Seitzeinger, Johannes Jacob	300	XVII,656 -658	V,203	IV,484
Seydeler, Hans Ulrick	100			VI,240
Sheibby, George	50			VIII,207
Shekle, Adam	250		V,32	
Sheley, John	400	XX,452 and	616	V,229
Sherer, Conrad	250	XVII,716	V,208	IV,474
Sherley, Catherine	150			VI,48
Shoppert, John	200			V,342
Short, Peter	300	XVII,609		
Shriner, John Frederick				VI,204*
Shurig, Elizabeth	50	XVII,113	V,31	IV,294*
Siggorish, John	100		IV,466	
Sigler, Carolus	250			V,333
Siss, Christopher	250			V,281
Sleighen, Britta	100		VI,386	X,88
Sleight, Ulrick	300			V,295
Sley, Orlig	200			VI,252
Smith, Bartholomew	100	Feb. 10, 1749	V,260	

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Smith, Felix	150	XI,139	IV,423	
Smith, George	100		VI,208	
Smith, Jacob				VI,372*
Smith, John Ulrick	200			VI,35
Smith, Thomas	150		IV,467	IV,209
Smith, William	100		VI,333	VIII,360
Smith Pader, John George	100		V,495	V,335
Smittem, Margaret	100			VI,289
Snipes, Christopher				VII,122*
Snipe, Frederick	100			VI,207
Sohn, Jacob	50			VI,358
Souber, John Michael	200			VI,43
Sower, William	50		V,64	IV,366
Spaigner, John George	400			VI,42
Sparnell, Thomas	50	XVII,556	V,207	
Speigle, Ann Maria	50	March 13, 1749		
Spitz, John	200			VI,156
Stack, Anthony	400		VI,225	VIII,92
Stearl, George Michael	150			V,288
Steel (or Stackly), Jacob	50	XV,34	V,65	IV,397
Steil, John				VI,394*
Steil, Robert	400	XVII,34	IV,498	IV,391
		-35		
Stengly, John	100			IV,502
Stengly, John George	100			IV,504

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Steytler, Paulious	150			VI, 278
Stidham, John			VII, 67*	
Stocker, Ulrie	200		IV, 459	IV, 401
Stose, Hendrick	50			IX, 158
Subolt, John	100			VIII, 206
Summer, Adam	250		V, 338	V, 211
Sustrunck, Henry	100	Jan. 13, 1747	IV, 460	
Swartz, Michael	200		VI, 81	VI, 392
Sweygart, John	200		VI, 81	VI, 350
Swykart, John	250			VI, 254
Taylor, John	100	XVII, 554	V, 197	
Theus, Christian	150	XVII, 156 -157	IV, 468	IV, 207
Thingham, Ann	50		IV, 475	
Thingham, Michael	50		IV, 475	IV, 308
Thomas, Andreas	150			V, 357
Thornton, John	400		VII, 258	
Tissot, Mary	200	XVII, 598		VI, 333
Tissot, Mary	100	Jan. 2, 1749	V, 471	VI, 332
Tonginger, Martin			VI, 302*	
Trayer, Johannes	350		V, 193	IV, 462
Troundenmeyer, Maria Margaret	50			V, 299
Tryer, Godfrey	62			V, 95
Turner, William	150			VI, 75
Turner, William	250			IV, 353

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Turner, William	83			VIII,111
Unsold, Henry	100			VIII,130
Upton, Thomas	200	XVII,201 -202	V,207*	
Varambout, Francis			V,176 and V,410	
Verner, John	100		VI,94 and 394	
Villaume, Paul	200		V,127	
Villonger, George Frederick	200			VI,57
Vink, John	300			VI,50
Volk, John Conrad	150			VI,58
Volmer, Everard	300			VI,192
Wagerman, George	200	XV,136 -137	V,191 VII,17*	IV,542
Wagerner, John George	50			VI,277
Wagerner, John Michael	50			VI,270
Walthouer, Tobias	150	Dec. 4, 1750		V, 2
Warle, Jacob	100	XV, 106; XVII,8	IV,463	IV,398
Warner, Jacob	100			IX,86
Warner, Margaret	50			IX,128
Warren, Jeremiah	100			IX,337
Wayman, Eva Susannah	100		VI,396	X,57
Weaver, Jacob	100	XV,166	IV,458	IV,388
Weisker, Mathias	200			VI,290
Weis, Godlib	100			IX,183
Weiss, Nicholas	150			VI,53
Weissinger, Mathias	250			VI,321

<u>Settler</u>	<u>Acreage</u>	<u>Journal</u>	<u>Plat</u>	<u>Grant</u>
Welcher, John Henry	50	XVII,692	V,191	IV,464
Werner, Augustinus	50		VI,175	
Wertz, Catherine	50			V,241
Wertz, George Henry	150			V,230
Weyman, Peter	250			VI,51
Wilder, Anna Maria	50			VI,230
Williams, James	100		VIII,513	
Williams, Jeremiah	300			VI,54
Williams, Paul	200	Nov. 29, 1750		
Willson, Samuel	200		VII,256	
Wilt, John Adam	250			V,300
Yearloff, John	100			VI,60
Yeats, Joseph	200	July 5, 1750		
Zegler, David	50			VII,37
Ziglar, Nicholas	150			VI,59
Zimmerman, Martin	250			VI,311
Zimmerman, Michael	50			VI,61
Zoort, Philip	200			VI,304

In the list above names are as given in the records even where differences of spelling of the same name may cause duplications. Peter Klein and Peter Short are evidently the same man. Jacob Hankey and Jacob Hinkey are surely the same. The following surnames are undoubtedly the same: Burchard, Burghard; Frey, Fray;

Geiger, Geyger; Heer, Herr; Wayman, Weyman; Seebould, Subolt; Sleight, Sley. The use of the ending "in" as a feminine suffix as is done by the German may cause confusion in the spelling of the names of women. Elizabeth Millerin is Elizabeth Miller. Probably Britta Sleighen is Britta Sleigh or Sleight, Margaret Smitten Margaret Schmidt.



## Chapter VII

### ECONOMIC AND SOCIAL

*In spite of the movements of the peoples of Europe through the ages and the resulting changes growth in the knowledge as to how to meet the problems of living had been gradual. The devices for wresting shelter and sustenance from the land had developed slowly. The organization of living had grown with equal slowness. At the time of the settlement of the Dutch Fork the European patterns of economic, political and social life were assuming designs which limited development. Tradition and custom marked and cramped possibilities for the individual. The humble Palatine or the Swiss peasant who carried to the castle the product of river or field knew his inferior status and felt little if any hope that land or castle would be his. In the Dutch Fork as in other unsettled portions of the North American continent a question was receiving answer. What would be the product when this heritage from Europe met wilderness conditions, when the old wine was placed in new bottles? The ferment developed a certain crudeness*

and some immorality, but out of it grew the individual initiative, the resourceful inventiveness, the love of freedom so rapidly being lost today through the paternal, authoritarian conceptions of our national leadership and the sterility of local ineptitude. The answer in the Dutch Fork as elsewhere in America was as rapid as the European heritage had been slow in its formation.

It is doubtful whether a much better group for this effort to fit the European heritage into this wilderness matrix could have been found than these who entered the fork between the rivers before 1760. These were not adventurers nor were they generally men who found their living in the pursuit of trade or learned profession. On the farm or in the shop they had learned to labor with the hands. What Hazelius remarked of the Germans in describing them as consisting chiefly of the poorer classes of people would apply to the Switzers as well no doubt. Accustomed to hard work, these Dutch Forkers could meet with limited facilities the problems of creating a home under wilderness conditions.

In its eagerness to bring these foreign Protestants into the province the colonial council made such provision that even the poorest could make the trip and find the means to carry on living in this new land. If he did not have the

means to finance his passage, the prospective settler could make the trip and repay the cost by service as an indentured servant. The Council had it published in Holland and elsewhere in 1743 that every poor Protestant who would become an inhabitant would be given fifty<sup>#</sup> acres of land per person free of charge and free of quit rents for ten years. To enable him to survive his first year while clearing and cultivating were under way each adult was offered 300 pounds of beef, fifty of pork, eight bushels of corn, one bushel of salt, and 200 pounds of small rice; to each child twelve years of age or under one-half the amount. For every five persons a cow and calf and one breeding sow could be secured for the future milk, butter, and meat. Every man could obtain an ax, a broad and a narrow hoe. Those Forkers who had lived elsewhere in South Carolina or in Pennsylvania probably accumulated other possessions before making their permanent home between the Broad and the Saluda. Surely, though, the older settlers from across the Atlantic must have brought some of their household goods with them. The question of admission of household goods of Palatines entering Pennsylvania during this period even came into the cour~~se~~ of that colony. ( 2: IV, 242 ) Among the goods discussed were soythes, forebacks for chimneys, cast iron for stoves, iron instruments called straw knives, draw knives, and cards and hackles for manufacturing and

weaving cloth.

Whatever he had when he came the energetic settler soon had the essentials of life. Among the assets of Robert Long, Senior, as appraised by Thomas Brown on October 18, 1744, were the following: one mulatto boy, nine horses, eleven head of meat cattle, feather bed and pillow, blankets, white shirt, calico gown, pewter dishes, spoons, knives, and forks, pewter pots, gun, pistol, shot pouch, flask, brass mortar, hoes, ax, padlocks, cutting knife, iron pots and pot hooks, saddles, hand mill-stones. Most Dutch Forkers must have had somewhat similar possessions to this Saxegothan. ( 20: )

In calling or trade these settlers were also ready for creating a self-sustaining community. Probably most were farmers, but others supplied the needed skills in other phases of living. Two men who made homes in the region were the deputy surveyors John Pearson and John Hamelton. Even among the first comers we find a sadler, millers, millwright, coppersmith, a blacksmith, a man in the flax trade, as well as the farmers. Mills for grinding grain soon appear on the creeks. The use of cart and wagon is indicated by early reference on grants to a wagon road.

The settler in choosing his site seemed always to select one on which there was a spring and a branch or

creek. The house was doubtless made of hewn logs, with the corners dovetailed, later, perhaps, weatherboarded. Mayer says some three generations later that "between the dwelling-house and the orchard was the invariable brick-oven, resembling a huge terrapin. In the back porch, hanging against the wall, could be seen the bags of garden-seeds, the bundles of red pepper, and above the towel, the festoon of red bachelor's buttons. Upon the door sill was ever nailed the horse shoe to the discomfiture of witches; while higher up, attached to a nail swung the dinner-horn." ( 43: May 17, 1883 ) Perhaps the picture which a recent writer draws with nostalgic fervor, though of later years, might apply in part to these pioneer days in which the outlines were first delineated:

Cooking soap in a wash pot in the yard at a home in the Dutch Fork near where I grew up. Stopped to see the old familiar scene -----

While there I looked into the smokehouse and it, too, brought back memories. That is the Dutchman's fortress, and always has been.

There were just a few scraps of meat from the year before, and the new supply seasoned in salt there on a large shelf. Large jars and tin cans held the lard. Dried out sausage hung from poles suspended from the rafters. Long strings of red peppers hung from a nail, and bunches of onions hung by their dried tops. In one corner stood large sheaves of broom straw, and in another one was the kraut barrel half full of pure health.

-----Hickory nuts and walnuts hung in bags across the rafters, as did the peanuts. And a few pieces of mummied soap remained from the last making.

This modern age has produced no sort of security that can beat that centered around the old smokehouse. 1

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/ J. M. Eleazer writing in his column "Seen Along the Roadside" in *The State*, Columbia, S. C.

While slaves were owned early by an occasional settler in the Fork, they were few in number and could not have affected the life of the region greatly. ( 21: XVII,201-202; XVII,598; XVII,685; etc. ) The Fork economy was of the farm, not of the plantation. Scott found several generations later that many German women "worked in the fields with the men." ( 36:94 ) Another statement, which follows, was doubtless also true of pioneer days:

The people worked hard and lived cheaply, buying nothing but absolute necessaries, except whisky and tobacco for the men, and perhaps, ribbons and calico for the women. The latter prided themselves upon the texture and coloring of their homespun, using indigo, copperas, madder, annato and logwood, besides certain barks and roots for dyeing with Turkey red, a bright scarlet thread for stripes and checks. ( 36: 95 )

Life must have been hard and lonely, but with many compensations. The Fork was too far from political centers to have government a burden, a nuisance, or an expense. If independence and self-sufficiency brought joy, theirs was a happy life. To us in a more sophisticated age the limited social pleasures of this backwoods section must seem simple and crude. Yet the fundamentals of pleasant living were there. Hunting and fishing must always in their season have given pleasure to man and boy. The log rolling when the clearing was being made for house or field, the house raising when building was needed, brought neighbors together for common endeavor, with feasting and companionship. The crisp days of late fall meant hog killing which

meant more to the family than just the preparing of meat. A wedding was the occasion for neighborly celebration, with perhaps the cake walk to crown the day. There was much to talk about when neighbors met even though the topics of conversation were the plain affairs of pioneer living or of persons and places. If, as a modern scientist holds, man "is primarily interested in three things -- a person of the opposite sex, God, and eating", little was lacking for the enjoyment of life by the Dutch Forker.

## Chapter VIII

### EDUCATION AND RELIGION

What Wallace says of Saxegotha in his statement that "the contradictory reports of moral and intellectual conditions are largely due to various witnesses reporting half truths" ( 50: I,348 ) is equally applicable to the Dutch Fork. These first Dutch Forkers were not the depraved illiterates that one might conclude they were from the descriptions of contemporary ministers or of later writers who have accepted as facts these views. There is no age nor place where gross depravity and degeneration cannot be found by the minister who observes them from the high plane of his profession. The facts confirm the opinion of Wallace "that much of the ignorance, superstition, and vice were the result of degeneration in unfavorable frontier conditions." ( 50: I,349 ) Doubtless even these were exceptional.

Education in a wilderness is difficult and this more so in the Dutch Fork where language was another problem. An objective investigation of these people between the rivers would most probably bring out that they were as or more



literate than other back inhabitants. A general picture can be obtained by turning to the official records of Pennsylvania where immigrants of the same origins, some of whom later became Dutch Forkers, can be studied. The Pennsylvania laws required an oath of allegiance from the foreign immigrant. Selecting two of these lists of signers of this oath because there is circumstantial evidence that there appear in them the names of some Dutch Forkers, we find that on September 1, 1736, one-hundred-fifty one Palatines took the oath, thirty-six, or twenty-four per cent, making their mark ( 40: I,157-159 ); that on October 7, 1743, thirty, thirty-six per cent, of the eighty-two Palatines made their marks ( 40: I,349-350 ). The average of these two lists would give thirty per cent as being illiterate. Voigt is quoted by Wallace ( 50: I, 349 ) as discovering that "two-thirds of the signers of certain land papers in the Dutch Fork" about 1755 signed their names, that "in about a hundred representative cases slightly over 70 per cent of the Germans signed their Revolutionary receipts." Education in these early years cannot be viewed apart from religion; the minister, if there was one, had to be both preacher and teacher. Henry Melchior Muhlenberg found it shocking that schooling had been so neglected among the Pennsylvania Dutch. He deplored the fact that children seventeen, eighteen, nineteen, and

twenty years old came to him with their A - B - C books, yet with great eagerness to learn something ( 42: 85 ). Similar eagerness undoubtedly existed among the Dutch Forkers of South Carolina, for we find the first known building erected for a church serving both functions. A German catechism dated 1810 and traditionally handed down from Dutch Forkers contained the multiplication tables.

( 24 )

Unfortunately, knowledge of organized religion in the Dutch Fork is clouded by confused traditions and possibly by some tinge of sectarianism. From the beginning in general there seem to have been two religious groups, the Lutheran and the Reformed, the two bodies apparently working out their relations in harmony, though not always. If Voigt is correct in his statement that "there were two distinct elements, the German-Swiss ( Reformed ) and the German ( Lutheran )", ( 48: 56 ) and the data available will justify this as a generalization, we have the key to the course of religious development and can outline probabilities.

The first minister to serve in the Fork was Christian Theus, who labored in Saxegotha as early as 1739. Muhlenberg testifies that this Swiss preacher of the Reformed church had since 1739 "performed the duties of the

ministerial office in the scattered country congregations among the German Reformed and Lutheran inhabitants," and "conducted himself with the propriety and fidelity due his station, according to the testimony of capable witnesses." ( 4: 138 ) He is known to have labored until at least 1789 ( 4: 140 ). While Theus lived and later died near the Congaress he secured a warrant for land on Wateree creek of Broad river in the Fork on February 7, 1748-49. Apart from his ownership of this land on Wateree creek and from indirect proof there is his experience with the Jacob Weber heresy of 1760-1761 ( 4: 195-205 ) to show that he accepted responsibility in the Fork. There is, however, no evidence that a church organization was attempted in the Fork by Theus. It may be assumed that he attempted faithfully to minister in all ways possible and to the extent that he could respond to their desires to these people so far from schools and churches, that he doubtless held occasional services. To what extent he could render assistance is now seemingly beyond recovery. That he kept the light of religion burning in this remote area is hardly to be doubted. The presence in later years of churches on High Hill, Wateree, and Crim's creeks may be stars in his crown. Some help may also have been given irregularly by Reverends John Giessendanner and Abraham Imer who visited Saxegotha under the provisions of the

Council act of 1756 allowing thirty pounds a year to a minister for holding services in the Congarees "and six times a year at least at the most populous places within forty miles of the same" ( 25:64 )( 50: I,348 ). That this service reached the Dutch Forkers is only surmise. It is only reasonable to believe that those Forkers who really longed for the benefits of religion would cross the Saluda from their homes and find the solace of Christianity and opportunity for social companionship in services offered near the Congarees by Theus, Giessendanner, or Imer. The distance was not prohibitive.

The first minister to live in and serve the Fork of whom there is record was John Gasser, who agreed with settlers in 1754, or even sooner, to preach in two churches, one in the lower part of the Fork and one on Crim's creek. Gasser came from Switzerland and no doubt was also of Reformed persuasion. ( 25: 154-155 )( 50: I,349 ) There is no record available of any service to a church in the lower part of the Fork, so no statement can be made as to where these people were. It would be only a guess to say that these settlers may have been on Wateree creek, where by 1784 a church had been organized, a church now known as St. Jacobs, located between two and three miles of the present town of Chapin. Surely, with people settled this near his home on Crim's creek, Gasser would

not have passed them by for those living on the Saluda. Between 1752 and after his arrival on Crim's creek a church was organized near his home on this branch of Broad river. While he did not appear in Charlestown to apply for land until February, 1754, he may have stopped on Crim's creek on his way down from Pennsylvania, if we can assume he came overland, and located the fifty acres for which a grant was certified on March 14, 1754. ( 10: VI, 216 ) On vacant land adjacent to his site a log building was constructed to serve as church and schoolhouse. The spring used by those served by this small simple structure was on Gasser's land.

Gasser soon found that these back inhabitants were too greatly beset by the problems of pioneers to furnish the means for his support ( 25: 155 ); we find him back in Charlestown with a petition signed by some forty of his people stating their inability to care for a minister and schoolmaster and requesting permission for soliciting funds in other parts of the province. These efforts were so unsuccessful that Gasser decided to return to Switzerland for help. Here he ran counter to the laws of that country; officials, interpreting his solicitation of funds for his church in the Fork as having the effect of enticing people to emigrate, which laws had been enacted to prevent, arrested him on this charge and gave him his hotel and

traveling expenses to the border to hasten his departure from the country. ( 8: I, 10 ) How much and long after this, if at all, he met the needs of the church on Crim's creek cannot be determined. In 1764, now with a family, he is granted land in Granville county on Savannah river "above the mouth of the upper Three Rivers." ( 32: VIII, 68 )

Though a later arrival in the Fork, the next minister of this church on Crim's creek left fewer traces than John Gasser. On May 7, 1754, John George Loeff, "a minister of the Gospel, applied for a grant of fifty acres of land about the Congarees. ( 21: May 7, 1754 ) This is certainly the same man for whom a precept for fifty acres was issued on March 13, 1755, though the name given on the plat was John George Luft ( 32: VI, 52 ). There is a deep seated tradition on Crim's creek that Rev. Mr. Luft ministered at the church there, known as St. John's, and that his body lies in the burial ground nearby. Whether constructed under the leadership of Gasser or of Luft a finer church building than the original log house was in existence before 1763. ( 32: VIII, 346 )

It is extremely doubtful that any religious organization other than those already mentioned was existent in the Dutch Fork by or before the year 1760;

record and tradition by their silence indicate this. In her history of the Baptist church Townsend quotes a letter of John Pearson to his son dated May 5, 1764, inviting him to attend a religious meeting on "Friday Saturday and Sunday next" ( 45: 124 ). John Pearson settled on Second creek along with his father-in-law Paul Williams in 1750. With the stirring events of the Cherokee war to distract it is unlikely that the religious earnestness revealed in the letter had chance for expression through such meetings as he describes until after 1760. The letter gives no hint of church or of church organization.

While it would be an error to assume that all German~~s~~ settlers were Lutheran, all Swiss Reformed, we shall not go far wrong in holding that most of the former and most of the latter were as stated. The colonial laws limited bounties to foreign settlers to Protestants, so we can be reasonably sure that practically all claimed to be Protestant. In the Dutch Fork it has been previously stated that the earlier comers were largely Swiss. It should follow, then, that the Reformed following would predominate the earlier years, that after this the Lutheran element would become increasingly prominent. The records available prove the general correctness of this viewpoint. The first minister, Christian Theus, was Reformed ( 4: 138, 206 ). Faust found that Swiss records of the trial of Gasser for enticing

people to emigrate characterize him as "minister of the Reformed church at Santee Forks, South Carolina ( 8: I, 10 ). Wallace reports that "the Saxegothans and Forkers suffered for lack of schools and ministers;" that "in 1748 an Assembly committee recommended that 500 pounds currency of the township settlement fund be used for building them a church and free school." ( 50: I, 348 ) Bolzius records in his diary published in the Urlsperger Reports that the Lutheran inhabitants of Congaree complain that these funds were given to the Reformed people and beg him to come to them and preach. Later they request his assistance in building a church and in obtaining a pastor. John Bachman states that in 1815, the year of his arrival in South Carolina: "There were Lutherans in Lexington and Orangeburg Districts, but they were almost destitute of the means of grace." ( 4: 142, 423 ) Jacob Weber, of unfortunate memory, claims that he "was raised and educated in the Reformed Church." ( 4: 198 ) With the first church in the general area the Reformed church of St. John on the Congaree, with the two first ministers within the Fork proper Reformed, it is hard to escape the conclusion that religiously the Fork was of the Reformed faith during the period of earliest settlement.

Rev. John George Luft ( or Loeff ), if tradition and such information as does exist can be accepted, was



Lutheran and thus probably the first minister of this denomination to live in the Fork. Just what were the relations between Reformed and Lutheran during this pioneer period of settlement and until the former were largely absorbed in the latter cannot be exactly described. One forms a general impression of a beautifully harmonious solving of their mutual religious aspirations which certain statements to the contrary do not dispel. Even the evidence of an opposite condition is contradictory. Bolzius, pastor at Ebenezer, for instance, quotes a letter from Pastor Zuebli, who had written him that the Saxe Gothans "live in a very filthy, nasty, disorderly fashion, and that they treat their Reformed preacher ( who, too, is said to be a very bad man ) with less respect than they do the humblest member of the congregation." "They themselves", Bolzius adds, "wrote me that there was great discord among them." Yet Bolzius indirectly disparages the testimony of those who wrote him, the Lutherans who plead for his help, when he makes the following comment:

They live in great discord with the Reformed, at which I expressed my displeasure in my former letter. ----- I have no love for these people. Their stomach is their God; which one has to admit is the case with most of the Germans in these districts. In this very letter I find that they have built and continue to build grist mills and saw mills there. Why should they not be able to build a meeting house, if they were in earnest about it? ( 48: 34-36 )

If Theus is the Reformed preacher criticized, this is

contradicted by Muhlenberg in the quotation already given and by the opinion of those who placed the inscription on the stone originally located over the grave of this minister. The inscription reads:

This stone points out where the remains of Rev. Christian Theus lie. This faithful divine labored through a long life as a faithful servant in his Master's vineyard, and the reward which he received from many for his labor was ingratitude. ( 4: 140-141 )

At the exercises held on May 30, 1939, to place a marker at the sorely neglected grave of this man who in lonely effort laid the foundation for the churches today along the Congaree and the Saluda A. S. Salley fittingly gives answer to the unworthy critics of a worthy man:

The man who goes out into a dark corner and works to bring light to those who are in darkness, who carries on regardless of the taunts and jeers of inferiority and mediocrity, who gives his best and finally wins the respect and acclaim of those who once scoffed is deserving of lasting fame. Such a man was Mr. Theus. <sup>1</sup>

It would be an ignoring of human nature as revealed in the records of the past in many places and generations to deny dissention between Reformed and Lutheran in Saxegotha and in the Dutch Fork. In 1944 the substitution of religiosity with its zeal for the propagation of the narrow tenets of personal or church dogmas for a nobler, truer religion is too prevalent still to refuse to recognize its presence some two hundred years ago in these back settlements. Bigotry must have existed in the Dutch Fork. Yet,

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1. Quoted in The Lutheran, Philadelphia, in the issue of July 26, 1939, pages 27 and 28.

whether lack of harmony was much or little, in this period there was a unifying of religious efforts by Reformed and Lutheran that might well shame the sectarian hoarders of today. As Swiss immigration except by individuals largely ceased by about 1750 and German entry increased, the Reformed were more and more outnumbered and later absorbed by the Lutheran. Bernheim explains too that this was

owning to the neglect of the German Reformed Church in taking care of their congregations so far south, and failing to supply them with ministers of the gospel after the oldest ministers there had all died. ( 4: 178 )

The spirit of cooperation between these two religious movements attained its flowering after the period of this study with the adoption on November 13, 1787, of the Constitution of the Corpus Evangelicum, temporary as this proved to be. Two Articles of this Constitution throw some light on the period before 1760 and are therefore quoted here:

Article II. Whereas it would be highly detrimental, if members of the Lutheran and Reformed Confessions, who in this State live near each other, and attend the same churches, should be separated, therefore we have agreed to this ecclesiastical union, by which, however, it is not to be understood that any member of either confession should forsake his confession, but that both Lutheran and Reformed, who are members of one or the other incorporated churches, and who have hitherto united in the attendance on worship, shall continue to enjoy the same rights and privileges, without the least reproaches in consequence of their respective confessions.

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Article VIII. Wherever the major part of the members  
] of a congregation should belong to the Reformed church,

such a liturgy, formula, and catechism are to be used as the Reformed Church in the Palatinate or Switzerland make use of; but where the divine service has hitherto been performed according to the ceremonies of the Lutheran Church, the Wurtemberg or Halle formula shall be adopted. The Marburg Hymnbook, in its second edition, remains in use in our churches of both confessions. ( 4: 289, 292, 294 )

All the record seems to prove that the congregation on Crim's creek was the first organized church in the Dutch Fork and possibly also<sup>#</sup> one of the six churches only which had been organized in the up country by 1760. ( 25: 180 ) Probably the failure of the earlier settlers lower in the Fork to organize can be attributed to their indifference, to the availability, limited as it was, of the services of Christian Theus at the Congarees, and to the accessibility of such religious opportunities as may have been afforded by their nearness to and their inclusion in the Saxegothan community. Many of those who took grants in the lower Fork appear to have been the sons of earlier settlers elsewhere. Perhaps they had been for some years without the chance to imbibe the cultural and spiritual values so frequently lost in the rough life of the frontier. The scenes at the trading post at the Congarees were probably a harmful influence. The pioneers on Crim's creek, on the other hand, were too remote to have access to Saxegotha sufficient for their religious needs, too generally recent arrivals with fresher memory of church and school. Their efforts to secure a minister must have begun with or not long after

their coming, for Meriwether states that it was for these and other Dutch Forkers that Reverend John Gasser left Switzerland in 1752. ( 25: 154-155 ) In 1754 he was definitely located on Crim's creek. St. John's, the church which developed through the action of the settlers of Crim's creek and the work of Gasser, therefore merits special attention.

The first official reference to this church on Crim's creek appears in the Council Journal, where it is recorded that the Reverend John Gasser had agreed to preach to two groups of settlers in the Fork and that he was issued a warrant for fifty acres of land on Crim's creek. Accordingly, on this creek is where his work was centered. Here there is the evidence of the petition of April, 1754, that he served as minister and schoolmaster, as it was his support in this dual mission that the people were unable to make provision for in the face of bad crops and the expenses of their own settlement. It is partly to tradition we must go to picture more fully the development of this church which attempted to furnish both religion and education to the people of this then remote community. Mayer, writing in The Newberry Herald and News of April 30, 1891, gives his understanding of pioneer church events:

It has not been long since I pointed out to a friend, while strolling with him about St. John's Church, a little mound remaining from the debris of

the first schoolhouse ever built by these German settlers. It is now scarcely discernible; but I can well remember when a portion of the hearth could be easily traced on the top of it. This humble schoolhouse stood here opposite the gate of the now neglected graveyard, -- across a road that grows dimmer and dimmer every year; and it must have been built at least a hundred years ago. Here, the offspring of the pioneer settlers went to school, learning the same lessons, and prattling in the same language as did the children away over in the Fatherland. It requires, now, quite an effort of the mind to realize that the magnificent original forest still surrounding St. John's church once reverberated with the sounds of no other words but German. The original church-house -- the one in which Rev. Geiselhart preached -- stood within the limits of the graveyard just mentioned, about twenty paces from the schoolhouse. This primitive church-building gave place to a new one, standing about seventy-five steps further on towards the centre of the forest, and erected in 1809, under the name ( In German ) "St. John's Evangelical Lutheran Church;" and the old schoolhouse went into discard about the same time, -- the rapid increase of population and the settled predominance of the English over the German language necessitating the changes. ( 43 )

Over seven years earlier a writer under the nom de plume of "Truth" on November 13, 1884, had also written to The Newberry Herald and News an account of this old church the history of which was so speedingly being shrouded by the flight of time:

The information has come from our forefathers that they built a rude log cabin, and did name it St. John's, in which house they worshipped 'till their number increased, so much that they ventured to build, as they thought, a fine house -- hewing the logs 6 by 10 inches, and dovetailing the corners in the old German style. This house was used until 1809; when by Rev. Wallern's influence the present St. John's church-building was erected

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The fine log church, of which I have already spoken, was converted into one among the best school houses of that day. In that house, Henry Nicholas, and John Summer, together with others were prepared for the South Carolina College. Dr. O. B. Mayer, Sr., Rev. Berly, Stingly and Lindler also received a good portion of their education there.

*The church now standing is an evidence of the intelligence and energy of these good old Christian people living nearly a century ago. -----*  
All the hinges and a great part many of the nails were made by Capt. John Summer himself, with his hand hammer. ( 43 )

By combining these accounts of older settlers handed down by "Truth" and Mayer and such official records as we have with a study of plats made by John Pearson and George Egleberger, the Pearson survey having been certified by him on June 27, 1763, ~~we can~~ the Egleberger on November 14, 1826, we can form a fairly clear outline of the actual history of St. John's church. After the first settlement of Crim's creek in 1749, with the number of people increasing, these pioneers so felt the need for religious opportunities and for the schooling of their children that they early, possibly by 1750 or 1751, undertook to obtain a minister from Switzerland who would live in their midst and preach and teach. By 1754 their efforts had been rewarded and the Reverend John Gasser was serving them as minister and schoolmaster. A small log cabin was built to function both as church and school building. But these pioneers who were clearing the forests for house and field, with many needs and necessities to be provided, faced by

bad crops after the arrival of their minister, found their means inadequate for his support. Perhaps their first services had been held in his house on the fifty acres granted to him, for it was from his spring that water was obtained by those who listened to his sermons or by the boys and girls who learned their A-B-C's in the log structure soon erected on the land adjoining his. The record of "Truth" bears out the use of this first log building as a church. The use of it as a school building solely after the construction of the finer building described by "Truth" and known by Mayer would be only natural. The better building became the church until it, too, with the erection of the church which has stood since 1809 and is still being used in 1944, <sup>#</sup>inturn had to become merely a schoolhouse. When this took place in 1809, there being no longer any need for it, the original humble cabin began to crumble in ruins, only a few persons living today being able to point to even its site. That Reverend John Gasser was the minister under whose leadership the community enjoyed the finer second church, with logs six by ten inches and the corners dovetailed "in the old German style", seems indicated by the information of Mayer that in it "Rev. Geiselhart preached". This information has some confirmation in Pearson's plat of 1763 on which the land on which the spring is located was described as "The Reverend John Gaserts Land." The two plats give additional verification of the uses of the second building. On the plat of 1763



Pearson depicts it as a church. In 1826 Eigleberger describes it as a "School house."

When and why Reverend John Gasser gave up his ministry at St. John's and what part the Reverend John George Luft played are very hard to determine. J. C. Hope, who entered the ministry about 1827, gives this account of St. John's ---- the wording may not be his ---- :

Sometime previous to 1776, the principal founders mentioned above arrived here; they brought with them their Pastor, Rev. Mr. Luft. A log church was built; and some time after Rev. Mr. Luft died, and his remains lie in the burial ground; he was succeeded by Rev's Waterman, Froelick and Theus, who occasionally visited them. The present building was erected in 1809. The Lutherans and German Reformed worshipped jointly. ( 16: 39 )

The Reformed members of the original church organization must have been in the majority because John Gasser was a Reformed minister and, as previously stated, Faust found Gasser described in Swiss records as "minister of the Reformed church at Santee Forks, South Carolina." At the organization of the Corpus Evangelicum on November 13, 1787, this church was officially listed as the "German Calvinistic church of St. John's, in the Fork." ( 14: 119 )

On the plat of 1826 the church is characterized as "the Protestant Lutheran St. John's Church," on the plat of 1763 merely as "the Dissenting Congregation on Crim's Creek." When the congregation sought the grant of land that is still in the possession of the present St. John's, the two elders to whom the warrant was issued were Hans

Adam Epting and Peter Dickert. "Truth" said that Peter Dickert was "a German Reformed." Epting was apparently a Lutheran. It is only logical to believe that the day came, with the falling off of the Swiss and the increase of the German or largely Lutheran element, when the Lutherans would prefer a minister of their faith. If, as Hope stated, Luft was the pastor of a group who brought him in with them, though this cannot be confirmed, a Lutheran movement may have brought a change in ministry. That, however, is merely speculative. We only know that St. John's eventually became and is today a Lutheran church. There is no voice to speak of this unknown part of St. John's history. If we could interpret the rustling of the leaves of the magnificent ancient oak on the land that once was Gasser's, perhaps we could speak more fully and more clearly of the aspirations and strivings of these who left home and many they loved, endured the indescribable hardship of ocean voyage, overcame the handicaps of language and custom, and brought home and church and school into a wilderness.

## Chapter IX

### LIFE AND CONDUCT

Here some two hundred years in the past in the Dutch Fork was occurring one of those amalgamations of human elements so much a part of the initial stages of development on the North American continent. What were the ingredients that went into this colonial melting pot it is unlikely that we shall ever fully know. Even the title descriptive of this Broad and Saluda fork has of itself created by its oversimplification some errors of thinking. English, Swiss, and German so merged that difficult indeed will it be to trace to the individuals strains the compound of today. The German, studied, becomes German and Swiss; the Swiss breaks down into German-Swiss and French-Swiss. In the periods before settlement the Palatinate, from which many had come, was of itself a melting pot. Into it through the centuries had gone Celt and Teuton, with a trickle of the Roman. In the decades before emigration had set in German, Swiss, and French were becoming indistinguishable portions of the people who under the name of Palatines poured into Pennsylvania and South Carolina.

Yet as a generalization the term Dutch Fork is appropriate. There seems no doubt that the largest element to make up this community which became so much an individuality was the German and German-Swiss. Under such a generalization we can best picture the life and conduct of the Fork. Others made their contribution to blood and custom. The indentured servants who came in, though very few in number, brought some knowledge of how the English and the German settlers of the low country had made a wilderness civilized. The young men who had defended the lower settlements as soldiers in the companies which had been enlisted to ward off the Indian brought the lore of trader, hunter, and Indian fighter to the new community. The deputy surveyor was guide and mentor. But the warp and woof was the German and German-Swiss culture which gave to the Dutch Fork its main and peculiar characteristics.

These people who left the fertile soils and the beautiful hills and forests through which the Rhine, rich in romance, tumbled towards the lower lands did not do so without cause. Not a region of charm, but a land of pillage, of bitter poverty, of suffering and death, it had been to them and their immediate forefathers. The Thirty Years' War, the invasions of the French, The War of the Spanish Succession, the greed, the lust for power, the brutality of their own tyrannical rulers, had cruelly

wrenched their love of home and of the soil from which they had so laboriously taken their precarious living through the generations. Hear Hausser tell of how at the capture of Heidelberg the soldiers of Tilly

murdered and tortured without regard to age or sex; they drove nails through their hands and feet, or burnt the soles of their feet with hot irons. (51:264)

Watch Elector Phillip William as he saw in one day twenty-three towns and villages in flames. ( 51: 264 ) Listen to Macaulay as he speaks of their sufferings:

The flames went up from every market place, every country seat within the devoted province. The fields where the corn had been sown were plowed up; the orchards were hewn down. No promise of a harvest was left on the fertile plains near what had been Frankental. Not a vine, not an almond tree was to be seen on the slopes of the sunny hills round what had once been Heidelberg. ( 38: 310 )

With accounts of the horrible events charged in the present war to the Nazi rulers of occupied countries so recent in memory, we are not so ready to regard these descriptions as as exaggerated as some historians have held them. But exaggerated as some of the descriptions of these years of wars, with their plundering and murdering, may have been, their horrors were sufficient to make very inviting the accounts of life in free Pennsylvania or sunny Carolina and the invitations which came in letters, in pamphlets, and in the voices of agents appealing enough to carry thousands down the Rhine, across the ocean to the havens of

a new world where life could begin anew under happier conditions. Let the simple words of one of them give us the stark tragedy of their departure:

Sitting on boxes and bundles, which were piled high in the middle of the boat, could be seen gray-haired men and women, old and feeble; yonder stood the young gazing in wonder at the shores as they slipped by. At times they were hopeful, at others sad, and their glances would alternate, now to the north, now to the south toward their abandoned home, which had driven them out so unfeelingly, and yet whose green hills and snow-capped mountains they cannot forget. ( 51: 268 )

The geography of the Dutch Fork made its contribution to the traits of this isolated community, but understanding of the history the pattern of which had become ineffaceable must complement a knowledge of the first. It was this history which had given the settlers of this territory their indifference to political leadership and a certain humility towards the leadership of others, traits which are recognizable by the student of this section. This has been both a virtue and a disadvantage. It has been partly to blame, if it is a blame, for the continuance of a people of small farms and rural villages. It has played its part in postponing the greater development of a land rich in possibilities. There is no better description of this historical background than that of Wertenbaker:

Travellers to Germany in the eighteenth century often remarked on the submissive spirit of the German peasant. 'The German peasantry, though their comforts do not seem to be less than those of the British, have less public spirit,' remarked Crabb Robinson, in 1801, 'less the habit which teaches them "their rights to

scan -- and learn to venerate themselves as man." The corvee and other vassalage services which the prince can demand from his peasants in most parts of Germany tend to degrade the mind by making it constantly feel its dependence and subjection to the will of another.'

The peasant had been taught by centuries of experience that his task in life was to labor early and late for a bare existence, that matters of state were beyond his knowledge and his sphere, that he must accept wars, robbery, pillage, oppressions, crushing taxes, as he accepted drought or pestilence. He was not dissatisfied with his lot in normal times, his wants were few, his tastes simple, he loved his home and his fields, felt himself as much a part of the province as its plains and hills and forests, was steeped in its customs, traditions, superstitions, native art. But when heartless landlords and princes took the food from his mouth, when foreign soldiers laid his home in ashes and slaughtered his cattle, when he was subjected to religious persecution, he might gather up a few meager belongings, and turning his back on the homeland, seek his fortune elsewhere, even in a wilderness three thousand miles away across the Atlantic.

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Moreover, the legal background of the community village, the mass of rights and restrictions and dues which in Germany had come down through the centuries, was lacking in America. Unless the newcomers created it out of the whole cloth, fitting it into the pattern of the provincial law, some other form of rural life would develop. Presumably they had little desire to duplicate a system which was associated in their minds with poverty, oppression and injustice. Had their religious life, like that of the New Englanders, been closely intertwined with civil affairs, the congregation could have provided a unit around which to organize the village. But the German peasant knew little or nothing about governmental matters, even in his fatherland, so that when he found himself in an English province, it seems not to have occurred to him that he might take the initiative in organizing a distinct type of religious and civil community. ( 51: 263-271 )

Yet this historical background does not seem fully to

explain South Carolina Dutch Fork development. It must be supplemented by some reference to its own Carolina environment which too helped to maintain so long these traits of indifference to political matters and of humility. More leadership was exemplified by their Pennsylvania cousins. Of their blood came the Chief Surgeon and one of the generals of the Continental Army. <sup>their</sup> ~~This~~ product, the Kentucky rifle, made partly possible the winning of the bluegrass. The Conestoga wagon transported much of the "Empire of the West". Hidden in one of its churches the "Liberty Bell" was preserved. In Indian affairs and the developments of the French and Indian Wars Conrad Weiser was an asset to his colony. Of their stock were a Pershing, a Hoover, and an Eisenhower. The South Carolina Dutch Fork evolution was channeled by the same ~~course~~ which has so restricted Carolina progress generally, the curse of slavery, with its baleful reducing of opportunity to the middle and poorer classes of a state whose future is so darkened by the insolvable problems of this tragic mistake.

Scott succinctly gives a picture of the descendants of the Saxegothans that is doubtless also true of the colonial Dutch Forkers:

The people had all the characteristics and peculiarities of their forefathers in Germany; honesty, industry, economy, submission to their rules in Church and State, and a firm belief in dreams, signs, ghosts and witches. ( 36: 94 )

Mayer somewhat similarly describes his forefathers:



The manners and customs of the first settlers in the Dutch Fork, and their near descendants, were extremely uncouth. It is wonderfully strange that, in the midst of this primitive social ruggedness, a grand honesty, industry and love of fellow-man should everywhere be conspicuous.

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 It may be said, that the people of Dutch Fork were not a pious people, in as much as they not infrequently indulged in high sounding oaths, whenever it rained too long or too violently. ----- no people ever made their parson pray more earnestly for rain during a drought, than they did; and never lived there a man on Cannon's Creek, or on Crim's Creek, a hundred years ago, who did not love his neighbour as himself. ----- when the stray horse that jumped into the neighbour's field was coaxed into the stable, with a dozen ears of corn, and taken care of as a guest. ( 43: March 29, May 17, 1883 )

Scott corroborates the rough language. ( 36: 90 ) O'Neill speaks of the Dutch Forkers as remarkable for thrift and hospitality, as honest, untiring in industry, faithful in "the discharge of every duty, public and private," devoted and unchanging in friendship, truthful, and yet with "much superstition, such as belief in ghosts, witches and charms." ( 30: 24-27 )

One who reads certain contemporary criticisms of the immorality of the back inhabitants of the middle and up country will have a view that is a distortion of reality. Half truths are untruths. Nor can we judge the people of another age, living under the primitive handicaps of frontier struggles, by the more refined standards of later years. Bolzius bitingly condemns the settlers near the Congarees, but what does he, what does Muhlenberg say of

the grosser immorality of the dwellers in Charlestown? What did the Grand Jury in its session of March, 1742/43, think of moral conditions inclusive of and more applicable to the coastal settlements? ( 21: X, 76 ) The back inhabitants were at least more natural in the expression of their vices. Nor can ~~we~~ one appraise spiritual and moral thinking and practicing in the Dutch Fork by the unusual record of the Weber heresy; one does not judge the mountaineer by the antics of the snake holding faith healer. The actuality is not in such directions as these. The colonial era was an era of crudeness and superstition and their manifestations were not peculiar to any one place or people. It needs only to be added in the case of the Dutch Forkers that the isolating influence of their geographical environment, the congestion in one general locality of people of similar European background, the clannishness that resulted from the use of the same foreign tongue, these prolonged manners, customs, and superstitions here that were more quickly discontinued under other conditions.

It is interesting <sup>to</sup>note how customs established in the Rhineland carried over into America even in places as far apart as South Carolina and Pennsylvania. Scott writes thus of Lexington county customs:

At these places the country girls, to keep their stockings clean, carried them wrapped in their handkerchiefs till near the church, and then, sitting on a log, put them on before going into the meeting

house. -----  
 They used no carpets, but white sand, washed free from dirt and dust, was sprinkled lightly over the floors and swept with a straw broom into waves and curves for ornament. ( 36: 93-94 )

Wertenbaker mentions a custom similar to the first among the Pennsylvania Dutch, saying:

In the summer shoes were seldom worn by either sex, and it is said that many took their shoes to church in their hands so that the discomfort of wearing them need be endured only during services. ( 51: 277 )

He takes us to the Palatinate to find:

If we turn into the Zimmer, we find ourselves in a roomy apartment, with two windows looking out over the court and two over the street, the floor planked and covered with sand. ( 51: 297 )

The superstitions of the Dutch Forkers, with their belief in dreams, signs, ghosts, charms, and witches seem so like those so common among backwoods people generally that only two will be given here, described in the words of Mayer, who has told us so much concerning the people he loved so greatly, of whom he was one. He thus explains "using":

She was a user -- one who cured many diseases, especially diseases of the eye, by a species of sorcery called using. Her manner of proceeding for the relief of the affection just mentioned, was to trace the point of the finger around the eye, while she repeated in a low tone some words in the German language. -----

This practice is still in vogue in Dutch Fork. To give the reader an idea of what it is, I will here describe the manipulations, and give the words, by which the Slear is cured. The Slear is the name given to an inflammatory enlargement of the glands about the angle of the jaw of a child. Early in the morning the child is taken to a small stream, and the user,

dipping up some water bathes its neck; at the same time muttering these German words:

Der Schlear und der Drach  
 Gingen mit einander  
                           ueber'm Bach;  
 Der Schlear sich verdrank,  
 Und der Drach  
                           verschwand;  
 Gott der Vater, Gott der  
                           Sohn,  
 Und Gott der Heilige  
                           Geist. Amen.

A literal translation of this runs thus:

The Slear and the dragon  
 Went together over the brook;  
                           The Slear was drowned,  
 And the dragon disappeared;  
 God the father, God the son,  
 And God the Holy Ghost.

Amen ( 43: Sept. 3, 1873 )

Mayer gives us a description of another superstition:

----- it was once the honest belief in the Dutch Fork, that a few of the original settlers knew a secret of dreadful potency, empowering the possessor to petrify, in an instant, any living creature, brute or human. This could be removed only by the person inflicting it. When the spell was removed, the act begun would be completed independently of will or exertion. ( 43: May 17, 1883 )

It may be asked if there was among our backwoods people, Dutch Forkers or elsewhere, as much belief in superstitions as we think. After all, the pioneer had few books and little of that recreation which comes from the repeating or hearing of poem or story. His folk songs and especially his folk tales and his superstitions, so called, may have meant to him what the imaginary

happenings of his dream world do to a child. They are just tales to be told and retold, embellished to shock and frighten and yet to entertain, told around the winter fire or in the darkness of the idle summer evening, as we give enjoyment to the child today by the thrill of the ghost story. In cases or times of sickness much of superstition undoubtedly entered in. In periods of mass hysteria, as in the witchcraft episode of Massachusetts or the narrower occurrences of the Jacob Weber tragedy, acceptance may have been more general. Usually, perhaps, ghosts, charms, signs, and witches were just the beliefs of youth and of the ignorant. On the other hand, perhaps there was and is more superstition than we are willing to confess.

The Dutch Forker was not altogether as fine as some of his partisans would describe him, neither was he as superstitious, as ignorant, or as bad as his distractors might picture him. He was a likable human being, the heir of his past, moulded<sup>#</sup> by his environment, honest, hospitable, industrious, thrifty, obedient to authority, too submissive to those more aggressive in their leadership, perhaps too content in finding his joy in the life of his home and community, drawing independence and cheer out of the self-sufficiency of farm and neighborhood. The crudeness, the rough manners, he shared with other back inhabitants.

He was the creature of his past along the Rhine and of his life as one of those who threw their bodies between the Indians and those nearer civilization who might have otherwise been destroyed. To him and to all pioneers should go our lasting gratitude for the initiative, the resourcefulness, the devotion to freedom they have placed in our possession.

## TRADITIONAL EARLY SETTLERS

There is one tradition that seems to go so far back in time and has been so accepted, that is the tradition that Hans Adam Summer was the first settler in that part of Newberry county which is within the Dutch Fork, that no study of the early settlers of Dutch Fork would be complete without reference to it. Chapman gives expression to this in his part of the Annals of Newberry in his description of the journey of Summer to South Carolina:

Among the earliest settlers of Pomaria and the neighborhood was the family of Summer. John Adam Summer -- I think is the name -- came across the country from Pennsylvania. The country traveled by him was then almost an unbroken wilderness peopled by several different tribes of Indians. Wherever he went, whatever tribe or family of natives he met with, he always received the heartiest and warmest welcome. And when he reached his destination, the natives there were waiting for him, extended him a friendly greeting and made him feel at home. Rumors of kindness he had shown to some Indians in Pennsylvania preceded him, and runners were sent on ahead to tell the tale and to give notice of his coming. ( 30: 549 )

Part Second of The Annals of Newberry was written by John A. Chapman and published in 1892. Part First, which was

the work of John Belton O'Neall and completed in 1858, does not mention this account of Adam Summer. However, on February 1, 1883, there appeared in The Newberry Herald a sketch of Hans Adam Summer which does give, but with greater detail and fullness, an account of the life and journeys of this pioneer ( 43 ). The words of Chapman apparently constitute a partial summary of the Mayer sketch.

A descendant of this pioneer Hans Adam Summer has kindly given a later treatment of the coming of his ancestor. He writes:

John Adam Summer, Sr., was the first settler in "Little Dutch Fork", if not in all the area up to old Lyles Ford, where it is said, one John Lyles had settled about the same time.

John Adam Epting arrived in 1749, received grant of land on Crim's Creek ----- . I believe there was also a family of Crim living within the section, for whom the creek was named. All of which seems to preclude the idea that John Adam Summer was the first settler.

However, according to Judge O'Neall, also late William Summer, Proprietor of Pomaria Nurseries ( letter dated 1876 ), the first John Adam Summer ( father of six sons all of whom were Revolutionary War patriots ) came on an exploration trip from Pennsylvania soon after his arrival in Pennsylvania; selected the section in which he chose to live; filed application for grant; returned to Pennsylvania to complete his tenure of contract with people for whom he worked; then, brought back his family and several other families in Pennsylvania whom he had interested in coming.

I have looked through the old Land Grants in Columbia, also the Memorials, Council Records, etc., and find that many of the German families came about the same time, 1752-1753, including Summer, Hipp, Seiglar,



Cromer, Eichleberger, Mayer, and others. ----- 1

Wallace has this to say of the Summer tradition:

John Adam Summer is commonly considered the first white settler in the present Newberry County. He says in 1752 that he had come from Rotterdam and had a wife and three children, the eldest, John Adam, being born in 1744, and that he had selected two hundred and fifty acres, near Broad River on Crim's Creek in the later Newberry County. The fact that in 1752 he applied for the exact amount of land that his then family would entitle him affords a strong ~~in~~ference that he had not settled on Crim's Creek much earlier. ( 50: I, 347-348 )

Among the men who came into Philadelphia in the Ship St. Andrew, with Robert Brown as captain, on October 7, 1743, was Hans Adam Summer, or Sommer. This ship came from Rotterdam. An index of these Philadelphia and ship lists gives no other Hans Adam Summer or Sommer. Hans is the German for John. Mayer gives September 29, 1744, as the birthday of John Adam Summer, oldest son of the South Carolina pioneer of the same name. ( 40: I, 348-352; III ) ( 43: March 1, 1883 )

W. P. Houseal, to whom a letter had been written for information concerning a body of German settlers described in the History of the Evangelical Lutheran Synod of South Carolina ( 17 ) on page 19 as having come from Pennsylvania and crossed Broad river at Chhoes Falls, stated that he had

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1. From a letter in the possession of the writer.

Furnished this information for the History mentioned and gave his source as follows:

I obtained this information from the lips of the late Dr. O. B. Mayer, Sr., as he told me that he was accustomed to sit on the Newberry shore and listen at the roar of the water as it rushed over Cohoes Falls, the site of the present hydro-electric development. I always thought it was John Adam Mayer, ancestor of Dr. Mayer, who was leader in the community in that section of Newberry-Lexington counties.

Houseal included in his reply information about the history of the Epting family, which had been sent him by a relative of this family, D. A. G. Outzs of Greenwood. The data concerning the Eptings began with the following:

John Adam Epting: He came to America from Palatine Germany, arrived in Charleston, S. C., October 17, 1749. First settled at Saxe-Gotha near Granby, now Columbia. Later he and others moved to the Dutch Fork where he obtained by Grant, as bounty from the King of England in 1749, 250 acres of land situated on Crim's Creek. Tradition says he went back to Germany in the vicinity of Heidelberg and brought over a colony in 1762. His wife's name was Barbara and he had four children. Several children were born after he came to America.

There is recorded on pages 661-663 of the Council Journal, volume XVII, under date of October 19, 1749, a list of Palatines who were of those on board ship entering Charlestown harbor who were able to pay for their passage. Johan Adam Epting is on this list. Ramensperger made arrangement for their landing. Meriwether thinks they were probably part "of six hundred Wurttemberg Lutherans for whom he ( Ramensperger ) had vainly sought aid from the

British government." ( 25: 151-153 ) Meriwether, discussing the arrival of settlers in 1752 and later on the lands west of Broad river, particularly of those whose plats are found on high ground, concludes: "There~~is~~ is a hint in this that these were Wurttembergers, following Hans Adam Epting and his fellows who had come there three years before." Hans Adam Epting has already been mentioned as one of the two elders seeking and securing a grant in 1763 for the church on Crim's creek, Epting seemingly representing the Lutheran element. Hans Adam Epting, apart from other evidence, must have been a leader of the Lutheran group on Crim's creek, or so it seems.

Mayer, so frequently quoted, was the great grandson of Hans Adam Summer. ( 36: 90 ) Some data about the Mayers, however, may be needed to complete the picture. On December 20, 1748, there appeared before the Carolina Council a Conrad Meyer, stating that he had come from Switzerland and requesting fifty acres of land. This he was given in the form of a warrant for land north of the Saluda. On March 2, 1748, he again appeared before the Colonial Council, placing a Memorial before them in which he said that "he was going directly to his own Country ( Switzerland ) by way of London, proposes to bring back some of his country people." On February 12, 1755, grants were issued to Andreas Meyer on Crim's creek and Ulrick

and Conrad Meyer on Cannon's. Just who Conrad Meyer's fellow countrymen were is not clear. The precepts of the three Meyers above were issued during the fall of 1753, with warrants given to some who may have been Conrad Meyer's "country people". It was only about a year later that Reverend John Gasser appears in Carolina, telling the Council of a call to preach on Crim's creek. Did Conrad Meyer convey to Reverend Gasser in Switzerland the need of a minister in the upper Fork or is there no connection?

When official facts do not conform with a tradition in part probably as old as the records, it is only fair to analyze and determine, if possible, what is the truth of the tradition. It does seem clear that much of the tradition goes back to Dr. O. B. Mayer; surely the account of the crossing of Broad river by an early group of settlers and the reference in The Annals of Newberry come from this source. On February 1, 1883, Meyer says that John Adam Summer was born in Wertenberg among the Odenwald mountains. He ends this article with these words:

My friend Capt. George Epting can point out his dim grave, a few hundred yards down the stream from his mill, though no trace remains of his dwelling. This was the first white man that ever came to the Dutch Fork. It was about the year 1740, and his name was John Adam Summer.

Again writing on April 30, 1891, he says that the Indians never troubled Adam Summer.

They let him build his house; and it was not long before he secured titles to large tracts of vacant land, as all the land through here was considered at that time. After a while, he was joined by two other men, named John Adam Epting and Nicholas Piester, who both purchased farms from Summer. Epting came from Heidelberg in Germany and Piester also came from that country, but it is forgotten in what town he was born. It was not long before a fourth man joined them, and his name was Aimick. He also bought a farm from Summer; and these farms were all contiguous. ( 43 )

These varying records and traditions are given so fully because they afford a striking study of how tradition originates. It can be safely said that neither Hans Adam Summer, Hans Adam Epting, nor an ancestor in the Mayer name was the first settler in the lower part of Newberry county. Nor did Epting, Piester, or Amick need to purchase land from the pioneer Summer. Their original acres were grants of the colonial government. The similarity of Christian or given names may have caused it to be attributed to Hans Adam Summer what was due to Hans Adam Epting. There may be these elements of probable truth in these traditions:

Conrad Mayer was the leader of a group of Swiss settlers on Crim's and adjacent creeks. He may have been instrumental in obtaining the services of Reverend John Gasser;

Hans Adam Epting was the leader of a group of Palatine Lutherans who settled in the same section;

Hans Adam Summer probably influenced a small group of

other settlers to come with him from Pennsylvania. He may have had some Indian experiences which gave color to the legends that cluster around his name. Other associations of the traditions may have accumulated around his memory because of the prominence of this family and its constructive leadership in the Little Fork, though the actual events, so far as they occurred, happened to others

So far we may go, perhaps, but not beyond. The first settler in what is now Newberry county will apparently be found among the names of a group given earlier in this study.

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