SOME ASPECTS OF THE SOCIAL HISTORY OF SOMERSET COUNTY

ALVIN G. FAUST

SOMERSET COUNTY, Pennsylvania, was organized in 1795 out of a portion of Bedford County lying west of the Alleghenies. Originally it included a large portion of Cambria County, which was formed from parts of Somerset and Huntingdon in 1804. The history of the county represents a unique area in a unique situation. It covers 1,034 square miles of tableland lying between two mountain ranges that formed a dual barrier on the westward route to the greatest open area of fertile, unoccupied land known to modern civilized man. Against this wall the westward movement dammed up like a great flood for one hundred years, until suddenly by one great rush for freedom it burst through by two major breaches and sped on its way along the Ohio Valley into the great open plains. Over these routes moved the armies that won possession of this great domain for the English, with the result that theirs and not those of the French became the language and the governmental and religious institutions of this greatest of modern nations.

Through this region passed some of the finest pioneering souls that the East produced, and the loss of whom it severely protested. The East gave much to the region. The region gave much to the West. Fortunately, some of the leading pioneers stayed in this vigorous atmosphere, so suited to develop their fine native traits. The culture of Europe and the seaboard flowed freely into and diffused within the area, which happily was sufficiently isolated to allow a healthy development without undue external pressure or interference. In short, Somerset County is an ideal laboratory for the study of an American community.

1 Read at Somerset, Pennsylvania, on July 17, 1937, at the closing meeting of the sixth annual historical tour conducted under the auspices of the Historical Society of Western Pennsylvania and the summer session of the University of Pittsburgh. Mr. Faust is a teacher of history and economics at the Taylor Allderdice Junior-Senior High School in Pittsburgh. Ed.

The road used by General Braddock and young Washington on their way to Fort Duquesne touches the southern border of the county, while the Forbes road, by which the general of that name reached and captured the fort and the gateway to the West, crosses centrally the full width of the county. Originally, these were Indian trails between eastern and western tribes, and over them passed Indian traders and trappers, followed by pioneer hunters and fishermen, missionaries to the Indians, and early settlers, drovers, and farmers, each with physical equipment and culture suited to his particular mode of life. Foot traveler, rider, pack horse, travois, oxcart, and covered wagon—all in turn passed over these routes.

Perhaps the first white man to set foot in the county was Christopher Gist, the explorer, who first passed through in 1750. Among others who followed were Harris, Frazer, Ray, and Dunning. Gist kept an interesting diary covering his four-day crossing of the present Shade, Quemahoning, and Jenner townships, and Harris names the distances between stopping points in 1754.

The history of transportation and communication is the history of the advancement of civilization, so it is well to take a closer look at the early routes. It is now generally known that of the two main routes already named, the southern became the National Road, while the northern route became known as the Great Road, the State Road, or the Pennsylvania Road, and finally as the Lincoln Highway. But as early as 1792 Reading Howell listed seven important roads, including these two, and sketched them as they crossed the county from east to west. By 1800 another important road, running north and south, was cut through from Somerset to Beula, near Ebensburg. All this is an indication of the importance of the region and of its rapid development after the early wars.

The turnpike era had a vigorous beginning here. The first attempt at building turnpikes took form on paper at Harrisburg in 1806, but not being completed, the governor was authorized in 1814 to incorporate five companies for the construction or completion of a Harrisburg-to-Pittsburgh turnpike. The third section was to extend from Bedford to Somerset, though by some influence an act the next year
substituted Stoyestown for Somerset. The fourth section, then, was to extend from Stoyestown to Greensburg, and the fifth, from Greensburg to Pittsburgh. Twenty-five persons had to subscribe a total of five hundred shares at fifty dollars each for the organization of a company. Another road, from Washington, Pennsylvania, to Bedford, was authorized on March 15, 1816, with specifications as follows: thirty-five feet wide on the tops of the mountains, and wider elsewhere; twenty feet of ballast; and a five-percent grade. Travelers were to pass to the right—a departure from the English mode of passing to the left.  

A traveler in 1817 wrote: "Old America seems to be breaking up, and moving westward." It is said, he continues, that in the last year "12,000 waggons passed between Baltimore and Philadelphia, and this place [near Pittsburgh] ... with from four to six horses, carrying from 35 to 40 cwt. ... Add to these the numerous stages loaded to the utmost, and the innumerable travellers on horseback, on foot, and in light waggons, and you have before you a scene of bustle and business, extending over a space of three hundred miles, which is truly wonderful."  

As elsewhere, road-building in the county has advanced through the primitive stages of Indian trails, bridle paths, and rough wagon roads to the present business-pleasure highways. The county now has 2,039.09 miles of roads. Of these, 803.22 miles are state roads, including 507.22 miles of improved roads. The remaining 1,235.87 miles are township roads, state-supported at ninety-seven dollars per mile. The improved roads are of four major kinds: Amiesite; surface-treated native stone; penetration; and Kyrock. Others are merely surface-treated. From trial and error we are advancing to a policy of road-building on a basis of vehicle-per-mile use, with trucks considered according to weight. It took our ancestors a hundred years to advance from Philadelphia to this mountain region. We may now drive to Philadelphia in a day, yes, we may even transact a little business and return home to rest at night.

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5 Kyrock is Kentucky limestone with native oil in it. The first improved state roads, with cobblestone base set on edge, are now a third of a century old and have been surface-dressed many times.
At this point it may be proper to consider the early settlers of the region. Explorers and traders such as Gist and Harris have already been mentioned, and Heckwelder, the missionary, should be added to the list. Among familiar family names listed on Howell’s map (1792) are Bonnet, Stoy, Black, Anchony, Husband, and Cable, the latter being the first justice of the county.\(^6\) The date of the arrival of the first settlers in the region west of the Alleghenies is still a matter of most interesting speculation and deserves emphasis here. Aside from military duty, it is generally understood that the English, Irish, and Germans came for the purpose of clearing the land and making permanent settlements. Duquesne used these encroachments upon the savage as an argument to persuade the Indian chiefs to support the French, who merely traded with them and at the same time protected their hunting grounds. Accordingly, the savages made many raids upon the Anglo-Saxon and Teutonic intruders.\(^7\)

The soldiers on the march and in the forts bore the brunt of these attacks. Their experiences and sufferings have been well described by Dr. Alfred P. James of the University of Pittsburgh. Following the capture of Fort Duquesne late in 1758, wrote he: “Pack horses, loaded with flour, and droves of hogs were convoyed west by strong military escorts.” Early the next year “hostile Indians were beginning to attack soldiers and escorts … and had killed eleven convalescents going down from Ligonier to Bedford.” In May, 1759, they “killed or captured thirty-six of the hundred men in Bullit’s force, wounded several more, carried off the horses, and burned five of the twelve wagons loaded with pork and bacon.” As late as 1761 they “stole horses and picked up stray animals.” A document in 1763 “lists thirty-one civilians, eighteen traders, and eighty-eight servants lost,” with much property. A number of settlers were found in distress, with “Crops all Destroyd.” “Official policy was on the whole opposed to farmers settling in the neighborhood.” The king then (1763) issued a proclamation prohibiting settlers west of the crest of the Alleghenies. This excluded settlers from Som-

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\(^6\) Pennsylvania Colonial Records, 10:8 (Harrisburg, 1852). Abraham Cable, or Kebel, as this record has it, was “a man of Property and Reputation, and the best qualified of any person in that quarter to execute the duty of a Magistrate.” He served many years.

\(^7\) Turner, The Frontier in American History, 14.
It is known, however, that Andrew Byerly and William Clapham were already settled in the region. A total of fourteen families are reported to have been in the region between the Laurel Hill and Bushy Run at the outbreak of the Indian attack in 1763. These are generally accepted facts.

Elsewhere Dr. James has stated: “There may have been isolated farm cabins earlier still, but in 1753 Christopher Gist established near what is now Mount Braddock, Pennsylvania, the first English-speaking trans-Appalachian farm-group settlement.” The suggestion here that there may have been earlier settlers is a most interesting one and is supported by a footnote in which the governor of Pennsylvania is quoted as stating in 1751 that “in Virginia People are settled on the West Side of the “Appalaccian Mountains,” and in which the minutes of the provincial council of the same year are quoted as recording that “a Dunkar from the Colony of Virginia came to the Log’s Town and requested Liberty of the Six Nation Chiefs to make [a settlement] on the River Yogh-yo-gaine a branch of the Ohio.” These may have been the “Eckerlin Dunkards” referred to in Day’s Historical Collections and recognized by Blough in his History of the Church of the Brethren of the Western District of Pennsylvania. Quoting Day, who in turn quotes from the National Intelligencer (Washington, D.C.): “These men, Dunkards by profession, left the eastern and cultivated parts of Pennsylvania, and plunged into the depths of the western wilderness. Their first permanent camp was on a creek flowing into the Monongahela river, in the southwestern part of Pennsylvania. These men of peace employed themselves in exploring the country in every direction, in which one vast, silent, and uncultivated waste spread around them. From Dunkard’s creek these men removed to Dunkard’s bottom, on

9 Alfred P. James, “The First English-speaking Trans-Appalachian Frontier,” in Mississippi Valley Historical Review, 17:57 ff (June, 1930).
10 Pennsylvania Archives, first series, 2:62 (Harrisburg, 1853).
11 Pennsylvania Colonial Records, 5:531 (Harrisburg, 1851).
Cheat river, which they made their permanent residence, and, with a savage war raging at no considerable distance, they spent some years unmolested; indeed, it is probable, unseen.” Dr. Thomas Eckerly who was directly or indirectly connected with the group, traveled East with peltry to Winchester and for supplies. Upon returning, he found his cabin on the Monongahela in ruins, the mangled bodies of his two brothers, and the hoops on which their scalps had been dried. Elder John Wise, born early in the eighteen-hundreds, claimed a certain congregation here was organized as early as 1760.

Although none of the last-named groups was in Somerset County, this information about them sheds light on trans-Appalachian development and reveals who some of the earlier, if not the earliest, settlers in the surrounding region were. The question has been raised whether there really were any permanent settlers in the Somerset region before the king’s ban in 1763. Day says that the little garrison at Stoyestown was called in to strengthen the one at Bedford during the Indian attack in 1763. It was to be expected that they would be here, but probably not as settlers, and it is not known whether they were removed by the proclamation.

But the following statement on early permanent settlers in this immediate region by Dr. Martin G. Brumbaugh is very significant in the light of what has been presented: “The first movement of Brethren across the Allegheny Mountains in Pennsylvania was to Bruederthal, Brother’s Valley, in what is now Somerset county, Pennsylvania. About 1762 this congregation began under George Adam Martin.” The latter “married one of the Knippers (Kneppers) and was the father of many children.” The members of his congregation are listed as of 1770. Blough infers that the congregation was permanent. Elder Conrad G. Lint of Meyersdale, who was born in 1832 and whose grandfather lived in the region, said that there were congregations on the Casselman River and in the Glades fifteen miles apart, both es-


established in 1760 or 1762. His "Farsomlungs Briefly,"15 published quite early, lists twenty heads of families in each group. There can be no doubt that these people were here at this early date.16

The Turkeyfoot or Jersey Baptists came quite early and were no doubt then followed by the Berlin Lutheran and Reformed groups. The latter received a grant of forty acres from the Penns on the headwaters of Stony Creek, the perpetual rent from which was to be used by the two congregations in permanent support of their churches. This rent continues to be collected to this day. The permanent record of this organization begins in 1777, and that of the Jersey Baptists in 1775, though it is probable that the organizations really began a little earlier.17 There were at least twelve Protestant organizations that have left us permanent records dating from before 1800; the Catholics came a quarter of a century later. Of the Protestant groups there was one Methodist and one Presbyterian, but the majority were of the Lutheran or Reformed faiths. The latter have always coöperated closely, for a reason that will appear presently.18 The simple-lived pacifist groups were in the minority, at least for some time.19 The Jersey Baptists were largely English; the rest were mostly of German stock and origin.

As human qualities go, there was little difference among the groups. They all faced the rigor of a wild region with the same courage. A number of Indian raids and scalpings were perpetrated upon neighboring groups, and whole families were scalped and wiped out as late as the 1780’s. They had their disappointments with nature, sometimes pa-

15. Blough, History of the Church of the Brethren, 58, 82. The Indians called the Dunkards "the White Brothers of the Valley."
16. The Berlin community celebrated the centennial of the incorporation of the town during the week of July 25–31, 1937, and Dr. E. C. Saylor, historian of the occasion, recognized these Dunkards as the earliest settlers in the region.
19. Day, Historical Collections, 616.
They had their racial and cultural clashes, for while they were mostly Germanic there were plenty of strong English leaders and Irish aspirants. They were a greatly unified group in racial stock and general characteristics and yet highly differentiated in cultural background. They had left a land rife with conflict and had come to stay. The way they adjusted their inter- and intrasectarian differences and came finally to magnify their common ground after a century of growing tolerance is an interesting story of major significance—one that the writer hopes to present more fully in a later study.

It takes no further discussion to show that this was a church-centered society. Religion and church policy dominated the whole social, political, and perhaps economic life of the people. The major clashes were based on religious interpretation and background of experience. To understand this background one must leave the region. It is found in central Europe. The rise there of scholasticism and the university produced Luther of Germany, Calvin of France, Wycliffe of England, and Zwingli of Switzerland. These men led the way to freedom from the Catholic church, and all sorts of creeds and dogmas arose. Groups were intolerant of each other and tried to enforce now this doctrine, now that. The Thirty Years' War was against all nonconformists and dissenters. It ended in 1648 with the treaty of Westphalia and "leagued Catholic, Lutheran, and Reformed churches into a new persecuting force." So says Brumbaugh. Other wars, notably those of Frederick the Great, followed by the French wars, "made the Rhine country from 1618 to 1748, a continuous field of carnage. This experience of generations made these Germans a war-weary and a war-hating people. The three state churches...denied to all others the

20 In an old German Bible published by Friederick Goeb at Somerset in 1813—the first printed in the region in any language—the author of this article found an interesting comment showing disappointment, if not disgust, with the problems of the wilderness. Under the phrase, "Wie ein wasserreicher garten—Jeremia 31:12," is inscribed: "Die Welt ist eine schreckliche, unfruchtbare Wüste. Hier nichts geistliches und heiliges nimmt zu oder flurt. Sie scheint unter dem fluch zu sein und bringt dornen und Schädliches unkraut." What an ironic commentary relating to Mother Earth's good gifts! A look at the stony, thorny ground in the out-of-the-way places settled by this family and others would help one to understand their disappointment.
right to exist in the German Empire," and vied with each other in their zeal to persecute the dissenters. Among the most persecuted were the Mennonites, the Schwenkfelders, the Pietists, and the Mystics. The Taufers, the newest movement in the early eighteenth century, met the same persecution. These in turn determined to go the whole way in resistance to autocracy in the church and accepted as their maxim, "No exercise of force in religion." The German Baptist Brethren, or Taufers, corruptions of which are Tunkers and Dunkards, were an outgrowth of or were influenced by the Pietist movement, and after settling their convictions on doctrine and mode by reading the Scriptures, as no doubt many others did, they organized in Schwarzenau, Germany, in 1708. By choice they came to Germantown, Pennsylvania, on masse, in 1719.21

The above interpretation of the background of these peoples is borne out by Dr. Albert Bernhardt Faust, of Cornell University, in his two-volume work on The German Element in the United States. He says: "Another sect which chose Pennsylvania as a place of refuge very early in the history of the province was that of the Dunkards or Tunkers... One of the most prominent Tunkers was the printer, Christopher Sauer, the publisher of a German newspaper with a wide circulation throughout the province. The paper made him one of the most influential men among the German settlers, and gave prominence to religious principles that the Tunkers had in common with the Mennonites, Quakers, and Anabaptists, such as rigorous simplicity in dress and habits, refusal to bear arms, take oaths, or accept public office, principles which were opposed by the more strenuous and militant rule of life exhibited by the patriarch of the Lutheran Church, Mühlenberg, and his friend of the Reformed Church, Schlatter, who was soon to appear in Pennsylvania."23

21 Brumbaugh, History of the German Baptist Brethren, 2-3.
22 It is significant to note, in the light of the situation in Europe and in Somerset County, that the Lutherans arrived in Germantown just eleven years later and organized their American stronghold here also.
The differences among these sects of a later date were not all summed up in the reasons for opposition as expressed here. There was also a struggle for supremacy that largely took the form of a contest for numbers and for public vindication of principles. There was perhaps an undercurrent of class feeling, which bore relationships to land ownership, social prestige, and community leadership. Many who participated in these contests did not know of their relationship to the age-old situation in the fatherland. It was the whole European conflict transplanted into a new environment. It is an excellent example of the transfer and continued conflict of cultures. The major difference between the European and the American situation was that the subdued or weaker groups of Europe here gained new champions of their cause, in such men as Sauer, and as their chief civil authority, the proprietor, William Penn. They had, therefore, a better land-footing also. It deserves notice that, although the differences were deep-seated, the conflict, unlike the religious wars of Europe, was waged with surprising courtesy and Christian fortitude. The leaders here presented their tenets of faith as Christian gentlemen would and left the decision to the people. If there was anything low or petty about local disputes or rivalries, it probably appears within rather than among the various denominations. It is significant that some of the groups, previously among the weaker and more oppressed in Europe, have here in Somerset County made their best adjustments, have developed their national strongholds, and have met with the highest favor among their sister denominations. The European problem that persisted for a century within this county, and longer in the eastern counties, has finally vanished before our eyes. Religion has united these people here as it had separated them in Europe,

was with them [the Tunkers] no infant baptism, they refused to take oaths or bear arms, and to accept public office. They would not institute a lawsuit against brethren of the order, and they lived the simple life. Alexander Mack was the founder, in 1708, establishing a congregation at Schwarzenau in Westphalia. In course of time all of the Dunkards came to Pennsylvania, the first group of twenty families arriving in 1719. They were distributed among the settlements of Germantown, Skippack, Oley (in Berks County), and Conestoga. Their leader, Peter Baker (Becker), sometime minister under Mack, made a tour of all the Tunker settlements in 1723, instituted among them a revival of their religion, and succeeded also in gaining many new members.”
though there remain other internal and external problems that can and
must be solved.24

The personal qualities of these people are well known. If phrases can
add to an understanding or appreciation of them, the list found in lead-
ing authorities may help: honesty in industry, love of labor, sense of
duty, simple life, love of home, law abiding in character. There is no
cause for wonder, then, at their easy assimilation. Superstitious? Yes,
says Boucher, but not greatly beyond their age. As farmers—and they
preferred that life—they were superior, says Dr. Rush, who lists six-
ten points in which they excel, including housing; feeding and care of
stock; choice and method of clearing land; barns; fences and gar-
dens; economical use of wood; and joy of children. If they had no de-
sire to enter other industries or to seek political preferment, this be-
came less and less true as they became adjusted to their new environ-
ment.25

In their social as in their religious life they reflect their background
of experience. As immigrants they had lost many of their friends along
the way. Two thousand of them died on the way over in the year 1749
alone, due to inhuman treatment. They were poor. Many of them were
indentured servants. If they had not lost all through the emigration tax
abroad, they were probably swindled out of it in transportation or upon
arrival. They were easy prey for speculators and land sharks. An ex-
cellent example is a certain place called Germantown, which appears
on one of the oldest maps of Somerset County but which nobody ever
saw. It was seemingly in a rocky waste of the county. Some of the poor
immigrants luckily got through with their immigrant chests. Others lost
these precious possessions, sometimes as the price of ferry across the last

24 Chief among these are the problems of the adjustment of denominations inter-
nally to changing times and interdenominationally in cooperative effort to keep the church
in the position of social and spiritual leadership. It seems that decided progress is being
made along this line. In other words, the proverbial "dying rural church" is hardly a
suitable characterization here.

25 Faust, The German Element in the United States, 2: 465-475: John N. Boucher,
History of Westmoreland County, Pennsylvania, vol. 1, chap. 8 (New York and Chicago,
1906); Benjamin Rush, An Account of the Manners of the German Inhabitants of
Pennsylvania, Written in 1789 (Philadelphia, 1875).
stream. They had to supply their own food on the ocean and many of them arrived hungry. They were a sorry looking spectacle, and their coming caused alarm to the English, but not to Penn. He had invited them indirectly. His missionary tours to Germany in 1671 and 1677 had acquainted the Pietists and Mennonites with his ideals. A book describing Penn’s land had encouraged them. Their qualities lay deeper than the surface, and by sheer force of character and personal worth they had to stand on their own feet and establish confidence. They had courage. They had succeeded against odds in Europe. Many had been forced from a haven in Switzerland for a variety of reasons, chiefly religious and political, but also because their good farming aroused the jealousy of the natives. They could do as well here. They did.26

York County, through which most of the Somerset people came, was first settled by Englishmen, but the best of its land soon passed into the hands of these thrifty German pioneers. Some of them bought worn-out land, even at that early day. They learned the value of lime and clover, the rotation of crops, and the use of potatoes. The latter had saved them from starvation in Germany. They learned how to burn bricks and improve buildings. From the simple shirt, trousers, and frock of tow cloth, they were at least aspiring to linsey-woolsey—“a piece of the wildest extravagance.” They requested market days and the Penns granted Wednesday and Saturday, which are kept to this day. They requested fairs for “buying and selling goods, wares, merchandise, and cattle”—a “privilege to which many of them had been accustomed before their emigration to this wilderness.” It was granted twice a year forever, but the fair degenerated and became “a scene of

wild merriment or of a riotous commotion," and eventually it was discontinued.27

Such was the background of the early Somerset County farmers and industrialists. What a store of wealth and culture they brought! What a store of material wealth they found! These are the essential elements of that ecological balance so necessary to man's permanent happiness.

In the early days the school advanced hand in hand with the church. Meetings of both institutions were held in the same houses. They had the same objectives. They had the same leaders, except in an interesting case where, through misunderstanding of purpose, church leaders delayed free schools for a quarter of a century. They had similar adjustment problems. In the absence of the minister, the teacher would read the Scriptures, say prayers, and bury the dead.

Concerning the occupations of the people of the county, Day wrote in 1843: "The principal business of the county is grazing. The raising of sheep, with a view to wool-growing, for the last few years, has claimed the attention of the farmers." Incidentally, it may be said that if these men had not previously learned to hunt and fish, they found plenty of occasion to do so here. As late as 1810 twenty-five wolves were killed in the county; in 1835 two men killed thirty-five bears; and fifty fish was an ordinary catch. "Oats, rye, hay, and potatoes are the principal crops, for which a ready market is found among the numerous drovers and wagoners crossing the mountains by the 'glades road.' This road, not being macadamized, affords a softer path to the tender feet of the fat cattle of the west. The glades, when properly managed, form productive dairy farms. The well-known 'glades butter' bears the palm in Baltimore and Washington." Twenty-one thousand kegs were bought by one Baltimore firm in one year. These early settlers needed cash for salt and iron. Money was scarce, but rye was plentiful. A horse could carry only four bushels to the market, as rye, but twenty-five bushels, as whiskey, and whiskey brought cash. This accounts for twenty-one stills in the county in 1790. Brothers Valley

Township alone had at least twenty-four in 1810, the churches' attitude notwithstanding. The early settlers took no active part in the Whiskey Insurrection but "were generally secretly opposed to the excise." Mr. Philson and Mr. Husband were exceptions and were imprisoned for their active opposition to the government. Philson was released and Husband died in Philadelphia "after enduring an imprisonment of about eight months." 28

The milling business came early to the fore. There were at least a dozen thriving gristmills in the county by 1800. They were equalled in the number of sawmills by 1810. All were run by water power. The assessment lists of 1810 for Brothers Valley Township alone show the greatest variety of occupations. Included are blacksmiths and gunsmiths, weavers, tanners, saddlers, cobblers, carpenters, joiners, potters, brickmakers, masons, millers, sawyers, shoemakers, cooperers, dyers, hatters, tailors, lacemakers, merchants, innkeepers, several physicians, one doctor of divinity, and one schoolmaster. 29 These master workmen put their souls into their work. Their products were a part of themselves, and the joy of their lives. There was none of the monotony of the machine age.

The early industrial history of the county would not be complete without passing reference, at least, to the story of coal and iron. It is said that the first coal was operated on the farm of George Countryman in Brothers Valley before 1810. There was no reference to miners then, though there were smiths. Coal "extremely good" for smithing was found "in great quantity" at Fort Ligonier in 1764. Day says there were several seams of coal from three to five feet thick opened in Somerset by 1843. Mining as the county's one great industrial pursuit began in 1871, when some fifteen hundred acres were extensively worked upon the completion of the Pittsburgh and Connellsville Rail-

28 Day, Historical Collections, 615-619; John C. Cassady, Somerset County Outline, 23, 25, 54, 58 (Scottsdale, Pennsylvania, 1932). The figures on stills are derived from county assessment records.

29 Perhaps the last named was "Böse Schule Meister," or Jost J. Stutzman, father of Joseph Stutzman, the first county superintendent of schools. Blackburn and Welfleet, History of Bedford and Somerset Counties, 2: 370 ff.
road. Early mining waited for railroads; later, the roads came to the mines.\textsuperscript{10}

Somerset County, like its neighbors, had its early experience with iron. Shade Furnace was built in 1807 or 1808. This was somewhat later than the first built in Westmoreland and Fayette counties, and in Allegheny County, where George Anshutz built Shadyside Furnace about 1793. Shade Furnace outlived most of its contemporaries, for with intermittent operation and under varied ownership it continued until 1858, or an even half century. A forge was also built here in 1820 and was operated over about the same period. In 1849 the output amounted to thirty tons. Other furnaces were built but were short-lived. No doubt the early product was sent to Pittsburgh by pack horses. Certainly it was later hauled or floated to Johnstown and carried by boats down the Conemaugh, Kiskiminetas, and Allegheny rivers to Pittsburgh, whence the crews, having disposed of both boats and cargoes, walked home. From Isaac Procter’s ledger one learns that shipments from Johnstown in the years from 1816 to 1818 amounted to from sixteen to nineteen tons.\textsuperscript{31}

The lumber industry began in Paint and Southampton townships in 1848. It came to be a real industry suddenly in 1897, when Edward V. Babcock, later mayor of Pittsburgh, established double-cutting band- and gang-mills, with a capacity of 100,000,000 feet per year, and cut over 80,000 acres in Shade, Paint, and Ogle townships in fifteen years. A dual race for industrial greatness was staged when the Berwind-White Coal Company in the same year started operations in the northern part of the county and developed to a capacity of 6,000,000 tons a year.

While the manufacture of whiskey, wagons, woolens, and of wood products in the forms of shook, charcoal, bark, sap, and lumber have


come and gone, mining and agriculture still carry on, each striving to be the greater producer of wealth. One cannot last; the other, if supervised, can. It would be interesting to compare the county’s present output of major agricultural products with that of ninety years ago, as well as to note the number, percentage, and group-status of the present-day Somerset farmers who have the conveniences of gas engines, tractors, autos, silos, running water, bathrooms, telephones, radios, and perhaps here and there an airplane! In a word, the gains made have been great, and in order to conserve and extend these gains, school, county agent, community association, 400-bushel-potato-club, and 4-H-club now consciously strive to develop successive generations of real farmers.

Somerset County has of course produced, and continues to produce, its share of community leaders in other fields, such as ministers, teachers, doctors, lawyers, business men, industrialists,—and fighting men when need be, and at least two of its sons have attained national eminence: William Elder (1806–1885), physician, lawyer, essayist, editor, economist, humanitarian, “a fervid friend of free soil, free speech, and free men”—“but not of free trade”; and Jeremiah Sullivan Black (1810–1883), distinguished jurist, attorney general and secretary of state of the United States, religious controversialist, champion of unpopular causes, and defender of the Constitution, the Union, and the Ten Commandments.32

Many another native of the county has gone out into larger spheres of usefulness or to other communities all over the land, but a new immigration, definitely due to industrialization, fills the ranks of the still growing population. The later arrivals have brought new blood and new adjustment problems. May a century hence find them one with us and honoring the principles of our forefathers.