

# The Lancaster Intelligencer.

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## TERMS.

### THE DAILY INTELLIGENCER,

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FOR Winslow, Baker or Excellent Corn,  
FOR French and American Peas,  
FOR Baking Powders,  
FOR Extracts for Flavoring,  
FOR Fresh Akron Oat Meal,  
FOR Tapioca, Fatina, &c.,  
FOR Fine Evaporated Apples and Peaches,  
FOR Dates, Figs, Prunes, &c.,  
FOR New Maple Sugar,  
FOR Michter's Hams,  
FOR The Best Groceries, go to

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CALL ON SHERTZER, HUMPHREVILLE  
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to PLUMBING, GAS and STEAM FITTING  
No. 40 East King Street, Lancaster, Pa.

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We are now prepared to show the public one  
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Men's Suits that we are selling for \$9.00 are as  
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Stock of Overcoats are immense. All grades  
and every variety of styles and colors, for  
men, boys and youths, all our own manufac-  
ture. Full line of Men's, Youths' and Boys'  
Overcoats.

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We are prepared to show one of the best  
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made to order every shown in the city. They  
are all arranged on tables fitted up expressly  
so that every piece can be examined before  
making a selection. All our goods have been  
purchased before the rise in woolens. We are  
prepared to make up in good style and at short  
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All Wool Suit for \$12.00. By buying  
your goods at

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66. 68.

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London and Parisian Novelties,  
**THE LARGEST ASSORTMENT,**  
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**WOOLENS**  
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**GENTLEMEN'S WEAR**

ever offered to the public, forming a Grand  
PANORAMA of

**Beauty Taste,**  
**Talent and Skill.**

**The Latest Novelties of the Season.**  
All are cordially invited to examine our  
stock. Prices on plain goods as low as consist-  
ent with first-class Work and Trimmings.

**J. K. SMALING,**  
ARTIST TAILOR,  
121 North Queen Street.

**CENTRE HALL,**  
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Closing out our  
**WINTER STOCK**

**Greatly Reduced Prices,**  
In order to make room for the

**Large Spring Stock,**  
[Which we are now manufacturing.]

**Overcoats,**  
Suits and Suitings,  
To be sold at the Lowest Prices.

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Intelligencer Building, Southwest Corner Cen-  
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**W. U. HENSEL,**  
Intelligencer Building, Southwest Corner Cen-  
tre Square, Lancaster, Pa.

**HENRY A. RILEY**  
Attorney and Counsellor-at-Law  
21 Park Row, New York.

**CHAS. R. KLINE,** Attorney-at-Law,  
No. 15 North Duke street, Lancaster, Pa.  
All kinds of Conveyances promptly drawn.  
18-lyd

**FOUNDRERS AND MACHINISTS.**  
**LANCASTER**  
**BOILER MANUFACTORY,**  
**SHOP ON PLUM STREET,**  
Opposite the Locomotive Works.  
The subscriber continues to manufacture  
**BOILERS AND STEAM ENGINES,**  
For Tanning and other purposes:  
Furnace Tires,  
Bellows Pipes,  
Sheet-iron Work, and  
Blacksmithing generally.  
Jobbing promptly attended to.  
JOHN BEST,  
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## CLOTHING.

### A RARE CHANCE!

The Greatest Reduction of all in  
**FINE CLOTHES.**

—AT—  
**H. GERHART'S**  
Tailoring Establishment.

All Heavy Weight Woolens made to order  
(for cash only) at

**COST PRICE.**  
I have also just received a Large Assortment  
of the Latest Novelties in

**ENGLISH, SCOTCH**  
—AND—  
**AMERICAN SUITINGS**

Of Medium Weight, for the  
**EARLY SPRING TRADE.**

These goods were all ordered before the rise  
in Woolens, and will be made to order at re-  
markably low prices. Also, a Fine Line of

**SPRING OVERCOATING,**  
—AT—  
**H. GERHART'S,**  
No. 51 North Queen Street.

**SMALING'S**  
Grand Opening of  
**SPRING WOOLENS!**

London and Parisian Novelties,  
**THE LARGEST ASSORTMENT,**  
**CHOICE SELECTIONS.**  
**CORRECT AND LEADING STYLES.**

Having enlarged room, extended facilities  
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somest Stock of

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JOHN BEST,  
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## Lancaster Intelligencer.

SATURDAY EVENING, MARCH 6, 1880.

The Dunkers.

Of Whom Lancaster County Has the Most.  
An Old Story Very Well Re-told.  
Lancaster Correspondence of the Philadelphia  
Ledger.

One of the most peculiar religious sects  
in this country is that of the Dunkers, or  
German Baptists. The members are  
known by the different names of Dunkers,  
Tunkers and Dunkards, the derivation of  
each of these names being from the Ger-  
man word *Dunkeln*, to dip, the name having  
originally been given them as a nickname  
to distinguish them from the Mennonites.  
They are more numerous in Pennsylvania  
than in any other state in the Union, and  
more numerous in Lancaster county than  
in any other county in Pennsylvania. They  
are widely scattered, however, and are quite  
numerous in the Lebanon and Cumberland  
valleys of this state, in portions of Mary-  
land, in the Shenandoah valley of Vir-  
ginia, in southwestern Pennsylvania, and  
in Ohio, Indiana, Illinois and other West-  
ern States. Most of the Dunker settle-  
ments in the West originated through the  
emigration of families from Pennsylvania,  
and this may also be said of the Dunker  
settlements of Virginia. Being mostly agri-  
culturists, the Dunkers, in emigrating to  
this country about one hundred and fifty  
years ago, selected the fine farming lands  
of southeastern Pennsylvania, where they  
have maintained a strong foothold, and  
where the descendants of the first settlers  
are found to-day, maintaining the same  
customs and retaining the same reli-  
gious beliefs as their ancestors. They  
have contributed largely to the wealth and  
prosperity of this country, and wherever  
they have settled have added to the ma-  
terial interests of the section of country in  
which they have made their homes. Some  
of the finest farms of Lancaster, Lebanon,  
Dauphin, York and Cumberland counties  
are owned by Dunkard farmers, and  
where emigration to other states has taken  
place the members of this sect have in-  
variably chosen the best agricultural sec-  
tions of those states. One of the finest  
valleys of southwestern Pennsylvania, lying  
along the line of West Virginia, is known  
as Dunkard's valley, and the creek by  
which this valley is watered bears the  
name of Dunker Run. This creek rises in  
West Virginia, and after entering Penn-  
sylvania follows an irregular course  
through the southern portion of Greene  
county, and after receiving a number of  
tributaries, enters into the Monongahela  
river, between the latter and the Susquehanna  
the last century by emigrants from the  
southeastern portion of this state, who,  
soon after the Revolutionary war, were in-  
duced to cross the Allegheny mountains,  
and striking this fine valley decided to pro-  
ceed no further west, but to settle in this  
beautiful section of country their future  
abiding place. The only post-office in the  
United States by the name of Dunkard is  
in this valley.

**Introduction of the Dunkers.**  
It is well settled that the society of  
Dunkards, or Dunkers—the latter name  
being more general than the former—was  
founded in the year 1708, at Schwarzenau,  
Germany, by Alexander Mack and several  
followers, who were led to adopt anti-  
pedobaptist views, through the reading of  
the Bible, without any knowledge of the  
existence of other baptists. The society  
had scarcely assumed organized existence  
in Germany, when its members were  
compelled, by persecution, to take refuge  
in Holland, from which country they  
emigrated to Pennsylvania in small com-  
panies, between the years 1730 and 1739.  
Their first community was estab-  
lished at Germantown, from whence they  
spread through the counties of Montgom-  
ery, Berks, Chester and Lancaster, and  
when in the year 1739 the emigration of  
Dunkers became general a large  
number selected the Pocono and Conestoga  
valleys of Lancaster county and the fertile  
lands on both side of the Susquehanna  
river, west of Columbia, in Lancaster,  
Dauphin, and York counties. From here  
they scattered to form settlements in the  
Cumberland and Shenandoah valleys, fol-  
lowing the continuous limestone valleys  
south of the Blue Ridge. Their number  
has of late years considerably declined,  
in consequence of the tendency of the  
younger members to forsake the customs  
and plain manners of their ancestors, just  
as we find at the present day is the case  
in regard to the children of the members of  
the Society of Friends. The number of  
Dunkers in this country was estimated at  
the time of the late census at 30,000, and  
the present census shows that the com-  
munity places the number of the members  
in regular standing at about 10,000,  
although it is claimed by some of the  
clergyman that the number of souls em-  
braced in the Dunker denomination is  
100,000. An article in the "Religious  
Denomination" states that they testify for  
themselves at an early day the name of  
"Brethren," and by this term they still  
greet each other upon the occasion of their  
annual gatherings, the terms brethren and  
sisters being freely used in the church  
services and daily communications.

**The Church System.**  
Their church government is nearly the  
same as that of other baptists, except that  
every brother is allowed to exhort. When  
they find a man apt to teach they choose  
him to be their minister and ordain him  
by the laying on of hands, attended with  
fasting and prayer, and giving the right  
of fellowship. They also have deacons and  
deaconesses. Bishops are chosen from  
among the teachers of greatest experience.  
An elder, among them is, in general, the  
first or oldest chosen teacher in a congre-  
gation which has no bishop. Their annual  
meeting or "love feast," in May, is attend-  
ed by the bishops, teachers and  
other representatives chosen by the  
different congregations. Important cases  
brought before these meetings are usu-  
ally decided by a committee of five  
of the oldest bishops. Their services are  
frequently conducted by from three to five  
ministers, one of whom will preach from a  
chosen text, and be followed by the others  
in exhortation, singing and prayer. The  
ministers often proceed long distances for  
the purpose of holding services. In the  
northern portion of Chester county, for in-  
stance, there resided for many years a dis-  
tinguished Dunker preacher by the name  
of John P. Bell, who held periodical pil-  
grimages to Berks, Montgomery, Lancas-  
ter and Lebanon counties, and being an  
eloquent exhorter, his visits were welcome  
occasions to the congregations favored,  
as he invariably aroused a degree of reli-  
gious enthusiasm and spiritual fervor that  
was surprising to the older members.  
Rev. John Price was occasionally accom-  
panied by his four sons—Isaac, William,  
George, John jr.,—who assisted in con-  
ducting the services, and were also popular  
preachers. On the occasion of funerals  
the aged preacher was in great demand for  
the conducting of the services, not only  
among the members of his own sect, but  
by members of the Methodist, Lutheran,  
Reformed and other denominations. He  
died some thirty years ago, but his sons  
survived him, and are still engaged in  
preaching, following during the week the  
occupation of farming, and on the Sabbath

appearing before large congregations, and  
conducting religious services in accordance  
with the form and doctrines promulgated  
by their father and other leading Dunker  
preachers.

The Dunker lovefeast is an important  
occasion and is held annually during either  
the spring or fall, but principally in the  
month of May, when the roads are in good  
condition, the weather pleasant and farm  
work not pressing. Being held in rural  
districts, the number of vehicles collected  
together, on any annual occasion is re-  
markable, the attendance of people being  
from 1,000 to 1,500, nearly all of whom have  
come in their own conveyances. Formerly  
large gatherings were held upon the farm  
of some wealthy member of the congrega-  
tion, and the barn has been temporarily  
converted into a place of worship, where  
the rites of the church have been con-  
ducted. Stacks of hay and large quantities  
of grain have been required to feed the  
horses, and the adjoining fields have been  
crowded with vehicles. A considerable tax  
was thus put upon the hospitality of the  
farmer. Of late years, however, large  
meeting houses have been erected in dif-  
ferent Dunker communities, especially  
in the western portion of the State, and the  
holding of the Dunker lovefeast. The build-  
ings are usually one-story high,  
with a basement, provided with a  
large fire-hearth and all the conven-  
iences necessary for the purposes of  
a kitchen. Here the soup used for  
the members of the congregation, and the  
"lovefeast" is prepared, and cooking is  
also done for some families who have come  
long distances bringing provisions with  
them, and who take their meals on the  
ground. The meeting house is usually  
located adjoining a grove, in which horses  
can be tied and the members can partake  
of their meals in picnic style. The grove  
on such occasions presents the scenes  
familiar to all observed at camp meetings.  
The brethren provide straw and bedding,  
and the women, and the sisters, furnish  
the meetings last for two or more days the  
meeting house is provided with an attic or  
garret divided into two apartments, one  
for the men and one for the women. In  
these apartments straw is laid down and  
over the brethren and sisters sleep after  
the day's services have ended. The  
meals are served either in the grove or  
basement of the meeting house, according  
to the weather. The men and women sit  
around long tables, the "brothers" being  
on one side, and the "sisters" facing  
them on the other. Bread and butter,  
pickles, and hot coffee containing no  
sweetening, are abundantly served. The  
provisions for these meals are contributed  
by the members at a previous meeting,  
where each member is invited to furnish  
his or her share of the provisions. The  
edibles, while some prefer to give money.  
To furnish provisions would be natural to  
a people of whom about 75 per cent. are  
farmers, as is the case with the Dunkers.  
As the brethren and sisters are invited  
to participate in the devotional exercises,  
the men kiss each other on the lips, and  
not the first day, by Jehovah forever as  
the Sabbath. The off-represented kissing  
is a novel sight to the stranger unacquainted  
with the peculiarities of the sect.

The lovefeast proper is usually held  
on the evening of the second day, when the  
brethren may be observed carrying large  
tubs of meat (boiled lamb), from which a  
savory soup has been prepared. Others  
may be observed carrying large tin boilers  
containing soup, and dipping into tin  
pans and earthenware bowls, and the tin  
pans are then supplied with meat and  
soup. Before partaking of the supper, the  
ceremony of feet-washing is performed.  
The bishop arising at his place at the table  
and in appropriate remarks and reads  
in German, and in the account of the feet-washing  
in the gospel of St. John. Four men stand-  
ing in front of the bishop watch his feet  
closely, and when he reaches the expres-  
sion, "legis seine Kleider ab" (laid aside his  
garments), they, in imitation of Jesus, take  
off their coats and, and the Scripture  
says, "He took a towel and girded Him-  
self," they, or two of them, put on long  
white aprons, which are then tied around  
the waist. Two then proceed to wash the  
feet of the bishop, and the other two fol-  
low after and wipe. The brother whose  
feet are thus washed and wiped is then  
kissed by one or both of the ministering  
brethren. Upon the sisters' side of the  
house the same ordinance is performed to  
them by members of their own sex. After  
the feet-washing there are usually pro-  
tracted exhortations, and at length the fast  
is broken. From two to four persons,  
each with a spoon, eat to one pan of  
soup, and then bread and meat are part-  
aken of, no butter or any condiments be-  
ing served. The members of the assembly  
arise at the centre of the table, and after  
some remarks shake hands with the sister  
on his left and kisses the brother on his  
right, and from brother to brother and  
sister to sister, the kiss is passed around  
the congregation. The brother who has  
no one to kiss goes forward and kisses the  
first one with whom the bishop had shaken  
hands, thus completing the chain of unity.  
After the lovefeast the communion is held  
when bread and wine are used, the bread  
being small unleavened cakes sweetened,  
which are broken by one of the assistant  
bishops and passed around. Devotional  
exercises are conducted, consisting of sing-  
ing, praying and exhortations, which con-  
clude the ceremonies of the love-feast as  
conducted by the Dunkers proper in Lan-  
caster and other counties.

There is another class of Dunkers called  
the "River Brethren," who originated  
near the Susquehanna river, but have now  
spread as far as Ohio, if not farther. A  
common observer would see very little  
difference between these Brethren and the  
"Old Dunkers." The River Brethren al-  
low all present to partake of the lovefeast  
or paschal supper. Some of them have  
said that the paschal supper is an expres-  
sion of the love of God to all mankind, and  
love toward all men constrains them to  
invite all to partake thereof; but from the  
Lord's Supper they exclude all strangers.  
Their meetings are usually held in private  
houses, or, in summer, in the barns. Some  
of the preachers have been heard, upon  
rising to speak, to declare that they intend  
to say only what the spirit teaches them.  
The River Brethren were formed from  
the River Brethren some years ago, having  
been thus called after an able preacher  
named Matthias Brinser. They erect  
meeting houses in preference to assem-  
bling in private houses. The question of  
erecting meeting houses has, at different  
times, resulted in dissensions among the  
River Brethren, with whom the custom of  
meeting in private houses is traditional,  
dating from the times of persecution.

The Dunkers observe great plainness  
in dress, like the Quakers or Friends, and  
like them they neither take oaths nor fight.  
They will not go to law, and until lately  
the taking of interest on money was not  
allowed by them. In addition to cere-  
monies described as performed at their an-  
nual lovefeast, they anoint the sick with  
oil for recovery, and use trine immersion,  
with laying on of hands and prayer, even  
while the person baptized is in the water.  
The mode of baptism is to put the person  
while kneeling head first under water. The  
ceremonies of baptism are performed in  
public, usually at some mill dam, in the  
vicinity of the meeting house, when large  
concourses of people assemble. Several  
years ago a ceremony of baptism, con-  
ducted by a number of Dunker preachers in a

branch of the Coaclico creek, near Rein-  
holdsville, Lancaster county, was witnessed  
by 2,500 people. Among the clergymen par-  
ticipating on that occasion was the Rev.  
Jacob Reinhold, of Lancaster, a well-known  
Dunker preacher, after whose ancestors  
the village of Reinholdsville was named.  
The Dunkers call their places of worship  
meeting-houses, and never refer to them as  
churches. Their pastors are invariably  
spoken of as preachers. They believe in  
general reprobation, although it is not  
with them an article of faith. Among their  
peculiarities is their personal dress and  
appearance. The men wear clothes  
either of brown, black, or other dark  
color, and generally made of homespun  
cloth. They wear long beards, and shave  
the upper lip clean. Their hair is parted  
in the middle, and permitted to attain a  
sufficient length to be combed be-  
hind the ears, so as to appear in  
facial resemblance like the portraits  
of our Saviour found in the large  
family Bibles of the present day. The  
women wear constantly upon their heads  
small white caps, made of linen cloth,  
which are fastened by linen strings tied  
in a bow under the chin. Around their bodies  
are worn white aprons, which are fast-  
ened at the ends which are united in front  
of the waist. Their dresses are of plain  
brown or drab fabrics, and when they appear  
in public they wear quilted bonnets of their  
own handiwork. They are extremely sim-  
ple in their habits, attached to their do-  
mestic duties, and rarely go away from  
home except to attend religious services,  
or to visit among families of their own  
sect. They are thus exceedingly exclu-  
sive, and their children being brought up  
under considerable home restraint are  
very few who are not very anxious to  
only too anxious to leave the parental  
roof after having attained the proper  
age, and thus the sect, instead of increas-  
ing its membership, is annually diminish-  
ing. The Dunkers are harmless and in-  
offensive. Although opposed to war, they  
did their share during the late civil war,  
and were willing to contribute in any  
manner that the government  
demanded, as they have always been  
noted for their devotion to the government  
and their law-abiding character.

The Seventh Day Baptists,  
From the Dunker sprang another sect,  
known as the "Seventh Day Baptists,"  
who believe in the observance of the  
seventh day of the week as the Lord's  
Day. They maintained for many years at  
Ephrata, Lancaster county, a sort of mono-  
astic society, and their churches and  
buildings erected many years ago, which  
are still standing, are objects of great  
curiosity, and are visited by hundreds of  
persons every year. The founder of this  
sect was Conrad Beissel, a native of Ger-  
many, who had been educated for the  
ministry at Halle. When a member  
in 1725 of the Dunker society at  
Muhlbach (Mill creek), then in Lancaster,  
but now in Lebanon county, he published  
a tract to prove the seventh day and  
not the first day, by Jehovah forever as  
the Sabbath. This created some disturbance  
in the society, and he retired to a hermit-  
age on the banks of the Coaclico, at the  
place now known as Ephrata, where there  
are residing at the present day members  
of the society of Seventh Day Baptists  
who have descended from Beissel's fol-  
lowers. The principal settlement of this pecu-  
liar sect at present is at Snowhill, on the  
Antietam creek, in Franklin county, Pa.  
Within a year or two the Dunkers have  
been making some noteworthy increases  
in membership in Berks and Montgomery  
counties. In Berks the principal settlement  
of Dunkers is in the extreme northwestern  
portion of the county, where recently two  
large meeting-houses were erected, one of  
them near Reihersburg, and the other near  
Frystown, at Crosskill mills. There are  
two flourishing congregations in the vicin-  
ity of these places, the members of which  
are farmers, occupying excellent farms in  
the valley of the Little Susquehanna creek.  
During the present week the Dunker con-  
gregation of East Coventry, Chester county,  
have been holding a series of meetings in  
Keystone hall, Pottstown, Pa., with great  
success, for the purpose of increasing the  
interest in their mode of worship. The  
meetings were addressed by Rev. J. P.  
Herrick and other clergymen, and have  
resulted in additions to the membership of  
the congregation.

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