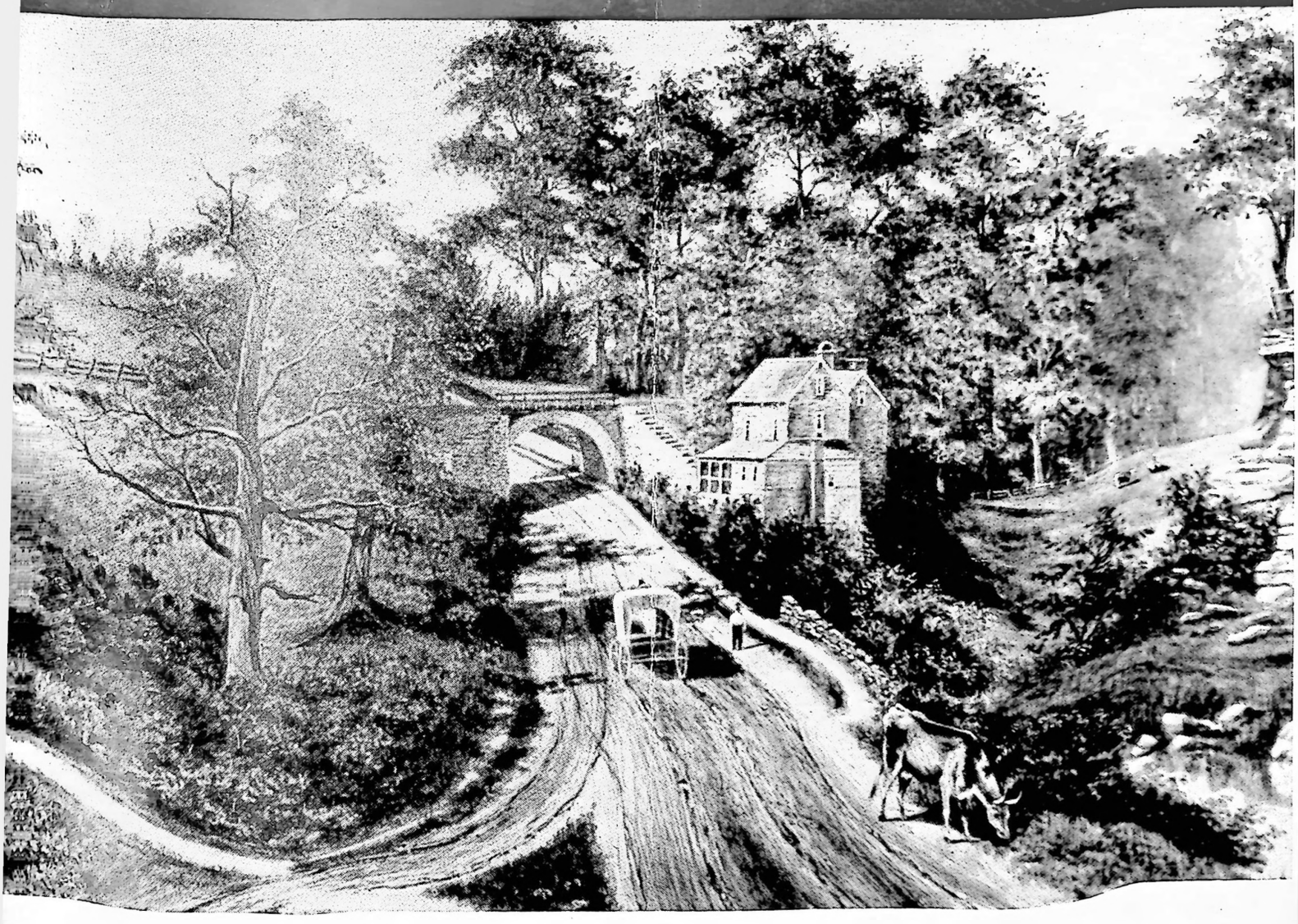
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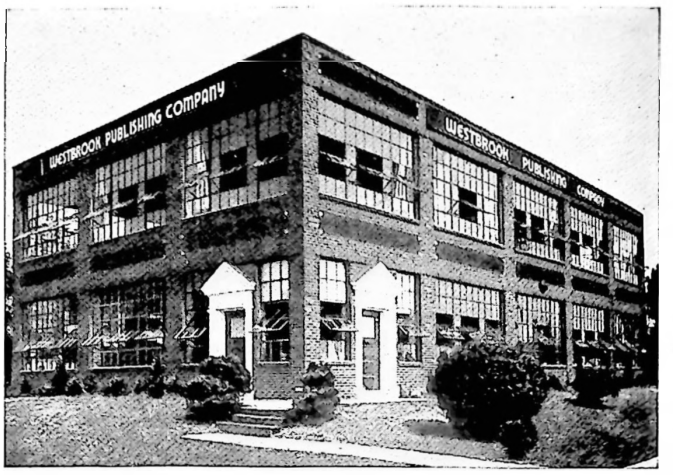
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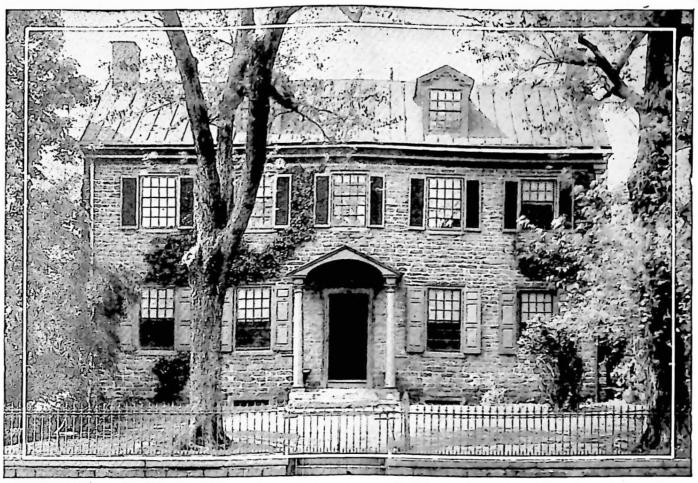
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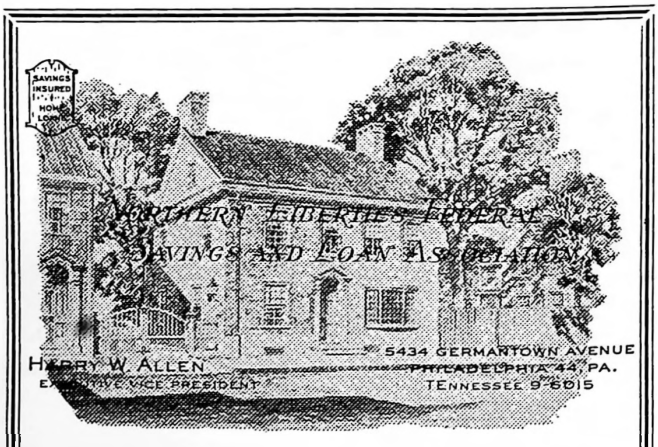
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Vol. 3 SEPTEMBER, 1951 No. 2

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From a painting by James W. Wister, M. D. The road forking to the left represents Peale St., now Belfield Ave. The pathway leads to Shoemaker's Station on the Reading R. R.

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Charles Francis Jenkins

1866–1951

With the death on July 2, 1951 of Charles F. Jenkins, one of the founders and past presidents of the Germantown Historical Society (formerly called the Site and Relic Society), Germantown has lost not only a good friend, but the country has lost one of its great men.

Like Franklin, Mr. Jenkins was a man of many sides. Historian, author, poet, horticulturist, collector, publisher, philanthropist, man of affairs, and a life-long member of the Society of Friends, his works will live after him.

He was the author of many books. His "Washington in Germantown", "Lafayette's Visit to Germantown", and "Jefferson's Germantown Letters" attest not only to his scholarship but to his interest in the community in which he lived. His "Guide Book to Germantown", which the Historical Society published, has gone into many editions and is still the only authoritative guide book for this area.

Last October, when the Germantown Historical Society celebrated the 50th anniversary of its founding, Mr. Jenkins was the speaker of the afternoon, delivering a delightful and interesting speech, which attested to the fact that his charm and vigorous intellect had not diminished with his advancing years.

He was a collector of note, and had a complete collection of the autographs of the signers of the Declaration of Independence, from some of whom he was descended.

He not only collected things for himself, but was generous in placing choice acquisitions where he thought they would do the most good. Not a year has passed since the founding of the Society, that he has not made a valuable addition to its library.

His hemlock arboretum is internationally famous, being probably the only place in the world where all nine species of hemlock are to be found growing side by side. His garden at "Far Country", on Kitchen's Lane, is filled with rare and interesting plants, which reflected the personality of the owner.

He also conceived the idea of a Signers' Walk, stepping stones from places intimately connected with each of the Signers of the Declaration of Independence, which lead from the garden to the arboretum.

A member of the American Philosophical Society, he was made an honorary member of the Phi Beta Kappa, and received the honorary degree of Master of Arts from Swarthmore College. Haverford, and the University of Pennsylvania each bestowed upon him a Doctor of Laws degree.

At the time of his death he was President of the Historical Society of Pennsylvania, Honorary President of the Germantown Historical Society, and Chairman of the Board of the *Farm Journal.*

He was a member of and frequently held office in the following: Union League, Franklin Inn Club, Numismatic and Antiquarian Society, Pennsylvania Museum, Welsh Society of Pennsylvania, Academy of Natural Sciences, Zoological Society of Philadelphia, Pennsylvania Forestry Association, Transatlantic Society of America, English Speaking Union, Genealogical Society of Pennsylvania, Advisory Committee of the Pennsylvania Hospital, The Grandon Institute, Friends Charity Fund Association, Philadelphia Yearly Meeting of Friends, Green Street Monthly Meeting of Friends, New York Horticultural Society, Friends of the Wissahickon, Ozone Golf Club, Jeanes Hospital, Jeanes Foundation for Cancer Research, American Friends Service Committee, Swarthmore Chautauqua Association, John Bartram Association, Philadelphia Botany Club, and the American Academy of Political and Social Sciences. He and his father founded the Buck Hill Association and he was president of that association until within a few years ago.

He was a director of the Provident Trust Company, and chairman of the Committee of Ellis College and on the Board of Managers of Swarthmore College.

GERMANTOWNE CRIER

Volume 3 SEPTEMBER, 1951 Number 2

Of Bechtels and Weygandts

CORNELIUS WEYGANDT

IT IS NOT OFTEN that one's surname proves an asset.. Yet the name Weygandt would profit me if on the long trek from Germantown to Sandwich in New Hampshire our old car would break down in the hinterland of Newburgh on the Hudson. There are Weygandts galore hereabouts, descendants of Michael Weigand, the great uncle of the Cornelius who came to Germantown in 1736. There I have seen the name spelt out and emblazoned in electric lights over the wide portals of a garage. There, too, it has been written out by a hotel keeper without hesitation, when I went into his hostelry late at night and applied for rooms for the family.

I had found the name Weygandt come in handy in German class at Pennsylvania way back in 1889. There were but six of us in the class with Dr. Oswald Seidensticker way up on the third floor of College Hall. "Seidy" had a way of letting the one of us, not myself, who could translate German readily, put the Schiller or Lessing into English page after page. Such a procedure would, at times, unfortunately carry us beyond the day's assignment and launch us into unconned entanglements.

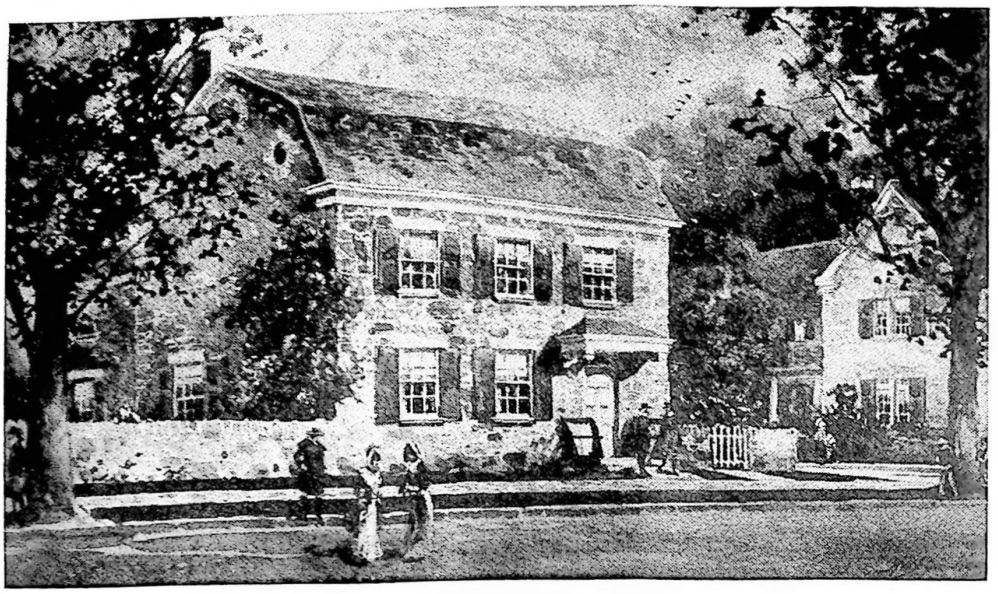
When such a contretemps threatened signs would be made to me to come to the rescue. I would hold up my hand and ask "Seidy" what was the etymology of my name. "Seidy" would give us the Middle High German root from which the name developed, related to our English "wage" as it was used in to "wage" war, and explaining the "andt" as an old form of the present "present participle" in "end." "Seidy" had fallen into the forgetfulness of age. Two weeks after he had told us that the name indicated my ancestors were undoubtedly "mercenary soldiers," he would repeat the explanation word for word as he had given it before, entirely unaware of the repetition.

It may be such they were, for the name turns up in Lithuania as that of soldiers of fortune whose family insignia was a bear sitting up with staff in paw, collar around neck and chain dangling from the collar. My father, Cornelius N. Weygandt, had a seal with this bear cut out on it. That came to me but I cannot put my hand on it now.

The name "Bechtel" brought me pleasantness on a talking trip to Easton. I knew I had distant cousins there and thereabouts, cousins I had not met. One with experience is somewhat fearful of unmet cousins, but in this instance I was proud to own such a one as cousin. After the talk an old lady of distinguished mien and appearance, an old lady with a heavy white pompadour rolled back militantly, and with the faint blue eyes of a soldier, came up to me and said: "I find you are a descendant of Maria Agneta Bechtel. I am a descendant of Maria Appolonia Bechtel. We are close of kin." I looked her up in the family genealogy when I was back home. I made us out fifth cousins.

Family ties hold tight in Dutchland.

It is ironic so quiet and unaggressive a man as John Bechtel should have become involved in so much controversy. The fact he was not a university man weighed against him with many of his fellow ministers of the Reformed Church. His friendship with Count Zinzendorf, and his sympathy with Moravianism was, too, held against him. He organized in 1733 the German Reformed Church in Germantown that is now the Market Square Presbyterian Church, seven years after he had immigrated from Franckenthal in



Cornelius Weygandt built this house in 1736 on Main Street opposite what is now Bringhurst Street

Germany. He had been born on October 3, 1690, at Weinheim in the Palatinate, to which place his parents had fled when the French burnt Franckenthal. Bechtel lost his mother when he was nine and his father when he was fourteen. On his father's death he was sent to Heidelberg and apprenticed to a wood turner. After serving his time he had three "wander years" travelling through Germany, working at his trade. He returned to Heidelberg in 1714, and married Maria Apollonia Maret in 1715. Franckenthal called him, however. He moved there in 1717.

In 1726 he emigrated to America, settling in Germantown, where he built the house on Main Street opposite Bringhurst Street that now houses an antique shop just above the home of the Germantown Historical Society. I well remember the house of Cornelius Weygandt, Bechtel's son-in-law, husband of his daughter, Maria Agneta, that stood next door north of the Bechtel house. There have come down to me various trinkets from Old World Germany, perhaps by way of Bechtels or Weygandts, a rhinestone set in a narrow frame of silver, a rhinestone the worn surface of which would indicate it had been held pendent on the chest as an amulet or charm against all powers of evil. The cross cut into this rhinestone makes one wonder if it does not date back to pre-Reformation times, before Bechtels and Weygandts were Reformed or Lutherans. There has also come down to me a New Testament in French that was probably carried over into Germany, perhaps to escape St. Bartholomew's Eve, by the French Marets who became Maritzes.

The trouble that overtook John Bechtel in Germantown between 1726 and 1755, when he joined the Moravians and northed to Bethlehem, made him feel sorry for himself and write himself down as "poor John Bechtel." Religious disputes of yesteryear are of scant interest today. Suffice it to say he was not ordained until 1742, nine years after he founded the church on Market Square, and then by Bishop David Nitschmann of the Moravians, and not by an authority of the Reformed Church. His pastorage ended in 1744. There is one very human record, though, left us by his daughter Margaret, telling of how she made him go to meet Count Zinzendorf in Philadelphia. It did not take many years of America for a German hausfrau to change into the ruler of the family, for daughter or mother to come to hold the master of the house under her thumb.

Margaret writes: "On his arrival in New York, the Count wrote to my father to meet him in Philadelphia. Through fear of incurring the displeasure of such of his friends as had been prejudiced against the Count, he hesitated to comply with his request. I urged him to go, I gave him no rest, and as my verbal persuasions were of no avail, I ran to the pasture, caught his riding horse and brought it saddled and bridled to the door. This appeal father could not resist, and from regard to me, he rode to town."

It was John W. Jordan who dug out this little revelation of family life for his *John Bechtel: His Contributions to Literature, and His Descendants* (1895). It is to this brochure, and to the article on Weygandt genealogy by Ethan Allen Weaver in *The Family Record* (1897) that I get much of this article. Church records and tax records, old account books and family tradition and family household gear have helped too. After his removal to Bethlehem in 1755 the life of John Bechtel quieted down. He apparently concentrated on turning. Perhaps he had taken all of religious controversy he could stand.

The great event of his life was the publication of the little catechism which he hoped contained the common denominator of Christian faith on which all Protestants could agree. He was a stout upholder of Christian unity, which his great great great great grandson now writing of him cannot sympathize with. Our Pennsylvania would lose much of its picturesque appeal if we had no Moravians, no Mennonites, no Amish, no River Brethren, no Schwenkfelders, no

Friends, but only such everyday sects as Lutherans and Reformed, Presbyterians and Episcopalians, Methodists and Baptists, Catholics and Greek Orthodox folk.

The title page of my copy, which my father bought in 1897, reads: "*Kurzer Catechismus Vor etliche Gemeinen Jesu Aus der Reformirten Religion In Pennsylvania Die sich zum alten Berner Synodo halten: Herausgegoben von Johannes Bechteln Diener des Worts Gottes.* Philadelphia, Gedruct bey Benjamin Franklin, 1742." It is of forty pages, of five inches by three and three-quarter inches, printed in English type, because German type was not available in Franklin's office. There are also editions in English and Swedish.

There are no descendants of John of the name of Bechtel, for all of his five children were daughters. Bechtels are plenty, though, in many portions of Dutchland. There is a Bechtelsville in Montgomery County. Weygandts of many spellings are plentiful, too, the Wyant plum originating in Iowa helping to carry the name hither and yon.

The Weygandts like to think they are descended from John Wigand (1523–1578), professor of Divinity at the University of Jena, bishop of the Lutheran Church and author of several controversial religious works and an uncontroversial botany. All the Weygandts can be certain of, though, is that they are sprung from the Rev. George Herrman Weygandt, whose relationship to the bishop has never been established. The Rev. George Herrman Weygandt, Lutheran minister of Neider Saulheim, in Hessen, was great grandfather of the Cornelius who settled in Germantown in 1736. The father of Cornelius was John Balthaser, of Osthofen on the Rhine, councilman and pillar of the Lutheran church, whose father was Herrman, a cooper and vintner. The gift of craftsmanship in wood turning, established in the family in the seventeenth century, and that other gift, a way with words, are still with it. My son, Cornelius N. Weygandt (1904—) has restored old furniture in our homes in New Hampshire, Pennsylvania, and in his own home. He is as good a turner as his great grandfather, Thomas Jefferson Weygandt, maker of the Windsor chair in which I write, or as his great great great great grandfather, Cornelius, a sugar bowl in applewood by whom rests on the shelf over the fireplace to my right. All of us to this day, my sister, Mrs. John MacArthur Harris, myself, my son and my daughter, all have words, as the Irish proverb has it, "like the flowing water." So constant have remained our characteristics that the funeral sermon his Moravian pastor preached over the first Cornelius, giving in detail what he was like, might have been preached over my father, Cornelius N. Weygandt (1832–1907).

Cornelius Weygandt (1713–1768), born at Osthofen in the Palatinate, was brought up as cooper and vintner on a vinyard that family tradition declares was on the banks of the Rhine. At the age of twenty-three he sailed in the ship *Harle*, of London, Ralph Harle, master, for Philadelphia, where he took the oath of allegiance to the Crown of Great Britain on September 1, 1736. He is said to have remained in Philadelphia a year or two before he went to work as a turner for John Bechtel in Germantown. His story there progressed as a variant of the old tale of the 'prentice who married the master's daughter. He married Maria Agneta Bechtel in 1739 and built him the house, a water color of which hangs before me as I write, next door northward of his father-in-law's.

There were two full stories to the Cornelius Weygandt house, two full stories with an attic of gambrel roof and a stoop to the front door. I remember it in its old shabbiness housing an oyster bar, with an interesting fireback in it depicting a scene from "Genesis." The house was of pleasant proportions, of dressed stone, standing flush with the street line. I used to drive my mother by it on her shopping, in a Germantown wagon drawn by our old gray mare, Nellie. A pleasant odor of red cedar pervaded the neighborhood from a cooper's shop on the northeast corner of Bringhurst Street. It was an appealing neighborhood, in the eighteen eighties, with Gilbert Stuart's home and Owen Wister's birthplace close by. As I grew older I used to visit friends hereabouts, Edward Isaiah Hacker Howell, William G. B. Harland and Thomas S. Gates. Men who counted in the making of America passed crucial years of their lives roundabout.

That concern with education, long established in the family, led Cornelius in 1746 to be one of the Germantowners applying to the Moravians in Bethlehem to establish a school for girls in Germantown. That school lasted three years. On his marriage his father-in-law, John Bechtel, gave him the works for a tall case clock made by Augustine Neisser, who had a shop on Germantown Road above Logan Street. Cornelius made the case for that clock out of crotch walnut, and inlaid it with holly and ebony. It keeps good time in our home today, not two miles from where it was made two hundred and twelve years ago. Its clear tick and mellow chime have been an integral part of my long life.

In 1755 Cornelius Weygandt left Germantown for Fountain Hill, South Bethlehem, where he built a house and farmed and worked at his trade of turner. In 1760 he moved again, building him a house on Bushkill Creek next to the homestead of that chief of the Delaware Indians, Tatamy. Here he lived until the death of his wife in 1789. For ten years thereafter he lived round with his children. He died at the home of his daughter, Hannah Best, at Christian Spring, on October 1, 1799.

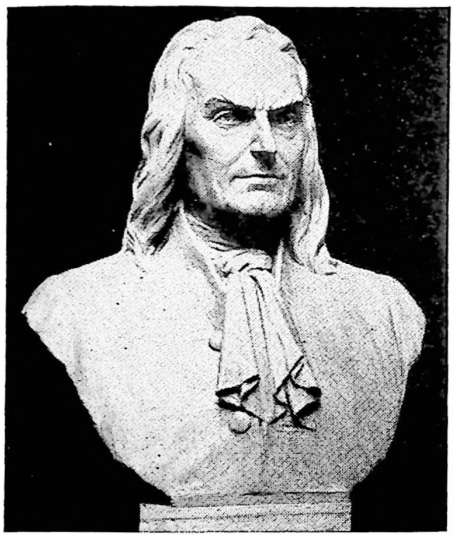
On the tearing down of that house in Tatamy in 1893, my cousin, Ethan Allen Weaver, genealogist and antiquarian, salvaged from it stairway treads of red oak. One of these he gave me is now the step to

(Continued on page 28)

Francis Daniel Pastorius — Free Man

Howard W. Elkinton

On the 30th day of Third Month (March) 1691 Francis Daniel Pastorius and sixty-one persons from German Town were recorded as freemen. It is not always realized in this age of easy naturalization that when persons reached Pennsylvania in the late 17th century that they were not necessarily free. The practice of indenture was common. There was much hard work to be done. Men and women who had been brought to America without means of paying for their passage were sold at the market into bondage. They had to work out the cost of transport which might mean five or six or ten years. In the beginning contracts were entered into freely before sailing especially from English ports where English Quakers would join a ship to furnish certain labor and skills for a specific period of time. There was quite a gap between that sort of indenture service and the traffic in bondsmen which prevailed later in the port of Philadelphia.



Francis Daniel Pastorius
—Courtesy Carl Schurz Memorial Foundation

Not only were bondsmen bound to their masters but they were distinctly limited in their activities. Bondsmen could not buy and sell in large undertakings; engage in trade with the colonies or in short govern the full freedom of their own lives. This situation existed for almost one hundred years before the right to "life, liberty and the pursuit of happiness" was written into the declaration of American rights. In fact the *Copia Naturalisationis of Francis Daniel Pastorius and of the 61 persons more of German Town from William Penn Esq. dated 7th May Ao.Di. 1691* seems very quaint and rather revealing in its phrase:

> "I *doe declare* and by these Presents Confirm them the said Inhabitants before named to be Freemen of this Government, And that they shall be accordingly held and reputed in as full and ample manner as any person or persons residing therein, And that the said Freemen have liberty and freedom hereby to trade and traffick in this Colony or in any of the King's Dominions and Plantations, as other good Subjects may lawfully do without any manner of Lett, Hindrance or Molestation whatsoever."

Thomas Lloyd as Deputy Governor affixed his seal to this certificate of naturalization "in the third year of the reign of King William and Queen Mary over England."[1]

Whether it was the reasoned thinking of Francis Daniel Pastorius trained at law or whether it was the slavery that was practiced in the colony which prompted Pastorius and the other Germans of German Town to protest against slavery before the Quaker meeting we do not of a certain know. It should be said that William Penn owned Negroes. When he left for England in 1701 he left a provision in his will so that their freedom and support would be provided for.[2] This was a considerate clause as too often freedom is furnished with small regard for what will happen to persons suddenly left free but without any practical means of support. Slavery continued among the Quakers from the time of the first settlement until the Revolutionary War, although it can be said that Friends for the most part had rid themselves of their slaves and had provided variously for their freedom by the middle of the 18th century. Some of this change was due directly to the protest against the "traffick in mensbodies" which seemed so distasteful to the early settlers of Germantown.

Pastorius and others identified themselves with the Quakers and by the third year after their arrival had built a little meetinghouse which was set up as a "particular" meeting under Abington Monthly Meeting. It was this "particular" meeting, of which Pastorius was clerk which prepared the famous protest against slavery. This document decrying human slavery was passed to the Monthly Meeting and then to the Quarterly Meeting, and, as Friends in Abington Quarter had much heavy work to do and did not quite see how all this labor could be done without the help of slaves, that meeting passed the protest to the Yearly Meeting.

This protest is not only a famous paper along the documentary road of American history but it was the *first public utterance in Pennsylvania against slavery.* It must be recorded, however, that the Puritans in the Massachusetts Colony had refused harbor to the

(*Continued on page 27*)



The Mermaid Inn—an old log house at left.
Germantown Avenue and Mermaid Lane

Germantown at the Beginning of the Century

By Earle W. Huckel

GERMANTOWN of 50 years ago evokes its long, winding Main Street lined with old stone houses and shops, with colonial mansions and their gardens. On the east side were the mills of the Hamills, Greers, Logans, Adamsons and others, from where wooded country stretched to the Old York Road. On the west side were new sections of spacious, elegant homes with lawns meeting the tree-shaded avenues. All of Germantown was tree shaded! This suburban residential section preserved traces of the rural area that preceeded it—old homesteads with their woods, farm houses with their fields, historical landmarks of earlier Germantown.

It was a happy place marked by good fellowship, with all the refinements that progress and prosperity bring; a community in which the older families enjoyed a special place but in which newcomers were accepted at their worth. Few of the latter who did not succeed in changing their old associations and standards for better ones, their modest home for a larger and more comfortable one. Germantown was distinguished by its air of comfort, just as the city itself was famous for its industries and finance. Germantowners were proud of their home town; it was a mark of identity, a sort of passport wherever they went. For Germantown contained within its borders so many leaders in manufacturing and finance that a great proportion of Philadelphia's wealth might have been seen at its home somewhere between Queen Lane and Upsal stations on the Pennsylvania Railroad. Furthermore, many of Philadelphia's mayors and political leaders came from Germantown. It was an up-and-coming place.

Fifty years ago it seemed modern to us, yet it was more rural than Jenkintown or Paoli today. Hay-wagons passed along the Main Street, cattle browsed in many sections. In 1900 it was a charming combination of outdoor life and suburban conveniences before taking on, some years later, its present metropolitan appearance.

Along the Main Street

The Main Street, as Germantown Avenue was called, was Germantown's only business center. One usually went there to visit the bank, buy ice cream at Trower's or Harkinson's and dry-goods at "Jimmy" Jones's or Cherry's. Banking was taken care of by the National Bank of Germantown and the Germantown Saving Fund, both at the School Lane corner, and the Germantown Trust Company at Chelten Avenue with a rounded entrance facing the corner.

Youngsters loved the tiny store opposite Maple-

wood Avenue kept by old Mrs. Schultz and called "The Steppy-Down" because of the worn steps which led into it below the street level, a proof of its antiquity before the era of sidewalks. It was removed about 1900 to make way for extensions to Cherry's store. Some distance away at either side stood proverbial wooden Indians marking cigar stores, crude carved and painted figures of an almost life-sized Indian grasping his pipe and tobacco pouch. In front of Cherry's was an old turnpike milestone in excellent condition; some years later I saw it broken and neglected by the curb, apparently hit by some heavy vehicle. Other milestones stood elsewhere along the way.

No account of the Main Street is complete without mention of "The Germantown" movie house, opened about 1906 between the National Bank and the premises of Hug, the barber, then a part of the old King of Prussia Inn. It was a popular place with Carl Bonowitz at the organ; and the ovations he received were tremendous. He left for a time to accept an offer elsewhere, but general demand soon brought him back. One saw Charlie Chaplin in his earliest productions, Mary Pickford, queen of the silent screen, Pearl White, Rudolf Valentino, Lou Tellegan, the Mack Sennett comedies and all the repertoire of the early 1900's. A stock theater was later opened on West Chelten Avenue but without great success, Germantowners preferring to take the train to town where they seldom missed any of the current shows.

The Wister mansion in Vernon Park was opened about 1898 as a public library. A small room at the back under a slanting roof was for children's books. Over the door was the sign "Juvenile"; and as we entered to make our selection, we children used to wonder what the word could mean! Just at the rear stood an old hand pump; doubtless the room had formerly served as kitchen. When later the Carnegie Foundation built a new library on the north side of the park, the Wister mansion became the museum of the Site and Relic Society.

On the northwest corner of the Main Street and Chelten Avenue stood a large brick building containing an assembly hall; I have heard it said that here Oscar Wilde gave his famous lectures on Art in 1882. Trower's, the popular caterer's was next door to the north, reached by a high flight of stone steps. Farther up on the other side was the new building of the Y. M. C. A., where the Germantown Academy graduation exercises took place. Just beyond it was Schaefer's saloon that sold a "Germantown Brand" of whiskey at 75 cents a quart, perhaps a minor product of one of the distillers Carstairs, Dougherty, Hentz and others, all of whom resided in Germantown. In those days pretzels were freely provided, as well as a "Free Lunch" of thick, hot roast beef or ham sandwiches with each tall "schooner" of 5 cent beer! One could count as many as eight or nine saloons not far from the Chelten Avenue corner.

At the southeast corner of Washington Lane stood the old Washington Tavern with its whitewashed walls and its aged tree by the watering-trough for horses. Farther up in Mount Airy, near Gowen Avenue, stood the Swan Inn, an extensive square-shaped turnpike tavern where farmers stopped on their way to town from Chestnut Hill or Whitemarsh, for the horse-pulled hay-wagons travelled long distances. On the other side was the old Newhall place with its grounds and trees, a long distance from the center of Germantown it seemed to us boys. Opposite Carpenter Street stood the imposing Carpenter mansion with its high classic columns and wide wings. Pelham was just beginning to be built; and in front of the Gummey residence on Pelham Road was a giant chestnut tree which must have stood there before the Revolution. Beyond Mt. Airy, still on the Main Street, were the remains of a cabin made with hand-hewn logs, certainly very old for it stood on a level far below the street. Nearby was an old whitewashed stone tavern behind two enormous trees and called, I think, The Mermaid. Still farther, in Chestnut Hill, at the end of the Bethlehem Pike, was the old Wheel Pump.

West Chelten Avenue

This street offers an interesting study in suburban and metropolitan growth. In the 1880's, at which time some of its newer houses were built, it was chiefly farm land with here and there some two-storied stone and plaster dwellings typical of the earlier period. Several of these old houses were included in the rear grounds of the newer residences, such as that behind the McCuen Smith house on the south side west of Wayne Avenue and another in the grounds of the Bromley estate at Wissahickon Avenue. It would almost seem that they had followed a definite line just south of Chelten Avenue as far as Township Line.

Seventy-five years ago West Chelten Avenue was a muddy road changed about 1900 into a hard, stony surface much used by drivers and riders. E. T. Stotesbury, the banker, regularly passed here driving his pair from his home on Tulpehocken Street, and John Drew, the actor, was sometimes seen to drive by in his smart get-up. It was a favorite route for bicycle "Scorchers" of the '90's and accidents were frequent.

Only two or three business premises stood on Chelten Avenue west of the Main Street, among them a coal agency and an excellent harness shop. About 1896 Wayne Avenue, previously of yellow mud, was paved with brick for the trolley line; and soon after Chelten Avenue was paved for the same purpose as far as Pulaski Avenue, where the line turned by Smyser's drug store, passed the Alms House and ended on Rittenhouse Street near Township Line. The sidewalk pavements on Chelten Avenue were of brick, loose and spongy in wet weather but with a strip of grass at either side; and curiously enough, I well remember being able to run all the distance from Township Line to the Main Street without touching

a single brick, simply by following a track worn in the grassy strip along the side. I may add that many of the houses had iron horse-fasteners by the curb, as well as a high stone mounting-block.

Chelten Avenue Station of the P. R. R. was then entirely on the street level. Open fields extended westward as far as Township Line, except for a double house near that corner built in the 1880's; the south side already contained some older houses. Cows were pastured in those fields and it was a common sight to see them driven along Chelten Avenue. In the open field at the far corner Mr. E. N. Wright used to gun for birds and rabbits. This north side was built up with comfortable homes about 1895 by Bruner and the slope walled up. The finest house on West Chelten Avenue was that of Joseph Bromley, built about 1887 in the style of a French chateau, with extensive grounds and driveway. It stood at the corner of Township Line across from the Strawbridge estate. I might add that Walnut Lane and Tulpehocken Street, as well as Upsal Street, were also popular residential sections containing large houses surrounded by grounds.

School House Lane

School Lane, where it stretched westward from Township Line to Gypsy Lane, was a beauty spot such as could be found in few other localities. Many of its comfortable mansions with their lawns and shade trees dated back to the beginning of the 19th century, such as the Wistar Brown place. Others of a later period were the Carstairs, Dougherty, Harrison, Milne, Dobson and Weightman properties, Col. Louis Kolb later building a new house on the latter site. The street began to lose its distinctive character about 1910 with the building of the Penn Charter School, the transformation of the Clark place at Township Line into a public park as well as the alteration into apartments of the Strawbridge house on the opposite corner.

At Greene Street still stands the venerable Germantown Academy, its front door step showing the wear of many generations. Two decrepit stone houses formerly stood at each side of the main building, a little toward the rear. One of these, in which lived a very old woman, had an antiquated hand pump outside; the other was modernized about 1900 and there lived the janitor, John Vogt, later one Barney, who sold cinnamon buns to the boys at recess. Vogt later kept an oyster saloon, at that time there being quite a number along the Main Street. The gymnasium was built about 50 years ago; it had a fine running track, and bicycles were kept in the basement. Charlie McCarthy, later a famous coach and football referee, was physical director as well as baseball coach. There were many well-known Germantown names on the school roster, including those of Newhall, Wister, Adamson, Stoever, Mann, Merrick, Tilden, Brown, Sheble, Bromley and others. In addition to these English and German names were also those of Fagan and Megargee.

An extensive field stretched on the southeast corner of Greene Street, opposite the gymnasium, as far as the back of the Germantown Saving Fund building. Cows browsed amid its apple orchard and other fine trees until about 1905, when two residences were built and its rural appearance passed away. Farther west near the Jacob Seeds residence on the north side was "The Graystone," first boarding-apartment house in Germantown.

Still farther west, at Township Line, stood the extensive Clark, Strawbridge, Wharton and Wilson estates at opposite corners. In the grounds of the Wilson-Wigton place was an iron deer; and when the property was sold about 1920, it was offered for sale. Such life-sized metal statues were a feature on private lawns in the 1870's and '80's.

The Justus Strawbridge estate at the northwest corner was one of Germantown's largest. The house was fairly old before being remodelled about 1895. The grounds ran some distance westward along School Lane, where an iron gate led to a path in the woods. The main driveway between high gate posts stood at the corner while the tradesmen's entrance was between the stone embankment on the Township Line side. There were model coach-houses and stables, high greenhouses with tropical plants, pigs in luxurious pens and an up to date cow barn for the cattle. Along the back of the property as far as the Walter Gorham place opposite Price Street ran a thick line of woods with wild birds and rabbits—as well as ticks! A fox was occasionally seen. An aged chestnut tree of immense girth stood above Chelten Avenue nearly across from Stafford Street, but the widening of Wissahickon Avenue and the laying of sidewalks about 1900 caused the disappearance of this landmark.

Mr. Justus Strawbridge, as also later his son Robert, drove a four-in-hand coach with magnificent bays. With the handsome coachman Sam sounding the long horn from the rear box, it was a familiar sight to Germantowners of the '90's as it rolled to the Horse Show at St. Martins or to an international cricket



Old Johnson House
Germantown Avenue above Johnson

match at Manheim with Lord Hawke's English team or when the famous Dr. Grace played.

Many Germantowners drove a high, two-wheeled break-cart, with a spotted Dalmatian dog trotting beneath. Several of the rubber-tired, comfortable "Broughams" were owned in Germantown, used for visits to the opera in town and such other dressy affairs; but the usual type of carriage was the square, one-horse "Germantown" whose side coverings might be rolled up in pleasant weather. One young Germantowner on School Lane drove a "tandem," one horse in front of the other. It was a common sight to see as many as five or six carriages, as well as a sleigh, in one private stable, to be replaced in later years by cars with the coachman as chauffeur.

Wissahickon Avenue

Township Line, as Wissahickon Avenue was usually called, contained many relics of earlier Germantown. There were old spring-houses where milk was kept, and the remains of a water mill could still be seen not far from Queen Lane Station. Indian Queen Lane consisted chiefly of fields where children went to pick daisies and buttercups—if they had no fear of cows! "Charlton," the historic Newhall place, seemed far out in the country and the roads about were muddy. The McLeans and others later built homes near here. Queen Lane reservoir was then in the course of construction and we boys enjoyed racing about its rim on our bicycles.

Manheim Street, topped at the corner by the tower of the McKean house, was lined as far as Morris Street with old-fashioned mansions and their grounds. The Germantown Cricket Club, with its high iron fence and two large entrance gates, extended along part of the south side. Many well-known cricketers and tennis players lived in the vicinity of the club including the Newhall, Kurtz, Pearson, Tilden, Mann families and others. Cricket was then a popular sport and was played not only at Manheim but also at the Philadelphia Cricket Club at St. Martins, the Merion Cricket Club at Haverford and elsewhere, as well as at most of the private schools.

The stone embankments that later bordered the Manheim grounds on the north side had not then been constructed. Morris Street was little more than a muddy road while the new Laurens Street leading to the club was worse and the area about Queen Lane Station was chiefly vacant ground overgrown with bushes. Farther on Manheim Street near the Main Street was a saw mill, with the General Wayne tavern on the southwest corner.

Going north on Township Line you came to Rittenhouse Street, a muddy lane later paved with bricks. Beyond were some old stone and plaster houses used by mill workers, then the fine old Welsh place and the more modern Stokes and Dr. Strawbridge houses on the opposite side of the way. Farther on was the farm of Enos Seeds, brother of Councilman Jacob Seeds, where many horses were kept. From here on, Township Line had a very rural appearance with fields, woods and roadside fences as far as Allen Lane.

The Wissahickon Drive

Before Lincoln Drive was constructed below Harvey Street about 1900, there stood the pond and run-way of an old mill that we boys called the "Water Works." Ice was gathered there in winter and we sometimes went to skate in what seemed its rather distant and wild surroundings; for west of Tulpehocken and Upsal Stations were extensive woods with streams and pools, although the east side as far as the Main Street contained numerous old houses. This section began to be improved with new homes about 50 years ago.

The lower and upper branches of Fairmount Park Drive were not sharply differentiated as they came to be later with the coming of the automobile. People driving or riding to the Upper Wissahickon often stopped at the Lotus Inn or the Indian Rock Hotel for a typical "Wissahickon dinner," sometimes of catfish caught in the creek. Leading across to Lotus Inn was an old covered bridge painted a dull red; this was replaced about 1890 by a stone one. Before reaching Valley Green was another covered bridge leading, I think, to the Livezey mill. This fell to pieces, but another was still in use at Thomas Mill Road. There were numerous mills along the creek, some dating back to colonial times, others built about the 1850's. Near Kitchen's Lane were mill ruins where we sometimes played, the wheels and machinery strewn along the water's edge.

Beyond Lotus Inn the overhanging cedars, hemlocks and firs gave a dark and mysterious appearance to the drive. One thought of the Indians, for the scene had little changed since they occupied the region. Indian Rock Hotel, a square, wooden building erected probably in the 1850's, stood in an open space by the drive. It was painted a maroon brown, with a wide porch and upper balcony where one could dine in summer. Its signboard showed an Indian peering out beneath his lifted hand; and across the creek stood the wooden painted figure of an Indian, later replaced by a fine stone statue. Fifty years ago the once famous hotel was falling into ruin and its long shed, formerly filled with carriages or sleighs, was empty and dilapidated.

The upper drive was perhaps seen at its best on a moon-lit winter night when the sleigh bells jingled as the sleighs glided smoothly over the crisp, hard snow Several sleighs passing each other made a symphony of tones, some high, others deep and low. The horses loved it, too, for they kept on at their best speed and never seemed to tire. The trees and ferns along the wayside were covered in a white, shining blanket, the road glistened in the moonlight. The present generation can scarcely picture the fascination of those exhilarating sleigh rides, with the melody of the bells and the sound of the crunching snow beneath the runners on a crisp, clear winter night.

Annals of the Shoemaker Family of Germantown

BENJAMIN H. SHOEMAKER, 3RD

THE THREE PIONEER Shoemaker families in the Philadelphia area were those of Jacob, Peter and George Shoemaker, all of which arrived prior to 1700. The original spelling of the name varied. The ability of the early German settlers to read and write was very limited and such spelling as Schumacher, Shoenmaker, Shumaker and Shewmaker were prevalent at first even among brothers and sisters. By the early part of the eighteenth century, however, the present anglicized form of spelling had become uniform. The three families were Quakers and adhered to that faith in general for several generations, while even today many descendants still practice it.

Jacob Shoemaker came to America with Pastorius, unmarried, and presumably a young man. In those days young men frequently indentured themselves out as servants for a short period of years after which they were given clothing and a small sum of money and allowed to start out in the world for themselves. Jacob came to America as Pastorius' servant and was the first of the Shoemakers to settle in Germantown. He might have been a much younger brother, or a cousin of the other two Shoemakers, or even a son of Peter, but it is just as probable that he was no relation at all. Pastorius states that Jacob came with him from Mainz, Germany, a city in the Palatinate about fifty kilometers north of Worms, on the Rhine River.

Peter and George Shoemaker were farmers, operating neighboring farms near Kriegsheim in the Palatinate. They were probably brothers as their children were described by the German word *vetter*, which means "cousin" or broadly any relation at all.

Both Peter and George had been Mennonites, converted to the Quaker faith by missionaries from England. Peter, a widower of 63, brought his children to America in 1685 and settled in Germantown. The next year Sarah Shoemaker, widow of George Shoemaker, arrived with her children, and purchased a farm in Cheltenham Township. As the first of her descendants had moved to Germantown before 1700, her family has borne an equal part in the development of the latter community.

The exact chronology of the arrivals is as follows:

OCTOBER 27, 1682—William Penn on the ship *Welcome*, arrived at New Castle, Delaware.

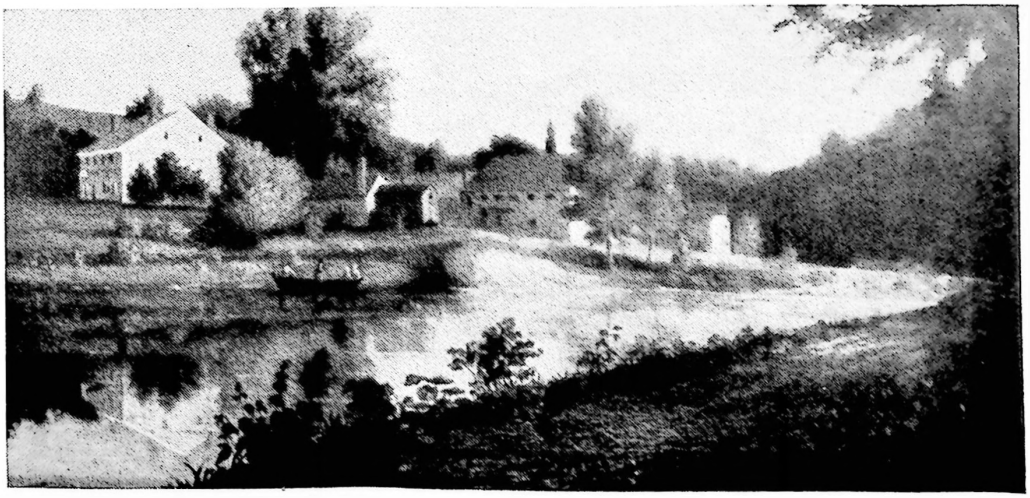
AUGUST 20, 1683—Pastorius and Jacob Shoemaker his servant, arrived on the ship *America*.

OCTOBER 6, 1683—The ship *Concord* reached Philadelphia carrying the Crefelders.

AUGUST 16, 1685—Peter Shoemaker and his children arrived at Philadelphia on the *Ffrancis and Dorothy*.

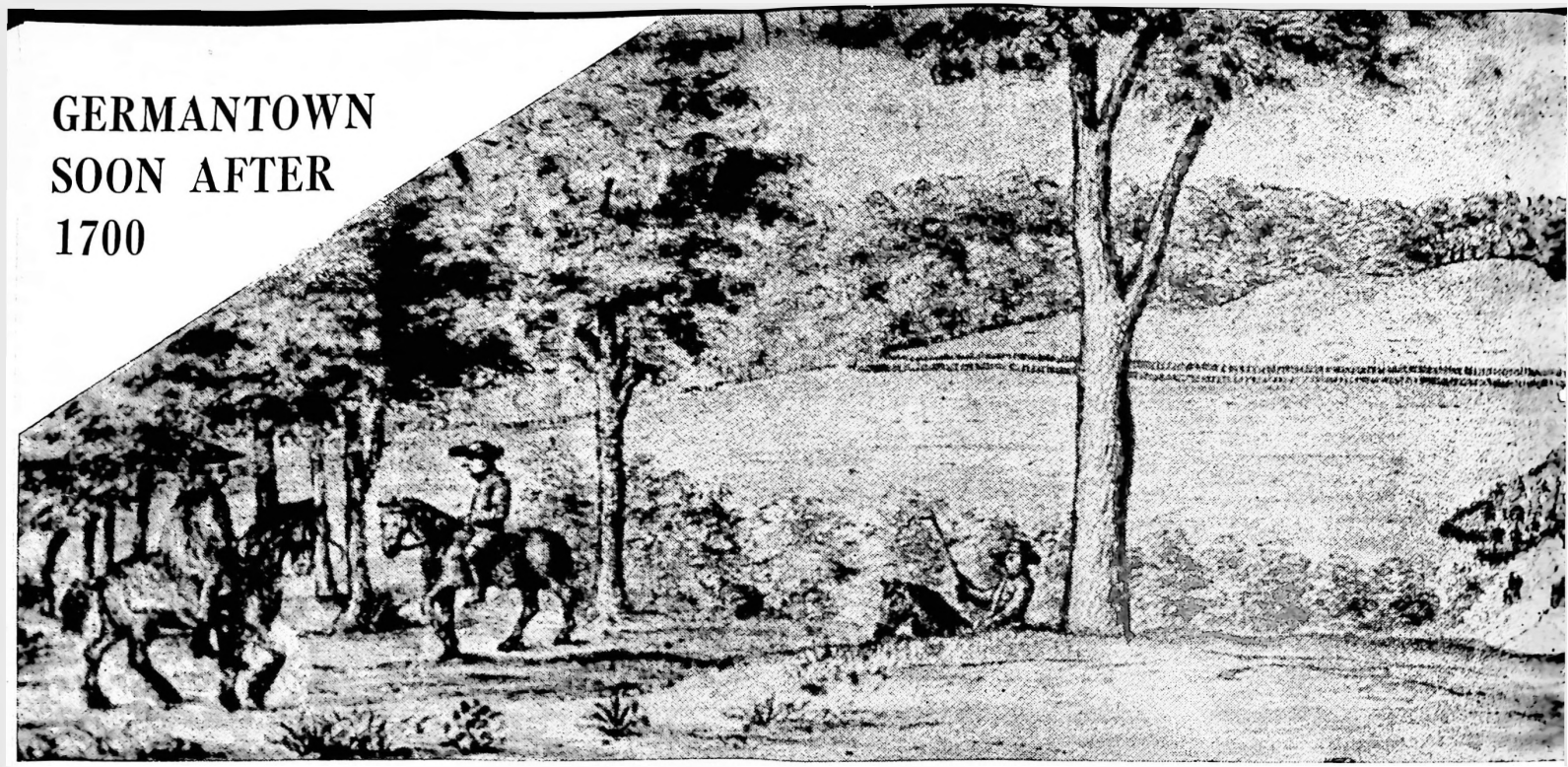
JANUARY 20, 1686—The ship *Jeffries* arrived from London with Sarah Shoemaker, widow of George, and her children.

George Shoemaker, according to tradition, died of smallpox on the trip to America. However in 1933 a record was discovered in Karlsruhe, Germany,



Thomas Livezey's Home and the Mill erected by Thomas Shoemaker (about 1770). The artist has cut away the Wissahickon hill in the background

—Courtesy J. Stanley Reeve



Detail from an old parchment map (Courtesy of the Historical Society of Pennsylvania) showing Germantown soon after 1700. The view is looking north from an imaginary hill on the Germantown Main Street and shows the little village lining the Main Street in the midst of the cleared original lots. In the left center Bensell's Lane (now, School Lane) stretches to the line of woods marking Roxborough Township (at Wissahickon Ave.). At the

among the general archives of state, that had to do with the Mennonites and Quakers living near Kriegsheim. This was in the form of a tax receipt stating that "George Shoemaker's widow" had paid a property or estate tax of 626 florins on August 11, 1684. It is therefore possible that George had died several years before the projected trip to America materialized. There were, undoubtedly, other George Shoemakers living in the Palatinate; so this cannot be taken for fact.

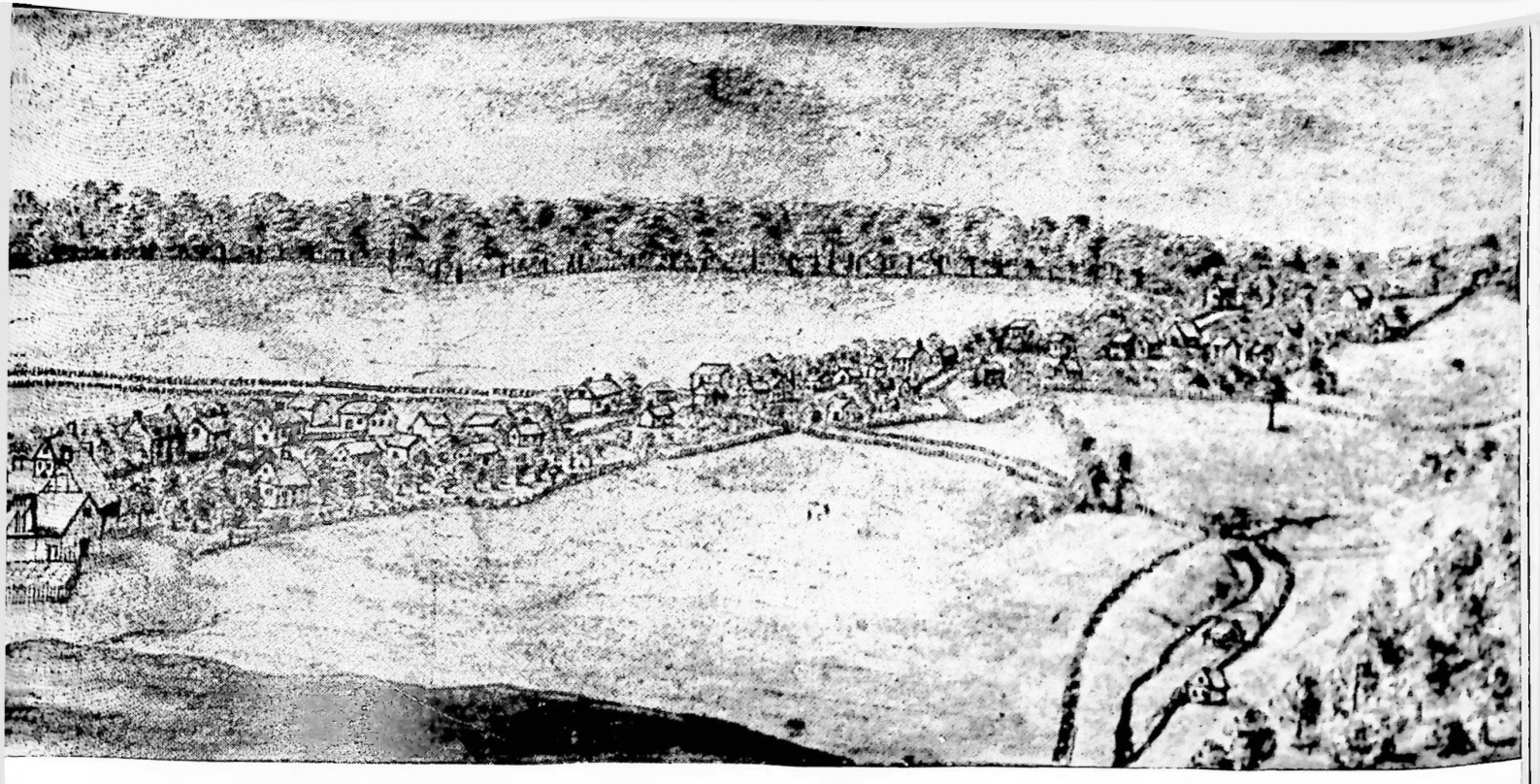
Kriegsheim is a small village of about 500 population situated some ten miles west of Worms. Pertinent church records at Kriegsheim were destroyed according to one source by hostile armies about 1700, according to another source by fire in 1848. William Kirk Shoemaker, a descendant of George, visited Kriegsheim in the summer of 1949 and found the community practically untouched by the second world war, although nearby Worms was badly demolished. The Burgomaster was aware that people by the name of "Schumacher" had once resided at Kriegsheim, but stated that nobody with that name lived there now. There has always been much conjecture as to whether the Schumachers were of old Palatine stock, or whether they had previously emigrated to the Palatinate from Holland or Switzerland.

Shortly after Pastorius and Jacob Shoemaker reached Philadelphia, the ship *Concord* arrived carrying a number of Crefeld immigrants, whose names have been inscribed with that of Pastorius on the monument in Commemoration of the Landing of German Colonists, erected in Vernon Park. It is a pity that no Shoemaker name appears on this monument. Jacob who came with Pastorius may have been Pastorius' servant upon his arrival, but he is also called Pastorius' right-hand man, and he later grew to be one of the most prominent and respected men in Germantown. To make it still more regrettable, the monument itself is actually erected on land that was probably the site of Peter Shoemaker's earliest home.

Peter Shoemaker's son, Peter, Jr., was by profession a turner as was also Jacob Shoemaker. Jacob Shoemaker, Jr., was a shopkeeper. George Shoemaker's two sons, George Jr., and Isaac were referred to as tanners. And, of course, most of the early settlers supplemented their trades with farming. Isaac, as did also his brother, George Shoemaker, Jr., married an only child, materially increasing his worldly prospects thereby. Isaac, however, removed to Germantown when he married Sarah Hendricks in 1694, while George Jr. remained at Shoemakertown in Cheltenham Township. Shoemakertown was later renamed first Ogontz, then Elkins Park.

It is therefore apparent that the three Shoemaker families connected with the earliest history of Germantown are those of Peter, Jacob and Isaac, the son of George and Sarah. Jacob is said to have drawn tract No. 22 on the eastern side of Germantown Avenue, when the lots were drawn in Pastorius' cave. However, he had disposed of this lot by 1689. Peter came to America with an agreement to buy land from Herman Isaac Op den Graeff. Isaac came into his property through his father-in-law, Gerhart Hendricks.

Matthias Zimmerman shows three tracts of land in



north the uncleared sidelands can be seen extending above the Road to Abington (now Washington Lane). On the right the mill dam is plainly discernible on the Wingohocking Creek at Luken's Mill Road (now Church Lane). Below it, the main channel of the Creek is on the left and the millrace on the right with Isaac Shoemaker's farmhouse between the two, and the mill to the right of the race. The Lower Burial Ground is to the right as you enter the village

Germantown proper in which these three families were interested. These tracts together with their original occupants in 1689 and the owners in 1714 are listed below:

Lot No. 8 East Side Germantown Avenue. Approximate boundaries Germantown Avenue from Penn Street to just south of Church Lane, and east to Wister Street, and Church Lane. Owner—1689 Gerhard Hendricks and David Sherkges; 1714 Isaac Shoemaker.

Lot No. 8 West Side Germantown Avenue. Approximate boundaries Germantown Avenue, from Coulter Street to about one-half block north. West to Wissahickon Avenue. Owner—1689 Jacob Shoemaker; 1714 Quaker Meeting and a small parcel of it—Jacob Shoemaker. (In 1698 Jacob Shoemaker purchased a 400 acre tract in Bristol Township east of Germantown.)

Lot No. 14 West Side Germantown Avenue. Approximate boundaries Germantown Avenue almost Chelten Avenue on the south and north to Rittenhouse Street. West to Wissahickon Avenue. Owner 1689 and 1714 Peter Shoemaker and Peter Shoemaker, Jr.

By 1714 so-called side lots located to the north had been distributed to these owners as follows:

Sidelot No. 8 East Side Chew Avenue. Approximate boundaries Chew Avenue from above Johnson Street to Sharpnack Street and east to Stenton Avenue. Owner 1714—Isaac Shoemaker.

Sidelot No. 8 West Side Chew Avenue. Approximate boundaries Chew Avenue from Johnson Street to about one-half block north and west to Wissahickon Avenue. Owner 1714—Quaker Meeting and Jacob Shoemaker.

Sidelot No. 14 West Side Chew Avenue. Approximate boundaries Chew Avenue from Hortter Street to above Phil-Ellena Street and west to Wissahickon Avenue. Owner 1714 Peter Shoemaker.

The original lots varied in area, but the smaller lots were compensated for by larger sidelots, and the sum total of each original lot plus its corresponding sidelot was supposed to be fifty acres. Jacob's apportionment in the above division amounted to a total of one unit, or 50 acres. Peter had two and one-half units, equal to 125 acres and Isaac had three units amounting to 150 acres.

By 1766 all these properties both original lots and sidelots had passed from Shoemaker ownership with the exception of a tract near Germantown Avenue and Shoemaker's Lane or Penn Street, still owned by Benjamin, son of Isaac Shoemaker. Benjamin's son, Samuel, had acquired property above Washington Lane in the year 1752.

Now that the three families have been located, with their ownership of 325 out of the original 2750 acres of land, it is proper to present some of their accomplishments. In 1691, Jacob Shoemaker was sheriff of the recently chartered Borough of Germantown. In 1693 he donated a part of his lands on Germantown Avenue above Coulter Street to the Society of Friends for a meeting place, and some of this land is still so used.

Jacob Shoemaker had two grandsons named Thomas, one by his son George, the other by his son Jacob, Jr. The first of these married Sarah Read, daughter of the Provincial Councillor, Charles Read. In 1746 this Thomas Shoemaker purchased a tract of land on the Wissahickon containing a "water corn mill." This property he immediately mortgaged to James Logan, brother-in-law of Charles Read for "sixteen ounces of fine Spanish gold." He then built on it a "water grist mill with two pairs of stones." The mill was purchased from Thomas Shoemaker by Thomas Livezey in 1747. It was destroyed by fire in the year 1793, and the ruins of the mill later erected on the same foundation, are still to be seen at the foot of Livezey's Lane on the bank of the Wissahickon and across the lane from the Valley Green Canoe Club. The Great Mill, as it was called, was said to have been, at one time, the largest in the Colony.

This Thomas Shoemaker died at Charleston, South Carolina, about 1764, possessing jointly with his second wife, a thousand acre plantation, a schooner with "tackle compleat," and about thirty slaves, among them, Africa, Jupiter, Hermes, Cato, Cassius, Pompey, Brutus and Caesar.

Among the deeds relating to the other Thomas Shoemaker, son of Jacob, Jr., will be found one of interest. About 1767 Thomas discovered that the original surveys had left unallocated next to his lot on Chestnut Street, a strip of land twenty inches wide and 178 feet deep. He therefore purchased this strip from the Proprietary for twenty pounds, "in fee and common soccage by fealty only in lieu of all other services, yielding and paying unto the heirs and successors of the Proprietary every first day of March one peppercorn if demanded." In a number of the early deeds, where a nominal ground rent was desired it has been customary to indicate some almost valueless commodity, such as one red rose, one acorn, one ear of Indian corn, or one peppercorn, the dried berry of the black pepper.

Peter Shoemaker, Jr., was a burgess of Germantown in 1686, 1704 and 1707. Many of his descendents are living today in Montgomery, Chester and Delaware Counties. Peter Shoemaker, Jr.'s daughter Sarah married Daniel Potts. From Daniel's brother, John Potts, as also from the early Crefelders, Reynier Tyson and Jan Lukens, both President Theodore Roosevelt and his niece Eleanor, wife of President Franklin D. Roosevelt, trace their descent.

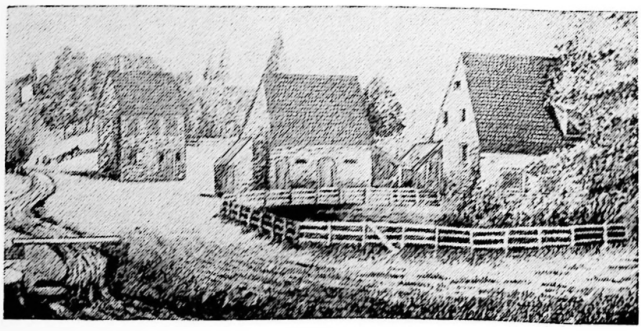
Isaac Shoemaker, son of George and Sarah, was sheriff of Germantown in 1695 and 1696 and one of the burgesses in 1706. By his marriage to Sarah Hendricks, he later came into possession of Gerhard Hendrick's Farm.

Gerhard Hendricks is said by Watson to have built his farmhouse on Wingohocking Creek in the year 1686. An old map of Germantown to be found in Learned's *Life of Pastorius* shows the original 55 plots of ground in 1688 and the spot on Wingohocking Creek where Gerhard Hendricks intended to build a mill.

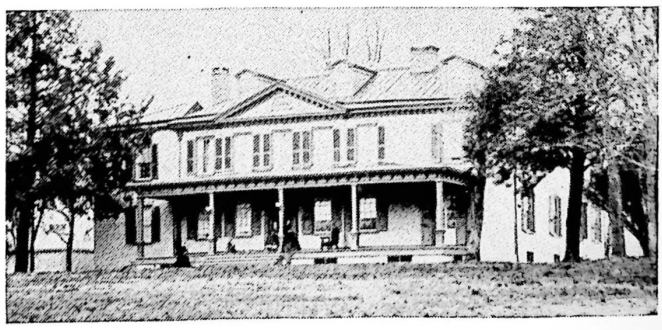
The mill, referred to, may have been the earliest in the Germantownship. Richard Townsend's mill (built 1683) was in Bristol Township and the Rittenhouse Paper Mill (built 1690) in Roxborough Township. The Gerhard Hendricks mill eventually passed to his son-in-law, Isaac Shoemaker, and there appears to be no deed on the property between the years 1685 and 1706. The earliest mills on that part of the Upper Wissahickon Creek that passed through the Germantownship were probably the William Dewees Paper Mill and Daniel Howell's Mill both built in 1710 and the Barge Spruce Mill built by Thomas Carver in 1717. There were, however, two mills on Cresheim Creek in operation probably as early as 1700, the Gerard Rittenhouse Grist Mill and the Conrad (later Holgate) Fulling Mill.

Whether either of the last two mills might have antedated the Gerhard Hendricks Mill is not readily apparent, as there seems to be no way of telling how soon after 1688 Gerhard Hendricks actually built his mill. In 1706 Isaac Shoemaker transferred title to a company comprised of six partners of which he was one and the deed refers to the buildings, mill and the land "through which the oyl mill race doth run." The purpose was to gain capital to build a mill or mills "for the making of oyl of linseed, rapeseed or such other oyls as they should think most profitable." A deed in the year 1707, refers to the reconstructed mill as "one oyl mill and one water corn mill both under the same roof."

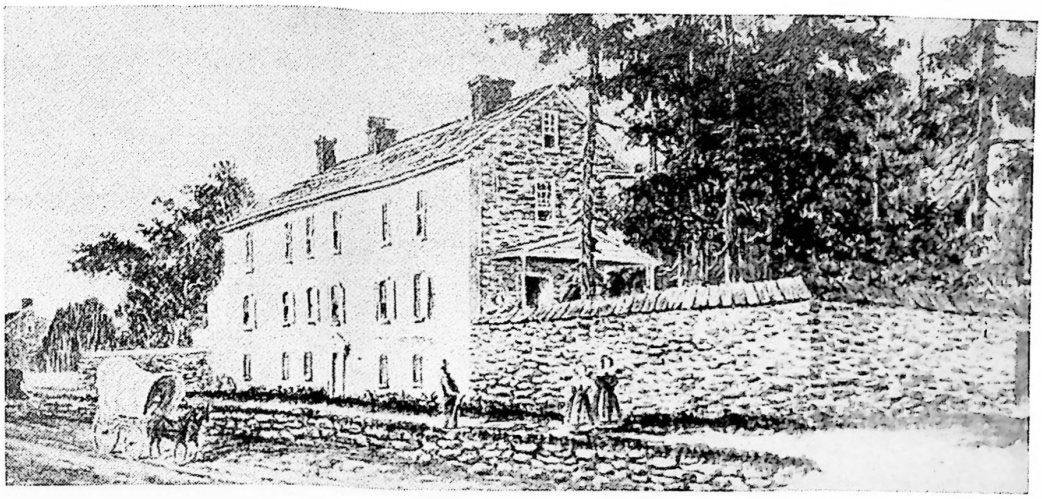
The partners in the 1706 project are mentioned as Isaac Shoemaker, turner, Caspar Hoodt, tailor;



Isaac Shoemaker's, formerly Gerhard Hendrick's farm



Pomona about 1870



Isaac Shoemaker's home at Main St. and Shoemaker's Lane. From painting by William Brittain in 1831

George Gray, merchant; David Brientnall, shopkeeper; Solomon Cresson, turner; and Thomas Story, gentleman. In this connection it may be recalled that Thomas Story was chosen Mayor of Philadelphia in 1706; but refused to serve and was immediately fined twenty pounds by Common Council.

In the raising of flax and the manufacture of linseed oil the early inhabitants of Germantown were helping to lay the foundations for two great Philadelphia industries, textiles and paints. The production of flax and linseed oil have long since departed to other states, but the manufacture of textiles and paints continue as flourishing industries in Philadelphia to the present day.

Isaac Shoemaker's son, Benjamin, was a merchant of Philadelphia. He advertised for sale at his shop in High Street, opposite the Presbyterian Meeting House "good linseed oyl by the barrel or smaller quantity." He purchased in 1742 several tracts of land amounting to upwards of one hundred acres along the Wissahickon Creek and immediately adjacent on the north to what later became the Livezey property. Apparently Benjamin never built a mill on this land, but he sold it in 1747 to John Gorgas,Jr., who did erect several mills in the vicinity. In 1759 Benjamin reacquired complete title to the old oil mill property of his father, Isaac.

Isaac Shoemaker's farmhouse stood in the meadow on the east bank of Wingohocking Creek. Across the creek from it on a high rock, there was erected at a later date a house that was known as the Rock House. An old map of Germantown, dating between 1710 and 1725, shows Isaac Shoemaker's farmhouse on the east bank of Wingohocking Creek, and still farther east can be faintly seen the outline of the mill, straddling the millrace. The Rock House does not appear on this map.

It was either at Isaac Shoemaker's farmhouse or from the high rock across the creek that William Penn preached his sermon to the Friends in Germantown.

The southern boundary of Isaac Shoemaker's farm was a lane that at one time was known as the Road to Conrad Weaver's Mill, later as Shoemaker's Lane now as Penn Street. Originally this lane ran in a straight line from the Germantown Main Street and may have terminated before it reached the rocky bluff just to the east of Gerhard Hendricks', later Isaac Shoemaker's farmhouse. However, in order to surmount this hill, the road at a later date, had to be curved south as it entered the Wingohocking Valley. This left a narrow one-half acre strip of ground that ran between the road and the Shoemaker property.

On this narrow strip of land somewhere between 1710 and 1763 was built the house that later became known as the Rock House. Now, while the Rock House was never Shoemaker Property it has been confused with Isaac Shoemaker's farmhouse, which was torn down about 1840. The Rock House when it in turn was torn down a hundred years later consisted of a double dwelling. The eastern half of the small building stood immediately by the sidewalk of Penn Street. The western and adjoining half stood slightly to the rear. It is possible that this western part was a more recent addition and it is also possible that it was built from parts or material from one of the houses that had actually stood on Shoemaker land. It very much resembles the house on the left in the Isaac Shoemaker farm group.

The first deed specifically mentioning the house itself was dated in 1763—"a small stone messuage or tenement and one-half acre eleven perches of ground." Thomas Boylston Adams, son of President John Adams, is said to have resided at the Rock House during the yellow fever epidemic in the summer of 1793.

It is said that after 1725 Isaac Shoemaker built his main residence on the northeastern corner of Germantown Avenue and Shoemaker's Lane. The entrance on the left in the illustration is a cellar entrance on Germantown Avenue and the main entrance is from Shoemaker's Lane at the right.

Isaac Shoemaker's son, Benjamin, was named Mayor of Philadelphia in 1743, 1752 and again in 1760. The Mayor in those days was chosen annually from among the aldermen for a term of one year. Samuel Shoemaker, the son of Benjamin, was mayor in 1769

and 1770 and served two terms, 1771 to 1773 in the Assembly. When the Revolution broke out, he remained a loyalist, and was forced to flee the country when the British left Philadelphia. Samuel went to England and under the auspices of his good friend, Benjamin West, the painter, was introduced to King George III and to the Queen at Windsor Palace. When he returned to Philadelphia his properties had been confiscated, but he succeeded in reacquiring his "Laurel Hill" estate.

Commencing in 1752, Samuel Shoemaker secured title to three tracts of land adjacent to the Upper Burial Ground on Germantown Avenue above Washington Lane. It is probable that the original house on this land was built by Samuel Shoemaker, rather than by one of his predecessors. Soon after 1752 Samuel began to occupy this property, at least as a summer home. However, his wife having died, he married in 1767 the widow of Francis Rawle and thereby acquired her fine home in Fairmount Park. This home, then known as "Laurel Hill," now as the "Randolph Mansion," still stands overlooking the Schuylkill from the east bank at the foot of Diamond Street. After 1767 Samuel Shoemaker alternated between "Laurel Hill" and his home on Germantown Avenue.

The home on Germantown Avenue was the nucleus of what later was called Duval's House, Pomona, and Pomona Grove. The original house was certainly lost in more recent additions and alterations, and it may be represented in the left wing of the house in the illustration. In 1769 Samuel advertised the property for sale in the *Pennsylvania Gazette* "a tract of land in Upper Germantown containing 15 acres with a good stone house two storeys high." On November 7th, 1771, he sold the property to Christian Huber, and it never reverted to him.

Descendants of Samuel Shoemaker later moved to Baltimore and were instrumental in the founding of the Adams Express Company. Samuel Moor Shoemaker, noted Episcopal clergyman and author, now of New York City, stems from this line.

As has been stated the three original Shoemaker families were those of Jacob, Peter and George. Seventy-five years later in the latter part of the eighteenth century there were a Jacob, Peter and George Shoemaker all living in Reading, and none of them related, at least on this side of the Atlantic, to the Philadelphia families.

Rupp, in his *30,000 Immigrants*, lists 37 adult males with variants of the name Shoemaker who came to Pennsylvania between 1727 and 1773. Among them, and arriving prior to 1750, were three Georges, three Jacobs and one Peter. These later arrivals settled in various parts of the state, mostly in the Pennsylvania Dutch areas. With a little practice it is not too difficult to distinguish between the descendants of the three Philadelphia pioneers and those of the more recent arrivals, as the former were probably the only ones that were Quakers and had become anglicized at least a half century earlier.

It is unfortunate that the Reading Shoemakers are unrelated, as they have had many prominent descendants. Henry and Charles Shoemaker who founded Shoemakersville above Reading were children of Simon Shoemaker of Zweibrücken, Germany, as shown by the records of Trinity Lutheran Church, Reading. This may be the Simon Shoemaker, listed by Rupp as reaching Pennsylvania in 1752.

Another of Simon's sons was Jacob Shoemaker, who had a son, Peter. This Peter married Margaret Heiner in Reading and died in 1818. He has been confused with Peter Shoemaker, 3rd, of Germantown who died intestate in Germantown in 1746. Peter of Germantown was a cordwainer by trade; Peter of Reading was a "bluedyer."

George Shoemaker of Reading who married Maria Catharina Kreidler has been confused with George Shoemaker of Philadelphia, grandson of Jacob, and brother of Thomas Shoemaker who married Sarah Read. Both Georges were married twice, the Philadelphia George to Anne Rittenhouse and to Sarah Haynes. A grandson of George Shoemaker of Reading was George Shoemaker (sometimes with the complimentary title Colonel) who is often referred to in the history books. He was the one who first brought anthracite coal to Philadelphia in 1812, and in attempting to sell it for fuel, barely escaped being thrown into jail for fraud.

Claiming descent from John Shoemaker and his wife Elizabeth Bassler of Berks and Schuylkill Counties is Col. Henry Wharton Shoemaker, now of Harrisburg, Pennsylvania. He is the author of many books on Pennsylvania folklore and a former ambassador to Bulgaria under President Hoover. Shoemaker Knob, a mountain in southern Lycoming County is named for him, as is also a subspecies of the extinct Pennsylvania bison, *Bison Pennsylvanica Shoemaker*.

Among the descendants of George and Sarah Shoemaker still living in Shoemakertown, was Robert Shoemaker who died of the yellow fever in 1796. His son, Richard M. Shoemaker, was also very ill, and he used to say in later life that the mortician who measured his father for a coffin, being a foresighted man, also took the measurements of the son. Richard, however, recovered to raise a large family. One of his sons, Benjamin H. Shoemaker, removed to Germantown in 1765, occupying a house he had just completed at 535 Church Lane on what had formerly been known as Kelley's Hill. Others of George's descendants also moved to Germantown during the nineteenth century, and today the descendants of George living in Germantown probably outnumber those of either Jacob or Peter.

The old Shoemaker family landmarks, however, could not have been more effectively eliminated, if Germantown had set out to remove every trace. The

present line of the Reading Railroad was opened as far as Price Street in 1832 and Isaac Shoemaker's farmhouse in the meadow near which it passed, was torn down by Jacob Mehl about 1840. Isaac Shoemaker's home on Germantown Avenue disappeared about 1843 and Pomona in 1887. The Rock House remained standing until recently and was razed in the year 1938. At first called the Road to Conrad Weaver's Mill, then known for a century as Shoemaker's Lane, the name of that thoroughfare became better known as Penn Street after the year 1850.

Neighboring communities, nevertheless, have preserved Shoemaker landmarks. The old Jay Cooke estate, "Ogontz," became a girls' school in 1883 and about 1888 the name of Shoemakertown was changed to Ogontz. That community still has, however, its Shoemaker Road and Shoemaker School, and a bronze plaque in the grounds in front of "The Ivy" as the old Wall-Shoemaker-Bosler homestead was formerly called, gives evidence to the fact that George Shoemaker, Jr., married Sarah Wall, daughter of Richard Wall.

The Randolph House is still standing in East Fairmount Park. In West Philadelphia there is the William H. Shoemaker Junior High School named for Judge William Hichman Shoemaker, a descendant of George and Sarah.

And the controversy continues as to the early origin of the three progenitors. They might have come to the Palatinate from the Netherlands or from Switzerland or they might have lived for generations in various of the German States. Several of the early documents in the Peter Shoemaker family are written in low German or Dutch. However most of Peter's neighbors in Germantown were Crefelders and as Crefeld has been under Dutch jurisdiction, most of the Crefelders spoke Dutch. There was a large influx of Swiss immigration into the Palatinate and specifically into the Kriegsheim area about the time Peter and George were known to have been living there. However, George and Sarah his wife were married at Heidelberg in 1662, before the Swiss immigration had really gotten underway. Pastorius in his writings speaks of Jacob as a true German; we do not know, however, whether Jacob was related to the other two.

In any event central European roads in the seventeenth century were seasonally deeply rutted, then full of mud, and the Rhine River was the superhighway of the day. Families travelled with their possessions up and down the Rhine by lumber raft and by other river conveyance, and the same families were to be found in communities bordering the Rhine, all the way from Holland to Switzerland.

Today, American descendants of the three pioneers probably live in most of the states of the Union. And by now the original Germanic strain of blood is certainly far outbalanced in the case of many descendants by strains from other European countries, particularly from the component parts of the British Isles.

There were other, mostly eighteenth century Shoemaker pioneers in the Colonies; notably those that settled in three southern counties of New Jersey; in the Hudson and Mohawk Valleys of New York State and all through the Pennsylvania Dutch belt. But none of these can have been more prolific than the descendants of Jacob, Peter and George who were so closely identified with the early development of their adopted home village of Germantown.

Note: Supporting data on the Rock House, Pomona, Thomas Shoemaker, Peter Shoemaker, the Shoemakers of Reading and a chart of Jacob Shoemaker's descendents to the fourth generation have been filed at the Germantown Historical Society; the Genealogical Society of Pennsylvania, the Berks County Historical Society, Reading; and the Pennsylvania State Library, Harrisburg. A photostat of the brief of title to Isaac Shoemaker's Farm and the Rock House (courtesy of the Reading Company) has been filed with the Germantown Historical Society.

18th CENTURY IDEAS ON PLAIN LIVING
"from Joshua Evans' Journal"

Written between 1762—1795
Published in *Friends' Miscellany*, 1837

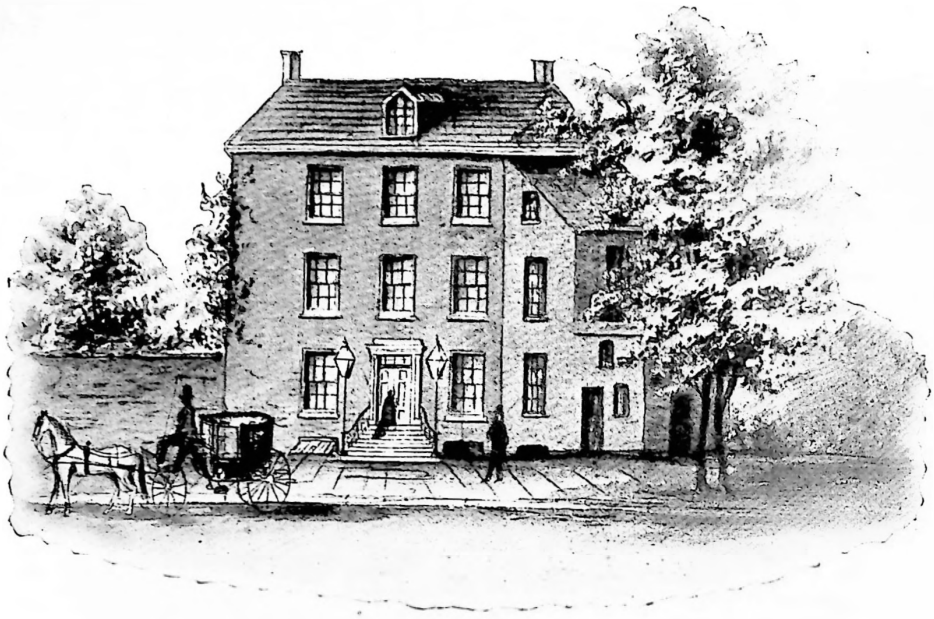
TEA

"I believed I saw with clearness that there was an inconsistency in the use of East India tea; and that it was not the dictates of the blessed Truth which introduced it here."

"I considered that our fields and gardens were, or might be, in country parts especially plentifully stored with herbs and shrubs that might suit our constitutions better than those herbs and shrubs which grow in so distant, and very different climates; and especially as they come hither to us at so very great expense."

"I thought that at first foreign teas were introduced in some families to honour great folks, because it was deemed genteel to have a dish of tea. And now alas, how universal is the practice, even amongst those who scarcely know where to get the next meal. So powerful is the custom! And some seem to suppose they cannot do without it twice a day."

"Even amongst a people whose high profession, if rightly considered, would lead to lowliness of mind, how do we see tea-tables set, conformably to fashion, with curious cups, saucers, tongs of bright metal, &c. &c. Are not needless eating and drinking sometimes encouraged through this custom? In many instances is not paleness of face introduced, with weakness of nerves, and a train of other injurious effects, which perhaps might have been escaped through a humble observance of becoming temperance?"



First Woman's Medical College Building
627 Arch Street

Our Famous Neighbors . . .

The Woman's Medical College of Pennsylvania

MARION FAY, *Dean*

ON ITS WINDY HILL, so close by Germantown that residents consider it part of the community, stands an institution which has gained international fame.

It has brought honor to itself, to the wide community of which it is so essential a part, to Pennsylvania and to the nation.

It is the Woman's Medical College of Pennsylvania, at Henry Avenue and Abbottsford Road, which on March 11 of this year began the 102nd year of its illustrious existence.

It was the first institution of its kind in the world and is today the only college in the Western Hemisphere devoted to the medical education of women.

In the early years of the College's existence, the founders, faculty and students had to fight prejudice and open hostility aroused by such "radicalism" as teaching medicine to women.

The College was chartered on March 11, 1850, as the Female Medical College of Pennsylvania (its present name was adopted in 1867) in the rear rooms of what is now 627 Arch Street, Philadelphia. It was founded by a group of highly respected Philadelphians—all men—led by Dr. Joseph S. Longshore and Dr. Bartholomew Fussel.

Dr. Longshore served on the first Board of Corporators and on the first faculty. By so doing he suffered the fate of many before him who led faster than the public would follow—ostracism by his brothers in the profession.

The first president, William J. Mullen, a man accounted wealthy in those days, purchased the unexpired lease of 627 Arch Street and remodeled the house at his own expense. It was necessary to use the rear rooms of the house to protect the women students from the jeers and insults of ruffians and the idle curious in front of the building.

It was not until October 1850 that the founders of the College were able to assemble the necessary physical facilities, teaching staff and student body to open the College.

The classes began with 40 students, and a faculty of six members, all of whom were men. The attitude of the medical profession toward the training of women in medicine necessarily limited the number of good physicians for the faculty. Nine years later the Philadelphia Medical Society passed "resolutions of excommunication" against every physician graduated from the College and everybody else who consulted with its faculty.

In 1861, Dr. Ann Preston, a member of the first graduating class, founded the Woman's Hospital of Philadelphia and thus solved in some degree the increasingly pressing problem of clinical experience.

All hospital doors until that time had been closed against women doctors and medical students.

But here in the Woman's Hospital the students were able to obtain practical clinical experience under the direction of qualified physicians.

In founding the hospital, Dr. Preston also provided

the College with a new home. Its teaching facilities were moved from the original Arch Street site into rooms rented from the hospital.

Dr. Preston ranks high among the many distinguished graduates of the Woman's Medical College. She was the first woman to be appointed as professor. She was appointed to the chair of Physiology and Hygiene, and in 1867 became Dean of the Faculty. Since then many women physicians have held professorships.

Dr. Hannah Longshore was graduated in the first class, too, and was the first woman to "hang out her sign" in Philadelphia. This great curiosity attracted street-loungers in large numbers. Druggists refused to fill her prescriptions, and one took it upon himself to order her home to "look after her house and darn her husband's stockings." She ultimately established herself in a very lucrative practice.

It was in 1875 when the College had completed the first 25 years of its existence that a bequest from Isaac Barton, a wealthy Philadelphia dry goods merchant, enabled the institution to erect a building of its own at 21st Street and North College Avenue. A companion hospital was later built on the site.

For years Woman's Medical College, along with other progressive medical schools, required only two years of lectures and of study under a physician preceptor to qualify for the degree.

But in 1881 the course at Woman's Medical was increased to three years and in 1893 it inaugurated, as did the University of Pennsylvania, the requirements for four years. From the beginning it has been in the forefront of raising the standards of medical education.

Plans for building at Henry Avenue and Abbottsford Road, date from 1925 when the College, in commemoration of its seventy-fifth anniversary, began a movement to raise funds for a new building and endowment. The College and hospital activities were transferred to the new building September 15, 1930.

Today, the College and hospital form a self-contained unit occupying separate wings of the building. In the College, students are taught the fundamental medical sciences. As their knowledge increases, they are gradually introduced to the study of the patient in clinics and wards of the hospital under the tutelage of outstanding physicians and surgeons.

The College faculty carries on research in cancer, the heart, sulfa drugs, tropical diseases, viruses, typhoid, the kidneys.

The Woman's Medical College of Pennsylvania has graduated more than 2200 woman doctors, of which more than 1200 are living today. Approximately one out of every six woman physicians now registered in the United States is a graduate of this institution. Most are practicing physicians in their own communities.

Many graduates have served in the Armed Forces. Their acceptance is a far cry from Civil War days, when a woman physician named Dr. Mary Walker was permitted to treat the wounded only on the condition that she dress in male clothes to "avoid attracting attention."

As late as World War I when the Woman's Medical College of Pennsylvania sent nine women doctors overseas, they were relegated to the posts involved in the alleviating of suffering for civilian population. It was not until mid-World War II that women doctors took their place in the military services.

On March 22, 1950, Dr. Bernice R. Walters, class of '36, became the first woman doctor assigned to shipboard duty in the U. S. Navy. Lt. Com. Walters (she received her Naval Reserve appointment in 1943) reported to the hospital ship *Consolation* late last summer.

Woman's Medical College graduates have served with distinction throughout the world. The first medical woman missionary in the world, Clara Swain, '69, went to India to aid the women there who were denied even the rudimentary medical care available to men. Religious restrictions forbade men physicians to attend women.

In her twenty-seven years of missionary work in India, Dr. Swain found that it was not enough to be a physician and surgeon. She had to double as an oculist, dentist, pharmacist, chiropodist and practitioner in many other branches of the healing arts. Above all, however, she found it was necessary for the woman physician to disarm the suspicions not only of men, but of the very women whom she had come to serve. There were no hospitals in India to minister to women, so Dr. Swain set about establishing substitutes for hospitals in the "zenanas," as the apartments for women were called in India. She was so successful in demonstrating the value of her services to the sick that two Indian potentates, the Nawab of Rampore and the Rajah of Khetri, gave her funds for the establishment of hospitals for women and children in their provinces. Another potentate gave her an elephant.

More than 150 graduates of the Woman's Medical College of Pennsylvania have followed Dr. Swain into the medical mission field. Among them are such famous women as Dr. Lucinda L. Coombs, founder of the first woman's hospital in China at Pekin in 1875; Dr. Mary Fulton, who organized and developed a hospital, medical school and nursing school in Canton; Dr. Elizabeth Reifsnyder, who established a hospital in Shanghai, and Dr. Rosetta Sherwood Hall, who founded hospitals for women and children in Pyong Yang and Seoul, Korea. Ida B. Scudder—"Dr. Ida of India"—studied for three years at Woman's Medical College, 1895–98. In Vellore, India, she established a medical school and hospital for Hindu women.

The success of these medical missionaries led logically enough to the desire of women from foreign lands to seek medical training in the United States. The first was Dr. Anandibai Joshee, of Bombay, India, who was graduated by the Woman's Medical College of Pennsylvania in 1886, just seventeen years after Dr. Swain had sailed for India.

(Continued on page 30)

The Legal System of Germantown, 1683-1951

Frank Rogers Donahue, Jr.

WITHIN one year from the time William Penn made his home on the banks of the Delaware River, the community called Germantown was founded in 1683 in a geographical area similar to the present Twenty-second Ward of the City of Philadelphia.

The Borough of Germantown, 1689–1701

On October 12, 1689, a Charter for Germantown was granted by William Penn to Francis Daniel Pastorius and nine other leading residents to form a corporate body to govern the Borough of Germantown. The original of the Charter is to be found in the Archives of the Historical Society of Pennsylvania. The King of England gave royal approval to the Charter on May 3, 1691

The officials of the Borough were a bailiff (the chief executive), four burgesses and six committeemen who together made up the General Court. There was also, a recorder, a clerk, a sheriff and a constable. The officials imposed taxes and elected their own successors. The General Court had authority to admit new settlers and to establish new laws for the Borough. The bailiff and the two oldest burgesses, in point of years, were Justices of the Peace. The bailiff and three burgesses, together with the recorder, sat as a Court to hear civil cases every six weeks. The records of the General Court 1691 to 1707 are written in Dutch and German and are in the Archives of the Historical Society of Pennsylvania.

Some of the laws passed by the General Court of Germantown were as follows:

All residents had to clean in front of their property and remove the weeds. If after notice was given, the condition persisted a fine of two shillings was levied.

Cattle had to be fenced in with a fence at least five feet high.

Wandering chickens could be chased, but not killed.

Citizens could not sell liquor to the Indians.

On the 19th day of March each year, all the people were to assemble, then the laws and ordinances were read to them.

A typical presentment during the year 1702 was as follows:

"Philadelphia, the 26th day of the fourth month, 1702.

Wee, the Grand Inquest for this corporation, do present George Robinsen, butcher, for being a parson of evell fame as a common swarer and a common drinker, and particularly upon the 23rd day of this instant for swaring three oaths in the market place, and also for uttering two very bad curses the 26th day of this instant. Signed in behalf of self and fellows, by John Psons, forman.

Submits and puts himself in the mercy of the Court.

George Robinsen fined for the oaths and curses."[1]

The Borough Form of Government Ceases in 1707

On January 11, 1707, the corporation was dissolved and Germantown's independent municipal government came to an end. Germantown lost its status as a corporate body because of a taxation problem.

The Provincial Council of Philadelphia County in 1701, assessed a tax on the people of Germantown. The purpose of the tax was to raise revenues for road building purposes. Pastorius protested against the assessment, saying that the people of Germantown were exempt from the jurisdiction of the County Court of Philadelphia, and hence from all County taxes levied. It was further explained that Germantown was keeping up its own roads without help from the County.

The outcome of the struggle of the right to tax culminated in 1706 when George Lowther, the Queen's Attorney, investigated and made a report finding the government in Germantown illegal. He said that the Germantown General Court imposed taxes without proper authority to do so, and that the Justices of the Peace in Germantown did not qualify to hold that office. Furthermore, he stated that persons were not bound over to appear in the Philadelphia Courts, but decisions were rendered by the Germantown Court when they had no authority to do so. Lastly, Germantown officials were performing marriages without authority to do so.

On January 11, 1707, Lowther, by virtue of the Queen's authority, adjourned the Germantown Court forever. Thus Germantown became simply a township in the County of Philadelphia.

Germantown as a Township 1707–1844

The people of Germantown could no longer make their own laws, and their General Court had been dissolved. Their government having ceased to function, their energies were then turned to such things as the building of churches. Civil and criminal trials during this period were held in the courts in the County of Philadelphia. It is more than likely that minor civil matters were held by Justices of the Peace in Germantown. Likewise it is probable that the Justices of the Peace possibly held preliminary hearings in major matters to determine whether the case should be turned over to the appropriate County Court in Philadelphia. While Justices of the Peace may have kept dockets of the cases they handled, there was possibly very little other formality.

Germantown as a Borough 1844–1854

By 1830 it was felt that the township form of government was inadequate. In 1832, a public meet-

ng was held to urge the formation of the borough type of government for Germantown. Philip R. Freas, Charles J. Wister and Charles M. Pastorius were leaders in this movement. Opponents of the borough government were Colonel A. L. Roumfort, Principal of the Military Academy of Mount Airy. The opposition felt that the taxes would be higher and that it was a step to provide offices for a certain group of people. It was not until December, 1841, that the Philadelphia County Court entered a decree incorporating the Borough of Germantown. Finally, in July, 1844, the Supreme Court of Pennsylvania upheld the constitutionality of the state law relating to the organization of boroughs.

On September 4, 1844, the first Borough election was held at Wunder's Hotel, Germantown Avenue and Price Street. The officials elected were a burgess, a Town Council composed of five men and a high constable. The Town Council met and a treasurer, clerk, street commissioner and a collector of taxes were chosen.

One of the improvements in the new form of government was preventing the destruction which cocurred when the volunteer fire company held their outing on the first of May. The firemen indulged in all sorts of exercise including the foraging and destruction of gardens. The new government appointed special constables, who arrested the firemen.

Germantown Consolidated into the City and County of Philadelphia

In 1854, by an Act of the Legislature, the entire County of Philadelphia was consolidated with the City of Philadelphia. Germantown lost its status as a Borough, and was consolidated into the City and County of Philadelphia. The Town Council of Germantown had been against such a bill as early as 1851, but the bill that was finally passed provided that the City should assume the indebtedness of all municipalities which were embraced in it. Germantown had no debts at this time. Immediately the Town Hall was built and the Town Council had a debt of $85,000, part of which was for building the new Town Hall, and part of which was for new street improvements. The City, as a result of this new bill, had to assume this debt.

The Courts 1844–1951

Although a borough from 1844 to 1854, the Court system in Germantown was not appreciably different from what it had been from 1707 to 1844 when Germantown was a township. The County Courts of Philadelphia had jurisdiction over all the principal criminal and civil cases. The Justices of the Peace functioned in minor criminal and civil matters. Finally, the Magistrates Act was passed, and these officials now performed many of the functions formerly undertaken by the Justices of the Peace.

The Courts of record in Philadelphia today are the Common Pleas Courts, Municipal Court, Orphans' Court and the Court of Quarter Sessions.

Summary

In conclusion, the only time that Germantown had its own law courts was during the period 1689 to 1701, under the Charter received from William Penn. The General Court at that time was a court in the strict sense of the word, and had jurisdiction over criminal and civil matters, as well as meeting to pass ordinances governing Germantown. When Germantown lost its corporate Charter, the Courts of Philadelphia took jurisdiction over all matters except minor ones which were handled by the Justices of the Peace, who have been today replaced by Magistrates.

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1. See "Collection of the Historical Society of Pennsylvania," Volume 1, Page 258.

Majority of the material in this article was obtained from the following books: "Germantown 1683–1933" by Edward W. Hocker; "The Settlement of Germantown, Pennsylvania, and the Beginning of German Immigration to North America" by Samuel Wheaton Pennypacker.

The Author

Frank Rogers Donahue, Jr., has always lived in Germantown.

He is a graduate of the William Penn Charter School, Princeton University, and of the University of Pennsylvania Law School.

He is at present a partner in the law firm of Donahue, Irwin and Gest, and solicitor for the Germantown Historical Society.

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ABOUT OUR AUTHORS

DR. MARION FAY, Newcomb College, Tulane University, A. B.; University of Colorado, A.M.,; and Yale University, Ph.D., was born in New Orleans, La.

She was professor of Physical Chemistry at the University of Texas, and member of the medical bureau of Galveston, Texas, 1925–1935.

Since 1935 Dr. Fay has been professor of Physical Chemistry at the Woman's Medical College of Pennsylvania, acting dean for that institution from 1943 to 1946, and dean since that date.

She is a member of the Association of Biological Chemistry, American Association for the Advancement of Science, American Chemical Society, Physical Society of Philadelphia, and the author of articles on bio-chemical subjects for scientific journals.

The family of EARLE W. HUCKEL is descended from Major William Huckel of Bedfordshire, England, one of the founders of the town of Frankford. His mother's family came from Scotland. He was born in Philadelphia, October 31, 1887, son of Samuel Huckel, Jr., architect. Mr. Huckel lived in Germantown from 1888 to 1924, at 502 West Chelten Avenue (house now torn down). Graduate of Germantown Academy '04, Harvard '10 (editor "Harvard Monthly, sports, wrestling and soccer). Discharged from army (F. A.) November 28, 1918, then engaged in religious and educational work in Protestant Episcopal Church. Married Dorothea Cowie, of London, July 15, 1922. Lived abroad (France, England) 1926–1940, since then occupied with educational work in Sudbury, Massachusetts.

He has published several articles on early American art, some in collaboration with R. P. Tolman, late Director, National Museum of Art, Washington, D. C.; and has in project other historical articles.

Genealogy was not always a compelling interest to BENJAMIN H. SHOEMAKER, 3RD, whose scholarly article on his forebears appears in THE CRIER. After graduating from the Friends School and Yale University he twice went round the world on a cargo steamer. He travelled extensively in South America and "did" Australia on a motorcycle. With two young Englishmen and a party of native guides he planned a prolonged safari into darkest Africa but the Englishmen fell by the way, the guides largely deserted and Mr. Shoemaker, desperately ill of a native fever, very nearly lost his life—an interesting and exciting story.

Mr. Shoemaker is an investment banker and financial consultant to municipalities and is justly proud of the fact of having achieved the lowest rate of interest ever obtained on a municipal bond issue in Pennsylvania.

The present article is the result of many hours of patient research and once again the Pennsylvania Historical Society and the Germantown Historical Society proved rich mines of invaluable information for the intelligent searcher. Readers of THE CRIER will much enjoy the compelling story of yet another pioneer family—stories which make our richest heritage.

HOWARD W. ELKINTON is a graduate of Westtown and of Haverford College. He worked in France in World War I with the first pioneering group of the Friends' Reconstruction Unit—a group that brought not only courage and hope but much physical help and practical knowledge to a time of tragic need.

In 1938 he was head of the American Friends' Service in Berlin. During part of the tense years that he and Mrs. Elkinton worked in Berlin their children had the interesting experience of a boarding school in Holland.

Mr. Elkinton is at present director of the Carl Schurz Foundation in Philadelphia.

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FRANCIS DANIEL PASTORIUS—FREE MAN

(Continued from page 10)

first cargo of human freight that reached Boston, declaring the traffic "extremely contrary to the law of God and the law of the Country." Roger Williams in Rhode Island declared "no black mankind" should be held as slaves for life in that colony.[3] It is evident that there was a quickened "public conscience" in existence at the time. It does not appear, however, that Francis Daniel Pastorius or his associates in German Town had been influenced much by these collateral attitudes. It is more evident that they had reacted "with deep concern" to an institution which led to so much unhappiness if not abuse and brutality. It is also probable that they had not seen many negroes in Europe so that the enslavement and use of Africans was a novel if not a startling spectacle. It proved to be a grim and terrifying institution.

The Yearly Meeting in the year 1688 was held at Burlington, New Jersey. Its reaction to the petition was not very reassuring. The prod on moral and religious grounds was quite unwelcome. Many Friends owned slaves. A change of the economic and social order was as difficult then as to-day. The petition was regarded as a nuisance. The meeting recorded in its minutes:

> "It was judged not to be so proper for this Meeting to give a Positive Judgement in the Case, It having so General a Relation to many other Parts, and therefore at present they forbear It."

So much for the climate and the soil in which Pastorius led his fellow Germans to express their convictions before the people of the colony. Life was very primitive. The chore of clearing fields and building houses was very burdensome and yet there was opportunity for reflection and a studied conviction which echoes down the corridors of time. Possibly this was the more remarkable as the Krefelder and Pastorius were not legitimatized citizens and they may, because of their somewhat uncertain status, have had a rather special sympathy for their black brethren.

On the 26th of September 1651, Franz Daniel Pastorius was born at Sommerhausen, Germany. During the three hundred years since that time many changes have taken place both in Europe and America. The question rests whether the freedoms which he sought as a pietist in search of religious liberty continue as practical possibilities in this our day, in which religious patterns have taken a new set and the demands of the state return with a haunting insistence. Germantown has changed much since it was known as the town of the Germans. Yesterday it was an expanding suburb. To-day it is a prosperous part of Philadelphia. The shifts in population are obvious. The economic enfranchisement due to the bursting prosperities of the wars have released new forces and upset old values. If Francis Daniel Pastorius were alive to-day what would be his answer to these searching problems? What is our attitude toward "men-bodies" whether they be in Korea, China or Philadelphia? Do we have the same regard for the freedom of man which he and his fellow Germans had in 1688? Do we have his unwillingness to have any part in human slavery? Are we as sensitive as he to the harms done by the stratification of society into classes? Are new-comers to our shores unlawfully deprived of the rights of citizenship for a longer or shorter term? Can the New American move into a sense of the responsibilities of freedom as rapidly as the displaced person can grasp the pleasures of freedom?

These are all difficult problems—new-old problems—to which Pastorius and his fellow Germantowners addressed themselves in 1688.

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OF BECHTELS AND WEYGANDTS

(Continued from page 9)

our front door, just as substantial as it was at the building of its original home in 1760.

During the Revolutionary War Cornelius Weygandt served as a member of the Standing Committee of Observation, and in other offices. His son, Jacob (1742–1828), my great great grandfather, was a Captain. He was taken prisoner at Fort Washington in November of 1776 but he was again in service with the second company, fifth battalion, Abraham Lalor, Colonel. I have his name, spelled "Weigand," on a "return" of "second class militia of Northampton County," at Billingsport, N. J., Nov. 5, 1777.

Jacob Weygandt was burgess of Easton in 1789. On September 18, 1793, he published the first newspaper in Northampton County, the *Eastoner Bothe und Northamptoner Kundschafter*, a folio sheet seventeen inches by eleven inches, three columns to a page of its four pages. He was a member of the state house of representatives from 1808 to 1811. He was county treasurer from 1813 to 1816.

Captain Weygandt in 1769 married Catherine Nowlane, daughter of John and Gertrude, and so brought Scotch-Irish blood into the predominantly Teutonic Weygandts. I have her silhouette, showing a lively little lady with high cheek bones and tip-tilted nose. She must have livened up all with whom she lived. Captain Weygandt named his son Cornelius Nowlane (1770–1806). The Nowlane rubbed down to Nolen as the years went on. After serving as burgess of Easton and as aid to his father on his paper, he was cut off at thirty-five. He had married Susan Grunmyer. My grandfather, Thomas Jefferson Weygandt (1800–1874), was his second son. His first son, Charles Edward Weygandt, was a self taught painter, with the gift of catching a likeness. He may be the painter of the portrait of Jacob Weygandt, Jr. (1789–1861), which shows that worthy as his mother's son, the very personification of an Irish sporting squire, a hark back to the Nowlanes of the old sod. Charles signs a still life of fruit that I picked up years ago in an antique shop on Pine Street in Philadelphia. His painting of the covered wooden bridge over the Delaware at Easton is his best remembered painting. His grandson, John Henry Weygandt (1869—) is a notable member of the Delaware Valley group of painters centered about New Hope.

Jacob Weygandt, Jr., the second son of Captain Weygandt, was generally known as Judge Weygandt, he having been appointed associate judge in 1850. He held the office a year, when he again became justice of the peace, a post he held altogether for thirty-five years. He was one of the founders of Lafayette College. I have his great silver watch, which still keeps good time, and his portrait in oil.

Thomas Jefferson Weygandt came from Easton to Philadelphia in 1820 and developed his inherited turner's ability into the fashioning of woodwind musical instruments. I have flutes, most of them of boxwood, that he fashioned; flagolets; old straight flutes; recorders. The flute that Sothern used in *Hamlet*, now in the Horace Howard Furness library at the University of Pennsylvania, is by T. J. Weygandt. I have his tuning fork. He used that only to confirm the judgment of his ear. He had "absolute pitch." His later years were spent almost wholly in experiments with electrical inventions, what day before yesterday called "philosophical apparatus." I have medals he received from the Franklin Institute for such work. He got as near to the incandescent lamp as a bulb containing two platinum points with a spark jumping between the points. His thermopiles show his craftsmanship at its best.

My father, Cornelius Nolen Weygandt (1832–1907) was the oldest child of Thomas Jefferson Weygandt and Sophia Makins Helmbold, who were married May 12, 1831. She was the daughter of George Helmbold, a lieutenant in the American army in the War of Eighteen Twelve, and the editor and publisher of two satirical papers in Philadelphia, *The Tickler* and *The Independent Balance*. The ink in my blood comes from many sources.

My father went in 1848 as a boy of sixteen from the Central High School in Philadelphia into the Western National Bank. There he worked up until he became president in 1887. In that office he continued until his death in 1907. There were distinguished depositors there, Simon Cameron, secretary of war under Lincoln; his son, Don Cameron, senator from Pennsylvania; Henry C. Lea, historian of the Spanish Inquisition; Joseph Leidy, the great biologist; and Horace Howard Furness, the Shakespearean scholar. Cornelius N. Weygandt was one of the founders of the Art Club of Philadelphia, and a vice-president of it in its early years. He was a member of the Board of Trustees of the Pennsylvania Museum and School of Industrial Art; president of the Science and Art Club of Germantown; and of The Site and Relic Society of Germantown, the forerunner of the Germantown Historical Society. He was a director of the Pennsylvania Fire Insurance Company, a member of the Historical Society of Pennsylvania and of the Sons of the Revolution. He married Lucy Ellmaker Thomas, daughter of Morgan Jones Thomas, long a miller at Milford Mills, in Chester County. Thomas was, too, a writing man, a turner of verses in the Scots of Burns, all of whose poems he had by heart, one of three such devotees of Robbie of whom I have known.

The two of their children who grew up are still Germantowners up and doing, Mrs. John McArthur Harris, who read a paper on John Bechtel at a recent anniversary of the Market Square Presbyterian Church, and Cornelius Weygandt, for fifty-four years a teacher of English at the University of Pennsylvania.

The flair for teaching holds on in the family, Cornelius Nolen Weygandt (1904—) being a mem-

ber of the faculty of the Moore School of Electrical Engineering at Pennsylvania, and Ann Matlack Weygandt (1910—) a member of the English Department at the University of Delaware. The wife of Cornelius Weygandt, Sara Matlack Roberts, was a teacher, as was his mother, and his mother's father.

Cornelius Weygandt (1871—) has published eighteen books, including criticism of literature, and out-of-door essays and familiar essays. *The Time of Yeats* (1937) is a sample of the first sort, *The Heart of New Hampshire* (1944) of the second sort, and *The Red Hills* (1929) of the third sort. He assembled a great collection of Dutchiana, one of the best assembled. He takes credit for having nearly extinguished the term, Pennsylvania German, a term begotten by pedantry on an inferiority complex. He has talked before colleges and historical societies, women's clubs and gatherings of Pennsylvania alumni all over Pennsylvania, and scarcely less often in New Hampshire, where he and his have had since 1916 a summer home in North Sandwich in a Cape Cod house built in 1806 that is the family's best antique. He has been taken in in the Granite State, he has made the Old Home Day Sermon there and the Old Home Day Address. The conversation does not fall when he goes into the country store at Skinners' Corners.

Cornelius Weygandt's concern as a teacher of English has been with English Literature since 1850. He has courses in The Irish Renaissance, Contemporary English Poetry, The Contemporary English Novel, The Contemporary English Essay and Contemporary English Drama. He middle-manned Yeats and Synge, Dunsany and James Stephens, coming into contact with the pioneers of the Irish Renaissance in a trip to Ireland in 1902. Over fifteen thousand students have suffered him in the classroom. He has wandered as far afield talking as Berkeley in California, where he taught in the summer school of the University of California in 1923. He is still talking as emeritus professor of English Literature at the University of Pennsylvania at seventy-nine. He is still paying heed to little beasts and to birds at his home on the Wissahickon Hills, 6635 Wissahickon Avenue, where he is visited by foxes and raccoons, opossums and weasels, rabbits and squirrels, wood thrushes and thrashers, catbirds and robins, tufted titmice and nuthatches. In fifty years of residence there he has seen thirteen eagles above his acre. He is still interested in most things under the sun.



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WOMAN'S MEDICAL COLLEGE

(Continued from page 16)

Dr. Joshee held the distinction of being the first Hindu woman to receive a medical degree in any country, and was appointed physician in charge of the woman's ward of Albert Edward Hospital in Kolhapur, India, in June, 1886. Tragically enough, before entering this post, she died of tuberculosis.

In August, 1886, Dr. Rachel L. Bodley, the dean of the College received a letter from General Sir Henry Ponsonby (forwarded by Henry White, secretary of the legation) which read: "I am commanded by the Queen (Victoria) to request that you will kindly thank 'Mr.' Bodley for having sent Her Majesty the account of Dr. Joshee's reception in the Woman's Medical College of Pennsylvania, and to assure you that the Queen has read the paper with great interest."

Since Dr. Joshee received her degree, the Woman's Medical College has granted medical degrees to 212 women from thirty-nine foreign countries. Most of them have returned to their own homes to practice and to extend the advantages of medical service and education to their countrywomen.

Last September more than 200 women doctors, more than half of them from European and Asiatic countries, came to Philadelphia and to the Woman's Medical College for the Sixth Congress of the Medical Woman's International Association.

This was the first time since its creation in 1919 that this important body held its Congress in this country. The Woman's Medical College was chosen as the site in honor of that institution's 100th anniversary.

For one week, September 10 to 16, the MWIA met at the College for scientific discussions, demonstrations and clinics. Tours of the city and special luncheons and dinners were held throughout the week.

A bond between the Germantown community and the Woman's Medical College has been the goings and comings of the nurses and nursing school faculty of the College Hospital for since 1941, Germantown's historic Harkness House has been the Nurses Residence. Last June ground was broken for a new $675,000 Nurses' Home on the College Campus. Germantowners will miss those nurses and all that they represent, and will miss the familiar Woman's Medical College bus from Market Square.

When completed the home will be a strikingly modern building of concrete, brick and glass two stories in the front, which faces the main building, and three stories in the back where the terrain gradually slopes away. It will accommodate resident physicians, nursing-school staff and graduate nurses as well as students.

Thus the Woman's Medical College of Pennsylvania embarks on its second century of expansion. From its humble beginning in the back rooms of a little house on Arch Street it has grown into one of the best equipped, most respected medical institutions in the country. Humanity can only benefit from the Woman's Medical College of Pennsylvania—our neighbor.

Pastorius Advises Son

In the collection of the Germantown Historical Society is a letter which Francis Daniel Pastorius wrote, November 29, 1714, to his younger son, Henry, then 22 years old. It is addressed: "These for Henry Pastorius, now either at Duck Crick Mill or Bumbayhook." The letter follows:

"Our cousin Maricke having been here of late, we sent thee word by her, that both I and thy mother would not have thee launch out far into Maryland, which has been the Ruin of John Smith and others. But advise thee for thy own best to live for some time with Matthis Keurling and there perfect thyself in the Shoemaker's Trade. We perceive that at present thou art at work at the mill race upon Duck Crick, and thereby mayst earn good wages, in case the man who employs thee does honestly pay. For we hear that he is much indebted, and so perhaps after thy work is done will let thee go without pay. They say that if John Swift had hired thee himself thou mighest have been more sure of it than now. Therefore endeavor to get thy Pay for what thou laborest in that place, or else do not spend thy time and work in vain, but rather betake thyself to Matthis Keurling, and if before thy going thither thou thinkest it convenient to see us we will make thee as welcome as we can. Thy brother does his Duty very bravely at home, and so we desire thee to mind thy business as long as thou art abroad, that no just blame may be made against thee. We are all in health as we used to be, and our kind love and Salutation, as also that of Chr. Witt, is unto thee, and so I remain thy affectionate and loving father,

FRANCIS DANIEL PASTORIUS"

"P.S. Casper Hood was the day before yesterday at our house and told us that a fortnight ago he had been at the Friends' Meeting on Duck Crick and there did see our above sd. Cousin, but not thee. Pray, do not neglect to meet with God's people and there to wait upon the Lord, of whose hands all our Blessings, both Temporal & Spiritual must come."

"An seinem Segen ist alles gelegen,
Und wer den erlangen will must auf Ihn warten in Still."

H. A. SPANGLER

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Tom Taylor's Verse

EDWARD W. HOCKER

IN THE FIRST QUARTER of this century an occasional contributor of verse to the *Germantown Independent-Gazette* was Tom Taylor, who lived at 171 East Stafford Street. His productions were much superior to the usual newspaper verse. Inquiry revealed that he was a brother-in-law of the Rev. Dr. Sabine Baring-Gould, English hymn writer. Following his ordination Baring-Gould was curate in the parish of Horbury, in the West Riding of Yorkshire. For a mission under his care he organized a choir of boys, among whose members were three Taylor brothers. They had a sister, Grace, who became the curate's wife. At an observance of the parish festival, on Whit-Tuesday, 1865, the mission choir was to march from the mission to the church. The curate wrote a processional humn to be sung on the march. It was "Onward, Christian Soldiers." Thus Tom Taylor helped to sing the hymn the first time it was sung in public—a hymn destined to attain world-wide popularity. The tune first used was "Brightly Gleams Our Banner." Later Sir Arthur Sullivan composed the tune now generally used.

Tom Taylor's verses here reproduced appeared in the *Independent Gazette* on August 2, 1912.

GERMANTOWN

(Written for the Independent-Gazette)

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As we wander 'mongst thy fields and lanes,
And hear the lowing kine,
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No longer do thy mansions show
Their great ancestral pride,
Displaying heraldic shields that glow
And glitter side by side;
And yet the sound of ancient fame
Lingers around thee still,
In many a mullioned window frame
'Tween here and Chestnut Hill.

The cottage home no longer claims
The simple charm that seems
A fitting home for childish games,
Where love forever gleams;
It has a new and garish look
That breaks the magic spells;
There is no old-time inglenook
That tales of centuries tells.

The toil of man hath marred the ground
Which God in beauty made
And scattered dust and ashes round
Thy bright and sunny glade,
Yet Germantown to all her boys
Has their Paradise become—
A foretaste of the brighter joys
Of their eternal home.

—TOM TAYLOR.

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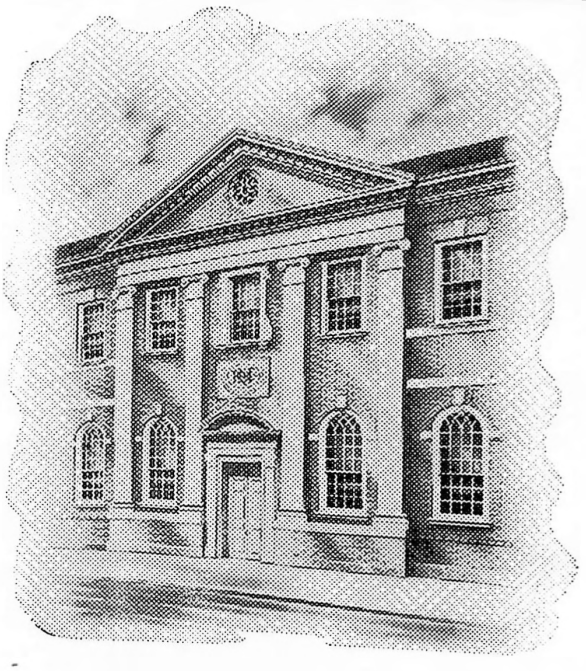
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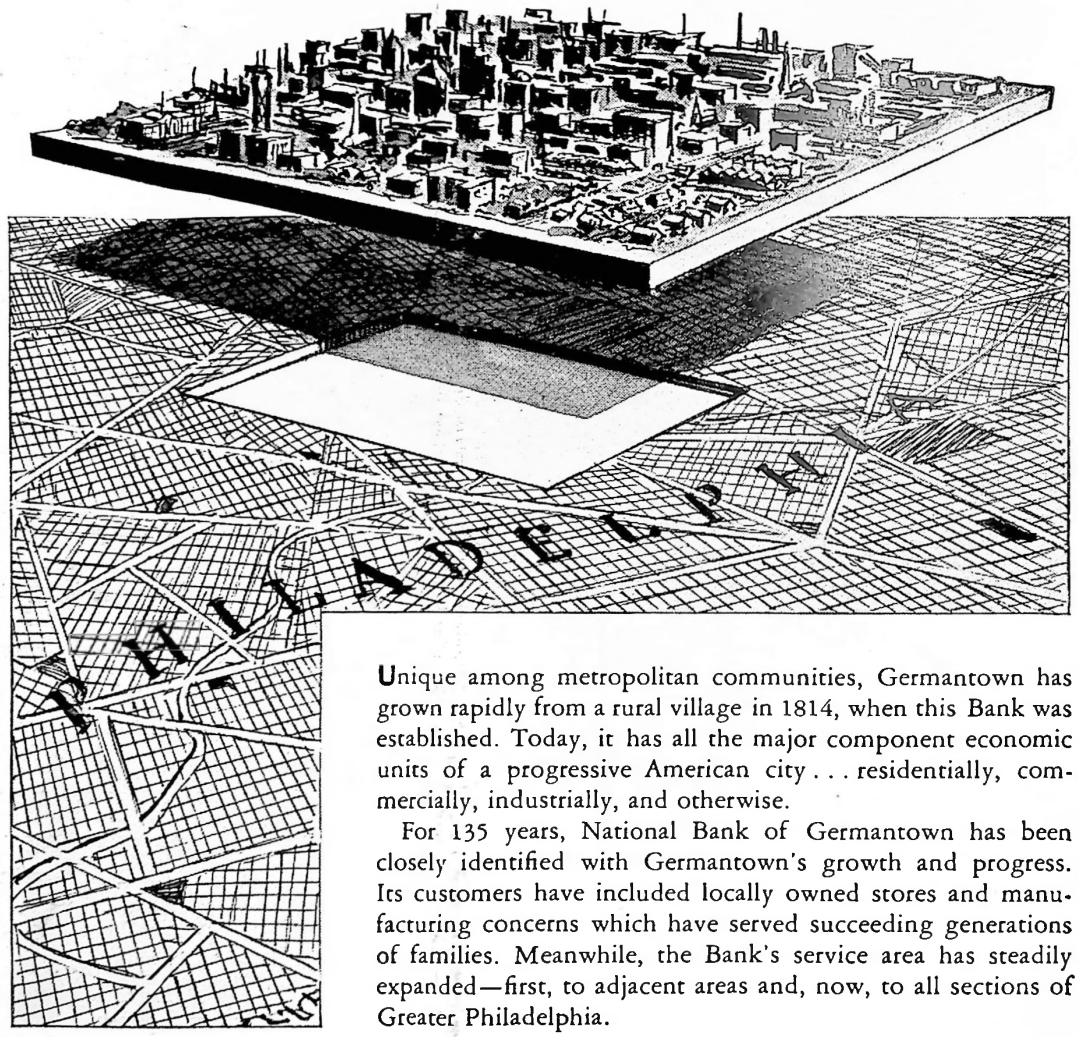
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