



CHAPTER 1

TO A NEW HEMISPHERE

Even though Christopher Columbus may have come to the New World much later than the seagoing Norsemen, his voyage of 1492 set off a chain of events on the continent of Europe that forever changed the lives of the privileged and the peasants. It was a pivotal event that altered human history and explains our family in America.

Every ruler of a European country saw the opportunities for expansion and enrichment of his domain to empire status and was quick to invest in ships, adventurous wealthy noblemen, and yes, in lesser folk, no less courageous who would colonize the limitless regions of the Western hemisphere.

Our ancestors, survivors of exciting and troublesome events, were caught up in the passions of the times.

Undoubtedly by the 1500s, Europe was overpopulated, for the technology of agriculture at that time could no longer provide adequately for densely populated areas. Land was dear, all owned by landed gentry. Poor people labored long and hard for a fraction of the harvest of small fields. There seemed never to be an abundance, so the peasants' life was insecure to say the least. At any rate, people rich and poor knew the value of land, and just across the almost familiar Atlantic lay land immense beyond their wildest dreams. The vast migrations of Europeans to the New World were predictable and inevitable.

For at least two centuries after Columbus' historic trip to the Western hemisphere, Europe was awash with wars, wars rooted in economic and political

struggles. Religion played a part, too, because the Reformation initiated by Martin Luther had changed for all time the hegemony of the Roman Catholic Church.

Serfdom had changed in Western Europe but not in Eastern Europe and Russia. In the east, the lord of the lands had absolute control of those who tilled his land. In contrast, those of Western Europe paid the lord a set rent for the land, farmed as they chose, and marketed their own harvests. These yeomen farmers were diligent and dependable workers. Their staunch character and workmanship set them on the path toward expectations of higher living standards. The rise of guilds enhanced the interests of people in the same trade, giving them mutual aid and protection. As a consequence, guilds set new and higher standards for merchants and artisans. Western Europeans also were free to migrate and to marry whom they chose. Numbers of them became skillful in the use of tools and established themselves in a trade. Mercantilism began to flourish.

Along the coasts of Europe, the ports thrived as ships' owners had more requests for their services than could be accommodated. There was, of course, a boom in shipbuilding, and fortuitously for the ship builders, the New World could provide an abundance of timber, tar, hemp and other necessities for ships. It was their heyday of sailing vessels. There were all manner of ships with names like snows, brigantines, brigs, pinks, galleys and billanders.

On the mainland, the political scene was stormy, and religion played a major part in the ongoing conflict. The Reformation was a time when corruption within the Catholic Church was being challenged by scholars and churchmen, principally Martin Luther. Reformation of the church was inescapable. It was particularly strong in the small German states that felt increasingly that the domination of the Catholic Church was really that of a foreign power, defined as the Vatican in Italy.

The Peace of Augsburg in 1555 provided that each state could prescribe the religion of subjects. Sometimes, an abbot or bishop was the government. Tension and strife followed the passing of this person as so much as at stake in choosing the successor. Yet, in the German states, Lutherans and Calvinists gained against prevailing Catholics.

Noteworthy was the naming of a Calvinist of the Palatine who, as his title *Electors of the Palatine* suggests, was one of seven people who elected the Emperor of the Holy Roman Empire. Since the time of Luther, Calvinists and Lutherans made considerable growth in France and Germany to the discomfort of the majority of Catholics.

The Thirty Years' War, from 1618-1648, may be considered a German Civil War fought over Catholic and Protestant issues, yet it was also an international conflict involving the Dutch and Spanish, who covetously looked at the cantons of

Switzerland and the Palatine in Germany to enrich their political holdings. France, Denmark and Sweden also participated with their own axes to grind.

The generals and officers of this long war were mercenaries who fought at their own convenience. Murder, plunder and burnings were the usual. Even the strongest of the combatants were vulnerable. It was time of gross confusion with a lose-lose outcome.

R. R. Palmer, in the *History of the Modern World*, says, "The whole struggle, resembling nothing so much as the croquet game in *Alice in Wonderland*, where players used the necks of flamingos for mallets and hedgehogs for balls, was too fluctuating, oblique, contradictory, and protracted to be recounted in any detail." In other words, a continent in chaos. This level of chaos was antithetical to the sturdy, no nonsense citizens of the Palatine. They longed for community virtue and friendly order.

The Huguenots, as French Calvinists were called, were largely a professional warrior class and not easily subjected. Monarchs found a heap of trouble among Christians of differing views. Both France and Germany deteriorated during the wars of religion.

In the 16th Century, the struggle between Catholics and Protestant Huguenots produced assassinations of kings with resulting civil wars. Henry of Navarre, a Huguenot chieftain, reigned as Henry IV. He was torn between the Catholic majority and the Huguenots demanding religious liberty.

In the Edict of Nantes of 1598, Henry IV granted every manorial lord the right to hold Protestant services in his household. The edict allowed Protestantism in one town of every baillage (something like a county) but barred it in Catholic Episcopal towns and the city of Paris. Protestants could have the same civil rights as Catholics, including office holding, and have access to Catholic universities. The proud Huguenots were somewhat placated.

With the Edict of Nantes granting Protestants freedom of worship, France hoped that agriculture could be reestablished and that churches, villages and roads could be rebuilt. Common folk yearned for the restoration of quiet, predictable village life.

Meantime, the Holy Roman Empire included western Switzerland and the German states. Protestantism was the state religion of 300 states; and even among small Catholic states, there were numbers of Protestants. The underlying culture was one of self-sufficiency and independence of thought.

Under Louis XIV, France became a strong centralized government able to inflict its will on its neighbors. Despotism as he was, the king could be persuaded to make bad judgments. Such was the case when his Catholic mistress, Madame de Maintenon, induced him to revoke the Edict of Nantes. As a consequence, there

was a mass exodus of Huguenots to the Rhine countries. Louis could ill afford to lose people known for their superior intelligence and industry. These resourceful people were not inclined to accept oppression in any form. Great numbers chose to leave.

They were welcomed in Germany, where they became leaders in weaving and manufacturing. Needless to say, Louis was not pleased. His anger was vented time and again on the inhabitants of the Palatinate. Palatines can be identified as Protestants of the southwestern section of Germany who were ethnically French, Swiss and native German.

In the early 1600s, several German states became Calvinist. One of these was the Palatinate, an area across the middle of the Rhine. Powerful princes of Germany owned the Palatinate as early as the 1000s, an area of 5800 square miles that, in time, had a population of 1,500,000.

The numerous decentralized German states were somewhat culturally isolated. Their great universities lost prestige and influence, and many of the people were generally suspicious. German folklore flourishes with witches, hunger and privation. *Grimm's Fairy Tales* was not published until early in the 1800s. But a century earlier, the grim conditions of village life gave rise to the classic stories of starvation and fear.

The Palatines had every reason to consider looking toward the New World to improve their lives.

Some evidence exists that large numbers of migrants from the eastern states of France came to Switzerland. Our ancestors may have been among them. There is a family name in villages of northeastern France spelled much like Ikard. Near the German border, there is a mountain named Eiger (the spelling of the family name by the Peter who moved from Pennsylvania to North Carolina). It may be that Ikard/Eigers moved from France to Switzerland to the Palatine of Germany.

In the New World, the land known as Pennsylvania was granted to William Penn in 1681 to cover a debt of 16,000 pounds that King Charles owed to the father of William Penn. By far, this land was the largest tract given an individual with a fee simple title of more than 40,000 square miles of territory. Penn was governor and his sons proprietors. The Penns needed industrious inhabitants on these vast virgin lands to develop agriculture and to create more wealth.

Penn visited the Rhine provinces of the Palatinate. Once peaceful and agriculturally rich with productive fields and vineyards, these lands were, by the late 1600s, laid waste by political and religious fanatics. Penn and his agents offered to the weary Palatines a home in the New World in which religious and civil liberty would prevail. He did not overstate the rich lands of the territory belonging to him.

The first settlement was established in 1683. But, of course, the government was British, and the language was English. Penn attracted numbers of industrious and religious folk. These emigrants had a desire for tillable earth described as prime agricultural landscape in Pennsylvania.

In *A History of Catawba County*, Charles Preslar Jr. says of the early emigrants, “A distinct characteristic of the German is that he is a retiring and peaceful citizen, opposed to bickering and strife. He will patiently suffer wrong for a time, but he will not always be put upon. ... He is noted for his devotion to personal freedoms, which are associated with ownership. He is industrious, economical and thrifty, and works continuously with the aim in mind of promoting his, his family’s and his community’s interests. He is not ashamed of hard work, but wishes for it to show dividends. Particularly, he is a home lover. ... By nature a pious man, the German was constitutionally endowed with love of freedom of conscience. Hostilities between the home government and outside countries and the political impositions incident to warfare had unbearably restricted freedom of conscience. Thus, cruelly imposed on at home, the German was ready to brave hardships to secure his coveted ideals.”

Edward Phifer, in *A History of a North Carolina County: Burke*, relates, “The German settler is pictured as robust, law abiding, industrious and scrupulously honest. Their farming habits were a model for others. They were good citizens participating actively in church, family and communal affairs, rarely questioning authority.”

Such were the descriptions of the Palatines emigrating to the New World. The rationale for their immense migration sprang from these passionately-held ideals.

From 1702-1714, Anne was Queen of England. She was married to a Protestant of German extraction, and being a deeply religious person, was moved by the suffering of Protestants along the Rhine. She considered that she could accomplish two worthwhile things at the same time by aiding the beleaguered Palatines to go to the New World as colonists. These people could produce naval stores from the pine forests up the Hudson River in New York. There was a tremendous demand for naval stores for the rapidly expanding shipbuilding industry.

The economy in England was not good, with many poor people in the streets of London. Political pressure curbed the queen’s inclination to be charitable, but if the labor of the Palatines could produce the necessary goods for the expansion of the British Navy, the costs of moving the Palatines could be justified.

A “golden book” outlining Queen Anne’s ideas was circulated in villages along the Rhine in the early 1700s. The response was more than the Queen had anticipated. Soon, numerous Palatines were selling what they had salvaged from

the French raids and planning how to get to the Dutch ports of Rotterdam and Amsterdam, where they would link up with ships from the Queen's navy. In a short time, more than 13,000 Palatines left their homes and floated down the Rhine. There, ships brought extra British troops to Holland to join forces against the French army. Rather than returning empty to London, her majesty's ships brought German emigrants to camps along the channel.

It was an exodus as Europe had never experienced. There were hardships in the float trip, the all-too-long hiatus in England and the perilous voyage across the stormy Atlantic. These people were to suffer beyond expectations. Being no-nonsense realists who had endured the oppression of the Holy Roman Empire and, more recently, the monarch of France, they were yet unprepared for the privations of the journey to a new home.

Deciding to leave home and a highly advanced culture for the unknown half a world away was difficult for thrifty, family-centered people. Only the sturdiest souls could make the painful break. Pious persons who burned with desire to worship in their own way without interference did make the choice. Farmer families who were dissatisfied with making a living on small acreages were willing to take the risk for a better livelihood. Yet, these brave ones might have faltered had they realized the hardships that lay between them and a new life.

The Palatine migration occurred over many years, yet the journey as much the same for the earlier and later emigrants. For as much as a hundred years, industrious folk shook the dust of their village from their feet and took the decisive step of going to another hemisphere. At whatever time an individual or family made the momentous decision to leave behind the well-loved and familiar for an improved life in the New World, the process was similar. Some money was required so the emigree sold most of his/her possession to neighbors. Kind and generous people among those remaining paid as much as possible for these earthly goods and further gathered a purse to help the person departing with the many costs of taking so long a journey.

Some emigrants were fortunate enough to have a passport or a letter of recommendation from the pastor of his/her church.

Examples of these documents are found in Anthony's *Pennsylvania German Pioneers*.

"We the Burgomaster and Council of Chur (Choire) in the Canton of the Grisons, confess herewith that through the grace of God, we enjoy at present in our city and neighboring places, a good, health and pure air and that no dangerous plague or infectious disease prevails.

In testimony whereof the bearer of this, Mr. Andrew Loretz, a citizen here, and single, who intends to travel to Amsterdam for the purposes of buiness, has been given this certificate, provided with the seal of our chancery, so that he may pass and repass at all places, freely and unimpeded.

Given the 8th of September 1784

Certified
Seal
Chancery of Chur.”

Andrew Loreytz was one of the late emigrants.

An earlier document reads:

“The bearer of this letter, John Michael Paulus, hitherto a member of our congregation at Essenheim and Catharine, his wife, both members of our church, Reformed according to the Word of God, are willing and have the intention, in the name of God, to undertake the journey to the American Colonies, belonging to England, that they may find there a more abundant livelihood. They are herewith commended, upon their difficult and dangerous journey, to the protection of the Almighty, the love of our faithful Savior Jesus Christ and the communion of the Holy Spirit, to keep them in body and souls. I recommend them faithfully to all ecclesiastical and secular authorities, as well as to the Christian and charitable consideration of every person.

Given at Essenheim in the Electoral Palatinate, hear the city of Mayence, May 2, 1742, J. Radernher, pastor of the Reformed Church here.”

Those with sufficient funds paid passage on the craft that regularly plied the Rhine. Those of less means got a permit to fell timbers from the rich woodlands nearby. With these massive logs, they built a raft on which small tents and stone fireplaces were place for shelter and cooking for the refugees en route. There were contrasting experiences for these travelers floating the Rhine. One can easily imagine the thrill in admiring the beauty of the countryside along the mighty river for people who had only known travel to nearby villages. On the other hand, the tedious times of passing through more than 26 custom houses along the Rhine for lengthy inspections and costly custom fees was hard to bear for people with limited cash and an eagerness to reach their “Promised Land.”

Nonetheless, the trip to Dutch ports for most travelers required about five weeks. As they neared the sea in Holland, the river moved more slowly. Poles were needed to steer the raft along the shallow river. Arrival in Dutch ports was a relief. With much of their precious money already spent for food and custom fees, the migrants were uneasy about funds for the greater part of their journey. The Dutch were

charitable, going down to the fleets of rafts to bring good food and encouragement to the travelers. Those who had built the rafts were able to sell the logs at a fair price to merchants who had use for them in the ever-booming shipbuilding industry.

Rotterdam harbor was overrun with emigrants. Fortunately, the wait here was not too long. Queen Anne's ships were delivering relief troops to join in the fight against Louis XIV forces and could easily transport the German refugees to London on the return trip. The voyage to London was of short duration, but the often stormy North Sea gave the Palatines some idea of the hardships that lay ahead when they began the monumental voyage across the Atlantic.

There were a number of encampments along the Thames River leading to London. Blackheath encampment lay very near London Bridge. Other camps were Wapping, Kinsington and Camberoll. Along the coast were other refugee camps. Plymouth, in particular, hosted Palatines by the thousand.

The clean, self-reliant Palatines were appalled at conditions in these refugee camps. Having always had an abundance of clean water and privacy, they were dismayed at the unsanitary conditions. Here they were crowded into small huts, with no outhouses and water at a public well some distance away. They were now, in effect, on the public dole of a foreign country. More refugees were arriving than Queen Anne anticipated, so rations were reduced. Some adults and children were forced to beg on the streets of London, a shame to proud people. Quakers and some merchants were charitable, but the poor of London resented these newcomers and at one time raided the Palatine encampment, inflicting injuries but no fatalities. Some Palatines made use of folk crafts to carve figures and create small items that could be sold on the streets of London. Yet, malnutrition and lack of sanitation took its toll with a number becoming sick. How eager they were to leave this foul place!

Meantime, the good queen was having her troubles. Revenues were not good, and she was taking a lot of heat from her subjects for brining these penniless Germans ashore. She was also having problems working out the details of contracts to ship owners fro transporting the Palatines. But even more grave was the challenge of developing camps for them along the Hudson and finding persons with the technical know-how to direct the project of producing naval stores. Justification for the huge expenditures on the Palatines depended on quick success in producing naval stores. The negotiations dragged along for months, with the Palatines more wretched by the day, and the queen under fire all the time. The importance of these contracts will be seen in succeeding pages.

A Governor Hunter was at last appointed the queen's agent, and the first of the Palatines began the long and perilous voyage that was marked by much suffering and hardship. Documents of some ship's lists of vessels arriving years later in

Philadelphia reveal a gruesome toll of deaths. Some ship captains were honorable men who met the terms of the contracts to the letter. For their passengers, the trip was less arduous. Yet, some captains were opportunists who crowded passengers in holds like herrings. Lacking proper food and water, the Palatines were soon overtaken with such diseases as dysentery, scurvy, typhoid and other illnesses.

Children were most vulnerable, and their numerous deaths were devastating to close-knit families. Adding to the horrors of the journey were the frequent North Atlantic storms. Closely packed people were thrown against each other, and the lack of sanitation made the situation unbearable. It was an experience no one would choose to repeat. The sturdy ones, our ancestors, survived.

Still, their problems and delays were not ended. Relieved and grateful as they were to see land and breathe the earthy aroma of vegetation, they were dismayed when health officials inspected arrivals and declared that the many sick with fever prevented the entire group from landing. They were quarantined! With ship captains eager to be rid of passengers and municipal officials equally determined to protect the health of the city, the hapless arrivals were caught in between. It was a time of dismay for all concerned.

The Palatines of Governor Hunter's party were, in 1709, directed to Nutten Island in the New York Harbor, where they were sheltered in primitive housing, tents. Here they met the first Native Americans and were grateful to trade small items for fish and other seafood, a welcome contrast to the fare aboard ship.

Though these people knew nothing about processing naval stores, they were more than eager to be on their way on the last leg of their journey to West Camp, about 100 miles up the Hudson, where huge stands of giant pines promised jobs for all the hearty and a new life.

Palatine parents were not prepared for the heavy hand of Governor Hunter, who ordered that teenage boys be apprenticed to merchants in New York. They would be fed, housed, clothed and would learn a trade. Hunter considered the idea practical, leaving him with fewer mouths to feed until the naval store operation became productive. For the families, it was a bitter pill to leave behind their precious sons, not knowing when they would be reunited.

The German immigrants arriving in the 1730s and 1740s in Philadelphia found that the rigors of the voyage and health problems on arrival were similar to those of earlier arrivals. Lucrative transportation of refugees from Europe and slaves from Africa kept unscrupulous captains occupied with packing as many humans as was possible in smelly, filthy holds. As a consequence, many died en route and others arrived gravely ill. Heavy fees for each passenger were made. The Governor of Pennsylvania urged the Assembly to construct a hospital for the ill but was refused

until an epidemic broke out in Philadelphia. The solution was to buy Fisher Island at the mouth of the Schuylkill and Delaware Rivers and erect a hospital. The island was renamed Province Island.

All the while, many sick passengers died. Documents from a undertaker, Jacob Shoemaker, for the year 1754 lists 253 Palatine burials in the Philadelphia area.

The English settlers of Pennsylvania had for some time been uneasy about the influx of so many Palatines, who were adamant about preserving their language, religion and culture. Could these newcomers present the danger of a German enclave with loyalties to their home country? Nervous colonials demanded that the émigrés be required to take an oath to the English crown. There is evidence that Peter Eiger senior and his son Peter (perhaps our ancestors) took the oath.

Now these immigrants must settle the account of their passage. After the men and male youth 16 years and older had sworn an oath of allegiance to the monarch of Great Britain at City Hall, they were returned to the ship, which became a market place. Unscrupulous ship owners and agents demanded inflated prices for their fare. Those with enough money paid for their passage and were free to leave the ship and enter a new land. Those with well-heeled friends borrowed the money to pay the fare. But significant numbers, unable to pay, were sold to a term of service as indentured servants. They were known as “redemptioners.” In 1755, it is estimated that there were perhaps 60,000 in Pennsylvania.

There is no documentation that our ancestors were redemptioners. No doubt, they were among the fortunate ones who arrived with some cash. Redemptioners could expect to serve a farmer or tradesman for years to repay the debt of their passage. It was, foremost, little if any better than the service of slaves that were bought outright from arriving ships. We know that the first Ikard to arrive in North Carolina with his family came with enough money to purchase land that became a substantial plantation. No redemptioner could have saved enough money during years of service to pay for a large acreage.

These sturdy emigrants, having paid dearly for coming to the New World, now looked forward to a life of hard work but with hopes of freedom and prosperity and the ownership of substantial amounts of land.

Fortunately for the Palatines at Nutten Island, their stay was short. Governor Hunter was eager to get his workers to the camp before winter, hoping to see them sheltered and certainly to begin the process of making tar and turpentine.

Though the Palatines were not eager to board another ship, this time the sloop bearing them to their destination would only take overnight. It was early in October of 710 when the ship stopped at a small dock. Hunter’s agent, Livingston, greeted

them and pointed to the woodlands on the ridge as their new home. The substantial stone residence of the vast plantation was called Livingston Manor.

It was a short walk across a creek and up a trail to the ill-marked “village.” Lots, 40’ x 50’, were assigned each family. People who had been crowded for months on end were not pleased to be again elbow-to-elbow with neighbors. They had assumed that they would be getting their promised forty acres immediately. The immigrants strongly protested their disappointment, which did not set well with Livingston. Nor did their inquiries about housing please him. Rather curtly, he responded that they would have to make do with lean-tos until they could build log cabins. The Palatines had expected some shelter, however primitive. Hadn’t there been tents in Blackheath and also on Nutten Island?

One can easily image the feelings of people who had always had a roof of some kind being told that a flimsy structure of leaves and branches, such as savages might make for an overnight shelter, was all they could have. Furthermore, they must begin immediately to construct these primitive covers. With much distaste, the weary travelers cut branches and undergrowth and made the lean-tos. Luckily for them, the weather was mild, “Indian Summer,” and they were only slightly uncomfortable.

Indian Summer comes from an expression of colonists explaining that with unusually warm weather extending into the autumn, the native Americans would delay moving to winter quarters and were, thus, more likely to harass settlers. But the emigres were spared unpleasant encounters with Indians.

The Palatines were not slow about starting a permanent house for the coming winter. The men were shown a log house occupied by a man nearby. It was the first they had seen. They admired the unique means of notching the ends of the logs so that the corners of the cabin remained square. The originators of these sturdy buildings were the Swedes. They made use of readily available timber in their homeland and transferred the practical idea to the New World. Straw was mixed with clay to chink the space between the logs. Knowing the value of a good hearth, all the people gathered readily available stones for an inside fireplace. Families helped each other in the construction of the log cabins and the outside ovens for baking. Before the frosts of winter set in, each family did have a primitive but secure dwelling.

The men were pleased to see a blacksmith shop with appropriate tools in the camp. Among them were men with skills to forge necessary items for the processing of naval stores and the tools and utensils of pioneer living.

Before the Palatines could clear land for gardens, Hunter’s agent was after them to begin work among the pines. He sternly reminded them that the Crown had

subsidized them for more than a year, paid their passes and continued to supply rations. It was not time for the Palatines to reciprocate.

The process of making tar began with cutting into the bark of a large stand of trees. Making cuts on the north side of the tree in the fall, when the sap was descending, yielded a quantity of sap that could be processed into tar and turpentine. Again in the spring, when the sap was rising, a cut on the south side of the tree gave another harvest. By the next fall, the east side of the tree was cut, followed by the second spring cut on the west side giving the last sap harvest. The trees then died. Still, this timber could be cut and sold to mills and shipbuilders.

It was all hard and messy labor. The sap and tar were sticky and hard to remove from skin and clothing. The aroma of the process was overpowering. Palatine farmers and craftsmen despised the work and were eager to pay off their obligation and be on their way to acquiring land for their new life.

When war threatened between the French and British in North America, some Palatine men were required to join colonial forces for an expedition into Canada. They had not escaped their traditional enemy, the French.

Nevertheless, armed only with scythes and similar tools, they marched on toward Canada. Perhaps they were not really displeased to be leaving the sticky job of processing tar.

A major confrontation did not occur, and soon these men were reunited with their families.

Much to the dismay of Governor Hunter and his queen, the production of naval stores never really got off the ground. A few barrels were rolled down the trail and across the bridge to Livingston's dock on the Hudson. But, the output was disappointing. It did not help that a downpour in the spring sent a wall of water down the creek and washed away the bridge the Palatines had happily constructed.

Never mind that the Palatines were less than enthusiastic about the work of producing naval stores; the real problem turned out to be that the pines of the area around West Camp did not yield the kind or quantity of sap necessary for major production. It was the pines of the Carolinas, hundreds of miles to the south, that proved advantageous to producers of naval stores.

Meantime, Governor Hunter had paid expenses for his charges for many months and was reaching the end of his funds. Unhappily for him, the queen was also in a financial bind. Hunter could scarcely believe that the project was to be halted, perhaps scrapped, and he would not be compensated, but such proved to be true.

There was nothing for him to do but inform the Palatines that they would no longer receive rations. Indeed, the Palatines were now on their own, and the

governor suggested that they look for work in New York and the Jerseys. Still, they were required to keep Hunter informed of their whereabouts so that if and when the processing resumed, they could fulfill their obligation. A map on page ____ shows settlements where many Palatines moved to find work. Those with highly developed skills were able to set up small businesses.

It really was the end to a not-well-informed idea and project. Disappointment is a mild word to describe the feelings of Queen Anne, Governor Hunter and a host of weary Palatines.

German farmers, already aware of the rich lands on the Schoharie Creek to the West of Albany, seized the opportunity to get about claiming their own land, and fast. Those with money were able to strike up a deal with Indians and were soon relocating. Log cabins had to be built and another winter was bearing down on them.

That winter was a bitter time for all. Little or no food had been preserved for the winter. They had nothing to trade to the Indians, who really had no surplus, nor were they near the Hudson that had supplied them with fresh fish. Many were reduced to digging for roots and peeling bark from trees for food. Death, again, took its toll of the weaker ones.

Many of the people scattered about nearby settlements. Some remained in the camp. Those who remained at Livingston Manor were soon deeply in debt. Within a few years, many had moved. There were a number in what is now Hackensack, New Jersey. Church records give evidence of this group. Some went to New York, where their sons had stayed as apprentices in 1710. Still others went on to Pennsylvania, where there was a very large colony of Palatines.

I regret finding no conclusive evidence of the name of the first Ikard in the new World. An Anthony Ichard was among the first Palatines to come with Governor Hunter's group to Livingston Manor on the Hudson River. At the time, the settlement for producing naval stores was breaking up, a census was taken at Livingston Manor listing all men 21 years or older. Anthony was listed. The Hunter lists gave the names of Palatines who were indebted to Governor Hunter. Anthony was not among them.

He was, however, listed among the men who volunteered for the Canadian Expedition. Conrad Weiser had been a prominent leader of this group of Palatines from the time the group left Cutch ports and migrated to the camps in England. He was commander of the ill-equipped Palatine volunteers who left the settlements on the east and west side of the Hudson River to protect British interests in 1710.

The Palatines who remained at Livingston Manor after the failure of the naval stores operation got whatever work they could and were soon further indebted to

Hunter. Many others with funds to buy land dispersed, going with Conrad Weiser to the good lands of the Schoharie Valley. I found no documentation that Anthony went with Weiser, his old friend and commander.

There is, however, evidence that an Anthoi Schaid, who became disillusioned with the settlement in Schoharie, moved with Conrad Weiser and other Palatines to Berks County, Pennsylvania. There, the group formed a community at Womelsdorf. It occurred to me that Ichard could look very much like Schaid in cursive writing, and all records were done in cursive writing. Conrad Weiser's homestead exists today near Womelsdorf, Pennsylvania, a historic place.

Anthony could have moved to Womelsdorf and raised a family, one of whom could have been a Peter. It is believed that the documented Peter (father of Susanna, John George and Henry and also North Carolina plantation owner) was born circa 1725. Such being, Anthony could have been his father. All this supposition is listed as encouragement to an Ikard history researcher in the future. There may yet be found records that could confirm this link.

This book cannot wait to solve the mystery of Anthony Ichard – but neither can a serious researcher overlook the possibility of Anthony being the number one Ikard in the New World.

If Anthony was not the first Ikard immigrant, that person was likely Peter Eiger. There is documentation from a ship's list that a Peter Eiger arrived in Philadelphia on the English ship *Lydia* in September of 1741. With him were Christian Eiger age 19, Paulus Anthonia age 22, and Peter Eiger Jr no age listed, meaning he was likely less than 18 years old. Both Peters were required to take the oath of allegiance to the British crown, as did the other adult males arriving on the *Lydia*. Paulus Anthoni remained closely associated with the Eigers when they moved later to North Carolina.

[Note: the names listed on the registry are Peter Eiker (40), Christian (19) and Peter Eiker, Jr. (17 or 18)
www.immigrantships.net/v2/1700v2/lydia17410929.html

To this day, Pennsylvania remains the center of Palatine historical societies and research. William Penn had since the 1600s been successful in attracting colonists to his vast holdings in Pennsylvania. And why not? The soil was rich and deep, the dream of any serious farmer. The first to come were Swedes, followed soon by German-speaking people of the Palatinate. In Bucks County along the Delaware River, the Swedes were well organized and supported by the home country; thus their life in the wilderness was easier than that of colonists coming a hundred years later. The life of the Swedes was marked by substance and relative convenience, not typical of less fortunate latecomers.

With the large influx of Palatines, shelter in Bucks County was at a premium. Some migrants chose caves or the shelter of trees in the fall and winter in Philadelphia. Swedes demonstrated that acceptable lodgings could be made by felling trees and building log cabins. Soon lumber mills along the Delaware River afforded refined lumber for those with cash. Bricks could be made from the native clay, but readily available stone encouraged the construction of substantial stone homes, barns and other outbuildings for farms and villages that are in evidence today.

The early settlers welcomed newcomers and helped as they could. Yet, so swift was the arrival of large numbers that any surpluses of food were soon exhausted and serious privations followed.

One bonus for the newcomers was the arrival of dense clouds of wild (carrier) pigeons. The birds came in such numbers that the sun was blotted out. They came low and slow so that the hungry emigrees killed quantities with clubs. This satisfied hunger for the moment, and the excess was preserved with salt for future consumption.

The rich land was cleared and first planted with Indian corn. A couple years later, wheat was planted, followed by other grains, rye, buckwheat and oats. Timothy grass provided cover in low meadows for grazing stock and for making hay for the winter.

Large number of Palatines from West Camp migrated down the Hudson into "the Jerseys" and on into Pennsylvania in 1723. Most of these people were Lutheran and settled in Tulpehocken in Northern Bucks County, a wilderness at the time.

At the same time, immense numbers were still arriving from the Palatinate – mostly of Lutheran or Reformed creeds who not only looked out for on another but also insisted on building houses of worship and maintaining rigorous congregations. A strong sense of community developed among these people.

Perhaps the first established place of worship was Tohicken Church in Bedminster Township. The first structure was a log cabin. There is a deed for such dated 1733, and it appears that the Lutherans were the first owners of the property. The Reverend Henry Melchoir Muhlenberg was the first regular pastor of this church. We are much indebted to the Reverend Muhlenberg for keeping a journal that tells us about the struggle of religious folk to preserve their culture and live up to their ideals.

Tohicken was something of a mother church to Lutheran and Reformed churches that followed. Unique to Pennsylvania is the German idea of a union church that served well in the colonial period. Both the Lutheran and Reformed

Dutch worshiped in the same structure, alternating the hours of worship. At other times, the building was used as a school and for meetings that involved the community. Some historians think it unfortunate that the practice persisted despite disadvantages. The concept was that the church is owned by the community rather than those within the sanctuary.

Children of the younger Peter and his beloved wife Susanna were baptized at Tohicken Church in Bedminster Township in Bucks County. I was fortunate to be able to examine the church records for the early period of its history and found that three of their children were baptized in that church. The person entering the data spelled the family name Eychert one time, another time Eichert.

On February 2, 1757, Peter's and Susanna's daughter Susanna, who had been born on January 28, was baptized with Lorentz and Elizabeth Bierson witnessing.

The Eychert's child John George, born April 23, 1759, was baptized on May 24 with George Oberbeck as witness.

Then on April 5, 1761, young Henry Eychert, who was born March 16, was baptized with Henry Bierson and Elizabeth Oberbeck as witnesses.

A Later entry in Tohicken's records, on July 26, 1761, lists Peter Eychert as witness of the baptism of Peter Bierson, the child of Lawrence and Elizabeth Bierson. Peter would have been in his mid-thirties at the time.

It is apparent that the Eycherts and the Biersons and the Oberbecks were closely associated, either as friends or family. Mae Sherman Ricketts, who has done extensive research for the Ikard family, believes, based on these church records, that either Bierson or Oberbeck was the maiden name of Peter Eychert's wife, Susanna.

The older Peter Eiger is listed as a merchant in the Philadelphia area. He was likely a craftsman able to set himself up in business. With the cash that the younger Peter had, he was unable to buy a tract of land large enough to suit his ambitions. The productive soil of Pennsylvania became more and more costly. Palatines kept arriving from abroad. People who had come this far at such a cost were not willing to surrender their dreams. In the taverns and in the churchyards, the talk was about unsettled areas that could be homesteaded. Some adventurous souls had already gone by horse down the valleys of the Appalachians, through the settled Shenandoah of Virginia to a large state, North Carolina, that was settled only along the coast. The accounts were of a beautiful land rich in forests with gentle hills and a very long growing season.

Peter and Susanna, with a growing family, determined that their future lay with a move to a place with much available land and not that expensive. It would be sad to say goodbye to family and friends, but great numbers of Palatines were going to

North Carolina on the Great Philadelphia Wagon Road. A map of that road is on page ____ of this book.

The reader, by now, is aware of the variety of spellings for our family name. Listed below are some of the variations: Eiger, Eigert, Eichert (d), Eychert, Eighert, Eikerd (t), Eckert (d), Ekerd, Eckard, Echard, Eichart, Iker (s), Ikirt (d), Ikart, Ikerd (t), Ikerk, Ichard, Ikard.

A small town in Catawba County, North Carolina, near where Peter settled, is spelled Icard. Black and white people of that name in the Piedmont of North Carolina spell it Ikerd, Ikird, Icard, and Ikard.

I believe that Peter and his son Philip usually spelled the name Eiger and probably continued to speak German, though both acquired English as they assumed leadership in their new community. Anthony, son of Philips, born during the Revolutionary War, Americanized the spelling to Ikard, and likely spoke German and English.

The reader may at this time be worn out with the uncertainties of this chapter. My intent is to piece together the skimpy evidence from almost three hundred years ago to locate and identify the early Ikards in the United States. The chronicle may get better in succeeding chapters, as more documentation is available.