

Legends Overlooked

during the
Thousand Years War
dividing
Pagans and Christians
in
Switzerland



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LEGENDS OVERLOOKED



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Thousand Years War
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Part of a series on history and genealogy,
all reissued in 2025 by Masthof Publishing

Book I: *Some Ancestors of the Baughman Family in America* (1989)

Book II: *Harvest Time* (1994)

Book III: *Apart From the World* (1997)

Book IV: *A Lake Beneath the Crescent Moon* (2000)

Book V: *The Chain Rejoined* (2005)

along with this new installment

Book VI: *Legends Overlooked* (2025)

and a recent companion volume

Lessons From the Mirror (2024)

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frontispiece: The Hermit Monk & the Devil in Switzerland
Engraving by Swiss artist Urs Graf in 1512 ¹³

the text's initial capital letter T: From the complete alphabet by Albrecht Dürer

For my son Henry
recalling his first Swiss visit in 2010
when we originally discussed these subjects



A Swiss Grandfather Shares Some History, 1884
(*Der Grossvater erz hlt eine Geschichte*) (Painting by Albert Anker)

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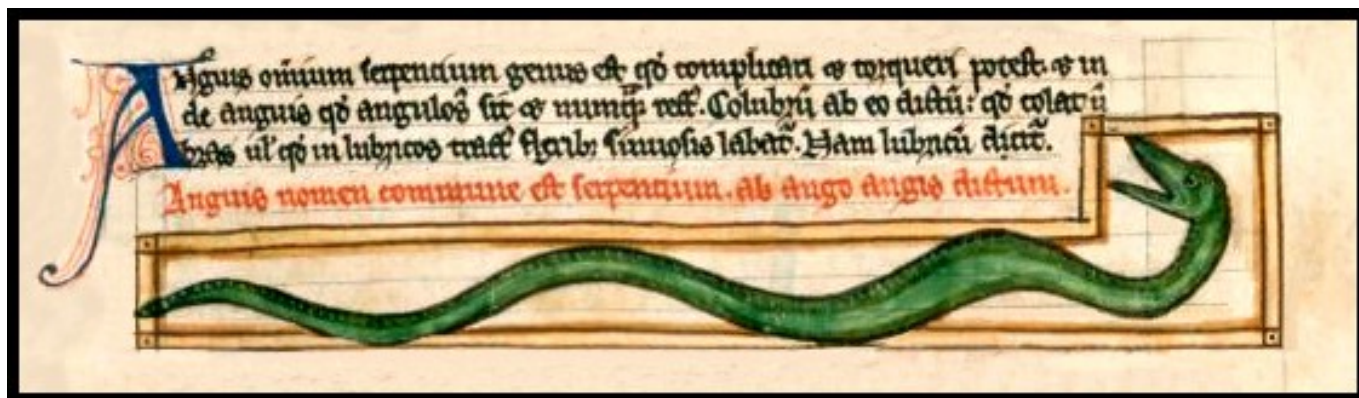
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Foreword



For Christians, the foreboding image of a snake traces back to Genesis and the Garden of Eden. The snake represented, or perhaps even was, the devil, able to speak to humans, using lies to tempt and mislead them. It introduced sin and disobedience to the world. It symbolized the grave dangers of curiosity and learning for the sake of learning.

However, for all of the other tribes in the world, the snake remains a powerful being, but not by its very nature something evil, or a thing to be feared. Only seven out of a hundred can bite with enough venom to harm or threaten the life of a person.

Snakes can disappear into Mother Earth's smallest holes, subsisting without food or water for long spells; but then re-emerge at full strength. A snake can conjure first by the regular shedding of its own skin, therefore its self-sufficiency, proving its ability to renew, just like the seasons of the year.

Snakes can wriggle free from the almost inescapable. Some snakes might suffer the loss of a large piece of itself, but then miraculously grow back a whole section of tail. Few opponents on the ground can defeat a snake, and from the air it takes a powerful raptor. In these peoples' legends, the snake is a messenger, but only for delivering mystery and truth-telling.

No wonder then that between Christians and Pagans such different points-of-view often clashed.

While making a registry of all the pre-Christian burials they could find in ancient Europe, scientists noticed that the most frequent – nearly universal – symbol decorating their cremation urns, their jewelry, their shields and weapons turned out to be the snake. One snake, or sometimes a pair of snakes, turn into a knotted maze for unending contemplation.

This illustrated essay arranges tales of misunderstanding. The results are so fundamental, so great, that the stakes become Life and Death, even when they are based on nothing more than imagination.



*Charlemagne, soon to be the Holy Roman Emperor,
Meets with a Snake at his Garden in Zürich,
Offering Justice to All, including Non-Believers,
in 800 A.D.*

Legends Overlooked

An Illustrated Essay on the Thousand Years War Dividing Pagans and Christians in Switzerland



WELVE HUNDRED YEARS AGO, the Rhine river snaked through Europe towards the North Sea, carrying the lifeblood and legends of every family living beside it. One source of the waters came from a crescent-shaped lake high in the Alpine mountains. Time-worn tales from that place focused on human nature in the midst of natural mysteries.

Most of the thousand people living around Lake Zürich had never heard of the carpenter from Nazareth, even though eight centuries had passed since his Sermon on the Mount, allowing plenty of time for the word to spread. As could be shown by their small numbers, the pilgrims, hermits and nuns in Switzerland did not much concentrate on converting pagans. It took the arrival of Charlemagne, the most powerful warrior and believer in Christ that Europe had ever seen, to begin the persuasion in earnest.

Charlemagne had always called himself Karl, and could speak to the highlanders in the German language, which was after all his native tongue. Instead of declaring war on them, in the ruthless way he had already tamed the Germans tribes to the north, he began a patient negotiation, satisfied with dedicating a grand church which grew into Zürich's landmark Grossmünster Cathedral.

An account of his first visit has been preserved in legend. Zürich had long imagined itself to be founded by the twin siblings Felix and Regula, early Christians who in 286 A.D. were chased down and beheaded by pagan legionnaires from the Roman army on the site of the future Wasserkirch. In the 8th century, Charlemagne rediscovered the tombs of these patron saints in a witless accident. While out hunting, the king was pursuing a stag nearly 375 miles up the Rhine from near Aachen in northern Germany. At Zürich, his horse suddenly fell to its knees, paying homage to the unmarked grave of the two young Christians. Soon enough, Charlemagne had the martyrs' bones dug up, and he founded the church and the provostry of the Grossmünster in their honor.

In the late 8th Century, just before Charlemagne received the new title of Emperor of the Romans, he lived in Zürich for an extended time at a place called Haus zum Loch, over which remains a carving of a snake with a ring and a chalice. The legend says, he had a pillar erected in front of his palace, with a bell attached. If anyone wanted to appeal to the King for justice, all he had to do was ring that bell, and he would be immediately brought before the King to have his case heard.³

"Be it animal or man, I will have justice done for everyone who demands it of me," said Charlemagne.

One evening, when Charlemagne was at dinner, he heard the bell ring. He sent a servant out to see who it was, but the servant returned, saying that when he opened the door he found no one.



Dinner progressed; the bell rang again. Same result. When the bell rang the third time, the monarch himself rose and went to the door.

At the pillar, he found a snake wrapped around the pull-rope of the bell, using its weight to ring it. The palace servants tried to drive the snake away, but Charlemagne stopped them.

“Clearly,” he said, “the beast has come to have its case heard. And so it shall.”

And he asked the creature what it wanted.

The snake seemed to bow before the King, and then slithered away, looking behind itself as if it wanted them to follow. They followed the snake back to its nest, where they discovered a huge, poisonous toad sitting comfortably among and threatening the snake’s eggs. The snake looked up at them, as if pleading.

The King ordered his servants to take the toad away and burn it; then he and his court returned to the palace.³

At the next evening’s dinner, to everyone’s surprise, the snake suddenly entered the Great Hall. It glided straight to the King’s table, bowed, then came up onto the table and dropped a magnificent diamond into the King’s wine glass. It bowed again, and then left.

The King had the diamond set into a beautiful gold ring, which he then gave to his Queen, Fastrada. What he didn’t know, however, was that the diamond held magical powers. Whoever gave the diamond to another person also gave that person all his love; and so Charlemagne was now deeply, passionately in love with his wife, never wanting to be parted from her. This is not such a bad thing — until, sadly, Fastrada fell ill.

She knew that she was dying, and she suspected the power that the ring had over her husband. She couldn’t bear the thought of someone else having the ring and taking Charlemagne’s love. So with her dying breath, she took the ring from her finger and hid it under her tongue.

She died, but Charlemagne’s love didn’t. He refused to let her be buried, instead setting up her corpse in state in her room. He knelt by her body constantly, even neglecting affairs of state. This was bad enough, but then the corpse started to decay.

The people were in a panic; they didn’t know what to do, so they turned to the Archbishop Turpin for advice. At first Turpin tried to talk some sense into Charlemagne, but it was useless. Turpin prayed and meditated on the problem; finally, in a dream he learned what he had to do.

Charlemagne was dozing when Turpin entered the room where Fastrada lay. Quickly, quietly, Turpin searched the corpse until he found the ring underneath the Queen’s tongue. The moment he took the ring out of her mouth, the King awoke. He looked at his wife’s body as if seeing it (and smelling it) with renewed senses.

“Why is she not buried yet? We’ve mourned long enough.” And he left the room, for the first time since Fastrada had died. The household was greatly relieved.



But the Archbishop still had the ring. Guess who Charlemagne fell in love with next?

He was just as infatuated with Turpin as he had been with Fastrada; and now followed the Archbishop everywhere. Well, actually, he was King, so he made Turpin follow him everywhere. Turpin dined with him, traveled with him, hunted with him — Charlemagne wouldn't leave him alone. But Turpin was afraid to get rid of the ring. What if an enemy got hold of it, gaining power over the great King? But finally, the poor Archbishop couldn't take it anymore. One evening, on a hunting trip near Aachen, Turpin managed to slip away from the King and throw the ring deep into the lake.

It worked. Charlemagne lost interest in the Archbishop, but he became very, very fond of Aachen. He made the town the capital of his Empire, and had a castle built there, on the edge of the lake that held the ring. He retreated there as often as he could, meditating and bathing in the lake's mineral-rich waters. He loved Aachen so much that he decreed that he should be buried there after he died, in the Cathedral which he also had built.

And he — and the ring — are there still.¹

* * *

Finally, with the passage of nearly 30 years, Charlemagne seemed to have found a change of heart. He had waged a war during all those years to kill or convert every German he could. Why then was the Snake and the Egg legend promulgated by Charlemagne's admirers, especially since it was a well-understood symbol of the Devil and paganism? Most likely to rehabilitate his reputation as a cruel scourge and forced converter.

Of course, lessons from the Garden of Eden fairly shout out in contrast to this negotiation. In Christian theology, the snake symbolizes Satan, making its first appearance in the Garden of Eden to tempt humanity with the forbidden fruit of knowledge. It may symbolize the unconscious mind, sexuality, psychic energy or the power of Nature. If the snake guards something, it may symbolize the true and total self, or something needed for the next stage of growth.

The ancient symbol of the Orphic Mysteries was the serpent-entwined egg, signifying the Cosmos encircled by Satan, the fiery creative spirit, and all demonic magic. At the time of initiation, the shell is broken and the human emerges from the embryonic state of physical existence, regenerating a philosophical mind.

For the Swiss psychologist Carl Jung, the snake symbolizes the earthly essence all people, of which they are not conscious. A tree stands for the power and potential of growth, and the necessary surrender to our own inner forces and need to be fulfilled. Since a tree grows symmetrically, it represents balance.²² For the historian and psychologist Murray Stein, this legend describes the heart and mind of Zürich, the city having an eternal, animating, protective animal soul.^{28:29}





Carl Jung's painting of the Eternal Snake, from The Red Book (1914-1930) ²²

In 772, Charlemagne had destroyed the pagans' sacred oak pillar, known as the Irminsul, during his intermittent thirty-year Saxon War, trying to wipe out their old faith and force the Christian conversion of all the Germans. Jacob Grimm ties the origin of the name Irminsul to *iörmungandr* from the old Norse word for "Great Snake." As the next step, Charlemagne personally oversaw forced, mass baptisms at Lippe. By 782, a fresh rebellion rose up, spread widely in the same region of Lower Saxony, resulting in a German victory in the battle of Süntel.

Charlemagne rushed back with a large army and readily vanquished them. He then ordered the beheading of 4,500 German pagans who were all taken prisoner in October 782 at Verden, near the confluence of the Aller and Weser rivers. The Germanic leader Widukind was not among them, but had fled to Nordmannia in present-day Denmark.²⁴ When Charlemagne finished the executions, he returned to Francia, but the region boiled in more war for three years, ending only when Widukind accepted baptism and became a Christian. The Germans promised "renunciation of their national religious customs and the worship of devils, acceptance of the sacraments of the Christian faith and religion, and union with the Franks to form one people," according to Einhard, the emperor's teacher, life-long advisor and biographer.¹⁶



Charlemagne massacres Germanic Pagans for Refusing to Convert to Christianity

For all of these works, Charlemagne had help from other corners of the church. Columbanus, Gall and Boniface, three among the many monks who prepared the ground and led the way in desecrating pagan worship and threatening the Germans' way of life.

Gall (ca. 550-646) was a disciple of, and one of the traditional twelve companions for Columbanus. Unlike his Irish mentor, Gall may have originally come from the border region between Alsace and Alemannia, at the monastery of Luxeuil in the Vosges mountains. Nonetheless, Gall is known as a representative of the Irish monastic tradition. The Abbey of Saint Gall in the city Saint Gallen, Switzerland was built on the site of his original hermitage in northeastern Switzerland.

Boniface (ca. 675- 5 June 754) was an English Benedictine monk in the following century, and became a leading figure in the Anglo-Saxon mission to Germanic Europe. He foreshadowed the destruction of the Irminsul by felling a tree called Thor's Oak near Fritzlar in northern Hesse. He also organized significant foundations for the church in Germany; served as an ally of Charles the Hammer Martel, grandfather of Charlemagne; and was made archbishop of Mainz by Pope Gregory III. Boniface was killed by Pagans at Frisia in 754 in retaliation for his desecration of Thor's Oak, along with 52 other Christians. In the legend of his ending hours, it is said that he lifted a Bible in front of his heart as a shield, but was fatally stabbed straight through it.



Boniface chopping into Thor's Oak



Charlemagne forces bound Pagans to kneel as his soldiers cut down the sacred oak pillar Irminsul.

In 853 AD, Charlemagne's grandson, Louis the German, built a "Pfalz", or palace, on the Lindenhof and gave an existing women's convent with its own political autonomy as a gift to his eldest daughter, Hildegard. Thus the Fraumünster abbey was founded.

Zürich prospered in the 11th and 12th centuries thanks to the Fraumünster, which as a convent for aristocratic women attracted princesses from all over Europe. Under the Frankish kings, Zürich also grew to become the most important market town, with trade connections reaching from northern Italy to Holland. Thanks to the relics of Zürich's patron saints, Felix and Regula, the city was also an important pilgrimage site.

This was also the dawn of a new era for the whole lake and surrounding districts, when the old castle was built at Wädenswil (1250 A.D.) and the first church was built in Richterswil (1265). As Christians solidified their power in the cities and towns, the old religions fled to remote borderlands, most often up the side of the nearest mountain.



*A view looking northwest across Lake Zürich from atop Gottschalkenberg, at left,
Homeland Slope of the Pagans in Switzerland.
The church towers of Zürich are visible near the horizon.*



*An Admired Pagan is Memorialized on the Handle of a Great Bronze Cauldron
in the southern reaches of Gaul*



Aboard a boat, Christian Leadership Arrives in Switzerland with the saints Gall and Columbanus



*The Three-Finger Stone marking a fight with the Devil [see vol. IV ^{5:64-65}]
and the boundaries between the cantons of Zürich, Zug and Schwyz,
Homeland of the Pagans on Rossberg, at a source of the Witch's Little Brook*

Pagan Lands south of Lake Zürich



Meinrad trained as a young monk at the Benedictine abbey in Reichenau, which was founded on a Swiss island out in Lake Constanz. He finally had to plead with his superiors for the chance to leave and find a place of total solitude. This was his heart's calling, and the only way he could devote himself to a life of prayer and poverty.

So in the year 829 A.D., after a 110-mile walk to the south, Meinrad chose a valley that stretched out beyond Gottschalkenberg and Mount Etzel on the north down to the two Mythen mountains on the south. Its streams and brooks knew better, and headed back in the opposite direction. This lonely forest knew the wolf's howl and the vulture's scream, but the voices of people were nearly unheard, except among a few rustic cabins that might be found hidden here and there.¹⁰

The whole district had a raw wilderness about it, and was feared by the dwellers near Lake Zürich. The great snow-mountains which pass through the valley of Glarus, through Schwyz, Uri, and Unterwalden, bounded it on the south; it pushed its way northwards to the meadows by the lake; it reached Altmatt on the west, and on the east it skirted the upper lake. This land belonged to the Dukes

of Alemannia, and was ecclesiastically within the diocese of the Bishops of Constance; but even though the nobles may have sometimes hunted on its outskirts, it was shunned generally as the Dark Forest and a region of sinister reputation.^{29:1}

Meinrad took with him a statue of the Virgin Mary, thought to answer with miracles all who prayed to her, which had been given to him by an admirer and benefactor, the Abbess Hildegarde of Zürich. After centuries of dust, smokey candles, oil lamps and incense, the surface turned very dark. In 1803, the hands and face were purposely painted black, while spectacular, colorful robes adorned the rest of the body. It has been called the Black Madonna ever since, a tradition of some mystery shared by other images of the Virgin Mary with miraculous powers, in Poland and beyond.

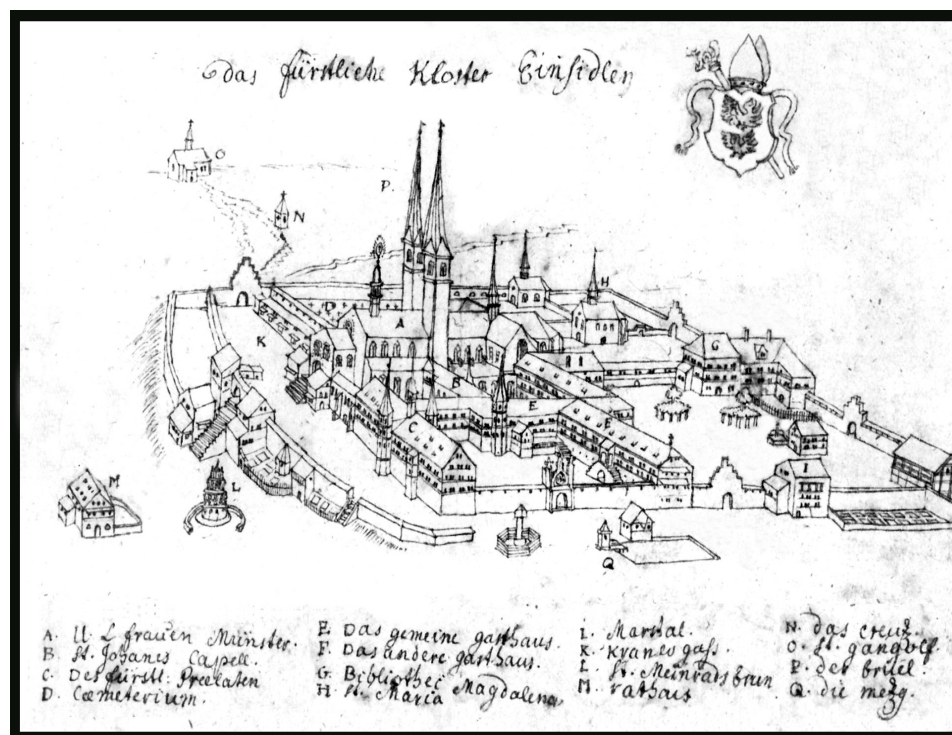
In 861, two strangers murdered Meinrad, imagining that he had hidden great treasures nearby that belonged to the church. It may also be that they were pagan citizens of the forest who simply could not tolerate a Christian trespasser.

According to legend, these two would have gotten away with their crime, but two ravens which had befriended Meinrad refused to let the murderers out of their sight, following them all the way to Zürich, tormenting and so frightening the pair that they preferred to confess everything rather than endure another moment of their tortured secret. These men soon paid with their lives after a trial.

A succession of new hermits took up Meinrad's post. One of them, named Eberhard, previously Provost of Strasburg, erected a monastery named Einsiedeln Abbey, and became its first abbot. The word itself -- Einsiedeln -- translates as hermitage, and it's official year of establishment was 934.

Meinrad was originally buried at Reichenau as the Martyr of Hospitality. His remains and relics were returned to Einsiedeln in 1029. In Medieval times, Einsiedeln became an important stop for pilgrims on their way to the shrine of the apostle Saint James the Great in the cathedral of Santiago de Compostela in northern Spain's Galicia province.

In its long history, the abbey caught fire under mysterious circumstances again and again, most notably burning to the ground in 1465 and 1745, but it was always rebuilt as soon as possible.¹⁰



Einsiedeln Abbey as it appeared in 1630.



The Black Madonna of Einsiedeln



*I Walked All the Way to Spain for the Sake of my Soul, and Perhaps a Cure.
A Pilgrim's Badge for a Keepsake, and the Procession to the Marian shrine in Oberbüren
(Water Color Painting by the Swiss Artist Diebold Schilling)*



Lucifer the Devil offers a lesson, and then devours Wicked Children in a Medieval Illustration; while a statue of Kindlifresser Kronos, the Child-Eater, does the same on the busy Kornhausplatz in Bern in the 21st century.

Thousands of Christians in Europe were taught to retrace the footsteps of the saints.² By walking the 1,161 miles from Lake Zürich to Santiago de Compostela in Spain, their bodily sacrifices would strengthen the soul, affording them a great deal of time for prayer and a contemplation of Hell.² The often-told account of Dante's *Inferno* described lakes of fire surrounding Satan, and how wicked children would be eaten alive.

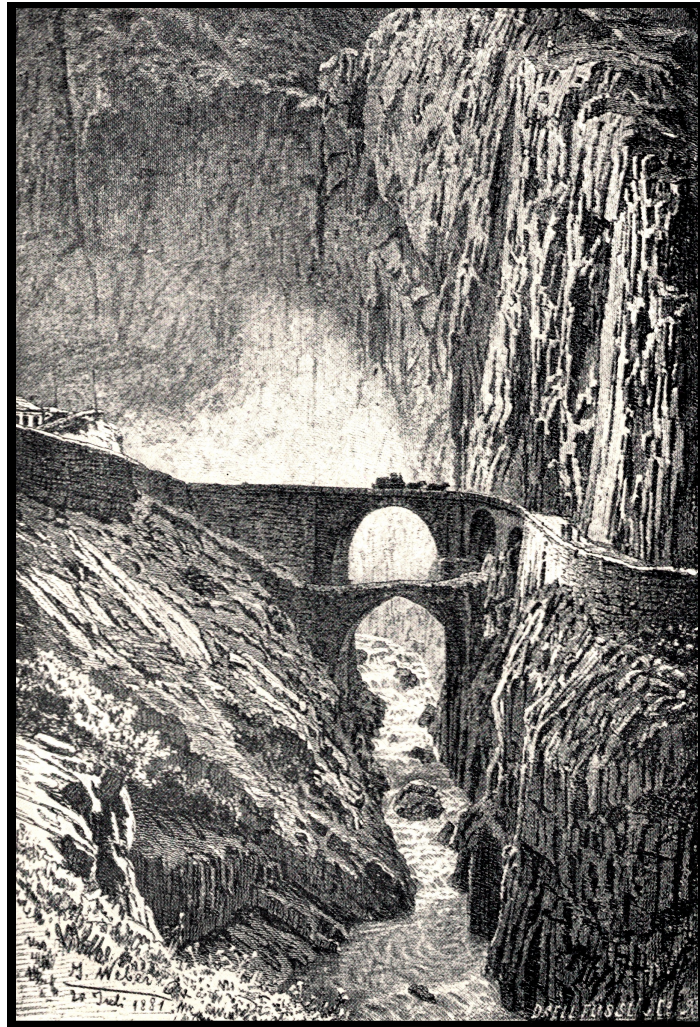
Along the journey, they stopped at dozens of way stations, learning about the vivid suffering of other Christians, and preparing themselves and their communities for even larger undertakings, such as a journey to Jerusalem. The possibilities of a Crusade to retake the Holy Land seemed like all the more of a good idea.

Pilgrims could then return home with an inch-long badge that was crudely cast from lead, often depicting a symbol of long travels such as a boat resembling the crescent moon. By pinning one to a cloak or a hat, one could be perfectly distinguished from a pagan, and assure their place among the pious in town or at Saint Peter's pearly gate. [See map on page 51.]



The Devil's Workshop in Hell by Herrad von Landsberg (1180 A.D.)
20

The Devil's Bridge



If Europeans ever despaired at the sheer impossibility of building a bridge in a difficult spot, especially made out of stone, they frequently blamed the devil, and then tried to strike a bargain with him. In at least three such spots in Switzerland, local folks embroidered elaborate tall tales to tickle and terrify anyone by the evening fire.

The builders of a Swiss road northbound from Italy over the Saint Gotthard mountain took an emergency planning session after approaching every solution from opposite river banks, afraid they could never span the gorge and thundering water below it. *[see map on page 51.]*

“At Göschenen, although there was no lack of talking, smoking and drinking, no satisfactory decision could be reached. A stranger, clad in black, with broad-brimmed hat and a bold heron feather atop it, sat quietly at a neighboring table and listened. Finally, he drew near the principle magistrate in front of the fire, announced that he was a famous builder, and could span the stream before morning. He even offered to show the fine bridge there at dawn, on the next day, provided they were willing to pay his price.

“One and all now exclaimed that nothing he could ask would seem too much.

““Very well, then. It’s a bargain! Tomorrow you shall have your bridge, but in payment I shall claim the soul of the first one who passes over it. Here is my hand upon it.”

"Saying these words, he seized the hand of the astonished magistrate beside him, and before anyone could add another word, disappeared. The people stared for a moment at each other in silence, and then hurried to furtively make the sign of the cross. As soon as the magistrate could speak, he declared that the stranger must be his Satanic Majesty in person. To make his case, the magistrate claimed that the stranger had quietly thrust his own feet into the red-hot coals in the fireplace, as if the heat were agreeable. When our stranger grabbed for the bargain's final handshake, sharp claws pricked the back of the man's hands.

"Everyone shuddered with fear, but a clever tailor promptly promised that he would settle the bill with their architect first thing in the morning.

"That night no one slept in the neighborhood, for although the sky had been clear when they went to bed, a sudden storm arose and raged with fury until morning. Amid the roll of thunder, incessant flashes of vivid lightning, and violent gusts of wind, they heard the splitting and falling of rocks, which seemed to roll all the way down the steep mountain side and crash into the valley. But when morning came, no signs of storm were left, and as soon as the sun had risen and they again dared venture out, all rushed forth in a body to see what had happened. When they drew near the river, they could not express enough wonder and admiration, for a fine stone bridge arched boldly over the swift stream.

"On the opposite side stood the black-garbed stranger, grinning fiendishly and beckoning the people to test his bridge by walking over it. Just then, the tailor appeared, carrying a large bag. Instead of setting foot on the bridge, however, he deftly poured out an army of mice and rats, followed by a few cats.

"The Devil, for it was he, gave out a bellowing yell of rage upon being outwitted, threw off his black clothes and ran down to the river to grab a huge boulder. He clearly intended to break the arch of the bridge before any other living creature could cross.

"But just before he could deliver the blow, Satan came face-to-face with a little old woman, who frightened by his wicked appearance, made the sign of the cross. This so startled the Prince of Darkness that he dropped the giant rock, and disappeared back into his own realm. To this day, people still point out the huge boulder with its readily visible claw marks, calling it the Devil's Stone. *[In 1977, 300,000 Swiss francs were spent to move the 220 ton rock by 127 m in order to make room for the new Gotthard rail tunnel.]*

"To get a small measure of revenge, the Evil One posted one of his own imps in this valley. When travellers pass, this demon pounces down upon them unseen, snatches their hats off their heads, and with a slight omcking whistle tossed them into the middle of the rushing water. This imp, known as the *Hut Schelm* or Hat Fiend, still haunts the bridge even though centuries have passed since the Devil played the part of engineer for the Swiss people."

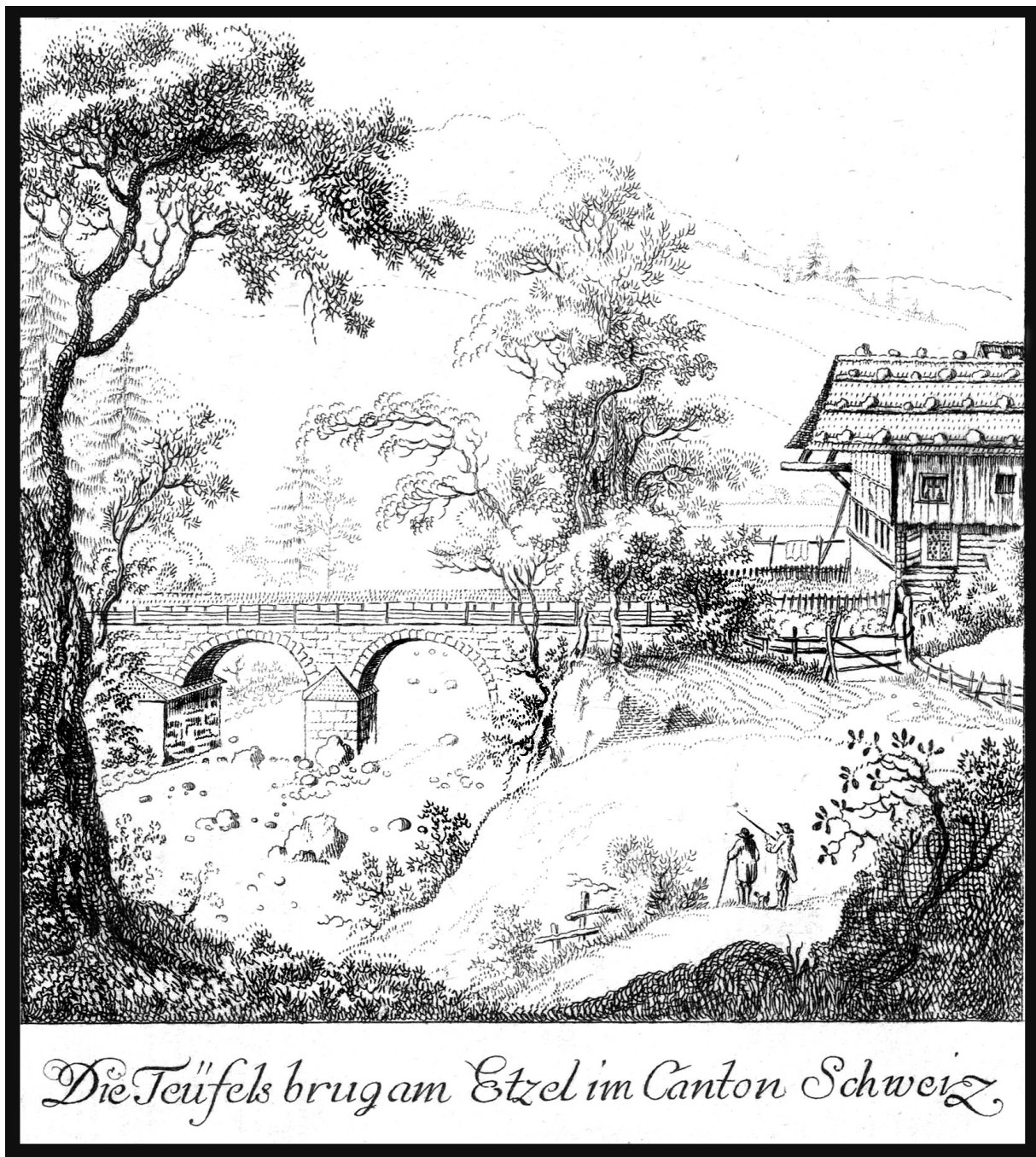
In another variation to the tale, a Swiss herdsman who often visited his girlfriend had either to make his way across the Reuss River with great difficulty or to take a long detour in order to see her.

It happened that once he was standing on a very high precipice when he spoke out angrily, "I wish that the devil were here to make me a bridge to the other side!"

In an instant the devil was standing beside him, and said, "If you will promise me the first living thing that walks across it, I will build a bridge for you that you can use from now on to go across and back. The herdsman agreed, and in a few moments the bridge was finished. However, the herdsman drove a chamois goat across the bridge ahead of himself, and he followed along behind.

The deceived devil ripped the animal apart and threw the pieces from the precipice. ¹⁸

The Devil's Bridge at Egg in Canton Schwyz



The people who lived along the shores by Lake Zürich felt a deep dread of the forests and mountains that loomed behind them. The only barrier and protection from that lonesome back country was the Sihl River and the steep, rocky hillsides through which it cut.²⁰

Switzerland's most well-known and consequential physician was born along this very frontier on November 10th 1493 as Philippus Aureolus Theophrastus Bombastus von Hohenheim. After a godly and productive life, he was interred in the cemetery of Saint Sebastian in Salzburgh on September 21st

1541 as Paracelsus. His physician father, Wilhelm von Hohenheim, the bastard son of Georg Bombast of Hohenheim near Stuttgart, Grand Master of the Order of the Knights of Saint John, journeyed penniless to Switzerland and settled in the old canton of Schwyz. There, in an inn at the foot of the Devil's Bridge, he met and married Elsa Ochsner, the inn-keeper's daughter who served as a superintendant at the Einsiedeln Abbey's hospital. His young wife gave birth to a son, but was subject to such powerful manic depressive states that eventually she leapt from the Devil's Bridge into the Sihl River. By then, young Paracelsus was only nine years old.^{29:1}

The home was beautifully placed. It was approached from Einsiedeln by a hilly road which reached the Sihl bridge down a steep descent. The river rushed through a gorge, its banks clad with fir-trees and rich in plants and wild flowers. The house stood a little back from the end of the covered bridge, its windows looking towards the pilgrim-way up the Etzel. Behind it stretched meadows where cattle grazed. Their sad old bridge over the Sihl, known as the *Teufels-brücke*, was rebuilt after a terrible fire a century and a half ago, but as nearly as possible in its original form, so that one can realize today most of the features familiar to the residents of the Ochsner house.^{29:22-23}

The widower and his son spent many years exploring the forest between Etzel mountain and the Witch's Little Brook (*Hexenbächli*) flowing south from the Rossberg. Their discoveries are matched in a natural history of the region by their contemporary, Father Martin Gander, which includes a large number of medicinal herbs and some to which magical powers were ascribed, including Saint John's wort, sage, potentillas, ribes, and witch-herb.^{29:25} [See map on page 52]



Paracelsus with Two Herbs that Witches prized for their medical power, namely St. John's Wort & Sage
For a thorough biographical sketch of Paracelsus, see vols. IV^{5:16} & V^{6:75-80}

During his lifetime, Paracelsus published extensively on medicine, chemistry, engineering, astronomy and science in general, developing a devoted set of admirers in political and scholarly circles throughout Europe. He was several centuries ahead of his contemporaries, and today is regarded as the founder of chemotherapy as a tool for fighting cancer.³⁴

After his death in 1541, friends discovered that Paracelsus had written several books that had been jealously kept secret, all dealing with his attitudes towards Christianity and other spiritual matters.

In 1566, they posthumously released his *Ex Libro de Nymphis, Sylvanis, Pygmaeis, Salamandris et Gigantibus*, etc. wherein he argued the natural world included elemental beings of the water, air and fire, “significant parts of God’s creation that were neither amphibian nor reptile... but that Christians were wrong to call devils.” This woodcut illustrates his elemental fire creature, which he thought was most closely related to a salamander.²⁸





*All Hell Breaks Loose Among the Citizens of a Swiss Village
Before the Burning Begins at a Witchcraft Trial in 1600 A.D.*

The Witchcraft Trials and Burnings in Switzerland In Pursuit of the Devil's Assistants

Naming a witch from out of such small communities was a tricky business. Verdicts had to serve the church's purpose, but also prove acceptable to the townsfolk. Pushing either to the breaking point could be disastrous in bigger ways than anyone anticipated.

An account of the trial for Margret Bachmann on charges of witchcraft comes from the Swiss historian Dr. Stefan Jäggi, who also serves as an archivist at Canton Luzern:

Enclosed you will find copies of the two documents, the report on the case. COD 4470 ("Tower Book") contains the statements Margret Bachmann, she made before the Council judges in Luzern. In RP 42 ("Council minutes") of the final decision of the Luzern Council can be found in its function as the highest court.³⁶

This is a brief summary of the case: On Friday, 5 July 1591 Margret Bachmann was interrogated on suspicion of witchcraft by the Council judges in Luzern. She testified that she had brought cloth to Ruswil on Sunday, 30 June. There she was arrested by Martin Furer and Kleinhans Süess and taken to the town hall. However, she was released the next day.

When she was at home in her garden, she was arrested a second time by Jacob Ineichen and brought to Luzern. She was accused of using a cow to cast a hex on the speech of a child. In her own statements, Margret Bachmann did not address the alleged witchcraft. The Council judges refused pursuit of the case, but referred the matter to the Council of the city of Luzern.

On Wednesday, 10 July, the Council dealt with the case. They decided that Martin Furer and Kleinhans Süess could not provide any evidence for their accusation against Margret Bachmann, and determined furthermore that they were drunk at the time. The accusation of witchcraft was judged to be invalid. Both men were fined 25 guilders and had to assume the court costs as well. In addition, they had to pay for the woman to take a stay at the spa of her choosing.

Witchcraft Trial in 1591 in Luzern

On the Friday after Saint Ulrich's Day July 5th in the year 1591, Margareta Bachmann, born in Wangen and from the district of Ruswil, was, in the name of my lords' high council, arrested as a monster -- this being another term for a witch -- after the circumstances mentioned in the Council report, as follows:

On last Sunday June 30th, she brought some cloth from Wolhusen to Ruswil, so as to meet there with the old woman Dorothee. Margareta then led Dorothee behind the inn's large stove and gave her the cloth. She spoke with her a little bit, until Dorothee gave her the wages for having dyed the cloth. When Margareta was about to leave, Hans Knechtli, a baker, offered her a drink, of which she partook, and then she left the inn.

When she came to the house of Peter Krämer on the street, Martin Fürer and Kleinhans [Little John] Süess (from the Marshland) followed her inside. Then Fürer arrested her and took her to the townhall. Both Fürer and Süess cursed horribly -- invoking heaven, the sacraments and the name of our Lord God -- all in the presence of Konrad Wermelinger and Peter Wyss.

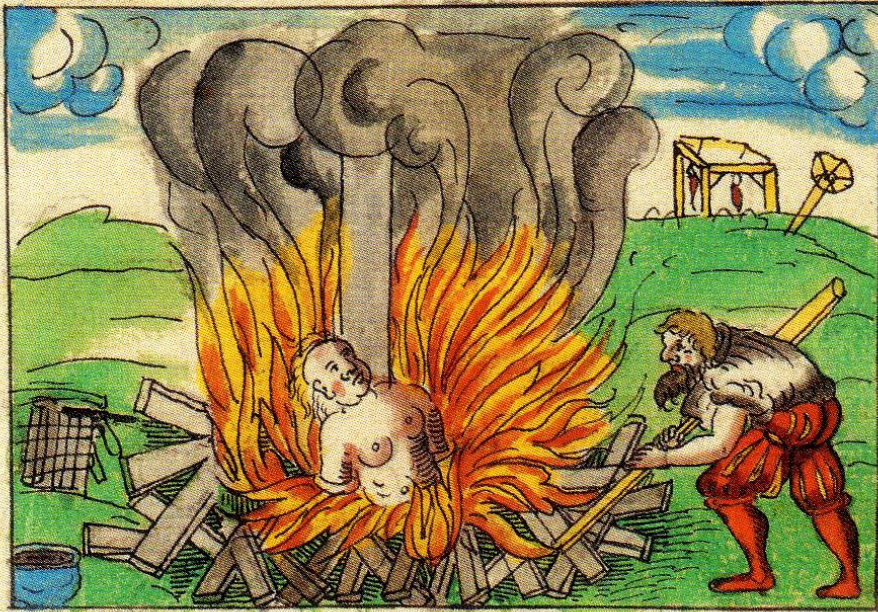
When they brought Margreta to the jail at town hall, they had wanted to violently lock her up in the Armory, and there to torture her cruelly. When Jost Linden arrived on horseback, neither he nor Constable Bühler were satisfied with this turn of events. Neither man had not noticed anything deserving punishment, so the preparations for torture stopped.

1571.

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Wie ein hax zu
Schwyz verbrant.

Am 2. Aug. hat man zu Schwyz ein
fräulein verbrant, die sich by einem man
den 8. jar verheiratet. sie war dem schwyz-
land bürgerlich gewäsen, hat sich vil der
göschlichkeit angenommen, das die thürer von
schwyz, insonde an einem ort, ein
blutung bekommen, hat sich aber malen er-
funden, das si ein hax gewäsen, vil lüde
in vord erlösch von gösch, insonde dem
von zug großen schaden under dem vord
erlösch, hat die alman, in die wägen
verliffen, das also die vord mit lüden
erlösch.



The next day, Monday June 1st, FÜRER came to see the constable in town hall, wished that Margreta should be released, and asked for his own forgiveness. The whole thing had happened because he was drunk.

The constable sent Margreta home again. All she wanted to do was pull weeds in her garden. But then Jakob Grüter arrived, and had her arrested once more and taken to the jail at town hall.

Because FÜRER's cow had damaged the house garden, Margreta's case was dismissed. Jakob Grüter and Klaus Krewliger celebrated after the court bailiff asked them not to pursue it any further.

This exchange was decided according to Council Chambers Book, page 319. (from RP 42 of the "Council minutes")

On the day before, my lordly gentlemen have invited the following Martin FÜRER and Kleinhans in the Marshland at Ruswil, because they had arrested Margreta Bachmann of Wolhusen as a monster (witch), drunk, and have transferred them to My lord. This (Margreta) was found to be innocent. Margreta, too, did not desire to bring forward anything against Martin and Kleinhans, but asked them to let her go in mercy.

According to today's judgment (recognizing this), each (of the two men) must pay 25 pounds for My Gracious Lords and bear all the costs incurred. Moreover, they must give the woman a stub (equal to 4 pfennigs) for a bathing trip (cure at the mineral baths). They should keep their honor (meaning to restore their reputations).

In addition, they were spoken with them in all seriousness, so that they would now abandon such matters. If they were to do the same again, My lordly masters would act differently (much more sharply) with them.

[Transcription from Prof. Peter Ziegler, Wädenswil, 30.Sept.2016]

As only a small sample, fifty women endured trials as witches in Canton Luzern from 1590 to 1595. Of those, sixteen died by fire at the stake, three were hospitalized for madness, and the rest received corporal punishments and a wide variety of religious penalties. Many of the surnames on that list match the families living due north often affiliated with the dissident Anabaptist brethren, including Bürgi, Eggli, Fischer, Frick, Häggli, Huber, Hüniger, Keller, Kessler, Marti, Meyer, Sager, Saller, Schenk, Schneider and Schwartz. The last execution of a witch in Europe did not occur until June 1782 when the governess Anna Göldi of Glarus, Switzerland, was beheaded, she being accused by her employers the Tschudi family of poisoning one of their daughters.

Margret Bachmann from Grosswangen in Canton Luzern fell tenth in that order, but unlike 48 of the other women brought up on such charges, she proved innocent. ^{25:183}

On the other side of power, we know that a Bachmann served as judge for a witch's trial in Richterswil during the year 1600, and that concurrently, several generations of Bachmanns held power throughout a 150 year stretch at the Einsiedeln, becoming their administrators, tax collectors and briefly the monastery's abbot. Yet other Bachmanns served as Jesuit missionaries during earliest settlement of the New World, and as well as officers and halbediers in the pope's Swiss Guard at the Vatican.

The Ammann for the abbey at Einsiedeln and the Ammann of Zug were different positions in a different context. They were independent from each other. The Ammann of the abbey was in administrative position with judicial rights. The Ammann of Zug was the leader of the state. He acted

as chairman of the state council and was chief of the criminal court, which was a part of the council. The names of the judges aren't mentioned in the witchcraft files. But some of the Bachmanns were members of the council. Therefore it's possible that some of these Ammann Bachmanns served as judges in the witchcraft trials. [from Zug archivist Dr. Renato Morosoli]

The often fatal persecutions of women, and a few men, spanned from 1440 until 1738, and even included suspicions and harassment lingering into the mid-1800s. The total number of witch trials across Switzerland is unknown.

Witchcraft Testimony in Canton Zug
involving Katharina Gilgini during 1737 ³⁵

The witchcraft trial of Katharina Gilgini, a 40-year-old chambermaid originally from the northern border town of Salestein on Lake Constanz, began on Monday, 12 August and continued through Tuesday, 3 September 1737 in Zug, just south of Zürich, as she was questioned under torture by the cantonal prosecutors Karl Amadeus Muos and Bernhard Damian Sidler. Drastic interrogations, such as this, commonly included physical and psychological abuse of women and men, fulfilling a thousand-year-old persecution of non-Christians throughout Europe.

The so-called "little songs of confession" began after the mid-day dinner, with her torture on the rack, while her joints, arms, legs and spine were stretched by incredibly powerful torque, defined precisely by degrees. The harshest pain took as its euphemism "the third degree." She endured 12 sessions of bloody, painful questioning spread over 22 days. For Katharina, they repeatedly applied a thumb screw to one of her toes.

In addition to the prosecutors, another official voice is recorded in the transcripts as the Commentator, likely to be the overseeing local magistrate or possibly even the transcriber, who added his own notes of context. These observations are set off, and in italic type here.

Question: What is your name?

Answer: Catri Gilgini of Salenstein, a good hour away from Frauenfeld.

Q: Lord, would that our sacred work be quick.

Commentator: All present removed their hats.

Q: How old are you?

A: 40 years old.

Q: Have you renounced the Evil Enemy?

A: Yes.

Q: Why are you here?

A: I cannot say. I know nothing. I am always a supremely gracious female.

Q: Whether or not you've taken anything?

A: No, I did not take anything. I have been staying seven or eight weeks at the convent. I have been helping them with weaving and making bedsheets.

Q: Whether or not you are being innocent?

A: Yes, I am surely the most innocent of all. I know nothing.

Q: Can you be persuaded to let out the truth?

A: I know nothing.

Q: How and where were you caught?

A: When the gentleman came to visit, I was plucked up and captured in the name of the most sacred Trinity: God the Father, the Son and the Holy Spirit.

Q: You should speak the truth! Whether you know anything?

A: I know God's name...

Q: If nothing happened, then you know nothing?

A: I know nothing.

Q: Because no one had been on the mountain that night?

A: No. An eyewitness has never been found there from that night.

Q: Where have you been since the bad hail storm?

A: In a house that belongs to the shoemaker Gottard Weber, on the edge of town. Then I left to go to Luzern. I stood under a little bridge when the hail started.

Q: Tell about the wiggle!

A: Just as vinyard workers and convent woman did, if they wanted to be committed into the monastery's wine-making work.

Q: And whether or not a pact with Devil still exists?

A: No, I know nothing. I am innocent.

C: She makes whining and crying from the pain of the interrogation...

Q: Whether or not you'll speak the truth? With reward? Whereupon, she'll be tormented more. but I hope you'll tell the truth?

A: I could not say anything. I know nothing. Does speaking in God's name mean nothing? I know nothing.

Q: Should it also mean looking into your soul? And speaking the truth?

A: I know not. I have done nothing. The holy God answered.

C: Her eyes have been locked onto the questioners.

Q: How long have you been in a pact with the Devil?

A: I know nothing, in God's name. I am crying out to you. I know nothing...

Q: How long have you been in a pact with the Devil?

A: I know not of what you asked. With frightened cries to all that is holy, please help me.

Q: You should speak the truth!

A: I know not. I am innocent.

Q: Who was being beaten?

A: The man who sold it. How many times have you scuffled with him?

C: She was stretched now to the first degree.

Q: You should not be martyred! If only you'd just speak the truth!

A: I know nothing else. I am a martyr for God. When only the truth comes forth from me, I suffer in order to honor God.

C: Long moaning has begun, and with wheezing, she begins to talk but the sounds turn into frightening cries. A fiddle begins to play and the questioners begin their meal.

A: I know nothing

C: She makes little shocking cries, and soon passes out of consciousness.

A: You want to say what you want for dessert?

C: She calls out in her pain to Jesus and Mary, beseeching everything holy.

A: I thank God and no one else. I know nothing.

Q: You should speak the truth! All the others say yes to us.

A: The others are like the witches. I know nothing.

C: They reach the third degree of pulling her arms and legs.

A: I cry out as before, I am innocent.

Q: You should speak the truth!

A: There is a little consolation.



A Swiss mother suspected of witchcraft is tortured on the rack, suspended by her arms in back, while her daughter is forced to watch.

Q: You should speak the truth, and consider your soul!

A: You instead should look at my soul and speak the truth. I suffer innocently, while you are at your leisure.

Q: How long have you had a pact with the Devil?

A: For my whole life, I've had nothing to do with his evil... I am as innocent as our Lord on the cross...

C: *She remains a student on the rack, drawn to the first degree.*

A: I will always be innocent. I know nothing. I have spoken the truth every time. With shouting and screaming.

C: One leg was pulled to the third degree.

Q: Whether you would confess?

A: I am innocent.

Q: You must speak the truth!

A: I speak the truth all the time.

C: She has been hereupon fully stretched out to the third degree.

Q: Even in your torment, we cannot believe you!

A: I am innocent. The gracious men of the court report me with untruth.

Q: When you do not confess, you'll stay here all night to suffer!

A: I do not know. I am as innocent as a child in the womb.

C: After four hours, her resistance has been chipped away.

A: And also still innocent all the time, without moving a toe.

In the name of the Father, the Trinity and the Holy Ghost. The examination was held 29 August 1737 and Cathri Gilgini presented herself.

Q: Persuade me. Speak the truth! Let her look at her own soul!

A: I know nothing, in God's name! Anything. And when it comes to the pattern, I am sorry. Please, for the sake of Jesus and Mary, be merciful.

Q: You should speak the truth and nothing else!

A: I am innocent. I don't deserve such excruciating rewards. I am innocent.

Q: Man will suffer when driving the Devil away.

A: I have had nothing to do with him. I am innocent.

Q: You have no pact with the Devil?

A: No, not in all my life. I did not do anything out of the ordinary, because I am innocent.

Q: We work with prolonged persuasion. If once the Devil leaves, and you come to God, and you speak the truth! Only then you would please our Lord. Let her speak and say the truth. Spare your soul from the depth of the darkness beyond!

A: ...Of course, I am a great sinner, but at least, I am innocent of this.

C: Interrogation. Saturday, 31 August 1737. Cathri Gilgini has been presented, with livid pain ongoing.

A: I know nothing. I am innocent.

C: Therefore, she continues to resist what we assign. The first degree applied.

A: I know nothing. I am innocent.

C: The second degree.

A: I know God's name. And in his soul. I am God the all-powerful.

C: The third degree.

Q: to ascribe With Saying truth and tell by the blood red color. Jesus Christ, the truth!

A: I know nothing. Wanted like, it could say what that was going to die there.

Q: Say, I have sinned!

A: Yes, I've sinned, but not in this case.

Q: Whither you would confess. How long were you in this? Speak the truth!

A: I am innocent. All this time while my toe has been screwed.

C: She has been released after one half hour.

C: 11th Session of Interrogation. Monday, 2 September 1737. Cathri Gilgini is no longer hardened.

A: I am innocent.

Q: Should she shed a single toe to honor God Almighty Jesus Christ? And not only her toe, but the most precious blood as well.

A: I know nothing but what I have with God and Mary. And wishing their assistance, in particular.

Q: God will not honor the shedding of a single little toe. You should be thankful for what God Christ Jesus gave us on the holy cross, he crucified by the malicious Jews. Jesus called out, Father, forgive them. They know not what they do.

A: I've already told the truth. I will always be innocent.

12th Session of Interrogation. Tuesday, 3 September 1737

Q: She has been adjudged. She should consider her soul and now speak the truth. How long has she kept a pact with the Devil?

A: During my whole life I am innocent. I know nothing of it.

Q: Even when she is so innocent, it should be no trouble to shed a toe. Honoring God!

A: I could not cry more. I have already wept enough. Idiots! I could not cry more.

Q: Let her confess what she knows, and speak the truth!

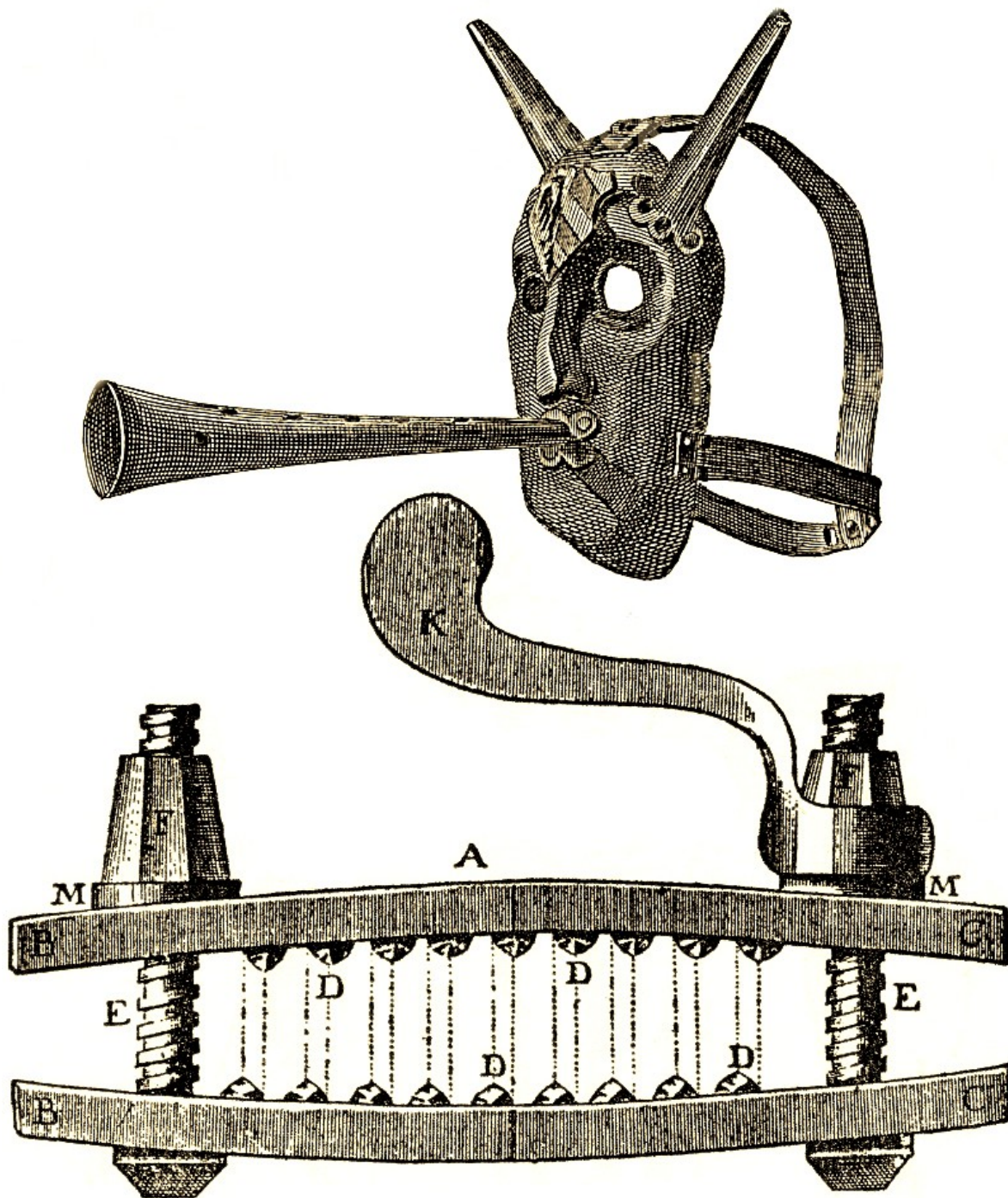
A: I have already squeezed the juice of truth. I am innocent. I know nothing.

Q: Did it [the woman and the Devil] not confess?

C: *Afterwards, nothing else was offered.*



Satan before the Gates of Hell
from Das Buch Belial (Augsburg, 1473) (Art by Jacobus de Teramo)



*Interrogation Tools
including a Devil's Mask for Water Torture & a Thumb Screw equally suited for Toes*



Devil's Parade at the Einsiedeln Monastery in Switzerland on 2 March 1965

Here is a very old custom in many Swiss communities, similar to the Haaggeri Night in Samstagern, when young boys wear horse skulls as masks, with horns added on, or other elaborately carved wooden masks on the night of New Year's Eve. They run around laughing and cracking their whips that are decorated to resemble snakes, just to thrill the townspeople, as they did here in front of the Einsiedeln church. Devils reappear in front of the monastery to mark the end of winter.

A Rhythm of Life in the Monastery of Einsiedeln

Here are all of the Feasts and Pilgrims' Days observed at the Einsiedeln Monastery by 55 Benedictine monks in Canton Schwyz, Switzerland. Every first Sunday in the month: After Vespers: Procession with sung Marian Litany. ¹⁰

31 December:

9:30 a.m.: Pontifical Mass

21 January:

Feast of Saint Meinrad (+ 861 A.D.)

9:30 a.m.: Pontifical Mass

4:30 p.m.: Solemn Vespers, Procession with the skull relic of Saint Meinrad

19 March:

Solemnity of Saint Joseph, holy day

9:30 a.m.: High Mass

4:30 p.m.: Solemn Vespers

From the 2nd through 5th Sunday in Lent:

Prayer days

9:30 a.m.: High Mass

4:30 p.m.: Vespers with exposition of the Blessed Sacrament, procession to the Lady Chapel, Rosary and benediction

Palm Sunday:

9:30 a.m.: Blessing of the palm branches in the Lady Chapel, procession and Pontifical Mass

4:30 p.m.: Solemn Vespers

Holy Thursday:

7:00 p.m.: Mass of the Lord's Supper, Compline and adoration in the undercroft of the church from 8:30 p.m. to 6:00 a.m.

Good Friday:

8:00 a.m.: Mourning Matins

4:00 p.m.: Celebration of the Lord's Passion; adoration before the Holy Sepulchre in the chapel of St. Magdalene from 8:00 p.m. to 6:00 a.m.

Holy Saturday:

8:00 a.m.: Mourning Matins

6:00 p.m.: Vespers

Easter Vigil: 8.30 p.m.: The Liturgy of Easter

Easter Sunday:

7.15 a.m.: Lauds

10:30 a.m.: Pontifical Mass, solemnized by Orchestra and mixed choir

4:30 p.m.: Pontifical Vesper, followed by the Salve Regina

Ascension:

9:30 a.m.: Pontifical Mass

4:30 p.m.: Pontifical Vespers

Pentecost:

Saturday before the feast, at 8:00 p.m.: Solemn

Matins Day: 9:30 a.m.: Pontifical Mass

4:30 p.m.: Pontifical Vespers

Corpus Christi Eve:

4:30 p.m.: Exposition of the Blessed Sacrament, solemn Vespers and benediction

8:00 p.m.: Exposition of the Blessed Sacrament, Compline and benediction

Corpus Christi Day:

8:30 a.m.: Pontifical Mass, followed by the procession with a Blessed Sacrament on the square

4:30 p.m.: Pontifical Vespers with Benediction

8:00 p.m.: Exposition of the Blessed Sacrament, Compline and benediction

11 July:

Solemnity of St. Benedict, holy day in the Abbey

9:30 a.m.: Pontifical Mass

4:30 p.m.: Pontifical Vespers

Sunday after 16 July (or 16 July, if it is a Sunday):

Feast of our Lady of Einsiedeln

9:30 a.m.: Pontifical mass

4:30 p.m.: Pontifical Vespers, followed by the procession with sung Marian Litany

15 August:

Assumption of our Lady, Patronage of the Abbey Church

9:30 a.m.: Pontifical Mass

2:00 p.m.: Rosary

2:30 p.m.: Devotion with the pilgrims with blessing of herbs

4:30 p.m.: Pontifical Vespers, followed by the procession with sung Marian Litany

8 September:

Birth of Mary, holy day in the Abbey

9:30 a.m.: High Mass

4:30 p.m.: Solemn Vespers, followed by the procession with sung Marian Litany

13 September:

Vigil of the Miraculous Dedication:

4:30 p.m.: Pontifical Vespers

8:00 p.m.: First Pontifical Mass, procession to the chapel

14 September:

Anniversary of the Dedication of the Lady Chapel, solemnity:

9:30 a.m.: Second Pontifical Mass

4:30 p.m.: Pontifical Vespers

8:00 p.m.: Solemn Compline, followed by the procession with the blessed Sacrament on the illuminated abbey square

3rd Sunday in September

Federal Comprecation Day, Equestrial Pilgrimage

9:30 a.m.: Solemn Mass

10:45 a.m.: Arrival of the riders on the abbey square, devotion and blessing of the horses

4:30 p.m.: Vespers with exposition of the Blessed Sacrament, procession to the Lady Chapel, Rosary and benediction

Memorial of our Lady of the Rosary, the 1st Sunday in October

9:30 a.m.: Pontifical Mass

2:30 p.m.: Devotion for the pilgrims

4:30 p.m.: Solemn Vespers, followed by the procession with the blessed Sacrament on the abbey square

Sunday of St. Meinrad, the 2nd Sunday in October:

9:30 a.m.: High Mass

4:30 p.m.: Solemn Vespers, followed by the procession with the skull relic of St. Meinrad

In October:

Pilgrimage of the Youth

Program: <http://www.juwa-einsiedeln.ch>

1 November:

All Saints Solemnity

9:30 a.m.: Pontifical Mass

4:30 p.m.: Pontifical Vespers

8 December:

Solemnity of the Immaculate Conception of Mary

9:30 a.m.: Pontifical Mass

4:30 p.m.: Pontifical Vespers

16 December or following Sunday:

Prayer Sunday for the feast of Saint Adelheid

9:30 a.m.: Solemn Mass

4:30 p.m.: Vespers with exposition of the Blessed Sacrament, procession to the Lady Chapel, Rosary and benediction

24 December, Christmas Eve:

8:00 p.m.: Solemn Monastic Vigils

11:00 p.m.: Mass at midnight, solemnized by orchestra and mixed choir

25 December Christmas Day:

8:30 a.m.: Parochial Mass (in aurora)

10:30 a.m.: Pontifical Mass, solemnized by orchestra and mixed choir

4:30 p.m.: Pontifical Vespers, followed by a devotion before the Christmas crèche

31 December:

4:30 p.m.: Solemn Vespers

8:00 p.m.: Solemn Monastic Vigils. Adoration of the Blessed Sacrament in the Chapel of Saint Magdalen

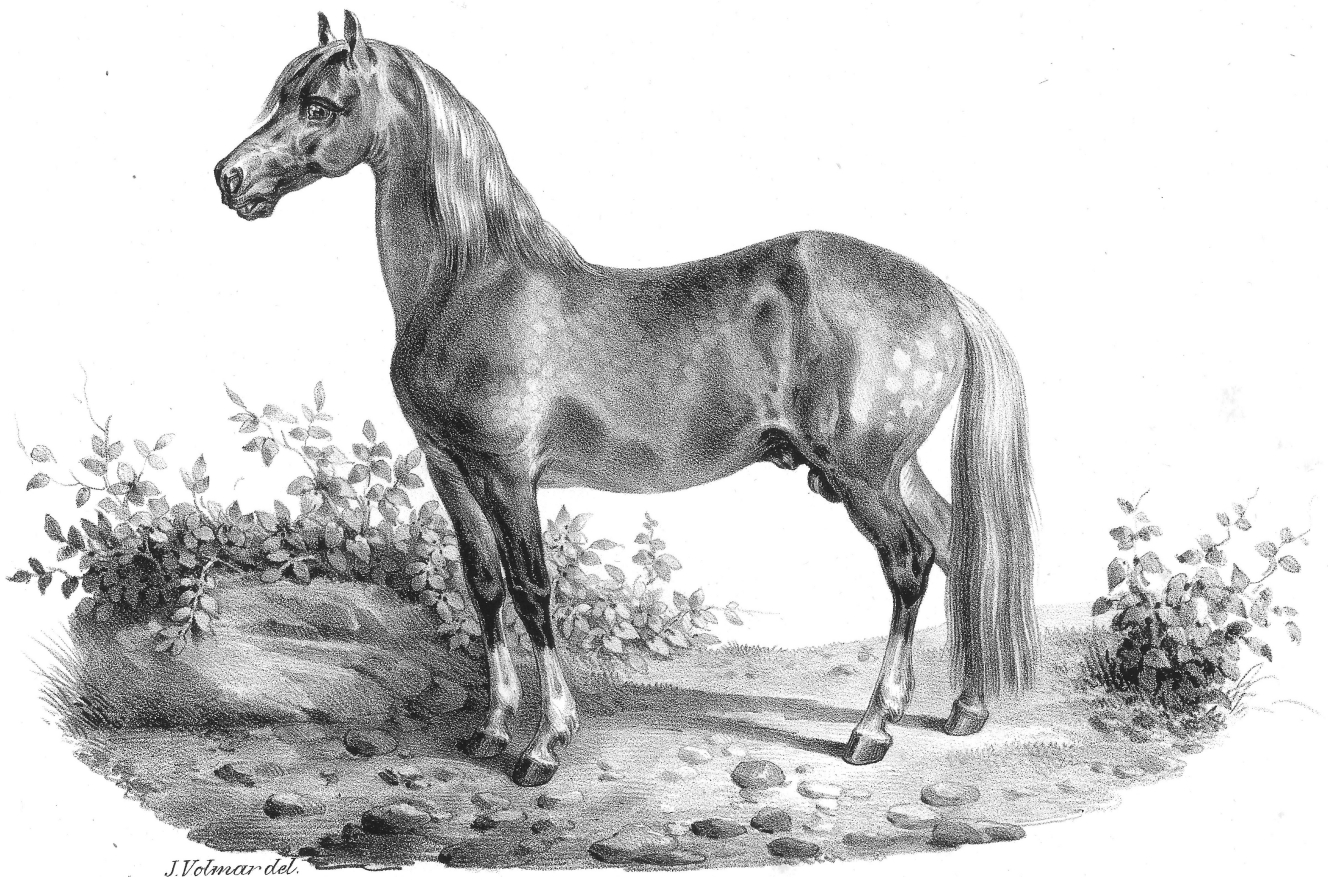
11:00 p.m.: Celebration for the turn of the year

Midnight: Word of the Abbot for the New Year.

A special horse breed groomed out of the local Schweizer stock took the designation Swiss Warmblood, and was more widely called the Einsiedler in the 10th century. It was first bred – and quite profitably so for many centuries thereafter -- at the Benedictine Monastery of Einsiedeln. The horses partake in a processional parade, a special mass and blessing every September. They are now raised at the Federal Stud at Avenches.²

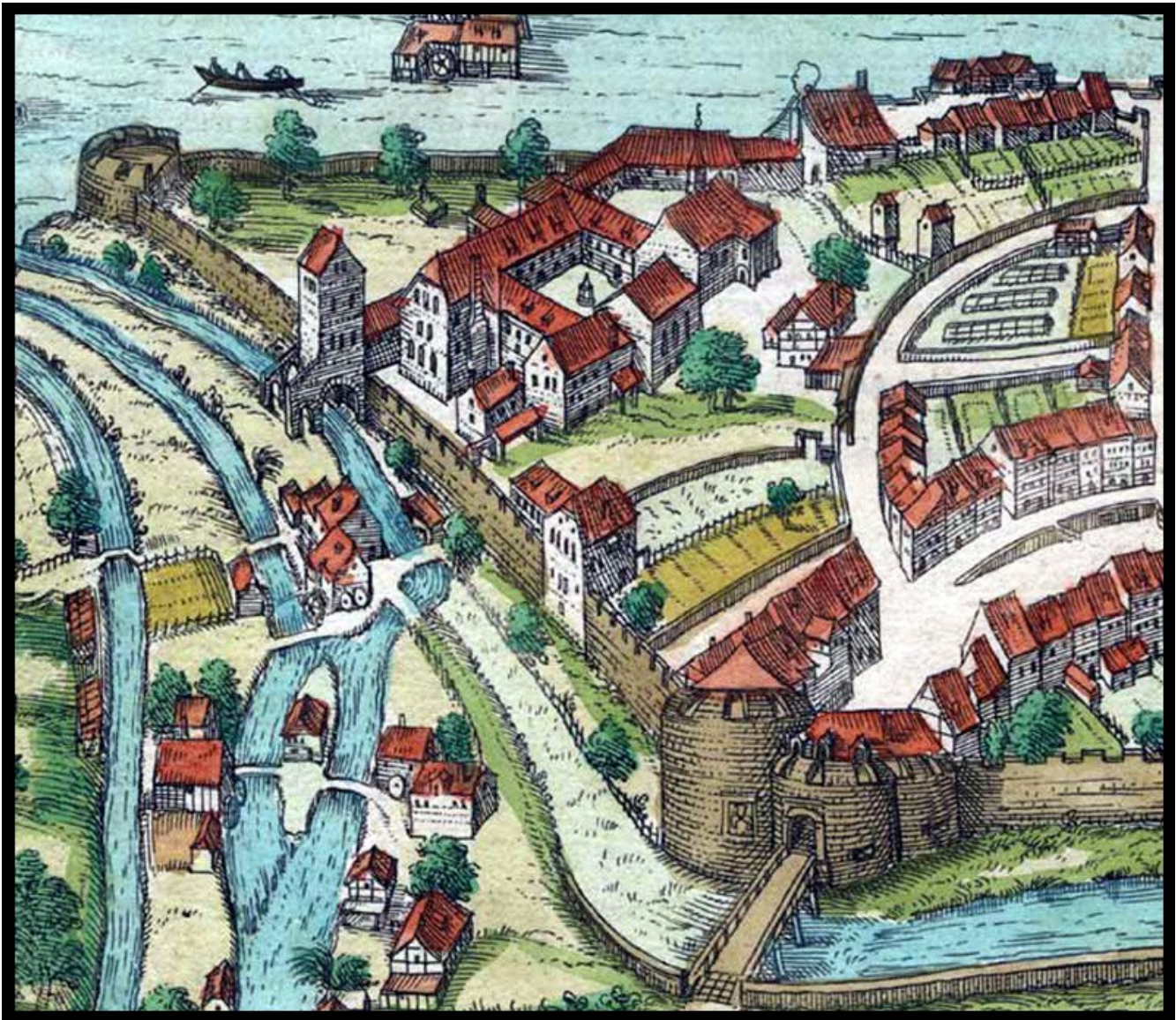
For some deeper context, the most common Swiss-German word for horse is *pferd*, as is noted on the engraving here. An older synonym is *ross*, just as the English keep the earlier word *steed*. One hypothesis for naming the nearby mountain Rossberg was that it might have been associated with this particular horse breed.

However, a local student of history Dr. Ueli Bachmann rebuts this idea, suggesting instead that the word *ross*, in this case, could well be an early corruption of the word *rosen* to signify the color red. During the early Medieval era in German-speaking lands, pagans embraced the red rose as their own coded symbol. Since the highlands south of Lake Zürich were commonly regarded as the homeland of pagans, they received the names Gottschalkenberg for the “mountain of God’s scoundrels” and Rossberg as the wellspring for the “witch’s little brook” Hexenbächli.



Schweizerpferd. Cheval suisse.

Öthenbach Convent Turned into a Prison for Anabaptist Dissenters



From that section of the first American edition of the *Ausbund* known as *Ein Wahrhaftiger Bericht*, an account of the persecution of Swiss Brethren in the Zürich community from 1635-1645. Christoph Sauer, published it in 1742, several years before the *Martyr's Mirror*.^{4:44}

Forty Anabaptists whose persecution and trials are recorded there most often ended up in Ötenbach Prison, formerly a cloistered convent, but converted after the Reformation into an asylum for the insane, the poor, the contagious and other outcasts of the city.

The fortified old city of Zürich kept a high stone wall around its boundaries, interrupted only by the Limmat River running northwest out of Lake Zürich on its way to join the Rhine. Beside the southwestern bank of the Limmat, at the eastern most corner of the wall, sat the structure which became Ötenbach Prison. To the west, a set of narrow canals hugged just outside the western walls, and made a kind of bypass waterway from the lake to the river.

In the classic, medieval layout for a cloistered campus, four tall buildings enclosed a wide courtyard. The most imposing structure stood four stories high, and was only rivaled by a tall steeple where the bell called the faithful to prayer. A foundation below included two levels, taking it well below the water level of the river.

Three other buildings connected to the first complex and continued along closer to the river bank, one quite narrow and tall, while the other was lower and rather long. Together, these are the only two parts of Ötenbach that have survived until the present day. An asymmetrical, nearly triangular arrangement of five high walls surrounded all of them, along with an assortment of other towers and small gatehouse buildings at the main entrance.²³

Ötenbach showed up clearly on bird's eye maps of Zürich as early as 1576, across one bridge downstream from the city council where each of the troublesome Brethren had been taken first to be sentenced. ^{7:I}

One of the cellar floors held the prison's "Pein-Keller" or torture chamber where Martha, wife of Rudolph Egly was frightfully threatened, and beside her an executioner summoned but never fully employed.

The cold and dampness of these chambers was mentioned several times, and at least three of the forty prisoners, including the elderly Anabaptist deacon Rudolph Bachmann, were kept there in chains. ^{7:I}

Despite his advanced age, Bachmann held on for 13 years in this prison. The elder Bachmann watched many of his brethren get released, or escape in the dark of night, but could not join them. Because of his expertise as a blacksmith and the aid it could have meant to fellow prisoners, the bonds that held him fast were never loosened until he died.

Hans Myli's two sons had been sentenced to continuous labor at Ötenbach, spinning and combing silk in one of the cloister's workrooms.

In one account, Felix Landis and Rudolph Sommer suffered a long sentence without food, and only survived because fellow prisoners managed to blow soup to them through cracks in the stone work of their cells by means of long, hollow straws. ^{7:III}

Each night, guards were posted, but there was a relatively high rate of escapes, most likely due to the design of the place not being originally meant to imprison people. ^{7:I}

The building formerly used as Ötenbach Prison in the 17th century is presently occupied by the Schweitzer Heimatwerk in downtown Zürich. They specialize in selling hundreds of different folk art crafts produced by local artisans. In the store, they keep a German inscription in the wall which records "This house once served as an asylum for the feeble-minded and as a workhouse for the Cloister Ötenbach. In 1567 it housed a silk mill, the first factory in Zürich; in 1594 a woolen mill, named Zum Wollenhof; from 1660 to 1702 again a silk factory; from 1889 to 1898, a Swiss women's school and from 1897 to 1927 a Swiss school of epidemic diseases. Remodeled in the year 1939."

What the inscription neglects to mention is that from 1635 to 1645, Anabaptists confined only for the crime of exercising spiritual freedom suffered greatly under the authorities while in custody, by threats, robbery, being stripped and displayed for public humiliation, denied medical attention, then beaten, overworked and starved to death, all the while in chains.



Wilder Mann portfolio from Charles Fréger

Each year, throughout Europe, from Scotland to Bulgaria, from Finland to Italy, from Portugal to Greece via France, Switzerland and Germany, people literally put themselves into the skin of the 'savage', in masquerades that stretch back centuries. By becoming a bear, a goat, a stag or a wild boar, a man of straw, a devil or a monster with jaws of steel, these people celebrate the cycle of life and of the seasons. Work on this project took photographer Charles Fréger to eighteen European countries in search of the mythological figure of the Wild Man. Charles Fréger is recognized as one of France's leading photographers. Based in Rouen, his work has been devoted almost exclusively to portraiture.¹⁷



A Pagan Pageant for the Devil's Tunnel

On 1 June 2016, Europe's political leadership witnessed a very modern but rather ancient dedication for the new rail tunnel at Gotthard in Switzerland, the longest and most expensive such engineering feat in the world.

A lavish show got under way for the assembled guests in Erstfeld, with 600 dancers, acrobats, singers, musicians and a dead lamb, all celebrating Alpine culture and history. At one point, there were two actors dressed as ibex having simulated sex, and dozens of performers rolling around on the ground in white underwear. The controversial show was conceived by German director Volker Hesse, whose most well-known productions have all been premiered in Switzerland.

Dignitaries appeared stunned by the pagan pageant where a leering, horned devil presided over a topless woman dressed as a bird, she hovering above actors representing the construction workers who died during the building of the tunnel.

The World's Longest and Deepest Rail Tunnel Opens in Switzerland, from a report by the BBC

After almost two decades of construction work, the 35-mile, twin-bore Gotthard base tunnel will provide a high-speed rail link under the Swiss Alps between northern and southern Europe. Switzerland says it will revolutionize European freight transport. The budget to complete the tunnel reached \$12.5 billion, equivalent to the gross domestic product of Nicaragua.

Goods currently carried on the route by a million lorries a year will go by train instead. The tunnel has overtaken Japan's Seikan rail tunnel as the longest in the world and pushed the Channel Tunnel linking the UK and France into third place.

In a speech to guests in Erstfeld, near the northern entrance to the tunnel, Swiss Federal President Johann Schneider-Ammann said it was a "giant step for Switzerland but equally for our neighbors and the rest of the continent".

A live relay carried a speech from the southern end of the tunnel, in Bodio, by the Swiss federal transport minister, Doris Leuthard. Afterwards two trains set off in opposite directions through the tunnel, each carrying hundreds of guests who had won tickets in a draw, and the new route was formally opened.

European leaders, including German Chancellor Angela Merkel, French President Francois Hollande, Italy's Prime Minister Matteo Renzi and Austrian Chancellor Christian Kern, who also attended the day's events.

Mr Hollande, who took part with others in a follow-up trip through the tunnel on a train, emerged on the southern side to give a speech in which he compared the Gotthard to the Channel Tunnel.

Recalling the great Franco-British project, which was completed in 1994, he said: "Nobody could have imagined that one day you would be able to travel from England to France in that way."

"Since then, we are more united than ever; and I hope the British will remember that when the day comes," he added, to laughter and applause from the audience in the Swiss village of Pollegio.¹²







During 17 years needed to finish the project, nine laborers died from among the 2,600 hired to build the tunnel. Four were Germans, three Italians, and one each came from South Africa and Austria, according to German news agency DPA. They are commemorated by a plaque near the northern entrance, Swiss media reports.



The Pagan Spring Rabbit bringing Painted Eggs



The earliest known American depiction of the Easter Bunny, dating to shortly after the War of Independence, is attributed to a folk artist from the German community of eastern Pennsylvania.

Many Easter traditions — including the symbolic egg and hare — predate Christianity. The notion of an egg-laying rabbit can be traced to Germany, and it came to America with the Pennsylvania Dutch immigrants who settled in and around Lancaster County.²⁷

According to an article posted on the Free Library of Philadelphia website, Georg Franck von Frankenau first wrote about the tradition of a hare bringing Easter eggs in “De ovis paschalibus,” or “About Easter Eggs,” in 1682.³¹

The Lancaster Intelligencer reported on 10 April 1882 that “in the Presbyterian church there was an avoidance of any celebration of the Easter festival.” The historian Alfred Lewis Shoemaker wrote that it “seems to have been the influence of the laity that changed the position of the anti-Easter denominations.” The eggs were dyed with onion skins, cabbage leaves, tree bark and other natural materials, and then intricate designs were made by scratching away the color in white geometric patterns.

Folk Art Snake made of Hand Wrought Iron



Hand Forged Iron Folk Art Snake. This is an early example seen in Virginia homes for good luck. The Pennsylvania Dutch culture, through its descended community, practices Powwowing, a tradition of folk magic, often confused with the witchcraft called in German *Hexerei*.²¹

As in most of Western civilization, there has long existed and still exist among the Germanic Dutch people a belief in white and black magic. The art of White magic in the Dutch Country is referred to as *Braucherei* or popularly, as Powwowing. *Hexerei*, of course, is the art of black magic. Powers used to heal in the art of *Braucherei* are derived from God (the Holy Trinity), but the powers employed in *Hexerei* are derived from the Devil, in the simplest of explanation. Therefore, one who engages in this sort of magic has bartered or “sold his soul to the Devil,” and destined for Hell.

Swiss German farmers in frontier Virginia, in this case near Lexington, nailed such amulets near the doors of a house or barn to soak up and ward off threatening or evil spirits. (ca. 1780) One example also served as a strike-a-light, and was found in an excavation of a Revolutionary War soldiers’ encampment near Charleston, South Carolina, where the German Virginia 8th Regiment served. (ca. 1780) Another unusual example resembles a crawling rattlesnake with its head reared up as if to crawl over a barrier, this piece measures 10” overall, with coils measuring 2.” across. (ca. 1780)

This snake is one of the many hundreds of artifacts and antiques in the Baughman Collection at the Woodstock Museum of Shenandoah County in Woodstock, Virginia.

Snakes from the Alpine Highlands Gain New Meaning in America



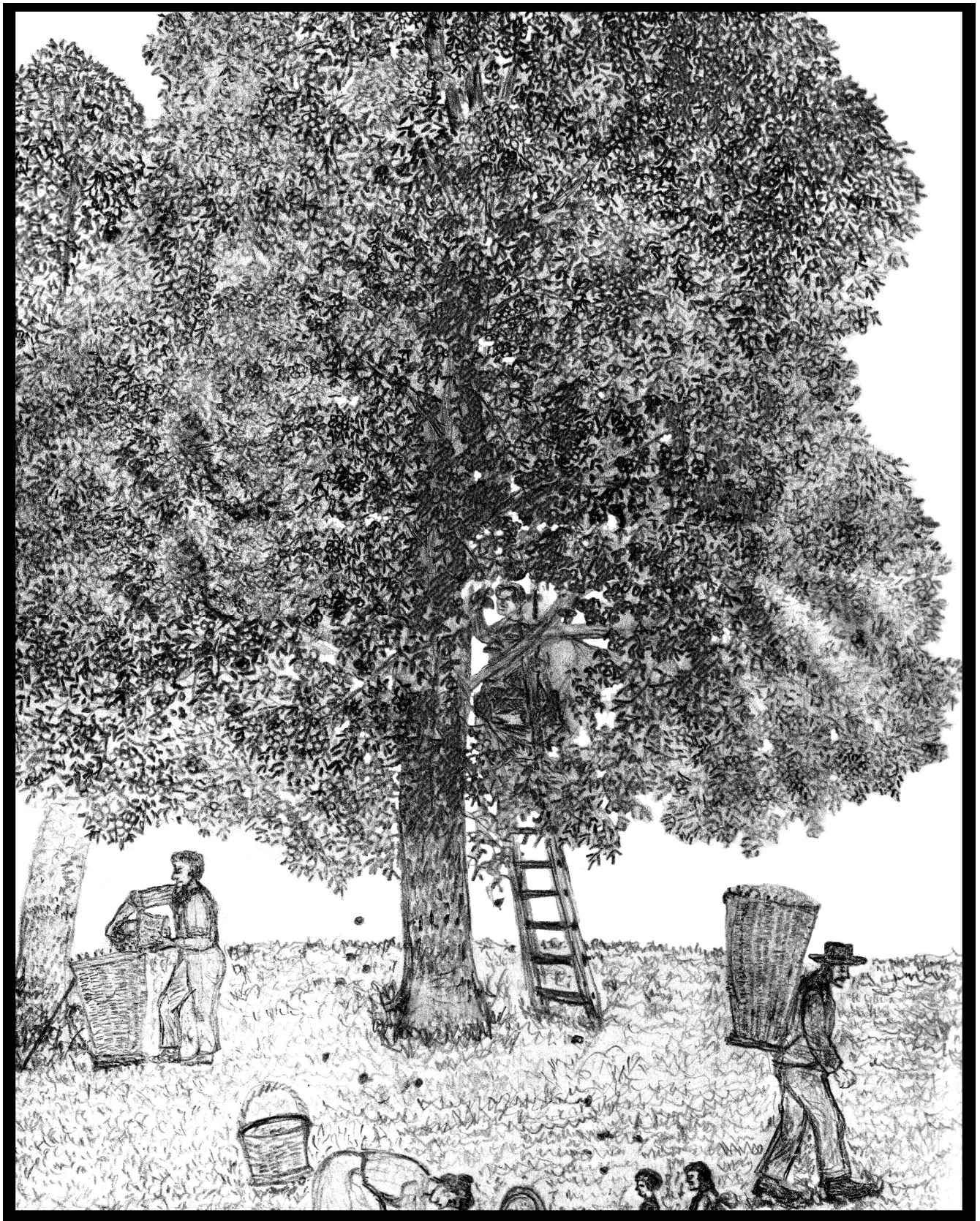
*Anonymous Mennonite Folk Art in the early 19th Century's Pennsylvania School.
An American snake confronts a British lion, auctioned by Christies for \$32,500 in February 2021*



Meg Harder updates Mennonite folk art into 2019.

Part II

*The Legends
Become More Personal*



Chapter I

Wayward Seeds



Across five centuries, the Bachmanns of Richterswil grew grapes to ferment into wine, and with their many apple, pear and cherry trees they became well-known for distilling strong schnapps as well. During the same era, their Baughman cousins in America had the largest apple orchard in colonial Virginia, and so were also turning their fruit or grain harvests into alcohol, either as hard cider, apple jack or home-brewed white lightning whiskey.

Heinrich Bachmann (1894-1965) became increasingly blind in the course of his life, but before it was too late, also a brilliant draughtsman of the natural world all around Richterswil and Lake Zürich. His subjects included scores of bird and fish species, daily chores on the farm, along with the animals he helped to raise, including horses, cattle, goats, sheep, dogs and cats. He left behind these two examples, along with two books filled with drawings which have been lovingly reproduced on the Bachmann genalogical website.

Understanding D.N.A.



When we first met in October 1994 at his sister's house for a lovely fondue dinner, Ueli Bachmann took one look at me and said, "Something about your face is very, very familiar. I wish my father could have met you."

Both of our family history lines traced back to the same village, in the same corner of the parish record book, even to the same house in 1592 with the same patriarch at its head. Ueli and I stayed closely in touch, including many more trips to both sides of the ocean. In one scene, we found the small village of Bachmanville in northwestern Lancaster County, Pennsylvania, just to have a portrait by their road sign. With the passing of four more years, we sat in his private office and hatched the idea of using Y-DNA to track how close of a genetic relationship we had.

We were both chagrined to find many dozens of perfectly matched Bachmann cousins to my lab results (all shown in the database highlighted in yellow) and even though we have a common male ancestor many centuries ago, Ueli's knowable grandfathers of later generations (all shown in light salmon pink on the following chart) shared nothing with me. To be scientific about it, there must have been an unrecorded adoption or else a maternal infidelity.

THE BACHMAN/BACHMANN/BAUGHMAN Y-CHROMOSOME STUDY

The results for the 76 participants (as of March 2016) show over 56 grouped into 7 clusters (3 or more matches) representing 7 different Bachmann ancestors. There are 3 additional matches, 2 of which consist of known close relatives, plus over a dozen participants who so far remain unmatched. Hopefully future testing will find additional matches and help resolve the ancestral origins and relationships among the "orphan" lines.

ID	Known Bachman Ancestor	H a p l o	DYS#																																									
			330	390	191	391	385a	385b	426	3839	4391	38392	4585	459a	459b	4555	4544	4477	4438	4449	464a	464b	464c	464d	464e	464f	4604	GATAH4	YCAIIB	4567	607	576	570	CDYa	CDYb	442	438							
O914	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	14	11			13	12		13	13	28																														
F20658	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	15	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	15	16	17	17	18	11	10	19	23	16	14	17	16	36		38	13	12		
O991	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	14	11			13	12		13	13	28																														
F92522	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	15	16	17	17	18	11	10	19	23	16	14	17	16	36		39	13	12		
A3	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17		11	11	25		19	29			16	17	17	18	11	10	19	23								12				
O236	Heinrich Bachmann , 1711 (Old Castle, Canton Zürich)	R1b1	13	24	14	11			13	12		13	13	28																														
F248993	Henry Bachmann , ca.1810 (Bavaria)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	15	16	17	17	18	11	10	19	23	15	14	17	16	36		35	13	12		
O452	Johannes Bachmann , 1800 (Alsace)	R1b1	13	24	14	11			13	12		13	13	28																														
O847	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11			13	12		13	13	28																														
O22374	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28					14																					12				
F36392	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28																														
A1	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	15		10	11	25	15	19			15	16	17	18			11	10	19	23							12				
F297944	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	15	16	17	17	18	11	10	19	23	16	14	17	16	35		36	13	12		
F397913	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	17	17	18			11	10	19	23	16	14	17	16	35		38	12	12		
F*****	Johann Georg Bachmann , 1686 (Old Castle, Canton Zürich)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	10	11	11	25	15	19	29	15	15	16	17	17	18	11	10	19	23	16	14	17	16	35		36	39	12	12
F353693	Thomas Bachman , ca. 1789 (PA, likely desc of Johann Georg)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	18	9	10	11	11	25	15	19	29	15	15	16	16	17	18	11	10	19	23	16	14	17	16	35		36	13	12		
F21369	Jacob Bachman , 1761 (PA, lived Rensselaer Co., NY)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	16	16	17	17	18															
F61547	Jacob Bachman , 1761 (PA, lived Rensselaer Co., NY)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	16	17	17	18																
F58412	Valentine Bachman , 1820 (Easton, PA)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	25	15	19	29	15	15	16	17	17	17	11	10	19	23	16	14	17	16	36		39	13	12		
O927	Johannes Bachmann , ca. 1757 (Schonenberg, Canton Zürich)	R1b1	13	24	14	11			13	12		13	13	28																														
E6027	Rudolf Bachmann , late 1800's (Lived in France and Vietnam)	R1b1	13	24	14	11	11	15	13	12	12	13	13	28	17	9	10	11	11	24	15	19	29	15	15	16	16	17	18	11	11	19	23	16	14	17	16	36		39	13	12		
O686	Ignaz Bachmann , ca. 1788 (Berg Wolerau, Canton Schwyz)	R1b1	13	24	14	11			13	12		13	13	28																														
O461	Peter Bachmann , ca. 1655 (Fintersee, Canton Zug)	R1b1	13	24	14	11			13	12		13	14	29																														
O628	Alois Bachmann , 1711 (Hinwil, Canton Zürich)	R1b1	13	25	14	11			13	12		13	13	28																														

[illegible]

[illegible]

NOTES

ID's. The ID's of participants tested by Oxford Ancestors are prefixed with an "O" and were assigned randomly. Participants tested by FamilyTreeDNA (FTDNA) were given an ID which has been prefixed with "F" or an "E" in the table above (E represent European participants). FTDNA participants who joined as part of the [National Geographic Society Genographic Study](#) have been assigned a prefix of N. Those who were tested by Ancestry.com (formerly Relative Genetics) are prefixed with "A." A few anonymous Bachman/Baughman contributors to the [Sorenson Molecular Genealogy Project](#) have also been added to this page. They are not given an ID number but have "Sor" in the ID field, and are not actually participants in our project.

Lineages. In order to view the lineage of each participant, click on the name of the ancestor in the first column. For descendants of 18th century American immigrants, the name of the ancestor is the immigrant ancestor. For Swiss nationals and more recent immigrant lines, the earliest known ancestor is shown. Lineages have been compiled from various sources and may not be complete or entirely accurate.

Result Values. The names of the markers tested are shown across the top row (e.g. "DSY390"). The values for those markers (number of repeats) are shown in the row for each participant (e.g. "24" for DYS390 for most of the participants in the first--yellow--cluster; "23" for all the participants in the second--blue--cluster). The markers DYS464e and DYS464f are unusual extra copies of the DYS464 marker, which usually has four copies. This multi-copy marker is difficult to read, so the reported differences among the Richterswil Bachmann descendants for those markers may not be real. We are beginning to do more refined tests to be more certain about the values and numbers of DYS464 markers. For more information on markers and a general introduction to y-chromosome studies using DNA for family history see (now somewhat outdated) [The y-chromosome and genetic genealogy](#)

Clusters. Participants believed or known to share a common ancestor have been grouped together and colored similarly. Gray shading, instead of colors, indicates where there is a different value from others in the group at that marker. It implies that one line has had a mutation that the others have not had, although in some cases (e.g. O515 and O747) it is unknown which line may have had a mutation. If two different values appear equally likely, the earlier tested is colored and the later tested is gray, although the later tested may turn out to be the ancestral value. Where a common ancestor is suspected but not certain, a slightly different shade of coloring is used (as in the two participants just mentioned). In those cases, further markers would need to be tested to be more certain. The markers DYS464e and DYS464f are not colored except for the first group of Bachmann (the Richterswil group), since they are not usually present. Members of the Richterswil group (in yellow) have two additional copies of DYS464, although in early Family Tree DNA participants this was not always read correctly.

Haplogroups. The majority of the Bachmann descendants so far tested belong to the R1b haplogroup. Haplogroups are large sets of people who all descend from a common ancestor thousands or tens of thousands of years ago—sometimes referred to as the "sons of Adam" in a figurative sense. Haplogroup R1b is the most common haplogroup in Europe and is especially common along the Atlantic coast (reaching more than 80% of males in Ireland and parts of Spain). We have included the most common (modal) values of R1b in the last row for comparison purposes, which is shaded gray where it differs from the first (yellow) group of Bachmann participants. The R1b haplogroup was once claimed to have been the haplogroup of the Aurignacians who were the first modern human to enter Europe at a time that the Neandertals were still common, as much as 30,000 years ago. Alternately the R1b descendants may have been survivors of later modern humans who took refuge in Spain during the last glacial maximum and then repopulated the western part of Europe after the Ice Ages ended, perhaps 10,000 years ago. The third groups of participants (colored pink) have values that are likely haplogroup J2, which is associated with agricultural people of the Fertile Crescent, who entered Europe at a later time. It is also found among current Middle Eastern populations. Participant O657 has values that are typical of haplogroup E3a, which is a common African haplogroup. Participant O657 is African American and his results indicate that his patrilineal ancestor indeed was African rather than European. Two participants with ancestors from Eastern Europe (F279452 and F472361) also belong to the E haplogroup and are estimated by FTDNA to be E-L117. This haplogroup is often found among Ashkenazi Jewish descendants. Participants in the cream-colored group (e.g. O321 and F41085) almost certainly belongs to haplogroup I (and most likely I1a), which is the second most common haplogroup in Europe and is especially common in central and northern Europe. Some believe that Haplogroup I is associated with the Gravettian culture and members of that haplogroup are believed to have helped repopulate Europe eight to ten thousand years ago from an ice-age refuge in the Balkans, while others have argued that the I haplogroup might have been common among the early modern human settlers of Europe. Participants in the dark pink group (e.g. O329 and F43333) are most likely haplogroup I1c. Participant 20653 and his close relative 213223 have a very unusual set of values. Participant 20653 subsequently had his haplogroup tested. He turned out to be L, a rather uncommon haplotype in Europe that is found mainly in India and Pakistan but also in some Middle Eastern populations (such as Turkey) from where it could have spread to Central Europe in pre- or early-historic times. Some others have less clear haplotypes, and would require further testing to be certain. One participant (F650362) belongs to an R1a subgroup. R1a is most common in eastern Europe and Scandinavia, including the formerly German areas now in Poland. A more detailed explanation of haplogroups can be found at [The y-chromosome and genetic genealogy](#). Because of more detailed testing resulting in numerous sub-haplogroups and excessively long and continually shifting names, modern usage is to name the major haplogroup followed by the terminal (known) marker, e.g. I1-P109. Since most groups have not been tested at this level (requiring additional different kinds of testing), we continue to use the major haplogroup name on this page, but have added the terminal marker for some more recent cases.

Participate? If you are a male with the Bachman/Baughman surname who descends directly through Bachmann/Bachman/Baughman males and are interested in joining the study (and willing to consider paying for the test), please contact J. Ross Baughman at j_ross_baughman@hotmail.com or Phil Ritter at philr@stanford.edu. Unfortunately females do not have the y-chromosome, and cannot participate directly, but may want to sponsor a father, brother, husband or other relative with the Bachman/Baughman surname.

Last Updated: November 2019; Philip Ritter

ANCESTORS OF 20655

Johannes Jacob Bachmann, m. Elizabeth Hauss 18 Nov 1651 in Richterswil, Canton Zurich
(born 4 Apr 1628 in Richterswil, Canton Zurich; died in Richterswil, Canton Zurich)

Johann Rudolf Bachmann m. Anna Goldschmidt
(born 3 Jul 1659 in Richterswil, Canton Zurich; died in Richterswil, Canton Zurich)

Johan Rudolf Bachmann m. Barbara Dagen
(born 8 Oct 1693 in Richterswil, Canton Zurich)

Heinrich Bachmann/Henry Baughman m. Barbara ?
(born 13 Oct 1711 in Richterswil, Canton Zurich; died 25 Nov 1779 in Shenandoah Co., VA)

Henry Baughman, m. Mary Layman in 1773 in Shenandoah Co., VA
(born 1750 in Shenandoah Co., VA; died Dec 1807 in Botetourt Co., VA)

John Baughman m. Dorthea Moyer 21 Jan 1805 in Botetourt Co., VA
(born Dec 1774 in Shenandoah Co., VA; died Jan 1857 in Carroll Co., AR)

Henry Baughman m. Charity Sutton 24 Sep 1829 in Madison Co., MO
(born 1809 in Sevier Co., TN; died 1882 in Boone Co., AR)

Peter William Baughman m. Esther J. Draper 1863
(born ca. 11 Oct 1931 in Madison Co., MO; died 1904 in Taney Co., MO)

George Washington Baughman
(born 1872)

Walter Lee Baughman
(born 1899)

father
(born 1922)

My Oldest Swiss Roots *Lay Hidden Beneath Wild Blueberries*

After many trips and many long days, I kept plowing through the fragrant old books at the Staatsarchiv in Zürich for my ancestors. But after twelve years off and on, I had finally hit a dead end. Eleven generations were nothing to sneeze at, but my curiosity could not be soothed.

It took a small, intriguing clue regarding food to push my family's roots one hundred years deeper into Switzerland's rocky hills.

The Bachmanns appeared in the local parish tax records going back to 1458, yet their neighbors had thrived on the same little farms back to the early 1300s, when most of the earliest written records began for medieval towns. I envied the Stricklers and the Schmidts, and kept wondering where were the Bachmanns hiding up until then?

From its beginning, the Richterswil Wilderness Trust enshrined nicknames for each of the clans that belonged to it, primarily as a way to distinguish them from others of the same name not considered close kin.

At the beginning of the 19th Century, a list transcribed in the trust record offered a "Cookiebaker" Hiestand family, the "Appleblossom" Baumanns and the "Stone-breaking" Schmidts. Eleven subclans subdivided the "Abraham," "Childrobber," "Drummer," "Fiddler" and "Fleabitten" Stricklers. There were also the "Weaponsmith" Tanners and the "Apple Cobbler" Treichlers. Some of the names and the families they described had died out by the end of the 20th Century; but some new nicknames had to be coined as families grew and split.

The Bachman family at Old Castle has long used the nickname *Heubeeler* to mean the "Blueberry Bachmans," proudly distinguishing themselves from the outlying *Oslis* ("Easterners") and *Dollfüsses* ("Crazy Feet") Bachmans. In the common knowledge of Lake Zürich's southern shore, wild blueberries grow only in the highlands above Hütten known as Gottschalkenberg or Gottschälli, ("The Mountain of God's Scoundrel") just across the border with Canton Zug.

Walking up to Gottschälli and back down to the lakeshore would exhaust an entire day, so the wealthiest townsmen paid a premium for the blueberries they wanted in their Sunday desserts. The highlander Bachmans from Lake Hüttner, or perhaps even those closer at Finstersee by Menzingen, may have become known for catering to this market, or indulging in it themselves. Perhaps they knew all of the best picking spots and kept the old habit even after they arrived at Old Castle in the 1450s.

So on this tiny seed of a hunch, my search turned to Canton Zug and there popped up plenty of older Bachmanns. A single Bachman grandfather there traced back in his earliest appearance to 1359, settled in the mountain village of Finstersee. The parish records from this era held no perfect proof about who came from where, but in another fortunate development, Ueli Bachmann, a general practice doctor from Richterswil, tracked down one last living descendant of the Finstersee Bachmanns and persuaded him to take a D.N.A. test. Lo and behold, the Finstersee businessman found that his Y-chromosome made an indisputable match to mine, a new-found cousin in America.

Now we had proof that sometime before the 15th Century, descendants from Canton Zug spread out to the parishes around Lake Zürich named Wädenswil, Richterswil and Hinwil. These became the Lehenhof Bachmanns with appointments as the bailiff for castles and headquarters of the Hospitaller Knights of St. John. From the roots at Finstersee rose up the Ammann Bachmanns of Einsiedeln, entrusted from father to son for 150 years with the taxes and treasure of one of medieval Switzerland's leading monasteries.

Nº 36

PL 176.



Bachman's Pinewood Finch.

Male.
Pinckneya pubescens.

Drawn from Nature by J.L. Audubon F.R.S.E.L.S.

Litho'd Printed & Col'd by J. T. Bowen. Philad'a.

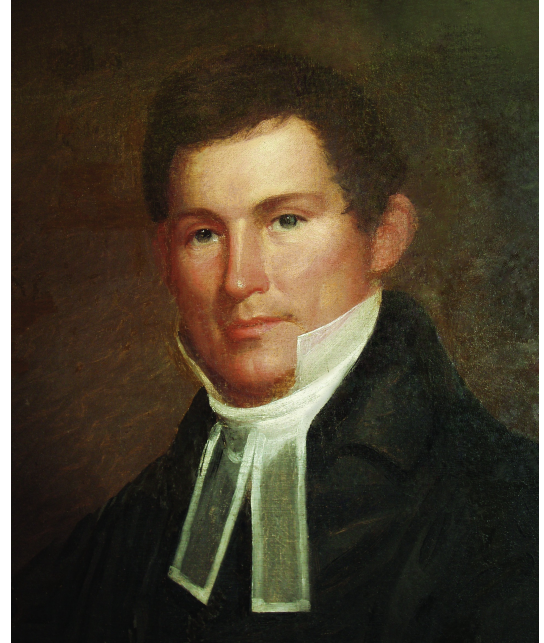
A Lock of Hair

Only by visiting a Bachman family reunion could I meet a dozen long-lost cousins in South Carolina. We met in honor of the Rev. John Bachman, right-hand partner and manager of John James Audubon, the naturalist, as well as an early proponent of evolutionary science in his own right.

His direct descent from Richterswil could be assured by a lock of hair tucked in a rare copy of his biography, as well as by the D.N.A. from several living members of his family which matched my own at the reunion in April 2006.

Because he was such an important figure in the life of Charleston's gentry, we can enjoy a painted portrait of the young pastor circa 1815 (while still be in early twenties), as well as a photographic portrait circa 1870 (in his twilight years) that has been embellished with oil paints.

Bachman is a complicated character in the history of the American South. He was born to a Mennonite family in upstate New York, but emigrated to South Carolina and turned into a Lutheran. He became the first pastor in Charleston to welcome black families into his Sunday sermons, even grooming one young man to enter the seminary and become a pastor himself. When another leading scientist of the time, Swiss-born Louis Agassiz, debated bitterly about the inferiority of all African people, insisting that they were from a different species entirely, Bachman held out in repeated, steadfast dissent.



Meanwhile, Bachman was the key to Audubon's artistic and scientific career, arranging travel, painting supplies, field expeditions, printer's specifications, even reader subscriptions to the expensive portfolio editions. When the manic-depressive and hypochondriacal artist lost the will to paint, it fell to Bachman to pull everything together and complete both the volumes on birds and animals. Sometimes the reverend even ventured out into the field alone, using his expert marksmanship to bag specimens and ship them north to Audubon.

Eventually, the children from their families even inter-married, making their alliance blood-deep.

In the deepest respect, Audubon named several new species of birds and mammals in honor of Bachman, including the Pinewood's Finch shown opposite. Octavo prints in color from all of Bachman's creatures are included in the collection inventory which follows in this book.



*The final resting place of Rev. Bachman,
beneath the altar of St. John's Lutheran Church in Charleston*

When America's union broke apart after the election of Abraham Lincoln, *Harper's Weekly*, the leading publication of national news, published a front-page portrait of Rev. Bachman matched to a written account of his part solemnizing secession.

"I have recently come into possession of a copy of the text of the prayer opening the Secession Convention in Charleston, by Dr. John Bachman, Pastor of St. John's Lutheran Church, on December 20, 1860.

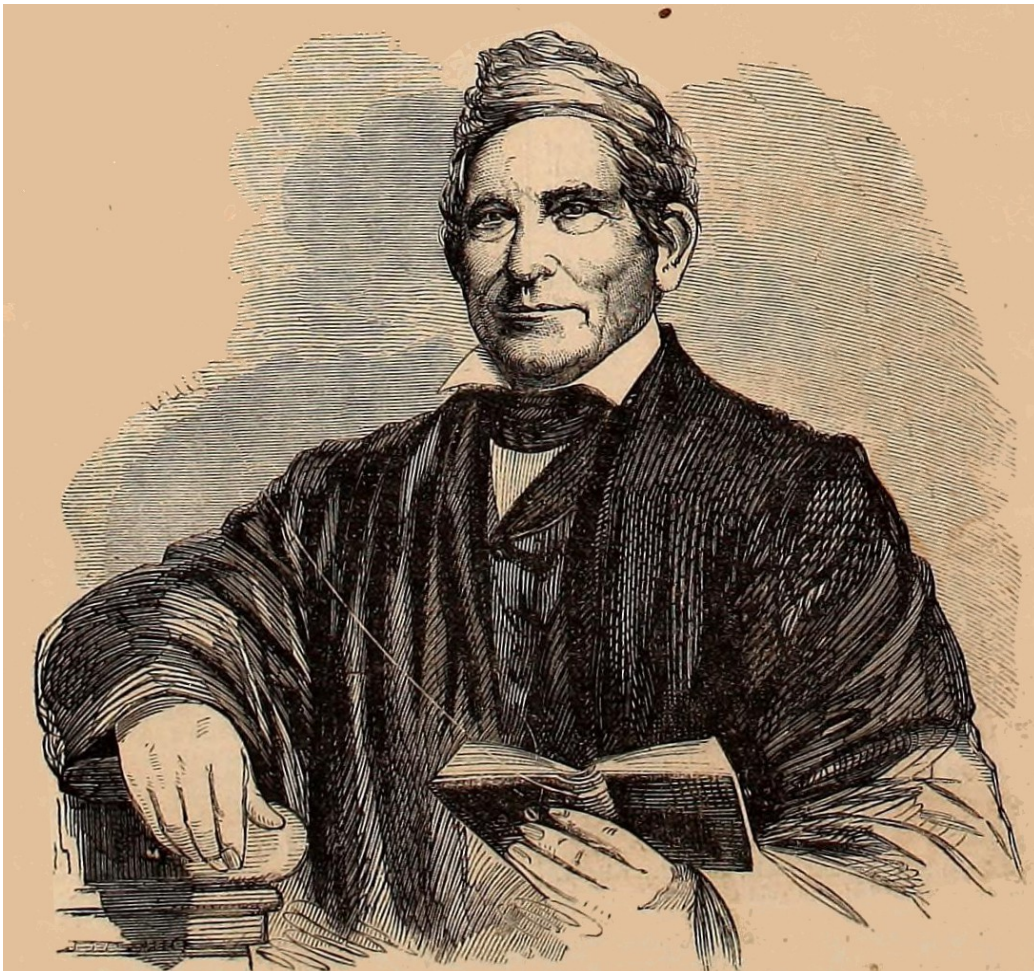
Because of its considerable length, I shall quote only the opening paragraphs today. Other portions will be in next week's prayers. Let us pray in the words of Dr. Bachman:

"O Thou Creator of men, our heavenly Father, Who art the King eternal, immortal, invisible, the only wise God, we humbly approach Thee in the attitude of suppliants at Thy footstool, beseeching Thee for Thy guidance, Thy protection, for Thy divine interposition and Thy blessing on the deliberations and acts of Thy servants who are now assembled before Thee. We acknowledge that through our transgressions we are justly exposed to Thy displeasure. But we beseech Thee to restrain Thy righteous indignation and to remember us in mercy..." Amen.

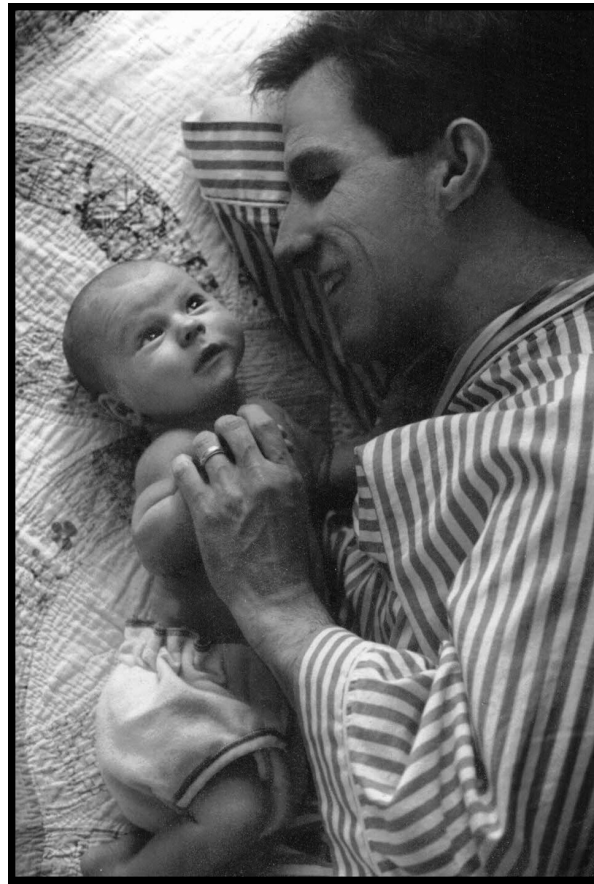
“Rev. Dr. Bachman, of South Carolina, the minister who was selected by the Secession Convention to ask a prayer on the ratification of the Ordinance of Secession. Dr. Bachman is distinguished as a naturalist, but has made himself more conspicuous, latterly, by his strong political leanings to the side of disunion. The *Charleston Mercury* thus describes the scene which attended the signing of the Ordinance of Secession :

“The scene was one profoundly grand and impressive. There were a people assembled through their highest representatives—men most of them upon whose heads the snow of sixty winters had been shed—patriarchs in age—the dignitaries of the land—the High Priests of the Church of Christ—reverend statesmen—and the wise judges of the law. In the midst of deep silence an old man, with bowed form and hair as white as snow, the Rev. Dr. Bachman, advanced forward, with upraised hands, in prayer to Al-mighty God, for His blessing and favor in this great act of his people about to be consummated. The whole assembly at once rose to its feet, and, with hats off, listened to the touching and eloquent appeal to the All-Wise Dispenser of events.

“At the close of the prayer the President advanced with the consecrated parchment upon which was inscribed the decision of the State, with the great seal attached. Slowly and solemnly it was read unto the Last word—’dissolved;’ when men could contain themselves no longer, and a shout that shook the very building, reverberating long continued, rose to heaven, and ceased only with the lots of breath. In proud, grave silence the Convention itself waited the end with beating hearts.”



From Father to Son



For the birth of my son, I wanted to draw two special commemorations that would be suitable to hang on the wall.

First would be a fraktur-styled birth certificate, complete with gold leaf tulip bulbs, the doctor's signature and freshly inked footprints on the day he was born. I experimented with 18th century recipes for inks of various colors, and taught myself how to make a sharp tip on a turkey quill feather. None of these methods, however, gave me the same delicate looks I had seen first-hand on the many fraktur in the collections of Fred Weiser and Klaus Wust. I ended up instead with modern pens from Japan.

The name Henry honored our great immigrant grandfather who arrived at Philadelphia in 1739. The middle name Marshall came from his mother's family, both as a surname and a middle name.

If our child had been a daughter, the central symbol would have been a stylized crescent moon; but what else could a son require than the sun. Some old folk beliefs from Switzerland suggest that an infant, on the day of its birth, should be lowered so that the feet could be symbolically planted on the ground.

The next project would be something for which I had been in love ever since I was a little boy reading comic books. I remember how Walt Disney had drawn Goofy wanting to teach his nephews about their family tree. He had oral histories passed down about Wild West cowboys, Spanish explorers who discovered the New World, even Medieval knights. There was a little framed portrait to match each story, and to explain how the branches of their family tree fanned out, Goofy climbed to the uppermost branches and nailed them all into the relatively proper spots.

John Ross Baughman

The child born to

Jonalyn Sue Schuon,

and

Henry
Marshall
Baughman

weighing:
seven pounds, four ounces

and measuring:
twenty inches

first set his feet on the ground

16 July 1990,

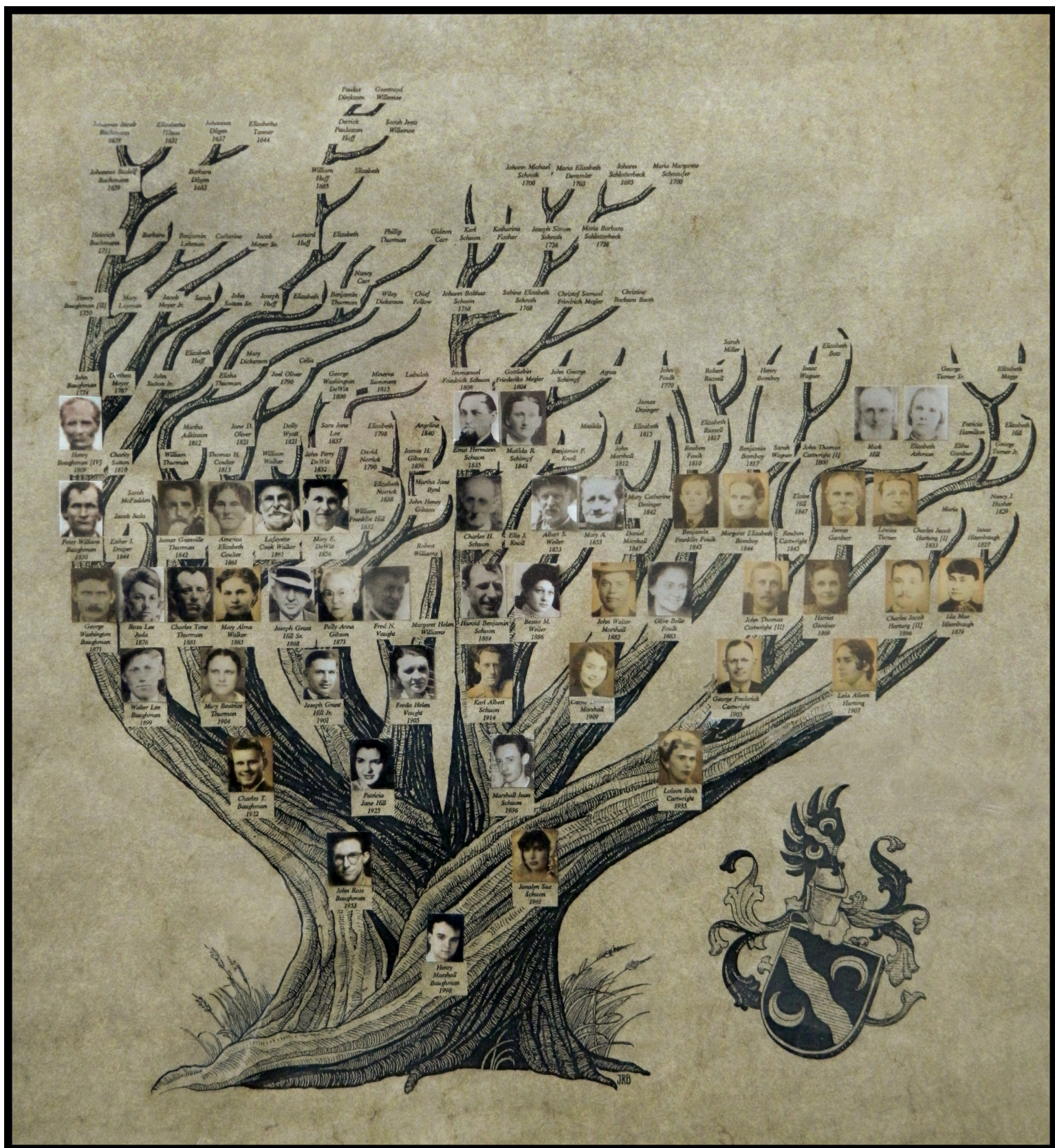
after being delivered at 8:38 in the morning
at Columbia Presbyterian Hospital
in New York City, by *Hilda Hutcherson M.D.*



When my son turned four, we had a very special Baughman family reunion in Virginia. I spent six months growing out a long beard, and letting my hair in back become one length all around. My mother took yards of cloth we had especially woven from homespun linen and cotton blends, dyed with natural vegetable extracts, and she followed 18th century patterns to make us matching shirts, and for me a full suit of plain breeches, waistcoat and long frock jacket, which only closed with hooks and eyes.

Both of the hats that topped us off came from a genuine Amish farmers store in southeastern Lancaster County, Pennsylvania. My wooden shoes were genuine Pennsylvania Dutch antiques picked up at an outdoor country auction.

Because I had grown up into a resourceful and patient photographer, it was only natural for me to collect all the pictures I could find in Gramma's bottom drawer, learn from her all of their names, copy them over so that they could all be shrunk down to the same size, and then carefully squeezed onto a tree drawn by my own pen.



The Family Tree of Henry Marshall Baughman, born 1990



The Oldest Known Fraktur, dating to 1708, in the Name Plate in a Swiss Bible



Anno 1724 den 30^{ten} November, bin ich Joh. Georg Bachmann, Laut Meiner Eltern
Geburts-Register, Auf diese Welt geboren worden Und den 16^{ten} November
1748. alter Zeit: hab ich mich In den Heil. Ehestand begeben Mit Eltcher Oberholzgerin.
des Jacob Oberholzgers und seiner fr. Barbara Tochter. sie ist auf diese Welt Geboren
worden den 16^{ten} May 1728

In Unserer Ehe hat uns der Herr mit Nachfolgenden Kindern gesegnet

Anno 1749. d. 22^{ten} Tag August
ist unser Sohn Fürstlein zur Welt
Geboren worden, mit Namen Maria

Anno 1750. d. 15^{ten} Tag October um 4^uhr
Nachmittags ist unser Sohn Jacob zur Welt
Geboren worden im Jaisan der Jungfrau

Anno 1752. d. 6^{ten} Juli um 9^uhr Vor-
mittags ist uns ein Fürstlein zur Welt Ge-
boren worden, mit Namen Barbara
Die Maria ist ihr Jaisan

Anno 1754. d. 7^{ten} Januarij um 7^uhr
Abends ist uns ein Fürstlein zur Welt Ge-
boren worden mit Namen Rachel
Die Zuhilfinge ist ihr Jaisan

Anno 1756. d. 8^{ten} März um 4^uhr Vor-
mittags ist uns ein Fürstlein zur Welt Gebor-
nen worden mit Namen Escher.
Die Zuhilfinge ist ihr Jaisan

Anno 1758. d. 14^{ten} October um 10^uhr 2.
Abends ist uns ein Fürstlein zur Welt Ge-
boren worden, mit Namen Anna
Der Jaisan ist ihr Jaisan

Anno 1761. d. 14^{ten} October um 8^uhr Mor-
gends ist uns ein Fürstlein zur Welt Ge-
boren worden, mit Namen Lidia
Der Jaisan ist ihr Jaisan

Anno 1763. d. 9^{ten} Januarij, um 1^uhr Mit-
tag ist uns ein Fürstlein zur Welt Gebor-
nen worden, mit Namen Susanna
Der Jaisan ist ihr Jaisan

Anno 1765. d. 22^{ten} April, um 8^uhr
Morgends ist uns ein Fürstlein zur Welt
Geboren worden mit Namen Elisabetha
Die Zuhilfinge ist ihr Jaisan

Anno 1770. d. 5^{ten} März, um 10^uhr
Abends ist uns ein Fürstlein zur Welt
Geboren worden mit Namen Catharina.
Der Jaisan ist ihr Jaisan



During my ten years living in Virginia, I made friends with people in the photo department at The National Geographic Society in Washington, D.C. When they got to see early copies of old Bachman family fraktur and a 16th century decorated Bible, it wasn't hard to gain their collaboration. They used a state-of-the-art laser scanner to make gorgeous life-sized prints of these three preceding artworks that now hang with the Baughman Collection in the Shenandoah Valley.

When Christian Bachman was born to Michael and Catherinna in 1763, a flock of joyful birds gathered around for the scene on this page. The previous spread shows the oldest known fraktur, dating to 1708, which opens as a book plate in a venerable Froshauer Bible from Switzerland. Next to it, and from the same Bible, is the Bachmann family register reaching back to 1724, spanning some children born along side the Rhine River, and then staying with the same group as they settled in Northampton County in Pennsylvania. This family can trace its roots through D.N.A. back to Richterswil, and then forward to include the Rev. John Bachman, partner of Audubon.

My Last Will & a Deposit of D.N.A.

My deep affection for, and sense of connection to Lake Zürich is so strong that I want to leave a mark there. At one point, I thought I might legally change my surname back to Bachmann, so as to set things right. Then I realized that the name Baughman is such a odd twist of history, that some anonymous clerks in Philadelphia – and only for a limited window of time – turned all my immigrant ancestors into some new American hybrid. The fact that only a few dozen of our ancestors all went through this same re-branding seems sort of extraordinary, and perfectly descriptive as well. That insight changed my mind.

Since becoming so interested in our family's history, I have also thought deeply about burial grounds, grateful that many generations can be found by their stone grave markers. My grandfather Walter Lee Baughman died in car accident out in Susanville, California, not long after I was born. I was shocked and saddened to learn that he was buried there without any marker, only a name and a number registered in a county book. I took it upon myself to set that right.

The highest hillside in the Shenandoah Valley settled by Heinrich Bachman, my immigrant settler, became the family burial ground during the Revolutionary War. By the late 20th Century, it had become forgotten and overgrown with weeds. Dairy cows freely roamed among the headstones, rubbing their shoulders and ribs against the hand-carved limestone until every one was knocked down. We set that problem right by building a stone wall, mounting a hand-wrought iron gate, and installing a historical plaque to let visitors know. At a family reunion held there in 1994, we even made a time capsule, marked the spot by the gate with another bronze plaque, and buried it good and deep.



So when my dad and I discussed last wishes during the final year of his life, we both realized that cremation would be how we'd like to end up. The last of his five wives claimed his ashes, and keeps them in a pretty like metal urn. I told my son, and as well my Swiss kinsman Ueli Bachmann, that I'd like to have my ashes divided, with part sprinkled on the ground in that same hillside graveyard in the Shenandoah Valley. The other part should go home to Lake Zürich, and be poured out around the ruins of Wädenswil Castle. I realized that was quite a lot to ask of both of them, and that both might find plenty of reasons to not get around to it.

So in 2023, I brought along my own brass acorn, a tiny pendant designed with a tightly threaded cap, meant for holding an emergency dose of medicine.

In it I carefully sealed one of my own teeth, a wad of hair follicles, along with drops of blood and saliva. The in the presence of several witnesses, I buried it beside the castle's old stone wall. A sample of prodigal D.N.A was now safely brought back where it belonged.

This Indenture

made the Twentieth day of May in the year of our Lord one thousand six hundred and thirty one
Manheim in the County of Lancaster and Province of Pennsylvania to him the said Michael Baughman in hand well and truly paid by the said
have and each of them **Seal** granted bargained sold released aliened and confirmed And by
Gaglin his Heirs and Assigns **All** that certain Tract of Land situate lying and being in the said Town
twenty five Degrees East Eighty three perches and an half to another Stone and South thirty two Degrees
a marked Hickory, Thence North six Degrees West one Hundred and seven perches to a marked black Oak
by Land now or late of Hans Zimmerman West Eighty six perches to a white Oak, thence by Land late of the
by the same South fifty one Degrees West forty three perches to a Stone, Thence by the same West two
nine perches to a post, Thence by the same West South West fifty seven perches to a Stone, Thence South one
to a Stone, thence North one Degree West fifty two perches to a post, Thence South sixty Degrees East fifty nine
two Hundred and ten rods and allowance for Roads &c. (Be the same more or less) [The said Tract of
of them in the Patent thereof with another Tract) made to the said Hans Zimmerman dated the eighth
Michael Baughman (with the said other Tract) dated the first day of May one Thousand seven Hundred
a Reserve, thereof falls short of that Quantity and the Courses and Distances as mentioned in the said
Tracts in a certain Patent thereof (with other Tracts) made to the said Hans Zimmerman dated the
another Tract) made to the said Michael Baughman dated the tenth day of June one Thousand
for Roads &c. But the same two Tracts are also found to be incorrect in the Courses and Distances
Gardens Orchards Meadows Lawns Pastures Feedings Woods Underwoods Ways Waters Watercourses
appurtenances whatsoever thereunto belonging or in anywise appertaining And the Reversion and Return
and Demand whatsoever both at Law and in Equity of them the said Michael Baughman and Catherine
Tract of Land Abandonments and Promises hereby granted and released for meant mentioned or intended
and Release of the said Jacobick Gaglin his Heirs and Assigns for ever All and Under the yearly
Michael Baughman doth hereby grant for himself and his Heirs that he and they the said Tract of
Jacobick Gaglin his Heirs and Assigns against him the said Michael Baughman and the said
claiming or to claim the same or any part thereof from by or under him her or them shall and will
their hands and Seals have herunto interchangeably set the day and Year first above written

Witness and Delivered
the presence of us —
Chas. Morse
Clerk of the Court

Received the day and Year first above written of and
from the above named Jacobick Gaglin the sum of one Hundred
and fifty pounds & being in full of the Consideration Money
above mentioned to be paid to me
Witness
Chas. Morse
Clerk of the Court

A Parchment Indenture for the sale of Land in Lancaster County

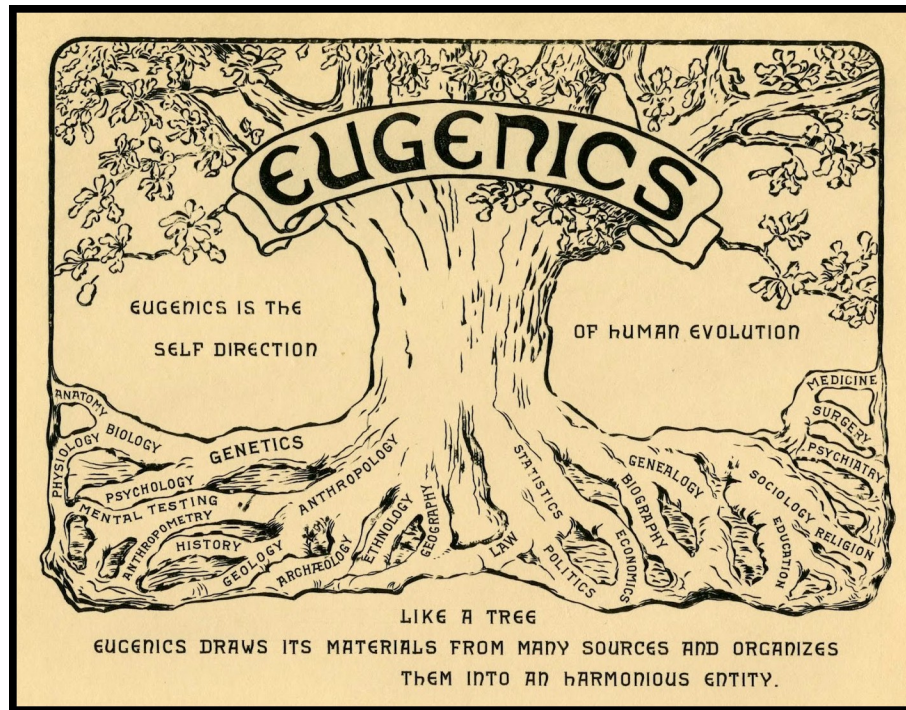
our Lord One Thousand seven Hundred and fifty six. Between Michael Baughman of the Township of
Pennsylvania Yeoman and Catherine his Wife of the one part and Frederick Gaglin (alias Caguelin) of the Township of
Michael Baughman and Catherine his Wife for and in Consideration of the Sum of One Hundred and fifty pounds
said Frederick Gaglin at or before the Execution hereof the Receipt and Payment whereof are hereby acknowledged
these Presents Do and each of them Doth grant bargain sell release Alien and confirm unto the said Frederick
Township of Locelico in the County of Lancaster aforesaid Beginning at Stone, Thence by Land now or late to wit South
last thirty two Perches to a marked Hickory, thence by a Line of marked Trees South Eighty Degrees last fifty two Perches to
a post, Thence North last by North sixty four Perches to a black Oak, Thence North Eighty one Perches to a post, thence
said Hans Zimmerman but now of Peter Zwickher South fifty five Degrees West sixty Perches to a Stone or Post, Thence
West twenty five Perches to a white Oak, Thence by Land of the said Peter Zwickher South sixty five West twenty
Degrees last twenty one Perches and an half to a Chestnut or Hickory, Thence South Eighty Degrees last fifty one Perches
to a white Oak and thence last one Hundred and eight Perches to the Place of beginning containing
Land hereby granted being composed and made up of three several Tracts of Land for the chiefest parts thereof one
day of December one thousand seven Hundred and thirty nine and in the Sheriff's Deed thereof made to the said
and fifty five, is called and said to contain One Hundred and eighty one Acres and Allowance for Roads &c. But by
Survey and Deed are for the most part found upon such Survey to be incorrect and defective And the other two
Twenty fifth day of May one Thousand seven Hundred and forty eight, and in a Sheriff's Deed thereof with
seven Hundred and fifty five are said to contain respectively Twenty two, and twenty two Acres & Allowance
thereof upon a Survey Together with all and singular the Houses out Houses Edifices Buildings, Barns, Sheds
Ledges Ditches Trees Fences Profits Priviledges Advantages Hereditaments Rights Members Improvements and
Remainder and Remainders thereof And all the Estate Right Title Interest Use Trust Property Possession Claim
is wife of man and to the same and every part thereof To have and To hold all and singular the said
do so to be) with the appurtenances unto the said Frederick Gaglin his Heirs and Assigns To the only proper use
and Benefit therefore now due and to become due to the chief Lord or Lords of the Fee thereof And the said
Land Hereditaments and premises hereby granted and released with the appurtenances unto the said
Catherine his Wife and his Heirs and against all and every other Persons and Person whomsoever lawfully
grant and for ever Defend by these Presents In Witnes whereof the said parties to these Presents

Before me the Subscriber one of his Majesty's Justices of
the Peace for the County of Lancaster came the above named
Michael Baughman & Catherine his Wife and acknowledged the
above written Indenture, to be their Act & Deed and desired that
the same may be recorded, the said Catherine thereto voluntarily
consenting she being of full Age and secretly and apart examined
the above contents being first made known unto her Perhaps my
Hand and Seal this 12th Day of June - 1756

The Mark of
Catherine Baughman

Chapter III

The Bad Seed



Worrying about the biological future of the human race became very popular in America between 1900 and the 1930s. The roots of this viewpoint could be traced back to the ancient Greeks, with Plato, Strabo and Seneca the Younger entirely comfortable with the idea of putting weak newborns to death. In the 20th century, some of the well-known public personalities to speak out on these fears included Helen Keller, Henry Ford, Winston Churchill and Adolf Hitler. In our own family, the obsession grabbed my maternal grandfather, Joseph Grant Hill, Sr., and the granddaughter he raised, Patsy Jane Hill, who was my mother.

They all spoke of the betterment of human intelligence, and by darker turns, racial hygiene. The solution was tough pruning (the Hill family's favorite euphemism) or in more blunt talk, sterilization and euthanasia.

This topic was guaranteed to get my mother all riled up at the dinner table, and she could talk non-stop for 30 minutes about all the people who should be stopped from “breeding like rabbits.”

So it must have been especially galling when the elder Joe Hill, owner of a good chunk of downtown Oklahoma City, as well as been a leading banker, had a son and namesake who turned out to be a blackest of black sheep.

As a little boy growing up, I was curious about who my mom's dad was, but I could never get any answer longer than a word or two. Even later in life, I would interview my mother for any recollections she could add to our family tree, and she maintained a total silence, almost as though she was trying hard to forget a terrible trauma she had experienced, or at the very least, a solemn vow she had been forced into that could never be broken.

Only after I assumed the worst, and began an investigation using all of my training and decades of experience as an investigative journalist did the facts of the matter emerge.



Joseph Grant Hill, Jr.
The Oklahoma Bandit

In 1921, when she was 16, Freda Helen Vaught became involved with, and impregnated by, Joseph Grant Hill, Jr., then 21 years old. They got married, and the following year she gave birth to their first daughter Betty Jo. Unfortunately, Joe had already spent his first stint in prison, sentenced there in 1919 for armed robbery.

By 1925, Joe gave Freda another baby girl, named Patsy Jane, who arrived in August, but he soon resumed his life of crime. Joe was convicted of state felonies another five times, once more for a federal case, and so spent almost 23 or his next 25 years in a variety of county and state jail cells. After Joe went away, Freda took her two little girls to live with Joe's parents in Oklahoma City. Freda moved without the girls to Collingsworth, Texas by 1940, where the U.S. federal census listed her as divorced.

Joseph Grant Hill, 53, one leg and an arm in casts, his other leg chained to his bed, Wednesday entered a plea of innocent to a charge of Robbery with Firearms after a Former Conviction of a Felony.

Elmo McCallister, justice of the peace, went to St. Anthony hospital to arraign Hill when Charles Ham, defense attorney, contended that since his client was not arraigned he was not in legal custody. Hill is charged with robbery of Mrs. Beth Brown at the Hamburger King Inn, 2109 SW 29, on August 23.



Shortly after the robbery, Hill had been injured in an automobile wreck near El Reno, and an El Reno ambulance was called to take him to Mercy hospital in Oklahoma City for treatment of an injured knee.

Near Lake Overholser the driver Paul Charles Huber said Hill pressed a knife to his throat and forced him to turn off the highway and onto a side road. Huber managed to divert Hill's attention long enough to force the knife away, stop the ambulance and jump out. Hill was unable to escape because of his knee injury and officers were summoned immediately. Hill was then brought to Oklahoma City.

Ross Biggers, chief criminal deputy, Wednesday said Hill's physician said the man could not be moved for another two weeks without danger of losing his leg. The bedside arraignment then was set up. Two other charges of armed robbery are on file against Hill, who first was convicted of robbery in 1919. He has been convicted of five armed robbery charges since that time, and a federal conviction has not even been listed.

Hill also is charged with robbery of the Safeway store at 500 SW 29 last August 11 and robbery of Mrs. Eloise Harris, employee of the Circus Bar, 221 W. Grand, on the afternoon of August 23.

Under the first charge filed against Hill, robbery with firearms after former conviction of a felony, the maximum penalty is death.

Granville Scanland, county attorney, has indicated in view of Hill's lengthy criminal record, he may let Joe T. Martin, first assistant, qualify the jury for the death penalty when Hill is tried. McCallister identified himself as the arraigning magistrate and asked Hill if he had any plea he wished to enter.

"I want to plead not guilty," the defendant replied, shielding his face from a news photographer with his arm.

His attorney suggested assistant county attorney John McPherran move into camera range but Hill quickly spoke up.

"I don't care none for them pictures," he said, from behind his arm. "I don't want my picture taken."

[Editor's Note: Italicized details inserted into the account above were drawn from a later, overlapping article in the Daily Oklahoman]

From the beginning of a front-page story in the *Daily Oklahoman* on 20 April 1955

Bandit Dodges Death Penalty, Gets 30 Years

Joseph Hill Branded
Habitual Criminal
By Jury's Verdict



by Bill Van Dyke

Joseph Grant Hill jr., 54, Tuesday was found guilty of armed robbery, after former conviction of felonies, and was sentenced to 30 years in the state penitentiary.

A district court jury of five men and seven women, qualified for the death penalty, deliberated 3 1/2 hours before returning the verdict. Clarence Mills, district judge, ordered Hill held under \$30,000 bond pending formal sentencing at 9 a.m. April 26.

Hill was charged with taking \$75 from Mrs. Beth Brown, owner of the Hamburger King Inn, 2109 SW 29, last August 23 about 7:45 p.m. He was arrested by the highway patrol about 8:30 p.m. near Union City after an automobile accident and was identified the next day in an Oklahoma City hospital by Mrs. Hill.

Death Penalty Sought

Joe T. Martin jr., first assistant county attorney, had spent most of Monday qualifying the jury for the death penalty, permissible in armed robbery cases under the state's habitual criminal statute.

In his final argument Tuesday, the prosecutor told the jury if it could not decide to send Hill to the electric chair it should give him a stiff sentence.

"When considering a period of years for his confinement you'd better make it many, many, many years, something appears irrational like 400 or 500 years, so he can never conceivably prey on your society again," Martin urged.

22 Years in Prison

"He by his conduct for, lo, these many years has said, 'I am the law,' but you, following your sworn duty, must prove he is wrong."

Valdhe Pittman and Frank Grayson, defense attorneys, had stipulated that prior convictions alleged by the state were true and did not need to be proved by evidence.

In their arguments, each admitted that Hill has spent 22 1/2 years out of the last 25 years in various prisons, mostly on armed robbery convictions.

Grayson made an impassioned plea to the jury, charging the police tried to persuade Hill to plead guilty to the charge for a 15-year sentence.

He Didn't Jump

"Here's a man who has pleaded guilty to eight charges in his life-time. He would have jumped at a chance to take 15 and avoid a possible death penalty," Grayson said.

"But he said he wouldn't do it, knowing that he wasn't guilty. Now the state is asking you to send him to the electric chair. That's asking you to assume quite a responsibility."

Grayson charged the state's evidence was not sufficient to erase "reasonable doubt" and said if they duly convicted Hill, the jury would have to do it on circumstantial evidence.

"This man has never had anyone speak up for him court. If you find it in your decision to acquit him, it will be the only favor society has ever done him," Grayson declared.

Motel Owner Testifies

Pittman said the defense was not contending the robbery of Mrs. Brown did not occur, but merely that Hill could not have committed the crime.

The defense presented Mrs. Blanche Bradbury, operator of an Ardmore motel, who showed registration cards which put Hill in her motel August 23, 1954.

Ab Criner, Ardmore rancher, also testified he drank beer with Hill in Ardmore in August. He was uncertain of the date and was not cross-examined.

Luther Linn, oilfield worker living near Seminole, who shared a hospital room with Hill, testified Mrs. Brown walked into the room and went directly to Hill's bed.

State's Case Unshaken

Martin said accepting everything the defense witnesses said as true, the state's case was not shaken in any way.

"Mrs. Bradbury said the last time she saw Hill was about 1 p.m. August 23, and the robbery was committed here at 7:45 p.m.," Martin said. "This man, Criner, said he drank beer with Hill during August, but could not remember the day. I don't doubt Hill was in Ardmore sometime during August, but nobody has shown he wasn't in Oklahoma City at the time of the robbery."

During his stay on the witness stand, Hill admitted he pulled a knife on Paul Huber, El Reno ambulance driver, while being taken from El Reno to Oklahoma City.

He was arrested after an automobile accident on [State Highway] 41 near Union City, and was taken first to El Reno before a doctor ordered his transfer to Oklahoma City.

Hill faces a charge of assault with a deadly weapon in Oklahoma City and charges of drunken driving and operating a motor vehicle without a state driver's license in Canadian County.

#33067
REGISTRATION CARD—(Men born on or after February 17, 1897 and on or before December 31, 1921)

SERIAL NUMBER	1. NAME (Print)			ORDER NUMBER
T 2199	Joseph (First)	Grant (Middle)	Hill (Last)	T 10136-A
2. PLACE OF RESIDENCE (Print)				
2117 NW. 14th. Street Oklahoma City Oklahoma Oklahoma <small>(Number and street) (Town, township, village, or city) (County) (State)</small>				
[THE PLACE OF RESIDENCE GIVEN ON THE LINE ABOVE WILL DETERMINE LOCAL BOARD JURISDICTION; LINE 2 OF REGISTRATION CERTIFICATE WILL BE IDENTICAL]				
3. MAILING ADDRESS				
Box 97, McAlester Oklahoma <small>(Mailing address if other than place indicated on line 2. If same insert word same)</small>				
4. TELEPHONE	5. AGE IN YEARS		6. PLACE OF BIRTH	
	42		Gotebo <small>(Town or county)</small>	
	DATE OF BIRTH		Oklahoma <small>(State or country)</small>	
<small>(Exchange) (Number)</small>	<small>(Mo.) (Day) (Yr.)</small>			
7. NAME AND ADDRESS OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS				
Mrs. J. G. Hill (mother) 2117 N.W. 14th. St. Oklahoma City Oklahoma				
8. EMPLOYER'S NAME AND ADDRESS				
9. PLACE OF EMPLOYMENT OR BUSINESS				
<small>(Number and street or R. F. D. number) (Town) (County) (State)</small>				
I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE				
D. S. S. Form 1 (Revised 1-1-42)		Joseph Grant Hill <small>(Registrant's signature)</small>		

☆ GPO 16-21630-2 (over)



*The Oklahoma State Penitentiary at McAllister in Pittsburg County,
 Where Joseph Grant Hill, Jr. Resided, according to the U.S. federal census in 1930*

Chapter IV

Inventing a Fresh Start

In 1935, when C.T. Baughman was just 13 years old, he and his mother Beatrice lived in Branson, Missouri, on Maddux Street, close to the center of the little resort town that was still struggling through the Great Depression. They were on their own for the time being because Walter Baughman had abandoned them and headed off to Oklahoma.

Bea was the daughter of hotel owners in town, and had proven herself very self-sufficient, and savvy in the way of real estate investments, slowly assembling a whole row of rental houses near her home that gave a steady income.

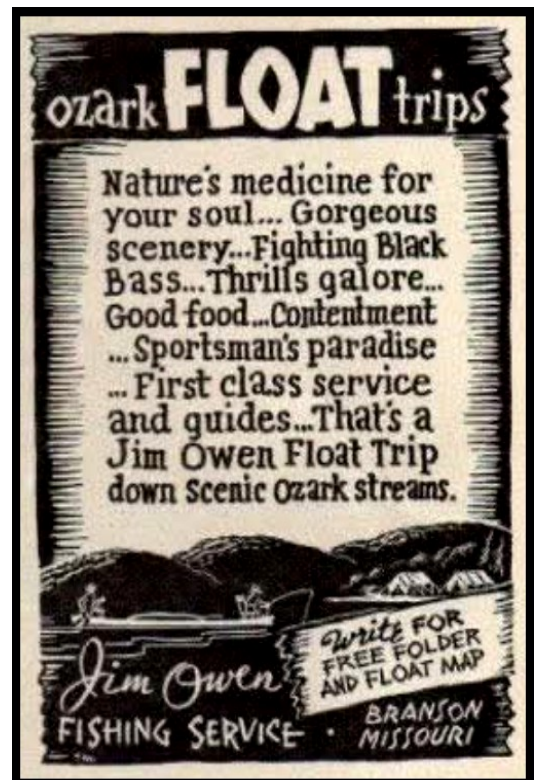
C.T. also started working around then for a newly arrived entrepreneur in Branson named Jim Owen, who became a kind of surrogate father-figure to the young boy. Jim started a sport fishing business for rich tourists from Chicago and Kansas City. They could hire C.T. as their expert guide, and then float down the White River to all the best fishing spots. The young boy even knew where they could steal a watermelon,

Before Jim got himself elected mayor of the town, he even started the first movie theater ever seen around there and put his young protégé in charge of handing out tickets, making popcorn and selling candy bars.

While C.T. discovered all the possibilities of growing up and going places, his mother Bea remained tied to home and family. Her maternal grandfather, Fate Walker still lived on his old farm east of Branson, and due to his advanced age and failing health, could hardly keep up with the place. Bea volunteered her boy to move in with Fate and look after things. That meant C.T. had to harness up an old mule and use an old-time plow to plant a couple of acres in corn. It was back-breaking work, and the young teenager promised himself that he would leave the Ozarks and Missouri as soon as he could.



C.T. In Uniform, with Bea





*Patricia Jane Hill marries C.T. Baughman
at the Methodist Church in Oklahoma City on 5 May 1946*



C.T. felt that his mother had become imprisoned in the Ozarks by sentimentality and family allegiance. To separate readily from all that, he embraced risk-taking, exploration and ambition. Three of C.T.'s uncles had ventured north to the booming city of Detroit, Michigan, working for good pay at the Ford Motor Company's factories. C.T. got a job at Ford's Willow Run plant where they built giant B-24 bombers. Because he already had some strong experience as a mechanic, and he had skills as a leader and a teacher, C.T. taught the first class of the newly recruited young women, now all nicknamed Rosie, how to rivet.

Patsy had grown up loving paper dolls, eventually teaching herself how to draw, then to design and sew all of her own clothes. As a teenager, she became a fashion model for the biggest stores in

Oklahoma City, and with the outbreak of World War II, to volunteer as a host for the U.S.O in town. She attracted plenty of admirers among the legions of young military recruits, and accepted at least two engagement rings.

Meanwhile, back in Detroit, C.T. decided that instead of just building the big bombers, he would volunteer for the Army Air Corps and join the war to fly them. Soon enough, he was awarded the rank of first sergeant, trained to become a crew member of the B-29 “flying super fortress” and dispatched through a way station in Oklahoma City.

And that's how Patsy and C.T. crossed paths.

Their courtship was intense, in large measure by love letters sent back and forth every day no matter how far apart the air corps had pulled them. Their plans to be married were a foregone conclusion. He managed to snag an army parachute which was made out of a very high-grade silk and mailed it back to Patsy. That was a good omen for their future life because war rationing made it very difficult to purchase that much silk. With all of her talents put to good use, Patsy made a beautiful gown entirely on her own.

Both of them seemed intent on starting over, even re-inventing their lives entirely. For instance, he had been born with only the two initials C.T. for a given name. Now he decided to take Charles as his new first name, and even that turned most often into the nickname Chuck. They both chose new birthdays apparently, because their new documents did not match their birth certificates. He chose D-Day, June 6th as his; and hers became August 15th to honor the war's end.

To seriously complicate things, however, he kept it a secret that he was already married. To his credit, that marriage was already doomed to end within a very few more months and perhaps he already knew that in his heart.

But were the daydreams and life goals for C.T. and Patsy hopelessly mismatched? He wanted to grab life by the horns. There was nothing he loved more than having a new home full of new things in a new town. She longed for putting down roots, of being a home body with a sewing room, a beautiful garden and maybe, one day, her own little greenhouse attached in the back yard to her home.

When C.T. joined Ford, there was still very much a culture that held over from the company's founding. Ford's workforce were paid the top wages for factory work in the whole world, ostensibly so that any of their people could afford to buy one of the cars that they had assembled. In exchange for a lifetime's loyalty, employees were expected to put the company's needs first.

C.T.'s chain of command during the war included Robert McNamara (a future Ford v.p. & President Kennedy's Secretary of Defense) and Curtis LeMay (George Wallace's 1968 choice for v.p. & a nuclear advocate during the Cuban Missile Crisis). McNamara had made the success of the B-29 out of shrewd statistical analysis. He applied the same approach to working after the war for Ford, bringing with him a confident kind of risk-taking that C.T. admired. But a real military attitude was part of the formula as well, and that's how C.T. was chosen early on as one of McNamara's wonder boys, groomed for a rapid rise up the company's chain of promotions.

Whenever the company offered a new challenge to my dad, he would automatically say Yes. Stopping to think it over, let alone consult with his family, was never an issue. Sometimes it meant moving from one assignment clear across the country to another within the same year. Within 18 years, our family had endured moving and having 18 different “permanent” addresses. In a kind of predictable cycle, the family kept moving back to the Detroit area in between other ventures, at least four or five times before Dad got fed up forever with the icy winters.

Patsy finally built her greenhouse right off of the master bedroom in the second-to-last house. Then C.T. came home on the night of my 18th birthday and announced that after 25 years of marriage, it was all over. He was going to leave his wife and kids to restart traveling the world for Ford.

Chapter V

The Ford Motor Company Way of Life



Our family history must include how I was brought up by a man who greatly admired, worked for and hoped to follow in the footsteps of Henry Ford. My late father – himself the son of a klansman – was most comfortable on the extreme right wing of politics.

During the post-war boom, Dad was groomed at Ford to be an executive, and quickly rose through their hierarchy to become vice president of manufacturing for Europe. His specialty was union-busting, which he did over and over in Argentina, Brazil, Great Britain, and the rest of the Europe. Our family home in São Paulo, Brazil, had special layers of security, but that did not prevent the heavy, fortress-like doors from being machine-gunned one morning by leftist guerrillas.

When my brother and I got good school grades back in 1963, my father started off rewarding us with colorful Nazi medals, a rare marching helmet, daggers and eventually pistols. Dad had many books in our library at home written by the elder Henry Ford, including all of his works on Zionism. For a fun Sunday afternoon drive, we left Buenos Aires to gawk at the plain cinder block house where Adolf Eichmann had hidden up until 1962; and for dad's favorite vacations, he went to a hunting lodge in Bariloche, Argentina, the favorite alpine hideaway of SS officials.

Whenever we gravitated back to Michigan, where I was started life in Dearborn, we learned about high culture at the Detroit Institute of Art; and I was fascinated by the murals there by Diego Rivera. Several of my great uncles also worked at Ford, and experienced first hand the harsh treatment of union members by company guards commanded by another of Ford's lieutenants, Harry Bennett. I also learned that the elder Ford had been a big fan of Germany, and won their highest civilian medal, the Grand Cross the German Eagle, in 1938. Hitler even framed a portrait of Ford above his desk.

Hearing Dad rail against communists throughout my upbringing taught me all the subtleties of speaking like a fascist, although we were 180 degrees opposed in bitter family arguments about the Vietnam War. It did, however, help me to blend in with right-wing extremists during my later investigative work as a journalist..





he Ford Motor Company's world headquarters occupied a 230 acre campus and a landmark 12-story, 679,000 square-foot office tower in the Regent Park neighborhood of Dearborn. Sadly, it became marked for demolition in November 2023, having served the company for 70 years.

It was intended back in 1953 to hold offices for 3,000 of the company's best and brightest, including executive vice-president Robert McNamara and my dad.

McNamara teamed up with lieutenants that emphasized worldwide markets and building up a financial services office. Both proved to be the richest profit centers for the company.

The international division took up one of the upper floors, chosen to be close to the penthouse office of Henry Ford II. In the summer of 1972, I worked in the basement of the Glass House, its unofficial nickname, where the company kept a huge, state-of-the-art photo studio along with darkroom labs that produced ads, publicity handouts, engineering reports and all other corporate picture requests.

When McNamara left Ford, my dad found more of the top brass who still believed in him, and so his career kept moving up.





The Levacar Mach I was first shown on 20 May 1959 at the Ford Rotunda. The name hinted that the car might levitate, and, just like the quickest jets in the Air Force, break the sound barrier. This concept car actually rode on a cushion of air, the same way a water-going hovercraft glides above the waves. Underneath were three "levapads" that spat out air through tiny holes with a force of 15 to 100 pounds per square inch. They were supposed to adjust to highway contours: "breaks in the surface are no obstacle since levapads will jump a 1-inch space without difficulty."

One of the lead designers for this project was Gale Halderman, who just a few years later created the initial plans for the Ford Mustang.

For the Levacar's public debut, the controls were taken by Andrew A. Kucher, Ford's vice-president for engineering and research, who first conceived of such a car in 1930. But to the deep disappointment of all the youngsters in the audience, Ford's Levacar could not exceed 20 miles per hour at its top speed, and was not ready yet to launch into the air.

The most popular cartoons on television from that era came from Hanna-Barbera's studio, home of the prehistoric *Flintstones* (1960), along with their second effort which debuted in September of 1962 starring a space-age family *The Jetsons*. The father of that household was George Jetson, and each week he zipped off to work in a little one-seater plane that was a dead ringer for the Levacar Mach I.





Henry Ford always liked the idea of creating an entire community from scratch, and by the 1950s that borrowed quite a bit from Walt Disney. The town of Dearborn, Michigan, where I was born and grew up included a rather grand museum on the industrial revolution, along with Thomas Edison's workshop moved lovingly from New Jersey to hopefully inspire Ford's own employees. There was a brick-by-brick copy of Independence Hall from Pennsylvania, an active historical village, Civil War reenactments, and a futuristic pavilion worthy of any World's Fair. That's where we got to see a very early robot named Gizmo chat with lovely models. And everyone came to see the flying cars that every year, we were promised, were just around the corner.



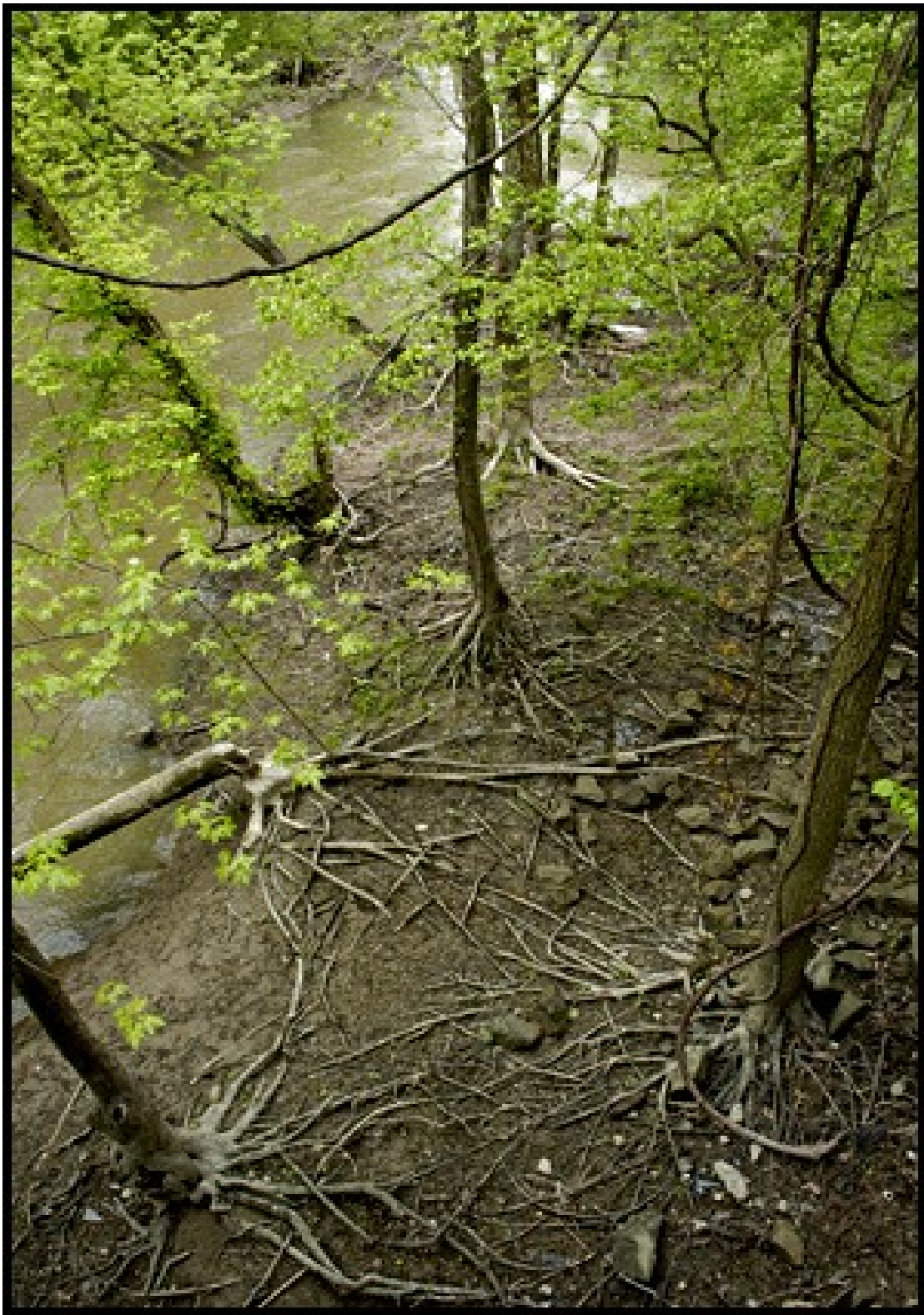
In between international assignments, Ford asked my father to whip into shape the company's sprawling auto assembly plant in Lorain, Ohio, the largest car factory in the free world. For several summers my brother Tom worked there on the line doing all sorts of different jobs, notably at the spray paint booths where after years and years of layered, built-up, heavy chunks would crack off that revealed layer after layer of dazzling colors. Years later, these artifacts of industrial waste were dubbed Fordite, a faux magic mineral that was reshaped and polished into costume jewelry.

I can recall how on a few Sundays, he would take our family to wheel around on tour. Once he mentioned what a puzzle it had become on how to dispose of all the liquid waste, including solvents and paint thinners and fire retardants. Nowadays we understand why these have been nicknamed “the Forever Chemicals” from the PFAS family.

It fell within Dad's prerogative to have this sludge barreled up and buried a few miles away at the Ford Road landfill.

Those 15 acres in neighboring Elyria have now been declared a toxic Superfund site. In the early 1900s, the area was little more than a ravine that eventually became a municipal waste landfill. In the 1960s and 1970s, Brotherton Disposal, Inc. and Browning-Ferris Industries of Ohio, Inc. accepted industrial wastes in drums and in bulk at the landfill.

The wastes contaminated soils, sediment, groundwater and surface water. In 1980, EPA found leachate entering the Black River at the northeast part of the site. EPA led the cleanup. Activities included waste removal from areas outside the landfill, consolidation of removed waste in the existing landfill, stabilization of the existing landfill cap, removal and off-site disposal of contaminated soil and sediment, and continued groundwater monitoring. Controls in place prevent the disturbance of the landfill cap. Lorain County Metropolitan Parks District owns the site. The area is now part of a greenway along the Black River. Recreational uses are planned for the site. Projects could include trails and open spaces for outdoor activities such as walking, hiking, biking and bird watching.



The trees won't give up trying to grow in the toxic soil of the Ford Road Superfund Site, but their roots won't take root, and are never able to thrive.

Chapter VI

Black Detective Rescues White Slave

Christopher Baughman, one of the newer police detective in Las Vegas, felt the skin on his cheeks grow cold when the parents of a missing teenage girl brought out more clues than he could have ever hoped to find on his own. Up until then, this particular investigation into human trafficking hit a dead end, and without the mother's and father's hard-won trust, the detective would have never received a whole set of the school photos showing how the missing girl's face had matured across ten years. He also managed to gather several of her best friend's names and addresses. That formed a whole web of possibilities to trace.

He promised to take close care of all of it, and return these treasured items as soon as he could. Without saying it out loud, he swore to himself that he would bring their girl back to them, too. Another unspoken challenge that afternoon was the fact that the detective was black and the parents were white. The father especially was having a hard time with this, on top of the anguish over his missing little girl.

Within a few months Detective Baughman was able to wrap the exhausted, unconscious girl in a blanket and carry her back to their front door. It was midnight, and the father was struck speechless. The mother couldn't stop crying.

When the young detective went home to his own mother and shared the story with her, he couldn't hold back his own amazement at what he must have looked like knocking at their door: a black man holding their blonde little girl, delivering her out of white slavery.

"Honey, you don't know the half of it."

It turns out that since the last time they had sat down together for a good talk, the mother had been contacted by a researcher who had tracked down centuries of detail about their own flesh and blood. He had even written it up and sent her a chapter's worth of American history.

"Our family name Baughman was originally from Switzerland. And get this! They came from white people who got locked up in chains and sold off as slaves. Hundreds of years ago, they had to row these Navy battle ships for Italy and Spain, until they finally escaped to America. Once they got to Philadelphia, they were the first, and for a long time the only whites to speak out against African slavery.

"This researcher who wrote to me is very nice. I think he'd be willing to talk to you, and maybe give you some advice on writing up all the stories you've been through."

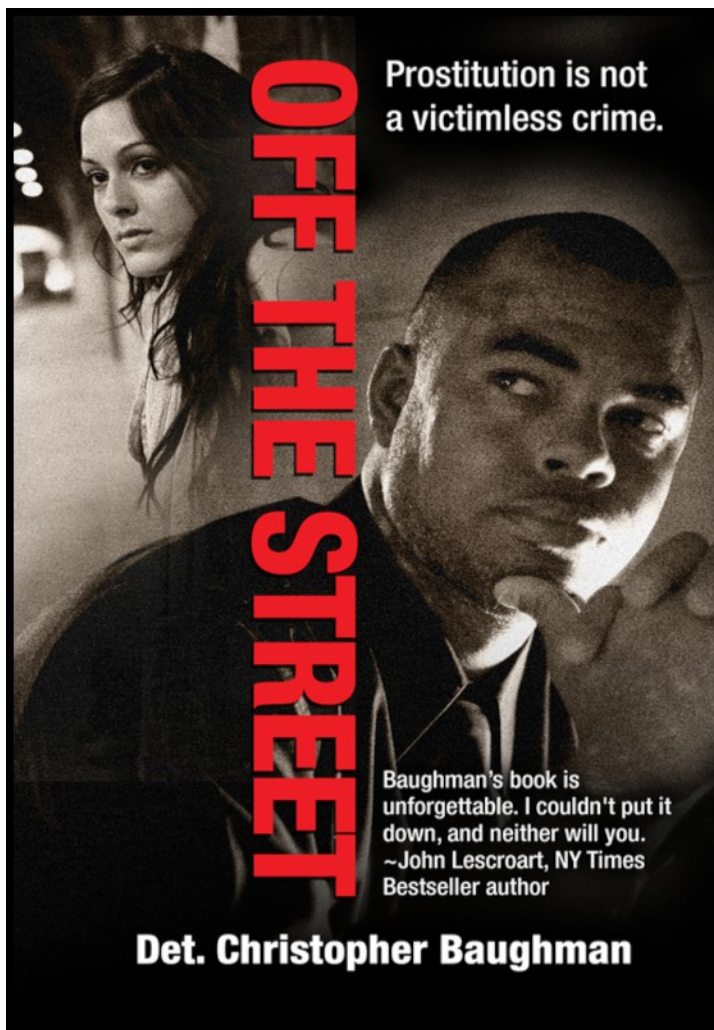
His mom was right. She gave both of us the other's e-mails, and we became quick pen pals.

My original curiosity in contacting her was over our family's D.N.A. project, and I was hoping she might help me track down some Baughman from our African-American branches to see if our Y-37 lines might overlap. It turned out that we did not have any direct connection that way.

I did help Christopher become a successful author of two books in the True Crime genre, which led to him become the host of an MSNBC series entitled *Slave Hunter*.

Helping Christopher with his efforts also inspired me to write the story of my own career as a memoir named *ANGLE*. And that turned into a detailed proposal for the nascent PBS series *Finding Your Roots*, hosted by Henry Louis Gates, Jr. It turned out that one of the head producers of that PBS show, Phil Kuhnhart was my old boss at *LIFE* magazine during the 1980s, who turned Inwell Productions over to his son and namesake. Here is some of what I wrote for that never-made pilot show.

A family of Swiss Baughmans answered the assurances of George Washington during the French



& Indian War. Washington promised the German-speaking pioneers that if they expanded the western border of Virginia into dangerous wilderness, he would patrol their bend in the river and keep them safe.

Being Mennonites and therefore unwilling to take up arms to fight alongside Washington, the Baughmans donated a wagon and team of horses instead. They also dug in and surrounded the several log houses in their lonesome settlement with tall palisade logs, turning it into a fort that Washington's militia could count on for refuge and as a forward base of operations.

One evening, a ragged man approached the gate to their fort begging for food, assistance and medicine. When Henry Baughman went out to help the poor soul, it turned out that the man was a wicked pretender, leading a war party, and they took Baughman hostage. If the Baughman mother and children did not open up their fort – which they would not – the French and Indian scouts would scalp and murder their father in front of their eyes. The fort was then surrounded by enemy troops for a two-week-long siege. In the middle of the following night, the Baughmans managed to sneak one of their own to run for

help. Though the alarm succeeded, none of Washington's militia came to their rescue. They never gave up, but the empty promises of the English became a bitter complaint for the Virginia Germans on the frontier. Even more massacres piled up among the Swiss in the Shenandoah Valley, and they also had a crisis of their faith.

The children of the scalped Baughman quit the Mennonite fellowship, and moved further west as soon as they could. Because they arrived in Kentucky at the same time as Davy Crockett and Daniel Boone, the Baughmans there got quite a bit of the best land. But in a choice that shocked some of their old neighbors, they decided to buy slaves. That's where the Black Baughmans originated.

What gave this origin story one more amazing twist was the Civil War. A number of the enslaved Black Baughmans ran off to join the Union army. They became cavalymen, among the earliest Colored Troops allowed to fight, and joined battles where their former owners formed the cavalry on the Confederate side. It is very rare to find documented muster rolls where former slaves, now in uniform, took up arms against their former masters. They won the battle at hand as well as their final freedom.

I felt sure this story, pulled from American history with so many ironies and surprises, would be irresistible to PBS. Unfortunately, Henry Louis Gates took another approach, which anyway turned out to be very appealing and successful with viewers. Dr. Gates wanted guests who didn't know much about their own history so far, just so he could surprise them on camera. The formula for each episode would also focus on well-known and well-loved celebrities. That's why the Baughman legend would have to remain in the shadows for the time being.

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Part III
Family Heirlooms
& Antiques

A Museum of Memories & Practical Things



The Baughman Family Collection, on loan from J. Ross Baughman and Henry Baughman, amounts to over 400 heirlooms and antiques that illustrate the life of a widowed Virginia native in the late 18th and early 19th century. This man was Henry Baughman II (also known as Heinrich Bachmann) who was born in Shenandoah County, Virginia, in 1750. Henry grew up on a farm in the Forestville area, beside Holman's Creek. As a young married man, Henry moved south to Botetourt County, and remained there the rest of his life. This is a bag stamp used to mark burlap bags filled with flour.

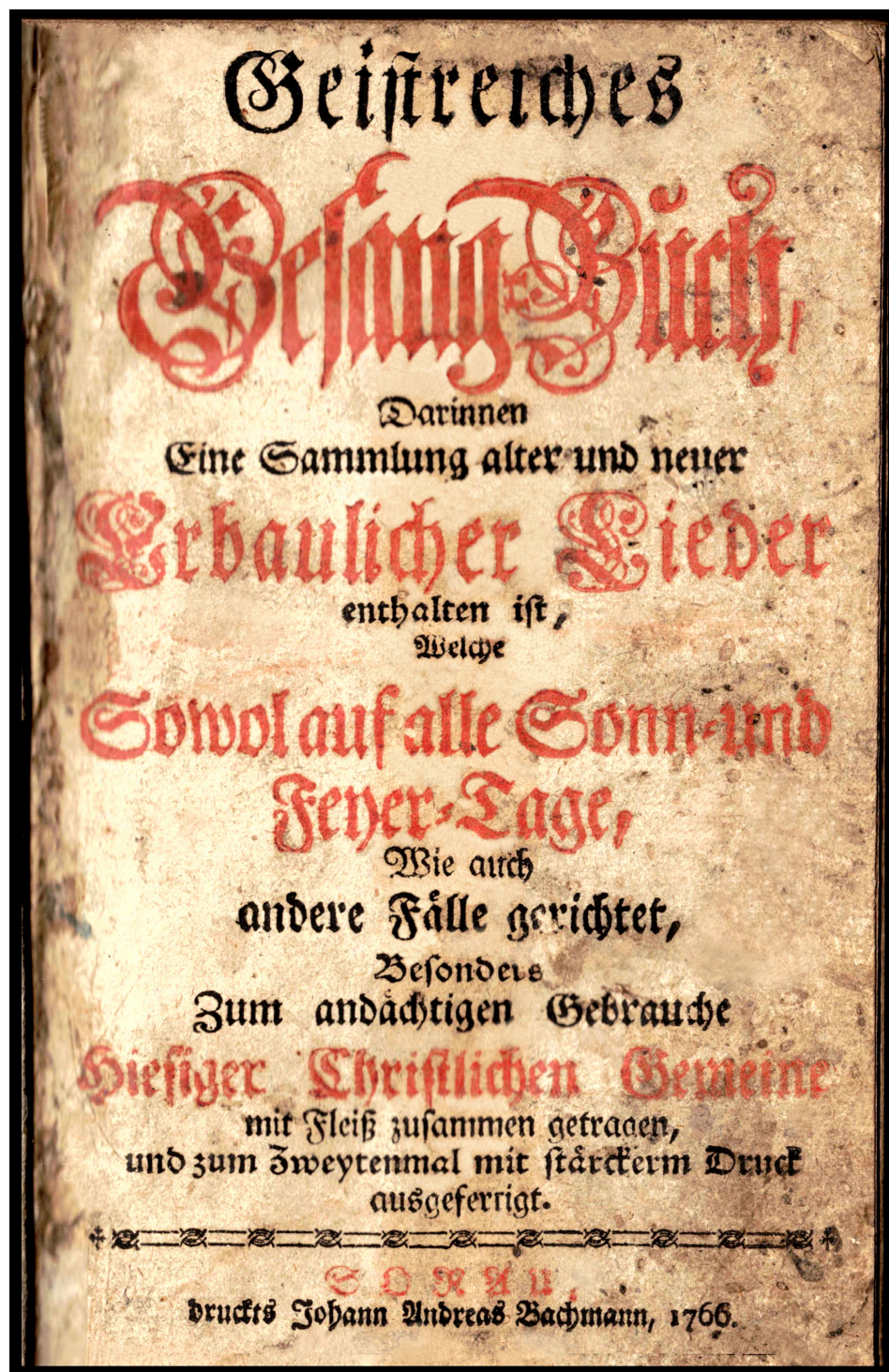


The collection is based upon the 1807 estate inventory of Henry Baughman II. Some of the items on display came directly from the family. The remaining were assembled by J. Ross Baughman, who is a direct descendant of Henry. Mr. Baughman has supplemented the collection with additional regional items that are, it is reasonable to assume, similar to those used by Henry II in his day-to-day life.

Household artifacts are displayed on the first floor in both the Wickham House kitchen and two other small rooms, one shown in the back of the 18th century building as a bedchamber.

Tools and other large farm implements are displayed in the Carriage House at the Marshall House museum, located at the corner of West Court & Muhlenberg Streets – just a block away from Wickham House.





Stretching back to 1735, a whole generation before Woodstock even became a town, a Swiss German settler name John Baughman accepted the invitation of Jost Hite to buy up fertile land in the Shenandoah Valley. An early German hymnal seen above, *Geinreiches Gesang Buch* was published in 1766 by Johann Andreas Bachmann. It is just one of the highlights from the 40 rare books, almanacs, pamphlets and engravings in the Baughman Collection.

Rare Books

examined up-close at the Belleville Area Public Library
Thursday evening, 10 February 2022





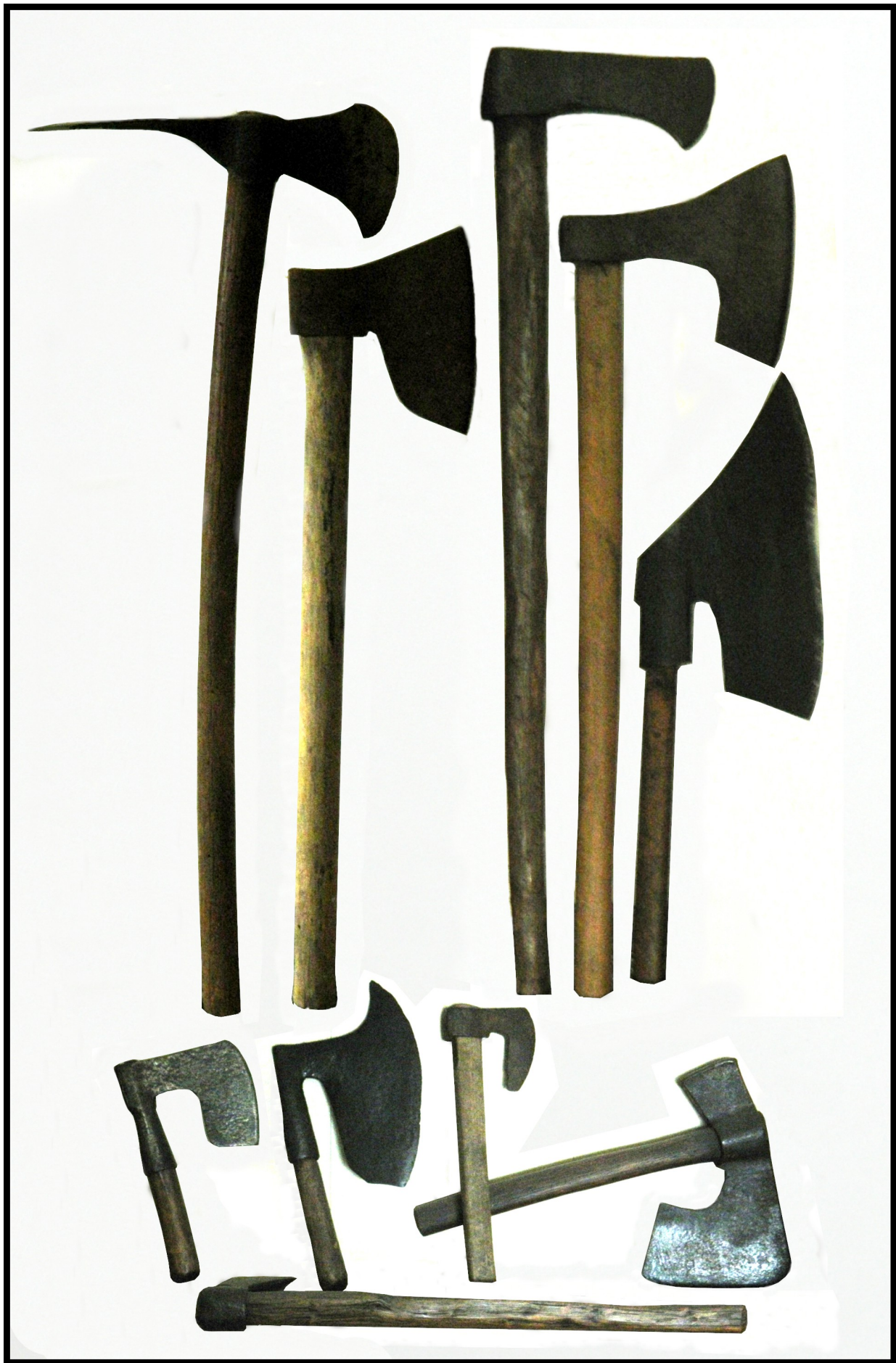


John Baughman paid for 1,500 acres north and east of the Shenandoah River's North Fork, following the Valley Pike or Great Wagon Road all the way to the Back Road, including the spot where present-day Saumsville in the center of it. His southern boundary included a little creek named in his honor, but which later became known as Pugh's Run.

By 1739, another member of the family became Americanized as Henry Baughman and joined him, but settled further south along Holman's Creek by the Third Hill, between where Forestville and Quicksburg sit today. Baughmans were also the original settlers of Hudson's Cross Roads where their old stone house still stands, and of the Lost River community in Hardy County, now West Virginia. The little stone house of the widower Barbara Baughman Rinker also still stands below Conicville. Both Baughman grandpas, originally known as Johannes and Heinrich Bachmann, hailed from the village of Richterswil on the southern shore of Lake Zurich.

The Baughman Collection has been exhibited at the Swiss Embassy in Washington, D.C., at the Northampton county museum in Easton, Pennsylvania, at the library in Belleville, Michigan, and is now on long-term loan to the Shenandoah Valley's county museum in Woodstock.

To the left we see a Conestoga wagon tool box lid, a chain hook in the shape of a snake's head, a hinge mount in the shape of a stag's head, and a very early padlock to keep the tool box hasp secure. Above is a pewter flagon or ewer for serving drink. The central chamber has its own hinged top, but so does the spout, just to hold in all of the steam of a heated beverage. Next to it on the fireplace mantel is a marker stone dated 1753 for Katrinna & Jacob Bachmann's publick house tavern in Easton, Pennsylvania.





At left we see every kind of axe or hatchet needed by a newly arrived pioneer to set up his home and farmstead. The general shape of their blades, the so-called “bearded” or “goose wing” style, is distinctive to people from German-speaking lands, and these were often embellished by the blacksmith with mystical lunar marks. This set of ten includes a mattock for chopping away brush, two felling axes for tackling big trees, a splitting axe for breaking up firewood, a hewing axe for squaring off logs, and hatchets suitable for woodworking, butchering and hunting. The handsaw above came from the Bachmann farm in Richterswil, with its blade repurposed and repaired from an old scythe blade. The redware plate, bowl and cup have painted pinwheel decorations added just before the clay's firing.





Quite useful and beloved things could be wrought from hammered brass and carved wood, in these cases the patchbox of Pennsylvania rifle, a 1732 candle box with its sliding top panel, and a child's doll with swinging arms.

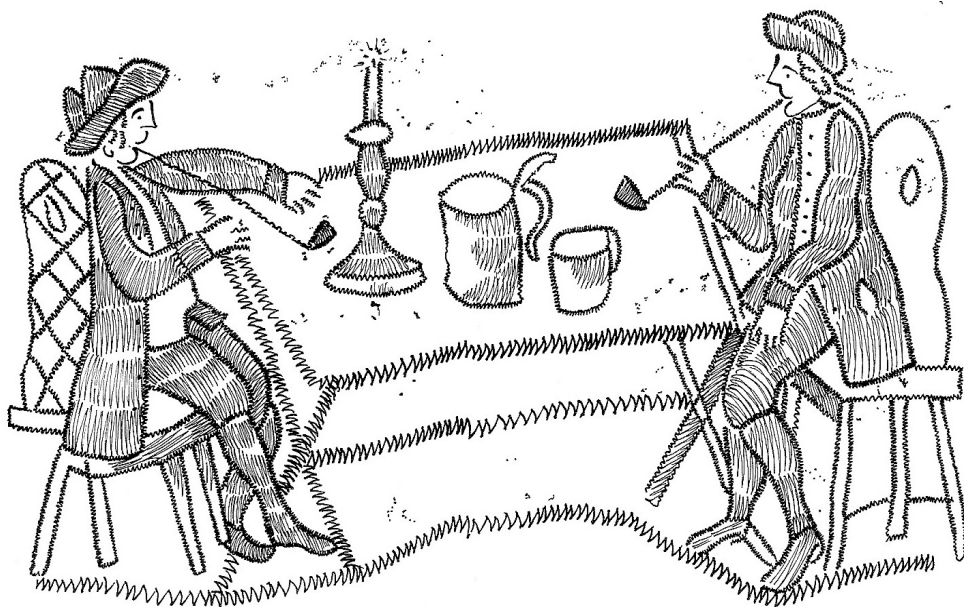
At left we see the open jaws of a Swiss caliper, dating to the late 18th century, which holds a kind of Rosetta Stone comparison of the leading standards of measurement when nearly every town and valley in central Europe disagreed about which units should be used.

Many Swiss regions settled as a basic start with the *zoll*, which coincided almost precisely with the standard inch used today in America. Twelve *zoll* equaled one *fuss* (or foot). Matched to this same side of the caliper with the marking “Schweiz” we find scorings that subdivide each *zoll* into thirds, and these are quite close (if not exactly matched) to a metric centimeter. This northern half of the ruler does not have any title word.

In Paris, they used the slightly larger King's Foot (*pied du Roi*) and also divided that into twelve equal segments called *pouce*. Because the metric standard does not appear beside the Paris markings, we can date the creation of this caliper to before the French Revolution.

For the England scoring, its inch is markedly shorter than the Paris lengths, such that a nearly one centimeter discrepancy adds up after just five inches.







For a more civilized evening of conversation, one might like a pewter flagon or tankard with its own hinged lid. This one has been roughly engraved with a scene of friends smoking their pipes by candlelight. Note that both men are seated on simple plank chairs at a sawbuck table just as seen in our hearthside room and bedchamber on pages 96-97. A witty little rhyme rubbed nearly to the point of illegibility (or sometimes with the warning of a religious verse) often framed such sample of folk art, whether across the gabled side of house or a painted piece of furniture. These two men, in order to keep their pipes well-lit, could reach for a glowing ember from the fireplace with these ingenious steel tongs

A COMPREHENSIVE CHECKLIST
OF
THE BAUGHMAN COLLECTION
EXHIBITED AT THE WOODSTOCK MUSEUM
IN THE SHENANDOAH VALLEY OF VIRGINIA

1.) RIFLE: 40" octagonal .50 caliber barrel mounted on a Pennsylvania/Kentucky flintlock with tiger maple stock and brass patchbox. Disassembled, there are no markings to positively identify the maker, though this rifle has been appraised by Robert G. Ruben, a collector and dealer in fine antique firearms from Oyster Bay, New York, as being of the type produced around 1795 by Swiss-German gunsmiths trained in the Pennsylvania style.

The distinctive tulip-shaped brass patchbox on this rifle resembles styles found in Northampton County, Pennsylvania and the Shenandoah Valley of Virginia, both parts of a common Swiss and German settlement corridor anchored by the Great Wagon Road, also known as the Valley Pike. Several early gunsmiths along Virginia's frontier, including George Fisher of Strasburg, G. Grandstaff of Edinburg, and William Miller Sheetz of Sheperdstown, all had patchbox designs of a very similar pattern.²³ Gunsmiths often showed pride in their workmanship, especially in brass, by staying with the same design throughout their careers. In 18th Century Pennsylvania, 30 percent of Mennonite households showed rifles on estate inventories.^{27:23} (ca. 1780)

2.) MOLD: Iron .5" high x 4." long x 1." wide plier-style clamp. By pouring molten lead into its opening, a single .50 caliber ball can be made for use in a flintlock firearm. Molds had to be custom made by each gunsmith to match the bore created by their barrel-making methods. (ca. 1780)

SHOT BAG: In two examples,

3.) Leather 7." long x 2." wide soft bag fitted with a pewter spout and wooden stopper. Such pouches were used for carrying small lead pellets known as birdshot, which were sometimes fired from flintlock rifles when hunting for fowl. Similar bags were used for storing extra lead balls

so that the hunter would be relieved from fumbling while reloading. Fancy shot bags were sometimes fashioned out of a gourd or a sealed turtle shell.^{21:186} (ca. 1790)

4.) Leather 9" high x 9" wide, with a 36" strap and two attached powder horns. Hunters required a convenient shoulder pouch for the many supplies and accessories needed in firing a flintlock rifle. The double-chambered bag held the many "possibles," such as lead balls, powder measure, a fire hole pick and brush, extra lead and flint, patch scraps, bullet mold, compass, turkey call, a firestarting kit of steel striker and tinder, spoon, pocket knife, smoking pipe, tobacco and a snack of jerkey meat. For the sake of quick access, the bag's long-tongued flap was held closed only by the weight of the two. (ca. 1790)

5.) POWDER HORNS, in two examples, the smaller filled with fine powder used on the primer pan, and the larger horn holding the standard black gun powder. Stitched on the strap, a sheath kept the utility knife ever-ready.^{21:187}

6.) KNIFE: Iron and wood, 10." overall length. Working knives, in this case reshaped from an old file, had the blade's tang embedded in a wood handle. A banded ferrule clamped the junction and discouraged splits in the wood.^{37:216} (ca. 1775)

7.) SPOON: Lead 7." long, including an irregular 2." bowl. In camp, a woodsman might be desperate enough for a spoon but too hungry to spend the time carving one out of wood. Within a few minutes, he could convert some of his lead balls into a soft but serviceable spoon, and he was always free to melt it back into bullets after eating. Due to the value of the lead, along with its soft, unstable stem, these pioneer utensils were seldom saved and are quite rare today. Only during an archeological dig might bits and pieces of a camp spoon be recovered.³⁷ (ca. 1775)

TOOLS

AXE: In ten examples

8.) Iron hand-wrought felling axe, with its blade measuring 9 ." wide x $3\frac{7}{8}$ " high x 2." thick, designed in the Germanic hawksbill pattern, mounted on a 39" wooden handle, all totaling 9 pounds. One difference between the hewing and the felling ax is that to chop down a tree efficiently, the cutting edge of the latter was tapered and ground evenly on both sides.

A blacksmith in the 18th Century forged the axe head from a sandwich of trimmed, flat slabs of iron. The cutting edge was created by inserting a bar of much harder and more expensive steel into a beveled channel on one side. The blacksmith then fused together the softened, white-hot pieces by a flurry of hammer blows, leaving an opening for the handle to fit into, called an eye, which was carefully shaped against a cold, removable metal form. Careful examination of an old hand-wrought blade could reveal how stingy the smithy was with the amount of steel inserted. The axe's wooden handle, or helve, lasted best when carved from hickory or ash, varieties of wood appreciated for their strength and spring.²⁶

When frontiersmen worried about a friend getting upset, and as a result, getting dangerous to be around, they were thinking of a loosened axe head that might "fly off the handle."^{12:128} (ca. 1700)

9.) Iron, a Germanic felling or hewing axe, decorated on each face with twin crescents; the metal measuring 9." x 9" x 2") ca. 1770 A.D.

10.) Iron, a classic wide-bladed hewing pattern, 14." high x $8\frac{3}{8}$ " wide x 1" thick goosewing or bearded blade mounted on a 18." canted wooden grip for a total height of 26." and weight of five pounds, of the design for hewing square surfaces from a log.^{42:63} The maker decorated the blade face with a symbolic Tree of Life on its lower left shoulder, and a stylized star in the center. The goosewing's curring edge is beveled only on one side, just like a chisel, being here on the right, away from the work. Hewing blades ground on the opposite side are intended for left-handed users.

Swayed axe handles kept the user's knuckles from scraping against the tree, and were designed this way by offsetting the angle of the axe head's eye, using a curved handle, or both. Such axes were the main tool for the medieval builder who wanted to square off a new log.^{17:13} Guide lines were first snapped against a log with taut strings powdered in red ochre.^{44:24} Expert colonial axemen could square a 16-foot timber in a couple of hours. Compared to the common English broadaxe, the Germanic goosewing axe had a much longer cutting edge – the lower extension being called the beard – allowing an experienced German housebuilder to work faster than anyone else. (ca. 1760)

11.) Iron hand-wrought battle axe, with its blade measuring 10." wide x 6." high x 2" thick, mounted on a 16" wooden haft or handle, designed in the Germanic goosewing pattern, with a balancing hammer head. (ca. 1750)

12.) Iron, in the pattern of an executioner's blade; with two maker's marks showed a grapevine and a crowned shield; excavated from the Rothenburg Castle in southern Germany; measuring 14." wide x 9." across the cutting edge x $\frac{7}{8}$ ") ca. 1450 A.D.

13.) Iron, a small hatchet-sized example in the pattern of a Germanic bearded or goosewing hatchet; the blade measuring $5\frac{7}{8}$ "x 9.", weighing 1115 grams) on a long, original wooden haft. ca. 1450 A.D.

14.) Iron, later hewing pattern without a haft

15.) Iron, early butcher's hatchet, the blade in an exaggerated goosewing pattern.

16.) Cast iron broad axe, designed in the style of the English Kent axe, with its blade measuring 8" wide x 11." high x 1" wide, mounted on a 26" offset handle.^{17:22} The back pole of the blade is stamped "Collins & Co. Hartford Cast-Steel Warranted". Samuel and Daniel Collins established their Connecticut ironworks company in 1826.^{17:13} Just like the goosewing hewing axe described above, this broad axe's curring edge is

beveled only on one side, like a chisel, being here on the right, away from the work. In the mid-19th Century, L.L. Baughman used this axe to build a log house in northern Arkansas. (ca. 1830)

17.) Iron, trade axe or large hatchet, marked PB, its head measuring 8" wide and 3" across, with a 22" roughly carved haft. (ca. 1770)

18.) MATTOCK: Iron 5." high x 14" long x 4." wide five-pound hand-wrought tool head combining a Germanic hawkbill axe and a hoe, mounted on a 37" wooden handle, used for clearing virgin land of brush and small trees, including the grubbing and cutting of tree roots so the land can be plowed for crops. (ca. 1760)

19.) GRINDSTONE: Sandstone 8." diameter x 2." wide wheel for sharpening tool blades when mounted on a wooden axle and frame, which in primitive frontier style, was frequently a sawed off fork of a tree braced two feet off the ground. During brisk rotation, water was continuously poured onto to the wheel to reduce heat and friction. Because of its small diameter, this stone has evidently seen great use, being worn down to "a fare-thee-well." Manufactured stones were between 12 to 40 inches in diameter and up to five inches thick.^{42:216} (ca. 1800)

20.) RING MAUL: Wooden mallet hammer, with a 7" diameter x 7" wide head mounted on a 32" handle, weighing a total of seven pounds. Both ends of the hammer are fitted with iron rings that prevent the wooden head from splitting, besides adding weight to the drive of each blow. Together with iron wedges and wooden gluts, it was used for splitting logs into boards or kindling. When Abraham Lincoln made up rail fences for his family's farm in Illinois, he was splitting long logs in just this way. (ca. 1790)

WEDGE: In two examples

21.) As a decorated example Iron 8" long x 2." square at the head, decorated with incised tree runes. To some degree, the intersecting lines made a grid surface that helped prevent the wedge from moving side to side as it was driven into the

log.^{184:41} The fluted incisions were also thought to relieve the pressure of air built up while driving into sappy wood.^{42:503} (ca. 1750)

22.) GLUT, 15" overall that mounts a wooden grip with a reinforcing wrought iron ring to the top of a similar iron wedge; used for both splitting and felling logs. (ca. 1785)

23.) HEWING DOG: Iron hand-wrought pinning brace, measuring 16." long x 9" high stake; for steadying a log while sawing, splitting, squaring or otherwise dressing it. (ca. 1780)

DRAWING CHAINS: As three examples, although the inventory only mentions two,

24.) Iron 7 foot length of chain, with ." diameter bars hand-wrought into 4" long x 2" wide links, ended with 4." diameter ring on one end and a 5." x 3." hook on the other. (ca. 1780)

25.) Iron hand-wrought 8-foot length; which could have been used for hitching draft animals to a plow, hauling logs or a finished beam, or yanking a stubborn boulder or tree stump out of the ground. (ca. 1780)

26.) Iron hand-wrought 9'9" length of chain made up of 25 links of half-inch stock; where the 12th link is a rotator to prevent the chain from binding up and breaking when put under maximum stress. (ca. 1780)

27.) OXEN YOKE: Wooden brace 59" long x 7" wide x 6." deep, with 22" curved collars made from bowed 2" wide woods. (ca. 1780)

28.) PLOW: Iron, hand-wrought and wood; measuring 70" long overall x 38" high x 27" wide; the guide tongue measuring 53." long. The full metal plowshare was mounted with ram's horn bolts to a wooden frame. A rare all-iron blade likely made by and for the use of a blacksmith. (ca. 1780)

29.) SCYTHE: (*sense*) Iron hand-wrought blade attached to a long wooden handle, used for harvesting wheat or hay. (ca. 1780)

30.) SCYTHER & CRADLE: Iron hand-wrought blade attached to a long wooden handle, fitted with a four-prong wooden frame for holding the cut grain. Four slender iron rods strengthen the whole assemblage, and are anchored with small ram's horn bolts. (ca. 1785)

31.) SHARPENING STONE: whet stone with a hollowed-out horn carrier, fitted with a clip to secure it to a belt or trouser waistband. (ca. 1785)

SICKLE: (*sichel*) In three examples, although only two were described in the inventory,

32.) Iron 12" high x 24" wide reaping hook, also known as a hay hook, mounted on a 5." wooden grip, used for cutting grain in a sweeping motion away from the body. (ca. 1780)

33.) Another measured 11" high x 19" wide. (ca. 1780)

34.) Another measured 9" high x 6" wide. (ca. 1800) Sickles were sometimes edged with tiny saw teeth, although this was rare on the larger reaper hooks.^{38:134} The presence of three sickles on the inventory, most often used for reaping grains or flax, pointed to a full-family effort at harvest time. Long-handled scythes were favored for cutting grasses that would be stored as hay for feeding to the livestock.^{27:18}

KNIVES: In two examples, known in German as a *Messer*; all of hand-wrought iron

35.) Folding harvester's knife, measuring 12" when fully extended, with a bone handle, a ring pulls back a spring lock that holds the crescent-shaped blade firmly in place during use. (ca. 1765)

36.) Vintner's knife, measuring 6." overall, 17th Century from Canton Zurich, fixed agricultural tool for harvesting grapes with a crescent-shaped blade. (ca. 1680)

37.) CORN HOOK: Iron hand-wrought corn husker's tool, consisting of long flat "tooth," measuring 4." that is pierced twice in order to anchor a twine or leather strap. The hook, sometimes called a spike, is worn over the palm

of the hand. In one long motion, the husker pulls each ear up as the corn hook rips off half of the husk. His left hand then pulls the remaining husk down and snaps the ear off the stalk. A quick pitch and the husked ears arc gracefully through the air into the waiting basket or wagon. (ca. 1800)

38.) HOE: (*haue*) Iron 6" high x 8" wide hand-wrought blade mounted on a 49." hickory wood handle. While the most common 18th century English design for a hoe was a narrow vertical rectangle, this is a rare example of an early hand-wrought hoe of wider proportions. (ca. 1800)

39.) SHOVEL: (*schaufel*) Iron 12" long x 8" wide handwrought blade, held by a single rivet to a worn, octagonal wooden handle, 49" overall. These ordinary farmer's tools were used until worn out and discarded, making it quite rare for a hand-wrought example of a field shovel to survive through the 20th century. (Reproduction: 1990)

40.) TRIDENT (iron, handwrought pitchfork with three principle barbed tines and a mechanically jointed fourth tine that can, by means of a sliding collar, grasp whatever has been pierced; measuring 48" overall x 8") ca. 1790

41.) CLAW: Iron hand-wrought gardening rake. (ca. 1780)

42.) COWBELL: Iron bell, 7" high x 6." wide x 4." deep hand-wrought, attached to a leather collar measuring 6." wide and 16" in hanging length when closed by a handwrought iron 8." x 7." buckle, engraved with the year 1798 and folk art motifs of the moon and stars. (1798)

BULL LEAD: In two examples

43.) Iron, hand wrought; from Germanic region of the Oley Valley in Bucks County, Pennsylvania; originally mounted on the end of a long wooden pole, measuring 1 3/8" in diameter, a rope knotted and fed through the hole on the swivel part of the clamp, through the hole in the stationary piece and back to the end of the pole. The clamp was

pushed into the bull's nose and pulled tight with the rope, pinching the soft fleshy part of the nose, or if the bull already had a nose ring, this tool could be used for grabbing the ring from a safe distance; measuring 15" long x 3" wide) ca. 1780

44.) Iron, cast; and a twisted-link chain; measuring 24 inches overall. (ca. 1850 A.D.)

45.) FROE AND MALLET: Wooden and iron blade, used for cutting shingles. (ca. 1780)

AUGER: In three examples

46.) Iron 7" long cupped, triangular reaming blade with a 4" double-tapered wooden grip, for the cooper or chair maker to drill 1" beveled holes, or if cut deeply enough, straight holes. (ca. 1780)

47.) Iron 7" hand-wrought spiral shaft with a twisted bit mounted into a 15" wooden grip, for drilling ." holes; (ca. 1780)

48.) Iron 19" hand-wrought shaft with an open shell bit for drilling 1." holes, commonly known as a nose or pod auger, mounted into a 17" wooden grip, preferred by tradesmen for making long holes.^{42:42} The inventory mentions three. Two house beams were joined together "tongue-into-groove," with the aid of a large bore auger. Mortise and tenon joints were held fast with heavy tapered wooden pins, called trunnels, pounded into an auger hole.^{44:25} Contrary to what some parents advise their children, tapered square pegs were forced into round holes and ended up holding better than any other shape. (ca. 1780)

49.) GIMLET: Iron hand-wrought 8" side-cutting shaft, first developed by the Germans, with a 4." wooden grip, for drilling ." holes. Next to the tiny bradawl, it is the smallest boring tool, used for refined carpentry and tool repair.^{25:82} The elliptical and tapered wooden grip was typical in the 18th Century, and the improved "starting worm" or screw tip was first added widely in the last quarter of the century.^{33:203} This description helps explain a favorite old insult among mountainmen: "If you bored a hole in that feller's

head, you wouldn't find brains enough to grease the gimlet."^{12:128} (ca. 1780)

HANDSAW: In two examples,
50.) Iron blade riveted to a 4 ." high carved wooden handgrip, measuring 23 ." overall. A woodworker's general purpose handsaw, made from a repaired scythe blade, 18 to 28 inches long with coarse teeth made for cutting green timber, Swiss, 18th Century from the Bachmann family of Richterswil, Canton Zürich. (ca. 1710)

51.) Also as a wooden 14." high x 36" wide framed bow or turning saw, with double handles and a pivot blade that allowed interior or exterior angled cuts. It is made from a typical mixture of oak, hickory and walnut woods. A twisted leather thong maintained the hand-wrought iron blade in a taught position, but the angle of teeth permitted pulling in only one direction; otherwise buckling the blade would result.^{42:418} (ca. 1800)

52.) PLANE: Wooden 4." high x 10." long x 2." wide smoothing plane favored by Germanic carpenters. The gripping horn, or *Nase* in German, dated back at least to a Dutch example from 1596 that made transitional improvement on the medieval block shape used in Switzerland and neighboring lands.^{169:64} (ca. 1785)

Frontier woodworkers often made their own planes, and with a smithy's talent could even fashion the iron cutting blade. Through a slot in the center of the plane, called a frog, the blade could be kept at the desired depth by a wood wedge jammed in place. A sharp blow to the top of the plane could loosen the wedge when an adjustment of the blade became necessary. To prevent splitting or damaging the plane during this step, a wooden plug called a button was planted into the right spot in the plane to receive the blows.^{44:27}

The variety and number of woodworking tools proves how dependent settlers became on the forest to build a comfortable life for themselves. Henry owned all the tools he needed to ready his house building materials, as well as for making other tools, furniture and harvesting fuel for the hearth. He could topple a tree and hack

out troublesome roots. He could haul the logs, square them up, split off boards, smooth them down, cut them up, drill holes for wooden pegs or make his own nails for hammering them together.^{27:19}

53.) SIFTER: Wooden 3." high x 18" diameter sieve with square openings between the woven oak strips, used for separating a variety grains from their chaff. A wooden cross with tapered ends partially weaves into and supports the sifting surface. The rim's overlap seam is fastened with four clinched hand-wrought nails. Sometimes also called a winnowing sieve.^{20:15}

A whitecooper's favorite wood for make sifters or oval boxes was finely shaved poplar or bass wood. Some sifters were covered with shaved, stiff sheepskin, perforated with a red-hot iron point. As iron wire became cheaper and more readily available, its durability was appreciated for weaving into a farmer's sifter.^{44:23} (ca. 1785)

54.) STEELYARD: Iron 19." long x 13" wide hanging armature of scales, with four hand-wrought hooks and a counterbalancing two-pound pear-shaped weight, marked for weighing two objects that total up to 100 pounds. When the rear mounted hook is upright, a scale for 2 to 25 pounds appears on the top of the cross bar, but when the scale is inverted and hung from the forward mounted hook, the bar is marked for 30 to 100 pounds. Because of the double-sided measuring arm, a single scale was referred in the idiom of Appalachian Virginia as a pair of scales, also harkening back to the ancient balancing scales. When hay was sold it was weighed on a steelyard, a scale that was by oldest tradition a steel bar measuring one yard long.^{46:133} (ca. 1790)

HEARTH & MEAL TIME

55.) SALT BOX: Wooden 13" high x 13." wide x 8" deep hearthside container made from stop-dovetailed walnut boards. An inverted heart pierces the shaped backboard to serve as a hanging hole. The lid has mortised hinges and a 1." deep front drawer for other spices. (ca. 1780)

56.) KETTLE: Caste iron 10" high x 11." wide x 7." diameter with a gooseneck spout and upright hand-wrought handle set by rivets, three-quart capacity, used primarily for boiling water and making hot drinks. An extra pivoting handle called an idleback, not shown in this example, saved the trouble of removing the hot kettle from over the fire to pour hot water.^{46:15} (ca. 1780)

57.) TRAMMEL CHAIN: Iron hand-wrought, Swiss, 10 round flat links, each 4" in diameter, interrupted by long twisted shanks and a variety of hooks so that the 6' length of the chain can be adjusted; used for hanging pots from a crossbar inside the chimney down to varying cooking heights above the fire. (ca. 1575)

58.) TRAMMEL HOOK: Iron hand-wrought; a pair of hooked shafts used for hanging pots from a crossbar inside the chimney down to varying cooking heights above the fire; the adjustment made by hooking the bent tip of one into the desired height along a row of holes. (ca. 1780)

59.) ANDIRONS: Iron hand-wrought primitive for the stacking of logs within the fireplace, especially to prevent their shifting and rolling forward while aflame. (ca. 1790)

60.) EMBER CARRIER: Iron plate box measuring 10." x 6." x 3" with a hinged cover vented by pierced holes, sitting above the floor upon three iron legs 5." tall, readily carried by a 4." x 3" wooden handle. (ca. 1770)

61.) STOOL: Wooden plank 12" wide x 8." deep x 1." thick, showing worn rounded corners and beveled bottom edges, with four tilted 8" legs; decorated with carved initials "DxHxW DxM BA" and a primitive fish underneath; and painted with an early pale green. (ca. 1785)

62.) LAMP: Iron 5" high x 2." wide x 4." deep wrought "Betty" for burning grease or animal fat with a lighted wick. A mounting pike and hook are fixed to the top of the handle along with a chain-link wick pick. The term Betty has been thought to be an anglicized corruption of the German word *Besser*, or better, since this was

regarded as an improved design over the earlier "Phoebe" open-top grease lamp. The Germans usually referred to the foulsmelling but economical alternative to candles as iron or oil lamps. German parents often made dowery presents of a Betty lamp so as to ensure that even in the leanest of times, their daughters would always have a portable light.^{30:240} (ca. 1785)

63.) GREASE LAMP: Iron hand-wrought, open topped tray with crimped corners meant to hold braided cloth wicks in a thin layer of animal grease, the whole arrangement hanging from a center iron shaft. (ca. 1780)

COLANDER: In two examples, although the inventory only lists one,

64.) Brass 3" high x 13" diameter pan formed from one piece of metal hammered into a bowl with drawn-out brim, then made into a colander with holes following a compass-patterned flower leaf pattern. Rivets fastened on one ring handle to the brim. (ca. 1800)

65.) Brass 6." high x 14." diameter pot formed from one piece of metal hammered over an iron rod brim and later made into a colander by the patterned addition of irregular diameter holes. Rivets fastened on two curved handles to the brim, each measuring 2." x 3". (ca. 1770)

POT BEARER: In two examples, as mentioned in the inventory,

66.) Iron 4." hand-wrought hook mounted on a 5." wooden grip. (ca. 1785)

67.) Iron a smaller hand-wrought variant of 7." overall measurement. Few of these once-common hearthside helpers survived outside of museum collections by the end of the 20th Century. (ca. 1785)

68.) SMALL POT: Iron 5." high x 7" diameter, half-gallon capacity, with swinging handle, cast in a ribbed potbelly style, sometimes called a gypsy pot, sitting on three tapered 1." legs and topped with an early hand-wrought lid. Such a pot would have useful for a hunter's individual use during long camp hunts, or for making a small side

dish on the Germanic style of hearth described below. (ca. 1785)

69.) FRYING PAN: Iron 12." diameter x 1." deep handwrought pan on a 12" handle with its own support leg. A German family often built up cooking platforms in their hearth out of stone or brick so that separate small fires, using smaller amounts of wood, could heat at heights more convenient to the cook. Such an arrangement would explain the support leg and relatively short pan handle. When the English thrust their frying pans into a wide roaring hearth, they had to have as much as three feet of handle to avoid the heat. (ca. 1785)

70.) TRIVET: Iron cast into a one-piece handle with a 5½" diameter disc pierced with the swirling tear-drop pinwheel design. The piece sits atop three short legs and measures 9." overall. (ca. 1780)

71.) OVEN: Iron 11" high x 17." diameter Dutch oven design, standing on three legs. A round sprue on the bottom of the base characterized 18th Century furnace casting technique. The 1" raised rim of the lid permitted hot coals to be heaped on top during high-temperature roasting or baking. (ca. 1785)

72.) PAN: Tin plated iron 3." high x 12." brim diameter pie pan. The steeply angled sides are made up of four sections seamed together. This size of pan fit perfectly in to the large Dutch oven described above, and allowed a cook to bake pies without need for a brick oven recessed into the chimney. This basic design remained popular well into the 19th century, and was what many of the Gold Rush miners carried to California in 1849 when they went panning for streambed nuggets. (ca. 1785)

73.) SUGAR NIPPERS: Iron hand tool, 10." long x 3½" wide hand-wrought in the shape of hand pliers, whereby two sharpened, serrated cutting edges can chip off sugar crystals from a hardened block which was often sold commercially in the shape of a cone during the 18th century. (ca. 1780)

74.) SALT SACK: Homespun linen tow cloth bag 12." high x 13." wide, with a drawstring closure, suitable for carrying half a bushel, the most common amount of salt sold from general stores and trading posts to American family farmers in the 18th century, usually at a price of two shillings.³⁷⁵ In a slightly more refined, but still very similar weave, unbleached linen was called Oznaburg to honor the town of Osnabruck, Germany, where it was thought to have originated.^{27:19} (ca. 1785)

75.) VINEGAR BAG: Homespun linen tow cloth bag 12" high x 10" wide, with a drawstring closure, suitable for carrying the milky-grey, gelatinous vinegar culture, called the "mother," which neighbors would readily loan one another for starting a fresh batch. (ca. 1785)

CROCK: In two examples

76.) Redware 6" high x 12" diameter bowl with a glossy brown interior glaze and a pouring lip, designed for a 1.gallon capacity, commonly used for separating cream from fresh milk, and called a pour crock. (ca. 1785)

77.) Redware 4" high x 7." diameter bowl, which nests inside the larger bowl. (ca. 1785) While a crock was any earthen vessel, this list refers to a pair, suggesting a matched design. The name redware came from the clay naturally colored by iron oxidants, ranging from pink to scarlet.

The fired surface of redware was still soft and porous enough to "sweat" many liquids through, and was thought of as leaky. By adding a sixth or fifth part of white sand to the clay, a better strength was achieved. A glaze, painted at least on the vessel's lining, slowed down this sweating-through of liquids left standing too long. The next improvement over redware, called stoneware, required powdered flint to be mixed into the clay.^{44:119} To strain the milk, a thin cloth was laid over the flared rim and tied in place. The crock was then placed in a cool location (perhaps a cellar or pantry) to allow the cream to rise.^{22:92} (ca. 1785)

78.) FUNNEL: Wooden 6." high x 4." diameter

handcarved pouring aid, with a turned upper bowl tapering to a ." neck. (ca. 1785)

79.) PAIL: Brass 6." high x 9." diameter hammered for a one-piece, one-gallon capacity, with a hand-wrought iron brim band fastened with four rivets, with a free-swinging rat tailed iron handle. (ca. 1785)

80.) BUCKET: Wooden 13" high well bucket, 9." maximum diameter, four-gallon capacity with four wrought iron bands and handle. (ca. 1785)

81.) PICKLING TUB: Wooden 8." high x 16" irregular oval diameter, with two hand-wrought iron bands, made from a single hollowed out section of tree for a five-gallon capacity, sometimes called a gum.^{44:22} (ca. 1785)

82.) CHURN: Wooden 16." high x 7" base diameter upright two-gallon butter maker with a 30" long dasher, four handwrought iron bands and a wooden handle on the side. If the butter was especially pale in color, a little carrot juice was added, but this shortened the shelf life considerably.^{20:189} (ca. 1780)

83.) FAT TUB: Wooden 13." high x 12" diameter piggin or firkin style vessel, with three lower cedar bands and an upper 1" wide iron band. Opposing slats rise above the brim, each with a hole. The making of coopered containers was the largest single craft among American Southerners, due to the vast numbers of barrels and kegs necessary to export their agricultural bounty. In 1754 alone, a quarter of a million coopered casks filled with molasses, rice, tar, wheat, corn, tobacco, beef and pork were shipped from Charleston, South Carolina.^{10:13} Large coopered vessels in early America were given names according to their size: an anchor = 16 gallons, a runlet = 18 gallons, a barrel = 31. gallons, a tierce = 42 gallons, a hogshead = 63 gallons, a puncheon = 84 gallons, a pipe or butt = 126 gallons, a tun = 252 gallons.^{39:214} (ca. 1780)

84.) APPLE PEELER: Wooden base measuring 24" long x 6." wide x 1" thick, decorated by a

compass-drawn flower design; fitted with a 7." diameter wheel and handle armature. (ca. 1810)

85.) PEELER: Wooden, with a hand-wrought iron blade mounted to a 6." wooden handle. (ca. 1810)

86.) MORTAR: Wooden, a grinding tool often used for converting dried cooking ingredients into flaked or powder form; a tall, turned cup measuring 8" high x 5" wide (ca. 1785), along with a

87.) PESTLE: Wooden shaft 6" long by 1" in diameter at the widest point of its head. (ca. 1785)

88.) TIN QUART: Tin-plated iron 5." high x 4" base diameter measuring and pouring container, with side handle. (ca. 1790)

TIN CUP: In five examples,

89.) Tin plated iron 3" high x 4." diameter with rolled edges and a handle, one-pint capacity. (ca. 1790)

90.) Tin plated iron 4." high x 3" base diameter. One-pint cup (ca. 1790)

91.) Tin plated iron (ca. 1790)

92.) Tin plated iron (ca. 1790)

93.) Tin plated iron 3." high x 2." base diameter, holding a small double-gill. (ca. 1790) Tinsmiths found it necessary to strengthen their cups with a rolled rim, which also made them more comfortable on the lips. Molten solder made of one part lead and two parts tin sealed the joints. The best whitesmiths would make a lap lint with no solder showing.^{44:66}

KNIFE: In three examples,

94.) Iron 10" overall, as a table knife with a rounded tip and a 3." wooden grip. (ca. 1780)

95.) Iron (ca. 1780)

96.) Iron (ca. 1780)

TABLE SPOON: In four examples, known in German as *Eßlöffel*:

97.) Pewter measuring 6." overall, including the oval bowls. Though too soft for forks and knives, pewter was adequate for spoons.¹¹ (ca. 1780)

98.) Pewter measuring 6." overall (ca. 1780)

99.) Pewter measuring 6." overall (ca. 1780)

100.) Wooden measuring 9" overall, including a 2." oval bowl. (ca. 1780)

101.) MOLD & SPOON (brass and pewter, a device known in German as an *Eßlöffel Form*, for casting pewter spoons, nicknamed as a "rat-tail mold" for the characteristic tapering support that connects the finished spoon handle to its bowl; this model also featuring a trifold design to form the end of the handle; measuring 8." long x 2" across the bowl) ca. 1780

102.) SPOON (coin silver, of a noticeably thin gauge; known to the German as a *Löffel*, decorated on the stem with the nearly unreadable monogram initials "W.[M?].D." and stamped underneath by the silversmith J. Bachman, along with four small touch marks; measuring 7 1/8" in length, and weighing 25 g. or less than 1 ounce) ca. 1780

FORK: In five examples,

103.) Iron 8" overall two-tined table fork, with a period repair and replacement of its handle with a 3." wooden spindle. (ca. 1780)

104.) Iron Four others average 6." in overall length and have handles of bone, horn and wood. (ca. 1780)

105.) Iron (ca. 1780)

106.) Iron (ca. 1780)

107.) Forks were placed to the left of the plate, with the sharp-tipped tines facing down. The knife was set at the right. Matched sets of knife, fork and spoon were unheard of among common citizens of 18th century America. Sharp forks made the pointed tips of table knives obsolete.^{36:299} (ca. 1780)

FLESH FORK: In two examples,
108.) Iron 14." long x 3" wide hearth tool with three tines, the center one being drawn down from the tip of a decorative heart. (ca. 1785)

109.) Iron, also as a 16" long x 1." wide fork decorated with a heart-shaped hanging hole. Used for a turning fork, lifting and steadying meat during cooking.^{36:203} (ca. 1770)

110.) TUMBLER: Horn 4" high x 2." diameter drinking cup, which customarily held a double-gill, which was 8 ounces. Common cow horns got turned into powderhorns, spoons, hair combs and cups such as this one. After sawing off both its ends, the hornsmith had a cylinder in need of a bottom. A good sized scrap was soaked for several days, and then boiled in oil until softened. After trimming the right shape, the horn could be tempered by plunging it into cold water. Because of the horn's natural taper, the disc could be readily wedged into place. Before hand polishing with vinegar and rottenstone, any final rough spots got scraped away.^{44:55} (ca. 1785)

PEWTER PLATE: In six examples,
111.) Pewter ." high x 8." diameter. (ca. 1790)
112.) Pewter ." high x 8." diameter. (ca. 1790)
113.) Pewter ." high x 8." diameter. (ca. 1790)
114.) Pewter ." high x 8." diameter. (ca. 1790)
115.) Pewter ." high x 8." diameter. (ca. 1790)
116.) Pewter ." high x 8." diameter. (ca. 1790)

Many Mennonites during the 18th Century used pewter exclusively as their everyday table setting. As in many of their designs for making a house and its contents, the German habit was to overbuild. The same was true for German pewter, which averaged 5 to 20 percent heavier than what the English made.^{27:22} While the gentry ate from China and silver, and the poor ate from wooden plates and pottery bowls, the Baughmans and many other German-speaking Americans enjoyed a middling success reflected by their pewterware.

117.) CHARGER (pewter, known in German as a *Schüssel*; decorated with a primitive drawing of

a peasant woman holding a pitcher while standing in front of a characteristic, half-timbered Rhineland farm house; with touch marks on the bottom of the plate resembling a crown matched to the letter "SW"; measuring 8" in diameter) ca. 1770

118.) BASIN: Pewter (88% tin alloyed with 12% lead) 2" high x 8" diameter one-quart bowl. The rounded sides that slope gradually into a flat bottom indicate a manufacturing sometimes between 1750-1790.^{35:278} (ca. 1770)

REDWARE: In three examples

119.) Dish, measuring 9." diameter x 3" deep, decorated with tan and green slip paint in the motif of a three-legged spiral of tree branches. (ca. 1780)

120.) Dish, measuring 11." diameter x 4" deep, decorated with tan and green slip paint in the shape of a swirling motif. (ca. 1780)

121.) Mug, measuring 4 $\frac{5}{8}$ " tall x 3" diameter, with an attached side-strap handle, decorated with tan and green slip paint. (ca. 1780)

122.) WAFER: a flour and honey display cookie, pressed from an heirloom 1650 Swiss baking mold, showing a scene of the Wasserkirche at the mouth of Lake Zürich, the whole design measuring 7." in diameter, and later sealed with dozens of layers of shellac.

123.) CANDLE MOLD: Tin-covered iron 10." high x 4" wide, arranged for making two candles. Candles were not widely made in American homes until after the Revolution, since using the tallow from beef was too precious. When butchery became more common, wives still tried to stretch their candle making with bayberry wax, which strengthened the candles in warm weather and gave off a pleasant smell. (ca. 1780)

124.) CALLING HORN: A hollowed bull's horn measuring 17" long x 4" at its maximum diameter, adapted to serve as a signaling trumpet. Swiss, from the Bachmann family of Richterswil, Canton Zürich (ca. 1775)

TEXTILES

SPINNING WHEEL: In two examples, although the inventory only lists one,

125.) Wooden 45" diameter Great Wheel mounted on a bench to stand 60" high x 72" wide. Also known as a Walking, or Wool wheel. (ca. 1770) Three legs were more stable than four on the uneven colonial floors. The spindle on American wheels was made to be easily removable, to permit moving the wheel in bumpy covered wagons without damaging the delicate parts. With the large wheel, spinners walked back and forth toward it as they drew out and wound up the twisted, spun thread.^{31:16}

126.) Also as a SWISS WHEEL: Wooden 18" diameter wheel mounted to a spindle frame stand 32" high x 26" wide x 10" deep. With this design, common to the wider Alpine regions of central Europe, the spinner sits to the side parallel to the vertical wheel. Much better for packing into a Conestoga wagon than the Great Wheel, the little Swiss wheel proved equally adept at spinning flax, hemp or wool.^{31:13} (ca. 1770)

SPOOL: In six examples, as listed in the inventory,

127.) Wooden 7." long x 2" end diameter for rolling and storing newly spun thread from the spinning wheel, ready

for the loom. **28:106** (ca. 1800)

128.) Wooden 7." long x 2" end diameter (ca. 1800)

129.) Wooden 7." long x 2" end diameter (ca. 1800)

130.) Wooden 7." long x 2" end diameter (ca. 1800)

131.) Wooden 7." long x 2" end diameter (ca. 1800)

132.) Wooden 7." long x 2" end diameter (ca. 1800)

133.) SWINGLE TREE & HANGINGS:
(*schwingstock & flachsschwinghölzer*) Wooden 33." high x 8" wide board, mounted with a

wrought ram's horn bolt to a 13" base. A pierced heart decorates the top of the board and also serves as a rubbing hole during the scutching process. As a small upright platform for breaking flax with wooden blade. The Rhine River Valley had a tradition for everyone sharing the town swingle tree.^{2:23} Swingling frolics brought neighbors together to share the many steps of flax processing.

This difficult task most often fell to the females of a family, and began with the worker whipping a handful of bruised flax against the board's edge briefly and then vigorously twisted it back and forth across the top, or through the board's opening. At the same time, the flax was whacked with the wooden swingle knife in the order to remove the bark and other debris from the flax fibers. The long fibers that survived this beating were further refined by being pulled several through the long iron needle sharp teeth of a hatchel. The soft, pliable threads could then be spun into thread, while the shorter "chaff" fibers called tow were spun into burlap and cord. At this stage, the skeins of thread got dyed by a variety of home brew recipes:

Hickory bark yielded yellow; oak and maple gave purples; sumac berries could turn things anything from light pink to deep red; while a blue-black came from logwood. Even without a loom, frontier women managed to make narrow bolts of homespun tow cloth on small rigs of warp thread hanging from a wall.^{38:173} The production of linen was so important in Switzerland that extra affection was given to carving these basic home tools, refining their shapes and decorating them with hearts. (ca. 1780)

134.) SWINGLE KNIFE: Wooden, a 19." long wooden sword, known as a scutching knife among the English. (ca. 1780)

135.) HACHEL: (*flachsriffel*) Iron hand-wrought, measuring 16" wide x 10 ." high, including 16 teeth of 7" length, used for combing flax into a fine, silky condition in preparation for spinning it into thread. (ca. 1780)

136.) CARDS: Wooden 9." wide x 9" long twin paddles with many hundreds of crooked iron needle teeth, for fluffing and brushing raw wool

fibers into alignment before spinning it into yarn. Sometimes, the many rows of teeth were fashioned from rose bush thorns. The setting of wire teeth into cards was a slow process, superseded in 1784 by an American invention that could cut and bend 36,000 wire teeth an hour, and a companion machine that pierced these into leather pads.^{122:205} (ca. 1800)

137.) NEEDLE (bronze, for sewing; measuring 4") and two small skeins of home spun linen thread.

138.) NEEDLE CASE (bone or ivory, carved on a spindle with a subtly disguised profile of lady in the upper section, further decorated with rings of short, incised lines; 4 7/8" x 1") ca. 1780 A.D.

139.) BUTTON: brass decorated with a sunburst motif (ca. 1770)

140.) THIMBLE (bronze, measuring .7" x .7") ca. 1300 A.D.

SHEARS: In three examples

141.) Iron, as scissors, Iron 8" x 3" wrought with rat-tail finger grips. (ca. 1770)

142.) Iron, as wool fleecing shears, 12" long x 4" wide. (ca. 1770)

143.) Iron, as household shears, 9" long x 3" wide. (ca. 1770)

144.) SAD IRON: Iron, a wrought handle rising 3." above a 7." long x 3" wide triangular plate pressing iron for clothes, heated directly on the hearth or against an iron plate oven. Also known as a flat iron, the term "sad" is an archaic equivalent for heavy, and in this case is 2. pounds. Heavier, long bricks of iron hold heat considerably longer as a tradesmen or anyone into a large amount of ironing would need. Because of their shape and the long handle that twisted up from the thick base, these were often called a "tailor's goose." Completely cleaning the carbon and soot of a fire heated sad iron was difficult, if not impossible. The occasional smudge was the

trade off for a neatly pressed appearance. Cleaner ironing came later with triangular iron boxes made to hold and conduct heat from thick iron slugs slipped into them.^{8:10} (ca. 1760)

145.) BED LINEN: Linen homespun pieced together into a sheet measuring 50" wide x 64" long, monogrammed "AB" with red thread, presumed to be Anna Bachmann. Swiss, 18th century from the Bachmann family of Richterswil, Canton Zürich. (ca. 1780)

146.) BED TICKING: Linen homespun in a green checked pattern, pieced together into a mattress sack designed to hold feathers, straw or other padding, fastened by three buttons, measuring overall 44." wide x 61" long. Swiss, from the Bachmann family of Richterswil, Canton Zürich. (ca. 1800)

147.) PILLOW CASE: Linen homespun measuring 28" wide x 29" long designed to hold feathers, fastened by two buttons, Swiss, from the Bachmann family of Richterswil, Canton Zürich. (ca. 1780)

QUILT: In two examples.

148.) WEDDING RINGS pattern. Cotton bed covering measuring 84" long x 82" wide, with small arched squares in shades of red, yellow, blue, purple and green stitched together in a traditional interlocking circular pattern on a black background. (ca. 1910)

149.) SWIRL pattern. Cotton bed covering measuring 84" long x 82" wide, red and white combination with black backing. This pinwheel design was named "The Devil's Puzzle." (ca. 1890)

PILLOWS: In two examples

150.) SUNBURST APPLIQUE: Cotton pillow pieced together from shades of burgundy, white, orange and yellow cloth, the whole measuring 12" square and filled with seed husks, early 19th century, Virginia. (ca. 1840)

151.) RADIANT SUN APPLIQUE: Cotton pillow with a red and white sun, measuring 12" square. (ca. 1890)

SHIRTS: In two examples, both linen homespun for young men. Swiss, from the Bachmann family of Richterswil, Canton Zürich.

152.) Shirt with a small collar, closed with three buttons although the bottom one is missing. (ca. 1800)

153.) Shirt closed with two buttons. (ca. 1800)

154.) SHIFT: Linen homespun undergarment, closed with two buttons, sized for a young child. Swiss, from the Bachmann family of Richterswil, Canton Zürich. (ca. 1780)

CHEMISES: In three examples, all linen homespun and sewn into women's undershirts, generously proportioned. Swiss, 18th Century from the Bachmann family of Richterswil, Canton Zürich.

155.) monogrammed "SB 6" with red thread, presumed to be Sophie Bachmann. (ca. 1780)

156.) monogrammed "SB" with red thread. (ca. 1780)

157.) monogrammed "SB" with red thread. (ca. 1780)

158.) BLOUSE: Linen homespun plentifully shirred beneath a tatting yoke of small edelweiss designs, which is closed with two buttons. Swiss, from the Bachmann family of Richterswil, Canton Zürich. (ca. 1835)

159.) TATTING CIRCLE: 15." circle crocheted out of string in the pattern of the five-pointed star or "Dreidenfuss" popular as a Swiss German folk art motif. Made by Rhoda Ellen Baughman, born 1885. [[Yoder] (ca. 1899)

REPRODUCTION ITEMS OF CLOTHING: In eight examples

160.) MAN'S SUIT: a linen and cotton hand-woven fabric, colored by an organic dark, purplish

black dye, and finished with hook-and-eye closures; with a linsey woolsey cloth woven at the Ephrata Cloister to make the waistcoat, and cloth-covered buttons for closure; with knee breeches that match the coat. Cut from patterns taken off museum examples, and all of the following items hand-sewn by Patricia Baughman to fit her son John Ross Baughman. (1988)

161.) SHIRT: a linen and cotton Osnaburg cloth, left in its natural ivory shade.

162.) SHOULDER KIT BAG: a homespun hemp cloth from ca. 1800, cut to match a museum example. It contains the items used by J. Ross Baughman during his historical interpretations of the 18th century life, including two pairs of spectacles (one being a reproduction of heavier frames with round lenses; and the second, an heirloom pair from the Baughman family ca. 1870, refitted with his modern prescription lenses); a modern reproduction of an early pocket knife; two pairs of knee-length stockings, one being from ca. 1880; and an early 19th century pencil.

163.) LEATHER BREECHES: Brown buckskin from Woodstock, Virginia, in a style quite similar to the suit breeches, but with long pants, as were favored by blacksmiths and frontier hunters. Hand-sewn by Patricia Baughman.

164.) HAT: A man's broadbrim wool felt hat with a rounded crown, 4" brim and simple leather sweat band. (1988)

165.) BONNET: A woman's black hair covering with a pair of ties meant to hang loosely upon the shoulders. (1950)

166.) COAT: A child's gray wool jacket designed in the plain style suitable for an Old Order Mennonite family, with a brown plaid and dark orange lining, finished with flat brass buttons. (1890)

167.) SHIRT: a linen and cotton Osnaburg cloth, left in its natural ivory shade, sewn by Patricia

Baughman to fit her young grandson Henry.
(1994)

168.) SHOES: Leather tops and wood soles (ca. 1800)

WOODEN SHOES: In two pairs

169.) Wooden (ca. 1820)

170.) Wooden (ca. 1820)

171.) PILLOW: An applique quilted style measuring 17" square following the design of the celebrated Valley folk artist Johannes Spitler (1774-1837) offered by the gift shop of the Abby Aldrich Rockefeller Folk Art Museum at Colonial Williamsburg following their purchase of the Spitler blanket chest from the Deyerle Auction in 1995.

172.) COVERLET: White baby blanket with a pale blue border, hand-knitted in the style of an 18th century coverlet by Monique Wust for Henry Baughman's birth. (1990)

DOMESTIC FURNISHINGS

173.) TABLE: Wooden 28." high x 73" long x 26." wide farmer's sawbuck table, constructed of black walnut legs, with upper stretchers in the form of a "crumb catcher" trough and lower stretchers as foot rests; a two-plank top (possibly cherry), with breadboard ends, is cleat-mounted to the base with four removable wooden pegs. Sawbuck derives from the Dutch term *zaag bok*, meaning saw goat, and refers to the helpful carpenter's base adapted for the "double-X" legs of the table.^{33:148} Instead of using chairs, frontier German families kept the table pushed close into one corner of the great room into sort of a booth completed with benches. (ca. 1780)

174.) SWISS TABLE: Wooden, known in German as a *Tisch*, with its top surface made from three bowed planks, measures overall 40" x 32." wide. Four slender wooden pins hold the top to the base, but these are readily withdrawn for disassembly. In addition to many deep scars from heavy use, several early repairs to the top share in the deep patina. A large dove-tailed

drawer hangs from the bottom of the table, featuring three compartments within, and its original iron pull. The table stands 27." high. The sawbuck-styled supports are scrolled, and the center tenon has a replaced slide tightener. The two foot rests show considerable wear. (ca. 1775)

175.) CHAIR: Wooden, a simple design for joining two flat planks atop four spindle legs, known to the Swiss as a *Stabelle*, in this example decorated with a pierced heart and carved with the date and initials HH and HB; measuring 34." high overall, with its seat 17." wide x 14." deep. (Dated 1767)

CHEST: (*kischt*) In three examples

176.) Wooden 24." high x 53" wide x 22." deep storage trunk, known as a dower or blanket chest, made of dovetailed Southern Pine, in original worn layers of blue and gray paint; a lefthand interior till compartment included a small hidden drawer below; original handwrought iron included long "tulip" hinges, side handles, working lock and key. Early on, the lid received a crude but solid repair after the upper lock latch was cut out by auger and saw. The *kischt* was frequently the only place that could be locked for storing family papers, deeds, cash and books.^{27:20} (ca. 1785)

177.) Wooden 25." wide x 11 $\frac{3}{8}$ " high x 18." deep, red paint on lid with traces of blue on the sides. (ca. 1760)

178.) Wooden 41." high x 41." wide x 20." deep in an early Federal-transitional / Hepplewhite-style chest of drawers, made from walnut with inlays of satinwood banding and turned cherry drawer pulls. The sideboards are mortised into the top, and the nails, used sparingly, are all roseheads. The rare absence of locks on any of the drawers suits the Shenandoah Valley Mennonite origins of this piece. Although many Mennonite blacksmiths could make excellent locks, they were far less likely to use them in their own homes since it suggested a lack of spiritual grace and mistrust of God's protection. (ca. 1780)

BEDSTEAD & BED: In two examples,

179.) Wooden .-proportioned rope bedstead 46" wide x 68" long with 28" high headboard posts and a 20" high footboard, with worn but bold blue and red paint trim. (ca. 1770)

180.) Wooden Hepplewhite bedstead of slightly larger proportions, its headboard measuring 51" wide x 32" high, and the length of the rails at 74"; with worn dark green paint. (ca. 1775)

Great strength was required to twist the simple wooden tool, called the "key," tightening the single rope that had been strung into a web. One person was stationed at each corner to keep it from tipping, while the strongest exhausted his strength and patience to get the ropes tight enough to suit the wife or mother standing at one of the corners inspecting the work. The old bedtime salute, "Sleep tight!" refers to the good habit of adjusting one's ropes to get decent support for the back.^{45:89}

A home-made linen bag filled with straw, corn husks or rags was placed over the ropes to serve as mattress, and it was this that was called the bed. When making up an old fashioned rope bed, the next layer was a handwoven linen sheet that the person slept upon, topped by one or more quilted, fustian feather bag comforters. Pillow cases were also of linen, and colorful patchwork quilts offered more warmth. Quilted coverlets made the top layer, sometimes in handwoven check patterns but most often in white.^{240:61} Over 30 pounds of feathers were needed to finish two pillows and the upper and lower feather quilts.^{27:20}

181.) ROPE BED KEY: Wooden, used for tightening the rope web supporting a featherbed mattress. (ca. 1790)

182.) CRADLE: Wooden (probably walnut), known in German as a *Wiege*, with dovetailed joints, featuring two incised handles cut out as wide hearts; and measuring overall 44" long x 28" high x 24." wide. Two wooden butterfly joints hold a removable wooden hood in place, a rare modification in this pattern, which traces to the 18th century Swiss German communities of southeastern Pennsylvania. A range of handwrought rosehead nails and screws have been

supplemented for strength with later nails. Two rocker footboards are likely later replacement. (ca. 1760)

183.) BOOT JACK: Wooden plank, hand carved, measuring 16" long x 6" wide x 1." thick, a long center crack repaired with a hand-wrought, threaded bolt; used for the ease of the wearer to pry off his own boots. (ca. 1785)

184.) CHAMBER POT STAND: Wooden box measuring 14" x 14" square on top x 16" high as it stands on four legs. The top hinges back to reveal a secondary privy plank with its smoothly carved 8" circular opening, this also hinged to open on the main niche for a bowl. (ca. 1790)

185.) CHAMBER POT (ceramic of a light tan color, with a wide angled brim and closed loop handle; known in German as a *Nachttopf*; found in a farmstead along the lower Rhine; measuring 5." tall x 8." wide) ca. 1650 A.D.

EARLY MEDICINE

VIALS: In five examples,

186.) Glass bottle, hand-blown, cylindrical, used to hold an ounce dose of medicine in liquid form, measuring 2." high x $\frac{5}{8}$ " diameter, closed with a small cork. (ca. 1780)

187.) Glass bottle, hand-blown, cylindrical, used to hold a ounce dose of medicine in liquid form, measuring $3\frac{1}{8}$ " high x $\frac{5}{8}$ " diameter, badly cracked, closed with a small cork. (ca. 1780)

188.) Glass bottle, hand-blown, spherical, used to hold a 4. ounce dose of medicine in liquid form, measuring 2." high x 2." diameter, closed with a small cork. (ca. 1780)

189.) Glass bottle, hand-blown, cylindrical, used to hold a 4. ounce dose of medicine in liquid form, measuring 4" high x $1\frac{1}{8}$ " diameter, closed with a small cork. (ca. 1780)

190.) Glass bottle, hand-blown, cylindrical, used to hold a 2 ounce dose of medicine in liquid form,

measuring 5." high x 1" diameter, closed with a small cork. (ca. 1780)

191.) MEASURING SPOON: Wooden handcarved spoon, known in German as a *löffel*, with a .5" diameter hemispherically shaped bowl, designed for the accurate measuring of 80 grains dry weight, or of a teaspoon of liquids. A later small chip in the front lip would effect the strictest measurement today. (ca. 1790)

192.) FLEAM: Brass and iron triple-bladed medical cutting instrument, configured like a folding knife, marked with the manufacturer's name "Fulton Cutlery Co., London," measuring 4." long x 1" wide, used for the common procedure of opening veins and bleeding a patient. (ca. 1780)

193.) TOOTH KEY: Iron, assembled from multiple cast parts, with a 3." turned ivory handle. This dental extractor is a bent-shaft model measuring 4 7/8" in length and marked with the manufacturer's name on the handle, "Jones" on one side, and on the other, "London." The grasping fixture consists of a bolster and a hinged semicircular claw. The bolster is crosshatched to prevent slippage on the gums. A release latch on the handle allows the stem to be replaced. To extract a tooth, the bolster was placed against the root and the claw over the crown. The key was then turned until the tooth was dislocated and pulled loose. Tooth decay was often not treated until complaints other than oral pain became too great. Tooth extraction was often recommended to improve rheumatism, dyspepsia, epilepsy and fevers. George Washington's lone remaining tooth was his lower left molar which served to help anchor different sets of false teeth that he had made. ^{53:40} (ca. 1725)

194.) MEDICINE SPOON: Pewter, known in German as a *Kranklöffel* measuring 5." long x 1" wide x 5/8" deep, showing no hallmark. Approximately two ounces of liquid medication may be poured through an opening in this hollow spoon and sealed by a hinged lid. Just as liquid can be held in a hollow straw by keeping the upper opening covered with a finger, so too

this device can be regulated with a finger covering the opening of the hollow handle.

The medicine can then be administered without risk of spilling for a child or bedridden invalid. (ca. 1775)

195.) BULLET FORCEPS: Iron, measuring 7." long x 2 1/8" wide, unmarked but decorated with twin scrolls above each finger guard. If as the result of a gunshot wound, the lead ball remained in the victim's body, there was a high likelihood that cloth and other kinds of splinters had also been pushed in through the opening. To avoid inflammation and gangrene, all foreign matter and bone chips had to be removed. Long-nosed forceps could be used to probe the site of the bullet, even though many physicians preferred to use only their fingers. "Dress with lint dipped in oil to allow fluids to escape more easily, with the second dressing, use a mild digestive – and where the wound is large, a bread and milk poultice." (ca. 1750) ^{53:34}

196.) BLEEDING BOWL: Pewter, measuring 6." in diameter x 2" deep, showing no hallmarks on the underside, but a flattened six-pointed stick-figure star on the inside bottom of the bowl. Engraved circles on the interior sides of the bowl match graduated numerals indicating the amount of blood held in the bowl, namely 4, 8, 12, 16, 20 and 24 ounces in the English style. The preferred sites on the patient's body for bleeding included the backs of the hands, arm, ankle, jugular and those veins beneath the tongue. It was common to drain up to a pint of blood every 24 hours – for two days running or more. Although complaining of no more than an infected throat, George Washington died when his physician bled him of nine pints of blood in a 24-hour period. (ca. 1750) ^{53:10}

197.) CUPPING GLASS: Glass, hand-blown, measuring 2 5/8" high x 2 1/8" in diameter, the thickened lip of which was applied in a second step. The quarter-inch thick walls of this medical device allowed it be heated by a variety of methods, most commonly by an open flame. To relieve the patient of an excess of bad blood and ill-defined bodily gasses called "humours,"

doctors believed it vital to intervene. Pushing or drawing bad blood into one part of the body would at least get it away from the site of severe illness or injury.

One process called cupping would press a heated, air-tight vessel over the patient's skin. As air inside the vacuum cooled, it would pull up the skin, causing it to redden and swell, dilating the underlying blood vessels. A trained healer could then carefully massage the pooled blood off to other corners of the body without breaking the skin. Cupping had been a popular treatment in ancient Rome and throughout Asia, and became widely used once again amongst Europeans between the 17th to 19th centuries. (ca. 1770) ^{53:117}

198.) MORTAR (brass, a grinding vessel often used for converting dried medicinal herbs into fine powder form; the mortar cup measuring 3" high x 4 $\frac{3}{8}$ " wide on its flared lip, along with a pestle) ca. 1770; matched to a

199.) PESTLE: a brass shaft 8" long by 1." in diameter at the widest point of its head. (ca. 1770)

200.) Mistletoe: A few ounces of mistletoe, as sprigs, loose leaves and berries, used for treating numerous maladies in early medicine.

201.) COMB (bronze, known in German as *Kammbürste*; a fine-toothed hand-wrought design for removing lice from the scalp and body; measuring 3." x 2 $\frac{3}{8}$ ") ca. 1550 A.D.

202.) HYGIENE TOOL (bone, three hand-carved grooming blades in folding case, including a pointed nail cleaner, file and ear-wax spoon; the handle measuring 2 .") ca. 1780 A.D.

HEX CHARMS: Lead and tin protective medallions, known in Pennsylvania Dutch as *Anhängseli* or *Zauberzettel*. In two examples 203.) "AARON'S BREASTPLATE" shaped as a rectangular octagon, measuring 1." wide x 1" high, engraved with several esoteric quasi-hieroglyphic markings, ascribed with power from the Old Testament patriarch to guard the holder against harm. (ca. 1780)

204.) "GOOD HEALTH" shaped as a 1."square, engraved with a snake wrapped around a staff and several other cryptic symbols. (ca. 1780)

PERSONAL EQUIPMENT

205.) SPECTACLES & CASE: Iron frames measuring 4." across the face, holding two round lenses each 1." in diameter, with double-hinged ear pieces, all fitting in a hinged lozenge-shaped case measuring 5 $\frac{1}{8}$ " wide x 1." high x $\frac{5}{8}$ " thick. American. (ca. 1775)

FINGER RING: In two examples 206.) BRONZE, a plain band, showing considerable wear. (ca. 1750)

207.) IRON, measuring 1 $\frac{1}{8}$ " across. A heavily pitted small ring, originally designed with a flat oval face. (ca. 1600)

208.) POCKET WATCH (German silver; known in German as an *Uhr*; a Swiss pocket watch with fine, gold hands. Its face marked with Roman numeral hours; a secondary dial displaying movements of the seconds, appearing at the six o'clock station; featuring a pin-set, stem-wound, double-sunk dial with a recessed clutch which releases the hands; a clam-shell back opens to display fine unsigned works and the serial numbers measuring 2 $\frac{1}{8}$ " in diameter and weighing 5. ounces) ca. 1770

209.) SUNDIAL (brass, a double ring engraved with primitive letters representing the months of the year and numerals for the days of the month and hours of the day, known in German as a *Sonnenuhr*; used by farmers as a small, easily-carried sundial; a hole in the ring, when carefully aligned, projects a dot of sunlight onto the correct time of day; excavated from the Alpine upper Rhineland; measuring 1." in diameter x $\frac{3}{8}$ " wide) ca. 1650 A.D.

210.) HOUR GLASS (wood, glass, sand & leather, known in German as a *Sanduhr*; designed as two decorated wooden lids held parallel by five tapered spindles, protecting within

this frame a pair of glass vessels joined by a leather collar; the volume of sand that can empty from the upper chamber into the lower chamber in precisely five minutes; measuring 7" high x 4" across) ca. 1770

211.) SPURS: Iron 3" high x 4" wide, with rotating 1/2" diameter eight-pointed rowels, still threaded with early, brittle leather straps that would secure them around the instep and shank of footwear. An identical pair is photographed within figure 5, page 249 of Neumann & Kravic's study of 18th century artifacts.³⁷ (ca. 1775)

212.) SHEARS (iron, hand wrought; known in German as a *Schere*; a small one-piece scissors meant for personal grooming or textile work; measuring 4" overall) ca. 1760

213.) RAZOR (iron, brass and bone; a very early Sheffield straight razor used for shaving; known in German as a *Rasirmesser*; with makers mark of a crown over the letters "CN" the folding blade mounted into the bone handle with typical large brass washers on the rivets; measuring 4" overall) ca. 1750

214.) LOOKING GLASS: Wooden 10" high x 4" wide x 1" deep frame with handle holds a 3" x 5" mirror, most likely imported during the 18th century, fixed on two sides by small nails.^{35:80} (ca. 1750)

KNIVES: In two examples, known in German as a *Messer*; all of hand-wrought iron

215.) Folding pocket knife marked "716 Veritable Edouard" on the well-worn blade, measuring 8" when fully extended, with a bone handle; a ring pulls back a spring lock that holds the 3" blade firmly in place during use. (ca. 1750)

216.) Folding pocket knife, (iron, a three-inch folding blade, its handle decorated with a winding geometric floral design; measuring when extended 6" overall (ca. 1400 A.D.)

COINS: In three examples,

217.) SWISS TALER silver, measuring 1.5" in diameter, minted in 1680 although not marked

with the date, engraved with a rampant lion wielding a sword and Zurich's city shield, along with the legend in Latin "*Moneta Republicae Tigurinae*," meaning "Money Republic Zürich." On the reverse, the motto "*Domine Conserva Nos in Pacem*," meaning "God Protect Us in Peace," oversaw a cityscape of Zürich with its heavily fortified walls, a kind of notice intended to bolster confidence at home and warn away foreign attackers. This was the first time that a Swiss canton employed such a message, which accounts for the coin's nickname "*Schanzentaler*," meaning the "Fortress Taler." Such money was often pronounced by the Swiss Germans as *daller*, which became the source of America's money, the dollar.^{13:24}

218.) STRASBURG KREUZER, silver circa 1675, inscribed with "*Argentina*" meaning in Latin "Little Silver;" and on the opposite side "*Gloria Deo*" meaning "Glory to God."

219.) VIRGINIA PENNY, copper dated 1773, measuring 1" diameter, with a portrait of King George III on the face, and colonial arms on the back.

COLONIAL CURRENCY NOTES: In two examples,

220.) ONE-SIXTH OF A DOLLAR, Pennsylvania, on rag cotton paper 2" wide x 3" long, With the motto "American Congress / We Are One" centered inside 13 interlocking rings named for each of the colonies; Printed by Hall & Sellers, in Philadelphia. 1776; The opposite side bears the image of sundial with the Latin word "Fugio" indicating the fleeting nature of time, "Mind Your Business," along with the title "Continental Currency, According to a Resolution of Congress, passed at Philadelphia, February 17, 1776"; with the handwritten serial No. 299552 and the original signature of Wm. Spear.

221.) TEN DOLLARS, Virginia, on rag cotton paper 4" wide x 2 7/8" long featuring a drawing of Liberty, holding a sword and spear, standing triumphantly on the back of a stricken yet conscious enemy, with the Latin motto "*Sic*

Semper Tyrannus” meaning “Thus it will always be with Tyrants.”

An accompanying text reads, “Ten Spanish milled dollars, or their value in gold or silver, to be given in exchange for this bill at the Treasury of Virginia, pursuant to Act of Assembly passed Oct. 7, 1776,” along with the original signatures of B. Dickson and Jos. Wray and the handwritten serial No. 02303. The back of the note is blank.

222.) COMPASS (wood, glass, paper & metal; known in German as a *Handcompass*; a rudimentary compass housed in a small hinged wooden box, secured by a swiveling brass hook; the delicately suspended magnetic arrow is held fast within its well by a spring action pin, which releases it to spin whenever the box lid is raised, this to keep it strong while in the pocket or kit bag of the wandering surveyor, hunter or pioneer; measuring 2 $\frac{3}{8}$ ” square x $\frac{7}{8}$ ” thick) ca. 1775

223.) SURVEYOR’S GUNTER CHAIN: Iron hand-wrought with brass marking tags. Surveyors used the elegant, lightweight Gunters chain, named for the inventor of the standardized 7.92 inch link that when strung 25 together made 16.5 foot poles. Four poles made up a chain. Surveyors’ assistants grabbed metal stirrup handles at either end of the 66-foot chain and then tried to get over hill and dale in as straight a line as possible. They kept track of how many chain lengths it took, and little dangling brass tags helped them to count fractions by the link. Many of the new world’s dimensions were not accidental, such as the width of a road or length of a city block, but were rather the exact multiples of the Gunters system.^{34:143} The date when the chain was made was heat stamped into one of the handles. (1623)

THE WOODCARVER’S ART

224.) BOX: (wood, known in German as a *Koffer*; a sliding top design, decorated with extensive carvings of Swiss German folk art motifs, and marked with the initials GWM; measuring 11.” x 5.” x 4”) dated 1732

BUTTERMOLD: In three examples,

225.) Wooden 3." diameter x 1 $\frac{5}{8}$ " thick octagonal disc shape, with a handcarved two-sided decoration. On one side, a refined motif of the swirling “S” rosette. (ca. 1785)

226.) Wooden 3" diameter x $\frac{7}{8}$ " thick disc with a 3." handle made from a single piece, handcarved two-sided decoration. On one side, a motif of swirling tree branches. (ca. 1800)

227.) Wooden 4" diameter x 1" thick disc with a protruding 1" hanging tab, pierced by a small hole, with handcarved decoration on one side, featuring a swirling rosette with 14 spokes. (ca. 1785)

228.) BAG STAMP: A large carving used with paint or ink for applying a name to the side of burlap bag holding seed or ground flour. Distinctive Germanic tulips decorate the name John Bachman which has been rendered in reverse. (ca. 1765)

229.) MASK: Wooden, hand-carved mask in the shape of bull’s heads, used by Swiss German herdsman during Inalpe Processions, the celebrations marked while driving cattle to pasture for the first time in Spring, often coinciding with the Vernal Equinox. Another Springtime excuse for revelry recalled the Celtic festival of Walpurgis Night and Beltane, at the first of May, when people happily dreaded the evil spirits with the noise of bells and cracking whips. (ca. 1790)

BLACKSMITHING

230.) ANVIL: Iron 9" high x 20." wide x 4." deep, 103-pounds, with a round tapering point on one side and a flattened point on the other called pikes or beakhorns, which blacksmiths used for curving heated metal, such as chain links or horseshoes.

The double-pike configuration, made up from as many as 14 different pieces welded onto a center block, was unknown among 18th Century English blacksmiths, and so identifies this one as being of the Swiss German style, called an *Amboss*.

The oldest known metal anvil in the world was made from bronze about 10,000 years ago and remains on exhibit at the Schweizerische Landesmuseum in Zürich. ^{43:64} (ca. 1730)

Anvils were commonly mounted on a two-foot-high tree stump, or at whatever height would bring its surface up to the knuckles of the standing blacksmith. The working area or face of the anvil has an opening called the hardy hole into which the early-styled 1.5" square shank of the blacksmith's many forging tools can be anchored. Most 19th century anvils took 1.5" wide shanks. On this anvil, the hardy hole also serves as a pritchel hole, with a right-angled exit chute to permit punched out scraps of iron to fall freely to the side.

To allow ease of handling during its forging, the anvil also had holes positioned underneath each pike and on the bottom. Whether or not Henry did blacksmithing for others, he would certainly have been ready to repair his own tools or hinges, shoe a horse and make nails and other items from scrap or bar iron. The early American blacksmith was also an expert in the diseases of animals. Without the benefit of formal education in medicine, a well-regarded smith could also pull his neighbor's aching tooth. ^{44:21}

HAMMER: In six examples, all as iron hand-wrought with wooden handles:

231.) CARPENTER'S CLAW with solid, extended doublestraps. (ca. 1780)

232.) CROSS PEEN, iron 1.5" high x 4" wide x 1.5" deep a hand-wrought three-pound blacksmith's cross peen head mounted onto a 11" wooden handle, favored by farriers. ^{3:116} (ca. 1770)

233.) CROSS PEEN, another in iron on a 10" wooden handle. (ca. 1780)

234.) SET OR FLATTER HAMMER. (ca. 1780)

235.) ANOTHER

236.) ANOTHER

237.) SLEDGE HAMMER: Iron hand-wrought, a primitively formed head measuring 5" long x 2" wide, weighing 7 pounds, and wielded with a 24" wooden handle. (ca. 1780)

ANVIL ACCESSORIES: In four examples, all as iron handwrought meant for inserting into the socket hole on the top of the anvil

238.) HARDY, used as a raised cutting blade for clipping off cold or heated bar stock. (ca. 1780)

239.) HEADER, used for blunting the top of a hand-wrought nail. (ca. 1780)

240.) HORN, for shaping iron rings. (ca. 1780)

241.) ROUNDER, for bending curves. (ca. 1780)

242.) HOT SET: Iron hand-wrought, 5 7/8" long x 3" wide blade, this example a cutting wedge held by tongs. (ca. 1780)

TONGS & POKERS: In four examples, all as iron handwrought

243.) HOOF TRIMMERS, also known as nail nippers. (ca. 1780)

244.) PICK UP, with two flat grippers. (ca. 1780)

245.) HOLLOW BIT, for holding round stock. (ca. 1780)

246.) HOOP TONGUES, for holding curved iron bands. (ca. 1780)

247.) ASH SHOVEL: (*schaufel*) Iron hand-wrought, with a twisted handle designed to allow the conducted heat from the fire to easily dissipate. (ca. 1780)

248.) CLINCH CUTTER: Iron, made from an old file, used for cutting or straightening out nails. (ca. 1780)

249.) BELLOWS: Wood and leather, with iron hardware, 6' long x 4' wide, large device for blowing air into a blacksmith's hearth to increase oxidation and thereby the temperature of the flames for the melting or softening of

metal. (ca. 1780)

250.) APRON: Leather for the blacksmith. (ca. 1800)

FARRIER'S IRON SHOES: In three examples, 251.) Iron 5" high x 4 $\frac{3}{8}$ " wide for a horse's hoof, Swiss. (ca. 1440)

252.) Iron 4." high x 3." wide for a horse's hoof, made by Peter W. Baughman in Taney County, Missouri. (ca. 1870)

253.) Iron 3 $\frac{3}{8}$ " high x 3." for a pony's hoof, 19th century.

254.) Iron, a pair of plates fitted for a single leg of an ox's cloven hoof.

255.) BUTTERIS: Iron hand-wrought blade attached on a long bent neck to a wooden shoulder brace, used for trimming the hoof of a draft animal prior to the fitting of an iron shoe. (ca. 1780)

256.) CREASER: Iron hand-wrought, with a wooden handle, measuring 5" overall. For leather work, especially the finishing of a saddle harness, this tool sealed and strengthened seams, as well as created indented designs. (ca. 1780)

257.) HARNESS MEDALLION: Brass circular tag measuring 2." across, meant to hang off the leather strap over the chest of a harnessed horse, with a small incised profile of a galloping horse. (ca. 1790)

258.) LONG KNIFE: also known as a side knife or bowie knife, measuring 18" overall, fitted with a 6" wide handguard. The knife was crafted by a blacksmith from a recycled metal file, with its grooves and rasp surfaces still readily visible, and a horseshoe for the D-shaped guard. (ca. 1820)

259.) BRACE & BITS: Iron hand-wrought screw drill with its front mount ready to accept $\frac{3}{8}$ " bits; along with two bits, one 6" long featuring a slow open twist for drilling, and marked with the numerals "11;" and another 4 $\frac{5}{8}$ " long for

drilling $\frac{7}{8}$ " diameter holes. This tool is far more commonly made out of wood, but a blacksmith reaching for the strongest and handiest material chose iron. (ca. 1780)

CLAMPS: In two examples, both iron hand-wrought

260.) Iron, 14" high x 5" wide, its screw being topped with rabbit-ear tabs. (ca. 1780)

261.) Iron, 5" high x 3" wide, its screw being topped with a heart-shaped tab. (ca. 1780)

262.) ASSORTED IRON SCRAP: Nails, spikes, 2 long-necked hooks, 3 small pothooks, assorted latches, loops, pintels and several hinges

TOOL EYE FORM: In two examples

263.) Iron (ca. 1780)

264.) Iron (ca. 1780)

265.) LINKS: Two spare chain links, 4." open loops made from .5" diameter stock. (ca. 1780)

TRAVELER: In two examples, used for measuring short distances, especially across curved surfaces.

266.) Iron & wood (ca. 1780)

267.) Iron (ca. 1780)

268.) DOOR: Wooden, small side door for a barn, with hand-wrought iron hinges still attached. (ca. 1780)

STRAP HINGES: In two examples,

269.) Iron hand-wrought, 36" long x 2" wide. (ca. 1780)

270.) Iron hand-wrought, 22" long x 1." wide, from Bachman / Layman spring house near Saumsville, Shenandoah County, Virginia. (ca. 1780)

STAG-HORN HINGES: Iron hand-wrought, with 9 examples all in this Germanic pattern, also called the ram's-horn,

271.) Iron hand-wrought, measuring 13" wide x 6" high, making the most elaborate silhouette. (ca. 1780)

272.) Iron hand-wrought, measuring 12." wide x 6." high. (ca. 1780)

273.) Iron hand-wrought, with lightly incised decoration, one of a matching pair measuring 11" wide x 6." high. (ca. 1780)

274.) Iron hand-wrought, with lightly incised decoration, one of a matching pair measuring 11" wide x 6." high. (ca. 1780)

275.) Iron hand-wrought, a very simple form measuring 9" wide x 6" high. (ca. 1780)

276.) Iron hand-wrought, in the most primitive version, perhaps crafted by an apprentice blacksmith, measuring 14." wide x 7" high. (ca. 1780)

277.) Iron hand-wrought, one of a matching pair measuring 9." wide x 4" high, in two broken parts. (ca. 1780)

278.) Iron hand-wrought, one of a matching pair measuring 9." wide x 4" high, in two broken parts. (ca. 1780)

279.) Iron hand-wrought, measuring 9." wide x 6 ." high, a fragment with elaborate, deeply incised decorations, but with the extended horns on either side broken off. (ca. 1780)

280.) BRANDING IRON: For initials 'HB' (ca. 1820)

281.) TOOLS: wood & iron unidentified

282.) SHOE LAST: Iron and wood Straight (ca. 1780)

283.) MUD SCRAPER: Iron hand-wrought, a dull blade measuring 11" wide held vertically between two 9." spikes. (ca. 1820)

284.) STRONGBOX & KEY: Iron hand-wrought, marked 'RAM 1737' on the lid and decorated with a serrated border, from Canton Zürich. A metal lip around the bottom edge of the

box suggests that it was anchored onto another surface. (1737)

285.) DOOR LOCK & KEY: Iron hand-wrought from Lancaster County, Pennsylvania. (ca. 1780)

LOCK & KEY: In two examples,

286.) Iron hand-wrought, heavy-weight, measuring 6" long x 3." wide, used for incidental door hasps such as on a smokehouse, straight screw shaft. (ca. 1780)

287.) Iron hand-wrought, light-weight, measuring 5." long x 3" wide, used for incidental door hasps such as on a tool box; straight screw shaft. (ca. 1780)

288.) PADLOCK & KEY: Iron hand-wrought, measuring 3 ." wide x 5³/₈" long x 1" deep, Swiss, from the Bachmann family of Canton Schwyz. (ca. 1680)

289.) KEY RING WITH 17 KEYS: Iron hand-wrought, measuring overall 6" wide x 8." long, Swiss, 18th century from the Bachmann family of Richterswil, Canton Zürich. (ca. 1770)

290.) BEAR TRAP: Iron hand-wrought, from the Huffman Blacksmith Shop at Stony Man, Virginia, between Luray and Stanley. (ca. 1780)

SHACKLES: In four examples, all in iron hand-wrought

291.) Iron, 16" bar x 4" (ca. 1670)

292.) Iron, 16." of links x 5" tall (ca. 1700)

293.) Iron, 5" wide x 5." tall (ca. 1840)

294.) Iron, 15" wide x 3 ." tall (ca. 1840)

295.) LEG IRONS (iron, retrieved from a Rhineland castle; measuring 58" in length, weighing slightly over 11 pounds) ca. 1525

296.) SLAVE TAG: Lead and tin 3." wide x 1⁷/₈" diamond-shaped rectangle, engraved on one side with "South Carolina Cotton Plantation" and an additional raised metal tag reading "20 J38AO". The reverse side reads "J.J. Smith Plantation 1825" and these words are surrounded with a decoration of chains. (1825)

WAGON MAKING

297.) WAGON JACK: Wood and iron hand-wrought, measuring 20" high x 6" wide x 3" thick; dated 1758; being the most crucial piece of the driver's equipment. Several times a day, friction made the wooden axle parts groan and squeak dangerously. To prevent a break, it was necessary to stop, raise one corner of the wagon with the hand-cranked jack and liberally apply grease to the complaining parts. (1758)

298.) WHEEL: Wood and iron hand-wrought. A large Conestoga wagon wheel, with large pieces of gum tree used for each wheel hub, and the hickory used for the axle parts. Making strong wheels was considered by many to be the hardest part of the job. The dozens of wood pieces had to match exactly, fit together tightly and take the most punishing jolts and lateral pressures imaginable. Then, a great circle of fire had to heat the perfectly matched iron tire until it reached an even glowing red, expanding it just enough so it could be wedged around the wooden rim. Wagons only needed four wheels at a time – a smaller pair in front with the larger in back – but came six in a set from the wagonmaker.

Back wheels as large as five-feet in diameter gave the smoothest ride over rocky roads, but once they reached their homesteads, and started hoisting bales and bushels into it, farmers wanted the wagon bed closer to the ground. So the small pair of spare wheels were put on the front; the old front wheels were put on the back; and the five-footers were put in the barn or sunk into the ground as gateposts, signifying that the owners had decided to stop moving and stay put. (ca. 1780)

299.) TOOL BOX: Wood and iron hand-wrought 19." tall x 15." wide x 8." deep. Because wagon makers usually put a hasp on the lid, the box often served as the best place for safekeeping the most valuable possessions at risk of theft. The wooden case shows wide traces of the original blue paint. (ca. 1770)

300.) TOOL BOX LID: Wood and iron hand-wrought 15." tall x 17" wide hinges shaped as decorative folk art tulip designs. (ca. 1770)

301.) GREASE BUCKET: Wood, measuring 14." high x 6." wide x 5" thick; a vessel kept dangling from the bottom of the wagon for greasing the axle and other moving parts, hanging by a leather thong from an iron ring; fitted with its own lid and built-in dauber. If the wagon's load was so heavy that the jack could not lift it, a feather was greased up and slipped between the tight cracks.^{40:40} (ca. 1790)

302.) AXE CARRIER: Iron hand-wrought, a 1." wide flat band following a 7" wide x 4⁵/₈" high S-shaped pattern, made into a cradle for an axe with the addition of 3." anchoring spikes and a hinged bracket, held in place by a latch. (ca. 1780)

303.) RING MAUL: Wood with iron bands; a wheelwright's mallet was used for seating spokes into the hub. (ca. 1780)

304.) BRACKET: Iron hand-wrought wagon tongue, with ram's horn bolts. (ca. 1780)

305.) STAY CHAIN HOOK: Iron hand-wrought, a twisting hook often shaped by the blacksmith into the abstract appearance of a serpent, that accepts the link of another chain and will not allow it to fall off accidentally during the jostling movement of a wagon ride. As many as 117 iron parts had to be made, including 84 bolts of different sizes, nails, pins, brackets, hinges and 8 to 12 feet of various chains. Some of the horses' intricate, interlocking breast chains were made so that three links would have to break before the chain could pull apart. Other chains, called rough locks, were only ten links long and got wrapped around wheel rims just ahead of a slippery slope.^{40:11} (ca. 1780)

306.) COUPLING POLE PIN: Iron hand-wrought, a straight rod of iron topped with a wide, slightly oval flat plate, notched in two places, meant for holding the wagon tongue to the chassis. (ca. 1780)

307.) ROUGH CHAIN LOCK: Iron hand-wrought, a short length of typical chain used for locking the rim of the wagon wheel to any other solid part of the wagon bed, used as a break on hill sides, whereby the wagon wheels did not turn, but simply slid along in an effort to slow what could have been a dangerously uncontrolled and speedy descent. (ca. 1780)

308.) CHAIN (iron, in a double-link pattern fitted with two crossbar end links, used as a stay chain on farm wagons; measuring 22") ca. 1790 A.D.

309.) BRAKE HANDLE: Iron hand-wrought with heart-shaped handle. (ca. 1780)

310.) WAGON CHAINS: Iron hand-wrought, some with made with the braided or double-linked design that guarded against the disastrous break of a single link. (ca. 1780)

311.) HOBBLE: Iron hand-wrought 38" chain restraint that keeps one leg of a horse or cattle flexed, making it difficult for them to wander away over much of a distance (ca. 1780)

312.) BELLS: Brass, the whole fixed arrangement measuring 18." wide x 16" high. A set of four Conestoga wagon bells that would be inserted into the harnesses of each horse in the team. (ca. 1780)

313.) WRENCH: Iron hand-wrought tool for aligning and tightening the wagon wheel. (ca. 1780)

SINGLE TREES: In two examples,
314.) wooden, with iron fittings. (ca. 1780) In one interpretation of early Virginia folk speech, the single tree was sometimes referred to as a swingle tree, namely a cross bar pivoted at the middle, to which the traces are fastened in a wagon, carriage or plow.⁵¹

315.) iron, sand-caste (ca. 1780)

PENMANSHIP & THE PRINTING PRESS

GERMAN BIBLES. In two examples,

316.) *Die gantze Bibel, das ist alle bücher allts unnd neüws Testaments, den ursprünglichen spraachen nach, auffß aller treüwlichet verteütschet. Darzû sind kommen ein schön und volkômen Register oder Zeyger über die gantzen Bibel. Die jarzal und rächnung der zeyten von Adamen biß an Christum, mit sampt gwüssen Concordantzen, Argumenten, Zalen und Figuren...* Getruckt zû Zürych : Bey Christoffel Froschower, im Jar als man zalt 1545 4to, Title in red and black, within historiated and foliated borders. The format consists of two volumes in one binding ([30], CCCXXXV; CCCXV leaves) : illustrated; folio; leaves printed on both sides. Overall dimensions: 35cm x 25cm x 12cm

Known as the Zürich Bible; translated by Leo Juda, Ulrich Zwingli, and other ministers of Zürich; Luther was consulted but often not followed--Cf. Darlow & Moule, no. 4194. This version is very similar to the same publisher's 1531 edition and includes many of the same 300 woodcuts, which have been attributed to Hans Holbein. Froschauer's German translation of the Bible in 1524 preceded the first edition released in Germany by Martin Luther some five years later. All in pale brown leather over heavy boards and brass corner protectors and two clasps. [10" x 15"]

317.) *Biblia, Das ist: Die Gantze Heilige Schrift Alten und Neuen Testaments [The Bible, The Complete Holy Scripture, Old and New Testaments]* (Verlag Emanuel Thurnenssen, Basel [Switzerland], 1778) 4to, 1088 pp., with ten .-page woodcuts by Isnard that include the Tower of Babel and Noah's Ark; covered with pale brown leather over heavy boards and brass corner protectors and two clasps. [10" x 15"]

ADDITIONAL BOOKS: paper, known in German as a *Buch*, in ten further examples During the 18th Century, 75 percent of Mennonites from Lancaster County, Pennsylvania, listed more than one book in their estate inventories.

318.) Braght, T.J.V. *Der Blutige Schau-Platz; oder Martyrer Spiegel der TauffsGesinten oder Wehrlosen-Christen, die um des Zeugnuß Jesu ihres Seligmachers willen gelitten haben. . . . Ephrata in Pensylvanien: Drucks und Verlags der*

Brüderschafft, [*The Bloody Theater or Martyrs Mirror of the Defenseless Christians who baptized only upon confession of faith, and who suffered and died for the testimony of Jesus, their Saviour, from the time of Christ to the year A.D. 1660.*] 1748. 56, 478, [2], [xiv], 949, [11]pp (all with brass corners, foxing, ds, spine cover partly missing, clasps missing, front cover detached, mc)

319.) *Théâtre des martyrs : depuis la mort de J. Christ jusqu'à present : représenté en très belles tailles-douces = Schau-Bühne der Martyrer ; gezeichnet und in Kupffer gestochen*
Publisher: Van der Aa, Leyde, in two editions, namely 1698 and 1738

GERMAN HYMNALS. In two examples:

320.) *Ausbund, das ist etliche schöne Christliche Lieder ... [Paragon, a few beautiful Christian Songs ...]* (Leibert & Billmeyer, Germantown [PA], 1785) 8vo, 925pp. leather cover; the oldest collection of Protestant hymns, still in use among Mennonites and the Amish today, this standard text gives account of the persecution and suffering of the Swiss brethren during the 16th & 17th centuries, including events in Zürich that involve the family patriarch and martyr Rudolph Bachman, on pp. 44 of the appendix. [4" x 6."]

321.) Greistreicheds Gesang Buch Darinnen Eine Sammlung alter und neuer Erbaulicher Lieder... (druchts Johann Andreas Bachmann, 1766

322.) [*Aesop's Fables*] Circa 17th-18th century, no title page or publication data, 16mo, 240 pp.; German or Swiss. Leather-covered spine and corners over paper boards. [4." x 6."]

323.) Bachmair, J.J. *A German Grammar* (F. Sanno, Carlisle, Pennsylvania, 1813) 12 mo., 457 pp. [4." x 7"]

324.) Bartgis, Matthias. *The History of the American Revolution in Scripture Style, to which is Added, the Declaration of Independence, the Constitution of the United States of America, and the Interesting Farewell Address of General Washington* (Matthias Bartgis, publ.,

Frederick County Maryland, 1823, 1st ed.) 12 mo., 300 pp., [4." x 7"]

325.) Chapone, Mrs. [Hester] *Letters on the Improvement of the Mind, Addressed to a Young Lady* (London, 1777) 16mo., 240 pp. [4" x 6."]

326.) Henkel, Ambrosius. *Kleine ABC und Bilder-Buch* (New Market, VA, 1819) 24mo, 36 pp. [3." x 5."]. Title page missing. A child's school book that was a gift to the Baughman Historical Society collection from historian Klaus Wust.²⁹

327.) Homan, Johann Georg. *Die Land= und Haus=Apotheke, oder getreuer und gründlicher Unterricht für den Bauer und Stadtmann... [The Farm and House Apothecary...]* (Gedruckt bey Carl A. Bruckman, Reading, Pennsylvania, 1818, 1st ed.) By pre-publication subscription, underwritten in part by John Bachmann of Saucon Township, Lehigh County, Pennsylvania.

328.) Liebert, Peter ed. *Eine nützliche Anweisung, oder Benhülse vor Deutsche um Englisch zu lernen ... Nebst einer Grammatic ... [A useful Instruction, or help for learning by the English of German... including a Grammar...]* (Peter Liebert, Germantown [PA], 1792) 8vo, 282 pp.; a leather bound copy of the "fourth and enlarged edition" of a very popular dictionary and phrasebook used by the German-speaking Americans to learn English. [4." x 7"]

329.) [Lobwasser, Ambrosius]
Neu=vermehrt=und vollständiges Gesang=Buch Worinnen sowohl die Psalmen Davids [New enlarged and complete Songbook wherein are also the Psalms of King David] (Christoph Saur, Germantown [PA], 1763, 2nd ed.) 16mo, 839 pp.; a leather-bound copy; used widely by the Reformed Church, although also popular among Mennonites. One of the few early hymnals to include musical scores and notations along with the lyrics. [4" x 6."]

330.) Roosen, Gerhard. *Christliches Gemüth Gespräch [Heartfelt Christian Conversation]* (Typis Societatis Ephrata [PA], 1769, 1st ed.) 8vo, 168 pp., leather cover; an extremely popular text

for pietists, with 183 questions and answers along with 18 articles that set out the Mennonite view of Christian doctrine and life. This is from the quite rare first American edition of Roosen's book. [5" x 7."]

331.) Schabalie, Johann Philip. *Die Wandlende Seel [The Wandering Soul]* (Christoph Saur, Germantown [PA], 1771, 2nd ed.) 16mo, 486 pp.; leather cover; a popular retelling of history in the scriptures, written in 1635 with a Mennonite perspective. [4." x 6."]

332.) Rabeners, Gottlieb Wilhelm. *Satiren [Satires]* (Biel, 1775, 4th ed.) 16mo, 192 pp.; Switzerland. Leather-covered spine and corners over paper boards. [4." x 6."]

333.) Tersteegen, Gerhard. *Geistliches Blumen=Gärtlein inniger Seelen... [The Little Flower Garden of Young Souls]* (Michael Billmeyer, Germantown [PA], 1800) 24mo, 576 pp. [3." x 5"]

334.) Van Swieten, Baron. *Commentaries Upon Boerhaave's Aphorisms Concerning the Knowledge and Cure of Diseases... A complete text on the study of WOUNDS.*, published at Edinburgh, 1776., sold by J. Murray, Fleet Street, London; the cover consisting of marbled boards and a leather spine with raised bands; this being Vol. II, part of a series of medical books from the same author, this copy totally devoted to the study of wounds, especially those of the head, and any inflicted by arrows, gunshots, accident, etc, including copious notes on the herbs to be used, how to treat, operate, etc. and how to help with pain and convulsions. pp. 472, dated 1776.

335.) Wyeth, Francis. *Pennsylvanische Sammlung von Kirchen=Musik, enthaltend Eine gute Auswahl von Psalmen, und geistlichen Liedern... The Pennsylvania Collection of Church Musick, Containing An Ample Assortment of Psalm and Hymn Tunes, Anthems, &c. Set to Both English and German Poetry. Designed for the Use of*

Families, Singing-Schools and Musical Societies (Francis Wyeth, Harrisburg, Pa., 1840, 1st ed.) [9" x 5"]

336.) Zimmerman, Johann Georg von. *Solitude Considered with Respect to its Influence upon the Mind and the Heart* (Johnson & Preston, Wilmington [DE], (1797) 12mo, 298 pp.; the English translation of a very popular text among German American immigrants and the Quakers, with a long description and appreciation of Richterswil, Canton Zürich, Switzerland. [4." x 7"]

PERIODICALS: In Five examples

337.) One dated October 1746 featured articles on electricity and a musical score entitled "The ingenuous Lover;"

338.) Another dated February 1752 featured articles on mechanical pumps, and included illustrations on heraldry and birth deformity;

339.) Another issue from April 1752, concentrated on early water engines, including illustrations on wind mills, sea coral and classical antiquities; 335.) An issue dated July 1761 featured an article on the health dangers of tobacco use;

340.) And in the 44-page edition of August 1764, the Historical Chronicle section reports that: "Advices from the back settlements of Virginia and the colonies are...distressing, the Indians killing...the inhabitants more now than ever. On the frontiers of Augusta county 40 have been killed; in the Narrow Passage five or six families; at Side's Creek one or two; at Woodstock four.....words cannot describe the fright, terror, and misery of the back inhabitants....," plus word that some of the tribes had the small pox. Says the Indians might begin to sue for peace because they believed the English could spread the small pox...where they please..."

Known in German as *Periodischen*, these examples all came from *The Gentleman's Magazine*, London; published from 1731-1914, long-popular English periodical that gave the name "magazine" to its genre. It was the first general periodical in England, founded by Edward

Cave, and originated as a storehouse, or magazine, of essays and articles culled from other publications, often from books and pamphlets. Its motto "E pluribus unum" took note of the numerous sources scoured to assemble one monthly; the octavo format measures 5." x 8."

341.) NEWSPAPER (paper, known in German as a *Zeitung*, in this case *The Pennsylvania Gazette*, Philadelphia, Numb. 2014; bearing the promise "Containing the Freshest Advice, Foreign and Domestic"; the leading journal in the American colonies of its day, in existence from 1728 through 1800, but owned and operated by Benjamin Franklin from 1729 until his death in 1790; it was the first newspaper to cover important issues from multiple points of view, the first to publish political cartoons, and as well the complete text of important documents of the new United States, including the Declaration of Independence, the Constitution, Payne's Common Sense, the Federalist Papers, etc.; this pre-independence issue featuring protracted accounts of the trial of Nathan Sheppard, accused of Forgery; along with shipping arrivals; news bulletins from Boston to Charlestown, rewards for runaway horses, cows and servants; and many estate notices; filling four pages, measuring 10" x 16") dated July 30, 1767

ALMANAC: In two examples

342.) *Der Hoch-Deutsche Americanische Calendar...* (Christoph Sauer, Germantown, Pennsylvania, 1770); including several charts on the phases of the moon, along with practical advice on agriculture and home remedies; pp. 10; measuring 6." x 8.")

343.) ALMANAC: Cist, Carl. *Americanischer Stadt und Land Calender ... [American Town and Country Calendar]* (Philadelphia [PA], 1807) No. 104, 8vo, 42 pp.; a paper-covered almanac with court and liturgical calendars, as well as astronomical charts that were used to guide agricultural operations, and for predicting the flow of the four elements and four humors of the human body to enable good timing for bloodletting and cupping. [6." x 8"]

PRINTS: in seven examples

344.) Moll, Herman. Map of "The South West Part of Germany..." *Atlas Minor: or a new and curious set of Sixty two maps* (Thos. Bowles, London, 1706) Loose folio 10" x 8" hand-tinted map. In a simple, wooden frame from the 20th century.

345.) Moll, Herman. Map of "Suisse or Switzerland ..." *Atlas Minor: or a new and curious set of Sixty two maps* (Thos. Bowles, London, 1745) Loose folio 10" x 8" handtinted map. In a simple, wooden frame from the 20th Century.

346.) Ringger, Johann Rudolf. "Richterswil am Zürichsee ..." (Verlag v. Chr. Krusl, Basel, Switzerland, 1860) Loose folio 9." x 8" engraving of a lakeside landscape.

347.) Copperplate on paper, known in German as a *Kupferstich*; bearing the inscription "View of the City of Zug, Capital of the Canton of the same name" as seen from off shore in the lake in northeastern Switzerland, and further above "Engraved for Bankes's. New System of Geography Published by Royal Authority" 6." x 4 $\frac{5}{8}$ ") ca. 1785 A.D.

348.) Copperplate on paper, known in German as a *Kupferstich*; showing a view of Richterswil from the shore of Lake Zürich, Switzerland, drawn and engraved by Bodmer and Meyer, hand colored 4" x 3.") ca. 1850 A.D.

349.) Audubon, John James. "Bachman's Hare, Plate 108" *The Viparious Quadrupeds of North America* (J.J. Audubon & John T. Bowen, Philadelphia, Octavo Edition, 1842) Loose folio 10." x 6 $\frac{7}{8}$ " engraving of a male and female pair of rabbits first identified scientifically by Audubon's partner John Bachman, hand-colored and depicted against a wintry highlands landscape.

350.) Audubon, John James. "Bachman's Swamp Warbler, Plate 108" *The Birds of North America* (J.J. Audubon & John T. Bowen, Philadelphia, Octavo Edition, 1840) Loose folio 10." x 6 $\frac{7}{8}$ "

engraving of a male and female pair of birds first identified scientifically by Audubon's partner John Bachman, hand-colored and depicted on a branch.

351.) Audubon, John James. "Bachman's Pinewood Finch, Plate 176" *The Birds of North America* (J.J. Audubon & John T. Bowen, Philadelphia, Octavo Edition, 1840) Loose folio 10." x 6⁷/₈" engraving of a male bird first identified scientifically by Audubon's partner John Bachman, hand-colored and depicted on a branch.

352.) Audubon, John James. "Bachman's Oyster Catcher, Plate 325" *The Birds of North America* (J.J. Audubon & John T. Bowen, Philadelphia, Octavo Edition, 1840) Loose folio 10." x 6⁷/₈" engraving of a male marine bird first identified scientifically by Audubon's partner John Bachman, hand-colored and depicted feeding in a marshland environment.

353.) SHOOTING AWARD: 14." wide x 20" high paper certificate given to "Conrad Bachmann von Richterswil, Ct. Zürich" as Switzerland's *Schützenkönig*, the national grand marksmanship champion, literally the "Shooting King." Awarded 25 September 1842, although framed in the mid-20th Century.

354.) FAMILY REGISTER: A laser-scan printed by the National Geographic Society from the family Bible of Johann Georg Bachmann, the younger, Schnebbli-Bachman Bible from Ibersheim. The local schoolteacher Johann Adam Eyer drew the fraktur-style decorated family register page.

"This Bible belongs to Johann Georg Bachmann; it belonged to my Father Georg Bachmann, and after his death it was given to me by all my brothers and sisters. "Anno 1724, the 30th of November, I Joh. Georg Bachmann, as is recorded on my parents' [family] birth register, was born into this World. And on the 16th of November 1748 — old style — entered into Holy Matrimony with Esther Oberholtzer, daughter of Jacob Oberholtzer and his wife Barbara. She was born into this world the 16th day of May, 1728. In

our married life, the Lord blessed us with the following children..."

A separate Mennonite Bible record from Ibersheim describes Georg Bachman who was born in 1686 — the year following this census. The intertwining of the Bachmans and Schnebellis was documented in Ibersheim with a decorated fraktur bookplate and family register in an ancient family Bible.

The 1536 book — which still survives — is a rare, early illustrated Anabaptist labor by the printer Christopher Froschauer from Zürich. Because it was the first Bible printed in the Swiss German dialect, it was an especially treasured edition among early Mennonite families. State church authorities in Switzerland made it a crime to possess the Froschauer Bible or to even take it or any from a list of other Mennonite printings to have them bound.^{7:295} An unknown ancestor to the Schnebellis brought it out of Switzerland around 1660 to Baldenheim in Alsace, where a pastor Jacob Schnebely was listed; and then later at Muckenhauserhof, immediately west of Ibersheim. In 1708, "Matthias Schnebelli at the Ibersheimerhof" signed a bookplate opposite the New Testament title page:

"Diese Biebel Geheret dem Madteiss Schnebelli Auf dem Iversheimer Hoff und sie ist im Lieb so geschrieben Im Jahr Christi 1708." ("This Bible belongs to the Matthias Schnebelli at the Ibersheimerhof, and it is in love so written in the year of Christ, 1708"). This bookplate is noteworthy for being one of, if not *the* oldest Mennonite fraktur still in existence.^{1:25}

In 1715, the book apparently became a wedding gift to his sister, Anna Maria Schnebelli (1698-1776) when she married Hans Georg Bachmann (1686-1753), probably at Ibersheim. He was the son of Oswald (also known as Jos) Bachmann of Richterswil in Canton Zürich. After their first son, Heinrich, was born there in 1717, Hans George, his wife and her parents moved to Pennsylvania, settling in Saucon Township near present-day Coopersburg in Lehigh County. For the rest of the 18th century, more generations were entered on the pages of the old Bible, and it was eventually passed among the Oberholtzer and Stoudt families. Since 1990, it has become an

honored display at the Mennonite Heritage Center in Harleysville, Pennsylvania. ^{5:71-72, 114, 117}

355.) BIRTH CERTIFICATE: A laser-scan printed by the National Geographic Society from the hand-written *Geburtschein* for Christian Bachman of Lancaster County, Pennsylvania, born 30 September 1763 to Michael and Catherina Bachman.

356.) DEED. Indenture made 24th day of May 1756 between Michael Baughman and Catherine his wife several parcels of land in Manheim Township to Frederick Gaglin for 150 pounds. Entered in... the County of Lancaster Book D, Page 379 on the 26th day June 1756

357.) LEDGER: Scandlon, John. [*Business manuscript*] 1845~1851 [6." x 15."] 138 pp. Handwritten records of a blacksmith and shopkeeper on 69 un-numbered leaves. (ca. 1845)

358.) ENGRAVING: Curry, Rev. Richard O. "The Battle of New Orleans" *Harper's Weekly* (New York, 12 Jan. 1861) 8" x 12" from p. 31.

THE WELL-APPOINTED TAVERN

359.) MARKER: A composite resin cast from the 1753 original; this being a 21st Century reproduction measuring 15" wide x 19" high. Jacob Bachmann, the first sheriff of Northampton County, Pennsylvania, along with his wife Katrinna Vollmer, built a four-story rock tavern on a 60' by 220' piece of land one hundred paces up the hill from Easton's river front on the Delaware. A stone, carved with their names, a primitive compass rosette and the date 1753, got pressed high above on the gabled end. In its early years, the Bachmann Publick House served as the only court house between New York and Philadelphia. It also became host to numerous historic treaty negotiations with the Indian tribes, and frequent overnight guests such as Benjamin Franklin during the French & Indian War.

CANTEEN: In three examples

360.) Wood, with slightly ovoid lines, extensively

decorated with carved geometric folk art designs, and two human faces in profile, and a line of elaborately styled writing in Swiss German; known in German as *Feldflasche*; measuring 9" high x 4" wide x 2." deep) dated 1700 A.D.

361.) Leather, glass and metal, 10." high x 5." wide x 2." deep bottle-shaped vessel with a tight, overall leather cover, sealed with a removable metal stopper. Swiss, from the Bachmann family of Richterswil, Canton Zürich. Known in German as a *Feldflasche*. This canteen has been filled with water from the original well from the ancestral Bachmann family house at Old Castle. 4:48 (ca. 1640)

362.) Wood, 7" high x 6" wide x 3" deep ovoid wooden vessel made from coopered slats held together with handwrought metal bands, sealed with a small cork; a cask known in German as a *Fass*. (ca. 1775)

363.) VIOLIN & BOW (wood, marked inside with the paper label "Antonius Stradivarius Cremonansis Faciebat Anno 1721" with the 21 being handwritten in ink; 4/4 configuration; known in German as the *Violine & Violinebogen*; along with its simple wooden traveling CASE which shows numerous cracks, missing pieces and stains; the instrument's overall length 23.") dated 1721

364.) FLAGON (pewter, known to the Swiss or southern Germans as a *Flasche* or drinking mug, decorated with an engraved scene of two men smoking pipes and drinking at an outdoor tavern, above them a rhyming verse, along with a J.C.W. monogram and date on the top of the lid; showing a touch mark of a large angel; the whole measuring 9." high x 5." wide and weighing 1. pounds; with a holding capacity of 32 fluid ounces) dated 1729

*"Diese ist ein klein Geschenck
Dabeij sei meiner eingedenck
ich werde nicht viel Ehre einlegen
doch wuensich euch von Gott den Segen"*

"This is a small gift,
as well, my careful reminder,
I cannot add any more honor

than the wish for God's Blessing."

365.) FLAGON (pewter, a Swiss or southern German vessel for serving drink, also known as a *Ewer*; having a spout, handle and hinged lid; measuring 8." x 8" wide; with a holding capacity of 71 fluid ounces) ca. 1780 A.D.

366.) FLAGON (pewter, a German vessel for serving drink, having a spout, handle and hinged lid; in a tall, classic example known as a *Stitze* or *Schnabelstitze*; marked with extensive engraved decoration, including girdling rings and a large floral medallion, along with the initials I.D. and I.S.; measuring 11." high x 5" at the base diameter and weighing 2 pounds, 12 ounces; with a holding capacity of 41 fluid ounces) dated 1780

367.) PITCHER (pewter, a German vessel for serving drink, having a spout, handle and hinged lid; in a tall, classic example known as a *Stegkanne*; marked with a heraldic eagle on the inside of the bottom, a gothic cross on the underside of the hinged spout cover, and further sculpted decoration around the spout; measuring 12." high x 12" at the widest point; with a holding capacity of 68 fluid ounces) ca. 1750

368.) TANKARD (pewter, known to the Swiss or southern German as a *Trinkkanne* or drinking mug, decorated with 14 incised rings; showing a touch mark of a large angel; the whole measuring 4." tall, 5" wide and weighing 1 pound, 2 ounces; with a holding capacity of 21 fluid ounces) ca. 1780

369.) TANKARD (copper, with rivets holding the handle in place; known to the Swiss or southern German as a *Trinkkanne* or drinking mug, measuring 5." high x 5" across; with a holding capacity of 21 fluid ounces) ca. 1780

370.) CUP (pewter, a Continental drinking vessel for distilled spirits, known in German as a *Becher*; decorated with five rings, a textured border motif and the faint lines of some further design around its middle; measuring 2 1/8" high x 2" wide at its flared mouth and holding three ounces) ca. 1730

371.) TAP (brass, known to the German-speaking peoples as a *Zapfenbohrer*, a faucet designed for drawing beverage from a wooden cask; measuring 6." long x 3" high) ca. 1750

MEASURES (pewter, with a flanged bases and matching reinforced rims; a graduated set of six containers commonly used for mixing drinks in a tavern; each one known in German as a *Messenbecher*; several stamped on their base with the initials FDL and an incomplete floral shield maker's mark, and with metric volumes in the following sequence:
372.) DOUBLE CENTILITER [approx. 1. ounces] 2" high marked on its base with a large letter X beneath a crown, also 2 regulatory certification touch marks

373.) DEMI DECILITER [approx. 3 ounces] 2." high with 2 regulatory certification touch marks

374.) DECILITER [approx. 4 ounces] 3." high equivalent to the British measure of a Gill; with 2 regulatory certification touch marks

375.) DOUBLE DECILITRE [approx. 6 ounces] 4." high with 3 regulatory certification touch marks

376.) DEMI LITRE [approx. 16 ounces] 5." high with 5 regulatory certification touch marks

377.) LITRON / LITRE [approx. 33. ounces] 7" high with 18 regulatory certification touch marks) ca. 1750 A.D.

TOBACCO PIPES: In five examples

378.) Clay, pressed into a mold and then fired for hardness; for smoking tobacco; known in German as a *Tabakspfeife*; this example decorated with incised marks along the length of its stem; measuring 4" long x 1 ." high x 7/8" wide) ca. 1650 A.D.

379.) Clay, pressed into a mold and decorated with a design which features stylized tendrils of ivy and tobacco leaves. The stem bares teeth marks from

long use along with nicotine stains, measuring 4." in overall length; (ca.1800)

380.) Iron, molded in the classic pattern of the tavern pipe, but in a somewhat smaller size. (ca. 1765)

381.) Stone (black steatite) carved with a three dimensional beaver astride the stem; for smoking tobacco; measuring 4" long x 1 ." high x 7/8" wide) ca. 1500 A.D.

382.) Stone (black steatite), a Cherokee Indian device for smoking tobacco, carved with an abstract human face on the front of the bowl; measuring 6." long x 2 1/8" high) ca. 100 B.C.

383.) EMBER TONGS (iron, a device for retrieving glowing embers from a fireplace, often for the purpose of lighting a smoking pipe full of tobacco; known to the Germans as a *Zange*; also variously as Smoker's Companions, Tobacco Tongues or as "lazy tongs" for their ability to help the user reach well beyond a seated position and to therefore avoid getting out of a comfortable hearthside chair; this pair features scissor-like grips and a multi-jointed, extensible armature; measuring 6" x 3." in its most compact position, and 17" when fully extended.) ca. 1770 A.D.

384.) SPITTOON: Stoneware measuring 9" diameter x 4." high, the top face funnel painted with a dark brown slip, the concave sides decorated with a casual blue floral motif; known in German as a *Spucknapf*. Users of chewing tobacco could spit out excess juices into this vessel. A side opening permits flushing water to clear out the reservoir. (ca. 1790)

385.) JUG: Earthenware 9" high x 7" diameter small five-pint vessel for liquids, with a dull brown glaze finish. Early American folk pottery was extremely simple in design. It was unsophisticated and plain and directly reflected the culture in which it was produced.^{188:83}

In mid-18th century America, a one-gallon jug of whiskey sold for 25 cents, including the price of the jug.^{188:155} Alcoholic beverages were an integral

part of the diet of early German- and Swiss-Americans. Consumption allowances were frequently spelled out in wills, where apple liquor was guaranteed between a range of 35 to 140 gallons per person per year. The alcoholic content of early hard cider probably varied between 7.5 and 10 percent. The average person drank 80 gallons of spirituous cider, or about one quart per day. Rum was promised at an average of 10. gallons per person per year, or just under four ounces per day.^{27:22} (ca.1780)

386.) MAGIC LANTERN: A tin plate projector measuring 5 ." high x 5." wide x 2." deep with 9 pristine glass plates bearing four hand-painted, full-color images for projection through its lens. An additional 3 glass plates have been damaged but all the pieces saved. The illumination source for the projector was a single candle shielded by a glass chimney, which has cracked in two, but all the pieces saved. The whole kit fits snugly into a hard, hinged display box measuring 10." wide x 7." deep x 4." high, trimmed with a full-color brand sticker on the lid showing the use by a family in their salon with the words "Trade-Mark J.S. Fabrik-Marke / Laterna Magica, Magic Lantern, Lanterne Magique, Made in Germany" with a blank spot for entering a serial number. Two late- 19th century ownership stamps inside the lid identify Gustav Bachmann of Richterswil, Canton Zürich. (ca. 1850)

387.) HALBERD (iron, matching an example bearing a spear and stylized cutting blade in the shape of the crescent moon, in the collection of the House of Hanover in Germany; measuring 18" x 8") ca. 1570 A.D.

388.) FIGURINE: Bisque porcelain, measuring 3" tall; after filling water through the spout atop her head, this handpainted depiction of a woman from the early 19th century will leak a stream from beneath her lifted dress. Marked on the back "536 Germany." (ca. 1875)

389.) ORCHARD BRACE: iron, a 5/8" wide bar-stock wrought into a 24"x7" S-shaped hook, designed to stabilize the ladder used by a worker

reaching into the upper limbs of a fruit tree during harvest time, this example having an adjustable 12" bracket that is locked into place along the threaded shaft by a ram's horn nut. This piece came from an 18th Century farm on Wantaugh Ave. in Long Island. (ca. 1775)

390.) BRAIDED CHAIN: iron, in a double-link pattern fitted with two oval end links, used as a stay chain on farm wagons; measuring 30" (ca. 1790)

391.) CHOPPER: iron, a hand-forged cutting tool forged from one piece, fitted with a hand-carved wooden handle. The crescent-moon blade measures 6 $\frac{3}{8}$ " point to point, and 5" from base of handle to blade. The handle is 5" long and tapers from the wider 1." middle to the ." ends. This piece came from an 18th Century farm in Lancaster County, Pennsylvania. (ca. 1800)

392.) HEX SNAKE: iron, in a hand-wrought finish, to make a primitive figure of a rattlesnake, this piece measures 5" overall, with a coiled body 2." across, its surface heavily pitted from corrosion. Swiss German farmers in frontier Virginia, in this case near Lexington, placed such amulets near the doors of house and barn to soak up and ward off threatening or evil spirits. (ca. 1780)

393.) HEX SNAKE: iron, in a hand-wrought finish, to make a primitive figure of a rattlesnake, this piece measures 3" overall, with a coiled body 2." across. Swiss German farmers in frontier Virginia placed such amulets near the doors of house and barn to soak up and ward off threatening or evil spirits. This example also served as a strike-a-light, and was found in an excavation of a Revolutionary War soldiers' encampment near Charleston, South Carolina, where the German Virginia 8th Regiment served. (ca. 1780)

394.) HEX SNAKE: iron, in a hand-wrought finish, starting with a 26"-long piece of rod to wind back and forth into the primitive figure of a crawling rattlesnake with its head reared up as if to crawl over a barrier, this piece measures

10" overall, with coils measuring 2." across. Swiss German farmers in frontier Virginia, in this case near Lexington, placed such amulets near the doors of house and barn to soak up and ward off threatening or evil spirits. (ca. 1780)

395.) WAFER: a flour and honey display cookie, pressed from an heirloom 1650 Swiss baking mold, showing a Christmas scene "Weihnachtssujet um 1750" at Zürich, the whole design measuring 7." in diameter, and later sealed with dozens of layers of shellac. [Another example, from the same Swiss collection as item No. 122]

ODD FELLOWS EDINBURG, VIRGINIA

396.) BANNER: mixed textiles, a heavy green satin field with a golden crescent moon and seven stars, all trimmed in red, and a and edge of embroidery and long golden fringe; draped from a 26"-long wooden dowel with decorative gold-painted tips On the back are a pair of labels stitched on, the larger showing an embroidered seal of the Odd Fellows, with the word "Official" above the circle and the initials "S.G.L." below it. Made by MacMillan Ward Inc., New London, Ohio (ca. 1960)

397.) APRON: mixed textiles with polychrome painted decoration, this measuring 19" x 15" ceremonial garment tied around the waist and draped in front, this example with red satin trim and golden fringe, along with the seven symbols of Odd Fellowship hand-painted on the silk satin, including God's all-seeing eye, the sun, the moon with seven stars, the clasping hands of friendship, the three interlocking chain links, the bee hive of work and industry, and a globe symbolizing the universal application of fraternal principles. To protect and best display this early, fragile piece, it has been encased in a 24"x20" period frame. (ca. 1850)

398.) VESTMENT: mixed textiles with polychrome embroidery, a ceremonial sash worn around the neck and shoulders, the ends draped down the front of the chest, measuring 42" overall.

Fanciful scrolled stitchwork surrounds the all-seeing Eye of God and the distinctive three interlocked chain links of the Odd Fellows (ca. 1880)

399.) PILLOW: mixed textiles with polychrome embroidery 17" x 14" the all-seeing Eye of God and the distinctive three interlocked chain links of the Odd Fellows (ca. 1880)

400.) BOOK: Stillson, H.L., ed. *Official History of Odd Fellowship: The Three-Link Fraternity* (The Fraternity Publishing Co., Boston, Massachusetts, 1914, Latest Revised Edition from the 1894 original) 896 pp.

401.) BOOK: Donaldson, Paschal. *The Odd-Fellows' Text-Book; and Elucidation of the Theory of Odd-Fellowship; embracing A Detail of the System, in all its Branches...With Elegant Illustrative Engravings* (Moss & Brother, Philadelphia, 1852 Tenth Thousand – Revised Edition.) 286 pp. plus numerous introductory and closing endorsements and advertisements. In a dark green cloth with debossed golden title and Odd Fellow designs on the spine and cover. A colorful opening picture shows the fellowship of four races of humanity: a white European discussing a printed charter with a Native American Indian, an African and a Muslim Arab. The inclusion of this illustration was deemed highly offensive to lodges in the southern United States, where it was often removed.

402.) INITIATION MEDALLION: silver, nearly 1." in diameter, with a raised knurled edge, showing heavy wear, but with all details in distinct relief. The front shows deeply cast symbols of the Odd Fellows order, including a laurel wreath around the border, topped with the all-seeing Eye of God, the clasped hands of fellowship, the bow and arrow of true aims, and the three interlocking chain links of steadfast solidarity, enclosing the initials FLT which represent Friendship, Loyalty and Truth. The verso face bears the inscription "Made an Odd Fellow / In Lodge No. / Initiatory / First Degree / Second Degree / Third Degree."

A member could have the dates of his promotion to each new level of membership engraved, but on this example, any additions may have been ground off and repolished, since some of the characters show such wear.

403.) BUTTON: brass, showing a crown with a crossing sword and a shepherd's crook, surrounded by the legend of the highest rank in the Odd Fellows, that of "Patriarchs Militant / IOOF"

404.) TIME CAPSULE

405.) LIFE MASK: Cast in alginate and transferred to white plaster from J. Ross Baughman in 1980

406.) DNA: Samples of hair follicles and Cheek Swabs sealed in sterile glassine sleeves.

407.) PENSION: paper, measuring 12" x 18" with several folds, mounted in double, acid-free boards within a 20" x 26" modern frame. Widow Dorathy Baughman applied to the United States Department of the Interior for the pension earned by her late husband John Baughman due to his service as a private in Captain Wilson Maple's company of the Fifth Regiment of the East Tennessee Militia during the War of 1812. Under an engraved bald eagle holding the American shield, and an application No. 5497, signed 29 July 1873 by Benjamin R. Cowen, the Acting Secretary of the Interior, and Joseph Sockey, Acting Commissioner of Pensions,

Dorathy was to receive \$8 each month retroactive back to 14 February 1871 (an arrears of \$238), and the same monthly amount for the rest of her life. John Baughman, born 1774 in Shenandoah County, Virginia, had also received 160 acres of land as a bounty grant due to his military service as a sharpshooter at the Battle of New Orleans, part of the decisive tactical unit which repelled the British invasion. The bounty land grant spurred the Baughman family to move west to Iron County, Missouri in 1829.

408.) DOOR LOCK & KEY: iron, hand-wrought, comprised of a flat plate measuring 5." x 5."

square with four corner holes for mounting it on the front of house entrance; and its simple, stag horn clasp measuring 5."x 6." inserts into a front slot is held fast by an internal dead bolt. Its handwrought skeleton key, which has a rather peculiar bit or tooth, measures 6." long, and its handle features a 2." wide oval grip. On the back of the lock mechanism, a 3" long ferule extends from the back of the key's insertion point. It came from a no-longer extant log house in Lancaster County, Pennsylvania. (ca. 1780)

409.) CALIPER: Linear Measurement Gauge in Brass and Steel, with the dimensions when retracted into its most compact form 7 ½ inches long x ½ inches wide x ¼ inch thick. When the measuring jaws are fully extended, it can fit around objects that are up to 2 ½ inches across. (ca. 1790)

In Obedience to the Prothonotary Decree her Court we the undersigned have

Henry Baughman proceeded to appraise the Estate of Henry Baughman dec'd

Inventory

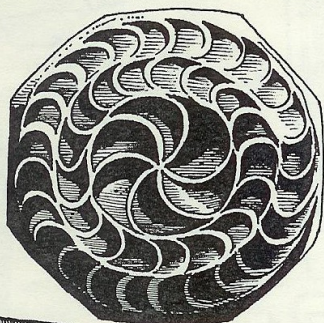
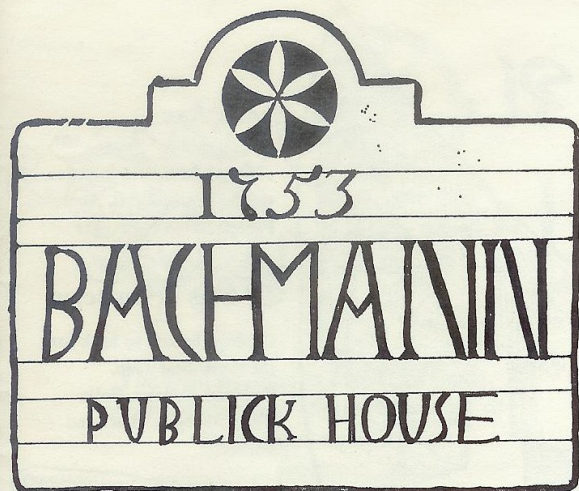
1 Rifle Gun shot & slug & snob	2	14	0
2 Axes, 1 Wedg. 1 Ring Wall	0	14	0
1 Kettle on a Tripod, 1 Sm. pot, 1 Frying pan 2 pore Cocks	1	10	0
3 Augers 1 Awl 1 Hammer 2 pair Shears 3 Sicks 1 Gun bar	0	16	0
1 German Bible & others assorted	1	4	0
6 pewter plates	0	7	6
1 pewter Bason	0	4	0
1 Cullender & Tin pail	0	2	6
5 Tin cups 4 Table Spoons 1 Tin Quat 1 Trammel	0	5	0
2 Rings 1 Lamp 1 pen Spins 1 pen 6 and 1/2 inch 2 fish fork	0	4	6
5 forks & knives	0	4	6
1 Bucket 1 pail	0	1	6
1 Tumbler 1 Salt box	0	2	0
1 Hand saw 1 pore saw 1 plane 1 Sawing horse & hangings	0	10	6
1 Wagon bag 1 small fat Tub 1 small Aug 1 Saw Iron 1 pore Ste	0	6	0
1 salt sack 1 bblum 1 pickling Tub	0	6	0
1 pore Drawing Chaise	0	6	0
1 small Chest 1 Table & 1 seifer	0	7	6
1 small Locking glass chest			
		\$10	5
3 Hops	1	16	0
1 Mattock 1 Gun stone 1 hoe	0	9	0
1 shovel 2 pot hangers	0	2	0
1 Spinning wheel & Spools	0	6	0
1 Bedstead & bed	1	16	0
1 ditto	0	12	0
		\$15	6

Arch? Mblang
Fred & Peter
Geo Peter

At Prothonotary February 1808

This Inventory & appraisement of the Estate of Henry Baughman dec'd was returned to Court in order to be recorded

Attest the Prothonotary



HUNDREDS
of
18th CENTURY
FAMILY HEIRLOOMS
&
ANTIQUES
ARE NOW ON DISPLAY
FOR YOUR
AMUSEMENT
&
EDUCATION



A MUSEUM of LIVING HISTORY
CELEBRATING COLONIAL LIFE
IN
EASTON, PENNSYLVANIA

Summer 2006



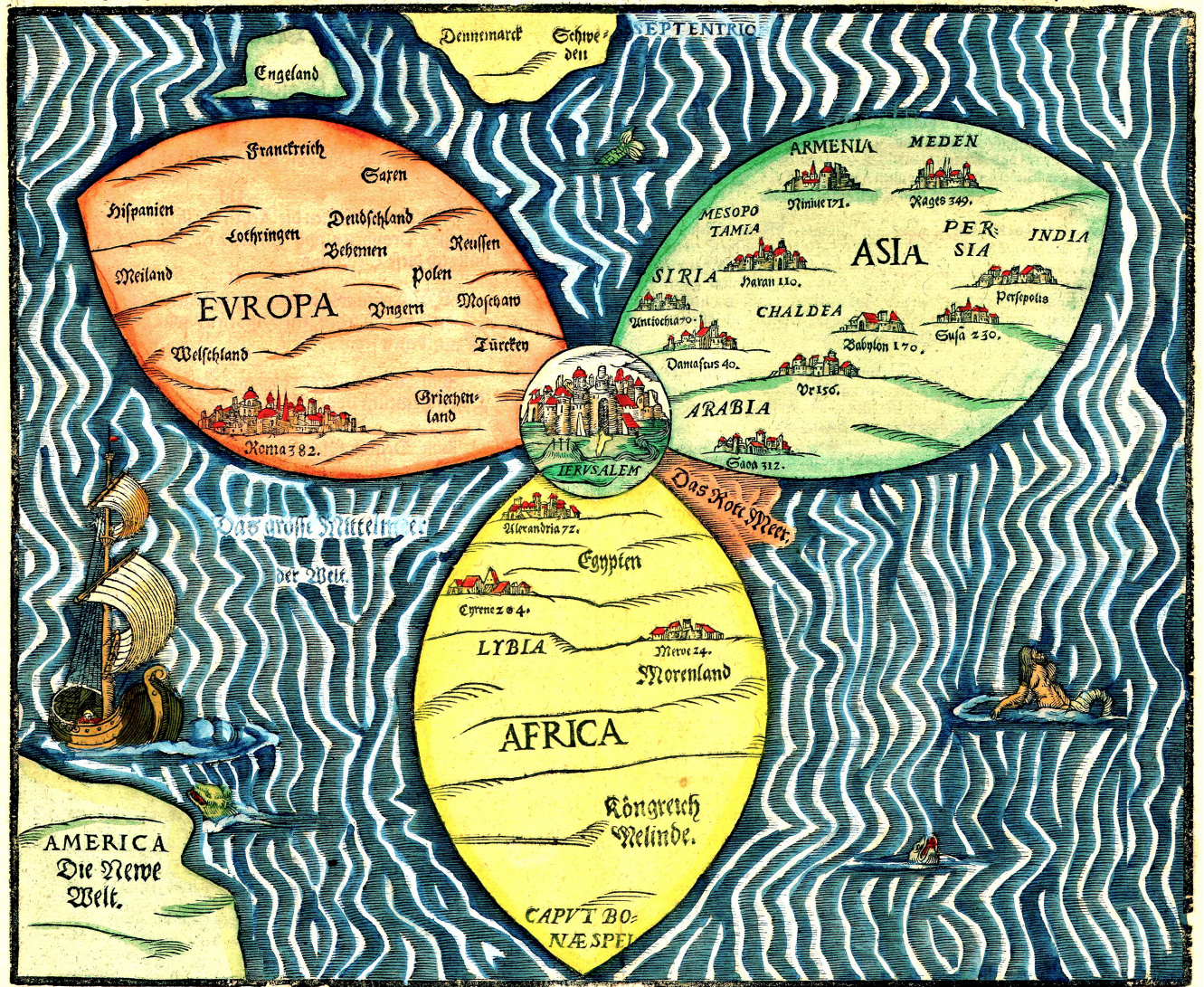
From the Old Country
to the New World

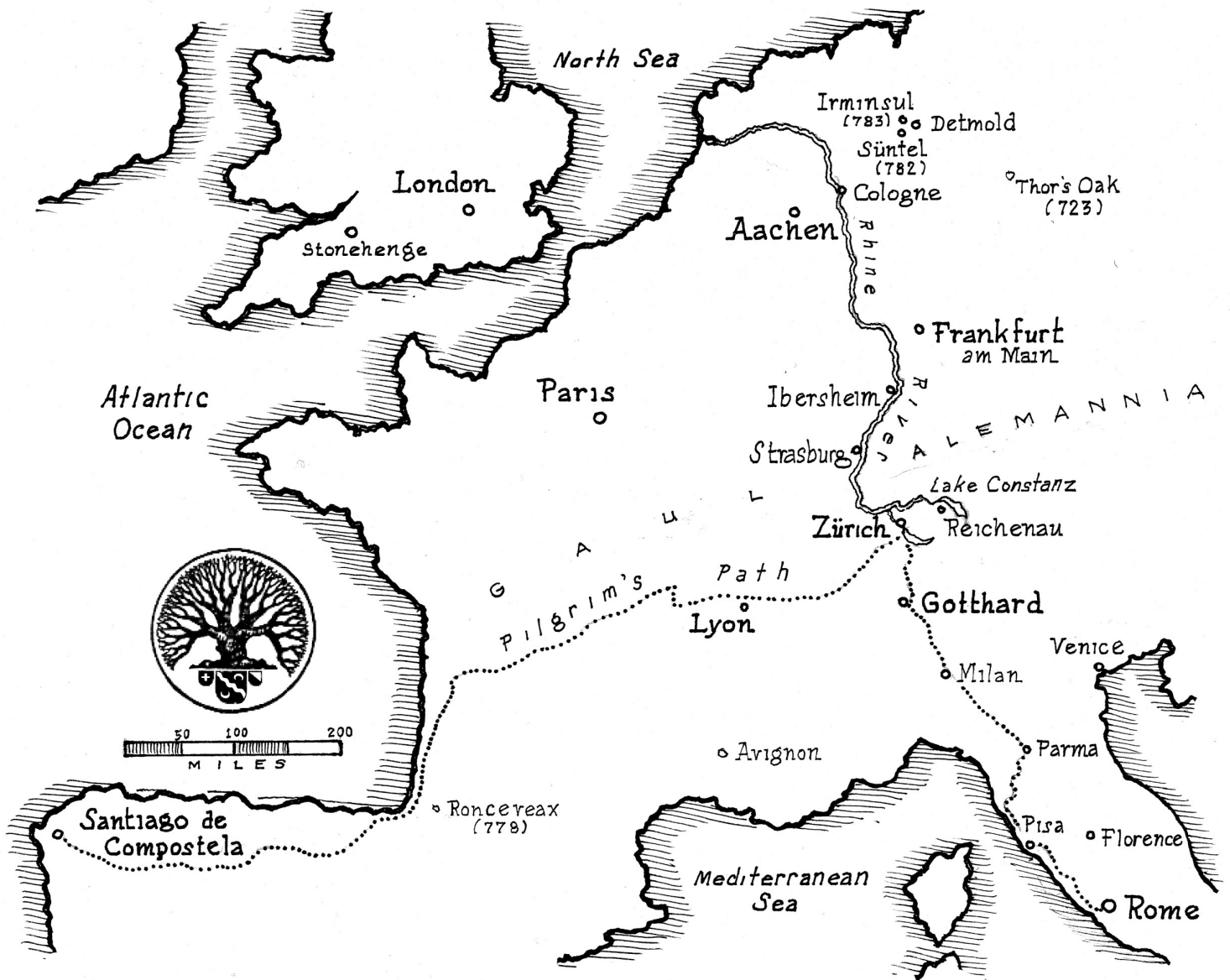


The Swiss Embassy Washington, DC

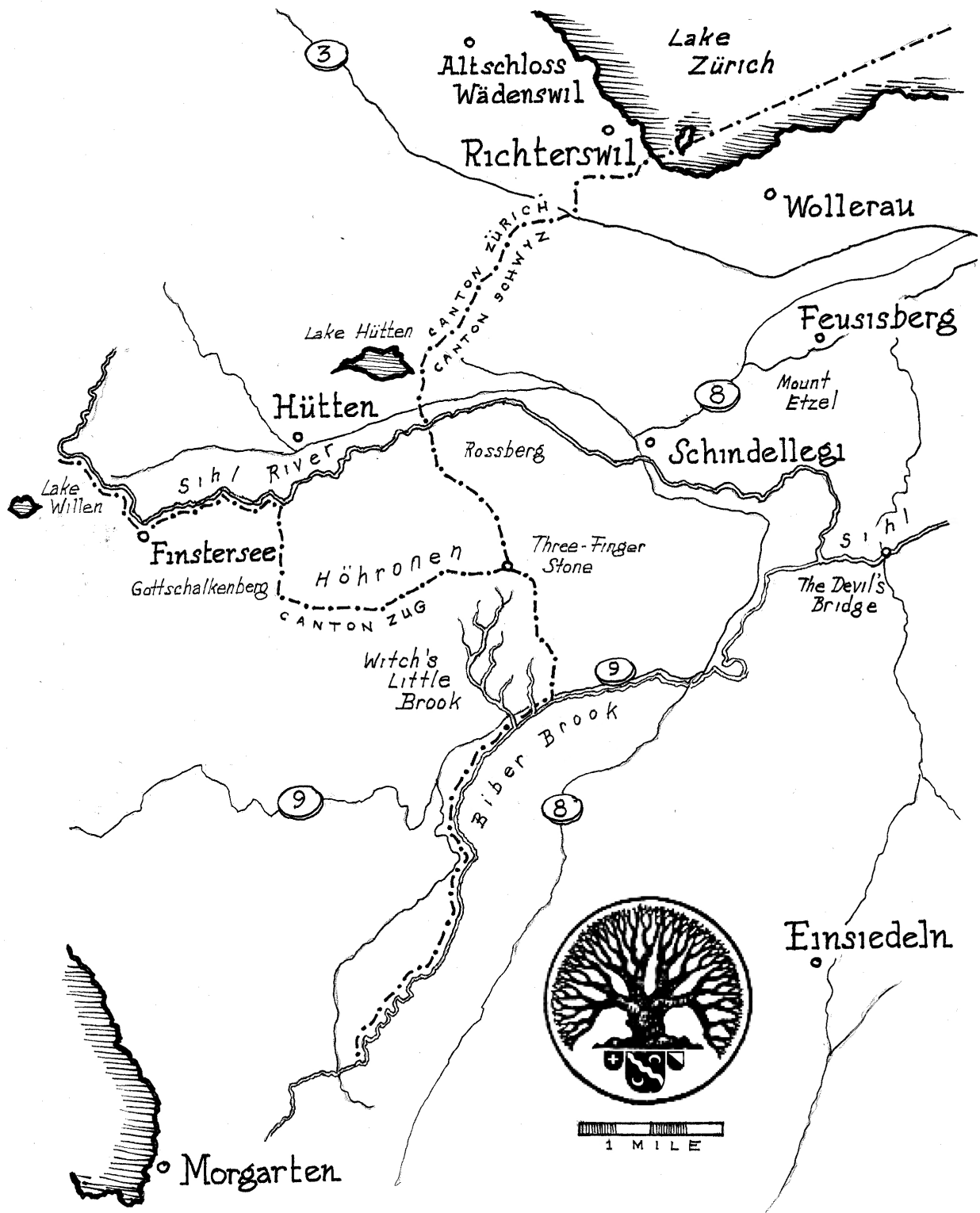
*The front of two pamphlets handed out during exhibitions of the Baughman Collection
on the left from a museum in Easton, Pennsylvania,
and on the right from a lecture and summer-long showcase
at the Swiss Embassy in Washington, D.C.*

Maps





The Central Part of Europe Best Known to Charlemagne, circa 800 A.D.



Pagan Lands South of Lake Zürich

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part II

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part III

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Teaching Christianity at the Point of his Sword

Saint Boniface, right arm of Charlemagne's grandfather Charles the Hammer, and scourge of the German Pagans. (Engraving by Cornelis Bloemaert)



The Richterswil Historical Museum with a visiting group of Mennonites from America

June 2023

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*Your Author enjoys supper with his Publisher, Lois Ann Mast
during a tour of Switzerland & Germany on 21 June 2023*