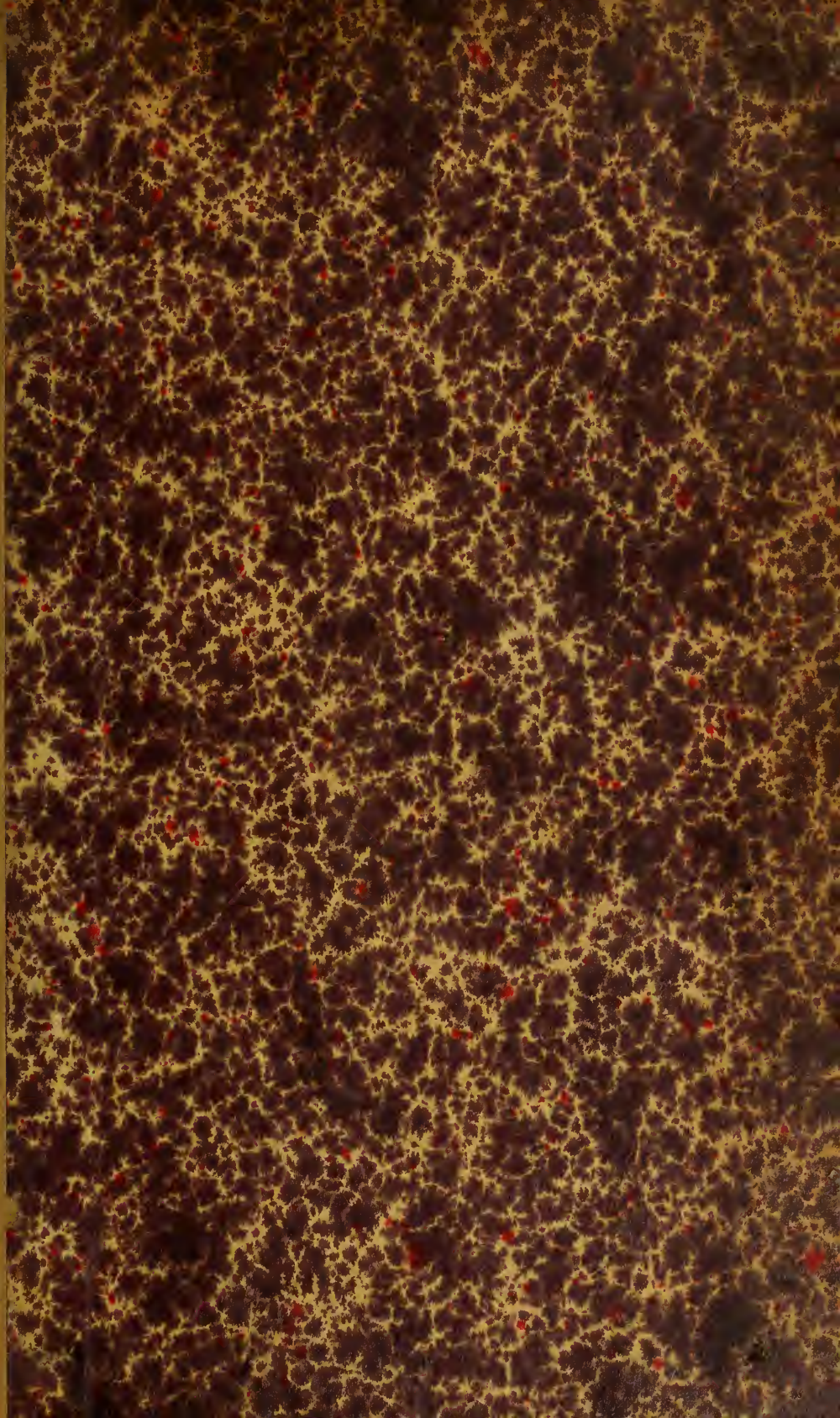


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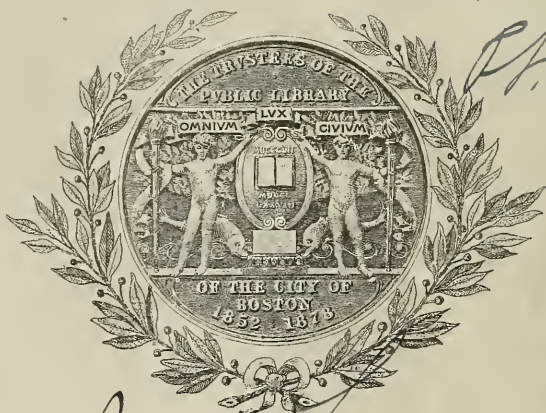
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# Colonel Stephen Balliet

*Soldier, Patriot and Statesman  
of the Revolution*

## PART ONE

*His Ancestry, Youth and Education*

By  
JAMES B. LAUX

ALLENTOWN, PA.

1918

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James A. Levy

# Colonel Stephen Balliet

Soldier, Patriot and Statesman of the Revolution—His  
Ancestry, Youth and Education

By JAMES B. LAUX

Fellow Members of the Lehigh County Historical Society; Ladies and Gentlemen:

The name of Stephen Balliet is, I am sure, familiar to every member of our Society, and to every citizen of Lehigh and Northampton Counties claiming descent from the old Colonial and Revolutionary families. If, however, you were asked to give an account of his career you would, I greatly fear, be compelled to acknowledge that you remembered him only as a legendary hero of the Lehigh Valley, a man of distinction, highly honored, who had done great things in his day and generation, the memory of which had come down to you in a traditional way, but which, like all things traditional, was a very hazy and indefinite thing. Though you were quite sure that he was something more than a mere legendary character you would find it impossible to relate the incidents of his public life, to say nothing of his family history, if you relied upon the printed page for a complete record of his services.

A few years ago I would have made this same confession, had I too been asked for a definite account of his life. My interest in his career had been aroused from my boyhood days, and I sought diligently to find a sketch of it in the publications of his and of our own day, but without avail.

Saving the bare announcement of his death, and a very brief and imperfect outline of his public life in the newspapers of the day, more particularly that in the Allentown Friedens-Bote, published in the German language, nothing could be found.

The late Dr. William H. Egle, at one time State Librarian of Pennsylvania, republished the brief notice of the Friedens-Bote with slight amplifications in his "Sketches of the Members of the Pennsylvania Convention" called to ratify or to reject the Federal Constitution framed by the Constitutional Convention at Philadelphia in 1787, which appeared in the Pennsylvania Magazine of History and Biography, published by the Historical Society of Pennsylvania. (See Vol. X. 1886, pp. 450-2.)

This sketch of Colonel Balliet by Dr. Egle, was again made use of with a few variations in the volume entitled, "Pennsylvania and the Federal Constitution, 1787-1788," edited by John Bach McMaster, the historian, and the late Frederick D. Stone of the Historical Society of Pennsylvania, published in 1888, to commemorate the Centenary of the adoption of the Federal Constitution by Pennsylvania.

These sketches were all that could be discovered, and are lamentably incomplete, bearing every evidence of hasty compilation, sketches unworthy of so eminent a man and patriot. It therefore affords me the greatest pleasure to give you this afternoon, an extended memoir of this distinguished son of old Northampton and Lehigh, the result of years of patient research among the printed and manuscript Colonial, Revolutionary, and post-Revolutionary records. I have endeavored to produce a life-like pen portrait of one who

\* April 1890

played an active and honorable part as soldier, patriot and statesman during the most critical period of our national history as well as a picture of the times in which he lived, and will feel amply repaid if the recital of it gives you but a tithe of the pleasure I have received in its preparation.

In gathering the material for the memoir of Colonel Balliet, I experienced, I am confident, many of the sensations that must thrill and encourage the archeologists who seek to bring to light the buried treasures of ancient civilizations. One can readily imagine how, in their excavations, an arm chiseled in marble, of beautiful proportions and exquisite finish would be discovered protruding through the debris of the ages by these lovers of ancient art, giving promise of finding at lower depths a masterpiece of some Greek sculpture, complete in all its parts and beauty. But, alas! perhaps only the arm, a broken fragment of the whole would be found. Then further search, industrious digging, and close inspection of other fragments, until finally all the missing scattered parts, would be unearthed, and a work of art, in all its perfection and beauty revealed and restored after its long burial and neglect during the centuries.

A similar experience has been mine in bringing together the widely scattered facts which have enabled me to prepare the sketch I now have the pleasure to present:

Stephen Balliet was born on the old Balliet homestead, in what is now North Whitehall Township, about seven miles distant from Allentown, in the year 1753, the third son of Paulus Balliet, and his wife, Maria Magdalena Vautrin, both of whom belonged to that devoted, persecuted race, known in history as French Huguenot, whose story is among the most tragic and pathetic in the annals of our humanity.

His father, Paulus Balliet, born in Schalbach, Lorraine, baptised August 16, 1716, emigrated to America, arriving at Philadelphia, in the ship "Robert and Alice," commanded by Walter Goodman, where he took the oath of allegiance on the 11th of September, 1738. He was then unmarried.

The earliest mention we have of him after he landed at Philadelphia, is in the records of the Reformed Church at Egypt, in North Whitehall Township, September 23, 1740, where he appears as a sponsor in the company of Deacon Peter Traxel, Maria Margaretha, wife of Nicholas Kern and Anna Barbara, daughter of Nicholas Seger, at the baptism of Maria Barbara Schneider, a daughter of Johann Nicolaus Schneider and his wife Eva, in the Saucon Church, by the Herr Inspector, Peter Heinrich Torchius. Johann Nicolaus Schneider was a fellow passenger of Paulus Balliet on the ship from Rotterdam.

It is interesting to note how quickly after his arrival in America, he became affiliated with the Reformed Church, the Church of his Huguenot forefathers, of which he became an elder in 1767, as appears from the Minutes of the Coetus of the Reformed Church in Pennsylvania.

Paulus Balliet was granted a Patent for 97 acres of land located in North Whitehall Township, September 7, 1761, in pursuance of a Warrant, dated the 9th day of October, 1759, based on an Application for said land, dated April 12, 1749. This seems to have been his first grant of land. He increased his holdings, however, until in 1774, we find him the possessor of 713 acres for which he had paid the sum of £.526. 12s. 8d.

On the 10th day of April, 1759, he was granted naturalization papers by William Allen and William Coleman, Esquires, Judges of the Supreme Court of the Province of Pennsylvania, at Philadelphia, thereby becoming, in the language of the document, "His Majesty's (King George II) natural born subject of the Kingdom of Great Britain."

Paulus Balliet was married in North Whitehall Township, to Maria Magdalena Vautrin, born at Hirschland, in Lower Alsace and baptised March 16, 1728, a daughter of Abraham Vautrin, one of the earliest settlers of Lehigh County.

Abraham Vautrin was a native of Finstingen in Lorraine, where he was baptised July 11, 1700. He emigrated to America, sailing from Rotterdam, in the Brigantine, "Richard and Elizabeth," commanded by Christopher Clymer, arriving at Philadelphia, September 28, 1733. He was accompanied by his wife and son, Hans Peter, aged nine years, and three daughters, the youngest of whom was two years old.

In the company of the Vautrin family, also came to America, Ulrich Burghalter, a native of the Canton of Berne, Switzerland, aged forty years, and his wife, Barbara, with their six children, who with the Vautrins settled in old Whitehall Township. The familiar Lehigh County name of Saeger, also appears on the ship's list of passengers, suggesting the thought that in many instances acquaintanceship, formed on shipboard during the long and perilous voyages of our emigrant forefathers ripened into firm and enduring friendships, resulting in the founding of homes in the same neighborhood in the wilds of the new world, and in subsequent intermarriage of their children, or their children's children. Abraham Vautrin's grandson, Colonel Stephen Balliet, the hero of our sketch, became the husband of the grand-daughter of Ulrich Burghalter, while Nicholas Saeger, a grandson of Johann Nicolas Saeger, the fellow emigrant and ship companion of Ulrich Burghalter, married Eva Balliet, a daughter of Paulus Balliet, and granddaughter of Abraham Vautrin, striking examples of family alliances of the old pioneer stock of Pennsylvania, having their genesis in the journey down the Rhine, in the weary sojourns in Rotterdam, or Amsterdam, waiting for sailing day, or in the sailing vessels on the stormy Atlantic, crowded together for many weeks in enforced companionship; altogether a sure way, if not always the pleasantest, to discover the good, or bad qualities of your fellow voyageurs.

The Vautrins, like the Balliets, were members of the Reformed Church. Abraham Vautrin was an elder of the Egypt Reformed congregation as early as October 1747 as shown by the records of the Coetus of Pennsylvania, to which he was a delegate at Philadelphia in that year. Surely, convincing evidence of pious, God-fearing Huguenot ancestry, paternal and maternal of our valiant soldier Stephen Balliet.

We all believe in ancestry, and particularly so at the present time with our patriotic Colonial and Revolutionary Societies keeping alive the spirit of heroic days, membership in which constitutes, I was about to say, a Patent of Nobility. I will not be blamed, I am sure, if I do make use of that expression. Who will dare gainsay me when I speak of our pioneer Colonial and patriotic Revolutionary ancestors as men and women of strong and noble characters, who dared much and suffered much for principle and for conscience sake; from whom, I say, it is a high honor to descend and to be known as their descendants. Aye truly, can theirs be called, the first families of the Republic and of our great Commonwealth for they were among the first to brave the dangers of the deep, the first to face the perils, and to endure the privations and hardships of pioneer life, the first to respond to the call to arms when the liberties of the colonies were threatened and who remained loyal and steadfast to the hour when their independence was acknowledged and a new nation dedicated to freedom was established.

Stephen Balliet owed much to his Huguenot father and Huguenot mother. The traits of character he developed all bear witness to the value of ancestry, and a brief account of his forebears will not be out of place in a sketch of his life.

I take issue with Colonel Balliet's great-grandson, the late Dr. Louis B. Balliet, who, in an interesting brochure entitled, "The Balliets of Whitehall," published by him in 1873, states that the Balliets are "descended from a Tancred le Balyard, a great warrior who flourished in France, about the year 500." Inasmuch as there are several gaps, each of several hundred years, between that year and the birth of Paulus Balliet, in which no mention is made of the Balliet ancestors, it is quite safe to say that this claim is mythical. The fact that surnames did not come into general use until long

after the year 1200, and then only among the most important families of the higher nobility of Europe, and that extremely few families can show undoubted descent from ancestors who lived before the year 1200, is a strong argument against the acceptance of the claim for descent from Tancred le Balyard. Even Charlemagne born in 742 could not trace his ancestry as far back as the year 500, Emperor and mighty warrior that he was. Then again, there was no such nation as France, or a French language in existence at that early day.

From a personal examination of the manuscript, on which Dr. Balliet based his statement, I am convinced that he was imposed upon by a genealogical and heraldic fakir at Vienna, where it was drawn up.

I am happy to say, however, that there is extant, ample documentary proof showing the existence and rank of the Balliets within the historic period quite sufficient to satisfy the pride of any family.

Paulus Balliet, with pardonable pride, could have said to his son Stephen, with the old French Comte de Rambuteau, a noble of the ancient regime to his son, when speaking of their family: "We are not grand aristocrats, but honest gentlemen of a good old house, neither more nor less, and what more, do we want?" Or with Oliver Cromwell he might also have said: "I was by birth a gentleman, living neither in any considerable height nor yet in obscurity." The Balliets were gentlemen of France, "wellbred and of good name" in their palmy days before religious persecution impoverished them and drove them into exile; members of the lesser nobility, corresponding in rank with the English landed gentry many of whom have refused titles on the plea that such titles could not add to a distinction they already enjoyed.

The Balliet surname, like all surnames, has experienced the vicissitudes of time and the caprice of its bearers as well as the arbitrary usage of strangers. It has been spelled in various ways, remarkable examples of phonetic orthography: Baillet, Paillet, Paillyet, Baillyet, Balliot, Palliot, Baillet, Baillouet, Balliet and Balliet, but never Balyard, though so pronounced no doubt sometimes by a careless Pennsylvania German tongue.

A brief study of the Colonial Records and Archives of Pennsylvania gives a clear idea of the liberties taken with surnames in recent times. What may we not expect from the scribes of an earlier and ruder age when surnames were scarce and their orthography had not become fixed as they are to-day.

The surname Balliet is no doubt a corrupted form of the old French name of Baillet, meaning sorrel, or light red colored when the word is used in connection with horses. Its adoption as a surname cannot be traced, but may have been given to some French knight, who rode a horse of that color, and who may have been known as the Chevalier de Baillet, "the Knight of the Sorrel horse," which finally became his family, or surname or over name, as the word indicates. Surnames when they first began to be assumed were founded upon physical peculiarities, personal achievements, occupations and accomplishments, as well as territorial distinctions, or possessions, and are met with as early as the twelfth century.

In the French tongue, Balliet, as the name is spelled in America, and Baillet as it is mostly written in France, have practically the same pronunciation: Ba-yea, and will account for some of the vagaries of its orthography in the early French and Alsatian-Lorraine records. Intercourse with Germans in Alsace and Lorraine eventually gave the name a German sound, the double l losing its characteristic French sound and the name pronounced Ball-et or Bal-yet as at the present time in Alsace-Lorraine and in America.

Among the earliest notices of the family is that of a Jean Balliet and his daughter Poncette of Besancon, capital of the old Province of Franche Comte in the year 1312. In 1371 we meet Guy Bailliet, in 1471 a Jean Baillyet, in 1639 another Jean Baillyet and Margaret Baulard, his wife, and in 1672 a Claude Ballyet, all of Franhe Comte.

The ancient province of Franche Comté adjoined Lorraine and Burgundy, where we also find branches of the family established in 1598. In 1696 Nicolas Ballyet was procurer fiscal of the Marquisate of Marny, and Andre Ballyet, his relative, possibly brother, was the judge of the same Marquisate. Their armorial bearings are the same with a slight difference, indicating their kinship.

Branches of the Balliet or Baillet family were established at an early day in the old provinces of Perigord and Limousin. During the religious wars of France these provinces were Huguenot strongholds. The Baillots of Perigord, spelled their name Balliot and Baillot, using an o instead of the letter e. This should not be considered surprising when it is remembered that in the minutes of the Supreme Executive Council of Pennsylvania, of which Colonel Balliet was a member, his name invariably appears as Balliot, the clerk evidently having written it that way, while he, himself, always wrote it as we have it now, Balliet.

The Balliots of Perigord were allied by marriage with a number of ancient noble houses. In 1735 we have a record of the marriage of Jean-Baptiste de Beaupoil, Comte de Saint-Aulaire and Seigneur du Pavillon to Catherine de Balliot de la Dournac. Their son, Joseph de Beaupoil born in 1741 became a Lieutenant-General of the French army.

The probabilities are that the Balliots of Perigord and Limousin were kinsmen of the Balliets of Franche Comté and Burgundy where the ancestors of Colonel Balliet undoubtedly had their original home, the cradle of the family. Branches were also established in the Netherlands at Limburg, and in Belgium at Brussels, while they were parts of ancient Burgundy.

Among the Walloon records of Norwich, England, to which city many of the members of the Reformed Churches of Flanders fled from persecution mention is made of a Robert Baliot, a Seigneur of a place near Ypres, noted as an important town for centuries, but given a halo of fame surpassing all its past glories in the war with Germany. Seigneur Baliot was wrecked with forty soldiers on the coast of England, near Scarborough, in November 1589, where they were cared for in a generous hospitable fashion by the English fisher folk. 1589

In the Genevan records of Switzerland, in the Liste du Corps Medical we find a Jean Balliet in 1475, and on the 7th of December, 1585, Nicolas Baliet of Chatillon-sur-Seine is registered as an inhabitant. Evidently they were members of the medical profession. Nicolas Baliet was no doubt a Huguenot refugee from Chatillon-sur-Seine, which lies about half way between Troyes in ancient Champagne and Dijon in Burgundy, now in the Department of Cote d'Or, and which was the scene of ferocious barbarities before and after the massacres of St. Bartholomew in 1572.

Switzerland and particularly Geneva had long before this become a place of refuge for thousands of the persecuted Huguenots of France. It will be remembered that John Calvin, the arch spirit of the Reformation in France and Switzerland, became a resident of Geneva in 1526, dying there in 1564, who by his great labors and eminence had made Geneva famous throughout Christendom; had made it "the mine from which the ore of heresy was extracted" according to the declaration of the Venetian Ambassador Suriano. It naturally became a city of refuge to the Huguenots of France, a citadel of Protestantism. Muston, the learned historian of the Waldensians, speaks of Switzerland as "that land of inexhaustible and generous hospitality," for the persecuted Waldensians of Piedmont, as well as the Huguenots of France received here a splendid welcome.

The most interesting record we have, however, and one which it seems to me touches closer than all others our Whitehall Balliets, is found in the records of the Waldensian Church at Raunheim-Neuhof in Hesse Darmstadt in 1699. A list is given of Waldensian families, who it is stated came from the Valley of Pragela in Piedmont.

Among these names is Etienne Baliet, that is, Stephen Baliet, and his sister, aged forty-five years. It is not unreasonable to assume that Stephen Baliet, the Waldensian, or the Huguenot as I prefer to call him, was a kinsman, possibly the father of Paulus Balliet and the grandfather of our Colonel Stephen Balliet. The fact is, that the father of Paulus Balliet was indeed a Stephen Balliet, who, tradition says, was a refugee in the company of his father after the revocation of the Edict of Nantes, in 1685.

I am inclined to believe notwithstanding the fact of Etienne Baliet's name appearing on the Church records in Hesse Darmstadt as a Waldensian, that he was a French Huguenot, remembering that when the expatriation of the Huguenots began, after the revocation of the Edict of Nantes, and even before that stupendous act of folly and infamy, many of them at first found a refuge in the secluded valleys of Dauphiné and Piedmont among the Vaudois or Waldensians, and when they in turn became persecuted, shared their exile and misfortunes, fleeing with them to the Palatinate, the Hesses and Württemberg.

Here misfortune waited upon them again for the reason that Louis XIV of France looked upon his Huguenot subjects as rebels as well as enemies of his Church, and resented the hospitality shown them by the Protestant princes in the neighboring Sovereignties of Germany, when they fled from his dominions.

The vindictiveness of Louis XIV brought about a practice among the Huguenot refugees, surely pardonable when dealing with a narrow bigot and bloody tyrant; a subterfuge which frequently relieved the Protestant princes of Germany from an embarrassing situation. Inasmuch as the Vaudois or Waldensians of Piedmont were subjects of the Dukes of Savoy, Louis XIV could not well take offense at their colonization on German territory. Many French refugees became members of these Waldensian congregations, and were regarded by their German neighbors as Waldensians instead of French. As the Waldensians also spoke the French language, or a French patois, such a practice could easily obtain to avoid further persecution in an alien land. And so it is not unlikely that Etienne Baliet followed the example of others of his co-religionists in allowing himself to be considered a Waldensian.

It must not be forgotten, however, that part of the Valley of Pragela now included in the Department of Hautes Alpes, from which Etienne Baliet is said to have come to Hesse Darmstadt, notably the Village of Queyras, had at times been French. It is French territory to-day, adjoining that part of Savoy, the ancestral home of the Dukes of Savoy and Kings of Sardinia ceded to France as the price paid in 1860 by Victor Emmanuel for the help of the Emperor, Louis Napoleon in achieving Italian Unity and Independence. Dauphiné containing several thousand Huguenot families adjoined Savoy, and intercourse between the ancient Protestant worshippers of the Vaudois, or Cottian Alps and the Huguenots of France was frequent, and the Balliet family may indeed, first have fled to Pragela, and then followed the Vaudois into exile, whose persecution and sufferings in an earlier generation had brought forth a stern cry of protest from Oliver Cromwell, and inspired Milton's immortal sonnet, "On the Late Massacre in Piedmont:"

"Avenge O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine Mountains cold;  
Even them, who kept thy truth so pure of old  
When all our fathers worshipped stocks and stones,  
Forget not in thy books:" etc.

which has been likened to the message of a Hebrew prophet in its solemn denunciation.

It must be remembered that the three great avenues of escape from France, and the persecutions of the King and the Roman Church were by water from Bordeaux to England, by the Pyrenees into Spain, and into Switzerland by the way of Languedoc and Dauphiné directly, and through Piedmont and Savoy indirectly. By far the greater number of the refugees found

their way to Switzerland, Württemberg and Holland, the river Rhine affording on its friendly waters easy transportation for many thousands.

This account of the exile of Etienne Balliet from the Valley of Pragela may almost be said to confirm the truth of a tradition in the Balliet family in Pennsylvania, a version of which appeared in the *Friedens-Bote* of Allentown in the year 1833, in a contribution signed, "Ein Abkömmling jenes Jacob Balliet" that is, "by a descendant of Jacob Balliet," who, it is claimed, had his home in a village of Languedoc, the famous Huguenot province of France, but who, owing to the persecutions of the Huguenots, after the revocation of the Edict of Nantes in 1685, notably because of the infamous dragonnades, was compelled with his Huguenot neighbors to flee by stealth at night forsaking home and fortune, carrying their youngest children on their backs, and in this manner to avoid discovery journeying nearly eight hundred miles finally arriving in the Protestant Grafschaft or County of Salm, where Jacob Balliet settled in the village of Schalbach, building a house still standing in 1833, and occupied then by a Peter Balliet, a descendant of Jacob Balliet.

It is greatly to be regretted that this descendant of Jacob Balliet, who was living in Susquehanna County, when he wrote concerning this interesting tradition of the Balliet family did not tell us his name, and through whom he derived his descent from Jacob Balliet as he was evidently a man of fine intelligence and a scholar withal as well as having an intimate knowledge of the Balliet family history in early Colonial days. He speaks also of a Johannes Balliet, a great-grandson of Jacob Balliet, who died in Luzerne County, in 1832, who, he intimates was an emigrant ancestor of a branch of the Balliet family, and of whom definite information is also greatly desired.

The fact that certain parts of this tradition, as it was related in the *Friedens-Bote* are unquestionably true, must strengthen belief in the authenticity of the whole legend, though perhaps not exactly as given as will be seen from what we now definitely know of the Balliet ancestry.

Paulus Balliet, the first settler of the name in Pennsylvania, and the father of Colonel Stephen Balliet, was born at Schalbach, Lorraine, baptised August 16, 1716, the only son of Stephen Baillet and of his wife Maria Katharina Schweitzer, a daughter of Nicolas Schweitzer, of Schalbach, to whom he was married at Burbach, Alsace, April 26, 1707. This Stephen Baillet was the son of Jacob Baillet of Schalbach, an associate judge, or *Gerichts-Schöffe* of that place, who was born in the year 1642, and was buried at Rauweiler, a village in the near vicinity of Schalbach, February 19, 1706.

Jacob Baillet is believed to have been the son of Isaac Bailliotte, who was a resident of Burbach as early as 1625.

Burbach is a village not over six miles distant from Schalbach, and before the year 1685, the year of the revocation of the Edict of Nantes, it appears to have been, with neighboring villages, a part of the Sovereignty of Saarwerden, which had become an asylum for Huguenot refugees from France, among whom were the Balliets. Local historians of Saarwerden inform us that the Balliet family had settled here before the outbreak of the Thirty Years' War (1618-1648), but because of the frightful conditions that prevailed in that region were forced into exile, returning after the Peace of Westphalia in 1648 to Schalbach, where the family became firmly established.

The conditions of the Treaty of Westphalia guaranteed religious liberty to Protestants and Roman Catholics alike so far as Germany was concerned, though strenuously opposed and rejected by the Pope, who declared in a Bull all those points granting special concessions to the Protestants to be "null and void." The Edict of Nantes was supposed to be still in force in France, though in reality it had become a dead letter after the assassination of Henri IV in 1610, and persecution of the Huguenots increased steadily during the reigns of Louis XIV and Louis XV ending only with the Edict of Toleration in 1787 in the reign of Louis XVI, an edict largely extorted by Voltaire and his free-thinking confreres in spite of the opposition of the Vatican at Rome.

Alsace, incompletely joined to France by the Treaty of Westphalia, afforded asylum to many of the Huguenots. The terms of the treaty guaranteed their possessions to many Princes of the Empire, among them the Lord of Saarwerden, in whose territory whole villages had been abandoned during the war which were ceded to the refugees, and which became the homes of several progenitors of our Lehigh and Berks County families.

For a brief period after the close of the Thirty Years' War the religious liberty guaranteed by the Treaty of Westphalia was enjoyed by the Protestant inhabitants of Alsace, while in the neighboring Duchy of Lorraine it was denied them. Religious services were secretly held here by the members of the Reformed Churches, or they crossed the borders into Alsace to worship with their brethren in the Reformed Churches there. This was the case in the neighborhood of Schalbach.

After the revocation of the Edict of Nantes in 1685 persecutions also began in Alsace by order of Louis XIV, though not on the same scale as in France proper, who attempted to force the Protestants of his Kingdom into the Roman Church en masse. By the revocation of the Edict of Nantes he informed the world that there were no longer any Protestants in France, and that therefore the Edict of Henri IV granting them religious freedom was a useless encumbrance on the Statute Books of his Realm.

The revocation of the Edict was the signal for assaults on the Huguenots throughout France by fanatical priests and obsequious State officials, which soon developed into a reign of terror which lasted for nearly a hundred years resulting in the exile of probably 800,000 of the most intelligent enterprising and industrious citizens of the kingdom, "a superior class of men; the moral aristocracy; its best blood" as they are called by the Roman Catholic Taine in his history of the French Revolution, the "most prosperous, enlightened and well-ordered of the King's subjects; the flower of the middle classes" as another writer has characterized them, "who, if," the same writer adds, "toleration had been extended to them they would have formed a barrier between the Church and infidelity." "Their spirit," he adds, "was earnestly religious; and if they had questioned the doctrines of the Church they would have discussed them with reverence while spreading more widely a knowledge of Christian truth."

Saint-Simon, the famous memoirist of the reign of Louis XIV, a courtier, and loyal son of the Roman Church, an honest and sagacious observer also pays generous tribute to the worth of the Huguenots, and condemns the Revocation as an act of supreme folly, which, he says, "depopulated a quarter of the Realm, ruined its commerce, weakened it in every direction, gave it up for a long time to the public and avowed pillage of the dragoons, authorized torments and punishments by which so many innocent people of both sexes were killed by thousands; ruined a numerous class; tore in pieces a world of families; armed relatives against relatives so as to seize their property and leave them to die of hunger, banished manufacturers to foreign lands, made those lands flourish and overflow at the expense of France, and enabled them to build new cities; gave to the world the spectacle of a prodigious population proscribed, stripped, fugitive, wandering, without crime, and seeking shelter far from its country; sent to the galleys, nobles, rich old men, people much esteemed for their piety, learning and virtue; people well off, weak, delicate, and solely on account of religion; in fact, to heap the measure of horror filled all the Realm with perjury and sacrilege."

Even the Pope, Innocent XI, shocked by the atrocities practised by Louis XIV and the Roman Catholic clergy of France in their endeavor to force the Huguenots into the Roman Church, disapproved of them, declaring that, "It was not of such methods that Christ availed Himself for the conversion of the world; men must be led to the temple, not dragged into it."

Lord Acton a distinguished Roman Catholic historian in recent days characterized the Revocation as "the greatest wrong ever inflicted on the Protes-

tant subjects of a Catholic State."

When we think of the countless church edifices and cathedrals, noble in their structure without, grand and costly in their interiors, erected throughout Christendom to the glory and for the worship of Almighty God, may we not be tempted to paraphrase the famous apostrophe of Madame Roland, who while being bound to the bloody plank of the guillotine during the Reign of Terror in France, exclaimed as the last look of her eyes fell upon the statue of Liberty in the Place de la Revolution, "O Liberty! What crimes are committed in thy name!" May we not also, I say, with similar feeling and force remembering all the suffering, iniquities and shedding of innocent blood, endured by mankind since the day when Jesus Christ, the founder of Christianity lay as a babe in the rude manger of a Judean stable, exclaim, "O Religion! What crimes have been committed in thy name!"

The region about Schalbach did not escape the persecuting hands of the Roman Church. Lixheim in Lorraine, a diminutive State, distant about ten miles south of Schalbach, the seat of an ancient Abbey, it seems had become the home of a Johan Jacob Baillet with a fellow Huguenot or Calvinist of the name of Bacquin, without the permission of its ruler, the Lord d'Affinincourt. Baillet was given twenty-four hours in which to leave Lixheim. This took place in the year 1708.

This Johan Jacob Baillet was probably a kinsman of Jacob Baillet, the grandfather of Paulus Baillet, who died at Schalbach, in 1706.

On the long roll of Huguenot martyrs who died for their faith, the names of several members of the Baillet family can be found:

Claude Baillet was killed in the massacre at Meaux, the cradle of Protestantism in France in 1562, and his body thrown from a bridge into the river Marne, the same river Marne on whose banks Prussian despotism and its barbaric hosts were halted in recent days.

Jean Baillet was murdered in the massacre at Troyes in 1562. Troyes was the capital of the ancient province of Champagne, which adjoined Franche Comte' and Lorraine, and may have been the home of some of the ancestors of the Balliets of Schalbach.

Dennis Baillet was condemned by the Parliament of Bordeaux in 1562.

Anne and Moyse Baillet, brothers, were condemned by the Parliament of Toulouse, the ancient capital of Languedoc, where the Inquisition during the XIII. century consigned so many of the Vaudois and Albigenses to the flames.

Pierre Baillet of the Rue St Denys, Paris, was murdered in his own home during the Massacre of St. Bartholomew in 1572.

Among the great army of refugees, whose departure impoverished France and enriched the hospitable lands that welcomed them were also members of the Baillet family:

Isaac Baillet of Pugin in ancient Guienne fled to Geneva, Switzerland in 1698, where he was provided with means to take him to Germany.

Louis Baillet of Vendome, a surgeon with his wife and three children fled to Wesel in Rhenish Prussia, in 1698, subsequently removing to London, in 1702.

Marguerite Baillet du Challieu, a widow, eighty years old, fled to London, where she was "assisted" in 1702.

England was a favorite land of refuge, and right nobly did the refugees and their descendants repay the boundless hospitality of the generous English nation by service of the highest order.

In the baptismal records of the Huguenot Church, in Threadneedle Street in London, was recorded December 18, 1687, the baptism of Paul Bailliot, son of Paul Bailliot, and his wife, Martha Merlie; again on November 1, 1691, that of their daughter, Caterina. On November 11, 1705, Abraham Bailliot and Esther Beauje were sponsors for Marie Elizabet, daughter of Daniel Lebeau.

The presence here of the Christian or baptismal name of Paul suggests a possible relationship to Paul Balliet, the emigrant to Pennsylvania, and father of Colonel Stephen Balliet.

A student of the old Huguenot Church records is strongly impressed with the almost universal prevalence of Biblical names in the baptismal registers. This was no doubt due primarily to the study of the Bible, and a reverence for the characters found therein, but was also due to the fact that the practice was directly encouraged by the French Reformed Church itself as may be learned from "La Discipline Ecclesiastique des Eglises Reformées du Royaume de France" drawn up at La Rochelle on April 2, 1571.

The baptismal nomenclature in France was as marked during the period of the Reformation as it was in England, during the period of Puritanism. The adherents of the old religion in France and the High Church Cavaliers of England had a contempt for Biblical baptismal names and those who bore them were recognized at once as reformers, spiritual and political. The Romanists were partial to such names as Armand, Raymond, Alphonse, Dominique, etc.

That many members of the Balliet family remained in France after the Revocation of the Edict of Nantes, whether as adherents of the Roman Communion, or as faithful supporters of the Reformed Church, we have ample proof. In the Catalogues des Gentilhommes de Bourgogne of March 28, 1789, at the beginning of the French Revolution, we find the names of Jean-Baptiste Bailliat, Seigneur de Broindon, credited to the Bailliage de Dijon in the process-Verbal or proceedings of the Assembly of the Three Orders, showing as was evidently sometimes the case with Huguenot families, that not all its members had accepted exile, but that some remained in their old homes at the risk of a seared conscience in the enjoyment of coveted ease and rank, and a few at the risk of their lives faithful to the teachings of the Reformed Church.

Among these may have been Fra. Emmanuel Balliet, the author of a Latin brochure on the Roman Catholic Diocese and Missions in Babylon, published at Rome in 1754. In more recent times we have the learned volumes of French poetry: "Le Mont-d'Or," 1851, and "Traducion des fables d'Yriate et poesies" 1853, written by Sophie-Claudine Ballyat, and the military treatise; "Memoire sur l'organisation de la force militaire de la France" by the Baron Antoine-Augustin Dominique Ballyet published at Dijon in 1820.

On his mother's side of the house Colonel Balliet was also of unquestionable French Huguenot stock. Vautrin not Voiturin, as has been erroneously claimed as the original form of the family name by local historians of the Lehigh Valley, is one of the most ancient French surnames, and is undoubtedly of Lorraine origin.

Voiturin on the other hand is probably a Dauphinois, or Provencal name for we find in the records of Geneva, Switzerland, a list of French Huguenot refugees from the little principality of Orange, which with the adjoining Papal territory of the Comtat Venaissin was sandwiched between Dauphiné, Provence and Languedoc. In this list dated July 18, 1704, appear the names of Jean Bernard Voiturin and his wife Francoise Brun, and their four children.

Voiturin is absolutely unrelated to Vautrin. French etymologists like Larousse claim for Voiturin an Italian origin deriving it from Veturino: "Ncm que l'on donne aux coshers avec de voitures de lonage en Italie." "Le voiturin chante avec accompagnement de grelots et de coups de fouet une delicieuse chanson du pays." Theophile Gautier.

Ascribing an Italian derivation to the name suggests the possibility of a Vaudois or Waldensian origin, and that Piedmont was the ancient home of the Voiturin family of France.

The surname Vautrin, on American soil did not fare as well so far as the integrity of its orthography was concerned as that of Balliet. I know of no descendant of Abraham Vautrin, the founder of the family in Pennsylvania, who retains the original French spelling of the name. They are nearly all

Woodrings now, I am grieved to say, bearing a name made up of two English words indicating English ancestry, but which, not everybody knows, is not the case. The records of the Egypt Reformed Church in old Whitehall Township tell the sad story of the corruption of a good old French surname.

The name appears as early as the year 1227 on the Bann roll of Metz in Lorraine, and again in 1245, 1262 and 1281 on the same roll, in which the bearers are shown to be persons of substance and position. The name is spelled in various ways; Wateron, Waterin and Watrin, notwithstanding the fact that the roll is written in French, though archaic, and that the letter W has no place in the French alphabet. When we remember, however, that the letter W in German is pronounced vay, almost like the sound of the letter V in French, and that the French language, as it is written and spoken at the present day, has been evolved out of numerous dialects dominated by the dialect of Paris, the ancient Isle de France, which had become the official and literary tongue of the early French Kings finally becoming a distinct national language after the year 1200, whose component parts are mainly of Latin, Celtic and Germanic origin, we can understand how the scribes of Metz used the letter W instead of the letter V in spelling Vautrin.

The early dialects of France, and, in fact, those of the present day, on the eastern and northeastern borders show the pronounced influence of the German in their formation. So tenacious has that influence been in the region between Metz and the Vosges Mountains that it has always been known as "German Lorraine" now a part of the German Empire. It need not therefore be a surprising matter to discover in the archives of Lorraine, Burgundy and Franche Comté during the Middle Ages, the presence of German forms in the languages or dialects spoken or written during that period.

By the end of the XVIth Century the Vautrin family name had definitely taken the form we find it in France to-day. In the descent from the ancient orthography it had assumed however, in some instances, the silent letter l a notable example being that in a Patent of Nobility granted by Henri Duc de Lorraine to a Jean Boucher, on the 5th of May, 1621, in which the attestation of a D. Vaultrin appears as one of the notaries. The letter l is as superfluous in Vaultrin as it is in Vaulx, Saulx and Gaultier, also ancient French names, and was eventually dropped.

That the Vautrins were people of consequence is shown in the frequent ennoblement of members of the family by the Dukes of Lorraine, one of the earliest instances having taken place in 1540, and one as late as 1720.

The doctrines of the Reformation found ready favor among the intelligent classes of Lorraine, and by 1525 had become a formidable factor in the religious life of the Duchy. Measures of repression by the family of Guise, which practically ruled France and dominated Lorraine, soon became the signals of persecutions, which reached a climax in the Massacre of St. Bartholomew, in which the Duke of Guise and his uncle, the Cardinal of Lorraine, called the "Tiger of France" took an infamous and bloody part.

Many of the Huguenots of Lorraine were driven into exile, among them the ancestors of our Whitehall Vautrins (Woodrings) settling in the Sovereignty of Saarwerden probably as early as the year 1600, possibly, before that date. They made their home in the village of Kirberg in Lower Alsace which they helped to found with their fellow exiles, and where in 1632, we find mention of Jean Vautrin, as its Maire, a position he held for several years thereafter.

This Jean Vautrin was probably the father or grandfather of John Peter Vautrin, an elder of the Reformed Church in Saarwerden, born in 1640, who was buried at Kirberg, April 12, 1713, and who was the grandfather of Abraham Vautrin, the emigrant to Pennsylvania in 1733.

Johan Peter Vautrin had a son Abraham, who married Katherina Brodt, daughter of Simon Brodt, a Burgomeister of Lixheim, Lorraine, and to whom a son was born, also called Abraham, who was baptised July 11, 1700, and

who became the founder of the Vautrin or Woodring family in America. He married March 19, 1723, Anna Margaritha, daughter of Peter Mertz, a citizen of Hangweiler in the Herrschaft, or Lordship of Lützelstein in the Vosges Mountains. Their daughter Maria Magdalena born in Hirschland, Alsace, and baptised March 16, 1728, became the wife of Paulus Balliet in Whitehall Township, and the mother of Colonel Stephen Balliet.

The Huguenots when driven into exile, deprived in many instances of their wealth and competency, were, of necessity, compelled to work for a living in their places of refuge, among them many gentlemen and noblemen who were unaccustomed to manual labor. Many became farmers, artisans, traders, manufacturers, innkeepers, teachers and professional men. They experienced the same trials that overtook many of the noble families of Germany after the Thirty Years' War who fell from their high estate to the peasant, or bauer class. Some of the German redemptioners who came to Pennsylvania before the Revolution, belonged to this impoverished noble element.

The Vautrins adopted milling as a vocation. For generations they owned and operated grist mills on the borders of Alsace and Lorraine; they built mills on the little streams flowing into the River Saar, and on the Saar itself. Abraham Vautrin, the grandfather of Colonel Balliet's mother was the miller at Finstingen on the Saar, and his son Abraham, who emigrated to America, became the miller at Hirschland. The mill he owned and the house he lived in, and in which Colonel Balliet's mother was born are still standing, interesting landmarks of a heroic age, whose memory long may we cherish.

Abraham Vautrin may have followed his calling as a miller in America in addition to that of a planter, but of this we have no certain knowledge. We do know, however, that a Samuel Wotring built a mill on the Coplay Creek, about the year 1765, and that in more recent times another Wotring built a mill in Williams Township in Northampton County, near Easton, both of which were known as "Wotring's mill." The business of milling was followed by members of the Vautrin family for three hundred years, a remarkable example of a family calling, followed through so many generations on two hemispheres, in the old world and the new.

The hereditary instincts, or inclinations, of the Vautrins show extraordinary strength and persistence in religious matters as well as in their business vocation. From the time of Johan Peter Vautrin, born in 1640, miller at Helleringen, an elder of the Reformed Church in Saarwerden, to the present day the family shows a long succession of elders and ministers bearing splendid witness to the powerful influence of a devout, virile ancestry on succeeding generations.

Among the Vautrin elders of ancient days worthy of special mention is Abram Vautrin, a refugee from Bischweiler in Alsace, who settled in the Huguenot Colony at Madgeburg in Prussia, where he died December 22, 1689. He was an elder of the Reformed Church at that place. The Church records speak of him there as "ein hoch geachteter Mann".

Bischweiler became an important Huguenot settlement after the Thirty Years' War, and is situated on the eastern slopes of the Vosges Mountains, not far from Schalbach.

Other members of the Vautrin family came to America, as indeed also other Balliets after Abraham Vautrin and Paulus Balliet had established themselves in Whitehall Township. Johannes Daniel Vautrin landed at Philadelphia, September 3, 1739. He was born at Helleringen, Lorraine, was married in 1733 to Eva Kohns, who died in 1739, leaving one child Maria, born in 1734. In April 1740, he married for his second wife, Anna Maria Rebmman, born June 10, 1715, at Utenhofen, Alsace. For a time he was located at York, Pa., where he became a member of the Moravian Church subsequently removing with his wife and seven children to a Moravian settlement known as Graceham, in Frederick County, Maryland.

In the graveyard at Unionville, is the tomb of a Nicolas Wotring on which

is carved the record that he was born at "Pistorf zu Lorraine," April 1745, and that he died July 15, 1818. We know that he was a resident of Whitehall Township in April 1767, from the fact of his having been one of the sponsors at the baptism of Johann Nicolas Vautrin, a son of Abraham Vautrin, Jr. He was undoubtedly a kinsman of the Vautrins.

Samuel Vautrin was a resident of Whitehall Township as early as 1754, and may have been a brother or cousin of Abraham Vautrin. The loss of so many of the "Ship Lists" at Harrisburg makes it impossible to fix the exact date of his arrival in America as also that of Nicolas Wotring.

The emigration of Paulus Balliet to America was followed in after years by other members of the family. His cousin, Joseph Balliet, baptised May 11, 1729, arrived at Philadelphia, October 13, 1749, and settled in Heidelberg Township. He was the son of Abraham Baillet, (born 1684, died April 1767,) and his wife Susanna, (born in 1683, died December 18, 1777,) daughter of Jacob Hahn of Fleisheim. He married Maria Barbara (?), and became the ancestor of a line of distinguished men. A descendant in the fifth generation, Professor Thomas M. Balliet, a Dean of New York University, was to have honored us with his presence this afternoon. Joseph Balliet and David Hahn, his cousin presumably, were witnesses to the will of Paulus Balliet, made March 15, 1777, who died March 19, 1777.

It is quite probable that the parents of Paulus Balliet emigrated to America, with their daughters, as there is no record of their deaths at Schalbach, or in its vicinity. Stephen Baillet, the father of Paulus Balliet, had two brothers; Abraham Baillet, the father of Joseph, the emigrant, who remained at or near Schalbach and died there, and Johan Nicolas Baillet (born November 1680, died January 24, 1745,) who married Margaretha (born 1684, died March 27, 1766) daughter of Mathieu Durand of Lixheim, and who also remained at Schalbach. He was an elder of the Reformed Church. They had as far as known eight children.

The name of Mathieu Durand brings to mind that of the Huguenot Pastor, Pierre Durand, who was hanged for preaching the Gospel, at Montpellier, Languedoc, in 1732, and who may have been of kin to the wife of Johan Nicolas Baillet.

To study for the ministry of the Reformed Church in France in those days of persecution was to "qualify for the gallows," as it was called, but a qualification joyfully and heroically accepted by its pastors, on whose tombstones could have been carved the fitting legend "Fideles jusqu'a la mort" (faithful unto death), had the erection of such memorials been permitted by their persecutors, for the Huguenots were denied even the right of sepulture in consecrated ground where they might sleep their last sleep in peace, but given the burial of dogs. The ministry became the vocation of martyrs. The gallows for the Reformed ministers, and the galleys for those who listened to them and accepted their ministrations. To hang a Jew between two dogs, and to break the bones of a Huguenot on the wheel, or cutting out his tongue before hanging or burning him was accounted a great service to Almighty God, and His compassionate Son, Jesus Christ. If there is such a thing as retribution, punishment hereafter for crimes committed against God and man, what torments must Louis XIV and Louis XV, and the fiends who urged them on, be undergoing at the present moment for ten thousand years of punishment and expiation in Purgatory, could not make up the sum of the horrors and miseries of the galleys, the tortures of body and mind to which they condemned the Huguenots of France, whose only crime was worshipping God in a manner contrary to the rites of the Church of Rome and the decrees of their King.

It is well to recall these bitter years of intolerance and persecution—not for the purpose of reviving the old spirit of hatred and revenge at the present day—not to fan into flame again the dying embers on the altars of bigotry and fanaticism happily fast being abandoned in this enlightened age, but for fear that we may forget the price our forefathers paid for religious liberty, without which, civil liberty is impossible; it is well, I say, to remember these an-

cient wrongs, lest we fail to keep sleepless vigil over these precious legacies so dearly bought.

It is well to remember them also, because the history of these years of persecution and sorrow is a heritage that belongs to you and to me and we should be recreant to the hallowed memories of our martyred forefathers, unworthy of their blood, did we forget what they suffered and stood for, or permitted cunning falsifiers of the annals of those days, to teach us wrongly, or to belittle what they did. These pages of history are a possession wholly and peculiarly our own, and not to be filched from us lightly or blotted out.

Let us not forget moreover that these persecutions were not the acts of pagan Rome in the amphitheatres of the ancient empire, but took place while the pioneer kinsmen of these victims of intolerance were building homes in old Whitehall. Even as late as the 9th of March, 1762, nine years after the birth of Stephen Balliet, the year and month in which Allentown was founded, almost to the very day, Jean Calas, an aged Huguenot merchant of Toulouse in Languedoc, was burned at the stake, after first having been put to the torture and broken alive upon the wheel.

Very vital and near to us in point of time are these terrible records of religious persecution

Among the papers that have come down to us from Paulus Balliet is a quaint verse written by a certain demoiselle Marie Lamy of Burbach in Alsace, and addressed to Maria Magdalena Vautrin, the mother of Colonel Balliet, on the occasion of her baptism at Rauweiler, March 16, 1728. It is a precious family document, and will bear recital for its historical value as a specimen of the ancient Alsatian patois, as well as for its teaching, and the glimpse it gives us of the religious life of our Huguenot forefathers in an alien land and also of their kindliness and neighborliness:

"Nim Goetel hin dieses klein geschenk,  
Sey mein dabey ein-gedenk,  
Fuerche Gott und foige Eltern dein,  
So werst ein Kind des Hoechtens sein,  
All hier auf dieser Erd uud qual,  
Und dort auch in des Himmels Saal."

It is signed:

"Dein getreuer pfetter bis in Tod.  
An Mary Lamy, von Boerbach."

with the notation,

"Getauft in Rauweiler d. 16 Martz, 1728."

Mary Lamy was evidently one of the sponsors or godmothers of Colonel Balliet's mother, and belonged to one of the Huguenot families that settled in Burbach. She was the daughter of Jacob Lamy, and his wife Magdalena, daughter of Johan Peter Poisson who were married at Burbach, March 4, 1703.

Jacob Lamy was a Refuge Messin, that is, a refugee from Metz. He was born October 12, 1658, and was buried at Diedendorf, February 17, 1733. His father was Samuel Lamy of Diedendorf, a native of Nancy, who was buried March 6, 1706.

The name appears frequently on the rolls of the Huguenot Churches in England and in France, and the family at Burbach and Diedendorf was very possibly of kin to the Vautrins.

A brief description of the geography of the region that was the home of the Balliet and Vautrin families in Alsace and Lorraine, and of other emigrants to old Northampton, will, I am sure, be helpful and interesting. The various homes of the Balliets and Vautrins and their relatives mentioned in this sketch lie in a comparatively small area of country between the River Saar and the Vosges Mountains, in shape and extent about that of North and South Whitehall and Whitehall Townships, with boundaries between extreme points of not over thirty miles, lying partly in Alsace, and partly in Lorraine,

the boundary line between the two countries penetrating in a zigzag or dove-tail fashion. Metz lies about thirty-five miles northwest, and Nancy forty miles southwest of Schalbach.

The River Saar rises in the Vosges Mountains in French territory, and flows through one of the most important industrial sections of Alsace and Lorraine for a distance of one hundred and twenty miles joining the River Moselle five miles southwest of the ancient Roman City of Treves. The Moselle enters into the Rhine at Coblenz.

One can readily see why the Balliets and Vautrins who emigrated to America in Colonial days would embark on the River Saar for their journey down the Rhine to Rotterdam or Amsterdam to take ship for the new world. It was the easiest and the natural highway of travel from that region to those seaports.

This part of Alsace and Lorraine like all other sections of the old German, or more properly, Holy Roman Empire, was split up into numerous petty sovereignties whose boundaries at the present day it would be impossible to define. In 1700 the Empire was a loose confederation composed of three hundred and fourteen States and fourteen hundred and seventy-five small territories belonging to petty knights, a paradise of tyranny and oppression, who exercised a power and jurisdiction as absolute as that of a prince. The cartographers of that period rarely ventured on the making of maps showing the bounds or possessions of these princelings, counts, barons and knights, and when they did make them were usually rude and unreliable, sadly wanting in scientific treatment.

The Grafschaft of Salm, in which it was claimed by the descendant of Jacob Balliet, in his sketch of the Balliet family, in the *Friedens-Bote*, that Schalb- bach was located, was situated in a different section altogether, if the crude maps and encyclopaedias of that day may be relied upon.

The Huguenot families who lived on the Lorraine side of the border, in the villages of Finstingen, Helleringen, Schalb- bach, Pistorf and Lixheim, as well as Pfalsburg, among whom were the Balliets and Vautrins, had neither churches nor pastors of their own, but were visited secretly by pastors of the "Desert;" as they called the caves, valleys, moors, woods, old quarries, and hollow beds of rivers in which by stealth by night and sometimes by day they assembled to worship God, pastors of the type of the saintly Paul Rabaut of the Cevennes, Antoine Court, Jean Frederic Oberlin and Felix Neff. They relied principally, however, for the consolations of religion, on the ministrations of the Reformed pastors on the Alsatian side of the border, the pastors of the churches at Diedendorf, Rauweiler and Burbach.

One of these devoted ministers was Samuel de Berroudet, the pastor of the Balliet and Vautrin families, whose children he baptised and confirmed, whose sons and daughters he joined in wedlock, for whom he broke the bread and poured the wine of the Blessed Sacrament, and over whom he read the prayers for the dead, and pronounced the benediction when their life's work was ended.

Truly may we say of the Huguenot forefathers of France and Lorraine, whose children settled in old Whitehall: "They maintained their faith in the noble way of persecution, and served God in the fire, whereas we honour him in the sunshine."

The records of the Reformed Churches in the region of Lower Alsace and Lorraine were kept principally in German, even as early as 1700, though frequently entries were made in the French tongue, showing that pastor and congregation spoke both languages. An interesting example of this is had in a baptismal entry in the Church book by Pastor de Berroudet:

"1713 Le 8. Octobre, l'honorable Jean Pierre Votrin, meunier de Berthelming et sa femme, Ester Louis firent baptiser un fils—  
Infant—Jean."

Before 1648 Alsace had been considered German territory, that is Austrian,

but never Prussian, though originally French, never Prussian, the pitiless monster that has flooded the world with blood and tears and lies; The Huguenots who settled there before and after the Revocation of the Edict of Nantes became identified with the dominant Germanic race and eventually spoke its language, though without sacrificing their own, developing an Alsatian patois traces of which we find even now in Lehigh and Berks Counties among the Pennsylvania Germans, who, like the Alsations, are bi-linguous.

A close study of the early emigration to old Whitehall Township in connection with researches in Alsace and Lorraine has resulted in some very interesting discoveries concerning their racial makeup. The region about Egypt on the Coplay Creek, in the old records, was frequently spoken of as a Swiss community due to the presence of such Swiss families as Traxel, Roth, Kohler, Biery, Burghalter, Flickinger, Deshler, Blumer, Remeli and others.

With as much, if not greater propriety, it might have been called an Alsatian-Lorraine community for a greater number of families of French Huguenot antecedents made their homes in this neighborhood than those of Swiss origin. The fact is that many of our Pennsylvania families bearing German and Swiss surnames are also of French Huguenot stock through their maternal lines, a knowledge of which has been lost in the generations that have come and gone since their emigrant forefathers intermarried. Notably is this the case with many of the old Colonial families in Lehigh and Northampton Counties.

The most prominent of the families in old Whitehall Township of undoubted French Huguenot origin were the Balliets and Vautrins, (Woodrings) who had become allied by intermarriage in Alsace and Lorraine, long before the first of the name came to America. Paulus Balliet and Abraham Vautrin were followed to Whitehall Township by other members of their families and relatives among whom were Joseph Balliet, Nicolas and Samuel Vautrin already mentioned.

The Egypt Church Records show that Christian Alleman, born December 6, 1766, a son of Jacob Alleman, and wife, Elizabeth Barbara, was baptized December 14th, of the same year. One of the sponsors was Catharine Balliet, a sister of Colonel Balliet. This Jacob Alleman was probably the son of Jacob Alleman who arrived at Philadelphia, October 20, 1747.

The Alleman is an old Dauphiné family, whose members belonged to the Huguenot Church. A branch of the family settled at Schalsbach in Lorraine, where Susanna Alleman became the wife of Johan Nicolas Balliet, November 17, 1743, a cousin of Paulus Balliet, and will account for the Alleman emigration to Whitehall Township.

Here also Barthol Riebelet and his wife, Maria Catharina, made their home. Their son, Johannes was baptised November 7, 1756. He was very probably a relative of Abraham Riebelet, Jacob Riebelet and Hans Peter Riebelet, who came to Pennsylvania, September 13, 1749. On the same vessel was Paulus Brod, a relative of the Vautrins, also Hans George Mischele (Michelet) and Johannes Mischele (Michelet). These emigrants came from Alsace and Zweibrucken. Perhaps, however, Barthol Riebelet may have been a son of Christian Rebelet, or of Michael Rebelet, who with their aged mother, Magdalena Rebelet, and Elizabeth Rebelet and four young children came to Philadelphia, August 28, 1733, in the same ship with Johann Jacob Mickley, Hans Jacob Schreiber, Johann David Deschler and Daniel Roth, all of whom settled in old Whitehall Township. Christian and Michael Rebelet may also have made their home in Whitehall or in an adjoining township. There is a possibility, however, that the Ribelets were kin of Peter Reboulet and his son Paul Reboulet, the eminent Huguenot pastor of ancient Vivarais in Languedoc. Paul Reboulet fled to Switzerland after the revocation of the Edict of Nantes, where he became the head of a congregation at Zurich. The archives of Berne show under date of April 1, 1695, that "Reboulet, a minister of Zurich, sends a hundred white (silver) crowns for our brethren the religionists in the galleys." A Nicholas Riebelet of Lorraine served in the galleys in 1688 on ac-

count of his religion.

The fact, that the Brodts and Schweitzers of Alsace-Lorraine, the maternal ancestors of the Balliets and Vautrins were of Swiss origin, as shown by the records, lends plausibility to the belief that the Ribelets likewise emigrated there from Switzerland, though possibly they came from the Vivarais direct. The Schweitzers belonged to an ancient Bürger family of Zurich. Hans Schweitzer of Unterwalden was Burger in 1421. No fewer than forty-five members of the family since that time have held office, Bürgerlichen amten in Zurich.

Paul Toussaint (written in the Archives "Tousing") was a resident of Whitehall Township in 1758 as appears from a "List and Return of the number of wagons, draft horses, etc." in the Township made to the authorities by Jacob Rawn, the Constable of the Township. He was no doubt a relative, probably a cousin of Paulus Balliet, whose father's sister Anna, was the wife of Jacob Toussaint, the Maire of Weyer. The Toussaints like the Balliets were of Burgundian origin. The French Archives show that Etienne, Louis and Jean Toussaint of Lorraine served in the galleys in 1687.

The family of Solt was among the earliest of the Whitehall settlers. Heinrich Solt appears on the Egypt Church Records October 3, 1752; Daniel Solt May 2, 1756; Melchoir Solt and wife as sponsors of the daughter of Johannes Hahn September 3, 1758, and Johannes Solt and his wife Maria Catharina, sister of Paulus Balliet, as sponsors of a daughter of Paulus Balliet March 26, 1760.

Solte or Soltre is an old French name, and is probably of Burgundian origin. Jacques Soltre (Solte) was pastor of the Reformed Church at Macon in 1560-1562 on the River Saone, in the ancient Province of Burgundy.

The Ruchs were Alsations, hailing from Zützendorf in Alsace though probably of Swiss origin and from Zurich. Hans George Ruch with his wife Catharina, and two sons and two daughters arrived at Philadelphia, August 17, 1733, in the company of Peter Traxel and Ulrich Flickinger.

The Schreibers were also Alsations, natives of Niederbrunn. Jacob Schreiber and his wife Anna Magdalena Roth arrived at Philadelphia, August 28, 1733.

The Graffs came from Kùhlendorf, not Killendorf, in Lower Alsace. Jacob Graff, with his wife and three children, arrived October 16, 1754.

Marx is also an old Alsatian name, and has representatives of fine standing at the present day in Strasburg and other Alsatian cities.

Nicolas Marx married Eva Schneider, the granddaughter of Abraham Vautrin. Her father Johannes Schneider and mother with three children were killed in the Indian Massacre of October 8, 1763.

Nearby in Heidelberg Township, also settled Henry Frantz, a native of Lorraine, who arrived at Philadelphia, October 20, 1747, in company with Abraham and Peter Frantz. He was murdered by the Indians in 1764. His daughter Margaret had been captured by the Indians, during a foray in September 1757. She was returned from captivity in 1764, and on the 9th of May, 1769, became the wife of Nicolas Vautrin, who was born, as before stated at Pistorf, Lorraine. She became famous for her intimate knowledge of medicinal herbs and the Indian method of healing wounds and curing disease. Jacob Frantz, a brother, born in 1742, settled near Unionville, in Whitehall Township, where he took up four hundred acres of land. Frantz is probably a corrupted form of France the ancient French way of spelling the name.

The Girardins of Maxatawny Township in Berks County no doubt also came from Alsace and Lorraine. They were intimate friends and probably relatives of the Balliets and Vautrins from the fact that they were frequently sponsors at the baptism of their children in Alsace and Lorraine. Jacob Girardin and Peter Girardin arrived at Philadelphia, September 15, 1748. Their descendants are now known as Sharadin, a sadly corrupted form of a fine old Huguenot surname.

The names of other emigrants could be given, but enough are shown to prove the claim for a distinctive Huguenot settlement in old Whitehall in ancient days, whose history it is to be hoped will some day be written.

There is ample evidence to show that the emigration of the various Alsatian and Lorraine families to Lehigh, old Northampton and adjoining counties, and particularly to Whitehall Township, was the result of well defined plans, and not an accidental coming together in the wilds of the new world.

The interesting question arises: who was the pioneer settler, the Joshua of the Valley of the Saar, who first came here to spy out the land and to lay the foundations of a future Alsatia, a new refuge for the persecuted members of the Reformed Churches in Alsace and Lorraine.

The claim is made that Jacob Kohler of Mühlhausen, Switzerland, was the first settler in Whitehall Township. So much uncertainty exists, however, concerning the exact date of his arrival, and also as to the place of his nativity, that we may be justified in being somewhat skeptical as to its correctness.

If Jacob Kohler came from Mühlhausen, a little dorf in Lower Alsace, as is probable, and he was indeed the first settler in Whitehall Township, then there is a possibility of his having been the pioneer who sent word back to Alsace and Lorraine of the fertile valley in which he had made his home, and thus induced the emigration of other Alsatian and Lorraine families.

The fact that many Swiss families settled in Alsace, Lower as well as Upper, after the close of the Thirty Years' War, among them the Schweitzers, Brodts, Ruchs, Traxels, and very likely the Kohlers, and Roths suggests the possibility that Peter Traxel who came into Whitehall Township in 1733, in the company of the Ruch family, and was one of the earliest settlers, may have been born near Schalbach, instead of in Switzerland, as is claimed though no definite proof of this has been as yet advanced by the Traxel family.

A Traxell family of Swiss origin had made its home at Lixheim, only ten miles distant from the Balliet and Vautrin homesteads as early as the end of the Seventeenth Century, where, with other Reformed families, among them Balliets, as stated before, it was subjected to persecution by the Roman Church, particularly by the Abbot at the head of a great ecclesiastical establishment at Lixheim. The children of the Reformed families were forcibly taken away from their parents and baptized in the Catholic Church, and taught its doctrines. A number of these became permanent communicants, among them members of the Traxell family.

There can be no doubt that the emigration of Abraham Vautrin and his settlement in Whitehall Township induced the subsequent emigration of the Balliets and their relatives with other families from Alsace and Lorraine to the same locality, and Abraham Vautrin and Peter Traxel may therefore have been the prime movers in this Alsatian-Lorraine emigration. The influence of Caspar Wistar of Philadelphia, may also be seriously considered in this respect as he was a large holder of lands in Old Northampton County and particularly in this vicinity. The claim has also been made that he was a relative of David Deshler who settled in Whitehall.

Mühlhausen, Niederbrunn, Zütendorf, Köhlendorf, Bischweiler, Laubach and Utenhofen lie close together on the eastern slopes of the Vosges Mountains overlooking the valley of the Rhine. Intercourse with the inhabitants of the villages on the western slopes of the Vosges and in the Saar Valley was no doubt intimate and frequent. Deux-Ponts or Zweibrücken, the home of so many of the pioneers of Northampton and Lehigh Counties lies but a short distance to the north of these Alsatian villages. We may be assured that the beauty and fertility of the Lehigh Valley had become generally known in this region which induced the emigration that became so marked in old Whitehall Township.

## CHILDHOOD.

The childhood of Colonel Balliet was like that of most children born on the frontiers, the verge of civilization in Colonial days. Immense forests, heavily timbered, covered the fertile acres of the Lehigh Valley, the winning of which into fruitful fields meant incessant toil of the severest character. The plantations of the adventurous pioneers were lonely clearings in the midst of vast solitudes, and child life in such an environment must have had its pathetic side in spite of its natural ingenuousness and joyousness. Even at this distant day we may discern the tragic note that must have accompanied its abandon and insouciance which we all love to look upon, and which constitutes one of the greatest charms of childhood.

The presence of wild beasts and of venomous reptiles; the roadless, pathless wilderness, with its repellent shadows, its dark, mysterious recesses, with the ever present dread of savage Indians lurking in concealment must have had its effect upon the young children of the pioneers.

To the child Stephen Balliet the distant Blue Mountains with the Lehigh Water Gap and the Wind Gap in full view was an ultima thule the region beyond which, his boyish imagination pictured as one full of the greatest peril to the adventurous man who should dare explore it; a region in which in days to come he would have much to do as a legislator, Indian fighter, road builder and peacemaker. The massacre of the Moravians at Gnadenhütten, on the Mahoning Creek, on the 24th of November, 1754, and the murders committed in 1755 in the near neighborhood of Whitehall, were tragedies familiarly known to every child in the Lehigh Valley.

The dread of a possible foray by savage Indians from that dark and forbidding region was realized on a beautiful October day in 1763, October 8th, when Stephen Balliet was but ten years old, which resulted in the murder of his playmates, the children of the Mickley, Schneider and Alleman households. If Heckwelder, the Moravian missionary's account of this Indian massacre may be accepted as correct it was the intention of the Indians to have murdered the Balliet family, but they mistook the plantation. Why the Balliet household should have been selected as a special object of their murderous vengeance we are not told. The ill treatment of Indians by white ruffians across the Lehigh River at Stenton, and in the Lehigh Water Gap no doubt provoked the attack on the settlements along the Lehigh.

Immediately after the murder the remaining settlers with their families took shelter in Deshler's Fort, where they remained during the pursuit of the Indians by the frontiersmen. The Indians had, however escaped beyond the Blue Mountains, with their booty and ghastly trophies.

Happily the young lad Stephen Balliet was not entirely dependent for companionship on the children of distant neighbors. He had two brothers and a sister who were older and others that were younger. We may be assured, too, that in the long winter evenings many a legend of France and Germany, many a tale of adventure and persecution undergone by their Huguenot forefathers was told them by their parents, tales of the dreadful religious wars that changed the smiling fields and vineyards of France and the valleys of the Rhine into slaughter pens.

Who better able to teach the priceless qualities of civil and religious liberty than the Huguenots and Palatines who came to Pennsylvania to enjoy those blessings, and to secure them for their children. What better nursery could be found in the world to develop a love of justice and a hatred of injustice and oppression than the households of the Huguenot exiles of France, and the despoiled German Palatines. Right nobly have their descendants in the past responded on many a bloody battlefield where liberty and the rights of man were imperilled. Right nobly are they responding today to the call for the defence of democracy against the forces of Prussian despotism.

## EDUCATION

Like the great majority of the prominent men of the Révolution, Colonel

Balliet's education was gained in the log schoolhouse of the period. In the case of the Reformed and Lutheran congregations the schoolhouse was an adjunct of the Church, and was as zealously cared for as the Church itself. We have no certain knowledge concerning the schooling of Colonel Balliet, but that it must have been liberal and thorough in spite of its primitive setting may be assumed from the writings that have come down to us from his hands. They show a trained mind, the possessor of a lucid vigorous style, and the penmanship of a man of affairs. His accounts with the Government show an easy familiarity with financial matters that presupposes long experience and expert knowledge.

His early school training was very naturally in German as that was the language almost universally spoken in the so-called German settlements of Pennsylvania, though no doubt an Alsatian patois was spoken by the original emigrants from Alsace and Lorraine in Whitehall Township.

The earliest schoolhouse in Whitehall Township of which we have any record, and this is quite hazy, was the one said to have been built in 1755, on the present site of Unionville, distant about two miles from the Balliet homestead. It was a low building of logs, with small windows affording poor light and ventilation. It stood in the meadow opposite the Church building, and was divided into two sections, one side being occupied by the teacher and his family, and the other devoted to school purposes.

As was customary in those early days the religious training of the pupils was considered as essential as the acquirement of secular knowledge, and we find therefore that the catechism, psalter and New Testament had a prominent place in the school curriculum.

There is a possibility that Stephen Balliet may have attended school at Unionville then known as Schlosser's, but the probabilities are that he was educated in the Church School at Egypt, also about two miles distant from his home, and of whose congregation his father was an elder.

The late Rev. Dr. Joseph H. Dubbs in an interesting paper written over forty years ago, entitled: "The History of the Egypt Church" gives us a pleasing picture of the congregational school at that place which he attended as well as a glimpse of the instruction in the school of which Colonel Balliet was no doubt once a pupil. He says: "Every morning we gathered in the schoolroom for miles around, and joined in singing and in the united repetition of the Creed and the Lord's Prayer. The Scripture Lesson was read, and the Master offered a short Collect. Twice a week we repeated the Ten Commandments.

"All the people in the neighborhood were members either of the Reformed or Lutheran Church, and so it came to pass that all the scholars over a certain age were divided into two classes, each of which was instructed in the catechism of the Church of their parents preparatory to the catechetical lectures of their pastor which they were expected to attend at the proper time. In the evening we again separated with singing and prayer. How earnestly we all sang with one heart and one voice that ancient German Choral, "Ach bleib bei uns, Herr Jesu Christ."

Dr. Dubbs says further: "In those days our school was in some respects decidedly old-fashioned. The order of its religious services had probably remained for more than a century. From a literary point of view there has been great improvement; from a religious, we doubt whether it could be improved."

Few, indeed, were the households of the early German, Swiss and Alsatian families in Pennsylvania in which could not be found books to read. Like the productions of the early schools of painting they were mostly of a religious character, and were almost wholly printed in the German language.

In the Balliet home good books no doubt were cherished, and afforded mental food to Stephen Balliet and his brothers and sisters. Among these was the German Bible printed in 1738 brought from Schalbach, Lorraine by their

father Paulus Balliet. No doubt among them too were the publications of Christopher Sauer the famous printer and publisher of Germantown, not the least of which was his *Geistliches Magazin*, containing Christopher Dock's "One Hundred Necessary Rules of Conduct" for children, and his "Hoch-Deutsch Americanische Calender." Possibly among them also were to be found Arndts' monumental "Wahres Christenthum" printed by Benjamin Franklin and Johann Boehm, in 1751, and the celebrated Martyr Book: "Der Blutige Schau-Platz oder Martyrer-Spiegel" printed by the Ephrata Brethren in 1748, the largest and most remarkable book printed in America during the Colonial period.

English publications, no doubt, were included in this pioneer collection purchased at Philadelphia, where Paulus Balliet was a frequent visitor in quest of merchandise for his store and wines for his inn.

Colonel Balliet as a boy was fortunate in having for pastors such scholarly men as the Rev. Dr. Johann Daniel Gros by whom he was confirmed in the Egypt Reformed Church, and the Rev. Abraham Blumer. Possessing a bright precocious mind and a pleasing personality, and being moreover the son as well as grandson of Elders of the Church he no doubt enjoyed their friendship, and was benefitted by their ripe scholarship and culture. Both were remarkable men, and were fitted for larger spheres of life.

The intimacy which existed between pastors and congenial members of their congregations had its educational value for the sons and daughters of such families. It was in the days when as was said by Thomas Hutchinson, the Royal Governor and historian of Massachusetts: "The Elders continued to be consulted in every affair of importance. The share they had in temporal affairs added to the weight they had acquired from their spiritual employment, and they were in high esteem."

The Rev. Dr. Gros, was very probably of Huguenot ancestry, as his name is undoubtedly French, as shown by its orthography. (Barthelemy Gros, a Huguenot Captain, was one of the victims of the Massacre of St. Bartholomew, and Antoine Gros, a Huguenot of Provence, was murdered in 1562. The mother of the celebrated Henri Arnaud, 1641-1721, the heroic military leader and pastor of the Vaudois, in the valleys of Piedmont, was Margaret Gros, a descendant of an illustrious and noble family formerly resident at Dronier, in the Marquisate of Salusse). Dr. Gros was born at Webenheim, in the County of Deux-Ponts or Zweibrücken, the home of the Neuhardts and Guths and other families of Whitehall, and attended the universities of Marburg and Heidelberg. He came to Pennsylvania in 1764, at once assuming charge of the Egypt Reformed congregation remaining until 1770, covering a very critical period of Stephen Balliet's life, the age between ten and sixteen, the formative years of character and intellectuality.

The subsequent career of Dr. Gros shows the high character and unusual intellectual endowment of the man. For ten years, 1773-1783 he was pastor of the German Reformed congregation at Kingston, New York; pastor of the German Reformed congregation in New York City, from 1783 to 1795. He was also a chaplain of New York soldiers during the Revolution, and was the intimate friend and adviser of Gov. George Clinton. He was also professor of German languages at Columbia College, 1784-1795, and of Moral Philosophy 1787-1795. He was also Regent of the University of New York, 1784-1787, and received the degree of Doctor of Divinity from Columbia, in 1789. In 1795 he published a book on Moral Philosophy, entitled "Natural Principles of Rectitude;" a systematic treatise on Moral Philosophy; the first treatise on Moral Philosophy written and published in America according to Sabin the bibliographer. He was the pastor and intimate friend of the Baron von Steuben, and preached the funeral oration in the service held in his honor by the German Society of New York City, in the German Reformed Church in Nassau Street.

John W. Francis, M. D., LL.D. in his book, "Old New York," published in 1857, devotes considerable space to Dr. Gros, and says of him. "He had been

a pupil of Kern, and he became the instructor of the accomplished Milledoler. His praises were on every lip, and here and there is still a living graduate of Columbia College, who will tell you how under its ornamental buttonwoods, he drilled his collegiate class on Moral Philosophy." Dr. Gros died at Canajoharie, May 25, 1812. Who can doubt the tremendous influence of a man and pastor like that in old Whitehall Township; one greatly loved and esteemed, and particularly when dealing with the plastic minds of bright young lads like Stephen Balliet.

Dr. Gros was succeeded by the Rev. Abraham Blumer, 1771-1801, a native of Graps, Switzerland, of distinguished ancestry, and highly educated; a fine French scholar, who had seen military service as chaplain of a Swiss regiment in the service of the King of Sardinia, 1757-1766. In 1774 he received a call from the French Huguenot congregation of the Eglise du Saint Esprit of New York City, which, however, he declined to accept, notwithstanding its obvious advantages to a man of scholarly tastes and the fellowship which a cultured society such as New York could boast would afford him.

It requires but little imagination to conjecture what the intimate acquaintanceship of such a man as Pastor Blumer meant to a lad of seventeen years. Be assured that Stephen Balliet listened to many a recital of life in Switzerland, and of adventure in the campaigns of the Sardinian army which had their effect on his after life. The two became life-long friends. Pastor Blumer served as chaplain of Colonel Balliet's battalion in 1781-1782. He was also a fervent patriot in the pulpit, and did much to rally the liberty loving settlers of old Northampton County to the support of the Revolution. In succeeding generations their descendants intermarried.

Paulus Balliet was a man of great enterprise and in addition to his plantation carried on a mercantile business as well as that of an innkeeper. In those early days an innkeeper was almost universally one of the leading men in the community, and his business one of eminent respectability. We are reminded in this connection of an observation made by the Count de Segur, who served under Rochambeau, in his book of travels in America after the Revolution: "There" he wrote, "no useful profession is the subject of ridicule or contempt. Idleness alone is a disgrace. Military rank and public employment do not prevent a person from having a calling of his own. Everyone there is a tradesman, a farmer, or an artisan. Those who are less well off—the servants, the labourers and sailors—unlike men of the lower classes in Europe are treated with a consideration which they merit by the propriety of their conduct and their behaviour. At first, I was surprised upon entering a tavern, to find it kept by a captain, a major, or a colonel, who was equally ready to talk well about his campaigns, his farming operations, or the market he had got for his produce or his wares. And I was still more taken aback when—after I had answered the questions put to me about my family, and had informed the company that my father was a general, and a minister of State—they went on to inquire what was his profession, or his business."

Many of our most illustrious citizens were innkeepers in their time, or were the sons of innkeepers. General Arthur St. Clair, the friend of Washington, and president of Congress, was an innkeeper in the foothills of the Alleghenies at the time of his death. Much of the early political education of President Martin Van Buren was gained in his father's tavern at Kinderhook, New York. This may also be said of Colonel Balliet. His father's store and inn became a favorite gathering place for the leading spirits of Whitehall, and neighboring townships, and young Stephen as his father's clerk, naturally took a deep interest in the discussion of public affairs and the great events that were taking place. They were stirring days in which later he was to play the part of a bold and able leader.







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