

The Exile Herald

February, 1932



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

The Exile Herald

Vol. 9, No. 1

FEBRUARY, 1932

PHILADELPHIA, PA.

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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 tenth anniversary meeting of the Society was a testimony to Dr. Anders, who, as the first president of the body, had guided the organization for ten years. He was asked by the Board of Governors to review the work of the Society as a speech of acceptance of the life-long office of President Emeritus. The meeting was held in the Bellevue-Stratford Hotel, Philadelphia, November 13, 1931. The gathering was given a note of additional distinction by the presence of the president of Haverford College, who spoke on William Penn. Both addresses are published in this issue.

The roll call of the Emigrants was answered by descendants present.

A Review of the Work of the Society of the Descendants of the Schwenkfeldian Exiles During Its First Decennium

By J. M. ANDERS, M.D., LL.D.

THE SOCIETY of the Descendants of the Schwenkfeldian Exiles was founded in 1921, so that we are celebrating its decennial anniversary this year. The Constitution of the Society sets forth two major provisions:

1. "The preservation of the history of the Schwenkfelder religious exiles, and of their descendants in America, and the promotion of social intercourse among its members now and hereafter."

2. "Any loyal American citizen of good character, a descendant through one or both parents, of the Schwenkfelder immigrants who came to Pennsylvania between 1731 and 1737, shall be eligible to membership."

The following officers of the Society were chosen at the outset: President, Dr. James M. Anders; First Vice-President, Hon. William Wagener Porter; Second Vice-President, Hon. Owen J. Roberts; Secretary, Dr. J. E. Burnett Buckenham; Treasurer, Dr. Ralph Getelman; Board of Governors, Charles Heebner, Mrs. A. Conrad Jones, H. Wilson Stahlnecker, Mrs. John Faber Miller, Elmer K. Schultz, Frank M. Underkuffler, Samuel K. Brecht, Henry S. Kriebel and Mrs. Linwood L. Righter. Other officers were: Physician, Dr. DeForest Porter Willard; Counsellor, Hon. William Wagener Porter, and Genealogist, Samuel K. Brecht.

I wish to tell you how much I, as your presiding officer, enjoyed the work that, with the active assistance of the officers and the members of this Society, I have been permitted to do to further its interests. It is a matter of great gratification to me to reflect upon the record of high usefulness and achievement the Society has made during a single decade. I do not mean to imply that we have found the object of our quest, but through the proceedings of this Society many interesting and valuable additions have been made to the sum of our knowledge of near and remote ancestors.

Many of the addresses before this Society have helped us to appreciate the fundamental principle in historical and educational progress, which insists upon the need of sensing one's relationship not only to the present, but perhaps more particularly to the past, with its greater or lesser happenings. We have been applying this principle to our exiled ancestors and have found nothing of which we have had cause to be

ashamed. On the other hand, we have discovered many things to make us suffer by comparison. I would stress more particularly their splendid traits of character, their unusual intellectuality, daring courage, readiness to sacrifice their worldly possessions and their absolute loyalty to their distinctive beliefs and convictions. What a heritage is ours from the past, hallowed by almost two centuries!

The Society started with 126 members (February, 1921) and maintained a healthy, though slow, numerical growth until it numbered 218 on January 1, 1931. Among our members there have been ladies and gentlemen of distinction; they have included widely-known business men, educators, physicians, clergymen and jurists.

The initial meeting of the Society of the Descendants of the Schwenkfeldian Exiles was held in the Assembly Hall of the Historical Society of Pennsylvania on Friday evening, April 29, 1921. The meeting was called to order by the President, Dr. James M. Anders, who, after extending a cordial welcome to the members and invited guests, stated that, "Without doubt, this organization will prove to be a means of disseminating valuable and welcome information among the present and future generations of Schwenkfeldian offspring; it will also increase sympathy and friendliness between persons who are connected by ties of blood and humanity." He continued: "But though fame may not remember the great majority of our ancestors by a familiar name, yet there were among them celebrities, and as a group they were quite notable, more particularly when interpreted in the terms of spirit."

The President then presented that nation-famed orator, the Hon. Hampton L. Carson, who discussed in a broad way "the position which Schwenkfeld's singularly illustrious and productive life occupied in that larger movement of events which led to the selection of Pennsylvania as an asylum for the oppressed and persecuted of all races and all creeds, and which has made Pennsylvania the Keystone State and the most representative American State in the Union." He next reviewed the historical events which showed that definite currents set in the direction of our shores, "just as distinctly as the marine cartographer can trace the course of the Gulf Stream in the sea." He pointed out that Schwenkfeld and his doctrines were of a mild, humane sort, much like those instilled by William Penn, the founder of this Commonwealth.

Mr. Carson closed his memorable address by commending the Society for honoring the memory of Kaspar Schwenkfeld, in these words: "All honor to his memory and to the memories of men like him, who braved Indians, Tories, the wilderness and all the dangers of the sea and the hardships of pioneer life. It is because they made their sacrifices that we are enjoying the fruits of our inheritance. Plainly, the duty

rests upon us to transmit that inheritance to our children unspotted and unspoiled."

At the meeting held at the home of the late Judge John Faber Miller on October 8, 1921, Ex-Judge William W. Porter made an interesting presentation in which he pointed out that Silesia, the home of the Schwenkfeldian Exiles, had never been an independent State, but had been under the jurisdiction of other adjacent countries, e. g., Poland and Germany. Judge Porter proved this statement by citing many historic facts covering a considerable period of time.

At the same meeting Prof. Samuel K. Brecht read a number of extracts from "Letters written by the Schwenkfelders to the Mennonites in Holland from 1722 to 1726." He cited numerous passages from these letters which were written by the Schwenkfelders, asking about the possibility of an asylum in Holland, but the Mennonites discouraged the idea of coming to Holland. The Schwenkfelders then investigated the possibility of migrating to Pennsylvania.

The chief speaker at the meeting held on April 19, 1922, was Dr. Thomas L. Montgomery, librarian of the Historical Library of Pennsylvania, who spoke on the topic "The Beginnings of Pennsylvania," and who related a wealth of stirring facts about the early history of our State. Dr. Montgomery told of the experiences and fate of the first white man, a Frenchman, who came into the State from the North, and he held the closest attention of the audience as he related the story of two daughters who were captured by the Indians and taken far West, but who were finally returned to their homes.

Dr. E. E. S. Johnson gave an account of the valuable manuscripts, souvenirs and heirlooms that were exhibited in an adjoining room and which were loaned for the occasion by the Schwenkfelder Historical Library.

Among the earlier addresses before this Society was that of Dr. O. S. Kriebel, on November 10, 1922, who spoke on the "Hosensack Academy." The Schwenkfelder School System, he thought, "in a way anticipated the public school system." When the Schwenkfelders established the system in 1764 the Church fathers made contributions according to their means and admitted not only their own, but also their neighbors' children, as well as a few others from a distance. These schools were located in different districts, e. g., so-called upper and middle. During the Revolution, the money of these Church fathers depreciated in value so that the fund which they had created was practically worthless. They, however, decided to continue the educational work by taxing themselves according to their means—a plan which Dr. Kriebel pointed out was based on the principle of the present-day taxation. These schools were conducted with success until the inauguration of the public schools superseded them.

The Hon. John Weaver, Ex-Mayor of Philadelphia, on the same evening, spoke on "Reformers by Force—and by Practice." He referred to the importance of remembering the remarkable courage the Schwenkfelder exiles manifested when they left their homes in the "wooded slopes of the foothills of the Sudetic Mountains or in the beautiful valley of the river Oder and journeyed by land and boat until they could reach a sea port and then set out across the Atlantic to the colony William Penn had founded in Pennsylvania." Martin Luther was born in the Fifteenth Century and was only seven years old when Kaspar Schwenkfeld was born.

Ex-Mayor Weaver also emphasized the fact that it was difficult to understand the persecution of one sect of Reformers by another in view of the toleration that William Penn advocated in Pennsylvania and Roger Williams in Rhode Island. He concluded his notable address with these words: "What an inspiration it was to hear Dr. O. S. Kriebel (who had preceded him) give an account of the founding of the school system by your ancestors in Pennsylvania and the first item was instruction in the Holy Scriptures."

On May 12, 1923, the Society met at the home of the late Henry S. Kriebel, North Wales, Pennsylvania, and on this occasion Judge J. Ambler Williams gave the address of welcome in which he stressed the many historical events of Montgomery County during the Colonial period and commended the Society for the interest it has taken in these events. He also emphasized the appropriateness of the meeting place.

At this meeting Mr. Herbert Heebner Smith addressed the Society on "The Exiles Still Instruct Us," in which he made an appeal to the various family groups that they organize into clans and found scholarships for worthy students at Perkiomen School. He also urged the erection of tombstones over the graves of the immigrant ancestors that are not already so marked.

Prof. Samuel K. Brecht spoke on "The Migrations of the Schwenkfelders." He gave an account of the first migration from Harpersdorf to Bertelsdorf in Saxony, where they were under the protection of Count Zinzendorf for eight years. At the end of this period when Count Zinzendorf could no longer give them protection in Saxony, he urged the Schwenkfelders to go with him to help found a colony in Georgia, but when the time of departure arrived the Count was not able to meet the conditions suggested by the Schwenkfelders; the latter then fortunately decided to settle in Pennsylvania.

At the meeting held on November 8, 1923, Rev. Harvey K. Heebner presented a highly interesting and successful sketch of "Balzer Hoffman" and the part he played in holding "the Schwenkfelders to their faith at what seemed the zero hour of their two hundred years' long night of persecution." Mr.

Hoffman's spiritual kinship with Kaspar Von Schwenkfeld—a kinship which grew in intensity and loyalty through the years—was emphasized. His activities in connection with the Roman Mission which threatened to destroy the Schwenkfelders as a religious entity, a movement caused by the attempt of the local pastors of the Lutheran denomination to convert the Schwenkfelders to that faith. Thereupon the Schwenkfelders sent a commission of three men to Vienna to plead for tolerance, two of whom, Christopher Hoffman and Balzer Hoffman, remained almost five years at court, during which time they presented at least seventeen memorials.

The President of the Mission was Balzer Hoffman, the subject of Mr. Heebner's address. It was he who, while the Mission failed to bring about that state of tolerance for which he had labored indefatigably, should be credited with causing the remnant of Schwenkfelders to stand firm in the faith. At last came the ultimatum: "Furthermore, the Schwenkfelder Congregations in their submissive requests are once for all refused, and they shall never hereafter venture to present new supplications." (Signed Charles.)

Mrs. James Starr addressed this Society on the same night, discussing in a way that awakened much interest the "Immigration of Religious Sects" to America, more especially to the State of Virginia. Mrs. Starr also discussed the founding of various, early Churches in Philadelphia and made references to the Schwenkfeldian Exiles and their descendants appropriate to the occasion.

On May 11, 1924, at Perkiomen Seminary for Boys, Prof. Samuel K. Brecht delivered a most interesting message on "The Heritage of the Schwenkfeldian Exiles" to this Society. He stressed the fact that of all the groups of religious refugees who came to America, none has a more interesting and unique history than the ancestors of the members of this group. Again, he stressed their literary activity begun before their migration to their adopted country.

At the same meeting Dr. Cheesman A. Herrick, President of Girard College, gave an interesting and illuminating address on "The German Redemptioners." His account of the hardships endured by many of these subjects who gave their service in payment of passage-money was lacerating to one's feelings. It is gratifying to observe that there were no Schwenkfelders among the German Redemptioners.

One of the interesting events in the history of this Society occurred on November 14, 1924, when the late Ex-Judge William W. Porter stressed the historic happening, well known to many members of the Society, namely, the proclamation issued by Frederick William, saying to those who came to America—"Come back; we will give you back all you left behind, restore your property and reinstate you in all ways."

He continued: "I have a feeling of pride and warmth in my heart when I say that not one went back, and you will look in vain for any other society, or any other group of religious exiles in this country, to which such a thing happened." Finally his enthusiasm prompted him to say: "There is not a single society, predicated to descent from those who came to this country because of persecution for religion, comparable in the slightest degree to the Descendants of the Schwenkfeldian Exiles."

Doubtless, however, if we assign too great importance to our rich heritage, it may become an evil by obscuring our vision and paralyzing our zeal from the viewpoint of our duty to posterity. The records of the Society contain witty and inspiring, brief extemporaneous addresses which were always to and not from the point, given by Judge Porter on the occasion of its stated meetings.

On this occasion Dr. George P. Donehoo, former State Librarian, addressed the Society on the subject, "Pennsylvania as a Mecca for the Exiles of European Oppression in the Eighteenth Century." He paid a splendid and well-deserved tribute to Pennsylvania, using data from the honored past. Dr. Donehoo started back of Silesia for our ancestors and expressed the thought that for them our sense of obligation and indebtedness for the part they played in the building of this great commonwealth should be considered enormous. In commenting upon Dr. Donehoo's address Judge Porter made the following remark: "It will be a long time before any of us will hear anything approaching the eloquent tribute to the State, such as we have heard in the last fifteen minutes."

On the same evening the Society was honored by the presence of Benjamin Ludlow, Esq., who discussed "My Job as an Ancestor," a subject which he handled in his inimitable way. He very ably and with emphasis pointed out the duty of an ancestor to posterity. The high purpose and character of the pioneer ancestor are to be handed down to succeeding generations—a job requiring thought and personal achievement.

The Annual Meeting held in the Schwenkfelder Historical Library at Pennsburg on May 23, 1925, was addressed by Rev. Dr. William J. Hinke, of the Auburn Theological Seminary, Auburn, New York. Dr. Hinke, who is the authority on the history of the Goshenhoppen Charge, as well as on the early history of the Reformed Church in the United States, spoke on the topic, "The Schwenkfelders in Pennsylvania," and delivered a masterly and scholarly address.

Brief addresses were also given by the President, Dr. Anders, Dr. E. E. S. Johnson and the late Judge Porter, who enlivened the occasion as usual by his witticisms.

The Fall meeting (November 20, 1925) was addressed by the late Judge John Faber Miller, of Norristown. In his

address, which was of a high order, he cited numerous instances where the graves of immigrant ancestors and the homes and sites of historical events were sadly neglected by the descendants of those who made these historic. He also deplored the spreading, over the country at that time, of organizations that preached religious intolerance. "Never before in our history has there been so little respect for the law and constituted authority." Judge Miller further deplored the fact that the lack of parental authority over the growing offspring had brought about the lowering of ethical and moral standards that formerly were considered safe.

At the same meeting Franklin Spencer Edmonds, Esq., spoke eloquently on "Penn's First Charter." In Pennsylvania during Governor Sproul's administration there was appointed an historical commission financed in part by appropriations from the State Legislature; and that commission, the Secretary of which is Albert Cook Myers, has been engaged in marking historical sites throughout the State. Mr. Edmonds gave the history of Penn's First Charter, the grant coming to William Penn in 1682 from King Charles II. He (Penn) then called the first meeting of the Assembly at Chester, submitting the Charter and reading a preface in which his own ideas as to what the frame of government should be in this country. Mr. Edmonds said the Charter was a statement of ideals by a far-sighted man.

On June 5, 1926, a notable pageant or illustrated narrative, in ten scenes, was given in the gymnasium of Perkiomen School, under the auspices of this Society, by its members, as well as members of the Schwenkfelder Churches of the various districts. The interesting narrative was written by Dr. Samuel K. Brecht and read by Miss Frances Maxwell. Mrs. Carlotta S. Hoffman was director of the pageant, assisted by Mr. Wayne Rothenberger, as stage manager, and committees from each recognized district, with approximately 150 persons participating. During the intermission in the pageant Dr. E. E. S. Johnson gave an illustrated and illuminating talk on Silesia, and Mrs. Irene Maxwell, who had just returned from a visit to points of particular interest in that country, also spoke on that occasion.

The "stage property" for the pageant consisted of articles which the Exiles brought with them from Silesia or used in their early days in this country. The Pageant Committee was headed by Mr. Herbert Heebner Smith. Those of you who have not as yet seen the "Exile Migration in Pictures" can obtain a copy from the secretary of the Society at the small cost of fifty cents. You will there find a surprising list of things for which your ancestors were indeed noted.

Reference should be made to the address delivered by Charles Beatty Alexander, President of the State Society of

the Cincinnati, Pennsylvania, on November 19, 1926; his subject was "Kaspar Von Schwenkfeld, His Life, Christology and Theology." He pointed out that among the early enthusiastic advocates of the Reformation was Kaspar Von Schwenkfeld; also that it was mainly through the efforts of the latter that the Reformation gained a stronghold in Silesia. Schwenkfeld was, however, "independent in his thinking and developed certain lines of belief which were not acceptable to other Reformers."

Dr. Alexander pointed out that while we have no evidence that Schwenkfeld was especially influenced by Saint Francis of Assisi, yet the former's views on the believer's relation to Christ were strangely reminiscent of that great Saint and sage. Schwenkfeld was, like Swedenborg, Tauler and others, an apostle of true evangelical mysticism within the Church. These men, while undervaluing the outward means of Grace, sought "to dwell in the secret presence of God and in their spiritual experiences often beheld the 'light that never was on sea or land'."

On the same evening (November 19, 1926) Judge Joseph Buffington, President Judge of the United States Circuit Court, Philadelphia, gave a learned address on "The Strife for Individuality." He referred eloquently to that great principle that is at the bottom of freedom of government, freedom of thought and freedom of religion—that is, the individuality of the individual man. He truly stated that in his own country "the Schwenkfeldian found himself being ground on one side by the oppression of Rome, and on the other by the oppression of Luther and Zwingli and his own government, and that there was then but one place in the world for him to assert that individuality of choice in his relation to God, and under the guidance of his God he came here to Penn's freedom, the first real religious freedom that ever existed, here in America, because while others sought freedom for themselves and denied it to others, Penn sought freedom for all and denied it to none." On this occasion Prof. Samuel K. Brecht spoke on "Glimpses of the Fatherland," illustrated by lantern slides.

On June 4, 1927, the Society of the Descendants of the Schwenkfeldian Exiles met at Valley Forge in Washington Memorial Chapel, on the invitation of the Rev. Dr. W. Herbert Burk. Dr. Burk was also good enough to address the Society on that occasion, his opening remarks being as follows: "I count it an honor to come before you. I am greatly pleased today to have you all here at Valley Forge because you represent something great in the history of our nation, and, in fact, in the history of the world. You represent one of those great Old World movements out of which America has come." He further expressed the view that Schwenkfeldians fit in exactly with the spirit of Valley Forge, which is "the supreme spirit of service through sacrifice."

On the occasion of the Valley Forge meeting, Judge William H. Kirkpatrick, United States Federal Court for the Eastern District of Pennsylvania, delivered a scholarly address in which he stated: "I do not believe that there is existing, anywhere, an organization composed of the descendants of a small immigrant group which came to this country, at approximately the same time, moved by a common purpose and sustained by a common faith. It seems to me that the work which this Society does in preserving the records of that group, not only of the original immigrants, but of their descendants, is work of great usefulness and great interest." He reminded us that each immigrant group that came to this country brought its own particular virtues and made them a part of the life of this country without necessarily giving up their individuality. He further quite properly insisted that every great accomplishment in the past was brought about by an organized minority, including the American Revolution, and the abolition of slavery.

At the same meeting, Prof. Samuel K. Brecht spoke on "The Part Played by the Exile Descendants in the History of Valley Forge." The Schwenkfelders were among the non-combatants. On the other hand, "no Schwenkfelders were suspected of treason or toryism, nor were they treated as suspects." Prof. Brecht quoted from a letter written by Christopher Schultz on June 17, 1779, to friends in Germany, in which, among other things, he stated: "The war party has thus far not succeeded in forcing any of our people to enter the military lines, although all males between eighteen and fifty-three were enrolled in the militia classes, but exorbitant sums must be paid to escape such service." In 1783 the same thoughts were expressed in a letter signed by quite a number of leading church members.

The Society was honored on November 18, 1927, by the notable address of Chester N. Farr, Jr., Esq., on "The Schwenkfelders and Frederick the Great." He pointed out the means employed, and by whom, first to persuade and later to coerce the Schwenkfelders to become communicants of the Romish Church, but instead these measures led to an Exodus. After reviewing the discreditable portions of the career of this Monarch, he called attention to the fact that after Frederick the Great "occupied the newly conquered territory, Silesia, in 1742, he would put into it a people who would be bound to him by ties of profound gratitude"—Schwenkfelders. His edict was not a mere gesture, said Mr. Farr, since he offered real and various inducements.

On the same evening Mr. Edward W. Hocker, Associate Editor of the Germantown Independent-Gazette, spoke on "Revolutionary Landmarks in the Schwenkfelder Territory." Mr. Hocker showed pictures of the Christopher Yeakle Log Cabin, formerly at Mermaid Lane and Germantown Avenue,

Chestnut Hill; the Washington Headquarters at the Joseph Schultz home in Worcester, and other sites of historic importance during the Revolutionary period in Schwenkfeldter territory.

At the meeting of this Society held on May 26, 1928, at the Salford Schwenkfeldter Cemetery, Prof. Charles K. Meschter, of the Moravian College, Bethlehem, Pennsylvania, delivered an address on the subject of "Pioneers in American Ideals." At the same meeting of The Descendants of the Schwenkfeldian Exiles, Mrs. John L. Farrell spoke on "The Place of Landing of the Immigrant Exiles in 1734." This paper involved extensive and prolonged investigation with the result that the south side of Walnut Street, now Pier No. 10, South Delaware Avenue, was determined upon as the spot where Captain John Stedman landed his passengers—the Schwenkfeldian Exiles. In arriving at this conclusion the following facts were helpful to Mrs. Farrell:

1. Captain John Stedman was closely associated with William Fishbourne in a business way.
2. The latter married Hannah, the daughter of Samuel Carpenter; Carpenter's Wharf being the second on the north side of Walnut Street.
3. Captain Stedman frequently sailed the Ship Ann and the charming Nancy from the Fishbourne Wharf, and the merchandise from these vessels was sold at the Fishbourne store.
4. Stedman was Captain of the Saint Andrew, which brought both freight and passengers to Philadelphia from abroad, and Mrs. Farrell assumes that he sailed and docked the Saint Andrew from the Fishbourne Wharf; she believes that he sailed up the Delaware River on September 22, 1734, and landed a group of 180 Schwenkfeldian Exiles at the south side of Walnut Street Wharf, now Pier No. 10, South Delaware Avenue.

At this meeting Prof. Samuel K. Brecht presented a paper on "Salford, an Historical Center of the Exiles," in which he gave a detailed list of the Schwenkfeldian Exiles buried there, numbering not less than thirty-two souls. Among those interred in that cemetery are Balthaser Hoffman, who held more than 100 audiences with King Charles VI during a period of five years, pleading tolerance for the Schwenkfelders without avail; and Rev. George Weiss, the official clergyman of the immigrant group of Schwenkfeldian Exiles. Surely, the Salford Meeting House and its adjacent cemetery is a notable historic centre of the Exiles.

On November 16, 1928, in the rooms of the Historical Society of Pennsylvania, the Annual Fall meeting of the Society was held. Two interesting addresses were made on that occasion, one by the Hon. Frederic A. Godcharles, formerly State Librarian, on "Exiles in Pennsylvania History," and the other by Rev. Lester K. Kriebel (the latter being illustrated with

pictures) on "Glimpses of Silesia." Mr. Kriebel showed pictures of Schwenkfelder homes in Silesia and in Saxony, and related his experiences there, as well as at Ossig, the estate of Kaspar Von Schwenkfeld.

Mr. Godcharles spoke about the Scotch-Irish as pioneers and their conflicts with the Indians. He also gave an account of the work the State Library is doing in preserving historic spots and relics throughout the state. He gave quite a detailed account of what the state is doing to dig out and preserve fossils and Indian relics that were unearthed in the banks of the rivers and quarries where such fossils are found.

The Descendants of the Schwenkfeldian Exiles met on June 1, 1929, at Ursinus College, Collegeville, Pennsylvania, and listened to a highly intellectual presentation by President George L. Omwake on the subject, "Ancestry and Civilization." He spoke of the conspicuous example of the influence of the ties by which people are bound to their forebears, as shown by the Chinese Nation whose regard for ancestors held the Chinese people intact and gave them a continuous national existence beyond that of any other people known to man.

Again, "had not the Descendants of the Schwenkfeldian Exiles held to their estates, which in the very first generation had become sacred to a degree because of the hardships by which they had been won, it may be doubted whether they would have had sufficient consciousness of their common heritage to form themselves into a permanent society and to seek out ways of perpetuating their ancestral characteristics."

On the occasion of the same meeting Mr. Herman L. Collins (The Inquirer's "Girard") spoke on "Early German Newspapers in Pennsylvania." His address bristled with points of interest. He pointed out that the Pennsylvania German, as a distinct racial group, has almost reached the point of extinction. Again, "Where once Pennsylvania had scores of German newspapers, it today has a scant eight in this entire commonwealth of more than 9,000,000 inhabitants."

How interesting to note that Lackawanna County "Reads two Ukrainian, two Polish, one Italian and one Slovakian newspaper, but no German." On the other hand, in the century from 1750 to 1850 the only foreign language newspaper known in Pennsylvania was German. He continued, "In Berks, with its fine metropolis of Reading of 125,000 population, you find two Polish and one Italian newspaper, but miracle of miracles, not a German." He thought the rapid extinction of the once mighty German press is something of a literary tragedy.

One of the most learned and interesting addresses was delivered before our Exiles Society on November 15, 1929, by Prof. Herman V. Ames, Professor of History, University of

Pennsylvania; he discussed "Some Characteristics of the Immigration to the Colonies in the Eighteenth Century." Prof. Ames stressed the fact that the Schwenkfeldian Exiles who embarked on the Saint Andrew at Rotterdam on the 21st of June, 1734, and arrived in Philadelphia on September 22nd, were more fortunate than the immigrants in other vessels, having lost only nine of their number at sea, while others showed a high record of mortality ranging from forty to seventy-seven per cent. due to disease and starvation. Indeed, one of these vessels arrived in Philadelphia in 1745 with only fifty surviving passengers out of four hundred.

At the same meeting Rev. Charles W. Carroll, D.D., presented an interesting paper on "The Pilgrim Spirit." He related the spirit that dominated the Pilgrims and led them to embark for a new country and settle therein. He also made various other applications of the pilgrim spirit as it applies to human beings.

The meeting held on May 24, 1930, on the John K. Heebner farm was preceded by a pilgrimage of the Society to the Methacton Mennonite Cemetery near Fairview Village, and the Christopher Wagner burying ground (on the John K. Heebner farm), as well as to the Hans Christopher Heebner Cemetery, near Cedars.

Rev. H. K. Heebner presented a valuable contribution to the proceedings of this Society on "Traditions, Genealogical and Historical, of the John K. Heebner Homestead, in Worcester, Montgomery County, Pennsylvania." In this paper were discussed the literary activities of Hans Christopher Heebner, who was born in 1721 and came to America in 1737, and who for thirty years, beginning in 1745, was active as a transcriber and compiler. "He wrote the three folio volumes of hymns, dated 1758, 1759, 1765. In addition, three massive collections of sermons (in folio), numerous quartos of hymns and homiletic literature, and a great variety of additional volumes. In the quantity of the manuscripts produced, he leads all of the transcribers of the Schwenkfelders in America, admitting the possible exception of Rev. Balzer Hoffman."

Rev. Mr. Heebner further described the Christopher Wagner burying grounds on the John K. Heebner farm; also referred to one Melchior Heydrick who was buried there and who, according to tradition, was a teamster in the Revolutionary War. On this farm a troop of Washington's Cavalry was fed and on October 16, 1777, Washington established headquarters at the public house of Peter Wentz, where Washington wrote the memorable communication to Congress.

Prof. Samuel K. Brecht also addressed the Society at this meeting on "Abraham Wagner, the Pioneer Physician and

Philanthropist." Prof. Brecht cited Abraham Wagner's will which was unique, in that donations were made for charitable purposes without regard to sect or creed, and also mentioned his bequest to the Pennsylvania Hospital, Philadelphia, of twenty pounds. Prof. Brecht also exhibited Dr. Wagner's "Practice Book" which contained medical formula which he employed in the ministrations to his patients.

The Society was highly honored on the occasion of the meeting held on November 21, 1930, when Dr. Josiah H. Penniman, the Provost of the University of Pennsylvania, spoke on "The Importance of Preserving Traditions." He referred to the strong faith that sustained the Schwenkfeldian Exiles during their severest trials, sufferings and sacrifices as was true of the martyrs, Paul and Jesus. Immortality on earth, he contended, "may be accomplished by the perpetuation of one's ideas through succeeding generations." No one in this life can develop all of his spiritual possibilities owing to its brevity so that belief in immortality of the soul is most gratifying to the minds of men. Provost Penniman concluded his remarkably interesting address, thus: "Schwenkfeld, and the descendants of the exiles that bore his name, are alive today in the thoughts that they have inspired, and the lives that have been guided and controlled by those thoughts. The traditions have been preserved. The memory of the exiles is revered. Our gratitude to them for their remarkable leadership is profound."

The second speaker on this occasion was Mr. Rolland G. Johnson, whose subject was "Memorial Markers in the Homeland." He pointed out a number of sites where such markers should be placed. Doubtless, the pilgrimage of the Descendants of the Schwenkfeldian Exiles, which will take place in 1934, will lead to the adoption of some of the suggestions made by Mr. Johnson.

The Spring meeting in 1931 was held on June 6th, at the Palm Schwenkfelder Church, at Palm. Prof. Samuel K. Brecht presented an interesting paper on "John Krauss and the Hosensack Academy." He considered John Krauss the most distinguished product of the Hosensack Academy. He also exhibited some of the work books compiled by Mr. Krauss on geometry, conics, navigation, trigonometry and astronomy done at the Chestnut Hill School, Philadelphia, in 1792 and 1793. These books are unique in the way they are compiled, since Mr. Krauss decorated the various pages with illuminated headings, most exquisite drawings and other embellishments which make these books a great rarity. The versatility of Mr. Krauss is shown by the fact that he was a prominent surveyor, an organ builder, inventor and astronomer, e. g., he calculated an eclipse occurring forty years later.

At this meeting Rev. Elmer F. Krauss spoke on "Descendants, Yes: Ascendants," in which he asked the question, "have

we descended or ascended from the ideals set by our ancestors?" Rev. Mr. Krauss named some of the leading ancestors of the Krauss family who had set high standards for their descendants to follow.

On the same occasion Dr. E. E. S. Johnson gave an interesting account of some of the successful and influential Schwenkfelders who received their early training in the Hereford Meeting and who later had great influence in the making of Pennsylvania history. Dr. Johnson also acted as guide during the pilgrimage of the Society to the following Schwenkfelder Cemeteries in that region: Kraussdale Cemetery, Hosensack Cemetery and Washington Cemetery.

It will, I trust, have been observed by this audience that the Society did not wander aimlessly during the ten years in which it flourished, although it would be far too much to claim that it undeviatingly held to a definite, vigorous policy. One of the principal lessons learned from the presentations to this body by famous authorities in history, religion and sociology was that the Schwenkfeldian Exiles and their earlier descendants were reared in the utmost simplicity and conducted their lives by that infallible guide. We, the members of this Society, have been made to feel that the minds of the Exiles were not in the least commonplace, but in addition to self-imposed mental training, they for the most part had imagination and above all the genius of common sense while belonging to the great middle class. They sternly resisted any form of power exerted to rob them of religious freedom, and whilst, as stated, they had imagination, it was never to the slightest degree responsible for disastrous wars. They would cultivate peace with all the world, and although not pacifists, they abhorred war.

Finally, it will have been observed that this Society has kept in mind two major objectives: One, to procure and preserve an account of the lives and activities, public and private, of the Schwenkfeldian Exiles before, during and after migrating to America, as well as of their earlier descendants, and, Two,

To preserve a record of contemporaneous happenings which form a clear background or setting that will enable succeeding generations to better appreciate the historical significance of the part played by our ancestors near and remote, in the development of our national life.

William Penn and His Attitude Toward Peace

By WILLIAM WISTAR COMFORT, Ph.D., Litt.D., LL.D.
President, Haverford College.

ONE MAY speak of William Penn from one of several aspects because he was a many-sided man. We may speak of him as one of the four or five great men of the Society of Friends along with Fox, Barclay and our own John Woolman, of New Jersey. These four men would probably be mentioned as the four greatest Quakers.

Or one may speak of him as the founder of this Commonwealth in 1681 and 1682. That is a very fascinating subject, but it would be more particularly appropriate to treat of it in the presence of an historical society, especially an Historical Society of Pennsylvania.

Again, one might speak of William Penn as a writer upon religious subjects, but I think what you ought to hear about is William Penn as one of the great British heroes. There is nothing American in one sense about William Penn, but his life covered what he himself called an "extraordinary day" in English history.

Born in 1644, he lived until 1718, and during that life—I would remind you—he lived under Charles I, Cromwell, Charles II, James II, William and Mary, and Queen Anne. That is an extraordinary experience indeed for anyone. With three of these sovereigns, or under three of these reigns he was particularly intimate at court, with Charles II, James II, and William and Mary. He was, of course, from the age of twenty-four a confirmed Quaker, but he was also accused, and very seriously accused, during his middle life of being a Jesuit. You see there are some intriguing features in the life of this man, William Penn.

May I recall very rapidly the early part of his life. His father was Admiral Sir William Penn, a very high officer in the British Navy. William Penn was the son, then, of a fighting Admiral and yet this son we have come to think of as a great exponent of peace and religion. He had English and Dutch blood in him. He was educated and went up to Christ Church at Oxford, from which he was sent down in disgrace in two years on account of his attitude toward the Established Church of England. He heard while at Oxford the preaching of one of the Quaker ministers, Thomas Loe. He did not hear him again for ten years. I shall not say anything about the first

time he heard Thomas Loe, because the second time he heard him is more important.

He was sent down then at the age of seventeen or eighteen from Oxford. He was received by his father with great chagrin. The father felt it was an ignominy for his son to be sent down from Oxford. He sent him on a tour to France, where he studied under Amyraut and became very thoroughly imbued with the best Protestant thought. He was also in Paris and took on some of the exterior, the manners and polish of a young Frenchman of the time. He returned to London, as his father thought, completely cured of any of the folly he might have cherished. He sent him over to the south of Ireland, where the Admiral had estates, to administer them, and it was then as a young member of the militia in the south of Ireland that he had his portrait painted in armor, the familiar portrait of William Penn as a young man.

Now up to this point William Penn was a perfectly typical Englishman, born in the Established Church, with plenty of money. The family was well-to-do on both sides, and everything indicated he would probably lead the ordinary life of a young Englishman of the time. But there was something about this young man which made him dissatisfied with the world about him. It was at this time Thomas Loe found him and he began to attend the Quaker meetings in Ireland. It was reported to his father, who called him home. His father broke with him for a time, but the mother was more lenient than the father, which is the way of mothers. However, he went out of the house in which he was no longer allowed to stay, and joined the Quakers in London, and after the manner of a convert began to preach, at the age of twenty-four. He also began to write books and tracts, especially directed to the shortcomings of the Church of England. It was not long before he landed in the Tower. William Penn spent almost two years of his life in prison, and less than four years in America.

"The Sandy Foundation Shaken" is a book dealing with the sandy foundations on which some people build their spiritual faith. This was his first book.

When he was released by higher powers after spending some time in the Tower he soon began to preach again and to write. While in the Tower he wrote his great book, "No Cross, No Crown." The title of the book means that if you have no cross you will win no crown.

Soon after he came out of the Tower he was preaching with another man named William Meade. They were expecting to preach in the meeting house of Grace Street in London, but the authorities had closed the meeting house and they preached in the street. Two young Quakers preaching in the street soon

drew a crowd. They were seized in the name of the law for provoking a riot. They were haled into court and there one of the great trials of British history took place—important because of the precedent that was established at that trial. William Penn acted as lawyer in his own defense before the Mayor and Recorder. Both these men were determined that William Penn and his friend should be found guilty and go to prison. The jury brought in a verdict of guilty of preaching in Grace Street, entirely avoiding all mention of riot. They considered the two prisoners had completely absolved themselves of any guilt of riot; therefore, they brought in the verdict of guilty of preaching. The judge and recorder were furious and sentenced the two men and the entire jury with fines, to stay in prison until the fines were paid.

I want to read what William Penn said on that occasion:

“Unhappy are those juries who are threatened to be fined and starved and ruined if they give not in verdicts contrary to their consciences.”

And when they were finally sent to prison where they stayed until the fine was paid, he turned away and said:

“I would have thee and all other men to know that I scorn that religion which is not worth suffering for, and able to sustain those that are afflicted for it; mine is, and whatever may be my lot for my constant profession of it I am nowise careful, but resigned to answer the will of God, by the loss of goods, liberty, and life itself. When you have all, you can have no more; and then, perhaps, you will be contented, and by that you will be better informed of our innocency. Thy religion persecutes, and mine forgives; and I desire my God to forgive you all that are concerned in my commitment, and I leave you all in perfect charity, wishing your everlasting salvation.”

Now the site of that trial is marked with a brass tablet in London today, and it was one of William Penn's great contributions to the defense of the rights of every Englishman when serving on a jury.

Only a few months ago a judge in this neighborhood expressed himself with violence in regard to a verdict brought in by a jury in one of our courts. I was very much interested to see that judge receive a rebuke from one of the higher courts for this reason. There is to be no browbeating of juries either in the course of a trial or when the verdict is brought in. That is one of William Penn's accomplishments.

It is the application of his faith to tolerance and justice and square dealing in our daily lives, both between individuals and between nations, that interested Penn. These are, I think to this day, the difficult points in application of our various forms of Christian faith. As long as men discuss theology alone nothing very serious is liable to happen, but when they begin to apply theory, then their faith is tested before the world

by their works. I have two or three brief sentences which will give you an idea of Penn's religion. When he was in the Tower for writing "Sandy Foundations," he said:

"My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man."

Apparently he meant just exactly what he said.

"There is a great God and power, that hath made the world, and all things therein; to whom you and I, and all people owe their being, and well-being; and to whom you and I must one day give an account for all that we do in this world."

That is simple enough for anyone.

"I have ever thought, there has been but one true religion in the world, and that is the spirit of God in the hearts and souls of men."

No theology about that.

William Penn was more than a religious scholar; he was a gentleman by birth and training. He believed in courtesy and tact. Do you suppose for a moment that Charles II, or James II would have allowed this man to come to Court and tell them what ought to be done in matters of international policy unless he had a very gracious way with him? This is what he said about that:

"I know of no religion that destroys courtesy, civility and kindness."

For some years before 1680 he served as Trustee of New Jersey and then to discharge a debt of sixteen thousand pounds which the Crown owed to the estate of Admiral Sir William Penn, young William Penn was offered, as you know, what finally became Pennsylvania. If the Crown had owed nothing to the estate of Admiral Sir William Penn it is very likely William Penn would have had nothing to do with this western continent, but he saw here a place to work out theories in regard to justice, charity and peace which he could not work out in England in the seventeenth century. That was a time of bitter religious controversies, when Roman Catholics and Protestants were at sword points, when the Church of England and the non-conformists were at sword points, and both conformists and non-conformists were at sword points with the Quakers. Penn saw that America would be a place to work out in life and practice all the ideas he had on the subject of charity and good will and peace, so he took the grant. I will not go into the descriptions he made of it, very beautiful descriptions, which he sent back to London. He had wanted to call it Sylvania, but Charles II insisted he call it Pennsylvania, so much did the king think of this man. When Penn wanted people to come to this country, did he use the ordinary methods of people exploiting a new country?

"To conclude, I desire all my dear country-folks, who may be inclined to go into those parts, to consider seriously the premises, as well the inconveniency as future ease and plenty; that so none may move rashly, or from a fickle, but from a solid mind; having, above all things, an eye to the providence of God, in the disposing of themselves; and I would further advise all such, at least, to have the permission, if not the good liking, of their near relations; for that is both natural, and a duty incumbent upon all. And by this will natural affections be preserved, and a friendly and profitable correspondence between them; in all which I beseech Almighty God to direct us; that his blessing may attend our honest endeavours; and then the consequence of all our undertakings will turn to the glory of his great name, and all true happiness to us, and our posterity. Amen."

What do you think of that for the language of a promoter? It is different from the kind we have in Pennsylvania and along the coast of New Jersey.

I will not speak in this company of the establishment of this colony except to say at this point that it was from 1682 until 1756 the Quaker contribution to governments in the world's history. It was said by contemporaries, and it has been said since, that Pennsylvania offered the nearest approach to Utopia in any part of the world in the first half of the eighteenth century. There were plenty of troubles we need not go into, but it was fundamentally based on principles held by William Penn. There was perfect tolerance as regards the right of true suffrage in assembly, except atheists were excluded from eligibility for positions under the government. Roman Catholics were permitted, of course, to hold such offices and of course all Protestant denominations.

There were Dutch here and Swedes along the Delaware River before William Penn came, but such an overwhelming majority of Quakers came during the first decade of the eighteenth century that the Province was prevailingly Quaker until 1756. Later, trouble with the Crown in regard to raising military quotas to fight the French and Indians stirred the consciences of these Quakers. The legal equivalence of affirmations for oaths which William Penn had incorporated in his constitution was one of the subjects upon which he wrote with great feeling and great conviction. These two subjects made trouble, especially the military clause, and in '56 the whole Quaker body walked out of the Assembly with their cloaks about them and their places have been taken ever since by the more belligerent Scotch-Irish element!

I have only a few minutes left and I want William Penn to speak to you as much as possible in his own words. One of the subjects in which he was most interested was, of course, international peace and I have made very brief notes of the subjects covered in that remarkable volume, "An Essay Towards the Present and Future Peace of Europe by the Establishment of an European Diet, Parliament or Estates."

First: Peace is desirable.

Second: It is attainable by justice and not war.

In this remarkable plan, William Penn in 1690 proposed that the Sovereign Powers of Europe should meet at least once in three years. Several countries were included which you and I would not think of including in this day. There were to be ninety representatives from these countries, each of which had its numerical quota, and they were all to unite to compel the submission of anyone who violated the decisions of the body. That proves William Penn did not offer this plan with the idea that it would do away with all war, but that it would make war far less probable. Each national delegation had one vote, and voting was to be by secret ballot, so it was hardly worth while to waste any money bribing. It was to be three-fourths majority; the language to be either French or Latin; and twenty-four days were to be allowed on matters for which advice had to be secured from home. He thought you could get to any capital in Europe and back again in twenty-four days! He meets some arguments by stating that in eliminating war there is no danger of effeminacy and he further points out that real sovereignty is not threatened and the only time it could be interfered with would be when an effort was made to interfere with the equally just sovereignty of some other nation. The benefits of the plan are:

Less blood would be spilled;

Christians would be offering a better example to the heathen;

Economy;

Security of travel and commerce.

In 1697 when he was in London, William Penn drew up a plan for the Confederacy of the Colonies, interesting because it is the most intelligent and inclusive of all plans for the Colonies before the time of the Revolution—interesting because it included them all, not some only.

William Penn spent, as I said, less than four years in this country. When he was here things went beautifully; when back in England, he was troubled by his representatives, who were not what they should have been. Moreover, due to the fact that he would not recover his quit-rents for holdings which he had in this country he was financially embarrassed before his death. Indeed, due to the dishonesty of his steward in England, he was imprisoned for debt for a considerable length of time when he was an old man.

Now I have said nothing at all about his family. You would like to think of this man in some other capacity than a

public man. He was married twice, both times to very honorable women, first to Gulielma Springett and second to Hannah Callowhill, both of whom were able women. He was the father of thirteen children. They did not all live because in the seventeenth century, as in earlier centuries, there was a high mortality among infants. None of his children compared favorably with the father.

This is what William Penn wrote to his first wife when he was leaving for the first trip to America in 1682, which was not an undertaking to be lightly entered upon:

"My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as the most worthy of all my earthly comforts: and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest."

He also wrote to his children how to treat their mother, wrote hundreds of maxims and moral reflections, some of which are very like those of the Rochefoucauld, others purely moral and religious. He told his children what he thought of their mother and how he expected them to treat their mother while he was away.

I shall conclude with the memorial that was prepared after his death by the fellow-members of Reading Monthly Meeting in England. It is the custom of Quakers after the death of any distinguished one of the group to prepare a memorial and it is sent up to the Yearly Meeting to be read there. I think it is interesting to know what his fellow-members say about him in their memorial:

"He was a man of great abilities, of an excellent sweetness of disposition; quick of thought and of ready utterance; full of the qualifications of true discipleship, even love without dissimulation; as extensive in charity as comprehensive in knowledge, and to whom malice and ingratitude were utter strangers—ready to forgive enemies, and the ungrateful were not excepted.

"Had not the management of his temporal affairs been attended with some deficiencies, envy itself would be to seek for matter of accusation, and judging in charity, even that part of his conduct may be attributed to a peculiar sublimity of mind.

"Notwithstanding which, he may, without straining his character, be ranked among the learned, good, and great; whose abilities are sufficiently manifested throughout his elaborate writings, which are so many lasting monuments of his admired qualifications, and are the esteem of learned and judicious men among all persuasions.

"And although in old age, by reason of some shock of a violent disease, his intellect was much impaired, yet his sweetness

and loving disposition surmounted its utmost effects, and remained when reason almost failed."

And how he loved this distant colony of his over here! It was his delight; it was where he had tried to work out the ideals most precious to him.

Last winter I received, as perhaps some of you did, a document emanating from nearby here in Philadelphia which said: "The ideals of its founder, William Penn, still animate the city." The man who wrote that is an optimist! This is what William Penn himself said when he was saying farewell to Philadelphia, and with it I will close because it is most characteristic of the man:

"And thou, Philadelphia, the virgin settlement of this province, named before thou were born, what love, what care, what service, and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee!

* * *

"My love to thee has been great, and the remembrance of thee affects mine heart and mine eye. The God of eternal strength keep and preserve thee to his glory and thy peace!"



List of the Members

of the

Descendants of the Schwenkfeldian Exiles

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