

Old Broad Bay Bund und Blatt

A Newsletter about the German Colony
Established at Broad Bay, Maine
1742 - 1753

Volume 3

January - March 1994

Number 1

Here we are in the Old German burial area at the Old Ferry Crossing on the East side of the river. "From little acorns big oak trees grow." Cleared some, looking south and mid-way of total area.

To Renee Seiders, we give the "faded Jeans" award: For dedication above and beyond (and behind) the call of duty. Good things happen because good people take the time, make the effort and try to

accomplish good things. It isn't the end that is important, but that we

enjoy getting to the end. Let us enjoy this life to the fullest.



Figure 1. The highest point of the Old Cemetery, slate stones can be seen on the hillside.



Figure 2 A lot of hard work!

As the Holidays come to an end, we wish you all out there our best feelings for a Merry Christmas and a very Happy New Year.

1993 has been a good year for both Gary and me. We have shared some exciting moments as we realized that we "found another family" in Germany. We shared some disappointments together, then we found we could still discover some of the missing families.

Official Publication of Old Broad Bay Family History Projects

**Chatter From the Chair
Richer Castner**

Holiday greetings and the best of the New Year to all our friends out there. Thanks for a successful 1993 year!

Subscriptions to Bund und Blatt

In order to more equally distribute the cost of publication, mailing, etc. it was decided at our official meeting to make subscriptions \$10 per year, plus \$5.00 for OBBFHP membership. **MEMBER of Old Broad Bay Family History Projects \$5 per year**
Annual Subscription to Bund und Blatt \$10 per year
If you can't afford \$15.00, but wish to remain on our mailing list, please let Will know.

Contributions in General

We appreciate any contribution you can send in. There are always costs involved with a project of this size. As we grow, however, we need to share the burden. I love these German ancestors who have brought us all together. So, if you think we are doing any good, send us your data and your check. Thank you very much and keep them coming.

Back Issues available

Many of our new readers have asked if back issues of our newsletter are available. I have reprinted all and back issues are now available. \$2.00 for each back issue and \$12.00 for one year of back issues.

Bund und Blatt to be Quarterly

The Editor came to an unilateral decision to publish *Bund und Blatt* Quarterly, each January, April, July and October (if we have enough money to do so! Right now it looks tight, but possible. Thank you all for submitting your subscriptions.

W. W. 'Will' Whitaker
6094 So. Glenoaks Dr.
Murray, Utah 84107
(801) 263-0432

Gary Horlacher
1232 West Wasatch Avenue
Salt Lake City, UT 84104
(801) 328-0725

"Let us endeavor so to live, that when we die, even the undertaker will be sorry." Mark Twain.

THE SCHUMANN FAMILY'S GERMAN ROOTS

by Gary T. Horlacher

Many genealogists in recent years have researched the Schumann/Shuman family. Since Stahl published his book in 1956, the passenger list of 1753, the *Elizabeth*, has given us much more accurate information about the first generation of the family:

Johann Nicolaus Schumann of Bergen
Wife: Anna Catherina
Son: Johann Bernardt, 23 years old
Son: Philip Jacob, 11 years old
Dau: Maria Eleonora, 21 years old
Dau: Maria Louisa, 19 years old
Dau: Maria Elisabet Henriette, 8 years old

This information was extremely valuable for locating the family in Germany, however the town of Bergen has been very difficult to establish. There are several towns by this name in Germany and those towns named Bergen that were Lutheran and looked like they might be possible have been checked without any evidence of the family's presence. Although there are still some mysteries to be solved in regards to this family, the marriage record of the above two people and the birth records of three of the oldest of the above children, and two other children have finally been located in German sources. The location of the family in Germany at this time opens up even more questions. [But that's the way family research goes. We answer one question and open up three more! ww]

First of all, five children of Niclas Schumann (sic) were christened in the parish of Brake [pronounced BROCKA] in the former principality of Lippe, in northern Germany. This town is just a few miles north of Detmold. The christening records didn't list a mother's name or the father's occupation. This information comes from volume three of the Evangelical-Reformed Church of Brake, covering the dates 1700-1758 (FHL #810215). Following are the names of the children and dates of christening as listed in these records:

1. Arendt Henrich Schuhman (sic) chr 28 Nov 1723
2. Anna Margreth Schuman (sic) chr 18 Apr 1728
3. **Johann Berendt Schumann** chr 10 Apr 1730
4. **Eleonora Maria Schumann** chr 13 Jul 1732
5. **Maria Louisa Schumann** chr 26 Sep 1734

Notice that the last three children match in their year of birth exactly from their ages given above on the passenger list. Their names are also exactly identical, except that Maria Eleonora was listed as Eleonora Maria on her birth record, which is not at all unusual. The oldest two children would have been nearly 30 and 24 years old at the time their parents and younger siblings emigrated to America and may well have been married and remained in Germany.

Unfortunately this family apparently moved from Brake after 1734 and prior to 1753. In those days, children were usually confirmed into the Lutheran church when they were about 13-15 years old. Arendt Henrich Schumann would have been confirmed about 1736-1738, however none of the above children were listed in the confirmation records of Brake.

Wherever it was they moved to, apparently was where the youngest two siblings were born, Philip Jacob and Maria Elisabet Henriette. It was also where the oldest two children were married, where the children were confirmed, and where the family left to come to America. Several towns similar to "Bergen" in spelling or pronunciation were searched, but no records concerning this family were discovered.

Searching earlier in the records of Brake, we were able to find the marriage record of the parents of these children. It was listed in volume three of the Brake Parish Records (FHL #810215, p.172). After three times having their marriage intentions proclaimed the marriage of Nicolaus Schumann to Anna Catharina Leseman took place 28 November 1723 in Brake.

The only additional information that this marriage gave was where Nicolaus Schumann was from. Unfortunately this has also been difficult to establish. Initially this town seemed to be "Istein", however there was no town by that name except in the far south of Germany which definitely was not right. Then it seemed the town might be "Jostein". Unfortunately there was no town by that name in any of the gazetteers. Finally, I decided the name might be "Idstein", which I discovered, but at some distance from Brake.

This last possibility seemed quite likely and in fact there was a Schumann family living in Idstein. The question though is the distance between Idstein and Brake. These towns are quite a distance from each other and during those years, it wasn't as common to move such distances as it is now. Stahl does mention that permission was secured from the Count of Nassau-Dietz-Idstein in April 1753 for recruiting and if the family returned to this area or heard from relatives in this area of the offers that Waldo was making it could explain their participation in this emigration.

The records of Idstein were searched from 1741-1747, hoping that Nicolaus Schumann may have returned here and had his last two children christened here, but they weren't listed. Then the christening records were searched from 1692-1707 trying to find Nicolaus Schumann. One christening record was found which could be our immigrant:

Jo. Ernst Schuman (sic.), tailor, had a son, Jo. Nicol. christened 16 June 1701

This minister abbreviated the name "Johann" to just "Jo.". The death records were then searched to make sure this child didn't die young and no death was located for him as late as 1729. There were two other Schumann families in the records of Idstein that were noted at this time. Further research in the records of Idstein would facilitate organizing these families and perhaps giving further evidence to support or discount that this was the same Nicolaus Schumann who moved to Brake in Northern Germany and subsequently came to America.

After doing the above research it seems there are two areas for further research on this family in Germany to center on. First, establishing the Schumann connection to Idstein and earlier generations of the family there. Second, finding where the Schumann family went in Germany between 1734-1753.

This new information on one of the Broad Bay families gives a whole new outlook on the emigration from Germany. Almost all of our families have come from three main areas of Germany, all lying in Southern Germany (Baden-Württemberg, Hessen-Nassau, and Northern Bavaria). We do have a few stragglers from other parts of Germany, but this is the first family we have been able to document from Northern Germany.

In Stahl's book, he mentions that Crell in 1752 did some recruiting in the district of Westfalen including Olpe, Schmallenberg, Meschede, Berleburg, and Laasphe (p.171). So far we have not been able to locate any families that came from these towns or areas. The town of Brake is actually even further north than these towns. In regards to the emigration of 1753, Stahl points out the discouragement of recruiting in the southern provinces of Germany and that Waldo moved his energies to more northerly areas. On page 187 he mentions this group in 1753 going on to the town of Duisburg, where the Ruhr joins the Rhine, "Here they waited for the Dillenburgers and for those from the more northern areas."

Who were the emigrants Stahl refers to as, "those from the more northern areas". This has been a mystery, but it seems they were waiting for the Schumann family and perhaps others they expected from that area. There was only a trickle of emigrants who came to America from Lippe during the 18th century, and there is no reason to believe that there were many that came from there to Broad Bay. Having finally located the Schumann family, it would seem that this family may have been the only family or one of only a few families from the north of Germany in the colony.

If anyone would like to contribute financially toward further research in the German records pertaining to the Schumann family, their contributions will be gratefully received.

CAS. 1723.
28 Nov. cop. [Latin] Nicolaus Schuman
of Idstein u. Anna Catharina Lesemann.

Christening record of Johann Berendt
Schuhmann, son of Nicholas Schumann at Brake Parish, Lippe,
Germany.

Year 1723
28 Nov cop. [Latin] Nicolaus Schuman
of Idstein u. Anna Catharina Lesemann

Year 1730 April 10 Christening record of Johann Berendt
Schuhmann, son of Nicholas Schumann at Brake Parish, Lippe,
Germany.

Founded American Branch of these Broad Bay families. Time gets to be such a crucial factor. There just isn't enough of it! Gary spent over six hours working on this one family alone! Thanks Gary. From all of us.

Digging into the Past

At Old Broad Bay
by our Secretary, Trudy Overlock

17 Oct 1993 ... Digging Into the Past ... at Waldoboro, Me.

A card from OBBFHPS Treasurer Renee Seiders announced to local members that there'd be a Sunday workday at the Original Old German Cemetery, off Rte # 220 in Waldoboro. We met at 12:45 and drove to the site. Skies threatened of on-coming rain, but seven of us began clearing at 1:00 p.m. ... with 2 sharp cutters and one dull one (me), two rakes, one pinchbar, one axe and two pruning saws. "It's a jungle out there", we thought at the outset, and we had small knowledge where the cemetery boundaries were - but we cheerfully began in earnest (huh?, was HE there?).

A path was laid open from the field approach to the burial knoll ... and to the high point, where we'd already discovered actual "Storer" and Feyler" markers earlier this year. The we CUT, SAWED, and PULLED twigs and saplings - sometimes out by the ROOTS! Within an hour, we'd amassed quite a brush pile and it began to look like an opening, an actual SITE!

"Are we havin' fun yet?", someone asked ... and the oldest of the troupe, Richard L. Overlock, Sr. (86 years) (!) said, "I'm O.K.", while cutting more and making more brush than we could take away. Doug Prescott raked a lot after relinquishing his cutters to someone else and Renee Seiders tied surveyors' ribbon on trees we'd decided were "maybe" boundaries where the burial site actually ended.

A halt ... "take a break!" ... was called and I produced refreshments ... a frosted chocolate cake from my left pocket and a thermos of coffee from my right! It had now begun to rain a bit, then harder ... then, nearly pouring! We resumed work and moved lots of brush, became excited over exposed stones, ... and cut, sawed and RAKED some more! We quit about 3:00 p.m....soaked to the skin, and through our footwear ... but with an agreement to return another Sunday, probably NEXT!

Wait'll you SEE the SITE, guys! You who recall it from the narrated tour by

Pres. Castner ... and YOU who didn't show to help! Wait'll you SEE the picture of our Treas. Renee Seiders' backseid-er showing through split jeans ... but Ooh! she worked so hard to split them there!

It was SLOW, tedious and WET work, but it is going to be a BEAUTIFUL spot! Ask Joyce Ball Brown about her ideas for a great gathering place, and even a picnic area for all the OBBFHPS members....

DONE: with our caring for you all ... stated today with broken backs! Yours, - Joyce Ball Brown and son Nathan, Desmond O'Brien (a promising curator of cemeteries), Trudy Overlock, Richard Overlock, Sr., Doug Prescott (himself), and Renee (exposure) Seiders.

P. S. Sunday, 24 Oct: We returned and did the same thing - but the weather was more pleasant ... sunny and windy with oak leaves and acorns crunching underfoot. Our crew was smaller but just as hard-working. Beginning at 1:00 p.m., we disbanded at 3:30 or so.

We uncovered what was believed to be the many stones comprising the cemetery's border on the south side and Doug P. found a large rock he felt was the boundary at riverside - at mean high tide.

The burial lot begins to take shape and makes more sense in size and layout. It's a very stunning spot as one looks out over the sun-struck river! Oak clumps have seemingly grown all 'round the old cemetery borders. It's incredible to be able to find any markers at all, after 240 some years!

The oak trees overhead rustled in the wind, the sun spewed streaks of bronze through their black trunks and we "whistled while we worked". ("You had to be there!") ... (Wish you HAD!)

It's going to be a most rewarding, beautiful place to visit ... one in which you might feel the spirit of your ancestors. (Maybe THAT was the loud, sighing rustle we heard today!) Sure was nice! Wait'll you SEE it, guys! The rock is all chosen on which to place a Memorial Plaque.

Yours ... Doug, Joyce, Renee, Richard O., and Trudy. Oh, ... we didn't save YOU any cake!

Respectfully Submitted,
Trudy Overlock
Secretary, OBBFHPS
26 Oct 1993

GEORG SCHMAUS, Unknown, 1753

NAME: From one source the name "Schmaus" means feast, banquet, and treat. Another source gives the meaning of "Schmausser, Schmautz and Schmauz" as "Jew".

ORIGIN: Yet to be determined

EMIGRATION: 1753 *Elizabeth*
servant named (George) Schmaus

The Broad Bay emigrant was named George Schmaus who came to Maine in 1753 as a servant of Secretary Knochel. He most likely was single.

The name Schmautz and Schmauz seems to be fairly common in the northwest part of Württemberg and the name Schmaus and Schmauß seem to be fairly common in the south west part of Württemberg and in Rheinland (near Kirchburg-Simmern). These are probably dialect differences and it seems to me that the

original meaning has probably changed from what it meant in the 1300s and before. After research conducted thus far it seems our Schmaus family probably came from the area south of Kirchburg-Simmern called Idar-Oberstein (Oldenburg) or from the area in Rheinland-Pfalz near the town of Birkenbeul and Hamm. Here is what we know about this Schmaus family subsequent to their emigration in 1751 or 1752.

Georg Schmaus was b about 1733 in Germany and d after June 1809. He married abt 1757 in Braintree, or Broad Bay to Maria Christina Demuth, b 1727 in Germany, and d 11 Oct 1808, at Waldoboro, daughter of Johan Henrich Demuth and Sybilla Maria, of Birkenbeul, Hamm., Germany. George and Christina had five children, of whom three were alive in 1810:

1. (Captain) George Demuth Smouse b 1759 in Braintree, or Broad Bay, died 20 Mar 1806 in Waldoboro. He married abt 1797 to Jane Kinsel, b 1779, d 1856, d/o Johann Bernhard Kuenzel. George and Jane had four children:

1. Nicholas Brazer Smouse, b about 1798 at Waldoboro.
2. George Demuth Smouse b 5 Feb 1799, d 17 May 1880. He was the first president of the Medomak National Bank when it was organized in 1836. His Half-brother Isaac Reed and August Welt established the shipbuilding firm of Reed, Welt & Company.
3. Bertha Leavey Smouse b 1802, at W., d 4 Oct 1839 there. She married abt 1818, possibly at Thomaston, to Dr. John G. Brown of Thomaston. As Isaac Gardner Reed's step-daughter, she designed the State Seal for the State of Maine. She and John G. Brown had the following children:
 1. John M. Brown, Capt., b. abt 1818 at W., md 7 Jun 1841 at Thomaston to Eliza M. Hyler.
 2. David D. Brown, Capt., b abt 1819 at Thomaston, d 25 Apr 1858 and md 26 Jul 1851 at Thomaston, to Lucina Paine.
4. Gorham Parsons Smouse, b 1805 at Waldoboro, d 30 Jun 1846 at W.

[NOTE: Apparently Georg Smouse was buried on the west side of the river on the Winslow's Mill road. His remains were reburied in the Lutheran Cemetery in the 1930s. The dates may have been confused when they were reburied. It appears that when they were reburied, someone placed a headstone reading "Jane Smouse" along side of George. Jane was the wife of George Demuth Smouse. Christina was the wife of Georg Smouse. The above dates are the correct dates for father and son.]

2. Margaret Smouse, b 1760 at Braintree, or Broad Bay, d 17 Dec 1838 in Waldoboro, md 1 Jan 1780 in W., to George Michael Eichorn, b 1759 at Broad Bay, d 29 Apr 1823 at W., son of Jacob and Jane () Eichorn. They had the following children, born at Broad Bay (Waldoboro):

1. Margaret Eichorn, b abt 1783, md 2 Feb 1805 to John Burns, at W.
2. Nancy Acorn, b abt 1785, d aft 1810 at W.
3. Catherine Acorn, b 1787, d aft 1810 at W, md _____ Levensaler.
4. Mary Polly Achorn, b abt 1788, md abt 1807 to Benjamin Arnold.
5. Mary Jane C. Achorn, b 1789, d 1880 at W., md 29 May 1810, Charles Benner, in W.
6. Charles Eichorn, b 1792, d aft 1856 at W., md 7 Jan 1812 to Eliza Hoch.
7. Adam Achorn, b about 1794, d aft 1810 at W.
8. Benjamin Achorn, b about 1796, d aft 1810
9. Henry Achorn, b abt 1797.

3. John Smouse, b abt 1762, most likely at Broad Bay, d aft 6 Jan 1781. Of Tory leanings,

he either died before his father made out his will, or his father (a Rev War Vet) refused to acknowledge him in his will. However, this is speculation as to John being a son of George.

4. Mary Polly Schmouse, b 1767 in Boston, d 1846 in W., md 4 Jul 1787 in W. to Charles Kramer (Creamer), b. 1761 in W., d 1856 in W., son of Peter Creamer and Eva Katherine Kaler. They had 12/13 children, all b W.:

1. George Creamer, b 1787, d 24 Feb 1869, bur in German Cem., md 1 Nov 1823, in W., to Elizabeth Sidelinger.
2. Mary Creamer, b abt 1789, md Mr. _____ Genthner. [Grandfather's will]
3. Catharine Creamer, b 1792, d aft 1850, md abt 1809 to Jacob Genthner.
4. Margaret Creamer, b 1793, md Samuel Feyler. [From *Creamer Genealogy*, not named in Grandfather's will]
5. Mary Polly C. Creamer, b 1789, d 1871, md. 19 Aug 1813 William Sprague. [Probably the same as #2, above. Did Mary marry twice?]
6. Jane Creamer b 1796, d aft 1850, md 4 Dec 1819 in W., to James Ludwig.
7. Charles Creamer, b 1798, d 1857, W., md abt 1830 to Elizabeth Achorn.
8. James Creamer, b. 1800.
9. Benjamin Creamer, Capt, b 5 Sep 1802, d. 16 Jan 1888, W., md abt 1838 to Mary.
10. Sally Creamer, b 1805.
11. Betty Creamer, b 1808.
12. Louisa Eliza Creamer, b 1810, d aft 1850, md abt 1825, Moses Ludwig Kaler.
13. Joseph Creamer, b 1813, md abt 1838, Harriet.

5. Catherine Smouse, b 1767, d 8 Dec 1809, W. md 10 Dec 1787 to Jacob Reid, b abt 1765, d aft 1850, son of Michael Reid and Catharine Mayer. He was definitely of the German immigration. They had at least seven children born in W.:

1. Mary Polly Reed, b. abt 1789, d aft 1810.
2. Margaret Peggy Reed, b abt 1792, d aft 1810.
3. Jane Reed, b abt 1794, d aft 1810.
4. Catherine Reed, b 1796, d aft 1850, md 11 Dec 1811 at W., to Jacob Hoch.
5. Barbara Reed, b abt 1797, d aft 1810.
6. Zenas Reed, b abt 1798, d aft 1810.
7. Dolly Reed, b abt 1799, d aft 1810.

George Smouse was listed among the glass workers in the Germantown works (Petition of J. Palmer to Gov. Bernard 26 Feb 1761). George Schmauss served in St. George Company during the French and Indian War.

It is an interesting clue that the son was named George Demuth Smouse. We also have a Demuth family who emigrated to Broad Bay in 1751 from Birkenbeul, Rheinland, Germany. It is possible that Christina, wife of Georg Smouse was a daughter of Johan Henric Demuth. In 1746 Johann Henrich Demuth of Birkenbeul had a daughter named Maria Christina who was mentioned as one of the godparents of a christening in Birkenbeul. It is this Maria Christina that became the wife of Georg Schmaus!

One source for the above family comes from the probate of George Demuth Smouse which occurred 25 Jun 1806. Here there are listed as living his parents, George and Christina Smouse, his sisters Mary Kramer,

Margaret Eichhorn, and Catharina Reid, his wife's mother Susanna Kinsel and three children: George D. Smouse Jr, Gorham Smouse, and Berthleive Smouse.

A further addition to the above is an unrecorded will of George Smouse, in 1809, wherein he does not name his wife who is now deceased, but he names his deceased son George Demuth Smouse, and then the elder George names his grandchildren by his son and daughters. A most interesting and useful document. [see below]

George Demuth Smouse's wife, Jane Kinsel, married as her second husband Isaac Gardner Reed, by whom she is buried in Village cemetery. Isaac Gardner Reed was of the Puritan strain, according to Stahl.

Isaac Gardner Reed b 1784, d 21 Feb 1847 in W., md abt 1808 in W., to Jane Kinsel Smouse, widow of George Demuth Smouse, and they had the following children:

1. Isaac Reed, b 22 Aug 1809, in W., d 1856 in W.
2. Jane Ann Reed, b 22 Jul 1811, d 9 Sep 1881 in W.
3. Gardner K. Reed, b 1820, d 28 Jan 1874 in W.

In the booklet "Waldoboro - 200th Anniversary" p. 23. There is a picture of his mansion and on p. 60, a picture of a Waldoboro early band of which Isaac Gardner Reed was the leader. "Col. I. G. Reed was a town leader for over forty years. Through his leadership he bridged the gap between the German speaking population and the other settlers in the town. Before 1820 very little English was spoken here in Waldoboro. He was on the commission to design the State Seal. This seal was designed by his young step-daughter, Bertha Smouse, here in the Reed Mansion. Bertha was the daughter of Capt George [Demuth] Smouse, who also was important in the early history of the town and a descendant of the early German immigrants. Capt Smouse died in 1806."

George Smouse, of Waldoboro, Will 3 Apr 1809 [Unrecorded] To Jane Reed, relict of my late son Geo. D. Smouse \$1.00. To each of my daughters: Margaret Acorn, Polly Creamer & Catherine Reed. To Grdau Barbary Reed. To Grdson Henry Acorn. To my grt grdson the 1st son of my grdau Lavenseller \$20. Balance among all my grandchildren: Geo Demuth Smous, Barthelmy Smouse, Gorham Parsons Smous, children of my son Geo D. Smous, deceased. and Catherine Levensaler, Margaret Burns, Polly Arnold, Charles Acorn, Jane Acorn, Nancy Acorn, Adam Acorn, & Benj Acorn, children of my dau Margaret Acorn. and George Creamer, Mary Genthner, Catherine Genthner, Jane Creamer, Charles Creamer, Joseph Creamer, James Creamer, Benjamin Creamer, Sally Creamer & Betsy Creamer, children of my dau Polly Creamer. and Polly Simmons, Catherine Reed, Peggy Reed, Jane Reed, Barbara Reed, Zenas Reed & Dolly Reed, children of my dau Caty Reed - and all ... born ... after this day.

[Found in "loose Papers file" in basement of county court house in Wiscasset, Maine. "Unrecorded Wills"!

The First Lutheran Church

There seems to have been three Lutheran/Lutheran Reformed Churches in Waldoboro and the Moravian Church:

1. 1743 - 1747 - "The Block House, being the Dutch Church", which this writer thinks was on the east side of the river, "across from the ferry landing." Was there a cemetery here?

1748 - 1760 - We have found no mention of a Church for this period of time. It was during this time that Schoolmaster John Ulmer would have been most active. What cemetery did people use? Their own land? The above cemetery?

2. 1760 - 1794 - The Lutheran Church at Meeting House Cove on the west side of the river. There is an old cemetery here, now razed and covered with overgrowth.

3. 1762 - 1772 - The Moravian Church started by seven families on the east side, built on Lot # 9. Was there a cemetery here and has it been discovered?

4. 1772 - 1794 - The "dissidents" or Reformed Lutheran Church, built in 1772 on Lot # 10, on the east side of the river. We found this cemetery and the brush and overgrowth was removed this fall by an ambitious group. [See related article.]

1794 - Present - The Reformed Lutheran Church building was taken down, moved across the river on the ice, and rebuilt on its present site in West Waldoboro. There is an attractive and very well-maintained cemetery on this site. This is the Old German Cemetery or Lutheran Cemetery where many of the second-generation Germans are buried.

Presently - Is there an active Lutheran Church in Waldoboro? Where is the building?

When Waldo advertised for settlers to come to New England and settle upon his grant, he specifically asked for Protestants.

1. Such Protestants of the Palatinate as may be inclined to emigrate to these estate of the Colonel Samuel Waldo, Hereditary Lord, etc. will present themselves to the previously mentioned Commissioner, Mr. Sebastian Zuberbuhler, where they will have to complete and sign the written articles and contracts.¹

He also promised to build "at his own expense, two houses for their domiciling - each house to be thirty-five feet square and two stories high and **likewise a church**; in the construction of these houses he promises to pay for each of the same one hundred pounds sterling, and for the church two hundred pounds sterling."²

For whatever reason, Waldo did not come through on these promises that first year of 1742. He was probably hoping he could get the settlers themselves to build the buildings and save the labor thereon.

First Lutheran Church

But their religion was a vital part of the lives of these German settlers. It was inherent in their training, in their very nature, they hungered for the word of God, preached by one of their own preachers and in their own building. So it is not surprising to read on 5 Jun 1744, in a military order of Governor Shirley to Colonel Arthur Noble, the provision to assign ten men "at ye new Block House on ye River, being the Dutch Church."³

To me this is courage at its highest, the simple faith of these sturdy Germans, who, despite the awful toll of the first winter,

¹ Stahl, History of Old Broad Bay, I:100.

² *ibid*, p. 101.

³ Collins, Maine Historical Society, Documentary Series, XI:296.

and the struggle to get ready for the next winter, and the loss of some of the leading men of the colony; the doctor who left for sunnier climes, their minister who deserted them, the tragic loss of the engineer, their own tribulations and hard work, they managed to build a sturdy building, not only for their own worship, but for their protection from marauding Indians, a substantial building, the "Dutch Church".

Stahl said that this was on the west side of the river, opposite the ferry landing, built in 1743 and converted to a fort in the spring of 1744, the lumber coming from two sawmills that Waldo had built as early as Apr 1743 at the falls of the Medomak.⁴ This is **not** where Meeting House Cove got its name.

According to Stahl, then, the location of the Ferry Landing becomes quite important in locating the First Lutheran Church site. Stahl says it was at the West side of the river, opposite the ferry landing. Miller says the following about the ferry:

Travel from the westward reached the river at "Light's Rock" where a ferry was maintained by Peter Light and his wife previous to and through the period of the Revolution. All travelers and soldiers, passing east and west, crossed this ferry. The toll was a copper for a footman and three coppers for a man and horse. Madam Light had the care of the ferry, the boats and the tolls.⁵

Now, I can't imagine these settlers building their church across the river, when most of them were living on the east side! Since most of the 1742 immigration had settled on the east side of the river, I would think that they would have built their church in a central location among them. I think close to the Ferry landing. There was probably also a cemetery here.

We found the old cemetery there, next to the ferry landing, on the Michael Lainge farm, lot # 10. [Douglas Prescott identified three or four stones here, those of Godfried Feyler and Katharina Storer.] If this is the case, we would have had three churches on the east side, on Lots # 9 (Moravian) and 10 (Lutheran) and (Reformed). Not necessarily contemporaneously. Stahl said [of the east side] "From the earliest days this had been the most important division of the town. Here from the beginning resided the leading men." So that is another point in favor of the first church being on the east side.

⁴ Lincoln County Reg. of Deeds (Wiscasset, ME.) Bk VI:48.

⁵ Miller, Samuel L. *History of the Town of Waldoboro, Maine*. Illustrated. Emerson, Printer. Wiscasset. 1910.

Evidently this church did not last long, possibly being burned by Indians in 1746/1747. This was after a substantial portion of the colonists had gone to Louisbourg, many of them taking their families and most likely, before the return of the main body of the Germans from the Louisbourg expedition.

It was probably after this time and until the building of the church at Meeting House Cove in 1760, that Schoolmaster John Ulmer preached to the people. On good days he may have preached in the open air. In inclement weather he would invite the people into his humble home and preached the word of God to them. Or occasionally, he would visit his neighbors and would preach to them at their homes.

Meeting House Cove Church

The first church was then replaced on the west side of the river, at what is now called Meeting House Cove, across from the ferry landing, in the summer of 1762. But this is after the 1751, 1752 and 1753 immigrations. This is where the Lutherans worshipped after that date. Here again the ferry landing is mentioned, it must have been a busy place, with the east-west traffic, the church and its activities. Would there have been a store or blacksmith shop nearby?

Samuel Miller states that the Meeting House Cove church was the first in Waldoboro, but the above information shows that it was the second church built. Judge Nathaniel Groton published this account in a Bath newspaper:

Having determined to build a house they volunteered their services. They had no money and only such materials as they could provide themselves. The site selected for the house is about three miles south of the bridge on the west side of the bay, and now called Meeting House Cove. This place is a little west and north of Dutch Neck. Here they laid the foundation of the house, 28 by 36 feet. It was built of spruce and hemlock logs, hewn and dove-tailed at the corners to strengthen and keep up the walls which were 12 feet inside in the clear; the floor was of hewn logs and as smooth as their German axes and other tools could make it; the roof was of frame work covered with long pieces of stuff split out of logs and so laid on with birch bark that it was guarded against letting in water. The pews were of logs hewn out, something like the old wooden horse blocks. The pulpit was the ornament of the House; it stood about six feet from the floor and was ingeniously contrived, large enough to hold the preacher and so light that a strong man could carry it. It was at the top semicircular; the

front of plated work and gracefully centered to a point below. The pulpit ten years after the house was built, was painted by one Isaac Sargers, who was the first of his trade at Broad Bay. The windows at first were made of sheep skin.⁶

Miller continues, "Near the House and to the east thereof was the burying ground where sleep undisturbed and forgotten, many of those early German Pilgrims."

It was not till after the treaty of peace between France and England had been signed in Paris in 1763, that the scattered population dared to leave their homes and garrisons and assemble in the house of God before described. Rev. John Martin Shaeffer filled the pulpit on that occasion. The small house was crowded. The choir was organized by Frank Miller, Sen., and composed of male and female singers. Among the youngest was Conrad Heyer, then about fifteen years old. The service was all in the German language. Dr. Shaeffer read from the 137th Psalm and preached from the 5th and 6th verses of the same. These pious people, many of whom in their own country, had worshipped in gorgeous churches, rejoiced that they were after so many years, permitted to assemble in their rude built meeting house and worship the same God under the same form of religion they did in Germany.⁷

This church at Meeting House Cove had its own cemetery, which now lies buried beneath the humus that has been accumulating for the last century and a half (now almost two centuries). Two stones were identified here, those of Cornelius Seiders and his wife Elizabeth Leissner.

First Reformed Lutheran Church

In 1772, 32 dissidents from the Lutheran Church, broke away and built their own church on the east side, just north of the ferry landing, and as Stahl describes it, the cemetery would be the same as I described above for the earliest church on the east side. Stahl said that during his lifetime the slate stones were still standing, but have since fallen or have been hauled away to line descendant's basement floors, etc. On Lot # 10.

⁶ Miller, Samuel L. *History of the Town of Waldoboro, Maine*. Illustrated. Emerson, Printer, Wiscasset. 1910. p. 59ff.

⁷ Miller. *ibid.* p. 60.

It is this church that in the winter of 1794/1795 was moved across the river to its present location. It still remains a mystery, to this writer, how this church, which was to be used for the "rites and ceremonies of the Protestant Reformed Churches and congregations ..." became the main Lutheran Church of the community! Somewhere it changed hands, perhaps by 1794, the dissident Reformers were not so strong or had become integrated into the Lutheran society.

DISSIDENT LUTHERANS OF 1772

"It is also of interest that the thirty-two new builders were with few exceptions east-siders. From earliest days this had been the most important division of the town. Here from the beginning resided the leading men, and in 1772 they were apparently strong enough to form a parish of their own. Under such circumstances, their church would naturally be located on the east side, and as of yore the ferry offered the logical site. It was central and it was the main artery of travel east and west. The site purchased was a shore lot on the farm owned by John Newbert, now the property of Merle Castner."

John Neubert, of Broad Bay, yeoman, for 2 pounds, sold "... a certain tract or parcel of land lying in Broad Bay aforesaid, being a part of the lot No. 10 on the eastern side of Broad Bay river, containing one and one half acres...being for the express purpose, use and design of erecting and building a House for the publick Worship of Almighty God, which worship in the sd. house is constantly and at all times to be celebrated according to the rites and ceremonies of the Protestant Reformed Churches and congregations tolerated in this land and not otherwise." to the following:⁸

Martin Reiser,	gent.	Bernhard Shuman,	yeoman
George Demuth,	yeoman	Georg Talheim,	yeoman
Frantz Eisele,	yeoman	Ludwig Castner,	yeoman
John Hahn,		Christopher Neubert,	yeoman
Lorentz Seitz,	yeoman	Christopher Neuhaus,	yeoman
Zacharias Neubert,	yeoman	Christopher Neubert, Jr.	yeoman
Gottfried Feiler,	yeoman	Matthias Storer,	yeoman
Andrew Storer,	yeoman	Andrew Schenck,	yeoman
George Werner,	yeoman	John Loeb,	yeoman
Jacob Jung,	yeoman	Fred Schwartz,	yeoman
John Werner,	yeoman	John Henry Benner,	yeoman
Martin Hoch,	yeoman	John Weibes,	yeoman
Philip Shuman,	yeoman	John Adam Loebensaller,	yeoman
John Martin,	yeoman	Christopher Loebensaller,	yeoman

⁸. Stahl, Jasper Jacob. History of Old Broad Bay and Waldoboro. Vol. 1, p. 339-340. [Deed executed at Broad Bay, 19 Aug 1772, Lincoln Co. Deeds, Bk. 9, p. 90. Italics Stahl's].

George Schmaus, yeoman Arasmus Loesch, yeoman
John Benner, yeoman Caleb Howard, yeoman

John Neubert, yeoman

I think we can reasonably add the name of John Neubert to this list. It was to be built on his land, surrounded pretty much by his land [and one of Rev. John Martin Shaeffer's land speculations].

The Moravian Church in Broad Bay

From Miller, we have the following historical sketch of the Moravian Mission at Broad Bay, Maine, by John W. Jordan:

Among the carpenters employed in the erection of the Single Brethren's House at Herrnhag, was Hans George Hahn. Leaving there in 1743 he proceeded to Revilen in Franken ... where he was married. After the lapse of a few years the young couple resolved to go to Pennsylvania and settle in the vicinity of a Moravian congregation, but it so happened that the vessel on which they sailed had her original destination changed to Boston, where they landed, and, hearing of the German settlement at Broad Bay, ... they proceeded thither in a coasting vessel. After making his home at Broad Bay, Hahn held religious meeting and read sermons. Through the efforts of Hahn and his wife, George Soelle and Samuel Herr were prevailed upon to visit Broad Bay, arriving in August, 1760. After a brief stay Soelle went to Litchfield and to Bethelhem, N.C. In August, 1762, Soelle returned to Broad Bay and offered to assumed [sic] spiritual [leadership] of them. It was determined to erect a meeting house at once.

Seven families began to build the meeting house. Soelle preached in this house and also to the English settlers at Broad Cove.

The log meeting house being completed, Bro. Soelle held the first service 12 Dec 1762. Text, Ephesians 3:17. A love feast followed. Christmas day was appropriately celebrated, and the last day of the year closed with prayer.⁹

Then followed an intense period of time with the Reverend {?} John Martin Shaeffer making accusations against Bro. Soelle and Shaeffer's wrath seemed to weigh especially heavy on Hans George

⁹ Miller. *ibid.* p.61-62.

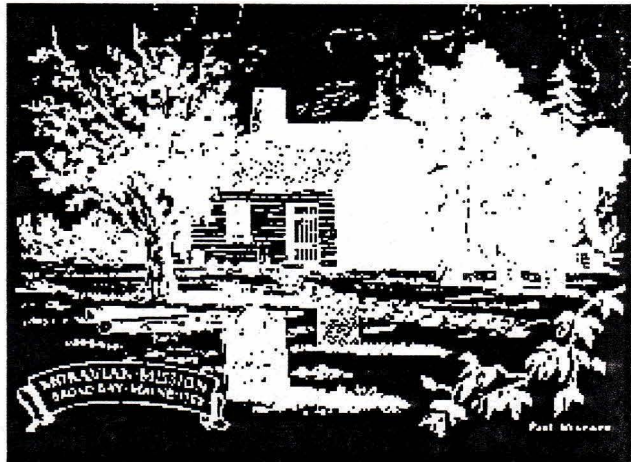
Hahn. Hahn and Soelle were vindicated at the last when word came via Christopher Sauer's newspaper, containing notice from Shaeffer's wife whom he had deserted.

The members of the Moravian Mission at the close of 1764 were as follows:¹⁰

Michael & Catherine Rominger	John Philip & Catherine Vogler
David & Catherine Rominger	Matthew & Susannah Seitenburger
Nicholas & Margaret Orph	David & Catherine Holsafel
____ [Henry] & Catherine Wagner	John Michael & Elizabeth Seitz
David & Margaret Kerbel	Hans George & Barbara Hahn
Adam Schumacher	Michael Jung
Wilabaldus & Justina Castner	Peter & Elizabeth Kroehn

Of the Broad Bay settlers and their lands Soelle recorded:

They are as poor as church mice and the land is not rich. Most of the people have been here twelve years, five of which they spent in barracks. They all have large families. They cannot plow; and if they wish to sow rye, they must use the hoe to stir up the soil. They flour they obtain in Boston. The severe winters also operate against them.¹¹



A sketch by Paul Wescott, from Stahl, I:359, of the Moravian Mission at Broad Bay. Here Brother Soelle ministered to his impoverished flock from 1762 to 1769-1771. We know he kept a Journal during this time, did he also keep a record of christenings, marriages and deaths during this period? If so, where are these records. Are they in the Moravian repositories in Pennsylvania or North Carolina? They would help.

¹⁰ Miller. *ibid.* p. 63-64.

¹¹ Miller. *ibid.* p. 64.

CHRONOLOGY

1735/1736 First colony of Irish, Scotch-Irish arrives and settles between Trowbridge Point and Farnsworth Point.

The first Waldoboro or the town of "Leverett" was located on the east side of the river and covered a territory of contiguous farm lots from a point about 100 rods below the present Farnsworth Point, reaching up the river to approximately the location of the present Trowbridge Point in the heart of the Slaigo district.

TROWBRIDGE POINT

Lot # 14	90 acres	James Burns,	1736
Lot # 15	90 acres	James Littel,	1736 - Ulmer to Schaeffer
Lot # 2		/ Lot # 16	100 acres Francis Cooper, 1738
Lot # 1	Cpt Lane	/ Lot # 17	100 acres Francis Cooper, 1738
Lane's-Schenck		/ Lot # 18	100 acres Boice Cooper ca 1738
Boice Cooper exchanged these lots for lots on the Georges 1743			
Lot # 19	- 100 acres	- Ministerial Lot	1753 to Schumacher
Lot # 20	- 100 acres	James Norton,	1736 to Simonton
Road - 4 rods			
Lot # 21	100 acres	James Norton,	1736 to Simonton
Lot # 22	100 acres	Patrick Cannaugh,	1736 to Leissner
Lot # 23	100 acres	John Voss, Sr.,	1736 to Farnsworth
Lot # 24	100 acres	Jeremiah Voss,	1736 to Farnsworth
Road - 4 rods			
Lot # 25	100 acres	John Voss, Jr.,	1736 to Farnsworth
Lot # 26	90 acres	Dennis Cannaugh,	1738 to Farnsworth
Lot # 27	95 acres	David Rood,	1736 to Robbins
Lot # 28	100 acres	William Carter,	1736 to Robbins
Lot # 29	100 acres	Thomas Yates,	1736 to Robbins
Lot # 30	100 acres	Thomas Yates,	1736

FARNSWORTH POINT

Lot #19, the Ministerial Lot, according to Stahl, was never used by a minister for this first group of English, Irish and Scotch-Irish settlers, the first permanent settlement on the river.

Reformed Lutherans and Lutherans - 1742

"Late" Oct 1742 - first group of German settlers from the Palatinate arrives on the ship *Lydia*. Possibly landed at Trowbridge Point or Schenck's Point. This was the "town landing" until early in the nineteenth century, when Waldoboro village developed at the head of tide.

Lot # 1	Unknown
Lot # 2	Unknown
Lot # 3	Gottfried Feyler
Lot # 4	John Ulmer, Sr. Schoolmaster
Lot # 5	John Ulmer, Jr.
Lot # 6	Johann Schurz "Shotes"
Lot # 7	Unknown
Lot # 8	Lorenz Seitz
Lot # 9	Hans Georg Vogler - Moravian Church Lot
Lot # 10	Johann Martin Schmidt to Neubert - Reformed Lutheran Lot
Lot # 11	Michael Wallis
Lot # 12	Melchior Schneider
Lot # 13	David Rominger
Lot # 14	Philip Rominger
Lot # 15	Jacob Ulmer
Lot # 16	Unknown to Kazimir Loesch 1751
Lot # 17	Unknown to Georg Demuth 1751
Lot # 18	Matthias Roemele
Lot # 19	Johann Werner
Lot # 20	Unknown to George Kuhn 1751
Lot # 21	Johann Martin Reiser
Lot # 22	Johann Martin Reiser

Others of this colony were Dr. Kast and Dr. Kurtz, an unnamed surveyor or engineer, who perhaps occupied lots north of the Reiser lots. Also Zuberbuler had a fortified log house near here, on the east side of the river.

Forgotten Wills

Wiscasset, Lincoln County, Maine. In the basement of the County Courthouse. From **WILLS A - Z NOT RECORDED PENDING 1785-1868**

[These loose papers are in good shape, in fairly good alphabetical order, and rather easy to find. I wasn't able to spend as much time in these records as I would have liked. There are more German families here!

GEORGE SMOUSE, of Waldoboro. 3 Apr 1809 [not probated & recorded]

He gives to Jane Reed, "relict of my late son George D. Smouse, \$1.00.

He gives to "each of my daughters, Margaret Acorn, Polly Creamer and Catherine Reed".

To "my grand daughter Barbary Reed"

To "my grand son Henry Acorn"

To "my great grandson, the first son of my grand daughter Lavensaler." \$20.00.

Balance of estate to be divided among all my grand children:

"Nicholas Smouse alias Nichols Brazer, George Demuth Smouse, Barthalmy Smouse, Gorham Parsons Smouse, children of my son George D. Smouse, deceased." and

"Catherine Levensaler, Margaret Burns, Polly Arnold, Charles Acorn, Jane Acorn, Nancy Acorn, Adam Acorn, and Benjamin Acorn, children of my daughter Margaret Acorn." and

George Creamer, Mary Genthner, Catherine Genthner, Jane Creamer, Charles Creamer, Joseph Creamer, James Creamer, Benjamin Creamer, Sally Creamer and Betsy Creamer, children of my daughter Polly Creamer." and

Polly Simmons, Catherine Reed, Peggy Reed, Jane Reed, Barbara Reed, Zenas Reed and Dolly Reed, children of my daughter Caty Reed, and all ... born ... after this day." 3 Apr 1809.f

What a wonderful old record, brought out of the dusty archives of times past! Would that all records would be so revealing and full of family history information! Again, it makes me wonder, "what are we leaving in the way of records for our grandchildren and posterity?" Well, of course, that is what we are trying to do, complete our Family Histories and make them as complete and true as possible.

Now, I don't claim to have all the information on the Smouse family but perhaps we can clear up some questions, using the German records, with the above records, and cemetery, marriage and other vital records from Waldoboro.

Old Broad Bay Roots

Antoni* (Anton), Becker, Beckler*, Benner*, BirkenbaueI*, Bornemann, Bornheimer*, Brodtmann* (Broadman), Burkhardt* (Burkett), Daurenheim, Demuth*, Dickendorff, Dies/Theis* (Dice), Dochtermann* (Tochtermann), Doerfler* (Doerflinger), Eichorn* (Achor), Eisele, Elflein*, Engel, Engelbert, Feiler* (Feyler), Feilhauer, Genthner*, Georg* (George), Getsinger, Gross*, Hahn*, Heidenheim (Huettenheim), Heiler** (Hyler), Heun* (Hein), Heisler*, Heyer, Hild* (Hilt), Hoch*, Hoffses*, Holzapfel, Huebner* (Heavener), Iselen, Janson, Jung* (Young), Kammerer* (Comery), Kastner* (Castner), Kintzel* (Kinsel), Claus*, Klein* (Cline), Koehler* (Kaler), Kraemer* (Creamer, Crammer), Krebs (Crapes), Kroehn*, Kuebler*, Kueblinger* (Kiblinger), Kuhn (Coon, Cone), Kumaler (Comler), Lagenauer*, Lang* (Long), Lauer* (Lowry, Lowery), Leben Zelner* (Levensaler), Leight* (Light), Leissner*, Loesch* (Lash), Ludwig*, Martin, May*, Mellen*, Mueller* (Miller), Mink* (Mank), Moser, Neubert* (Newbert), Neuhaus* (Newhouse), Orff*, Oberlach* (Overlock), Pracht* (Prock), Reich (Rich), Ried* (Reed, Reid), Refhuss (Refuse), Reisser (Razor), Roemele* (Remily), Rodner, Rominger*, Roth* (Rode, Rhodes), Schaeffer/Schoefner (Shephard), Schencks* (Shanks), Schmaus* (Smouse), Schmidt* (Smith), Schnaudiel* (Snowdeal), Schneider* (Snider, Snyder), Schumacher, Schuhmann* (Shuman), Schwartz (Black), Siegrist* (Sechrist), Seitensberger* (Sidensparker), Seiter* (Seiders), Seitlinger* (Sidelinger), Seitz* (Sides), Stahl* (Stall, Stoll), Storer*, Treible (Treupel, Dribble), Ukele* (Ukley, Eugley), Ulmer*, Unbehend (Umberhine), Vogler** (Fogler), Wagner*, Walch* (Walck), Wallis (Wallace), Walter, Waltz*/Woltz, Weber* (Weaver), Wier/Weier, Wiest*, Weyel* (Weyl), Weller (Willard), Werner* (Warner, Vannah), Winchenbach* (Wincapaw, Wink), Wolfahrt*, Wolfsgruber (Wolsgrover), Ziegler, Zubenbueler *= found in Germany ** in Switzerland