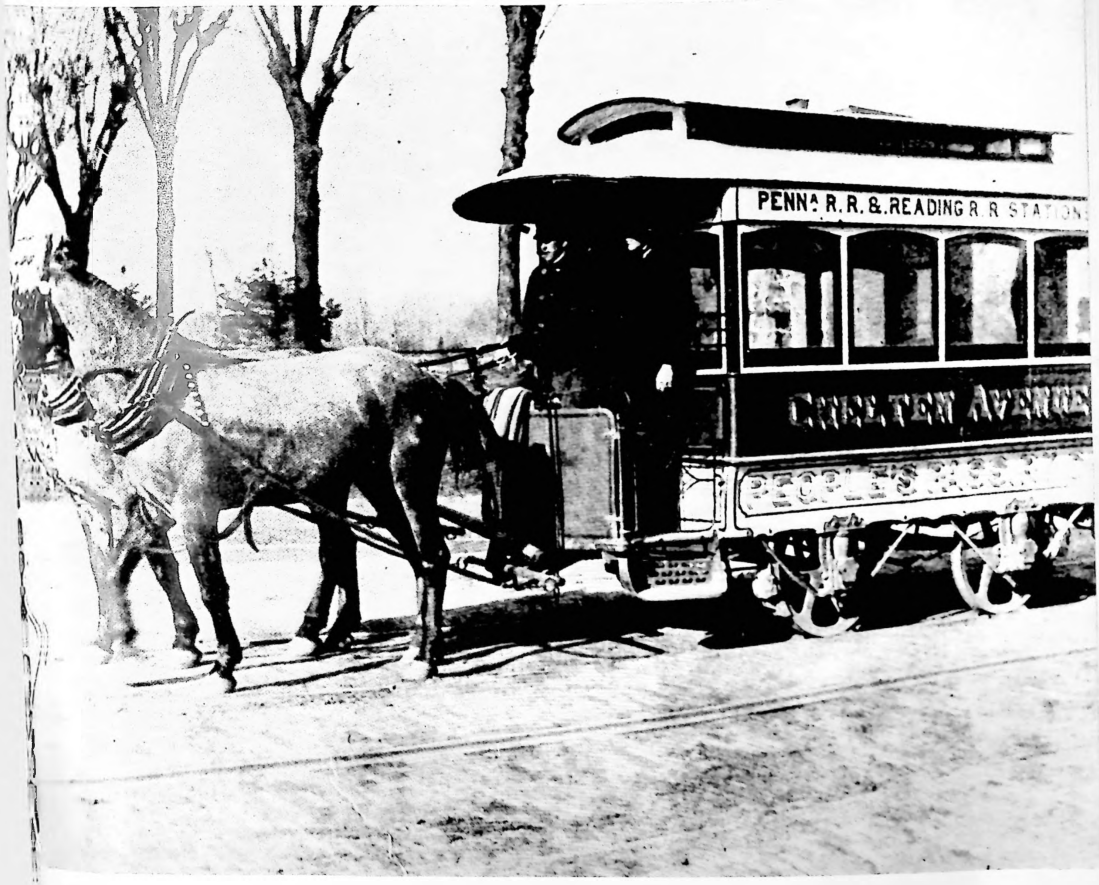
GERMANTOWNE CRIER



GERMANTOWN RAPID TRANSIT — C. 1890
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VOLUME 20, NUMBER 3 **FORTY CENTS** **SEPTEMBER, 1968**



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

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SCHEDULE OF EVENTS

Saturday, September 28, 1968

VICTORIAN FIELD TRIP—Auspices of the Maxwell Mansion Committee.

A Tour of public and private buildings in Harrisburg, Penna. has been arranged through the cooperation of Mr. Irwin Richman.

RESERVATIONS: Mr. F. Furman Betts,
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Thursday, October 10, 1968, 8:30 P.M.

MAXWELL MANSION, Greene and Tulpehocken Streets, Germantown.

Monthly Meeting of the Maxwell Mansion Steering Committee.

Saturday, October 12, 1968

GERMANTOWN HISTORICAL SOCIETY ANNUAL TOUR

Historic sites and buildings in Bethlehem, Penna. will be visited.

Thursday, October 17, 1968, 8:30 P.M.

AULENBACH HOUSE, 29 W. Tulpehocken Street, Germantown.

Speaker: Hon. Harold D. Saylor

Subject: (to be announced)

Judge Saylor is the president of The Germantown Historical Society and needs no introduction to Germantown audiences.

Saturday, November 2, 1968, 8:30 P.M.

MAXWELL MANSION, Greene and Tulpehocken Streets, Germantown.

HALLOWEEN PARTY

Costumes, games, prizes.

Thursday, November 21, 1968, 8:30 P.M.

AULENBACH HOUSE, 29 W. Tulpehocken Street, Germantown.

Speaker: George B. Tatum, Ph.D.

Subject: "American Architecture in the Age of Downing (1840-60)."

Dr. Tatum is a recognized authority on Victorian architecture. He is a professor of The History of Art at the University of Delaware.

Sunday, December 8, 1968, 2:00-7:00 P.M.

MAXWELL MANSION, Greene and Tulpehocken Streets, Germantown.

DICKENS CHRISTMAS PARTY

Readings from Dickens, music on harp and flute, wassail bowl, and Pickwickian Tap Room. Olde Curiosity Shoppe Bazaar.

Thursday, January 16, 1969, 8:30 P.M.

AULENBACH HOUSE, 29 W. Tulpehocken Street, Germantown.

Speaker: Mr. James Massey

Subject: (to be announced)

Mr. Massey is head of the Division of Historic Buildings of the National Park Services.

ANNUAL GIVING FUND

Earlier this year the Museum Maintenance Fund Committee sent out a letter announcing the establishment of an Annual Giving Fund.

You will recall that, in 1927, The Germantown Historical Society was given the use of the historic Conyngham-Hacker House, for use as a museum, subject to the condition that a $10,000 fund be raised as an endowment and that only the interest of this fund be used for maintenance.

Since 1927 your society has acquired two other museums and a library and, to meet growing demands, Life Membership Funds and other donations have been combined in a General Endowment Fund, the interest of which is available for maintenance. However, this interest is not sufficient to keep our properties in first class condition and our General Endowment Fund needs stimulation.

The Directors considered raising the annual membership dues but, fearing that this might prove a burden to some of our members, have decided to ask for voluntary annual contributions.

We hope that that extra bit, given annually, will grow to comfortable proportions and enable us to point with pride at the Society's buildings.

Checks should be payable to "The Germantown Historical Society, A.G.F." and mailed to:
The Germantown Historical Society, A.G.F.
5214 Germantown Avenue
Philadelphia, Pa. 19144

OLD GERMANTOWN

Reprinted from Lippincott's Magazine, February, 1884 by permission of J. B. Lippincott Co.

AUTHOR UNKNOWN

RICH in suburbs although Philadelphia may have become, it began with only one neighboring community, to whose interests and purposes it was allied and gave, as it were, the key-note. But Germantown was from the first so distinctive in its traits and so imbued with Old-World color and characteristics that it will take many a generation yet to efface these lineaments and merge its picturesque individuality in the featureless prettiness of the modern suburb. Its first settlers imparted their own stability of mind and purpose even to their earliest and hastiest labors, and gave to the woodlands and pastures where they built their cottages, and even to the little rivers which they forced to turn their mills, something of the familiar expression of the civilization which they had renounced. Thus, we must count the place as distinctly fortunate, full as it is of dear old quaintnesses in which one may read a pictorial history of the town's prosperity, while it is, besides, girdled about with woods and waters of unrivalled beauty. It seems natural enough that from its earliest days its inhabitants should have been as much rooted to the spot as if they belonged to the soil, and that it should besides have drawn hither wealthy burghers, who settled down into lives of high comfort, making themselves homes in beauty and durability worthy of the Old World. The situation combines striking advantages, offering conveniences which only a great city can afford, and at the same time presenting scenery which makes one realize with vividness that charm and mystery of wild nature which usually withdraws itself far from towns. It was a delightful caprice of nature's to give to this fertile region the beautiful Wissahickon, with its banks, covered with the richest vegetation, rising into lofty and solemn ridges that tower above the deeply-shadowed gorges where the river sleeps in deep green pools, widens into long and tranquil reaches, or ripples over rocky shallows. The landscape within the circuit of an afternoon's drive offers such widely-varying features that one may meet with almost every impression. This beautiful country is the setting of Germantown,—itself a quaint, picturesque old place, full of suggestions of older countries. It began by being characteristically German, but has nevertheless become in this generation strikingly English in some of its features. One may experience an almost romantic pleasure in wandering along the leisurely-winding Germantown Road and noting the houses which have known all the epochs of the town's gradual rise. They have a richly-historic aspect. They are quaint, they are queer, with their penthouses, their many-paned windows, their solid masonry or rough stuccoed sides. Then all at once one gains a glimpse of a quiet English-looking lawn, full of bloom and verdure, slumberous with lights and shadows sleeping beneath the tall oaks, maples, and magnolias. Or again, breaking the rows of grim old German houses with their fronts converted into shops, there is some fine old country-seat, unchanged since the Revolution, its "spring-house" still standing over the meadow-brook, suggesting the cool butter and cream and lavish abundance of old-fashioned times; or, again, a fine old colonial house, with tall pine- and cedar-trees watching like sentinels before it, murmuring to every breeze their immemorial story. In any description of the general effect of the place, the velvet turf, the shrubberies and splendid trees, to which the slopes and inequalities of ground give a fine effect, the luxuriant creepers covering the walls and fences, the ivy, which the climate allows to grow almost in perfection, must not be forgotten.

But a hundred and fifty years ago, when German town consisted of one single straggling street, three miles long, from which diverged green lanes into rural nooks, when Germantown Road was lined with peach-trees, when all the houses were pent-roofed, it was not the many-featured suburb it is now, but a community existing in itself and almost entirely for itself, with all its quaint distinctive German traits unchanged. Toward evening, in summer, when the women sat, knitting in hand, on their front stoops, dressed in short-gowns and petticoats and duck aprons, and the old men, heavily bewigged, tilted back in their chairs, puffing their pipes, discussing the price of hemp and wool, and the young men gathered together, their shorn heads covered with white caps, coatless, barefooted, striped trousers on their long legs, and the boys and girls played in the street, the gossip and the courting and the talk and the children's calls and cries were all in the German tongue. Successive generations clung to the old language with a deep and fervent attachment, transferring, however, their sentiment for their Fatherland to their homes in the New World. It is no matter requiring curious research to discover how Germantown acquired its name. It was called Germantown because it was a settlement of Germans, and German ideas, traditions, manners, customs, industry, thrift, morals and respectability had been in the town's earliest infancy planted deep by earnest and energetic German-men.

All the perplexing religious and theological questions shifting and deepening conviction in men's minds during

the sixteenth and seventeenth centuries found their outlet in one or another of the American colonies. "There may be room there for such a holy experiment," William Penn said, pointing to our mighty continent, with its virgin woods and waters. And with this sublimely simple hope consecrating their enterprise, one band after another of religious emigrants set forth. Thus, Germantown was first settled by a body of Frankfort enthusiasts, mechanics and weavers; and not one of the colonies seems to have been quickened by more fervent religious zeal. Besides this society of Friends and Mennonites, there were Holy Dunkers and Adventists, proclaiming the speedy coming of the "mystical bridegroom." There were cave-dwellers, hermits of the ridge, mystics, all living on visions and dreams, reinforcing the strength of their souls by vigils, fastings, and meditations, pouring out obscure allegorical discourses by tongue and pen concerning the relations between the body and the soul, the visible and the invisible, the temporal and the spiritual. It shows no lapse into lesser motives after such lofty beginnings that the ardor of these zealots cooled after their leaders had passed away, and that they were controlled by practical aims and began to act with the community about them. Enthusiasm is necessary, and the enthusiasm of hard workers building their houses, tilling their farms, and spinning their flax is a more hopeful sign than the bewildered and futile enthusiasms of dreamers who wait for miracles to be performed in their behalf. That the real strength of the impulse which had driven these colonists forth to seek for spiritual freedom did not decline is evidenced by the fact that they uttered the first protest made against African slavery in America. It was sent to the Monthly Meeting in 1688 by the German Friends of Germantown, and ran as follows:

"These are the reasons that we are against the traffic of men's body, as followeth: Is there any which would be done or handled at this manner?—viz., to be sold or made a slave of for all the time of his life? How fearful and faint-hearted are many at sea when they see a strange vessel, being afraid it should be a Turk and they should be taken and sold for slaves in Turkey! Now, what is this better done than Turks do? Yea, rather it is worse for them which say they are Christians; for we hear that the most part of such negroes are brought hither against their will and consent, and that many of them are stolen. Now, though they are black, we cannot conceive there is more liberty to have them slaves than it is to have other white ones. There is a saying that we shall do to all men like as we will be done to ourselves, making no difference of what generation or descent or color they are. And those who steal or rob men, and those who purchase them, are they not all alike? Here is liberty of conscience, which is right and reasonable; here ought to be likewise liberty of the body, except of evil-doers, which is another case. To bring men hither or to steal them against their will, *we stand against.* In Europe there are many oppressed for conscience' sake, and here there are those oppressed which are of a black color. . . . Ah, do consider well this thing, you who do it, if you would be done in this manner, and if it is done according to Christianity! You do surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe where they hear of it, that the Quakers here do handle men as they handle there the cattle. And for that reason some have no mind or inclination to come hither. And who shall maintain this your cause and plead for it? Truly, we cannot do so, unless you shall inform us better hereof,—viz., that Christians have liberty to practice these things. Pray, what thing in the world can be done worse toward us than if men should steal us away and sell us in strange countries, separating husbands from their wives and children? This is not done in the manner we would be done by: therefore we are against this traffic of men's body. And we who profess that it is not lawful to steal must likewise avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing, if possible. And such men ought to be delivered out of the hands of the robbers and set free, as in Europe. Then is Pennsylvania to have a good report, instead it hath now a bad one, for this sake, in other countries. Especially where as the Europeans are desirous to know in what manner the Quakers do rule in their province; and most of them do look upon us with an envious eye. But if this is done well, what shall we say is done evil?

"If once these slaves (which they say are such wicked and stubborn men) should join themselves, fight for their freedom, and handle their masters and mistresses as they did handle them before, will these masters and mistresses take the sword in hand and war against these poor slaves, like as we are able to believe some will not refuse to do? Or have not these poor negroes as much right to fight for their freedom as you have to keep them slaves?

"Now, consider well this thing, if it is good or bad. And in case you find it to be good to handle these blacks in that manner, we desire and require you hereby, lovingly, that you may inform us herein, which at this time never was done,—viz., that Christians have such a liberty to do so. To this end we shall be satisfied on this point, and satisfy likewise our good friends and acquaintances in our native country, to whom it is a fearful thing that men should be handled so in Pennsylvania.

"This is from our Meeting at Germantown, held the 18th of the second month, to be delivered to the Monthly Meeting, at Richard Trouel's.

"Garret Henderich,
"Derick op de Graeff,
"Francis Daniel Pastorius,
"Abram op de Graeff."

This stirring and peculiarly right-minded appeal, which pierces to the very heart of the sophistries concerning slavery, was in large measure the work of one of the most prominent men in the early history of Germantown,—Francis Daniel Pastorius. It was shirked,

of course, by the excellent men who received it, who had no wish to controvert its incontrovertible arguments, but who nevertheless found the institution of slavery profitable, besides being generally considered respectable. It was passed on from the Monthly to the Quarterly, thence to the Yearly Meeting of Friends. It was the voice crying in the wilderness, but the ways were not yet made straight.

Pastorius was one of the original "Frankfort Company" who had planned the colony to America, and he was the only one of the members who accompanied the settlers across the ocean. He projected the place, and named it Germantown, or Germanopolis, describing it as situated "in a very fine and fertile district, with plenty of springs of fresh water, being well supplied with oak-, walnut-, and chestnut-trees, and having, besides, abundant pasturage for cattle. The principal street of this our town I made sixty feet in width, and the cross-streets forty. The space or lot for each house or garden I made three acres in size; for my own dwelling-place, six acres."

The original purchase was made in August, 1683, from William Penn, and consisted of six thousand acres. Pastorius himself bought the entire section now known as Chestnut Hill. There is a curious document shown connected with this purchase, where lots were cast for the apportionment of these lands among the settlers, *"in the cave* of Francis Daniel Pastorius."

At first there were but twelve families, consisting mostly of German mechanics and weavers. The houses were built either of stone or with log frames covered with clay and plaster. They were all one story, with high hipped roofs. The first two-story house built in the place was still standing a few months ago, perfectly well preserved, and bearing its date, 1684. William Penn assisted at the exercises, and made a speech at the "raising" dinner.

Penn frequently visited the town, keeping up a fatherly interest in its progress and taking pains to harmonize its conflicting elements: thus his burly figure and genial countenance make one of the portraits in its early history. He had promised all the sects toleration in the new country, and was looked up to like a father by all the Quakers and Mennonites, Moravians, Schwenkfelders, Anabaptists, Seventh-Day Baptists, Dunkers, and Lutherans. He frequently preached to his own followers in the Friends' Meeting-House.

In 1693, John Kelpius, called "the Hermit of the Wissahickon," brought over his band of forty mystics, all believing in the speedy coming of the Heavenly Bridegroom who was to inaugurate the millennium. They setlled in the "wilderness," interpreting a passage in the Book of Revelation as meaning that the beloved of Christ were to issue from the wilderness. These hermits were called "cave-dwellers;" but Kelpius, at least, seems to have lived in a house with foundations secure enough to have lasted to this day. He was said to be a man of noble birth, and one of the first scholars of Germany. He was devoted to music, playing on the harpsichord and writing hymns, which were chanted by his band. He seems to have had some tinge of the Rosicrucian philosophy which had infected some of the leading minds of the century, and many of his associates were full believers in these wild theories, and after the death of their leader set up pretensions that they were masters of all the secrets of science, art, and religion. They were called "conjurers," were skilful healers of diseases, cast nativities, had divining-rods, and the like. John Seelig was one of the most noted of these wizards, and when his time came to die it is related that he sent his wand or staff to be cast into the deepest waters of the Schuylkill, when, the moment it touched the surface, it burst into flames and exploded. This tradition is a little singular, recalling as it does King Arthur's sending his sword Excalibur by Sir Bedivere to be cast into the middle of the mere, when,—

> ere he dipt the surface, rose an arm
> Clothed in white samite, mystic, wonderful,
> And caught him by the hilt, and brandished
> him
> Three times, and drew him under in the mere.

The first settlement of Tunkers, or Dunkers, was also made at Germantown. They wore a garb like that of the Dominican friars,—a cap or hood over head and face, a long, colorless tunic reaching the ground, a girdle at the waist, and sandals on the feet. They never shaved either head or beard. When they visited the village, they walked in a procession, Indian file, making an impressive and rather spectral appearance in their white raiment. The men and women Dunkers lived apart, like monks and nuns, never meeting, except on occasions of love-feasts, when they banqueted solemnly on mutton, which seems to have been their sacred meat. They slept in narrow cells, on benches, with blocks of wood or stone hollowed out for pillows. Their sacred music was the one beautiful feature of their monastic life. They composed it with the idea of imitating the music of nature,—the voice of the winds, that blow from God, the source of harmony. Their singing was, in fact, the tones of the AEolian harp harmonized. This music in its perfection has perished as an art, but a branch of the society, in another part of the State, preserves it in a measure.

"Their singing," writes Dr. Fahnestock, "is so peculiar and affecting that once heard it can never be forgotten. There was such sublimity and devotion in their hymns that I repaired every week to the place, to drink in those mellifluous tones which transported my spirit for the time to regions of unalloyed bliss,—tones which I never before or since heard on earth, though I have frequented the English, French, and Italian opera: that is music for the ear; the music of the Dunkers is music for the soul."

Overlooking some of the glimmering pools of the Wissahickon is a large stone building supposed to have been built by this fraternity as a monastery.

The Mennonites were by far the largest religious society which sought toleration in William Penn's dominion. They differed in doctrine from other evangelicals only in rejecting infant baptism. They aimed, however, at a more complete religious practice than that of other sects, and endeavored to imbue their every-day life with the spirit of the primitive Apostolic Church. The first settlers had neither churches nor burial-places. "A church," they declared, "we do not require; for in the depth of the thicket, in the forest, in the water, in the field, and in the dwelling, God is always present." But the next generation, beginning to find that few souls are lofty enough to be content with the invisible and the ideal, built themselves a meeting-house.

These strong convictions, these marked individualities of religious types, which we have only half outlined or hinted at, must account in great measure for the preservation of the German language, customs, and general Old-World characteristics for full a hundred years after the settlement by Germans—in the adjoining counties, indeed—the foreign language was renounced at once; the children were brought up to study and speak English; the very family names were changed when they had an English signification,—Zimmermann, for instance, becoming *Carpenter,* Schneider *Taylor,* etc. No similar transitions were to be effected in Germantown save by the slowest and most natural of developments. Until 1793 there was no regular English preaching in the town; until 1760 there was no English school; even after the Academy was built, a German master was considered absolutely essential for all the branches.

The history of the Germantown Academy has striking features, and is connected with interesting episodes in the history of the last century. Built in 1760 partly by private subscriptions and partly by public enterprise,* it has flourished down to the present time. In tracing its history, it becomes apparent that besides the solid and unworldly acquirements which the founders of the institution had in view, there were added gradually worldly and superfluous-lessons, to say nothing of dangerous graces and polite airs which threatened to supersede the traditionary modes and manners. In 1764, in fact, these insidious teachings forced the trustees to pass a resolution that "The master shall give express orders to the children belonging to the society of Friends that they do not accost him or others by uncovering the head at any time."

The general whirlpool of vicissitudes consequent upon the Revolution, disturbing not only public but private relations, of course affected the school. The "troublous times" made it difficult to find a quorum of trustees with the leisure, to say nothing of the political harmony, required for the proper conduct of its affairs. The Academy was constantly found to be the most desirable building in the region for any public purpose. In August, 1777, it was on the point of being used as a soldiers' hospital, but Israel Pemberton interceded with General Hancock, and the wounded men were quartered in Philadelphia. But it was impossible to keep up the school while the old order of things was changing, and it was closed a little later and not reopened until after the peace. Another spirit-stirring association which the school-building just missed was when, in 1793, the yellow fever invaded Philadelphia, and it was proposed that Congress, then sitting, should adjourn to Germantown Academy. It seems an actual pity that such greatness, all unsolicited of the gods, should not have been added to the town's historical recollections. When one thinks what Congress was in those days, what sturdy and incorruptible old Romans sat on the benches, it seems a sheer loss, a blunder of Fate. In 1798, when the yellow fever again visited Philadelphia, the Academy gave its lower story and its cellars for the use of the government treasury. These periodical scourges which decimated surrounding towns and cities never assailed Germantown, whose "ampler ether" and "diviner air" never yet knew contagion or epidemic.

But before we leave the Germantown Academy we must allude to its jumble of relics. On its spire is still to be seen the crown placed there by the loyal colonists when the school-house was built, while the bell in the steeple is the identical one brought over with the tea thrown into Boston harbor on the occasion of the famous tea-party, when, it is declared, the patriots sounded it for a tocsin. In the school-library, besides other curiosities, is the spy-glass used by General Washington during the battle of Germantown. He may, indeed, have held it in his hand when he swore the second oath recorded against him.

It no doubt required the war and subsequent events to shake Germantown out of its thrifty repose,—to give it a history and ally it by ties of sympathy, a common need, a common aim, with the world about it. It is not necessary here to relate the story of the battle of Germantown, or to point out the honorable scars of the famous Chew House, or even to seek the burial-places of the slain and drop a tear over them. The battle of Germantown is one of the several Revolutionary defeats which we celebrate with the *éclat* of a victory. It seems to have been the result of a great many combined unfortunate circumstances over which our general and his men had no control, and it has been logically proved over and over that the gods were really fighting on our side, and that it was better for our cause that it was lost instead of being gained. And after the interval of a successful century we may afford to look back with tolerant good nature at the mistakes and failures which, although at the time they seemed to put everything dear in jeopardy, finally contributed to the sum of desired results. The despairs of youth serve to enhance the successes of old age.

The spell of history survives in Germantown, and will continue to survive so long as its substantial Chew and other historic houses remain. So we will not lament that

* After the respectable fashion of that day, much of the money was raised by lotteries in Philadelphia.

the good German Friends and others could not have gone on thriftily wearing their stockings and eating their apple-butter in careless security all through the Revolution. Nor need it be wondered at if we say that the inhabitants of Germantown did not rise with one spontaneous impulse and declare themselves patriots when the war began. They were in large measure a community of non-combatants. Besides the Friends, the Mennonites were averse to war and any form of bloodshed, considering it contrary to the spirit and teachings of Christianity. Then, too, any benefits to be derived from independence of the mother-country were shallow, delusive, impalpable to the imaginations of the people, while the real evils and discomforts which the war entailed were vividly clear to their senses in hindered enterprise, wasted effort, and spoiled thrift. Thus the experiences in store for the place seem not to have been invited by their zeal in the cause, but to have been the free gifts of the good fortune which has from the first kept an eye upon Germantown.

Although richer than other settlements in diversity of religious annals, until the war came there had been little either vivid or effective in Germantown history. The tints had been sober and discreet; the good people had been careful in no wise to depart from those safe but neutral hues which do little for the picturesque in life. Imagine, then, in 1777, General Howe's entire army, consisting of twenty thousand men, defiling along Germantown Road, taking possession and quartering themselves upon the town! There were red-coated English, gold-braided Hessians, and plaided, kilted, bare-legged Highlanders. No wonder the Academy was closed in those days, and the boys given a prolonged holiday. The troops made as noiseless an entry, however, as was compatible with the tramp of the infantry and the clatter of the cavalry. "Not a drum was heard." Not only the fife but the very bagpipes were silent, and gave no voice to the warning that the Campbells were coming. The army was quietly and efficiently disposed of: the artillery and the Hessians were encamped on the hills; the Highlanders went into quarters close by the Haines place, and the infantry had barracks on the commons. The handsome English officers, mostly very young men, were quartered upon the well-to-do families, and left behind them a pleasing record of good looks and good manners. It is related, however, that, no matter how gallantly they made love to the demure little maidens who waited upon them, they achieved no conquests. The pretty Quaker girls were still as German in feeling as they were in speech, and gave their hearts, if they gave them at all, to the German soldiers, forcing the English officers to depend on the brilliant Philadelphia belles for their flirtations.

In the tedious lapses of military life the officers spent their time riding up and down the long street, occasionally making a picturesque foray into the wooded and hilly country roundabout. The trim, elegant English officers rode, it is related, powerful heavy-hoofed horses, while the bulky Germans, with their stiff, frogged, and embroidered coats, sat astride lightly-built, delicate-hoofed animals apparently only fit for ladies' palfreys. These cavalcades clattered up to the market-place twenty times a day. It must have been a pretty sight to the quiet people who looked out of the windows and saw the dragoons beautifully mounted, with arms and accoutrements polished to the utmost shining splendor. On each side of the door-way of General Howe's head-quarters was likely to be seen a mounted trooper waiting for orders. The whole made a picturesque circumstance, and probably left some faint impression on the popular mind of the power and stability of the English government. But it was not easy to subvert Germantown people: they waited to see how events would turn out, and went on in their old way, without show or pretension, carrying on their traffic in hemp and wool, weaving their cloth, and living their homely actual life.

General Howe was first settled at Logan's country-seat, but soon came into the town and occupied what is now Mr. Elliston Morris's house, opposite Market Square, then belonging to Isaac Frank.

General Washington probably carried away tolerably disagreeable reminiscences from Germantown in 1777; but he was to return under more agreeable auspices in 1793, when, on account of the prevalence of yellow fever in Philadelphia, he took up his residence in the very house to which we have just alluded as General Howe's head-quarters. It will thus be seen that the Morris house is not lacking in precious historic associations, even without the royal gilding which William IV.'s living in it while a midshipman may be supposed to lend it. Its outside aspect and inner arrangement have both been well preserved, and are much the same as when it was the Executive Mansion. You may see in it the actual rooms where Washington lived. It is a large, comfortable house, fronting on Market Square, pleasantly old-fashioned in architecture, without any special quaintness, many-windowed, each window containing innumerable panes of glass. Its hall is fine; its rooms are wainscoted and panelled from floor to ceiling with heavy cornices. The woodwork, old as it is, remains perfect to this day, and the door-knobs, latches, and fastenings are of a good fashion, unspoiled by modern improvements. Some of Washington's furniture from his other places of residence has been added to the house, and every room is rich in suggestions of the storied times of the last century.

From the door-way of this respectable dwelling it was the President's habit to issue regularly twice a day during his residence in Germantown, once for a walk, and again for a ride, or, when the roads were sufficiently good, an airing with Mrs. Washington in her phaeton. Let us fancy the Father of his Country on horseback slowly moving down the street, answering reverential salutations with a stately bend of his dignified figure. The street along which he rode or walked showed many of its present features, but under different aspects. Now the old houses, with their green windows and gables, give an effect of delightful irregularity. But at that time

there was a dull uniformity about the small, low, moss-grown dwellings; they looked almost prison-like; almost all were built with enormous corner chimneys; the windows were very small, the roofs high and double-hipped. The upper half of the front door was usually swung back, and hanging over the lower half was to be seen the burly figure of the master of the house, framed as it were in the casement. There it was the ancient Germantowner's wont to stand, or rather to recline, "resting his elbows thereon while he held converse with an opposite neighbor or with one who might chance to be passing." Thus the President's promenade is likely to have offered him a series of family portraits.

General Washington usually attended English preaching at the Reformed Dutch church opposite his house on Market Square, but went occasionally to hear a sermon in German, to which he listened with such close attention and such apparent edification that almost every one believed he understood the language to perfection. On Sunday morning, the moment the bell began to toll, the door of the Executive Mansion opened, and the General and Mrs. Washington marshalled their entire household to religious service.*

The original Stuart portrait of Washington was painted at this time. The head only was finished, but was afterward the model of the full-length portrait. Gilbert Stuart at this time lived in Germantown, in the house now occupied by Mr. Wynne Wister, and the august subject had his sittings in a barn at the rear, then newly built and used as a studio. This place has been injured by fire; but part of it is still standing.

It is not difficult to imagine the great general, with his stern, almost awful, but yet kindly aspect, sitting for his likeness,—not from any uneasy desire to be perpetuated on canvas, not from promptings of vanity, but because it was perhaps desirable, suitable, and certainly respectable, to have a worthy representation remain to posterity after one's earthly flesh, like other temporalities, is

Gone like the winds which blew
A thousand years ago.

It seems a pity that, among other memorials of olden time in the town, the German Reformed church which Washington attended should not have been preserved. It had been built after the ancient Dutch fashion, with a steep shingle-roofed steeple surmounted by an iron cock. The main building was very long, very narrow, and very low, with an excessively diminutive pulpit, perched as high as it could be. When the church was finally pulled down to make way for a new one, the steeple was taken by a lover of antiquities and set up on his grounds as a summer-house; while the iron weathercock, battered with the bullets of the "Paxton Boys," now holds a post of honor and looks down from the top of a rare musical clock in a reposeful room filled with memorials of immemorial times. No more shifting and veering for the old weathercock, but firmly fixed and conservative nowadays, and not easily moved. The old organ of Market-Square Church also deserves mention. It had been built in Holland, and had in place of a show of pipes a row of resplendent gilt angels blowing their trumpets. These "golden trumpet angels in their glory" have been of late years restored to the modern church.

The "Paxton Boys" were a set of lawless rangers, whose story has been often told, who have been passionately accused and as passionately defended,—whose cruelty, even ferocity, has been condoned by the one party as heartily as it was condemned by the other. There can be no doubt about the horrors of anxiety, besides those of actual suffering, experienced by the settlers in the frontier Pennsylvania towns from the Indians. It was in vengeance for these that the "Paxton Boys" rose in their wrath, fell upon helpless Indian villages, under pretence of seeking certain of the tribe whom they proclaimed murderers, and massacred old men, women and children, without mercy.

The Quakers and Moravians, who liked to live in peace with all men, were accused of favoring the Indians, no matter what atrocities they committed. The Paxton Boys were led by Lazarus Stewart, who incited them to burn Conestoga, and when called upon for his defence made a fiery declaration of the principles which had actuated him. "If a white man kill an Indian," said he, "it is a murder far exceeding any crime upon record: he must not be tried in the county where he lives or where the offence was committed, but in Philadelphia, that he may be tried, convicted, sentenced, and hung without delay. If an Indian kill a white man, it was the act of an ignorant heathen, perhaps in liquor. Alas, poor innocent! *He* is sent to the friendly Indians, that he may be made a Christian. Is it not a notorious fact that an Indian who treacherously murdered a family in Northampton County was given up to the magistrates that he might have a regular trial, and was not this Indian conveyed into Bucks County and kept screened from punishment by Israel Pemberton? Have we not repeatedly represented that Conestoga was a harbor for prowling savages? We were at a loss to tell friend from foe. All we asked for was the removal of the Christian Indians. Was not this promised by Governor Penn, yet delayed? A murder of more than common barbarity was committed on the Susquehanna; the murderer was traced to Conestoga; he was demanded, but the Indians assumed a warlike attitude: tomahawks were raised, shots were fired upon the scouts, who went back for additional forces. They returned, and you know the rest,—Conestoga was reduced to ashes," etc., etc.

But such methods were too much like the bloody deeds of the savages themselves to be justified by any such pleas. A cry of horror went up at these barbarous excesses. The friendly Indians were removed to Philadelphia and placed under charge of the garrison. The rangers, hearing of this, assembled from all the country round, and set out for the city, threatening to wrest the Indians from the soldiers and destroy them to the last of the tribe. They reached Germantown, but got no farther. Benjamin Franklin came out from Philadelphia and ex-

* Jefferson and other members of the Cabinet had adjacent quarters in a large stone house still standing.

postulated with them; they learned, too, that a large force of citizens and soldiers were prepared to give them a warm welcome in the city: then, besides, they were human, and probably second thoughts had cooled their first ardor; a little yielding, a little human infirmity of weakness, rounded off the sharpness of resolution: accordingly, after striking terror into the hearts of the law-abiding Germantown people for a few days, they disbanded and returned to their homes.

Another incursion into Germantown was that of French emigrants who escaped from the San Domingo massacre in 1804. They settled down for a time in the place, never merging themselves into its life or manners in the faintest degree, but keeping up their own home-customs, dressing in San Domingo fashions, idling about the streets or at the windows all day and filling the night with gay dance-music and serenades from their guitars. These gay Southerners, with their tropical complexions of various degrees of color, their frivolous indolence, glittering wastefulness, grotesque dress, and apparently easy morals to say nothing of their habit of killing and eating all kinds of birds not usually included in a Christian bill of fare, must considerably have shocked the people who looked on.

When men and women have religious beliefs which uphold them through every phase and circumstance of their lives,—when a good and consistent example is considered a substantial help to a younger generation on which they ought to mould themselves without mistrust or even questioning,—changes and innovations are rare in any community; and they were particularly rare in Germantown. Great thrift prevailed among the townspeople; but, with the exception of certain leading families possessing inherited wealth, daily life was plain and manners and customs were very simple. Mr. Charles J. Wister, whose ancestor came to this country from Hillspach, near Heidelberg, where his father was Jäger to the Prince Palatine, has in his pleasant family memorial done much to realize the doings of former generations to our imagination, and thus draws the picture of the household hearth of the ancient Germantowner: "Fireplaces capacious enough to seat the entire family occupied an undue proportion of the parlors, library, and kitchen, so that those to whom close quarters to the blazing logs brought discomfort found little accommodation elsewhere. It might with truth be said of either of these apartments,—

> A fireplace filled the room one side,
> With half a cord of wood in,—

for their capacity was such that less than half a cord would not have sufficed to supply the great cavernous recesses designed for its reception. They were surrounded with panel-work and a mantel so high as to afford perfect security from the fingers of meddlesome children, and, indeed, of all persons not of colossal proportions. Curious antique German stoves made of tiles and extending almost to the ceiling were used to heat some of the upper rooms of the house. . . . With two or three such receptacles for fuel, as I have described, in every house, it is not to be wondered at that forests soon grew thin and began to vanish from the neighborhood."

Turkey carpets were seen only in the best houses: white sand was almost invariably used for the floors of kitchens and sitting-rooms, and parlors as well. The sand-man (not Hans Christian Andersen's delightful sand-man) was looked for as regularly every morning as any other daily vender, and sold his sand at ten or twelve cents a bushel. It was sprinkled on the floor through a sieve, then carefully smoothed down with a hair broom. Much skill could be displayed in fancifully decorating it with profuse flourishes in the shape of flowers and wreaths. Probably certain aesthetic instincts otherwise smothered in these quiet lives found expression here.

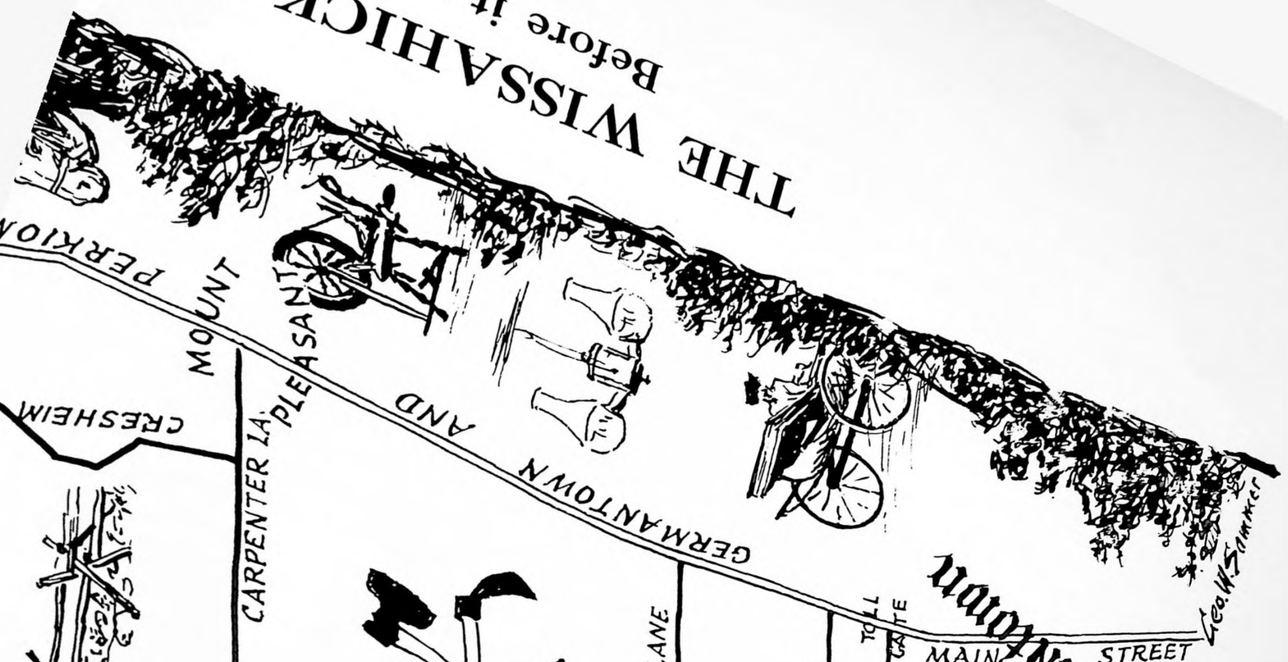
In those times there was comparatively little visiting, save in the immediate neighborhood. The roads were bad, and impeded travel not only by difficulties but by positive dangers. They were clayey and miry, with numerous quicksands, and in going from Germantown to Philadelphia, a distance of five or six miles, carriages and even horses were sometimes swamped and lost. A line of stage-coaches was set up after a time, and along the Germantown Road, beginning at Front Street, Philadelphia, and ending at Chestnut Hill, were to be found, at suitable intervals, comfortable and dignified inns. Until the day when the railway came to supersede everything quiet and leisurely, the inns of Germantown were a notable feature of this region. The Germantown coach started at the King of Prussia and ran to the George II. in the city, passing on the way The Roebuck and The Rising Sun. Farther on toward Chestnut Hill was the quaint and interesting Mermaid Inn,—which has not suffered the usual fate of inns and mouldered into silence, neglect, and decay, but still shows a prosperous front. But poor and faint nevertheless must be the experiences of any inn of to-day compared with the glories of the past, when its lights were a shining beacon to the tired traveller,—tired of bad roads and persistent toll-houses.

In going to be married in those days the bride rode to meeting behind her father or guardian, and after the ceremony was carried to her new home on a pillion behind the husband's saddle. Outside romance and sentiment were almost wholly absent in all ceremonials and observances of those days, but men and women were very sure of themselves, and fixed their hearts and minds in a deep constancy to each other and to all duty which gave beauty to their lives. Human nature kept itself wholesome and true in fundamentals among these quiet people. Invitations to funerals were given in a fashion thus described in Mr. Townsend Ward's late papers in the "Pennsylvania Historical Magazine:" "Along the road, up one side and down the other, would stalk the self-important herald, who, standing on the threshold of each house in its turn, and whether any one appeared or not, would pronounce, in a loud voice, 'Thyself and family are bidden to the funeral of Dirck Hogermoed, at three o'clock to-morrow.' And so he went from house

THE WISSAHICKON V

Before it was taken ov

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to house. At the appointed time the denizens would gather at the house, and each as he entered would take from the table which stood by the door a glass of spirits, which it was considered an affront not to do. After a time of solemn communing, they would mount their horses, the wife on a pillion behind her husband, and thus would they ride to the burying-ground, to see their ancient comrades

Each in his narrow cell forever laid."

Of all the historic houses about Philadelphia, Stenton may be said to be the most interesting, both from its associations and from its having preserved its manorial seclusion uncrowded by the march of progress and innovation. The peace and permanence of a vanished century seem to brood over the woodlands and pastures. Trees of mighty girdle, relics of the primitive forest, give dignity and beauty to the landscape. The building erected by James Logan in 1727 remains to this day a substantial house, little out of repair, flanked by picturesque out-buildings and surrounded by tall hemlocks and poplars. Thus isolated and unchanged, it seems to belong almost wholly to the past. James Logan, whose country-seat it was, came to American in 1699, in the capacity of William Penn's private secretary. He was promoted from one responsible position to another, and during Penn's long absences in England took his place in almost every department of business, carrying out his iews with a singular faithfulness not only to the letter of ıstruction, but to the spirit of kindness and brotherly ove the great humanitarian had inculcated.

We get pretty glimpses of Logan's domestic life at Stenton in his letters, in one of which he writes to Thomas Story about his daughter: "Sally, besides her needlework, has been learning French, and this last week has been very busy in the dairy at the plantations, in which she delights, as in spinning, but is at this moment at the table with me, reading the thirty-fourth psalm in Hebrew, the letters of which she learned very perfectly in less than two hours' time." This is not a solitary instance of a rare combination of solid and useful acquirements on the part of Germantown dames. Such a restrictive tariff was put upon the spirit of frivolity that youthful powers, turned toward reflection and high purpose, found their culmination in a womanhood sensible, dignified, and gracious, from which the incessant pursuit of worthy occupations had removed every trace of triviality.

Logan was a gentle and consistent friend to the Indians, who on their side entertained an absolutely romantic devotion for him, seeking him constantly, and encamping on his grounds to pay him visits of a year in length, pursuing their vocations meanwhile, weaving baskets and hewing various implements out of wood. The Indian chief Wingohocking, on one occasion, wishing to swear eternal friendship, proposed to Logan that they should change names, when Logan replied, with royal tact, "Do thou, chief, take my name, and give thine to this stream which passeth through my fields, and when I am passed away, and while the earth shall endure, it shall flow and bear thy name."

The little river Wingohocking has a right to some pretty legend, so picturesque is its course beneath the shadows of the beautiful Wister woods and across broad, grassy meadows. Its charm has been diversified, not spoiled, by stone factories and mills, which lend an added attractiveness to the landscape about Fisher's Lane, sometimes—as at Wakefield Mills—giving it a character absolutetly romantic. The first mills which were built by the settlers possessed beauty; and both on the Wingohocking and on the Wissahickon are to be found structures which really delight the eye, festooned about as they are with vines and creepers. All lovers of the archaic still lament the destruction of Roberts' Mill, the first gristmill of the colony, which was built in 1683. and which until within a few years remained, with its turrets, gables, and great water-wheel, a part of the common picturesque inheritance of Germantown people.

We have glimpses all through the local history of strong, dignified figures who deserve to dwell in the memory. One of the many noticeable worthies of the last century was the gingerbreadmaker, Christopher Ludwick. He served through the entire war without pay, and was not only patriotically disinterested himself, but inspired patriotism and disinterestedness in others. His companions-in-arms were once upon the point of mutinying because they received neither pay nor clothes, but he fell upon his knees befor them, imploring them to desist and have patience until better times. His entreaties were effectual, and the spirit of mutiny passed. He best showed his powers of eloquence in bringing over some of the Hessians and other Germans, British auxiliaries, to the American side. At one time eight Hessians were taken prisoners, and he begged that they should be given up to him. He took them to Germantown, and showed them the handsome German churches and houses; he told them Germans lived nowhere so well as here, and promised them freedom if they would desert the English and join our cause. He even went disguised into the Hessian camps at Staten Island and preached to the men of the good fortune and thrift of Germantown Germans. In 1777 he was appointed baker-general to the army, and was instructed to give a pound of bread for a pound of flour. "No," said he, "I will not be enriched by the war. I will give one hundred and thirty-five pounds of bread for one hundred pounds of flour." In 1793, when the yellow fever broke out in Philadelphia, he left his comfortable home, went into a bakery in that city, and made bread for the poor sufferers, without pay, all through the season of epidemic.

The name of Rittenhouse has been preserved in both Philadelphia and Germantown, in squares and streets. It was in Germantown that David Rittenhouse was born, and that as a lad he covered the fences of his father's farm, and the very plough with which he furrowed his father's fields, with mathematical figures. Here, too he made his famous wooden clock, and, after-

ward, his orrery, pursuing his studies and perfecting his inventions with Newton's "Principia" in hand, like Thomas Godfrey, whose discovery of the quadrant dates from Germantown a quarter of a century earlier. It was at Stenton that Godfrey chanced upon the idea by which he perfected's Davis's quadrant. He was a glazier, and was setting a window-pane, when a piece of broken glass fell at such an angle and reflected the sun in such a way that the suggestion was forced upon his mind. Mr. Logan encouraged him in his experiments, and the result was an instrument which has hardly been surpassed to this day.

Germantown has been changing for the last thirty years, and it will continue to change. That instinct of rigid discipline, of self-limitation, which made it distinct and individual could hardly outlast primitive times, and must of course rapidly vanish under the spur of modern innovation, the stimulus of whose constant high pressure leaves nothing unaltered. But the character of those who made the town will have its voice and tell its story so long as the last old wall remains, just as the bas-relief of a ship in full sail upon the southern wall of one of the old houses on the Main Street still tells of the deathless love of the sea of the sailor who caused it to be placed there. A new Germantown has arisen, not on the ruins of the old, but as a part of it and as an harmonious development of its rigid rules of truth into the lines of beauty.

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HISTORICAL GERMANTOWN

By DANNA HODGE

This article was called to the attention of the editors by Dr. Gordon Venable to whom we herewith express our thanks. It was written by Miss Danna Hodge during her senior year at the Roxborough High School. It is presented as written, without alteration or correction by the editors. Miss Hodge, at the age of seventeen, can take a bow as *The Crier's* youngest contributor.

TODAY, in the northwest section of the City of Philadelphia, there are the communities of Chestnut Hill, Mount Airy, Blue Bell Hill, and Germantown. These communities are dotted with historical buildings and markers. In Vernon Park there is a large stone monument dedicated to Francis Daniel Pastorius and the thirteen German families who, in 1683, first settled this section. Then it was not called Philadelphia but a separate town called Germantown.

In 1683 Francis Daniel Pastorius came from Germany, the country of the lower Rhine. A few months later thirteen other families came to settle with him. Among them was Thomas Fairman, a land surveyor. Pastorius, acting as an agent for the Frankfort Company, bought a tract of land of 6,000 acres upon which to settle his associates. This land was surveyed by Thomas Fairman. The colonial village, under the guiding hand of Pastorius who was a scholar and a man of affairs, became the real pioneer German settlement in America, from which German influence radiated for many years in the new world.

William Penn invited both the Quakers and the Mennonites to settle in Pennsylvania. Along with the Germans came people from the Netherlands. These people, after being " unresistingly driven up and down the Rhine for a century and a half, were ready to come to the wilds of America."[1]

On February 13, 1694, a group of Pietists or, commonly called, The Hermits of the Wissahickon, landed in Maryland and journeyed to Germantown where they took up residence on the ridge between the Wissahickon and the Schuylkill.

RELIGION

Coming to Germantown were members of the Quaker Faith founded by George Fox in seventeenth century England. The Mennonites were about the same as the Quakers. Most of the original settlers were of the Mennonite or Quaker sects. Germantown meetings were, from the beginning, associated with the English Friends' Meetings and were an important force, pulling Germantown closer into association with the English in Philadelphia. The Dunkards, being of the Baptist Faith, established their first church in Germantown. Lutheran and Dutch Reformed churches were present but neither group had regularly organized congregations. The Hermits of the Wissahickon were the most romantic of the German religious groups, led by Johannes Kelpius.

In the first one hundred years of its history, religious questions were discussed, often with considerable heat, in Germantown. But its religious pattern changed very little until the end of the eighteenth century.

The churches first established were, The Friends' Meeting, 1686; Congregation of Mennonites, 1708; of Dunkards, 1723; of Lutherans, 1738; and Dutch Reformed, 1727. These combined to meet the community's needs until the 1790's.[2]

INDUSTRY

Early settlers brought with them many habits of industry and various trades. Germantown, unlike other early American Communities, became an industrial community. Expert craftsmen made it a great center for manufacturing textiles and hosiery. Germantown produced a very fine linen "such as no person of quality need be ashamed to wear."[3]

Tanyards did a thriving business with the closely allied shoe manufacturers. Germantown also had its quota of carpenters, stonemasons, well diggers, butchers, blacksmiths, coopers, and other tradesmen.

In 1690, William Rittenhouse set up a paper mill along the Wissahickon, the first to be put in operation in British America.

A healthy industrial life was developing and the townsmen earned for Germantown the right to be called the first distinctively manufacturing town in Pennsylvania.

BATTLE OF GERMANTOWN

From the time of founding to the outbreak of the American Revolution Germantown had enjoyed a fairly peaceful existence. Although the inhabitants had experienced Indian alarms, were worried and argued through the Anglo-French wars, and had also suffered the invasion of the Paxton Boys. Germantowners were not aware of the quarrel between Great Britain and her colonies until the quarrel passed the stage of compromise and moved to New Jersey and they became well aware.

While Cornwallis' division occupied Philadelphia, Washington planned a victory over William Howe who was encamped at Germantown. Washington's plan was "second in audacity to that at Trenton,"[3] yet he came

[1] Pennypacker, Samuel Whitaker, *Settlement of Germantown* Philadelphia, Lewis Historical Publishing Co. Vol. I, p. 19 (1941).

[2] Shackelton, Robert, *The Book of Philadelphia,* Philadelphia, The Penn Publishing Co., 1925, p. 289.

[3] Morris, Richard B., *Concise Dictionary of American History,* New York, Charles Scribner's Sons, (1962) p. 398.

near to success. The American commander was informed that his enemy was encamped in Market Square in Germantown. Washington hoped to deliver a surprise attack, never dreaming that the British were prepared to evacuate Philadelphia and fall back to Chester. Howe was informed of the American advance as his own moves were revealed to the enemy by clever spy activity on both sides.

On the night of October 3, 1777, just, before dawn, with our army at Chestnut Hill, Washington began a movement toward Howe's main encampment. General Nathaniel Green and the forces under Stephen, who a military inquiry later declared was intoxicated,[4] were on the road to the left. General Armstrong and General John Sullivan were to the right of Washington moving down the Wissahickon. The right wing under Sullivan struck in advance driving some of the British north. A small force of red-coats under Lieutenant Colonel Mustgrave entered Cliveden, the stout stone mansion of Benjamin Chew on the Main Street. Here they took position at the upstairs windows, firing at Wayne and his men who had passed them by in the dense fog. At one point American troops fired on each other[5]. Stephen, of the left wing, coming behind Wayne in the fog, mistook the latter for the enemy and fired upon his brigade. The casualties among the British were quite low, while the Americans lost a total of 1073 men and officers.

In his official report to Congress, Washington blamed the fog for his failure and that was undoubtedly true. The near-American victory that turned into a loss was by no means a disaster. The battle helped to convince the French that the war would not be ended by a compromise with the British.

After the battle the people were faced with many disorders. All the houses north of Market Square suffered damage and still bear the scars.

HISTORICAL PLACES IN GERMANTOWN

Germantown, being the center of attraction at many different times, has a number of places of great interest. At one time in the history of Germantown it was the capitol of the United States. This being so because a yellow fever epidemic drove the President and his cabinet here. Among the many places of interest are:

1. The Logan Mansion—Built 1727-34 by James Logan. It was used by General Washington and General Howe.
2. The Loudoun—Built by Thomas Armat for his son in 1801.
3. The Toland House—Built in 1740 and is now used for school purposes.
4. Wagner House—Used as a hospital after the battle of Germantown.
5. Cunningham House—Built in 1765. It was occupied by British officers.
6. Friends' Meeting House—Built by Friends.
7. Morris Deshler House—Built by David Deshler in 1772. General Howe had his quarters here. Became the "White House" in 1794 when Germantown was temporarily the capitol.
8. The Market Square—One of the greatest battles of Germantown took place here. Here were the jail, fire company, and market house.
9. Germantown Academy—Founded in 1759. It was used for school purposes.
10. Vernon—Erected in Vernon Park in 1803 by James Mathews. Now it is the home of the Site and Relic Society.
11. Pastorius House—Built in 1796 by Francis Daniel Pastorius.
12. Old Town Hall—Used as a gathering place.
13. Wyck House—Oldest house in Germantown. It was used as a hospital. Lafayette was entertained here.
14. The Chew House— Built by Chief Justice Benjamin Chew in 1760. Used during the Battle of Germantown.
15. Birthplace of David Rittenhouse—Now a sight in Fairmount Park.

Many of these homes have been renovated and are open to the public.

CHRONOLOGY OF GERMANTOWN
(from 1683 - 1832)

From the time Germantown was first settled many interesting things occurred. Some of great importance, some of not so great importance. A few of the more important follow:

1. August 16, 1683. Francis Daniel Pastorius reaches Philadelphia.
2. October 6, 1683. Thirteen emigrants, from Crefeld with families, reach Philadelphia.
3. October 12, 1683. Thomas Fairman surveyed the land.
4. 1683. First flour mill in Philadelphia County erected near Germantown.
5. May 31, 1691. Germantown incorporated.
6. 1707. Town is no longer incorporated.
7. February 17, 1719. Pastorius died.
8. April 8, 1732. David Rittenhouse born.
9. Germantown Academy founded.
10. 1761. Cliveden (The Chew House) built.
11. 1764. Invasion of the Paxton Boys.
12. 1772. First type ever cast in America made in Germantown.
13. August 1-8, 1777. Washington's army encamped near Germantown.
14. September 12-14, 1777. British army occupies Germantown.
15. October 4, 1777. Battle of Germantown.
16. 1793. Yellow fever drives President Washington, his cabinet, and many citizens to Germantown.
17. February 12, 1801. Germantown Turnpike is incorporated.
18. July 20, 1825. Lafayette visits Germantown.
19. June 6, 1832. Steam railroad to Germantown opened.
20. 1854. Germantown cease to be an independent borough and is made part of Philadelphia.

MAIN STREET

Among the many names given to the main street were, Main Street, Germantown Road, The Great

[4] Collins, Herman LeRoy, *Philadelphia—Story of Progress*, Philadelphia, Lewis Historical Publishing Co., (1941) p. 385.
[5] Morris, Richard B., *Concise Dictionary of American History*, New York, Charles Scribner's Sons, (1962) p. 398.

Road, and what, it is commonly known as today, Germantown Avenue. The Main Street is said to have been an old Indian trail. The road itself, years ago, was very hard to travel over. Even today it is not one of our best roads.

There are many sights on Germantown Avenue such as, the house of the Neglees, the Loudoun House, Lower Germantown Burial Ground, and also the Germantown National Bank. In traveling along Germantown Avenue you will also see many of the more undesireable sights.

CONCLUSION

From the time Germantown was first settled until the present even, many memorable and not so memorable instances have occurred. The people today should be just as honored as they were years ago to live in Historical Germantown. It played a very important part in the role of our country. Years ago not a wrong word could be said about Germantown, but now many can be said. Also the one-time beautiful Germantown has turned to ugly dwellings. The crime rate, which was so very low in the beginning years of Germantown, has become a major problem in the city of Philadelphia. The crime rate is one of the highest in the nearby areas, although it is slowly decreasing[6].

But remembering Germantown as it was years ago and the memorable places of today, it is one of the most important places in the City of Philadelphia and, truly, that of the United States.

[6] *The Philadelphia Inquirer*. Philadelphia, February, (1966) Section 3, Columns 5 & 6.

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A Map of
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Designed by J. Riegel, Jr.

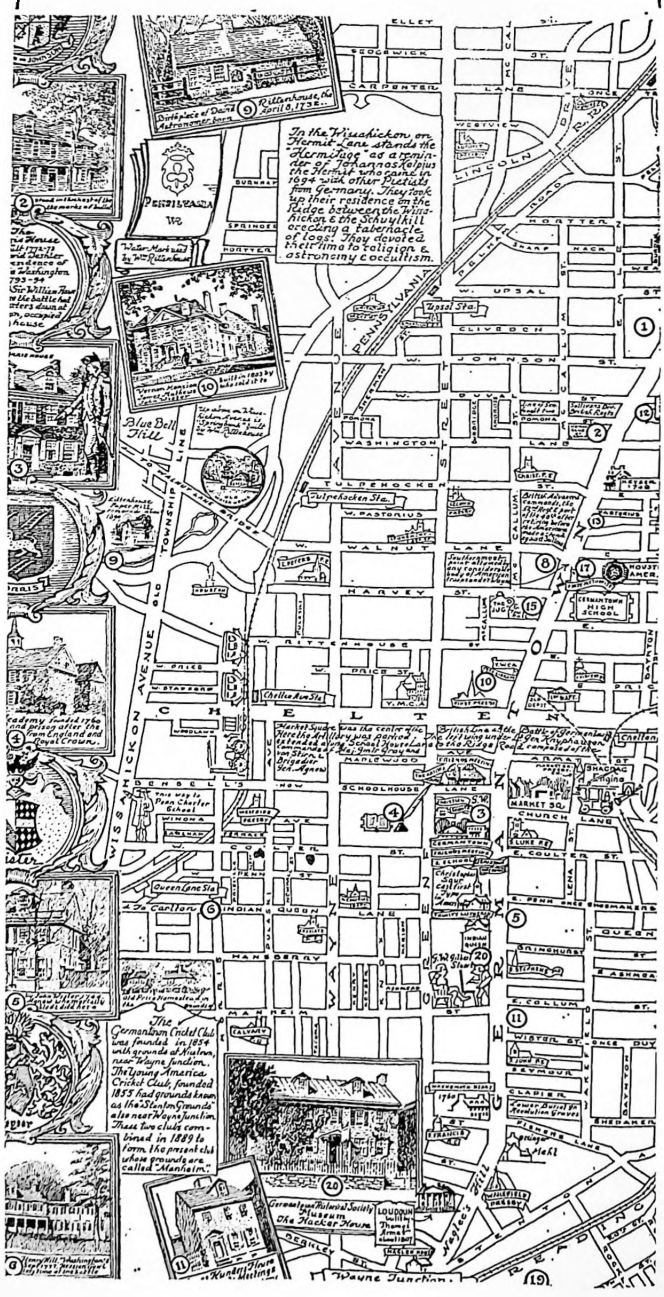
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The 50th Anniversary of the Philadelphia School of Occupational Therapy

By HELEN S. WILLARD

The ties between the Philadelphia School of Occupational Therapy, now a department of the Medical School of the University of Pennsylvania, and The Germantown Historical Society are numerous and interesting. Readers will find the names of many well-known Germantowners who served the school as officers or members of the board of directors. Mrs. Thomas J. Curtin (Virginia Wireman Curtin) is now the Acting Director of the Department of Occupational Therapy. She is the daughter of Mrs. Henry F. Wireman who, for many years, was the editor of *The Germantowne Crier*.

Miss Helen S. Willard, the author of this article, is Emeritus Professor of Occupational Therapy at the University of Pennsylvania. She was actively connected with the school for 36 years and served as its director for 29 years.

In October the Philadelphia School of Occupational Therapy, now known as the Department of Occupational Therapy of the School of Allied Medical Professions of the University of Pennsylvania, will celebrate the fiftieth anniversary of its founding.

The original objective of the School was to prepare young women to serve in military hospitals for the rehabiltation of men injured in World War I.

The establishment of the School was primarily sponsored by the National League for Woman's Service with the active cooperation of the School of Design for Women, the Pennsylvania Museum and School of Industrial Art, the American Red Cross, the University of Pennsylvania, the Graphic Sketch Club, the Plastic Club and the Arts and Crafts Guild. Well known physicians such as Dr. Charles Burr, Professor of Mental Disease, University of Pennsylvania, Dr. Owen Copp, of the Philadelphia Hospital for Mental and Nervous Diseases, Dr. Elizabeth Clark of Women's Medical College, Dr. W. W. Keen, Surgeon, Dr. R. Tait McKenzie, famous physician, author and sculptor, Dr. Joseph C. Doane of Philadelphia General Hospital and educators such as Dr. Frank P. Graves and Mr. William Ash of the School of Education of the University of Pennsylvania served on the Board of Directors and assisted in the planning of the curriculum, lectured to the students and established hospital contacts.

The first chairman of the Board was Mrs. H. Gordon McCouch of Chestnut Hill. Mrs. John McArthur Harris of Germantown was the first secretary and Mrs. Walter E. Clark was the first treasurer. Many other prominent women of the Germantown-Chestnut Hill area have served as officers or members of the Board of Directors. Among them were Mrs. James Starr, Mrs. Charles A. Currie, Mrs. Randall Chase, Mrs. Frederick Taylor, Mrs. Edwin C. Broome, Miss Mary P. Earle, Miss Harriet Fernley, Mrs. George Woodward, Jr., Mrs. Joseph C. Doane, Mrs. Edward Budd, Jr., Miss Katherine Van Dusen, Mrs. Pope Yeatman and Mrs. Joseph Wasserman. Mrs. Samuel H. Paul, Jr. was Director of the School for seven years.

Much of the initial work of operating the School was voluntary. Contributions were made by members of the Board and interested friends. The first direct financial assistance was a grant of $5000 from the War Welfare Council of Philadelphia. This however was for only one year. Subsequently contributions were solicited and fetes were given to raise funds for running expenses and for scholarships. In 1921 the School became a member agency of the Welfare Federation of Philadelphia and received regular assistance from that organization for over twenty years.

The first classes were held in the buildings of the Museum School of Industrial Arts, Broad and Pine Streets and the School of Design for Women, Broad and Master Streets. The two schools loaned their facilities and gave teaching assistance until the School of Occupational Therapy rented quarters at 2131 Spruce Street in 1919. In 1921 the School, with assistance from members of the Board and friends, purchased the building at 2200 Delancey Street which later became the School dormitory. In 1929 Mrs. Pope Yeatman gave a new building, designed by her daughter, Miss Georgina Yeatman, who was later city architect for Philadelphia. This was located at the corner of 19th and Lombard Street, directly opposite the Graduate Hospital of the University of Pennsylvania with which affiliation was made for medical lectures and student clinical experience. Yeatman House on Delancey Street is now used as an interns' residence for the hospital. Mrs. Yeatman also left to the School funds which have beeen reserved as an endowment fund.

In the fall of 1919, after two classes had been graduated and all the members employed in military hospitals, question of discontinuance of the course arose. On the advice of physicians interested in occupational therapy and the projected need of service in civilian as well as military hospitals the program was continued.

In 1941 an affiliation was made with the School of Education of the University of Pennsylvania and in 1950 the Philadelphia School of Occupational Therapy

Concluded on Page 93.

When Pretty East Pelham Was Known as "Beggarstown"

By WILLIAM E. MEEHAN

Here is another article on Mt. Airy, a region somewhat neglected by *The Crier*. It was written by William E. Meehan and appeared in *The Germantown Independent-Gazette* on Friday, November 14, 1902.

Mr. Meehan was one of the founding directors of the Site and Relic Society. He served from October 30, 1900 (the date of organization) to October 25, 1903. He was a member of the family that operated the famous Meehan Nurseries that contributed so much to the Germantown gardens of a previous generation.

TWENTY years ago every street was unpaved and the sidewalks in wretched condition. The majority of the residents, however, owned their homes and were sober and industrious.

Although laboring under some disadvantages, that part of Germantown known variously as "Beggarstown," "Franklinville," and now as "East Pelham," has, with the rest of the old borough, undergone a great transformation within the last twenty years. A score of years ago (i.e. in 1882) the place was known to the irreverent as "Dogtown," and perhaps it deserved the nickname, for there is reason to believe that the canine population was nearly, if not as great as, that of human beings.

Twenty years ago "Beggarstown" or "Franklinville" as the area of territory lying on both sides of Germantown road between Upsal Street and Carpenter and Gorgas was known, was not a sightly place. Every street was unpaved and along some, the sidewalks were either absent or in a wretched condition. Sharpnack, Church (now East Phil-Ellena), Meehan, and Gorgas streets, the main thoroughfares on the east, Carpenter, Franklin, and Good on the west were almost impassable in the spring months. Pleasant Street was not cut through to Chew, or widened, and Chew Street had only just been cut to its full width and was not graded throughout. Musgrave Street was not opened completely from Upsal to Gorgas streets, and other thoroughfares in the area were either unknown or just opened. There were no sewer facilities, and some streets were without gas. Pelham was not thought of, and a small four-division school house accommodated easily all the children in the neighborhood.

Franklinville was the home of the late Thomas Meehan, the eminent biologist, nurseryman, Common Councilman, and School Director. As soon as he became a member of Councils he undertook the improvement of Franklinville. He had many difficulties to contend with. Streets were undedicated, many residents bitterly opposed improvements, and properties were assessed at rates that prevented municipal work of many kinds without the unanimous consent of owners of real estate. Nevertheless, success crowned his efforts. Today every street within the district is either wholly or partially paved, with the exception of those that are undedicated or in which there are other legal obstacles that prevented.

The building of a main sewer on Lincoln Drive made the building of Pelham possible; the extension of the Wingohocking sewer to Mt. Pleasant Avenue is giving a remarkable boom to the east side. A handsome school house, called the Andrew G. Curtin, built only five years ago, is overcrowded with children, and it, with the little four-division building which a few years ago had no reputation, is now considered by educational authorities in the city as among the twenty best in the whole of Philadelphia.

"Franklinville" contains much that is of more than ordinary historic and human interest. Beginning within a few years after the founding of Germantown by Francis Daniel Pastorius, the section continually presented matter that attracted public interest. Its very name, "Beggarstown," was derived, not because the people were more poverty stricken than in Germantown proper, but because of the means adopted to erect the Dunker and Lutheran Churches—means that are universally recognized as eminently proper in all parts of the country, and everywhere adopted. Subscriptions were solicited in Germantown for the erection of the Dunker Church, and subscriptions were solicited in New York as well for the building of the Lutheran Church, by special permission of New Amsterdam's Governor. Because of this, it is declared by many, the place became known as "Bettlehausen," and afterwards, by the English, as "Beggarstown." George Washington, it is said, used the term as a heading for one of his letters. Some contend that the name is derived, not through this means, but from the name of Bebbler, one of the early settlers.

Men whose names are respected and even reverenced made their homes in this section. Among them are Alexander Mack, the first Dunker preacher; Peter Leibert, and "Mom" Rinker, the patriot spy of the American Revolution. In recent years it was the home of Hugh McCallum and Thomas Meehan.

Both the Dunker and the Lutheran Churches were prominently connected with the Revolution, and the Billmeyer house at the corner of Main and Upsal streets was the headquarters of General Washington from the time the British took possession of the Chew House until the retreat was sounded late in the afternoon.

The unbound copies of the famous third edition of the Sauer Bible were stored in the attic of the Dunker Church, and these were seized by both the British and American forces. The former used the sacred sheets as litter for their horses, while the latter confiscated them for wads for their guns. Sauer had incurred the enmity and suspicion of both armies. Both questioned his loyalty.

The Lutheran Church possessed the second pipe organ in the city, and this was destroyed by the Hessians. During the battle of Germantown the British troops took shelter in the building, but were driven from it with great slaughter. General Nash was mortally wounded on the Main street, nearby and Major Witherspoon and Christopher Ludwig, the philanthropic commissary or baker general of the American army, are buried in the Lutheran Graveyard.

For many years it was a boast of Franklinville, or Beggarstown, that the majority of residents, who were chiefly mechanics or workingmen of other trades, owned their own houses. It was further boasted that most of the rented houses were owned by the workmen owners in the neighborhood. It was a deserved tribute to the worth, sobriety, and steadiness of the people of Franklinville, or Beggarstown.

There were never as many industries in this section as in some other parts of Germantown. For years the workmen of Franklinville depended chiefly on McCallum's Glen Echo Mills, on Paper Mill Run near the present Carpenter station of the Pennsylvania Railroad, Thomas Meehan's nurseries, Hayes' mills on Cresheim Creek, Crowson's mill on Church Street, Randall's mill on Sharpnack Street, and Gould, Barr, & Randall's knitting mill on the same thoroughfare. McCallum's mills were removed and gradually Franklinville workmen withdrew from Hayes' mill in favor of workmen who lived nearer.

The establishment of the trolley system and the building of huge car barns above Church Street, now called East Phil-Ellena, brought a large force of a new class of workmen to the section—men who, while they had the will, were too uncertain of a regular abiding place to own their own homes. These are the conductors and motormen. To accommodate them, moneyed persons erected large numbers of small houses, new streets were opened and built on, and it is a pleasure to note that among those who have contributed liberally to the building of houses for rent are some of the workmen of former years who owned their own homes. Many of these own from six to a dozen or more houses for renting purposes. The rapid growth of the section and the ease with which houses are rented have attracted large builders. Several extensive operations have been concluded or are under way, and at least two more, involving in the aggregate two hundred houses, are projected.

Joseph Crowson was the founder of a spinning mill on Church Street. After his retirement Thomas Platt purchased the property and carried on business until his death. The mills were conducted for a short time by the estate, and then closed. A few years ago, however, they were reopened as a morocco factory, giving employment to a number of people. Randall's mills on Sharpnack Street have been in operation many years, and it is a boast of the owners that grandchildren of some of their original workmen are employed in their establishment. The knitting mill of Gould, Barr & Randall has been closed for some time.

The industry in Franklinville that has attracted the widest attention, the one best known, is Nurseries, now operated under the name of Thomas Meehan's Sons. Founded in 1854 by Thomas Meehan, whose name is a household one in Germantown and Philadelphia and held in honor and respect throughout the civilized world for scientific attainments, it has steadily increased in importance and size until now it is one of the leading concerns of the kind in the United States. Its products are shipped to all parts of the world. The Austrian and German Governments are regular customers and many trees and shrubs which were first reared in Meehans' Nurseries now assist in beautifying the public parks and streets of Paris. Germantown trees and plants are growing in Cape Town, South America, England, and in fact almost everywhere that Europeans dwell.

The nurseries were first established on a tract of land extending from Main Street to Chew, opposite Carpenter, where Meehan Street now is. About thirty-two years ago (1870) Mr. Meehan moved the nurseries to the east side of Chew Street to a beautifully rolling piece of ground covering fifty acres. Other plots were added from time to time until the property embraced about seventy-five. One tract formerly belonged to Jacob Horter and on it he had erected a substantial and picturesque house. This Mr. Meehan selected for his homestead, enlarging and beautifying it from time to time. As his children grew up, plots of ground were turned over to them, until a settlement of sons and daughters sprung up around him, sometimes jokingly called "Meehanville." Five houses occupied by the children are grouped about the old homestead and four generations occupy them.

The nurseries are regarded by the people of the neighborhood as a park and on Sundays especially hundreds may be seen in the summer strolling around among the stately trees and acres of plants and shrubbery.

The sons have established a large wholesale nursery near Dreshertown, and the grounds in Franklinville are used exclusively for retail purposes.

Near the nurseries is one of the Unruh homesteads erected long before the Revolution. The oldest section was roofed by red tiling imported from Germany. The tiling has long disappeared, and indeed that part of the house is in ruin. A more modern section was used as a hospital for privates after the battle of Germantown, and it is said that the wounded men ate of the pears which grew on some gnarled old trees that still are healthy and produce fruit for people of the present century. The ruins of an old barn stand near. The barn, which was destroyed by fire six years ago, was used as a stable for British horses during the occupation of Germantown

by the British under Lord Howe. In front stood a large apple orchard, the last tree of which was cut down a few weeks ago, a victim of the coal strike, and the scarcity of anthracite.

In casting back over the last twenty years, it is hard to realize the great changes that have taken place in and around Franklinville. Lots that a score of years ago were used by boys for kite flying and ball playing,—lots covering acres in extent, are now bisected with paved streets, and lined by neat modern homes. The rookeries on Main Street near Church, and malodorous "Tipperary," have disappeared and in their places are handsome residences and stores each valued at many thousands of dollars. When one at length does realize the radical changes that have occurred within the time mentioned, one cannot help wondering what will be the changes within the next twenty years; that it will be for the better, no one, excepting a pessimist, will for a moment doubt.



A Wissahiccon Quiz

By GEORGE W. SOMMER

The western limits of Germantown and Chestnut Hill descend into a forested valley, "The Wissahiccon," in its original spelling. Our readers have dwelt on many aspects of it through years in *The Germantowne Crier*, and, no doubt, remember many pleasant days spent in its recesses. Lately "The Friends of the Wissahickon" have brought out a fine new "Guide" to this park.

Would you like to test your knowledge of this beautiful valley? On each of the following check the answer that seems valid, continuing through the twenty questions. Then turn to the end of the quiz for correct answers and explanations. Finally rate yourself on your understanding of the valley's diverse background.

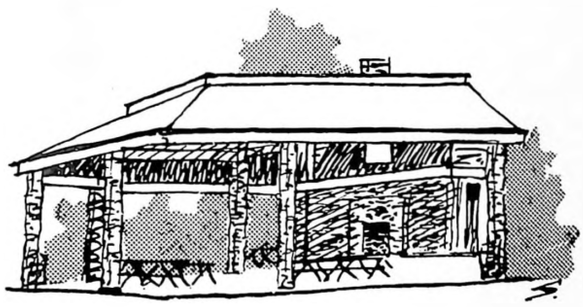
1. Wissahickon Park lands were set aside primarily
   a. For recreation
   b. To preserve the old mills and inns
   c. To protect its water supply
2. Wissahickon Drive in early times extended
   a. North only to the Rittenhouse Mill
   b. The whole length of the valley
   c. South to Wise Mill Road
3. "Valley Green" is
   a. An original Wissahickon inn
   b. A replacement of an older hostelry
   c. Simply a park restaurant
4. The great figure on Indian Rock was carved by
   a. Massey Rhind
   b. Reuben Sands
   c. Joe Middleton
5. At the Battle of Germantown, where were Americans known to be positioned?
   a. On Bluebell Hill
   b. Up Lincoln Drive
   c. Near Henry Avenue Shelter
6. Where is the oldest drinking fountain in Philadelphia?
   a. Below Rex Avenue
   b. At Valley Green
   c. Near Hermit Lane bridge



7. Where is the site of The Second Indian Rock Hotel?
   a. On Rex Avenue
   b. Up Monastery Avenue
   c. By the covered bridge



8. In what way is Edgar Allen Poe connected with the Wissahickon?
   a. He composed "The Raven" there
   b. He here conceived the early horror tales
   c. He wrote of a vision of an elk seen here
9. Where was the William Rittenhouse Mill?
   a. Still to be seen on Paper Mill Run
   b. At Livezey's Lane
   c. By the Bluestone Bridge
10. Which was called "The Suicide Bridge?"
    a. Henry Avenue
    b. Walnut Lane
    c. At Ridge Avenue
11. How many large shelters with fireplaces are available in this park?
    a. Two
    b. Three
    c. Four



12. The Covered Bridge here is
    a. An early one rebuilt
    b. The original bridge
    c. A reproduction of such a structure
13. The large building on Gypsy Lane a short distance above Ridge Avenue is
    a. Park Guard headquarters
    b. An early inn
    c. Site of a cable ferry and boating
14. There was once a pipe bridge across the valley
    a. It carried water from the Wissahickon
    b. It brought a supply from the Schuylkill
    c. It led from the Cresheim Valley
15. Its sparkling mica rock, "Chestnut Hill Stone," is
    a. A result of great change (heat and pressure)
    b. Entirely caused by igneous action
    c. Merely a sedimentary deposit
16. What American poet wrote,

    "Painful Kelpius from his hermit's den
    By Wissahickon, maddest of good men,
    Deep in the woods, where the small river slid
    Snakelike in shade, the Helmstadt mystic hid,
    Weird as a wizard, over arts forbid."

    a. Bryant
    b. Longfellow
    c. Whittier
17. Where is, or was, Lake Surprise?
    a. At the Canoe Club
    b. In Clifford Park
    c. Up the Cresheim Valley
18. Who were the group called "The Green Boys"?
    a. A Germantown outdoor club
    b. Revolutionary patriots
    c. Once servants at Valley Green
19. What spot did the Redman revere as marking a triumph of the Good Spirit over the Evil One?
    a. Near the mouth of the Cresheim Creek
    b. At Indian Rock
    c. Lovers' Leap Rock



20. Where can an Indian profile be seen in the bluff?
    a. Up Rex Avenue
    b. Near Bells Mill Road
    c. North of Bluestone Bridge



QUIZ ANSWERS

1-c. City dwellers of today must view with appreciation the forward-looking "conservationists" of early days to whom we owe the beginnings of our Wissahickon woodland. In 1873 the Park Commission appropriated the shores of this creek to protect the purity of its waters, also to preserve the beauty of the scenery, as far as Bells Mill Road. But long before that, Ben Franklin's will of 1780 provided for a legacy to accumulate for the benefit of the city and be expended at the end of 100 years, if not before, to pipe the waters of the Wissahickon Creek into town to supply its inhabitants.

2-c. Strangely enough, before 1826, only a difficult footpath wended its way up the valley. The Rittenhouse Mill was approached from Roxboro via Hermit Lane Bridge or over the Bluestone Bridge crossing. Most of the valley could be reached only from the north down to Wise Mill road; later to Valley Green and Livezey's Mill by a covered bridge. In 1826 road builders blasted aside the rocky barrier near the mouth of the creek. In 1856 a Wissahickon Turnpike Co. was formed to project a road along the creek and the drive was gradually completed.

3-b. Valley Green, today a quaint old roadhouse, is now the lone representative of the valley's hostels. Built in 1850, it replaces an early hostelry dating to Revolutionary days. Here Washington and Lafayette were entertained. Sometime later it was found greatly deteriorated. The newly-formed Friends of the Wissahickon agreed to take over its management. The inn was completely rehabilitated and restored by the Park Commission to its earlier condition with suitable furnishings. Now the Society has its annual dinner in these ideal surroundings.

4-a. Through the generosity of Mr. and Mrs. Charles Henry, Massey Rhind chiseled the great crouching image, representing Tedyuscung, in 1902. But there had been an Indian figure on this escarpment for many years previously. When Reuben Sands opened the Indian Rock Hotel, Joseph Middleton, owner of this cliff, put together a roughly painted savage in 1854. Later Rube had a warrior carved from wood "with straining eyes, tomahawk in hand, eagle feathers on his brow, springing forth on his journey toward the setting sun," for the inn guests to glimpse. This figure was for a time visible in the museum of The Germantown Historical Society, until it mouldered away.

5-c. The formation for the battle in the lower valley was as follows: Hessian Jaegers under General Knyphausen occupied hills on the east side for two miles. American lines under General John Armstrong extended in a semicircle on the west side above Ridge Avenue. He had to abandon a cannon in these "horrendous hills."

6-a. This stone structure has a carved inscription, 1854, marking when the old city of Philadelphia and the surrounding country became legally united. It also proclaims in Latin, "Pro Bono Publico, Esto Perpetua." This refreshing source is the joint gift of its builder, John Cook, and the owner of the land Charles Magarge. You will find it on the Wissahickon Drive about half a mile above Valley Green. It has cheered many wayfarers for over a century. May it flow forever for the public good.

7-b. Up at the turn on Monastery Avenue (between Roxboro Ave. and Livezey Lane). Here a second Indian Rock Hotel was opened, but it did not have the patronage of the other and was less known.

8-c. Poe spent many happy days clambering over the Wissahickon trails, calling it "one of the real Edens of the land." In his "Morning on the Wissahickon" he tells of floating in a skiff there and dreaming of days of the Indian and the elk. Suddenly a real animal "appeared on a precipice, neck outstretched and ears erect." But this proved to be a pet of great age, he related.

9-a. William Rittenhouse (Ryttenghuisen) and son Nick came from Germany to build the first paper mill in America in 1690, in Paper Mill Glen on Monoshone Creek. In 1790 it was destroyed by a freshet. William Penn assisted in erecting a larger one. Most of the paper used in the middle colonies came from this mill which was just below the junction of Rittenhouse Street and Lincoln Drive. The mill is no longer in existence but a bronze tablet marks the site.

10-b. The Walnut Lane Bridge has this doubtful honor as more suicides have occurred from this bridge than from others in the area. Built in 1907, it was for some time the longest concrete bridge in the world. Christopher Morley calls it "perhaps the loveliest thing along the Wissahickon. It flashes across the darkened valley as nobly as an old Roman viaduct. The builders have spanned a poem that will long endure."

11-c. Four ample stone shelters serve the lower section of the park. They are, southwest of the Hermit Cave, northwest of Henry Avenue bridge near Lovers' Leap, on Bluebell Hill, and on Livesey Lane, western ridge.

12-a. The only remaining red Covered Bridge of the six that once spanned the valley was falling to ruin and closed to traffic. However, in 1939, the Friends of the Wissahickon, after careful measurements, arranged to have the fine old viaduct entirely rebuilt, exactly as the original but reinforced with steel. This was done with $2500 of the society's funds and the employment of WPA labor. It is noticeably larger than most such bridges to be seen hereabouts. In 1738 a grist mill was grinding here, using the dam and millrace still visible above the bridge. Later, for 150 years, the Magarge mill made fine paper here using water from the springs on the slopes.

13. All statements are correct. Dating from 1849, when Harry Lippen opened Wissahickon Hall, it soon became a rendezvous for carriage and sleighing parties on the drive. As at other times, chicken, catfish, and

waffles could be had at any time. Soon after the Park took over, it provided a guard headquarters. In more placid times boats and canoes were rented across the creek; reached by a cable ferry.

14-b. This furnished a water supply from the Schuylkill. At Flat Rock Dam pure water was pumped through Roxboro and two pipes carried it across a bridge 100 feet above the Wissahickon Creek. From there it was pumped to the Mt. Airy Water Works. This bridge was near Livezey's Lane. After almost twenty years of service the dangerous weather-beaten pipes were blown down in 1891.

15-a. We have to go back in history for millions of years to arrive at the origin of these rocks. Then our area was covered by a shallow sea where mud and sand were deposited in parallel layers. This became sedimentary rock. But during a later phase these metamorphosed and changed completely as they were folded, crushed, and intruded with igneous material. When finally lifted above the surface they often show evidence of their prolonged and hectic existence.

16-c. This was by John Greenleaf Whittier in his, "Pennsylvania Pilgrim."

17-c. Up to about ten years ago this lakelet idled on the Cresheim Creek just below the Penn Central railroad bridge. It displayed an island in the center with a large weeping willow tree. Then a vent drained off the water and Lake Surprise surprised the natives by disappearing.

18-b. This was a legendary, yet little known, band of independent young guerrila fighters from Roxboro and the surroundings. During the Revolution they caused marauding Hessians considerable anguish and loss by many notable exploits. Jacob Levering, "the Spy of the Wissahickon," was one of them. Thinking they were trapped in a barn a Hessian squad set it on fire. But it was a band of American regulars who lost their lives there, and are commemorated in a Roxboro cemetery.

19-a. At the Devil's Pool near a swaying footbridge and rustic shelter. In early days the volume of water was considerably greater and the depression was reputed bottomless. Early settlers acquired a number of lively legends from the Leni Lenape Indians. One indicated this spot as a place of worship. At times, it was said, good spirits and demons met here in combat. Once, abandoned by the Great Spirit, the evil one came among them spreading discord. But, in response to their prayers, the Great Spirit returned, cornered the evil one in the "Devil's Hole" and imprisoned him there by a huge boulder.

20-c. There is indeed an uplifted face plainly visible in the rock above the drive, between Walnut Lane and the Bluestone Bridge. It is best seen from the north, about 250 paces above the bridge. Herbage forms its luxuriant hair, natural rock joints make its jutting nose and chin. A sketch of this can be seen in the September, 1966, issue of *The Crier*.

RATING

15 to 20 answered correctly	You can claim to be a true expert.
10 to 15 answered correctly	Join The Friends of the Wissahickon.
5 to 10 answered correctly	Interested? Procure that "Guide to the Wissahickon Valley" at Valley Green Inn.

NOTE: What was the Wissahickon valley really like in the years before it was taken over by The Park Commission for our use, just 100 years ago? Then its appearance, its denizens, and visitors must have indicated quite a different way of life. Seemingly such data have remained unpublished. The map on page 80 was compiled from original sources. Frequenters of the valley today could study it for strange and fascinating variances. A creekside survey is from David Dambly of The Fairmount Park Commission.

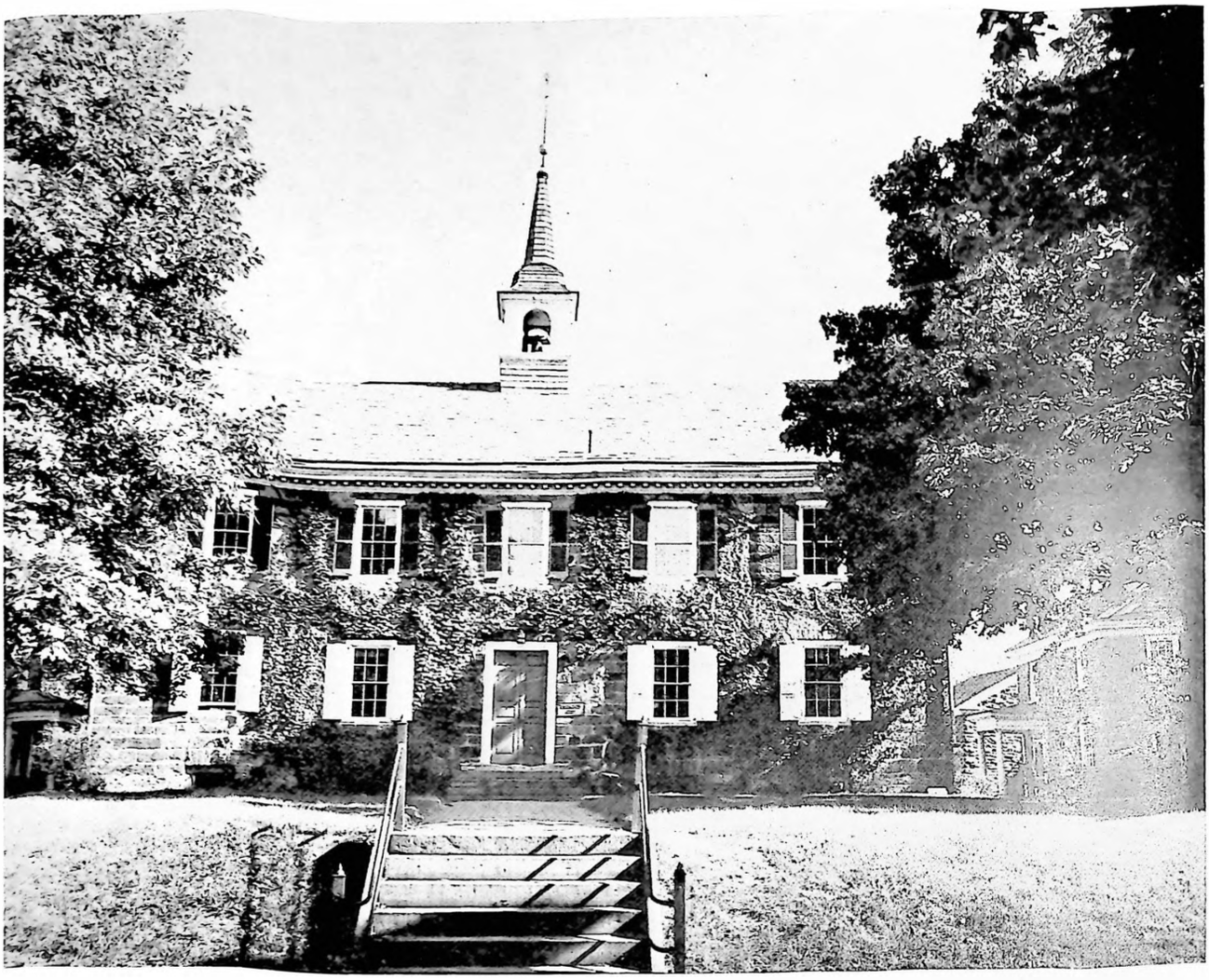
Continued from Page 87

merged with the University as a part of the School of Allied Medical Professions. In 1958 it moved to its present location, 3901 Pine Street, on the University campus.

Since its inception, the Philadelphia School of Occupational Therapy has been recognized as one of the leading schools of occupational therapy in the country. Its course has been lengthened and changed from the original curriculum planned especially to meet the war emergency to a professional, medically related course of study which places emphasis on activities which aid in restoring mentally or physically disabled persons to the greatest possible degree of efficient function. The first course was four months in length for persons already trained in varied skills. Two courses are presently offered. One is a four year B.S. Degree program followed by nine months of hospital practice; the other is a course of one academic year plus hospital practice which is open to college graduates.

It has never been possible to meet the demand for occupational therapists in hospitals and rehabilitation centers. Young men as well as young women are now being trained and are finding satisfying and challenging positions in this field.

Plans are being made to celebrate the 50th anniversary of the founding of the Philadelphia School of Occupational Therapy in October. It is hoped that many graduates and friends will attend the birthday luncheon which is being planned.



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