

The Exile Herald

February, 1926



Published by the
Society of the Descendants of the Schwenkfeldian Exiles

Officers

JAMES M. ANDERS, M.D., LL.D.	<i>President</i>
HON. WILLIAM WAGENER PORTER	<i>First Vice-President</i>
HERBERT HEEBNER SMITH	<i>Second Vice-President</i>
J. E. BURNETT BUCKENHAM, M.D.	<i>Secretary</i> (Address: Chestnut Hill, Philadelphia, Pa.)
RALPH GETELMAN, M.D.	<i>Treasurer</i> (Address: 2011 Chestnut Street, Philadelphia, Pa.)
SAMUEL K. BRECHT, Litt. D.	
CHARLES HEEBNER	
MRS. FRANCIS D. MAXWELL	
HENRY S. KRIEBEL	
MRS. JOHN FABER MILLER	
*MRS. LINWOOD RIGHTER	
ELMER K. SCHULTZ	
H. WILSON STAHLNECKER	
FRANK M. UNDERKUFFLER	

Board of Governors

* Deceased Dec. 31, 1925.

The basis of membership is descent from one of the exiles. The dues are \$3 a year. This includes payment of subscription to the EXILE HERALD, a quarterly publication.

The Exile Herald

VOL. 3, NO. 1

FEBRUARY, 1926

PHILADELPHIA, PA.

Publication Committee

SAMUEL K. BRECHT, LITT.D.

J. E. BURNETT BUCKENHAM, M.D.

HERBERT HEEBNER SMITH

Chairman



*Published by the
Society of the Descendants of the Schwenkfeldian
Exiles*

Schwenkfelder News

The list of members of the Society was published last September. Hereafter the February number will contain the society roll and a collection of addresses before the Society.
Editor.

Pageant in May

Everyone who has heard of the pageant planned for the May meeting is more than enthusiastic. The present plans contemplate ten scenes or tableaux with incidental historical explanations interposed. Pennsbury was again selected as the place of meeting because of the stage and auditorium at the school. The committee in charge of the plans met in Lansdowne, under call from Dr. Brecht and made arrangements whereby Mrs. Carlotta Schultz Hoffman of Roxborough will be the chairman in charge of seeing that the various scenes are arranged by various groups of Descendants.

The library at Pennsbury is full of historical material which can be used. Actual tables and chairs of the Exiles will be on the stage. It is hoped that the descendants of the Exiles can appear in the scene depicting the signing of the great book of freemen of Pennsylvania, in the same order in which the originals signed their names. The Emperor who refused the repeated petitions of the Schwenkfelders will be represented by a member of the Society very well known.

This will be the most elaborate affair of the sort the Society has ever attempted. Every effort will be taken to have the costumes thoroughly representative of the age they represent. The pageant will be worth coming hundreds of miles to witness. It will be held indoors so that if the weather is inclement, no one but late-comers will be disappointed.

Judge Miller Hit High Note

The address by the late Judge John Faber Miller, of Norristown, at the fall meeting of the Society was of a high order. He cited numerous instances where the graves of immigrant ancestors and the homes and sites of historical events are sadly neglected by the descendants of those who made these sites historic. He also deplored the spreading over the country at this time of organizations that preach religious intolerance. He stated that never before in our history has there been so little respect for the law and for the constituted authority as there is at this time, and he deplored the fact that the relaxation of parental authority over the growing offspring has brought about the lowering of ethical, moral and other standards that formerly were considered safe.

He therefore urged that organizations such as ours should take a stand to regain the high standards that were set up by the original Exiles when they set up their homes in this country.

Judge Miller died suddenly in his home February 19, 1926, from apoplexy.

Visit Ancestral Home

Mrs. Irene Longaker Maxwell and her daughter, Frances, are in Europe for three months. They expect to return just before the May meeting of the Society. Mrs. Maxwell is a member of the Board of Governors and announced her prospective visit at a recent meeting of that body. At once pressure was brought to bear to have her visit Harpersdorf and other Silesian towns connected with the early history of our ancestors. Mrs. Maxwell thought the matter over and decided to take time enough from other sight-seeing to visit the scene of the persecutions, and took lessons from Dr. Brecht on how to reach the towns most easily.

George Heebner Was a Soldier

Mrs. Charles Hummel of Pottsville, Pennsylvania, a descendant of Hans Heebner, (E 74), has recently been admitted to membership in the Daughters of the American Revolution (D. A. R.) on the record of Revolutionary service of one of her ancestors, George Heebner. Now that this service has been established and admitted by the D. A. R. Council, other descendants of this George Heebner may also be accorded membership. George Heebner served in the American Revolutionary Army from Montgomery County in the company commanded by Captain Lowrie.

Recent New Members

Name	Address	Immigrant Ancestor
Mrs. Lloyd M. Knoll, 6120 Carpenter St., Phila.	David Schubert	
Mae T. Longaker, 720 N. 40th St., Phila.	David Heebner	
Margaret S. Roberts, 207 E. Logan St., Germantown	" "	
Adelia Schelley, 752 West End Ave., N. Y.	Abram Yeakel	
Mrs. Ellen Shultz, 1932 W. Erie Ave., Phila.	George Scholtze	
Helen Wieand Cole (Mrs.), 4424 Chestnut St., Phila.	Christopher Scholtze	
Harry Guy Heebner, 5856 Washington Ave., Phila.	Hans Heebner	
Harry Cassel, 307 Linden Ave., Haddonfield, N. J.	David Heebner	

Minute on the Death of Mrs. Linwood L. Righter

IN the death of Mrs. Linwood L. Righter, on December 31, 1925, the grim reaper has invaded the ranks of the Board of Governors for the first time and has removed from our midst one of the most faithful and efficient workers.

Having been one of the charter members of the Society and

also a member of the Board of Governors since the inception of the Society, Mrs. Righter was a tireless worker for the interests of the Society as long as her health permitted. She was instrumental in securing a number of members for the Society and has kept others interested in its work by her varied correspondence with her kinsfolk of whom she learned while engaged in genealogical work.

As a member of the Entertainment Committee, Mrs. Righter was instrumental in having the dainty and delightful refreshments served at our regular meetings, which have become a delightful feature of our public gatherings. Her presence will be missed at future meetings of the Society.

As a tribute to her memory and work, The Board of Governors of the Society of the Descendants of the Schwenfeldian Exiles at a meeting in the office of Hon. William W. Porter, on the Twentieth Day of January, 1926, adopted the above minute, and ordered that a copy be placed in the minutes of the Society, printed in the Exile Herald, and also that a copy be sent by the Secretary to Mrs. Righter's family.

In Memoriam

THE Exile Society lost one of its most faithful charter members in the death of Mrs. Linwood L. Righter, who passed into eternal rest on December 31, 1925, and the Board of Governors lost one of its most efficient workers.

The writer feels the loss of Mrs. Righter most keenly, as ever since he became acquainted with her when he was compiling the Genealogical Record of the Schwenfelder Families he has had her most valuable assistance in tracing family connections and searching for hidden information. Nothing was too much trouble for Mrs. Righter to undertake in this line.

Mrs. Righter was of great assistance in creating a bond of sympathy with the members of the Wagner Family who are now living in Penn Yan, New York, and it is due to her interest and correspondence that led to the acquisition of numerous rare books and manuscripts that are now deposited in the Schwenfelder Historical Library at Pennsburg.

The Genealogical Society of Pennsylvania has also profited by the acquisition of many tombstone inscriptions copied by her personally in many private and hidden cemeteries in Pennsylvania.

Mrs. Righter was one of the original members of the Board of Governors and served faithfully as a member of the Entertainment Committee.

Although the body of Mrs. Righter has passed on, her spirit will live in the memories of the members of the Board and of the Society and her example will prove an inspiration for others to be faithful to the trusts placed upon them.

SAMUEL K. BRECHT.

Address of Dr. Anders

*Opening the Fall Meeting of the Society in
the Historical Society Rooms, Nov. 20, 1925*

WE are met tonight under very favorable auspices. Your Chairman has the feeling that there will be written on this occasion a very significant chapter in the history of our organization. It seems to me that on these annual occasions the members of the Society should hark back to their immigrant ancestors for a brief moment—to the most intelligent group of exiles that ever emigrated from the interior of Europe to the American shores. As a Society, we have an historical mission and I say this without any attempt at egotistical glorification; and surely what we have heard in the past appertaining to these immigrant Schwenkfeldians on these occasions has appealed to our hearts, minds and imaginations. Whilst we cannot add any thing now to what they did then, that is to say either before or after they landed on the American shore, we can and we should endeavor to learn more about them. One thing we can say without fear of contradiction, namely, that their daring adventure in coming to this country has long since been abundantly vindicated. We, my friends, will do well if we attempt to build on the clean and firm foundation laid down by them. To this end naturally idealism must be our guide the while we keep our feet on solid earth. It may be claimed that the present generation has greater depth of knowledge, has a broader vision, if you please, than did the Schwenkfeldian exiles, but is it not pertinent to ask at this time, have we not fallen short of the standards set by them in a moral and spiritual sense?

And now, my friends, in these very brief introductory remarks I have sought to re-emphasize the fact that it should be regarded as an outstanding and a conscientious obligation on the part of this Society to become more intimately acquainted with the Schwenkfeldian Exiles and their immediate successors. My plea is that those members of the Society who have the historical mindedness or gift, and there are such among our members, shall prepare biographic sketches, sympathetic or unsympathetic, if the truth must be told in a given case, and offer them to this Society. I can assure you they will be welcome and will fit into any program to be rendered in the future. Finally, my friends, let us imitate those wonderful exiles by observing a correct attitude of mind and heart toward the higher and the better things of life.

Penn's First Charter

*Address before the Society of Schwenkfeldian Exiles in
Philadelphia, November 20, 1925*

BY FRANKLIN SPENCER EDMONDS

*Dr. Anders introducing Franklin Spencer Edmonds,
said:*

*Pennsylvania, and Philadelphia, have produced
many distinguished members of the legal profession,
and among these have been not a few noted orators.
We welcome one of the latter on this occasion, one
who is the chairman of the State Tax Commission,
one who as a member of the Legislature has, by his
leadership and constructive efforts reflected great credit
upon himself and the Commonwealth of Pennsylvania,
alike. We welcome one who is the champion of Civic
righteousness and one who is deeply interested in the
welfare of his city, state and I might add, nation.*

BEFORE proceeding to the subject announced for tonight I want to say one or two words on what has already been spoken. I, too, listened with very great interest and appreciation to the admirable salutatory of the Chairman and the excellent and scholarly address of Judge Miller.

In Pennsylvania we are commencing to do something systematic along the line of marking our historical sites. Since Governor Sproul's administration there has been a State Historical Commission, financed in part, and in a very small part, by appropriations from the State Legislature, and that Commission, the secretary of which is Albert Cook Myers, a faithful worker of this Historical Society, has been engaged in marking historical sites throughout the country. Only last night I received their announcement commemorating the famous Indian Walk up in Northampton County in order to determine where the boundary ran. At various times other historical sites are being marked. Now, to my mind, that is work in which we all should be intensely interested. Emerson says "a great institution is but the lengthened shadow of a great man." Every great institution has its start and at the beginning some one forms a plan and then starts to work; and we who come after owe reverence and appreciation to those who have made the start. I think sometimes in foreign countries they have gone further than we have in the United States, may be because so much of the energy of our people is spent in the doing of concrete things, may be because of the complexities of life, but it is true that if you travel in France you are apt to find there tablets or monuments commemorating the "great" citizens produced by the community. I recall in France visiting the Statue of Savarin, the "great man" of the village of

Bellay, who I learned was the cook for Napoleon III. I can conceive of a great many more useful lives than the life of the cook, but I see no reason why, if the cook happens to be the leading citizen of the community, his work should not be commemorated.

Similarly, in the United States, we ought to look up our historical sites and mark them in a prominent way. Some of you will recall that in 1908 we had the 225th Anniversary of the founding of the city of Philadelphia, and for a brief period of about a year a lot of wooden tablets were put up in various places. They doubtless will be replaced by permanent memorials, and in some instances this has been done, but not to anything like the extent that it should be done. It seems to me that if we do not explain to those who are not of American blood, the traditions that we count as in part responsible for making our Nation great, they will not learn what America means; and then the folly is our own.

You all know the history of Penn's first charter—perhaps some of you much better than myself. Let me refer to a few basic facts:

The first English law in the part of the United States where we now meet, was what was called the Duke of York's Book of Laws, promulgated in Long Island in 1664 and extended from Long Island to Pennsylvania in 1676.

In 1682 came the grant to William Penn and when that grant had been made by King Charles II, Penn took advice with a number of his friends as to the kind of government which he should establish in this New World. He kept a little memorandum book in which he wrote from time to time various ideas and suggestions.

In the summer of 1682 he went to London and in the law office of Thomas Rudyard and Harbert Springett, in the presence of these attorneys and eleven other witnesses, he signed the first Charter of Pennsylvania, which was the first fundamental proprietary law in this district. The Charter itself is now part of the archives of the State at Harrisburg, having been deposited in the official depository for State papers.

Reproductions of it, have been made by William Moland's Sons, Inc. They had a number of facsimiles prepared, so that there might be one in each of the public schools of the Commonwealth. Engrossed upon two pieces of sheepskin, 25x33 and 32x22, it has been very carefully written. It embraces a large number of provisions and from the attorneys' accounts, Penn paid two shillings for engrossing the same. The charter has a number of erasures and corrections, but in the main presents a complete statement of what Penn's idea for a government of this western world should be. When Penn came to Philadelphia in 1682 he brought this charter with him. Then he

called the first meeting of the Assembly at Chester, when the Charter was submitted.

I want to ask you to bear with me while I read for a moment the preface, in which Penn states his ideas as to what the frame of government should be in this country:

"Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined, too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil to their turn.

"I know some say, let us have good laws, and no matter for the men that execute them; but let them consider, that though good laws do well, good men do better; for good laws may want good men, and be abolished or invaded by ill men; but good men will never want good laws, nor suffer ill ones. 'Tis true, good laws have some awe upon ill ministers, but that is where they have not power to escape or abolish them, and the people are generally wise and good; but a loose and depraved people (which is to the question) love laws and an administration like themselves. That therefore, which makes a good constitution, must keep it, viz.; men of wisdom and virtue, qualities that because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth, for which after ages will owe more to the care and prudence of founders, and the successive magistracy, than to their parents for their private patrimonies."

Upon Penn's arrival in the province an Assembly of the province and three lower counties, which today make up what is known as the State of Delaware, met at Chester, formerly Upland, on December 7, 1682. Of this General Assembly, Nicholas More, a Quaker from Bristol, England, who was the head of a large organization which had been formed for the purpose of encouraging colonization of Pennsylvania, was elected speaker. The first Legislative Act passed under this Charter was an act of union annexing the counties of Delaware to the Province of Pennsylvania, passed December 7, 1682. The second Act, passed on the same day, provided for the naturalization of strangers and foreigners to become freemen of the Province of Pennsylvania, a certificate of naturalization to be issued upon request, provided they applied three months after the date of the law.

Thus having passed two Acts, the General Assembly devoted itself to the framing of a body of laws to govern Pennsyl-

vania and I wonder if those who are interested in antiquities, have studied that great body of law, embracing some 140 paragraphs, so as to ascertain what the founder and his early advisers thought was necessary in the government of a free people. At the first session of the General Assembly, they passed sixty-one chapters of the great law or body of laws. Here is Chapter I—

“Be it further Enacted By The Authority Aforesaid, That according to the example of the primitive Christians, and for the ease of the Creation, Every first day of the week, called the Lord's Day, People shall abstain from their usual and common toil and labour, That whether Masters, Parents, Children, or Servants, they may the better dispose themselves to read the Scriptures of truth at home, or frequent such meetings of religious worship abroad, as may best suit their respective persuasions.”

So reads the first chapter of the first body of law of the Commonwealth.

This was also the first penal code and it is interesting to note that some of the questions considered at this time have also been considered in recent sessions of the Legislature.

Chapter XXXIX—“And Be It Enacted, etc., That all Fees, and Salaries in all Cases, shall be Moderate, and limited by the Governor and Assembly, and hung up in a Table in every respective Court; And whosoever shall be convicted of taking more, shall pay two-fold, and be dismissed his Employment, One moiety of which shall go to the party wronged.

“And that all Persons Convicted of Bribery and Extortion, shall forfeit Double the same.”

After meeting for a few weeks, the General Assembly adjourned and met again on March 10, 1683, the second and last meeting under the first Charter. This meeting was held in Philadelphia, when Thomas Wynne was elected Speaker. The first Act was the Act of Settlement with William Penn, describing the terms upon which land was to be held by him. One body of laws was completed by adding Chapters 63 to 142. I will read one or two of them.

Chapter LXVII—“Whereas great Respect is due from all persons, and ought always to be yeelded in Courts of Justice, whose institution is the peace and benefit of the publick, And that such gravity, and reverence which manifests the authority of a Court, may at all times appear; These following Rules shall be observed in the holding thereof: By the King's authority and in the name of the Proprietary and

Governour, silence is commanded, Let the cryer make proclamation, and say, O yes, O yes, O yes, Silence is commanded in the Court, While the Justices are sitting, upon pain of imprisonment. After silence is Commanded, The cryer shall make a proclamation, saying: All manner of persons that have anything to doe, at this Court, Draw Nigh and give your attendance, and if any person shall have any Complaint to enter, or suit to prosecute, Let them Draw near, and they shall be heard; When silence is thus commanded and proclamation made, Upon calling the Docket, The cryer shall call, A. B., plaintiff come forth and prosecute thy suit, against, C. D., or else thou wilt be Non-Suited; The plaintiff appearing, The cryer shall call for the Defendant, C.D., come forth and save thee and thy Bail, or else judgment will pass against thee."

Until I read this chapter in the original body of laws, I had no idea that the practice of our Courts today was based upon one of the original chapters.

Chapter CXXI—"To the end that the Exorbitancy of the tongue may be bridled and Rebuked, Be it etc., that every person Convicted before any Court or Magistrate for Rayling or Scolding, shall Stand one whole hour in the most public place, where Such offense was Committed, with a Gagg in their mouth or pay five shillings.

Also Chapter CXII relating to the organization of Schools.

"And to the End that Poor as well as Rich may be instructed in good and Commendable learning, Which is to be preferred before wealth, Be It etc., That all persons in this Province and territories thereof having Children, and all the Guardians or Trustees of Orphans, shall cause such to be instructed in Reading and writing; So that they may be able to read the Scriptures; and to write by that time they attain to twelve years of age; And that then they be taught some useful trade or skill, that the poor may work to live, and the rich, if they become poor may not want; Of which every County Court shall take care; And in case such parents, guardians, or overseers shall be found deficient in this respect, every such parent, guardian or overseer, shall pay for every such Child, five pounds, Except there should appear in incapacity in body or understanding to hinder it."

In addition to these laws, there are regulations with reference to the Courts, the bringing of actions, the settlement of estates, the care of minors. The influence of the Society of

Friends is shown in their very excellent paragraph which says that in disputes between neighbors three arbitrators are to be appointed, and their decision shall be final. The general intention to establish a complete frame of government in these 142 chapters is everywhere manifest.

Now this charter provided for a Provincial Council of delegates from the counties and then a General Assembly of all the free men. That is where it broke down. Penn had in mind all the freemen of Pennsylvania, to meet in Philadelphia, and that body was the ratifying body in the enactment of laws. Technically, the delegates would meet and frame the laws, then refer them to the citizens, at which time the law was considered and finally passed. That is where the charter failed. There was a protest from every county,—“we are working our farms and we cannot come to Philadelphia for the purpose of attending a General Assembly of this kind,”—and so they petitioned the Governor to be allowed to send delegates to serve as a General Assembly. Penn replied by directing the sheriff to return twelve delegates from each county to serve as a General Assembly. Nicholas More, speaker of the first General Assembly, made speeches in which he declared the Governor had violated his own charter, had broken his own fundamental law, and went so far as to say that unborn babes would yet rue the day when a Governor could violate the fundamental law. As a result Nicholas More was brought before the Council and strongly censured for his violent language, but inasmuch as he had made an issue of it, it seemed quite clear that the first charter could not serve its purpose.

So Penn prepared and promulgated a second charter, and in April of 1683 the first charter was returned by the General Assembly to William Penn, with the thanks of the General Assembly for the good he had done. Then comes the second charter, and the first document was taken back to England by William Penn when he first returned. It was not brought to America again for many, many years. No one knows in whose hands it was during the intervening period but it finally turned up in an antiquarian shop in London and there purchased by a representative of the late George C. Thomas, of Philadelphia, a distinguished public spirited citizen of our community, who was at that time senior member of the firm of Drexel & Company, and for many years the charter was one of Mr. Thomas' prized possessions. After his death the document passed into the possession of his estate, and in 1924 it was sold at public sale. I shall explain therefore a few facts associated with its purchase. The intention was to get Pennsylvania to purchase it for the State; the Public Ledger became interested and started a most commendable crusade, commendable because it resulted in a better knowledge of the early history of Pennsylvania being generally disseminated than had otherwise been the case. The Ledger would not accept large contributions, but

finally the fund was secured, and the purchase was accomplished. In February, 1925, this charter was presented to the Commonwealth of Pennsylvania and it now becomes a possession in which we all have a part, and to my mind it is one of the most interesting documents that the history of America has to present. It is a statement of ideals by a far-sighted man. Call him a visionary, if you will. The visionaries are after all the motive power of society. As old Dr. Abbott said in Independence Hall many years ago when making a plea for a World Court, "after all what is a visionary; a visionary is one who has eyes in his head and sees." So this was the way with the founder of Philadelphia, he was a visionary, but he saw, and seeing he here sets down his ambitions, his aspirations, and his plans for the people of Pennsylvania, of which we are a part. I do not think there is a more profitable study that can be made of our historical institutions than a study of the document that produced the hopes and the aspirations for what has since developed into a wonderful state of ten or eleven millions of people, in which there is not one town, but hundreds, and in each there is wide interest and devotion to the old-fashioned basic ideals. It is not merely pride of relationship which makes us contemplate these things; it is also the fact that the basic ideals of the past have been found to be sound and true.

The School System of The Early Schwenkfelders

By Dr. O. S. Kriebel

Delivered before the Society Nov. 10, 1922.

THE Schwenkfelders have always been known for their intense literary activity. They brought with them from Silesia a large number of Christian books and literature, and have always been very zealous in the preservation and publication and dissemination of such books and pamphlets as were in accordance with their own views on religious matters. Not only the writings of their own founder but also the writings of other men of other denominations who expressed views and sentiments in accordance with their own convictions, have always been highly cherished. During the eighteenth century large quantities of books and sermons and commentaries were copied in the most careful and accurate manner, sometimes as neatly as though they had been printed, and in this way disseminated among the growing numbers. It is doubtful whether any group of religious people ever paid so much attention to their own writings and accumulated such quantities of literature and spent so much time in disseminating the same by copying and printing as the followers of Caspar Schwenkfeld, and thus we are not surprised to find that they also took a deep interest in matters of education. They were themselves an educated class of people. A number of their leaders while not graduates of Universities in Europe, yet were well educated and had some knowledge of Latin and even Greek and Hebrew. There were probably very few, if any, illiterate men and very few illiterate women among the Schwenkfelders who landed in Pennsylvania on the 22nd of September, 1734.

Establishing of a School Fund and Schools

During the first thirty years of their existence here in Pennsylvania their life was probably so hard that they had to devote so much of their time to the establishment of new homes that they found very little time for education, but in 1764 a considerable number of these people gathered to discuss the advisability and feasibility of establishing schools for their children. Later in the same year they had another meeting and adopted the following agreements and fundamental articles concerning the establishing of schools for their own people. This discussion began in 1763 and the system was established in 1764. The preamble might well be quoted with profit here inasmuch as it throws light on their way of thinking as well as on the times.

"WHEREAS, the good education of youth in reading, writing, learning of languages and useful arts and sciences, suitable to their sex, age and degree, and their instruction in the principles of morality, virtue and true religion very much contributes to the prosperity and welfare of every community, which cannot be effected in any manner so well as by erecting schools, under prudent and discreet regulations suitable to such salutary purposes.

"AND WHEREAS, the little flock called by the name of Schwenkfeldians having till now found themselves under great inconveniences in the education of their youth in the useful arts aforesaid, for want of a well regulated school, therefore being touched to the heart by such distressing circumstances, they have met at Skippack on the first day of March, 1764, and earnestly consulted how and by what means a school might be set up amongst them, when they thought it most convenient of establishing a fund, out of which a good part of the annual school costs could be discharged, if it cannot answer the whole, to which end they agreed and concluded for a beginning of the same under the following conditions and terms; The people also met as aforesaid, taking first in consideration their small number and little ability in comparison to the heavy charges that must necessarily accrue by the execution of such a design, they have further consulted and resolved, that for the better encouragement of a subscription and raising a larger sum, it would be suitable according to their circumstances for a beginning to lay together the monies of such a fund by way of a *loan*. To wit, the contributors and subscribers, puts each of them, his respective sum of subscription into the fund as an actual loan for a term of sixteen years, to take its beginning on the 27th day of May, A. D. 1764. So that the said sum shall be put in the hands and care of certain Trustees, and that the interest at five per cent. arising be appropriated by them to the keeping or support of a school among the community aforesaid, in the smiling hope and trust to Divine direction that such a necessary and good design will in the meantime till then be countenanced and further strengthened by well-disposed minds, either by liberal donations or by way of loan, aiding the said fund in a bountiful manner, to gain more and more a durable foundation as they for themselves not only intend to support the said fund to the best of their abilities, but also to recommend the same from time to time to their relations. For as much as their whole view, association and purposes tends solely, that as long as there is youth and need of school information, and the said information can be managed by the least glimmering prospect of Divine blessing the said fund shall remain and continue inviolate forever, and the whole undertaking shall under such blessing be unalterably carried on according to the following rules and regulations:

Rules and Regulations

“I. The management of the fund and the care of the school shall be intrusted to true and competent men, who shall be contributors and members of the Schwenfelder Church, but the schools established by them shall be open to children of parents of any denomination whatsoever, providing they pay for the instruction of their children and come under the rules and regulations of the school.

“II. The contributors to said fund shall meet on the second Monday in March of each year and vote by ballot for Trustees of said school fund. The number of Trustees shall be five, or as many as the contributors may agree upon, and the Trustees shall be reputable persons of the community.

“III. Said Trustees or a majority of them, shall have power and authority to establish good and necessary rules and regulations for the good government of said schools, the officers of the schools, school teachers and the scholars, but shall be amenable to the Trustees collectively and individually, yet with the condition that such rules and regulations be in harmony with sound reason and the general regulations of this general plan.

“IV. Said Trustees or the majority of them shall have full power and authority to examine into the charges or differences that may arise between the teachers and the pupils or their parents, school masters, or those in authority, yet with this condition, that by this article or whatever is included in it, that those in authority, *the teachers shall not be restrained from chastising with reason and moderation* where it may be regarded as necessary.

“V. The Trustees shall elect from time to time suitable teachers and for just cause dismiss the same. They shall also have authority to dismiss and discharge unruly scholars. In their election of schoolmasters or school officers due care must be taken that *persons of knowledge, wisdom and unaffected piety and virtue are preferred*, and that such be avoided as are known to be selfish, without affection and quarrelsome.

“VI. Said Trustees or the majority of them shall have full power and authority to look after the management and investment of these school funds.

“VII. The Trustees shall also be authorized to receive new monies and to invest the same.

“VIII. At least two of the said Trustees shall visit the said schools at least once in each month in order that both teacher and pupil may do their duty. They shall keep a book at their own expense and keep an accurate record of everything that pertains to the management of the school, both financial and otherwise.

"IX. If, however, it should be discovered contrary to all expectation, that the work of this institution shall be more harmful than beneficial to the cause of education, then it is hereby agreed and resolved that in such event the whole matter shall be brought to an end and restitution shall be made to each contributor or his heirs of the money donated.

"X. Provision is made for the adoption of other regulations that may from time to time prove necessary or helpful to the school."

Then follow the names of the contributors, *30 in all*, and the amount of money pledged, namely:

Christoph Schultz	£50	Loaned
George Schultz	30	"
George Schultz, Jr.	50	"
Melchior Schultz	50	"
Barbara Jaekkel	40	"
Andreas Warmer	20	"
David Schultz	10	Nov. 27, 1765
Christoph Krause	40	Loaned
Christoph Jaekkel	50	"
Balthaser Krause	10	"
Johannes Jaekkel	50	"
George Heydrich	6	Donated
George Kribel	30	Loaned
Christoph Kribel	30	"
Christoph Hoffman	20	"
Hanss Chr. Juebner	30	"
Casper Kribel	50	"
George Kribel, Jr.	30	"
Abraham Kribel	30	"
George Anders, Sr.	5	"
George Anders, Jr.	20	"
Melcher Kribel	20	"
Casper Seibt	30	"
Christoph Newman	20	"
David Newman	25	"
Henrich Schneider	20	"
Abraham Jaekkel	20	"
Gregorius Schultz	20	"
Rosina Wiegnerin	30	Nov. 27, 1766
Andreas Haag	4	Donated
<hr/>		
Total	£840	

Eight hundred and forty pounds of English money, I should say Pennsylvania currency.

It might perhaps be in place to follow out at this time the further changes in the external management and regulation of the school thus established.

In August of the same year, namely: 1764, the first election was held, and the following Trustees were elected: Melchior Schultz, Christopher Schultz, Christopher Yeakel, George Kribel and Caspar Kribel. In November of the following year, the Trustees resolved to give each member individually the right to receive money for the school, and they and their

successors were to be held responsible for the return of the money after fifteen years as per agreement in case the school should be a failure. In March, 1770, the contributors agreed on account of the fewness of their number, to make the sons of contributors who were 21 years of age or over and who were married, eligible to the office of Trustee. In March, 1771, it was resolved to elect only four Trustees, and in case these four could not agree, power was granted to elect a fifth man, who should then decide. In 1780, the time for the experimenting period of the schools had expired and it was voted unanimously to continue the same, but on account of the depreciation of money during the Revolutionary War it was necessary to formulate another plan for the support of the schools, and the people were divided into four classes according to their means, evidently, and each member of each class was expected to contribute a certain amount each year. Provision was also made for the election of an inspector of schools, whose special business it should be to inspect the schools and report on the same. This division of the people into classes was a sort of experiment and was renewed every three years or every five years until 1823. In 1792 the people were divided into five classes and the contributor could select his own class; those of the first class being expected to pay two shillings a year, those of the second class four shillings a year, those of the third class six shillings, those of the fourth class eight shillings, and those of the fifth class ten shillings a year, either dollars or pounds, and each contributor had a right to vote or be elected a Trustee.

It is rather sad to relate that on account of the depreciation of currency the eight hundred pounds which had been originally subscribed and given to certain people as a loan had so contracted in value that scarcely one hundred pounds in gold was left in 1791. The parties who had received money as a loan were allowed by law to pay it back in paper money and thus the eight hundred pounds was virtually reduced to about one hundred pounds. The Trustees then offered to distribute the whole amount left to their contributors or their heirs, but only a very small portion of the money thus offered was accepted. The rest with some other additions amounting altogether to one hundred and forty-six pounds was donated and put on interest and formed the nucleus of the present literary fund of the Schwenkfelder Church, which has been in existence ever since.

The Nature and Purpose of the Schools to Be Established

The purpose which animated these pious fathers and the lofty conception they entertained as to what these schools ought to be and ought to accomplish may be best understood when we consider the "foreword" or initial declaration which they made to all persons interested in the enterprise and which they adopted as the fundamental principle upon which the schools should be founded. The following points are noted:

1. DUTY OF PARENTS. In view of man's lost estate and his need not only of salvation but also of proper training in the fear of God and in the acquisition of all kinds of useful knowledge, it is recognized as one of the chief duties of parents "to care for the eternal and temporal welfare of their children." Since this is and can be done properly by but few parents and since it is not within the means of each one to employ his own teacher for an extended number of years, it becomes necessary to establish public schools—not indeed that the care, duty and responsibility of parents might be taken away but that they might be made lighter." The co-operation of parents and the community or church is here recognized as necessary in the proper training of children.

2. OBJECT OF SCHOOLS. "It is the proper object of schools to lead the young into a true knowledge and fear of God and besides this into all manner of useful knowledge, or in other words to prepare them for the life eternal and the life temporal." The object is further emphasized by the statement that "it is the purpose of Christian, well directed schools to instruct the young in Godliness, in learning and in honesty and thus to make the young more holy, more learned, more moral."

3. FIVE ESSENTIAL CONDITIONS OF GOOD SCHOOLS. According to the views of a prominent school rector of his time five points are given as being essential to the attainment of the object in hand:

- a. A competent and faithful teacher
- b. A proper decorum and becoming morals
- c. The inner fear of God (Innere Furcht Gottes.)
- d. Useful knowledge
- e. Proper support and encouragement of the teacher

Nothing is said of school-houses or appliances.

4. QUALIFICATIONS OF THE TEACHERS. The proper qualification of a teacher demands that he himself be holy, educated and moral in order that he may properly teach and promote the same in the young by his own example. Godliness should be founded on a true knowledge and fear of God, by virtue of which knowledge the mind is endowed with light, the will with power and through the fear of God true wisdom is attained. Besides such knowledge there belongs to true fitness (to teach) an apt judgment and a good fund ("Vorrath") of all kinds of useful knowledge as also a good and honorable manner of life and conduct, attained by the direction (or advice—"Anweisung") of other competent men or through good books. A marginal note adds: "Besides a special education there is also demanded in a school teacher that he lead a Godly life, that he know how to control his tongue and that he have becoming habits, not inclined to wrath, who knows how to

control his passions, gentle, friendly in leading, not rash in punishing, earnest in exhortation." It is further urged in this connection that the teacher "deal candidly and faithfully with all his pupils and with each of them without exception. (No partiality) and that in matters of mildness or severity he never fail to keep in mind to *seek their best interests.*" (Ihr Bestes zu suchen) "A strict discipline is to be observed in order that they may be led into good order, obedience, attention and becoming decorum." (No favoritism to pupils or parents, is the doctrine).

5. DISCIPLINE. (This has been touched upon in the preceding. The teacher is to deal fairly and firmly with all alike and show no fear or favor to parents or scholars.) The patrons and teachers are asked "to take council together" as to how discipline may be maintained most effectively and punishment inflicted with unity of action and with moderation. The co-operation between patrons and teachers in school discipline is here fully recognized. It is further emphasized in this connection that true discipline in schools should lead to the establishing of good character, i. e., not only the training of the memory and reason but the training of the will is made important. To quote: "The aim ought to be not only that the memory and the reason be enriched (angefüllt) but also that the corrupt will be changed (transformed) and lead to an active application of the Good." (Herbartian Principles.)

6. CURRICULUM. The curriculum should include the readings of holy scriptures with suitable explanation and application as well as instruction in the catechism of each faith represented by the various scholars. This certainly is generous enough for a distinctively denominational enterprise. With respect to secular knowledge, the "fore-word" would make provision for the following:—The beginning must be made with learning to read and write, and since in Pennsylvania in particular two languages are in general use, the English and the German, it becomes necessary that the young be thoroughly instructed and trained to speak and to read and write both languages as extensively and thoroughly as possible. Arithmetic and Geography with practice on the globe are to be taught. Provision is also made for instruction in Latin as follows: "*Beyond this neither aim nor limit is to set*, but it remains for each apt teacher to decide how far the work may be carried on with active intellects by the grace of God. And if there is capacity both on the part of teacher and pupil, a beginning may be made in the Latin language."

7. SUPPORT OF THE TEACHER. Proper care is to be taken that the teachers employed receive due compensation and consideration so that the work of the schools may prosper and not be hindered in any way by lack of proper support or encouragement on the part of the authorities.

It is interesting to note in this connection that there are references to and quotations from the following authors: D. Joachim Lange, in his preface to his Latin Grammar, from Paul's Epistles to the Ephesians, Johann Hübner's preface to his Biblical History, Anton Goerasm, R. Maimon, John Fungorus Rector, D. Korthold, Valentine Trotzendorf (on matters of discipline), George Mausch, Maimonides, Gottfried Arnold's Church History (Kirchen und Ketzer Historia). There is no direct French influence traceable in the above references. The Preface or Fore-word was probably prepared by Rev. Christopher Schultz, Sr., the real organizer and founder of the Schwenkfelder Church and school system.

The Schools in Operation

It will be instructive to trace out briefly how the principles thus enunciated and the rules and regulations thus adopted and financial provisions thus made both by the establishment of a School Fund and later also of voluntary taxation for the support and maintenance of schools among the Schwenkfelders, really worked out in actual experience. Was it possibly only a fine system on paper? Was it perhaps theoretically an ideal project like William Penn's system for education in the new colony, but never realized? To what extent were the lofty ideals of the fathers realized in actual experience? We shall see.

1. SCHOOLS. Where located. It must be remembered that the small company of Schwenkfeldian Immigrants who came to Pennsylvania in 1734 settled mostly in the middle portion of Montgomery County, called now the Lower District, and in the upper end of Montgomery County, and the lower portions of Berks and Lehigh Counties, a section of country usually called the Upper District. The section in the middle portion of Montgomery County usually called the Lower District—including the portion of land lying between Norristown, Lansdale, and Collegeville, was usually called Skippack by the fathers. The Upper District included what are now the villages (and surrounding country) of Clayton, Palm, Hosesack, and Kraussdale (near East Greenville) and was usually called "Goshenhoppe" (Goshenhoppen) by the fathers. In these two Districts schools were organized in the fall of 1764 and conducted every year with varying fortunes until they were supplanted by subscription schools and the introduction of the free school system. There was usually only one school in each district but occasionally there was provision made for two and the records show that, one year at least, in 1793, they paid salaries to four different teachers.

These schools were first conducted in private houses. In the Lower District a school house was erected in 1765 in Towamensing township (where the present Towamensing Schwenkfelder Church now stands.) In the Upper District the

school was held in private houses (in the houses of Christopher Krauss, Balzer Schultz, George Yeakel and others) until the year 1790, when a school house was erected in the Hosensack valley (where the present Hosensack Schwenkfelder Church now stands) and another one was erected in 1791 near the present village of Clayton, Washington Township, Berks County (where the present Washington Schwenkfelder Church now stands). The school alternated between these two schoolhouses for a good many years. But the records show that later the schools were continued sometimes for years in private houses, presumably because in that way the largest number of children could be accommodated to the best advantage.

These school houses, erected in 1765, 1790 and 1791 were also used for church purposes. They were so constructed that one part could be used for a school house and the other part for religious services, but, if necessary, both rooms could be opened for occasions of large gatherings of people. *It is a remarkable fact that the first public houses erected by the Schwenkfelders were called school houses and were evidently primarily intended for school purposes and only incidentally for church purposes.* These people had met in private houses for public worship until the erection of their school houses when these combination houses were used for religious worship. The usual way with the numerous companies of German Immigrants that settled in Pennsylvania was to build a house of worship first and then some sort of a schoolhouse afterwards.

2. TEACHERS EMPLOYED. Salaries paid—Length of term. In the Fall of 1764 the Trustees of the School Fund employed John Davis at Easter to teach in the Upper District and John Doerbaum to teach in the Lower District. Both teachers were engaged to teach six months. Davis began his work on October 20th and Doerbaum on October 15th. Two teachers were thereafter employed each year, one for the Upper and one for the Lower District, although the records show that occasionally salaries were paid to three teachers and in one instance at least (in 1793) to four teachers. According to the records kept by the Trustees of the School Fund, during the 58 years (1764-1822) during which the schools were in active operation and under the direct management of the School Authorities, there were thirty-three different teachers employed in both Districts at an average length of service of three and one-half terms. A certain Charles Guss taught eight consecutive terms (1765-1773), Rev. George Kriebel taught nine consecutive terms and Rev. Christopher Hoffman taught seven different terms but not consecutively. Quite a number of others taught four, five and six terms apiece.

Who all these thirty-three different teachers were, what qualifications they possessed, where they had received their education and what became of them afterwards would be hard

to determine at this late date. Almost one-half of the entire list were non-Schwenfelders and, judging by the names, a large proportion of these were Germans, not so-called Pennsylvania Germans, but of genuine classical German stock. It is doubtful whether all of them could speak and teach the English language to any extent and it is extremely probable that but very few of them had a real command of the English Language.

A little more than half of the thirty-three teachers employed from 1764 to 1822 were of the same faith as the founders of the system and this number included at least three of their pastors, Rev. Christopher Hoffman, Rev. George Kriebel, and Rev. Johannes Schultz, also Abraham Schultz, a man of great worth and considerable literary ability and at one time a member of the State Legislature, Isaac Schultz, who was for many years the Recorder or Secretary of the church and other prominent men in the affairs of the church and the community.

The *salaries* paid to these different teachers varied from time to time and would seem ridiculously small judged by the standards of the present. It usually included a stipulated sum as regular salary and in addition a certain amount for board, and, in case the teachers had a family, for fuel, horse feed, grain, garden space, pasture for a cow. A few entries from the records will be suggestive and instructive. Contracts were made as follows: With *John Davis*, the first teacher in the Upper District for 20 pounds to teach half a year and board himself. With *John Doerbaum*, the first teacher in the Lower District for 10 pounds (nebst Kost und Licht, Bett und Brennholtz) with board, room heat and light included. With *Charles Guss*, in 1765, who taught eight consecutive terms in the Upper District, 35 pounds per year, with eight bushels of grain, pasture, etc., for a cow, free dwelling, garden and fire wood extra. The following year the salary was increased to twelve bushels of grain extra; with *Jost Vollert* for six months in the Upper District in 1778, at a salary to be agreed upon between the teacher and Trustees later; with *Christopher Hoffman* in 1782, to teach four and a half months for 11 pounds and 5 shillings specie with the addition of a free dinner daily. With *Rev. George Kriebel* in the Upper District in 1788, for four and a half months at $3\frac{1}{2}$ pounds per month. This arrangement was continued for several years. With *George Carl Stocks* in 1790, in the Upper District, probably the most learned teacher they ever employed to teach English, German, Latin, Greek, etc., in the new school house for five pounds per month with house rent and fire-wood free. With *Jacob Kriebel* in 1820 at \$15.00 (now dollars) per month and board for four months. There is a most interesting letter extant, written by a *Mr. Andreas Loebel* in 1776 to the Trustees of the School Fund in which he stipulates for a home, garden properly fertilized and enclosed, oven cellar, hay and grain for his horse, hay and pasture for his cow and suggests that land be set aside for the raising of

potatoes, Indian corn and buckwheat. He also seeks to make provision for the use of a team to haul his hay into his barn. To engage a school teacher in those days was no small task. This man's salary was 22 pounds per year and in addition free house rent, pasture for a cow and six cords of wood.

The So-Called Hosensack Academy

Before leaving the question of teachers, I must call attention at somewhat greater length to the services rendered by George Carl Stocks, who was evidently a very learned man for his time and who was employed in the new school house just completed in 1790 in the Upper District. This Mr. Stocks was wont to call his school "Our Academy," and taught during the years 1790-91 and 1791-92. This was the golden age of the Schwenkfelder schools and the work done by this school-master was evidently widely appreciated and had great influence in his time. Hither flocked the most ambitious and the brightest young minds, not only of Schwenkfelder families, but of other families as well. We know that both the English and the German languages were taught successfully, and instruction was also given in the Latin and in the Greek languages. Two of Mr. Stocks' pupils corresponded with each other in the Latin language and their work does them credit. On New Year's Day in 1791 in the afternoon, Mr. Stocks read a paper which was practically a sermon based on II Corinthians 6: 2, to his pupils and patrons and assembled friends. The original manuscript is still preserved and shows the author to have been an able, faithful and God-fearing man.

Text Books Used, Subjects Taught, Etc.

The subjects that were most usually and most generally taught were reading, writing and spelling in German, Arithmetic in its more elementary forms, Geography with the aid of globes, English grammar and conversation, also the reading and explanation of portions of Scripture and the study of the Catechism. To what extent higher mathematics was taught is uncertain. But we do know that Latin was taught by a number of these teachers and that in the school of George Carl Stocks, 1790-92, both Latin and Greek were taught so that one of his scholars at least could read his New Testament in the original. We know that two of Mr. Stocks' pupils Johannes Schultz and Isaac Schultz, addressed letters to each other in Latin. A letter in Latin by Johannes Schultz to his friend Isaac Schultz, written in May 1792, is still preserved and shows a knowledge of the Latin, Greek and Hebrew languages. In a letter written by Rev. George Kriebel in 1796, to his friend Isaac Schultz, the writer encourages Mr. Schultz in his study of the Catechetical lessons to look up the references in the original Greek.

Points to Be Noted in Conclusion

1. THE OBJECT AND PURPOSE OF THE SCHOOLS. They were established for the training of the children of Schwenkfelders and others in the fear of God, and in all useful knowledge. They were strongly religious and had for their object the development of the whole man, to make him a useful citizen, a good member of the church, and intelligent member of the community and an honest member of the household of faith. We have every reason to believe that the purpose of the promoters of the schools was realized in a very satisfactory manner.

2. THE SCOPE OF THESE SCHOOLS. These schools were established for the education, as has been stated before, not for the favored sons and daughters of the time, but for the whole body of Schwenkfelder children, for rich and poor alike. The object was to provide the very best educational facilities possible for all classes and conditions of children. And *when we remember* the low ebb of educational life in the colony in those days, and then call to mind what an array of subjects usually offered in these schools, including the luxury of instruction in English and Latin, we can't help but feel that the sons and daughters of the Schwenkfelders and their neighbors enjoyed educational advantages far in advance of what the average farmers' children enjoy in these days in country communities.

3. THE REAL CHARACTER OF THESE SCHOOLS. When we examine the principles upon which these schools were run, we must conclude that they were in all essentials free schools. We have here what is practically a public school system, not conducted by the State but by the church. People tax themselves voluntarily for the support of the schools. Tuition is to be free for all the children of the Church.

It seems to me too much credit cannot be given to these pious fathers for their wisdom, their far-sightedness, their serious purpose, their spirit of brotherhood in thus providing school facilities for all their children, placing the heavy burdens upon the broadest shoulders and voluntarily assuming the weaker brothers' burden for the common good.

4. Thus the schools were conducted from 1764 to 1823, practically without interruption. Teachers were occasionally paid out of the general school fund after that, but not regularly. The system of voluntary taxation ceased after 1823, partly because of the growing popularity and wide diffusion of the subscription school. The majority of children could now be accommodated in these more conveniently and without any burden to the parents. The tuition of the poorer classes continued to be paid out of the general school fund. This was continued, in the case of several till 1854.