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PENN'A. R. R. TIME TABLE. On and after Monday, June 25th, 1877, passenger trains will leave Mifflin Station, P. R. R., as follows:

Phila. Ex., daily except Sunday 12:38 a.m. Mifflin A.C., daily except Sunday, 6:25 a.m. Pacific Express, daily, 8:00 a.m.

A Trip to Tuscarora Valley and Mountain, June 20, 1878.

Church Hill Cemetery—The Rice Family—Indian Highway from Judge Koons' in Tuscarora Valley to D. Hough's in Licking Creek Valley, and from the Junction of Licking and Tuscarora Creeks to the Susquehanna River—Governor Morris' Travels over the Route by way of D. Hough's, the Junction of the Two Creeks, Mexico and Richfield to the Susquehanna—The McFee Settlement, Jennie's Orchard and Gap—The Indian Highway across Tuscarora Mountain—The Settlers Driven from the Valley in 1763—The Number Killed—The Number of Refugees at Shippensburg, July 25, 1763.

Within the limits of Juniata county no spot of ground contains the remains of an ancestor, whose name comprehended so many living people as the spot of ground known as Church Hill Cemetery, a mile southwest of Fort Royal, in Turbett township." So said Prof. A. L. Guss, about 9 o'clock last Thursday morning, as he drew reins on his horse in front of the graveyard just mentioned. But he was not content to look into the sacred precincts of the place; he must needs walk among mounds and monuments of the dead and learn from the inscription on tombstones of people buried there. On many of the tombstones, underneath the name or names of the departed, are engraved the names of the children of the deceased, and thus in an unconscious but wonderfully emphatic manner is the longing for the perpetuity of one's name and kindred made manifest. People may by word and act seem to care little for family record, and for the perpetuation of family name, but the honest longing of their heart is most clearly revealed when the names of living relatives are engraved on the monuments of the deceased of the family. It is natural to long for record; it is natural to long for perpetuation, and one of the cardinal points in the Christian faith is that there shall be an everlasting perpetuation. Man shall never die, and what he has done here on this earth shall never die. Everything that he has done is on record, and from that record he shall be judged. Looking out from that standpoint, it was but a natural act for Prof. Guss, and the Editor of the Sentinel and Republican, to be looking up record, in Church Hill graveyard. The Professor pointed out the grave of the grandfather and the grave of the father of John Rice, of Ohio, still living, who has recently been so much talked of in the public prints as one of the very few survivors of Perry's victory over the British fleet on Lake Erie. The Rice family is one of the most extensively-connected families in the county. It blood flows in the veins of at least 900 people in the two counties of Perry and Juniata.

But Church Hill graveyard, with its sacred, buried record, was not our object at this time. Our objective point was the Tuscarora mountain, to find in its everlasting traces of a dead race—to find, if possible, the traces or remains of an Indian road across the mountain. Civilized and uncivilized men always have had and always will have regular routes of travel. The North American Indian could be no exception to the rule, and having long heard of the existence of the traces of an Indian highway on Tuscarora mountain, the 20th day of this June, 1878, was set apart as the day to find the Indian road and make a record of it.

We drove from the graveyard to the place of Mr. Wilson Calhoun, who is a second cousin to Mr. Dill, the Democratic candidate for Governor. Mr. Calhoun declared his acquaintance with the Indian road over the mountain, said it passed close by his house, and, turning in the direction, said it ran from his dwelling over to where Judge Koons now lives. Prof. Guss corroborated Calhoun in the running of the path to where Judge Koons now lives, by telling that by the name of Peter Rice, aged 91 years, told him but a short time ago, that by the "Indian path," from Hunter's place—which is the place that Judge Koons lives at now—is a distance of about 10 miles to Carlisle. Rice had got his information from James Wells, and Wells had got his information from his father, Abraham Wells. The certain course of the Indian route is not known from Hunter's—now Koons'—to Campbell's place at the junction of Tuscarora and Licking creeks, where an Indian massacre took place on Sunday, July 10, 1763. Most of the writers fix the date of the massacre at that place on Sunday, July 5, 1763, but as there was no Sabbath day on that date, it could not have been on the 5th. It must have been July 9 or 10. Kupp fixes the date on the 10th of July. From Campbell's the Indian highway extends across the ridge that borders the west side of McCulloch's dam, and thence through Mifflin township along the ridge south of Col. J. K. Robinson's to W. N. Sterrett's place, where it turned, passed over to Shade mountain, around its foot, across Licking Creek, and along the foot of Blue Ridge or Black Log mountain to near Major D. Hough's, where it passed over the mountain last mentioned in the direction of Fort Granville. How near to this Indian highway was built is not known, but the probability is that it stood not far from the route. The frontier people were well acquainted with the routes of travel of the Indians, and it is a fact that the route were all built not far from roads or paths of the Red Men. It is also highly probable that when Governor Morris passed along the line of the new

forts in 1766, from Fort Littleton to Fort Augusta, now Sunbury, that he passed through part of what is now Juniata county, for it is stated that he passed from Fort Littleton to Fort Fort Granville—near Lewisburg—by Fort Fort Castle, which was not very far from Richfield, this county. Doubtless he came across on the Indian route by D. Hough's to Campbell's, and from Campbell's, at the junction of the Licking and Tuscarora creeks by the Indian trail to the Susquehanna to Fort Augusta, now Sunbury. The path led from Campbell's to the Flintridge, east of where Mexico now stands, thence along said ridge, eastward, passing about sixty rods south of the present residence of Mr. John McEwen in Walker township, thence on eastward, crossing Delaware river, thence to Columbus creek, crossing it near Brown's Mill, thence by Richfield to the Susquehanna river. Making the necessary inspection of Pomfret Castle, near Richfield, Governor Morris ordered a garrison of 75 men for each of the forts herein mentioned. Reader, can you imagine His Excellency the Governor, with a strong escort of soldiers and trained Indian scouts, coming into the county by way of D. Hough's in Licking creek valley, and traversing the Indian path from that point down along the ridge west of McCulloch's mill, down to the junction of the Licking and Tuscarora creeks, and thence over the trail to Fort Augusta, in the year 1767? But, notwithstanding the Governor's personal inspection of the line of forts, and other precautionary measures, the invasion of the Indians in 1763 came and swept the valley of central Pennsylvania clean of its inhabitants. The cause, however, were beyond the control of the Governor.

Mr. Calhoun concluded to act as our guide on Tuscarora mountain; and while he was getting ready, we drove a short distance to the house of J. B. Ritzman, who is a nephew of Prof. Guss, and there put up our horse, and took lunch, which was kindly furnished us by Mrs. Ritzman. In the meantime Calhoun came, and, all things being ready, we started to the mountain, which is close by. The foot-hills, that are generally found along mountain ranges in Pennsylvania, are not there, but in their stead is a gentle slope, and the mountain. The lower edge of the slope is level, and the slope, some of which are twenty feet and more deep. Calhoun says that a strip of land, six to eight miles long and as wide as that which we passed over, bears the same holy characteristics. Who knows that the whole distance, under ground, of six to eight miles is not a vast cavern or cave, or series of caves, rivaling the Mammoth Cave in Kentucky?

Once over the sink hole territory, we were not long in reaching Jennie's orchard, high up on the side of the mountain. Thirty-five years ago Calhoun had helped to gather enough apples of the twelve or fifteen apple trees there, to make nine barrels of cider. The evidences of human habitation are numerous thereabouts. There are ruins of a log house about twenty-steps up the mountain, and a peach tree. But why was it called Jennie's orchard? The explanation is found in the fact that about the year 1795 an Irishman named John McFee located there on the mountain side, put up improvements, lived there, died there, and was buried in Kilmear's graveyard, not far from the place owned by David Robinson and William Robinson. The Christian name of John McFee's wife was Jennie. After the death of her husband, the place took the name of Jennie's place, and since her death, and burial in Kilmear's graveyard, the place goes by the name of Jennie's orchard. There is a gap in the mountain south of the orchard. The first, nearest, white settler to it was Hunter, whose dwelling place has been mentioned as that of Judge Koons. The gap was named after him till it was changed to the name of Jennie's gap, in memory of the wife of John McFee. Jennie's gap connects with Run gap on the Perry county side of the mountain. It was a superstitious time that she lived in, and as she grew older, and withdrew herself more from communication and intercourse with newcomers, the superstitious people started the story that she was a witch; but the better class of citizens knew better, and frequently, to break the force of such stories, would assemble a company of young folks and go up and spend an evening there, usually in merry-making and dancing.

The Indian highway that we sought passed down the mountain nearly a half mile west of the Jennie place. We hastened from the orchard in the direction of the "old path," and, on the way to it, passed the ruins of a distillery that was run by a man named Lauer. It must have been a second place for a space. There is a tree, at least forty years old, standing on that ruin. The ruins of Lauer's saw-mill, that was run so recently as twenty years ago, were also passed, and thence due west it was not far to the Indian highway. What strange thoughts hurry through the mind when traversing its zigzag course up the mountain side. The curves in it are numerous. The greatest distance from one curve to the next is not more than a few rods. In many places the path or road is in such a state of preservation that a width of four to six feet is clearly traceable, showing, beyond question, that at one time two horses, with pack saddles on, could pass each other. Now, however, at the most of places, because of the want of use, for a period of at least 140 years, as a general highway by the Indians, underbrush, rocks and trees, both living and dead, have so encroached on the route that it is reduced to the merest foot-path. In many places, where there are few rocks or stones, the path is worn deep into the ground. After the white made settlements in Juniata, it became one of their chief highways to and from the valley. It is used a good deal now as a foot-path for people to pass to and from Juniata and Perry counties. Crossing over to the Perry county side of the mountain it turns in a south-easterly direction from Jennie's gap, and so continues down the mountain till it intersects with or is lost in the wagon road that enters the mountain from the Perry county side through Kung gap. Indeed the wagon road on the Perry county side was built on the Indian highway long distance. What a hidden history the path has. What thousands of dusky warriors passed over it in their intercourse with the great rivers of the West and the Atlantic seaboard. On revelation day, in the next world, when people to pass to and from the valley, it is revealed, and the why and the wherefore of the destiny that is crushing the Indian and raising the white man, will be clearly made known. What distinguished frontier men and traders passed over that route. How often did the great scout, Samuel Brady, pass along its zigzag course? For, he is known that members of the Brady family lived in an early day in Tuscarora Valley. How often did the famous Captain George

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