WHAT TO READ ABOUT PENNSYLVANIA

A Supplementary Bibliography of Pennsylvania Fiction

OLIVER S. HECKMAN


Washington and his army during the winter at Valley Forge.


Life and manners in Philadelphia in the nearly nineteenth century.


Philadelphia at the middle of the last century.


Philadelphia about 1840.

---. The Three Eras in a Woman's Life . . . Henry F. Anners, Philadelphia. 1848.


During World War I three negro brothers leave their farm in Kentucky and go to western Pennsylvania to work in the steel mills.


The chief character in the story is Peter Kettring, a Pennsylvanian, who because of his uncompromising nature almost broke his family and every one else who did not fit into his pattern of society. Pennsylvania and the Missouri River valley are the setting for the story.

Bennett, Emerson. The Traitor; or, The Fate of Ambition . . . Stratton and Barnard, Cincinnati. 1850.


Philadelphia and Florida.


Philadelphia in the late eighteenth century.

The French and Indian War in western Pennsylvania.
Brown, Charles B. Clara Howard: In a Series of Letters ... Asbury Dickins, Philadelphia. 1801.
Buckingham, Emma May. A Self Made Woman, or, Mary Idyl's Trials and Triumphs. S. R. Wells, Publisher, New York. 1873.
Supposedly a Wayne County woman who rose from mediocre circumstances to a position of prominence in the community.
The trials of a young girl in attempting to live with her stepmother. A young neurologist with the quality for understanding human nature saved the situation from getting out of hand.
Caudwell, T. H. History of Lorenzo and Virginia; or, Virtue Rewarded ... Eastman and Chadwick, Printers, Concord, N. H. 1834.
Cooper, J. F. The Pioneers; or, The Sources of the Susquehanna. Collins and Hannay, New York. 1825. Two volumes.
Scattered references to pioneer life in northern Pennsylvania.
Several poems extolling the beautiful scenery of the valleys drained by the Juniata River.
The case considered in the volume has been identified by an attorney as one recently heard in the courts of Berks County. The Liquor Control Board and legal references are further evidence of a Pennsylvania setting. Henry Seidel Canby in a leaflet advertising the volume (reprinted from the July Book of the Month Club News) states, "The Just and the Unjust seems to have been written about Pennsylvania."
A Pittsburgh family through three generations from Black Friday, 1873, to the present war. Mary Rafferty, the chief character, enters the household as a servant and in due time becomes a member of the family.
The struggles of a Polish boy who lived in a Pennsylvania mining town and whose ambition was to become an artist.
Life and customs in "Old Chester."
A story of the Pennsylvania coal mines.
A novel of the Mennonite emigration from Pennsylvania to Ontario in the seventeen nineties.

Ealy, Lawrence O. *Tacony Farm.* Dorrance and Company, Philadelphia. 1942.
Philadelphia and Paris during the War of 1812.

The Wyoming valley during the Revolution.

The Wyoming valley during the summer of 1778.

The murder of Anton Joncaire near Canonsburg and the effort made to apprehend the murderer.

Jefferson College at Washington, Pennsylvania, at the outbreak of the Civil War.

A story based on anthracite coal mining, presumably in Pennsylvania.

Delaware River Valley Railroad building and land claims about the middle of nineteenth century.

Complications arising out of disrespect for the United States flag at the Chestnut Hill Military School in eastern Pennsylvania. The last part of the book treats of graduates of the school with the expeditionary forces in France.

Student life at Concord College.


Philadelphia during the last two decades of the eighteenth century.


Hentz, Nicholas M. *Tadenskund, the Last King of the Lenapé: An Historical Tale.* Cummings, Hilliard and Company, Boston. 1825.
Pennsylvania during the French and Indian War.


Early steamboating between Pittsburgh and New Orleans.

General Braddock's ill-fated expedition against the French and Indians at Fort Duquesne. Three historic giants carry the action.
Jordon, Mildred. *Apple in the Attic.* Alfred A. Knopf, New York. 1942. A story of Pennsylvania German farm life which includes the growing, harvesting, and marketing of crops, "hexing" and superstition, and social life and manners. A stubborn, stingy farmer and his sweet but meek wife live together for many years without talking directly to each other.

Kaiser, Estella M. *The Victorious Knight.* The Stratford Company, Boston. 1930. The victorious knight is a young man who was called from his college education to the service of his country in 1918.


——. *Sixty Jane.* The Century Company, New York. 1903. A collection of stories, one of which relates to Gettysburg during the period of the Civil War.


Markoe, Peter. *The Algerine Spy in Pennsylvania; or, Letters Written by a Native of Algiers on the Affairs of the United States in America, from the Close of the Year 1783 to the Meeting of the Convention.* . . Pichard and Hall, Philadelphia. 1787.


The last part of the book refers to the harbor at Philadelphia during the Revolutionary War.


In the fall of 1873 Professor Blair, a great puppeteer, visited a small Pennsylvania mountain village to give a public presentation with his life-size puppets.


Two boys living in western Pennsylvania and their pet pony.


Moravians in eastern Pennsylvania.


Northwestern Pennsylvania and Ohio.


The coal mines of eastern Pennsylvania.


---. *The Minute Boys of the Wyoming Valley*. Dana Estes and Company, Boston. 1906.

The Battle of Wyoming Valley and other events of the Revolution in that locality.


Important events of the American Revolution in the vicinity of Philadelphia.


The Scotch-Irish in western Pennsylvania at the opening of the nineteenth century.


Summer vacationing in the mountains of Pennsylvania.


Philadelphia at the end of the eighteenth century.


A mystery story in which a murderer is traced to its source during flood times in Pittsburgh. A trial follows in which the clever turns of cross-examination are followed.


Philadelphia about 1800.


A modern novel with a Pittsburgh setting.


Martha Wenger and her family move from their Lancaster County farm in Pennsylvania to the New Amish colony in Maryland. The Pennsylvania-German dialect is used at places in the story.


The Pennsylvania Germans during the French and Indian Wars.
Philadelphia during the American Revolution.

Book Five ("The Road to Freedom") and the "Epilogue" relate to the preparation made in southern Pennsylvania by John Brown for his raid on Harper's Ferry. The role of Pennsylvania in southern reconstruction also is included in this fictional story.

Two Pennsylvania homebodies cast upon a desert island manage to carry on with the greatest composure under a variety of amusing situations.

In 1805 Oliver Evans drove a steam-propelled amphibian monster through the streets of Philadelphia bearing the name of Orukter Amphibolos. Around this episode in the life of an inventor the author has built the fictional story of the Bingham family.

Philadelphia provides the setting for this story.

Beautiful river falls in northeastern Pennsylvania are exploited by an electric power company.

Folklore and quaint tales of old Philadelphia society. The receptions and assemblies, the minuets and card parties, and the dabblings in philosophy and science of the late eighteenth century are described.

In a series of episodes the sterling character of a Pennsylvania farm woman is revealed through her influence on children, grandchildren and neighbors.

During the American Revolution several Philadelphia Quakers separated themselves from the main body of Quakers over the issue of bearing arms against the enemy and formed an organization known as "Free Quakers." The story is developed about the newly organized sect.
EARLY in the seventeenth century some of the inhabitants from the lowlands and from the highlands of Scotland migrated across the channel to Ireland, where they settled in the province of Ulster. After a hundred years of war, uprisings, and intermarriage the Scotch were fused to some degree with the Irish. The Scotch-Irish are a blend of the two races, the one a combination of Celtic and Teutonic and the other racial descendants of the ancient Celts. To the Scotch characteristics of “solidity, and immovability, a taciturnity, a marked thriftiness, a power of the finger to grasp and of the thumb to retain what is grasped” were added the Irish characteristics of wit, humor, keenness, and a geniality of disposition.

In the eighteenth century many Ulstermen or Scotch-Irish migrated to America for religious, political, and economic reasons. While some left before 1700, the great bulk came from 1718 to 1750 and from 1771 to 1773. After the famine of 1740 and 1741 twelve thousand annually reached America. They settled in New England, New York, Virginia, the Carolinas, and especially Pennsylvania; the Quaker colony became their center in the New World.

A relief map reveals the physical basis of the Scotch-Irish settlements in Pennsylvania. The Appalachian range served as a barrier for keeping out the French, and it was toward the broad valleys east of this range, that the Scotch-Irish first moved. Here and there in the eastern part of Pennsylvania they made their first American homes, but it was in their western settlements, the region most like their homeland, that their characteristics had the best chance to flourish. Concurrent with the migra-

1 W. J. Hogue, The Greatness of the Founders, p. 3.
2 J. Bryce, University and Historical Addresses, p. 209.
3 Hogue, p. 2.
4 Ibid., p. 3.
5 Ibid., p. 7.
tion of the Scotch-Irish to Pennsylvania was that of the Germans. It was chiefly because the Scotch-Irish collided with the Germans and differed from them in temperament that they moved west and made their outposts along the lines of the Indian trading paths.

The Scotch-Irish immigrants to Pennsylvania landed at Lewes, Newcastle (which are today in Delaware but were then a part of Pennsylvania), or Philadelphia. They made their first recorded settlement at New Munster, near the boundary between Delaware and Maryland, where they squatted on vacant lands. Since the grant to Penn overlapped the previous grant to Lord Baltimore, this New Munster tract was claimed by both Maryland and Pennsylvania. It received so many settlers that two Presbyterian churches, "the Head of Christiana" and "the Rock," were founded. However, the immigrants soon pushed up through Newcastle County across the Pennsylvania line. They came in such numbers to the vicinity of Philadelphia that the Quaker governor, James Logan, complained in 1752 that it looked as if Ireland were sending all her inhabitants to this country. Settlements were commenced in Chester County at East and West Nottingham, New London, Upper and Lower Oxford, East and West Fallowfield, Fagg Manor, Octorora, and Brandywine Manor. In Bucks County colonies were started at Warrington, Warminster, Northampton, and Warwick. Large groups made their homes in Lancaster County at Colerain, Little Britain, Salisbury, Drumore, Pequea, and Leacock. Among the settlers in Lancaster County were John C. Calhoun's parents, who later migrated to South Carolina, and Robert Fulton, the inventor of the modern steamboat. Fulton's home still stands in Little Britain township, an historic spot visited by many tourists today. The list of Scotch-Irish landholders in Lancaster County before 1735 includes the Cragheads, the McNealys, the McClellands, the Blyths, the Allisons, the Douglases, the Scotts, the Jacksons, the

---

8 Ford, p. 262.  
10 Green, p. 17.  
12 Ford, p. 265.  
14 Second Congress, p. 249.  
15 Bolton, p. 280.
McCawleys, the Buchanans, the Cardys, the McConnels, the McKimms, the McPhersons, the McClures, the Duffields, the Crawfords, the Robinsons, the McNobbs, and the McKames. One of the chief reasons of the early Scotch-Irish settlements was in the Susquehanna Valley, where the churches organized at Donegal (1721), at Paxtang (1729), at Derry (1729), and at Hanover, all less than thirty-five miles from Harrisburg, still stand as landmarks.\(^{16}\)

Donegal Church, situated near Mount Joy, Lancaster County, was built by the Scotch-Irish Presbyterians. The original log building, put up in 1721, was replaced by a stone structure in 1740. The word Donegal means "Fortress of the Stranger," and the church is one of the finest old churches in Pennsylvania. Many people today make pilgrimages to this early center of religious influence. The building with its plain walls and high windows is characteristic of the sturdy, simple, large-hearted people who worshiped in it. The interior is simple, containing a small pulpit with narrow steps leading up to it, not far from which is a stove. Adjoining the church are an old spring and a graveyard, shaded by tall spruce and cedar trees. On the tombstones can be found such names as Campbell, Galbraith, Kyle, Dougherty, Lythe, McFarland, McClure, McAllister, McKean, McNeil, Scott, and Stewart. Just in front of the church stands a fine old oak tree, called "the Witness Tree" because under it one Sunday morning in September, 1777, the pastor, Reverend McFarguhar, and his congregation joined hands and pledged their loyalty to the cause of liberty and the founding of a new nation in their adopted land.

The church at Derry is another old landmark which gives one a taste of the early pioneer days. Its walls are built of hewn oak logs put together without nails. Inside are stout pegs on which the pioneers hung their muskets. The first minister of the Derry Church was the Reverend James Anderson,\(^{18}\) who devoted part of his time to Derry, part to Donegal, and part to Paxtang.

By the third decade of the eighteenth century another stream of migration moved west of the Susquehanna River into the Cum-


\(^{17}\) D.A.R. Year Book, 1927-1928, of the Donegal Chapter, p. 2.

\(^{18}\) Bolton, p. 276.
Here were formed the settlements of Junkin's Trent, Carlisle, Chambersburg, and Big Spring in Cumberland County and Rocky Spring, Greencastle, and Mercersburg in Franklin County. Soon after 1734 the Church of Meeting-House Spring in Carlisle was organized, and in 1737 the Falling Spring Church at Chambersburg was started. Before 1760 the Scotch-Irish made their way up the Juniata and spread out along its tributaries, and from there they finally crossed over the Allegheny Mountains. In 1766 the congregations of Tyrone and Toboyne in Perry County were organized, and in the same year the congregation at Derry, Mifflin County, was established. Among the early settlers in the Juniata Valley were such names as McClay, McNitt, Larkins, McGuire, McCormick, Caldwell, Rickett, and Donaldson. The Indians who claimed the territory complained of the encroachments upon their land, and the upper portion of this valley in particular was the scene of many Indian attacks.

But the hardy Scotch-Irish were fitted for life on the frontier, of conquering the wilderness and holding it against the savages. Several groups of families would band together and build a fort for their protection. This usually consisted of log cabins, blockhouses, and stockades, made without a single nail or spike of iron. The cabin of a poor backwoodsman usually was a one-room affair of unhewn logs, while that of a more prosperous settler was apt to be made of neatly hewed logs and composed of a large living and eating room, a small bedroom, and a kitchen with a ladder leading to a loft above, where the children slept. In either case the furniture was scanty, consisting of a table, which was a great clapboard set on four wooden legs, several three-legged stools, old-fashioned rocking chairs, and beds, often covered with bear skins, elk skins, and deer hides. In each cabin was a loom, and the women always did the weaving and the making of the simple clothes of the entire household. The family was self-

---

20 Hanna, pp. 70-71.
21 Ford, p. 269.
22 Second Congress, p. 250.
23 Ford, p. 280.
25 Ibid., p. 112.
sufficing; and the lesson of self-help was one of the first learned. The father and husband was protector, hunter, and breadwinner, the wife and mother was the housewife and childbearer. Couples usually married young and had many children. Restlessness was common, and after staying in one place for a while some of the families migrated farther into the wilderness. The people in a community all joined in helping one another; log rollings, house raisings, housewarmings, quiltings, and corn shuckings were common events. There was little schooling for the boys and girls. If a schoolhouse existed, it was a simple log hut where the schoolmaster taught not much more than reading, writing, and arithmetic.

The people were at heart deeply religious, and the backwoods cabin usually contained a Bible. Great reverence for Sunday was taught to the children. The church was the nucleus of the Scotch-Irish settlements, and in many cases a Presbyterian missionary forged ahead into the wilderness and established and organized a church around which would form a settlement. The Reverend Charles C. Beatty was probably the first missionary to cross the Allegheny Mountains. In 1766, accompanied by Duffield, he went to western Pennsylvania and as far as Ohio. Reverend David McClure visited western Pennsylvania, and in his diary he tells of the beginnings of many of the Scotch-Irish congregations there. In 1774 the Reverend James Power also pressed into this region, laboring as a missionary at George’s Creek, Laurel Hill, Tyrone, and Mount Pleasant. The first Presbyterian minister to settle in Washington County was the Reverend John McMillan, who brought his family there in 1778 and became the minister of Pigeon Creek and Charties Creek, both in Washington County. His journal pictures the privations and hardships experienced on his travels. Since the country he passed through had no roads, the missionary was obliged to go by the bridle paths and along the Indian trails. Along the way

---
28 Ibid., p. 120.
29 Ibid., vol. I, p. 133.
31 Ibid., p. 80.
32 Ibid., p. 86.
34 Hanna, p. 88.
he found the settlers few and far between; many of them lived more than twenty-five miles from their nearest neighbors.

Other Presbyterian ministers\(^3\) who settled permanently in western Pennsylvania were the Reverend Thaddeus Dodd, who was located at the Ten Mile Settlement in Washington County, the Reverend Joseph Smith, who was minister of the united congregations of Upper Buffalo and Cross Creek, Washington County, and the Reverend Samuel Barr, who was minister of the Presbyterian Church of Pittsburgh.

General Wayne's treaty of 1796 with the Indians at Fort Green-ville opened up the southeastern portion of Ohio and thus made settlements in western Pennsylvania safe from Indian incursions. In the spring of 1796\(^4\) the Scotch-Irish settlers in great numbers crossed the Allegheny Mountains and spread over Washington, Fayette, Allegheny, and Westmoreland Counties. The pioneer went\(^5\) “armed with a trusty rifle and carrying on a single horse his provisions, his ax, an augur, and sometimes a drawing knife and a saw, but without nails or latches or locks, he felled the trees, built the cabin, and girdled trees for fields. These done he returned to the older settlements for his wife and family.” The brave men still faced the hardships of the wilderness and often the cruel attacks of the Indians. They spent much time making clearings, building log cabins, and cultivating a few acres of land apiece. The next generation\(^6\) cleared the lands more extensively, cultivated the soil more, perhaps built larger log cabins, and began the making of roads. They also kept up the religious organization and built schoolhouses.

In Westmoreland and Allegheny Counties many men,\(^7\) including Alexander Addison, H. H. Breckenridge, Colonel Gibson, and John Wood, became eminent. Looking at the portraits\(^8\) of such Scotch-Irishmen as William McLain, Robert Stewart, Walter Craig, and Parker Reed, we can see what hard-visaged, angular, God-fearing, and strong-minded men they were.

---

\(^{5}\) Second Congress, p. 54.
\(^{6}\) Eighth Congress, p. 125.
\(^{7}\) Second Congress, p. 252.
\(^{8}\) Ibid., p. 252.
The Scotch-Irish people did much for Pennsylvania and America. They defended the frontier and held it against all comers. They were foremost in the French and Indian Wars; and when the American Revolution came, they took an active part in it, furnishing thirty-four major generals and thirty brigadier generals. Nine of the signers of the Declaration of Independence were of Scotch-Irish lineage. The war governors of New Jersey (William Livingston), of Virginia (Patrick Henry), and of Pennsylvania (Thomas McKean) were Scotch-Irish; and when the Revolution was over and the various states formed their own governments, the first governor of New York (George Clinton) and the first governor of Delaware (John MacKinney) too were of the same descent. Such eminent men as Chief Justice John Marshall, John C. Calhoun, Zachary Taylor of the Mexican War, Horace Greeley, and the great inventors Robert Fulton, Cyrus H. McCormick, and Samuel Morse were of Scotch-Irish stock, as were six presidents of the United States—Andrew Jackson, James Polk, James Buchanan, Chester Arthur, William McKinley, and Woodrow Wilson.

The Scotch-Irish were devout and religious, building churches wherever they lived and walking miles, if necessary, to attend. They believed in liberty, for they came to America for liberty of conscience and of civil life. They believed in education. After building their homes and churches they built schools. The first college west of the Allegheny Mountains, Washington and Jefferson, was started by the Scotch-Irish. They were brave, patriotic, and courageous. The Scotch-Irish defended the frontiers of civilization against the Indians and carved their homes out of the wilderness. Every race colonizing in America brought a gift of its own. The Scotch-Irish brought unbounded courage, personal vigor, and religious convictions, and these qualities they impressed upon the land they occupied.

38 Maclean, p. 43.
40 Green, pp. 28-29.
41 Ibid., p. 31.