GERMANTOWNE CRIER



Y.W.C.A. COOKING CLASS, 1905

Story on page 72

VOLUME 21, NUMBER 3 FIFTY CENTS FALL 1969

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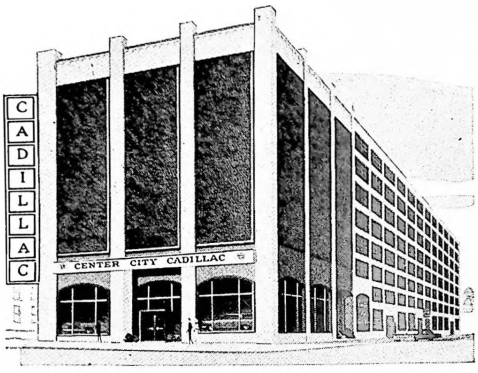
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THE FIRST ONE HUNDRED YEARS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF GERMANTOWN

Compiled by ELIZABETH MCHOSE

When the 100th Anniversary Committee under the enthusiastic leadership of Marguerite L. Riegel, Chairman, began its overall planning of the celebration which opens November 2, to honor the founding of the Young Women's Christian Association of Germantown, there was immediate agreement that, as a permanent commemorative, nothing could be more fitting than an accurate, well-written history of the Association's first hundred years. A record of those experiences, it was felt, would add immeasurably to the better understanding of the present and could be of valuable assistance in the critical decisions concerning the approach to the second century.

To the delight of everyone, Miss Lucy P. Garner, author of the interesting and comprehensive story of *The Settlement Way in Philadelphia,* accepted the responsibility for the task. The past months have found her diligently perusing old minute books, Annual Reports, area newspaper files, and, particularly, the records at the Germantown Historical Society Library. The results of her research appear in an attractively illustrated volume entitled, *The First One Hundred Years of the Young Women's Christian Association of Germantown,* which will be made available to the public this fall.

FROM its very inception, the history of The Young Women's Christian Association has been profoundly and inextricably enmeshed with that of Germantown itself, its changes and developments. Throughout the years there flows a consistent pattern of early identification with area problems followed by earnest attempts to share in the community's efforts at solution. In fact, it was just such an urgent problem in 1869 that prompted a group of local women to initiate action which later led to the founding of the Women's Christian Association of Germantown.

At that time, it must be remembered, Germantown was known as a "mill-town"—"the first distinctly manufacturing town in Pennsylvania." An article in the *Germantown Guide* of May 26, 1917, entitled, "Well-remembered Mills," listed more than fifty. Troubled by the "rough and unseemly behavior at night on the streets of the young women workers in the mills who had no place to spend an evening, except on the street or in their dreary boarding houses," a meeting of a small group of women "was called in 1869 by Elizabeth P. Smith at her residence, 45 East Penn Street. With no time lost, rooms were opened in 1870 at 5413 Germantown Avenue for 'social pleasures, classes, and Bible Readings.' Edward W. Hocker, in his book, *Germantown, 1685-1933,* thus records the beginning of the YWCA of Germantown: 'The former (YWCA) was organized late in 1870 under the name of Women's Christian Association, being the first body of that name in Philadelphia. It first occupied the house at 5425 Germantown Avenue, later to make way for Masonic Hall.' "

"One year after the opening of the rooms, the Association was officially organized and incorporated. The minutes of the Board meeting, February 8, 1871, tell the story: 'The same spirit which has been moving in the hearts of women across the water and in our own country put it into the heart of one of His servants here in Germantown, Ellen Matlack, to extend and enlarge the influence of the work she was already doing in Wakefield and Fisher's Hollow. Five years after the Boston YWCA was founded, a group of ten women met at the home of Elizabeth Smith on Penn Street, February 8th, 1871 . . . There were present A. Bayard, Emily Dunning, Abby S. Folwell, Martha H. Garrett, Ellen Matlack, Harriet C. Thomas, Rachel P. Namah, E. J. Smith, Elizabeth Smith, and Mary C. Whitehall. A resolution was passed that the association be called the Women's Christian Association of Germantown and plans were made for beginning work at once.' "

"The original rooms had been soon outgrown and, according to the first printed annual report (dated 1872), 'Six rooms were rented at 4777 Main Street, the second door below Church Lane . . . Two were fitted up with desks and a teacher was engaged for two evenings a week. The school from the first was so popular that they were soon at a loss for room enough to accommodate the girls.' 'Pine Cottage' became also the first boarding home operated by the Germantown Association. The following public announcement was made:

COME AND WELCOME

> It may not be generally known that two rooms at 4777 Main Street have been furnished for the accommodation of those girls who work for their support, where they may spend a social evening with sewing, book, or game; or, if they wish, improve themselves in the schoolroom.
>
> Every Monday and Thursday, and occasionally other evenings, the rooms are open and cheerfully lighted from 7½ to 10 o'clock. A few boarders can also be pleasantly accommodated at three dollars per week.

The record states that 'the first year the work was supported by gifts of money and furniture and there was



SWIMMING CLASS, 1905

a long list of loaned articles.' . . .

Donated articles included: periodicals (from the YMCA), dishes, wood, reduction of coal prices, several pounds of tracts, matting, carpet, window shades, tables, games, sugar plums. Among the loans listed were: a handsome magic Lantern, a clock, an umbrella stand, 2 tea kettles, a coffee pot, and a tea pot, two blue plates, pictures.

The next move to larger quarters took place when the Association acquired the building at the northeast corner of Mill and Main Streets on Market Square . . . During its early years board was as high as $3.00 per week, which included room, breakfast, portable lunch, heat, light, and laundry privileges. Transients were charged ten cents overnight and ten cents for breakfast.

These immediate and practical services expresses in concrete terms the purpose of the Women's Christian Association of Germantown: 'The object shall be the temporal and religious welfare of young women, especially young women dependent on their own exertions for support.' "

Fortunately for posterity, the founders of the YWCA of Germantown were scrupulous in keeping records. Minutes of the Board of Managers and Annual Meetings, carefully written in longhand, tell the story of the early years. Unostentatiously, they reveal also, the devotion and the self-discipline of the 'managers.' For example, they agreed to fine themselves fifteen cents for absence from a board meeting and ten cents for lateness. They raised money by laborious person-to-person pleas for funds for the new enterprise. They involved themselves personally in service to the girls who came to the rooms and in seeking out others in need. They called on those who were ill or whose families were in trouble."

"Quoting from the first Annual Report: 'At some suitable time the Bible is read and is often accompanied by prayer. We observe a manager often seating herself near a group of girls to talk of God's love to them, His nearness and willingness to hear their prayers, illustrating the truths by a little story of home life.' "

Always alert to the community's needs, the Board of Managers of the YWCA present established a nurses agency. In 1881 an employment bureau for girls and women was opened.

In 1883 free baths were established and proved popular. "The 1896 Annual Report gives a significant insight into the ways of that period of our history: 'The free baths for women and children have been well patronized this past year. The Committee undertook the care of the bathrooms, and by advertising made known the privilege and luxury thus afforded by our Association, so that about nine hundred baths were taken during the season. One room is set apart for colored women and children, and there were fifty patrons of this room.' "

"The national financial panic of the 1870's affected those whom the Association aimed to serve, and therefore, the management of the new home. A restrained statement in the minutes records that 'insufficiency and uncertainty of millwork in which most of our inmates are employed, has lately interfered with prompt weekly payment of board.' "

"Another national event of this decade brought a degree of prosperity to the home. It was opened to visitors to the Centennial Exposition at a 'moderate board,' although to be recognized as 'not merely a low-priced boarding home.' The prices for the Centennial visitors were '$1.00 per day for lodging and all meals; 75 cents if not dinner; 50 cents for lodging only.' "

* * *

The vast contrast between the early beginnings related in the foregoing excerpts from the history, and the Association's current, far-reaching, diversified program to meet the challenges of today, suggests the great wealth of experiences, the successes and the failures, that marked the intervening years.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION
of
GERMANTOWN
100th ANNIVERSARY PROGRAM
EVENTS OF THE WEEK

SUNDAY, November 2nd

3:00-6:00 p.m.
At the YWCA, 5820 Germantown Avenue
ART EXHIBIT
of paintings and sculpture by women of the Germantown—Chestnut Hill area.
Presentation of Jury Awards.
Tea will be served
Exhibit will remain for two weeks

TUESDAY, November 4th

1:00 p.m.
At the YWCA
Price $1.50
LUNCHEON AND PANEL DISCUSSION
"SALUTE TO WOMEN"
PANEL MEMBERS:
Law
Fashions
Literature
International Relations
Education
Medicine

Mrs. Sadie T. M. Alexander
Mrs. Lauralou Bates
Miss Carolyn Haywood
Mrs. Ruth Weir Miller
Dr. Marechal-Neil Young
Dr. Alma Morani

Moderator Dr. Helen C. Bailey

THURSDAY, November 6th

6:30 p.m.
Washington Room, Williamson's Restaurant
Barclay Building, City & Belmont Aves.
Price $5.00

INTERNATIONAL DINNER

"The YWCA Around the World" Miss Marguerite Spurgeon, *Chairman, World Fellowship Committee*

Address: Arthur C. Kaufman, *"Philadelphia's unofficial Ambassador."*

SUNDAY, November 16th

3:00-5:00 p.m.
At the YWCA

CLOSING OF ART EXHIBIT
PRESENTATION OF POPULAR VOTE AWARD
PROGRAM BY THE CHOIR OF THE GERMANTOWN FRIENDS SCHOOL

Tea will be served



BASKETBALL TEAM



CAFETERIA, HARKNESS HOUSE

SAMPLE MENUS OF LUNCH ROOM.

The Lunch Room is open from 11.30 A.M. to 1.00 P.M., Monday, Tuesday, Wednesday, Thursday and Friday.

The privileges of the Lunch Room are free to a young woman bringing her luncheon from home.

A JANUARY MENU.

Pepper Pot	5c.
Vegetable Soup	4c.
Roast Pork and Baked Beans	8c.
Roast Lamb and Browned Potatoes	8c.
Peas	2c.
Apple Sauce	2c.
Rice Pudding	4c.
Washington Pie	4c.
Tea, Coffee, Cocoa, Milk	3c.
Bread and Butter	2c.

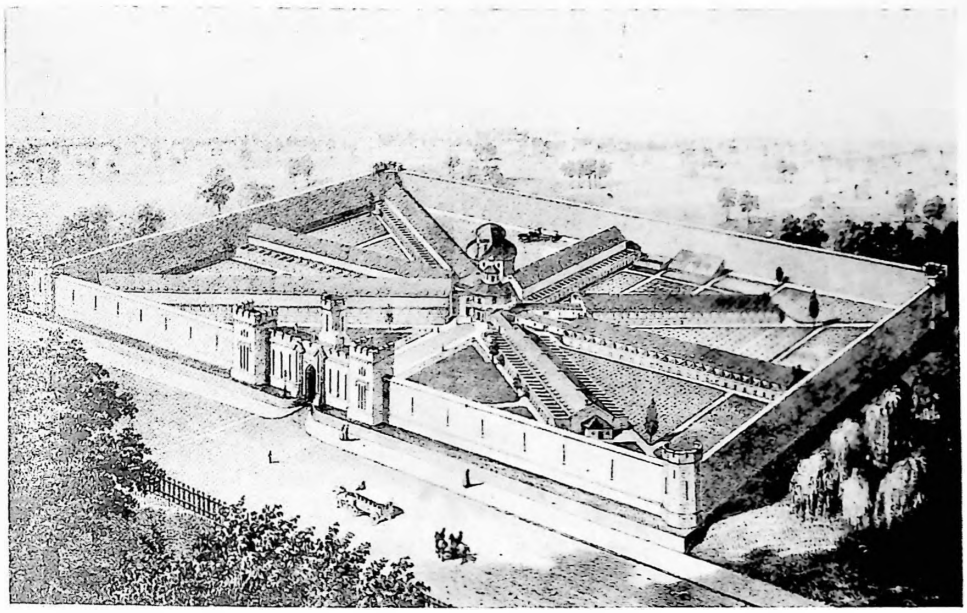
A JUNE MENU.

Chicken Soup	4c.
Meat Pie and Potatoes	8c.
Liver, Potatoes and Onions	8c.
Chicken and Tomato Salad	6c.
Tomato and Cucumber Salad	5c.
Scalloped Tomatoes	2c.
Strawberries	5c.
Banana Ice Cream	5c.
Drop Cakes, each	1c.
Pineapple Tapioca	4c.
Tea, Coffee, Milk	3c.
Roll and Butter	2c.

PRISON ARCHITECTURE IN THE NINETEENTH CENTURY

By NEGLEY K. TEETERS
Hartwick College, Oneonta, New York*

In this, the second part of Dr. Teeter's article on prison architecture, you will find descriptions and discussions of prison architecture with interesting details on Philadelphia institutions.



EASTERN STATE PENITENTIARY, PHILADELPHIA

THE BUILDING Commissioners of the Eastern State Penitentiary at Philadelphia, one of the most famous prisons in the world, still standing and "doing business" on its original site and in most of its original cell blocks—the model for the Pennsylvania System of Prison Discipline, contended that "the exterior of . . . a prison should exhibit, as much as possible, great strength and convey to the mind a cheerless blank, indicative of the misery that awaits the unhappy being who enters within its walls."[29]

A classic statement regarding that pile of masonry, built between 1818 and 1829, was uttered by George Washington Smith, a Philadelphia scholar: "This penitentiary is the only edifice in this country calculated to convey to our citizens the external appearance of those magnificent and picturesque castles of the Middle Ages, which contribute so eminently to embellish the scenery of Europe."[30] While the overtones of the two statements quoted above are different, they both indicate something of the architecture of this famous prison, known locally as Cherry Hill, because its site was once a cherry orchard.

Despite the fact that we today regard prison architecture as complicated and controversial, there was a time when American penologists regarded it as quite simple. Frederick H. Wines wrote in 1894:

> The elements of prison architecture are very simple. The first prison was a single cell, usually at the top or bottom of a tower, lighted by a window, if at all - - - . It may have been square, circular, or octagonal - - - . Next was added another to it; then a corridor was added to the side, or placed in the center. Such are the elementary principles of cellular construction. There will be a corridor or there will be none; if there is a corridor, it will be in the center or on one side. If on one side, it may be on two, or three, or four, the principle is the same. If the corridor is in the center, the cells will have outside windows and the corridor will be lighted and the cells will not. The arrangement of the cells in long rows, or in tiers one above the other, does not change the principle; neither does the size of the cells, nor the manner in which they are furnished.[31]

It is, then, by means of this amazing simplicity, that the vast majority of prisons have been designed and erected. It has been conventional to cite and briefly describe three classic models from which nineteenth-century Prisons have evolved architecturally. These are the Hospice of San Michele, erected in 1704 at Rome at the behest of Pope Clement XI and designed by Carlo Fontano; the Maison de Force or *Rasphuys,* erected at Ghent in Flanders in 1773; and the anomalous monstrosity conceived by Jeremy Bentham, the famous British political economist, known as the *Panopticon.*

In the first of these models, the Hospice of San Michele, the corridor was in the center of the building and, thus, the cells, or rooms, were on the outside. This establishment is still functioning but as a juvenile detention facility rather than a place for imprisonment. There were, and still are, only sixty rooms—ten on each side of the corridor with three tiers high. The boys worked in the wide corridor chained to benches where they listened to the droning of the monks who read religious tracts to improve their minds. Overhead in the hall there was, and still is, this inscription: "It is of little advantage to restrain the bad by punishment, unless you render them good by discipline."



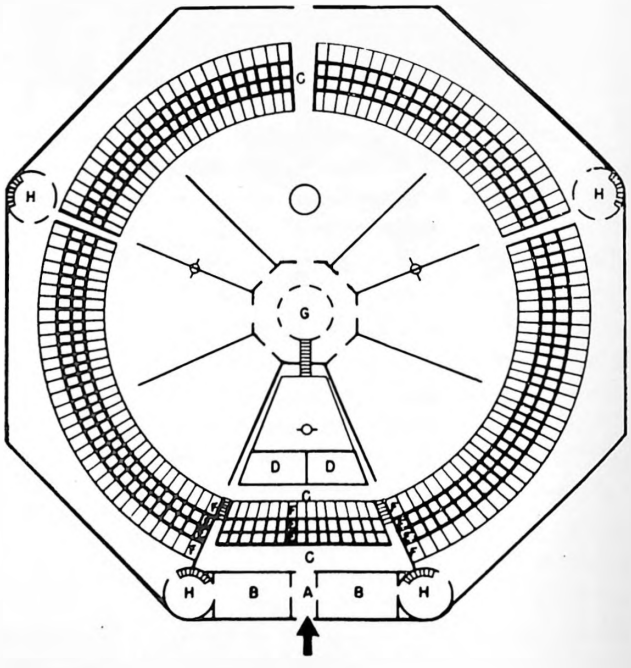
HOSPICE OF SAN MICHELE, ROME

In the prison at Ghent, erected by that great "father of the penitentiary," Jean Jacques Philippe Vilain (1712-1777), the cells were in the center and the corridors next to the outer wall of the buildings. While the cell houses (cell blocks) radiated from a common center (to be used later in English prisons and by Haviland at Philadelphia), the principle of inside cell construction remains the establishment's bid to dubious fame. To again quote Wines: "This (the Ghent institution) is, I think, the oldest historical example of that mode of construction."[32] Vilain was a great believer in Biblical injunctions as witness these: "If a man will not work, neither let him eat," and, "In the sweat of thy brow shalt thou eat bread."

We mentioned above the Bentham design for a prison which he called the *Panopticon*. The plans drawn for this prison show something like a huge tank, covered by a glass roof, with the cells on the outer circumference, facing the center, and an apartment for the keepers—for surveillance purposes—in the center. Bentham's plans went awry so that it never was considered seriously in England.[33] Because this bizarre plan had some influence in this country, we shall discuss its influence on the architecture of our early prisons first.

Certainly the state prison at Richmond, Virginia, mentioned earlier as designed by Latrobe, could scarcely be referred to as a *Panopticon*. It was somewhat in the form of a crescent but had a circular appearance from outside. In this alone, it resembled the Bentham plan. There were some congregate, or night rooms, in the structure but most of the cells were designed for solitary confinement. They were 12 ft. by 6½ ft. by 9 ft.—quite commodious as cells are built. In a short time two, and even three, prisoners were placed in the solitary rooms—the almost inevitable result of large cellular construction and, from a penological point of view, a disaster. In 1824, the Board of Managers stated that it was "both a prison and a workshop, in which the prisoners worked in groups and slept in clusters." The rooms faced out into a center from their crescent-shaped blocks.[34]

The *Panopticon* concept was debated in New York State in 1811 but was rejected. But in the Western Penitentiary of Pennsylvania, at Allegheny, started in 1818 and finished in 1826, and designed by the noted Philadelphia architect and engineer, William Strickland (1788-1854), there were obvious Panopticon features. Strickland, a pupil of Latrobe, had made a reputation in

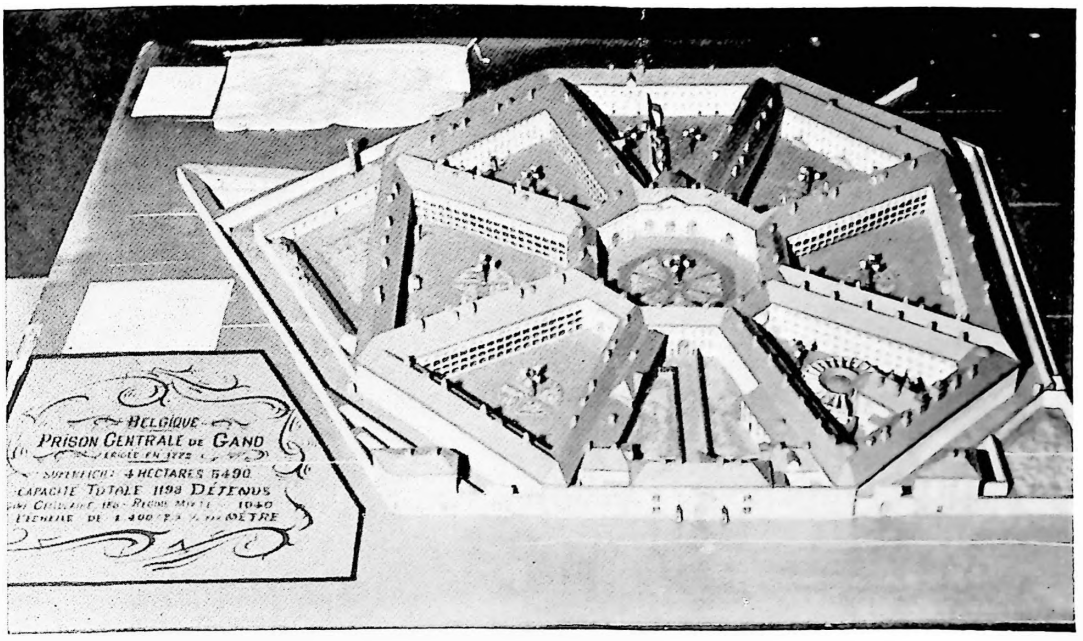


ORIGINAL GROUND PLAN
WESTERN PENITENTIARY AT PITTSBURGH, PA
ERECTED 1826

100 75 50 25 0 100 200

LEGEND

A ENTRANCE
B KEEPER'S APARTMENTS
C PASSAGE TO INNER YARDS
D COOKING APARTMENTS
E CELLS
F EXERCISING YARDS
G OBSERVATORY
H TOWERS



MAISON DE FORCE, GHENT
Courtesy J. Dupréel, Ministry of Justice, Belgium

Philadelphia in his revival of the classical Greek architecture. Today he is remembered best for his Second Bank of the United States, the United States Naval Home, the old Exchange Building, all in Philadelphia, and the Tennessee State Capitol at Nashville. He was also noted for his engineering skill in the building of early canals.[35]

Although this Pittsburgh-Allegheny prison proved to be a failure almost from the start, due largely to its inept construction, it is of great interest in the history of prison architecture. It was the first important prison in this country to provide for the complete, individual housing of inmates. While the earlier-constructed prison at Charlestown, Massachusetts, designed by Bulfinch in 1805 (described earlier) rivalled the Allegheny plant as a gloomy, Bastille-type prison, it was erected essentially so that two or more inmates could be housed in each compartment. The same was more or less true of the Virginia prison.[36]

From the knowledge of the sources of information Strickland had at his disposal (aside from being a pupil of Latrobe) we can construct the historical antecedants of the plan of the Allegheny prison. He must have been familiar with the prison at Ghent (see above) which had octagonal walls and was constructed with cells arranged back to back (inside construction). The heavy outside walls of the Allegheny prison were octagonal and the cells were back to back. But the circular structure containing the cells was constructed around a central observation building, as conceived by Bentham. This was, however, the only resemblance to the *Panopticon.*

Instead of the relatively open cells with the interior readily visible from the central observation tower, the cells at Allegheny received virtually no outside light and access to the cells was through heavy iron doors hung on walls three feet thick. The great castle-like towers at the corbels of the facade were obviously modeled after those of the Bastille. As Harry Elmer Barnes has stated: "No fort erected in the western part of the state (Pennsylvania) during the Anglo-French and Anglo-American wars in any way approximated it in massive and impregnable construction."[37]

It was totally unsuited for the incarceration of human beings; the cells were too dark and unhealthy to allow continual solitary confinement and too small for inmate labor (the dimensions were 8 ft. by 12 ft.). The inspectors very early recognized the hopelessness of the situation. On February 27, 1833 (only seven years after the opening date) an act was passed by the legislature directing the cells to be demolished and rebuilt to make more healthy quarters for the prisoners and to provide better facilities for carrying on industries to be provided in individual cells. Ironically, the contract was given to John Haviland, Strickland's rival, who had earlier won the approval of the Philadelphia Board of Building Inspectors for the construction of the Eastern State Penitentiary, a story which we shall discuss later. Barnes makes the following terse observation: "Few prison structures have had so short and unsuccessful an existence as the Western Penitentiary in its original form."[38]

There has never been any doubt of Jeremy Bentham's grandiose ideas concerning his *Panopticon,* but rarely do we find his preamble stated:

> Morals reformed, health preserved, industry invigorated, instruction diffused, public burdens lightened, economy seated, as it were, upon a rock, the Gordian knot of the Poor Laws not cut, but untied, all by a simple idea in Architecture



PANOPTICON
CIRCULAR CELL BLOCK, STATEVILLE, ILL. PRISON
Courtesy Federal Bureau of Prisons

> and no matter how different the purposes of punishing the incorrigible, guarding the insane, reforming the vicious, confining the suspected, employing the idle, maintaining the helpless, curing the sick, instructing the willing in any branch of industry, or training the rising race in the path of education; in a word, whether it be applied to the purposes of perpetual prisons in the room of death, or prisons for confinement before trial, or penitentiary-houses, or houses of correction, or workhouses, or manufacturies, or mad-houses, or hospitals or schools.[39]

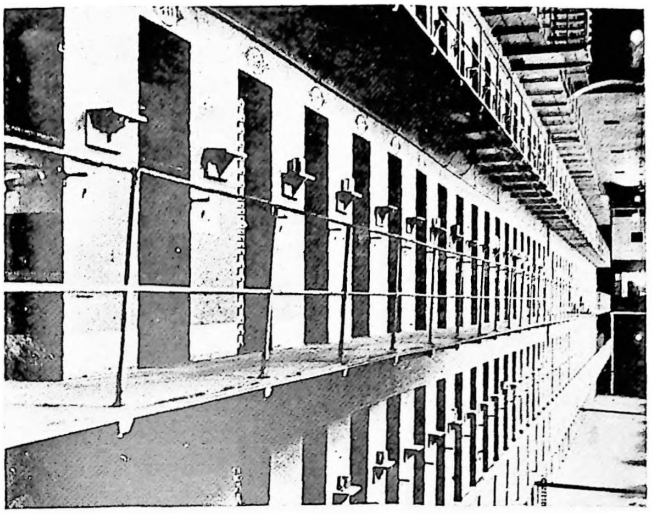
Bentham's dream-house was more nearly realized, some 150 years later, in the Stateville, Illinois, prison erected between the years 1916 and 1925. This establishment, costing some $7,000,000, even with considerable prison labor, follows the *Panopticon* plan in a relatively faithful manner. No less than four massive *panopticon* cell houses were erected, in addition to a *panopticon* dining-hall, before the folly of architectural perversion was realized and the program was abandoned. Alfred Hopkins, a more modern prison architect, described the panopticon cell houses as "the most awful receptacles of gloom which ever were devised and put together with good stone and brick and mortar."[40]

The Stateville monstrosity is the greatest monument to the fact that vagaries, as well as tradition, instead of sound architectural and reformative principles, have tended to dominate prison design and construction.

THE AUBURN OR INSIDE CELL CONSTRUCTION TYPE ARCHITECTURE

The erection of the Auburn state prison in Cayuga County, New York, in 1816-1819, was a far-reaching architectural landmark, even though, at the time, its significance could not have been realized. The situation in the old Newgate prison in Greenwich Village, New York City, had become so intolerable (it was a congregate jail-prison) with its overcrowding, idleness, graft, and promiscuity, that something had to be done quickly. A law was passed in 1816, authorizing a commission "to build it similar to the one used in New York City (Newgate), with such variation as they think will best promote the interest of the institution."[41]

The immediate control of building operations was handed over to a carpenter, William Brittin, who became the first warden. The evils of the congregate housing of prisoners had not been fully realized in 1816, since the first Auburn cell house (South Wing) was erected with double cells and large rooms, or apartments, each capable of receiving ten or more prisoners. In time, (by 1819) it was decided to erect the remainder of the prison on the solitary confinement principle. Thus the Auburn, or inside cell, method was conceived. It called for a shell-like building with two rows of stone cells placed back to back. Here is the Ghent mode of construction once again. But at Auburn the cell houses were five tiers high. On either side, between the cell block and the outer walls of the building, were narrow corridors running the entire length of the building. Any light or air that might penetrate the extremely narrow cells



CELL BLOCK, AUBURN, N.Y.
(Five tiers high)
Courtesy Federal Bureau of Prisons

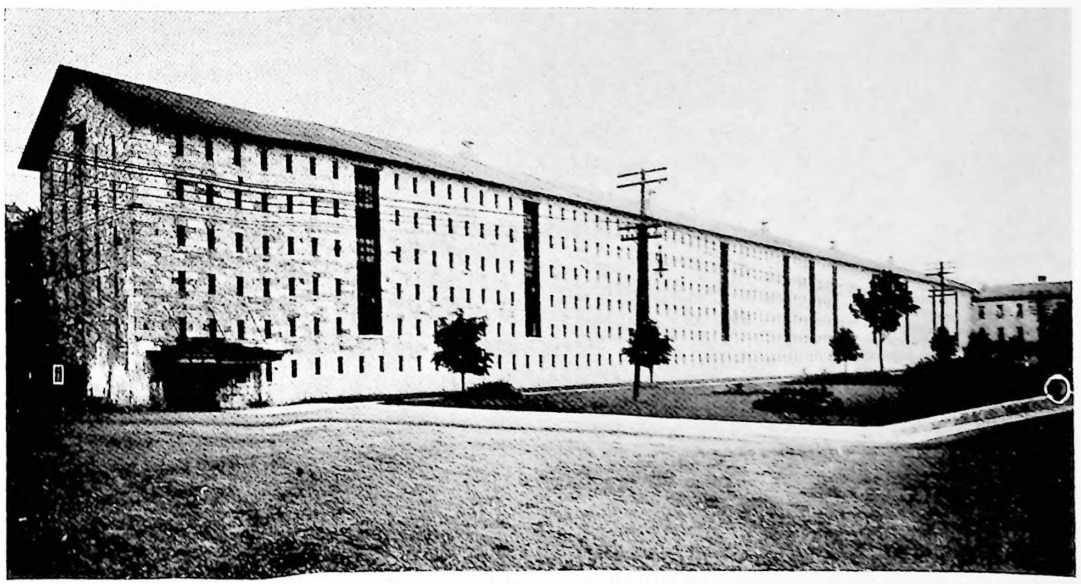
could enter only by the small apertures that served as windows built into the outer walls. The Auburn cell blocks served as patterns for most state penitentiaries. The cells were seven feet long, three feet six inches wide, and seven feet high. They tended to be damp in the summer and cold in the winter. There were no toilets and no running water in the cells.

This failure to provide for the necessities of life was met by the so-called "bucket brigade" which became a nauseating feature of the Auburn-type prisons for over a century. The rule of silence was inexorably enforced at Auburn. The prisoners were marched in a lock-step to and from the shops where they worked under the close scrutiny of the contractor's supervisors, always completely silent. Infractions of this cardinal rule were punished summarily with a flogging. During the long week-ends the inmates stayed immured in their dismal, narrow, tomb-like cells. Much of the responsibility of the evil and inhuman system in operation at Auburn has been laid at the door of John Cray, the architect, although Capt. Elam Lynds, who became warden when Brittin died, deserves considerable onus for his scourge-like discipline. Blake McKelvey, in his penetrating story of early American prisons, states: "In an effort to repress all forms of communication, John Cray devised a severe discipline which included such regulations as downcast eyes, lock-step (close order) marching, no prisoners ever face to face, no talking, and constant activity when out of the cells."[42]

Lynds, the warden, contended that reformation could not be effected until the spirit of the criminal was broken and that it was the purpose of penal discipline to accomplish this, so that the prisoner would develop good work habits, embrace a more religious attitude, and accept all the elements that reformation implies. As Frederick H. Wines says regarding the philosophy of Lynds:

> He had little faith in the possibility of reformation of convicts; he believed them to be arrant cowards, and encouraged in his sub-officers the disposition to treat them with contempt. A tale is related of him, that, having heard that the prison har threatened to cut his throat, he seated himself in the chair, demanded to be shaved by him, and, at the conclusion of the ceremony, remarked to the abashed and intimidated man, "I am stronger without a weapon than you are armed."[43]

Lynds was insensitive to the prisoners' sufferings. Contemporary reports state that he usually used a rawhide whip but sometimes the floggings were applied with



SING SING, ORIGINAL CELL BLOCK
Courtesy Federal Bureau of Prisons

a cat made of six strands of twine. He is said to have inflicted as many as five hundred blows at a time on an inmate.

But the Auburn System took hold. Both the philosophy and the architecture slowly began to dominate the country. Lynds, single-handed, built the first cell block at the Sing Sing prison in 1825, without so much as one deviation from his iron discipline being recorded. He chose one hundred of his subdued convicts and took them through the Erie Canal in canal boats and freight steamers, each shackled to one leg. On the day they arrived they erected a temporary barracks and soon were quarrying stone for their new prison abode. The Connecticut penitentiary was erected in 1827 with Auburn as a pattern. There can be no question that the architecture of these prisons was designed to implement the sterile penal philosophy of the time. As Margaret Wilson, an astute English observer, stated in 1931: "The world looked transfixed with admiration for this perfect flowering of the Auburn System in Sing Sing—It was not only foreigners who were convinced of the success of the system. It spread like a foul infection, state by state, over the Union." She quoted Lynds on his enthusiasm for the labor system he created at Auburn: "The most sanguine economist never dreamed of making public prisoners pay for their support and also for prisons to confine them." ([44].) Yet Amos Pilsbury, famous warden at Wetherfield, Connecticut, long a disciple of Capt. Lynds, who once boasted of his ability to turn back a profit annually to the state through the exploitation of prisoners, ruefully said in later life that he regretted "he had ever paid into the public treasury the earnings of prisoners instead of using the surplus funds for the prisoners' benefits. ([45].)

The Saga of John Haviland—Prison Architect Extraordinary

While it is historically correct that Virginia, Massachusetts, New Jersey, Kentucky, Vermont, Maryland, New Hampshire, Ohio, and New York established architectural plants based on the philosophy of the "penitentiary", prior to Pennsylvania—unless the cell block "penitentiary house", erected at Philadelphia in the yard of the Walnut Street Jail in 1790, takes precedence—it is undisputed that the Quaker State really pioneered the concept of solitary (or separate) confinement for felons. ([46].)

But the old Walnut Street Jail was conceived only as a congregate county jail. Surrounded by a wall, it consisted of a front building with two cell blocks attached to either end of the front building. There were several nightrooms in the front building and cellular housing in the two wings. It was designed primarily for vagrants and small-time offenders—not for felons.

The Philadelphia Society for Alleviating the Miseries of Public Prisons (established in 1787) was the prime mover behind prison reform in Philadelphia. The members were familiar with John Howard and his concepts of penal reform as expressed in his widely read work, *State of Prisons,* published in 1777. It was Howard who contended that reformation can not develop in the criminal unless he is isolated, away from his companions, subjected to a regime of work (in his cell), religious instruction, and education. The members of this Philadelphia Society prevailed upon the legislature to set up a statewide penitentiary in the Philadelphia institution to which convicted felons could be transported to be subjected to this solitary regime. But this was only a beginning for reformers. They soon recognized that the architectural plant of the little jail was totally inadequate for the implementation of their newly-conceived philosophy of solitude and hard work. It was then that they decided to petition the legislature to establish two state penitentiaries, one at each end of the vast Commonwealth, in which their cherished system could be developed and watched.

The financial cost, as well as the arduous difficulties, of transferring criminals across the mountains to be incarcerated in the little Philadelphia Jail, was a very serious matter, especially to the sheriffs of the outlying counties who were held responsible. The lawmen and their recalcitrant charges found traveling extremely onerous. Extra guards had to be hired, periodic "treats" at taverns had to be supplied, rental of extra horses, vigilance at "necessaries" (as contemporary toilets were called) —all cost money which the counties as well as the State protested.

A typical expense voucher was submitted to the auditor-general of the Commonwealth by Sheriff Thomas Marshall of Washington County. Dated May 2, 1797, it reads as follows:

For travelling expense in bringing Richard Lester, a prisoner, from Washington County to the Goal of the City and County of Philadelphia, viz:

For himself, Guard, and Convict	$ 61.00
Hire of three horses for 26 days @ 3 Dolls. per day	78.00
His and Guard's time for 26 days, coming to and returning from Philadelphia	39.00
Expenses in Philadelphia and to carry him home	60.00
Extra Expenses for securing Convict at Nights 13 Nights @ 1 Doll. each	13.00
Total	$251.00

Aided by the Board of Inspectors of the Walnut Street Jail, the prison society was able to prevail on the legislature to establish a penitentiary at Pittsburgh, and subsequently, William Strickland was awarded the commission to build that establishment. ([47].) We have already discussed this structure.

With the Western, or Allegheny, prison under way, the Philadelphia reformers proceeded to press for a penitentiary in the eastern part of the state. Thus the Philadelphia prison—Cherry Hill begins to emerge. Bids were advertised and both Strickland and John Haviland answered with plans. ([48].) In a long and painful disagreement among members of the Board of Building Inspec-

tors, Haviland's plan was finally adopted. But this did not occur until Strickland was already established on the job as superintendent of operations. ([49].) He superintended the construction of the wall, or at least a good portion of it.

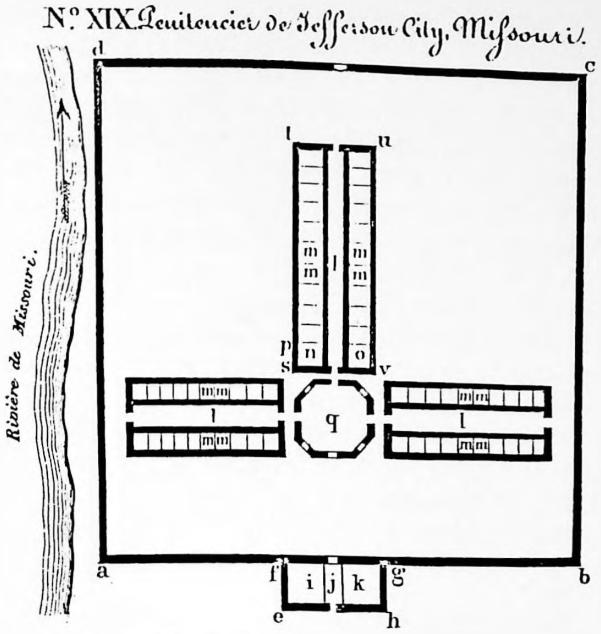
Haviland, who finally won the commission for erection of the prison, was born December 15, 1792, in Somersetshire, England. As a young man he studied architecture in London under James Elmes and later went to Russia where he met Count Morduinoff, Minister of Marines, who was a close personal friend of the great prison reformer, John Howard. It may be implied that the young Haviland became motivated to make a study of prison architecture. At any rate, he emigrated to Philadelphia and set up an architectural firm with Hugh Bridport.

Testimony of Haviland's versatility, as well as of his energies, may be shown by the Philadelphia edifices he was commissioned to erect during the period he was engaged on the Eastern Penitentiary of Pennsylvania: St. Andrew's Episcopal Church, begun in 1822; the Philadelphia Deaf and Dumb Asylum, 1824-5; the Franklin Institute, 1825; and the Arcade, 1827.

Haviland may be remembered best for his design of the Cherry Hill prison at Philadelphia, but as we mentioned above, he also created the New Jersey prison at Trenton, possible the first Missouri prison, and several county prisons in Pennsylvania. He also built The Tombs in New York City.

Haviland's connection with the first Missouri state prison, opened in 1836, is obscure. The only source we have is that of Joseph Jackson in his *Philadelphia Architects and Engineers,* 1923 (privately printed), page 146 and he merely lists it along with other prisons designed by Haviland. In a biographical sketch of the architect appearing in the *Journal Of Prison Discipline & Philanthropy* (now the *Prison Journal*) (July 1852, the year of his death) no mention is made of his connection with either the Missouri or Rhode Island prisons although Jackson gives him credit for designing both. The writer of the *Journal* article should have known as itis contemporary. However, Haviland may well have designed the missouri prison since he was familiar with British designs of county jails and houses of correction, many of which had similarities with that first Jefferson City institution (see sketch accompanying this article). Further research seems necessary.

It has been customary in penological circles through the years to condemn Haviland for placing a gloomy imprint on the prisons of his day. Yet it was the Auburn-Sing Sing cell block, five tiers high, with their miniature, cellular tombs that must bear most of the onus of encouraging the perpetuation of gloomy and frightening prison structures, at least in this country. Haviland's radial, outside-cell construction with its seven cell blocks was massive and even depressing, but the inside-cell fetish, first designed in this country at Auburn, is still



Le nouveau pénitencier du Missouri a été décrété par la législature dans l'hiver de 1832 à 1833. Il est situé à Jefferson city, à 250 pas environ de la rivière du Missouri. Il est construit en briques, d'après le plan rayonnant, sur deux étages; les cellules ont 12 pieds sur 6 à 7. Il est approprié pour le travail solitaire et est entouré d'une muraille de 236 sur 266 pieds, et de 22 pieds de haut. Les cellules et l'habitation du directeur ont coûté 25,000 dol. Ce pénitencier a été ouvert en mars 1836.

FIRST PRISON OF MISSOURI

Courtesy J. Dupréel Ministry of Justice Belgium

From Edouard Ducpetiaux

Des progres de l'etat actuel de la reforme pententiaire,

V. III, plate 97.

strangely justified and rationalized by some penologists and administrators. However, it is only true to state that Haviland seemed to delight in creating forbidding facades for his prisons.

However, Haviland has been commended for his prisons by architects both from this country and from abroad. They mentioned his genius in combining function and beauty. The late Fiske Kimball, director of the Philadelphia Art Museum, stated that Haviland had given his prison at Philadelphia (Cherry Hill) "an imprint of artistic form." He especially called attention to the front of the institution. ([50].) Equally complimentary was the prison architect, Alfred Hopkins, who lauded the builder of Cherry Hill for his design of the wall and

the administration building. He writes: "I know of nothing more forceful or fitting in the art of the builder than the front of his Eastern Penitentiary." ([51].) However, he deplored the fact that with Haviland "progress in prison architecture stopped." ([53].) This remark was probably true when he made it. Much progress has emerged since that time but that is beyond the purview of this article.

The interior of the prison at Philadelphia, opened in 1829, after practically 11 years in its building, has also been admired by many discerning persons. The graceful lines of the blocks, cells, and doorways attract the attention of many discriminating persons. Joseph Jackson, in his *Early Philadelphia Architects and Engineers,* quoted an unnamed architect of international reputation as saying the prison was "the most artistic (building) in the city" of Philadelphia. ([53].)

Albert Ten Eyck Gardner, archivist of the Metropolitan Museum of Art, writes along the same lines:

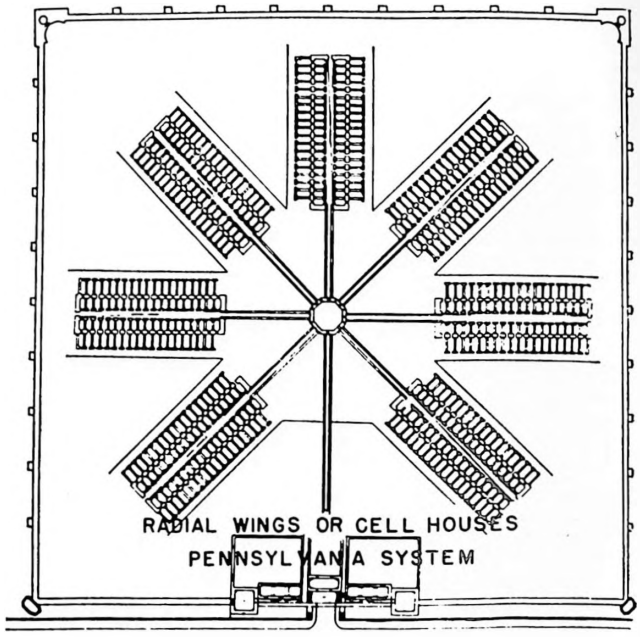
> The idea that a prison building could have the qualities of a work of art is a somewhat arresting paradox. However, without pressing the point too far we may say that this prison comes nearer to being a work of art than any other building of its kind, and makes the examination of its unusual structure worth while and the story of its creator, John Haviland, worth retelling. ([54].)

Such were the accolades of architects regarding Haviland's prison. The other side of the coin finds expression from Charles Dickens who described another of the architect's delineations, the original Tombs prison in New York City, as a "dismal-fronted pile of bastard Egyptian, like an enchanter's palace in a melodrama."

How Original Was Haviland?

How far the architectural plan of the Philadelphia prison was a product of Haviland's originality or imagination has long been a debatable question. He was undoubtedly familiar with the various types of prison architecture then prevailing in Europe. We have mentioned these earlier—the San Michele Hospice in Rome, created along monastic lines but with outside cell construction; the Maison de Force at Ghent under Vilain, which used inside cell construction; and, of course, the Bentham *Panopticon* type of construction with which William Strickland was apparently obsessed.

Haviland's Philadelphia prison was most conspicuous for its "radial" principle. Seven cell-blocks, all of outside-cell construction, radiated from a center, or observation tower. The first three blocks are of one-storied construction; the remaining blocks were built of two tiers. Attached to each cell included in the ground tiers was an exercise yard of approximately the same size as the cells. The cells were large, measuring 11 feet 9 inches long, 7 feet 6 inches wide, and 16 feet high. Every possible measure was taken by the architect and master builder to adapt the architectural plant to the cherished system of separate, or solitary, confinement. Thus the immured prisoner was expected to eat, sleep, and work in his cell exclusively, with exercise provided in his little



RADIAL WINGS OF CELL HOUSES
Haviland's Design of Philadelphia Prison
(Note exercise yards attached to each cell)

yard. According to the management of the prison the inmate

> "should regard his cell as the beautiful gate of the Temple leading to a happy life and, by a peaceful end, to Heaven." It was their hope that the injunction "return, repent, and live" should "be heard in the prisoner's solitude." ([55].)

His plan was unique, functional, and expedient for advancing the philosophy of separate confinement and carried out quite faithfully what John Howard conceived in his penitentiary concept.

There is reason to believe that Haviland borrowed most, if not all of his ideas, not so much from the prisons mentioned above, but from some houses of correction and mental hospitals constructed during the decade 1790-99 in his native country, England, as well as in Scotland. Perhaps the first of these were designed by a little-remembered architect, William Blackburn. They were characterized by a centralized supervisory facility from which radiated four cell blocks or wings. ([56].) William Crawford, the English Commissioner who visited this country in 1833 to study the penitentiary movement, and who saw construction proceeding at the Philadelphia institution, tends to support this thesis that Haviland knew of this radial style before he came to America. Writes Crawford:

> There is no ground for claiming any originality for the American innovation of Haviland—the radiating plan had long been adopted in the construction of the best prisons in England.

He mentions as an example the Liverpool Borough Gaol erected in 1790. ([57].) However, all of these structures were designed as jails or houses of correction, not penitentiaries.

There has come to light recently a portion of a diary of a Philadelphia Quaker, Joshua Gilpin, written in 1799, which describes a radial prison located at Bridgewater, England, and erected in 1790. The diary is accompanied by a crude drawing that shows a keeper's center observatory, octagonal in shape (as later at Philadelphia) with four, rather than seven, radiating wings. There is also a close similarity between the main front building of the Manchester prison and the one Haviland designed for the Cherry Hill, Philadelphia, penitentiary. ([58].) A few words from this diary follow:

Journal LXXXI of Joshua Gilpin

Starts Sept. 1799, Monday with arrival at Bridgewater, England; On Friday following: This afternoon walked to the Prison over the bridge—This prison has at its gates the Courthouse or rooms for trial of prisoners. The prison itself is an octagon center with four wings,—the center contains the staircase and also on the 2nd floor a Chapel to which the Prisoners may come from the several wards.

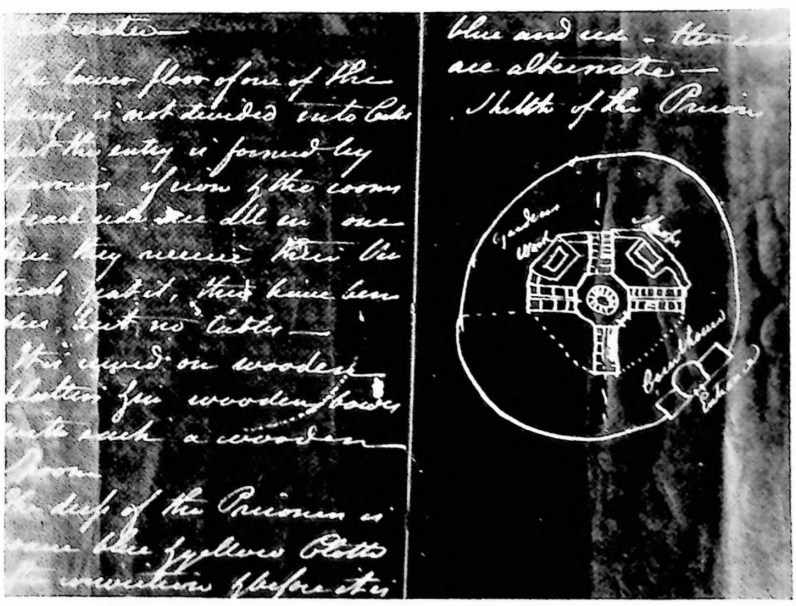
The wings are divided into rows of cells, with an Entry between. The Cells have nothing in them but one bed; the door is abt. 2 feet wide the floor is Stone, one window at the end with no glass, but a board slides up at night and excludes both air and light; the sills of the windows are about 6 feet from the floor—the form of the windows semicircular—the Cells are not warmed in winter must be very cold—the Cells are abt. 8 feet long and 6 feet wide and abt. 8 high. The entry between is about 6 feet in it a rock bowl and stone bason (sic) to wash and drink—also there is a necessary (toilet) at the end.

A SHORT APPRAISAL OF JOHN HAVILAND

Just how do we appraise Haviland? We have reviewed the accolades tendered him by architects. Certainly he deserves them all. He has been accused of not being an innovator and his plan of Cherry Hill indicates little originality overall. He may have borrowed his radial design from the English architect, Blackburn, his outside cell construction from the Roman prison of San Michele, and his center rotunda or *grande cour* from Vilain's *Maison de Force* at Ghent. But his exercise yards and his genius in judiciously combining all the successful and practical features of the earlier institutions into one structure point up his originality. And to go further by adding a touch of beauty by the employment of molding graceful lines into imposing stone masses sets him apart from all other early prison architects. Designing exercise yards for individual prisoners immured in coffin-like cells in order to provide them with some open-air relaxation—this was true innovation. In no previous institution was the individual yard ever designed. In fact, European prisons later designed along Philadelphia lines, ignored the individual yards for exercising prisoners. In such institutions the men were taken from their cells, usually masked, and walked in circles (as in England) or placed in circular, specially-designed compounds with small walled segments provided for individual exercise as found in early Scandinavian prisons.

Haviland's prison at Philadelphia has been condemned by many legislative committees through the years and several attempts—one within the past few years—to supplant it with another prison. But, like the Rock of Gibraltar and the Washington Monument, it still stands and might as well remain to function as something akin to corrections—such as a diagnostic center or a specialized treatment facility, for many years to come. Haviland built well!

It is interesting to note also that the Cherry Hill institution has been designated a national historic monument by the National Park Service.



A PAGE FROM JOURNAL LXXXI OF JOSHUA GILPIN
(Record Office, Harrisburg)

NOTES, Continued

[29] From Volume One, page 115 of their *Minutes*

[30] *A Defense of the System of Solitary Confinement of Prisoners,* Philadelphia, 1833, 21.

[31] *Op. cit.,* 134-5

[32] For a minute description of this *Panopticon,* see John Bowting (editor), *The Works of Jeremy Bentham,* Edinburgh, 1843, IV, 37-248; also Fred S. Haynes, *The American Prison System,* McGraw-Hill, 1939, 22-26. Bentham's proposition was accepted and, in 1799, a plot of ground of 53 acres in Tothill Fields, was transferred to him upon which he was to erect his model institution. The plans were drawn up but, fortunately, the monstrosity was never built. Professor Haynes states (page 23) that his plan failed because, as Bentham contended, King George III did not like him. He later wrote a volume entitled "History of the War Between Jeremy Bentham and George the Third by one of the belligerants," and later he was awarded £23,000 as compensation for his financial outlay.

[34] We do not know from what sources Latrobe got his ideas; if, as suggested above, he derived them from the Lyon architect, Bugniet, he may not have known of Bentham's *Panopticon.* However, Strickland, his pupil, later designed a prison at Pittsburgh which followed the *Panopticon* in more faithful detail. See later.

[35] See Agnes A. Gilchrist, *William Strickland, Architect and Engineer,* (Philadelphia, 1950)

[36] Much of the general knowledge of the Pittsburgh prison comes from Barnes, *op. cit.,* 138 ff. and 206 ff.: and a more detailed analysis by Eugene E. Doll, "Trial and Error at Allegheny: The Western State Penitentiary, 1818-1838," *Pennsylvania Magazine of History and Biography,* LXXXI (January, 1957), 8-15.

[37] Barnes, *op. cit.,* 139

[38] *Ibid.,* 140-1.

[39] Source: Fred Haynes, *The American Prison System,* McGraw-Hill, 1939, 23.

[40] *Prisons and Prison Buildings,* New York: Architectural Book Publishing Co., 1930, 43.

[41] See *Correction* (pub. by N.Y. State Prisons) August, 1941, for additional details concerning the record books dealing with the early days of the Auburn construction. For data regarding the Newgate prison see Thomas Eddy, *An Account of the State Prison in the City of New York,* 1801.

[42] Blake McKelvey, *American Prisons,* University of Chicago Press, 1939, 8. See also a later work by W. David Lewis, *From Newgate to Dannemora,* Ithaca: Cornell University Press, 1965.

[43] *Op. cit.,* 149. However, this apocryphal story is related of another dynamic early warden, Amos Pillsbury of the Connecticut prison at Wethersfield; see Zebulon Brockway, *Fifty Years in the Prison Service,* New York, 1912, 35.

[44] *The Crime of Punishment,* New York: Harcourt, Brace, 1931, 227.

[45] Z. R. Brockway, *Fifty Years of Prison Service,* New York: Charities Publication, 1912, 33.

[46] This was designed to house long-term persons convicted throughout the Commonwealth and for sentences of several years. Prisoners were brought across the mountains from as far away as Pittsburgh, Erie, and points east. This was a hazardous and expensive undertaking, and many outcrys were heard as the years went by. See Teeters, *The Cradle of the Penitentiary,* pp. 73-81.

[47] For details, see Teeters, *The Cradle of the Penitentiary,* 109-111.

[48] A New York architect, Charles Loos, Jr. and a Philadelphia carpenter, Samuel Webb, also submitted plans which apparently were given little consideration.

[49] For details on how this came about, see Teeters and Shearer, *The Prison at Philadelphia: Cherry Hill,* New York: Columbia University Press, 1955, Chapter II.

[50] *American Architecture,* Indianapolis, 1928, 116.

[51] *Prisons and Prison Building,* New York: Architectural Book Pub. Co., 1930, 45. So far as the beauty of the wall is concerned, this is probably the work of William Strickland and the master builder, Jacob Souder.

[52] *Idem.*

[53] Privately printed, Philadelphia, 1923, 155.

[54] "A Philadelphia Masterpiece: Haviland's Prison, "*The Metropolitan Museum of Art Bulletin,* XIV (1955) 103-8; see also, Wayne Andrews, *Architecture, Ambitions, and Americans,* New York, 134-6.

[55] From the *Thirteenth Annual Report* of the prison inspectors, 1842, 6.

[56] For a discussion of these establishments, see Norman B. Johnston, "Pioneers in Criminology: John Haviland," *J. of Crim. Law, Crimin. & Police Sc.,* 45, No. 5, January-February, 1955, 509-519.

[57] Crawford, Report on the Penitentiaries, etc., London: 1835, 14 and n. 10.

[58] See cut; courtesy Penna. Record Office, Harrisburg.

Most of the photographs in this article through the courtesy of the Federal Bureau of Prisons, Myrl Alexander, Director, from its *Handbook of Correctional Institutional Design and Construction,* U.S. Govt. Printing Office, 1949. The photograph of New Jersey's first state prison, appearing in the first installment of this article (Summer issue) was taken especially for the CRIER, courtesy Dr. Lloyd McCorkle, Commissioner New Jersey Institutions & Agencies, Trenton.

SCHEDULE OF EVENTS

Sunday, November 2, 1969, 3:00 to 6:00 P.M.

Germantown Y.W.C.A., 5820 Germantown Ave.

ART EXHIBIT of paintings and sculpture by women of the Germantown-Chestnut Hill area. Presentation of Jury Awards. Tea will be served. This is the first even of a week of activities planned for the 100th Anniversary Program of the Young Women's Christian Association of Germantown.

See story on page 72

Thursday, November 20, 1969, 8:15 P.M.

Aulenbach House, 29 W. Tulpehocken St., Germantown

Speaker: Fenton Russell, M.D.

Subject: "Triumph Over Pain, the Story of Ether."

Christopher Saur's Ghost Stories



ERSCHEINUNGEN DER GEISTER

CHRISTOPHER SAUR, with his son, came to Germantown in 1731 to become a clockmaker, apothecary, and bookseller. In 1738 he opened a printing shop which continued until it was closed by the government of Pennsylvania in 1777. During these thirty-nine years the Saurs, father and son, printed about one hundred and fifty books including three editions of Luther's German Bible (1743, 1763, and 1776), all before any English edition of the Bible was published in America.

The library of The Germantown Historical Society includes a collection of books printed by the Saurs. One, entitled *Erscheinungen der Geister* (Ghostly Apparitions) seemed of more than usual interest and on investigation we found written on the flyleaf:

Of the ghost stories narrated in this book the following relate to Penna.:

p. 24 Stephan Koch in Germantown, in 1732, saw the spirits of Hochman, who died in Schwartzenau, and the widow Bentzin, who died in Germantown. An account of Koch will be found in Seidensticker's *Ephrata*.

p. 33 Elizabeth Joder of Oley, August 15, 1743, saw the ghost of her father, Jost Joder.

p. 120 The daughter of Frederick Reimer of Falkener's Swamp, in 1738, saw and conversed with the ghost of a Hollander buried in the graveyard on neighbor Sieber's land. I have an autograph of this Reimer.

p. 124 Christian Gunti saw the ghosts of two Indians fighting on the road to Chestnut Hill.

(signed) Samuel W. Pennypacker*
January 24, 1885

Here are these stories, Translated from the Language of Colonial Germantown.

*Samuel W. Pennypacker was Governor of Pennsylvania 1903-1907

THE THIRD STORY

AS IT HAPPENED TO STEPHAN KOCH, 1732, IN GERMANTOWN AND AS WRITTEN BY HIM TO HIS FRIEND JOHANN LOBACH MESSERSCHMIDT IN CREVELT AND AS IT APPEARED IN PRINT IN THE YEAR 1736, IN GEISTLICHEN FAMA NO. XX

On Saturday the 9th of December, 1732, as I awakened, just as the day was dawning, my spirits were very depressed for I was considering the uncertainties of this miserable life and how it was surrounded with anxiety and so forth. These thoughts saddened me and made me long for the everlasting rest and happiness. Now, overcome by these reflections and yearning for rest, it seemed to me that I was on a journey to someone who would help me to reach the light and I followed the path uneasily. Now, as I looked about me, there came to me a beautiful masculine being. Never in this world have I seen his like for beauty. As he came to me he asked me how I had come to that place. I said, "I am to visit a sick person and have lost my way." Thereupon he was very friendly and asked if I wished to go with him for he would bring me to a place of beauty the like of which I had never seen. I said, "Yes," that I would go with him. Whereupon I thought, "Oh God! Who is this?" or "Where will he take me?" However, I got hold of myself immediately and indicated my willingness to accompany him. Then he said that I should give him my hand and place my feet on his feet and close my eyes for a while; which I did. Then it seemed to me that he flew with me through the air in a gentle wind and brought me to a very beautiful body of water that was so wide that I could not see the other side very clearly. The surrounding district was wonderfully beautiful and lovely. Indeed it was so wonderful to me that never in my life

have I had such an experience. As I considered this great and beautiful lake with amazement he asked me what lake it was. I replied, "I know it not." He called it a name but the name was so strange to me that I could not retain it. After a time he asked whether I should like to cross over. I replied, "Yes." Then he took me as before and took me quickly over.

Then we came to a region of a beauty and loveliness beyond man's expression. Yes, I was quite astounded by the sights and sounds of that place. Then I heard from afar as it were the voices of an innumerable host of men and all kinds of musical instruments in such a harmony and unison that it came to me like a lovely echo. "He is the Only God. To Him alone is honor due." And after this he brought me to a beautiful city whose streets were of pure gold and there I saw a host of men all dressed in white. I looked at them with wonder and it seemed to me that they all hovered in the air and praised God. Yes, rising and descending and ever praising "Him who lives for ever and forever." And, astounded by the sights and sounds, I thought to myself, "Oh, this is an everlasting rising and falling in the eternal presence of the beloved God. Oh, how restful. Oh how good!" Then he took me up and brought me to a beautiful, high mountain and said, "This is Mount Zion, David's Mountain!" Then I looked around and as far as I could see there was a beautiful level valley with an uncountable number of men who were all dressed in white and floated back and forth praising the Everlasting and Good God in an indescribable manner and with a melody that was marvelously sweet. And I was enraptured by the things that I saw and heard. After I had watched for a while he brought me again to the same city and, looking up, I saw over me a beautifully luminous firmament. Everything was incomparably beautiful, indescribably magnificent, and unspeakably lovely. Now, because I knew none of those I saw, I sighed, "Oh God! If I might only see someone that I knew." Then someone came to me as though hovering and spoke to me in a very friendly manner. "Eh! Where did you come from in your old body and earthly clothes?" I was frightened and answered, "This person brought me here." He asked me if I knew him. I said, "No." He said, "I am Hochman (who died in Schwartzenau). Look now! Here is the magnificent city of God, the Peacable Kingdom of Zion and the blissful company of blessed souls of which you formerly heard me speak while I was yet with you. Here is the kingdom Jesus said belonged to the meek. Here is the opposite of the old world for the souls which Jesus patiently followed through the cross and suffering to the end, come, finally, to this place of happy rest." After these words he seemed to float away from me. However I was left deep in meditation and sighing repeatedly, wishing that I might see someone that had been well-known to me in life. Then again I saw someone who came to me as though floating and in a very friendly manner said to me, "Stephan! How did you get here in your old clothes and earthly body?" I answered, "This person has brought me here." She asked me if I knew her. I said, "No." She said, "I am Benzin (an aged widow) who formerly lived in your house (and died in Germantown). You see that now I am in this blissful place of rest about which I have often talked with you. At that time I obtained a little peace whenever I put my faith completely in God. However, this would not last long and I would again become distracted and uneasily seek for peace. Since coming to this place of calm and rest I have reached everlasting well-being for change and fear of change no longer exist. To the beloved and praiseworthy God be honor forever!" And then she was taken from me and flew up into the beautiful firmament, so far that I could no longer see her. As long as I could hear her I heard indescribable words of praise to God. After this I moved my eyes to the great number which still, as before, floated back and forth praising God in beautiful harmony and with words such that no mortal tongue can speak. I thought, "That is an unfathomable love of God, an everlasting crescendo and diminuendo in the everlasting peace of God. Oh how good!" Oh how restful it was to me! I cannot describe it or talk of it. The beautiful man, who stood continually beside me, after all this warned me that I must return, which grieved me but I acquiesced and said that I should like to see the part of this blessed place in which lived those who were evil and perverted. He answered, "You shall see it." And then he took me as before and brought me to a large body of water which appeared very muddy and wretched. The entire place seemed pitiful to me. I was quite still and he said nothing to me.

He brought me over this lake also, to a wretched region. Here I heard a howling so pitiful that it was heartrending.

Then he brought me to a city and put me on a tower that was above the gate. There I saw an uncountable number of men of various colors and dress. The whole place was as though in twilight so that one could hardly see. I saw and heard their work which was an unhappy, noisy commotion. Their cries were incomprehensibly crazy and confused. What one of them made another broke and there was incessant quarreling and restlessness among all of them. There were some who wanted to put legal matters right and correct them. But it became more and more unpleasant and the restless work and pitiful cries that I heard and saw tired me greatly. I asked him if he would take me away again as I could no longer look at this restless state of affairs.

Then he took me as before and brought me to the beautiful lake and over it to the land to which he had first brought me. As I came to it everything was again well with me. He asked me whether I knew where I was.

I said, "No." He asked if I had formerly read or heard of people who had been in Old England and were called Rosicrucians. I replied that I had never read anything about them but that I had heard of such people being there and that they could make gold. Whereupon he told me in a very friendly way that he was one of these people and that I should go with him to see his house the interior of which was filled with gold and jewels. It was uncommonly beautiful and I gladly entered it with him. Then he asked me if I wanted to go back to my home. I said, "Yes." And he took me again by the hand as before and brought me to Germantown in a certain lane and there I opened my eyes. It was bright daylight. All our people were already up and I was alone there and fully aware that I was again in my former body and dress. These things made such an impression on me that I am often moved to sigh and wish, "Oh God, may I through Thy grace in Christ Jesus be so prepared that when, in days to come, I leave this vale of tears I may join the blessed souls in the place of rest and forever bless and praise Thee—Amen

THE STORY, WRITTEN AS TOLD BY ELIZABETH JODER'S OWN MOUTH, IN OLEY IN THE YEAR 1743, RUNS AS FOLLOWS:

HER father, who left this visible world two years and several months ago, had on his mind several messages and admonitions for his children and, especially for his above-mentioned daughter whom he dearly loved. She reciprocated with similar love and affection for him. However he was called from this earth unexpectedly before he had told his children that which was on his mind. Following his death the daughter thought of her father often, talked about him, and longed painfully to know how her dear father was getting along and whether he was in a good or bad place. It pleased the one and only Good God to grant her long standing wishes and requests and to send her her father in a visible form to make known to her in what sort of a place he was. Because of this great favor of God the father could be relieved of the admonitions that worried him and deliver them to his children.

On August 14, 1743, the before-mentioned Elizabeth Joder was overcome by great sadness, fear, and anxiety. She said to her mother, "I think father is coming to me." She was so anxious that she continuously looked about her and imagined that her father stood behind her or near her. Because of her anxiety she could neither eat nor sleep.

Now, as she went about her work on the 15th of August, she was again overcome with anxiety and felt such a strong urge to go into the house that it became impossible for her to wait until the work was finished. As she entered the house and went to fetch something from her room, she looked around and saw her father sitting on the bed. He said to her very kindly, "What are you doing my child?" Whereupon she was so frightened and horrified that she could not answer but dropped everything and, trembling and shaking, ran out of the house and fell down.

Her mother was perplexed by this fearing that there might be unfortunate after effects. She said to her daughter, "You must go live on another farm for a while. It will be a change and do you good." This the daughter did but she continued to be restless and felt a continuous urge to return home.

So, on the 16th of August, under a strong impulse, she returned to her home and went immediately to her room. Her mother and another woman talked to her and told her that if she should again see her father she should not run away again. They would remain outside the door. She again entered and, after she had sat for a while on the chest, everything became quite dark to her eyes as though it were night. When this had passed everything became bright again and her father was standing by the bed. Then, in terror she screamed, "Oh Jesus! He is here." Then her mother and the other woman came in wishing to see him but he had again disappeared. Then the daughter signalled them to leave the room which they did and the father reappeared immediately. He sat with her on the chest talking to her with gentle kindliness, "What are you doing my child? Where are your brothers?"

The daughter said, "They are not here."

He said, "I have just taken leave of the world and have said nothing to you. I think this is as good a time as any. So now, obey your mother and do not scorn or mock her. She is on the right path and when she departs she will come to a good place. And the man neither scorns nor mocks. He is on the right path and preaches the truth."

She asked, "What kind of man?"

He said, "The man called Franz." and said, "Tell this to your brothers and sisters and to all good friends.

She answered several times, weeping constantly, "Dear father I will do everything you tell me."

She asked him, "Why do you come now for the first time?"

He said, "There was no time. I could not come sooner."

She asked why he did not appear to others.

He said, "I have a special relation with thee."

She said to him, "Where are you now and how are you?"

He answered, "I am in a good place and I am well."

She asked him, "Where is your dear brother?"

He answered, "He is with me and we are well."

Then he said to her, "Why did you run away from me yesterday? it was not necessary. I am indeed your loving father. You had no need to be afraid. Because you were afraid of me and ran away from me you must undergo a severe illness. The third night will be the worst. Death will approach you three times and you will just escape. But you will recover completely and your life will not be shortened thereby.

Then he said more things that concerned the daughter alone.

When he had said all these things it seemed that he was pulled away from her with these last words, "Now I go forth and come not again." Once again she looked back under the door and could still see the glow of his presence. Then it seemed to her eyes that it became as dark as night and even though it was bright daylight this second time that she saw him.

She said that he had become so beautiful and shone so brightly that the light in the room caused an afterglow.

Moreover he was in the clothes and condition in which he had been laid in his grave.

Furthermore she told how he had sat next to her and how fear of him had made her wish to draw away, but she could not. Then all fear was taken away from her as though someone with one hand had smoothed it from off her face, and she was forced to look straight into his face and could not turn away from him. Her face was not over eighteen inches from his and her left eye, which was closest to him, became so painful that she thought it would fall out and, for a while water ran steadily from it.

Her mother and another woman said that they stood in front of the door, which was open a little, and understood all of Elizabeth's questions and answers. The ghost they neither saw nor heard.

Elizabeth Joder said that after she had talked to her father she felt very well until evening when the sickness her father predicted began and ran the course described. All present thought that she would die. However, thereafter, as might be suspected, the sickness came to an end and her recovery was complete.

A TRUE STORY OF EVENTS THAT TOOK PLACE DURING HOLY WEEK HERE IN PENNSYLVANIA AT MR. FRIEDERICH REIMER'S PLACE IN FALKNER'S SWAMP, AS FOLLOWS:

FOUR years previously a day laborer died at that place. He had been a cutter of straw and a maker of thatched roofs. When Friederich Reimer came to this same place his nine-year-old daughter (who, it seems, was able to see such ghosts) saw this dead man several times. Once she saw him sitting on a stump and on another occasion she saw him standing beside the neighbor's maid watching her pull up turnips. Once she saw him sitting on the thatched roof of the stable pulling out bunches of straw and throwing them left and right without making any holes in the roof. These things she told to her family for she did not yet know that it was a ghost. Once, when her father was not at home she induced her older sister, who was seventeen years old, to go with her and question the man. However, the older sister could neither see nor hear the ghost so they went to the man together and the older sister told the child what to say and ask.

First she said, "What are you doing there? What do you want?"

He replied quickly with a muffled voice as though he were down in a hole, "I have waited a long time for you. I hope you will rescue me because you can do it."

She said, "From what am I to rescue you?"

He answered, "Before I came here five years ago I borrowed 30 Gulders from a woman in Holland. I have not repaid her. If someone would pay this for me I could be at rest."

The child asked, "Has this woman a husband?"

He replied, "Yes."

"What is her name?"

"Steinmann."

"Can your wife not rescue you?"

"No."

"Why not?"

"Because she is my wife."

"Could you not have mentioned this before you died?"

"No, because I died too suddenly."

"Will you be saved after this debt is paid?"

"Yes."

Thereupon the child, at her sister's suggestion, said, "We will pay it."

At this the man appeared to become very happy and began to run across the field.

She asked, "Where do you want to go?"

"To my house."

"Where is your house?"

"Come, I will show it to thee."

Then he ran so fast that the child could see the yellow soles of his feet turning up high behind him.

She said, "Heh! Wait a minute, we want to go with you."

After waiting for a while he began to run again and when he reached the brook he held his arm over the hedges and bushes and the child saw that the hedges bent down as though he had pressed them down with his arm. And when he came to the graveyard on Sieber's land he slipped through and under the fence and there, nearby was his grave with a hole in it. After that she did not see him again.

While she was talking to him the child noticed clearly that there were two red cones hanging out of each side of his mouth which apparently hurt him and made him speak with difficulty. Because at times she did not understand him she asked the same question two and, sometimes, three times until her older sister called to her and said, "He will be angry if you ask him so often about the same thing."

So the child placed her older sister near the man that she might better understand and she was so near him that she seemed to be standing on his grave cloth for at this time he appeared in the condition in which he was buried. The neighbors remembered that, when he was being buried his hat fell off so they just pulled the cloth over his head, and thus he was when she saw him on this occasion. However, before this she saw him several times in his everyday clothing. The child could not have seen the man (before his death) since she had never lived in

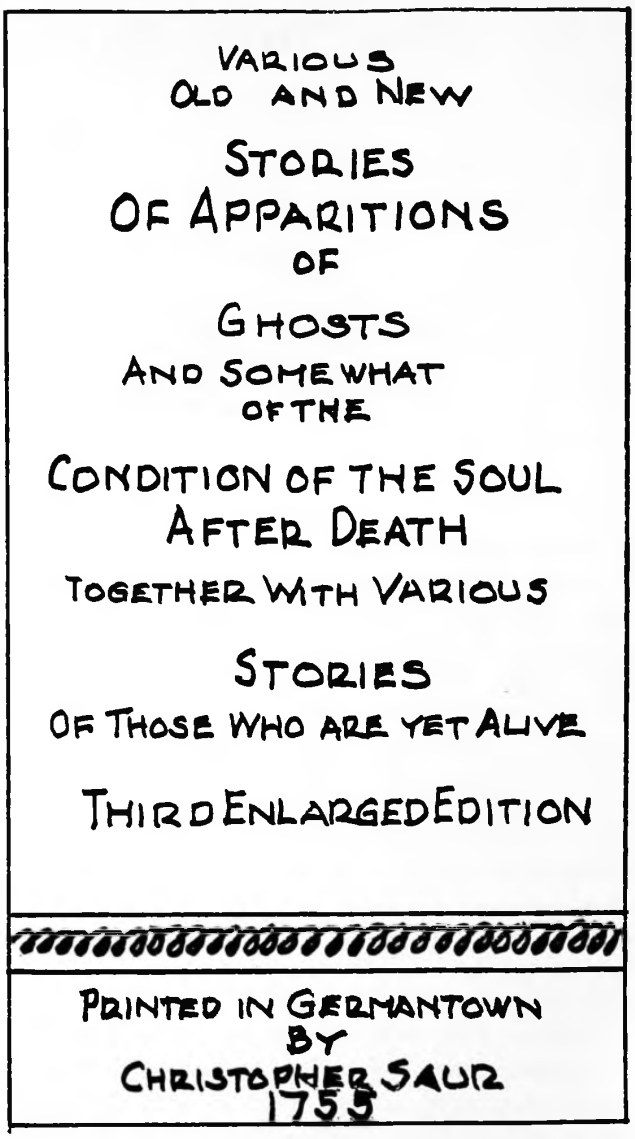
any other place but her description of his form and clothing agreed in all respects with what the neighbors said. Furthermore, the child reported that he seemed unable to keep still.

The neighbors said that, four years before, such a man had fallen sick at that very same place. He lost his speech on the second day of his illness and on the fourth day he died. They approached his wife and she denied the debt. However, another woman, who had crossed the ocean with him, said that this man and his wife quarreled with the woman to whom the money belonged and denied receiving the money. Moreover this woman had wished him much evil so that he had had no rest since his death. The neighbors took the trouble to look for this woman but were unable to find her. They were of the opinion that, because the ghost spoke with such a muffled voice through the sheet, the child had gotten the name incorrectly. However, it was said that the ghost did not appear after this.

Several years ago Christian Gunti, who is still living, was riding along the road from Germantown to Chestnut Hill. He saw two Indians approaching but, because the sun had already set, he could not tell whether they were men or women. Then he saw that they were both enraged. One of them took the other by the neck, choked him and brought him down on the ground, kneeled on him and continued to choke him. Meanwhile Christian Gunti (who was less afraid of the dead than of the living and who saw that they were ghosts since such things were not new to him) had gotten so close that he knew it would be useless to interfere. However, after he had watched them for a few moments they both disappeared.

Sometime later he had to help repair the road and, as they came to this place, a neighbor said, "Here, once, an Indian beat his wife to death." Christian Gunti answered, "I do not believe he beat her. He strangled her."

From this it seems that wicked men are followed by their evil deeds and that those who die in the Lord are followed by their good works. Only the latter rest from their labors. The former are in unrest and torment especially after the body breaks up when they go from bad to worse. It can be seen by all men that as long as the elementary part is not completely foul or burned, nothing dies or disappears in timely death but the coarse and carnal portion of mankind.


VARIOUS
OLD AND NEW
STORIES
OF APPARITIONS
OF
GHOSTS
AND SOMEWHAT
OF THE
CONDITION OF THE SOUL
AFTER DEATH
TOGETHER WITH VARIOUS
STORIES
OF THOSE WHO ARE YET ALIVE
THIRD ENLARGED EDITION
PRINTED IN GERMANTOWN
BY
CHRISTOPHER SAUR
1755

TITLE PAGE OF CHRISTOPHER SAUR'S BOOK OF GHOST STORIES (Translation)
(See photo on page 85)

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HARKNESS HOUSE
The "Brick Building" on Market Square

EDWARD W. HOCKER

Reprinted from *The Germantown Crier*, Vol. 1, No. 1 (Jan., 1949)

The Young Women's Christian Association of Germantown is celebrating its 100th anniversary. The Fromberger House, now the home of The Germantown Insurance Company, was, at one time, occupied by the Germantown "Y.W." and known during this period, as "Harkness House." This article by Mr. Hocker, gives details of the long and interesting history of this building and its association with the Germantown Y.W.C.A.

FOLLOWING the Revolutionary War, and especially in the 1790's, Germantown ceased being predominantly a German community. A factor in this marked change was the succession of yellow fever epidemics in Philadelphia, when many residents of the city adopted the practice of spending their summers in Germantown. Here the scourge rarely found a victim. The epidemic of 1793 wrought terrible devastation in the city—the territory between Vine and South Streets and the two rivers. In the following years numerous families and business houses removed to Germantown as soon as the fever appeared, remaining here until health conditions were favorable for a return. Most government offices were likewise removed. Philadelphia was then the capital of the United States and of Pennsylvania.

Thus, as Philadelphians became better acquainted with Germantown and realized disease rarely was as virulent here as in the city, some of them made their homes permanently in Germantown and the character of the populace underwent definite changes. Lessened use of the German language and more church services in English resulted. A new generation came along that abandoned most of the old German customs.

Germantown had township government at that time, the township comprising the territory now consisting of the Twenty-second Ward. By the census of 1790 the township's population was 2764.

It was at this period that John Fromberger made his home in Germantown. He was a German who had accumulated a considerable fortune as a baker in Philadelphia. In 1794 he bought from Joseph Feree a tract of twelve acres on which were several houses. In the language of the deed, it fronted on the Market Place and the Main Street, from Mill Street, now Church Lane, northward to a point above School Lane, but extending around the rear of the German Reformed Church, now Market Square Presbyterian Church. It ran eastward about 1500 feet to Benjamin Shoemaker's milldam, on a branch of Wingohocking Creek. Fromberger made his home in the principal dwelling on the tract, the former house of the Delaplaine and Feree families, at the present northeast corner of Germantown Avenue and School Lane, where the building of the Germantown Fire Insurance Company now stands. The Church property at that time had a frontage of 40 feet and a depth of 136 feet. There was then no East School Lane.

On the Market Square front, from Church Lane to the church, Fromberger erected three adjoining two-story brick dwellings which he leased to tenants. It is likely that, formerly, there was an old house on this site. Use of brick for houses was a novelty in the Germantown of that day, since nearly all dwellings and barns were constructed of the stone so abundant hereabouts. Consequently for many years Fromberger's three adjoining dwellings were popularly known as "the brick building."

For those times the situation of the new dwellings must have been regarded as most favorable, being in the center of the town as it then existed, facing the Market Place, soon thereafter called Market Square. The latter space had been set aside in the early days of Germantown as a site for the community market, the prison, stocks, and pound. These institutions no longer existed in the 1790's. But in Market Square were the house of the Middle Ward Fire Company and the public Scales, used chiefly to weigh hay that the farmers brought into town. The German Reformed Church, on the east side of the square, had been formed by early settlers, and German services still were the rule. In 1858 it became Market Square Presbyterian Church. West of Market Square on the Main Street were the homes of some of the town's foremost residents. At the upper end of the Square, School House Lane ran west to the Schuylkill. Mill Street, now Church Lane, was at the lower end of the Square, being the principal highway to the York Road region.

BANK OF THE UNITED STATES A TENANT

As to the earliest tenants of the Fromberger dwellings, all that is now known is contained in an advertisement which the Bank of the United States inserted in the *Philadelphia Gazette,* September 22, 1798, as follows:

> Bank of the United States. Sept. 21, 1798. The public is hereby informed that an office of discount and deposit will be opened Monday next at the house lately occupied by Samuel Richardet, near the market house, in Germantown, where the business of the institution will be enacted during the continuance of the malignant fever now prevailing in Philadelphia.
>
> Henry Kulp, *Assistant Cashier*

The previous summer the Bank of the United States had removed from Carpenters' Hall, which had been its place of business since it was incorporated, in 1791, taking possession of a large building which it had erected on Third Street, below Chestnut.

The yellow fever outbreak of 1798 began in August, and soon there was a general exodus to rural communities on the part of business firms. The Bank of North America and the Bank of Pennsylvania took up temporary abode in Germantown Academy.

One account says a troop of cavalry escorted the wagons conveying the banks' treasures to Germantown.

In the cellar of the house at Market Square and Church Lane vaults were built for the use of the bank. Business was conducted on the first floor. The old vaults are still in the building.

By November 1 the Philadelphia epidemic had subsided, and soon thereafter the bank returned to its home on Third Street. The following summer yellow fever again smote the city, and the bank again transferred its business to the Fromberger house in Germantown.

John Fromberger remained the owner of the "brick building" until 1805, when he sold the property to the President, Directors, and Company of the Bank of the United States. The deed, dated March 15, 1805, opens with these words:

> Whereas it is requisite for the immediate accommodation of the said President, Directors, and Company of the Bank of the United States in relation to the convenient transaction of their business that certain real estate should be purchased and held by them in Germantown.

This might mean that the bank intended to establish a branch in Germantown, where there was no bank at that time. However, no record has been found of further occupancy of the house on Market Square by the bank.

The bank paid $7,000 for the property. On the site, in the language of the deed, were "three new two-story brick messuages." The lot had a frontage of 80 feet, 11 inches on Market Square and extended back 190 feet along Mill Street.

The bank's charter expired in 1811, it failed to obtain a renewal, owing to prejudice existing against banks. However, a second Bank of the United States came into existence later. As it was necessary for the bank to liquidate its assets, Thomas Willing, John Perot, and James S. Cox were named by the stockholders, February 14, 1811, as trustees for all the bank's real estate, to convey it to another group serving as grantors in sales. This second group comprised men of prominence in financial affairs. They were: David Lenox, Robert Smith, James G. Fisher, Joseph Sims, Archibald McCall, Paul Siemen, Samuel Coates, Henry Pratt, George Fox, Paschall Hollingsworth, John Stille, Thomas Willing, Horace Binney, George Harrison, all of the city of Philadelphia; Elias Boudinot, of New Jersey; Abijah Hammond, William Bayard, and Oliver Wolcott, of the City of New York.

SOLD TO JAMES STOKES

The Germantown property was offered at public auction at the Merchants' Coffee House, Philadelphia, May 1, 1811, and sold to James Stokes, a Philadelphia merchant, at his bid of $7,000.

Stokes was a hardware merchant at Market and Front streets. John F. Watson, in his Annals, says Stokes conducted the "first fancy hardware store," attracting attention by displaying his goods and lighting his windows at night, in both of which details he disregarded the customs of the times. The result was that he prospered.

Stokes probably had become acquainted with Germantown at the time of the yellow fever outbreaks. When contributions were received in Germantown in 1797 to aid yellow fever victims in Philadelphia, James Stokes was listed as giving $50. In September, 1798, he advertised that he was removing his business to Germantown, to remain there during the epidemic. A similar advertisement appeared in September, 1799.

He bought the former Delaplaine-Feree house, at the northeast corner of Germantown Avenue and School Lane, from John Fromberger, and made his home there. When commissioners were appointed under an act of the Legislature, in 1798, to establish a company to build a turnpike on Germantown's Main Street and continue it through Montgomery County to Perkiomen Creek, James Stokes was one of them. Upon organization of the turnpike company, at an election in Germantown Academy, June 1, 1801, among the managers chosen were James Stokes and John Fromberger. Furthermore, James Stokes helped to organize St. Luke's Episcopal Church, in 1811, and served as vestryman. Sometimes in the church's early days, when no clergyman was available, James Stokes would read the service.

HOME OF TWO CHURCHES

James Stokes and his heirs remained the owners of the "brick building" until 1865. Most of the time it was leased to tenants. In 1813, when the lowest of the three dwellings was unoccupied, Mr. Stokes offered it to St. Luke's Church for use as a place of worship. During the two years after organization, on June 8, 1811, the membership was small and services were held in the home of Mr. Stokes, though at times the Reformed Church permitted the Episcopalians to use the church on a Sunday afternoon. Now the lower floor of the "brick building" was fitted up for the congregation, two rooms being united so that 200 persons could be seated.

Here Bishop William White, first Episcopal bishop of Pennsylvania, conducted the first Episcopal confirmation in Germantown, on November 13, 1817, the class numbering eighteen.

This arrangement was continued until Thomas Armat gave the church a lot on the east side of Germantown Avenue, above Coulter Street, where a church was built in 1818. The same year James Stokes and Thomas Armat were elected the first delegates of St. Luke's Church to the Episcopal Convention.

Meanwhile, in 1814, the Bank of Germantown was founded, and it began business in a house on the west side of Germantown Avenue, above School House Lane. To equip its vaults the bank bought from James Stokes the iron doors of the vaults that the Bank of the United States had built when it occupied the house on Market Square. The same doors were subsequently sold to the Mutual Fire Insurance Company of Germantown, in 1854, when that company erected its building at the northeast corner of Germantown Avenue and Armat Street. Upon removing, in 1885, to its present building, at Germantown Avenue and East School Lane, the doors were transferred to that place.

The "brick building" on Market Square again gained a place in Germantown's religious history in 1836, when the English Lutheran Church of Germantown, now Trinity Church, was organized following a secession of members of old St. Michael's Lutheran Church who were dissatisfied with the predominance of German services there. The new congregation held services here from February, 1836, until its church at Germantown Avenue and Queen Lane was dedicated, late in 1837.

In the interval between the occupancy of the house by the two churches, it is said that it served as a hotel for some time. Subsequent to the removal of the Lutherans there was a private school here. Anna Mapother advertised in April, 1838, that she had opened a boarding school in the "large brick building at Market Square," the branches of instruction comprising English, French, Spanish, sewing and needlework. In 1842 the Misses E. Latimer and J. A. Parker were conducting the Germantown High School for Young Ladies at Market Square. An Advertisement in September, 1870, announced that the school of the Misses Mansfield had been reopened at 4783 Main Street, which, according to the house numbering system of that time, was the second house above Church Lane on the east side.

OWNERSHIP UNDER THE STOKES HEIRS

For brief intervals, usually in summer, members of the families of two of James Stokes' daughters lived in the house. These daughters were Maria, who married Godfrey Twells, and Ann, who became the wife of Charles Biddle.

Charles Biddle was one of the less prominent members of the family of that name so long conspicuous in public and social affairs. He was a brother of Nicholas Biddle, president of the second Bank of the United States. Charles Biddle had first come to Germantown as a yellow fever refugee. In 1798 he was one of a committee to collect subscriptions in Germantown for Philadelphia's yellow fever victims. For some years he was a vestryman of St. Luke's Church. His later life was spent in Nashville, Tenn.

By the will of James Stokes, dated August 5, 1828, and probated March 22, 1831, he gave his daughter Maria, wife of Godfrey Twells, "my brick messuage" and lot at the northeast corner of Church Lane and Market Square, bounded on the northwest by the house and lot which he had designed for Mrs. Biddle, and also a house in Philadelphia where the Twells family then lived.

James Stokes' will bequeathed to his son, Charles M., the house where the father lived, at the northeast corner of Germantown Avenue and School Lane.

The two sons of James Stokes were long active in Germantown affairs. Charles M. Stokes was burgess of Germantown, 1847-1850, under the borough government. He and his brother, Wyndham H. Stokes, helped to organize the Mutual Fire Insurance Company of Germantown in 1843. The Company's first office was in the home of Wyndham H. Stokes, on the west side of Germantown Avenue, above Maplewood Avenue, he being the first secretary, serving until 1870. Charles M. Stokes was secretary in 1870. Wyndham H. Stokes erected a business building, called Stokes' Block, on the west side of Germantown Avenue, extending north from Maplewood Avenue.

Besides the two sons and two daughters named, James Stokes also alluded in his will to two daughters then no longer living—Mary, wife of Caleb P. Wayne, and Sarah Dunn. Caleb P. Wayne and Charles Biddle succeeded to the Philadelphia hardware business of their father-in-law.

The south half of the Market Square property passed out of the possession of the Stokes heirs in 1865, when Wyndham H. Stokes, executor and trustee under the will of Maria Shoemaker, sold it, on February 14, to Thomas C. Garrett of Philadelphia. Maria Shoemaker was the daughter of James Stokes who first married Godfrey Twells and who had inherited the property by her father's will. After the death of Godfrey Twells, she married Francis Shoemaker, of Philadelphia; a conveyancer who also was an alderman. He died in 1864. His wife had died in 1852, and by her will she appointed her brother, Wyndham H. Stokes, to hold the Germantown real estate for the benefit of her husband

and after his death to sell it. The price obtained was $5100.

The lot at the time of the sale of 1865 had a frontage of 33 feet, 6 inches on Market Square and a depth of 150 feet. A curiously irregular line divided this from the property to the north, adjacent to the church. The measurements running east from Market Square are thus given in the deed: Northeast, 23 feet; northwest, 14 feet; northeast 18 feet, 1 inch; northeast, 83 feet; east, 25 feet, 6 inches; southeast, 5 feet, through an outhouse; northeast, 8 feet; southeast, 5 feet; southwest, 1 foot, 5 inches; southeast, 27 feet, 11 inches, to Mill Street.

Y. W. C. A. OCCUPANCY BEGAN IN 1873

Thomas C. Garrett held the property until December 20, 1873, when he sold it to a group of Germantown men acting as trustees for the Women's Christian Association of Germantown, organized three years before. June 29, 1875, the trustees transferred the property to the association. The price was $8,000. It has been owned by the Association until the present year (1949), though the organization is now the Young Women's Christian Association.

When founded in 1870, the Women's Christian Association, pioneer organization of that kind in Philadelphia, occupied Pine Cottage, birthplace of Louisa M. Alcott, where the Masonic Temple now stands, on the east side of Germantown Avenue, below Church Lane. Miss E. P. Smith was president. This building had to be vacated when preparations were made to demolish it. The association then had quarters in a house farther south, where the rectory of St. Luke's Church now stands, and finally, in 1873, it was able to establish itself in the Market Square building. It had a struggle to maintain its activities, intended especially for girls employed in mills. There was a large mortgage on the property which could not be paid off for many years.

Part of the building was used as a boarding home for girls. There were classes in sewing, knitting, a library, baths, a literary society, a mothers' meeting and entertainments. About 1914 the name was changed to Young Women's Christian Association.

Through the munificence of Mrs. William L. McLean, the association was enabled, in 1915, to occupy its present building, on Germantown Avenue, adjoining Vernon Park. The old building on Market Square was continued as a boarding home for girls, being enlarged and improved in 1917 when Mrs. McLean bought the adjacent property on the north, this being added to the house already in use. The name Mary Warden Harkness House was adopted for the boarding home, as a tribute to Mrs. McLean's sister. The sisters were daughters of William G. Warden of Germantown, who died in 1895 and who accumulated a large fortune as an oil operator. At the time of these improvements, 1915-1917, the Germantown Association was the largest Y. W. C. A. in the United States, having more than 6,000 members.

It now remains briefly to trace the history of the adjacent property which the Y.W.C.A. acquired in 1917. As already told, James Stokes, by a deed in 1830, conveyed the upper part of his Market Square property to trustees who were to hold it in behalf of his daughter Ann, wife of Charles Biddle. After Mrs. Biddle's death her daughter Ann became the owner. She married Samuel Leonard, of Philadelphia. March 3, 1873, they sold the Market Square place to Dr. Benjamin Rohrer, who made his home there. Dr. Rohrer, a native of Lancaster County, had been a military surgeon in the Civil War, and after the war he came to Germantown and practiced medicine here. He had married Margaret F., daughter of Samuel R. Bockius. Dr. Rohrer died in 1875.

Dr. Rohrer's son, Samuel A., next became owner, and 1894 he sold the house to Dr. Jacob R. Shellenberger, for $10,250. From Dr. Shellenberger the property passed to the Y.W.C.A. through Mrs. McLean, June 1, 1917.

In the morning of May 19, 1930, fire threatened the destruction of Harkness House and imperiled the lives of the thirty-nine young women living there. The flames started on the lower floor, and smoke soon made it difficult for the occupants to find their way to a place of safety. Firemen worked four hours to subdue the blaze.

Operation of the Harkness House as a boarding home became difficult as the cost of living mounted, and in 1941 the Y.W.C.A. decided to discontinue use of the house for this purpose. It was then leased to the Women's Medical College as a home for student nurses.

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THE PHILADELPHIA POST OFFICE

It is interesting to compare our present postal service with that of 145 years ago. Here is a description of the Philadelpost office, taken from an old guide book entitled: Philadelphia 1824—A Complete Guide for Strangers.

POST OFFICE

THE Philadelphia Post Office is situated on Chesnut Street, No. 116, between Third and Fourth streets, and is opened daily from sunrise to sunset, except on Sundays, on which day it is opened from eight until nine in the morning, and from one until two in the afternoon. Great punctuality is observed in closing the respective mails at the minute, and strangers wishing to transmit letters by mail, are advised to be a little before the time, as it is impossible to send a letter by that day's mail, even should it come but a moment after it is closed. This rule has been established and acted upon for many years, and is never deviated from, except where letters containing information of sickness or death are requested to be forwarded, in which cases, the postmaster being convinced of the contents, will forward such letter, if it be deposited any time before the mail leaves the office.

There are six carriers, who have five assistants, all engaged in delivering letters from the post office. Their compensation is limited by law to two cents for the delivery of each letter. They go out three times a day, viz. after the arrival of the eastern, southern, and western mails, and carry letters to all the populous parts of the city. A stranger as well as citizen would find it the most prompt way of having a letter delivered. Almost every person within the walk of the carrier is known to him.

There are six clerks engaged in the post office, whose duties are very arduous, as they are obliged to be at their post from two o'clock in the morning until sunset.

A list of letters remaining in the post office is published twice a month, the Franklin Gazette, and a copy is exhibited at the door of the post office. It is absolutely requisite that the person applying for an advertised letter, should mention that it is advertised; for the letters after they are thus published are removed to a separate case, which is not looked over, unless such notice is given by the applicant.

The Receipts for postage at the Philadelphia post office for 1823, were $77,000. The postage on newspapers received is about $1800 a-year.

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