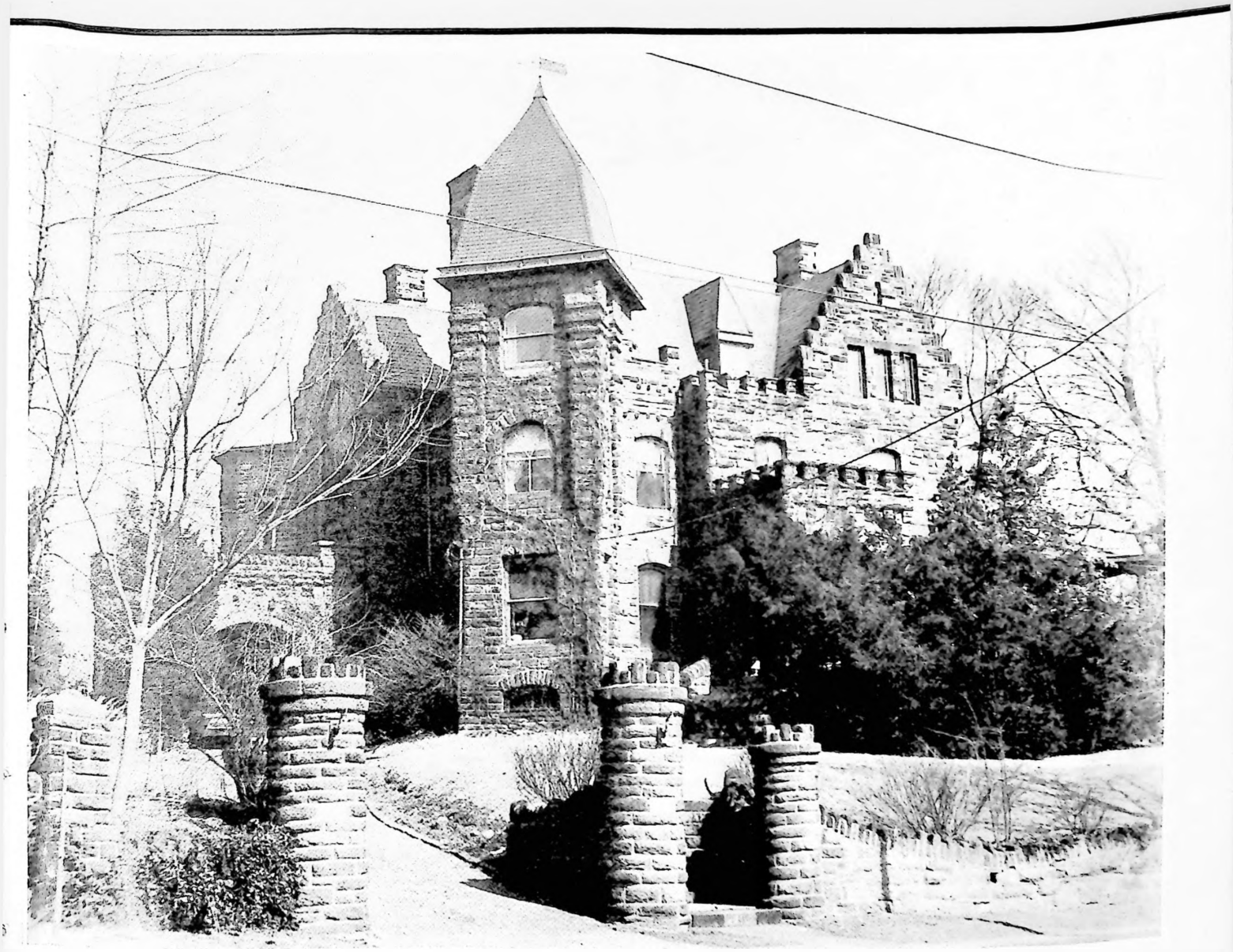
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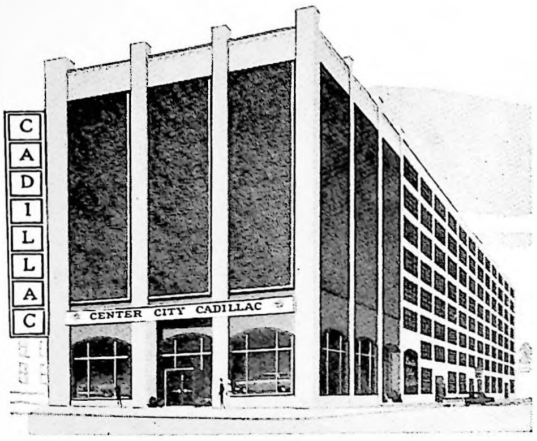
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The Germantown Historical Society is a nonprofit organization dedicated to sustaining and promoting the cultural traditions of Germantown—through the preservation of historic landmarks; the maintenance of a museum of relics, a costume museum, and a library; the sponsorship of lectures and tours; and the publication of articles relating to local history.

NEW MEMBERS

MR. ERINO PRIMUS, JR.
MRS. JOHN E. DALY

DECEASED

DR. JESSE W. BEEGHLEY, M.D.—Nov. 11, 1969

The name of Edmund A. Crenshaw, Jr., as a vice president, was unintentionally omitted in the Winter issue of the CRIER. The editor humbly apologizes for the error. Mr. Crenshaw is one of the active members in the Society, and his countless good deeds, over the years, would be hard to enumerate.

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GERMANTOWNE CRIER



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SCHEDULE OF EVENTS

Saturday, May 2, 1970

Maxwell House—Committee of the Germantown Historical Society.

9 A.M.

Second Victorian Seminar.

5:30 P.M.-7 P.M.

Dinner at Alden Park dining room.

Cost $21.75.

For further information call Miss Ellen Shaffer, Chr., 54 W. Tulpehocken St., 19144, phone VI 3-0763.

Saturday, May 9, 1970—1-5 P.M.

Open Houses. See map and description of Houses, on Page 64. Admission to 14 houses Two dollars ($2.00). Tickets may be purchased at any house or from Dr. George Venable, 16 Armat St., Phila. 19144, phone GE 8-9557.

Thursday, June 4, 1970—7:30 P.M.

Germantown Historical Museum, 5214 Germantown Avenue, Gtn., at rear of house.

Annual Garden Party, followed by a meeting in the parish hall of Trinity Lutheran Church, Germantown Ave. and Queen Lane. Enter on Queen Lane. Parking in rear of church on church parking lot.

MEMBERSHIP INFORMATION

The Germantown Historical Society welcomes new members. Privileges of membership include attendance at all lectures, tours, and other functions sponsored by the Society. Members also receive current issues of the GERMANTOWNE CRIER without charge. Society dues are as follows:

Life (payable quarterly or at once)	$100.00
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Historical Relationship of Germantown and the Skippack

By JOSEPH J. PETERS, M.D.

President, Skippack Historical Society
Assistant Professor of Psychiatry, School of Medicine University of Pennsylvania
Lecturer, Department of Sociology, University of Pennsylvania
Senior Staff Psychiatrist, the Institute of the Pennsylvania Hospital
Dean of Delaware Valley group Psycho-therapy Training Institute
Director of Gray's Psycho-therapy, Philadelphia General Hospital

SETTING the scene for his 1856 account of the Battle of Germantown which had been fought 80 years earlier, Washington Irving wrote: "Germantown, at that time, was little more than one continuous street, extending two miles north and south. The houses were mostly of stone. . . .

"The main body of the British forces lay encamped across the lower part of the village, divided into almost equal parts by the main street or *Skippack* road." He repeatedly called Germantown's main street Skippack Road (1). Dr. Douglas Macfarlan's "Battle of Germantown" published in the Anniversary Issue of the "Germantowne Crier" refers to ". . . what was then called the Skippack Road but now known as Germantown Avenue" (2).

The following review of the founding of Germantown and Skippack is intended to recall their intimate historical relationship. Both were settled by the same families, most of Dutch ancestry. "In 1683, 13 families of Crefeld weavers, all until the 1670's members of the Mennonite Church, emigrated to America, 'in order to live an active and God-fearing life with complete religious liberty.' They were for the most part related to each other, and most had become Quakers before they left for America, through the influence of Quaker missionaries. They founded Germantown . . ." (3). The Germantown Meetinghouse erected in 1686 was a community house of worship, used by both Quakers and Mennonites. The Quakers built their own meetinghouse in 1705; and the Mennonites, on a lot they had reserved in 1702, built theirs in 1708. (4).

In March 1682 three Crefelders each purchased 5,000 acres from William Penn, who was still in London. They were among Penn's earliest purchasers and settlers. One of the Crefeld purchasers, Jacob Telner, had visited New York and Pennsylvania between 1678–81, acquainting himself with the New World even before Penn. Telner was also acquainted with Furley, Penn's agent in Amsterdam (5), and apparently interested other Crefelders in purchasing Penn's land through Furley for personal settlement. Subsequently, the German Society (Frankfurt Company) purchased land for speculation. Pastorius, their agent and the only member of that company to come to America, arrived 6 weeks before the Crefelders who were delayed enroute.*

*By 1700 the German Company had sent only 3 settlers and Pastorius quit without compensation for his 17 years of management.

In 1708 John Henry Sprogell took over the German Company. "This justly alarmed hundreds of German settlers who by then occupied land in the area or had purchased land there. Sprogell soon announced that many of the titles of the first settlers were not legal and he proceeded to have them ousted.

"The settlers at once enlisted the aid of Pastorius. But when Pastorius went to Philadelphia to investigate, he found that the wily Sprogell had retained all of the four lawyers then practicing in Pennsylvania. He then brought about an inquiry by the Provincial Council. Much that savored of fraud was revealed. But Sprogell kept the lands. For 22,000 acres Sprogell had paid the ridiculously small sum of $1,333!" (6).

The Crefeld men were "unusually learned and educated" (6). They managed their lands personally, e.g. "On June 18, 1683, Telner was with the thirteen emigrant families in Rotterdam, at which time he sold 2,000 acres to the three brothers Op den Graeff and 1,000 each to three other Crefeld emigrants. He later bought more land there, for he owned a block of land near Skippack which for a time was called Telner's Township." (7). Jan Streypers turned over his 5,000 acres to his younger brother William, another of the first 13 Crefeld families to settle Germantown. When William Penn revisited the Rhineland in 1686 he met Jan Streypers in Wesel and together they went to Crefeld. The following year Streypers came to Germantown. Paulus Custer, who married Streypers' sister, also migrated to Germantown.

In Philadelphia on October 25, 1683 Pastorius, and the 13 men of the Crefeld families drew lots for their homesites in Germantown. All of the Crefelders started to build that winter. "Pastorius moved to Germantown two years later." (8).

By 1690 the population of Germantown was approximately 175, 'of whom all but eight or ten were Dutch' (9).

Professor Dexter Learned in his 1908 "Life of Francis Daniel Pastorius—The Founder of Germantown" states that "without the Crefeld purchasers, the founding of Germantown could scarcely have been effected, as Pastorius had with him neither the purchasers of his German Company or Society, nor settlers to take up the land which the Society had purchased." (10). Crefeld was a city along the lower Rhine, not far from the Dutch border . . . was the seat of an old and large Mennonite congregation, many of whose members were of Dutch extraction and influential in its industrial and civil life.

The Op den Graeffs were the first known Mennonites to move to Crefeld (1609) (3). They were active in Mennonite Community affairs. Three Op den Graeff brothers were with the original Germantown Settlers.

The Op den Graeffs continued their ideals for personal liberty in Germantown as evidenced by the 1688 protest against slavery signed by Abraham and Derick Op den Graeff, Garret Hendricks and Pastorius.**

Abraham Op den Graeff left Germantown for Skippack sometime after 1704 (13). He is buried in the Skippack Mennonite burial ground with Christopher Dock, the Germantown and Skippack schoolmaster to be discussed later. The Jansens (Johnson), Pannabackers (Pennypacker), Jan Krey from Kreysham (Cresheim) Valley and Kusters (Custers) had already migrated from Germantown to Skippack in 1702.

The Crefelders probably became increasingly uneasy as their Quaker brethren tolerated compromises such as slavery. Also, social discomfort increased as Germantown became heterogeneous, threatening dilution of their cultural identity. Furthermore, Penn's failure to deliver their large purchase in a single tract on a navigable stream as promised in Europe prompted Crefelders to leave Germantown for the Skippack Valley.

The Skippack Creek later powered many mills built by these water-oriented lower Rhine and Netherland artisans who had made Crefeld famous as one of Europe's silk, linen, and wool centers. These Dutch water engineers were renowned for applying their technology to protect their country from military invasion by flooding it when attacked. Water skills, weaving, dyeing, fulling, combined with stone-masonry is vividly reflected throughout Germantown and the Skippack Valley in their early mill industries, water raceways, stone houses and bridges.

William Rittenhouse, the first Mennonite preacher appointed in America 1690), built in Germantown that year the first paper mill in the Colonies. Grandson Matthias migrated from Germantown to the Skippack area where his son David Rittenhouse (1732–96) observed with Benjamin Franklin in 1769, the transit of the planet Venus at the Rittenhouse farm at the 19th milestone on Germantown Pike. David Rittenhouse enjoyed respect as an astronomer, mathematician and scientist. He was particularly acclaimed throughout Europe for his orrery, one of the most ingenious scientific contributions from the American colonies.

In 1702 the Custer family also moved from Germantown to Skippack. Father Paulus, brother-in-law to Jan Streypers (1682 purchaser of 5,000 acres mentioned earlier) was listed in his 1691 naturalization in Germantown as a stonemason. Skills with stone together with local quarries explains Washington Irving's statement, "The houses were mostly of stone . . ." Such skills were continued in the Skippack. Similar, well crafted stone structures are still standing throughout Germantown and the Skippack Valley. Pictured herein is a thirty foot wide dry stone archway to protect the water raceway in the 1752 Pennypacker grist mill on the Skippack Creek. Despite dry wall construction it is intact over two centuries. Also pictured is the 1762 Custer fulling mill property and pre-1702 farmhouse which fuses Swedish with Dutch architecture (14). The tradition of fine masonry is continued in the eight arch stone bridge carrying Germantown Pike (Rt. 422) traffic over the Skippack Creek since 1792, making it the oldest original bridge in continuous use in the County, if not in the Country.

The Crefelders' skills as stonemasons, weavers, papermakers, and teachers distinguished these "dorf" oriented artisans of Germantown and the Skippack from subsequent "followers of the plow."

Christopher Dock taught at Skippack from 1718 to 1771, during which time he gave two summer sessions at Germantown. His methods of peer tutoring, motivational learning and pen pals were published by the Colonial Germantown prinetr Christopher Sauer, who persuaded Dock to record his methods, the first book published on pedagogy in America. Dock is buried at Skippack Mennonite Meetinghouse, Sauer at nearby Methacton Mennonite Meetinghouse for reasons explained later. Germantown Academy, founded in 1759, was patterned after Dock's methods by Sauer (15). Margaret DeAngelis' delightful children's book "Skippack School" translated into many languages has called international attention to Skippack and Germantown, and their cultural relationship through Dock, Sauer, and Rittenhouse.

Germantown became famous for its "Mennonite Fine" linens spun from flax grown in home gardens. Later the worn linen lent itself to Rittenhouse's paper making which extensively supplied fine quality paper for the printing presses of Richardson in New York, Franklin in Philadelphia, and Sauer in Germantown.

Publisher Sauer Jr "prospered greatly in Germantown until the Revolution. Then came disaster. He was a true patriot, but he was a Mennonite, and his religion forbade him to take the oath of allegiance to the Colonies. Because of his refusal he was looked on as a Tory, and there were those who wished to make information against him that they might seize his property.

"On May 24, 1778, a party of soldiers took him from bed and started with him to Valley Forge, just as he was, in his night clothes, bareheaded and barefooted. It was a cruel trip. He had been at Valley Forge several days when Washington, who was an old friend, saw him. 'Why, Mr. Sauer! How do you look;' was the General's greeting. 'Just as your people made me,' the Mennonite preacher replied. Thereupon Washington made inquiries, dismissed the charge that he was 'an oppressor of the righteous and a spy,' and clothed him. He would have sent him back to Germantown, but this he was unable to do. So he gave him a pass which read: 'Permit the bearer hereof, Mr.

** The Mennonites never held slaves in Europe and were officially opposed to slavery in America. The Quakers did not ban slavery until 1775 (11). The Mennonite attitude against slavery is further evidenced by the fact that the first ban against slavery in America was contained in the constitution of the 1663 Mennonite colony established by Plockhoy at Horekill on the Delaware River. Plockhoy prohibited slavery in his constitution, guaranteeing personal liberty to all. However, his colony was destroyed in the Anglo-Dutch war of 1664. Plockhoy's active career ended when he became blind. He and his wife "finally sought and found refuge in the new Mennonite settlement at Germantown, Pa., where they lived as public charges for their last six or more years (1694–1700) (12).

Sauer, to pass to Methatchy, not to return to Germantown during the stay of the army in this State.'

"In Methacton, Conrad Stamm gave to Sauer and his daughter a hut in which to live. He was unable to look after his property, which was seized and dissipated, but remained in Methacton until his death in 1784 . . .

"There is a tablet to his memory in Germantown. . . . But his body rests in the Skippack Valley Methacton burying ground. The grave is close to the rear wall, directly back of the meetinghouse. The inscription on the flat stone is:

> Time hastens on the Hour
> The just shall rise and Sing
> O Grave Where is thy Power
> O Death Where is thy Sting." (16).

Addendum: The Pennsylvania Department of Forests and Waters is currently acquiring through condemnation 3278 acres of the Skippack stream valley. Governor Shafer has signed authorization to construct an 86 ft. high dam which would flood 22 square miles of the historic Skippack with the two sites pictured herein together with over 50 pre-1820 buildings.

The Evansburg Dam and Park is being acquired with Project 70 funds, ironically, voted by the public to preserve historic sites and open spaces while establishing recreational areas. Local government and citizens generally endorse all three goals. However, the Forest and Waters plan is admittedly a 1933 concept, copied by the Army Engineers in 1960, and rubber stamped by bureacracy ever since.

Recognizing the inadequacy of the State's proposal, Montgomery County Commissioners, led by Chairman Russel Parkhouse, initiated an independent ecological study by regional planner Ian McHarg. Professor Anthony Garvan has been retained for the history. Their report is to be submitted in May 1970.

Both the Goshenhoppen and Valley Forge Historical Societies have endorsed the position the Skippack Historical Society which is to preserve the historical significance of the Skippack stream-valley by substituting a series of lower in-channel dams in place of the high dam. Furthermore, the Army Engineers' dam would not only destroy historic sites, it would back up polluted water unfit for swimming. The Citizens To Save The Skippack Valley, believe that for the 25 to 50 millions of tax dollars to be spent 1—a plan which preserves the history common to the founding of Germantown and Skippack Valley and 2—to clean up the pollution and 3—to supply recreational swimming, would better serve the public interest.

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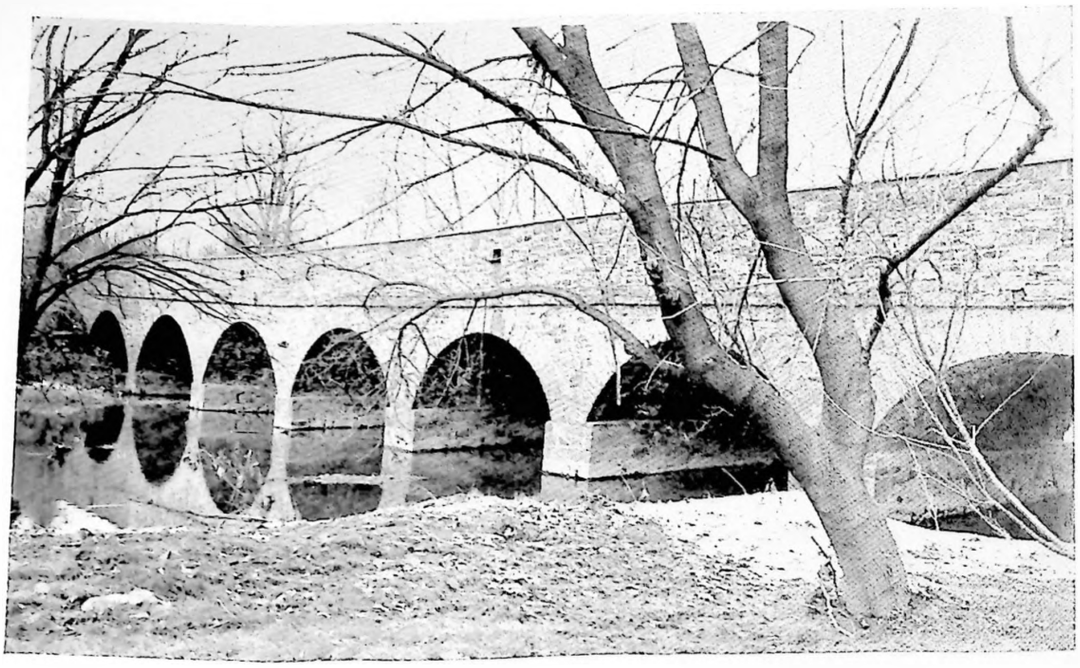
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Stone House built from stone found in a nearby field. See first paragraph of article.



This ancient structure would be demolished and flooded. Refer to articles.



This ancient structure would also be demolished and flooded.

RECIPES

From the Diary, about 1820, of Reuben Haines, the Younger. Great Grandfather of Robert Haines 3rd.

Reuben must have been close to marriageable age, since he is writing about mending pots and pans.

The Recipe—Reuben writes, "A useful paste to stop up holes in ordinary utensils. It is made as follows: Take six parts of potter's clay and one part of steel filings, and a sufficient quantity of Linseed oil and make the paste of the consistence of Glazier's putty, with which to stop up holes."

Another recipe, of Reuben Haines the Younger. Notice the use of an egg. A good cement for iron: Brick dust, charcoal (both made very fine and the white of an egg).

The Germantown Mennonite Meetinghouse and Center: DEVELOPMENT PLANS

By JOHN A. HOSTETLER PH.D.
Professor of Sociology and Anthropology Temple University

FUTURE PLANS

THE little Mennonite meetinghouse surrounded by tombstones of early pioneers has stood all these years at 6121 Germantown Avenue, forgotten by many and almost engulfed by the traffic of urban blight. This historic site is visited by numerous world travellers, tourists, and students every year. Many come to learn not only of the history, industry, spiritual origins, and life of the Germantown settlers, but also to learn of the present-day activities of the Mennonites and their descendants.

Action has been taken by the Germantown Mennonite Corporation, Inc., to develop this site in keeping with the redevelopment plans of historic Germantown. The first step in this direction was the purchase of the large Victorian mansion beside the small meetinghouse. Plans have been made to restore the building in keeping with other old houses in Germantown, to convert it from a dwelling now condemned for human habitation to model housing, and to use parts of the building as headquarters for a Mennonite information center. Plans for the future include not only the preservation of a site important to all Mennonite bodies in North America, but also a ministry of service to the Germantown community and to the world. This service includes housing, an information center, and other services appropriate to the Philadelphia community.

At its October, 1969, meeting, The Germantown Mennonite Corporation approved a change in the bylaws which will permit any of the several Mennonite bodies to become members of the organization. The Corporation felt that since Germantown represents the first permanent Mennonite settlement in North America, the site should belong to all Mennonite groups. Officers of the Corporation are Stanley Fretz, Lansdale, Pa., President, Andrew Shelly, Newton Kansas, Vice President, and Eleanor Temple of Philadelphia, Secretary-Treasurer. Mr. Horace Kratz of Lansdale is in charge of the restoration of the apartments.

The following brief survey of the history of the Mennonites in Germantown and of the Germantown congregation is based on the work of H. S. Bender and J. Herbert Fretz in their articles in the *Mennonite Encyclopedia*, and on the writings of Cornelius Krahn and others in the references cited in the bibliography.

HISTORY OF THE SETTLEMENT

The first permanent Mennonite settlement in America was established here on Oct. 24, 1683, six miles north of the then one-year-old town of Philadelphia. The first Mennonite group settlement in America, however, was that established by Plockhoy in 1663 with Dutch settlers at Horekill on the Delaware some 70 miles south of Germantown, which was destroyed by the English a year later. Earlier even than this, scattered individual Dutch Mennonite immigrants or traders were found at New Amsterdam (Long Island), but they did not form a congregation and left no trace.

Germantown was, as is well known, founded by the Pietist scholar Francis D. Pastorius who, as agent for the pietistic Frankfurt (Land) Company, purchased 15,000 acres from William Penn's agents at London in May 1683 and proceeded to Pennsylvania in June to locate the land. He had previously (March 1683) spent a week at Kriegsheim (Kriesheim) in the Palatinate visiting the Quakers there, in regard to their interest in settling in Pennsylvania (they came to Germantown in 1685). In March 1682 three Crefeld Mennonites, led by Jacob Telner who had visited New York and Pennsylvania at least once in 1678–81, had purchased 5,000 acres each to aid their needy coreligionists at Crefeld to find new homes. Ultimately none of the Frankfurt Company ever came to Pennsylvania except Pastorius, and no settlers were secured through their agency. But on July 24, 1683, 13 Crefeld German (Dutch-speaking) families including 33 persons sailed from Gravesend (London) on the "Concord," arriving at Philadelphia on Oct 6, 1683. They were largely poor people, weavers, who had scarcely enough money to reach the new world. On Oct. 24 the townsite of Germantown was laid out along a single village street, lots being drawn to decide the allocation of the several plots of land to the individual families.

Two smaller Mennonite groups joined the Germantown settlement from other localities: (1) from Hamburg-Altona, Germany, eight Dutch-speaking families came in 1700—two Karsdorp families, two van Sinteren, and one each of Roosen, Berends, Klassen, and van Vossen; (2) from the Palatinate (Kriegsheim-Mannheim, Germany), five German-speaking families, in 1707—Kolb, about this time or earlier, Kassel, Bowman, and Graf, and a Clemens in 1709. Of these 13 families Roosen and Berends soon returned to Germany. Apparently the descendants of the Hamburg families did not remain permanently in the Mennonite fold, but the Palatine families, apparently all farmers, remained and all became prominent in the life of the Franconia district settlement and elsewhere. Thus a total of roughly 40 Mennonite families settled in Germantown in the first 25 years 1683–1708. In the latter year the Mennonite congregation here, when it built its first meeting house and held its first communion service, had 45 baptized members, of whom 11 were added by baptism just before the communion. By April 6, 1712,

the total number was 99, including the Skippack settlement some 12 miles farther north in the open country. Who the additional 54 members received in 1708–12 were is not known, except that some new settlers came from the Palatinate, most of whom, being farmers, went directly to Skippack. The Mennonite immigration from Crefeld-Lower Rhine had ceased by 1708 or earlier. It is possible that the two Connerts families, listed in one source as Germantown Mennonite members in 1708, were related to Thones Kunders, one of the 13 Crefeld families. Gorgas, another Mennonite family from Germany, was in Germantown in 1709.

Until William I. Hull proved that most of the original (1683) families were an interrelated group of Quakers, it had been assumed that the group was Mennonite. But since only one family (Jan Lensen) of the original 13 remained Mennonite, while the other 12 appear in the Quaker meeting records, and since most of them had signed a Quaker marriage certificate at Crefeld in 1681, it is safe to assume that this first group of Germantown settlers was essentially a Quaker movement. There was a Quaker congregation in Crefeld 1667–86, all former Mennonites. A total of 15 Quaker families came from Crefeld to Germantown, all by 1686. Later two of the first 12 Quaker families, Abraham and Hermann op den Graeff, reverted to the Mennonites.

A total of 16 Mennonite families ultimately came from Crefeld to Germantown, as follows: 1683—Lensen, 1684—van Bebber, 1685—Telner (returned soon to Crefeld), Umstat (Umstead), and Jansen, 1687—van Bebber and Streypers, 1688—Sellen, 1690—Neuss (Nice), 1693—Kuster (Custer), 1702—Hosters, 1703—Neuss (Nice), ????—Tyson. Two additional families came from the Lower Rhine, 1691—Kasselberg, 1702—Godschalk from Goch. Five additional families probably came from the same general region although their exact residence is unknown, 1685—Papen, 1698—Engel, before 1702—Krey, before 1707—Jansen. Of this total of 23 Crefeld-Lower Rhine families, few have had permanent representatives in later American Mennonitism (Updegrave, Umstead, Johnson, Nice, Tyson, Godshalk, Engel, Sellen). Three other Dutch Mennonite families, directly from Amsterdam, William Rittenhouse and Kirk Keyser and his son Peter, arrived in 1688. Peter Keyser joined Alexander Mack's Dunkards in 1719. Rittenhouse was the first Mennonite preacher at Germantown.

The Mennonites were probably not more than 15 per cent of the Germantown population in 1708, the Quakers possibly a somewhat larger proportion. Germantown was a German settlement, but it was not essentially a Mennonite settlement. The Mennonite settlement in Germantown apparently never exceeded 100 baptized members in size. The main stream of Mennonite immigrants from Germany and Switzerland, being farmers, passed it by for settlement on the land. The up-country Franconia settlement and the inland Lancaster settlement, both rural and German, became the significant Mennonite centers in America.

The first Mennonite conference session in America was held at Germantown in 1725. At this session the Dordrecht Confession of 1632 (18 articles) was adopted as the official confession of the American Mennonites, and was printed two years later (1727) in English to communicate to the English-speaking populace the Mennonite articles of faith.

CONGREGATIONAL ACTIVITY

The Mennonite congregation observed its first baptism and communion service in 1708, but congregational life began at least as early as 1690. In that year a visiting Reformed minister from Holland, Rudolphus Varick, found the Mennonites there worshiping every Sunday, with "Menist" Dirck Keyser of Amsterdam reading a sermon from a book by Jobst Harmensen. For a time the Mennonite settlers here, who first came in 1683, had worshiped with the German Quakers, who in the early years constituted the majority of the settlement. In 1690 (or 1698; the manuscripts differ), William Rittenhouse (d. 1708) was chosen as first preacher and Jan Neuss as deacon. In 1702 a second election was held, when Jacob Gottschalk and Hans Neuss were chosen preachers. In early 1708 the newly arrived (1707) Palatine Mennonite families united with the Dutch-speaking church, as a result of which three deacons (Isaac van Sintern, Heinrich Cassel, and Conrad Jansen) and two preachers (Harmen Karsdorp and Martin Kolb) were chosen from the newer immigrants. About the same time, when the membership was 34 (in 1712 it was 99), eleven new members were baptized by Jacob Gottschalk, who thus began serving as the first Mennonite bishop in America. Gottschalk's brief sketch of the early history of the congregation to 1712 (preserved in Michael Ziegler's historical letter of 1773 to Holland; see Wenger, 395) is the only extant source for the early years. In 1708 also the first log meetinghouse was built on land donated by Arnold von Vossen in 1703. In 1770 this building was replaced by a stone building, which is the oldest Mennonite meetinghouse in America still in use. At that time the membership was 25, but in 1789 it had grown again to 46. By 1798 the monthly services were being conducted by visiting ministers from the Franconia district churches. By 1839 the congregation was "facing dissolution."

In the division of 1847 in the Franconia Conference the remaining small group of members joined with the new Eastern Conference led by John H. Oberholtzer and Abraham Hunsicker. In 1851, when the Hunsicker group broke with the new conference, the congregation stayed with Hunsicker. During the next few years the preachers were Abraham Hunsicker, Henry Hunsicker, F. R. S. Hunsicker, and Israel Beidler. In 1863 the congregation was formally reorganized with 13 members. Finally in 1876, after the death of Beidler, the congregation returned to the Eastern District Conference and has continued weekly worship throughout the years since then. Ministers since 1876 were John A. Haldeman, N. B. Grubb, W. MacArthur, H. Frederick, A. Funk, S. M. Grubb, S. Musselman, F. Gabel, J. Bayley, A. S. Shelly, H. Landes, W. Wolfe, R. Brewer, and others.

The 1770 meetinghouse, a fine architectural piece, is the oldest Mennonite meetinghouse in America. In 1916

an addition was built to the meetinghouse. Though the membership today is small, there has been a renewal of interest and life in the congregation. The interior of the meetinghouse was largely restored to its colonial simplicity in 1952.

CULTURAL CONTRIBUTIONS

William Rittenhouse, a paper maker of Amsterdam, arrived here in 1688 and was ordained the first Mennonite preacher in America. A memorial was erected in his honor which stands in the cemetery. In 1690 he joined in building the first paper mill in the American colonies. The Rittenouse linen rag paper with its watermarks WR and KR was the only American-made paper for many years. The mill, which has been rebuilt several times, is located today in Fairmount Park, as is also the Rittenhouse home. Many descendants in Germantown and all over America can trace their ancestry to these early pioneers. They include such names as Rittenhouse, Hunsicker, Oberholtzer, Kolb, Keyser, Cassel, Cunard, Kuster, Updengraff, Tyson, Gorgas, Nice, Ruth, Beidler, Shelly, Bergy, Pennypacker, and others.

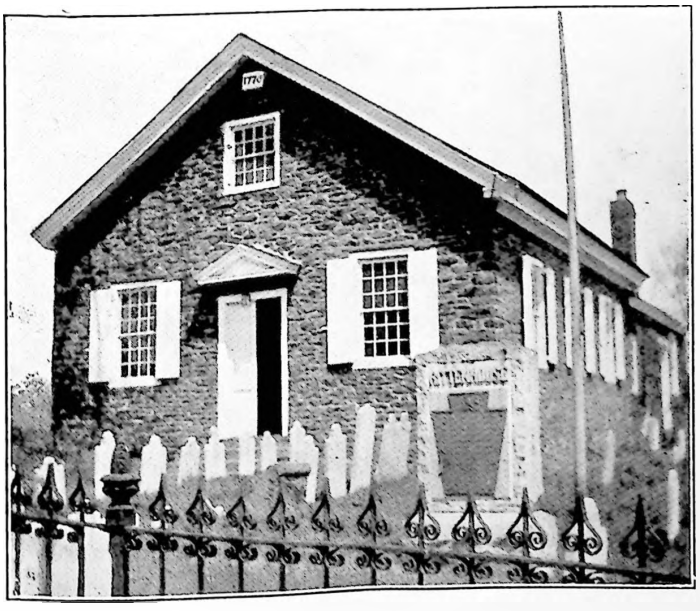
David Rittenhouse (1732–96), grandson of William, became a scientist-astronomer who built miniature solar systems for the University of Pennsylvania and Princeton University. He was treasurer of Pennsylvania (1777–89) and first director of the United States mint, and president of the American Philosophical Society (1791–96), succeeding Benjamin Franklin. Christopher Dock, who in 1750 wrote the earliest teaching methods book (*Schul-Ordnung*), taught school here in Germantown.

The petition of 1688 against slavery signed by the early Germantown Quaker-Mennonite settlers was among the first of its kind in Pennsylvania. It was a bold protest against the slave system and those who held slaves. It states, in brief, that slaves are brought here "against their will and consent, and many of them are stolen." It condemns "separating wives from husbands, giving them to others and some sell the children of these poor creatures to other men." A copy of the petition and the table on which the petition was signed is today located in the meetinghouse.

The various Mennonite constituents wish not only to preserve a landmark in Germantown but to interpret the meaning of their heritage to the modern world. The forefathers pioneered in the woodlands. The woodlands are gone, but today the same pioneering faith is needed in the inner city. Delving into every aspect of human need requires great faith and courage. Ghettoes have appeared with their concentration of ills such as poor housing, crowding, high rates of disease, high delinquency rate, much unemployment, and low wages. The city is man's glory and his shame, his possibility and his peril. The awesome task of retreating from Europe to build anew in America required much fear and trembling. Today, the call of reconciliation and of stabilizing man's relationships to God and man in the city is no less courageous.

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The Mennonite Church
6119 Germantown Avenue

Germantown Historic Tour
14 Colonial Homes and Gardens
Sponsored by
The Germantown Historical Society
Saturday, May 9, 1970
1 to 5 P.M.

Admission to all houses $2.00
Tickets may be purchased at each house
No single House Admissions

Rain or Shine

HISTORIC

FOUNDED 1691

1. THE CASTLE, 6015 Wayne Avenue
   Residence of Mr. and Mrs. Douglas L. Connor
   Built in 1887 by Henry Lister Townsend, President of the Philadelphia Stock Exchange. The Mansion is an outstanding example of a castellated stone villa with tower, turrets, battlements and a porte-cochere reminiscent of an old English castle.

2. GARCIA CARRIAGE HOUSE,
   6015 Wayne Avenue, Rear
   Residence of Mr. Rudolph Garcia
   Originally the carriage stable for the Mansion, the building was converted in 1969 as a residence. A pleasant blend of past and present, the house features a brick entrance foyer and a living area with Franklin stove and a glass wall which overlooks the garden.

3. LILLIBRIDGE CARRIAGE HOUSE,
   281 W. Harvey Street
   Residence of Mrs. Hoxsie W. Lillibridge
   Built in 1895, this quaint fieldstone carriage house, situated in a quiet garden spot far from the noise of the busy street below, housed horses and carriages. The house was restored in 1926. The foyer has unusual wrought-iron railings and appointments. The original fireplace, located in what was originally the tack room, is now the entrance foyer and it is still in use.

4. SHELMERDINE MANSION, 269 W. Walnut Lane
   Cassway & McGee, Architects and Planners
   Completed in 1898 by William Henry Shelmerdine, an industrialist and director of many corporations. The Mansion is probably Germantown's most finely-appointed home.

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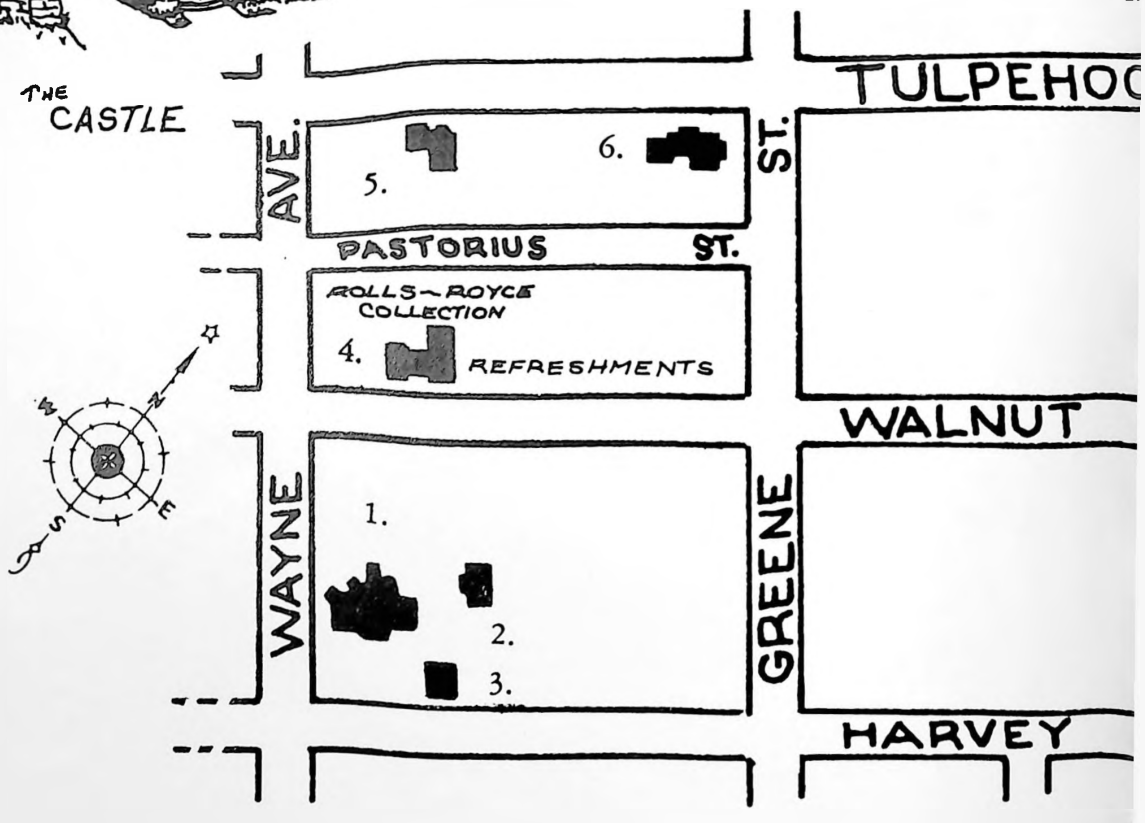
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RMANTOWN



558 W. Tulpehocken Street
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ilt by Huston in 1888 and is perhaps esidence home left in Germantown. ffireplaces, large library, wine cellar, uths with 24-inch stone walls.

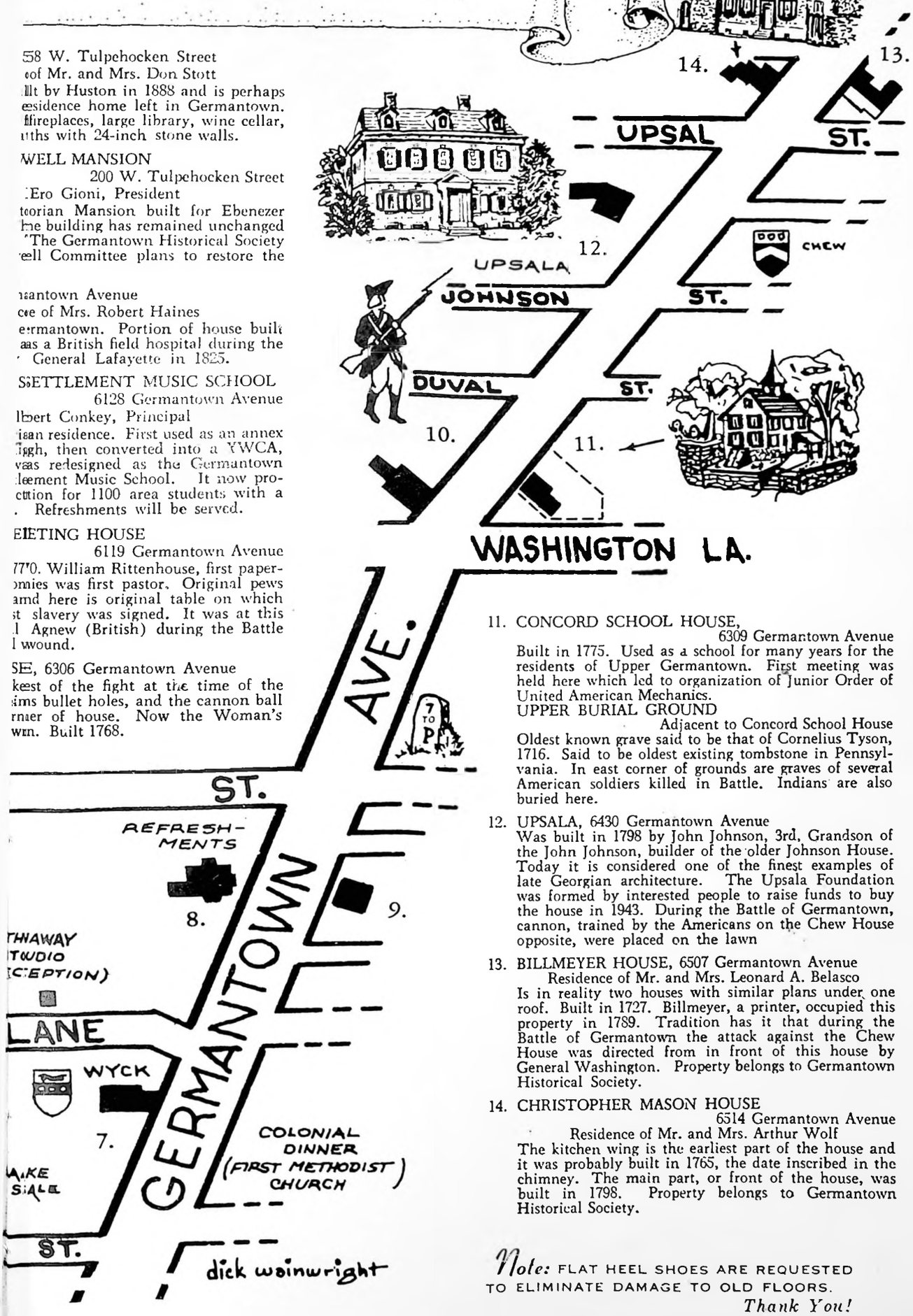
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SETTLEMENT MUSIC SCHOOL
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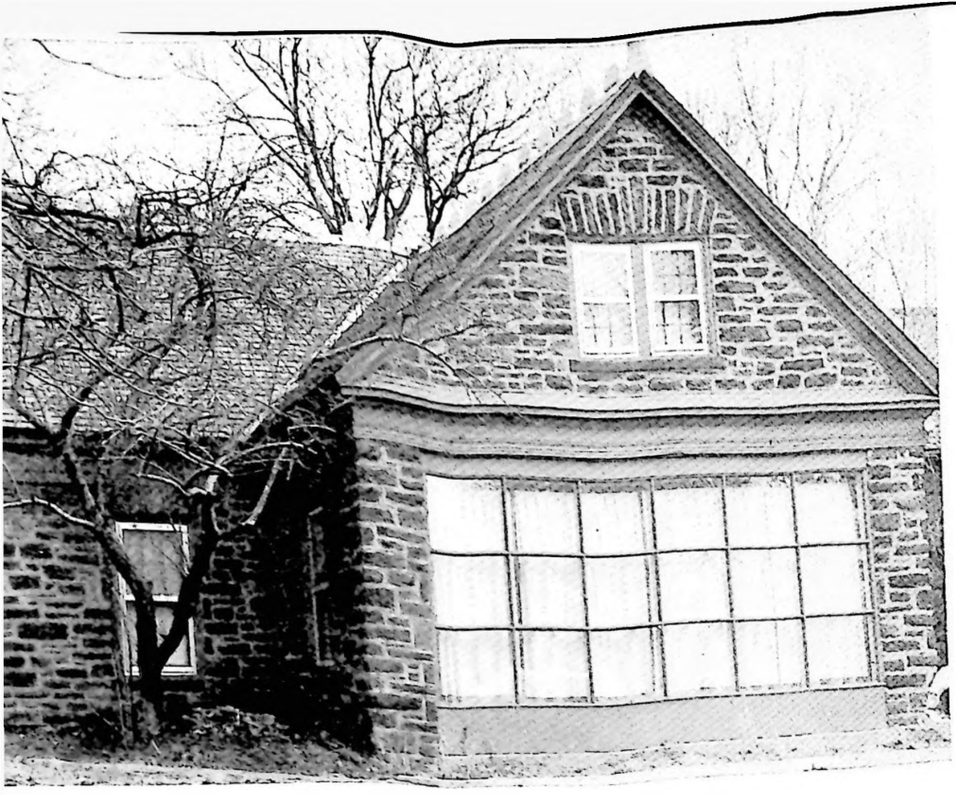
11. CONCORD SCHOOL HOUSE,
6309 Germantown Avenue
Built in 1775. Used as a school for many years for the residents of Upper Germantown. First meeting was held here which led to organization of Junior Order of United American Mechanics.
UPPER BURIAL GROUND
Adjacent to Concord School House
Oldest known grave said to be that of Cornelius Tyson, 1716. Said to be oldest existing tombstone in Pennsylvania. In east corner of grounds are graves of several American soldiers killed in Battle. Indians are also buried here.

12. UPSALA, 6430 Germantown Avenue
Was built in 1798 by John Johnson, 3rd, Grandson of the John Johnson, builder of the older Johnson House. Today it is considered one of the finest examples of late Georgian architecture. The Upsala Foundation was formed by interested people to raise funds to buy the house in 1943. During the Battle of Germantown, cannon, trained by the Americans on the Chew House opposite, were placed on the lawn

13. BILLMEYER HOUSE, 6507 Germantown Avenue
Residence of Mr. and Mrs. Leonard A. Belasco
Is in reality two houses with similar plans under one roof. Built in 1727. Billmeyer, a printer, occupied this property in 1789. Tradition has it that during the Battle of Germantown the attack against the Chew House was directed from in front of this house by General Washington. Property belongs to Germantown Historical Society.

14. CHRISTOPHER MASON HOUSE
6514 Germantown Avenue
Residence of Mr. and Mrs. Arthur Wolf
The kitchen wing is the earliest part of the house and it was probably built in 1765, the date inscribed in the chimney. The main part, or front of the house, was built in 1798. Property belongs to Germantown Historical Society.

Note: FLAT HEEL SHOES ARE REQUESTED TO ELIMINATE DAMAGE TO OLD FLOORS.
Thank You!



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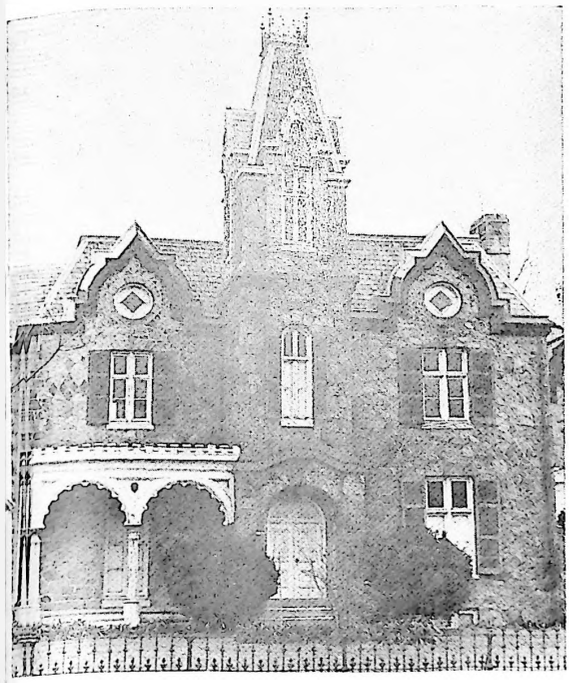
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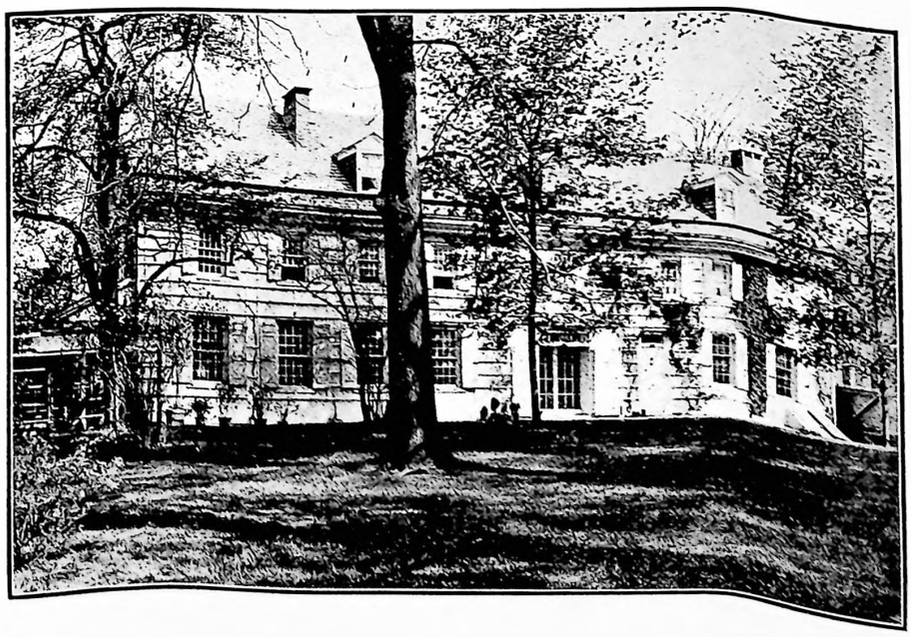
5. STOTT HOME—Residence of Mr. & Mrs. Don Stott, 258 W. Tulpehocken Street

This house was built by Huston in 1888 and is perhaps the largest single residence home left in Germantown. It has 20 rooms, 8 fireplaces, large library, wine cellar, 3 porches and 5 baths, with 24 inch stone walls.



6. EBENEZER MAXWELL MANSION—200 W. Tulpehocken Street, Mrs. Ero Gioni, President

A picturesque Victorian Mansion built for Ebenezer Maxwell in 1859. The building has remained unchanged for over 100 years. The Germantown Historical Society through the Maxwell Committee plans to restore the building.

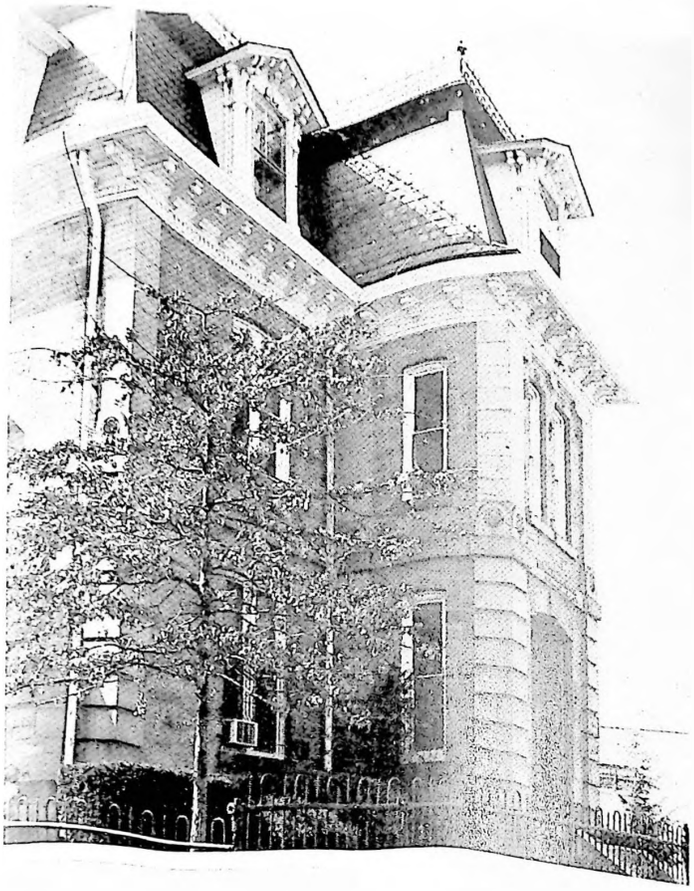


7. WYCK—6026 Germantown Avenue, Residence of Mrs. Robert Haines

Oldest house in Germantown. Portion of house built before 1700. Used as a British field hospital during the Battle. Visited by General Lafayette in 1825.

8. GERMANTOWN SETTLEMENT MUSIC SCHOOL—6128 Germantown Avenue, Mr. Albert Conkey, Principal

Originally a Victorian residence. First used as an annex to Germantown High, then converted into a YWCA, and about 1959 was redesigned as the Germantown Branch of the Settlement Music School. It now provides music instruction for 1100 area students with a faculty of over 60. Refreshments will be served.





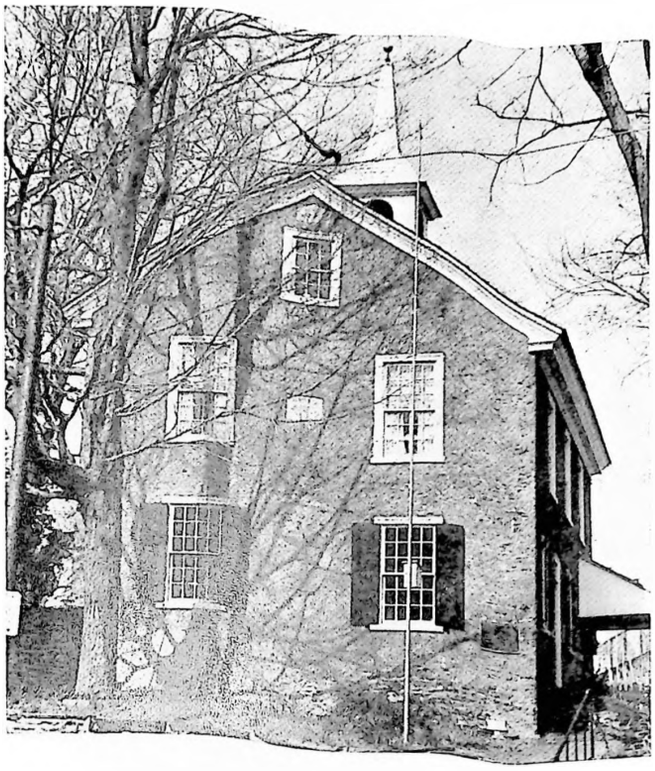
9. MENNONITE MEETING HOUSE—6119 Germantown Avenue

Present building 1770. William Rittenhouse, first papermaker of the Colonies was first pastor. Original pews continue in use, and here is original table on which first protest against slavery was signed. It was at this point that General Agnew (British) during the Battle received his mortal wound.



10. JOHNSON HOUSE—6306 Germantown Avenue

Stood in the thickest of the fight at the time of the Battle. Still contains bullet holes, and the cannon ball chipped north corner of house. Now the Woman's Club of Germantown. Built 1768.



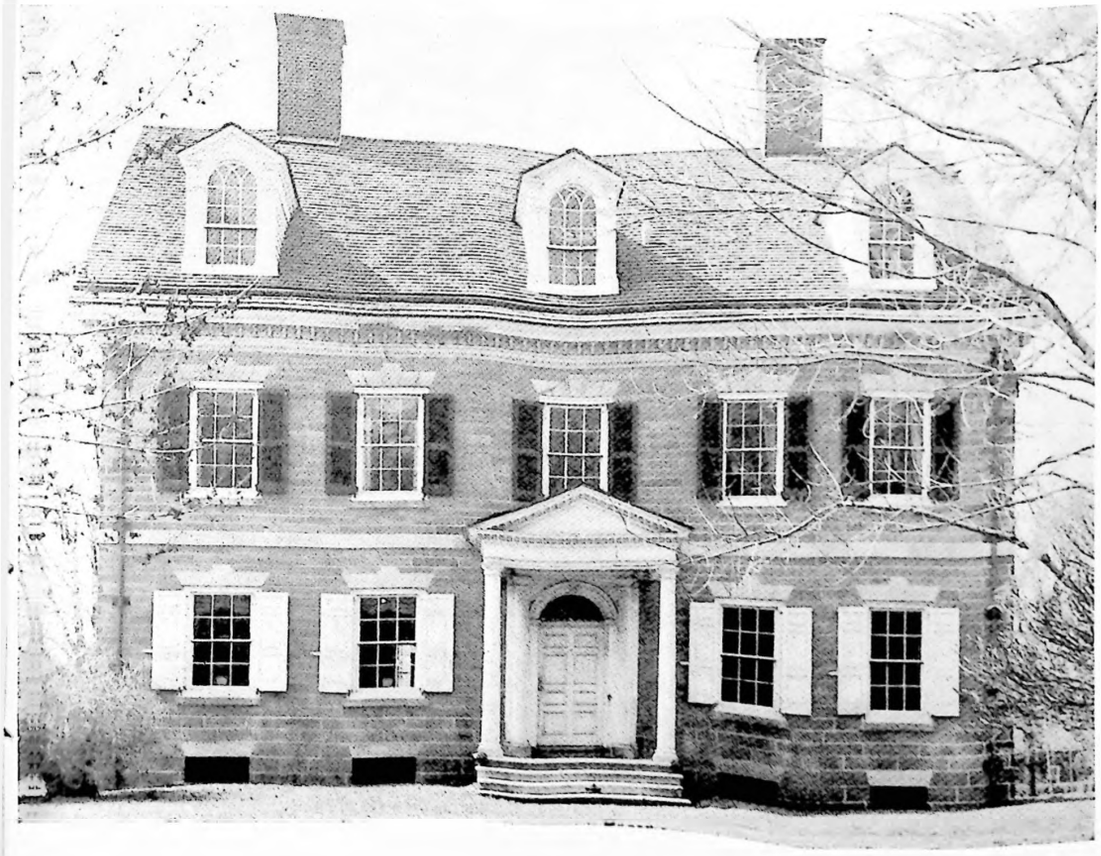
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UPPER BURIAL GROUND—Adjacent to Concord School House

Oldest known grave said to be that of Cornelius Tyson, 1716. Said to be oldest existing tombstone in Pennsylvania. In east corner of grounds are graves of several American soldiers killed in Battle. Indians are also buried here.





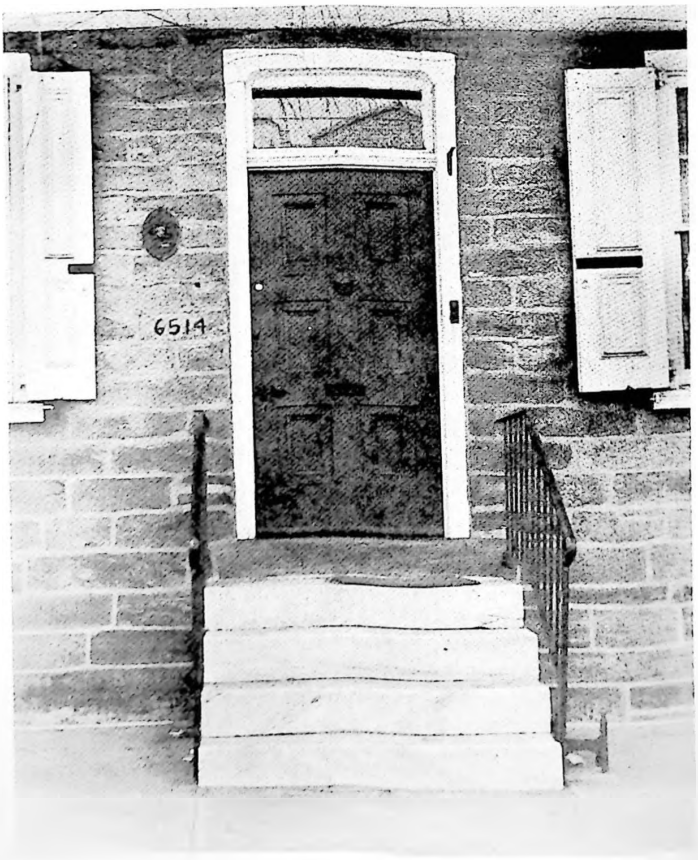
12. UPSALA—6430 Germantown Avenue

Was built in 1798 by John Johnson, 3rd, Grandson of the John Johnson, builder of the older Johnson House. Today it is considered one of the finest examples of late Georgian architecture. The Upsala Foundation was formed by interested people to raise funds to buy the house in 1943. During the Battle of Germantown, cannon, trained by the Americans on the Chew House opposite, were placed on the lawn.



13. BILLMEYER HOUSE—Residence of Mr. and Mrs. Leonard A. Belasco, 6507 Germantown Avenue

Is in reality two houses with similar plans under one roof. Built in 1727. Billmeyer, a printer, occupied this property in 1789. Tradition has it that during the Battle of Germantown the attack against the Chew House was directed from in front of this house by General Washington. Property belongs to Germantown Historical Society.



14. CHRISTOPHER MASON HOUSE—Residence of Mr. and Mrs. Arthur Wolf, 6514 Germantown Avenue

The kitchen wing is the earliest part of the house and it was probably built in 1765, the date inscribed in the chimney. The main part, or front of the house, was built in 1798. Property belongs to Germantown Historical Society.

OAKS CLOISTER

Home of LOICE AND J. WILBUR GOUKER

5829 Wissahickon Ave.

By LOICE GOUKER

IT IS quite a story how this house came to be, and in seventy years has been occupied by only two families—somewhat of a record in these days of high population mobility.

When Mathilde MacGregor became the bride of Joseph M. Huston, he brought her from her native Kentucky to the home he had built for her on Lehman Lane overlooking Fairmount Park at Rittenhouse Street and Wissahickon Avenue. It was a carefully selected location and included surrounding land for gardens.

Horses and carriages paraded in and out of the private lane and were kept in the lower level of The Studio connected to the house by an open cloister. In time the arched walk was enclosed and encompassed a fountain, a formal garden, and a large oak tree; hence the name of the house, "Oaks Cloister."

The Studio? It was the workshop of Mr. Huston, a noted architect, who among other works drew the plans for the Mount Airy Presbyterian Church at the N. E. corner of Germantown Avenue and Mt. Pleasant; the Witherspoon building at Walnut and Juniper Streets, and the State Capitol in Harrisburg.

The Huston family lived in the house until 1950 when the widow and her son retired to the Studio. "The Big House", as it was known in the neighborhood, was vacant.

Lehman Lane and Oaks Cloister were accidentally discovered by The Goukers when in search of the residence of Nicholas D'Ascenzo, famed stained glass artist. Periodically they drove through the lane and observing no activity in a year or so, they became curious and arranged to see the interior of the house. In September 1955 the new occupants took up residency and became the neighbors of the D'Ascenzos, and the Hustons.

TLC may apply to the raising of children, but Tender, Loving Care is also evidenced in the planning and construction of this residence. Little things like the coat of arms of the MacGregor and Huston families in the leaded windows and the masculine or delicate fireplaces appropriate to the use of the rooms show unusual consideration. The little study once was decorated in black and orange in allegiance to Princeton!

In the living room the grate and brass columns in the fireplace may have been seen by Washington, Franklin and John Adams when they visited the Powel House, the home of Samuel Powel, the last colonial mayor of Philadelphia and the first under the new republic.

Over the mantel is an interesting panel depicting a boar hunt and stained mahogany like the surrounding woodwork. This is the original plaster model, the finished carved mahogany piece being in the beautiful dining hall of Mercersburg Academy which Mr. Huston designed. The moral of the scene is significant—the educated man rises to the occasion in a crisis and his lackey falls over himself when the boar appears.

The colonial fireplace in the dining room is an example of the Adams style. The graceful columns, two on either side of the grate and the same sunburst pattern as is in the ornamental plaster in the center ceiling distinguish it as to drawing.

In the arch over the window seats on the landing leading to the second floor is a sculptured leather piece approximately ten feet wide done by Carl Brewer. It depicts the Huston family, the architect father, his helpers (monks in the picture) and his wife and children.

A stained glass window near the top of the stairway leading to the library exemplifies the work of three great artists. One Christmas Edwin A. Abbey, the mural painter, sent the Hustons a beautiful etching for an individualized book plate. They had it drawn by a glass artist, William B. Van Ingen, and it was made into a window by LaFarge. Very appropriately the subject is "Architecture".

"Lady in a Wave" is the name of the work in marble by George Gray Barnard, famous sculptor of the 1900 era. The life sized figure rests in a fountain under a glass mosaic dome punctuated with stained glass "portholes" to admit the sunlight.

Opposite the lion-guarded stairs in the library is a caenstone fireplace, a copy of the "Chimnee de Couleur" in the Cluny Museum on the outskirts of Paris. The original fireplace was made at the command of King Francis I and was in the Museum of Rouen where it stayed from the eleventh century until the days of Napoleon Bonaparte, who brought it to Paris.

The story that is depicted in the four gold leaf panels is that of the "Sacra Casa", the Holy House in which Mary the Mother of Our Lord, Jesus Christ, was supposed to have been born. According to legend, angels carried the Sacra Casa across the Adriatic Sea and put it down in a forest belonging to two brothers. War ensued between them—how human.

On a recent European trip Mr. Gouker spent a weekend away from his business to go to Loretto, Italy to see the original house, the Shrine of the Sacra Casa. Among the pilgrims who have worshipped there was Pope John.

The chandelier in the library holds about a dozen lights in lotus blossom cups in a five foot span. Made by the famous glass blowers on the island of Murano, Italy, the huge chandelier is in pastel shades of pink, blue, and yellow. Even the chain that loops from light to light is glass.

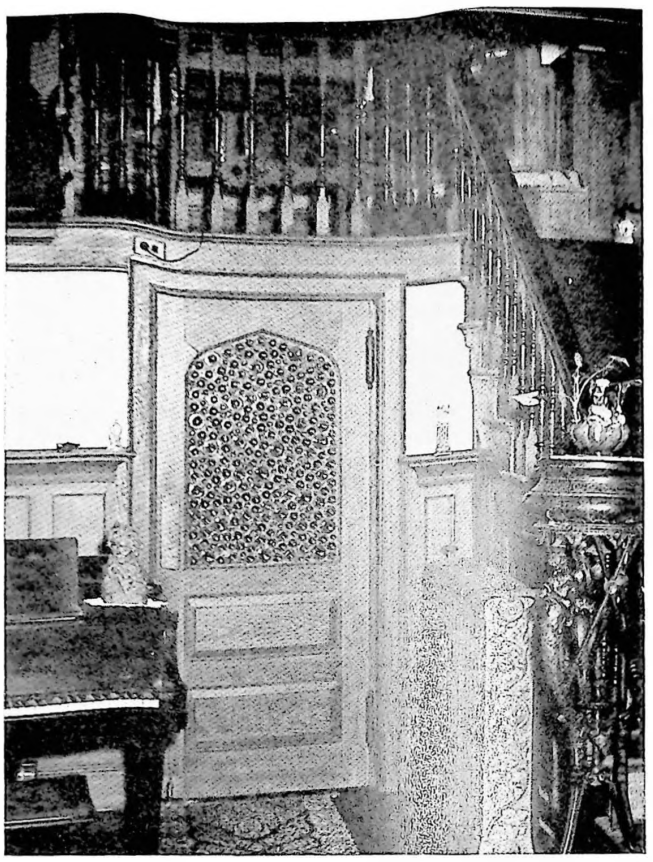
In the cloister there is a large painting called "The

Assumption of Saint Anne", the Virgin Mary's mother. It had been in Mrs. Huston's mother's family for over a hundred years, having been accepted about 1850 by an uncle in payment of a bad debt. Done in the style of Murillo, it is well painted but the artist is unknown.

At the end of the cloister stands an heroic sized rose marble statue of Dante's beloved Beatrice. It is the work of a Florentine named Petrillo who displayed it at the World's Fair in St. Louis about 1920. Mr. Huston saw and purchased it at this exhibit.

An unusual acquisition of the Goukers is a collection of five amphorae reported to be part of a shipment of wine jugs sunk in the Mediterranean Sea about the time of Christ. Recently recovered, they have been written up in The National Geographic Magazine.

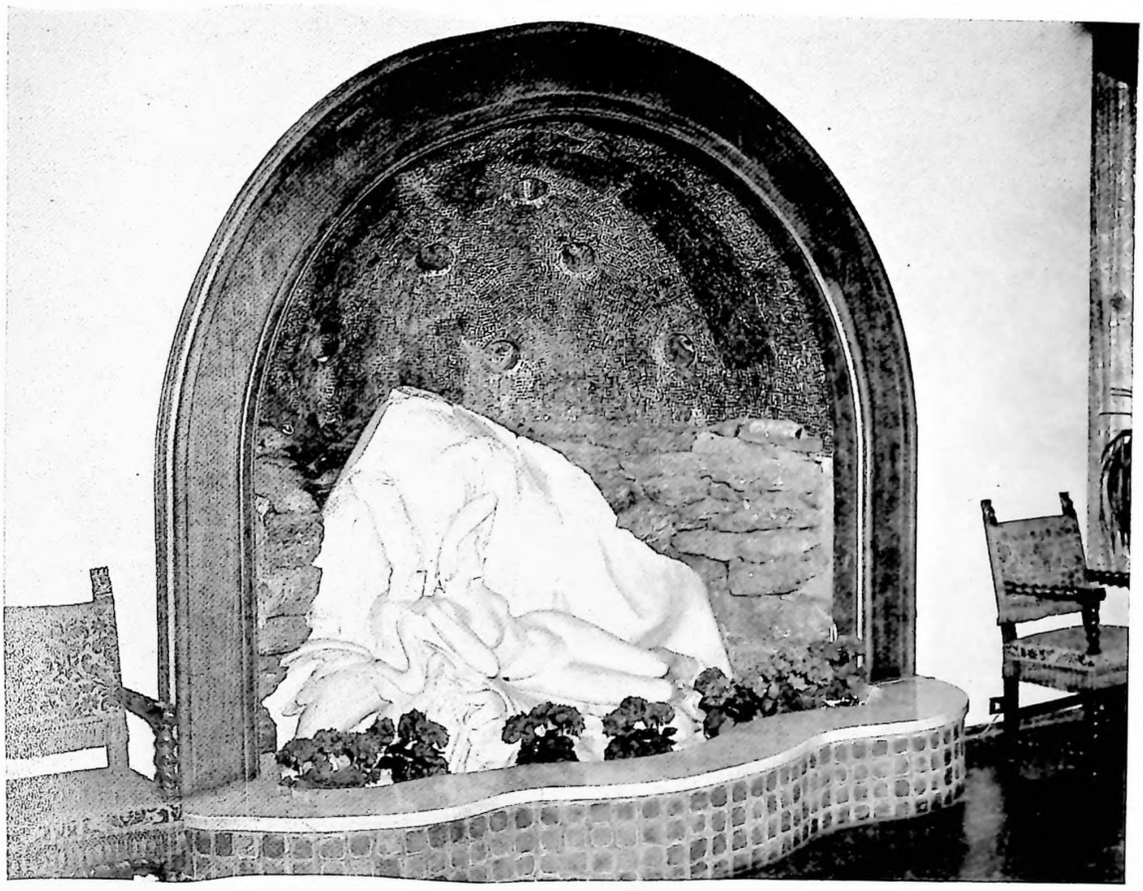
And so as one goes from room to room, each presents a new and unique feature—a rathskeller, a hidden steel walk-in vault. It is a memorial to a past era of gracious living, a home literally gathered together from all parts of the world with Tender, Loving Care.



First floor of Oaks Cloister. A bronze at the beginning of the stairs and at the right of the photograph.



Ground floor of the Oaks Cloister. Lion guarded stairs in the library.



"Lady in a Wave" by George Gray Barnard, famous sculptor of the 1900's.

A SONNET

Written at Stenton in 1821
By DEBORAH LOGAN
To her beloved friends The Haines'

Dark are my days, for sickness throws her gloom,
O'er scenes that erst were healthful light and gay;
Dear are my nights—whilst this the curtain looms
The feeble lamp, emits its fitful ray.
Watchful o'er faded forms, my anxious eye
Inquiring asks, if Hope still lingers there,
Delighted, if her shadowy tints I spy
Ere yet, the rain bow vanishes in air
Over thus we part—for whilst around thy head,
Auspicious Hope! I mark the halo's beam
An Iris, beautifully varied spread
Like arch of glory, o'er the watery scene;
Silently I gase—the transiem luster flies—
And I hope immortal mingles with the skies.

The Story of an Old House "Wyck"

6026 Germantown Avenue

Written by W. Edmunds Claussen

Reviewed by Wilton D. Ernst, Ph.D.

Dr. Ernst is Chaplain of the Lankenau School, Director of Public Relations, Chairman of the Development Committee and Teacher of Bible Studies.

To anyone who loves the tidbits of history, W. Edmunds Claussen's "The Story of an Old House—Wyck" is a veritable smörgasbord. The title is not quite precise for the story is not so much that of a house—though it provides the setting—as of a family, a dynasty beginning with Hans Milan, immigrant from Holland or the lower Rhine provinces, who acquired the property by lot in 1683, down through the Wistars and the Haines families to the present occupant, Mary Haines, widow of Robert Bownes Haines, III.

The story is basically a patchwork quilt of letters, diaries and documents found in the closets at Wyck, sorted, arranged and pieced together to make a cogent and coherent story of tender and transient human existence.

The name "Wyck" came from an English manor owned by a family with the name of Haines, thought for a time to be the ancestral home of the Haines family of our story. Later it was discovered that the families were not related. The name of Wyck, however, remained.

Glimpses into the intimate lives of an affluent Quaker family reveal the delightful and devout personalities in their wide-reaching interests and friendships. But through their experiences we can see also the broader perspective of the times through which they passed, the sunlight and shadows of their age. The joys of birth and the tears of death; the delights of courtship and marriage, the lofty conversations with friends, the investigations of early scientific pursuits, the quiet religious devotion, the pleasant family gatherings amid the sweet scent of the rose gardens—all these provided the warp and woof of life in and about Wyck and provide for our observation a slice of life of the time.

Fascinating sidelights of the time sparkle through the letters and memoirs. Consider the vignette of the Shakers given in Hannah Haines diary (Sept.16,1810): ". . . The number of Shakers in this village (Waterford, below Albany) is about 475; of these a large number are of a class called Perfect, who have not committed a sin for several years, and they therefore have no occasion to worship. Of those who had not yet arrived to that state of perfection there were 98 women, 79 men and 5 boys . . ." Poor benighted souls, like the rest of us!

Or consider the revealing state of the medical arts pictured for us by the same Hannah Haines in an undated letter: "Brother Benjamin was taken ill on the first day night—second day was bled twice, mustard Blisters applied. Violent Pain lodged in his Bowells. I spent all yesterday there. He had fifty-two Leaches put on while I was with him—is extremely weak. A number of injections of Castor Oil given—took fifteen Callemel Pills without any good effect—constant puking . . ." We are not told whether he lived or died but we can readily understand why good health was considered such a great blessing!

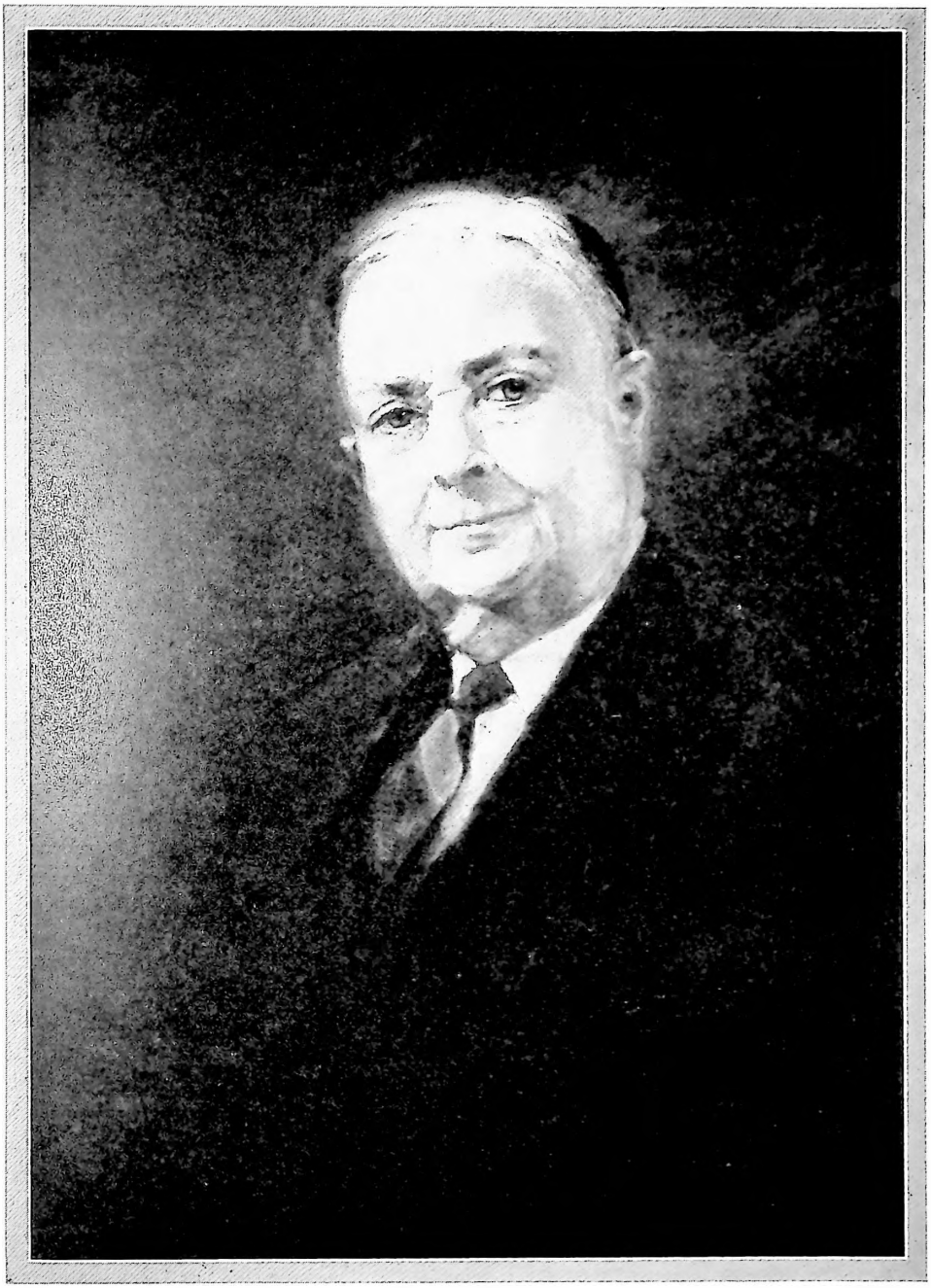
There is the story of Westtown School, founded in 1799, with Reuben Haines as one of the first students. We meet John J. Audubon as a friend of the family and share his frustrating struggle to have his four volume opus, *Birds of America*, published in America. Hand painted pictures of 1000 birds in the unwieldy 30″ by 40″ size posed a problem for the printer. Eventually the volumes were published in Edinburgh to sell at $1,000 per set. There is the running account of an artist friend of the family, Rembrandt Peale, who spent many months in Italy and other European countries copying masterpieces while his wife fumed at home. There are intimate recollections of President and Martha Washington and their two adopted children when they came to reside at the Dreshler House, 5442 Germantown Road (later known as the Morris House) while the seat of government was temporarily located in Philadelphia. And there is the return of war hero Lafayette in 1825 as an old soldier to the scene of the earlier struggle.

Such intimate glimpses into the Wistar-Haines family and into the history of the nation, of which they were a part and to which they contributed, make *The Story of an Old House*—Wyck a pleasant and rewarding experience.

An old recipe from the Wyck files before 1850.

YANKEE CAKE

One egg and its size in butter
One cup of sugar
½ cup of milk
One pint of flour
½ teaspoon cream of tartar to put into milk
Spice to suit taste and bake ¾ of an hour.



Robert B. Haines 3rd

The husband of the present owner and resident.
Wife's pre-marital name, Mary Troth Haines.
She was a Haines and married a Haines.

Settlement Music School, Germantown

By ALBERT B. CONKEY

Mr. Conkey, former Chairman of Music Committee of National Association of Music Schools, holds a B.A. from Oberlin and a Certificate in Solfege from Longy School (France).

THE YEAR 1969–1970 is the 62nd season for the Settlement Music School of Philadelphia, and it was eighteen years ago that a branch in Germantown was begun. It was in 1952 that the well-known harpist, Edna Phillips, founded the branch where it began to flourish at the Germantown Settlement House on High St. and Morton. The Misses Sprengling both taught and helped to keep the records.

It was not long, however, before the school needed more space as the enrollment quickly increased from up to 100 students to over 200. Mr. Henry McIlhenny's mansion was the scene of this expansion in 1954 as the school took over the third floor of this mansion at Wayne and Johnson. Katherine Wolf became the Director and brought as her Assistant, Mrs. Marge Boehner. During the five year period the school was located here the enrollment continued to grow, taxing the limited space mightily until in 1959 after an extended search, Miss Wolf and Mr. Maier Levin moved the school to its present location: 6128 Germantown Ave.

Actually, the school's Executive Director, Sol Schoenbach, had managed to locate this building, the former YWCA of Germantown, and was able to purchase it reasonably—it had been partially gutted by a fire—and it was here that Maier Levin, for many years a most respected teacher of Music in the Music Division of the Public Schools, took over as Director. In 1961 an auditorium was added to the building, but so rapid was the growth of the school that the auditorium itself was converted into still more studios.

In the fall of 1969 Mr. Levin became Sol Schoenbach's assistant and turned over the job of directing the branch to Albert B. Conkey. The school now had an enrollment of 1100 students and a faculty of over 70. Once again the school is bursting at the seams and Mr. Conkey has moved some of the class groups and the student recitals around the corner to Aulenbach House. The Rev. Mr. Aulenbach and the Vestry of Christ Church & St. Michael's have been most co-operative in allowing the school the use of their facilities.

Albert B. Conkey, the new Director, is no stranger to this area of the city. For thirty years he has been Head of the Music Dep't. of Chestnut Hill Academy, and is the conductor of the Chestnut Hill Community Symphony Orchestra, now in its seventh season, and which includes in its membership many Germantown and Mt. Airy residents as well as a goodly representation from the students of SMS.

What SMS does offer in the way of instruction is a question often asked. A large majority of students come to study their instrument privately. Piano is the most popular, there being about 500 enrolled; 90 study the Violin, and there are many who study Viola, Cello, and Bass. The woodwinds are very popular, enrollment: 119; the brass around 70. There are several teachers of Voice, Classical Guitar, and Percussion. As an adjunct of these private lessons, there are a number of Ensembles: Brass Ensembles (two), Wind Quintets (two), a String Quartet, a Percussion Trio, and String Trio.

But in recent years, more students have come to classes of various sorts. Over 100 students are enrolled in Theory classes and another 36 in Solfege. Almost 100 students are in the Workshop program; these are primarily the four to seven year olds learning through the Orff instruments and the Kodaly system, the rudiments of music, then going on to master the Recorder. Many of the more able youngsters graduate from this level to private instrumental study or to a course called "Meet Music Through the Piano" which is offered through the co-operation of the National Keyboard Arts Association in Princeton, N.J.

The Workshop and Meet Music . . . programs serve an ever widening area of students since they are relatively inexpensive in comparison to private instruction, and thus attract many in the community who might not be able to afford private lessons.

Settlement Music School has opened its doors to the entire community and through its membership as a United Fund Agency, has been able to give worthy students a lift, financially. Like all such institutions, it lives in a constant state of debt, but through the United Fund and the generosity of its many friends who can afford to help, the school is able to provide sound musical instruction to all who are worthy and willing to work hard.

Once again this May, the school will open its doors to the members of the Germantown Historical Society on the day of their open house, so that everyone can come and see for himself or herself, what the school is doing. A very active Parents' Association under the leadership of Mrs. Ezell Rice will supervise refreshments on that occasion—only one of many functions this lively organization sponsors each year.

Last summer, the school opened its doors to a very special and exciting summer program which was most ably directed by Mrs. Grace Goss. Talented students of neighboring public schools were invited to attend a six-week session of class instruction in Organ, Clarinet, Percussion, Drama, and Group Piano. They were all graduates of third grade, and all showed signs of musical talent. Over one-fifth of these students enrolled for this

season! In addition, classes in the Suzuki method of Violin were instituted for younger children, who came with quarter-size violins, and their Mothers, to class instruction.

The summer program was financed by Foundation help and private gifts obtained by the hard-working Board of Directors of the Germantown Branch, under the inspired leadership of its President, Mr. Peter Benoliel. Once again, during the summer of 1970, this program will be offered to the community, and over sixty youngsters will participate.

In conclusion, the Community is invited to become acquainted with this institution as it caters to the musical needs of the young people of our community. As Mr. Conkey says, "the door is open."



Settlement Music School of Germantown
6128 Germantown Avenue

A NEWSPAPER ADVERTISEMENT PUBLISHED FEBRUARY 1822

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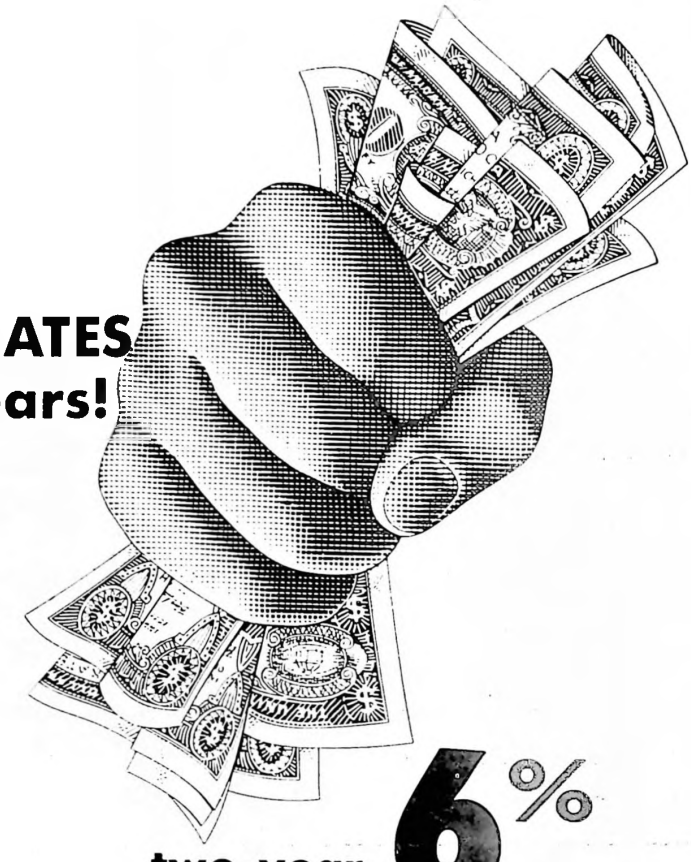
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