

1929



STATE FLAG
OF
PENNSYLVANIA

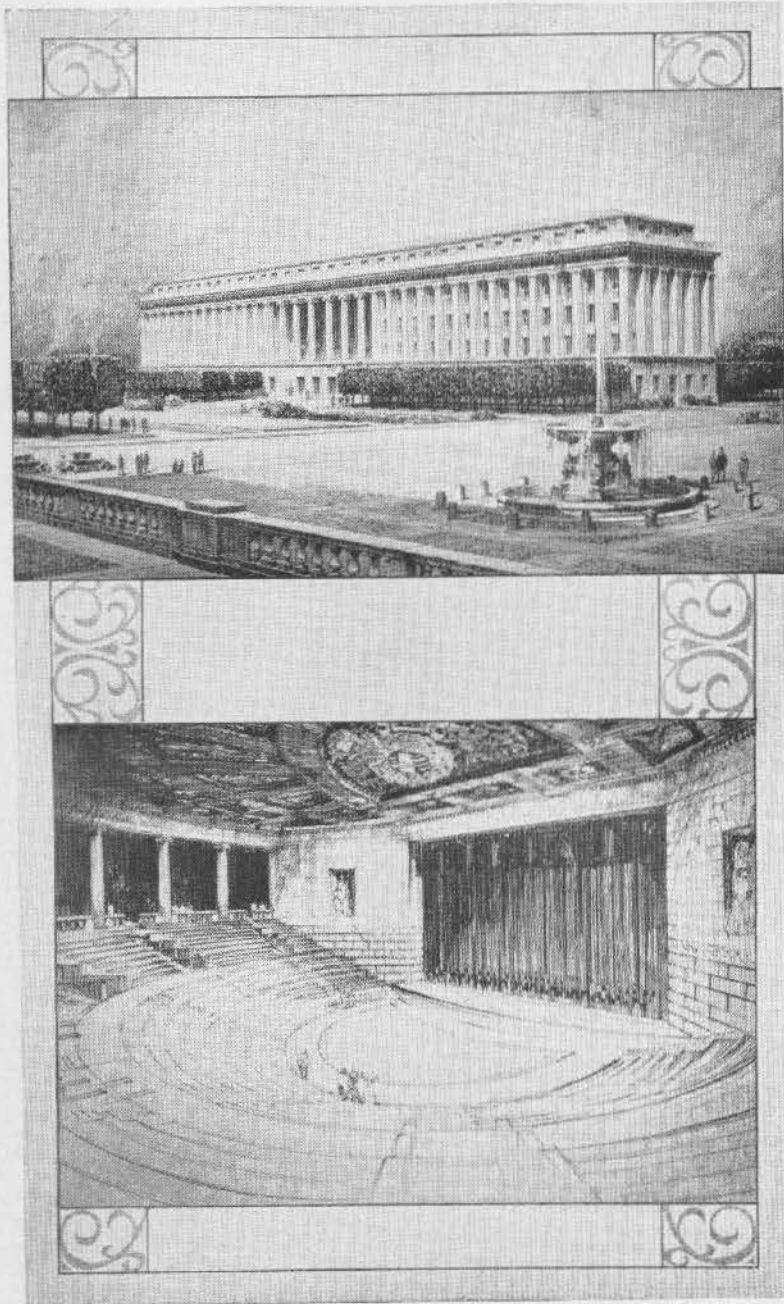
SIZE OF FLAG SIX FEET TWO INCHES FLY
AND FOUR FEET SIX INCHES ON STAFF

capitol, Harrisburg

②

1929

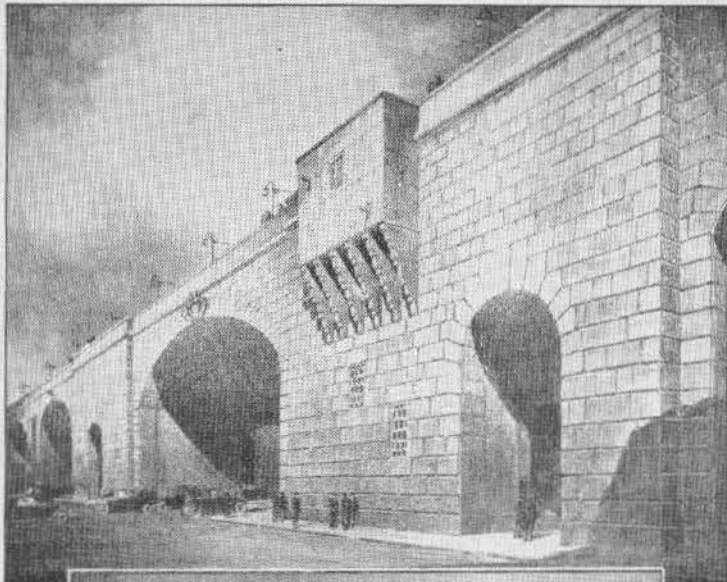
PLATE XIII



SKETCH OF SOUTH OFFICE BUILDING NUMBER 2 AND INTERIOR
SKETCH OF THE AUDITORIUM

Capitol, Har

PLATE XIV



ARTIST'S SKETCHES OF MEMORIAL BRIDGE AND PYLONS

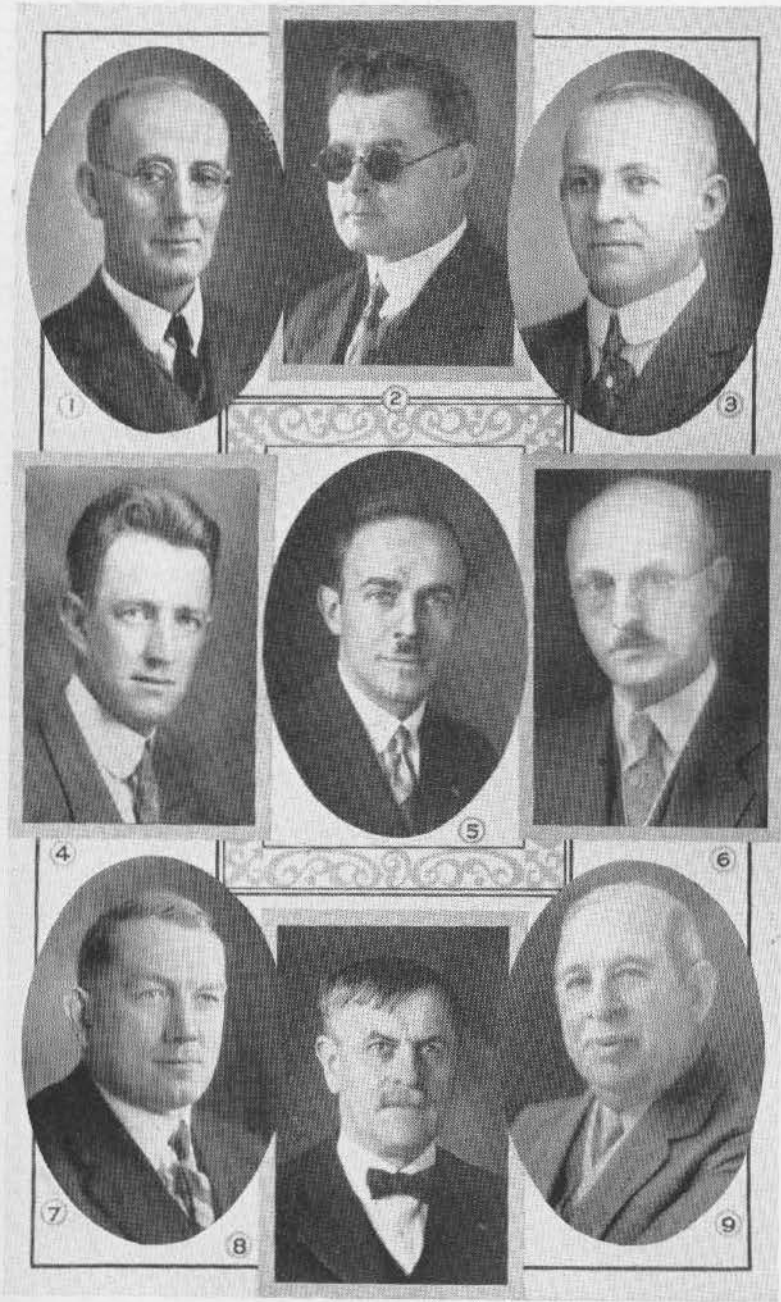
PLATE XXXI



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) SAMUEL J. GRENET; (2) CHARLES R. GRIFFITH; (3) MISS
HELEN GRIMES; (4) CHESTER H. GROSS; (5) HAROLD P. GWYNNE
(6) LOUIS W. HAGMAIER; (7) W. ALBERTSON HAINES; (8) CURTIS
M. HARDING; (9) JAMES HARKINS, JR.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) SAMUEL B. HART; (2) MARTIN L. HARTER; (3) SAMUEL G. HARTSOCK; (4) EDWARD HAWS; (5) JAMES J. HEFFERNAN (6) JOHN J. HEFFERON; (7) PAUL V. HEFFNER; (8) JAMES T. HEFFRAN; (9) JOSEPH B. HENDERSON.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) CLEVELAND Y. DONNELL; (2) MATTHEW A. DUNN; (3) PARIS
E. EACHES; (4) FRANCIS H. S. EDE; (5) CLARENCE L. EDERER;
(6) EDWIN C. EMHARDT; (7) GEORGE A. ERDLEY; (8) JOSEPH T.
EVANS; (9) GEORGE F. FISH.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) JOHN M. FLYNN; (2) GEORGE S. FOCKLER; (3) HARRY B. FOX; (4) WILLIAM H. FULLER; (5) AMOS L. GELNETT; (6) OLIVER GICKING; (7) EDWARD B. GOEHRING; (8) C. J. GOODNOUGH; (9) HARRY GREEBY.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) EDWARD BROWN; (2) E. P. BROWN; (3) THOMAS J. BROWN;
(4) THOMAS J. BURKE; (5) RICHARD D. BURNS; (6) BIAGIO
CATANIA; (7) PAUL CAUFFIEL; (8) JAMES G. CLARK; (9) MARTIN
S. CLARK.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) ROY W. CLOVIS; (2) PATRICK CONNER; (3) EDWARD J. COOKE; (4) ALBERT B. DAVIDSON; (5) FRED W. DAVIS; (6) ROBERT DENGLER; (7) J. LEWIS DENNE; (8) CLAYTON A. DIETRICH; (9) G. HARRY DITTER.

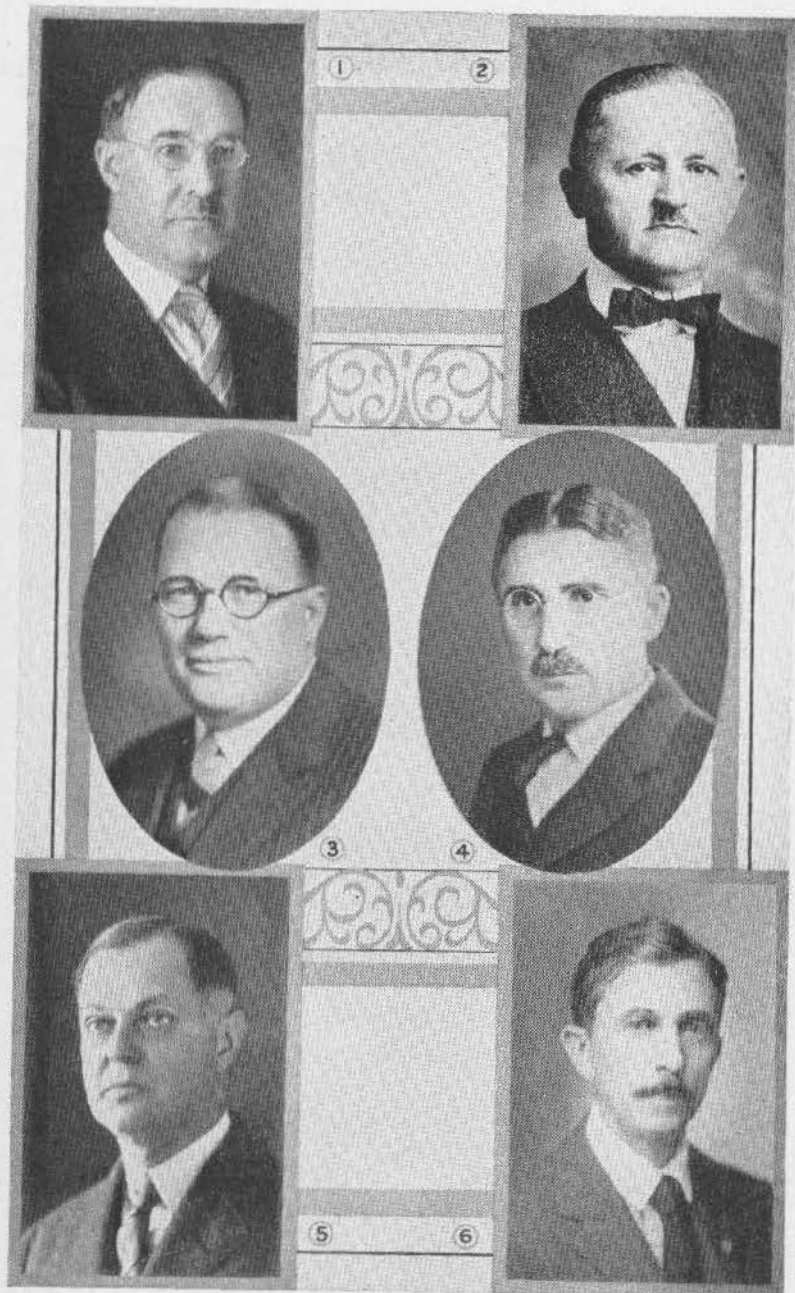


REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) CHARLES C. A. BALDI, JR.; (2) JOSEPH F. M. BALDI, 2ND;
(3) CARL C. BALDRIGE; (4) HARPER P. BARTON; (5) ALONZO S.
BATCHELOR; (6) HARVEY L. BAUSER; (7) DAVID WHITEHOUSE
BECHTEL; (8) FREDERICK P. BEHM; (9) FRED A. BELL.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) WILLIAM T. BELL; (2) GEORGE H. BICKER; (3) MILTON A. BICKETT; (4) CHARLES F. BIDELSPACHER; (5) WILLIAM C. BLACK; (6) ARNOLD M. BLUMBERG; (7) ALEXANDER BOGGS; (8) FRANK L. BOWERS; (9) CHARLES C. BRAHAM.

PLATE XXIII

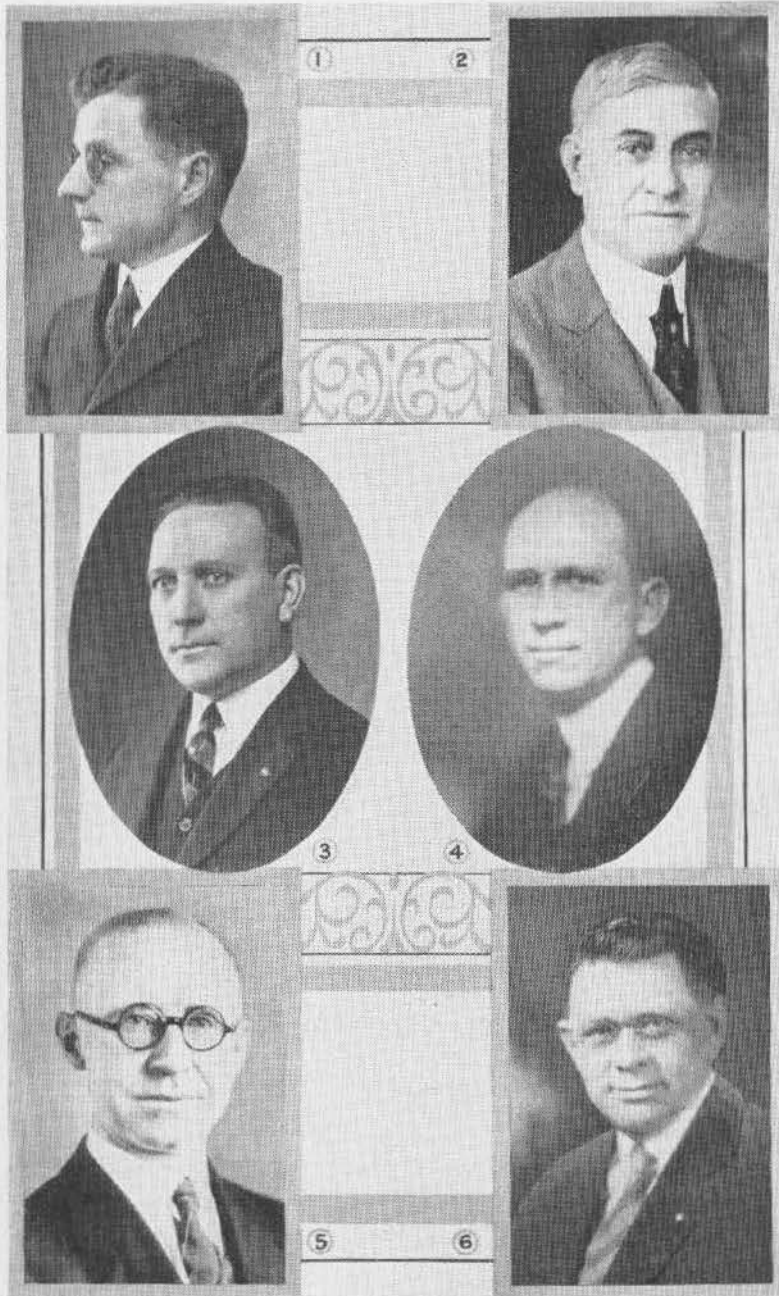


SENATORS IN THE GENERAL ASSEMBLY—1929
(1) HARRY B. SCOTT; (2) CHARLES W. SONES; (3) ANDREW J. SORDONI; (4) GEORGE T. WEINGARTNER; (5) RICHARD W. WILLIAMSON; (6) GEORGE WOODWARD.



OFFICERS AND REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929

(1) AARON B. HESS, SPEAKER; (2) EUGENE F. WHITE, CHIEF CLERK; (3) MILTON K. BURGNER, RESIDENT CLERK; (4) MRS. ELLA C. ADAMS; (5) PAUL G. ADAMS; (6) ALBERT ASTON; (7) NORMAN BAILY; (8) FRANCIS T. BAKER, MEMBERS.



SENATORS IN THE GENERAL ASSEMBLY—1929
(1) HENRY E. LANIUS; (2) M. G. LESLIE; (3) WILLIAM D. MANSFIELD; (4) JOHN J. MCCLURE; (5) LAWRENCE E. MCCROSSIN (DECEASED); (6) JAMES E. NORTON.



SENATORS IN THE GENERAL ASSEMBLY—1929
(1) HOWARD I. PAINTER; (2) CHAUNCEY W. PARKINSON; (3) LEON C. PRINCE; (4) RICHARD S. QUIGLEY; (5) WARREN R. ROBERTS; (6) SAMUEL W. SALUS.

PLATE XIX



SENATORS IN THE GENERAL ASSEMBLY—1929
 (1) BERTRAM G. FRAZIER; (2) FREDERICK T. GELDER; (3)
 FRANK J. HARRIS; (4) LANING HARVEY; (5) ROBERT D. HEATON;
 (6) JOHN G. HOMSHER.



SENATORS IN THE GENERAL ASSEMBLY—1929

(1) HARVEY HUFFMAN; (2) WILLIAM C. HUNSICKER; (3) MILES B. KITTS; (4) THADDEUS S. KRAUSE; (5) JOHN E. KUNKLE; (6) HARRY H. LAMB.

PLATE XVII



SENATORS IN THE GENERAL ASSEMBLY—1929
(1) NORMAN L. BONBRAKE; (2) HARVEY G. BOWERS; (3) JAMES S. BOYD; (4) HERMAN P. BRANDT; (5) CLARENCE J. BUCKMAN; (6) WILLIAM H. CLARK.



SENATORS IN THE GENERAL ASSEMBLY—1929
(1) JAMES L. COYNE; (2) ALBERT DAVIS; (3) CHARLES H. EALY; (4) WILLIAM H. EARNEST; (5) MORRIS EINSTEIN; (6) FRANK L. FAY.

1929

PLATE XV



OFFICERS OF THE SENATE—1929

(1) HORACE W. SCHANTZ, PRESIDENT PRO TEMPORE, 1927-29; (2) AUGUSTUS F. DAIX, JR., PRESIDENT PRO TEMPORE, 1929-31; (3) A. BOYD HAMILTON, SECRETARY; (4) JOHN E. MCKIRDY, CHIEF CLERK; (5) HERMAN P. MILLER, LIBRARIAN.



SENATORS IN THE GENERAL ASSEMBLY—1929
(1) BENJAMIN APPLE; (2) MAX ARON; (3) FRANK E. BALDWIN;
(4) HERMAN E. BAUMER; (5) HARRY J. BELL.



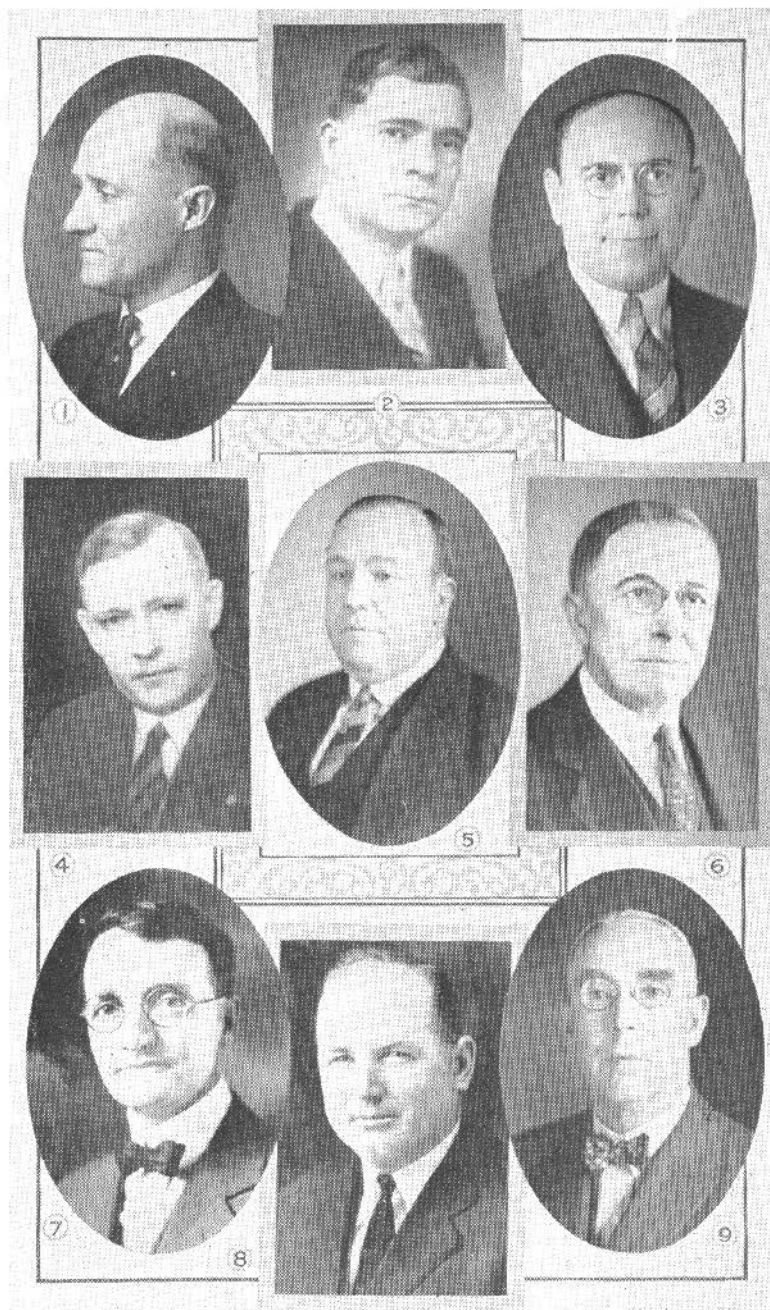
REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) GEORGE W. WEAVER; (2) THOMAS WEIDEMANN; (3) J.
WALTER WELLS; (4) H. STANLEY WELTY; (5) JAMES WETTACH;
(6) ALEXANDER R. WHEELER; (7) HAINES D. WHITE; (8) JESSE R.
WIKE; (9) GEORGE W. WILLIAMS.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) JOHN J. WILLIAMS; (2) THOMAS B. WILSON; (3) D. ERSKINE WITHERSPOON; (4) MORTON WITKIN; (5) EVAN J. WOLFE; (6) NORMAN WOOD; (7) J. ANSON WRIGHT; (8) WILSON L. YEAKEL (9) THOMAS B. YERG; (10) JOSEPH R. ZIESENHEIM.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) CLINTON A. SOWERS; (2) ROBERT S. SPANGLER; (3) WILLIAM F. STADTLANDER; (4) OSCAR D. STARK (DECEASED); (5) CHARLES W. STAUDENMEIER; (6) JOSEPH G. STEEDLE; (7) J. A. STEIN; (8) PHILIP STERLING; (9) HUGH M. STEVENSON; (10) JOHN W. STORB.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929

(1) ARTHUR STORER; (2) LUKE J. SULLIVAN; (3) HERMAN J. TAHL; (4) GROVER C. TALBOT; (5) ELLWOOD J. TURNER; (6) WILLIAM H. VOLTZ; (7) JOHN D. WALKER; (8) JOSEPH WASHINGTON; (9) ALBERT P. WAY.

PLATE XLI



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) SHEPPART H. ROYLE; (2) CHRISTIAN SAUTTER; (3) JOSEPH
 M. SCHILLING; (4) JOHN SCHRECK; (5) JACOB B. SCHROCK; (6)
 LOUIS SCHWARTZ; (7) JOHN G. SCOTT; (8) WILLIAM H. SCOTT;
 (9) CHARLES I. SHAFFER.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929

(1) GEORGE D. SHEELY; (2) A. L. SHEFFER; (3) NORTH SHELLENBERGER; (4) WILLARD G. SHORTZ; (5) W. WARREN SHUTT; (6) JOSEPH A. SIMON; (7) HARRY J. SMITH; (8) WILLIAM BOUD SMITH; (9) GEORGE H. SOFFEL.

PLATE XXXIX



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) WILLIAM D. PETHICK; (2) JOHN G. PIERCE; (3) MRS. LILLIE
 H. PITTS; (4) STERLING T. POST; (5) OLLIE J. POWELL (6) JOHN
 S. PURUCKER; (7) WILLARD S. READER (8) GEORGE L. REED; (9)
 JOHN REILLY.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) SAMUEL B. REYBURN; (2) JOHN A. RHODES; (3) P. B. RICE; (4) BART RICHARDS; (5) ROGER RICHARDS; (6) FRANK J. RIDDLE; (7) HOWARD F. RIEDER; (8) JOSEPH D. RONEMUS; (9) MORRIS J. ROOT.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) CHARLES A. MICHEL (DECEASED); (2) HENRY A. MILLER;
(3) SAMUEL H. MILLER; (4) D. GLENN MOORE; (5) W. H. MOORE;
(6) MICHAEL J. MULDOWNEY; (7) AARON W. MUMFORD; (8)
WILLIAM J. MUNLEY; (9) M. A. MUSMANNO.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929

(1) PHILIP M. MYERS; (2) EDWARD NOTHNAGLE; (3) HARRY P. O'NEILL; (4) FRED W. PATTERSON; (5) THOMAS M. PECK; (6) ELDER PEELOR; (7) MRS. MARTHA M. PENNOCK; (8) SAMUEL J. PERRY; (9) FREDERICK PETERS.

Pennz

PLATE XXXV



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) CHARLES LOSE; (2) J. LYMAN LOUCKS; (3) MARSHALL D. LOWE, JR.; (4) SAMUEL LUCAS; (5) JOSEPH R. LYNCH; (6) JOSEPH C. MARCUS; (7) JACOB MATHAY; (8) FLOYD B. MCALEE; (9) PATRICK F. MCALINN.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
 (1) WILLIAM C. MCCALLISTER; (2) WILLIAM G. MCCANN; (3)
 JAMES H. MCCLURE; (4) EDWARD J. McDONALD; (5) W. C.
 MCGREGOR; (6) RAY W. MCKAY; (7) MARTIN MEMOLO; (8) J.
 LLEWELLYN MEREDITH, JR.; (9) AUGUST C. METZINGER.



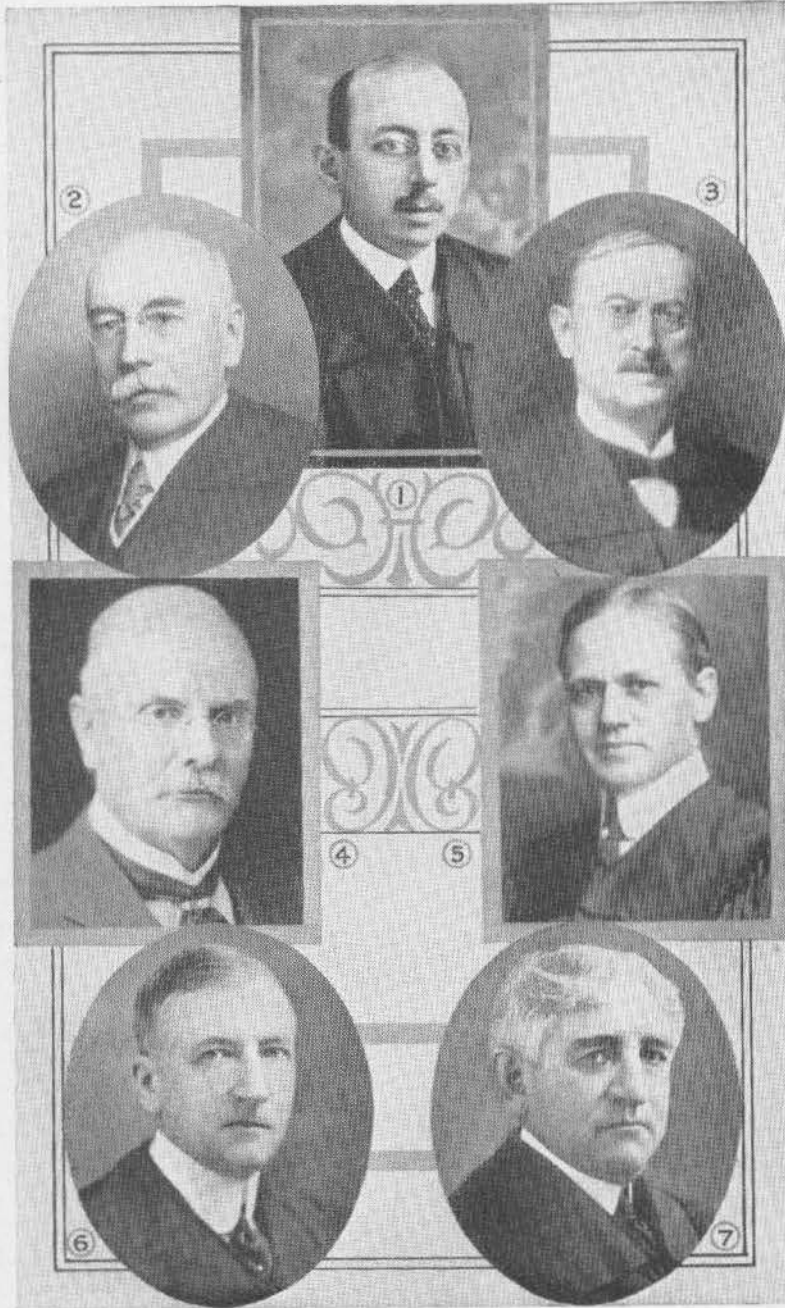
REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929

(1) JOHN C. HERMANSEN; (2) HARRY E. HIMES; (3) FRANK HOFFMAN; (4) VELL B. HOLCOMBE; (5) JOHN L. HOLMES; (6) GEORGE F. HOWE; (7) FRED J. HUESTER; (8) BENJAMIN JONES; (9) I. DANA KAHLE.



REPRESENTATIVES IN THE GENERAL ASSEMBLY—1929
(1) E. KATZ; (2) JOHN H. KING; (3) MRS. MABELLE M. KIRKBRIDE; (4) ROBERT G. KLECKNER; (5) RUSSELL R. KOHR (DECEASED); (6) CLIFFORD G. LANDIS; (7) RAY D. LEIDICH; (8) WILLIAM LINTON; (9) W. S. LOCKHART.

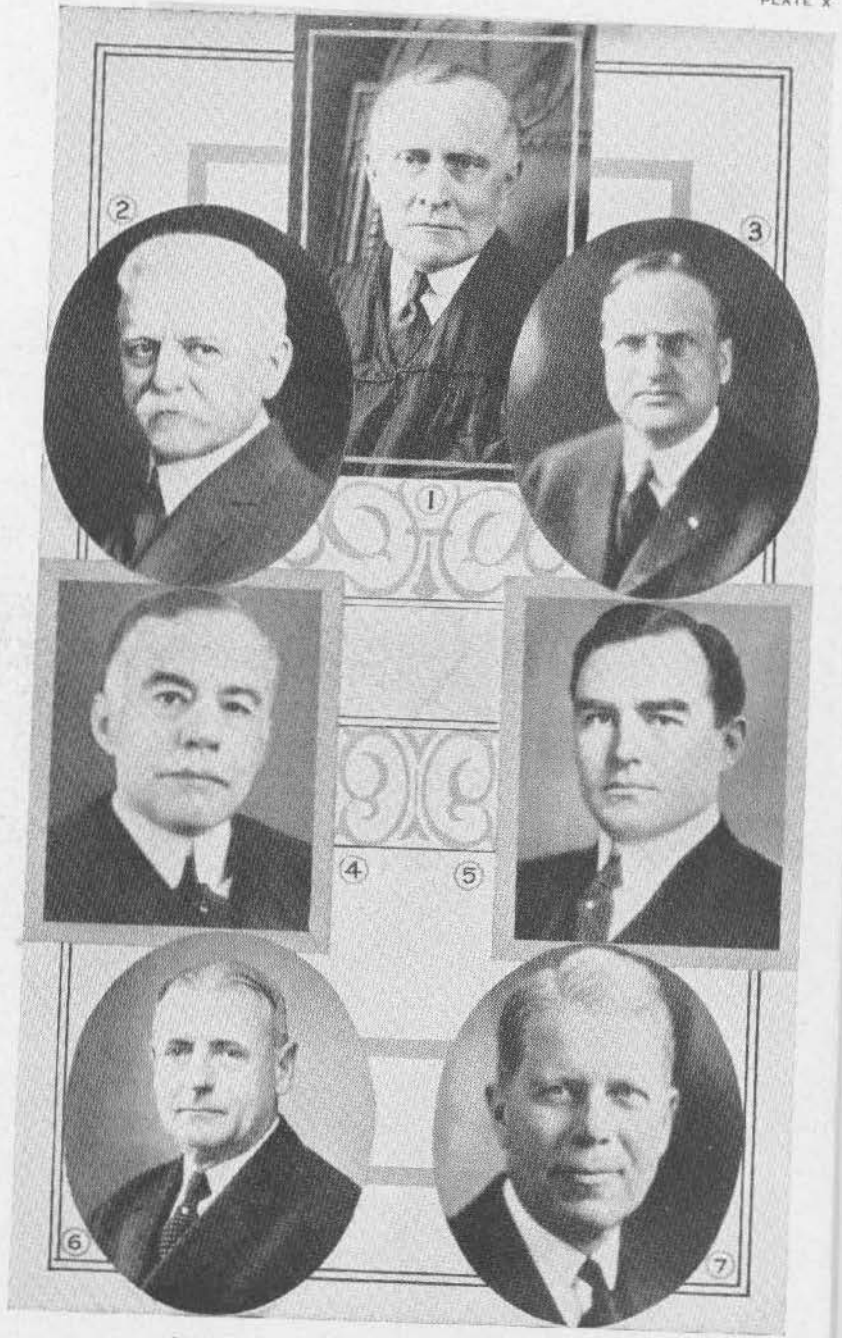
PLATE IX



JUSTICES OF THE SUPREME COURT

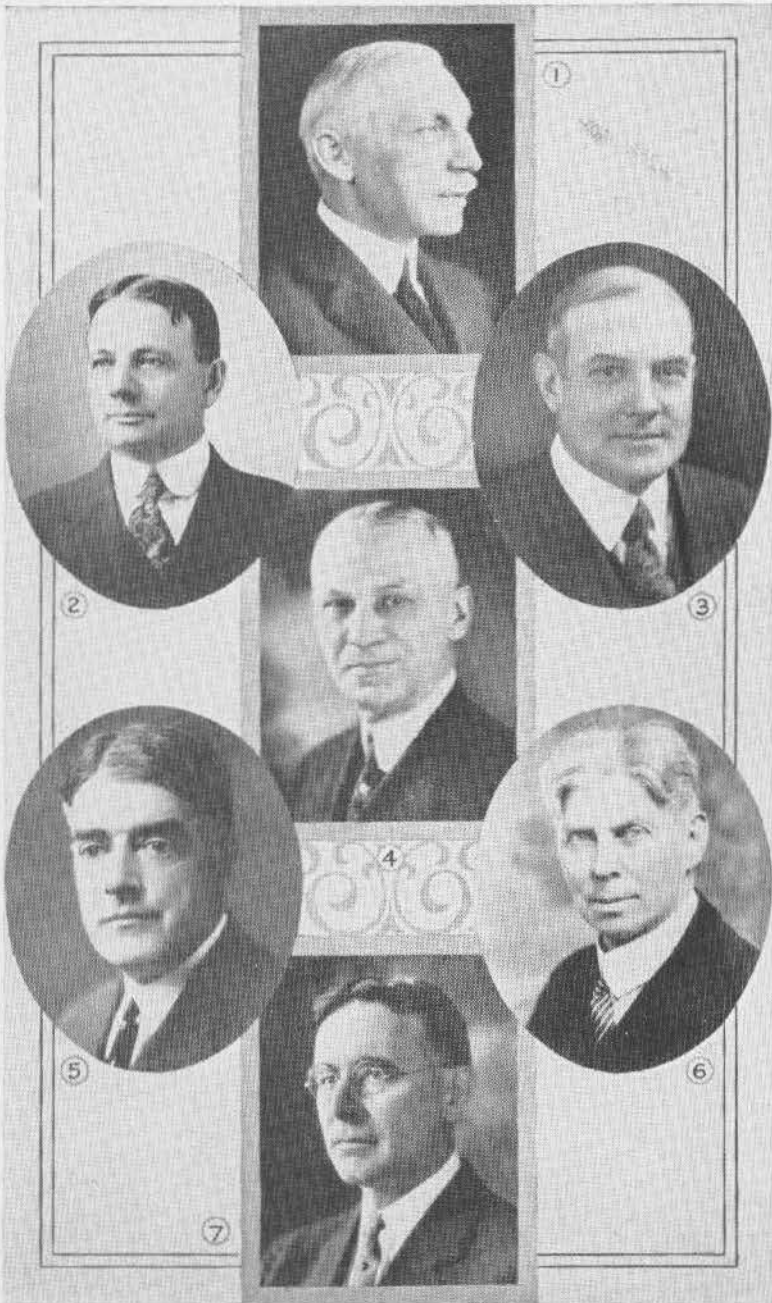
(1) ROBERT VON MOSCHZISKER, CHIEF JUSTICE; (2) ROBERT S. FRAZER; (3) EMORY A. WALLING; (4) ALEX SIMPSON, JR.; (5) JOHN W. KEPHART; (6) SYLVESTER B. SADLER; (7) WILLIAM J. SCHAFER, JUSTICES.

PLATE X



JUDGES OF THE SUPERIOR COURT
 (1) WILLIAM D. PORTER, PRESIDENT JUDGE; (2) FRANK M. TREXLER; (3) WILLIAM H. KELLER; (4) WILLIAM B. LINN; (5) ROBERT S. GAWTHROP; (6) JESSE E. B. CUNNINGHAM; (7) THOMAS J. BALDRIGE, JUDGES.

PLATE VII

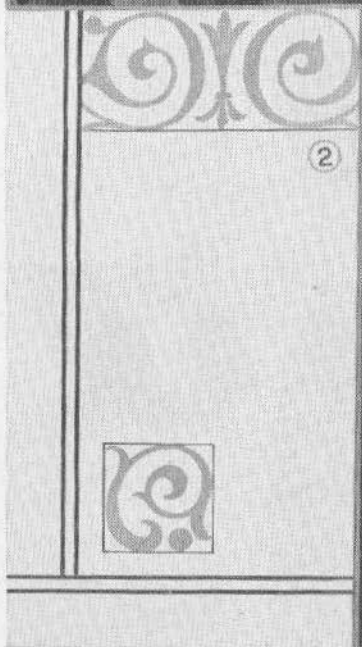


PUBLIC SERVICE COMMISSIONERS

(1) WILLIAM D. B. AINEY, CHAIRMAN; (2) S. RAY SHELBY, (3) JAMES S. BENN, (4) J. W. BROWN, (5) SAMUEL WALKER, (6) EMERSON COLLINS, (7) CHARLES H. YOUNG.



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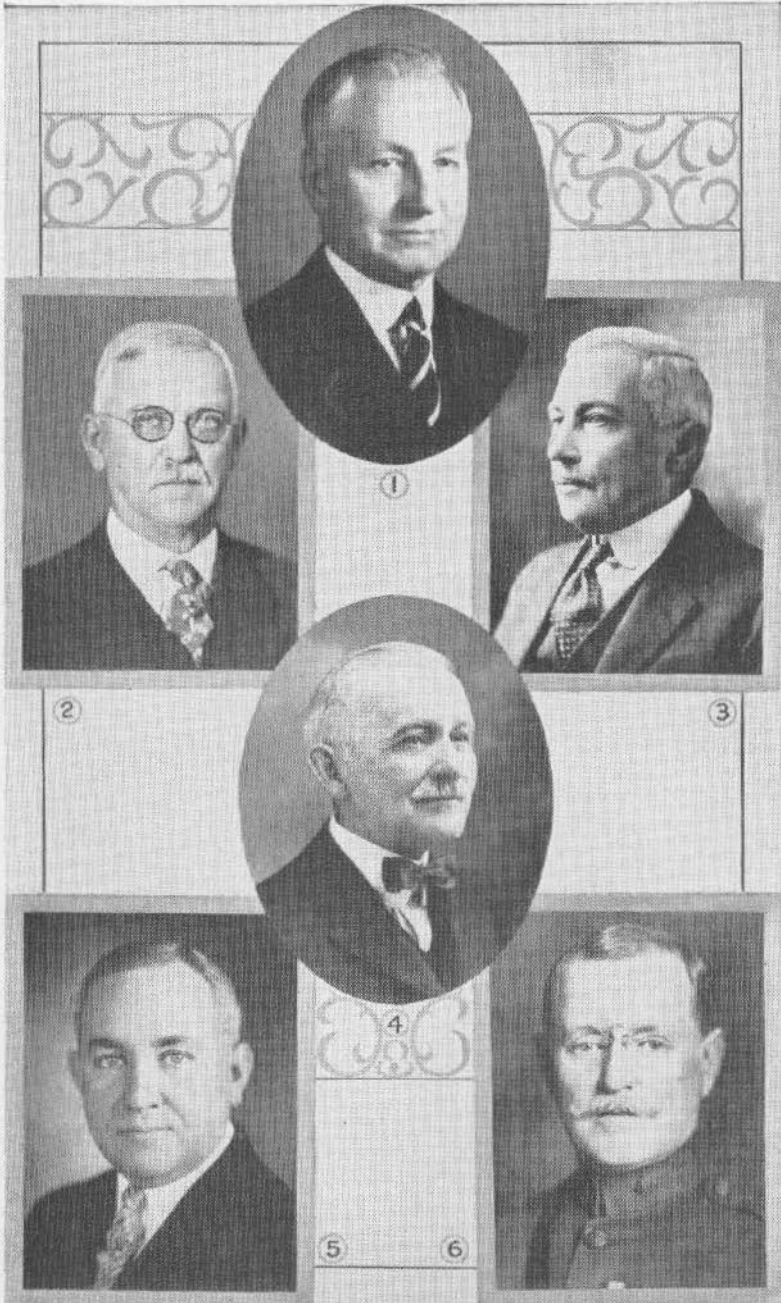


UNITED STATES SENATORS
(1) DAVID AIKEN REED: (2) JOSEPH R. GRUNDY.

PLATE V



(1) CHARLES E. DORWORTH, SECRETARY OF FORESTS AND WATERS; (2) WALTER H. GLASGOW, SECRETARY OF MINES; (3) JAMES LYALL STUART, SECRETARY OF HIGHWAYS; (4) THEODORE B. APPEL, SECRETARY OF HEALTH; (5) LYNN G. ADAMS, SUPERINTENDENT OF STATE POLICE; (6) PETER GLICK, SECRETARY OF LABOR AND INDUSTRY; (7) MRS. E. S. H. MCCAULEY, SECRETARY OF WELFARE.



(1) BENSON E. TAYLOR, SECRETARY OF PROPERTY AND SUPPLIES; (2) CHARLES JOHNSON, SECRETARY OF REVENUE; (3) NATHAN R. BULLER, COMMISSIONER OF FISHERIES; (4) JAMES N. MOORE, DIRECTOR OF LEGISLATIVE REFERENCE BUREAU; (5) FRANK J. GORMAN, SECRETARY TO THE GOVERNOR; (6) WILLIAM G. PRICE, JR., COMMANDER PENNSYLVANIA NATIONAL GUARD.

PLATE III



(1) CHARLES A. WATERS, AUDITOR GENERAL; (2) EDWARD MARTIN, STATE TREASURER; (3) JAMES F. WOODWARD, SECRETARY OF INTERNAL AFFAIRS.



(1) ROBERT R. LEWIS, SECRETARY OF THE COMMONWEALTH; (2) CYRUS E. WOODS, ATTORNEY GENERAL; (3) JOHN A. H. KEITH, SUPERINTENDENT OF PUBLIC INSTRUCTION; (4) FRANK D. BEARY, ADJUTANT GENERAL; (5) MATTHEW H. TAGGART, INSURANCE COMMISSIONER; (6) PETER G. CAMERON, SECRETARY OF BANKING; (7) CHARLES G. JORDAN, SECRETARY OF AGRICULTURE.

Penna

23

1929

PLATE II



Arthur H. James

LIEUTENANT GOVERNOR OF THE COMMONWEALTH

Penna

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PLATE I



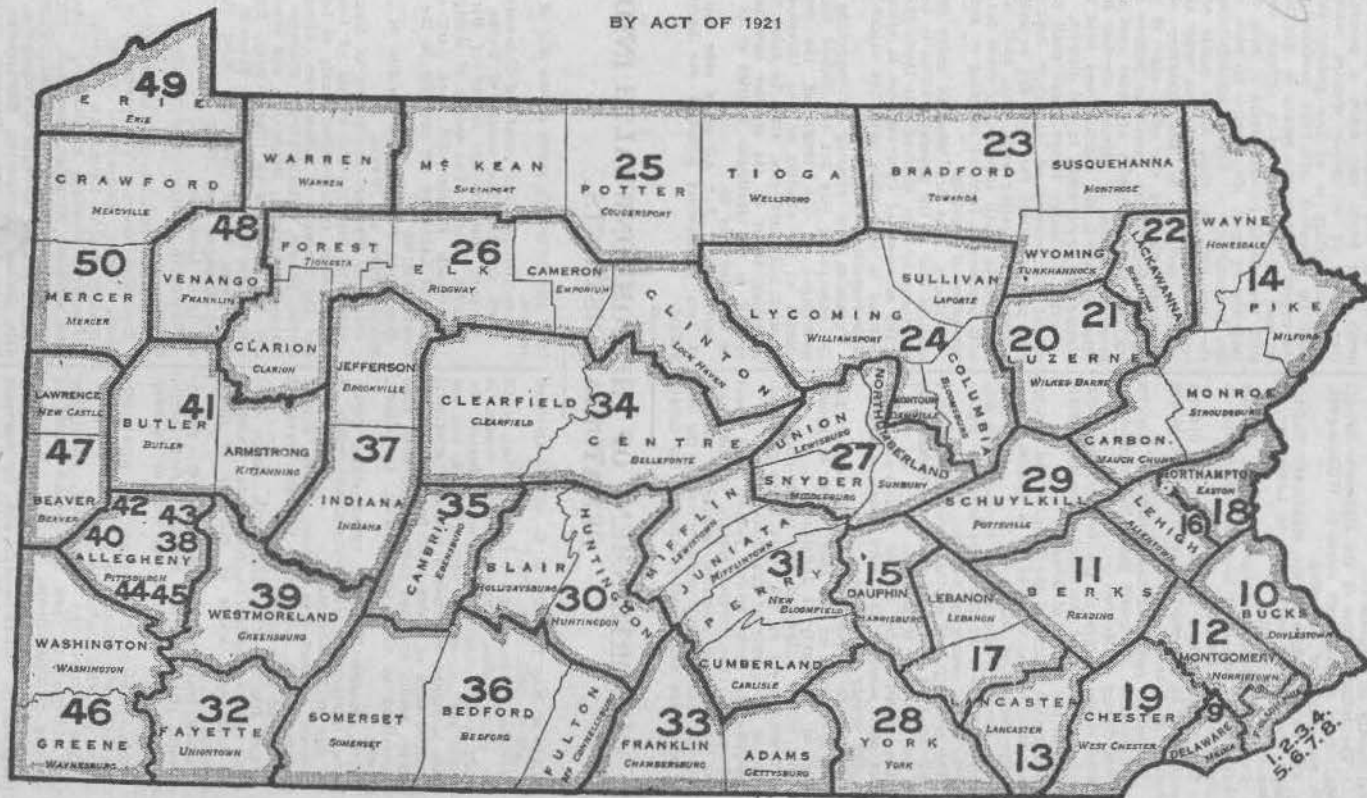
John A. Fisher

GOVERNOR OF THE COMMONWEALTH

1929

MAP OF PENNSYLVANIA
 SHOWING THE SENATORIAL DISTRICTS AS APPORTIONED

BY ACT OF 1921

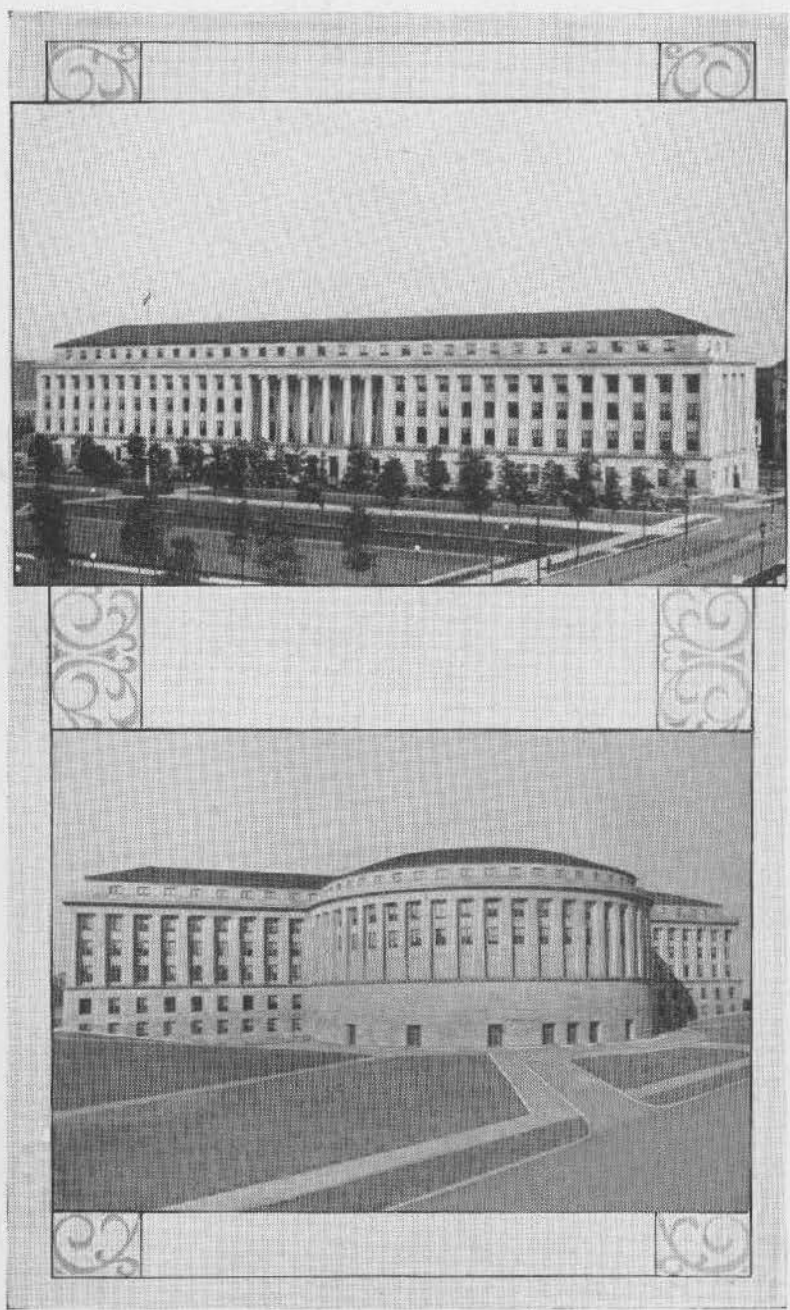


1921

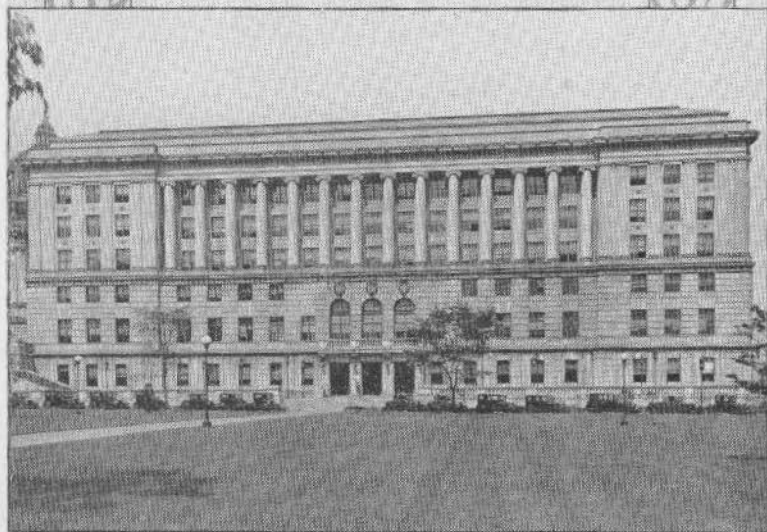
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5678*

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PLATE VII.



TWO VIEWS OF THE NEW EDUCATION BUILDING

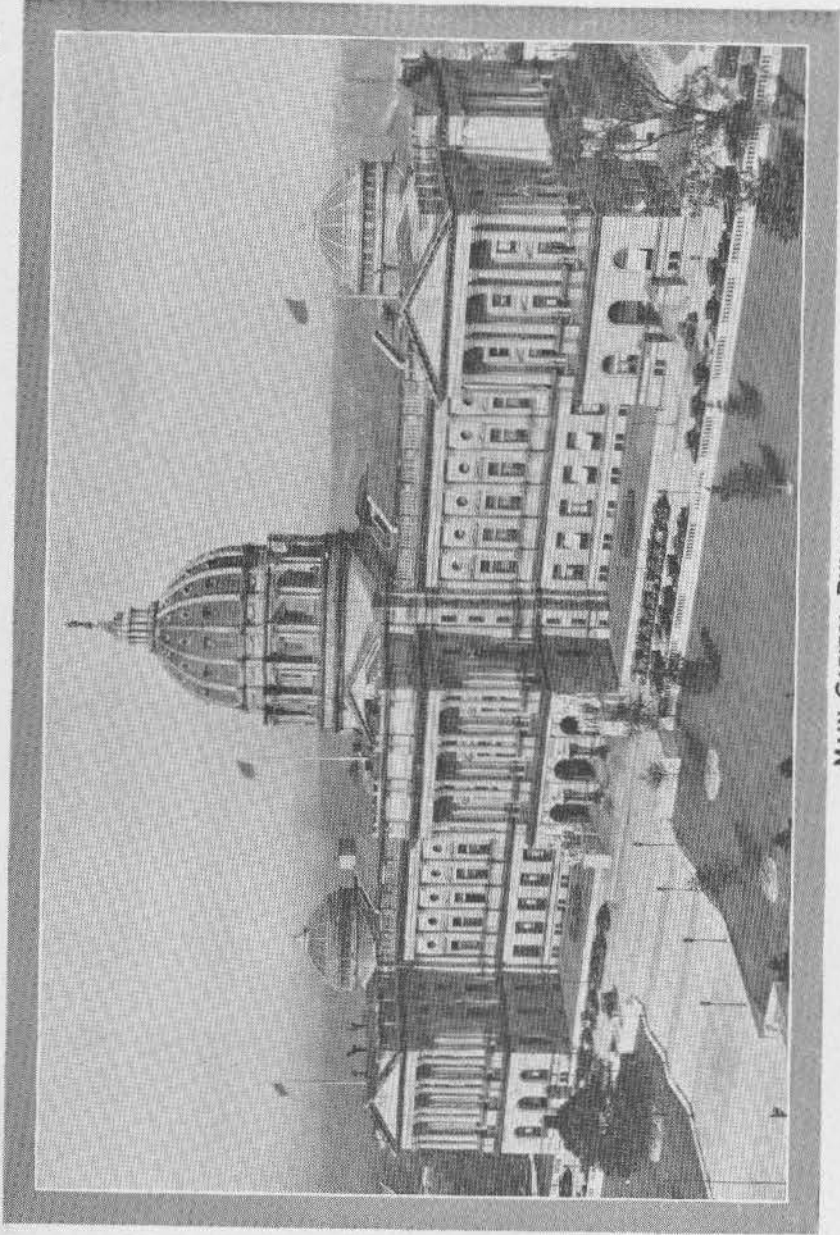


NORTH OFFICE BUILDING AND SOUTH OFFICE BUILDING NUMBER 1

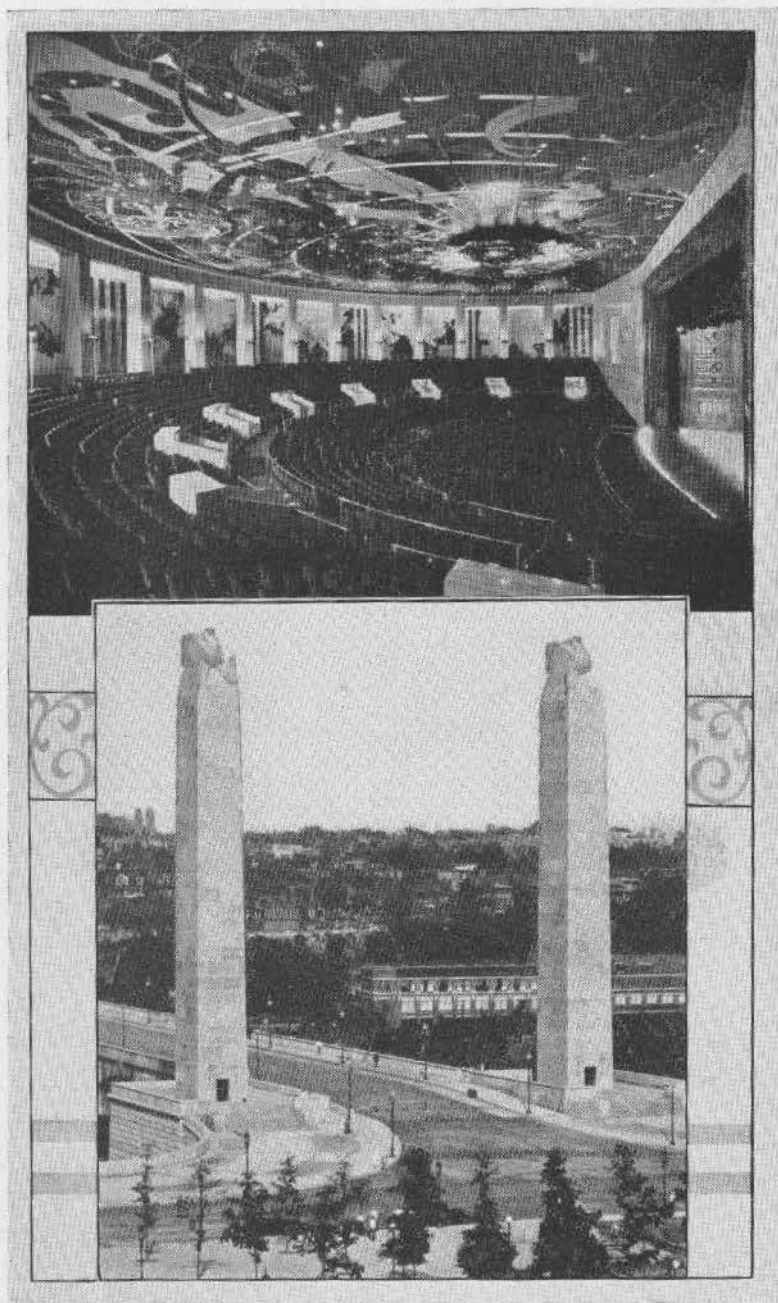
Penna.

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PLATE V



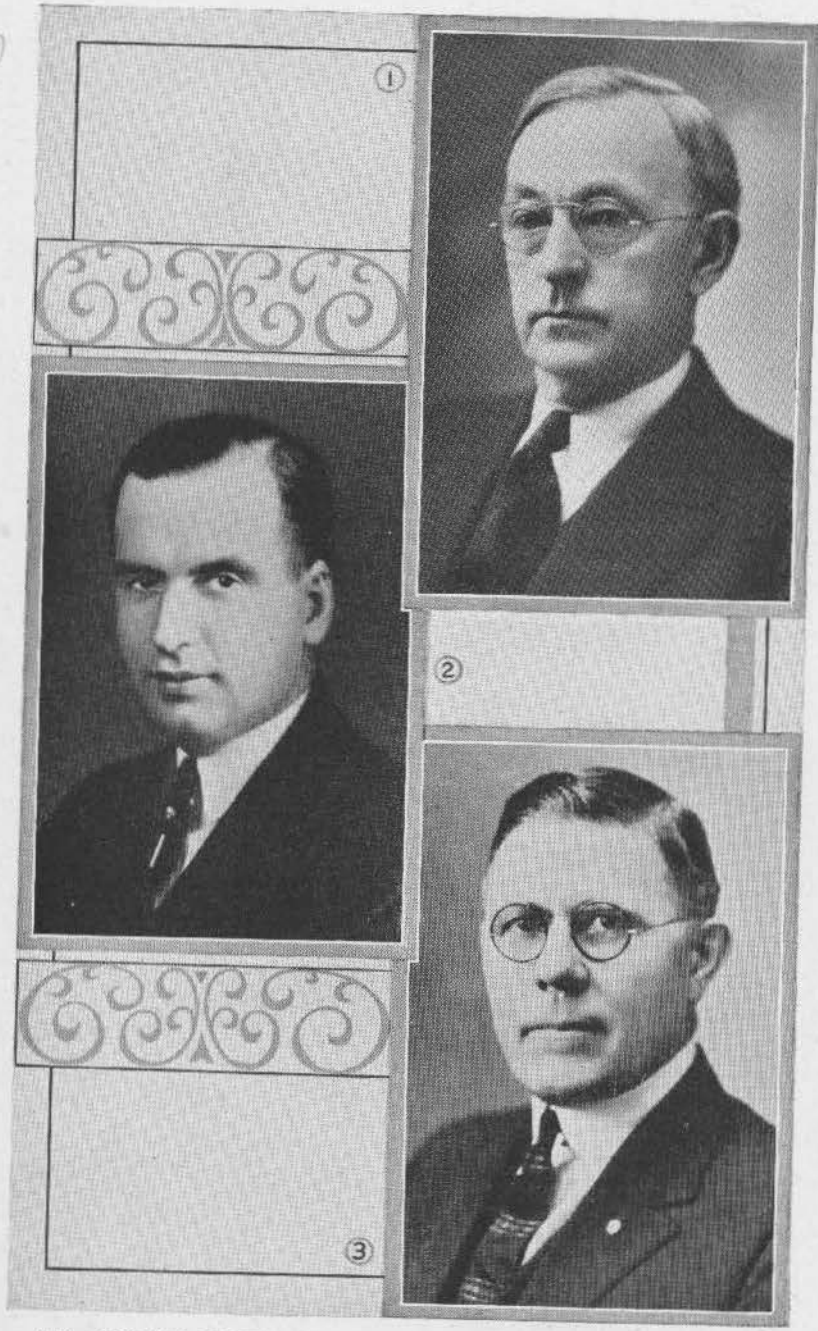
MAIN CAPITOL BUILDING



FORUM OF EDUCATION BUILDING
SOLDIERS' AND SAILORS' MEMORIAL BRIDGE

PLATE III

1933



(1) FRANK BALDWIN, AUDITOR GENERAL; (2) CHARLES A. WATERS, STATE TREASURER; (3) PHILIP H. DEWEY, SECRETARY OF INTERNAL AFFAIRS.

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OFFICERS OF SENATE AND HOUSE OF REPRESENTATIVES

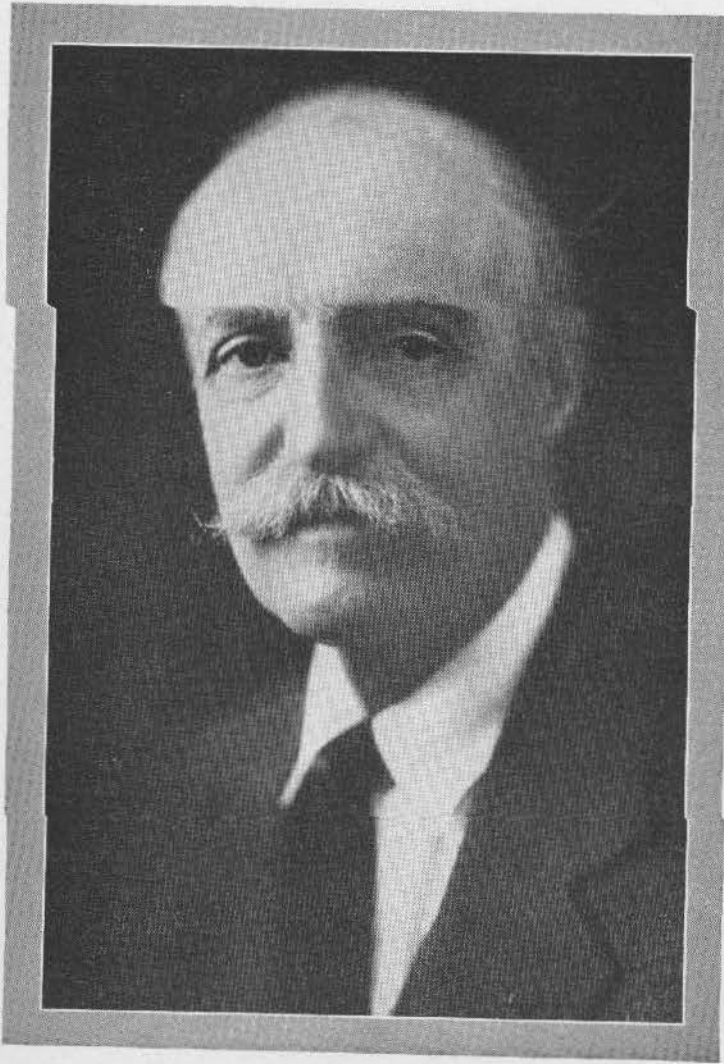
(1) JAMES S. BOYD, PRESIDENT PRO TEMPORE, 1931-33; (2) HARRY B. SCOTT, PRESIDENT PRO TEMPORE, 1933-35; (3) GROVER C. TALBOT, SPEAKER OF HOUSE.

1933



STATE FLAG OF PENNSYLVANIA

PLATE I



Ruffalo Puelco

GOVERNOR OF THE COMMONWEALTH

1933



E. C. Shannon.

LIEUTENANT GOVERNOR OF THE COMMONWEALTH

FRANK H. ROSE

Revealed to the world, through
his daily deeds,
Each friend that he gains knows
it's love that feeds
Vocational urges, traced to a
heart
Faithfully living a Christian's
part;
Religiously struggling—ofttimes
alone—
As he guides men on to the
Heav'nly Throne;
Neglecting nothing the Master
asks;
Keeping busy at godly tasks;
He brings us messages, sweet
and clear,
Regarding peace, which we love
to hear;
Or quotes the Scriptures, to
bring to mind
Sweet joy that's ours, if we'll
only bind
Elohim's promises to our souls;
Gaining, thus, most glorious
goals.
Object lesson, of faith, is he;
Doing and daring that we may
see
Salvation's glory; and have us
learn
Mankind's reward, that we all
must earn;
Eternal peace, from the cares of
earth
Supplied by the Master who gave
us birth.
Such is the man we honor to-
night;
Effectively leading our constant
fight;
Nurturing pastor, through six-
teen years,
Gladly sharing our hopes and
fears;
Ever helpful in peace or woes,
Revered in our hearts is Frank
H. Rose.

A. C. C.

LEADERSHIP

REPRODUCED FROM THE ORIGINAL PAINTING BY HENRY HINTERMEISTER

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GORGE WASHINGTON, leader of a ragged little army, retired with his troops into winter quarters at Valley Forge, in December of 1777. It was the darkest hour of the War. The story is familiar to us from our earliest lessons; we recall the hunger and cold, the rags and sickness, the blood-stains on the snow, where unshod feet marched and drilled.

In Philadelphia, the captured "rebel capital," where General Howe's army lay at ease, there was plenty of British gold, and consequently plenty to eat. Deserters were welcomed and feasted. Congress had retreated from Philadelphia to York, Pa., where they met in futile sessions, voting no supplies, urging no enlistments, contenting themselves with criticising, baiting, hampering the General whom they had enthusiastically placed in command, two and a half years before.

How, under such conditions, could Washington hold an army together at all?

Henry Hintermeister answers the question with this heroic picture of the General, alone, above the camp in the sinister twilight of another heart-breaking day.

He is the Leader, the supreme Leader: by which we mean that he sees the goal, and has the God-bestowed gift of making men want to follow him along a toilsome road.

Moreover, he is alone. Loneliness is part of the lot of truly great leaders. How can they lead, except they be in advance? There were none to whom Washington could turn in these black hours. The men closest to him were Hamilton and Lafayette, loyal, devoted, seeing in some measure his vision, but far younger than he, with less experience of the world of men. The wise Franklin was in France, working toward the great alliance. Congress? No help there—only discouragement.

No, he had only himself, and a little faithful group of followers, encamped in the ragged tents below there; himself and them, and the steady vision of the goal toward which he was leading them. That goal was the establishment of a new nation, in which men would be protected in their civil rights, and all should share in a government of the people—a nation which should unite and harmonize thirteen colonies. Some one has said that Washington entered the War a Virginian, and left it an American. He was one of the first to outgrow provincial limitations, to see that there could be no United States until men ceased to feel themselves Virginians, or New Englanders. The smaller patriotism must not be lost, but must be gathered up into a larger patriotism.

The road by which they must go to reach the goal was a rough road of hardship and self-sacrifice: no easy path, but a blood-stained track, through hard-won battlefields and, even more, through cold and starvation.

No wonder that many of lukewarm sympathy stood on one side, criticising instead of following. But to his little army, Washington was the Leader. They knew him face to face. They had faith in him. He was not far away from them, taking his ease, while they suffered. He was one with them. He came into their huts, called them by name, shared their hardships. He, too, knew what it was to lack good food, clean linen, warmth and comfort. Perhaps we hear too much about "Washington, the Virginia Gentleman," and so forget how firm-knit and hardy was this man of the open, used to a rough frontier life, to long days afoot and in the saddle, to rough camp fare and a hard bed.

He was used also to enduring the gossip of idle tongues, without letting it move him from his course. During the Valley Forge winter, he was the target of plots. There was a whispering campaign—which finally got beyond whispers—to remove him from the chief command and put in General Gates. In September, at Saratoga, Gates had received the surrender of Burgoyne's army, through no generalship of his own, but partly through the Americans' overwhelming superiority in numbers, partly through General Howe's failure to co-operate with Burgoyne's invasion from the North, partly through the military genius of Arnold. The facts of the northern campaign were not understood; people in general do not follow campaigns; they only see victories and defeats. They saw that Gates had "beaten" Burgoyne at Saratoga. They saw that Washington had "done nothing" since his defeat of Cornwallis at Trenton a year before. He had failed to check Howe's advance on Philadelphia; he had met defeat at Germantown; now he was "doing nothing" at Valley Forge. He looked like a failure.

But the men in the tents knew; and Washington knew that they knew. Surely they are in his thoughts as he looks down from the lonely hilltop, drawing upon those reserves of character which are to carry him through. His brave, hungry men! Troublesome they are often—none too easily disciplined. There have been many desertions, which are easy to understand in view of the fact that there is little or nothing to eat. But in the main they are loyal. He and they are the hope of the country. If only he can hold them together—till spring brings opportunity for an offensive—till his daily protests may make some impression on Congress—till Howe ventures out into the open again—till the longed-for French Alliance is won!

And even now the French Alliance is nearer than he dares to hope. Spring will bring the glorious news; and in its train will come Howe's recall, Clinton's retreat from Philadelphia to New York, the heartening battle of Monmouth, the final victory of Yorktown.

But all that is in the curtained future. Now as he broods over his little army, his one thought is to stand firm, to fix his eyes upon the goal, to keep up the courage of his loyal few, to write his blazing messages to Congress, to fight discouragement—a more threatening danger than British arms.

Without a George Washington, there could never have been a United States of America. Without a leader of his mettle, the fight would have gone by default long before the gruelling eight years were done. Supreme in his leadership, he dominates our history as he dominates Hintermeister's great painting. Alone upon the snowclad heights at Valley Forge, he sees beyond the biting cold, the rags, the dirt, the hunger, the petty quarrels, the half-heartedness—sees the Republic of his dreams—the country where the common man would be free. For the sake of that goal he was ready to continue to lead along a thorny path. He knew traitors, but he kept his faith in men. He bore no grudges. He shrank from no toil of body or spirit. And he asked for no reward, save the achieving of the goal toward which he led the way.

Strong mind, great heart, true faith and ready hand—possessing convictions and a will—tall, sun-crowned, living above the fog of treachery, cowardice and disappointment, never wavering in his public duty or in private thinking, George Washington will stand out through the ages as the ideal of leadership.

1777-1937

The Patriots' Memorial Service

AT

GRACE LUTHERAN CHURCH

Roxborough, Philadelphia, Pa.



The Fourth Sunday in Advent

December 19th, 1937

7:30 P. M.

ORDER OF WORSHIP

HYMN 379—"Onward, Christian Soldiers"

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before,
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go!
Onward, Christian soldiers, etc.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain,
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

Like a mighty army,
Moves the Church of God:
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Onward, then, ye faithful,
Join our happy throng,
Blend with ours your voices,
In the triumph-song;
Glory, laud and honor,
Unto Christ the King;
This, through countless ages
Men and angels sing.

THE MASSING OF THE COLORS

THE VERSICLE

O, Lord, open Thou my lips,
And my mouth shall show forth Thy praise.

Make haste, O God, to deliver me.
Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without
end. Amen. Hallelujah.

THE PSALM—Psalm 43

Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.

For Thou art the God of my strength, why dost Thou cast me off:
Why go I mourning because of the oppression of the enemy?

O send out Thy light and Thy truth, let them lead me:
Let them bring me unto Thy holy hill, and to Thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy:
Yea, upon the harp will I praise Thee, O God, my God.

Why art thou cast down, O my soul? And why art thou disquieted
within me? hope in God:

For I shall yet praise Him, Who is the health of my countenance,
and my God.

ORDER OF WORSHIP

GLORIA PATRI

GREETING

The Rev. William H. Cooper
Pastor of Grace Church

THE LESSON—Isaiah 2:1-5

O Lord, have mercy upon us.
Thanks be to God.

ANTHEM—"Souls of the Righteous"

T. Tertius Noble

THE HISTORICAL ADDRESS

Stanley Hart Cauffman

President of the Wissahickon Valley Historical Society

TAPS

HYMN 490—"My Country, 'tis of thee" (Congregation Standing)

THE SERMON—"Peace and War in the Light of Christ"

The Rev. H. A. D. Wacker, Pastor of Epiphany Church

THE OFFERING

ANTHEM—"The First Noel"

Alfred E. Whitehead

REMARKS

His Excellency, George H. Earle
Governor of Pennsylvania

THE LORD'S PRAYER

THE COLLECTS

THE BENEDICTION

ORDER OF WORSHIP

HYMN 21—"Adeste Fideles"

Come hither, ye faithful, triumphantly sing;
Come see in the manger the angels' dread King!
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!
O come ye, come hither, to worship the Lord!

True Son of the Father, He comes from the skies;
To be born of a Virgin He does not despise;
To Bethlehem hasten, etc.

Hark, hark, to the angels, all singing in heaven,
"To God in the highest all glory be given!"
To Bethlehem hasten, etc.

To Thee then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth;
True Godhead incarnate, omnipotent Word!
O come, let us hasten to worship the Lord!
O come, let us hasten to worship the Lord!

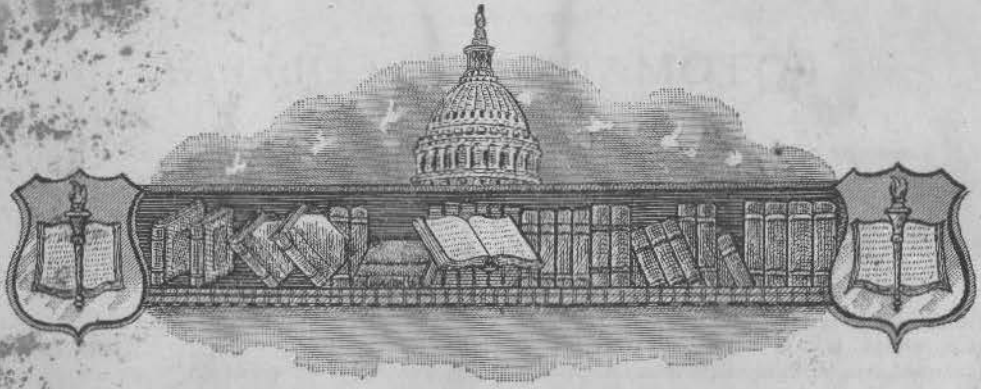


Participating in this service are the two congregations of Grace and Epiphany Lutheran Churches, the Wissahickon Valley Historical Society, and a number of Veterans', Patriotic and Civic Organizations of the city. A cordial welcome is extended to all, and especially to our distinguished guests, Governor Earle and his associates.



The congregation is asked to remain standing and in good order during the recessional of the choir, the clergy, the Governor's party, and the color guards at the close of this service.

"Holding Forth The Word Of Life"



KINGDOM TRUTH

THANKSGIVING

By A. C. CHADWICK, JR.

For love that has made us the sons of God;
 For all the sorrow by that great love wrought;
 For burning pathways that our feet have trod;
 For all our futile hopes which came to naught;
 For conflicts which have made our courage strong;
 For waiting days that patience might be long;
 For sacrifices giving breadth of soul;
 For all temptations, consciously abhorred;
 For life, for death, and Christ's Eternal Peace;
 We thank Thee, Lord!

Volume XVI

November, 1930

Number 5

This magazine is published MONTHLY for the furtherance of Bible Truth, by the
POTOMAC BIBLE COLLEGE

1316 Vermont Avenue, N. W.

Washington, D. C.

"RIGHTLY DIVIDING THE WORD OF TRUTH"

KINGDOM TRUTH

OFFICIAL ORGAN OF THE POTOMAC BIBLE COLLEGE

WASHINGTON, D. C.

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\$1.00 PER YEAR

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Entered as second-class matter July 3, 1924, at the Post Office at Washington, D. C.
under the act of March 3, 1879.

VOLUME XVI

NOVEMBER, 1930

NUMBER 5

A monthly magazine devoted to man's greatest need, Christ. As the organ of the Potomac Bible College, formerly the Seminary and Collegiate Bible Institute, it aims to provide inspiration and instruction to pastors and other Christian workers. Our motto is "To know Christ and to make Him known."

EDITORIALS

WHAT THINK YE OF CHRIST? This is still the vital question of the ages. But we are not entering upon a thorough study of the Person and Work of Christ. We are only reminding ourselves that our object here is the study of the Holy Spirit's Person and Work, and as the Holy Spirit is the Third Person in the Godhead, we could not tear Him (even in thought) away from the Father and the Son. We thus had to speak of the Trinity as revealed in the Old Testament especially. We have not exhausted the subject by any means. There is a great deal to be said yet as to the deity of the Lord Jesus.

Modernism is quite willing to say with Unitarianism and Reform Judaism that Christ is a son of God as all men are sons of God, although this relation to God, they patronizingly say, was attained by Him in a higher sense than by other men, higher however only in degree, but not in kind. Of course, in this connection we have to say emphatically that all men are not sons of God. All men are God's creatures, and as they belong to a fallen race, they are all sinners by nature for whom God provided a

redemption in Christ Jesus. This forms the Glad Tidings of this dispensation of Grace. "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16. This is the essence of the Gospel message, and because His Word is Spirit and is life, it is the power of God to save you if you accept it. The Gospel when preached or taught or read bears in itself the power to enable you to accept it and be saved, but it will not do violence to your will. You may refuse and be lost. But when you have accepted His offer in the Word you will triumphantly join in the confession which Israel shall make one day when it is converted as a nation. It is found in Isa. 53. There is one verse (6) you will especially make your own. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord (Jehovah) hath laid on him the iniquity of us all." When you thus have accepted Him as your personal Saviour He imparts Himself to you as your life. You become a partaker of the divine nature, of the divine life. You become a son or daughter of God by a new

birth from above. You are a son of God, in company with millions of others who have met the same conditions. John 1:12-13. Christ, however, is the son of God, the only begotten Son of God, the Son of God and God the Son.

WHERE IN THE OLD TESTAMENT IS THIS TAUGHT?

Let us read Proverbs ch. 30, verse 3: "Who hath ascended up into heaven or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name and what is his son's name, if thou canst tell?" Any sane man can see that only one who can do all these things mentioned in the series of questions is God Almighty, Jehovah is His name. But what is His Son's name? Can you tell? We can. His name is Jesus Christ, the matchless name above every name which name some day all tongues shall confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:11. So the Old Testament teaches that God has a Son. Another important place in the Old Testament where it is taught that God has a Son is the *Second Psalm*. Here we have the rage of the heathen and of the people (Israel); the kings of the earth and the rulers are set against Jehovah and against His Messiah (anointed); Let us break their bands, etc. They set their own will against the will of Jehovah and His Anointed (vs. 1-3). This is satanic. See Isa. 14:12-15. Read and contemplate those "I wills." This Psalm is prophetic, and prophecy is like the rainbow, placing one part of itself in the immediate present and projecting itself across the valley of time to the "end time" where the fulfillment is complete. At the crucifixion of Christ we have the beginning of this fulfillment, and at His coming in glory we will have the completion of this prophecy.

Jesus is Jehovah's Messiah or Anointed (v. 2); Jesus is Jehovah's King (v. 6) "I have anointed My King upon My holy hill of Zion." The first meaning of the Hebrew word translated "set" is to anoint, to pour out. What this means in this case read

Isaiah 11:1-2. Jesus is Jehovah's Son. "Thou art My Son." This cannot refer to David or to Solomon. For here is the promise given to this son: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." David and Solomon are dead more than 3000 years and they never had the uttermost parts of the earth, but Christ could say: "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations," etc. Matt. 28:18. Furthermore, in the last verse we hear Jehovah say: "Kiss the Son, lest he be angry and ye perish on the way." This word kiss means to do homage. The Jews kiss the parchment of the Law when brought out of the "Holy Ark." We know that the word here for Son is not the usual word "ben" but "bar," and the poor critics, Jewish and Gentile, have tried to deny that this had anything to do with Jesus. But suppose we translate it "the Chosen One, or the Beloved One" as "bar" may mean, what would you gain? Jesus is the Beloved One in the highest sense of the word. "This is my beloved Son, hear ye Him! Matt. 17:5. This is the Father's voice at that wonderful scene of His transfiguration.

Again, the word "ben" was not put there because of euphony, it would have read: "ben pen." Then Jehovah adds: "Blessed are all they that put their trust in Him." If you make that person of whom God says here, "Thou art My son" to mean a mere man, David or Solomon or any body else except Jesus, you make God contradict Himself. Find Jeremiah 17:5, read with me: "Thus saith Jehovah, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." How can He say here of David or Solomon or any human king, "blessed are all they who put their trust in Him? No, it is the Son of God and God the Son of whom the Father says: This is My beloved Son, hear ye Him" in Matt. 17:5, but says of trusting in any other man the words in Jer. 17:5, "Cursed be the man that trusteth in man" etc.

JUST ONE MORE PASSAGE OF THE OLD TESTAMENT

Let us find Isaiah 63: The subject in the seventh verse is *Jehovah*. Wherever you see "the Lord" it is *Jehovah* in the original and in the Revised Version. Verses seven and eight belong together. Now take the ninth verse: "In all their afflictions he was afflicted, and the angel of his face (malach ponov, in the Hebrew) saved them, in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Now God's complaint: "But they rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy, and himself fought against them."

First then we have *Jehovah*; in His great mercies and loving kindnesses He said: Surely they are my people, children that will not deal falsely, so *He became their Saviour*, their Jesus (Saviour and Jesus are the same words in Hebrew). Here you have the incarnation.

Second. In this His manifestation in the Saviour men could see His face and live, for the Word of God calls this manifestation the "Angel of His Face." Read here slowly, prayerfully the word of Christ: "He that hath seen Me hath seen the Father," John 14:9. Another thought: "In all their afflictions he was afflicted." Here you have His *vicarious atonement*, "and the angel of his face saved them . . . redeemed them." Thus their redemption was accomplished. Our afflictions became His.

Third. Here is the record of Israel's rebellion. "But they rebelled and grieved *The Holy Spirit*, therefore he was turned to be their enemy, and himself fought against them" (v. 10) Here we have a third Person of the Godhead manifested. The Holy Spirit is not an influence, not a power merely, but a person for he is grieved or as it is in the Hebrew. "They have embittered and made sad His Holy Spirit" Any one that can be embittered and made sad, and turns to be an enemy and wages war against these enemies is certainly a *person* whether we like this word or not. We thus have seen from the Old Testament that God has a Son of whom He says: "Blessed are all they that

trust in Him." And we have seen that the Holy Spirit is the third person in the Triune God. Whilst we know that the Bible has not the word person in its vocabulary, yet for the lack of better word we use it without claiming that we have three gods. Our God is One, but manifesting Himself in the Son and in the Holy Spirit. As He is infinite we will have opportunities even in eternity to learn more and more of His infinitude, of His infinite beauty, loveliness, purity, happiness, grandeur, holiness and grace. But we are grateful for the little we have chance to learn here. Some times He is pleased to give us such a full vision of Himself that we fear we could hardly stand more. He is all yours, child of God. Oh what a Saviour!

(To be continued)

NUMERICS THE SCIENTIFIC PROOF OF THE VERBAL INSPIRATION OF THE BIBLE

The writer was often asked by other ministers both in Europe and in America whether he believed in the Verbal Inspiration of the Bible, and when he cheerfully affirmed it, he was looked upon by these gentlemen as a kind of a curious back number. But no matter what people think of the writer, it matters much, however, what people think of his Lord and of His Book. We have lived long enough to learn that when ministers give up the *verbal* inspiration of the Word, and teach an inspiration in spots, they soon find themselves on the tobogan slide for Modernism. Some of them make a stop over with the middle-of-the-road-men, but that is poor company, that is neither cold nor hot and the Lord says to these folks: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" Rev. 3:15,16.

The writer ventures to call attention this time to

NUMERICS AS A SCIENTIFIC PROOF OF THE VERBAL INSPIRATION OF THE BIBLE

"The very hairs of your head are all numbered (or counted, *arithmeo* the very word from which our arithmetic comes). If God counts the hairs of our heads he may

count the words of His Scripture amannenses, and guide them to combinations of numbers. He counts the five fingers on our hands, the five toes on our feet, the five senses we daily use; he counts the seven days of the week, the seven churches in Asia, the seven golden candlesticks, the seven spirits of God, the seven seals, the seven lamps and the seven plagues; he counts the twelve tribes of Israel, the twelve foundations of Jerusalem and its gates, the twelve apostles and the twelve baskets of fragments after feeding thousands; he counts the 40 years Moses was in Egypt, the 40 years he was in Midian, the 40 years he led Israel, the 40 days he was in the mount; he counts the 40 days it rained with Noah, the 40 days of Nineveh, the 40 days of Elijah, the 40 days of the Lord's temptation, and His tarrying 40 days after His passion; well, yes! God is all the time counting"

We were therefore interested in the theory of Numerics in the Bible proving the verbal inspiration of the Word of God. Especially is this discovery remarkable and prophetic coming as it does from an ex-Nihilist of the North, and an ex-Talmudist as well. His name is *Ivan Panin*.

The first paragraph under this article we have from the pen of Dr. J. J. Summerbell, writing in the Herald of Gospel Liberty. The next quotation, with the liberty of abbreviation, is from the pen of Dr. Daniel B. Turney in the same magazine.

"Scripture arithmography is the death warrant of the destructive criticism. The numerics worked out by Ivan Panin are fatal to the foes of verbal inspiration, and are invulnerable. My own examination of Scripture arithmography sustains emphatically his claims and conclusions. He presents facts and evidences no destructive critic can successfully face.

A sincere effort to find numerics in Homer proved unsuccessful, but as soon as I tried 3 John my labours were abundantly rewarded. I took up this because it is short and have not found it discussed in Panin's writings. My investigation thus began with as little to guide me as in the case with the

Iliad, but the result was so perfect a scheme of numerics as to leave no room for doubt.

I tested this matter for myself thus: I gave numeric value to the English alphabet, and tried to prepare a letter which would adhere to the numerics, and make every section a multiple of seven, and present all the other features of Biblical arithmography, without descending to nonsense. My letter scale was a close approach to the Hebrew and Greek scales. But after working thereon for days I could get no satisfaction. Yet this feat is accomplished in every one of the thousands of Bible paragraphs without the slightest visible effort. The rationalists undertook to account for the moral truths of the Bible without inspiration, just as the evolutionist explains the harmony of nature without a Designing Mind. They have reckoned without their host. God raised up Ivan Panin. The inspiration of the Bible as the production of one Designing Mind is now clearly and convincingly established.

Bible Numerics is the key to the situation, and it furnishes the final criterion for nearly all questions raised about the Bible."

In the next numbers we will (D. V.) give some examples of the Hebrew texts in the Old and of the Greek Texts in the New Testaments showing the *numerical miracle* in the Miracle Book.

May we suggest that you dear reader do some mission work with this and the next three numbers. You cannot and dare not keep such good things to yourself especially in this day of apostasy that is spreading like a prairie fire. We better continue with our examples of Numerical Miracles from the Miracle Book the next three numbers, thus giving with this number four numbers in all for 25 cents which we will mail to any or as many friends whose names and addresses you will send to "Kingdom Truth," 1316 Vermont Ave. N. W. If you only have four send a dollar with the four addresses. But you cannot find a better investment for missionary money than this. Believers need it to be strengthened to help others. The Modernists are too proud for help. Help people, help students before they have fallen into the pit of apostasy.

A GREAT BOOK

The editor owes a vote of thanks to his good old friend and brother in Christ, Dr. A. C. Gaebelein of New York, for sending him his late book "Christianity Or Religion" for review. This book of 171 pages (size 7½x5 inches) is in the third edition and deserves to see many more reprints. It is a book for our day and generation. "It is a challenge and a call. A challenge to liberal scholars to meet a great argument in a scientific way. A call to re-examine the eternal and unshakable foundations of Christianity. Christianity is not the product of evolution but supernatural revelation. Christianity is final." These are the sentiments underlying every chapter of this book. The following subjects are treated with that challenge to liberal scholars in view: *Religion, The Universality of Religion, The Origin and Development of Religion, The Origin and Growth of Religion in the Light of the Bible, Christianity.* The last subject requires space from page 96 to page 169. The closing pages contain a very useful and convenient Index. We feel that we are doing the reader a service in drawing his attention to this great book, and shall be glad to mail it to any of our readers for the very moderate price of \$1.50. Order from *Book Stall, Potomac Bible College, 1316 Vermont Ave. N. W., Washington, D. C.*

Some Extracts from the Book: We read the book from cover to cover and marked many a page for quoting in this announcement, but as they all were so good we decided to take one at random.

"*Is Christianity the Final Religion?* Rationalism says that it is not. The process of evolution in religious things cannot be permitted to be arrested with Christianity. Such is the proud boast of the proud scholar of the twentieth century. Man is looking for something higher and better. Tell us what it will be? What has the intellect of man to offer in place of supernatural Christianity? Come with me to the death bed of a lost soul. Life is fast ebbing away. A few hours more and the soul of this man will have left its earthly house and will enter eternity, never to return to this earthly scene.

He knows he is a lost sinner. How can he die in peace and face his Maker as a forgiven sinner. He must have a message which will change his dread and fear into joy unspeakable and full of glory. The best the intellectual unbeliever can do is to send for a poor uneducated Salvation Army man to tell the story of Christ's death for the ungodly, the message of the sacrificial work of Christ which has made peace for him, and to teach the dying sinner to say:

'Just as I am without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee;
Oh Lamb of God I come, I come.'

This is the great and crowning evidence of the supernaturalness of the true message of Christianity, it saves, it gives peace, it changes the dying groan into a shout of victory, any other message is powerless. With what confidence the Apostle wrote to Rome: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto every one that believeth to the Jew first, and also to the Greek." (Rom. 1:16). Not that he meant he had to apologize for this Gospel. He knew it would not leave him ashamed. If he went to the Synagogue and preached it there it would not leave him ashamed; Jews were saved by hearing and believing this message. If he went to licentious, wicked Corinth, it did not leave him ashamed, it saved the vile Corinthians. If he went among the Barbarians and preached the God-given message, it manifested its power. And as he went to Rome, he knew that in the great world city the Gospel would also be the power of God unto salvation. Thus it has always been, since Christ died and rose again. The true Gospel of Christ has demonstrated itself as the greatest and most victorious power in the world. The history of Christian missions gives this great evidence.

And if today men go forth into pagan countries with another Gospel, the Gospel of Modernism, what will be the result? Nothing but defeat and in the end a shameful confusion. The saddest thing of all is when the representatives of the other Gospel make a compromise with Buddhism, Hinduism, speaking of the good which is in these and

other religious systems, and then make an attempt at reforming them.

Modernism proposes a Christian religion without a supernatural Christ, without His supernatural work of redemption, without His supernatural survival and glorious existence at the right hand of God. In doing this Modernism turns back to the beggarly elements of world religions, and produces another lifeless and powerless system, unable to save men and to give him comfort, assurance and peace. There is nothing outside of supernatural Christianity, which in a supernatural message offers free and full salvation to man.

But let Modernism try to invent a "new religion." Christianity remains the highest possible revelation of God, and the Gospel the highest possible supernatural message. Let Modernism try to displace supernatural Christianity. We need not fear for our holy faith. Christianity is unconquerable, it is final and eternal. All its enemies will pass away, but He, who is the author and finisher of faith, remains. He is the eternal Christ."
—*Christianity Or Religion*, pages 147, 148.

INVITATION

God's people in and around Washington are cordially invited to a Bible Class taught by the editor of this magazine every Friday evening from 8 to 9 in Potomac Bible College, 1316 Vermont Ave. N. W. We feel led to make it a popular class in Prophecy. Every Christian is entitled to know something of "that blessed Hope." The Uncertainties and Perplexities are growing all over the world, and the Christians have a right to ask: "What does God in His Book say to all this?" We invite therefore everybody to attend. You can help and encourage by coming and joining the class. Come and bring others along.

OUR PREMIUM OFFER We need help in the effort to increase our cir-

ulation. We know how others have made successful efforts along this line. They procured the right kind of a man with experience in this direction. Thousands of letters were sent out. The offers were made to look very attractive, and it worked. But all this did cost a good deal of money, which is not at our disposal. We therefore have to count on the cooperation of our subscribers and friends. The largest donor we have attached to the school is a dear sister in the Lord Jesus who incidentally talked to a couple of sisters in a neighboring town about our school and its work. They first subscribed for the magazine, then they began to give to our work as the Lord had prospered them. That was a seed bearing precious fruit, for those donors became first intercessors.

We have been much in prayer about the enlargement of our circulation. Now we are led to offer worthwhile premiums in books and Christmas Cards to all new subscribers and friends.

OUR CHRISTMAS CARDS It is a four-page Christmas Card with envelope.

The picture on the front page is very suggestive. The three wise men and their camel in quest of the Christ child. Back of them it is dark and dreary, the moon shedding a dim light, but in front of them there is the star in the shape of a cross lighting up the scene. Bethlehem is seen in the distance; sheep are grazing in the field. Inside the message of nine lines is beautiful and comprehensive. It is worth ten cents retail. We offer a dozen Cards with every new subscription, ten cards with every renewal, as long as the supply lasts. We therefore request early acceptance of this offer. For Christmas offers in books see last page.

We sell the Cards 25 for \$1.00. One dozen for 50 cents. Reduced prices for larger quantities, as long as they last. Write early.

COLLEGE NOTES

As predicted, our registration has now approached thirty since the reorganization of the College. There are several special

classes going on and the quality of the work is of the very highest. Our students are showing an eager sustained interest and an-

other year should mean a considerable increase in enrollment. For all of these things we praise and thank our Heavenly Father who is giving us this opportunity of training the coming leaders in the Christian Church.

There is much need today of Bible Colleges such as ours, which are free from denominationalism and rely wholly upon the teaching of the infallible Word of God. We may say without exaggeration that the quality of the work done here will compare favorably with any religious Seminary. We never lose sight, however, of the fact that while the impartation of organized and available knowledge is important, yet the power to use it more effectively in the service of God must depend upon spiritual insight. To that end we aim to keep our students in touch with the Divine Spirit and we know that without Him we can do nothing.

We are thankful that God has made provision so far for our financial needs which are kept at the very minimum for the carrying on of God's work. Not one cent is wasted or used needlessly. Many necessary repairs are being postponed so that we shall be able to close our year free of debt. We again invite the attention of God's people to this worthy work which is supported wholly in the answer of the prayers of faith. We are finding that "God is able to supply all of our needs according to His riches in Glory by Christ Jesus." Should God lay it upon your heart to remember us in your giving budget, donations will be thankfully received by the Secretary of the College, 1316 Vermont Avenue, N. W. We assuredly ask a continued interest in your prayers for our future success in every department, that we may be faithful to the proclamation of God's eternal truth. DR. J. H. MIERS, *Dean*

WHAT PAUL'S ANSWER MEANS

"Believe in the Lord Jesus Christ," etc., Acts 16:30,31

By DR. J. H. MIERS

(Continued from last number)

The first thing that Paul seems to mean is, that we must give mental assent to certain facts concerning the life of Jesus. Nobody can believe in Him to the saving of their soul, who does not believe that He was born, lived, suffered, and rose again from the dead, after He had suffered in the fulness of time. It is all very well to say that faith is something more than such a simple assent to the historical facts connected with the life of Jesus Christ. But I wish to emphasize this morning to all within the sound of my voice, that faith is something more than assent, but at least at its foundation, there is the belief in those facts recorded in the Bible concerning His earthly mission and life. Belief, then, to begin with, is the mental assent to the truthfulness and the reality of certain facts which are connected with the life of our Lord.

But Beloved, Bible faith or belief is something more than that. It is possible to believe that Jesus Christ did not have a human

father, to be persuaded that He was conceived of the Holy Ghost and born of the Virgin Mary, to believe that he performed miracles actually by supernatural power, and to believe with all one's heart that He died on the Cross, as the word of God says. In addition, it is possible to believe that on the third day He arose again from the dead, and after forty days ascended into heaven; yes, and it is possible to be so orthodox, as to believe that Jesus Christ is coming again, and yet believing every one of these facts to be true, yet not to have faith that Paul is speaking about here. Mental assent is only one of the elements of scriptural belief. I want to tell you here what is meant in addition to this mental assent, when Paul says we are to believe on the Lord Jesus Christ in order to be saved.

It is that we shall definitely act on that belief by going to God in prayer, and saying to Him, "I have sinned against Thee, and on the ground of what Christ has done for

me in His death on the cross, and in His resurrection from the dead; on the ground of the truth that Jesus Christ on the cross has once and for all paid the penalty for my sins, I can ask forgiveness of them from God." Note this, forgiveness is asked for on the ground that they have been atoned for, and payment made for them by Jesus Christ. Let us seek to illustrate this clearly. I know that somewhere in your lives you have seen a celebrated and common picture. If I recall its outline to you, you will form the image of it in your mind at once. You have seen it in some cheap print hanging upon a wall, a cheap coloured picture, and in the center of that picture there is a cross on a rock. All around the base of the rock the waves are beating against it. On the cross there is the figure of a woman clinging. Her arms are around the top of the cross, and she clings for her very life to it. But there is something more in that picture than believing that there is a cross and a rock. We see there the definite act of one who has availed herself of it, and is clinging to it. That is what saves the girl. It is not merely the fact that there is a cross, and that she believes there is a rock upon which the cross is standing, and that around the base of the rock the waves are beating. That is not what saves her if she is floating in the water. It is only when she acts upon her belief that the cross and the rock will save her, only when some current or wave throws her upon the rock, and she is enabled to throw her arms around it, it is only then that she is saved. And just what the girl is doing in the picture, Paul is telling the Philippian jailer, and us, what we must do in order to be saved. "We are to go to Christ, to cast ourselves on Him. As the words of the well known hymn say, "Nothing in my hand I bring, simply to Thy Cross I cling."

Not in believing there was a cross, and that there was a Savior who died on it, but actually in going to Him and clinging to Him do we find our salvation. That is what real genuine believing in the Lord Jesus Christ means.

Let me again illustrate it from another angle. At some time in your life when you

were a child, you were walking through a dark passage-way; in it you became confused, and not a little frightened. Suddenly you detected that some one was moving either in front or behind you, your mind was filled with fear and you stopped where you were. Perhaps you made audible your fear by saying, "who is there?" Immediately a voice answered you, and said, "Do not be afraid, It is I," and you recognized at once the voice of a friend. The command came, "Give me your hand and I will guide you through," fell pleasingly on your ear. Your fear vanished at the sound of the voice speaking to you. But that was not what really delivered you in that hour, but it was rather your obedience to the invitation or command. Do you remember that you reached out your hand, that in the darkness a hand clasped yours, and that you were gently drawn out of the darkness until you stood in the light. This act of reaching out the hand in the darkness is faith. Faith is the act of reaching out for the unseen, and in the very act or reaching out to find the reality of Christ, salvation, and life. And just as a little child in the dark will reach out its hand to the father and mother, and find deliverance from the fear of the darkness in which it was, so do men and women reach out with the hand of faith, and find the Omnipotent Christ, who is able to save and deliver to the uttermost, through the forgiveness of sins, and the keeping power of God after that event. It is true that faith in God is confidence in God. It is committing ourselves to God, knowing that He can do for us what we cannot do for ourselves. We say in the shorter catechism of our church, that "faith in Jesus Christ is a saving grace, whereby, first of all, we receive Him, and then rest upon Him alone for salvation, as He is freely offered to us in the Gospel."

Primarily we see and feel the inward conviction, that Jesus Christ stands in a special saving relation to us, and in the next place, that there is an inward and an outward committal to Him. It is not merely trust in something that Jesus has done for us, but our trust is in that Someone, the Saviour, who

has done it for us. It is not because a cross was erected on the hill of Calvary, but it is because of what He did on that cross. He is not there any longer, He is not in the tomb any longer, Jesus has risen from the dead. So you can see that our trust is in the living Christ who for us sinners and for our salvation did certain things for us, and not merely in certain things He does. We cannot divorce Christ from His works, for He and His work are part and parcel of one

another. We trust this morning in the Cross, yes, the Cross of Christ, and the Christ of the Cross and of the Glory too. We know infallibly when we trust Him, go to Him, accept Him as our Saviour, that we are saved. Sin is the only thing which makes us unsaved. When sin is put away through faith in Jesus Christ, by reason of what He has done for us, then we are saved once and for all in the glorious presence of our glorious Lord and Saviour.

JERUSALEM AND PALESTINE

(Continued)

By S. A. WHITE

"Angels"

In scripture, "angels" represent "Powers," nations, peoples: their realm is in the spiritual world, where they have "principality, and power, and might, and dominion"—Eph. 1:21. Satan himself is called "The prince of the power of the air"—Ch. 2:2—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," etc. Ch. 6:12.

Said the angel to Daniel: "But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia . . . now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come"—Dan. 10:20.

This "prince of Persia," is one of the "four angels which are bound in the great river Euphrates." Enver, under the guidance of the "prince of the power of the air, the spirit that now worketh in the children of disobedience," would be his willing tool to that end. There are other agencies working with him.

The "Four Angels"

What peoples are represented by these "four angels?" they are the Persians, Turks, Tartars and Arabians; that is, they are the peoples who adopt the *languages* of these four as their medium of communication.

Propaganda

It is one of the principle ways of the adversary—"the prince of the power of the air"—to educate the people through "Propaganda," and to so organize them, that in solid phalanx they can assault the strongholds, and overthrow them. He tried it in the life of Christ. He offered him the kingdoms of all the world and the glory of them; he suggested a spectacular appearance at the door of the temple; he urged the populace to come and to crown him king after he fed the thousands with a few loaves and fishes. Christ refused all this and departed into a mountain alone. Lk. 4:5,6,9; John 6:15; 18:36. He would receive no kingdom at the hands of men, but not so with Enver who approaches men with 25 million pounds to offer.

"The Mystery of Iniquity Doth

Already Work"

"The mystery of iniquity doth already work"—II Thes. 2:7; and especially at this time it is "already" working very insidiously, to accomplish (even before the time, if he only could) the purpose of loosing these "four angels" at the appointed year, month, day, and hour! Propagandists are "already" at it *now!* that is their aim among these peoples: they can only anticipate, by beginning before the time, without knowing anything at all about the prophecy that foretells *when* it shall be accomplished. "The prince of the power of the air" knows very

well that this has been determined by God, but he always *anticipates* God's purposes, for more reasons than one: principally so to get the minds of the people of the world occupied with the *abortive* efforts, which fail, so that when the real work does begin, they can be deceived into thinking: "Oh, this has been attempted before and failed, why worry about it?" and so preparation to meet it is delayed, and this suits the adversary very well! There are movements today being tried out as "feelers," having the same purpose in view, to lull the busy pleasure seeking people to sleep, and so to take them unawares: "For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape"—I Thes. 5:3! Yet, he fails too in his aims, because *God still sits upon the Throne*, permitting certain movements to have a measure of success, only in so far as they move in the general direction toward the ultimate fulfillment of God's purpose to "judge the world in righteousness by that Man whom he hath ordained (Jesus)"—Acts 17:31. And the work still goes fast on!

Still Further Startling News

Mr. Oliver Owen Kuhn, a representative of *The Evening Star*, Washington, D. C., of a date near or about January 18, 1920, says, in part, that Enver had affiliated with him in his purpose, "The Egyptian nationalists, the Turkish nationalists, the Turkish party of 'Union and Progress,' the Indian nationalists, the Afghan patriots, the Union of Caucasian Musselmans, Congress of Russian Musselmans, and the League of Persian nationalists.

The seditious gospels that have been sent out are written in *Persian, Arabic, Turkish, and Tartar* languages (emphasis mine), and it is known that former Turkish leaders who have no longer anything to gain in their own country are today working hand in hand with Lenin and Trotsky in formulation of what they term plans for the

'Great Invasion'

(emphasis mine). At present date, December, 1920, Lenin is dead, and Trotsky is in exile. But the aims of this element in the

countries named are still alive and active, awaiting another suitable leader who will be "revealed in his time"—II Thes. 2:6.

"The Scripture of Truth"

And yet this very "Great Invasion" has been foretold in "the scripture of truth"—Dan. 10:21: in Rev. 9:14-21, as yet to come, though some have dismissed it from their minds, because Satan has already anticipated this movement, by "camouflaging" it, as if it has already been fulfilled when Charlemagne stayed the Saracens from over-running Europe!

But never in the history of the world has there been an army of 200,000,000 to invade the West; and yet, in an article in *The Evening Star* of 1912, when speaking of "The Sultan of Turkey and his flag of Green," the following statement was made: "It is the symbol of the most militant religious movement the world has ever seen, and it is the fetich (the flag) for which over 200,000,000 of the best fighting men in the world would gladly die if only the Turkish Sultan gives the signal."

It was tried during the late "World War," and failed, because *God* said, "Not yet."

John the apostle says of that army when prophesying of the loosing of the "four angels": "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them"—v. 16: that is, as also quoted from the *Star*; and as before mentioned, 200,000,000—"To slay the third part of men"—v. 15!

So stupendous a prophecy that men will not believe it possible; and yet *The Evening Star* thought it possible in 1912, and "The Holy Scriptures" "cannot be broken"—John 10:35, as saith our Lord.

Can Europe Prevent This?

Europe cannot prevent the assembling of that vast host even the "Reds" of Russia with all their future affiliated organizations named, together with such leaders as Enver and Talaat aspired to be could not stay this movement. This vast host is already in the process of organization, while the whole world is asleep! It is being "Prepared," but God's providential hand is holding them

back until all things else will have been made ready, when, *suddenly*, He withdraws His hand, and *the terrible slaughters will begin!*

There is no Western Power, nor combination of Powers which will be able to stay the mad rush of this tremendous host of blood-thirsty "children of tumult"—Num. 24:17—"The children of Sheth." There will be no Charlemagne—no Marshall Foch to stay them—until God again says, "*stay!*" "Sheth" must be dealt with—"All the children of tumult"—*the mixed peoples of the middle East* must be destroyed. By what Power or Powers? This must be considered at another time.

WHY I AM A CHRISTIAN

By PROF. L. A. HIGLEY, Ph. D., D. Sc.

(Continued from last number)

The Consequences of Error

Now as we turn to the other side of the question, let us look into the consequences of being mistaken in the assumption that there is no future life and no God. What will one do with the future life if one has to meet it without having made any preparation whatever? Is it the part of wisdom to meet anything fraught with consequences for good, or for ill, by making no preparation beforehand, when it is possible to do so? Better be a Christian and be safe than be something else, and as a result be eternally sorry!

Outside the Realm of Science

Someone may say that he sees the force of this argument and then asks what is to be done to make the necessary preparation. Of course, he may add that he expects to be directed to the Bible. He adds further that in most of his contact with the scientific world, he was taught not to take this Book seriously, but rather to work out his own safety by using scientific methods. This, we recognize, has become his habit of thought. He regards it as scholarly because he has not learned its limitations.

Working out your own safety by using

"Christendom"

But Christendom, with all its unchristian pride and boastfulness of spirit is doomed—Rom. 11:22! If Christendom could but repent as did Nineveh of old, this terrible scourge from the East might be stayed; but as a vast unorganized organism it knows not how to repent: and the "evil day" is nigh at hand! Such a man as Enver had hoped to be, to lead this vast host, so far as we can know today is no longer here; and also as God in His providence says, "*not yet,*" though before the reader finishes reading this Paper, the world may have entered "the time of the end"—Dan. 12:9, when these things will begin to come to pass!

(To be continued, D. V.)

scientific methods has to do merely with problems of a certain kind that pertain wholly to the present life. For example, if you are called upon to work with explosives, you will have to work out your own safety by using the most scientific methods possible. The same thing holds true if you have to work with poisons and with many other things.

The problem of the future life, however, lies wholly outside of the realm of science. It is not that the future life is an unscientific thing; it is super-scientific. This problem lies wholly beyond the reach of the scientist as such, regardless of all expert attainments. He is quite as helpless as others in meeting this problem, humiliating as this fact may be to him. He must remember that science merely brings man into relation with his fellowman; it is a man-made thing. In dealing with the future life problem, the scientist must seek to establish a relationship with God, the Almighty, the Creator of all things. In this his guide is precisely the same that must be used by all other people; indeed in this there is only one guide. This guide is not science, but the Bible.

The Bible Thoughtlessly Ignored

That the Bible is not taken more seriously than it is in the greater part of the scientific world today is only too true, I regret to admit. That there is a reason for this all are agreed; but all do not agree as to just what the reason is. The scientific world assumes that science has something better to offer than the Bible. This assumption is further emphasized by the fact that frequently men of science blindly follow misinterpretations of the Bible instead of investigating carefully to learn the true interpretation. It is plainly a case of self-justification by taking unfair advantage of the mistakes of others. This failure is that of fallible men and not of an infallible Book.

Those who pride themselves upon their wisdom in science do not, except in rare cases, make any serious attempt to understand the Bible. If they worked half as

hard to understand and obey its requirements as they do to find fault and evade, they would see it differently. It is also a fact that many scientists ignore the Bible thoughtlessly. They often do this because in the world of thinking in which they live, it seems to be the customary thing to do. Scientists are human and quite as prone to follow custom as are others, however undesirable they may later find the custom to be.

It has been my privilege to study seriously and to use for more than a third of a century, both the Bible and science. During this time I have tested the Bible by all the light of science that I could find; and I am still of the same conviction that I was when I began; The Bible is the infallible and inspired Word of God. Between it and true science there is no discrepancy whatsoever.

(To be concluded)

YOUTH AND THE CHURCH

That there is a reaction against the Romanizing of England is evident from a remarkable development which has been called a "Spontaneous Movement in the Universities." A letter has been sent to the Archbishops of Canterbury and York in view of the approaching Lambeth Conference. To quote from the "Morning Post," of June 12, 1930.

"It demands, in the outspoken language of youth, that the Protestant character of the Church of England shall not be prejudiced either at the Lambeth Conference next month, at which important decisions are to be taken by the Bishops of the Anglican Communion, or thereafter.

"The dispatch of the letter is the outcome of a spontaneous movement which has pervaded the Universities of the country. A definite and representative group, with a Secretary, has been formed in each of the Universities, bent on making the voice of youth heard in the Church's counsels.

"The letter which the Archbishops will receive today bears the signatures of thirty men, none of whom is more than thirty

years old. Among them are young doctors, clergymen, and officers who have just begun their careers, and leaders of Christian and social work at Oxford, Cambridge, London, and the other Universities.

"We, the undersigned men, members of the younger generations in the Church of England, do most solemnly urge," the letter begins, "that no action shall be taken at the forthcoming Lambeth Conference which shall jeopardize the reformed character of the Church or its national and established position in the State.

"We hold most strongly that the passing generation of those now in authority should hand on our inheritance unimpaired even as they received it from ten generations before them.

"We contend that there is virtual schism already in the Church, because of the presence within it of those holding doctrines peculiar to the Church of Rome and repugnant to the teaching of the Church of England as set forth in its Thirty-Nine Articles.

"Finally," it concludes, "we on behalf of our generation would again respectfully re-

mind the Bishops that they are in a large measure the trustees of our inheritance, and that we are looking to them courageously to recover the ground that has been lost in recent years. We ask them to steer for us a straight course, whatever the cost and whatever the consequences. Our generation can, if necessary, bear the results of the battle unafraid, but not the legacy of compromise."

This remarkable move on the part of serious minded youth in our Universities deserves the prayerful interest of all Christians. The letter contains paragraphs that indicate on the part of this band of young men a leaning towards unity with other Protestant bodies "based on common doctrines." Here may be an unobserved sunken rock that may lead to disaster, for the danger of Modernism is greater than Anglo-Catholicism, or even Rome. (From "The Advent Witness.")

ARE YOU FOR THE 18th AMENDMENT?

By THE EDITOR

Years ago when the writer was still in school, a group of us students used to have a man to take care of our laundry. He used to fetch it on Monday and return it on Saturday. The work was usually well done—by his wife. He was not only a white man, but a graduate of Harvard University besides. But why did his wife have to wash and he carry the wash for a living? Here is just one little glimpse into his life which will clear it all up.

It is Sunday morning and we are waiting for our laundry which failed to reach us on Saturday. After exercising much patience we hear a knock at the door. The writer opened and there stood Harry with his basket full of laundry on the floor. The writer full of indignation began to reason with him why he wanted to lose his custom and his bread, as we are not disposed to receive our laundry on the Lord's day instead of Saturday. But eloquent as he otherwise was, he betrayed at that time a tongue-tied condition which was a sure symptom of intoxication. But he was sober enough to bend over his big basket to get our package for us. But as he was bending over a whiskey bottle fell out from one of his pockets on the floor. He was greatly embarrassed and he lifted that bottle aloft and holding it in his right hand and looking with fiery eyes upon it he declaimed with an unusual pathos: "Oh thou vile enemy of man, I hate thee, I despise thee, but I cannot forsake thee," and he fell back and wept. "Oh," he cried, "if our armies

would only annihilate all distilleries and all saloons, I would soon have an office again and I would be set free from bondage."

But distillery and saloon kept on doing business at the old stand and the Devil was having big carnivals day in and day out. Then the writer was led into a pastorate in one of our great industrial cities of Pennsylvania. His church was a broken down mission and needed prayerful, faithful, self-denying and soul saving work to make something out of it to the glory of God and the salvation of men. In a quarter of a century in that pastorate we had fought many battles—on our knees—with the powers of darkness who were working night and day through distilleries and breweries forging chains for the enslavement of some of the finest men in all walks of life.

It is twenty years since we left that pastorate but we can never forget those awful agonies which drinking husbands and drink-enlaved sons had brought into the houses and hearts of heart-broken wives and mothers. To pray such men out of the bondage of the Devil of drink into the liberty of the children of God was often the task of these suffering women with their pastor. Many a time God gave us victory, and Oh the joy, the ecstasy that followed such a deliverance! What transformations they experienced in those homes and hearts! Talking about the impossibility of miracles, why just one such experience of deliverance in answer to prayer was enough to cure any modernist of

his unbelief in prevailing prayer, and in a God who is still performing miracles when only a miracle will deliver His suffering children.

But whilst the chains of one captive was broken by a prayer hearing and prayer answering God, the distilleries and breweries were working night and day all over the land and thousands were forced in the meantime into the galling chains of habitual drunkards.

Moral forces in our land succeeded to pass the law of Local Option here and there. But what good was it? Torches were flying in every direction and you could not keep the fire from your home and community. That kind of a law is worthless. Only a law that will prohibit the manufacture and the sale all over the land, only that kind of a law can help.

That is what the moral forces thought, except those who knew the human heart as revealed in the Word of God, "deceitful above all things and desperately wicked" (Jer. 17:9) and who also believed from the Word of God that towards the end of our dispensation the wheat and the tares will ripen together and get ready for the harvest, ("the harvest is the end of the world or the consummation of the ages," Matt. 13:39), that the moral and spiritual problems will get more grave and more perplexing than ever, drawing into sympathy all other problems, until He, the Lord of glory will come to take His own out of this mess, and deal with sin and the author of sin in righteousness and judgment, and enthrone Himself as the King of kings and Lord of lords, and establish His Kingdom of righteousness and peace, and the knowledge of the Lord shall cover the earth as the waters cover the sea. But until then our government is in duty bound to protect us as against the crimes of murder and banditry so also against those who want to get rich by "distilling damnation" throughout the land.

Who would have thought more than a decade ago that we would ever get prohibition enacted for all the States! But here it is. Now let us hold on to it with a desperate grip. It is the best thing in the world

for our dear land and for all lands of the earth. They are on their tiptoes waiting to see how we will fare with prohibition. If we succeed they will all be encouraged to follow our example, if we fail, they will all give up all hope of ever trying it as we did. How can any human heart with a thimbleful of love for his fellowman organize propaganda against the 18th Amendment? This law has helped thousands and hundreds of thousands, and will help infinitely more, if all the decent men and women instead of uniting with the friends of booze would unite with the friends of sobriety and decency, with the friends of law and order and demand from our Government to take up the fight with the lawlessness of murder and banditry, and with the lawlessness in the field of prohibition. Let every officer, entrusted with the enforcement of law, found helping and abetting the law-breaker, be looked upon as traitor to our Government and let the punishment be meted out accordingly. If our country could bring victory to the Allies in the world war, it can bring victory to its law abiding inhabitants over that fiendish brood of murderers and bandits and bootleggers. *It can be done.* Here is an example:

In 1794 the distilling interests in the western part of Pennsylvania, encouraged by their legislature, defied the federal government and refused to pay them the federal tax upon distillation of whiskey, and proceeded to use firearms to defy the government's agents. George Washington, then President, called the Militia and proceeded to put down the whiskey rebellion. His efforts were successful. There is no reason to believe that *the United States Government today would be less able to cope with such a situation than it was in the days of George Washington.*

Let the good law stand and let all good people move to demand our government to enforce that law as well as the law against murder and banditry without fear or favour. Let enforcing officers found on the side of the transgressors be dealt with with the same dispatch as the traitors are dealt with in time of battle. The battle against law-

lessness is on! We have earned the reputation as the most lawless country in the world. The law against murder and banditry is good, but the murderer and the bandit does not like it, the same with the 18th Amend-

ment. Law abiding citizens would like to see this good law enforced. The moral tone in our land is not too good now, what would it be with free beer and whiskey, and King Alcohol on the throne. *He shall not pass!*

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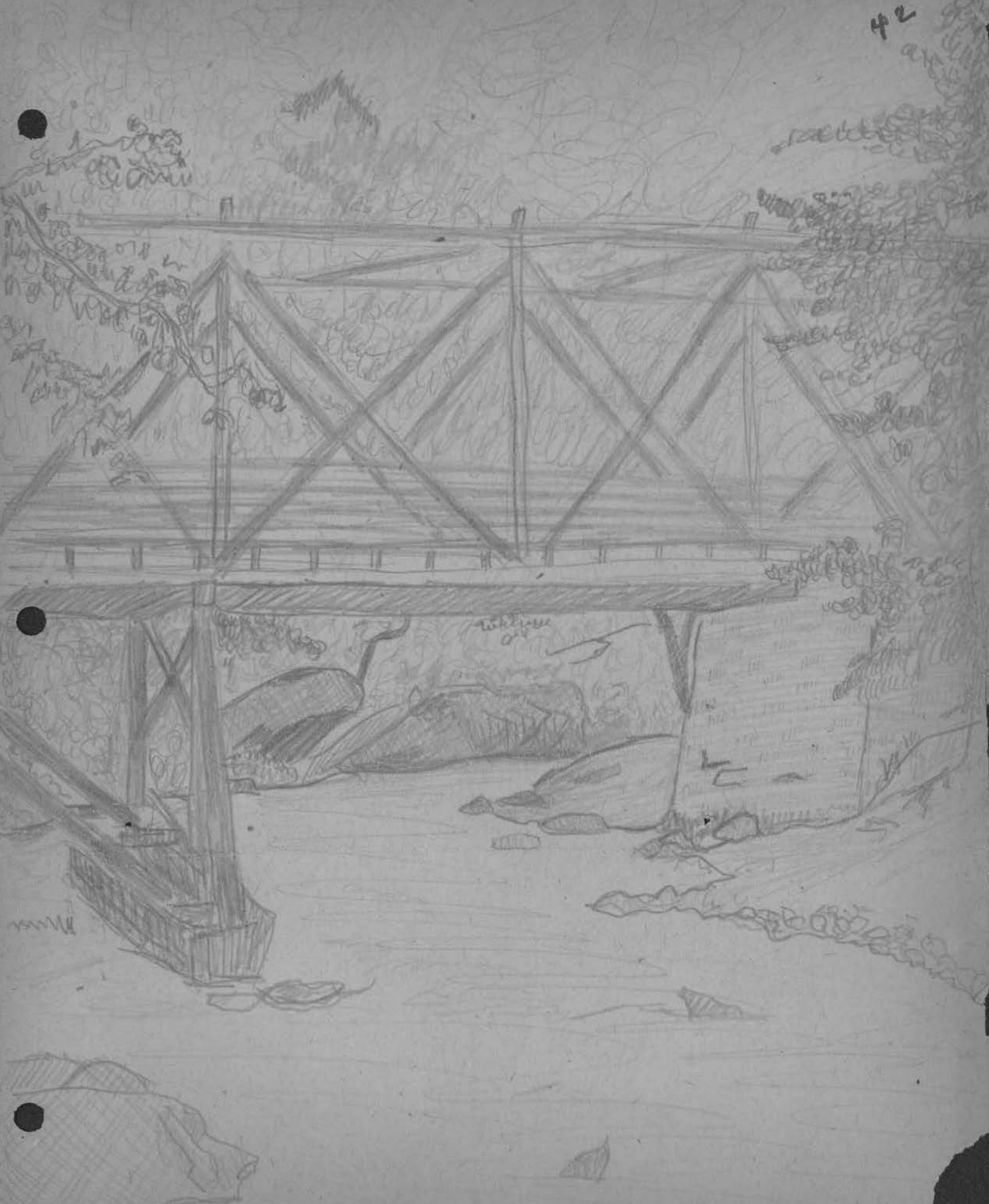
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SPECIAL OFFER. "Bible Pictures and What They Teach Us," by Foster and one year's subscription to Kingdom Truth for \$2.25 post paid. This book contains 400 engravings and 320 large octavo pages. Highly recommended by all great and good men who love the Word of God and would like to see it taught our children as soon as they can appreciate a picture and understand what mother or father says about it. "The largest and most beautiful Art Book ever sold at the price."



9

Age

Day and month

x 2

+ 5

x 50

+ age

+ 365

Ask for total

Subtract 615

gues month-day-age

It Can Be Done

Subtract 9 from 6

" 10 from 9

" 50 " 40

$$\begin{array}{r}
 \text{SIX} \\
 \text{IX} \\
 \hline
 \text{IX}
 \end{array}$$

5 half dozen left.

Reads same both ways

Take any three numbers

Write it backwards

Subtract smallest from largest

Divide by 9.

2 x 9 = 18 - 8 + 1 = 9

3 x 9 = 27 - 2 + 7 = 9

4 x 9 = 36 - 3 + 6 = 9

5 x 9 = 45 - 4 + 5 = 9

6 x 9 = 54 - 5 + 4 = 9

7 x 9 = 63 - 6 + 3 = 9

8 x 9 = 72 - 7 + 2 = 9

Chadwick Family History

OUR research staff has completed a manuscript history of the name and family of CHADWICK which should prove highly interesting to you.

☛ This manuscript is a *genealogical* and *historical* study of the family from earliest times. It records the origin and growth of the family in Europe; its place among the gentry there; its part in the early settlement and subsequent history of America, including service in the Revolutionary War; and its achievements and leading representatives in this country. The derivation and meaning of the name are traced; recurrent family traits are brought out; genealogical data are set forth. A valuable bibliography is included, as well as the authoritative description of a CHADWICK coat of arms.

☛ The manuscript has been compiled from the most authentic sources. Reproduced on paper of enduring quality and bound in a handsome black cover stamped in silver ink, it is suitably designed for filing among your family records or other important documents.

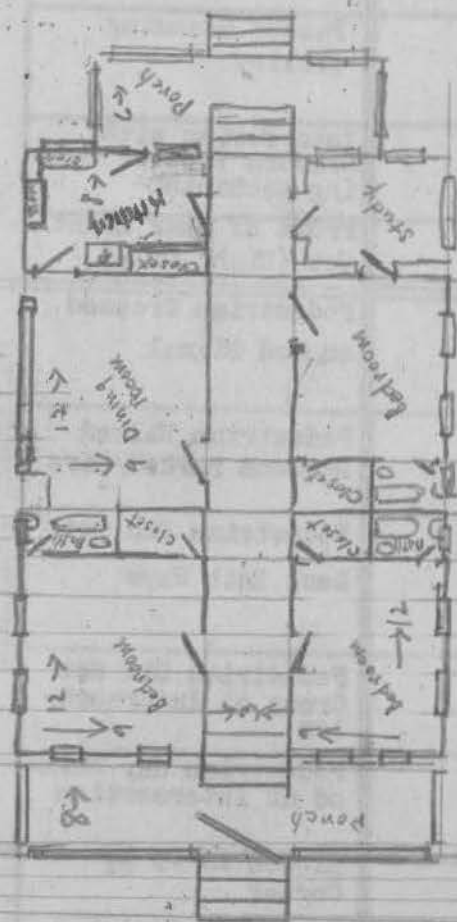
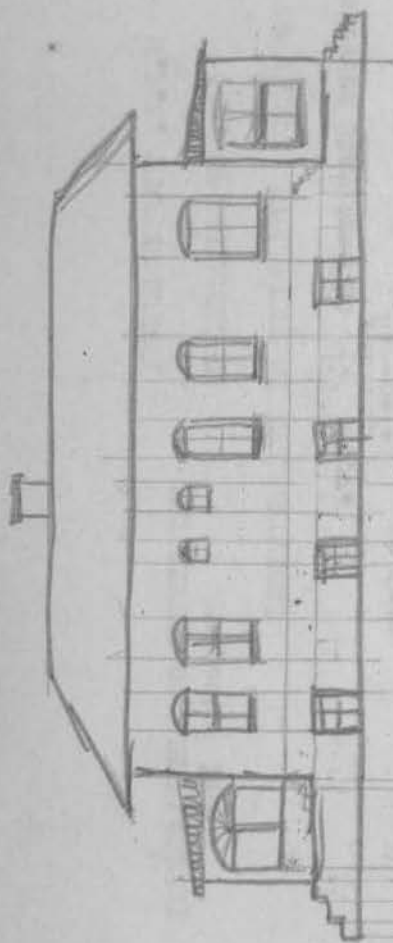
☛ With your manuscript we will send "The Romance of Coats of Arms", an illustrated, informative publication prepared by the Bureau.

☛ This card, with \$2.00 (no other charge), will bring you the manuscript by return mail. If you are not delighted with it in every respect, return it within a week and your money will be refunded immediately.

☛ If your order arrives promptly we will include, at no extra cost, our specially designed Ancestry Chart (regularly 35c per copy). It measures 17 by 22 inches and contains spaces in which to record the names of your ancestors in all lines for eight generations.

**MEDIA RESEARCH BUREAU
1110 F Street, Washington, D.C.**

[If you should not be interested personally in this unusual offer, please give this card to a member of your family]



47

TRAFFIC ENGINEERING DIVISION

W.P.A. TRAFFIC SURVEY
CITY OF PHILADELPHIA

DEPARTMENT OF PUBLIC SAFETY
Project # 17636

OBSERVATION OF TRAFFIC VIOLATIONS AT INTERSECTIONS

Date _____ Day _____ Weather _____
 Observer _____ Observing Traffic moving _____ on _____
 Observers Stationed at _____
 N.E.S.W. cor. _____ St from _____ St. _____
 M _____ M _____

DRIVING VIOLATIONS

PEDESTRIAN VIOLATIONS

PARKING VIOL.

	One Hour Period Ending			
	Over 20 Miles Thru Intersection			
	Failed to Obey Traffic Signal, STOP or SLOW Sign			
	Failed to Signal for Turn, Stop, etc.			
	On Wrong Side of Road			
	Failed to Yield Right of Way to Vehicle			
	Failed to Yield Right of Way to Ped.			
	Turned Improperly			
	Passed Street Car on Left on Two-Way St.			
	Passed Standing Trolley			
	Interfering with Drivers View or Driving Mechanism			
	Front of Rear Light Out (Night Only)			
	Pedestrian Crossed on Red Signal			
	Pedestrian Walked Between Parked Cars			
	Pedestrian Did Not Look Both Ways			
	Pedestrian Did Not Cross at Intersection			
	Pedestrian Jay Walked at Intersection			
	Within 25 Ft of Corner			
	In Safety Zone, Trolley or Bus Stop			
	Double			
	Over 6" from Curb			
TOTAL				

442

OLD TESTAMENT FRUIT CAKE.

- 3½ cups of First Kings 4:22 (Flour)
- ½ cup of Judges 5:25 (last clause) (butter)
- 2 cups of Jeremiah 4:20 (Sugar)
- 2 cups of First Samuel 30:12 (Raisins)
- 2 Cups of Nathum 3:12 (Figs)
- 2 cups of Numbers 17:8 (Almonds)
- 1½ cups of Judges 4:19 (last clause) (milk)
- 2 tablespoonsful of First Samuel 14:25 (honey)
- 2 tablespoonsful of Amos 4:5 (leaven)

Season to taste with:

- Second Chronicles 9:9 (Spices)
- A pinch of Leviticus 2:13 (Salt)

A nice idea for a church supper is to make the cake and sell it by the slice; giving each purchaser a copy of the recipe.

ST. KIERAN'S RECTORY
HECKSCHERVILLE, PA.

Sept. 1, 1938.

Dear Grandpop:

Your very pleasant letter of June 30th has been awaiting attention on my desk all this time. The summer has been a very busy time - we had two Picnics and a Home Coming Festival along with an 80th Anniversary Celebration of the opening of our Church.

Congratulations on the arrival of little James, and don't let him make you feel older. I am sure you are very happy because of his coming. Give Mary and Jimmy my kindest regards.

With the Fall coming and the return of the Kellys I hope you will be given the job you desire.

Will we see you - best wishes from
Yours cordially,
Fr. W. McManon

10-13-38

The third quarterly meeting of
The Falls of Schuylkill Association
will be held at the Old Academy
Monday evening October 17, at 7.30

Melvin S. Hess
Sec.

OLD ACADEMY PLAYERS

3544 Indian Queen Lane, East Falls, Philadelphia

PRESENT

George Kelly's Pulitzer Prize Play

"CRAIG'S WIFE"

WITH

Mary Elizabeth Carson
Marie Holton Hess
Ida Tregea Smith
Mildred Tregea
Harold J. Heagy

John E. West
Marie Pflaumer
Lottie Tregea
Richard Stevens
Lawrence Simpson

Directed by Adrian McGlathery

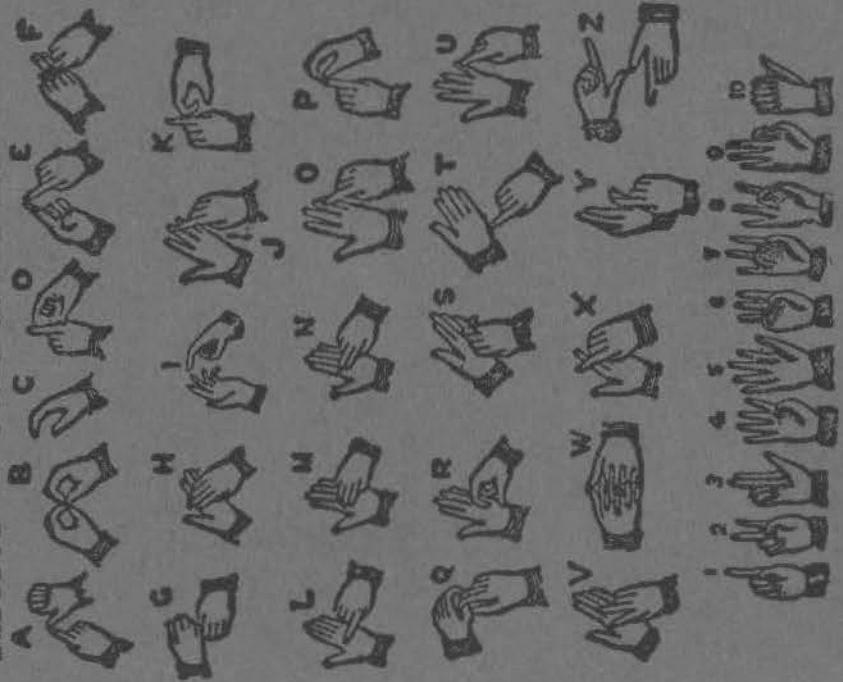
OCTOBER 19, 20, 21, 22 — 1938 Curtain 8:30

ADMISSION 50c

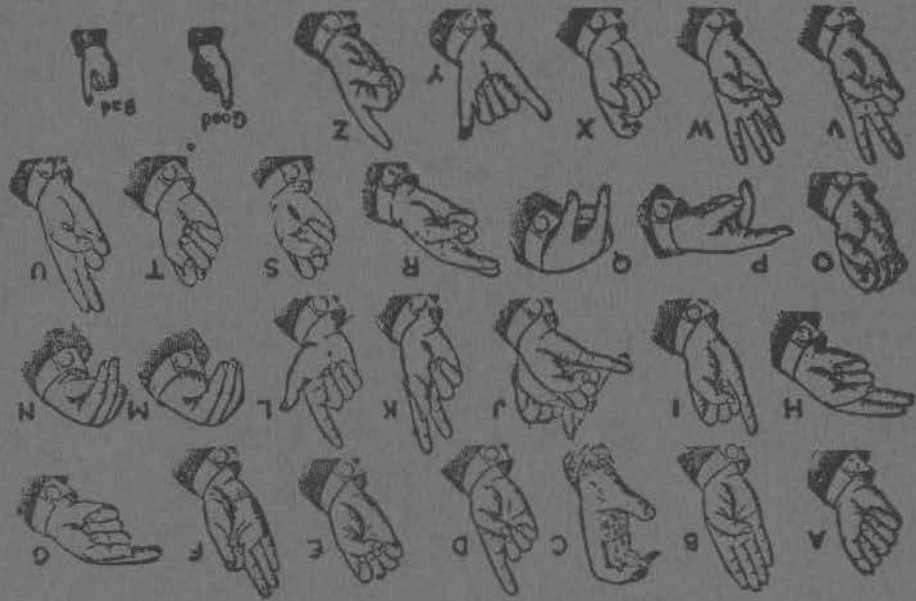
SATURDAY 75c

Double-Hand Alphabet.

HAND ALPHABETS



Single-Hand Alphabet.



50

WALNUT ST. THEATRE

9th and WALNUT STREETS
WALNUT 9400

BEGINNING

Mon., Oct. 17th

Evenings 8.30

1938

ONE THIRD OF A NATION
IS ITS NAME

SLUM HOUSING
IS ITS THEME

"One Third of a Nation" opened at the Adelphi Theatre, New York, on January 7, 1938, and since that time has had an uninterrupted run.

Now It Comes to Philadelphia. The style is biting satirical. It tells swiftly and vividly the story of Philadelphia's slums. It is a fearless examination of slum clearance and low cost housing. The authors in collaboration with Philadelphia experts have localized the story. It is real documentary theatre.

Against a massive set of a cross section of band-box houses, a cast of 125 presents a new technique, utilizing fragmentary scenes, brisk dialogue, bits of tragedy, satire and buffoonery and editorial comment from a disembodied voice.

This magnificent production, directed by Mr. James Light, will leave no play-goer unmoved.

25c to \$1.00, Plus Tax — All Seats Reserved

FEDERAL THEATRE

PRESENTS

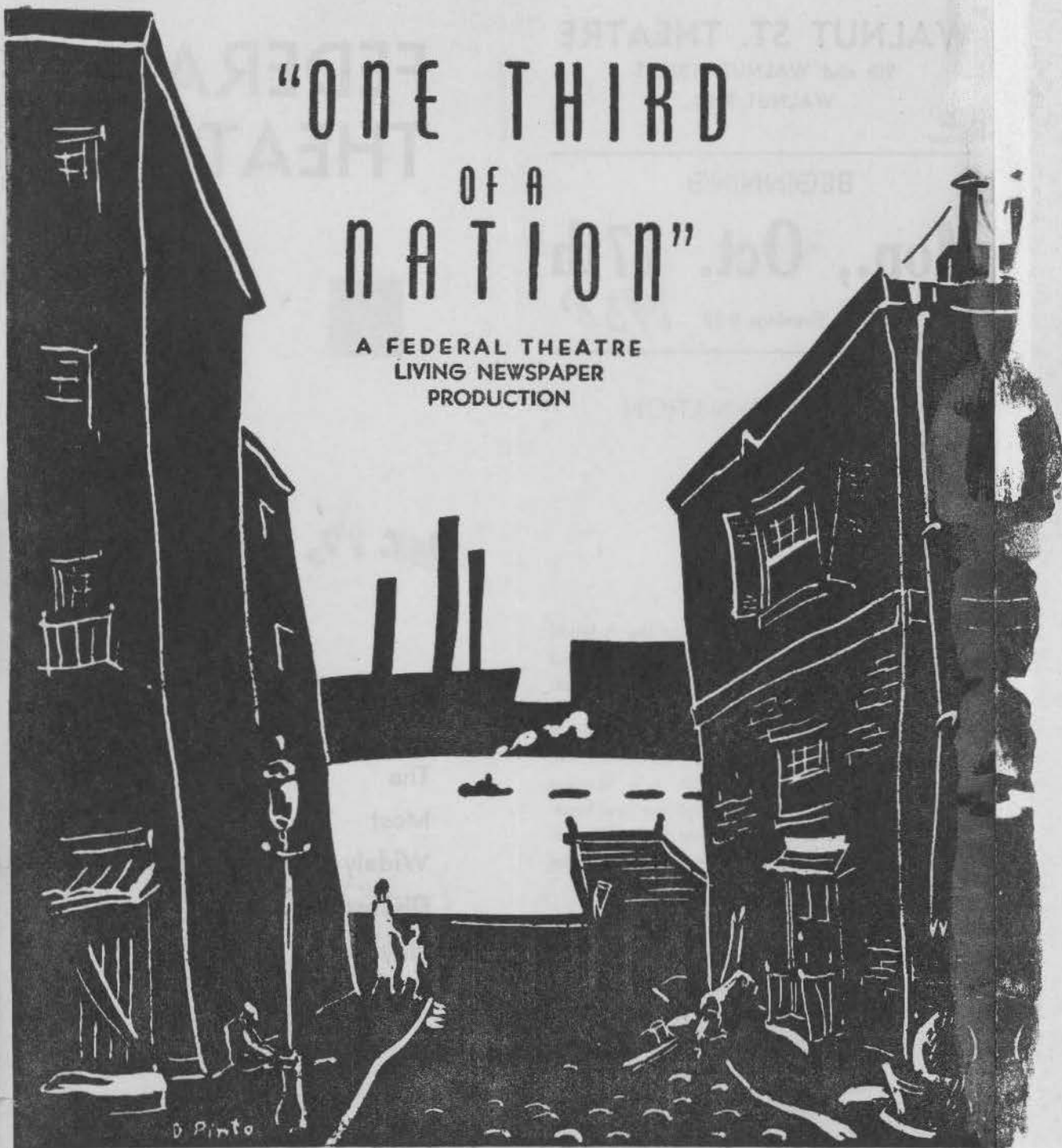
Oct. 17, 1938

The
Most
Widely
Discussed
Play in
America

Div. of W. P. A.

"ONE THIRD OF A NATION"

A FEDERAL THEATRE
LIVING NEWSPAPER
PRODUCTION



● "A PLAY THAT ANY PLAY-GOER WITH A HEART AND A
ROOF TO SHELTER IT OWES IT TO HIMSELF TO SEE"

- John Anderson in N.Y. Journal American -

Oct. 1938

51

Keep the New Deal in Pennsylvania!

W. P. A. and Unemployed Workers

VOTE TO SAVE YOUR W. P. A. JOBS!

VOTE TO EXTEND AND IMPROVE THE W. P. A. !
For more jobs, useful work, 20% higher pay

VOTE FOR ADEQUATE RELIEF AND ASSISTANCE!
To the aged, blind, widows, orphans, unemployed

HOLD THE GAINS WE HAVE MADE • **Forward** To More **Security**

Elect New Deal Candidates

PROTECT THE PURCHASING POWER THAT THE NEW DEAL HAS CREATED THROUGH PUBLIC WORKS AND PUBLIC ASSISTANCE.

REGARDLESS OF YOUR PARTY AFFILIATIONS

Vote for the New Deal Ticket!

Issued by

Workers Alliance of Pennsylvania

The non-partisan collective bargaining organization of W. P. A. and unemployed workers

315 MARKET STREET



HARRISBURG, PENNA.

ADMISSION
TICKET

12

Hear Them in Person at
IMMACULATE CONCEPTION HALL
810 E. Cheltenham Avenue

Friday, October 28, 1938
8.00 P. M.

GOVERNOR EARLE
DR. LEO C. MUNDY

CHARLES A. JONES
THOS. A. LOGUE

JOHN B. KELLY, Democratic Chairman

The Tory Candidate for Governor

Has threatened to "Make a Bonfire" of the laws which were passed to provide State sponsored W. P. A. and P. W. A projects and public assistance to the needy.

What Would This Mean?

Federal Government spends **\$18,000,000** per month for WPA in Pennsylvania
State Government spends **\$ 9,000,000** per month for relief in Pennsylvania

Look At The Facts!

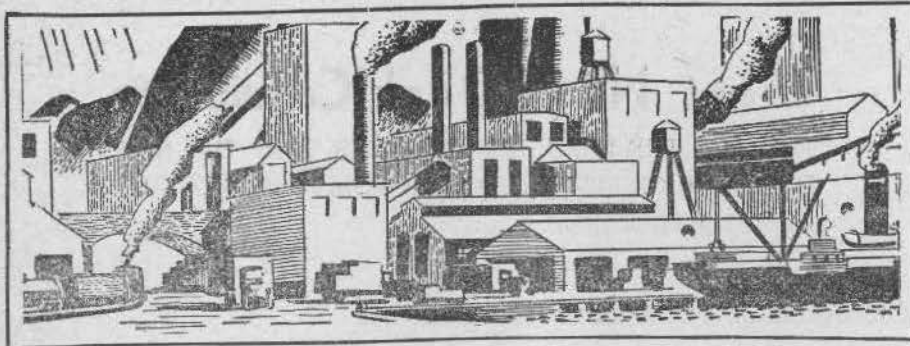
This \$27,000,000 a month is spent by the unemployed and W. P. A. workers in Pennsylvania to help



The Merchant



The Farmer



. . . private industry to give employment to workers

MR. FARMER, MR. MERCHANT, MR. MANUFACTURER — DO YOU WANT THIS \$27,000,000 MONTHLY MARKET DESTROYED IN THE ANTI-NEW DEAL BONFIRE?

W. P. A. WORKERS — Do you want to lose your job?

UNEMPLOYED WORKERS — Do you want to hold the minimum security you have against starvation or go back to the breadlines, the poorhouses, the hungry days of Hooverism?

- YOUR VOTES DECIDE YOUR FATE!
- SUPPORT SECURITY WITH THE NEW DEAL!

DON'T BE FOOLED!

"LET'S FOOL THE PEOPLE," the Tories say. "We'll PRETEND we're for relief. Then when we get their votes, we'll give relief, sure — TAX RELIEF to the steel kings like WEIR; to the sweatshop lords like GRUNDY; to the oil magnates like PEW; and to the Roosevelt-hating millionaire newspaper publishers like MOE ANNENBERG, the race-track-gambling-tipster!"

TAX RELIEF FOR THE RICH and SOAK THE POOR! Of course, the big business Tory politicians are too smart to say this, BUT THIS IS WHAT THEY ACTUALLY DO!

LOOK AT THE PHILADELPHIA SALES TAX which the Tory Republican City Council jammed down the throats of thousands of protesting citizens. Although the sales tax has already resulted in the loss of thousands of dollars in income to the farmers and business men of the Community besides squeezing additional hundreds of thousands from the poor consumer, THE TORIES AIM TO ESTABLISH A SALES TAX ALL OVER PENNSYLVANIA.

DON'T BE FOOLED! Remember the dreadful summer of 1936 when relief was stopped by the action of the Tory majority in the State Senate. With hundreds of thousands of desperate, hungry people facing starvation all over the State WHAT DID THE REACTIONARIES DO? Clarence Buckman, Republican floor leader, tried to wipe out relief altogether by making a motion that the Senate should adjourn!

"LET'S FOOL THE PEOPLE and PRETEND WE'RE FOR THE W. P. A." say the Tories. Again LOOK AT PHILADELPHIA, the biggest city in our State, but relatively the smallest number of W. P. A. workers. The Tory City Council has been obstructing and fighting for three years against sponsoring WPA projects that could give jobs to 35,000 men and women and bring \$2,000,000 per month into the City of Philadelphia. The Tories want to wipe out W. P. A.

DON'T BE FOOLED BY LYING CAMPAIGN PROMISES AND HYPOCRITICAL ELECTION PROPAGANDA! NO MATTER HOW IT IS DRESSED UP ANYTHING WHICH IS BACKED UP BY PEW, GRUNDY, WEIR, and ANNENBERG CAN NOT BE GOOD FOR THE COMMON MAN, THE WORKER, THE FARMER, AND LITTLE BUSINESS MEN OF PENNSYLVANIA!

The New Deal does not have to PROMISE jobs and relief. The New Deal has ALREADY GIVEN jobs and relief to millions of our people in Pennsylvania.

A victory for the anti-New Deal Tories would be the WORST DISASTER for the people of Pennsylvania, especially the unemployed and WPA workers.

DON'T BE FOOLED!

THE TORIES MUST BE STOPPED!

TO SAVE YOUR WPA JOBS, TO CONTINUE RELIEF, TO MAINTAIN PURCHASING POWER WE MUST

KEEP THE NEW DEAL GOING IN PENNSYLVANIA!

ADMISSION
TICKET

12

Hear Them in Person at
IMMACULATE CONCEPTION HALL
810 E. Cheltenham Avenue

Friday, October 28, 1938
8.00 P. M.

GOVERNOR EARLE CHARLES A. JONES
DR. LEO C. MUNDY THOS. A. LOGUE
JOHN B. KELLY, Democratic Chairman

The

VOTE STRAIGHT NEW DEAL

For U. S. SENATOR

George H. Earle

For GOVERNOR

Charles Alvin Jones

For LT. GOVERNOR

Leo C. Mundy

For SEC'Y INT'L AFFAIRS

Thomas Logue

For Congress and State Legislature Support Your Local New Deal Candidates!

WHY DOES THE WORKERS ALLIANCE SUPPORT THE NEW DEAL?

The Tories are filling their newspapers with loud cries about "coercing and buying votes."

The WORKERS ALLIANCE OF PENNSYLVANIA, the recognized collective bargaining agency for W. P. A. workers and relief clients, is in this campaign VOLUNTARILY and OF OUR OWN FREE WILL. We realize that the security and personal welfare of our thousands of members CAN ONLY BE PROTECTED THROUGH A NEW DEAL VICTORY!

THE WORKERS ALLIANCE WILL NEVER BE COERCED! WE CANNOT BE BOUGHT!

We are calling upon every W. P. A. man and woman and all unemployed to join the Workers Alliance and help keep the New Deal going.

Enlist yourself in this great crusade!
DEFEAT OUR ENEMIES!

GUARANTEE THAT OUR JOBS WILL BE SAVED! GUARANTEE THAT RELIEF WILL NOT BE WIPED OUT!

NO SALES TAX FOR PENNSYLVANIA!

The Workers Alliance is a NON-PARTISAN ORGANIZATION. Our membership is open to workers of all races, all political and religious beliefs. Regardless of our political affiliations, we are united behind President Roosevelt and the New Deal!

JOIN THE ONLY STATE-WIDE AND NATION-WIDE ORGANIZATION OF THE UNEMPLOYED AND W. P. A. WORKERS! JOIN THE WORKERS ALLIANCE!

For more information write to:

WORKERS ALLIANCE OF PENNSYLVANIA
315 Market Street Harrisburg, Penna.

Novelty Printing Co., Phila., Pa.

Wh
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MR.
THIS
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W. P.
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hung

ADMISSION
TICKET

12

ME

GO
DR

DEAL

Earle

Charles A. Jones

John B. Kelly

Dr. Leo C. Mundy

Legislature
Candidates!

NEW DEAL?

coercing and buying

collective bargain-
VOLUNTARILY and
personal welfare of our
NEW DEAL VICTORY!

CANNOT BE BOUGHT!

unemployed to join

THAT RELIEF WILL

Our membership is
irrespective of our political
affiliation

ORGANIZATION
OF WORKERS AL-

PENNSYLVANIA
Harrisburg, Penna.

MEET YOUR CANDIDATES

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THOS. A. LOGUE

JOHN B. KELLY, Democratic Chairman

ADMISSION

TICKET



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Candidates!

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and personal welfare of our
NEW DEAL VICTORY!

WE CANNOT BE BOUGHT!

and all unemployed to join

WARRANTEE THAT RELIEF WILL

ON. Our membership is
regardless of our political
New Deal!

WIDE ORGANIZATION
FOR THE WORKERS AL-

PENNSYLVANIA
Harrisburg, Penna.

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CHARLES A. JONES
THOS. A. LOGUE

JOHN B. KELLY, Democratic Chairman

10/20/38

52

THE PANTALOOTNATICS

"Who pants for glory finds but short repose;
A breath revives him, or a breath o'erthrows."

Pope.

Mr. A. G. Chadwick,
3024 Fisk Avenue,
East Falls, Philadelphia, Pa.

Whether your pants need pressing is not so important as whether you realize that pants are a pressing need. The need among our local youngsters is pressing, and last year there was born a male group, connected with the Needlework Guild of America, who saw to it that sturdy pants were slapped on the sturdy legs of the sturdy boys of our district --those less fortunate lads who had no means of supplying a garment firmly demanded by social usage and the State Law.

This group of public-spirited givers, who realized that to be "clothed and in your right mind" was something more than just a legal phrase, was named "The Pantalootnatics"; and they distributed, through the great Needlework Guild more than half a hundred pair of pants to trouser-hungry boys and young men last Fall in our district. These necessary adjuncts to winter social circulation were, each pair, secured whole-sale, by our co-operative fellow-townsmen, Adolph Lang, who personally saw to it that each applicant receive a fit rather than a convulsion.

Man to man, we know that pants are the most masculine piece of bric-a-brac the world over, except perhaps in Scotland; and there was certainly nothing "Scotch" in the way generous men gave to this fund last year. Youths who were unable to attend school, or church, or seek a job, (not to mention keeping warm) --more than fifty of them, mind you, right here in our own town!--were once more sent forth to diffuse among us with the confidence born of the knowledge that their suspenders supported something more than a mere vacuum.

Decent, living, decent habits, decent manners, decent thoughts, all are tied in with decent clothing. There is an old adage that: "The dog with the longest coat often has the shortest pants," Well, pants to a dog are the breath of life. Also, pants to a boy are ditto. Dozens of boys applied to this fund who had nothing to wear but thin overhauls, and nothing under them but chilblains.

You gave last year, perhaps, and instituted self-respect, health and happiness in some boy's life --perhaps to more than one ! Give again, and do for the legs of the American boy what Zeigfield's Follies did for the American girl. You must realize the need, and this plan gives you the opportunity. Give to a local boy, and warm his heart, et cetera. If you hesitate, you haven't a leg to stand on.

Come then ! Altogether ! A hip, hip, and three long pants, that we may reseat all of the Bills --and the Toms, Dicks, and Harrys of the Ward. Send one dollar and a quarter (\$1.25) for one pair, or double that for two. And remember, it might always be possible to squeeze five pair of little tiny ones out of a five dollar bill (and the little ones need them most, sometimes,) and with that amount you are sure to equip a male quartette. Wouldn't it be wonderful to wake up some night, and hear four young men singing under your window, with barber-shop harmony,

"You made me what I am to-day,
I hope you're satisfied."

and realize, while you lie and listen, that your donation had put those lads back into circulation? Your heart would sing along with them, I know.

So give now, without a long consideration, and let us do the wool-gathering. Send to either Mrs. Morton O. Stafford, President of the Needlework Guild of America, 6819 Mauer St., Germantown, or to Mrs. George G. Littlewood, Treasurer, 445 Lyceum Ave., Roxborough. Try, if you will, to get your donation in by October 25th. Also speak to your friends about joining.

Join us, then, and drink down, in the milk of human kindness, our official toast, which is -- "Bottoms up!"

Sincerely,

Stanley Hart Cauffman
Stanley Hart Cauffman



Rare Americana
A Catalogue
of
Historical and Geographical
Books, Pamphlets
& Manuscripts
relating to America
With numerous Annotations Bibliographical
and Descriptive



Bibliographia, quasi stillae de arbore scientiae manantes collectae et ad conservandum asportatae.

Offered for Sale by
Henry Stevens, Son and Stiles
39 Great Russell Street
London, W.C.1



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Harding & Curtis Ltd.
Somerset Hall
Bath

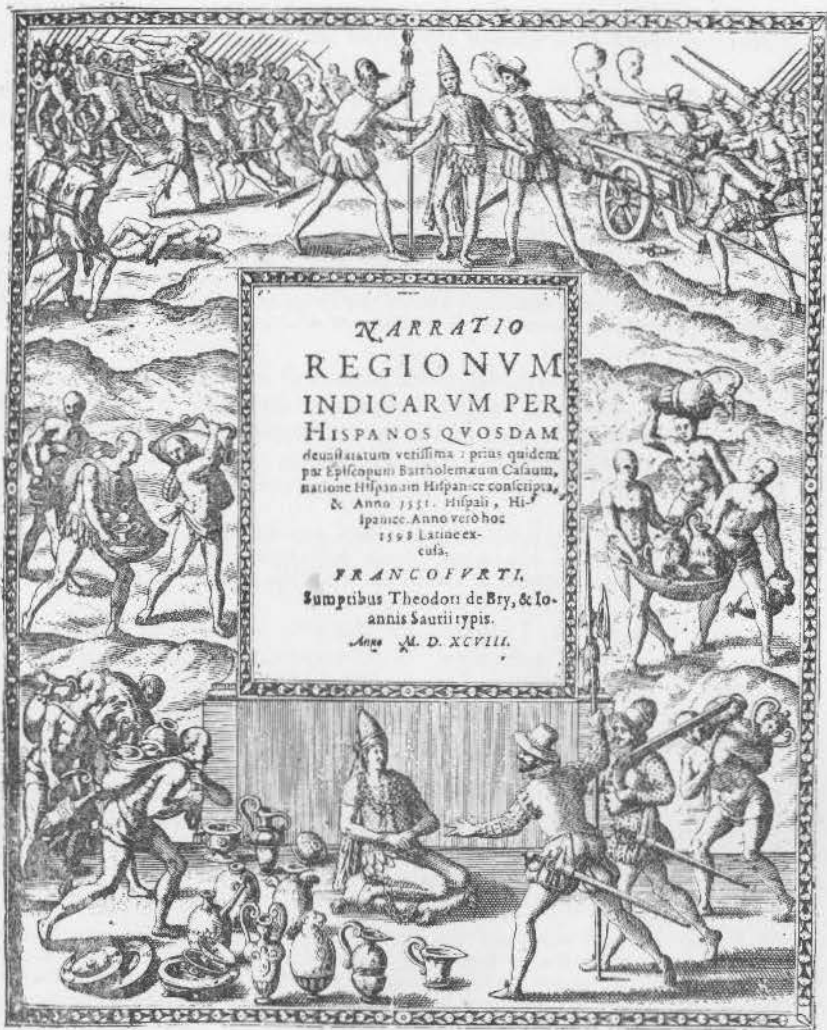


ILLUSTRATION No. 15.
 TITLE-PAGE OF No. 739.

G O D's
Protecting Providence,
M A N's
Surest Help and Defence
I N
Times of the Greatest Difficulty,
and most Eminent Danger.

EVIDENCED

In the Remarkable Deliverance of *Robert Bartow*,
with divers other Persons, from the Devouring
Waves of the Sea; amongst which they suffered

SHIPWRACK:

And also,
From the cruel Devouring Jaws of the Inhumane

Canibals of Florida.

*Faithfully Related by one of the Persons con-
cerned therein, Jonathan Dickenson.*

*The Lord on high is mightier than the noise of many Waters; yea, than
the mighty Waves of the Sea, Psalm 93. 4.
The dark places of the Earth are full of the Habitations of cruelty,
Psalm 74. 20.*

Printed in *Philadelphia*; Re-printed in *London*, and Sold by
T. Sowle, in *White-Hart-Court* in *Gracious-freet*, 1700.



PLATE No. VII.

TITLE-PAGE TO No. 685.

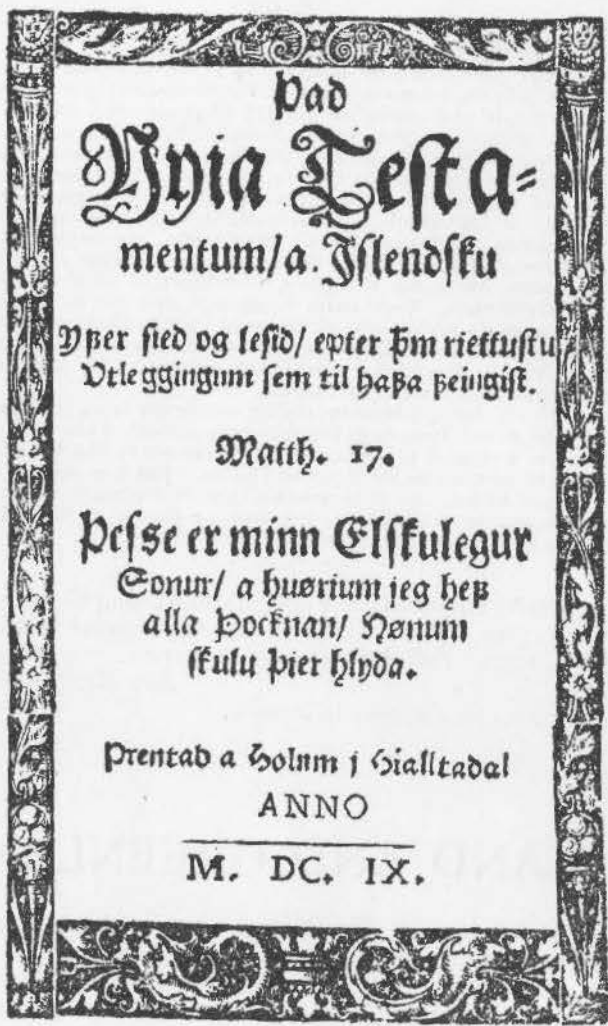


ILLUSTRATION No. 13.
 TITLE-PAGE OF No. 684.

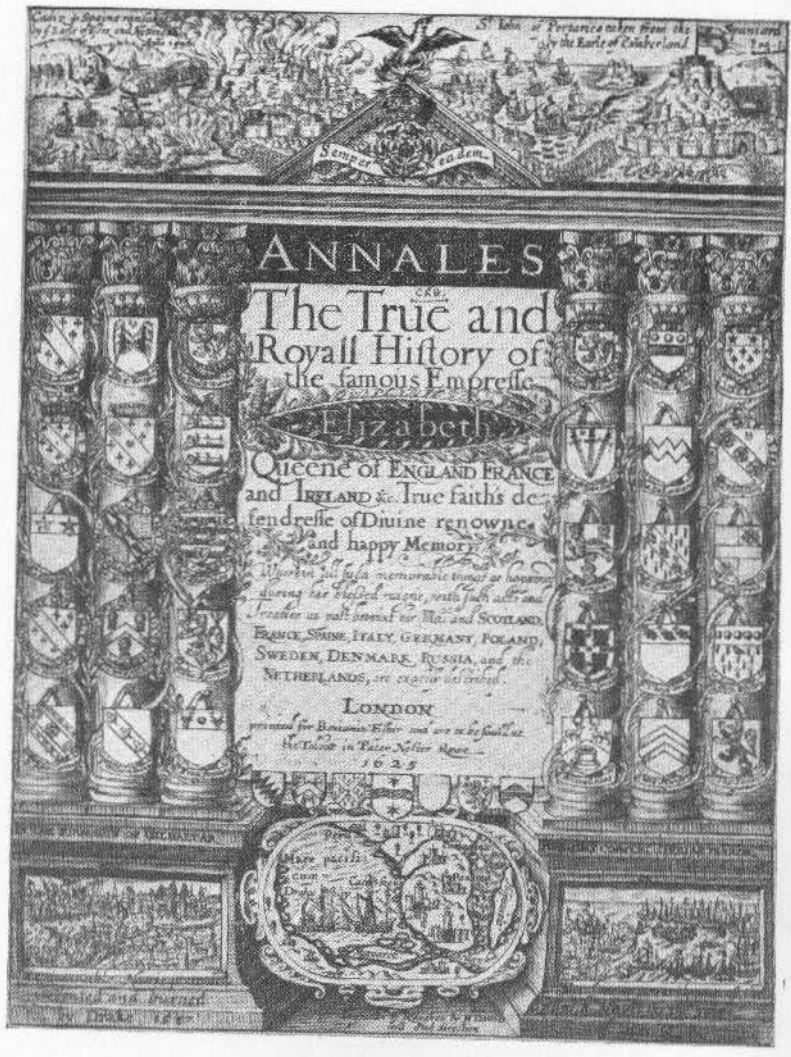


PLATE NO. V.
TITLE-PAGE TO NO. 637.



IOANNIS
CAMERTIS MINORI
TANI, ARTIVM, ET SACRAE
THEOLOGIAE
DOCTORIS, IN. CIVLII
SOLINI HOAIZTAPA

Camus ENARRATIO *Corbatiaris*
NES.

Græc. *Catal.*

Additus eiusdem Camerus Index,
tum literarum ordine, tum res
rum notabiliū copia / pers
cōmodus Studiosis.

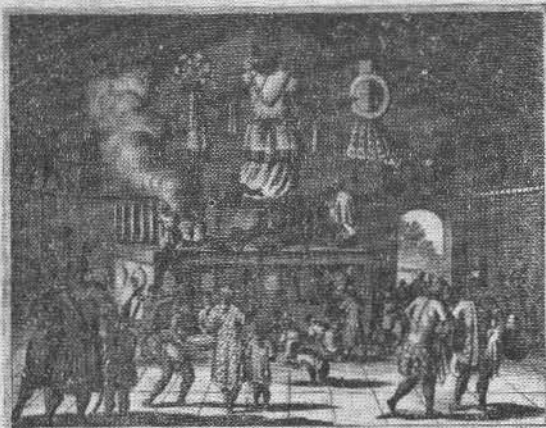
Inscript 1670 27 Jul

Cum Gratia, & Priuilegio
Imperiali.



ILLUSTRATION No. II.

TITLE-PAGE OF No. 615.



A Party of those that went over with Captain *Bartholomew Gosnol*, Captain *John Smith*, &c. were by the *Indians* set upon as they were raising a Fort near *Cape Henry*, where they Landed, seventeen Men hurt, one slain, and all in danger to have been utterly destroy'd, had not a Shot happily made from the Ships by chance frighted away the Salvages. Another small Party under Captain *Smith*, going down the River to *Kounghean*, were very fiercely assaulted by sixty or seventy *Indians*, but their *Musquet*-shot did such Execution amongst them, that they fled into the Woods and left behind them the Image of their God, which had been carried before them as their Standard, and not long after sent one of their *Quicongasocks* to offer Peace, and to redeem their *Okee*; which *Smith* granting, on condition six onely of them would come unarm'd and load his Boat with Provisions; and promising moreover to become their Friend, and furnish them with Beads, Copper, and Hatchets: They accepted the Condition, and brought him Venison, Turkeys, wild Fowl, Bread, and what else they had, Singing and Dancing in sign of Friendship till they departed. In his Return he discover'd the Town and Countrey of *Warasock*, and the People of *Chickahomona*.

In his next Voyage for the discovery of the Head of *Chickahomona* River, he was, through neglect of his Sea-men who were sent to watch the Booty, taken Prisoner, in which condition he was kept a whole Moneth: then being released, he got Provisions for the People in *Jamestown*; which had they not timely receiv'd, they had all abandon'd the Place, and return'd to *England*.

While Affairs stood thus in a mean condition, Captain *Newport* arriving there with a Ship and sixty Men to strengthen the Plantations, he went to *Werowocomoco*, where King *Powhatan* kept his Court, and found him sitting on a Bed of Mats, and an Embroider'd Leather Cushion, Cloth'd in Deer-skins; at his Feet sat a young Maiden, and on each side of the House twenty Concubines; his Head and Shoulders were painted red, and a Chain of white Beads hung about his Neck. *Newport*, to oblige him, gave him an *English* Youth; in requital whereof he receiv'd *Powhatan's* beloved Friend, *Mammitak*; with whom returning, he found a sad Accident, for

Mantoo, a faithful Salvage, for their Guide; they were treacherously dealt with by *Wingina*, alias *Pemissapan* (for so, his Brother *Grangimico* being lately dead, he had alter'd his Name) who endeavor'd to stir up a Confederacy of the *Chawosocky*, *Moratosky*, and *Maugosocky* against them; yet by the urgent persuasions of *Ensenore* his Father, the truest Friend the *English* had, after the death of *Grangimico*, and seeing them safe return'd from their Journey, wherein he thought they had all perish'd, and especially upon *Menatomni's* sending Messengers to them with Pearl, and *Olfisco* King of *Wopamesocky* to yield himself Vassal to the Queen of *England*, his Hatred was somewhat cool'd; but *Ensenore* deceasing soon after, he return'd to his old treacherous Practices again, and in the end, while he was contriving Mischief against the Planters, he himself was shot, taken Prisoner, and beheaded.

After the Company left upon *Virginia* by Sir *Richard Greenvil*, (for he himself was return'd) tired out with hunger, hardship, and the many extremities they were at last reduc'd to, had deserted the Place, and obtain'd passage for *England*, through the civility of Sir *Francis Drake*, pitying their distress, fifty Men more were Landed upon *Roanock* Isle, by the same Person, who how they were surpris'd and destroy'd by the Natives, was discover'd at large to the Supply that was sent over in the Year 1587. by Mr. *White*.

A small Party under Captain *Smith* going down the River to *Kounghean*, were very fiercely assaulted by sixty or seventy *Indians*, but their *Musquet*-shot did such Execution amongst them, that they fled into the Woods and left behind them the Image of their God, which had been carry'd before them as their Standard, and not long after sent one of their *Quicongasocks* to offer Peace, and to redeem their *Okee*; which *Smith* granting, on condition six onely of them would come unarm'd and load his Boat with Provisions, and promising moreover to become their Friend, and furnish them with Beads, Copper, and Hatchets: They accepted the Condition and brought him Venison, Turkeys, wild Fowl, Bread, and what else they had, Singing and Dancing in sign of Friendship till they departed.

In his next Voyage for the discovery of the Head of *Chickahomona* River, he was, through the neglect of his Sea-men who were sent to watch the Booty, taken Prisoner, in which condition he was kept a whole Month: then being released, he got Provisions for the People in *Jamestown*; which had they not timely receiv'd, they had all abandon'd the Place, and return'd to *England*.

While Affairs stood thus in a mean condition, Captain *Newport* arriving there with a Ship and sixty Men to strengthen the Plantations, he went to *Werowocomoco*, where King *Powhatan* kept his Court, and found him sitting on a Bed of Mats, and an Embroider'd Leather Cushion, Cloth'd in Deer-skins; at his Feet sat a young Maiden, and on each side of the House twenty Concubines; his Head and Shoulders painted red, and a Chain of white Beads about his Neck. *Newport*, to oblige him, gave him an *English* Youth; for which he receiv'd *Powhatan's* Friend *Mammitak*; with whom returning, he found a sad accident, for

INSTRVCIÓN

NAVTHICA, PARA EL BVEN

Vio, y regimen de las Naos, su traça, y
y gouerno conforme à la altura de Mexico.

Cõpuesta por el Doçtor Diego garcia de
Palacio, del Cõscjo de su Magestad,
y su Oydor en la Real audiē-
cia de la dicha Ciudad.

Dirigido, al Excellētissimo Señor Don Aluaro Manrique, de
çuñiga, Marques de Villa manrique, Virrey, Gouer-
nador, y Capitan general destos Reynos.



Con licencia, En Mexico, En casa de Pedro
Ocharte. Año de 1587.

NASSARRE

ILLUSTRATION No. 10.

TITLE-PAGE OF No. 588.

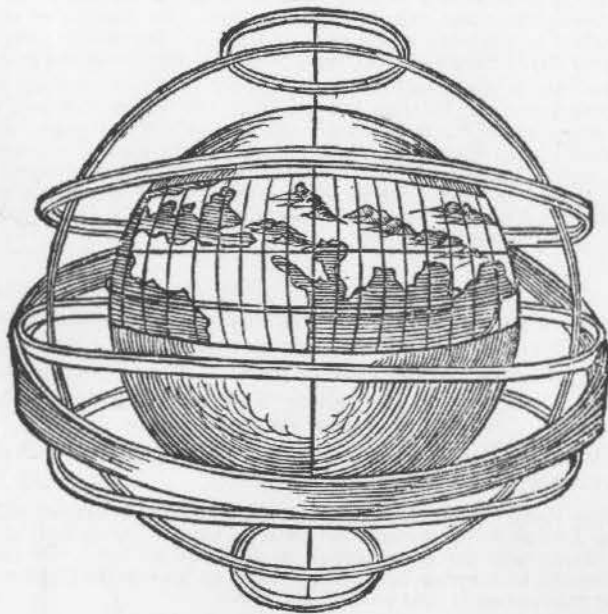
6



ILLUSTRATION No. 9
 MAP OF AMERICA FROM No. 571.

COSMOGRA-
PHIÆ INTRODVCTIO:

*cum quibusdam Geometria ac
Astronomia principis ad
eam rem necessariis.*



CARTVSIAE VILLENOVÆ

PARISIIS

*Apud Gulielmum Cauellat, in pingui gallina, ex
aduerso collegij Cameracensis.*

1750

ILLUSTRATION No. 8.

TITLE-PAGE OF No. 549.

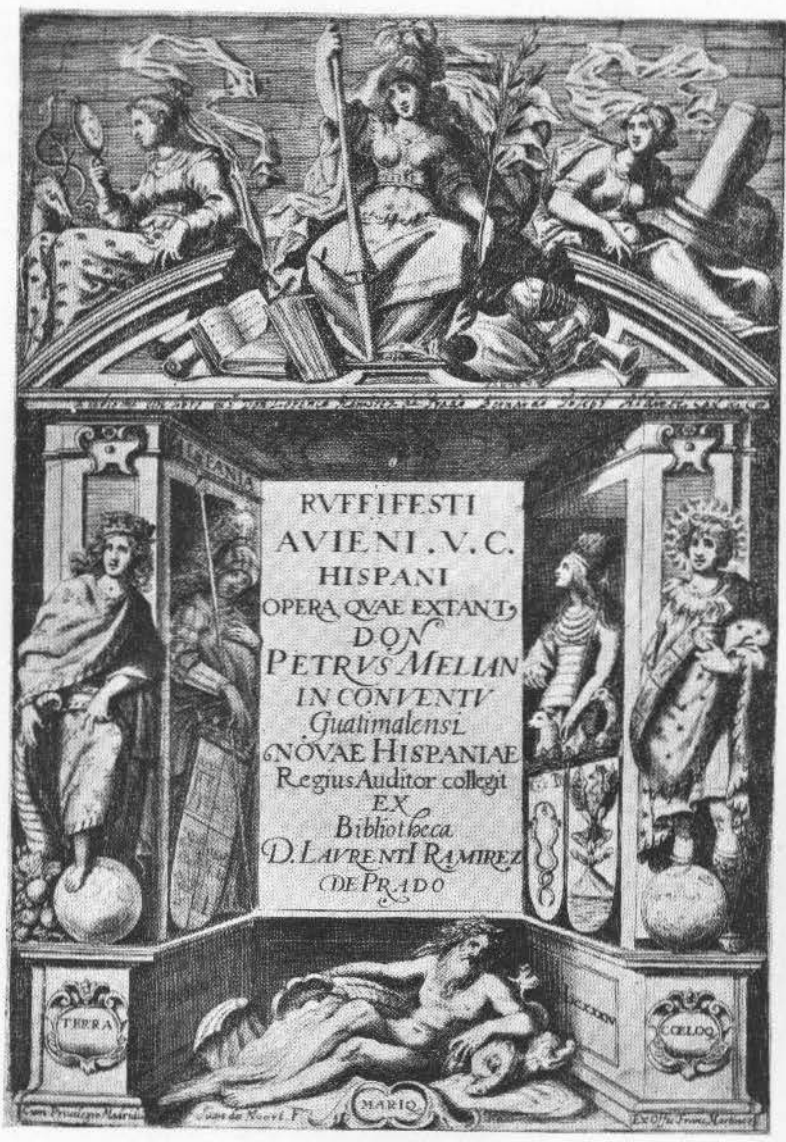


PLATE NO. III.

TITLE-PAGE TO NO. 541.

T W O
PROPOSALS
BECOMING
ENGLAND

At this Juncture to Undertake.

One, for Securing a
COLLONY
in the

West-Indies,

As Her Majesty's Propriety now to be enter'd upon, or for ever lost.

And the other, for advancing

Merchandize,

And the

Crown-Revenue

To at least 40000*l. p. An.*

Printed in the Year 1706. (pr. 3*d.*)

ILLUSTRATION No. 3.

TITLE PAGE OF No. 331.

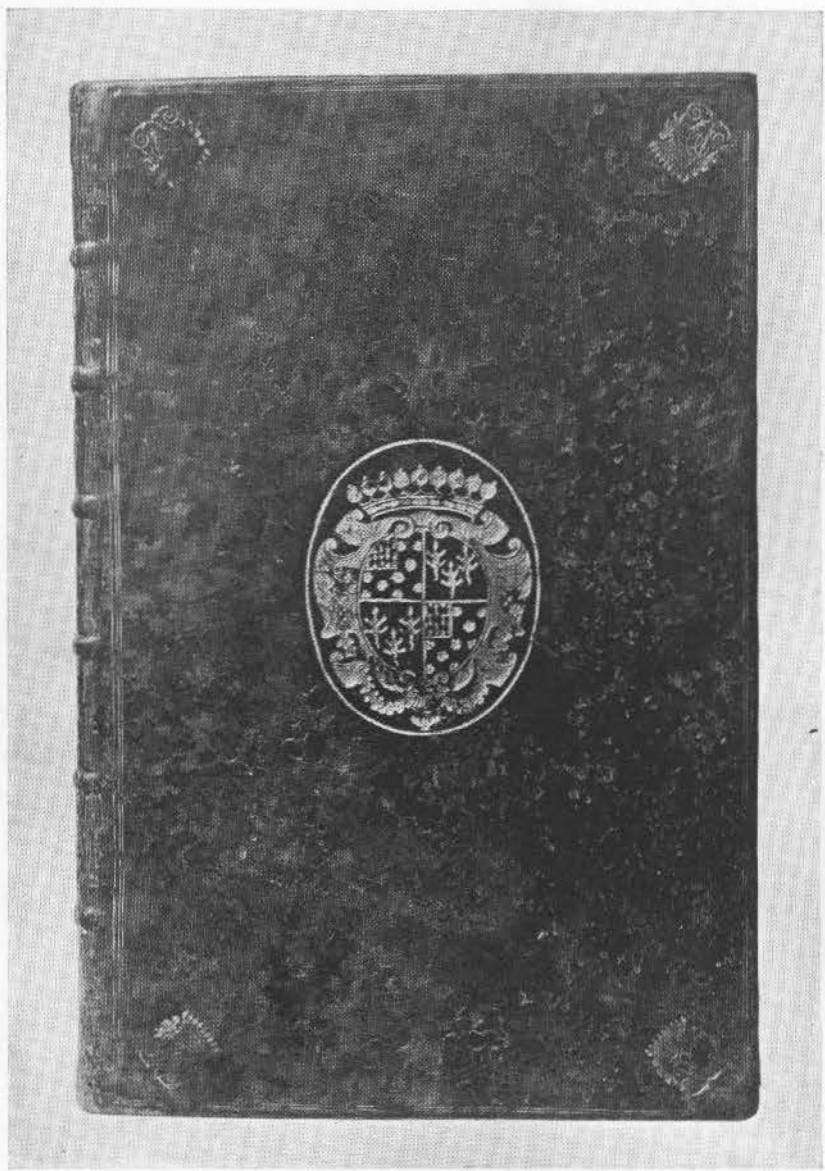


PLATE NO. II.
BINDING OF NO. 271.

BY HIS EXCELLENCY

SIR HENRY CLINTON, K. B.

General and Commander in Chief of all his Majesty's Forces, within the Colonies
laying on the Atlantic Ocean, from Nova-Scotia to West-Florida, inclusive,
&c. &c. &c.

N^o 46. YOU are hereby directed and required out of such Monies as are, or shall come
to your Hands for the Subsistence of his Majesty's Forces under my Command,
to pay or cause to be paid to *Captain Lud. Colquhoun,*
Paymaster to a Detachment from his Majesty's *Seventy Fourth*
Regiment of Foot, ~~whereof~~ *Commanded by Lieut. Col. John Campbell*
~~is~~, or his Assign, without Deduction, the Sum of *One Hundred and Twenty*
Pounds Sterling,

Being Subsistence for *the Grenadier Company of* said Regiment,
from the *24th* Day of *February* to the *24th* Day of *April*
1781, both Days included, as per the annexed Account: From which the Sum of *Forty*
Seven Pounds, Seventeen Shillings, and One Penny
Sterling,

is to be detained by you for *459A* Rations of Provisions, issued to said *Grenadier Comp.*
of said Regiment, from the *25th* Day of *December 1780,*
to the *23rd* Day of *February 1781,*
both Days included, as per the annexed Receipt, with which last mentioned Sum, you
are to surcharge yourself in your Account with the Paymaster-General: And for so
doing, this with the Acquittance of the said *Captain Lud. Colquhoun*
or his Assigns, shall be your sufficient Warrant and Discharge.

To DAVID THOMAS, Esq;
Deputy Paymaster-General of His
MAJESTY'S FORCES.

GIVEN under my Hand, at HEAD-
QUARTERS, in *New York*
the *20th* Day of *March 1781.*

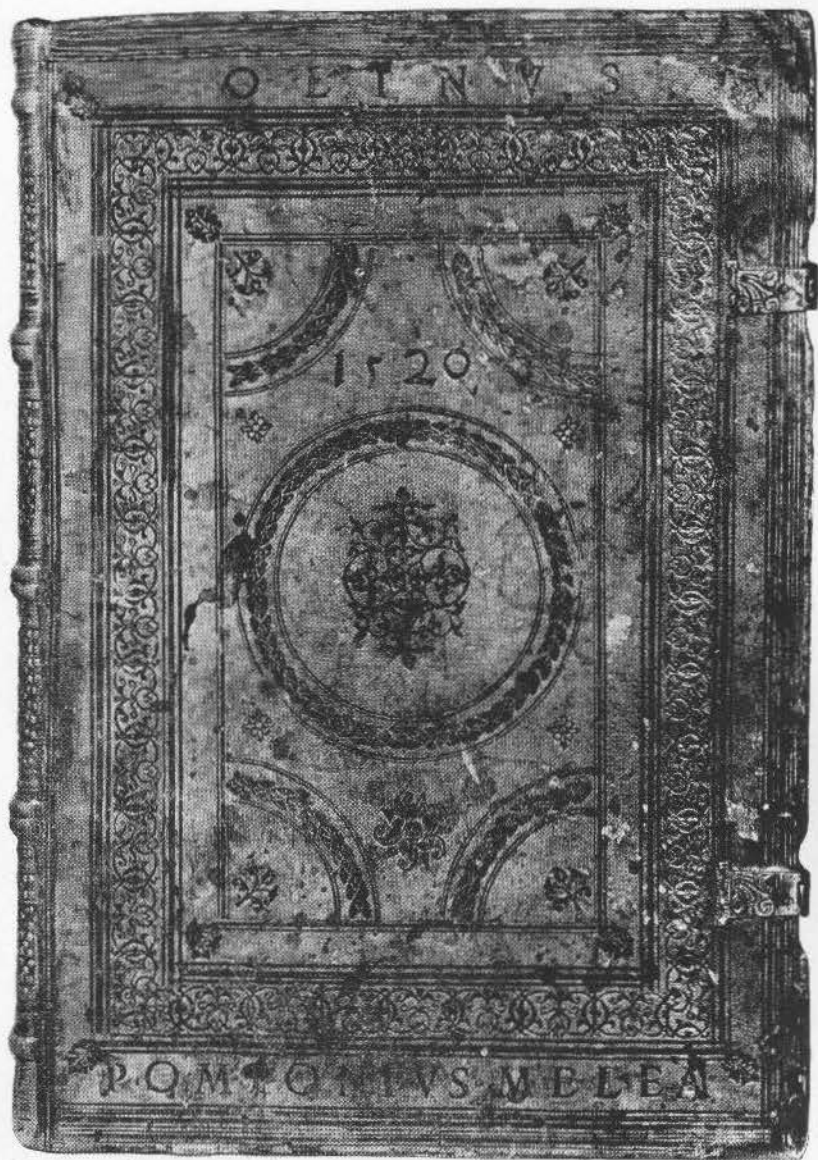
By His EXCELLENCY's Command,

John Smith

H. Clinton

ILLUSTRATION NO. 2.

WARRANT FROM NO. 183.



THE DATED VIENNESE BINDING OF NO. 615.

The Promise of God Proclaimed;

Which is Christ the everlasting Covenant of God to the *Jew*, *Gentiles*, and all people upon the earth, which God spake by his Prophets, and was preached by the Apostles, and by his Servants and Messengers sent forth since for *Barbadoes*, *New-England*, *Virginia*, the East and West *Indies*, and the South and North parts of the *World*, to go to them all,

The promise of the most High God that lives for ever, which he promised to them Gentiles by his prophets in the times of old, *Isa. 41. 8.* the earth shall be full of the knowledge of the Lord, as the waters cover the sea, man, and in that day, mark, there shall be a root of Jesse, Jesse's root which shall stand for an ensign of the people, to it shall the Gentiles fetch, mark, to it shall the Gentiles fetch, and his rest shall be glorious.

Second promise, brooks forth the Lord God that lives for ever, begets my firstborn whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, and the Bless shall wait for his Law, he shall bring forth judgment to the Gentiles, mark, judgement to them, though they lived as the wild beasts, this is the promise which stretch up judgment to the Earth, and the Bless shall wait for his Law, he that creates the Heavens, the Lord God, and he that sustains forth the Earth, and that which cometh out of it, and he that gives breath into the people, and spirit to them that dwell therein, and he that shall be as a righteous Father to the people, and a light to the Gentiles to open the blind eyes, and to bring the prisoner out of the prison, and them that sit in darkness out of the prison, *Isa. 42. 1. 8. 7.*

The Lord will not give us glory to gather Images, and his Covenant of Marriage is a new thing by not being to pass in the Earth, who measures the waters in the hollow of his hand, and mensureth the Earth with a span, and comprehends the out of the Earth in a measure, and weigheth the Mountains in scales and the Hills in a balance, the mighty God of Heaven and Earth, that is the God of the spirits of all flesh, and hath all souls in his hand, and that lives for ever and ever, whose hand is his power, all Nations are as a drop of a bucket, and are accounted as the dust of a balance, besides he taketh up the Isles as a very small thing, all Nations before him are as nothing, and they are accounted to him as less than nothing, and vanity, then to whom will you liken God that lives for ever and ever, *Isa. 40.*

And the living God hath concerning Christ his Covenant, to it a light thing that thou should be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee for a light to the Gentiles (mark, the Gentiles) which shall gather Israel, and by my Spirit shall come to the end of the Earth, to him that the Gentiles shall abhor and man shall despise, but thou shalt say to all, patient's go forth, and to them that be in darkness show your feet, *Isa. 49.* then the Heavens shall sing, and the Earth shall be joyful, *Isa. 49.* I will lift up my hand unto the Lord God that lives for ever, mark, to the Gentiles, mark, the heathen, and set up my banner to the people, *Isa. 52.*

And then shall he stretch forth on the right hand and on the left, and thy feet shall stand upon the Gentiles, and the desolate Cities shall be inhabited, *Isa. 54.* mark, the Gentiles shall inherit the feet, and to become heirs, and this is the Covenant which the Lord God that lives for ever, my spirit shall come to upon thee.

Articulate, for light to come, and the glory of the Lord's risen, the Gentiles shall come to thy light, and the things to thy brightness of the rising, and thou shalt see and show together, and thine heart shall fear and be enlarged because of the abundance of the sea shall be covered, mark, the sea into thee, and the force of the Gentiles shall come into thee, and there shall show forth the praises of the Lord that lives for ever, and the Bless shall wait for me, saith the Lord, *Isa. 60. 1. 5.*

And surely the Lord that lives for ever, that makes the everlasting Covenant with the Jew, that I seed shall be manifest among the Gentiles, and this of promise, among the people, respect to the Lord my God and be joyful in God that lives for ever, for he clothed me with a garment of salvation, and covered me with the robes of righteousness, who creates righteousness and peace to bring forth to all that they, the Gentiles shall be thy righteous, and all things they say, and righteousness shall go forth as brightness, and illumination as a lamp that burneth, the Lord God shall be well pleasing light into thee, and thy God thy glory, and the Lord God shall be thy everlasting light, and the doves of righteousness shall be ever, and the people shall be all righteous, and they shall inherit the Land for ever, the bounty of my planting, *Isa. 61. 1. 2.*

the work of my hand that it may be glorified for ever, a little one shall become a thousand, and a small one a great Nation, the Lord will build it in its time, *Isa. 61. 8. chap. 62. 2.*

I will gather all Nations unto the living God and tongues, and they shall come to see my glory, and I will be for a sign among them, to the Isles and them afar off that have not heard my fame, and they that heard my glory shall declare my fame among the Gentiles, as the new Heavens, and the new Earth that I make shall remain below me, saith the Lord, to shall thy feet and your name remain, *Isa. 66. 10. 17.* For thou O Lord that made the Heavens, *Isa. 7. 14.* The Gentiles shall come from the ends of the Earth, and they shall adore our fathers, in which I have created there is no profit, *Isa. 18.* here the Gentiles come to be their own Gentiles with the light that comes from God, Proclamation among the Gentiles saith the mighty God, let the Heavens be ashamed, come all ye Heavens gather your selves together, let the Heavens be ashamed, come up to the valley of Jehonaphat, for there I will judge the Heavens, and the Earth, and my name shall be great among the Heavens, saith the Lord of hosts, from the rising of the Sun to the going down of the same, shall my name be great among the Gentiles, in every place shall men be offered to my name, *Isa. 1. 1.*

Art. 11. shall show judgment to the Gentiles, and he shall not drive, a blinded eye he will not burn, nor the smothering fire he will touch, and shall bring forth judgment unto the Gentiles, and Simon Prophets who has his name been for God, a light to enlighten the Gentiles, and the glory of Israel, *Isa. 60. 2.*

For Lord sent Paul over he had opened his eyes, and had clothed him to bear his name among the Gentiles, *Act. 11.* and many of the Gentiles received the word of the mighty God, through Paul, and God granted repentance unto the Gentiles unto life, and the Gentiles glorified the word of the Lord as many as successively increased, and the Gentiles brought the Apostles to preach the word, *Act. 13.* And Christ suffered and rose again, that he might give light to the people and the Gentiles according to the Promise, *Act. 26.* and so many of the Gentiles were called in the names of the Apostles and came to see the glory of God.

And the Gentiles that verily not after the righteousnesses have obtained to the righteousness of faith, and the Gentiles did by nature the things contained in the Law which changed the Jews, there was the Law, *Rom. 9.* For both Jews and Gentiles was concluded under sin that he might have mercy upon all, and God was the God of the Gentiles as well as the Jews, *Rom. 3.* so glory and honour be to the Jew and Gentile that both seek the glory and honour and eternal life, *Rom. 2.* And that the Gentiles might glorify God for his mercy, as it is written, for this cause I will praise my Name among the Gentiles and they shall glorify the Name, and shall say there shall be a root of Jesse, mark, shall a rise and shall reign over the Gentiles, and in him shall the Gentiles trust, and God rebated his Son in the Apostle that he might preach him among the Gentiles, who is now revealed that he might be preached, and the offering of Abraham might come upon the Gentiles that they might receive the promise of the Spirit through faith, *Gal. 3. 1. 2.* Chap. Clear the Gentiles should be heirs and partakers of the promise of Christ by the cross, *Gal. 3.* To whom God would make known what the riches of his Promise to the Gentiles, Christ in you the hope of glory, *Col. 1.* And great as the mystery of Godliness, God manifested in the flesh, preached unto the Gentiles, b. lived on in the world that it might be fulfilled that was written, the Land of Sodom and Gophath by the Jews, and beyond Jordan, Galilee of the Gentiles spoken of by the Prophet Isaiah, for that sat in darkness and the region and shadow of death, to them a light shined forth, *Mat. 4.*

Paul in his condition was, he was sent to open the eyes of the blind, and turn people from darkness to light, and from the power of Satan unto God, that he comforted them, the Heathen rulers, at which they thought he had been mad, whereby preached to the Gentiles, *Acts 13.* to turn to God from dead works, *Act. 13. 11.* chap. And Paul declared in the mouth of Simeon the unknown God, which for all the Gentiles in all world, *Act. 17.* And the Lord put on righteousness as a breast-plate, and the helmet of salvation upon his head, and the garments of vengeance, for clothing, and shod with feet for a Church, *Isa. 59. 17.* *Chap. 17.*

ILLUSTRATION No. 30.
REPRODUCTION OF NO. 1549.

London, Printed for Thomas Stanger, 1690.

(1)



THE CHARTER
OF
MARY-LAND.



CHARLES By the
Grace of God, King of Eng-
land, Scotland, France and Ire-
land, Defender of the Faith,
&c. To all to whom these
Presents shall come greeting.

Whereas our right Trusty and wellbeloved
Subject, *Cecil Calvert*, Baron of *Baltimore*
in our Kingdom of *Ireland*, Son & Heir of
Sir *George Calvert* Knight, late Baron of *Bal-*
temore in the same Kingdom of *Ireland*, pur-
suein

ILLUSTRATION No. 28.

PAGE 1 OF No. 1452.

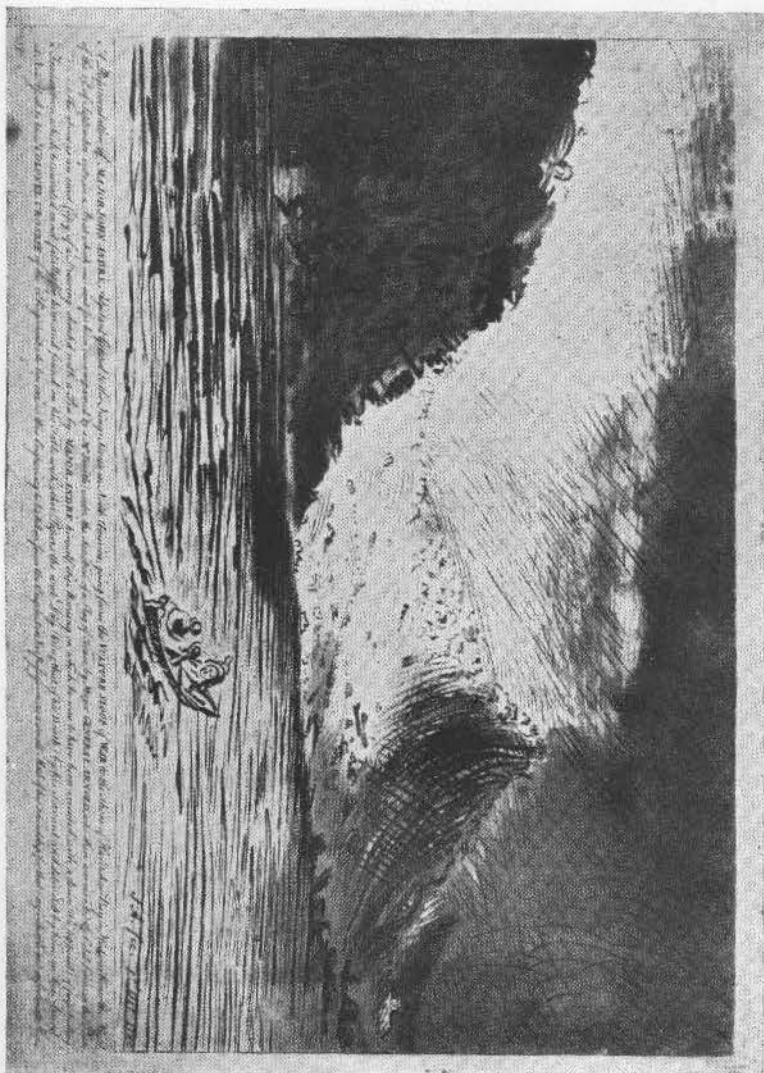


PLATE NO. I.

REPRODUCTION OF PRINT IN NO. 8.

Dear Sir,

New York 25th October 1780

Sir George Rodney made me very happy by informing me that he left you well in good health at Barbados: but I was not a little mortified at not being favored with a line from you by two or three arrivals from that Quarter since. I have done myself the honor of trans-
 :mitting the Occurrences here by every opportunity which has offered: but several of my letters have miscarried in consequence of captures by the Enemy. By a letter which Sir George Rodney has forwarded you will have been informed of the fate of your Home which you left with Colonel Stuart: and that your Cloaths were sent home by General Prescott addressed to Mr. Stephens of the Admiralty.

An Adventure has happened here, which, as being the only one of the kind I recollect in History, may be worth your attention. The Commander in Chief has long held a correspondence with the Rebel Major General Arnold - who having the

This Excell^{ty} sent to Gen^l Vaughan

ILLUSTRATION NO. 1.

FIRST PAGE OF NO. 8.

THE WAY TO WEALTH:

As clearly shown in the PARFAC of an old PENNSYLVANIAN ALMANACK, intitled, POOR RICHARD, IMPROVED,
Written by DR. BENJAMIN FRANKLIN.—Extracted from the DOCTOR'S POLITICAL WORKS.

CONVULSUS BRAGAS.
I HAVE heard that you were an author in your youth, but that you were miserably failed by it. I hope, then, that you will not be so foolish as to attempt to do it again. I am going to write to you. I hope my letter will be of some use to you. I have collected in a volume of my own writing, the best of the old and new, which you may see over at my house. I have also collected in a volume of my own writing, the best of the old and new, which you may see over at my house. I have also collected in a volume of my own writing, the best of the old and new, which you may see over at my house.

FRANKLIN. I have heard that you were an author in your youth, but that you were miserably failed by it. I hope, then, that you will not be so foolish as to attempt to do it again. I am going to write to you. I hope my letter will be of some use to you. I have collected in a volume of my own writing, the best of the old and new, which you may see over at my house. I have also collected in a volume of my own writing, the best of the old and new, which you may see over at my house.

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FRANKLIN. I have heard that you were an author in your youth, but that you were miserably failed by it. I hope, then, that you will not be so foolish as to attempt to do it again. I am going to write to you. I hope my letter will be of some use to you. I have collected in a volume of my own writing, the best of the old and new, which you may see over at my house. I have also collected in a volume of my own writing, the best of the old and new, which you may see over at my house.

ILLUSTRATION NO. 4.
REPRODUCTION OF NO. 374.

RICHARD GRANDNER

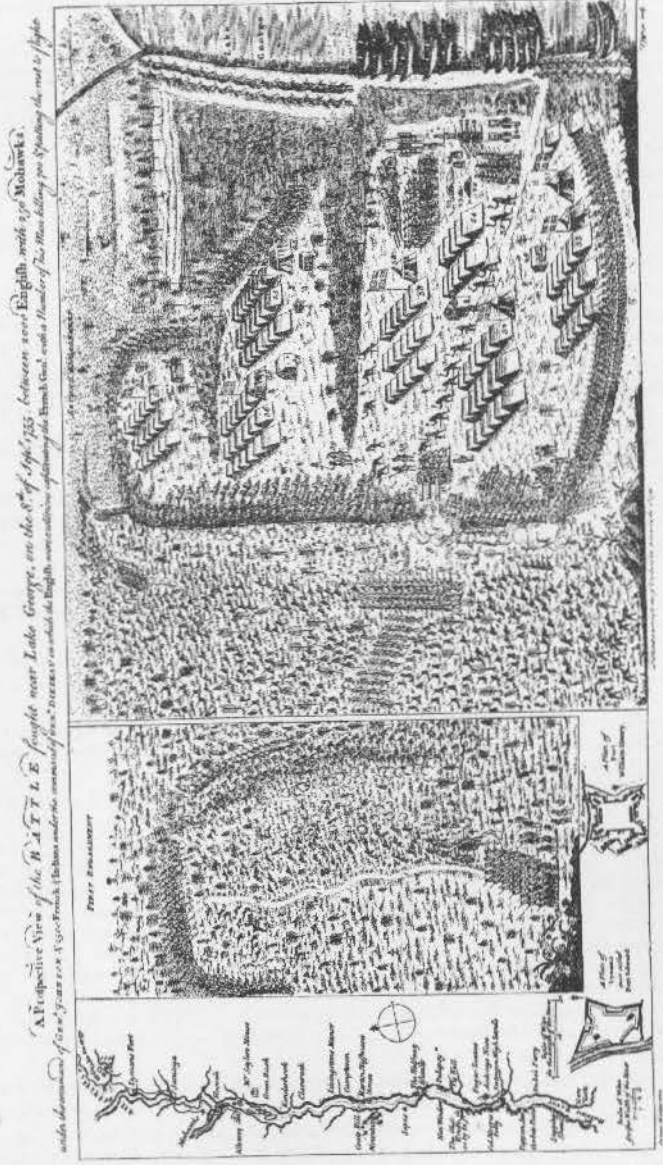


ILLUSTRATION No. 5.
 BATTLE OF LAKE GEORGE. See No. 386.

A
 LIST of HIS MAJESTY'S
 LAND FORCES
 IN
NORTH-AMERICA,

WITH
 The Rank of the OFFICERS in the REGIMENT
 and ARMY.

Carefully corrected to APRIL, 1761.

NEW - YORK:

Printed by JAMES PARKER and Company ; for JAMES RIVINGTON,
 Bookfeller and Stationer, over against the *Golden Key* in *Hanover*
Square, MDCC, LXI.

ILLUSTRATION No. 7.

TITLE-PAGE OF No. 503.

RELATION
 DE CE QUI SEST PASSE'
 EN LA
 NOUVILLE FRANCE
 EN L'ANNE'E 1635.

Enuoyée au
 R. PERE PROVINCIAL
 de la Compagnie de IESVS
 en la Prouince de France.

*Par le P. Paulle Ieune de la mesme Compagnie,
 Superieur de la residence de Kebec.*



A PARIS.

Chez SEBASTIEN CRAMOISY, Imprimout
 ordinaire du Roy, rue saint Iacques,
 aux Cicognes.

M. DC. XXXVI.
 AVEC PRIVILEGE DV ROY.

ILLUSTRATION No. 16.
 TITLE-PAGE OF No. 770.

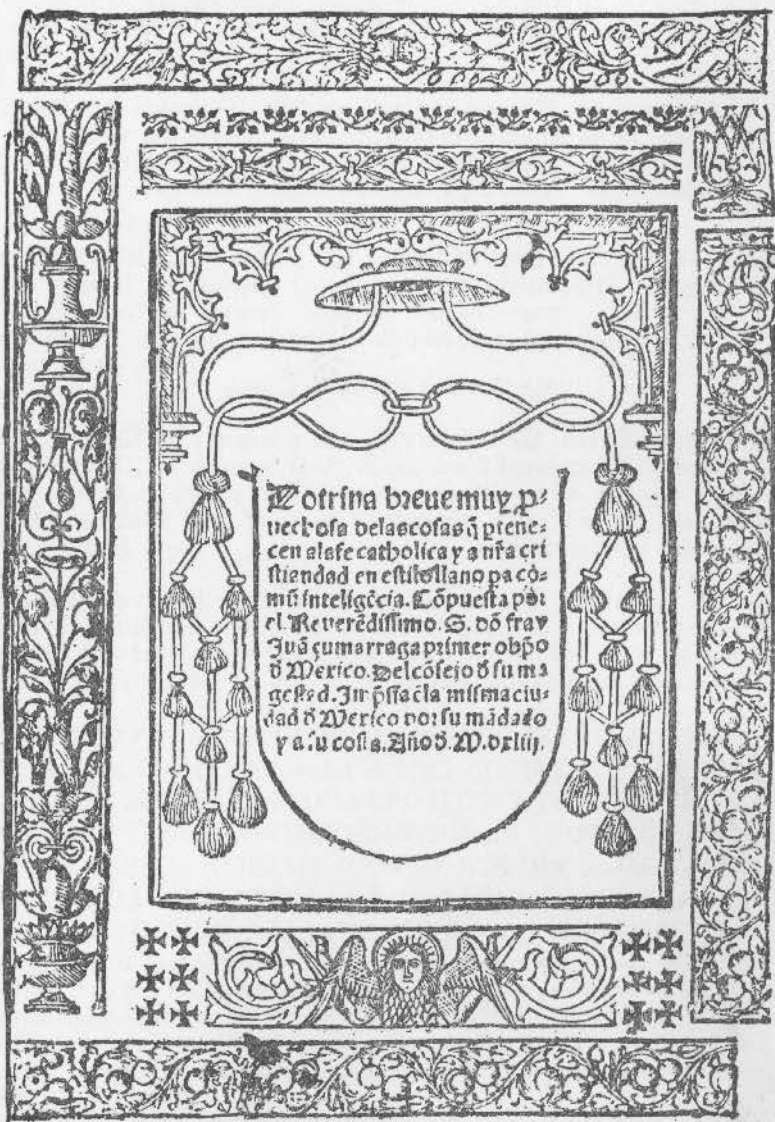


ILLUSTRATION No. 17.

TITLE-PAGE OF No. 841.

81

A
GLASS
For the People of
New-England,

IN WHICH
They may see themselves and Spirits, and
if not too late, Repent and Turn from their
Abominable Ways and Cursed Contrivances;

That so the Lord God may turn away his Wrath,
which he will bring upon them (if they Repent not) for
their Blasphemies against himself, and for all the Mur-
ders and Cruelties done to his tender People, ever since
they usurped Authority to Banish, Hang, Whip, and
Cut Off Ears, and Spoil the Goods of Dissenters from
them in Religious Matters, while themselves disown
Infallibility in those things.

By S. G.

*Man in the Pride of his Heart, will not seek after God; but
when his Pride is sta ned, and his Lofty Look and Mind
brought low, then may be he will, though many times it proves
too late.*

Printed in the Year, 1676.

ILLUSTRATION No. 18.

TITLE-PAGE OF No. 970.

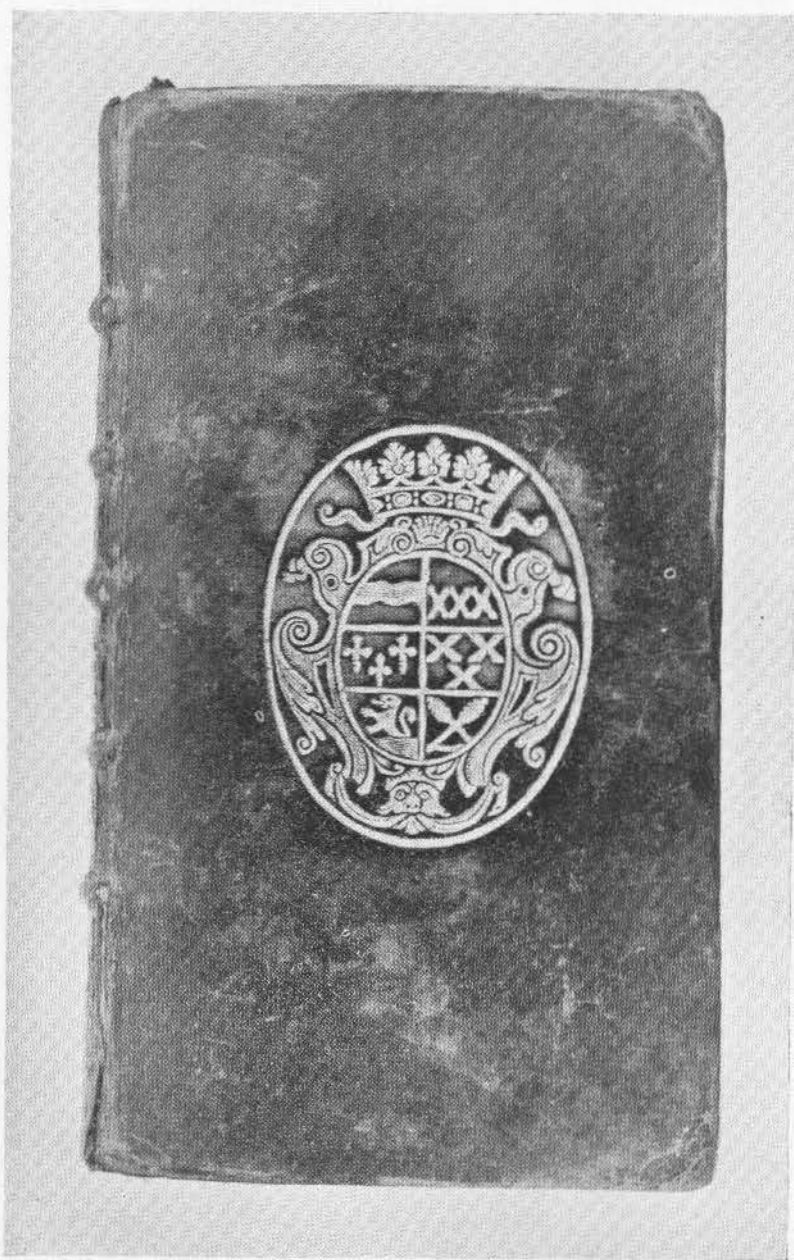


PLATE NO. VIII,
BINDING OF NO. 1216.

A GENERAL *P. Monckton*
HISTORY
 OF THE
Robberies and Murders
 Of the most notorious
PYRATES,

AND ALSO
Their Policies, Discipline and Government,
 From their first RISE and SETTLEMENT in the Island
 of *Providence*, in 1717, to the present Year 1724.

WITH
 The remarkable ACTIONS and ADVENTURES of the two Fe-
 male Pyrates, *Mary Read* and *Anne Bonny*.

To which is prefix'd
 An ACCOUNT of the famous Captain *Avery* and his Com-
 panions; with the Manner of his Death in *England*.

- The Whole digested into the following CHAPTERS;
- | | | |
|------------------------------------|---|-----------------------------------|
| Chap. I. Of Captain <i>Avery</i> . | } | VIII. Of Captain <i>England</i> . |
| II. The Rise of Pyrates. | | IX. Of Captain <i>Davis</i> . |
| III. Of Captain <i>Martel</i> . | | X. Of Captain <i>Roberts</i> . |
| IV. Of Captain <i>Bonnet</i> . | | XI. Of Captain <i>Worley</i> . |
| V. Of Captain <i>Thatch</i> . | | XII. Of Captain <i>Lowther</i> . |
| VI. Of Captain <i>Vane</i> . | | XIII. Of Captain <i>Low</i> . |
| VII. Of Captain <i>Rackam</i> . | | XIV. Of Captain <i>Evans</i> , |
- And their several Crews.

To which is added,
 A short ABSTRACT of the Statute and Civil Law, in
 Relation to PYRACY.

By Captain CHARLES JOHNSON.

LONDON, Printed for *Ch. Rivington* at the Bible and Crown in *St. Paul's Church-Yard*, *J. Lacy* at the Ship near the Temple-Gate, and
J. Stone next the Crown Coffee-house the back of *Greys-Inn*, 1724.

ILLUSTRATION No. 23.

TITLE-PAGE OF No. 1219.

HISTOIRE
 VERITABLE DE
 CE QVI S'EST PASSE'
 DE NOUVEAV ENTRE LES
 François & Portugais en l'Isle de
 Maragnan au pays des Toupl-
 nambous.



A PARIS,
 Chez NICOLAS ROVSSET, en la
 boutique en l'Isle du Palais, vis
 à vis des Augustins

M. DC. XV.

ILLUSTRATION No. 24.
 TITLE-PAGE OF No. 1282.

LITTERÆ ANNVÆ
PROVINCIAE
PARAQUARIAE
SOCIETATIS IESV

Ad admodum R. P. MVTIVM
VITELLESVVM eiusdem Socie-
tatis Præpositum Generalem

Missæ à R. P. NICOLAO DVVAN
Paraquariæ Præposito Prouinciali;

Eius nomine ac iussu scriptæ à P. IA-
COBO RANÇONIER Belgâ
eiusdem Societatis.



ANTVERPIÆ,
Typis IOANNIS MEVRSI.
ANNO M. DC. XXXVI.
Superiorum permissis.

THE
Present State
Lo : Of His Majesties *Copley*
 Isles and Territories
 IN
AMERICA
 VIZ.

Jamaica, Barbadoes, Anguilla, Bermudas,
 S. Christophers, Nevis, Carolina, Virginia,
 Antego, S. Vincent, New-England, Tobago.
 Dominica, New-Jersey, New-Found-Land.
 Pennsylvania, Montserrat, Mary-Land, New-York.

With *New Maps* of every Place.

Together with

Astronomical TABLES,

Which will serve as a constant *Diary* or *Calendar*,
 for the use of the *English* Inhabitants in those
 Islands; from the Year 1686, to 1700.

Also a *Table* by which, at any time of the Day or Night here in
England, you may know what *Hour* it is in any of those parts.
 And how to make *Sun-Dials* fitting for all those places.

Licens'd, July 20. 1686. Roger L'Estrange.

L O N D O N :

Printed by *H. Clark*, for *Dorman Newman*, at the
Kings-Arms in the *Poultry*, 1687.

For the KING

And both Houses of

PARLIAMENT.

For you (who have known Sufferings) now (in this the day of your prosperity) in the Fear and Wisdom of God, to read over and consider these Sufferings of the People of God in scorn called Quakers, which they have suffered in the dayes of the Common-wealth, and of *Oliver* and *Richard Cromwel*, and which they now suffer in your day for Conscience sake, and bearing Testimony to the truth, as it is in Iesus.

For which there have suffered Imprisonments, Stockings, Whippings, losse of goods and other abuses, which is hereafter more at large exprest; Together with the causes wherefore they have Suffered, and still do suffer. } 3779. Persons.

And there lies yet in Prison that were committed in the Names of the Common Wealth, and of *Oliver* and *Richard Cromwel* that we know of. } 79.

Also there hath dyed in Prison in the Common Wealth, and *Olivers* and *Richards* dayes. } 32. Persons.

And there is Imprisoned in the Kings Name since his Arrival, one whereof dyed in Prison. } 177. Persons.

So there is at present in Prison in all we know of. } 256. Persons.

And besides the meetings are daily broken up by men with Clubs and Arms (which peaceably meets, according to the people in the Primitive Times, and are thrown into Waters, and trod upon, till the very blood gush out of them, by rude people, the number of which meetings that have been broken up, can hardly be uttered.

And

And this we would have of you, to set them at liberty that lies in Prison, in the Name of the Common Wealth, and of the two Protectors, and in the Kings Name, for speaking the Truth and for good Conscience sake, who cannot lift up a hand against you nor no man; and that our meetings may not be broken up by rude people with their Clubs, and Swords, and Staves, who peaceably meet together in the Fear of God to Worship him.

And one of the greatest things that we have suffered for is, because we could not swear to the Protectors and all the changeable Governments, and now are we imprisoned because we cannot take the Oath of Allegiance.

And now if our yea be not yea, and nay nay to You and all men upon the earth, let us suffer as much for breaking of that as for breaking an Oath, for we have suffered these many years both in Lives and Estates under these changeable Governments, because we cannot swear, but obey Christs Doctrine, who Commands, we should not swear at all, *Mat. 5. James 5.* And this we Seal with our Lives and Estates, with our yea and nay, according to the Doctrine of Christ.

Hearken to these things, and so consider them in the Wisdom of God, that with it such Actions may be stopt, thou and you that have the Government that may do it.

We desire that all that are in prison for conscience sake may be set at Liberty, and for the time to come, they may not be imprisoned for Conscience and the Truths sake, and if you question the innocency of their Sufferings, let them and their Accusers be brought up before You.

L O N D O N.

Printed for *Thomas Simmons*, at the Sign of the *Bull* and *Mouth* near *Aldersgate*, 1660.

Christian Hess, under the name of Johnson & Hess. In the rear was a stable beyond which were the nicely-kept back yard gardens of the householders in lower Indian Queen lane. Then came a little frame dwelling in which lived Benjamin Boothroyd; then Benjamin R. Marley's carpenter shop; and next the Baptist church, with its sheds for horses and the three story stone dwelling in which lived Lewis Mettinger. Beyond was the row of dwellings erected by Henry Becker, which although remodeled, are still standing between Cresswell and Arnold streets. Becker's other row of houses face on the present Arnold street and across the thoroughfare can be seen the crumbling remains of the old brewery. On Midvale avenue, above Arnold street was a blackberry thicket and then Patrick Dougherty's house and stable.

On the northwest side of Midvale avenue, beginning at the railroad and going down toward Ridge avenue, were two dwellings, the first erected by Becker, standing on ground which is now occupied by the St. Bridget's Church buildings. One of the houses was occupied by Cornelius De Groot, the marble cutter and noted singer. At the lower side of Frederick street, where the motion picture theatre now stands, were James Morrison's two dwellings; he living in one and Elijah Schofield in the other. Then came Stein's brewery yard and on the corner a frame house owned by James Morrison.

So much for the history of Midvale avenue, or "Dutch Hollow" as it was once popularly known.

SCCAFF.

3/15/1934

Beer Made, Industrially, at East Falls Ever Since 1858

Joseph Steppacher, Jacob Hohenadel and Philip Guckes
Were Early Brewers.—Nearby Springs Supplied
Water and Ice For Product

Thirty-five years ago the section where winding Warden Drive makes its graceful curves on the way from Midvale avenue to School House lane, was entirely different. The roadbed of the present thoroughfare follows what was once a natural valley through a thick stand of trees, mostly chestnut and beech. The little vale skirted the rear of several splendid School House lane properties.

Halfway up the Drive, about what is now the end of the golf course of a rest sanatorium, was Philip Guckes' brewery. This old industrial plant, which was devoted entirely to the brewing of lager beer, was built in 1873, but ended its days about 40 years ago, when a disastrous fire wiped it out. For years afterward, however, the gaunt walls of the main structure sans roof, window casings and

practically all timber stood there, to the great delight of the boys of the neighborhood. In its basement, which was always flooded with water, grew large splatter-docks and pond lilies, and great numbers of frogs were to be seen at all times, inviting the stone-throwing marksmanship of the lads who frequented the place. Nearby was the brewery dam, quite a large body of clear, sparkling water, in which the boys were wont to spend the summer days in swimming.

Philip Guckes was born in 1821, in Hesse, Darmstadt, Germany. He learned the trade of brewer in the old country and in 1842 came to America. He was employed in various breweries in New York and Philadelphia, among which he served for seven years William C. Rudman, until 1850 when he started in the brewing business on

his own account.

Just when he bought the old hotel property along Ridge avenue, at the foot of School House lane (the site now occupied by a gas-line station) is not known, but it is supposed to have been about the time he purchased his homestead property further up on School lane, in the proximity of his brewery. The latter plant came later.

The brewery was a three-storied structure, 49 feet by 153 feet and, as stated before, stood in the hollow, back of School House lane. It had been erected on a foundation of solid rock, where there was great possibilities of quarrying into the rocks to make vaults for beer storage. It was fitted with every convenience of that period, one of the great wonders of the time, being its complete installation of gas, for lighting and the running of engines and pumps. A constant flow of spring water flowed through the building, and ice was cut, in winter-time from the pond beside the brewery. The ice-house was capable of holding 1600 tons of ice, so if you think the old-timers have been beaten in their records for old-time, rigorous winters, think that over! The brewery had a capacity of 30,000 barrels per annum.

Another of the old Falls of Schuylkill breweries was that of Jacob Hohenadel, grandfather of John Hohenadel who owns the Falls Brewery of today.

Jacob Hohenadel's brewery stood on ground purchased in 1857 from Richard Penn Smith, descendant of the first provost of the University of Pennsylvania, Dr. William Smith. The ruins of this old brewery may still be seen on Arnold street, in the rear of the Reading Railroad Company's East Falls

buildings were completed by Joseph Steppacher, in 1858, and he operated the place until 1870, when Jacob Hohenadel purchased it from Peter Schemm. The property included about six acres, with a beautifully shaded park for the accommodation of picnics and private parties. On one side of the grove stood the brewery, a building about 160 feet by 65 feet; and being built on the side of a bank, with four vaults hewn in the solid rock, each 30 by 152 feet, it varied from three to five stories in height.

Within the brewery were ever-flowing springs of water, furnishing an abundant supply, while upon the premises were other fine springs, one of which was piped down to the old Falls Hotel, on Ridge avenue.

It was provided with the best appliances of the times for brewing a superior article of beer.

Like Philip Guckes, Jacob Hohenadel was born in Hesse, Darmstadt, Germany, on August 19, 1838. He came to the United States with his father in 1852 and worked a farm in Lancaster County, Pennsylvania, until 1858, when he entered the brewery business of Bergdoll & Psotta, at Fairmount. In 1864 he started business for himself at Broad and Cumberland streets, when he operated a brewery until he purchased the building and grounds at the Falls of Schuylkill. Jacob Hohenadel was known as a man of indomitable energy and untiring industry.

Suburban Press ?

Forecast 9/2/1915

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When the people up in the most recently built-up section of Midvale avenue, near and above Henry avenue, found that the piece of ground on the northeast corner of Midvale and Henry avenues was not restricted for commercial purposes, they soon assembled and bought the land, and later it came into possession of the Fairmount Park Commission.

Recently it was graded and placed in park-like condition by men given work under Federal moves to eliminate unemployment as much as possible. Today it presents a most pleasing appearance.

Up until May of 1902, the site offered a very different appearance. Most of the land was in a deep ravine, and at the upper end of the tract was a deep pool of water in which a two story house could have been completely submerged. The hillside ran up toward School House lane. Cedar lane, now gone, found its way from the crest of the hill to School House lane, about a square above what is now Henry avenue.

There was an old two-story stone house just about where the little frame building stands at the

corner of Henry and Midvale avenues today. In its latter days it was occupied by an Italian family named Delassio. The structure is supposed to have been erected in the early seventeen hundreds, and was a roadhouse on a trail which led from Ridge avenue to the King of Prussia Tavern, on Germantown avenue, about where the Germantown Theatre is now located. The old inn, along the course of Midvale avenue, was managed by a widow who afterward married the proprietor of a similar tavern in Germantown. Afterward the place became a private house, and several prominent Falls families resided there. Still later it became part of the Warden property, and thus became a part of the Queen Lane Manor development.

One of the old-time business men of the East Falls section was George Matson, who conducted a dry goods store. He had been born in England and came to this country and ended his days here. Three of his nieces were Mrs. Clifton Tasker, Mrs. Eli Emsley and Mrs. Edward Hayes, all of whom resided here.

SCCAFF

Forecast 10/14/1915

DUNN-MURPHY

John F. Dunn, manager of a local grocery store, living at 3501 West Clearfield street, and Miss Della Murphy, of 3021 North Thirty-fifth street, were married Monday morning at 11 o'clock at St. Bridget's Church by Rev. Daniel Leahy, assistant to the pastor. The bridesmaid was the bride's sister, Miss Margaret Murphy, and the best man was Michael Hanna, cousin of the groom.

The young couple went to Atlantic City on their wedding trip. They will reside at 3500 Clearfield street.

David G. Hunter, Esq., Quietly Married His Sister Also Weds; Other Falls Marriages



DAVID G. HUNTER, Esq. HUNTER-HILL

David G. Hunter and Mabel A. Hill were married on Tuesday of this week at the home of the bride's parents, on Queen lane, by the Rev. Samuel W. Steckel.

The wedding was a quiet one, only the immediate families of the bride and groom being present. The bride was attended by her sister, Miss Elizabeth Hill, and the groom by his brother, Harry G. Hunter.

After the ceremony Mr. and Mrs. Hunter left for their wedding trip. They will be at home at 3597 Queen lane after October 1.

Mr. Hunter is a lawyer and is in the Orphans' Court of Philadelphia. He is prominently identified with the Falls Business Men's Association, social clubs and fraternal organizations.

McVEY-HUNTER

Henry C. McVey, of 3112 Fountain street, and Miss Lillie Hunter were married at the home of the bride's mother, Mrs. David Hunter, 3597 Queen lane, Monday, August 30, by Rev. Samuel W. Steckel, of the Presbyterian Church.

The guests present were: Mrs. Katharine E. McVey, Mrs. Martha A. Hoffner, Mrs. Mary M. Nelson, Mrs. Martha A. Byrne, Mrs. Harry G. Hunter, Mrs. John H. Shepherd, Mrs. Thomas S. Hill, Miss Annie E. Frazier, Miss Mabel A. Hill, Miss Elizabeth Kittinger, Miss Lillie Shepherd, Miss Mary G. Hunter, Mr. Walter McVey, Mr. Harry G. Hunter, Mr. David G. Hunter and Mr. Thomas Kittinger.

Mr. and Mrs. McVey sailed from New York for Norfolk on their honeymoon, and after visiting some of the

cities of the Chesapeake will occupy their residence, 490 Walnut lane, Roxborough, which they have had recently erected.

VICKERMAN-NOLL

Elmer Vickerman, of 3459 Sunnyside avenue, was married to Miss Sarah Noll, of 2538 North Twenty-fifth street, Saturday evening, at 8 o'clock, by Rev. Green, of the Diamond Street Baptist Church. The bridesmaid was Miss May Crooks and the best man was Elmer Hemphill, both of the Falls.

The bride wore a brilliant gown of blue satin, covered with white organdie, and the bridesmaid's dress was of pink satin, covered with white organdie.

The young couple left on their honeymoon tour by automobile for Niagara Falls, Thousand Islands and other places of interest.

Mr. and Mrs. Elmer Vickerman upon their return will reside at 2538 Dakota street, Philadelphia. The young husband is employed with the National Cash Register Company in Philadelphia.

MARRIED

On August 27, 1915, at the parsonage of the Falls Methodist Episcopal Church, by the pastor, Rev. A. Percival Hodgson, Louis S. Bond, of Manayunk, and Miss Mary A. Howarth, of the Falls. Miss Mattida Howarth was bridesmaid, while James H. Howarth acted as best man to the groom. Mr. and Mrs. Bond will be at home to their friends after September 1 in their new home, 3316 Frederick street.

Suburban Press 8/2/1934

The difficulties being experienced by the Philadelphia Orchestra to continue its concerts at Robin Hood Dell, brings back to mind how the site of the band shell received its name, and some of the family which was first connected with the old Robin Hood Hotel, which once stood at Huntingdon street and Ridge avenue.

The Robin Hood Hotel was maintained for many years by Joseph and Mary Lake, whose descendants still own property in that section. A daughter of this old couple, Catherine Lake, married James Nuneviller, of a next door family, which afterward moved to Nicetown lane, in the Falls of Schuylkill. He was well-known at the Falls, where he had resided for more than 40 years. He was a noted gunner and for many years sponsored pigeon shoots on his property at the lower end of the Falls. In politics he was a Democrat, and during President Cleveland's first term, held a position in the U. S. Custom House. He was one of the original members of the old Monroe Democratic Club.

SCCAFF

Midvale Avenue, In East Falls, Has Interesting Past

Section Between Ridge Avenue and Railroad Was Once Centre of Community's Activities

Improvements in the past two decades, along Midvale avenue have caused a rapid increase in population in that section west of Wissahickon avenue and between Queen lane and School lane. Within the last few years hundreds of families have moved into the district and, it is declared, their change of residence was made because of the railroad and transit facilities to and from the section occasioned by the establishment of a railroad station near the avenue and the widening of the avenue between Germantown and Falls of Schuylkill.

The avenue, although less than a half of a century old is of historical interest to the city. The direction is directly north and south, although the direction is believed by many to be to a point eastward. This is explained by the fact that there is a curve in Ridge avenue through this section.

Midvale avenue is so named from the fact that it occupies the middle of the valley, between two hills, a short distance beyond the Norristown branch of the Reading Railway.

Long before the avenue was opened to its present length there was a dirt road passing up the hollow from Ridge avenue, which was known as Mifflin street, so called because the Mifflin mansion stood on the upper side of the road on the top of the hill back from Ridge avenue. This mansion was erected and occupied for years by General Thomas Mifflin, the first Governor of Pennsylvania, who also owned a large tract of land extending toward Germantown. Along the lower side of Mifflin street, some 80 years ago, was a deer park with a high picket fence inclosure and extended to Indian Queen lane.

The run passed beneath a stone culvert under Ridge avenue. At the river end of the culvert, or arch, were two wooden troughs, which carried water to two ponds, one on the upper side and one on

the lower side of the run. These ponds were used for keeping live catfish for the Fountain Park Hotel, kept by Robert Evans, and for the Falls Hotel, kept for many years by Michael Arnold, father of the late Judge Arnold. The fish were brought in large quantities to the city and would be killed many to supply the once famous catfish and waffle suppers for which both hotels were noted.

At the confluence of Mifflin run with the Schuylkill was the old-time steamboat landing, with a little bridge spanning the run for the accommodation of customers

going to the lower or Falls Hotel. At this point in the river was a fine sand bar, and provided an excellent place for the baptizing of converts by Falls of Schuylkill Baptist Church, when services were held in the Old Academy Building prior to 1852, when the present church edifice was first used.

When the Norristown Branch of the Philadelphia, Germantown and Norristown Railroad was built in 1834, that part of Mifflin hollow was filled in to secure a level roadbed. The filling in caused the backing of the water in the run and formed a large and deep dam, almost obliterating a smaller dam, erected by Governor Mifflin to supply his mansion and stables with water. These dams, with a cartway between them, existed until the opening of Midvale avenue, 38 years ago, when the Reading Railway erected a stone bridge to carry its road over the avenue. These dams were for years noted for the swimming, fishing and skating they afforded.

In 1853 there came to the Falls of Schuylkill an energetic German stonemason, Henry J. Becker. He purchased ground in the hollow and erected rows of dwellings and the large brewery. This caused the name "Dutch Hollow" to be given to that part of the valley.

At the railroad end of the hollow Patrick Dougherty built his dwelling, a 2 1-2 story stone structure, on the hillside. When the building was nearly ready for the roof the walls collapsed and one of the masons was killed and several others severely injured. Dougherty built his stable at the foot of the railroad embankment and cultivated the side of the embankment for the raising of potatoes. The Dougherty property was purchased some years ago by the Warden estate, and with other land was presented to the Reading Railway as a site for the present new East Falls station. The estate also bought the brewery, which was torn down.

As late as the seventies the valley now occupied by the avenue was covered with a thick forest, principally of tall poplar trees, with an undergrowth almost impenetrable, and formed a splendid place for rabbit hunting. At Conrad street, on the lower side, began Garrett's woods or chestnut grove, with most of the ground covered with a peculiar sort of green moss, giving it the appearance of being carpeted. The woods for many years was used by Sunday Schools for their picnics. Back a short distance south of the woods stood Garrett's log cabin, the first dwelling erected in the falls, but which for years, at the

end, was used as a cow stable. On the other side of the avenue once stood the Morgan house, a quaint Colonial structure. Close to the house was a run, which an old map designated as the boundary line between Roxborough and North Penn townships.

Adjoining the Garrett farm was a 20-acre lot, known as Scott's lot. On this lot in 1862 was located the recruiting encampment of the One Hundred and Eighteenth, or Corn Exchange, Regiment, Pennsylvania Volunteers. The regiment left the encampment in time to take part in the battle of South Mountain, near Antietam, and was given a terrible baptism of fire. On this lot and adjoining properties now stand the Queen Lane reservoir and filtration plant. Here, too in 1777 Washington and his army was encamped after the battle of Brandywine. Washington had his headquarters in the Hill mansion, known as "Carlton."

Midvale avenue, or Mifflin street, 65 odd years ago had a different appearance between Ridge avenue and the Norristown Railroad to what it has at present. At that time, on the lower side, at the corner, was John R. Johnson's store and dwelling, with its flower garden. The store was kept by Harmon Johnson and Christian Hess, under the firm name of Johnson and Hess. In the rear was

the old stable, beyond which were the nicely kept yards of the dwellings fronting on Indian Queen lane. Then came the little frame dwelling, the home of Charles Boothroyd, then Benjamin R. Marley's carpenter shop, with its yard inclosed with the high picket fencing which once surrounded the Deer Park; next was the rear of the Baptist Church, with its sheds for horses and the three-story stone former parsonage occupied by Lewis Metinger. Beyond was the row of dwellings erected by Henry J. Becker, and the big brewery at the end of Smith's knoll, which once was covered with a blackberry thicket. Patrick Dougherty home and stable close to the railroad finished that side of the hollow.

Along the upper side were the two dwellings, the first Becker erected, standing on what is now St. Bridget's Church lawn. One of the houses was occupied by Becker and the other by Cornelius De Groff, the marble cutter and noted singer. At the lower side of Frederick street where the Midvale Theatre now stands; were James Morrison's two dwellings; he occupied one and Elijah Schofield and family the other. Then came Stein's brewery yard, and on the corner James Morrison's frame building, used in 1863 as the armory of Captain John Dobson's Company.

When 'Granny' Was Young

January 11th, 1891: Rev. Charles Stratton Lyons was pastor of St. Alban's Church, in Roxborough.

January 13th, 1886: Rev. H. W. Jones was pastor of the Falls of Schuylkill Baptist Church.

January 16th, 1891: The main building of the John and James Dobson Carpet mills, at the Falls, was destroyed by fire. The loss was about \$1,000,000.

January 19th, 1886: Rev. G. Huston was the minister at the Manayunk Baptist Church.

January 23rd, 1887: Rev. N. D. McComas, had charge of the Ridge Avenue M. E. Church, in Roxborough.

January 25th, 1886: Rev. J. W. Willmarth, was pastor of the Roxborough Baptist Church, in Roxborough.

January 28th, 1881: Fire at Richard Hey's Mill, on Main street near Shur's lane. Loss \$10,000. Thomas Blackley, a workman, was burned to death.

January 29th, 1894: Rev. S. H. C. Smith was the pastor of the Central M. E. Church, in Roxborough.

January 31st, 1883: Rev. Richard Conner, pastor of St. Bridget's Church, in East Falls, died.

Feb. 1st 1886: Rev. Luther R. Steele was the clergyman in charge of the Wissahickon Baptist Church.

Feb. 5th 1890: Rev. Michael C. McEnroe, was the rector at Holy Family Church, in Manayunk.

Feb. 5th 1895: William T. Andrews was placed on trial

before Judge Thayer, on the charge of Malicious libel, growing out of his statements in reference to the manner in which the Queen Lane Reservoir was constructed by Filbert, Porter & Co., the contractors, who were the prosecutors in the case. He

pleaded guilty and was fined \$1000 and costs. Part of the fine was subsequently remitted.

Feb. 6th 1896: A big storm carried away two Wissahickon bridges.

Feb. 10th 1885: Rev. Robert Ritchie was rector of St. James the Less Church on Clearfield street.

Feb. 10th 1882: Scioto Carpet Mills, of Thomas Schofield, in Manayunk, was burned down, with a loss of \$30,000.

Feb. 15th 1892: Dobson's Blanket Mill, in the Falls, was burned with a loss of \$150,000.

Feb. 22nd 1891: Rev. Adolf Hellwege was installed as pastor of the Bethany Lutheran Church, Roxborough.

Feb. 23rd 1892: The Reading Terminal was thrown open for business, but trains did not start running from there until January

Feb. 23rd 1880: Girls wore pulse warmers and slept under feather beds and then complained of feeling cold. Think of that, girls!

29th of the following year.

Feb. 24th 1893: Part of the crib-work of the Flat Rock Dam breast gave way, owing to high water. The gap had widened to one half the extent of the dam by March 10th.

Feb. 25th 1888: A boisterous sleighing party completed its run at Valley Green and the members of it were satisfied to drink tea—not rye!

Feb. 26th 1899: "Good-bye, Dolly Gray" was the most popular of songs.

Feb. 27th 1883: John Rink was the magistrate at Manayunk, with

offices at 4415 Main street.

Feb. 28th 1882: Messy mustard plasters were being successfully used to banish chest colds.

Mar. 1st 1884: Grandma and Grandpa met each other when the former sat down too suddenly while skating on the Schuylkill.

Mar. 1st 1886: High winds, blowing at the rate of 34 miles per hour caused considerable damage in this section.

Mar. 2nd 1890: Jimmy Street, in East Falls, was running right across the Norristown Division of the Reading railroad.

Mar. 4th 1881: James A. Garfield was being inaugurated as the President of the United States.

Mar. 4th 1901: Theodore Roosevelt started to use his "Big Stick."

Mar. 7th 1887: The Traction Company and all passenger railway companies started carrying passengers at five cent fares.

Mar. 11th 1886: The 24th annual commencement exercises of the Woman's Medical College was held at

the Academy of Music, with 33 graduates.

Mar. 11th 1887: At a meeting of the trustees of the Gas Works, it was decided to set the price of gas at \$1.50 per thousand feet.

Mar. 13th 1886: S. A. King, Wissahickon aeronaut, ascended in a balloon from the Girard College grounds, and descended at Birdsboro, Pa.

March 12th 1894: Richard Hey, manufacturer and financier, died at the age of 51 years.

March 13th 1886: Fire in the picker room of Seville Schofield & Sons woolen mills, at Manayunk. Loss \$30,000.

March 14th 1893: Horatio Gates Jones, of Roxborough, died at the age of 71 years.

March 17th 1890: Mr. and Mrs. J. Vaughan Mer-

rick presented a house and nine-teen acres of land, in Roxborough, with \$10,000 as the nucleus of an endowment fund, to St. Timothy's P. E. Church, for a hospital to be conducted by the church.

- Mar. 21st, 1872: Drying house, attached to Heft & Ogle's Mill, in Manayunk, was destroyed by fire, and the engineer killed by being struck with a flywheel.
- Mar. 22nd, 1874: Bethany Lutheran Church, Roxborough, was dedicated.
- Mar. 22nd 1892: Schuetzen Park, in East Falls, approved as a site for the Queen Lane Reservoir, by City Councils.
- Mar. 22nd, 1890: Heavy rainstorm. Portions of the City Avenue Bridge were swept away by the high water of the Schuylkill. The present bridge was being built at the time.
- Mar. 24th, 1887: Rev. N. Turner was pastor of the Falls M. E. Church.
- Mar. 26th, 1876: Central M. E. Church, Roxborough, was dedicated.
- Mar. 29th 1880 Cornerstone of the old Leverington Presbyterian Church, at Ridge and Leverington avenues, was laid.
- Mar. 31st 1884 The first trains were run on the Schuylkill Valley Division of the Pennsylvania Railroad, as far as Bala, from Broad street station.
- Apr. 1st 1894 Dedication of new St. John the Baptist Church, in Manayunk. Rev. Dr. Joseph Beggs was pastor of the Falls Presbyterian Church.
- Apr. 8th 1890 A reunion of the Rittenhouse family was held at the old Maple Springs Hotel, on the Wissahickon Drive, above Gypsy lane, to memorate the 158th anniversary of the birth of David Rittenhouse.

- April 29th 1896: The 25th anniversary of St. James the Less P. E. Church, at the Falls of Schuylkill.
- May 1st 1888: The "State in Schuylkill" established in 1732, removed its castle from the banks of the Schuylkill, to the Delaware river, near Andalusia.
- May 2nd 1897: The fiftieth anniversary of the Ebenezer M. E. Church, in Manayunk.
- May 3rd 1885: Holy Family Church in Manayunk, opened for religious services.
- May 6th 1891: Rev. John Sanson installed as pastor of the Roxborough Presbyterian Church.
- A fire, which started in the drying room of John Dobson's Manayunk cloth mills, caused a loss of \$10,000.
- May 11th, 1890: New Sunday School building of the Falls of Presbyterian Church was dedicated.
- May 12th, 1884: Schuylkill Valley Division of the Pennsylvania Railroad opened as far as Manayunk.
- May 15th, 1881: Cornerstone of new St. David's P. E. Church, in Manayunk, laid.
- May 21st, 1882: Shoddy mill of Albert Lees & Bros., on Terrace street, near Dawson, totally destroyed by fire. Loss \$50,000.
- May 21st, 1830: 129th birthday celebration for Stephen Girard.
- June 6th, 1897: Cornerstone of the new Holy Family Church was laid.
- June 8th, 1839: Cornerstone of the new Falls Presbyterian Sunday School was laid.
- June 10th, 1891: Mills of A. Campbell Mfg. Company destroyed by fire. Loss \$70,000.
- June 11th, 1890: Rose Glen Paper Mills, opposite Shawmont, burned down with a loss of \$35,000.
- Dedication of the Memorial Hospital of St. Timothy's Church, the gift of Mr. and Mrs. J. Vaughan Merrick.

- June 29th, 1895: Albert C. Gorgas, M. D. a U. S. N. surgeon, of a Roxborough family, died at the age of 40.
- July 2nd, 1887: Covered wooden bridge over Wissahickon, near St. Joseph's Academy, Chestnut Hill, was destroyed by fire.
- July 4th, 1895: Montrose Boat Club, of East Falls, won the junior eight oared boat race in the People's Regatta, on the Schuylkill.
- July 4th, 1895: Rain spoiled all of the Independence Day celebrations.
- July 12th, 1885: Woolen mill of Benjamin Schofield, in West Manayunk, was burned with a loss of \$200,000.
- July 14th, 1890: The Manayunk police station was opened.
- July 15th, 1880: Perseverance Mills, of J. P. Holt & Bros., were burned, at Main and Shurs lane. Loss \$30,000.
- July 16th, 1889: Schuylkill Paper Works, Manayunk, burned. Loss \$54,000.
- July 20th, 1897: The Supreme Court decided in favor of the city, in a suit brought by the Ridge Avenue Passenger Railway Company to recover \$100,000. This sum was claimed by the Company for damages sustained in four years while the city was grading Ridge avenue from the Wissahickon Creek, four miles eastward. It was alleged that travel was retarded, and on some days, horse cars could not run at all.
- July 30th, 1889: Boiler explosion at Flanagan & Bros., Mill, Manayunk. Killing Joshua Ambler and George D. Schofield. Mill damaged to the extent of \$10,000.
- August 6th, 1893: A heavy wind and rain storm demolished the old Red Bridge over the Schuylkill, at the Falls.

91

August 9th, 1874: Rev. Stryker Talmage, pastor of the Fourth Reformed Church, died at the age of 60 years.

August 11th, 1883: Fire in the picker room of Robert Wilde & Sons, Leverington avenue, near Hamilton street. Loss at \$15,000.

Sept. 2nd, 1882: Boat race for a championship flag, between barges of The Falls of Schuylkill and George W. Mallinson Clubs consisting of four oars and a coxswain, over the National 1 1/2 mile course, was won by the Falls of Schuylkill Club, in 10 minutes and 30 seconds.

Sept. 5th, 1891: Ground broken for the Talmage Reformed Church, in Roxborough.

Sept. 12th, 1886: Cornerstone of the new St. John the Baptist Church, in Manayunk was laid.

Sept. 21st, 1895: Rev. H. P. Aston was pastor of the Wissahickon Baptist Church.

Sept. 22nd, 1895: Rev. D. H. Martin was the minister at the Wissahickon Presbyterian Church.

Sept. 25th, 1895: City Councils Survey Committee visited Chestnut Hill and agreed to report favorably on an ordinance to extend Fairmount Park, in the Wissahickon Creek section, from below Thorpe's Lane to the Perkiomen Turnpike (Germanstown road) for which \$50,000 was asked. H. H. Houston estate agreed to present as much ground as would be needed for Park purposes and the Sisters of St. Joseph sold some tracts at a very nominal figure for the same uses.

Sept. 27th, 1896: Unveiled reposed at St. Timothy's Church, Roxborough.

October 1st, 1883: Charles Megargee, Wissahickon Creek paper manufacturer, died at the age of 79.

October 9th, 1894: The Board of Education adopted a rule that no child should be admitted, or continued as a pupil, in the public schools, who had not been vaccinated.

October 11th, 1895: The Fairmount Park Commission resolved to appropriate for Park purposes, all the land necessary to complete the city ownership of the west bank of the Schuylkill river from Fairmount to the County line. The addition comprised about 32 acres, embracing what was known as Roberts' Hollow, below City avenue.

October 13th, 1894: Ten passengers were injured by the derailling of three rear cars of an express train, on the Reading railroad, at Manayunk.

Oct. 24th, 1894: A pump, having a daily capacity of 13,000,000 gallons, at the Shawmont Pumping station, which supplied the Roxborough reservoir, broke down.

Oct. 24th, 1892: By a collision between an express train and a coal train, near Flat Rock tunnel, on the Reading Railroad, seven persons were killed and 35 injured.

Oct. 25th, 1888: Mt. Vernon Baptist Mission, at Manayunk, was formally recognized as a church, by a council of 21 churches.

Oct. 28th, 1883: Wissahickon Methodist Episcopal Church, was dedicated.

Nov. 10th, 1896: Fairmount Park trolley line formally opened. A party of three hundred guests were taken over the completed portion in the West Park.

Nov. 13th 1880: Samuel Ackroyd tried for murder of James H. Johnson, by driving over him with a wagon, at Manayunk, on January 27th, 1880. He was acquitted.

Nov. 17th, 1883: Meeting held in Manayunk to take measures to establish a hospital there.

Nov. 19th, 1890: Contract for building a new reservoir at Roxborough was awarded to John B. Reilly.

Nov. 25th, 1882: New stone bridge of the Reading Railroad Company over the Wissahickon Creek formally opened. Length 492 feet, width 28 feet, height 70 feet; five spans of 65 feet each.

Dec. 17th, 1893: Epiphany Lutheran Church, at Manayunk, was dedicated.

Dec. 17th, 1887: Dry house of J. Haley, on Gorgas Lane, Roxborough, was burned. Loss \$20,000.

Dec. 17th, 1880: William K. Taylor was tried for the murder of John Spiesse, on July 4th, at the Falls of Schuylkill.

Dec. 17th, 1896: Captain Williams was the Salvation Army officer in charge of the Main street, Manayunk headquarters.

Dec. 18th, 1896: Rev. George A. Kercher was pastor of the Lutheran Church of the Redeemer, at the Falls.

Dec. 20th, 1883: Snow fell 12 hours. Two inches deep, and three days later it fell for another 12 hours, piling the snow up to four inches.

Dec. 22nd, 1880: St. David's P. E. Church, in Manayunk, destroyed by fire. Loss \$18,000.

Dec. 28th, 1896: While coasting on Crawford street, at the Falls of Schuylkill, three children collided with a trolley car. One of them, Caroline Strenger, aged 11, being killed.

Dec. 31st, 1880: Fire at Nixon's Paper Mills, in Manayunk. Loss \$60,000.

August 10th: The Philadelphia Canoe Club paddlers from the mouth of the Wissahickon Creek, won the National Championships in the Middle States Canoe Racing Association regatta held at Washington, D. C.

—
Dick—the Thomas cat mascot of Fire Engine Company No. 66, of Upper Roxborough, was buried with honors.

August 12th: Five persons were injured when a motor bus ran wild down Green lane and crashed into the wall at the Redmen's headquarters.

—
Miss Gertrude Martin and Albert Serwazi were married at St. John the Baptist Church.

August 15th: This was the date of the 1929 Roxborough Business Men's Excursion to Wildwood.

—
The Reading Transportation Company inaugurated its bus service to Reading and Pottsville, via Ridge avenue.

August 16th: The Quality Shoe Service opened its new store at 35th and Sunnyside avenue.

Sept. 7th: Raymond R. Bush and Miss Margaret M. Kenny, were married at St. John the Baptist Church.

Sept. 8th: Miss Eva Kerkeslager, of the Manayunk Trust Company's Roxborough branch, returned from a trip to Europe.

Sept. 9th: Norristown trains, on the Reading Railroad, were blocked on account of a wash-out on the tracks, below School House lane.

Sept 10th Clarence Mower, of Houghton street, was recovering from an appendicitis operation in the Memorial Hospital.

—
Richard Farrel, a fireman attached to Engine Company No. 35, at East Falls, was hurt when fighting a blaze at the Fibre Container Corporation plant, in Manayunk.

Sept. 14th: The Roxborough Odd Fellows held their annual auto run to Atlantic City.

Sept. 22nd Mr. and Mrs. James J. Murray, of Manayunk and Lyceum avenues, celebrated their silver wedding anniversary.

Sept. 23rd James Buchanan opened his new drug store at Indian Queen lane and Vaux street.

Sept. 24th Samuel T. Banham received a permit to build a one-story Post Office on East Green lane.

Sept. 26th A. G. Hennessey, threw open the doors of his new stationery store at 6064 Ridge avenue.

—
Alex. Nolan was elected a constable.

Sept. 29th The cornerstone of the American Theological Seminary was laid, on Henry avenue, above Jamestown street.

—
A Harvest Festival was observed at the Grace Lutheran Church, Ridge and Roxborough avenues.

October 10th: Mrs. Mary Curry died at the home of her daughter, Mrs. E. E. Werkeley, at 428 Dupont street.

October 13th: Workmen started excavations for the new buildings of the Greater Womens' Medical College and Hospital, at East Falls.

October 15th: Electrification work, on the Schuylkill Valley Division of the Pennsylvania Railroad, was in progress.

October 16th: "Paterfamilias," a new novel, with Manayunk as the locale, was brought out by William B. Trites.

October 17th: John Carson, former commander of Thomas F. Emery Post No. 229, American Legion, of Roxborough, died suddenly in Dallas, Texas.

October 18th: A dinner, in honor of Miss Leonore Cassell, who served for many years as a teacher at the Wissahickon Public School, was given at Valley Green, by a group of her teacher friends.

—
J. Edward B. Twells, Roxborough, bus owner, died at his home, 600 E. Leverington avenue.

Oct. 16th: Margaret Dallas Green, wife of William S. station agent at the Reading Railroad Company's East Falls station, died at her home in Norristown.

—
The 140th anniversary of the founding of the Roxborough Baptist Church, was celebrated by a dinner in the Social Hall, of the Church School, at Ridge and Lyceum avenues.

Oct. 22nd: Mrs. Henrietta Marley, died at her home, at 4510 Mitchell street.

Oct. 23rd: George Shirley, Roxborough provisioner, was telling his patrons about Hallowe'en fruit. He's doing the same today.

Oct. 26th: Charles B. Pennypacker, principal of the Lower Merion High School, died at his home in Ardmore.

Oct. 28th: The new William Levering School, at Ridge avenue and Gerhard street, was opened for regular sessions.

Oct. 29th: Women's Relief Corps, of Eastern Pennsylvania, held a convention, at Hetty A. Jones Post No. 12, G. A. R., on Fountain street.

Oct. 30th: St. Joseph's baseball team received the winners' cup from officials of the Manayunk Amateur League.

Nov. 1st: Elizabeth Ashworth died in her 79th year, at her residence, 3218 Scott's lane, East Falls.

—
"Roxborough Day" at Elkton Maryland, when three local couples were married there.

Nov. 3rd: Rev. George J. Apel announced that the American Theological Seminary, of Roxborough, would open a Bible School on January 6th, 1930.

Nov. 4th: George W. Deaves died at his home, 291 Hermitage street.

Nov. 5th: B. F. D. Struse expired, on this date, at his home, 625 East Leverington avenue.

Nov. 10th: Edward Allheiser was killed by a hit and run driver, in front of the Parkview Laundry, on Ridge avenue, in East Falls.

Nov. 11th: The eleventh hour, of the eleventh day, of the eleventh month, of the eleventh year after the signing of the Armistice was observed by the blowing of factory whistles and other

noise-making devices.

Firemen saved the life of John Brown, 4433 Cresson street, when they pulled him from the burning bed in which he was sleeping.

Nov. 12th: Former 21st Ward Councilman, William F. Dixon, addressed the members of the Wissahickon Valley Historical Society at the Kendrick Centre.

Nov. 14th: Steps leading from Silverwood street to Krams avenue and Dupont street were repaired—thank goodness!

Nov. 16th: Elizabeth Boardman opened her gift shop at 103 Sumac street, Wissahickon. Give the little girl a big hand—from wrapping up bundles—on this the first anniversary of her store.

Nov. 15th: Mrs. Mary H. Wynne, one of Roxborough's most prominent women, died at her home, 466 Roxborough avenue.

Thomas F. Watson, Director of Supplies, for the City of Philadelphia, died at his home in Germantown.

Nov. 16th: A Queen Esther Circle was organized at the Ridge Avenue Methodist Church, Ridge and Shawmont avenues.

John J. Caviston, of 210 Jamestown street, died on November 13th, was buried from his late residence in Roxborough.

Nov. 21st: Miss Anna B. Pratt, a member of the Board of Education, delivered an address to the members of the Breck Home and School Association, at the Samuel Breck School, Krall and Crawford streets.

Nov. 24th: Miss Kathryn Bieri, daughter of Rev. John C. Bieri, told of her experiences as a missionary in India, at the Wissahickon Methodist Episcopal Church, Terrace and Salaignac streets.

Rev. Anthony Zecli began a series of sermons at the Gospel Church of Roxborough, on Henry avenue.

Past Happenings

THREE YEARS AGO

September 7th, 1929: Raymond R. Bush and Miss Margaret M. Kenny, were married at St. John the Baptist Church.

September 9th, 1929: Norristown trains of the Reading railroad were blocked on account of a wash-out just below School House lane.

September 10th, 1929: Clarence Mowers, of Houghton street, Roxborough, was recovering from an appendicitis operation at the Memorial Hospital; and Fireman Richard Farrell, of Engine Company No. 35, East Falls, was injured at a Fibre Container Corporation blaze in Manayunk.

September 14th, 1929: The Roxborough Odd Fellows held their annual auto run to Atlantic City.

September 16th, 1929: The Charles Bennett Mills, at Pechin street and Krams avenue, opened after having been closed for a long time; E. Earl Westcott, Roxborough florist, attended the Florists' Telegraph Delivery Association convention at Boston; Miss Gertrude Wager and C. Guy Sowden were married at the Fourth Reformed church.

September 17th, 1929: Campbell, Kemp, Swartz and Hadley received the highest number of votes in the Fall Primary in the 21st and 39th Wards.

September 21st, 1929: Miss Edith Lanigan and Robert Long were married at St. Timothy's Church; the Roxborough Review Club held its annual meeting at Granlund's farm, in Chester County.

TWO YEARS AGO

September 7th, 1930: Airplane with Coste and Bellone, trans-Atlantic fliers, crossed the Schuylkill at Manayunk.

September 11th, 1930: Hattal-Taylor Post Frolic opened at Langhurst.

September 12th, 1930: First train, running southbound, used Reading Elevated through Manayunk.

September 13th, 1930: Charles Stout's St. Timothy's baseball team won the flag in the East Falls League.

September 24th, 1930: New buildings of Woman's Medical College, at East Falls, placed in use, as new term opened.

ONE YEAR AGO

September 4th, 1931: P. R. T. bus route to Roxborough proposed.

September 5th, 1931: John A. Sheldrake was the regular Republican candidate for Director of the Poor, of Roxborough.

September 6th, 1931: Three boys and two girls were born at the Memorial Hospital during the week.

September 8th, 1931: William Nickels, of Conarroe street, celebrated a birthday.

September 14th, 1931: Falls Male Chorus started out into its 20th year of singing.

September 15th, 1931: Kenworthy, Roper, Harz and Blackburn were

nominated by the Republicans for councilmen in the Sixth District; Sondra Rigber, a three-year-old girl was rescued from a fire at Indian Queen lane and 35th street, by Michael Gaughan and William Donohue.

September 17th, 1931: Twenty-first Ward Medical Society had its outing at Lindencourt, near Ambler.

Past Happenings

THREE YEARS AGO

Sept. 20th: Mr. and Mrs. James J. Murray, of Lyceum and Manayunk avenues, observed their silver wedding anniversary. St. Joe's baseball team won the championship of the Manayunk Amateur League. Dr. J. Franklin Strawinski, of Wissahickon captured the Pharmacist's Tennis trophy, at Strawberry mansion.

Sept. 21st: Jimmy Buchanan's drug store at Vaux street and Indian Queen lane, East Falls came into existence.

Sept. 23rd: Indians—real ones—were encamped at West Manayunk, between shows at the Empress Theatre.

Sept. 25th: Rev. Amos D. Geist, Upper Roxborough clergyman, expired at his residence on Flamingo street. 21st Ward Medical Society at its annual Outing at Ambler, Pa.

Sept. 26th: The grade of City avenue, just west of the Schuylkill river was being changed. A temporary brace was put on the concrete railing of the Cresson street bridge over Midvale avenue. It hasn't been permanently repaired yet.

Sept. 27th: Merton A. Boyd, of Calumet street, East Falls, who died on the previous Sunday, was buried.

Sept. 29th: Marion E. Carberry, Roxborough High School teacher, died at her home on East Leverington avenue, following a lengthy illness. Cornerstone of American Theological Seminary laid, in Roxborough.

Sept. 30th: Contract signed by Mrs. James Starr and Vida Hunt Francis for the erection of the new \$1,000,000 college and hospital buildings at East Falls. Alexander H. Nolan, of Manayunk, was expressing his thanks to friends for electing him constable.

Oct. 1st: Daniel E. Curran, of Wissahickon, was elected commander of Thomas F. Emery post of the American Legion.

Oct. 5th: George E. MacFarland, Roxborough hardware dealer moved to his new store at 6117 Ridge avenue.

TWO YEARS AGO

Sept. 18th: Rev. Joseph D. Conway, assistant rector of St. Bridget's Church, was appointed rector of St. Joseph's Church, Spring City, Pa., by Cardinal Dougherty.

Sept. 20th: Al Hennessey, Roxborough's ever-moving stationer, traveled down to the 17th and

Cumberland streets neighborhood and cave-manned himself a bride. And ain't she sweet! He was aided and abetted by his big brother, Tom, the card wizard.

Sept. 22nd: Jewish people were observing Rosh Hoshanah.

Sept. 24th: Opening exercises held at the Woman's Medical College buildings in East Falls, for the first time.

Sept. 25th: W. Norris Westcott and Ruth M. Mattis, of Roxborough, were married at the First M. E. Church, on Green lane. John Hay Whitney and Mary Elizabeth Altemus became man and wife at the Church of St. James the Less.

Sept. 29th: Daniel Guggenheim, multi-millionaire philanthropist, who lived his boyhood in Roxborough, died at his home in Port Washington, N. Y.

Sept. 30th: Mrs. Rudolph Hattal, gold star mother of Roxborough, was the guest of honor at a dinner given by Samuel T. Banham, at Hattal-Taylor Post Home.

Oct. 2nd: Pee wee golf was epidemic.

ONE YEAR AGO

Sept. 17th: Dr. William B. Rubin, East Falls, expired suddenly following an operation.

Sept. 18th: Dr. Orlando H. Petty, former Roxborough physician, was sworn in as Director of Public Health.

Sept. 22nd: Mr. and Mrs. F. Earle MacVaugh, of Oak Lane, who formerly resided in Roxborough, greeted their newly-arrived son and heir.

Sept. 24th: George Dessin, of Wissahickon, and Sarah G. McBride, of Roxborough, had obtained and used a brand new marriage license. John P. Holt, retired Manayunk yarn manufacturer, died at Beach Haven, N. J., after a brief illness.

Sept. 26th: Wissahickon Drive was flooded from a broken rain conducting sewer, near Henry avenue.

Sept. 27th: Ralph Kurtz, of 6072 Ridge avenue, was found by F. Earl Westcott, a victim of accidental gas poisoning and died later in the Memorial Hospital.

First M. E. Church, of Green lane, Roxborough, dedicated its new Sunday School building.

Sept. 28th: Roxborough Male Chorus assembled for the first Fall rehearsal at the Roxborough Baptist Church.

Sept. 29th: St. Timothy's baseball players were awarded trophies for winning the championship of the East Falls League for the second consecutive year. Harry Watson, 13 years old, of 3711 Stanton street, was killed by an automobile on the East River Drive at Midvale avenue.

Sept. 30th: Dr. and Mrs. Joseph Lehman, formerly of 4257 Main street, Manayunk, moved to their new home on East Walnut lane.

Oct. 1st: Poisoned fish filled the Schuylkill river and lined the banks of the stream by thousands. And they weren't the only poor fish around here last year, either.

Schuylkill Press
5/18/1930

Makes Mention Of Old Hotels

One of the daily newspapers, on Friday, contained the following item, taken from the files of the U. S. Gazette, of May 2nd, 1830:

"We perceive that Alexander Quinton has taken the Manayunk hotel recently occupied by Mr. Helmbold. Mr. Renshaw, who has catered with so much satisfaction at the Falls of Schuylkill tavern, has commenced the season at the princely mansion on the Schuylkill, entrance from the Ridge road at the second turnpike gate. This beautiful seat, with its elegant grounds, has been put into the most complete order for the accommodation of visitors or steady boarders. The situation is elevated and healthy. The bold bank near the house just over the Schuylkill, and in the front the trees now perfume the air with fragrance from their blossoms. Mr. Renshaw's folks make as good coffee as ever and the catfish are, to use the manager's phrase, "engaged for the season."

"Mrs. Watkins has taken the house recently occupied by Mr. Renshaw at the Falls, and means to accommodate visitors with the good things of her larder and her bar-room.

"In noticing all the above named places of resort we ought not to omit that in the direct way to them all stands the Lamb tavern. It is a pleasant place for stopping, whether it be to wash off the mud in wet driving, or to wash down the dust in dry driving."

The Quinton House was located on the Manayunk Turnpike—now Main street—at the corner of Jackson street—now Carson street. The 13th District police station, in Manayunk, was built on the site in the early nineties. Before the old building was destroyed, to erect the "bastille" it was known as Carmody's Hotel.

During the Civil War, the inn was used by the Union forces as a recruiting office. Manalung Tribe, No. 118, Improved Order of Redmen was organized in the old Quinton House, more than sixty years ago.

Schuylkill Press
7/26/1935

Recollections

Just before the Civil War Joseph Johnson had a blacksmith shop on the east side of Ridge avenue, at the Falls of Schuylkill, near a little yellow dwelling that once stood

at the bottom of Smith's Hill, past which a little path wound up the hill to the original Forest (now Breck) School.

At one end of the shop John R. Johnson and a man, named Thompson, conducted a feed store. Joseph Johnson afterward erected a shop on the west side of Ridge road. This was subsequently owned by a man named Duncan, whose son, Uriah Duncan, was one of the lads who attended the old school on Laboratory Hill.

William Shronk, who had a blacksmith shop in front of his home, on what is now Merck Chemical Company property, bought out Duncan and Shronk moved his business down to Duncan's place, near Indian Queen lane.

After selling his shop to Duncan, Johnson went to work in Baldwin's Locomotive Works. Later he had a blacksmith shop at the rear of his home on Ridge avenue.

Robert and Cornelius Smith were sons of Cornelius Smith Sr., who lived in the mansion house at what is now Midvale avenue and Stokley street. It is known as "Carlton". Thomas Smith, a brother of Cornelius Smith Sr., lived on School House lane. Thomas had a son named Clifford, and a daughter. The latter married James Kempton. George Blight, who resided on an estate adjoining "Old Oaks" (now the site of Atwater Kent's radio factory) married, another of Thomas Smith's daughters.

The Kemptons resided on School House lane, and had a factory at Manayunk, in which George Blight and Cornelius Smith Sr., had financial interests. Archibald Campbell was the manager of the Kempton mill, and afterward became its owner. The Kempton home became the property of Ellis Yarnall, who sold it to C. C. Harrison, who was one of the provosts of the University of Pennsylvania. Harrison was at one time a School Controller of the 21st Ward.

The site that was recently accepted by the Board of Education for the erection of a new public school in East Falls, is probably the best one that could have been procured in that immediate vicinity.

Years ago there were many streams which coursed through the valley which is now traversed by Midvale avenue.

There are still many residents of the section who remember McMackin's Dam, along the north side of Midvale avenue at the Norris-town branch of the Reading railroad. There was a large iron pipe which the overflow poured and there was a tunnel under the railroad tracks. Old timers also recall the trough at the rear of Fred Reichart's flower garden.

There were two dams, the upper and smaller one, was there long before 1834. When the railroad was built in 1834 the lower and larger dam, was formed. The first is said to have been built by Governor Thomas Mifflin. Some distance back of these dams and on the upper side, about where Warden Drive ends at Midvale avenue, was a pool of water known once as Dunlap's dam. Still later this was familiar as "the Duck Pond." William Merriek bought and occupied the Dunlap house, which fronted on School House lane.

Recollections

Away back in the old days, before and after the Civil War period, Abraham Martin, for whom one of Roxborough's streets is named, was accustomed to giving magic lantern shows for the education of the children in this part of Philadelphia. Mr. Martin was one of the early Sunday School teachers in the Old Academy, on Indian Queen lane, at the Falls of Schuylkill, and most of the pictures shown on the screen were of religious subjects.

He resided on what is now the 21st Ward side of School House lane. An old resident of the section tells a tale of a youthful hunting trip on Mr. Martin's estate, as follows: "On Mr. Martin's lawn the trees were well covered with robins. I climbed the fence and was just about to shoot when Mr. Martin raised a window and sticking his head out, said 'Young man, come here. I have something important to tell you! I walked up to the open window and then he read me an article out of the Public Ledger, about shooting insect-eating birds, and the fine that would be imposed. I listened patiently until he had concluded the reading, and the long lecture which followed. He concluded by asking me if I knew who he was, and seemed pleased when I told him he was 'Father' Martin, the great Sunday School advocate. We shot no more birds that day."

A diary furnished the text of the following item: "Last Friday (in May of 1914) I attended a portrait presentation in a Roxborough public school. The building was erected in 1878, and from the beautiful view from its location it was called the 'Fairview School', a name that was retained until last year, when the Board of Education changed it to the Joel Cook School.

Cook's family, through his brother-in-law, Henry R. Edmunds, president of the Board, presented a large photograph to the school. In 1864, Cook and Michael Arnold, who later became president judge of the Common Pleas Court, and resided at the Falls of Schuylkill went around electioneering for McClellan, against the re-election of Abraham Lincoln. They each spoke so bitterly against Lincoln at a meeting in the Falls, that Samuel Wimpenny, himself a Democrat, offered to buy a woman a new apron if she would throw eggs at Cook and Arnold. Cook afterward became a Republican and was elected to Congress. For many years he was financial editor of the Public Ledger and is said to have been a millionaire when he died."

Civil War days in this locality were stirring times, as well as in more publicized places. A veteran of the War of the Rebellion once told this writer of an incident that

happened here, that is well worth recording. The Union soldier said: "In my recollections of the night after John Brown was hung, I recall having attended an exhibition in the Old Academy, on Indian Queen lane, in the Falls. A Professor Yarnall was in charge. Michael Arnold - - afterward Judge Arnold - - Titus Haywood, and William Berry, as boys, were pressed into service as actors and impersonated John Brown and his two companions, and were accordingly hung by the necks. I have since seen Judge Arnold look stern while presiding on his bench, but his face never

took on the peculiar look that it had on the night that he was hung as John Brown."

SCCAFF

Suburban Press
3/7/1935

MEMOIRS

"Through a gap in the trees they looked down on the valley of the Wissahickon. It was Indian summer, and a bluish haze was spread like a softening veil over the whole landscape. The trees were still full of foliage—though here and there the bright and glowing crimson had deepened into rich browns. All was singularly quiet, as with the weird quiet of a dream—save at intervals, was heard the accordant sound of a distant flail on some barn threshing-floor.

"See one sight as this, and die!" enthusiastically exclaimed Isabella. "I have a friend," said Andre, "he is in Lord Howe's fleet, who always hopes to die far out at sea. He is ever quoting—

'And Death, whenever it comes to me,

In calm or storm, may I sink to rest,

Rocked by the waves of the great, strong sea,

And coffined for aye in his breast."

"But for me, when I die, I should like to have my last gaze rest on such dreamy skies, such a crimson and brown and purple earth as this."

This is a speech made by Captain John Andre, of the British Army, to a lady friend when he was visiting the house of Thomas Livezey, along the Wissahickon Creek, on one of the peaceful days following the Battle of Germantown, during the American Revolution, as it is detailed in "Pemberton," the historical novel written by Henry Peterson, and published by the John C. Winston Company. The tale was dramatized for the Philadelphia stage during the great Centennial Exposition in 1876.

It has often been said that there

is nothing new under the sun. Maybe yes, and then again maybe no. Probably men, in their conceit, have failed to utilize the things God put here at the time of the world's creation.

After Benjamin Franklin had discovered that lightning was electricity, Morse is credited with the invention of telegraph instruments, and within the life-time of middle-aged folk, Marconi made use of the findings of both to develop wireless telegraphy, from which sprang our "taken-for-granted" radio.

According to Parton's "Life and Times of Benjamin Franklin" Poor Richard was in reality to discover that electricity could be transmitted from its source to another point some distance away, without the use of a metal conductor. He, at one time, sent a spark across the Schuylkill river by laying a wire down to the water's edge on the side of the stream, and receiving it on a suspended wire located on the other side of the river.

Franklin, in writing to Peter Collinson, in 1748, said: "Spirits at the same time are to be fired by a spark sent from side to side through the river, without any other conductor than the water; an experiment which we some time since performed, to the amazement of many."

SCCAFF

4-4-1935

MEMOIRS

One of the men of a generation ago who accomplished a great deal for the development of the 21st Ward was Josiah Linton, who passed to the Great Beyond on December 30th, 1912.

Mr. Linton was born at St. John, New Brunswick, on Wednesday, June 24th 1840, being the son of William and Elizabeth (Selfridge) Linton, both of whom were natives of County Tyrone, Ireland, who had first emigrated to Canada, and on October 1851 moved to Philadelphia, where Josiah Linton's father died six weeks after his arrival.

The son obtained his education in odd hours after his working days, which were spent in the woolen mill of his cousin, Robert Selfridge, at 13th and Carpenter streets. He remained at the mill until the outbreak of the Civil War in 1861, when he was among the first volunteers who responded to the call for troops, enlisting in the 18th Pennsylvania Regiment under Col. W. T. Lewis. Three of his brothers also enlisted about the same time—James S. Linton in the regular army and William and John Linton in the 23rd Pennsylvania Volunteers, which was known as "Barney's Zouaves." William Linton was killed and John Linton

wounded, at Fair Oaks, on May 31st, 1862.

On the expiration of his term of service, Josiah Linton returned to Philadelphia and was employed by the Government at the Schuylkill Arsenal for three years. Afterward he tried his hand in two other lines of business, but in Centennial year, 1876, he entered the life work—the sale of shoddy, wool and woolen rags, which he successfully conducted until his death.

In 1889 he was elected a school director of the 21st District, being re-elected two years later. He was afterward a city councilman and a member of the State Legislature.

He was long the superintendent of the Falls of Schuylkill Presbyterian Sunday School, and also a church officer. He came from the

Fourth Presbyterian Church of 12th and Lombard streets, Philadelphia, and joined the Falls congregation, it being at that time the nearest one of his tenets to his home in Wissahickon. This was in 1877, when Dr. Joseph Beggs was pastor of the church. In 1880 he was named the Sunday School superintendent.

He was married on November 29th 1877 to Miss Kate S. Heft, second daughter of Jacob D. Heft, manufacturer, of Manayunk, and the couple established their residence at Rochelle and Freeland avenues.

One of the earliest residents of Manayunk, who had much to do in shaping the affairs of the community was Sebastian Anthony Rudolph, who died on September 16th, 1915.

Mr. Rudolph was the youngest son of Christian and Mary Anne (Kerns) Rudolph; and was born on Thursday, January 15th, 1829, in the town of Echenheim, Grand Duchy of Baden, Germany.

In 1836 he came with his father to America, landing at New York City in October of that year, and after a short stay with relatives in the Nicetown section of Philadelphia, made a permanent settlement at Manayunk. Here he started work on the day following his arrival, in the spinning room of Wagner & Duval's mill, this department at the time being under the foremanship of Thomas Harding. His munificent pay was fifty cents per week. He worked at the mill for nine years, and left to obtain employment in the grocery store of George Plunkett, at Main and Levering streets, where he labored for three years. His next employer was Hugh Curry, grocer, at Levering and Cresson streets, whose business he purchased when he came of age. In 1851 he moved the store to Gay and Baker streets, where he bought the property.

In the following year on January 27th, 1852, he married Catherine Josephine Curry, daughter of Hugh and Jane Curry, of Philadelphia.

In 1863 Mr. Rudolph abandoned the retail trade and became a manufacturer, associating himself in a partnership with Jacob D. Heft, in the Ashland dye wool and chemical works, in West Manayunk. In the fall of 1864 they began to make paper, taking John Dixon into the firm as a practical paper-maker. They installed new machinery and

made straw-board, and within a year white paper for newspapers.

In 1867 the buildings were partly destroyed by fire, and shortly afterward the partnership line up was changed; Mr. Dixon retiring; and Mr. Rudolph, in January of 1868 becoming sole owner through the purchase of Mr. Heft's holdings. He successfully continued the business for a number of years afterward.

In October of 1860, Mrs. Rudolph died, and early the next year Mr. Rudolph retired from active business in favor of his sons, Augustus and Cornelius Rudolph. He made a trip to California and upon his return moved to 15th and Master streets. In the meantime he had been re-married to Miss Annie Elizabeth Thomas, of Philadelphia.

In 1885 he returned to Manayunk and re-organized the paper making firm and again assumed control, continuing it for several years before finally going into retirement.

The Ashland Mills, be it noted, were the second in the United States to manufacture paper from poplar wood by the Dixon process.

Mr. Rudolph was a member of St. Mary of the Assumption church, on Conarroe street, and in politics

was a Democrat, although he never took an active part in its campaigns.

In addition to his manufacturing business, the West Manayunk paper maker was interested in several mining ventures in Colorado.

SCCAFF

5-23-1935

MEMOIRS

Memorial Day, in these times, is usually connected with the deeds, heroism and sacrifices of the boys who went out to fight America's battles on the fields of France. But it was not always so. Time was when the day was dedicated to the lads in Blue who met the men of the South in Civil War arenas. In fact the day was founded in their honor.

During the strife of the 60's, the Falls contributed a good many men for the regular and volunteer armies. Every one who volunteered laid his life and his all upon the altar of his country. Most of the brave men came back after the war had ended, but there were many who never returned to their homes. Probably only three or four now survive.

Frank Bechtel, Charles Naher and Charles Jones, all Falls men, were never heard of again following the Battle of the Wilderness, and were supposed to have perished in a large stand of trees which was set on fire; Philip Lash, Jr., was killed in battle; Washington Peel, a lieutenant, died of wounds; Dr. Samuel Peltz, a naval surgeon, lost his life when his ship was blown up in Fort Sumter. All of these and others were heroes whose names should be kept green.

Robert Timbers who enlisted in

the 88th Regiment, performed an act of bravery in one of the battles before Richmond, Va. The color sergeant and his squad were shot down. Timbers walked out, picked up the banner and waved it defiantly at the Confederates and carried it safely to the Union line, with bullets flying all about him. John Rodgers, who had long been a resident of the Falls, but resided in Manayunk, when he enlisted in Captain John Belsterling's Company "C", of the 88th, was killed on the same day that the gallant captain fell mortally wounded.

President Lincoln had to resort to the draft method to fill the ranks of the Northern Army. At that time the draft was for men between the ages of 20 and 35 years, and it was astonishing how many mistakes were discovered in the family birth records. Men who boasted of being old enough to vote found they were only in their 19th year, while others who prided themselves on being young jumped their age to beyond 40. The second draft took in men between 18 and 45 years, so that those referred to had to submit to the inevitable. With the draft came the Bounty Fund for Quota organizations, which raised money to pay substitutes or to pay the \$300 commutation to free those drafted.

At the Falls, Michael Arnold, Sr., father of he of the same name who later became a Common Pleas Court Judge, was proprietor of the Falls Hotel. He was president of the Quota Association of the 2nd Division of the 21st Ward. Mass meetings were held at frequent intervals and contributions solicited. With all its efforts the association did not keep the draft away, and quite a number of the citizens were conscripted. They each furnished the \$300.

Two men, whose names are still remembered, that have long since passed "over the Great Divide", raised the required money by holding raffles, and then took a short route to Canada, where they remained until after the conflict. Another was exempted by the United States Marshal owing to varicose veins in his legs. His wife made him give her the money and putting it with a similar amount she had in the house, without her husband's knowledge, bought the little house they lived in.

But these cases were the exception, most of the men being fired with a patriotism that was equaled again in 1917 and 1918.

On past Memorial Days, the various Posts of the Grand Army of the Republic held their interesting exercises. Some still do. At the German Lutheran Cemetery and the Leverington Cemetery, the few remaining G. A. R. men of Hetty Jones Post No. 12, under command of George Gillet, still carry on, with the aid of the Sons of Veterans and the World War soldiers, sailors and marines. In these burial places the surviving comrades, aided by their younger helpers, each year find additional mounds upon which to place the Post markers, flags and flowers.

The aged veterans despite the

weight of years and infirmities turn out bravely, showing the mettle American soldiers possess. It is rather remarkable that these Boys in Blue are still able, after almost three-quarters of a century since they ended their great suffering, to be able to perform the sacred duties.

Now the Men of 1918, those of Hattal-Taylor Post No. 333 V. F. W., and Thomas F. Emery Post, No. 229, American Legion, are ready once more to work with the G. A. R. to retain the memory of the soldiers of the Sixties, as well as their own buddies who fell 17 or 18 years ago. Ceremonies will again be held at the Wissahickon Honor Roll, over the river in West Manayunk, in Gorgas Park and Leverington and the German Lutheran Cemeteries.

Down in the Laurel Hills, Mount Vernon, Mount Peace, St. James the Less Churchyard, and over the Schuylkill in West Laurel Hill and Westminster Cemeteries there will be services next Thursday.

Nor will the smaller burial places, St. Mary's, in Roxborough; St. John the Baptist in Manayunk; and other sites of the graves of soldiers be forgotten. Someone, who still remembers the glorious deeds of the men who wore the uniform of the United States service man, will be there to see that proper homage is paid.

May all of these warriors rest in peace and the glory that is theirs!
SCCAFF.

12-26-1935

Memoirs

Thaddeus Stevens, American statesman, who at one time edited a newspaper in Roxborough, it is narrated, was sitting in his office, chatting with a few local friends, when an old lady, wearing a poke bonnet, blue goggles, and carrying a green umbrella, walked into the room. She looked about her as if in search of someone, and then asked solemnly:

"Can you tell me where to find Thaddeus Stevens, the Apostle of Liberty?"

"I am Thaddeus Stevens," replied the owner of the name, curtly, for he was not given to sentiment. "Are you the Thaddeus Stevens, the Apostle of Liberty?"

"I suppose I am, ma'am."

"Well," said the old lady, "I came all the way over here from Bucks County to see Thaddeus Stevens, the Apostle of Liberty, and to take home with me a lock of his hair."

The Apostle of Liberty took off his red wig and handed it to her. "There it is, ma'am," said he, "Take as much as you want!"

Fairmount Park owes its origin to a bank failure--that of the Second United States Bank, in 1844. One

of the institution's assets-- the 52-acre Lemon Hill property, was taken over by the city, which converted it into a public park. The tract formed the nucleus of the present 4000-acre park.

Most Philadelphians take their huge and beautiful park system as a matter of course, but at least one man, an English artist, depicted a portion of it, the Wissahickon, as one of the seven wonders of the world. Christopher Morley, in one of his essays, tells of having observed a Wissahickon scene on a London lampshade, along with the pyramids, the Hanging Gardens of Babylon, the Colossus of Rhodes and other wonders.

Memoirs

Manayunk has had its share of former residents who went out into other sections of the country and made splendid reputations for their accomplishments. One of these was Rev. William H. Maher, a one-time pupil at St. John the Baptist School who was rector of St. Patrick's Church, at Mitchell, South Dakota, when he died back in 1897.

Father Maher was born in Manayunk on April 16th, 1857--the anniversary falling next Thursday--being the son of Daniel and Mary Maher. After attending St. John's School he went to Allegheny, Pa., where he matriculated at St. Bonaventure Seminary. He was ordained to the priesthood on June 20th, 1878, by Bishop Spalding, of Peoria, Illinois, at Milwaukee. His first charge was at Sioux Falls.

After spending a year as assistant to Rev. Father Flynn, at Madison, he was appointed rector of St. Patrick's Church at Mitchell.

While at Sioux Falls he succeeded in building a large church, a convent, a school and parish residence. His successor there was Bishop Marty.

Father Maher visited his mother in Manayunk in July of 1895, and attended services in his old church, where he had been baptized by Rev. David Mutholland and confirmed by Archbishop Wood. His brother too, was a priest, being Rev. Daniel A. Maher, who was stationed at the time of his brother's death, at Harrisburg, Pa.

Within the month that has just past people throughout the United States--ave, even throughout the world--have been surfeited with news concerning the kidnapping and murder of Charles A. Lindbergh, Jr.

In the opinion of his humble scribe there is too much of this sort of thing. But even our own locality occasionally falls in for a bit of the same kind of news articles.

Probably the most noteworthy case of its kind that ever happened in Roxborough, was the unsolved slaying of Valentine Bartle and his wife and daughter on a site remembered by older residents as "Murderer's Hollow."

The little vale lies between Ridge

avenue and the Schuylkill and within a week or two it will be covered with a profusion of Spring flowers. A little stream slips down the hillside on its way to the river, and the soil exudes the sharp, pleasant odor of rich loam.

A calmer, lovelier spot would be difficult to imagine. In the perfect quietness nothing is heard but the stream's gurgle, the buzzing of insects and the call of birds.

Bartle's wife, and daughter, were slain here on May 3rd, 1848. Their bodies were taken and hidden in a nearby spring-house. And the crime has never been solved. The murderer has never been brought to justice, although many false leads were followed out in the endeavor of local police to bring the case to an end.

Strangely enough, another daughter of the Bartles, who escaped the fate of her parents and sister by being asleep in bed at the time of the horror, afterward grew to womanhood and married a man named George Stover, who was mysteriously killed in uptown Philadelphia.

Time, in its halting, staggering way, creeps on! Next January will mark the tenth anniversary of the last sale of the old Levering Inn, which once stood at Leverington and Ridge avenues, on ground now occupied by the Roxy Theatre.

At the time of the sale, in January of 1927, the Leverington Hotel as it was then known, was in a good state of preservation, although it had almost reached the two-century mark. Originally it was called "The Three Tuns", but just why old timers called their hotels after big barrels, is not definitely known. It was owned for almost forty years, previous to the year 1773, by William Levering, who provided the ground on which the present Levering School now stands.

In 1773 he deeded the hotel property to his son, Nathan, according to records in Deed Book No. 13, Page 532. The conveyance was made for "a consideration of natural love and affection," and on the condition that the grantee, Nathan Levering, should provide "a genteel and proper maintenance for him, William Levering, during the balance of his natural life."

The inn was then surrounded by a tract of 41 acres of land owned by William Levering. Nathan conducted the business for the remainder of his life, which was during the Revolutionary War period, in which he escaped from serious

consequences several times, due to run-ins with the forces of the British General, Lord Howe. Levering is openly an avowed sympathizer with the Continentals.

Upon his death the property was divided up, the ground passing into the hands of Rev. Horatio Gates Jones, Levering's son-in-law, and Michael Righter, another son-in-law, both of whom took the old inn and 31 acres of land in 1818, for \$10,000.

In March 1858 the heirs of the clergyman sold the building, with the greatly reduced adjoining lot to Arnold Highley for \$1750. High-

ley's heirs sold the inn to John Gaiser, in 1884, for \$12,500, and in 1922 the latter's son, Joseph H. Gaiser, on the partition of his father's estate, took the inn for \$60,000. In July of 1925, Gaiser sold the premises to Sarah Mayer for \$120,000; she afterward turning the property over to Felt Brothers, real estate promoters, who demolished the hotel and erected the theatre.

On Monday, a Ripka avenue woman sent to The Suburban Press office, a printed time-table—dated 1890—of the old horse car line on Ridge avenue, known as the Manayunk and Roxborough Inclined Plane and Railway Company.

It appears that it required a full hour for the horse-drawn cars to

travel from Barren Hill to Wissahickon. Time stops were noted at Barren Hill, Car Depot, Domino len, Green lane, Shurs lane and Wissahickon.

C. J. Walton was president of the line, and A. Tibben, superintendent.

SCCAFF

2-20-1936

Memoirs

There are not many men or women living today, who attended the old Forest School, at East Falls—now known as the Samuel Breck School—who remember the old Falls Run, which meandered along the east side of Ridge avenue, from where the Reading Railroad crosses "the Ridge" just above Scott's lane, to pass under a culvert a short distance below Indian Queen lane.

Between the Run and the road was a row of willow trees. There was a path that led from an old dambreast and up the wooded hillside, topped by the school. This dambreast was of stone and once helped to form a chapter in the history of the Falls.

Sometime prior to 1773 Joseph Fotts, who owned the land in that vicinity, joined with Isaac Parrish and Benedict Dorsey, in the erection of the dambreast and a paper mill. The latter was on the west side of Ridge avenue and was sold on January 1st of 1773 to Morris Truman and Joseph Cruickshanks, who, on April 30th, 1784, deeded the property to Joseph Few.

The water, backed up by the dambreast, flowed through a culvert under the road and formed a forebay in front of the mill. The south gable of the old mill can still be seen. It was originally the paper mill, but afterward became part of the Hagner Drug Mill. A bridge crossed the forebay and led to the entrance of the building.

A Dr. Rose at one time kept a drug store in the upper part of the structure. Years afterward Wind-bald Nagele came to the Falls, and after working a few years at the

Powers & Weightman laboratory, married Elizabeth Naher, daughter of Louis Naher, who had a few years previously opened the first lager beer saloon in the Falls.

Nagele became the owner of the old mill and turned the basement into a slaughter house, the established there a large and profitable business.

Later Nagele erected stores in front of the old mill building, and these are still standing.

The recent death of Rev. Edward Ritchie, rector emeritus of St. James the Less P. E. Church, in the Falls of Schuylkill, brought to mind the death of his sister-in-law, Mrs. Ellen W. Ritchie, which occurred in August of 1914.

Mrs. Ritchie was a woman of noble character, the widow of Rev. Dr. Robert Ritchie, who served as rector of St. James the Less, prior to his brother, Edward. Through her husband's long ministry she proved a fitting helpmate in the work of the parish. From the time her husband entered his work at the Falls, she, by her amiable disposition became endeared to the residents of the neighborhood. She spent many hours of her life ministering to the poor and needy, and was an unflinching source of comfort to those who were in trouble, grief or distress.

In the married life of Mrs. Ritchie and her husband, they were blessed in the birth of a daughter, Mary, who developed into an unusually intelligent and attractive young woman. She won all sorts of honors in school, and became a favorite at Bryn Mawr College, where in the height of her success she was fatally injured in a runaway horse accident. Her death was a severe and lasting blow to her parents, and is considered by many people to have hastened her father's passing.

After Dr. Ritchie's earthly work had closed, Mrs. Ritchie removed to New England, but she returned, within a few years, to the rectory at the Falls, to take charge for her brother-in-law, Rev. Edward Ritchie. Mrs. Ritchie was the daughter of Mr. and Mrs. William Bridge, of Maine. Her death, in August of 1914, came after a lengthy illness.

On the east side of Ridge road, a short distance above the Merck Chemical Company's laboratories, in East Falls, are two old dwellings. They are among the oldest houses in the community, and were erected in the latter part of the 18th century by Jacob Eahler, and for many years were occupied by Mrs. Eahler's daughter, Elizabeth Clouse, whose husband carried on a shoemaking business in a little shop separated from the dwelling. The other house, or upper one, was occupied by Mrs. Eahler's step-son, James Smith, whose widow, Catharine, married Jacob Hoffman, after the death of her son, Jefferson Smith.

SCCAFF

Memoirs

With the creation of a Choral Society, in Roxborough, under the leadership of William C. Ames; old people living in the vicinity recall a similar group, which entertained the people of the section once before. It was known as the Manayunk and Roxborough Choral Society, and was organized on July 15th 1878 and had several years of successful existence.

An aged resident of Roxborough provided a printed copy of one of its reports, which was distributed on February 18th 1881, discloses the following information.

During the fall and winter seasons of 1878 and 1879 it had 79 performing members, and 13 contributing members. In the season of 1879-1880 there were 64 performing members and 36 contributing members.

The receipts for the two seasons consisted of \$427 from the members; \$12 for the rental of the society's piano; \$138.18 from concerts; \$4.55 profits from an excursion to West Point; the sale of a piano for \$161 dollars and from the sale of music \$19.93; a total of \$752.66.

The expenditures included \$120 for the rental of a hall; \$215.02 for a piano; \$119.32 for music, \$8.80 for stationery; \$23.46 for advertising; \$106 for the service of Professor B. F. Walters; \$85 for services of Joseph Marsden; \$1 for hay bought from C. W. Klauder (for a hay ride outing) \$2.00 for the librarian Jno. G. Batty; \$62 for the services of Professor William Newland, and \$4.50 for printing the report. Thomas N. Allison was the secretary.

On the 24th Day of February 1830 Nathan Nathans, a prosperous farmer in Roxborough Township, sold to John Wise a certain tract of land, fifty feet square on the bank of the Schuylkill river, a few hundred years below where a road

known as Green Tree Run Lane—now Shawmont avenue—tapped the towpath. Wise had a merchant mill on the Wissahickon Creek and he was anxious to start a store on the towpath where he owned a small plot of land. He discovered before beginning building operations that it would first be necessary to secure a right of way across Farmer Nathans' land, hence the purchase of the little plot that is mentioned above. In the deed of conveyance, which is recorded in D. B. A. M. 82, Page 1, March 30th 1835, it is recited that "for the consideration of \$50, this 2500 square feet of land is conveyed to John Wise, his heirs and assigns, together with the uncontrolled right for him, his heirs and assigns, to ingress and egress from the said plot of land to a public road commonly called the Schuylkill road."

In 1836 John Wise conveyed this

land to Isaac Shoemaker, with the same reservation for a right of way to the public road, and in 1865 Shoemaker sold the land to Charles Megargee and conveyed to him the same privileges.

In 1873 the City of Philadelphia purchased the plot from Megargee and acquired the right of way to the public road. The city had previously purchased, in 1865, from William J. Beck, a plot of land on which there stands today the Shawmont Pumping Station.

The fifty square feet of land, originally sold by Nathan Nathans is in the neighborhood of where the little roadway crosses the Reading railroad tracks on its way down to the Pumping Station.

4-16-1936

Memoirs

One of the charter members and first elders of the Falls Presbyterian Church was John Hope. Prior to the Civil War he was employed at Simpson's Mill, West Falls, as a blocker, preparing the patterns for silk and calico with which handkerchiefs were printed.

Soon after the opening of James street, which is now known as "Stanton", John Hope erected a home on the top of the hill. He had three sons, James, John and Alexander, and one daughter, Jean. Alexander, the youngest son, died while still a child. James Hope was at one time the president of the Union League, and eventually died at West Philadelphia.

John Hope, the third son, moved to Germantown, where he became quite prominent before his death.

In these days when everywhere around us men are eking out livelihoods at all sorts of queer jobs, it is rather refreshing to run across a tale of one task which we haven't seen any of the 1936 employment seekers trying. This is a "sick room sitter uppers". But it was once done.

William B. N. Gifford, just after the Civil War, in which he had been a male nurse, made a fair sort of a living around the Falls of Schuylkill by sitting up with sick members of lodges and beneficial societies. He was paid by the members whose turn it was to sit up with their stricken fellows.

For a time he worked as a carpenter, and still again was on the payroll at the Powers & Weightman laboratory. But he is best remembered as the publisher of a weekly newspaper, about 1876, which he conducted under the direction of Rev. Alfred Free, a former pastor of the Falls of Schuylkill Baptist Church. It was called "The Falls Advertiser and Riverside Gazette" and was printed in his home on Haywood street, being afterward succeeded by "The Falls Star", produced by Warren Watson.

Memoirs

A little reminiscence of old time Falls of Schuylkill crept into the newspapers last Sunday, when Judge Allen M. Stearne, on the previous day, decided in Orphans' Court that an undertaker's bill for \$1776 for the burial of George M. Dallas Peltz, Jr., who died on September 19th 1930, is a disproportionate

The deceased was a scion of one of this section's most prominent families during and after the Civil War. The Peltz homestead—"Brookton"—stood on old Nicetown lane, near the present Tasty Oake Bakery, with an older structure, once occupied by the family, back along the Port Richmond branch of the Reading railroad. A grade crossing, known as "Peltz' lane," was responsible for several deaths at that point.

At least three of Peltz boys served in the conflict between the States, and one, or more, of the girls were school teachers. The medical profession, too, felt the influence of one or two of the sons.

Judge Stearne, in his decision, ruled that only \$500 could be taken from the estate—of \$2346—to pay for the funeral.

The deceased was survived by his widow, Mary E. Peltz; a son, George M. Dallas Peltz, 3rd; and a daughter, Elizabeth Peltz Hamilton.

The Manayunk Sentinel and Star, dated January 10th, 1879, a copy of which lies before the writer, carried an advertisement placed there by the late John Wanamaker, who desired "to announce that the Electric Light Illumination of the Grand Depot, Dry Goods Warehouse, will be continued every evening from dusk until closing time (six o'clock)."

The advertisement went on to state, "there are twenty-eight electric lamps, each one equal to 3,000 candles, and the powerful but beautiful light makes the night almost like day. Colors may be judged much better than under gaslight."

Time, as we are constantly reminded, proceedeth to travel on!

In the same newspaper—of January 10th, 1879—appeared a list of marriage notices, which are most interesting. Among these are the wedding of Murray S. Close, of Belmont, to Miss Mary A. Leslie, of the Falls of Schuylkill, by Rev. Joseph Beggs, pastor of the Falls Presbyterian Church. Another is that of Albert S. Heft, of Wissahickon, to Miss Annie M. Humphreys, of Lower Merion, by Rev. James Trickett.

Among the death notices is that of Francis J. Cornman, of Roxborough, who died in his 66th year, and Daniel Maher, of Manayunk, who was 51 years of age. Another old resident who passed away at that time was Lawrence O'Keefe, of Cotton and Terrace streets, Manayunk, who was in the 82nd year of

his life.

"Let your light so shine that men may see your good work," was the catchline at the top of an old advertisement placed in the paper of 1879, by Entrekin's photograph studio, although we can't see how men could have had very much to do with having done good work on their physiognomy.

The illustration which was included in the ad, disclosed the exterior of the building occupied by the noted photographer, on Main street, Manayunk, opposite the foot of Levering street, and strangely enough, can be easily recognized by any person who passes the place today; for there have been little changes made to the property.

Described as "the largest and convenient photographic establishment in the entire State of Pennsylvania," the building was said to have incorporated in it, "the best-constructed skylight and the most complete operating room in the United States, for the production of first class photographs of all the various styles."

SCCAFF

Rox. Times 9/27/1928

LEVERING SCHOOL NOW BEING RAZED

Scaff Recounts History of
Ancient Educational
Landmark

DATES BACK TO 1748

The new building, which is to be erected by the Board of Education, to form an addition to the group at Levering School, Ridge avenue and Gerhard street, necessitated the removal of the old Jones' homestead on that corner. For the past two weeks the work of razing the ancient structure has been going on, and by the time this appears in print it will more than likely be a thing of the past.

Steam shovels are rapidly making excavations for the new school building and by the time the classes convene in the fall of next year, it will be ready for occupancy.

Scaff, the Times' seeker of things historical, provided us with the following facts concerning the Levering School.

Before 1748 Roxborough had no school nearer than Germantown, and consequently the education of the children of the community was entrusted mainly to itinerant teachers whom the settlers were wont to employ a few months each winter. This system was indeed a poor one and William Levering, a grandson of Wigard Levering, the pioneer settler of Roxborough, determined to improve it. Accordingly in 1748 he and Hannah, his wife, conveyed 20 perches of land to seven trustees for school purposes. This land was supposed to be in the geographical center of the township and is a portion of the lot on which part of Levering School stands.

It may be interesting to learn that the original trustees were: Michael Righter, Peter Righter, Abraham Levering, Wigard Levering, John Garber, Daniel Barendse and John Holgate. Many of these names are still to be found

among the residents of Roxborough.

It is not definitely known when the first school house was built, but it is supposed that a one-story building was completed in 1748.

When Roxborough increased in population, the school naturally increased in the number of its pupils and the playground proved to be inadequate. Then Andrew and Elizabeth Wood conveyed to the trustees 10 perches on the north side of the first location. Thus the ground was enlarged, but the building remained the same for 30 years.

After 50 years of service as a trustee, Abraham Levering, the sole survivor of the original board of trustees, conveyed his trust to Michael Righter, Christopher Wooder, Christopher Ozias, John Hoffman, Michael Levering, Anthony Levering, John Levering, Thomas Levering and others.

For many years the trustees of Levering School kept no records of their proceedings. The first entry of the minute book being dated October 12th, 1804. From that time until January 18th, 1822, the records are complete but they tell but little save the names of the different teachers and the length of their service.

In 1821 the school was incorporated by the Superior Court, and the charter provided that the trustees be elected by the patrons of the school.

After the incorporation of the Roxborough School, a set of rules for its government were drawn. According to the charter, the patrons forfeited their privileges of voting when they sent their children to any other institution than the Roxborough School, for instruction in any branches taught within it. Inasmuch as the teacher in that day was compelled to learn from APC to Latin and Greek, there were many who forfeited their vote, and legislative action became necessary. Whereupon, by Action of Assembly, April 17th, 1846, the school directors of Roxborough township, were authorized and empowered to perform all the duties heretofore performed by the Trustees of Roxborough School.

Prior to 1840 the teacher was paid by the parents or guardians of the children, the county providing for those who could not afford the tuition fees.

As the old school house was the only public building in the neighborhood, it was used both for civil