

Hawk Mountain History

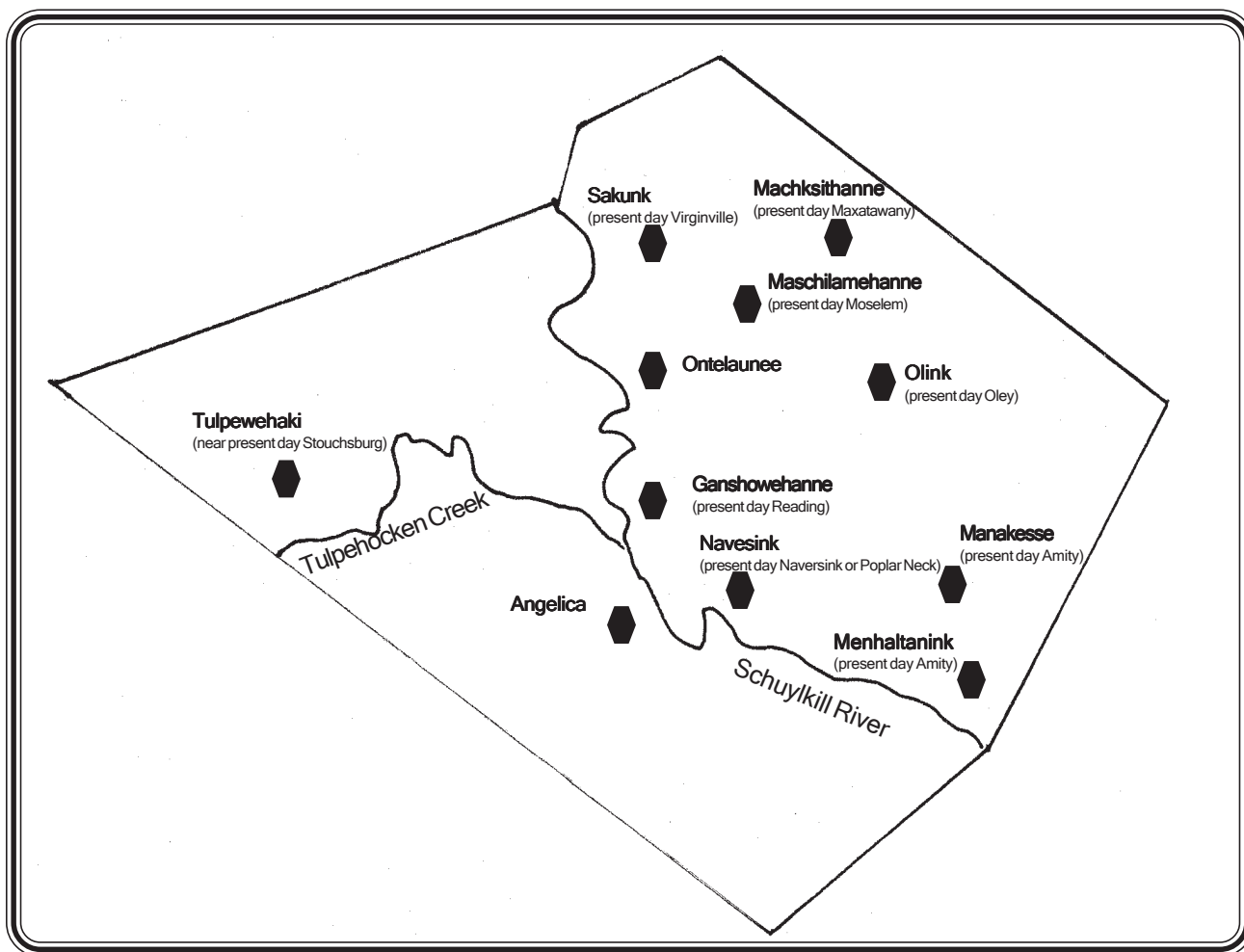
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The Lenni Lenape

The Lenni Lenape, or Delaware Indians, were living on Hawk Mountain when the first Europeans from Holland and Sweden came to the New World in the early 1600s. "Lenni" is the American Indian word for original or common and "Lenape" means "people". The Lenape were hunters, fishers, gatherers, and farmers, with no written language, but with a rich oral tradition of telling stories. For this reason, most of what we know about the Lenape comes from

incomplete descriptions and accounts of the first Europeans.

The Lenape nation consisted of three main tribes, the Unami (Turtle tribe), the Wunalachtico (Turkey tribe), and the Minsi (Wolf tribe.) Although they were all Lenape, each tribe had different language dialects and most likely, different tribal customs. The Lenape near Hawk Mountain belonged to the Unami tribe.



Locations of Lenape villages in Berks County

(Adapted from: Conie Andrews (1997). Berks County Native American Past. Newspaper in Education: Reading Eagle Company, Reading PA.)

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Family Life

The Lenape lived in clans, groups of related families that traced their origins to common ancestors. Clan membership was passed down through succeeding generations of women. Every person belonged to the same clan as his or her mother. This is called matrilineal descent. Matrilineages held the rights to households and clan lands, and owned them in trust for their clan. When a Lenape couple married, they went to live with the bride's family. This allowed women from the same clan to stay together on the same land over the course of many generations.

Children were very important to the Lenape and were greatly desired and loved. After birth, the baby was wrapped in an animal skin and tied to a cradleboard. This cradleboard could be carried on the mother's back or leaned against something while she worked. Lenape children did not receive names until they were four or five years old. Before that time, a nickname was used. A person received their name from a name-giver. No two people were given the same name. Name-giving was an important tradition to the Lenape.

Houses

The Lenape lived in wigwams or long houses, and not the teepees often associated with American Indians of the Great Plains. To make a wigwam, a frame was made by bending saplings into a dome-like shape. The dome was then covered with sheets of bark, evergreen branches, and animal skins. A hole was cut in the top of the roof to let smoke escape during cooking. Long houses were much larger than wigwams. Large long

houses measured 60 feet long by 20 feet wide and housed several families. Each family would have their own space inside, and their own fireplace. Sweat lodges ("steam rooms" used for spiritual and medicinal purposes) were built in much the same way, though on a smaller scale.

Tools and Utensils

The Lenape used many different tools and utensils, for many different purposes. Most farming was done with small hand tools including the celt (a stone ax), the dibble (a sharply pointed stick with a fire-hardened tip used for making holes to plant seeds), and hoes made from blades of stone attached to a handle. Although these instruments could penetrate the soil and break up clods of earth, they did not dig very deeply or very efficiently.

Stone was a common medium for tool making. Wood was also used, and the two were often combined for tools like a mortar and pestle. The mortar might be made from a tree trunk, while the pestle was made from stone. Knives, arrowheads, and hammers were also made from stone. Bones were also used for making tools and dishes. Turtle shells were used as bowls, and the shoulder blade of a deer or elk sometimes was used in place of stone to make hoes.

Women made dishes and cups of carved wood, gourds, and seashells. The Lenape women also were potters, and made dishes in a variety of shapes and sizes to serve as cooking and storage vessels, and to hold water. Clay was obtained from lake beds and riverbanks.

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To make a pot, a measured amount of temper (crushed stone, shell, and plant fibers) was added to dry clay and mixed until the ingredients were blended. Water was added, and the mixture was wedged, or kneaded. Coil pots were made by rolling clay into rope, coiling the rope into a circle, and placing one rope on top of another. Pinch pots were formed by pinching the clay with the fingers. Pots were decorated with various designs and shapes. They were then dried thoroughly and covered with dried corncobs, bark, or wood, which were then set on fire. More fuel was added as required, until the pots were glowing hot. Heating the pots transformed the clay into a more durable ceramic.

Lenape pots, which had round bottoms, were usually supported by three stones. Some pots had elaborate collars to which a cord might be attached and the pot suspended from a tripod of three sticks.

Hunting and Farming

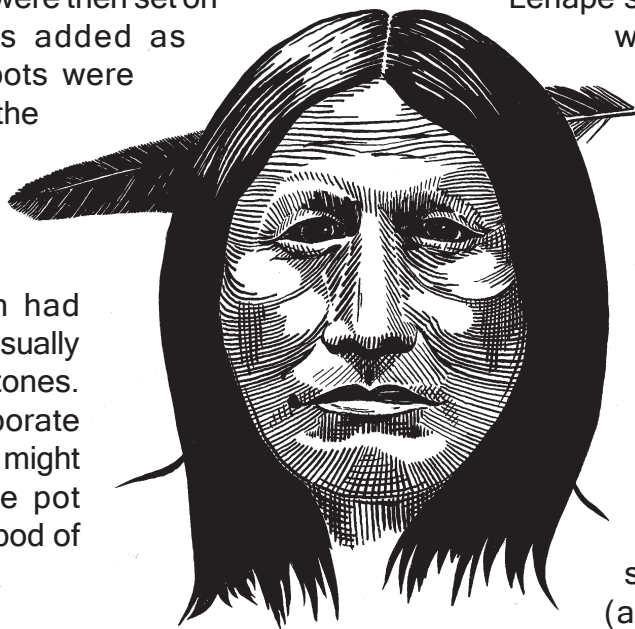
The Lenape grew corn, beans, and squash. Women were in charge of the crops, and preparation and storage of the food. Corn was prepared in a variety of ways. It was cooked with beans to make succotash, mixed with water to make hominy, eaten on the cob, dried and pulverized to make flour, or cooked with a number of other ingredients, including meat from the hunt. Much of the harvest was dried and preserved for the winter months when food became more

scarce.

The Lenape understood what sort of conditions were best for growing desired crops. Lenape placed their gardens and fields on flood plains near streams, where rich, alluvial soils and sunlight were more readily available.

To prepare land for crops, the Lenape first cut down the smaller trees and girdled the larger ones, killing them. They then cut the dead trees. The trees were felled with celts, Lenape stone axes. After the trees

were removed, the remaining twigs, stumps, and underbrush were burned. The ash created helped fertilize the soil. In spring, seed was then planted between the blackened stumps. Because the Lenape did not practice crop rotation, the fertility of the soil was depleted fairly rapidly. The Lenape simply moved their villages when nearby soils were no longer fertile (approximately every 10 years).



Men were in charge of hunting, although women often helped. The Lenape used bows and arrows, and spears to hunt deer, elk, black bear, raccoon, rabbit, turkey, goose, and turtle. One hunting strategy involved getting a large group of men and women together to surround a section of the forest and set fire to it. The animals were driven out of the forest towards the waiting hunters. In winter, the Lenape ate food grown during the

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summer and trapped beaver, muskrat, otter, and other fur-bearing mammals.

What They Looked Like

Young Lenape men shaved their heads almost entirely, leaving only a circular patch of hair on the top of the skull. Body and face paint was used, and tattoos were common. In warm weather, men wore breech cloths. In cooler weather, animal skins were sewn together and worn with the fur against the body. Moccasins kept the feet warm and protected in harsher weather. The men also wore pendant necklaces or tobacco pouches suspended from their neck or around their waist.

Lenape women had long, dark hair pulled back from the face and tied at the nape of the neck with a piece of leather. They occasionally painted their faces, but not to the same extent as did the men. In warm weather, women wore wrap-around skirts that extended below the knees. In winter, they wore leggings, and, like the men, fur cloaks and moccasins. They also wore pendant necklaces, earrings, armbands, bone combs, head or neck rings made from coils of dyed deer hair, and various other ornaments.

Maladies and Medicines

Sickness, accidents, and death were attributed to spirits or lesser supernatural beings who had been slighted or offended, or to witches and other evil people.

Herbal teas and poultices were used to help cure or alleviate the pains of arthritis, rheumatism, menstrual pains, cuts, bruises, dental problems, and abscesses, among

other ailments. Medicinal plants were gathered carefully and with great ceremony. Offerings of tobacco and other valued items were left on the ground before the plant was picked. Many of the plants that are found at or near Hawk Mountain were used by the Lenape as medicine, including:

-**Tall Ironweed** (*Veronia altissima*) was applied to face to cure acne and to improve the complexion;

-**Ragweed** (*Ambrosia artemisiifolia*) was used in a poultice to prevent blood poisoning;

-**Wild Strawberry** (*Fragaria virginiana*) was crushed and applied as a face mask to improve the complexion;

-**Elderberry** (*Sambucus canadensis*): made into tea and given to newborn babies as a tonic and to cure colic;

-**Sumac** (*Rhus glabra*) root was used to cure toothaches and canker sores, and made into tea for use as a gargle and to cure pyorrhea; and

-**Corn silk** (*Zea mays*) was boiled into tea and used, hot and cold, as a remedy for kidney ailments.

Games and Entertainment

The Lenape enjoyed many games. Games were fun and relaxing, a way to sharpen skills that might be needed in other parts of life, and to exercise. Games included:

The Moccasin Game in which four moccasins were lined up with an object hidden under one. The player had to guess which moccasin the object was hidden under; and

Jackstraws in which a bunch of sticks were dropped into a pile. Sticks had to

be removed without disturbing any of the remaining sticks. The player drawing the most sticks won.

The boys played a game involving throwing a spear through a rolling hoop. Girls enjoyed a game in which a piece of leather with a hole punched in it was attached to a pin-shaped object. Participants threw the leather piece into the air and tried to catch it on the pin. Girls also played with dolls made of leather, wood, or cornhusks.

Wrestling, obstacle courses, and contests of strength were also common. Many of the games that children played prepared them for the roles that they would play as adults in Lenape society.

The Lenape held village-wide dances on evenings. Dancing also played a role in many religious ceremonies. Special dances occurred when war was declared, after the return of the war parties, and before and after hunting trips.

Singing was a major part of Lenape society. Drums and turtle rattles provided the musical accompaniment. Storytelling also was an important pastime. In addition to entertainment value, stories were important teaching tools. Through stories, children learned about their ancestors and tribal customs.

Life for the Lenape After the Europeans Arrived

When Europeans came – first from Holland and Sweden, and later from England, Ireland, Scotland, and Germany – they brought with them new farming practices, tools, and guns. In some ways, these changes made life easier for American Indians, but it soon led to their decrease. Diseases brought from Europe decimated American Indian populations. Settlers continued to push the American Indians further and further west, seizing land as their own and buying it from American Indians at low prices. Fighting became common, and the settlers broke many treaties with the Lenape. Many Lenape moved to Ohio, and after that, Oklahoma.

For the same reasons that we do not know very much about Lenape history, the Lenape of today also know little of their past. A lack of written records, considerable migration, and the deaths of knowledgeable elders all contributed to the loss of Lenape culture. Even so, place names in eastern Pennsylvania, New Jersey, and New York bear Lenape names, including Manhattan, Hackensack, Passaic, Tamaqua, and Tulpehocken. Even the Kittatinny Ridge gets its name from the Lenape word for “endless mountain”. Although some Lenape descendants remain in Canada and Wisconsin, much of their culture has been lost.

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ACHTU (ACH-too) The Deer

Deer were important to the Lenape. Because the Lenape did not waste animal or plant parts, almost everything had a use, especially the deer!

Meat

Deer meat was smoked and dried to preserve it. (Even today many people enjoy smoked, dried deer jerky). Sometimes, the meat was pounded, and pressed into the layered “bricks”, between which was layered dried, pounded berries, including blueberries, cranberries, shadberries, or dried, crushed mint leaves. Today, we call this food Pemican.

Skin

Clothes and moccasins were made from deer skin. Deer hair was often used to decorate clothing. Rawhide was used to attach stones to wooden handles. The rawhide, which was applied wet, would shrink upon drying, creating a secure lashing.

Bones, Antlers & Hoofs

Bones and antlers were made into pendants, combs, awls, hoes, projectile points (arrowheads), game pieces, and dishes. Long bones were split for use as scrapers. Jaw bones were used to remove corn from the cob, especially when the corn was still fresh, to make succatash. Hollow bones were turned into musical instruments and whistles. Bone slivers were made into needles. Deer hoofs were used as dance “bells.”



(Adapted from : Carla J.S. Messinger, Lenni Lenape Historical Society, RD 2, Fish Hatchery Road, Allentown, PA)

Note To Teachers

Do not be intimidated by teaching about American Indians, their rich cultural history, beliefs and traditions are a wonderful addition to any curriculum.

The following guidelines may be useful in teaching students about American Indians:

1. Do not group all American Indians into one category. It is more appropriate to refer to a specific tribe or nation. Seek specific information on the tribe or nation you are discussing with your students.
2. Avoid the statement: "Back when the Indians were here..." There are American Indians living today in every state of the Union and in most metropolitan areas.
3. Should I dress up in traditional dress? This is up to the interpreter, but one should not copy the dress of another. Each item of dress, including colors, designs, and ornamentation, has a significant meaning for that person. In addition, do NOT give your students Indian sounding names, as these are demeaning and insulting to American Indians.
4. Include native literature, art, music, food and games into your discussion. Including a field trip to your local museum may increase students interest as well.
5. Where do I go to find accurate information? Your best place to start is by contacting tribal members. They will probably have a person responsible for archival and historic information. Also use the State Historical Society, local library, historians in the county and university. Be careful of books that group all American Indians together.
6. Avoid interpreting anything to do with the religion of the people, stories you have not been given permission to retell, and information that you question and cannot verify.
7. Involve the tribal members in the planning and presentation of their culture. Make contacts by attending powwows, contacting tribal offices, and involving American Indians at your facility, if possible have a tribal member visit your classroom or facility.
8. Always conduct thorough research before you present any information to your students.

Adapted from:

Interpretation of Cultural and Natural Resources. Douglas M. Knudson, Ted T Larry Beck. (1999) Ventura Publishing, State College, PA

Additional Resources:

Indian Country: Teacher's Guide. Karen D. Harvey and Lisa D. Harjo. (1994) North Amer. Press, Golden, CO.

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Charcoal Making

In the early 1800s, several iron furnaces operated near Hawk Mountain. Charcoal was used to fuel these furnaces, and trees on Hawk Mountain provided wood to make that charcoal.

Charcoal making was a long, time-consuming process. In nearby forests, charcoal was produced by slowly burning large piles of hardwood logs under a covering of damp leaves, charcoal dust, and soil that prevented air from entering. First, a level circular space called a hearth was cleared. One or more poles, approximately six feet high and from three to six inches in diameter were placed in the center of the hearth, and a crude "Lincoln log" style chimney was constructed. *Billets* of wood about four feet long were then piled around the chimney lengthwise. Three lengths were stacked one on top of each other. Smaller pieces of *lap-wood* were used to fill the space between the billets. When completed, the pile of wood was about forty feet in circumference, six to twelve feet high, and shaped like a cone with the top cut off. The center poles were then withdrawn and the hole was filled with chips and dry shavings. The mound was covered with several inches of leaves, forest duff, and charcoal dust to make it air tight, allowing the wood to smolder instead of burning outright. Chips and shavings were lit, and holes were made at the bottom along the outer edge so that the fire would burn downward. The fires were tended around the clock by men called "colliers." Colliers lived

in the woods from May through October to be near their work.

A charcoal mound consisted of approximately 25 to 50 cords of wood. It was not unusual to produce 35 to 45 bushels of charcoal per cord of wood.

To make one ton of iron required the heat produced by nearly 400 bushels of charcoal or a half an acre's worth of twenty-five to thirty year-old trees. Most iron furnaces produced two tons of iron every 24 hours. Eight or nine charcoal hearths might be needed to feed one furnace. As a result, the forest was full of smoke much of the time.

The charcoal industry thrived until anthracite coal replaced charcoal as a preferred fuel in the mid-1800s. Even then the forest was logged to provide timber needed to build struts for the coal mines.



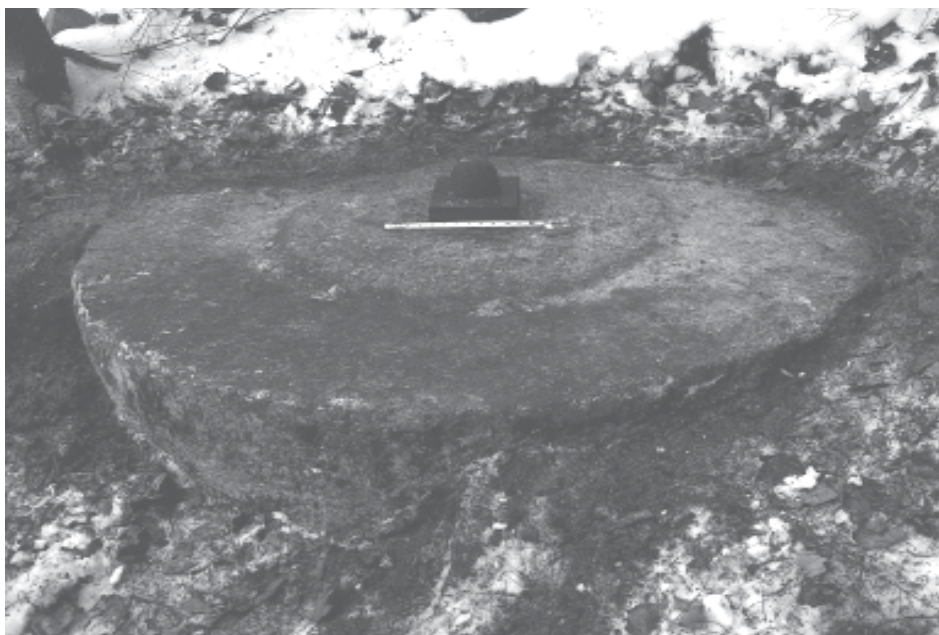
Sandstone Quarrying

In the middle of the nineteenth century a small sandstone quarry was operating on top of Hawk Mountain. The J.D. Stone & Co. Quarry was 500 yards west of the North Lookout at a place known today as the "Hall of the Mountain King." On an 1830 Schuylkill County map, this point is marked as a "body of remarkable sand," and referred to as the "Sand Head."

Sand from the quarry was initially hauled down the mountain to the Little Schuylkill Railroad in wagons by mules. Later, rocks were loaded into large cars and eased down the mountain to the river by a cable railroad. This railroad operated by gravity and was almost identical to the incline of today. The

car at the top was loaded with rock and let down the mountain, pulling an empty car at the bottom of the mountain upwards on the same cable. The two cars passed one another at a switch-out mid-way in route. Two brake houses were used in this operation, one at the top of the mountain and one at the bottom. The foundation of the brake house at the top of the mountain can still be seen today at what we call the "Slide".

At the bottom of the "Slide," the sandstone was crushed and transported by rail to manufacturers south of the ridge. Quarrying ended shortly before the turn of the century when a fire destroyed the machinery.



Sand mining relic at Hawk Mountain

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Industry on the Mountain

1. Imagine that you are a collier living in the woods at Hawk Mountain for half a year from May to October during the early 1800s. Write a one-page journal entry describing a day in your life on the mountain. Include wildlife sightings, if any, living conditions, a sketch of a hearth, and fire tending.

Advanced Questions:

1. The production of one ton of iron required heat from 400 bushels of charcoal, which required half an acre of 30-year-old trees. An iron furnace on average produced 2 tons of iron every 24 hours. How many acres of forest trees would be cut to keep one furnace running per year?
2. Did a young forest produce more or less wood per acre than older forests?
3. If one charcoal hearth produced 800 bushels, how many charcoal hearths would need to be burning to supply the monthly needs of one furnace?
4. What was the impact of charcoal making on forest ecosystems?

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Schaumboch's--The Haunted Tavern?



“There never was a house like Schaumboch’s, the little stone house by the side of the mountain road,” wrote Maurice Broun, the first curator of Hawk Mountain. Maurice and his wife Irma called it home for many years. The myths that surround this lonely outpost are rather intriguing and involve stories of gunfights, murders, and the presence of unearthly spirits.

Schaumboch’s, which is located on the east side of Hawk Mountain, was built by Jacob Gerhardt in colonial times. In 1755 when Jacob was 7 years old, his family was massacred by the Lenape. Jacob was the only survivor. He later built the small sandstone and chestnut house on the mountain where he lived for fifty-eight years.

After Jacob’s death, the Blue Mountain house as it was then called, was owned by Priscilla and George Bolich. It became a convenient stopping place for people carrying goods and produce over the mountain.

In 1851 **Mathias Schambacher** and his wife Becky moved in. It wasn’t long after Schambachers’ arrival that rumors spread across the area. People told of merchants that would head up Blue Mountain (Hawk Mountain) never to be seen again. Allegedly, Schambacher

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would get the travelers drunk on homemade applejack and then coax them into his barn. Once inside the barn, he would then dispose of the travelers by driving an ax into their heads, and dumping their bodies into a well. Supposedly, Mathias would then steal all the victim's possessions and take them to Port Clinton where with the help of his brother, the goods would be shipped to Philadelphia to be sold. Rumor had it that about eleven men were killed in this way.

Many people have related their own personal accounts of the goings-on. In 1939 a man from Auburn told **Maurice Broun** about his father who had been traveling past Schambacher's one night when a violent storm threatened. His father hoped to get out of the storm and stay the night at Schambacher's. Mathias agreed to let him stay and advised him to put his horses in the barn across from the tavern. However, when he pulled up at the old barn, his team of horses reared up and shied away. The horses seemed "possessed with terror" and flatly refused to enter the barn. When the man went into the barn, he found traces of fresh blood. It's not known where or whom the blood came from, but the man left the barn and headed down the road in spite of the storm. Others reported similar experiences. At this time people trusted the instincts of horses, and the stories spread rapidly.

Oscar Lutz, who also knew Mathias Schambacher, tells the story of his friend Elias Featherolf who had a brush with this "mean looking man." Elias had been walking up the mountain road one day when he heard a strange noise coming from the barn. As he neared the barn, he realized that the noise

sounded like someone moaning. He went into the barn to investigate and found Schambacher up in the loft with a hatchet in his hand. When Mathias noticed that Elias was watching him, he became enraged and started yelling, "Go away; go away quick or I'll sink this hatchet in your head!" An infuriated man with a raised hatchet was enough to make Featherolf run like a scared rabbit.

Ed Trexler relates probably one of the most incriminating Schambacher stories. His parents told him about a peddler that headed up the mountain road loaded down with old civil war uniforms and supplies. The peddler went up one side of the mountain and was never seen or heard from on the other side. Later, Schambacher was seen selling these same uniforms and old civil war guns. Schambacher's guilt was never proved but his evil reputation became known throughout the area.

Schambacher died in 1879. He is buried in New Bethel Church cemetery, and many believe that his ghost still wanders the graveyard.

William Turner followed Schambacher as the tavern's innkeeper. Turner, who had ten children, lived in the tavern for about twenty years. Turner made Blue Mountain tea from sweet goldenrod, which he served it to the travelers passing over the mountain. Many of the people that were served by William were hawk-shooters that came to gun down the hawks as they migrated past the mountain during the fall. With 12 people living in the tavern and customers coming and going, Schaumboch's was a very busy place.

Schaumboch's--The Haunted Tavern?

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In 1922, the tavern was sold to John E. Wenz. Wenz spent much time in Schaumboch's entertaining his buddies. The wild get-togethers were relatively civilized until prohibition; then things became exciting. Wenz rented the tavern to a group of bootleggers that set up a gin mill inside. The bootleggers lived in a shed outside Schaumboch's and watched their "plant" night and day.

Around 1930, authorities began to suspect that illegal activity was going on up on the mountain. One cool fall day, prohibition agents attempted to enter Schaumboch's and the shed. The bootleggers yelled at the agents from the shed and warned them that it would be wise for them to leave. After the agents disregarded the warnings, gunshot rang out from the shed. The authorities took shelter, and returned fire. Then they crashed into Schaumboch's, and after reinforcements arrived from Reading, the culprits were arrested. Schaumboch's was left in shambles.

In 1938, (after refusing to sell the property for 3 years), Wenz sold Schaumboch's to **Hawk Mountain Sanctuary**. Its location near the mountain's top made it ideal for the Sanctuary Headquarters. In August of 1938, Maurice Broun, and his wife Irma moved into Schaumboch's. They cleaned up the cottage and the grounds around it, which proved to be a great undertaking. When they had finished cleaning, repairing, and furnishing Schaumboch's, it looked better than it had in a long time. Although electricity and plumbing came much later, it turned out to be a very comfortable home. The Brouns'

welcomed many into the house including geologists, writers, professors, and naturalists, adding to the colorful history of the tavern.

Interesting events continued to occur at Schaumboch's even after the Brouns moved in. In 1941, Schaumboch's was suspected of being a Nazi camp. It seemed perfectly logical to a group of men talking in a bar one night that there were a bunch of Nazis up on the mountain. Suspicious out-of-state cars traveled up and down the mountain, and some people would even stay the night at Schaumboch's. One man reported that he had seen a big dog and a uniformed man with a rifle guarding the door. Another man said that men were signaling from one of the lookouts (this actually was a man wielding a butterfly net). Yet another man jumped into the conversation by saying that in the woods behind the cottage was an ammunition dump. Word traveled fast after that night and it wasn't long before Sam Greenawalt, a state trooper, was assigned to investigate Schaumboch's and its inhabitants. After 3 weeks of careful observations, he determined that Schaumboch's was definitely not a Nazi camp.

After Maurice and Irma Broun left Schaumboch's, the tavern continued to house Sanctuary staff and it does even today.

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Richard Pough

In 1931 Richard Pough, a Philadelphia photographer, naturalist, and hawk-lover, read an article about the “Status of the Goshawk in Pennsylvania.” The article mapped the locations from where goshawks had been sent in for bounty, and Pough noticed an inordinate concentration of goshawks shot in the area north of Hamburg. In the fall of 1932, he set off to find the popular shooting ground, and stumbled upon Hawk Mountain, on a day when it was crowded with gunners.

He returned the next week with his brother and his friend Henry Collins. They happened to come on a windless day, when no hawks were flying, and no gunners were on the mountaintop. The ground was littered with dead and injured hawks, left over from previous days of shooting. The three men put the live hawks out of their misery, and then lined up the hundreds of carcasses and took pictures of them.

During the next two years, Pough tried various avenues to have the shooting stopped, with little success. In the fall of 1933, he showed his photographs and spoke about the problem to a meeting of the Hawk and Owl Society. The National Audubon Society expressed an interest in the situation and sent a scout to investigate. Unfortunately, there was no wind nor birds that day and the matter was dropped.



Rosalie Edge

In June of 1934, Pough received a call from a woman named Rosalie Edge. She had listened to Pough’s plea at the meeting, and was ready to act on her own concerning Hawk Mountain. The fifty-six-year-old Rosalie Edge was a rare kind of person who was able to act independently on the strength of her own convictions; such courage and energy is all the more amazing when we remember how profoundly her behavior conflicted with women’s usual role in the society at that time.

Besides being a bird lover, Rosalie Edge was an amateur poet and an ardent feminist; she drew much of her strategies and tactics from her experiences in the women’s suffrage movement. As she described it:

“When we suffrage women attacked a political machine, we called out its name, and the names of its officers, so that all could hear. We got ourselves inside the recalcitrant organization, if possible, and stood up in meeting.”

An ability to rebel against powerful institutions led her not to accept certain practices in the National Audubon Society, of which she was a life member. These practices included the trapping of animals for fur, for which the Association was paid.

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Starting in 1929, she began to attend Audubon Association meetings, and demand accountability from its leaders.

In protest, Edge and some friends formed the Emergency Conservation Committee (E.C.C.), an organization that would not only act against Audubon, but also would take on conservation projects that Audubon failed to adopt. One historian described Edge as a “radical amateur” conservationist, a fitting contrast to the then bureaucratic, cautious, and conservative organizations which she transcended.

In 1934, Edge borrowed the money to lease with an option to buy. She raised the funds to buy 1,398 acres of the land in 1938. She paid \$2.50 an acre. In doing so, she established the first Sanctuary in the world for birds of prey.

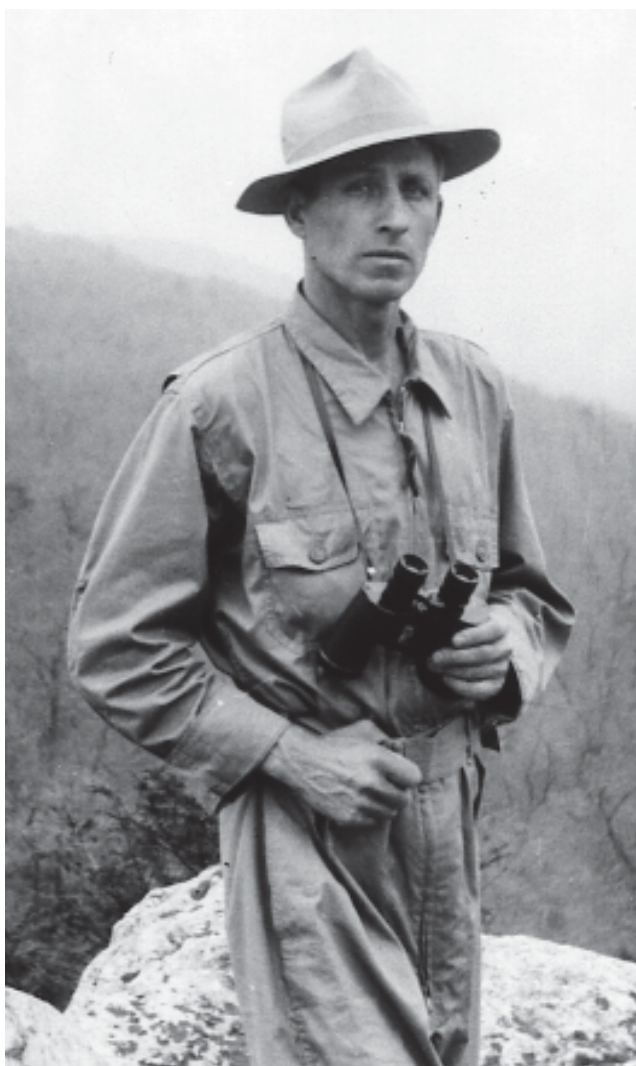


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Maurice Broun

Maurice and Irma Broun

Rosalie Edge needed somebody to make sure the hawks at Hawk Mountain would be protected, and so she hired Maurice Broun to guard the Sanctuary. Maurice Broun was an ornithologist from Boston. Born of Romanian immigrant parents, Broun was orphaned at an early age. He lived in foster homes until he was 15 years old whereupon he began living on his own. His determination and courage well

matched that of Rosalie Edge, as he spent his first seasons at Hawk Mountain directly confronting 166 hunters who came to the mountaintop to shoot, as well as posting signs in the area surrounding the Sanctuary. He faced tremendous local threats, hatred



Irma Broun

and opposition, but luckily no personal harm came to him.

Maurice Broun's wife, Irma, worked alongside him for the 35 years during which he remained curator; often she acted as "keeper of the gate," while he remained on North Lookout to count the hawks as they

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flew by. The couple lived at Schaumboch's for 18 years. They were without electricity or hot running water until 1950, when the Hawk Mountain road was finally paved.

Maurice and Irma remained on Hawk Mountain until 1966, and it was during these years that the education, research, and monitoring programs, which now distinguish the Sanctuary, came into being. Hawk Mountain's conservation efforts have broadened in a way that parallels the broadening of conservation efforts worldwide. What began as a desperate measure to protect the hawks flying over the Kittatinny Ridge has grown to 2,480 acres of increasingly precious preserved woodland

habitat, and an organization with national and international repute.

Maurice and Irma conducted their own informal education programs, transmitting their infectious enthusiasm for conservation along with hawk identification pointers. Many Hawk Mountain "old-timers" fondly recall afternoons or evenings spent on the porch of Schaumboch's, chatting with the remarkable couple.

Except for the several years during which Maurice was in service in World War II, hawk counts have been made from Hawk Mountain's lookouts every fall since 1934. These early hawk counts provided a beginning to the Sanctuary's current research program.