GERMANTOWNE CRIER



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(see page 27)

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AIMS OF THE SOCIETY

The Germantown Historical Society is dedicated to the fostering of the cultural traditions of Germantown, the preservation of its historic landmarks, and the maintenance of the Society's Museum of historic relics.

A membership in the Society helps to further these aims. It also entitles members to attend the interesting series of monthly lectures and to receive the GERMANTOWN CRIER which is published quarterly.

Membership dues are:

Junior, Teacher, or Librarian Membership	$3.00
Annual	6.00
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Subscription to the CRIER for non-members is $1.00.

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The Historical Society is a source of pride and interest to many Germantowners, even outside its membership, but while enthusiasm and interest are most valuable assets, the actual necessities of operation need something sterner and more tangible.

"The Society functions on an amazingly small budget in maintaining its Museum in the Hacker House and its Library and publications offices in the Baynton House next door. Properly caring for and safeguarding these buildings and their contents, and operating the Morris House, with which the Society is proud to be entrusted, impose an arduous financial burden."

In making a will remember how gracious a gesture a bequest to so fine a local project would be. Thus the community would be assured of the dignified safety of its priceless historical heritage.

OBITUARIES

We deeply regret the loss of EARLE N. BARBER who died Saturday, February 21st. Among his many interests was that of Historic Houses. He served on the Board of the Germantown Historical Society for more than ten years and his clear thinking in making decisions will be sadly missed.

SCHEDULE OF MEETINGS

March 19, 1959

At the Women's Club of Gtn., Assembly Hall. Mrs. A. William Ball, Jr., authority on Colonial silver, on "William Ball, Philadelphia Silversmith, His Life and Times." *See page 6*

April 16, 1958

At the Women's Club of Gtn., Assembly Hall. Mr. Earl J. Heydinger, of the National Park Service, who is connected with the Hopewell National Monument, on "The Schuylkill, Lifeline to Valley Forge."

All meetings are scheduled for 1:00 P.M.

NEW MEMBERS

Members admitted since issue of Vol. 9, No. 4

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SOCIETY'S PUBLICATIONS

Complete sets of the Germantowne Crier consisting of (40) all numbers issued to date, are being offered (on order) at $4 per set plus 50c postage if mailed.

Copies of the "Guide Book to Historic Germantown" will be sold at One dollar each; copies of "Washington Visits Germantown" at One dollar each, in board covers, and Fifty cents in paper covers, both of these books being the work of our founder and former president, Charles Francis Jenkins.

Various issues of Volume One and Two, of the old "Site and Relic Society's" publications, are for sale at the Museum. Some of the second volumes are in the name of the Germantown Historical Society, the old name being discontinued during that period. The publications start from the very beginning of the Society, and many of the articles were written by old historians now dead, and constitute first hand information.

Copies of current issues of the Crier may be purchased at the Museum, the Morris House, and at various stores in Philadelphia, Germantown, Mt. Airy and Chestnut Hill.

"HISTORIC GERMANTOWN" a special limited edition book of 150 pages, published with the cooperation of the American Philosophical Society, includes an outline of the early history of Germantown, together with views of historic Germantown houses with their plans and architectural and historic information.

The books are 9½ by 12 inches, bound in hard covers, and are available at cost of $5.00 per copy delivered, or $5.25 by mail to any address. Please address requests accompanied by check to. order of Germantown Historical Society to: Captain Edmund A Crenshaw, Jr., 519 Pelham Road, Philadelphia 19, Penna.

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Published March, May, September, December—Germantown Historical Society

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NEWS OF THE SOCIETY

As usual there was no lecture or other meeting scheduled for December in order to avoid conflict with the busy Christmas season.

The January Lecture meeting was a most successful one and a departure from our usual routine. Our Board Member Mr. Henri Marceau Director of the Philadelphia Museum of Art met a very large turnout of our members at the Museum and conducted them thru the new Decorative Arts Wing of the Museum for a private view during which he delivered a talk on the exhibits. Members then devoted considerable time to further inspection of the many very interesting displays.

Our own Museum has received a number of new donations with the promise of a large amount of maps, letters, books and papers of much interest to Germantown in the near future.

The Costume Committee has received a gift of a large check from one of our interested members and has in prospect the acquisition of new and much enlarged space for more adequate display of the large number of costumes on hand.

Date of our Annual Garden Party has been set for Friday June 5th at the usual hour in the evening at which time there will be an entertainment to be announced later.

Relative to Mrs. Ball's subject for our March Meeting: "William Ball, Philadelphia Silversmith, His Life and Times," she requests that those members of the Germantown Historical Society and their guests who own specimens of William Ball silver spoons, or other small pieces, favor her by bringing some to the meeting, to lend a visual factor to the discussion.

In Mrs. Ball we find not only a kindred spirit to the most ardent workers and students of our own Society, but indeed a special example to the members of any organization or community of what *can* be done—if a person be exceptionally gifted and industrious. Her own community showed its appreciation and recognition of the formidable scope of her accomplishments and contributions to their culture recently when the West Chester Chamber of Commerce chose her as the outstanding citizen of the year, awarding this honor to a woman for the first time.

Chairman or business manager of the Chester County Day for 22 years; vice-president of the Chester County Historical Society 21 years; Girls' Secretary and Tri-Hi-Y director at the Y. M. C. A. 16 years; past president of the local P. T. A.; charter member of the Brandywine Valley Association and a member of the League of Women Voters, Mrs. Ball's life here has been one of constant, widespread, service and ceaseless industry.

Mrs. Ball came directly to West Chester in 1928, after receiving her M.A. degree from the University of California at Berkeley. She was born in St. Joseph, Mo. There she graduated valedictorian of her high school class. She progressed to the University of Kansas, further to distinguish herself by graduating Magna Cum Laude and being elected to Phi Beta Kappa. She devoted time during her undergraduate years to community work: she was director of recreation for the city of St. Joseph, having jurisdiction over ten playgrounds and three parks. After graduation she taught physical education for a while at Grand Island, Nebraska before going on to her M.A. studies in California.

On the faculty of West Chester State Teachers College she taught physical education, dancing and recreation; and organized the local Valkyrie Club.

Mr. and Mrs. Ball raised two children and now have two grandsons. Their other mutual interests include: engaging in the business of antique brass reproductions; old automobiles; historical research and writing about Chester County.

Our advertisers—an appreciation

THE GERMANTOWNE CRIER is now self-supporting—"operating in the black," we were pleased to learn from the Treasurer's report of the last Annual Meeting. How many of our readers stop to consider our obligations to the group who have placed us in this most comfortable position? Our advertising neighbors are community members ready and eager to serve us.

We are a non-profit, but surely not a charitable institution. Advertisements in our magazine should be productive of increased business to those buying them. The "Crier" therefore urges its many readers to take a new look at these tastefully presented appeals for your patronage. Note the concerns with whom you regularly deal and then tell them you appreciate their support of our magazine when next you speak with them. Visit the others as your needs, interests or curiosity dictate, to learn what they have, and mention how you come to go there. It will expand your field of choices and assure our supporters that their money is being wisely as well as generously spent.

GERMANTOWNE CRIER

Volume 11 MARCH, 1959 Number 1

William Penn and the Pilgrim Fathers
Commonwealth Builders

By Frank Worthington Melvin

An address delivered before the
Society of Mayflower Descendants
in the Commonwealth of Pennsylvania 1958

FOREWORD

In the fall of 1957 the people of Pennsylvania observed the 275th anniversary of the landing of William Penn on the twenty-ninth day, the tenth month, 1682. Responding to his generous invitation, people of many faiths and from many lands soon came to settle in his fair Pennsylvania.

Within fifty years after that landing people from New England, some of them descendants of the Pilgrim fathers, began coming. It was quite appropriate, therefore, that our Society at its annual luncheon in January 1958 honored the memory of this great man.

We are grateful to our fellow-member and former governor, Hon. Frank Worthington Melvin, for preparing and delivering the address which appears here.

Ledyard Hart Heckscher, *Governor,*
Society of Mayflower Descendants
in the
Commonwealth of Pennsylvania

JULES VERNE'S traveler went round the world in eighty days. The Soviet dog, Laika, did it in less than two hours. Is that progress? Would it be further progress if Sputnik and the Explorer carried hydrogen bombs? We cannot help asking ourselves if the "jarring atoms," which the Creator's hand once brought into harmony, must now under nuclear fission disintegrate and carry everything, ourselves included, back to chaos.

If mankind is headed for annihilation, as some would have us believe, it might be well for us to compose ourselves after the manner of the doomed and review our past. I do not propose, however, to lead you in a gloomy deathbed repentance. On the contrary, I believe that a glance at our history during the 338 years since the Pilgrim Fathers landed at Plymouth, will remind us that our national life has not been such a bad one, and might even inspire us with a determination to preserve it a little longer and see what this American experiment can further produce. For there is in our history a record of progress—*real* progress, not merely in miles per hour but in the soul of our democratic institutions. Do not think that, because it was not an American poodle that first circled the earth in a few minutes, we must have dropped behind in the race. Progress of the kind I mean is not measured by a speedometer.

Charles Baudelaire, who has a reputation for facing the facts of life, once declared "progress" to mean an increasing social sensitiveness—an increasing awareness of the claims of other people upon us and an awareness also of what they can contribute to us.

No one will deny that such a movement may be traced throughout our country's history. Intermittent it may have been, and different periods may have evidenced it in different ways; but, from the founding of the colonies to the present day, there has been a growth of sensitivity to the rights and the aspirations of our fellow men. Governor Bradford of Plymouth Colony, Thomas Jefferson, Abraham Lincoln, gave voice each in his own way to this kind of progress. Even in the violence at Harper's Ferry, we find expression of the same great theme, and that is why John Brown's soul goes marching on.

We are not going back today. The Supreme Court's decision on segregation is in the same voice. Our popular literature, which provides what is called the "mass culture" of the present generation, expresses a widening interest in the problems of mankind all

over the world. Even the cult of violence in recent fiction bespeaks (with some admitted exceptions) an inverted tenderness, an explosive hatred of the cruelties that still linger in the back eddies of our society.

If I speak with pride, as a Pennsylvanian, of the part played by our Commonwealth in progress of the kind I have been describing, be assured that I do so in no spirit of boasting, least of all before this Mayflower audience. A Pennsylvanian speaking before the Mayflower Descendants must clothe himself in humility, for he knows very well that the Mayflower Compact preceded Penn's First Frame of Government by more than sixty years, and that Penn himself, with his plans to carve Utopia out of the forest, was the product of an intellectual atmosphere which the Pilgrims had done much to foster.

In considering the influence of the Pilgrims upon William Penn, we must remember not only that there was a natural affinity of thought between the mature Penn and the Pilgrims, but also that his knowledge of these New England founders had begun while he was a boy. It was in 1654, when William was ten years old, that his father, Admiral Penn, took a fleet of thirty ships to the West Indies with Edward Winslow as one of Cromwell's commissioners. Winslow, one of the original Mayflower Pilgrims, had been three times governor of Plymouth Colony. He was to end his life sharing Admiral Penn's disasters on the Spanish Main. Though victorious in Jamaica, the English were defeated severely at Santo Domingo; and Edward Winslow, worn out by anxiety and disappointment, died in Jamaica,[1] while Admiral Penn on his return to England was thrown into the Tower.

When William Penn came to manhood and began his American adventure, he owed to the Pilgrims, and to the less liberal Puritans, of New England a great debt; though when we attempt to compute it we find difficulty in distinguishing between what he borrowed directly and what came to him as a kind of unearned increment in the form of an awakened and responsive public. Penn was an individualist, obeying his own "inner light," but he was also a product of his time, and it was the Separatists in England and the Pilgrims in America who had given those times many of the qualities that inspired him.

Penn shared with the Pilgrims a belief that life is to be guided by conscience, by the "inner light." He shared, too, the Pilgrim spirit of independence, the courage with which they bore persecution, and the stubborn will that enabled them to overcome it. In politics we may be sure that the New England town meeting, with its contribution to the movement for democratic government, was not unknown to him.

The source of the New England town meeting was, as is well known, the Mayflower Compact of 1620. Though the Compact was not the product of any convictions concerning the rights of man or popular sovereignty, being intended merely to keep order and meet the threat of mutiny, it marks, nevertheless, a



Youth from Penn's day
Sketch by K. R. W.

step in the development of our free institutions. It was "a pure democracy," as James Truslow Adams calls it in his really great book, *The Founding of New England.*[2]

The entire male population met in a body, a General Court; and from that body came all political power and even judicial decisions. No king gave the Pilgrims their charter. They never had a charter. The Compact sprang from the people themselves.

"We whose names are underwritten, . . ." ran this historic document, "do by these presents solemnly & mutually in the presence of God and one of another, covenant & combine ourselves together into a civill body politick, for our better ordering & preservation . . ., to enact, constitute, and frame such just & equal lawes . . . as shall be thought moste meet & convenient for the general good of ye Colonie . . ."[3]

After signing the Compact, they proceeded to elect John Carver governor, laying the foundation in that act of a great and continuing experiment in democracy. "Here on the deck of the Mayflower," writes George Willison,[4] "at the first general assembly of the Pilgrims, was born that great democratic institution the New England town meeting, first established at Plymouth and thence translated elsewhere."

In another field, that of education, both the Pilgrims and the Puritans of New England set a noble example for the Quakers to follow. "The greatness of the Puritans," writes Professor Perry Miller in a passage that is equally applicable to the Pilgrims,[5] "is not so much that they conquered a wilderness, or that they carried a religion into it, but that they carried a religion which . . . was indissolubly bound up with an ideal of culture and learning. In contrast to all other pioneers, they made no concessions to the forest, but in the midst of frontier conditions, in the very throes of clearing the land and erecting shelters, they maintained schools and a college, a standard of scholarship and competent writing, a class of men devoted entirely to the life of the mind and of the soul."

New England's settlers and the Quakers disclose an interesting parallel in the educational field. The Puritans and Pilgrims wanted to train ministers and so, on the collegiate level, founded their first college, Harvard, in 1636, less than 10 years after the arrival of the former and less than 20 years after that of the latter. The Quakers had no ministers. They established their first schools 7 years after Penn's landing, in 1689. These were the William Penn Charter School (its first Charter traditionally was issued at Pennsbury Manor in 1701, followed by revised Charters in 1708 and 1711, under the latter of which it continues to operate), and the Friends Select School. They were followed by the Abington Friends School, in 1696, and the Westtown School, in 1799. These were, and still are, for secondary education. It was not until 1833 that the Quakers established their first college, Haverford, 150 years after Penn's landing. Swarthmore was established in 1864. Today these two Quaker colleges occupy an enviable position among the institutions of higher learning in the United States. But if either ever has educated a minister—it has been strictly unintentional.

While Penn owed a great deal to the Pilgrim-Puritan culture, we must understand that his admiration for it was tempered with some natural doubts and hesitations. The acknowledged high seriousness of the New England founders was, in the Quaker view, insufficiently mellowed by humility. The Puritans especially, penetrated though they were with great truths, were slaves to a deductive reasoning based on false premises, which led them to think all men who disagreed with them must be evil. Their intolerance was evidenced in the driving out of Roger Williams, thus compelling the organization of the Baptist Church to be made at a distance from Puritan authority.

It is necessary to remind ourselves, at this point, of the difference between the Puritans and the Pilgrims. While they had much in common, both being men of the Bible and conscientious church reformers, their differences were basic. The Pilgrims were liberal, tolerant, humane. No frenzy of witch hunting stains their record as it does in Massachusetts. During the orgy of persecution in the Bay Colony, one hundred and fifty persons were imprisoned for being in league with the devil and twenty-nine were hanged or tortured to death;[6] while in Plymouth Colony only two cases of witchcraft came to trial, and in both the accusers—not the accused—were fined and rebuked.[7]

To throw into relief the contribution made by William Penn to our American liberties—and especially to the most important of these, intellectual freedom—let us consider a little further the fanaticism of the Puritans and their hatred of dissent. Massachusetts, in order to rid society of the cancer of error, proceeded to liquidate its carriers. The Quakers stood in the way. They advocated toleration as earnestly as the Puritans demanded orthodoxy, and they refused to be silenced. A fury of persecution was accordingly directed against them. Massachusetts in 1656 passed a law providing a fine of one hundred pounds—which was a good sum of money in those days—against any ship captain who brought a known Quaker to its shores. If a Quaker did nevertheless get into the Bay Colony, he was whipped, imprisoned, and put into solitary confinement. Some Quakers were banished from the colony. If they returned, they were hanged. Within a few years in the Puritan colonies (Massachusetts in particular), forty Quakers had been whipped, sixty-four had been imprisoned, three had had their ears cut off, and four had been hanged.[8] It is said that Cotton Mather tried to prevent William Penn from setting foot on this continent.

It may seem strange, after this, to speak of the debt the Quakers owed the Puritans, and stranger still to speak of the debt the Puritans owed the Quakers, but the latter is as undoubted as the former. By their patently unmerited sufferings, the Quakers exposed the weakness of the Puritan temperament: its intellectual arrogance, which made it in the end anti-Christian. Persecution of the Quakers stirred the New England populace to protest, and so helped to bring about a mellowing of Puritan zeal. The leadership which New England, during the nineteenth century, gave to the movement extending political democracy would have been impossible without a touch of the Quaker leaven, derived from the New Testament rather than the Old. The Quakers found Christianity rooted in the story of the Good Samaritan, as their many charities and their work of rehabilitation among the dispossessed Indians bear witness. They called themselves, significantly, the Society of Friends, and in that spirit they practiced their religion.

Like the Pilgrims, the Quakers sought freedom of thought for themselves, and so also did the Puritans; but there was a difference. The Puritans stopped at freedom for themselves; the Quakers, in the true spirit of democracy and of Christianity, sought freedom for others as well. Penn expressed it simply and memorably in these words: "We must give the liberties we ask."[9]

The Puritans granted those who differed with them liberty, as Nathaniel Ward said, to stay away from New England.[10] Penn invited men of different views to come to his province and there enjoy freedom of conscience and of worship, freedom of thought and expression. A man in Pennsylvania could say what he thought. That was the great contribution of the Quakers to the development of free institutions in America. They did not merely permit disagreement and debate; they encouraged it. Freedom, they believed, to be effective must be shared and made vocal.

To understand William Penn's daring venture in democratic government, we must rid ourselves of certain popular misconceptions of his character. The

(*Continued on page 25*)

SOCIETY HILL AND SOUTH END

From Watson's Annals Vol. I

by John Fanning Watson

THE southern section of the city, although incorporated nine years earlier than the Northern Liberties—say 1794—did not make such rapid improvements. About the New Market square the change, as a place of business, has been greatest, occasioned in part by the lengthening of the market-house, building it up from Lombard street to Pine street, and by the increase of wealthy population out Pine and other southern streets. Forty-five years ago no dry-goods, hardware, or fancy stores, as now there, were then seen. Thirty-five years ago none of the streets below South street running westward, were laid out beyond Fifth street; and Catharine and Queen streets were only laid out as far as Second street. All beyond was common or fenced lots.

The south-western part of the city was always a wooden town, with a surplus population of the baser sort; and the general level of the ground there was lower than the general level now required for Southwark, especially all that part lying south of Pine street and westward of Sixth street. Numerous houses still there show the streets now raised above their door sills one or two steps. Toward the river side however, the ground was high, so much so, that along Swanson street below Almond street, the oldest house now remaining there show themselves much higher than the present level of the street. From this cause the old house at the South-west corner of Swanson and Almond streets may be seen to have its original cellar once under ground, now at least ten feet out of the ground; and several houses now on western side of Swanson street, below there, may be seen to have a high ascent of steps. Similar notices may be made of houses north of Catharine and Queen streets, which show that doors once on the ground floor, are now in their second stories. The same may be seen too, of houses in Front and Penn streets below South street.

At one time a great portion of the south-western end of Southwark belonged to Edward Shippen. In the year of 1730, after his death, his estate was advertised as containing "240 acres on the south side of the city."

Southwark, especially in the neighborhood of the present market house, by Pine and South streets, was so new and unsettled as late as the year 1767, that then we see that public advertisement is made by Joseph Wharton and others, proposing to bestow lots "for the promotion of religion, learning and industry," and sub rosa, to benefit themselves, by making grants of lots for school houses, meeting houses and market houses; saying also that the market place was already fixed upon, having a length of 1200 feet and a width of 100 feet.

By this fact we learn the measures which were taken to hasten the improvement of the South End, and to convert the former commons of Society Hill into something more productive to the land-holders.*

Before this time it had been the locality for field trainings or for field preachings, and before Penn street was formed though the high bluff formerly along the line of that street, the flag staff possessed the ground a little north of South street, to designate the Water Battery which lay at the base of the bank.

DUCHE'S HOUSE

from Watson's Annals Vol. I page 413

This was one of the venerable looking, antiquated houses of our city, built in 1758, for Parson Duche, the pastor of St. Peter's church as a gift from his father, and taken down a few years ago, to give room to erect several brick houses on the site. It was said to have been built after the pattern of one of the wings of Lanmbeth Palace. When first erected there it was deemed quite out of town, and for some time rested in lonely grandeur. In after years the residence of Governor M'Kean, and when we saw it as a boy we derived from its contemplation conceptions of the state and dignity of a governor which no subsequent structures could generate. It seemed the appropriate residence of some notable public man.

Parson Duche was as notable in his time as his mansion, and both for a time ran their fame together. He was withal a man of some eccentricity, and of a very busy mind, partaking with lively feelings in all the secular incidents of the day. When Junius' Letters first came out, in 1771, he used to descant

*Mr. Powel, who dwelt there about that time, to encourage the establishment of the market there used to give out he would buy all the butter which should be left unsold on market days. His ancestor, Samuel Powel, built the row of houses on the north side of Pine street, east of Second street, and although three stories, they brought but £ 15, rent, eighty years ago.

upon them in the Gazettes of the time under the signature of Tamoc Caspina. a title formed by an acrostic on his office, &c., as "the assistant minister of Christ church and St. Peter's in North America." At another time he endeavoured to influence General Washington, with whom he was said to be popular as a preacher, to forsake the American cause; and for this measure he was obliged to make his escape for England, where he lived and preached some time, but finally came back to Philadelphia and died. His ancestor was Anthony Duche, a respectable Protestant refugee, who came out with William Penn.

The church of St. Peter, to which he was attached, on the south-west corner of Third and Pine streets, (the diagonal corner from own house) was founded in the year 1758, as a chapel of ease to the parent Christ Church. It was built by contract for the sum of £ 3310, and the bell in its cupola, (the best at present in the city for its tones) was the same, as told to me by Bishop White, which had occupied the tree-crotch at Christ church. The extensive ground was a gift of the proprietaries; level as the whole area was, it was always called, "the church on the hill," in primitive days in reference to its being in the region of "Society Hill," and not?, in familiar parlence, within the city walks.

In September, 1761, just two years after it was begun to be built, it was first opened for public worship. On that occasion all the clergy met at Christ church, and with wardens and vestry went in procession to the Governor's house, where, being joined by him and some of his council, they proceeded to the new church, where they heard a sermon from Doctor Smith, the Provost of the college from the words "I have surely built thee a house to dwell in," &c. The same words were also set to music and sung by the choir.

As late as the year 1750 there was a place called "the Vineyard," and sometimes "Stanly," (William Stanly was an original purchaser of five thousand acres) which belonged then to Edward Jones, and contained eight and a half acres of meadow, orchard & garden, having its garden front on the south side of South street, not far from Second street, an abundance of cherries and peaches, and a spacious house with a piazza on the eastern and southern sides. Anthony Cuthbert, Esq., now aged, remembers when woods were general in Southwark from Third and Fourth streets to Schuylkill, and when a ropewalk extended from Almond street and Second street westward. Mrs. H. S. now eighty-eight, remembers gathering whortle berries at the new market place, and blackberries at the corner of Pine and Fourth streets.

"Society Hill," a name once so prevalent for all the region south of Pine street, even down to the Swedes' church, has been discontinued for the last sixty-eight or seventy-eight years. In olden times we used to read of "Cherry Garden on Society Hill," the "Friends' Meeting on Society Hill," the "Theatre (in 1759) on Society Hill," "George Wells' place on Society Hill, near the Swedes' church," &c. The name, we take for granted, was derived from the "Free Society of Traders," who originally owned all land "from river to river, lying between Spruce and Pine streets," including of course part of the prominent hill once a knoll at and about Pine and Front streets. The aged Thomas Bradford, however, suggests that it took its name from the Welsh Society of Landholders, who he says, once had a residence there in a large long building made by them. As I never met with any other mention of such a Society and building, I can only speak of it as his opinion.

From Robert Venable, a black man, aged ninety-four, I learned the following facts: "The flag staff" on Society Hill stood near the bank, east side of Front street, precisely between Pine and Union streets. Had not heard of a battery near it. Whitfield preached on the ground below Pine street. He said he heard and saw him often; had great crowds; Friends did not like his ways, but some Friends joined him. "They who built the old Academy for him; hoped thereby to keep him here among them always." He could hear Whitfield preaching on Society Hill, by the flag staff, corner of Pine and Front, while he, (Robert) stood in his yard in Walnut street near Front street, not as to sense, but sound.

Since my former edition of 1830, the South End has extended southward and westward, with numerous well constructed houses,—The former commons being now no longer open,—not requiring any particular notice of mine.

NEWS OF THE DAY

28th day of July in the year of our Lord one thousand seven hundred and seventy-five, George Griffith leased or bought from Edward Shippen (Jr.) and his wife Margaret a lot lying in the District of Southwark on the South side of Catherine st. 21 ft. 4 in. and extending in depth 85 ft. or thereabouts be the same more or less, bounded westward partly by a lot now or late of Jacob Walter, Southward by ground formerly of Joseph Kunvlis and wife, Eastward by a lot belonging to John Duche and northward by Catharine st. aforesaid in the year of our Lord 7th day of Dec. 1775.

Yearly rent or sum of fourteen Spanish coined fine silver Pieces of Eight and a two-thirds part of a Piece of Eight each piece of eight weighing seventeen Pennyweights and six grams or so much lawful money of the said province of Pennsylvania as shall be sufficient to purchase or procure such pieces of eight on the first day of May in each and every year forever hereafter.

—*From a Deed in possession of the Hist. Soc. of Penna.*



KEYSER AND RODNEY HOUSES

By Katharine R. Wireman

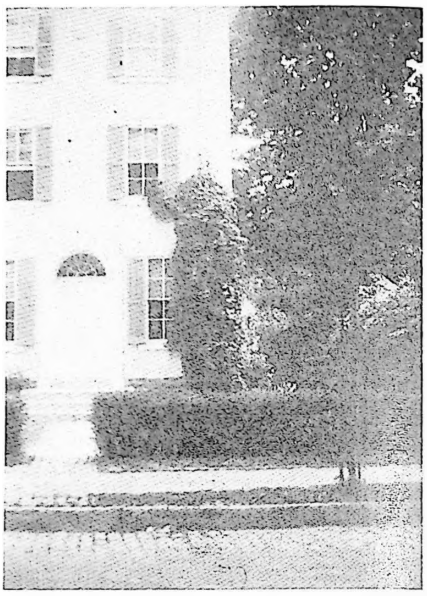
NOS. 6335-6347 Main Street were once the site of two old Germantown houses. The lower one was for many years the residence of Rev. John Rodney, who was the rector of St. Luke's Episcopal Church from 1825 to 1867, and rector emeritus until his death in 1886. The upper portion of the house was built by John Keyser, and at the time of the Battle was occupied by him and his family. As the house was high above the street, the family from their refuge in the cellar were able, by placing an apple under the outside cellar door, to witness the Battle in the opposite field. There is a tradition that an American officer fell near the cellar door and the Keysers, at his burial, saved the silver shoe-buckles which he wore. Years after one of his descendants, searching for information as to his ancestor, was directed to the Keysers. It then developed that the officer they had helped bury was the person searched for and the buckles were given to the rightful owners.

When the Rodney house was torn down some time before 1918, the front door was put in an old house on McCallum Street just above Walnut Lane.

This house had once been owned by Wilmer Atkinson who started the Farm Journal magazine.

He planted the accebia vine which still flourishes at the southwest corner of the house and also a hardy rose in the garden which starts blooming in the spring and continues into December.

Among those who occupied this house was Dr. Walker, a well known physician in Germantown, at his death it passed to his daughter, Annie Walker,



Rodney House door and steps in present location

who gave piano lessons at Helen Wilkinson's music school. Miss Walker rented the house in 1913 to the present owners. Every spring when the roses were in bloom she would come to pick a yellow rose. When one spring she failed to come, we knew that she had passed away.

After her death a real estate firm had charge of the house. They knew that the Keyser and Rodney houses were being torn down and secured the doorway and steps of the Rodney house to replace the old wood portico which was rotting away. When it was finished the family who had rented the house from

(Continued on page 22)



Keyser and Rodney Houses

Germantown Academy and Dr. Kershaw

from the Evening Public Ledger, September 26, 1931

By C. William Duncan

Recollections

ON THE top floor of a historic building on the campus of Germantown Academy lives a gentleman who is 89 in years and 29 in spirit. The remarkable part of this man, who refuses to admit he is old, is his spirit. He has more mental pep and more laughter than most men a half century his junior.

As he looks back on the years since 1876, when he became principal of the Academy, he readily recalls the antics and characteristics of many youths who are now famous men of affairs.

Owen J. Roberts, now United States Supreme Court Justice, is one of them.

"Recall, if you will, some of the pranks played by Mr. Roberts when he was a student here, Dr. Kershaw?" said the interviewer after being introduced to the schoolmaster emeritus by Stewart A. Jellett, Jr., engineer and member of the Academy Board of Trustees.

Was a Serious Scholar

"I can't do that for you, for Owen was one of my boys who didn't go in for pranks and playing tricks on the others," he answered. "He was a very studious boy, and a very bright scholar. He was good in everything, Latin, Greek and mathematics. But he was not what you would call a bookworm. He was into every phase of scholastic activity, including some sports. He was one of the best debaters we ever had in the school."

"Who are some of your other students who have become famous?"

"I won't be able to name them all. Now let me see. There is Thomas S. Gates, president of the University of Pennsylvania; Bishop James de Wolf Perry, of the Episcopal Church, is another. And there is George Stuart Patterson, famous cricketer and president of the Union League. By the way, Germantown Academy is really the cradle of cricket in this country. The first game of cricket in America was played on our campus by British officers who were part of the army occupying Germantown following the battle.

"William Draper Lewis, former dean of the law school at U. of P., is one of my boys. So are Samuel T. Bodine, former president U. G. I. Company, and Colonel Sheldon Potter, who was Director of Public Safety during the Weaver Administration.

Tilden Is an Alumnus

"The greatest tennis player in history, Bill Tilden, is a product of Germantown Academy. Charles J. McCarthy, football official, is another. "Bucky" Vail and Edgar Church were fine football players and we had a wonder back in 1888 named Earnest S. Ramsdell. These are only a few of the many.

"We have had many distinguished visitors. Samuel Longfellow lived next door and came in frequently. One day he brought with him his brother, Henry W. Longfellow. A class in Homer was reciting and the two Longfellows had a discussion over the rendering of a passage. A long and heated debate ensued, much to the interest of the boys, and it, incidentally, meant no more Homer recitation that day.

"Walt Whitman visited the school several times. On one occasion he made such a successful speech to the boys that at the end they gave him the old Academy yell.

Turned Laugh on Boys

"It used to be the custom for the boys to club together and give the principal and teachers Christmas gifts. One of my first presents was a microscope. The boys suspected I had guessed what was coming, so decided they would play a trick. When I opened the big square package, instead of the microscope there was just a block of wood which gave me a chance to thank them immediately for such a fine specimen of their heads, made even more realistic by the large crack in the block of wood. The laugh being on them, 'Jim' Pease hastily went out and returned with the microscope."

Here, Dr. Kershaw stopped long enough to apologize for having no cigars on hand.

"When I get to be an old man I intend taking up smoking for relaxation," he smiled.

Dr. Kershaw began teaching school on the Eastern Shore of Maryland seventy years ago. Later, he went to Princeton and was graduated in 1864. There were fifty-four men in his class and, just to show that his memory is still alert, he called off their names in alphabetical order.

He is proud of the history of the Academy, which was founded away back in 1759 by the principal citizens of Germantown. It is the oldest school in the United States with a continuous existence in the same building. In the yard is a tree which was planted by George Washington in 1793.

"Our school motto, engraved on our seal, reads, 'By Persevering You Shall See the Fruits.' But to live to see the fruits of one's labor is a blessing that few men experience," concluded Dr. Kershaw. "And I am fortunate, indeed, and very proud and happy of the records made by my boys. The latch string is always out to them and their friends at Kershaw Hall."

GERMANTOWN . . .

CAPITOL OF THE UNITED STATES

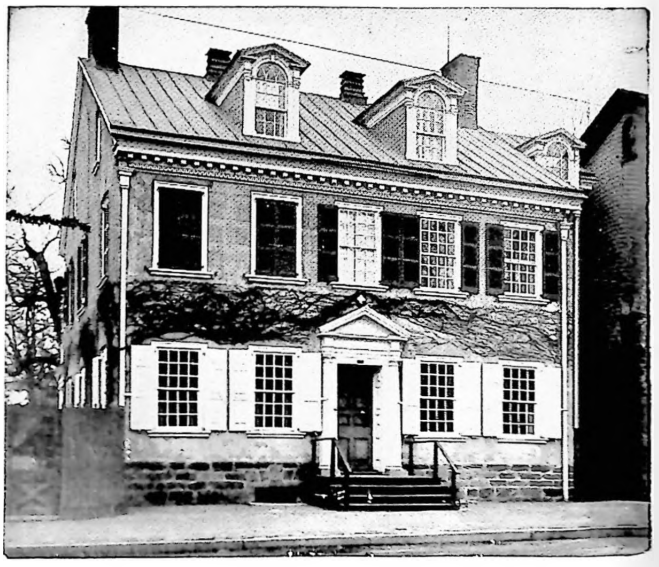
From Watson's Annals vol. II, by John Fanning Watson, pub. 1877.

THE Trustees of the Academy of Germantown in the year 1793, had application from the State and the United States to rent the Academy for their use. It was thereupon resolved by the trustees, in the 26th of October, 1793, that they would take measures to accommodate the Congress of the United States, at their next session, with the use of the same, for the sum of 300 dollars. Only think of such a school-house of eighty by fifty feet, being seriously proposed for the use of the American congress. The congress was then so small; it is now so great.

The circumstances which led to the application of the house, grew out of the inquiry made by Gen. Washington, who then resided in Germantown, in the house afterwards for many years the house of the Perot family—now of Samuel B. Morris. In 1793, when Gen. Washington dwelt in Germantown, the town was held as the government place of the State of Pennsylvania and of the United States; and this was because of the necessary retreat of the officers and offices from the city of Philadelphia, where the yellow fever was raging with destructive effect. At that time the office of state, etc. of Pennsylvania was held in the stone house next above B. Lehman's. There you could see every day Governor Mifflin and his secretary of state A. J. Daallas. The house now the bank of Germantown was occupied by Thomas Jefferson, as secretary of state of the United States, and by Mr. Randolph as attorney general. The bank of the United States was located in the three-storied stone house of Billings, and when his treasure was brought, it was guarded by a troop of horse. Oellers, once celebrated for his great hotel for congressmen, on Chestnut street; had his hotel here, in the house since Clement Bringhurst's; and at that house, filled with lodgers, the celebrated Bates, of comic memory, used to hold musical soirees at 50 cents a head, to help to moderate the gloom of the sad times.

At that time the town was crowded with strangers and boarders; and especially by numerous French emigrants escaped from the massacre of St. Domingo. It was then expected that the next future years might be again visited by yellow fever; and therefore, numerous engagements of houses and purchases of ground at increased prices were made to insure a future refuge. In this way the bank of North America and of Pennsylvania found a place in the Academy in the next outbreak of fever, which occurred in 1798.

It ought to be mentioned as a peculiar circumstance connected with Perot's house, before mentioned, that it had been the residence severally of General Howe, the British commander in the war of the Revolution, and of the same time, the home of the then youth, Prince William IV; afterwards, in 1793 the residence of Gen. Washington while President of the United States. Look at its size as then regarded good enough and large enough for a president, in contrast with the presidential palases at Washington city. It is thus that we are rapidly growing as a nation from small things to great things.



The Perot-Morris-Deschler House, facing Market Square

The Morris house is now the property of the United States Government. It is the only house still standing with the exception of Mount Vernon, in which Washington made his home when he was president of the United States. Here he held four cabinet meetings. Here he brought his beloved wife, Martha, and her two grandchildren, George Washington Parke Custis and Eleanor Parke Custis. From this house George Washington Parke Custis went to school at the Germantown Academy. One of the older residents of Germantown remembered seeing Washington ride on horseback up to the Academy and say in his stentorian voice, "Is George Washington Parke Custis here?"

FREE QUAKER MOVEMENT IN NEW ENGLAND DURING THE AMERICAN REVOLUTION

By Arthur J. Mekeel

from Bulletin of Friends' Historical Assn. Vol. 27, No. 2, 1938
By permission of Friends' Historical Association Bulletin Autumn 1938

THE ADVENT of the War for American Independence brought tensions and alterations to all aspects of American life, religious as well as political and economic. Despite their exclusive manner of living, the Society of Friends shared in these repercussions, one result of which was the splitting off of a small portion of the Society to form a religious organization of its own. This group was known as the Free Quakers. Previous studies of this movement have confined themselves to Philadelphia, but Friends elsewhere were similarly affected, though in varying degrees. In both Maryland and New England some members broke away from the parent body, especially in the latter section. In the middle provinces the division was caused by a disagreement over the question of defensive warfare, while in New England it was precipitated by a dispute over the payment of taxes to the revolutionary governments.

The central figure in the New England controversy was Timothy Davis of Rochester, Massachusetts, a member of Sandwich Monthly Meeting and for some years previously influential and active in the affairs of the Yearly Meeting of Friends for New England. As a prominent Friend he made visits of a religious nature to Pennsylvania and North Carolina in the latter part of 1771 and the early months of 1772. At the beginning of the conflict between the mother country and the colonies his position was orthodox as far as the attitude taken by Friends was concerned. In October, 1774, he wrote to his friend Israel Pemberton of Philadelphia:

> The State of affairs appear with a very threatening Aspect: there are great hostile preparations both by the Soldiery and country in general but I think Fr^{ds}. in general in our parts have been preserved from being active on either side and it is a great satisfaction to me they have kept as clear as they have. I hope they may be preserved in a state of quietness for the future for I think our strength will be to stand still.

With the outbreak of active warfare a question which assumed great importance was whether Friends could pay taxes to the new governments and be consistent with their testimony of peace. It was generally agreed that levies for war purposes only could not be paid, but on the matter of mixed taxes there was considerable difference of opinion. Some however clung to the position that all manner of taxes should be paid, with the exception of priests' rates, and the argument that one should "render unto Caesar the things which are Caesar's" was frequently quoted.

As early as July, 1775, an anonymous letter on taxation was addressed to Moses Brown of Providence. It argued for paying all taxes to the revolutionary authorities, pointing out that Friends in England in the previous century had paid them regardless of the various changes of government, excepting those only of a religious nature. Declaring that any persons receiving benefits from a government should share in its expenses, it said:

> . . . let a man be under any form of Government that he can imagine to himself, where he received any advantage by it, and while he remains under it, he ought to bear his proportion of the charges of it . . . [for] if we receive advantage from civil Government, we ought to bear our part of the charge of maintaining it or else have no recourse to it in any case whatever.

The writer further maintained that it could not be helped if rulers used force in defensive measures.

Later the same year Timothy Davis published a pamphlet entitled *A Letter from One Friend to Some of his Intimate Friends on the Subject of Paying Taxes.* This followed the same line of argument as the letter to Moses Brown. In defending his thesis the author referred to the writings of George Fox, Isaac Pennington, and other seventeenth-century Quakers. There seems little doubt but that both the former supported the payment of all taxes but priests' rates.

The group of Friends in Pennsylvania and New England who were opposed to the position taken by the Society at large felt that its action in continuing to recognize the previous regime as the rightful one and failing to support the new governments was inconsistent with their traditional principles. In January, 1775, the Meeting for Sufferings in Philadelphia published *The Testimony of the People Called Quakers*, asserting their determination "to discountenance and avoid every measure tending to excite disaffection to the King as supreme magistrate" and their firm opposition "against every usurpation of power and authority . . , and against the combination, insurrections, conspiracies and illegal assemblies." It was such pronouncements that determined Timothy Davis to publish his essay without reference to the New England Meeting for Sufferings, one of whose duties

was to censor the writings of any Friend bearing on the testimonies of the Society, and intended to be published.

Early in 1776 Samuel Gould, a member of the Meeting for Sufferings, received a letter concerning Timothy Davis's pamphlet from Caleb Greene, who was concerned with the printing of it. This was read at one of the sessions of the Meeting, and although the author was as yet unknown, there was grave suspicion of Davis's responsibilities and Greene's complicity. Committees were appointed to treat with them and any others involved, and to endeavor to suppress the distribution of the pamphlet lest it "have a Tendency to suppress Tender & Religious Scruples, in the Minds of those who are or may be exercised respecting the payment of Taxes, for the purposes of War . . ." About the same time Moses Brown wrote to James Pemberton in Philadelphia, urging that the latter's brother Israel, a close friend of Timothy Davis, communicate with him on the subject.

Meanwhile the committees appointed to visit the offending parties had secured acknowledgments of their complicity in the affair. Caleb Greene promised to stop the circulation of the publication, and Davis was invited to attend the Meeting for Sufferings and give an explanation of his action. The latter failed to appear, and another committee visited him in company with Samuel Emlen, John Pemberton, David Ferriss, and John Perry, who were on a religious visit to New England from Philadelphia at that time. But despite their concern these Friends were unable to move Timothy Davis from the position he had taken, and the Meeting for Sufferings then turned the matter over to Sandwich Monthly Meeting, requesting it to issue a testimony against him.

Before proceeding further the Monthly Meeting sent a committee to interview Davis. Several months later this committee reported that he could not find freedom to condemn his piece and that they could see no breach of the Society's testimony in it and recommended that the Meeting pass it by. The members of the Meeting could reach no agreement on this recommendation, and it was decided to lay the situation before the Quarterly Meeting. The Quarterly Meeting followed the same procedure as the Monthly Meeting with no better success, and consequently the whole problem was laid before the ensuing Yearly Meeting, which met in June, 1778, and took the whole difficult matter under consideration.

After conferring with the Friends from Sandwich Quarter, the committee appointed by the Yearly Meeting to act in the affair recommended that a testimony be issued against Timothy Davis's pamphlet and that his Monthly Meeting deal with him as a transgressor. A testimony was accordingly drawn up and issued. At the same time, because of the apparent division in Sandwich Monthly Meeting, a committee was appointed to visit both the Quarterly and Monthly Meetings there and confer with Timothy Davis and his followers.

As a result of this action the Monthly Meeting again took up the matter and finally disowned Timothy Davis. The latter then began holding meetings with his sympathizers, and by the middle of 1779 reports of disturbances on the part of the dissenters at Acushnet and other parts of Rochester Preparative Meeting were received by the Monthly Meeting. A committee appointed to interview the offenders found that twenty-nine Friends were attending Timothy Davis in his public services. The Monthly Meeting then began what might be called a purge of those siding with Davis and participating in his meetings. Consequently thirty-five Friends were dealt with, of whom all but five were disowned. These were George Allen, George Braley, Benjamin Bumpus, Nathan Davis, Jr., Nicolis Davis, Richard Davis, Abraham Devol, William Eastis, Barhabas Hammet, Stephen Hathaway, Isaac Hiller, Moses Hiller, Seth Hiller, Seth Hiller, Jr., Mark Jenne, Savory Londes, Stephen Merrihu, Lectious Runnels, Silas Swift, Bartholomew Taber, Benjamin Taber, Joseph Taber, Peter Taber, Thomas Taber, Jr., William Taber, Peleg Trip, Barnabus Wing, Jr., Daniel Wing, Josephus Wing, and William Wing. Those supporting Timothy Davis at first and later retracting were Enos Bourman, Nathan Davis, Silvanus Swift, Stephen Trip, and Paul Wing.

The only other Monthly Meeting which seems to have been similarly affected was Dartmouth in Rhode Island Quarter. There Caleb Hathaway, Joshua Sherman, Jr., Amaziah Smith, Eleashib Smith, John Smith, Joseph Smith, Edward Taber, William Taber and wife and daughter, and Nicholas Taber were disowned.

While these proceedings were going on, Moses Brown, who was well acquainted with Timothy Davis and had already corresponded with him relative to the disagreement between himself and Friends, made him a visit in company with John Lloyd of Philadelphia. He communicated to him Anthony Benezet's view of the matter, but despite this and his own arguments was unable to change Davis's opinions.

Meantime the committee of the Yearly Meeting to investigate the situation in Sandwich Quarter advised an addition to it because of its weakness. The Yearly Meeting finally decided to transfer the Monthly Meetings of Nantucket, Dartmouth, and Acoakset from Rhode Island to Sandwich Quarter, and a committee was directed to confer with these Meetings on the subject. At its session the following year, 1781, the Yearly Meeting ordered that this plan be carried through with regard to Nantucket Monthly Meeting, though the other two were not similarly acted upon until 1788.

As in Philadelphia, so in New England, the question of property rights soon arose. George Allen, one of the disowned, had formerly been Register of Sandwich

Monthly Meeting. Previously to his disownment he had been removed from this position but refused to surrender the records. Finally, after several attempts on the part of the Meeting to obtain possession of them, he turned them over to one of the members, and at the same time the seceders proceeded to hold meetings in the meeting houses where they had formerly belonged, and often simultaneously with Friends. Rochester and Long Plain sent up complaints to the Yearly Meeting that they were often interrupted on Sundays in this manner. At Acushnet the problem was solved by partitioning off the eastern half of the meeting house for their use. Meanwhile, the leaders of the dissenting group, through one of their friends who was a member of the General Court of Massachusetts, sent up to it a petition regarding their claims on meeting-house property. The General Court, however, took no action further than returning a sympathetic answer.

Throughout the controversy the New England seceders were in close touch with the Free Quaker group in Philadelphia. Timothy Davis was in frequent communication with them, and with some of his followers visited those in Philadelphia. By the middle of 1781 a monthly meeting had been established at Dartmouth by his party, a letter from them being read in the monthly meeting of Free Quakers in Philadelphia in August of that year. As a result of this the latter appointed a committee of correspondence consisting of Isaac Howell, Samuel Wetherill, and four others, to communicate officially with their brethren in New England. Letters were sent both to the new monthly meeting at Dartmouth and to Timothy Davis, as well as a copy of the Free Quaker *Discipline.*

The New Englanders did not entirely approve of the new *Discipline.* They objected chiefly to the method of admitting new members and the refusal to disown for deviations of any kind. In their reply to Philadelphia they said:

> . . . That which chiefly engaged our attention as being new was you extending your views towards the disowned without exception, as expressed by our Frd Saml Wetherill Jnr in his last letter to Timothy Davis, and secondly on your admitting Members upon their appearing of good Character only, and lastly your concluding never to disown any. Whether you meant to indulge such preachers, as may appear among you to propagate such Doctrines and opinions as they please, we have not yet learnt, nor are we very easy to believe. If it should be the case, perhaps you may sometimes hear very disagreeable things, such as some of us have for conscience's sake, been obliged to separate ourselves from some other Societies on account of . . .

The following year Timothy Davis and Cornelius Wing visited their brethren in Pennsylvania. While there they held meetings in Philadelphia, at Springfield and Richland, and at Deer Creek and West River in Maryland. Samuel Wetherill, Jr., accompanied them on their journey into Maryland. On their return to New England, Moses Brown informed James Pemberton that in his opinion the separatists there "depended much upon the report brought back of the standing of the disowned body amongst you," and he believed that "if T. don't get strength amongst you they would grow weak & finally cease their claim & with holding our meeting House & records. . . .

Though the seceders in New England had set up a monthly meeting, they did not prosper as hoped. In the spring of 1783 Moses Brown again wrote to James Pemberton that those at Long Plain had altered their time of meeting and no longer interfered with the meetings of Friends, and that Nathan Davis, Timothy's brother, had left the latter's meeting and requested to be restored. At Rochester, however, conditions remained the same, "there being a Wordy Preacher carries the multitude, tho' that is not large, which the faithful few has to suffer—Tim^{y} Met with no Incouragement from your Disowned Members they not appearing in the Light he Expected. . . ." But the group continued on for several years. As late as 1802 Samuel Wetherill, Jr., received a certificate from the Free Quaker Monthly Meeting in Philadelphia to visit their brethren in New England. After that nothing is heard of them.

In assessing the role and influence of these separatists we find they had little or no effect on the course of the Society at large. There is indication that there were many Friends who had strong sympathies with the colonial cause, though most were unwilling to go as far as their seceding brethren. Those in New England held nearer to the traditional tenets of the Quaker group than the dissenters in Pennsylvania, and sincerely believed that they were following the testimonies of the Society more closely than the main body.

In the controversy evoked by their action the questions of government and payment of taxes were interdependent because of the fact that the new governments came into being as a result of war. In New England, however, it was generally agreed that civil taxes could be paid, and the payment of mixed taxes was left up to the individual, though distraints for the refusal to pay such were considered as sufferings. In Pennsylvania, on the other hand, there was doubt as to the consistency of paying any taxes. The difference of opinion can be accounted for by the fact that in the former provinces the old popular government continued on, merely abjuring the authority of the King, while in the latter there was a complete revolution in government. There the proprietary authorities and the old Assembly, under which they had erected their commonwealth, and which was largely controlled by the Quakers for many years, were overthrown.

Because of the less extreme position of Friends in New England the division there was smaller in proportion than in Philadelphia, and those who did leave the Society did not depart so far from its basic principles.

Society for Preserving Ancient Instruments and Music Moves to Germantown

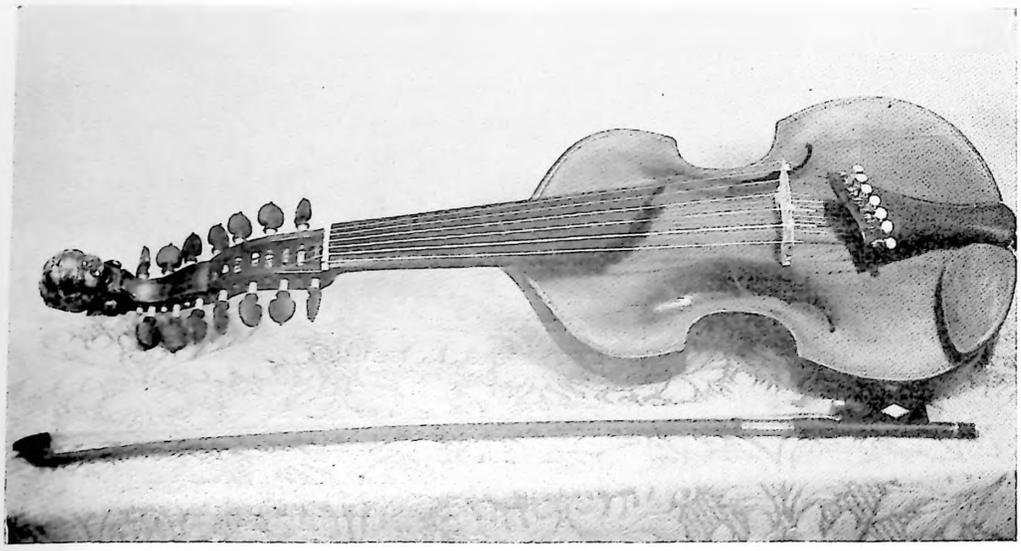
By Guy W. Moore

THE "Crier" welcomes to Germantown an internationally famous group: "The American Society of Ancient Instruments," dedicated to linking the musical culture of the past with the present and future. It was founded in West Philadelphia in 1929 by the late Ben Stad and his wife Flora, who formed a chamber group to preserve the art of performing works of the early masters on the very instruments for which they were written.

With the passing of the co-founders, the West Upsal Street residence of their daughter, Julia Stad-Chapline, became the repository of the Society's collection of 16th and 17th century instruments. They were moved there last July and the Society opened the first musical season of its Germantown residence last Fall.

The principals of the Society form the ensemble, which performs in concert, assisted at times by guest artists. The members are Maurice Ben Stad, director, Florence Rosensweig, Jo Brodo, Marcel Farago and Julia Stad-Chapline. Their respective instruments are the basse de viole, pardessus de violes, viola da gamba and harpsichord.

The Society is of particular interest to the members of the Germantown Historical Society by virtue of the aims, interests and activities of their members, which are analogous to ours, yet involve them more intimately and to a greater extent, perhaps. The "Crier" has been promised a detailed article about this group for a later issue, so we will only mention now that the ensembles set of viols mentioned above are of the type and design in use by serious musicians performing at entertainments in Colonial times in homes such as George Washington's (he was said to have been very fond of them); and that the group possesses a set of costumes of that period for each member, in which they perform on suitable occasions. That they are interested in our activities is indicated by services of Mr. and Mrs. Maurice Ben Stad as host and hostess in the 1955 and 1956 Tour of Houses of our Society, Mr. Stad taking tickets in "Comawaben," No. 50 West Walnut Lane, home of Mrs. Charles Currie and Mrs. Stad serving in No. 124 West Walnut Lane, home of Dr. John H. Wolf, M.D. in the latter year.



Viola d'amour

photo courtesy
Mr. Maurice Ben Stad

The American Society of Ancient Instruments is presenting its Thirtieth Annual Festival, consisting of three different programs, one each on the evenings of March 4, 5 and 6, 1959, at 8:30 p.m., in the University of Pennsylvania, Museum. These three concerts offer compositions ranging from the 13th century to the 18th. The ensemble will be supported by guest artists playing trumpet, and viole d'amour, modern stringed instruments and bassoon, and vocal artists as well. These concerts are open to the public without admission fee; however a contribution to the Society admits one to the Reserved Section.

Young, Hopeful and Flourishing

ARRANGED BY DOROTHY FRIEDER LORCH



Artist Jean Halter's concept of possible restoration shows how the town can retain its charm and heritage and yet remain a progressive community for daily living.

The following account in the words of the New Hope Historical Society eloquently outlines their progress and success over a short period of time:

FOR the past two years a group of people have met intermittently and attempted in a small way to assist in maintaining the heritage and charm of our community. The erection of signs at the entrances to New Hope and at various points of interest—and the introduction of a stamp to give the project and community an identity—were the immediate efforts.

Organizations being so frequent a birth in our community, there was great initial hesitation to form any formal group. However, to the surprise of those concerned, interest in their projects waxed rather than waned.

To date: Signs have been put up in the community. The stamps are in their second 40,000 printing. Negotiations are in progress for an Art Gallery and Historical Museum. A plan of development has been established. The realization of a mall along Ingham Creek is becoming more than a dream. We even were able to attend to the daily raising of the flag at the cannon.

All this demanded a formal organization and on June 25, 1958, the group formed a non-profit corporation called the New Hope Historical Society. It is our hope we will not be in the future merely a record on the Court of Common Pleas docket at Doylestown, as is the once-prosperous New Hope Literary Society (Circa 1850). They even owned a building.

The New Hope Historical Society has been incorporated as a non-profit organization to accomplish some restoration of the historical and cultural aspects of the Borough which have been sadly neglected in the helter-skelter expansion of the past twenty years. The many interesting shops, restaurants, and the theater have become world famous tourist attractions. However, the substance and character of the town has, to some degree, been allowed to deteriorate.

At the present time The New Hope Historical Society hopes to show the way for other groups and people to improve their own situations or aid in group effort to improve the character of the town. We are attempting to raise sufficient funds to accomplish the entire project.

We are interested in restoring the end of Ferry Street from Main to the river as a memorial park commemorating Washington's crossings of the Delaware at Coryell's Ferry. This we envision as a cobblestone road from Ferry Street to the Clark driveway. From this point we would like to see a filled in park with grass and benches along the side of a concrete roadway leading to the river for fire truck access. At the river we would like to see a stone retaining wall plus a platform extension into the river in order to give people an opportunity to look up and down the river, as well as have a place to sit out on the river.

If the Co-Op is abandoning its property on South Main Street, The Historical Society would like to procure this building and restore the original front of the building and eliminate the additions that have been made to the original structure. This building to be used as a place for expansion of the library and possibly an art museum. The second and third floors to be used as public meeting rooms, rehearsal hall for the Playhouse, etc. The restoration of this area would also encompass adequate landscaping.

The New Hope Historical Society would like to rent or own the Parry barn, the purpose of which would be to convert it to a museum of art and a permanent exhibit hall for the artists of this community, at the same time preserving intact the exterior of this unique example of Bucks County architecture.

In order to extend and maintain the present green areas in New Hope, it is the hope of the Historical Society, in cooperation with the Playhouse (the land owners), to place a retaining wall along Ingham Creek from Main Street to the canal to provide a park approximately twenty to sixty feet by five-hundred feet on each side of the narrowed mill pond. Steps would lead down from Main Street and up to the towpath.

The New Hope Historical Society hopes to be in a position when and if the Van Sant House is available for purchase to be able to secure this property, known as the oldest house in New Hope.

A recognition of the importance of such cultural and historical things to the community is needed. The economy of New Hope is greatly dependent on visitors to the town. If this community is to prosper and to progress, a recognition of our heritage is essential.

We are in need of contributions in any and all sizes to further this work. We are in need of the cooperation and help of all organizations and people to further this project. This we realize is not a thing that can be easily or quickly accomplished. However, we hope that over the next five to ten years that these projects can reach fulfillment.

The New Hope Historical Society is anxious to enroll new members to aid us in furthering our aims. The following types of memberships are available. The Society will be happy to hear from anyone who is interested in becoming a member.

Many have asked if they could join the Society. Many have asked why they weren't asked to join. The answer simply is: It was felt a small group could function more efficiently until something concrete could be offered to the community. It now has reached the point when the Society should be open to everyone. It is. Ideas, assistance and—yes—contributions are encouraged. We solicit your assistance in helping maintain our community's heritage. To date we have 35 members who have contributed over $1,800 in dues to our efforts.

Dec. 15, 1958: To date we have over 150 members, who have contributed well over $8,000.

The aims of the New Hope Historical Society are basically the protection and restoration of the historical points of interest in the Borough of New Hope.

1. The acquisition and restoration of the Parry mansion as a historical museum.

2. The conversion of the Parry barn to an art gallery to preserve the works of the many artists who have settled in and around New Hope and who have brought prestige and renown to New Hope.

3. The construction of a mall and park site at the foot of Ferry Street to perpetuate the crossing of the Delaware at this site by General George Washington.

4. The acquisition and preservation of the Van Sant house on Mechanic Street.

In order to accomplish the above we propose to do the following:

1. Issue a suitable stamp portraying the historic and artistic flavor of New Hope.

2. Have models constructed, pictures taken, etc. to visualize the proposed historic mall.

3. Raise sufficient funds by local subscription to get the project under way.

The amount of funds necessary to accomplish the above is probably in excess of $100,000.00, which we realize is not available locally. We hope to attract outside interest, which might result in contributions to this worthy enterprise.

The New Hope Historical Society, in its efforts to restore the historical center of the famed art colony—and, to launch its fund drive, issued stamp-shaped seals. Designed by Alden Wicks, one of New Hope's many artists, the seals are on sale in blocks at the local shops and may be used for decorative purposes on letters and packages.

Interested collectors may write for information to: The New Hope Historical Society, New Hope, Penna.

The Society has benefited in excess of $3500.00 from the auction held Labor Day '58.

The members of the Germantown Historical Society can feel vastly encouraged by this success. It proves that the long years of effort on the part of groups of Historical Societies within Philadelphia and the surrounding areas, has made the public aware of the imminent dangers. Early established communities throughout the United States are no longer lackadaisically allowing modern commercial progress to run rough-shod over areas of natural beauty and serenity; to raze and destroy buildings of architectural and historical significance necessary as a heritage to the future generations of Americans.

We extend greetings and best wishes for the continued progress and success of the New Hope Historical Society.

Our Charter was made on June 25, 1958.

Officers are as follows: ARTHUR J. RICKER, M. D., President, CARLTON H. SMITH, Vice President, EUGENE R. LIPPMAN, Esq., Secretary, ROBERT C. BODINE, Treasurer.

ARTHUR J. RICKER, M.D.,
President, The New Hope Historical Society

Historian Sees Dazzling Spectacle

By Edward B. Phillips

ONE HUNDRED years ago next Monday, June 6, 1832, occurred one of the leading events in the history of Germantown which resulted in changing this old borough from a struggling village into a merchandise and manufacturing center. The event was the opening for freight and passenger service of the branch of the P. G. and N. R. R. from Ninth and Green streets in the city to the Germantown terminal, then at Church lane and Hancock street, now Baynton. A couple of years ago it was thought that the reopening of the road with its electrified equipment would take place on this centennial anniversary, but it now seems unlikely until a year hence.

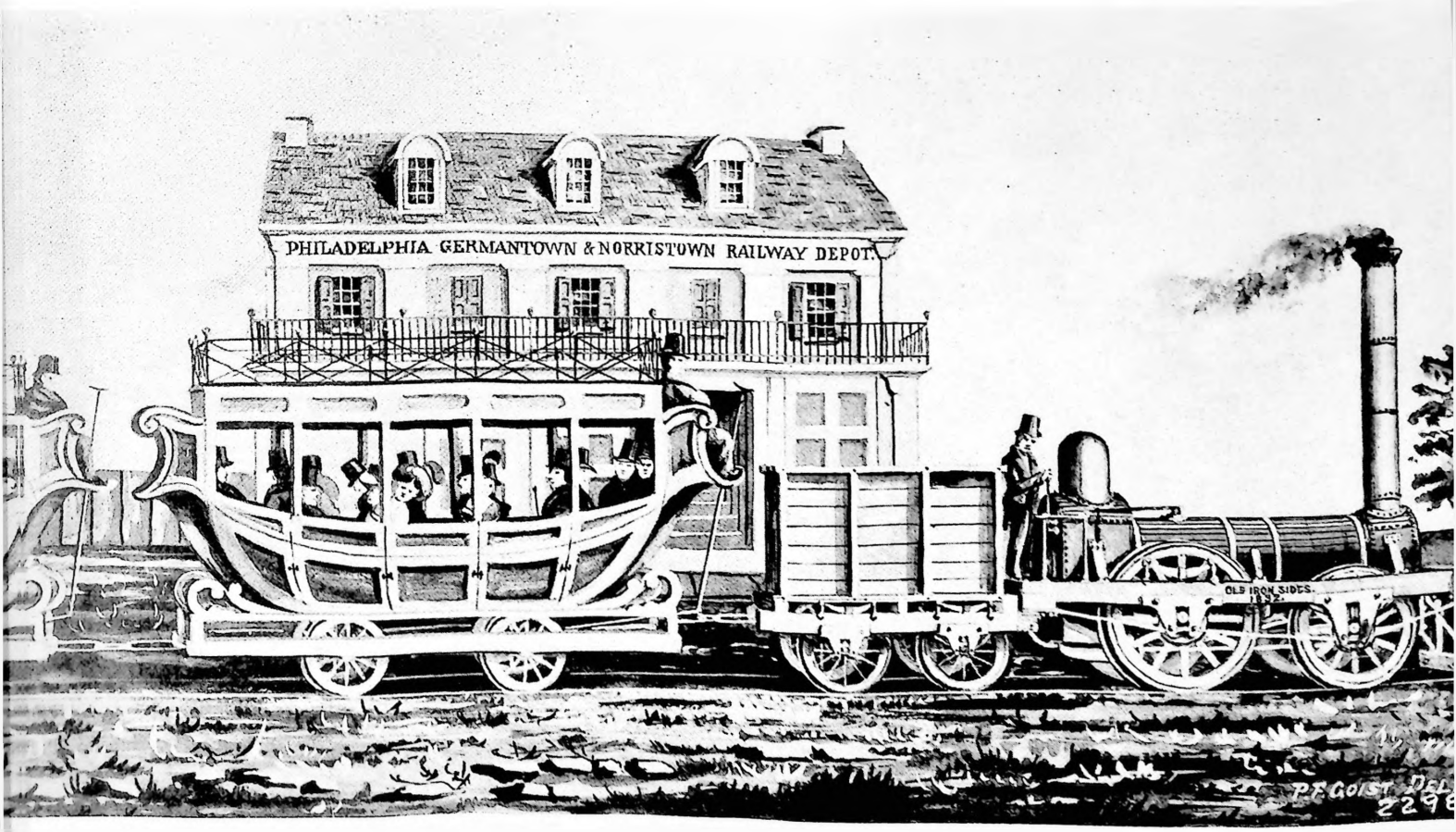
But the Telegraph, which had a hand in advocating the construction of the road, observes the centennial by reprinting in part the account of the opening by one who was on the spot at the time, not the present business manager or the writer of this letter.

The Start

On June 6th, 1832, agreeable to arrangements previously made, the manager of the P. G. and N. R. R. opened that important work between this city and Germantown. At a very early hour crowds of people were seen flocking to the depot near Buttonwood street, Penn Township, and before eleven many thousands had assembled on foot and on horseback, and admired the splendid cars, which were placed in line along the track.

The managers of the company, the stockholders and a large number of invited guests assembled in the hall of the company's building at the eastern termination of the road. There the new Philadelphia Band, in their splendid uniforms were assembled, occasionally cheering the company within, and the multitude without with the excellent music. At twelve o'clock the invited guests were called to the cars appropriated for them, ranged in the following order: The Germantown, Benjamin Franklin, Robert Morris, Penn Township, Madison Jefferson, Philadelphia, William Penn and the President.

Following these were cars with benches for the accommodation of the band. The president and directors of the company occupied the "President." At fifteen minutes past twelve precisely, the cars began to move. Some slight difficulties were experienced, owing to the horses not being used to the work. All moved on, however, harmoniously, and with sufficient rapidity to allow an occasional look at objects which had assumed a new face, by the introduction of the railroad.



The Arrival

About one o'clock the cars arrived at the rear of Germantown. The company then alighted, the band marched to an eminence near the front carriage, (now the Welsh property at Church lane and Baynton street), the top of which was now occupied by the officers of the railroad company; and after a few tunes had been played, E. H. Bonsall, Esq., the president of the board of directors, made a very interesting and pertinent address, in which he took a hasty glance at the labors which the company had performed, the difficulties overcome, and the prospects they now had of a full realization of their hopes of a profitable investment of capital.

The company was then invited to form a procession to Mrs. Heft's tavern (possibly in the present Y. W. C. A. building) preceded by the music; here, after a few minutes' waiting they were invited into a hall, where had been prepared a sumptuous repast, in just such order, and in just such quantities as hungry men admire (and women, too).

The grosser provisions of the table were discussed with a perseverance and gravity worthy the best days of our ancestors. . . . While these things were going on above, in which the hospitable intentions of the directors were fulfilled some of the company assembled in groups below, and argued the relative value of different cars and motive power, while others wandered in the garden and discussed matters more remote. A few minutes after three o'clock the company took up the line of march to the cars, marshaled by Captain Miles, who, during the day, showed the advantage of military knowledge, even in organizing a company of travelers.

Return Trip

At half past three o'clock the cars started for their return trip and were a little more than half an hour in performing the distance of six or seven miles.(?) The carriages or cars are splendidly made and finished and will carry about twenty passengers inside, and fifteen or sixteen outside; they are drawn by one horse in shafts between the rails.

The labors of the animals were much greater on the opening day than they will be hereafter. The friction of the axles is now very great, and the pathway is quite rough. These matters will correct themselves shortly.

During the progress of the cars both ways, but especially returning, they were greeted with the hearty cheers of thousands who were gazing with anxious curiosity at these strangers. Each promontory, elevated point, and near window, was occupied with the curious; age seized its staff and flourished it exultingly; childhood forwent its toys to witness the novelty; youth poured out its exuberant spirits in huzzas; and beauty unveiled itself, that no part of the exhibition might pass unseen.

The hat was flourished, labor swung its spade and matlock, the boys shouted, and the girls waved their handkerchiefs in hearty felicitation and good wishes. We looked out upon one gray-headed dame who joined the joyous group and shook her withered arm in paralytic ecstasy of pleasure; and just then we caught the eye of a black-eyed damsel, whose festive face beamed forth a smile of heartfelt delight—but she was looking at a young man on top of our carriage. (Poor old misguided reporter.)

Almost every profession and employment had a goodly representation in the company. It is due from the invited guest to the board of directors to say that every exertion was made, and successfully made, to insure the enjoyment of the visitors, whose admiration was warmly expressed, as were their hearty wishes for the success of the railroad.

Incidents

The writer learned from other sources that at the Church Lane terminal, stands and stalls were erected from which were sold soft drinks, pies, lunches, peanuts, popcorn and other delicacies of the season. They did a good business but paid more for rent of the ground upon which their stalls were erected than the ground was worth at that time.

Keyser and Rodney Houses

(Continued from page 12)

Miss Walker wanted to buy it and it is still in their possession.

It was when the workmen were laying the marble steps that we heard of the ghost.

It seemed that Mr. Rodney had some difficulty with a workman, who, in consequence, would come a night and call down curses on his head. One morning the man was found dead on the steps, but the voice continued. Mr. Rodney had to move from his front bedroom to the rear of the house.

The men moving the marble steps knew this story. When the last one slipped as they were moving it into place it broke in two, leaving a crack. "It will let the ghost out," they said, and it evidently did.

Many changes have taken place since 1913. The large pond which once filled the low ground between McCallum Street and Germantown Avenue is now gone and Honey Run, the stream which fed it, has almost disappeared from the woods behind Wilmer Atkinson's old stable, now a garage. The stream crossed Walnut Lane in a culvert, to come out again at Wyck, the old Haines homestead, then flow back of the Engle house, one of the oldest houses in Germantown, now completely demolished to make a parking place for the Lancaster County Farmer's Market. The stream continued around old town hall, a beautiful building with its double row of trees out to the main street.

All this is gone, only the old Town clock which could not be improved upon, faithfully tells the hours. Honey Run is still there breaking out at times, to go sparkling down the avenue.

Ducks Quacked at 4th & Market The Year Washington Was Born

From the collection of old newspaper clippings by Robeson Lea Perot

THE seeds of a new country had been planted and had thrived through three generations. A few more than half a million hardy souls were clinging to the land washed by the Atlantic Ocean. None but a few daring adventurers had fathomed the hinterland to the west and none lived there but the aboriginal Indians.

That was the America of 200 years ago, when on February 22, 1732, a fifth child was born to Augustine Washington and his wife at Bridges Creek, Westmoreland county, Va.

Today George Washington's country sweeps from the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico, encompassing 3,026,789 square miles of land on which 120,000,000 people live.

Gigantic Strides

Even Washington, man of vision that he was, would surely gasp in surprise at the strides his Nation has made from a British colony to a world power. Where only a few straggling stage roads kept its seaboard colonies in communication, today railroads and paved highways and air lines cross the continent in every direction, to say nothing of telegraph, telephone and radio, all unheard of in Washington's lifetime.

And what of Philadelphia in those days when Washington was an infant in arms? It had been chartered on October 25, 1701, by William Penn, Proprietor, as a sort of borough city, with a Mayor elected annually by the Aldermen or Common Council from among their own number. The Mayor in 1731-32 was Thomas Hasell.

City 60 Times Larger Now

The city occupied the narrowest part of the peninsula between the Delaware and Schuylkill Rivers and Vine and South sts. (then called Cedar.) Its area, divided into ten wards, was nearly two square miles, or 1,280 acres. Today Philadelphia is nearly 20 miles long and five miles wide, with an area of 129.7 square miles.

The main business part about 1732 centered around 2d st. High (now Market) st., beyond 5th, was almost impassable after big rains. And, believe it or not, a well-populated wild-duck pond lay in High st. between 4th and 5th. John F. Watson, in his Annals of Philadelphia, tells of visits to the pond by Anthony Klincken, of Germantown, a great hunter who lived until 1759.

In 1744, when Washington was 12 years old, the city's population was 9,750, having more than doubled since 1700. Today it is 1,950,961.

Snail's Pace Mail

An idea of the speed of transportation in those early days may be gathered from a published description of the mail arrangements between Philadelphia and the South, by Andrew Bradford, then postmaster at Philadelphia:

> "Mail from New England, New York, etc., is received in Philadelphia each Wednesday. On Thursday morning it is forwarded to New Castle (Delaware) arriving at 11; departs at once to Susquehanna, reaching there at night and laying over until midnight Sunday, when it is forwarded to Joppa, getting there at 6 A. M.; Patapsco Ferry at noon; Annapolis Monday night at 6 P. M.; lays over six hours and at midnight starts for Marlborough, arriving at 5 A. M., Tuesday. It is expected in Williamsburgh (Va.) Thursday, 6 P. M., and to be back in Philadelphia by 3 o'clock Wednesday."

Thus it took eight days to get mail from Philadelphia to Williamsburg, a train journey today of but a few hours.

Travelers did not proceed as fast as mail, but they had greater excuse to rest leisurely in their inns, Scharff & Westcott's history observes, for the justices of Quarter Session regulated ordinary rates and did not scale them high.

Against present day bootleg prices contrast the following:

> "Wine, per quart, was 2 schillings; rum, 2 pence per gill; rum punch, with double refined sugar, 1 shilling, 4 pence per quart; rum punch, single refined sugar, 1 shilling per quart; flip, 8 pence per quart; arrack, one quart, made into punch, 3 shillings; beer, per quart, 3 pence; best beer, 5 pence; cider, per quart, 3 pence.
>
> "Oats, per bushel, 3 shillings, 4 pence; English hay for a horse for a night, 8 pence; common hay, 5 pence."

Phila.-N. Y. Stage Line

In 1733–34 a regular stage-line was established to New York, two stage-wagons, conducted by Solomon Smith and James Moore, running back and forth between Burlington and Amboy, in New Jersey, once a week.

And, speaking of Burlington, men sleighed down the ice from there to Philadelphia during the severe winter of 1732–33, and it was the custom to cross to New Jersey in that way.

There was 15 inches of ice in the Schuylkill that winter and when it broke up in February it caused great damage.

The commerce of Philadelphia at this time is indicated in a record of 212 vessels arriving at and 215 clearing the port of Philadelphia between March, 1735 and March, 1736.

Patrick Gordon, Governor

Pennsylvania was then governed by Patrick Gordon, who had been a major in the regular British Army. He served, with the assent of the Proprietors, Hannah Penn and her sons, John, Thomas and Richard, from July, 1727 until his death on August 5, 1736. During his tenure general prosperity prevailed. He concluded a treaty with the Iroquois or Six Nations, (the Mohawk, Oneida, Seneca, Onondaga, Cayuga and Tuscarora Indians) in 1732.

During 1732, in the summer, the building of Independence Hall, then known as the State House, was begun. The trustees were Andrew Hamilton, then Speaker of the Assembly, Thomas Lawrence and Dr. John Kearsley.

Another item in the 1732 Assembly's records shows authorization was received from the Governor for building a bridge across Cobb's creek, at Kings road, now Woodland Ave., since it was "oftentimes very dangerous" to cross the creek.

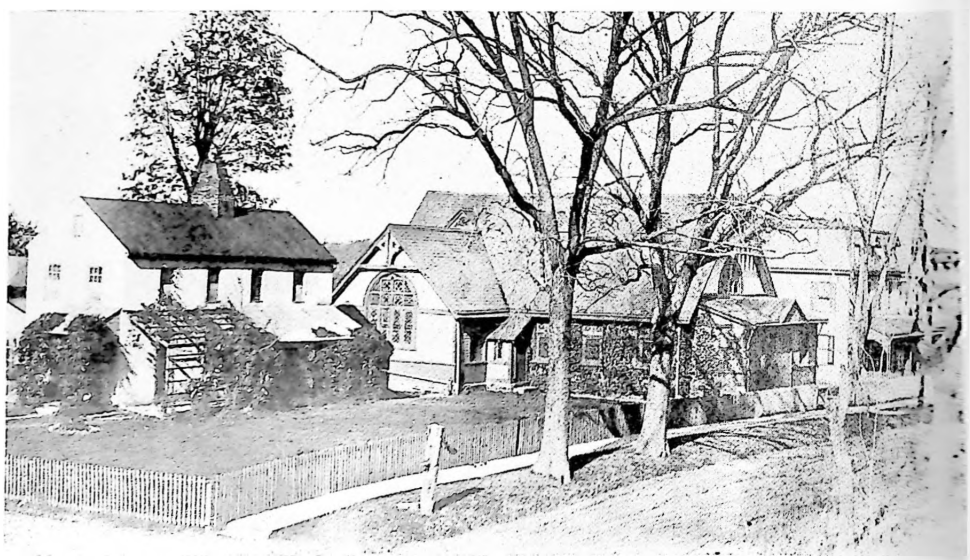
Washington's Visits Here

As to Washington's first connections with Philadelphia, he visited it several times as a young man. There are notes in his account books for "sundry small expenses" amounting to two pounds, 30 shillings, in Philadelphia on February 8, 1756. He stayed here until February 13 or 14 on his way from Alexandria, Va., to Boston to consult General William Shirley, British commander-in-chief in America. Washington was then a colonel.

From May 16 to 23, 1773, he stayed in Philadelphia on his way to New York to place his step-son, John Park Custis, in King's College, now Columbia University. He dined with various noted Philadelphians and attended the Assembly Ball. Returning, he arrived on June 2, and on June 3 notes in his diary that he "Rid to the meadows.

Mt. Airy Presbyterian Church

From a photograph taken in 1885



On March 14, 1880 a Sunday School was organized in Mt. Airy with six teachers and officers and sixteen scholars. From this group grew the Mt. Airy Presbyterian Church which was organized on November 9, 1880 with twenty-four members.

In 1883 the present site on E. Mt. Pleasant Avenue was purchased and the Chapel and Manse were built. The Chapel continued to serve as a place of worship and work until Easter Sunday in 1902, when the new and larger edifice was dedicated.

This served the needs of the church and community until it became evident that more space would be needed to carry on effective program in christian education. As a result, the present edifice was erected and dedicated December 9, 1956.

Some of the people active in the building of the building of the Church—names taken from the report of November 9, 1930—were Wm. H. Scott, Stephen B. Ferguson, Joseph C. Ferguson, Jr., E. A. Zeller, Jr., John C. McKinney, Charles W. Kolb, Superintendent George W. Wiley, James Johnson, John Johnson, John H. Tingley, Thomas H. Garrett, Wm. C. Peters, Jos. W. Kennedy, Jr., Mrs. Joseph Meehan, Edward T. Moxey, Mrs. Wm. Hagenbough, and Mrs. Sally R. Knight.

The buildings in the picture are the Sunday School and Church, which were started in 1880. The Chapel and Manse were built in 1883.
and Manse were built in 1883. Rev. Dr. Meek, Minister, has served for 31 years.

William Penn and the Pilgrim Fathers

(*Continued from page 9*)

strength of his influence in the New World is inconsistent with the softness of character which many people have attributed to him. We no longer make the mistake some of our forefathers did in thinking that Quakers, because they abjured war, were timid folk, "quakers" in short. But we sometimes fall into another error, thinking of Quakers as comfortable, sedentary, coupon-clipping people, living on the fat of the land and showing it. When Penn's name is mentioned, many persons call to mind the rather portly gentleman atop Philadelphia's city hall, or the fat, complacent figure in Benjamin West's painting of Penn's treaty with the Indians under the Shackamaxon Oak. In reality Penn, at the time he embarked on his "Holy Experiment" in Pennsylvania, was anything but smug and self-satisfied. He was a lithe, alert young man who knew the world from top to bottom and was not afraid of it. He was at home in the courts of England and Europe. His family was intimate with King Charles II, then on the English throne. Penn had studied the law and knew both sides of it, the bench and the jail—both the prisoners behind the bars and the men who put them there. He himself, for the crime of asserting Quaker principles too effectively, had on several occasions been committed to the worst of England's prisons, and he knew the company of cranks and degenerates who infested them.

When in 1681 he received from the King his lands in America—named Penn's Sylvania in honor of his father, Admiral Penn, who had done good service to the Stuart cause—young William Penn's mind was fired with a great idea: to set up on the western side of the Atlantic an ideal commonwealth in which the Quaker conception of freedom could be tried out. We must remember that this was the dream of no mere adolescent. He was in his prime, a man of thirty-seven, scholarly but not inexperienced. Like Milton, he was no exponent of "a fugitive and cloistered virtue"; he was not afraid of "dust and sweat." He knew human nature, the good and the bad, and he was not unaccustomed to rough handling. He knew his way about the political terrain. He had been through a revolution in England in which his family had played a considerable part. Adventure exhilarated him, and he knew how to give knocks as well as take them. Though in learning and piety he had much in common with the Pilgrims and Puritans of New England, yet he had also more than a touch of the qualities that we associate with the Southern Colonies: high spirits, courtesy, daring.

He was shrewd—a man who had knocked about as much as he had done had need to be—but at the same time he had a distaste for the merely prudential qualities. He was easy in his manners and open in his dealings. He despised men who were crafty, sanctimonious, and cruel. He suffered much annoyance from such people, but he did not make an idol of his grievances.

"For life was not bitter to Penn," writes Sir Edmund Gosse.[11] "He combats the cynical attitude throughout. His heart is on his sleeve; he will take you aside, although he sees you for the first time, and tell you everything. Nothing is more amusing than Penn's rooted dislike to reserve; 'they are next to unnatural,' he says, 'that are not communicable.' "

Penn liked active and outgoing people. "A Man like a Watch," he wrote, "is to be valued for his Goings"; and "Running Streams are not so apt to be Corrupt."

The book in which those characteristic sayings of his appear, *Some Fruits of Solitude*,[12] was a revelation and a delight to Robert Louis Stevenson, who discovered it one day in San Francisco. Stevenson's illness prevented him from writing the essay about it he had intended, but William Penn remained a happy inspiration to him. In a well-known passage from *Aes Triplex*, describing Stevenson's manly ideal, we find what might serve well for a portrait of William Penn: ". . . a frank and headlong carriage, not looking too anxiously before, not dallying in maudlin regret over the past, stamps the man who is well-armored for this world. And not only well-armored for himself, but a good friend and a good citizen to boot." That is the young William Penn to the life—not the whole of him, certainly, but that part of him which launched the Holy Experiment in Pennsylvania.

Penn's courage and resource (he loved a good fight) in the defense of human rights was equal to all the demands upon him made by the aggressions of narrow-minded people protected by the prejudices of a crude and autocratic age. His conduct during the famous trial of 1670 in England, when he was charged with inciting to riot because, finding the meeting house in Gracechurch Street, London, closed against him, he preached in the street,—takes rank among man's best victories in the struggle for liberty.[13] In the course of that trial, Penn cited the law, which he knew better than his adversaries; he rebuked the judge who would not give him proper opportunity to defend himself; and he shouted down the court officers who thought to silence him by putting him in the bail-dock. The jury, taking courage from Penn's example, defied the judge's demand for a verdict of "Guilty." With an irony that was not lost on His Lordship, they pronounced Penn "Guilty of speaking in Gracious Street." When the court demanded that they pronounce him guilty of speaking "to an unlawful assembly"—and shut them up without food and water to get such a verdict—the jury came out with a flat "Not guilty," and stuck to it, though they went to prison for it. Penn carried on the struggle so tenaciously and wisely, both in prison and out, that it became a *cause célèbre* in England and drew, in the end, a precedent-making decision from the Lord Chief Justice of England to

the effect that a jury may not be punished for its verdict.

If Penn had done nothing more than win that victory for the free jury system, he would be remembered today as one of the benefactors of mankind. But that was only a beginning. When King Charles discharged a debt to the Penn family (a deeper debt than the acknowledged loan of sixteen thousand pounds) by granting to the Admiral's son an American territory almost as large as England, the young man saw an opportunity to make a gigantic experiment. In this new country he would undertake a test to see if there were sufficient of God's "Inner Light" in every man to make it a good risk to entrust government to the people, and to give them the explosive weapons of freedom of thought and freedom of speech.

In fighting for liberty of thought and expression, not only for himself but for others, Penn became a proponent of that intellectual freedom which it has been our country's pride to preserve and on which, in fact, we depend for our survival. In a world in which the speed of light is measured by science and proposed as an approachable speed for man on his cruises through interstellar space, we know that we dare oppose no obstacles to research. Unimpeded inquiry has become the condition of survival.

We must not mistake Penn for a superman. There were limits to his foresightedness. Though he risked much for freedom, he was too much of a realist and too deeply impregnated with the spirit of his time—a day in which many concepts still survived from feudalism—to risk everything. His tolerance did not extend to manhood suffrage nor even to the popular amusements of the time. The Blue Laws of the Quakers were only a little less severe than those of the New England founders. The Quakers provided punishment not only for those who took their pleasure in brutal sports like bear baiting and cock-fighting, but also for those who played cards, danced round the Maypole, and attended stage plays.

As proprietor of Pennsylvania, Penn put certain limitations on the democracy he founded—such, for example, as restricting the franchise to men of property, or keeping the proprietary estates untaxable—which it took many years of struggle to remove.

His contribution, nevertheless, to the development of free institutions was profound. Some of his proposals, it is true, did not during his lifetime get beyond the planning stage: his design for colonial union, for example, and for a world league of nations with arbitration taking the place of war. But many of his ideas did take immediate political form and, proving successful, earned their way into the American Constitution and its Amendments.

Among the reforms he sponsored were these: democratic government, freedom of worship, popular education, the restriction of capital punishment to cases of murder and treason, prison reform, honest treatment of the Indians. Beneath and upholding all these was a wisdom that pierced to the essence of things. Above all else, he recognized—and implemented—the principle of growth in human institutions. His importance, we may say, lies not so much in the fact that he gave Pennsylvania in 1682 the First Frame of Government. It lies rather in his changing of that Frame, not once but many times, incorporating the ideas of other men to make it more effective.

The best thing about William Penn as a political reformer was his recognition of the value of letting other people disagree with him. To have them do so he considered to be not only their right but *his privilege*. He saw that in honest disagreement lies the hope of growth. If Nature has decreed that humanity shall have two sexes, it is because she has discovered this to be the best way of adding progress to the continuity of the race. A child will be different from, and perhaps better than, his father. If he is better, he is more likely to survive. The same is true of society and of the state. Penn saw that it is to the advantage of the coming generation if the present one debates two points of view. Differences within reason are to be encouraged. Penn did not, it must be confessed, always take his own medicine; but he knew it was good for the body politic, and he demonstrated that fact in Pennsylvania.

"The greatness of Penn as a colonial administrator," writes Dr. S. K. Stevens,[14] "lies not in his *First Frame of Government*, representing his own advanced ideas, but in his ability to go beyond it and to accept a second and even a fourth frame of government embodying ideas of others. That is why the *Charter of Privileges* of 1701 is a great document in the history of human liberties."

Some speak today of the "failure" of Penn's Holy Experiment. If by "Holy Experiment" we mean politics carried on in the calm of a Quaker First Day meeting, we must agree that his experiment failed. The din of Pennsylvania's early political conflicts still makes our ears ache. Penn himself was disturbed and at times embittered by it. But the noise and confusion of politics was, as we say, all in the game. It was incidental. It did not touch the heart of the experiment.

Penn's purpose was to see if it were true, as he thought it was, that government *by* the people could in the end turn out to be good *for* the people. It was on this belief, this trust in human nature, that Penn risked his career and his reputation with posterity. So deeply imbued was he with this democratic faith, so sacred did he regard the postulate behind it, namely, that a divine light shines within every man to guide him, that he called his experiment "holy."

It was the Mayflower Compact all over again: a democratic experiment undertaken "in the presence of God, and one of another," but transferred to a larger laboratory.

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[2] Boston, 1921, p. 98.

[3] George F. Willison, *The Pilgrim Reader* (New York, 1953), p. 100.

[4] Ibid., p. 101.

[5] *The Puritans* (New York, 1938), pp. 11–12.

[6] Adams, *op. cit.*, 452–54.

[7] Willison, *op. cit.*, 430.

[8] Adams, *op. cit.*, 272.

[9] Quoted by Catherine Owens Peare, *William Penn* (Philadelphia, 1957), p. 199.

[10] Perry Miller and Thomas N. Johnson, *The Puritans* (New York, 1938), p. 183.

[11] Introduction to *Some Fruits of Solitude* (Westminster, 1903).

[12] *Some Fruits of Solitude, in Reflections and Maxims Relating to the Conduct of Human Life*, first published, anonymously, in 1693. *More Fruits of Solitude* appeared in 1702.

[13] An anonymous pamphlet, *The People's Ancient and Just Liberties Asserted* (1670), giving what appears to be a stenographic report of the trial, appeared a short time later. See Frederick B. Tolles and E. Gordon Alderfer, *The Witness of William Penn* (New York, 1957), where the pamphlet is printed in full, pages 85–105. The editors discuss the likelihood that William Penn and Thomas Rudyard, a Quaker lawyer, prepared the pamphlet.

[14] *Pennsylvania, the Keystone State* (New York, 1956), p. 60.

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FRANK WORTHINGTON MELVIN is a well-known Philadelphia lawyer, who has headed various historical societies and commissions. He was Chairman of the Pennsylvania Historical Commission that brought into being the 300th Anniversary of the coming of the Swedes to the Delaware in 1638;[1] also the re-creation of Pennsbury Manor.[2] Also he took the initiative in proposing successfully measures to commemorate the birth of Pennsylvania by requiring the Governor to issue a Proclamation every March 15th, the Anniversary of the execution of the Royal Charter to William Penn;[3] and for the establishment of the Brandywine Battlefield Park.[4] Presently he is Chairman of the Pennsylvania Historical and Museum Commission.

[1] Act 21, P.L. 79, Special Session of 1936; Act 543, P.L. 2697, 1937.

[2] Penna. History, Vol. VII, No. 3 (July 1940).

[3] Act 210, 1953; P.L. 676.

[4] Act 517, 1947; P.L. 1293.

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Richard's drawings were more or less harsh and lacking in detail, especially when he attempted to introduce figures or animals, and often out of perspective, at the same time, considering the fact that he never had any instruction in art, these sketches have a merit and individuality of their own. Their chief value, however, consists in the fact that they have preserved to us, and generations to come, the views and landmarks of historic and quaint Germantown of days gone by. John Richards died Aug. 26, 1889.



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