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Richard Nugent, Editor

THE WHOLE ART OF GOVERNMENT CONSISTS IN THE ART OF BEING HONEST.—Jefferson

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## POETRY.

### "Wo ist der Deutschen Vaterland?"

One of the best and most popular of the German national songs, is that commencing with the above. It was written in 1813, when the hopes encouraged by the Allied Sovereigns seemed to promise the political emancipation of Germany. Its spirit may be gathered from the subjoined translation. It is sung at all the patriotic meetings throughout Germany.

Where's the German's Fatherland?  
Swabia, Prussia, which of these?  
Is it where the purple vine  
Blossoms on the beautiful Rhine?  
Is it where the sea-gulls rest  
Their bosoms on the Baltic's breast?  
No! ah no! 'tis none of these—  
Greater is his Fatherland!

Where's the German's Fatherland?  
Bavaria, Styria, which of these?  
Tell me, tell me, does it lie  
Near Marsi or Westphalia?  
Is it in the gloomy mine  
Where the gold and iron shine?  
No! ah no! 'tis none of these—  
Greater is the Fatherland!

Where's the German's Fatherland?  
Pomerania, is it this?  
Is it where the flying sand  
Wind-blown ranges o'er the land?  
Is it where the roaring river  
Of the Danube flows for ever?  
No! ah no! 'tis none of these—  
Larger is his Fatherland!

Where's the German's native home?  
Breathe to me the glorious land!  
Is it where the freeborn Swiss  
Roam contented—is it this?  
Or where the Tyrolians dwell?  
Tho' clime and people please me well—  
Yet no! yet no! 'tis none of these—  
Larger is the Fatherland!

Where's the German's native home?  
Name! oh, name the glorious clime!  
Is it Austria, fair and bright,  
Rich in honours, great in fight?  
No! ah no! it is not here—  
Greater is his Fatherland!

Where's the German's native home?  
Breathe! or breathe the glorious clime!  
Is it the devoted land  
Snatched by Gaul's deceitful hand?  
Robber of our country's right,  
By the tyranny of might!  
No! ah no! it is not here—  
Greater is his Fatherland!

Where's the German's father-home?  
Breathe at last that glorious spell!  
Where'er a German's freeborn speech  
Is uttered, or where it can reach!  
Where'er by German's pious tongue,  
The grateful hymn to God is sung!  
'Tis that! 'tis that! hail, land divine!  
That, brave Germans! that call thine!

That's the German's native land!  
Vows are there sworn hand in hand:  
Truth and freedom fire the eye;  
Love is pure fidelity:  
'Tis that! 'tis that! hail, land divine!  
That, brave Germans! that call thine!

That's the German's native land!  
Where warm sincerity is known;  
Where ne'er is heard a foreign tone;  
Where every cold, unfriendly heart  
Is bidden, as a foe depart;  
Where every warm and noble mind  
Is as a friend by God assign'd!  
'Tis there! 'tis there! land of the free!  
It shall be all, all Germany!

The whole of Germany shall be  
Our Fatherland! It shall be free!  
O God of Heaven! enthroned above,  
Bless it with thy benignant love!  
With German valour, German truth,  
Fill every soul and fire our youth,  
That every harp and tongue shall tell,  
They served it faithfully and well!  
'Tis here! 'tis here! land of the free!  
It shall be all, all Germany.

## Historical Notes.

(CONTINUED)

In consequence of this, several tracts were laid out in the Forks of Delaware, and divided into lots; and tho' the lottery did not readily fill, and consequently was not drawn, yet so many of the tickets as were sold became rights to the land, by virtue of which the tracts laid out, in the Forks were quickly taken up and settled—all these proceedings let it be recollected, took place, before any purchase was made of the Delawares, who resided on the lands in question. The Proprietary himself as we before stated, did not seem to think, that he had a right to them, without a release which is in these words.—August 25, 1737.—"We Tishekunk, alias Teshakomen, and Nootamis, alias Nutimus, two of the sachems of the Delaware Indians, having almost three years ago, at Durham, begun a treaty with our honorable brethren, John and Thomas Penn, and from thence another meeting was appointed, to be at Pennsbury, the next spring following, to which we repaired with Lappawinzo, and several others of the Delawares, at which treaty several deeds were produced and shewed to us by our said brethren, concerning several tracts of land, which our forefathers had more than fifty years ago, bargained and sold unto our good friend William Penn, the father of the said John and Thomas Penn, and in particular, one deed from Makeerikisho, Sayhoppy and Taughhaughey, the chiefs of the northern Indians on Delaware, who did grant all those lands lying in the province of Pennsylvania, beginning upon a line formerly laid out from a corner spruce tree by the river Delaware (Makerrikitai) and from thence running along the ledge or foot of the mountains, West North West to a corner white oak, marked with the letter P, standing by the Indian path, that leadeth to an Indian town called Playwickey, and from thence extending westward to Neshamony creek, from which said line, the said tract or tracts thereby granted, doth extend itself back into the woods, as far as a man can go in one day and a half, and bounded on the westerly side with the creek called Neshamony, or the most westerly branch thereof, and from thence by a line to the utmost extent of the said one day and an half's journey and from thence to the aforesaid river Delaware, and from thence down the several courses of the said river to the first mentioned spruce tree, &c. But some of our old men being absent, we requested more time to consult with our people, which request being granted, we have after more than two years, from the treaty at Pennsbury, come to Philadelphia, together with our chief sachem, Monockykickan, and several of our old men—they then acknowledge that they were satisfied that the above described tract of land was granted in 1686 by the persons above mentioned, and agree to release to the Proprietaries all right to that tract, and desire it may be walked, travelled, or gone over by persons appointed for that purpose. (Signed.) Monockykickan, Lappawinzo, Teshakomen, Nootamis, and witnessed by 12 other Indians, in token of full and free consent—besides other witnesses. These Delaware Chiefs for the most part lived on the Susquehanna and not on the lands which were released by this instrument, and consequently were not the real owners. It will no doubt appear strange, that no notice was taken of the deed of 1718, and that Sassoonan and other chiefs, with whom former treaties were held, although still alive, were not present at any of these meetings. The reasons are plain enough. The deed of 1718, fixed the northern boundaries so distinctly on the Lehigh hills, that no advantage could be taken of it. They would also have insisted on the deed of 1686 being produced, and regularly proved, which could not be done, as it was easily done—it was certainly never recorded in the public office, as the others are. It was therefore necessary, in order that the measures of the Proprietaries might be carried on quietly, that the treaty of 1718 should be passed over in silence, and that Sassoonan should not be present nor any of those who signed it. We shall easily see by an account of the Great Walk and of the advantage taken of the blanks in the Release, what would be gained by getting the deed of 1686 confirmed. We have no precise account of the rewards offered to the persons employed in walking, nor any authentic particulars on record except those furnished by the affidavits of eyewitnesses taken during the Indian war 20 years afterwards, when the subject of the wrongs of the Minisinks, was fully discussed at the Easton treaties. I record first at length. "The relation which Thomas Furniss, gives concerning the day and a half's walk made between the Proprietors of Pennsylvania

and the Delaware Indians, by James Yeates and Edward Marshall." "At the time of the walk I was a dweller at Newtown and a near neighbor to James Yeates. My situation gave James Yeates an easy opportunity of acquainting me with the time of setting out, as it did me of hearing the different sentiments of the neighborhood concerning the walk, some alleging it was to be made by the river, others that it was to be gone upon in a straight line from somewhere in Wrightstown, opposite to a spruce tree upon the river's bank, said to be a boundary to a former purchase. When the walkers and the company started, I was a little behind, but was informed they proceeded from a chestnut tree, near the turning out of the road from Durham road to John Chapman's, and, being on horseback, overtook them before they reached Buckingham, and kept company for some distance beyond the Blue Mountains, tho' not quite to the end of the journey. Two Indians attended, whom I considered as deputies appointed by the Delaware nation, to see the walk honestly performed; one of them repeatedly expressed his dissatisfaction therewith. The first day of the walk, before we reached Durham creek, where we dined in the meadows of one Wilson an Indian trader, the Indian said the walk was to have been made up the river and complaining of the unfitness of his shoepacks for travelling, said he expected Thomas Penn would have made him a present of some shoes. After this some of us that had horses walked and let the Indians ride by turns; yet in the afternoon of the same day, and some hours before sun-set, the Indians left us, having often called to Marshall that afternoon, and forbid him to run. At parting they appeared dissatisfied, and said they would go no further with us; for, as they saw the walkers would pass all the good land, they did not care how far or where they went to. It was said we travelled twelve hours the first day, and it being in the latter end of September, to complete the time, were obliged to walk in the twilight. Timothy Smith then: Sheriff of Bucks, held his watch in his hands for some minutes before we stopt, and the walkers having a piece of rising ground to ascend, he called out to them, telling the minutes behind, and bid them pull up, which they did so briskly, that immediately on his saying the time was out, Marshall clasped his arms about a sapling to support himself, and thereupon the Sheriff asking him what was the matter, he said he was almost gone, and that, if he had proceeded a few poles further, he must have fallen. We lodged in the woods that night, and heard the shouting of the Indians at a Cantico, which they were said to hold that evening in a town hard by. Next morning the Indians were sent for to know if they would accompany us any further, but they declined it, altho' I believe some of them came to us before we started, and drank a dram in the company; and then straggled off about their hunting or some other amusement. In our return we came through this Indian town or plantation, Timothy Smith and myself riding forty yards more or less before the company, and as we approached within about 150 paces of the town, the woods being open, we saw an Indian take a gun in his hand, and advancing towards us some distance, placed himself behind a log that laid by our way. Timothy observing his motions, and being somewhat surprised, as I apprehended, looked at me, and asked what I thought that Indian meant. I said, I hoped no harm, and that I thought it best to keep on, which the Indian seeing, arose and walked before us to the settlement. I think the Sheriff was surprised, as I well remember I was, thro' a consciousness that the Indians were dissatisfied with the walk, a thing the whole company seemed to be sensible of, and upon the way, in our return home, frequently expressed themselves to that purpose. And indeed the unfairness practised in the walk, both in regard to the way where, and the manner how, it was performed, and the dissatisfaction of the Indians concerning it, were the common subjects of conversation in our neighborhood for some considerable time after it was done. I was then a young man in the prime of life; the novelty of the thing inclined me to be a spectator, and as I had been brought up most of my time in Burlington, the whole transaction was a series of occurrences almost entirely new, and which therefore made the more strong and lasting impression on my memory."

I give the affidavit next of Joseph Knowles nephew of the Sheriff—it was taken June 20th, 1757.—"I lived with Timothy Smith at the time of the walk and went some time before to carry the chain and help to clear a road as directed by my uncle. When the walk was performed, I was then present, and carried provisions, liquors and bedding. About sunrise, we set out from John Chapman's corner at Wrightstown, and travelled until we came to the Forks of Delaware, as near as I can remember was about one of the clock the same day.

The Indians then began to look sullen, and murmured that the men walked so fast, and several times that afternoon called out, and said to them, you run; that's not fair, you was to walk. The men appointed to walk paid no regard to the Indians, but were urged by the Proprietary's party, to proceed until the sun was

down. We were near the Indian town in the Forks; the Indians, denied us going to the town on excuse of a Cantico. We lodged in the woods, that night. Next morning, being dull rainy weather, we set out by the watches, and two of the three, Indians that walked the day before, came and travelled with us about two or three miles, and then left us, being very much dissatisfied, and we proceeded by the watches until noon."

In order to show both sides of the question I now give an affidavit made by Nicholas Scull, at that period a Surveyor—being sworn he says "that he was present, when James Yeates and Edward Marshall together with some Indians walked one and a half days back in the woods, pursuant to a grant of land made by the Delawares, to William Penn—that the walk was begun at a place near Wrightstown in the county of Bucks, sometime in September 1737, and continued from the place aforesaid to some distance beyond the Kittatinny mountains—that he believes the whole distance walked to be not more than 55 miles—that Benjamin Eastburn Surveyor General, Timothy Smith Sheriff of Bucks, and he this affirmant attended from the beginning until it was ended. He well remembers, that particular care was taken not to exceed the time of the day and a half, or 18 hours—that he then thought and still thinks the said walk to be fairly performed and that the walkers did not run or go out of a walk at any time nor does he remember, that those Indians who were present, made any complaints of unfair practice—that B. Eastburn and this affirmant with some others, lodged the night after the walk was completed, at an Indian town called Pokhopophunk, where there were many of the Delawares, among whom there was one called Captain Harrison, a noted man among the Indians—neither he, nor any of the Indians made complaint, or shewed the least uneasiness at any thing done, relating to the said walk—if they had, he would have heard it." These depositions were taken twenty years after the "walk" was performed, and it will be observed that Nicholas Scull's recollections were in direct conflict with those of the other deponents. He was at this time himself Surveyor General, and held his office by appointment from the Penns—and though a very respectable man, both his interests and feelings may be fairly supposed on the side of his employers. As my purpose is only to relate facts, which I have endeavoured to obtain from the most authentic sources, I leave it to the reader, to reconcile the discrepancies—the termination of the "walk" was without doubt at Pocono Point, now Tannersville, about 8 miles of Stroudsburg.

Tradition gives us numerous particulars in relation to it, but as is usual, accompanied with so many inaccuracies, that it is difficult to separate fact from fiction. Moses Marshall (a son of Edward) who died not many years since, stated, that he always understood from his father, that a third "walker" was employed one Solomon Jennings, who gave out, when they arrived at Red Hill in two and a half hours after starting—that at sundown they arrived on the north side of the Blue Mountain at the Windgap. They found there a great number of Indians collected, expecting the "walk" would terminate, but when they learned it was to go half a day further, they were very angry, and said they were cheated—Penn had got all their good land, but that in the spring every Indian was to bring him a Buckskin, and they would have their land again, and Penn might go to the devil with his poor land. An old Indian said, "no sit down to smoke, no shoot a squirrel, but lun, lun, lun all the day long."

It has always been supposed, that the extent of the "walk" was 86 miles, but in fact, it could not have exceeded 60—and when we consider that a path had been previously cut out and prepared for the occasion the plot was in no wise remarkable—the younger Marshall states that his father was promised Five pounds in Money and 500 acres of land to be laid out any where within the purchase, but that he never was able to obtain the latter—of this more, hereafter—and I will only remark that the beautiful little stream, known by his name (Marshall's creek) will perpetuate the memory of the prominent actor in this singular transaction. Having by these means, gone about 30 miles beyond the Lehigh hills, which were so solemnly agreed upon in 1718, and 1728, to be the boundaries, it now remained to draw the line, from the end of the "Walk" to the river Delaware. We have seen, there was a blank left for the course of this line: taking the advantage, therefore, of this blank, instead of running the nearest course by the river, or by an East South East course, which would have been parallel to the line from which they set out, they ran by a North East course for above 60 miles across the country to near the Lackawaxen river, and took in the best of the land, in the Forks of Delaware and the Minisinks. Thus a pretence was gained for claiming the

Note.—I find the name of Solomon Jennings frequently among the earlier settlers of Monroe County, where he appears to have been a person of some note.

lands included within these lines, viz: the present counties of Northampton, Monroe and Pike, except the most worthless parts of each. These scandalous proceedings laid the foundation of the Indian discontents which some years afterwards, through the intrigues of the French and the refusal of the Whites to redress wrongs, broke out into War. At least 10 years previously several settlements had been made along the river by the Dutch who by good will of the Indian proprietors, occupied the flats situated in Lower and Middle Smithfield townships—among these, the most considerable, were the Van Campens and Dupuis—who descendants still own a portion of their extensive possessions. These settlements excited the displeasure of the Proprietaries, as we learn by a letter of Secretary Logan, addressed to Thomas Watson, Surveyor of Bucks, dated Nov. 20th 1727, in which he speaks of the presumption of some interlopers from New Jersey and New York, who had purchased the good will of the natives on the west side of the Delaware above the Poconquin hills (Blue Mountains) and further proceeding to purchase old proprietary rights, presume to lay them there. He warns them of the illegality and forwards a proclamation to the same effect. The Van Campens settled principally on the Jersey side of the river, while Nicholas Dupui was confirmed in the possession of his Indian purchases in Smithfield, by deeds from William Allen, who as we have related, had procured the title to the tracts in question, from William Penn the younger. Several other Dutch families came on about this period, the Bush's, Vanvliets, &c. who were principally from Esopus on the North River and for a long period maintained direct and constant intercourse with that place, for purposes of trade—as no road to Philadelphia existed. In 1737 Daniel Brodhead who was a native of Yorkshire (Old England) also emigrated from the neighbourhood of Esopus and took up a large tract immediately adjoining the present village of Stroudsburg, though as it appears, against the consent of the natives—the descendants of this gentleman are very numerous in the several counties of "Old Northampton," though the original tract has passed out of their possession. As soon as a draught of the land acquired by means of the "Walk" was made by Surveyor General Eastburn, Surveyors were sent for several years successively who laid out large tracts, in the Forks and Minisinks even among the Indian towns. These were quickly taken up by settlers with most wanton disregard of the rights of the rightful owners, who at length addressed the following letter to Jeremiah Langhorne the chief magistrate of the county (Bucks.) It is dated Smithfield Nov. 21st 1740. "To Mr. Langhorne and all magistrates of Pennsylvania. We pray that you would take notice of the great wrong we receive in our lands. Here are about 100 families settled on it, for what reason they cannot tell—they tell us, that Thomas Penn has sold them the land, which we think must be very strange, that T. Penn should sell them that which was never his, for we never sold him this land. The case was this, that when we were with Penn to treat as usual with his father—he begging and plaguing us to give him some land, and never gives us leave to treat upon any thing, till he wears us out of our lives—but what should we give Penn any land for? we never had any thing from him but honest dealings and civility—if he lets us alone, we will let him alone—the lands we do own to be ours, begin at the mouth of Tohiccon running up along the said branch to the head springs—thence up with a straight line to Patqualing, thence with a straight line to the Blue Mountain—thence to a place called Mahoning, thence along a mountain called Neshamick, thence along the Great Swamp, to a branch of Delaware river (Lackawaxen) so along Delaware river to a place where it first begun. All this is our own land, except some tracts we have disposed of. The tract of Durham—the tract of Nicholas Dupui and that of old Weiser we have sold, but for the rest we have never sold it, and we desire Thomas Penn would take these people off in peace, that we may not be at the trouble to drive them off—for the land we will hold fast with both our hands not in private, but in open view of all the country, and all our friends and relations, that is the Eastern Indians, and our Uncles the Six Nations, and the Mohicans and the Twightwees, Shawnees and Tuscaroras and Taphes the last—these all shall be by, and hear us speak, and we shall stand at our Uncles breasts when we speak. Now Gentlemen and all others—We desire some of your advice and assistance in this affair—for we have lived in brotherly friendship, so we desire to continue the same, if so be, we can be righted any manner of way. So we remain your friends."

[In the margin of the letter, the Indians acknowledge this to be done by their directions.]

From the above it is seen, that the name of Smithfield was at this early day, given to the white settlement in the Minisinks—the townships is therefore, older than any other in "Old Northampton"—before this period, it should have been mentioned, that the Shawnee tribe who occupied the flats and islands in the Del-