

*Jac. Konigsmacher*

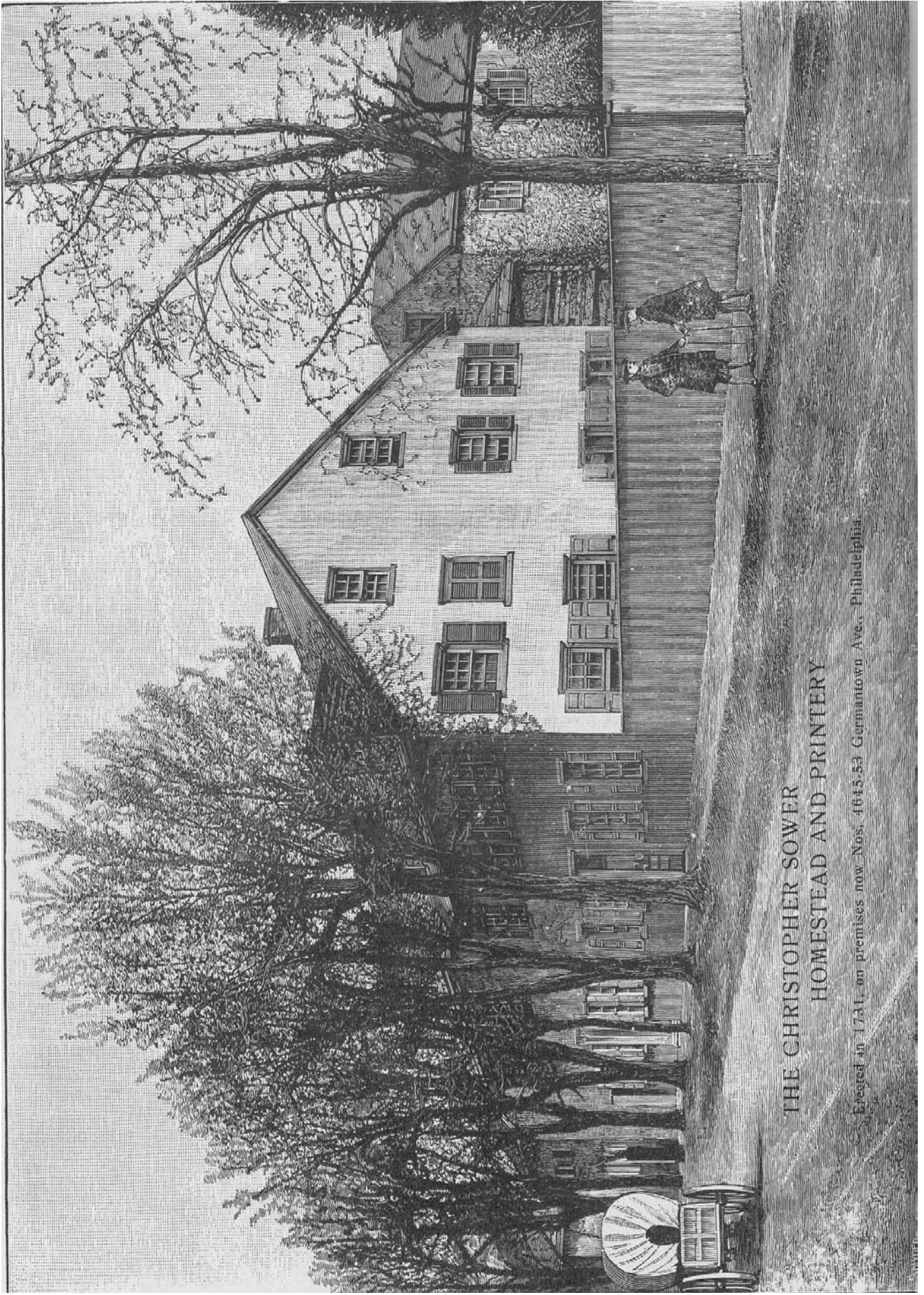
# The Pennsylvania- German

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THE CHRISTOPHER SOWER  
HOMESTEAD AND PRINTERY

Erected in 1731, on premises now Nos. 4645-53 Germantown Ave., Philadelphia.

## Famous Pennsylvania-Germans

CHRISTOPHER SOWER, Jr.

BY PROF. MARTIN G. BRUMBAUGH, A. M., PH. D.,  
U. S. Commissioner of Education in Porto Rico.



NO names in Colonial America are more significant of high service and great enterprise than the names of the two Christopher Sowers, of Germantown.

To the first Christopher Sower belongs the honor of having transplanted German printing to America. He it was who first on this continent engaged in German book-printing. He it was who first called into life on this continent the German newspaper, and who, along with his son, conducted it for forty consecutive years.

If we consider the extraordinary development that the German book and newspaper trade has since attained in the United States, and the influence it has exerted upon the refinement, culture, and well-being of a large element in our population, we cannot refrain from casting grateful looks backward to the two men, who, nearly two centuries ago, were the means of introducing to us this great lever of civilization. The history of these men is enwrapped in the whole intellectual and religious life of the nation. No history of the forces that made America can ignore these sterling men. They lived in quiet. They wrought in peace. But their life and their work became an enduring and potential influence in moulding the life of the country. They were broader than sect or party, and outlived their own generation. They live today in a thousand influences that enter into the complex social, educational, industrial and religious life which we call American civilization.

[The principal events of the elder Sower are here summarized: Born 1693 in the village of Laasphe, a town of Witgenstein, Westphalia, Germany. As a child attended Reformed Church. Early became attached to the Dunker Brethren. Medically educated at Halle and Marburg. Married Maria Christina ———, who on September 26, 1721, gave birth to their only

child, Christopher, subject of this sketch. The family emigrated to America in 1724, and located at Germantown. In spring of 1726 removed to Lancaster county, Pa., gaining his livelihood "as a hygeist and dealer in healing herbs." In autumn of 1730 his wife joined the Ephrata community of solitaires under Conrad Beissel, who made her sub-prioress of the sisterhood, and was known as Sister Marcella. She remained until 1744, when her son induced her to return, and was reconciled to her husband, resumed marital and household duties in loving fidelity until her end on December 14, 1752. Meanwhile, 1731, father and son had removed to Germantown, where the father built a large house (60 x 60 feet) on a six-acre lot (see frontispiece), now replaced by residences that adjoin the historic old Wistar mansion, still standing, carrying on business as optician, clock-maker and apothecary. In 1738 secured from Germany a printer's outfit of press and type. This press at once turned out A, B, C and spelling-book, almanac for 1739 (first in America), issued consecutively by this press for 49 years with a wide circulation throughout the Colonies. A hymn-book, *Weyrauch's Hugel*, in 1739, was first American book in German type. First paper, *Der Hock-Deutch Pennsylvanische Geschicht-Schreiber*, appeared same year and continued till Revolutionary War with a circulation at one time of 4,000. The monumental task was the printing of the large Quarto German Bible—the first Bible in a European tongue published in America—which after several years of labor appeared in 1743. It was in size  $7\frac{1}{2} \times 10$  inches, and contained 1,248 pages. Only four pages could be set up and printed at one time. For this work he was obliged to make new types, compound his own ink and make the paper used, and bind his own books. This German Bible preceded the first American-printed English Bible by forty years. More than 200 works were published from Sower's press between 1739-1758, and made him the foremost American publisher of that day, with Franklin, of Philadelphia, and Beissel, of Ephrata, as his Pennsylvania compeers and rivals.

He stood with Quakers as opposed to war, protested publicly against the abuses and sufferings of emigration and occasioned a reform, was a friendly and hospitable champion of new streams of immigrants, and promoted piety and religion by having a church in his own house. He died in 1758, and was buried in

Germantown. On January 1, 1899, his honored descendant, Mr. Charles G. Sower, of Philadelphia, continuing the name and publishing business to the present day, presented amid public services a bronze tablet to the Church of the Brethren in Germantown, in memory of his distinguished ancestors.—The Editor.]

IN MEMORY OF  
**CHRISTOPHER SOWER**  
 BISHOP OF  
 CHURCH OF THE BRETHREN  
 Born 1721 ☺ Died 1784 ✓  
 Baptized 1737 ☺ Deacon 1747  
 Minister 1748 ☺ Bishop 1753  
 Published the HOLY BIBLE  
 Second Edition 1763 Third Edition 1776

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Only Son of  
**CHRISTOPHER SOWER**  
 Born 1693, in Laasphe, Germany  
 Came to America 1724  
 Commenced Publishing in Germantown 1738  
 Published First Am. Quarto Edition of the  
 HOLY BIBLE 1743  
 Died in Germantown 1758

LIFE AND WORK OF BISHOP CHRISTOPHER SOWER:

“I was born on the 26th of September, 1721, in the town of Laasphe in Witgenstein, about six hours from Marburg.”

Such is the brief record in his own diary of the birth of Christopher Sower, whose influence in the Church of the German Baptist Brethren is without a parallel, and whose influence among the Germans of Colonial Pennsylvania made him the peer of his own distinguished father, of Pastorius, and Weiser, and Muhlenberg.

He came to America in the autumn of 1724; lived with his

parents in Germantown for two years; removed to Lancaster county in 1726; returned to Germantown in April, 1731; attended the famous school of Christopher Dock, the Mennonite; engaged with his father in the printing business; and, at his father's death in 1758, succeeded to the management of his vast business enterprises.

He developed the German printing trade to proportions unequalled in Colonial America; issued two editions of the Bible, in 1763 and 1776; was basely defrauded of his property in 1778; and passed his closing years at Methacton, in Montgomery county, Pa., where his son says, "1784, August 26, in the morning at 2 o'clock, my dear father, Christopher Sower, blessedly fell asleep in Heaven, and was buried on the 27th."

At about the age of 63 he was laid to rest in the old Mennonite burying-ground of Methacton.

This, in brief, is the record of a man whose business and professional activities were so numerous and valuable that they cannot be recounted, much less discussed, in the brief space allotted me on this occasion.

#### BISHOP OF THE DUNKER CHURCH.

"I was born anew through holy baptism on the 24th of February, 1737."

This simple record in his diary tells of his connection, at the age of sixteen, with this Germantown congregation. In May, 1747, he was made a deacon, and on June 1, 1748, he was called to be one of the four brethren to have charge over the congregation. On the next Sabbath, June 7, 1748, he was, with Alexander Mack, Jr., made Elder or Bishop of the congregation *on trial*. On November 3, 1748, he acted as administrator of the holy ordinance of baptism for the first time.

His services as Bishop were so successfully performed that on June 10, 1753, with the laying on of hands, after the Apostolic method, he was made Bishop of the Congregation. With him, on the same day, his life-long friend, Alexander Mack, Jr., was ordained to the Bishopric. These two leaders maintained the prestige of the mother congregation for almost half a century.

I am aware that the Germantown Congregation is, by some so-called historians, reported to have almost disintegrated after the death of Alexander Mack, in 1735. Such is, however, not the case. The congregation was unique among the colonial churches.

It was situated in a suburban village. The membership was largely made up of artisans and men of affairs. All the other congregations were membered by agriculturists. The result was that the rural congregations were vastly more closely affiliated, one with another. Germantown stood isolated, but by no means weak, weakening, or neglected. The Mother Church was active in all the councils of the Brotherhood, and the keen business insight of Christopher Sower enabled him to direct, in a large measure, the church polity of his people.

Busy all week with his multifarious businesses, he yet had time to discharge his Church duties promptly and faithfully.

He was a preacher of great power and a pastor of marvelous insight. He was beloved by all his people, and by all his neighbors. His charity exceeded that of all his Brethren, and he was known among the poor of Germantown as "The Bread Father."

In 1749, he officiated at the marriage of his Associate Bishop, Alexander Mack, and Elizabeth Neiss; and on April 21, 1751, he was married to Sister Catherine Sharpnack, who was baptized by Brother Mack, May 3, 1750; his friend and Associate Bishop, Alexander Mack, performing the ceremony.

*Christopher Sower jun.*

He was intimately identified with the Annual Meetings of the Brethren, and frequently attended as a delegate, using his vast influence to mould a consistent and expanding Church polity.

He was selected by the Annual Meeting of 1780 to visit the congregations in Pennsylvania, and, with Elder Martin Urner, ordain Deacons and Elders in various places. He left his house at Methacton, to which place he had removed April 7, 1780, on August 9, and journeyed to Martin Urner's, on the Schuylkill.

The next morning these two Bishops started on a memorable journey. On the 12th of August a great meeting was held in the Little Swatara Church. It was a solemn service. In the presence of many members, Bishops Sower and Urner ordained to the Eldership of the Oley congregation, Brother Martin Gaby, and to the office of Deacon over the same congregation, Brother David Kintzy. At the same meeting, they ordained the following for the Little Swatara congregation: To the Eldership, Brother

Michael Frantz; to the office of Deacon, Brethren George Baszhear and Jacob Mayer.

On the 15th of August, at the Great Swatara meeting, Brother George Müller was ordained Elder of the congregation. Brother Müller had, prior to this, exercised the office of Elder on trial.

The next day a great meeting was held with the White Oak congregation. In this congregation Brother Christel Longenecker was Elder, but he was old and feeble, and Brother John Zug was ordained as Assistant Elder, and in case of the sickness or death of Elder Longenecker, Elder Zug was to have full charge of the White Oak Church. Here Bishop Sower preached to a large congregation and left the people greatly comforted.

On the 17th a meeting was held at Brother Henry Royer's, and on the 18th at Brother Michael Ranck's. On August 19th, after an absence of ten days, in which time he ordained three bishops; as many deacons; officiated at three communion services, and preached, perhaps, ten sermons, he returned well to his retreat at Methacton.

The next day he attended services at the Skippack. This chapter from his long and useful life clearly conveys to you the wonderful energy and devotion and usefulness of Brother Sower in the Church.

There are yet four events in his life to which I would call your attention.

#### HIS EDUCATIONAL LABORS.

He was a pupil of the pious Mennonite, Christopher Dock, in whose school he was so well taught that there sprang up in his young heart an abiding love, not only for his noble teacher, but also for true education.

In a corner of the old Mennonite cemetery, on Germantown avenue, stood the old log meeting-house in which Dock taught and Sower studied. Dock's plan of instruction was so unique that the elder Sower, as early as 1749, urged Dock to write a treatise on education. This Dock did after many conscientious misgivings; but he requested Sower not to publish the volume until the death of the author. After the first Sower's death in 1758, Bishop Sower urged Dock to allow his work to be printed. Not until 1769 did the pious old schoolmaster consent. Then the manuscript was lost.

After faithful search it was found, and Dock's devoted pupil



became the publisher of the volume. It is the first book on education printed in America. It was published in 1770, with an extended preface on education by Bishop Sower.

In the meantime, the Germans of Pennsylvania, anxious to establish a school for the education of the German youth of the province, called an educational mass meeting at Germantown, December 6, 1759. At this meeting, Bishop Sower took a prominent part in favor of a good school. He was one of a committee of six to collect money to erect buildings for what is now known as "Germantown Academy." He secured, evidently from the members of his own church, £189, 15s. Of this amount, he gave £20 in his own name and £50 in memory of his father. He served as Trustee of this Academy for many years, being President of the Board on four occasions: from January 1, 1760, to May 3, 1764; from May 4, 1769, to May 2, 1771; from May 7, 1772, to May 4, 1774; from May 1, 1777, to May 7, 1778 (in all ten years). In all that time he was so regular in attendance that, although a Trustee absent without cause or tardy in meeting was fined, he paid but one fine, a shilling, for an unexplained absence.

Among pioneer Americans no man stands out as the active champion of a broad and liberal education more distinctly than Christopher Sower. We may safely infer that this active, energetic and unselfish devotion to education was promptly seconded by his congregation, and that the Germantown congregation was first and foremost for educational advance. Like his illustrious father, he was an apostle of light to the Germans of America. The fact that the Germantown Academy was a union school, proves also that his devotion to education was based upon no sectarian view of its value, but upon that broad charity for the poor and the needy that made his life so rich in deeds of love. As the editor of a religious and of a secular paper, the publisher of two editions of the Holy Bible, of a family almanac, and of scores of religious and secular volumes, he was indeed the Sower of good seed in Colonial America, and the champion of the cause of the poor Germans.

He was the shepherd of a lonely German flock, surrounded by English pitfalls and French snares. With a resolution that never wavered, and an energy and capacity that were remarkable, he led the thought of the German-Americans and defended their rights against every open and secret foe.

## HIS HOSTILITY TO WAR.

He was the enemy of war, and against the shedding of his brother's blood he protested vehemently.

In 1758 his father was summoned to a court-martial by General Forbes for daring to denounce the expedition to Fort Duquesne. Sower promptly met the General at an Inn, "*To the Stag*," on *Lancaster* Street, in Philadelphia, and in three minutes proved to the distinguished General that he was not an enemy of the king, but an enemy of war, because war is the enemy of the Saviour.

So Bishop Sower was brought under the ban of the oppressors for daring to advocate, in the perilous hour of war, his unchanged hostility to war. In his Almanac of 1778, he wrote:

"Thou once so happy land; by God and Nature blessed,  
 And teeming with abundant joy,  
 But now, alas, by sin and wrong and vice depressed,  
 Thou seem'st to wither and to die.  
 O Land; what art thou now? A scene of dismal woes,  
 To wake our pity and our tears;  
 Oppressed by rapine, murder and a thousand foes,  
 Unknown in bye-gone years.  
 And desolation, hunger, want stalk in the wake,  
 Of the avenger's bloody steel.

\* \* \* \* \*

Earth's pregnant fields lie waste, untouched by  
 Who erst, full—peaceful turned the soil;  
 The unwilling sword he grasps and dashes in the fight;  
 What tears will flow from this turmoil!"

As early as June 13, 1777, the Legislature of Pennsylvania made it the duty of every citizen to adjure the King of England and take the oath of allegiance to the State of Pennsylvania.

This imposed a double hardship upon the Dunkers, including Bishop Sower. They opposed all war and all oaths.

They were perfectly willing to obey the new Government, and, no doubt, at heart gladly would have surrendered all allegiance to the King of England, whose agents in Pennsylvania had by no means endeared English institutions to these pious Germans. But to take an oath was contrary to the very fibre of their faith.

For refusing to swear when they taught "Swear not at all," fifty-eight persons on May 8, 1778, were ordered to present themselves not later than June 25th, to the proper officers and

take the oath. May 21st, a second edict was issued to the "enemies of the country."

Among this number was Bishop Sower and his son Christopher.

The time of respite was to end July 6, 1778.

Now, Christopher Sower was not an "enemy of the country," nor was he willing to take an oath. But before the expiration of the time legally accorded him to find some means of escape from his embarrassment, he was in the savage grasp of the minions of the law, who thirsted more to rob him of his wealth than to honor the law they were appointed to obey as well as enforce.

Two weeks before the time given him to appear before the magistrate, he was arrested (May 25, 1778,) in his home, shamefully and unlawfully abused, and deprived of an opportunity to obey the law.

He was thus in a most trying situation. Detained by the officers of the law and, moreover, unacquainted with its requirements, he was unable to obey the law; and because he did not do what he could not, his property was seized and confiscated and he was left a robbed and penniless man. True to his religion when, under so great provocation, he was reviled, he reviled not again.

Hear his own pathetic account of this crowning injustice and persecution. This account is copied from his own manuscript in the possession of Mrs. Mary Knauer, daughter of Samuel Sower, of Charlestown, Chester county, Pa.:

"Having heard how a number of Quakers were punished and carried away to Virginia, and being informed that there was yet some hundreds of substantial inhabitants on the list to be taken up and secured, among which my name also was put down, and as there was already a beginning made and some of the millers on the Wissahickon were actually taken away from their families, I considered what I would do, knowing Germantown would always be a disturbed place. English and Americans would continually march through it forward and backward, and having three of my children already living in Philadelphia, I bethought myself to go there to live in peace, and accordingly went to Philadelphia on the nineteenth day of October, 1777 (many months before that act was made which forbade to go to Philadelphia). I lived there quietly and peaceably till the second day of May, 1778, when I went back to Germantown, and was in my house that night and the next day till ten o'clock at night, when a strong party of Captain McClean's Company surrounded my house and fetched me out of my bed. It was a dark night. They

led me through the Indian corn fields, where I could not come along as fast as they wanted me to go. They frequently struck me in the back with their bayonets till they brought me to Bastian Miller's barn, where they kept me till next morning. Then they strip'd me naked to the skin and gave me an old shirt and breeches so much torn that I could hardly cover my private parts, then cut my beard and hair, and painted me with oil colors red and black, and so led me along barefooted and bareheaded in a very hot sunshiny day. A friend of mine seeing me in that condition asked them whether they would take the shoes from me if he would give me a pair. They promised not to take them from me. And so he took the shoes from his feet and the hat from his head and gave them to me. But after we had marched six miles, a soldier came and demanded my shoes and took them, and gave me his old slabs, which wounded my feet very much. On the 26th, at nine o'clock, I arrived at the camp and was sent to the Provo.

"My accusation in the *Mittimus* was an Oppressor of the Righteous and a Spy. On the 27th, in the morning, God moved the heart of the most generous General Muhlenberg to come to me and enquire into my affairs, and promised that he would speak to General Washington and procure me a hearing, and the next day sent me word that I should make a petition to General Washington, which I did; and, through the good hand of Providence and the faithful assistance of the said General Muhlenberg, I was permitted to go out of the Provo on the 29th day of May; but, as I was not free to take the oath to the States, I was not permitted to go hence to Germantown, as appears by the following pass, viz: 'Permit the bearer hereof, Mr. Sower, to pass from hence to Meduchin, not to return to Germantown during the stay of the enemy in this State, he behaving as becometh. Given under my hand at the Orderly Office this thirtieth day of May, 1778.'

"[Signed]

NICH. GILMAN,

*"Asst. Ad. General.*

"So I went to Methacton and stay'd there until the 23rd of June, when I returned to Germantown and there lived quietly until the 27th of July, when Colonel Smith and Colonel Thompson came to my house and asked me whether I had entered special bail at the Supreme Court at Lancaster, I told them, No! 'Why not?' said they. 'Because I had no notice.' 'That cannot be,' said Thompson, 'it was in the Newspapers and Handbills.' I told them that I had at that time been in the Provo and at Methacton, and had seen none of those papers, and nobody had told me of it until the time was expired. 'Have you taken the Oath to the States?' 'No.' 'Why not, were you so attached to the King?' 'No; it was not the attachment to the King, but as you have in your Act that they that do not take that Oath shall not have a right to buy nor sell, and as I find in the book of Revelation that such a time will come when such a Mark would be given, so I could not take that Oath while it stood on that condition.' 'But you went to the English, to Philadelphia,' said Smith. I said, 'Do you know why?' 'No,' said he, 'nor do I want to know.'

"Then they told me that they were come to take an Inventory of my Personal Estate and sell it, and to rent out my Real Estate. I told them that I would submit to all that the Lord permitted them to do, and so Smith stood guard that I might not put anything out of the way, and Thompson went out to get Appraisers and a Clerk, and so they began to Appraise. I then beg'd they should let me keep my bed, but Smith gave for answer that they had no right to let me have anything besides my clothes and provision (which last he did not abide by, for when they found a barrel of Rice they took it down, although it was provision). I then beg'd for a few Medicines which I had put up for my Family's use, as they were chiefly of my own and my Father's preparation, and nobody else knew what they were. But Smith said medicines were very valuable. They must be sold. Then I beg'd for nothing more except my spectacles, which was granted. On the 28th they told me that I must quit the house for they must rent it out, and so I moved out on the 30th of July.

"Then they proceeded to sell my effects, but before the sale came on my son Daniel endeavored to stop the sale, and apply'd to L. Matlock and asked him whether his Father should not have a hearing. He reply'd, 'Yes! but we must sell his effects first.' He then apply'd to Mr. Lewis to stop the sale till next Court, who endeavored to do it. But they had invented a Lie that I or some of my people had secretly crep't into the house and had destroyed all of the New Testaments, and if the sale did not go on all would be destroy'd before said Court came on. And so they persevered with the sale of my Personal Estate and rented out my houses and lands for one year and then sold them, also contrary to the Confession of the Convention in the case of forfeited Estates by which no real Estate could have been sold before my youngest Son is of age. And so they have not only broken the Fundamental rule in selling my estate, but have also published me in almost all Newspapers as a Traitor, without any cause and without ever giving me a hearing or a trial; altho. I was never gone a inch from my place of abode and their own Attorney, Mr. Bradford, has himself declared to a friend of mine that if I had not forfeited my life I had not forfeited my Estate; for they had no more right to my Estate than to my life."

#### HIS ABHORRENCE OF SLAVERY.

Scarcely less painful was the abuse heaped upon him because of his opposition to slavery. Miller's *Staatsbote*, of 1775, contains a savage attack upon him. But he knew how to suffer and be strong. He steadily dealt herculean blows at a traffic which his soul abhorred and which he believed his God abominated.

"It is with the utmost regret that we learn that Germans are to engage in the nefarious slave traffic. Though they are well paid for everything to sell, they still begrudge laborers, servants, or maid-servants their pay" (Pa. Reports, February 15, 1761).

"This Godless traffic could find, up to the present, no safe footing in Pennsylvania, owing to the abhorrence the Germans still have for it. But, for some years back, even some among them are beginning to take part in this great injustice. For, as merchants find that these 'black goods' find a ready market, they engage in it. Thus we are assured that three ships have been sent from Philadelphia to the African coast to steal these poor creatures, though this has never happened before. May God be merciful to our country before its measure of iniquity is full and the vials of His wrath are poured out upon it!"

How prophetic are these words! Just one hundred years after they were written, in the din and roar of civil strife, God avenged this horrible traffic, and through the heroic efforts of Lincoln and the boys in blue, this sin was wiped from the American people.

On every great question of religion, of politics, of education, and of industry, he wrote, and wrote wisely. He won the love and confidence of all true men. His holy life enlarged the borders of his influence and commanded the respect of his oppressors. The Germantown church flourished under his able ministry and that of Alexander Mack. It exerted a mighty influence for primitive Christianity in Colonial America.

#### HIS LAST DAYS AND HIS DEATH.

When the fury of war had blasted his hopes and impoverished his life, he was still rich; rich in his devotion to duty, rich in the love and confidence of his friends, and rich in religious zeal.

Even in his poverty God opened to him a refuge. At Methacton the homeless and wifeless old saint of God found a refuge in an old building, perhaps the one-room upper story of a spring house, belonging to Conrad Stam(m).

Accompanied by his devoted daughter, Catherine, he left the house of Brother Henry Sharpnack in Germantown on April 7, 1780, and went to Methacton to die.

God touched the hearts of friends and he was given money and provisions, as follows:

Brother Henry Sharpnack loaned twenty dollars, congress.

Brother William Hanschel gave twenty dollars, congress.

Fr. Anthony Benezet gave one guinea.

Brother Fausz gave six dollars.

Fr. Joseph Kretzer, in Lebanon, gave eight dollars.

Fr. Jno. Wistar gave eight dollars.  
Reinhold gave 1 lb. tea, 6 lbs. sugar, 3 lbs. coffee (fifteen shillings).

In his diary he records these as given "After the robbing of my property," and further adds, "All of which I promise to honorably repay as soon as God places me in condition to do so. In case such is not possible in my life, let restoration be made out of the little I leave behind as far as it can be, and I have trust in God that He will richly reward what I am not able to restore."

To the credit of his memory and as an example to all men, he was able to record in the last days of his life, in a feeble hand under these accounts, these words as a memorial of Christian honor, "The above has all been paid."

In the midst of his toil for the Church he loved, Bishop Sower was called home. At the closing hour his devoted daughter, Catherine, and his son, Samuel, gave him the ministration of their loving hearts, and closed his eyes in peace.

They buried him in a walnut coffin, an act without precedent in the family, and laid to rest in the quiet city of the dead. At his funeral service Elder Martin Urner and Samuel Hopkins paid touching tribute to his noble life; his associate Bishop, Mack, too full for utterance, gave tribute to his worth in a hymn composed for the occasion. The hymn was sung at his funeral. It is found in the Psalter-spiel, page 496.

Over his body was erected a simple slab of marble, upon which is carved in his own words a triumphant challenge to death and an eloquent assurance of faith in God:

"Death thou hast conquer'd me;  
'Twas by thy darts I'm slain;  
But Christ shall conquer thee,  
And I shall rise again.

"Time hastens on the hour,  
The just shall rise and sing,  
O Grave, where is thy power?  
O Death, where is thy sting?"



His work is done. He lived, wrought, suffered and died, and is not forgotten. In the literature of the country his name is written imperishably. In the Church he loved, his holy example is cherished as a sacred heritage. In God's love he is gathered among "the hundred and forty and four thousand who have come up through great tribulation, and who stand before the throne and say, Holy, holy, Lord, God Almighty."

THE SOWER GENEALOGY.

To Christopher and Catharine Sower were born nine children.

1. Maria Christina was born October 12, 1752. She died August 13, 1753.

2. Christopher was born January 27, 1754. He was baptized by Elder Mack, June 27, 1770; married Hannah Knorr, January 8, 1775; and with his brother Peter, began the printing business in Philadelphia in 1777. He allied himself with the king's party in the Revolutionary War, and was, no doubt, the cause in part of his father's persecution. In 1779, he founded the "Royal Gazette," in St. John's, New Brunswick. Went to England in 1784 to recover his father's property, and was made printer to the king and postmaster general of Nova Scotia. He removed to Nova Scotia in May, 1785. Later he removed to Baltimore, where he died, July 3, 1799. His wife was baptized by Elder Sower, father of her husband, July 3, 1794. She was a sister to the wife of Zachariah Poulson, publisher of the Philadelphia "Daily Advertiser." She died March 21, 1837. They had six children, Mary, Christopher, Priscilla, Brook Watson, Harriet and Martha H.

3. Daniel was born October 14, 1775. He was married January 17, 1786, to Maria Seiler (Saylor), who was born October 2, 1752; died February 16, 1839. Daniel settled on a farm near Phoenixville, Pa., where he died December 27, 1818. To them were born three children, Esther, Hannah, and Samuel.

4. Samuel was born December 17, 1757, and died on the 23rd.

5. Peter was born January 8, 1759; at eighteen he engaged in the printing business with his brother Christopher in Philadelphia. He went with his brother to New Brunswick and subsequently returned and studied medicine. He began the practice of medicine on Cat Island, British West Indies, where he fell a victim to yellow fever, 1785. He never married.

6. Catherine was born February 25th, 1761, baptized October 1, 1769, by Elder Mack, and married Samuel Harley, May 10, 1785. Her husband was a son of Rudolph and Mary Harley. Mary Harley was a daughter of Peter Becker. Thus the Becker and Sower families were united by this marriage. Catherine was a woman of unusual literary and business ability. She greatly aided her father in his business, and in his old age she was his faithful companion and assistant. Through her self-sacrificing devotion she aided in earning a livelihood for her impoverished father and did not marry till after his death. She died July 16, 1823.



To them were born twelve children, Daniel, Samuel, Mary, Sarah, John, Catherine, Joseph S., Elizabeth, Hannah, a son still born, Jacob and Abraham.

7. Esther was born August 30, 1762; baptized by Elder Martin Urner, April 8, 1781; married Christopher Zimmerman, November 22, 1781, and died June 13, 1786. To them were born two children, Catherine and Jacob.

8. David was born November 6, 1764; was baptized by Elder Martin Urner, April 8, 1781; and in 1786 married Catherine Saylor. He was a famous printer; had a bookstore in partnership with William Jones, at No. 66 North Third street, Philadelphia; removed to Norristown in 1799, and founded the "Norristown Gazette," later, the "Norristown Herald"; lived for some years in Westmoreland (or Fayette) county, Pennsylvania; returned in 1824; and died October 19, 1835. His wife was born January 1, 1763, and died May 7, 1828. They had seven children, Charles, Christopher, Mary, David, William, Edwin and Eliza Angelina.

9. Samuel was born March 20, 1767. This was the second child to whom the father gave the name Samuel. The first one lived only six days. This Samuel was a noted printer and type founder. His first press was at Chestnut Hill, now a part of Philadelphia, whence he removed in 1794 to 71 Race street, Philadelphia, and the next year to Baltimore, where he conducted one of the largest printing and type-foundry industries in America. He was thrice married, Sarah Landis, Hannah Schlosser, and Elizabeth Lamotte being his successive wives. He had one child, Maria.

In 1887 Mr. Charles G. Sower, of the fifth generation, senior partner of the Christopher Sower Publishing Co., of Philadelphia, compiled and published a complete and ingenious genealogical chart of the American Sower family, extending over eight generations, in which 921 names are enrolled, each set in its proper place and relationship, which includes the following family names, viz:

Akers, Alderfer, Ashcraft; Balcom, Balderston, Baxter, Bean, Bechtel, Bingham, Blakely, Blakeny, Booz, Brauthoffer, Brown, Brunner, Buckwalter; Cameron, Campbell, Cassel, Chamberlain, Chinworth, Cook, Crawford, Cregar, Cressman, Cross, Custer; Detweiler, Dickinson, Dobinson; Edwards, Eichelberger, Ellis; Faust, Finn, Frederick, Freed, Frick; Garrigues, Godschall, Gobson, Goodwin; Hallman, Hallowell, Harley, Harryman, Hartman, Hayes, Heckler, Hincley, Hess, Hutchison; Isett; Jacoby, Johnson, Julier; Kalebach, Keesey, Keim, Kelly, Kern, Kitchin, Knauer, Kratz, Kulp, Kurtz; Landes, Landis, Long, Loux, Lynd; March, McCready, Metz, Milnor, Moore, Moyer, Musser; Nyce; Porter, Power; Quigley; Raymond, Reiff, Reiner, Reyburn, Riddle, Roberts, Rosenberger, Ross, Rowland, Rudy; Sauyers, Schuyler, Secombe, Sell, Shaddinger, Schissler, Shuyler, Showalter, Small, Southwick, Snow, Sower, Spaulding, Stauffer, Stein, Swink; Todd, Tomlinson, Toy, Trenary; Walters, Whisler, Wilbur, Williams, Wilson; Young; Zendt, Ziegler, Zimmerman.