GERMANTOWNE CRIER



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(See page 6)

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GERMANTOWN
HISTORICAL SOCIETY

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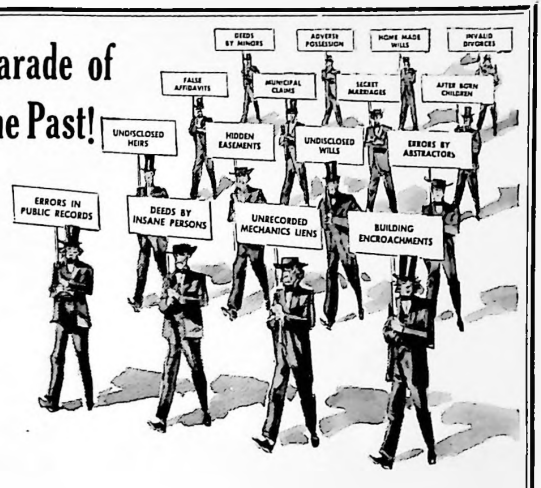
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AIMS OF THE SOCIETY

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

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

Membership dues are:

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

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

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

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SCHEDULE OF MEETINGS

ANNUAL TOUR SAT. OCT. 11TH, 1958 (SEE PAGE 6)

Thursday, October 23, 1958

The annual meeting of the Society will be addressed by Mr. Joseph Haines Price on the subject "Life in Early Germantown". This will be the occasion celebrating the 275th Anniversary of the Founding of Germantown.

Thursday, November 20, 1958

Dr. Amandus Johnson, Governor of the Swedish Colonial Society and Founder of the American-Swedish Historical Museum, and an authority on the Swedish settlements in America will address the membership on the subject "William Penn and the Swedes".

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GERMANTOWNE CRIER



Vol. 10 SEPTEMBER, 1958 No. 3

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The Publications Committee is now located in its new offices in the Bayton House, 5208 Germantown Ave. Office hours will be announced later.

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SOCIETY'S PUBLICATIONS

Complete sets of the Germantowne Crier consisting of (31) all numbers issued to date, are being offered (on order) at $4 per set plus 50c postage if mailed.

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

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

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

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

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

Decorative ceramic tiles showing the front view of the Morris House, Germantown. The tiles are six inches square, and are backed with thin cork insulation for use on a dining table, or they may be hung on a wall by an attached eyelet. The cost is $1.00 each, and may be purchased at the Museum or the Morris House

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NEWS OF THE SOCIETY

ON SATURDAY afternoon May 17th the annual tour of Historic Houses in Germantown was held as the concluding event of Germantown Week. The Tour was very effectively arranged and managed by our Board Member, Mr. Frank J. Ollinger and the houses were visited by several hundred visitors, including many from out of town. Appropriate activities were organized in each of the houses and conducted by volunteer Members of the Society.

We were favored with fine weather and the Tour which is held for the benefit of this Society and for the Germantown Community Council was most successful, producing a helpful financial return to both organizations.

The last event of the season was our Annual Garden Party held in the Museum garden on the evening of June 5th. Well over 200 Members and their guests attended, the entertainment being talks and pictures of Historic Houses furnished by members. Many then inspected the Museum and the Library.

For the Fall season our first event will be our annual tour to points of historic interest the details of which will as usual be announced to Members by postal.

The Annual Meeting for election of officers and Board Members will be held in the Woman's Club as in the past on the evening of Thursday October 23d.

Membership in the Society has now reached an all time high of 770 and it is hoped that all Members will try to introduce at least one new member during the year to maintain and still further increase the list. There has also been a gratifying increase of Life Memberships, which is a material assistance to our efforts to insure permanence of the Society and to build up our endowment fund.

ANNUAL TOUR, SATURDAY, OCTOBER 11, 1958

Tour will visit Pennsbury Manor and Historic Fallsington. Bus will leave 5214 Germantown Avenue at 10:00 A.M. Lunch will be served at Fallsington. $5.00 per person includes bus, lunch and admission to houses. Make reservations early to Frank R. Donohue, 2318 Packard Building, Philadelphia 2, Penn.

THIS MONTH'S COVER

THE MONUMENT to the founders of Germantown was built under the direction of the War Department of the United States in accordance with an appropriation act. The design selected by the Federal Fine Arts Commission was made by Albert Jaegers of Suffern, New York. It was completed about the time the United States entered the war, 1917.

The original idea of such a monument had been fostered by the National German American Alliance who began collecting funds for that purpose in 1911, before they applied to the government for aid to the extent of one half of $60,000.

On its unveiling a storm of protest arose over the large female figure which was thought to represent Germania triumphant. A committee appointed by the Site and Relic Society, former name for the Germantown Historical Society, investigating the matter, reported that they found nothing objectionable.

However the War Department ordered that it be encased in a box and the National German-American Alliance be disbanded. The monument remained in the box until 1920 when a modest dedication ceremony was held by Mayor J. Hampton Moore, accepting it in behalf of the city.

Today's town-folk and visitors view it with approval, unmindful of the feelings which accompanied its birth.

Inscriptions on the base of the statue honor not only the founders of Germantown but those who made the first protest against slavery and the hundreds of thousands of Germans who served in the American wars.

ANTIQUE SHOW AND SALE

In Support of Johnson House

IN celebration of the 275th Anniversary of the Founding of Germantown (October, 1683), and also of the Battle of Germantown (October 4, 1777), the Woman's Club of Germantown has changed the dates of its 18th Annual Antiques Exhibit & Sale from the middle of September to Tuesday, Wednesday, and Thursday, September 30, October 1 and 2 from 11 A. M. to 10 P. M., closing Thursday at 9 P. M.

Since we are now Philadelphia's oldest and best established Show, this being our 18th successive year, as well as the first of any Woman's Club in the United States, it was felt that the dates of the show should have some significance, so it was set later to get it into October, a month that has some historical significance in Germantown. The Sale is held to support Historic Johnson House, NW corner Washington Lane & Germantown Ave., which figured so prominently in the Battle of Germantown, a conducted tour of which is included in the price of admission. Since the house shows battle marks, we put the dates in the same week that the battle began. It was after this defeat that General Washington and the colonists accepted the fact that intensive training of the troops would be necessary for victory; so that in the following winter the first steps of this training were given in nearby Valley Forge. This set us on the road to victory and freedom.

It is an interesting thing that of all the sections of Philadelphia that used to have Antique Shows, only

(Continued on page 24)

GERMANTOWNE CRIER

Volume 10 SEPTEMBER, 1958 Number 3

Early Germantown

By Judge Harold D. Saylor

President of the Germantown Historical Society

IN THIS YEAR of 1958 we celebrate the 275th Anniversary of the founding of Germantown. It seems appropriate at such a time to recount some of the events in the early life of the community. This article is written to refresh the memories of the Society members who as Germantowners or friends of Germantown are already informed on the subject and to give the story to the scores of subscribers to the Crier who live elsewhere, many of them in distant states.

The author makes no claim to originality nor does he pretend to have researched early records for new data regarding the ancient community of which we are all so proud. The information given has been gleaned from publications, in and out of print, that have been offered to the public as follows:

1. "The Guide Book to Historic Germantown," written by Charles Francis Jenkins, a founder and former President of the Society, published by it in 1902 and reprinted in 1904, 1915 and 1926.

2. "Washington Visits Germantown," also written by Mr. Jenkins and published by the Society in 1932.

3. "Historic Germantown," published in 1955 by the American Philosophical Society following the survey conducted by Grant M. Simon for our Society with funds obtained by our former President, the late Leighton P. Stradley, Esq., from the Olin Foundation. The section devoted to the early history of Germantown and written by Dr. Harry B. and Dr. Margaret Tinkcom contains reproductions of four ancient maps. In it and in the section on architecture by Mr. Simon there are twenty-two cuts showing portraits and scenes from the past. In the survey section of the book eighty-five structures, most of which still exist, are described and their floor plans shown. Of these structures there are 138 photographs showing their appearance in long past times and at mid-Twentieth Century.

4. "Portrait of a Colonial City" by Harold Donaldson Eberlein and Courtlandt Van Dyke Hubbard, published in 1939 by the J. B. Lippincott Company. This elaborate volume contains fascinating descriptions and photographs of 20 of the more famous houses of Germantown and vicinity. Approximately one-fourth of this outstanding book is devoted to our community.

5. "Old Germantown," published in 1926 by David McKay Company, contains reproductions of 25 etchings by the artist Herbert Pullinger together with brief descriptions of the houses portrayed.

6. "Joseph Pennell's Pictures of Philadelphia," published by J. B. Lippincott Company in 1926, reproduces thirteen beautiful etchings of well-known Germantown scenes done by the artist following his thirty year absence abroad that ended in 1912. The same artist as a young man in the early 1880's created a memorable series of etchings to illustrate "The Germantown Road and its Associations" consisting of eight articles written by Townsend Ward and published in Volumes 5 and 6 of the Pennsylvania Magazine of History and Biography in 1881 and 1882. Single copies of these prints are occasionally available.

7. "Quaint Old Germantown in Pennsylvania," collated, arranged and annotated by Dr. Julius Friedrich Sachse and published in 1913, contains reproductions of sixty former landmarks of Germantown and vicinity drawn by John Richards on zinc. Richards was wounded in the Civil War. His drawings, made while he was convalescent at the army hospital in Chestnut Hill, have preserved to us views of landmarks of the Germantown of days gone by.

8. "Ancient and Modern Germantown, Mount Airy and Chestnut Hill," by Rev. S. F. Hotchkin was published by P. W. Ziegler & Co. in 1889. It contains

accounts of Germantown history and brief biographies and descriptions of well-known landmarks. It is illustrated with photographs and with reproductions of the work of Pennell, Richards, and other artists.

9. "Germantown 1683–1933" by Edward W. Hocker, librarian of the Germantown Historical Society, was published by the author in 1933, on the 250th Anniversary of the founding. It is an authoritative history of the community based upon meticulous research among original records.

From the above publications the present author borrowed most extensively. He has used verbatim the phraseology of Mr. Hocker and the two Drs. Tinkcom in reviewing the history of Germantown. In the article to follow in the November issue of the CRIER much of the data on Germantown houses has been taken from Mr. Eberlein's authoritative book and Mr. Jenkins' two delightful little books.

The generally acknowledged founder of Germantown was Francis Daniel Pastorius. A resident of Sommerhausen, Germany, Pastorius had had a good university education and had commenced practising law when he became acquainted with the preachings of William Penn. He learned that some of his associates in the Lutheran Church, the Pietists, had been corresponding with Penn's Rotterdam agent for the sale of lands in Pennsylvania. When his Frankfort friends decided to buy a large tract of land he agreed to go there as their representative and arrange for its settlement.

On August 20, 1683, at the age of 32, Pastorius arrived in Philadelphia with nine other persons in his employ as the representative of the Frankfort associates. They were followed on October 6, 1683 by a party of thirteen men and their families on board the "Concord." This group had lived at Krefeld in the Rhine Valley near Holland in the principality of Orange-Nassau, then ruled by William III of Nassau. They had heard the preachings of Quakers from England on their tours through Germany. In 1684 Pastorius referred to this group as his "Hollanders." They bore Dutch names, some of which with variations survive to this day.

All of these first settlers were Quakers except Jan Lensen who, alone of the group, was a Mennonite and remained one. All of them came to Penn's Woods in search of refuge and escape from interminable wars and religious strife that had long plagued Western Europe. So too did the members of the Dutch Reformed Church, the Lutherans and those of other faiths who followed them. Many sought an "awakening of vital piety" and a release from the restrictive influences of the established church institutions.

The Frankfort Company had acquired 15,000 acres of land from Penn and the Krefelders had purchased 18,000 acres. Jacob Telner and Dirck Sipman of Krefeld and Jan Streypers of Kaldkirchen had each bought 5000 acres in 1683 and in 1684 Govert Remke, Lenert Arets and Jacob Isaac Van Bebber had each bought 1000 acres. Of these six purchasers only Telner, Streypers, Arets, and Van Bebber came to America and only the last three remained.

Pastorius had understood that land was to be made available on a navigable stream but no large tracts were to be had on either the Delaware or the Schuylkill. Land was offered on the east side of the Schuylkill above the Falls where Manayunk is now located but the settlers did not like that hilly country. It was finally agreed that 6000 acres northeast of the Schuylkill should be the site of the main settlement. The remaining grants were made farther in the interior.

By a grant of October 12, 1683, 6000 acres were set aside "unto Daniell Pastorius in behalf of the German and Dutch purchasers" and by another patent, dated February 14, 1684, Pastorius received 200 acres "for himself." As a grant of 150 acres had been made to one Hartsfelder, a land speculator, the total acreage in the section was 6350. A survey made in 1687 showed that the acreage was but 5700. The previous grants were extinguished and in 1689 a new grant of the entire 5700 acres was made to Pastorius. The original of that grant is in the possession of the Germantown Historical Society.

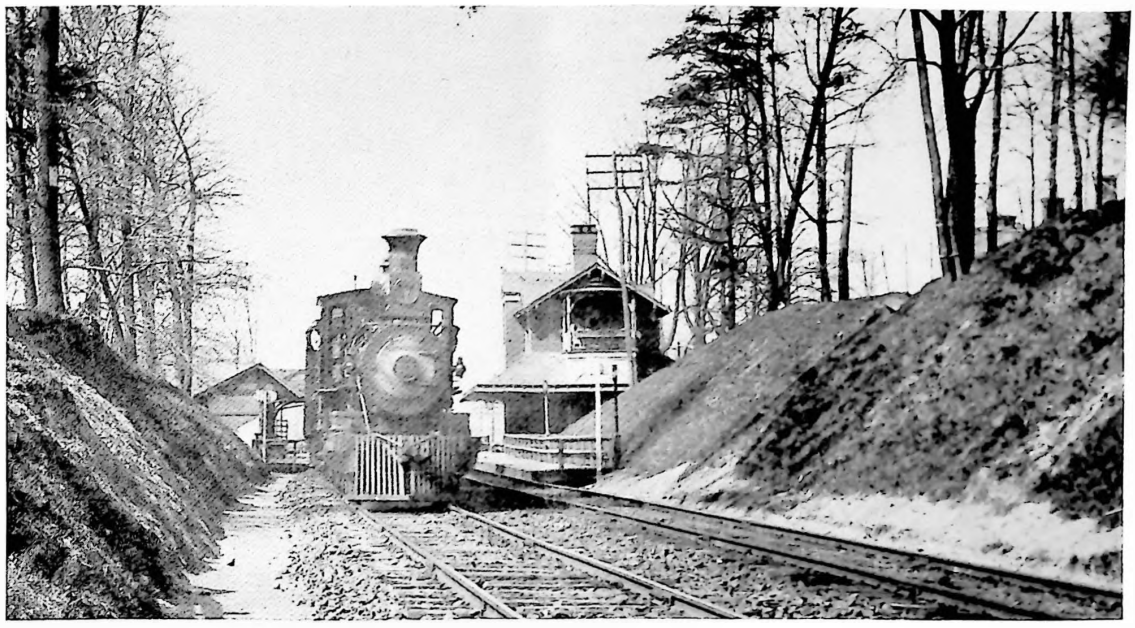
Meantime on October 25, 1683 the first settlers met and drew lots for parcels of land Immediately thereafter trees were felled and log houses erected. The new community was founded. The district was named the German Township and the inhabited section took the name of Germantown. Pastorius, a language scholar, referred to it in his "Grund und Lager Buch" as "Germonopolis." The town seal, later adopted, used the more elaborate "Germanopolitanum."

With the arrival in 1685 from Krisheim of immigrants who had been subjects of the Elector Palatine the community experienced new growth along what had been an Indian trail and was to be known as the Main Street, now Germantown Avenue. In time the township was divided into four villages.

Germantown extended from the present Wayne Junction to Carpenter Lane. Krisheim or Cresheim covered the region from there to Mermaid Lane. Sommerhausen, named for Pastorius' home in Germany, extended from Mermaid Lane to Rex Avenue. And Krefeld or Crefeld was the section from there to the upper end of Chestnut Hill. The name Crefeld survives as a street in Chestnut Hill and Cresheim as a small stream in the valley running west to the Wissahickon.

The Dutch and German people who founded Germantown were "tired of persecution, fearful of military conscription and devastation and desirous of starting anew in the wilds of Pennsylvania." Their object was not land speculation but settlement. Their leader, Pastorius, wrote of the scene of the settlement—"Es ist alles nur Wald." So it was-only forest.

In a short time the land was cleared for raising



Carpenter Lane Station of the Pennsylvania Railroad

From an early photograph Courtesy of Morsello

food and modest farmhouses were built of the materials at hand, timber and later stone. The flow of men and their families from Europe became established. In the words of the Doctors Tinkcom—"By 1690 the populations of Germantown was approximately 175 of whom all but eight or ten were Dutch." But the influence of the Dutch was short-lived. After 1704 a flood of German immigrants obliterated the Dutch origins of the town.

The first settlers and their followers brought with them the skills and aspirations of educated and cultured people. All of them had deep religious purpose. The Friends and the Mennonites were followed in 1694 by Johannes Kelpius, Heinrich Bernhard Köster, and Johannes Seelig and their fellow Hermits of the Wissahickon. In 1719 the Dunkers or Dunkards came.

The Friends had organized their meeting before 1686 and the Mennonites had set up their congregations about 1708, the Dunkards in 1723, the members of the Dutch Reformed Church in 1727 and the Lutherans in 1738. Except for the Friends these churches had their origin in the German areas of the old country. The spiritual needs of the community were met by them until the later influx of non-German groups brought about the organization in turn of the Methodist, Presbyterian, Episcopal and Baptist churches.

Reference to the original settlers and their immediate followers as educated and cultured men is justified by their activities. From the beginning they were not content with merely clearing the land and creating shelter and a food supply. In addition to providing for their spiritual needs they concerned themselves with matters of the mind. Their leaders were versatile and talented. Pastorius was a linguist, author, lawyer and teacher. German-born, he had an educational and travel background far superior to that of nearly every early emigrant to Pennsylvania.

Dr. Christopher Witt, an Englishman, was a teacher, physician, mechanic, pipe and organ maker, and artist. As a botanist, like John Bartram, he sent American flora specimens to Peter Collinson in London. John Meng was an artist who despite his early death produced portraiture which with the work of Witt made Germantown one of the few places in America whose colonial artists are widely known today. A century after the founding, the two men whose portraits of George Washington brought them national fame, were residents of Germantown. They were Gilbert Stuart and Charles Willson Peale.

For education of the young people, schools were early made available. In 1701 the court appointed supervisors of a school which was opened January 11, 1702 with the learned Pastorius as the first teacher. He had taught the school of the Society of Friends in Philadelphia from 1698 to 1700. He continued his employment as a teacher in Germantown until 1719. He died about the end of that year.

Little is known of the schools in the community thereafter except that there were two well known teachers after him. Anthony Benezet, known as a warm-hearted philosopher and friend of the oppressed, opened his school in 1739 and taught in it until 1742. Christopher Dock, a Mennonite of Skippack, taught school in the Mennonite Church in Germantown. It was his habit to kneel alone in prayer for the pupils at each day's end.

St. Michael's Lutheran Church maintained a school which in 1748 had two schoolmasters and in 1754 Johann Wolfgang Leitzel, a German, was teaching writing and reckoning in the lower end of Germantown. About 1760 the Reformed Congregation on the Market Square had a school.

Christopher Sower, or Saur, had opposed the school project originated by English-speaking citizens in 1750 claiming it was a menace to the use of German and a peril to the German-speaking citizens' religion. However, following his death in 1758, his son Christo-

pher quietly co-operated in the movement to found a public school in Germantown.

On December 6, 1759 at the inn of Daniel Mackinett, later and now known as the Green Tree Tavern, a group of citizens met to organize the Union or Public School of Germantown, later popularly known as Germantown Academy. This school was established with both English and German departments headed respectively by David James Dove and Hilarius Becker or Baker. It was created in challenge to the efforts of outsiders who had assumed that the Germantowners would be unable to attempt such a project. Funds were subscribed and a lottery was conducted. Ground at the southwest corner of Greene Street and School House Lane was acquired and the cornerstone of the first and main building was laid in 1760.

In 1775, the year of the battles of Lexington and Concord, the residents of upper Germantown, in answer to the need for a school in their section, erected the Concord School on the Main Street above old Abington Road, now known as Washington Lane. In 1845 the Germantown Friends School was established on Coulter Street for children of the Meeting. In later years its doors were opened to the boys and girls of parents who valued the educational influences and ideals of the Society of Friends.

The need for disseminating knowledge and furthering the education of the older members of the community brought about the publication of newspapers, tracts and pamphlets. Very early in its history Germantowners busied themselves with what became in course of time an outstanding activity that resulted in Philadelphia becoming the most important American typographical center. This was due to the fact that the papermaking and type founding businesses were first put into successful operation in Germantown. Rittenhouse and William Dewees built the first two paper mills in America and later type and printing ink were produced in Germantown.

Standing at the head of the publishers was Christopher Sower whose newspaper "Der Hochdeutsch Pensylvanische Geschichts Schreiber" was issued in Germantown from 1739 to 1777. He and his son printed the Bible in the German language in 1743, 1763 and 1776. Copies of these early American sacred books are on exhibition in the Society's Museum. Michael Billmeyer and Peter Leibert published "Die Germantauner Zeitung" bi-weekly between 1785 and 1793 as well as many books and treatises. The Sower press issued also almanacs and religious and secular publications designed for consumption in the rural communities as well as in Germantown. Their influence among the Germans in the colony was tremendous. What was perhaps the most important publication in the colonies made Germantown a cultural factor among the Germans who comprised about one-third of the population of Pennsylvania.

This leads us to the listing of Germantown Firsts as tabulated by Dr. Harry M. Tinkcom from the best sources available to him. The list, which I summarize, follows in chronological order:

1683. First permanent American colony organized and established independently of governmental or commercial patronage.

1685. First grist mill in Philadelphia County erected near Germantown by Richard Townsend. Later known as Roberts' Mill.

1688. First public protest against slavery in the New World.

1690. First theological treatise of importance to be published in British North America was Francis Daniel Pastorius's "Four Small but Unusual and Very Useful Tracts."

1690. First paper mill erected in America by William Rittenhouse on Monoshone Creek, now Paper Mill Run.

1691. First chartered borough in Pennsylvania.

1699. First school book written and published in America was Pastorius's "A New Primer or Methodical Directions to Attain the True Spelling."

1705. First portrait in oil painted in Pennsylvania, and probably in America, was that of Johannes Kelpius, Pietist and a Hermit of the Wissahickon, painted by Dr. Christopher Witt.

1708. First Mennonite Meetinghouse in America was erected of logs in Germantown. Meetings were held in private houses as early as 1690. The 275th Anniversary of the coming of the Mennonites to America is being celebrated in 1958.

1716. First forge in Pennsylvania was erected by Thomas Rutter near the village of Germantown.

1723. First Dunkard Church in America was established in Germantown. The first meeting of Dunkards was held about the year 1720.

1727. First Lutheran Church founded in Philadelphia.

1742. First Moravian School in America founded by Count Zinzendorf.

1743. First conferences held in America to unify the various German churches.

1743. First Bible in a European language printed in America by Christopher Sower in Germantown.

1750. First work on general pedagogy, a "teaching methods" book written by Christopher Dock and published in 1770 in Germantown.

1774. First American to cast type from matrices of his own manufacture was Jacob Bey in Germantown.

And the first "specialist" manufacturer of printing ink in the United States was Justus Fox of Germantown.

Germantowners likewise built and operated the stocking and linen weaving, fulling, tanning and wagon and carriage industries. Ashmead and Bringhurst made the "Germantown Wagon," a vehicle lighter than the chaise, famous in Eighteenth Century

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The Founders of Germantown

List Reprinted from the Booklet Published for the 250th Anniversary of the Settlement of Germantown

The Founders of Germantown

ARRIVED AT PHILADELPHIA,
AUGUST 20, 1683, ON THE
SHIP AMERICA

FRANCIS DANIEL PASTORIUS, agent of six residents of Frankfort-on-the-Main who had bought 15,000 acres of land in Pennsylvania. He was to supervise the settlement of the tract.

JACOB SCHUMACHER (Shoemaker), from Mainz, near Frankfort, a turner. In 1692 he was coroner and in 1693 sheriff in Germantown's independent government. He became a member of the Society of Friends. His later years were spent in Philadelphia, and he was the ancestor of a branch of the Shoemaker family, others being descended from Peter Schumacher, who came to Germantown in 1685, and George Schumacher, who arrived the following year.

ISAAC DILBECK, a weaver, with his wife and two sons. He lived in Germantown until 1696, and thereafter made his home in Whitemarsh Township.

GEORGE WERTMULLER, from Switzerland. The spring after settling in Germantown he wrote to relatives in Europe that the farmers here "live better than lords. If a workman will work four or five days a week he can live grandly." They could make 100 bottles of wine from the fruit of one wild grapevine he added.

JACOB GASPER.

CONRAD BACHER, whose name also was written Rutters.

FRANCES SIMPSON, an English servant employed by Pastorius, with her two children. She was probably a widow. By the following spring Pastorius was experiencing the trials of the "servant problem," for he wrote that a Dutch maid he had employed would not live with the English servant and the latter was about to leave. The Dutch maid was not entirely satisfactory either, and Pastorius was desirous of engaging a German woman to work for him.

CORNELIUS BOM, a pastry baker, was with Pastorius' party, but remained for a time in Philadelphia, where he established a bakery. A few years later he had his home in Germantown, where he died in 1689. His daughter married Anthony Morris, progenitor of the family of that name that has been prominent in the annals of Philadelphia.

ARRIVED AT PHILADELPHIA,
OCTOBER 6, 1683, ON THE
SHIP CONCORD

LENERT ARETS, of Crefeld, and his wife, who was a sister of Willem Strepers. Arets bought 1000 acres.

JOHANNES (JOHN) BLEIKERS, from Crefeld, his wife and infant son, the latter having been born on the voyage to America. After living in Germantown for some years Bleikers made his home in Bucks County.

PETER KEURLIS, from Crefeld. He was constable 1692–4.

TUNES KUNDERS (Dennis Conrad), a blue dyer from Crefeld, and his wife and three sons. Kunders was a burgess and served as recorder in 1696.

JAN (JOHN) LENSEN, a linen weaver from Crefeld. He was the only one of the Drefeld party who remained a Mennonite. In 1701 he declined the office of burgess.

JAN LUCKEN (John Lukens) and his wife. He was constable in 1691 and sheriff 1694–5. His wife Mary is believed to have been a sister of Reinert Tisen.

ABRAHAM OP DEN GRAEFF (Updegrave, Updegraff), a linen weaver. He and his two brothers were burgesses in Germantown, and Abraham was elected to the Pennsylvania Assembly in 1689, 1690 and 1692. He removed to the Perkiomen region in 1704 and died there.

DIRCK OP DEN GRAEFF, a linen weaver. He was bailiff in 1693–4, and died in 1697.

HERMAN OP DEN GRAEFF, a linen weaver, and his wife. He was town president of Germantown prior to incorporation, in 1691. He removed to Delaware about 1701, and died there.

MARGARETHA OP DEN GRAEFF, sister of the three brothers named. She married Peter Schumacher, Jr.

THE MOTHER of the Op den Graeffs, who died a few months after coming to Germantown.

JAN SIMENS (John Seimens), from Crefeld, and his wife, the latter being of the Lucken family. Simens died the first winter in Germantown, and in 1685 his widow married Willem Strepers.

WILLEM STREPERS (Wilhelm or William Streeper), from Crefeld. He was a cousin of the Op den Graeffs and a brother of Jan Strepers who bought much land in Pennsylvania and came here later. Willem Strepers was unmarried when he arrived, but in 1685 he married the widow of Jan Simens. He died in 1717.

ABRAHAM TUNES (Tunnis), a linen weaver. He was a burgess in 1694.

REINERT TISEN (Reynier Tyson), from Crefeld. He was a burgess for several years. In 1701 he bought 250 acres in Abington Township, one mile south of Fitzwatertown, in what is now Montgomery County, and lived there until his death in 1745, at the age of 86 years. He was single when he arrived, and in 1785 he married. Some accounts say his wife was Margaret Kunders, a sister of Tones Kunders, and others say

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Germantown in Church

By William P. Harbeson

IT IS a happily unique place, this Germantown of ours: an integral part of a metropolis, and a very loyal part; but at the same time an ancient borough, a city within a city, with its local history that at one time was national, its old families who have lived there from generation to generation, its rich folk lore. All these have been zealously and enthusiastically studied, until now even a lazy man can watch the changing panorama of the town over two centuries and more, like an old fashioned movie, with the dwellings, the streets and townfolk in them, both people and mere persons.

Only one thing is wanting in the picture—the churches. This does not imply that Germantown is lax in religion. Far from it. Its founders were God-fearing folk, coming, some of them, from far away, to worship God as they chose. Its congregations have carried on loyally. Some have recently celebrated antique anniversaries. We have to do simply with the church buildings—the outward and visable form. Nobody seems interested in these. There are records galore of the dwelling-houses, engravings, drawings, photographs; but it is singularly hard to come by any relics of the church-houses. It might almost be worth while to stop a moment, and dub these into the film by way of Montage. Most of the old buildings have disappeared either through the invasion of business, or because their congregations, waxing larger and more prosperous, have put up more ambitious tabernacles. But these vasnished Shrines have their own interest, their story. Their history can be traced through the varying fashions of the evolving town.

There are only two survivals of religious buildings out of the 18th Century. Both of them are meeting-houses put up by early settlers from Germany, the Mennonites and the Dunkards—or to use their own term the Church of the Brethren. Both are on the Main Street, near enough to the business district to be easily accessible, far enough away to retain their peace and quiet: the Mennonite near Tulpheckan Street; the other in what was once called Beggerstown, near the present Sharpnack Street. As the two sects had many things in common so likewise do their places of prayer. Both were built in 1770 and look exactly like what they were intended to look like, simple meeting houses for plain people. The Mennonite church, built of undressed gray stone and white trim, is simple and almost austere. The other also of fieldstone, seems somehow more smiling and cheerful. It has been immensely enlarged, but the work was done wisely and reverently without disturbing the little old church in its identity. Both of these shrines have their plot of green, and antique grave stones. They have persisted unto this day partly because the wave of commerce has not yet overtaken their district, partly, too, because the congregations are modest folk with no desire for ostentation or the American craze of keeping up with Lizzie. So they remain memorials of the old order and islands of tranquility in the midst of Babylon.

The Friends, who of course arrived early on the scene, did not build their present house of prayer until the 19th century. It follows the pattern of all the country meeting houses in the Philadelphia area, with a wide veranda all about it, convenient as a gathering place—conversation piece—for the people, and welcome in rainy weather. Likewise there are the usual sheds for horses and carriages, Sabbath livery stables. There is generous space about it, a sense of elbow-room. The library and the famous school are nearby but independent—all quiet and fresh-aired.

One can't help regretting the passing of the original church in Market Square. It was in the hub of things to begin with, and then it was the place where Washington worshipped when Germantown was a sort of summer Capital—there was no Episcopal church at this time. There is a familiar engraving of the Square as it was in the old days. Watson shows it in his Annals. You note the open market, the seemly dwellings, and over in a corner the church building; which adds the final touch, not only the note of religion but of architecture, for the little shingled spire topped with a crowing cock breaks the monotony of the horizontal lines and completes the picture. The edifice passed because of what the Annalist calls "the restless desire of humanity for change." And he quotes a mournful and inexorably long poem by a lady with the picturesque name of Mrs. Seba Smith, on the passing of good things—oldest note in poetry, the lachrymae rerum. There have been many alterations since. The present church was not erected until the 1880's, and was designed by Pearson, also author of the insurance building nearby. The facade has dignity, but its French inspiration makes for an exotic note in an old American square. It doesn't quite seem to fit.

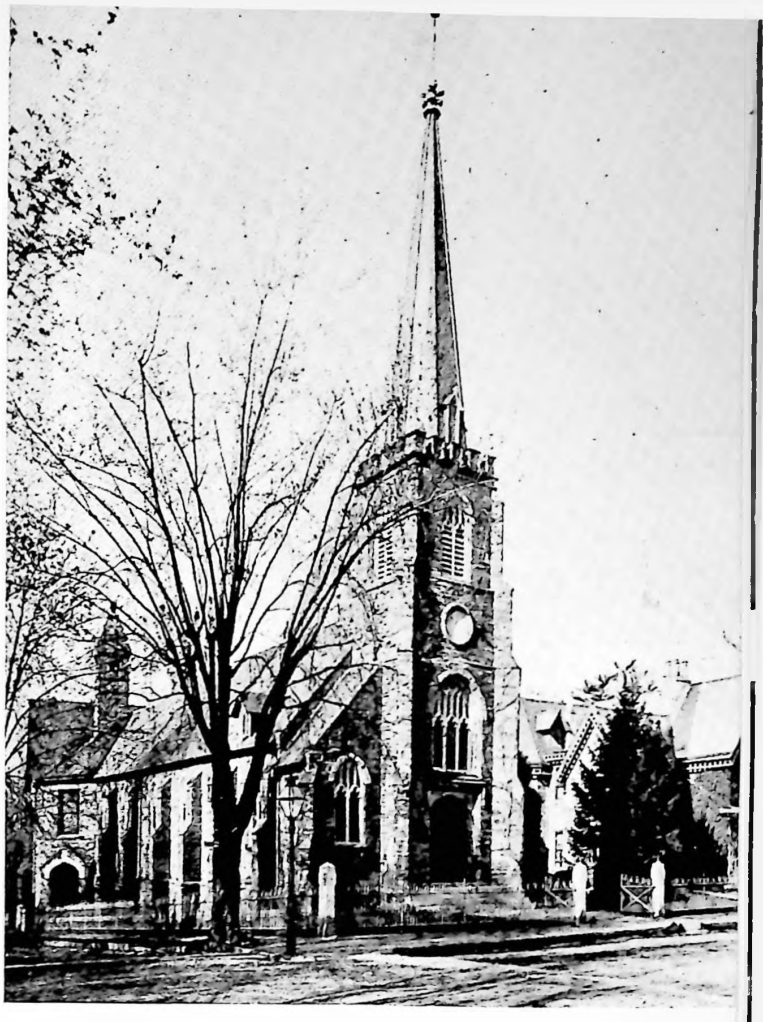
If there is little by way of survival out of the 18th century, there is even less to offer from the Classic Revival—only one memorial this time. Indeed it seems to have been the unique church building put up in that time and of that style. Which is odd when you come to think of it. The Greek feeling was very popular in domestic work. There was Phil-Ellena most spacious home in Philadelphia; and the second

Gowen house that only recently gave way to a playground; and the splendid and eight-pillared Corinthian temple at the foot of Wissahickon Avenue with its superb double staircase inside and its adjacent slave quarters. It dominated, this mansion, the valley before it, something always seen by the commuter as his train left North Philadelphia, and he had his first glimpse of trees and first breath of fresh air. All gone, alas! The only church was the First Baptist on Price Street near the Road. Thank God for the hilly contours of Germantown and its serpentining main street. It makes for vistas, something foreign to Penn's Towne. Price St. curves as it mounts a gentle hill so that the yellow temple with what were once fluted columns is seen comfortably in a three-quarter view. It has the simple dignity and strength of the old temples. Thomas Jefferson would have approved it.

When you come abreast of the Gothic-Romantic era you encounter a building perfect in itself and that might have served as a perfect model for those that followed. It is of course St. James the Less at Falls of Schuylkill—at least a suburb of Germantown. The Dobson family cherished a green memory for the England they had left; so when they built the new church in the new land they made it almost a replica of the Church back home. As such it is a proper example of a village church in traditional Gothic. There are nave and aisles, symbolic of the Trinity, with slender columns and delicate, ogival arches in gray stone. There is a deep chancel—again Symbolic, for the nave represented this world, the Sanctuary the world of God. There are simple lancet windows, save the big one at the west end. The organ was at the back, and in the old days pumped by hand. And often in those former times, the Family would ride over a-horse-back, tethering their beasts in the open. Outside you see a little triple belfry and a deep porch on the side, this last a thoroughly English touch. It makes a beautiful picture in itself. But its chief attraction is the generous God's acre about it, one of the most beautiful in America; trees, carefully groomed green-sward, little celtic crosses green with moss; the whole enclosed within high walls, so that it becomes a place apart, a verdant close.

Annihilating all that's made
To a green thought in a green shade

More than that, here was the perfect exemplar to be followed by others. But one must remember that our Protestant forefathers were almost fiercely protestant. Nothing horrified them so much as "papistical ornaments." This phrase occurs again and again in deeds of gift all through the century. So they followed their model cautiously. Outside, the churches resembled St. James. They were built of local stone, with high pitched roofs, modest buttresses and lancet windows. It was the inside that differed, simply a big open space so that every body could see and hear. Many of them had no chancel niche. If there were such, it was very shallow. The most important feature



Chestnut Hill Presbyterian Church, Rex and Main Streets. (Photo courtesy of the Presbyterian Historical Society)

was the high pulpit in the center at the front, hiding the modest little altar. The sermon was more important than the service; man was more important than God. Services even in liturgical churches were almost painfully plain. One might make an interesting study of the growth of formalism in all the Protestant churches as the time went on.

The charm of these places was their setting, a pleasant space of green with trees, and the church was embowered in ivy. This was the age not only of Walter Scott but of Wordsworth and the nature cult.

There were a dozen and more houses of God of this sort: the Unitarian church on Chelten Avenue at Greene; Old Calvary at Manheim and Pulaski; St. Michaels on High St.; old Grace Church at Mt. Airy; old St. Pauls at Chestnut Hill. You can see a typical interior in St. John's at Main St. and Seymour.

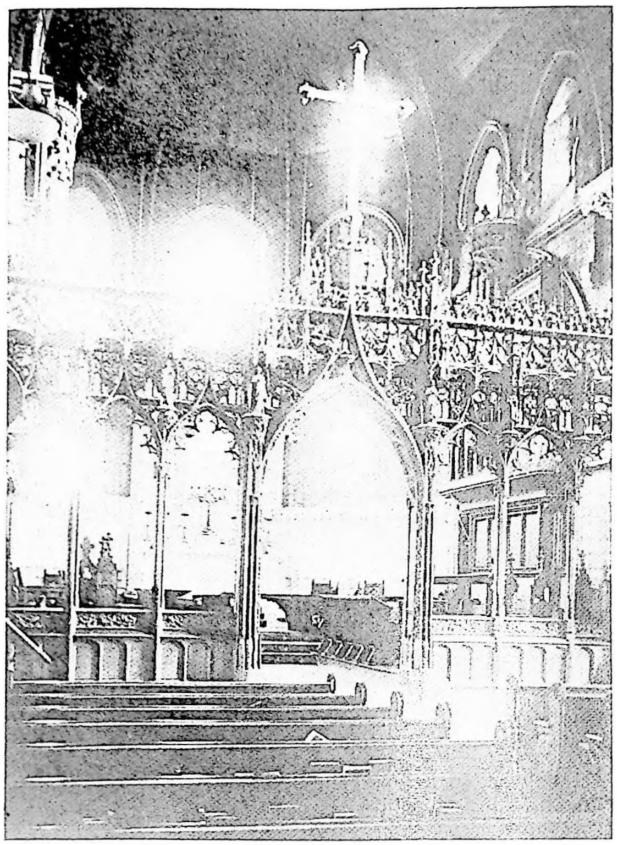
One enchanting specimen is still with us—sadly truncated—the old Presbyterian church at Chestnut Hill, now occupied by Seventh Day Adventists. It has a superb situation. It has likewise a story-book manse, bow window, ivied—everything. It has finally something most of them lacked—a fine tower in late Gothic. But the ultimate touch is gone, the vital thing, a tall delicate spire that was a necessary part of the tower. The whole grouping as you used to see it made a perfect composition. As the Bible would put it, it was altogether lovely. You begin to sympathize with the lamentations of Mrs. Seba Smith.

The latter half of the century, conveniently known by the name of Victoria, brought with it an eclectic spirit. People travelled more widely. Education was more general. New styles of design were tried out, and fashions changed with almost every decade.

The 50's produced two fine churches in the center of the town, Trinity Lutheran and St. Vincent de Paul. Trinity replaced an older building on the same site. It represents a natural evolution of the old New England meeting house, or colonial churches like St. Peter's in town, which you can see all over the Atlantic seaboard. The general form was the same, save that the structure was much higher. On the sides there were the two tiers of windows, the lower tier rectangular, the upper tier arched. In earlier churches these indicated nave and galleries. In the later they indicated two stories, the lower occupied by the increasingly important Sunday School, the upper, the church proper, with tall windows. As before, the tower was the important feature, generally with a steeple. Trinity is happy carrying out of this idea. The surfacing is in dove-gray plaster. (Stucco is a very fortunate medium. The texture is soft and satiny, and then it lends itself all sorts of color values.) The tower is strong and well proportioned, and the slender wooden spire with its black and gold clock a thing of real beauty. There is a note of the country in the green frontage, a note of history in the old manse and the antique graves. It is all complete, beautifully maintained, and makes for one of the most appealing pictures in Germantown.

St. Vincent de Paul, the first of our Catholic parishes, is entirely different, but just as rewarding. It is the work of Napoleon Lebrun, designer of the Academy of Music and the facade of the cathedral on Logan Circle. The architecture is Italian baroque, properly cruciform in plan, the crossing marked by a shallow dome with a cross atop, like so many of the churches in northern Italy. Internally it follows the plan of the Gesu in Rome. Nave and aisles are suppressed. There is one big vaulted space dramatizing the altar in the apse. There is frescoing everywhere, including the dome—this last the only instance in Philadelphia. There is something pleasantly mellow about the place, a feeling of the old world and of tradition. And like all Catholic churches there is the sense of continual aliveness. Always there are some worshippers; always the votive candles flicker near the side altars; always there is the faint aroma of incense. Somehow it is easy to believe, in an atmosphere like this, in the faith once delivered to the Saints.

The 70's presented another new style, or rather an old style that had gone through a sea-change. It was known popularly as Ruskinian Gothic. John Ruskin was the czar of art in the English speaking world of his time. Everybody listened to his thundered Commands, and obeyed. Now Ruskin had two passions, Gothic, and Italy. He combined these and made a vogue of Italianate pointed architecture. The result was not entirely happy. The Italians never really



St. Luke's Church—Germantown. View of interior prior to 1929

understood Gothic structural principles—they were too Roman for that—and used simply its obvious decorative features. Also they developed them in accordance with their own climate. The windows were small because there is an overplus of light in the south. They used mosaics and paintings. The results were fitting enough in their own surroundings. But the rash of buildings that tried to ape them in England and America always had something of the bizarre about them.

Germantown had just one example, the former interior of St. Lukes, on the Main St. St. Lukes has had three buildings on the same ground since 1809. The first two were pictured from old drawings in a book of Germantown Houses published by the Germantown Trust Co. in 1890. Both were Gothic, but a Gothic as it might have been interpreted by a carpenter. The present church dates from the 70's. Outwardly it is in orthodox English Gothic, and with the slender elegant tower and the parish building in the fore court (all these later in time) makes for a most ingratiating ensemble. It was in the original interior that the architect tried out his Ruskinian talent. Instead of the clustered columns and moulded arches that seem to spring from them, always with the accent on the vertical, there were heavy round columns of polished marble with great square capitols that seemed to emphasize the horizontal. The arches were heavy and unmodelled. Walls were plastered and decorated—particularly a dark band over the

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Moravian Marrying by Lot

By Bishop S. H. Gapp, of the
Moravian Church of America

LIKE MARLEY, "Marrying by Lot" is dead, to begin with, deader than the dodo, since 1818. Now it is history, and it might be a good idea if a part of it, the consultation and the prayer, were reintroduced.

But what was it? Honestly, you do not have to believe the yarns about it, or even what may be written in a book. A prominent church leader once said that the three daughters of a very prominent Huguenot married Moravian ministers without the parents' knowledge. They were at the wedding and gave their blessing. Or it is said that quite a group of young men and women were brought to Bethlehem and there were married indiscriminately as the lot decided (See Bishop Levering's "History of Bethlehem").

The Moravians did not invent the lot. It was used frequently in Old Testament History. The ancient Moravian Church used it 500 years ago. A striking incident: The founders were troubled by the question whether they should break communion with the Catholic Church and organize their own church. Twelve pieces of paper, rolled up, were put into a container; nine were blank; three were marked "Yes." After a season of prayer asking for the Lord's decision, three lots were taken up. Each one had a "Yes" on it. And the church was organized.

There are many forms for obtaining the certain will of the Lord. The Urom and Thurin were used in the Old Testament. The Buchmanites have their own method. Before Zinzendorf the Pietists and many others had their "Schatz Kaestchen" little treasure boxes. The men carried them in their pockets, little cartons filled with slips of paper inscribed with a Bible verse or a part of a hymn stanza. The ladies carried little silk bags containing little rolls of paper, looking suspiciously like cigarettes (The Moravian Archives has specimens of each kind). In either case, when the owner felt the need of comfort or instruction, one of these papers was drawn, read, and believed to be a message from the Savior.

Superstition? No. Personal Providence. It is an effort to learn the will of the Lord in some particular, very important matter. Zinzendorf used the lot before he knew of the existence of Moravians. All his life he earnestly warned the Moravians against a too frequent use of the lot in matters that could be and should be determined by their common sense or reason. The Bethlehem Moravians did not heed him. Four books filled with the record of the use of lots for various purposes are preserved in the Moravian Archives.

Just how was the lot used in marriages? In those days nobody married without the parents' consent. They would have run the risk of being disowned, and the free and familiar fellowship of the sexes was taboo. Under the "Choir" system the young men and young women lived in their own houses, earned their living by proper industries in their houses, under the supervision of a spiritual and an economic leader, who lived with them. These latter were very familiar with the characteristics of each one of their charges.

But it is not true that the young people could not meet each other. Some people seem to think the boys all wore blinders like horses, so that they could not see the girls. When the young men of Bethlehem left town for Gnadenhuetten on the Mahoni (site of Weissport and Lehighton) to cut logs to be turned into timber at the Bethlehem saw mill for use in building their large house (now Colonial Hall of Moravian College for Women) the girls gave them a farewell love-feast (a type of religious service).

Every young man, as now, has the privilege of choosing a wife, but he could not approach the girl of his choice directly. He told the secret to one of the church authorities. Then those who knew the boy and the girl intimately had a consultation. They used their best reason and sense to determine whether that particular boy and that particular girl would likely make a good match. If their decision was negative the boy was so informed. This writer knows of no instance where such a decision was violated. If the decision was favorable, the lovelorn swain was cheered by the good news. But he could not rush to her and tell her of his love. Oh! no; the matter was too serious. The Russian proverb says; "If you go on a journey pray once; if you go to war, pray twice; if you get married, pray three times."

In many cases in the early period, many of the parents were in mission fields and at the far off places of the world. The church authorities were in the place of the parents. So an effort was made to learn whether this marriage was made in heaven. The lot was used. After an earnest prayer for the direct guidance of the Lord, one of the lots was drawn. If it was blank that meant that for the present there

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Mrs. Elsa K. Nitzsche, who was a resident of Germantown during most of her life, died in 1952. She left the manuscript of a novel, based on early Moravian history in America, entitled "Marrying by Lot." The novel will be published in the fall of 1958 by the Pennsylvania German Folklore Society. It will go to press during the coming summer at the Schlechter Publishing House of Allentown, Pa. Bishop Gapp contributed this article to clarify an early custom of the Moravians, and to explain some features of this solemn religious ceremony of Colonial days. The Moravians were noted for their early educational institutions in America, especially in the vicinity of Germantown and in Colonial American settlements.

LIVING LANDMARKS

by Frederick Hemsley Levis, President of
The Philadelphia Society for the Preservation of Landmarks
from a talk delivered at its annual meeting held in the assembly hall of the Historical Society of Pennsylvania, 13th and Locust Streets, Philadelphia

TODAY, we are experiencing the greatest era of city planning and development since 1685 when the Provincial Council ordered that all caves then occupied along the Delaware be vacated and demolished. These "dug-outs" located along what is now Front Street, the main street at that time, were a recognized feature of the city and *the subject* of sale and purchase.

Within eleven years, Gabriel Thomas in his "Historical and Geographical Account of the Province and Country of Pennsylvania and of West New Jersey" was able to say that "the industrious (nay, undefatigable) inhabitants have built a noble and beautiful city and called it Philadelphia, which contains above two thousand houses, all inhabited; and most of them stately, and of brick, generally three stories high, after the mode in London."

Gabriel Thomas wrote for a purpose—to encourage more colonists to settle in Pennsylvania so he naturally overlooked *no* opportunity to put the city in the best possible light. Allowing for the fact that he was a 17th century huckster, there is ample evidence to support his descriptions. Between 1681 and 1700, about 15,000 colonists arrived in Philadelphia. To accommodate this swelling population, many fine brick houses were built, including Edward Shippen's "Great House" below Dock Creek on the west side of Second Street; Whitpain's house on Front below Walnut. Writing again, Gabriel Thomas relates "There are very fine and delightful gardens and orchards in most parts of this country but Edward Shippen has an orchard and gardens adjoining his "Great House" that equalizes (if not exceeds) any I have seen."

In 1699, Samuel Carpenter built the "Slate Roof House" on Second Street above Walnut, which it is said compared favorably with any others in the colonies.

Here then are indications of the extent of the city's transformation in the latter part of the 17th century. A great tribute to the city planners of that day!

These and many other stately houses no longer stand. Some were poorly built and fell into premature decay, others were the victims of former generations' indifference to antiquity. It is *understandable* that our forefathers felt no responsibility about preserving these homes. *All was new* and while making history, they were building a future. The only heritage that concerned them was the freedom they gained in coming to America. It is quite a different thing, two hundred years later, when we find old landmarks torn down with callous indifference and excused in the name of progress. In the intervening years, *the legacy of freedom* which was won and then defended *and passed* along to us, manifests itself not only in *what our forefathers said* and wrote but in the homes they built and the kinds of lives they led in these homes. If you want to find the way back, go into *these* homes and churches and buildings. They were the nerve centers of every cluster of Colonial life and it is *thru these buildings* that we must work in order to better understand and attain the character building objective—so basic to the foundation of our country.

It isn't enough just to lecture to our people on freedom from want, the freedom to worship and the freedom of speech. It is rather for us to provide thru preservation, *wherever practicable*, these buildings which were the homes and scenes of leading figures and events so closely connected with the growth and defense of these freedoms. I like to think of the way Mrs. Hutton put it in her "House of Decision," in dedicating this wonderful little book to her father, Thomas G. Hawkes, *who* she said—"knew so well the important role of homes in the lives of men—the connection between solid walls and welfare, dinner table discussions and deeds, the enduring quality of a home well built and well loved, which reflects the times and triumphs of its owners."

What about the times and triumphs of these owners that makes it so important that we should preserve their homes?

The 18th Century in America *was* a great age because it was producing a prosperous middle class of bankers, merchants, country gentry, builders and captains of ships.

We like to think we're still a great middle class nation. Unfortunately, perhaps, there has crept into our way of life a good deal of settled magnificence. *Now*, we all like everything that money will buy. Just to be in a room with a millionaire, makes me less forlorn but—to be serious—our *forefathers* created the government they did because they were not rich enough to have everything nor poor enough to have nothing and they had to choose: *to choose* between travel and a nice home, between a new carriage or a fur coat or a ball dress. They lived under the constant discipline of their decisions with the result that their government was in the hands of men whose *life* had trained them in the *inestimable act* of making up their minds.

I happen to believe that, in preserving these homes, we are providing ourselves with a constant reminder of a way of life which we may well cherish *as a tradition*. Winston Churchill once observed that—"a love

of tradition has never weakened a nation, indeed it has strengthened nations in their hour of peril." He should know.

I also believe that landmarks make tradition live.

The commercial advantages derived from preserving and reconstructing these houses are all too obvious since they stimulate tourist interest which increases revenue to the city and state. One has but to travel in Europe, and in many parts of this country, to appreciate what a renaissance of interest there really is in historic homes and places. Everywhere heaps of rubble, the "handicraft" of former architects of progress or just plain neglect, are being tenderly protected and reconstructed.

Appreciation of tradition is gained by experience. A visit to the State House at Independence Square symbolizes the Declaration of Independence; a visit to Valley Forge, symbolizes the sacrifices endured to protect this independence; a visit to a colonial home, symbolizes the environment in which men *met* to plan these deeds. This love of tradition must be encouraged to feed on *places* and not allowed, *thru book learnings and oratory alone*, to lanquish and die.

So much for this all too brief background on colonial influences and their importance on contemporary and future generations. Let us now consider what is imminent in the way of city planning as it affects the areas where this architecture still stands in rich abundance.

First, there is the Delaware Expressway—a vital interstate and national defense artery. *As users and taxpayees who will contribute* to the fund set up to plan and create this project, *you* should know something about the problems its building creates in at least one important area. The engineers report submitted in mid 1956 to the City Planning Commission, delineated two alternative routes—an upper route along Front Street and a lower line on Delaware Avenue. This upper route aroused one historical society to protest by resolution to the City Planning Commission that "the location of the proposed Delaware Expressway on Front Street between Elfreth's Alley and Old Swedes Church would mean the greatest slaughter of early Philadelphia houses ever proposed." The lower line would locate the expressway either east of Front Street where it would destroy many warehouses of commercial value, or along Delaware Avenue which route the Planning Commission contends would be to the detriment of the mobility of waterfront traffic. This is hardly a logical argument in view of New York City's experience with its West Side Highway which for years has followed a similar waterfront course. In fairness to the Commission, it has recently modified the plans so that the route veers east from Front at Lombard Street in order that further south it would pass between Old Swedes Church and the river—sparing a goodly number of old houses along *both sides* of Front Street in the old district of Southwark.

Another important project is the newly created Old Philadelphia Development Corporation, a private non-profit group whose charter provides that it will aid existing governmental facilities in the elimination of slums and blighted areas in the city *and* in the redevelopment, renewal and rehabilitation of these areas. By definition, these areas extend from Spring Garden Street to Lombard Street and from Broad Street to the Delaware River.

It is intended that the corporation will serve as a coordinating and expediting force in bringing together the work of the City Planning Commission, the Philadelphia Redevelopment Authority, *the Federal*, State and City Governments.

The Officers and Board consist of many prominent bankers and business men whose influence, their time permitting, *should* weigh heavily in favor of conservation.

You should know about the Philadelphia Historical Commission, a municipal entity under the Chairmanship of Grant Simon—one of Philadelphia's outstanding architects and artists. Also on this commission, are Norris Williams, Manager of the Historical Society of Pennsylvania; Charles Peterson, Supervising Architect, National Park Service; Harry Batten, President N. W. Ayer & Co.; Richard McConnell, Director of Finances, City of Philadelphia and Victor Moore, Councilman-at-large. These men are ably assisted by a staff of 5, headed by Dr. Margaret Tinkcom, Historian, a most devoted worker with a rare appreciation of values. It is encouraging to note that this Commission has certified 700 buildings, principally in the Society Hill and Germantown areas, as historically significant—500 of which had never been recorded in any way.

There is also the Germantown Historical Society—a vital group, working to preserve what is left in Germantown and doing a splendid job.

There is our Philadelphia Society for the Preservation of Landmarks, which owns the Powel House and Grumblethorpe, the latter now being restored to its authentic 1744 status.

I must mention the Pennsylvania Historical and Museum Commission. This Commission, due to the offices of Frank W. Melvin, President of the commission, as well as *to the generosities of the owners*, has recently acquired "Graeme Park" (1772), in Horsham, the home of Sir William Keith, Governor. This has been deeded as a gift to the Commonwealth by Mr. and Mrs. Welsh Strawbridge, and the State has already appropriated $25,000 for improvements.

"Hope Lodge" (1723) in Whitemarsh, has been deeded to the State *by the Trustees of the estate of Mrs. William Degn* and a substantial trust fund has been established to supplement any State monies appropriated for its maintenance.

"Highlands," also in Whitemarsh, has been generously offered to the State by Mr. and Mrs. Nicholas Roosevelt.

This is by no means a complete outline of the constructive aspects of our progress, but it serves at least

to indicate a favorable sense of direction.

In the fore part of my talk, I showed how a lack of interest in the past has resulted in the disappearance of many old and significant buildings. In more recent years, this same lack of interest on the part of poorly advised individual owners, has resulted in many additional losses. *What we must be sure of is* that this *will not happen* now *at public expense under the guidance* of professional planners.

The problem is to harmonize objective commercial planning with the unparalled collection of historical *and architecturally* significant buildings in our area. A good example is the Independence Hall area where the Federal Government has appropriated about $30 million and the State another $15 million—to the end that *this is to be a beautiful mall* to the *north and east of the State House.* So what happens—a firm of New York real estate operators and others propose to erect a high level (18 to 20 story) apartment house at Fourth and Willing's Alley—but a block east of the State House. This is excused on the doubtful grounds *that*, for the developers to be compensated for the amount they are planning to invest in *rehabilitating many low-level* dwellings, they must get some "icing" for their cake and be allowed to desecrate the neighborhood by putting up a big apartment house. Instead of seeking *to harmonize what the Federal* and State governments have created, they would appear to *be capitalizing on it.*

I don't presume to advocate that we need to reproduce old houses with servility, but if *we wish* to preserve the character of the neighborhood, we should look *long and carefully* before we *over-shadow* the houses which *bring down to us* the tradition of those who wrought so well for our ancestors.

With the benefit of sufficient information *thru publicity*, the public will show an enthusiastic interest in historic buildings and areas. If you doubt this, then spend some time around the Chestnut Street entrance of Independence Hall. Busses come there from all over the country carrying hundreds daily to this shrine. Over 100,000 people visited Christ Church last year—nearly half of them school children. If you would realize how inadequate our publicity is, make it a point to ask the clerk at the desk of any one of our central city hotels for information about historic buildings around Philadelphia. Although many are maintained at public and private expense they are seldom visited because nothing is done to inform the public of their existence.

In what contrast this is to Europe, where the front desk of hotels is covered with pamphlets advertising places, buildings and museums. *They* are proud of their history and they have the good sense to understand its various values.

Not only must the public be better informed but it must be urged to act. As matters stand, only a few societies and individuals do all the work and the results are simply taken for granted. The city actually assumes less responsibility in maintaining historic buildings or in advertising them than it did before Independence Hall was turned over to the Federal government. *Only a few groups are dedicated* to the preservation of old Philadelphia areas and houses and their number is *so small* as to make it impossible to reconcile the abstract enthusiasm *known to exist* as contrasted with concrete facts.

Something has to be done to make this enthusiasm "live." Publicity and information about specific areas and buildings are the first step.

Architectural control is the second step and *this is intended to assure that*—

1. Structures or areas are identified with the lives of historic personages or with important events in the *main currents of national*, state or local history.
2. Structures or areas embody the distinguishing characteristics of *an architectural type-specimen*, inherently valuable for a study of a period-style or method of construction.
3. Repair or restoration of original elements receive high professional standards of historical and scientific techniques. Generally speaking, it is better to preserve than repair, better to repair than restore, better to restore than reconstruct.

These basic concepts of control have been spelled out *by not only* the Beacon Hill Association in a bill creating the Beacon Hill Architectural Commission but also by the Committee on Standards and Surveys of the National Trust for Historic Preservation. I cannot emphasize too strongly that if these concepts are ignored *then the whole scheme of preservation* becomes an unmanageable monster.

Many years ago, the architects and inhabitants of the houses passed away but their memories are still kept green by *their handiwork*. They remain, however, *unforgotten* by the thoughts they inspired and the ideas they propagated, which *now link* the past with the present.

It isn't only because these buildings relate to the past that we are concerned with their preservation. *Age alone* may not signify merit; "the good old days," like the new ones, owned stains of badness, *both* in people and in things. Nevertheless, *the best thought* and striving of every time and age *lives on*, prompting all generations as they press forward to lift the veil and peer backward to the fruits of good endeavor accumulated behind them. The look back, it is true, may not always arouse quite the enthusiasm which Goldsmith's Squire Hardcastle made obvious when he proclaimed, "I love everything that's old." But even this eighteenth-century squire, with a zest for the antique, *proved* that his bias was tempered with wisdom by appending his catalogue of particular loves—"old friends, old times, old manners, old books, old wines; and I believe, Dorothy, you'll own I have been pretty fond of an old wife."

In much the same way *the good aspects of old buildings* and household life are to be valued. They are of

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The Mystics of the Wissahickon

By Marion W. Martin Rivinus

A MIRACLE, such as Kelpius never dreamed of, has happened on the banks of the Wissahickon! Kelpius' cave built in 1694 and his Spring have not been vandalized. How they have escaped for 264 years and are still in good condition is really miraculous.

Who was Kelpius?

Johannes Kelpius was born in 1673 in Translvania, one of three sons of George Kelpius, of some prominence in his native town. Father George died when Johannes was quite young and, as the boy showed great promise, three of his Father's friends undertook the advancement of his education. No historical mention is made of his Mother, but she must have been an able woman, she brought all three boys up to achieve outstanding records. Brother Martin gained a reputation for learning but died young. Brother George was cultured enough to marry into a noble family and was subsequently knighted. Johannes graduated from the University of Altdorf, one of the most distinguished Universities in Europe, at an early age with the degrees of Doctor of Philosophy and the Liberal Arts. While still in college his abilities were recognized by his Professors and very soon afterwards his writings attracted considerable attention throughout Germany. Proficient in Theology, conversant with all the writings and beliefs of the ancient Philosophers, fluent in numerous languages both ancient and modern, intensely religious, gentle and introspective, an accomplished musician, writing his own scores, he became seeped in occult science and mysticism.

Johannes was a small and delicate man, suffering from a partial paralysis of his left eyelid. He was mystic and visionary but had such a brilliant mind and winning personality that in his quiet but firm handling of men he gained the respect and admiration of highly educated and deep thinking scholars and soon became their leader. He died of tuberculosis in 1708.

So much for the man, what did he do?

Johannes gathered around him a group of intelligent and representative men who, through their cabalistic calculations decided that the millenium was rapidly approaching and they should prepare to meet "the woman clothed with the sun, with the moon under her feet, and the twelve stars on her forehead; she who had fled into the Wilderness," evolved from their studies of the Book of Revelation. Influenced by William Penn's agent in Europe, they decided to emigrate and seek the Wilderness in the New World. Accordingly the group sailed from London February



Johannes Kelpius

13, 1694 and after many experiences finally arrived in Philadelphia June 23, 1694. Causing quite a commotion in that village as these strange looking people solemnly toured the town, walking two by two, forty men of various ages, a motley group in different attire, "some in coarse Pilgrim garb, others in the peculiar dress of the Teutonic University student, while others again wore the distinctive costume of the German interior provinces," carrying various musical instruments.

The townspeoples' curiosity was not particularly allayed, as night fell, these odd persons wandered out to "Fairmount," now the site of the Philadelphia Museum of Art, and lighted a bon fire and performed the mystic rites incident to celebrating the Eve of St. John's which fell on their day of arrival. A ritual which dates back to Aryan times in Europe. Fortunately the Pietists, as they were beginning to be called, were on their way to Germantown before dawn without further incident.

At first they lodged with the local Germantown inhabitants, but soon felt the call to the Wilderness.

The Fraternity built themselves a Tabernacle o logs, very carefully, according to their mystic calculations with four large windows on the west and the sign of the Rosicrucians, a cross within a circle, on the east wall so placed that it could catch the early rays of the sun and, an observatory on the roof to watch

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Mrs. Rivinus is the daughter of the late Judge J. Willis Martin and widow of the late E. Florens Rivinus. She is an active member of the Friends of the Wissahickon and active on the Grumblethorpe Committee.



Kelpius Cave

for the Woman and study the stars. There was a main assembly hall and cells for the Brethren but Kelpius wishing more privacy for his meditations and the writing of his voluminous correspondence constructed a cave in a glen on the Wissahickon by a spring he found with his divining rod.

When the Pietists arrived in Germantown, they started teaching young and old and were influential in establishing Old Swedes Church in Philadelphia. At the laying of the corner stone of this building Kelpius and his group provided the music both vocal and instrumental.

They planted a garden for food and medicinal herbs and made the first scientific ethnological study of the Indians, undoubtedly gaining much of their knowledge of local healing herbs at the same time.

The world was very superstitious in those days and when not teaching or healing or performing their mystic rites the Pietists were kept busy reading horoscopes or finding water and even ore with their divining rods, cut from the local indigeneous witch hazel bushes. Kelpius tried to unite all the various German religious sects and held daily services with discussions in the Tabernacle, to which all comers were welcome.

While they resided in Germantown, the Brethren proved so helpful, strong opposition developed to their withdrawal to the Wissahickon ravine, a site most ideal for the mystic activities of the Fraternity. They came to the New World armed with Bibles, Hymnbooks and musical instruments not lethal weapons. They sincerely tried to work for the betterment of humanity and contributed their energies in teaching and healing without cost.

Their preoccupation with the approaching millenium and the coming of the Woman in the Wilderness (Revelation Chapt. 12) led to their being called the Society of the Woman in the Wilderness, Das Weib in der Wüste, but the Pietists called themselves "The Contented of the God-loving Soul."

Just what was their belief?

The Pietists were a company of Theosophical Enthusiasts who had formed a mystical dogma as a Chapter of Perfection which was to be accomplished by going out into the desert or wilderness to perfect themselves in holiness and then convert the world. They firmly believed the millenium was near at hand. Led by Kelpius and a deputy Magister the group consisted of four wardens and thirty-four brethren making a total of forty, the symbol number of Perfection. The cult was based on a theory of mystic numbers, a symbolism constantly recurring in all languages. The most important numbers being 40 and 7, gleaned from their study of the Bible, such as, the Deluge lasting 40 days and nights, the Children of Israel wandering in the desert for 40 years, Christ fasting for 40 days before His temptation, and the Ascension taking place 40 days after the Crucifixion, the seven candlesticks of the Ark, the seven Gentile tribes, etc.

The brethren founded all their calculations on their study of the Hermetic Arts and Astronomy. The Hermetic Arts being only practiced on nights when the moon and planets were in certain positions. These Hermetical Arts are chemical and pharmaceutical studies with the belief that the "menstrum universale" could be discovered chemically and by this means all seeds of disease could be removed from the human body even to the stopping of death.

The Brothers did not recognize ordinary death but expected to be translated bodily to Heaven if they were pure enough.

One of the causes of the demise of the sect was their vows of celibacy. Poor Kelpius had his troubles keeping the group up to the mystical 40 for the less devout ones were constantly falling by the wayside for lovely ladies who were not of the Wilderness.

As long as Kelpius lived, recruits from Europe filled the vacant ranks but after his leadership was removed the more lenient principles led his followers to establish the Ephreta Cloisters.

Of course the rituals in connection with their religious devotions among such fanatic mystics were wrapped in secrecy known only to the initiates and their symbolic manuscripts were carefully guarded. The Pietists continued lighting their fires on St. John's Eve on the hills of the Wissahickon. On the seventh anniversary of their arrival in this country, this being a mystic number, unusual preparations were made. Just at twilight while they were incanting over the prepared bonfires, a mist arose from the Wissahickon Creek. In their frenzied state of religious exaltation, they immediately identified a beautiful angel in the mist as the herald of the millenium. Falling on their knees raised loud prayers and hymns. Unfortunately either their combined breathing or a sudden gust blew the mist away and although they remained for the rest of the night almost in a state of trance nothing more happened. A second visitation is supposed

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Central High in Germantown

By Albert Charles Norton

Watson's Annals of Philadelphia devotes fifty-six pages to the story of Colonial Germantown. First settled by Germans in 1683, and granted an independent title from William Penn to Francis D. Pastorius in 1689, it long enjoyed a separate existence, far removed from the City of Penn. Some of these Germans were Friends, personally invited by Penn, while on the Continent. Others belonged to Pietist groups of the Palatinate and Lower Rhine. Following an old Indian trail northwest from the Delaware River front, they established a typical German settlement, with churches, schools, and industries, speaking the German language, with German books, names, music,—and at the same time, with a loyalty to the new country. They had their own Town Hall, and established their own government. Being keen on education, they established their own day schools, while the Friends among them laid foundations for higher learning. The publications of Christopher Sower, and the establishment of choral organizations for the singing of Bach, Haydn, Handel, and Mozart are wel known. But excepting on business, there was little intercourse with Philadelphia until the Revolution.

Then came the British advance, the occupation of the city, and the forced evacuation of government offices and officials. Many of them moved to Germantown. We are familiar with the Battle and with the battle scars that are still visible, and we admire the grand old mansions that remain. But we are not so familiar with the changes in population which ultimately united Germantown with the city proper. This started with the yellow fever epidemic of 1793, when practically all of the government offices, the President, Congress, and thousands of city dwellers found in Germantown a safe residence and a healthier atmosphere. English speech and English culture merged with the German and soon became predominant.

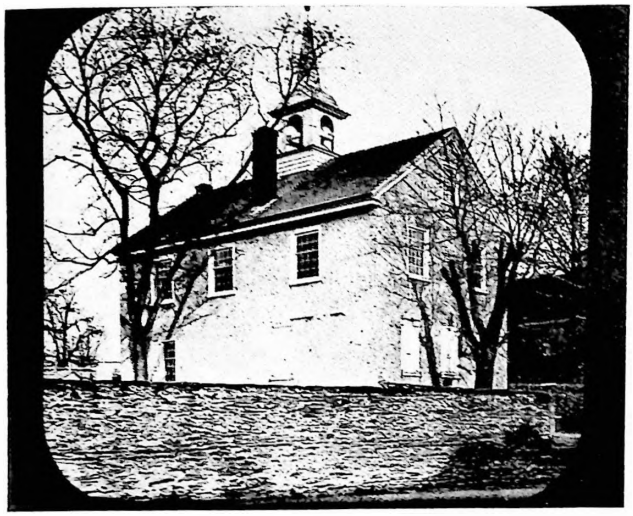
Philadelphia, sometime the capital, and fast becoming the cultural and industrial center of the nation, demanded schools for the widening area and the increasing population. To many this meant state-supported or "charity schools," and was frowned upon by both the early Federalist and "strict construction-ist" administrations; but with the era of Andrew Jackson, there came a wider definition of "democracy." A public school system was established, and a peoples' college or "School of the Republic" was founded as the Central High School for boys. With the City Consolidation in 1854, boys of Germantown were admitted.

It is a long time to consider, and it was a long distance to travel, but from 1854 to 1910, fathers and grandfathers of Germantown recall the daily journey on foot, horseback, stage, street car, and train to the brick school building at Broad and Green Street. Remembering the well rounded classical and scientific curriculum of the preacher-educator, John Seely Hart of Princeton, it was an arduous task for boys who had part-time jobs to make the long journey in the early days. It remained for that later master teacher and preacher, Robert Ellis Thompson, to plead the cause of 89 such students listed in his school Catalog for 1909-10, hampered by crowded conditions, the necessity for afternoon classes, and semi-annual promotions. Dr. Martin G. Brumbaugh, City Superintendent of Schools, responded by making a city-wide survey. Since Central was the only academic-commercial school receiving students on a city-wide basis, the Board of Education agreed to divide the city into five school districts with high school facilities for each. West Philadelphia received boys from Central Manual Training School. South Philadelphia was already organized and took its share for that area; but for Frankford and Germantown, local "Annexes" were arranged with Central faculty and administration. The excellent judgment of Dr. Thompson is seen in his choice of George Alvin Snook for Frankford's Annex and of Samuel E. Berger for Germantown. Professor Berger had come from Lehigh University at the invitation of Central's President, Henry Clark Johnson, also of Lehigh. He was already a seasoned member of Dr. Thompson's master faculty, with specialty in Latin and Greek, with a "peg leg," and with an occasional over-awing burst of temper, (regarded as essential to good discipline). He was also a resident of Germantown and came of an ancestry adapted to the Germantown situation,—also considered essential. For the Engish Department, Dr. Thompson chose William Woods, A.B. of Princeton, —also a Germantown resident. Percival S. Strauss, B.S. (Penna.) taught the history, Roland L. Rudrauff, the art, and Charles S. Rockey, Dr. Thompson's Assistant, the commercial subjects.

The last three itinerated between the Frankford and Germantown Annexes. Between 1910 and 1914 they

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Albert Charles Norton graduated from Central High and holds degrees from Temple, Pennsylvania, and Harvard. In World War II he was Archivist for the U.S. Navy . . . He served for the National Archives saving rare documents . . . Founder of the Central High Alumni Journal, he is now writing for the New York Music Journal, Christianity Today, the National Education Association and the University of Pennsylvania. He is best known for travel epics for radio and television.



Concord School House
showing wall of Upper Burying Ground where both British and American soldiers were buried

were joined by Charles W. Meadowcroft, James H. Moffatt, John Y. Pennypacker, Walter Roberts, and Alfred High, on a part-time basis, but all of them regular members of the Central faculty.

The "Annex" building chosen was the old Germantown Boys' School at the corner of Haines and McCallum Streets, adjoining the Police Station, (supposed to have a disciplinary influence!) According to Dr. Thompson's report, and the school catalog for 1910-11 there were forty-four registrations on opening day, September 8, 1910; twenty-five for the Regular and nineteen for the Commercial Course. The courses, texts, and methods were identical with those of the central school building. At first, entering students spent a year at the local Annex, but for the last three years or when elective courses were chosen, they had to travel to Broad and Green Street, where all ultimately graduated with the main student body. As the Annex grew in numbers, their residence time was increased, and only two and even one year of travel was required. A few Annex students came from the Northeast Manual Training School and became regular Central graduates. There were also some Germantowners who elected to finish at Northeast Manual. Members of the old faculty still remain to tell of early experiences, and to supply our data.

Perhaps the largest handicap to those students was the inadequacy of space in the old elementary school building. There was no lunch room, no auditorium, no indoor gymnasium, and very limited outdoor play space. Nevertheless there was a wholesome independence and a freedom from formalities of the main building that quite outweighed the handicaps. The Wissahickon Valley and Park were invitingly near; there were quaint old landmarks at every turn,—and just a few blocks up Germantown Avenue was the sister Annex of William Penn High School for Girls, Miss Mary Holmes, Principal. There was also a local school spirit, united with loyalty to old Central. As the *Mirror* reported news and views for the main body, and occasional notes for the Annex, in the year 1911 the *Reflector* was begun to describe local activities for Germantown. We are still searching for copies of that little paper, and for other written or printed records of the "Annex Years." However, from the *Mirror* and former faculty members, we can report.

From Messrs. Rockey, Woods, and Rudrouff, we learn outstanding facts still retained in memory, and from Joseph Wells, a practicing engineer and graduate of an early class we look back again on student life—from eye witness and personal experience. We can even quote:

"Three hundred youths from numerous grammar schools, faced for the first time an all male faculty. That faculty, picked from the largest high school in the city must have felt let down to be transferred to the "hinterland." But they must have felt also the impact they were having on the local student body; because they drove home their subjects with an ardor and determination that was almost an obsession. Any of those subjects which were repeated in college became "snap courses."

By stubborn insistence on perfection, we learned that it was humanly possible to type a full page without an error, because every member of the class did it. Only a hundred could elicit praise for mathematics, but every one tried for it. Literature, history, and science came alive to challenge minds already prejudiced to thinking Ty Cobb, Jim Thorpe, and Buffalo Bill were the real American greats.

The faculty knew each boy by name, weakness, and strength, and took the trouble to reach them not only in the class room, but in giving them performance of their special talents in assembly, in public places and in assisting with athletic programs. The students had their fun in the privacy of their own groups, sometimes with faculty eccentricities, some of which were choice; but the respect which developed in public was so profound that the janitor had faculty status in the student mind—because he was an adult. In fact it was the latter who organized a school pilgrimage to hear the evangelist, Billy Sunday.

There was no physical education program. The teams were coached by pure amateurs, interested only in giving the boys a complete picture."

An athletic association was organized early in 1911, with tennis, a winning basketball team, coached by Mr. Rudrouff, and baseball, coached by Mr. Woods. Every Monday Dr. Thompson made a regular visit to the Annex, to give one of his "inimitable Scripture readings," so named by Professor Albert H. Smyth, and an equally inspiring assembly talk—reflecting some moral virtue, and a positive faith in the Divine providence. Dr. Matthew O'Brien made occasional visits with an equal spiritual emphasis on the building of the physical mind and body. Together with Prof. James H. Moffatt, he developed winning team members for Old Central. In 1911, the Cross-country team beat Frankford Annex, with Charles Rockey and John Y. Pennypacker coaching. In 1912 Prof.

Strauss added zest and rhythm to the scene with a Glee Club, interspersed with duets with Prof. Rudrouff and numbers by a faculty quartet. In 1913 the Annex football team won five games, and the runners again beat Frankford Annex. Among the contributors to the *Mirror* and the editors of the *Reflector*, we find the names of Clayton Stead and J. Clinton Frearson, who have also given us information. From these we gain some idea of community and student feeling and desire for a fully accredited Germantown High School.

As early as 1911 a meeting was held in the Germantown Annex, under the leadership of Professor Berger and with William T. Tilden, popular member of the Board of Education as speaker, emphasizing the need for a separate school. The Germantown community was aroused; the Board drew up plans, and a well graded site was found at the corner of Germantown Avenue and High Street. From this point on the records have been well preserved. We have a full report of the corner-stone laying on September 26, 1914, with addresses by Superintendent Brumbaugh, Bayard Henry, Esq., William T. Tilden for the Board, and Dr. Thompson for the Central school.

The final pages of the *Reflector* report the last classes to travel to the main building, the continued fine spirit of the undermanned athletic teams, and best of all, in April 1915, a community-student rally at the Germantown Theater with the main address by the veteran West Pointer and mathematics teacher, Joseph C. Fox of the 85th Class at Central High. From his own Germantown home he had traveled with these boys all of those "annex years" to Broad and Green Street. Now it was his pleasure to give them his valedictory in behalf of their relation with the Central High School, and to give them also a Godspeed to the completed GERMANTOWN HIGH SCHOOL,—for boys AND girls.

Mr. Joseph Wells writes again, in conclusion:

"It would be interesting to know the present status of the boys who attended that school behind the Old Town Hall on Haines Street. To my knowledge, none were infamous. One was president of the Philco Corporation; one was Sports Editor for the *Daily News;* one was on a Destroyer in World War I, which sank two German submarines, again led beach landings in the Pacific in World War II, and finally retired as a Commander in the Coast Guard. One grew up to achieve every boy's dream, as an engineer to employ his own former teacher in a large engineering concern. Numerous others have done very well, if not spectacularly, in the professions or business."

The new school of 1915 can now treasure more than forty years of achievement of its own; but it can treasure equally and proudly the names of Dr. Robert Ellis Thompson who fathered the thought, Samuel E. Berger who faithfully and completely fulfilled his trust, and Dr. Harry F. Keller, the Central High scientist and department head who opened the new school to continue the great tradition of CENTRAL HIGH IN GERMANTOWN.

Moravian Marrying by Lot

(*Continued from page 15*)

was no answer; it could be tried again, some time later. If it was "No" the marriage could not take place with the blessing of the church. If it was "Yes" the poor chap could meet the girl privately and make her an offer of marriage; he had to come right out with it, hinting would not do. And up to this time "the sweet young thing" had no inkling that she was a chosen bride. When she was told, she was asked whether she was interested. If not, that settled the matter. The lot bound the man, but not the woman, in such a case. If she was interested, a meeting was arranged for the two parties alone. If the girl agreed, the engagement was announced and in due time they were married, and ever after lived in happiness. In all the many years of marriage by lot, there occurred not one divorce, and only one separation.

Nowadays they speak of "a romance." In literature it means a fiction, an unreal tale. In marriage it may and often does spell disaster. Our nation's disgraceful divorce record shows what "Romance" leads to. Marriage after consultation and prayer makes more sense. It need not involve the use of the lot.

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The Mystics of the Wissahickon

(Continued from page 20)

to have occurred three nights later with the same disappointing result. Kelpius spent long hours in his cave either in meditation or writing his voluminous letters to all parts of the Eastern Seaboard from Connecticut to Virginia and numerous correspondents in Europe. Most of his letters were dated In the Wilderness but after 1706 he used the title Rocks Burrow hence, the Roxborough of today.

This exposure in the damp cave encouraged by fastings and religious fervor brought on bronchial troubles. At length when Kelpius became very ill he was taken to some friends' house in Germantown where he was tenderly nursed and attended by one of his followers Dr. Christopher Witt, but died worn out by his devotions and austere life in 1708 at the age of 35.

After Kelpius' death Dr. Witt established a medicinal garden in Germantown, the first authentic one of its kind in the New World. Kelpius and his followers are gone but his lovely glen and cave and spring remain much as he left them, the Wilderness still exists owing to the foresight of the Fairmount Park Commission.

As one sits at the mouth of his cave, the distant roar of the automobiles on the Drive is softened by the thick foliage and sounds like water flowing over a dam, nothing disturbes the solitude but the note of a wood robin and, as the twilight gathers in the glen, one can almost see the dancing flames of the bonfires on the surrounding hills amidst the trees and hear the deep harmonious chanting of the Brethren. Perhaps there IS an angel in the mist arising from the Wissahickon, who guards this holy place, who knows?

Living Landmarks

(Continued from page 18)

consequence, not merely on account of age or sentiment, but for the actual qualities and *worth* which they set forth. James Bryce in his American Commonwealth noted that "everything which has the power to *win the obedience and respect of men* must have its roots deep in the past." I would add, in all earnestness, that if we allow these landmarks to disappear their loss will be to the detriment of the endurance and growth of our most cherished customs and institutions.

Working in harmony, those who are planning our city's future and those who are concerned with its past can preserve and restore much of the Philadelphia that was *so important* to our heritage and is so *indispensable* to our future.

Go in quest of these old areas and go on foot. In this way, you can better appreciate the worth of our city by judging leisurely and in detail. Always remember—the work of centuries, the customs of generations—cannot be judged in a day.



The Chew House—"Cliveden"

ANTIQUE SHOW AND SALE

In Support of the Johnson House

(Continued from page 6)

in Germantown today is there the atmosphere maintained where they can survive. Only an appreciation of the finer things by all the people of this community has made it possible for our Show to continue and flourish so that it has its present position. Our excellent dealers will have on display, and for sale this year, wonderful Antique jewelry, buttons, copper, brass, wrought iron, dolls, fine China and glass, prints, mugs, jars, and figurines, fine furniture, both domestic and imported, etc. In addition, we will have our usual well-cooked home luncheons, tea, and Snack Bar.

We always look forward to welcoming our friends from the Germantown Historical Society at our Show. Discount cards are available to all members and their friends at The Museum, Morris House, Upsala, Johnson House, and We do hope that you will all come and have a fine time.

Mrs. Fred W. B. Taylor
Chairman

OBITUARIES

The Society expresses regret at the loss of three of its members.

Mr. Eugene Maurer
Miss Mabel H. Ambler
and
Miss Elizabeth B. Chew,

a life member of our Society. Miss Chew had occupied the family home "CLIVEDEN" all the 94 years of her life. This historic mansion was built in 1763 by Benjamin Chew, an attorney for the Colony of Pennsylvania, and has been occupied by the family ever since. It was the scene of the heaviest fighting at the Battle of Germantown, October 4, 1777.

Early Germantown

(Continued from page 10)

America. The community gained the right to be called "the first distinctively manufacturing town in Pennsylvania."

It is apparent from the foregoing that from the very beginnings of Germantown its residents were greatly interested in things of the mind and spirit while not neglecting material matters. The early settlers speaking German and the English-speaking settlers who quickly followed them joined together to set an early example of the process of Americanization so typical of later times. The two major ethnic groups in William Penn's colony came to terms with languages and customs foreign to them and evolved a model of life in Germantown that persists to this day.

The unique charter granted in 1691 created a "close corporation" by naming certain persons as the first officials and authorizing them to meet annually thereafter and fill the offices. The people themselves did not elect the burgesses, councilmen, bailiffs, sheriffs, etc. After a time it was found that because of religious scruples many of the settlers declined to accept office. However, the real reason that government under the charter came to an end was the reluctance of the Germantowners to pay taxes to the county and provincial governments. They believed themselves to be autonomous and needed to pay taxes only locally. In any case a representative of the British crown upon investigation found that the Germantown officials had been acting illegally in making laws, managing public affairs and performing marriages. On January 11, 1707 he declared the government at an end by terminating the charter. Thenceforth Germantown was but one of the many townships in the county until 1844 when it became an ordinary borough. As such it was merged with the other governmental entities in the County under the Consolidation Act of 1854 and thereby became the Twenty-second Ward of the City and County of Philadelphia.

On the political-military side Germantown was connected with various important actions in its early history. After nearly a century of peaceful existence, except for Indian alarms, in 1764 it suffered the invasion of several hundred of the Paxtang Rangers (Paxton Boys) who came from upstate areas to destroy a small band of Moravian Indians who had taken shelter in Philadelphia. The Rangers had been organized to demand assistance from the provincial government against marauding Indians who had been murdering settlers as far east as Reading and Bethlehem. Through the efforts of Rev. Paul D. Bryzelius, a Lutheran minister, and later of Benjamin Franklin, Benjamin Chew and others sent to Germantown by Governor Penn, the band was persuaded to return home. Little damage was suffered except for bullet holes in the weathercock on the Market Square Church steeple.

On October 4, 1777, only a few weeks after the Battle of the Brandywine, General Washington's Continental Army attacked the British regulars under General Howe in a well-planned battle that was fought in the streets, houses and gardens of Germantown, particularly around the Chew House and the Johnson House. The battle was lost for two reasons. One was the great difficulty encountered in coordinating the movements of the several columns of troops marching south from the Skippack area over the Ridge, Germantown and Limekiln Pikes. Another was the presence of a heavy fog which caused great confusion among the troops which, fired upon by their comrades, precipitated a retreat.

However, the battle proved that there was spirit and determination in the American Army. The fact that, so soon after the defeat at the Brandywine, the troops could mount an attack on the British Regulars and only very narrowly miss a great victory inspired them to continue the war. In France this engagement's significance was not lost sight of. Coming close to the news of the British debacle at Saratoga the conduct of Washington and his men at Germantown persuaded the French to ally themselves with the Americans. The result finally was British capitulation at Yorktown.

For several weeks in the summer of 1793 and again during the summer of 1794, President George Washington and his family, fleeing from yellow fever in the City, occupied the Morris-Deshler mansion on the west side of the Market Square. All cabinet members but one of the new government of the United States met in Germantown during those periods. Meetings were attended by Thomas Jefferson, Alexander Hamilton, Edmund Randolph, Henry Knox and others who themselves resided in the community while it was the seat of the executive branch of the National Government.

Life in Germantown resumed its peaceful way and comfortable living became more general. The architecture changed from that of the typical Germantown house to the more sophisticated dwelling of the Federal period. Luxury came in. All Germantowners, including what were then considered landed gentlemen, had from the earliest days kept gardens primarily to provide fruit and vegetables for the table. With the coming of the Nineteenth Century ornamental gardens became the vogue. The increase of wealth and sophistication brought about the noteworthy gardens at Wyck, Upsala, Grumblethorpe and Vernon. Charles Willson Peale's fine garden at Belfield was "the admiration of numerous visitors."

The period preceding the Revolution was the great era in Germantown. During the first hundred years it was self-sufficient, quite independent, a distinctive entity. Thereafter it became more and more definitely associated with the life of Philadelphia.

It never thereafter fully reasserted its separate cultural identity. The city people first entered the community in search of better air and more pleasant living than was available amid the miasmas and fevers of the tidewater metropolis. John Wister, who built his "big house" in 1744 as a summer home, was followed by many other Philadelphians. In the Federal Period (1783 to 1812) the development of Germantown as Philadelphia's first suburb proceeded apace. But the old German community did not lose its character, not even after its incorporation in 1854 with all the other governmental units of the county into the City of Philadelphia.

Germantown today is an important section of a great city. But it is far more than that. With its many churches, libraries and schools, public and private, its homes and gardens, its business and industrial areas, it is a distinct community. It has a culture, a personality and an atmosphere of its own. Tradition permeates its life.

Its first highway, once an Indian trail leading through the forest, saw the comings and goings of the devout founders who had come to create a new home in the wilderness. They were followed over the years by the thousands of immigrants who moved north and west over the Great Road to what became known as the Pennsylvania Dutch country where they created their farms. The wise and talented leaders of the German Township knew well their Main Street and the lanes that cut across it in increasing number as the settlement grew and prospered. American and British soldiers, Washington and other great men of the Revolution and the nation in its early years were acquainted with our community and passed over its streets and lanes. Clergymen, educators, authors, doctors, lawyers, shopkeepers, industrialists and other men and women have given Germantown its character by virtue of their gifts and accomplishments for nearly three centuries. It is to be hoped that this character will be maintained in a changing world. The preservation of its ancient structures, symbols of a fine heritage, will give some assurance of that result.

It was on either side of Main Street that the first simple homes were built, in turn to be succeeded by more elaborate residences and then largely by shops and other business establishments. Progress in an expanding community has taken its toll but there still remain scores of structures of the Colonial and Federal Periods of which any city would be glad to boast.

In the November issue of this magazine will appear a listing of sites and of the better known houses and other buildings that survive from the early days. Commencing at the southern end of Germantown at the foot of Naglee's hill, near the present Wayne Junction of the Reading Company, the reader will be taken along Main Street to the north, making short excursions on the way.

It is the duty of the community and the purpose of the Germantown Historical Society to preserve the surviving houses. It is important that they continue to evoke for us memories of a great past and to serve as inspiration to those of coming generations. It is essential that our successors in turn honor those who preceded them and give thought to their accomplishments in the area of the mind and the spirit.

Note: Copies of the following publications above described may be obtained at the Society's museum:

1. "A Guide Book to Germantown." Price $1 for a bound copy.
2. "Washington Visits Germantown." Price $1 for a bound copy and 50 cents for a paper back.
3. "Historic Germantown." Price $5.

There may also be purchased for 25 cents the recently published brochure, "The Battle of Germantown," paper back.

Founders of Germantown

(Continued from page 11)

she was Margaret Strepers, a sister of Willem Strepers.

Dirck Tisen (Derrick Tyson), from Crefeld, a younger brother of Reinert Tisen. He did not marry, and died a few years after his arrival here.

Settlers Who Came in 1684

Among the settlers who came to Germantown the year after the place was founded were the following from Muhlheim:

Wigard and Gerhard Levering, who later were the first settlers of Roxborough.

Ennecke Klostermann, who became the wife of Francis Daniel Pastorius, in 1688.

Evert in den Hoffe, ancestor of the DeHaven family.

Herman Op de Trap, Jan Linderman, Levin Haberdinck, Michael Renberg and Klas Jansen (Nicholas Johnson).

These were from Crefeld:

Jacob Isaac van Bebber. In his house the first services of the Mennonites and of the Wissahickon Pietists were held.

Mathias Van Bebber, who later owned much land in the Skippack region, which was called Van Bebber's Township.

Walter Seimen, Hans Peter Umstat (Umstead), William Hosters, Kornel Thieszen (Cornelius Tyson), Herman Dors, Paul Kuster, and Jean de la Plaine.

These came from Mors: Thomas Rutter, who established the first iron works in Pennsylvania, near Pottstown; Kornelius Siverts, Daniel Scherkes, H. J. van Aaken.

Other settlers were: Hubert Brauwer, from Neuweid; Jan Neusz (Nice), from Cologne; Gerhard Hendricks, Henrick Buchholtz, Arnold van Fossen and Philip Hanselman, whose home towns are not known.

NISQUALLY GLACIER

By Mary O'Connor

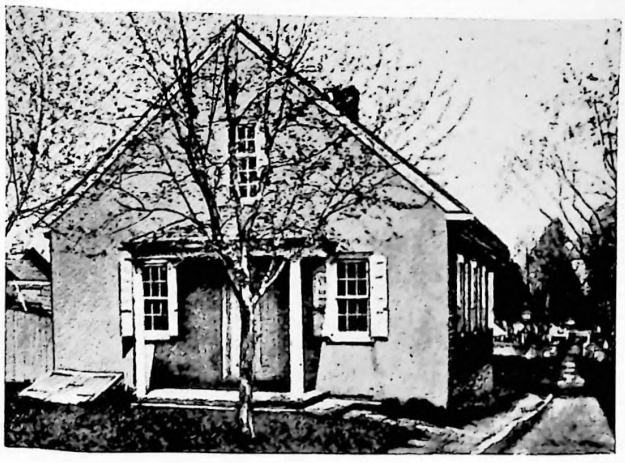
Beneath Nisqually's overhanging snout
Man is an ant, a microscopic thing,
Wondering what this world is all about:
This moving mastodon, this glacial king.
Its mouth is open halfway to its maw
And rocks and earth and ice become its food
Along the way, a freak of nature's law
In snail-like grinding motion that is lewd.
Man's destinies are ever bent on change,
No hard and fast stability is theirs,
Fate bends the heart in methods that are strange
For sorrows are erosion's gnawing cares.
Life's glaciers grind as though they were alive
And only stoutest souls can long survive.

Germantown in Church

(Continued from page 14)

arches, with a design of bright pomegranates. The general effect was rich but rather sombre and heavy. About twenty-four years ago the church went through an extraordinary piece of face lifting at the hands of Horace Wells Sellers. Face-lifting is a mean term, but it is the only one that can describe the miracle that happened. The corpus of the building, all its proportions, its structure, remained unchanged. Only the appearance was altered. Marble columns, heavy caps, solid arches yielded to slender octagonal piers that rose without any interruption and seemed to spring naturally into light arches. All of these were in gray stone, and the rest of the walls was veneered in the same manner. The effect is of infinitely more lightness architecturally, and infinitely more lightness in illumination. All is cheerful. The eye follows untroubled along the nave to the intricate rood screen and the cool white reredos in the sanctuary. Which is as it should be. All is the same now, yet how different! Old Dr. Faustus suddenly become a young man.

In the waning years of the century architecture went through a mild revolution. Hitherto, if you wanted to take up design, you entered an office, worked under the eye of the master, and had access to such books as the office possessed. Correctness didn't matter too much. You were content with achieving a general effect that satisfied your clients. The result was a free use of styles with a certain homely provincial touch. But when the Universities opened schools of architecture, the proposition became like medicine, to be arrived at only after a long course of study under experts, in plan, materials, decoration, everything. Prize pupils were sent abroad where they could sketch first hand from models in Italy and France. All this meant much more educated and elegant buildings drawn from the best sources. We have many of these among us now, many spendid churches. Wherever you go the skyline is accented by fine towers and spires. Germantown is a religious community, as always. Now it has grown in grace with the temples it has reared. It has learned the beauty of holiness.



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