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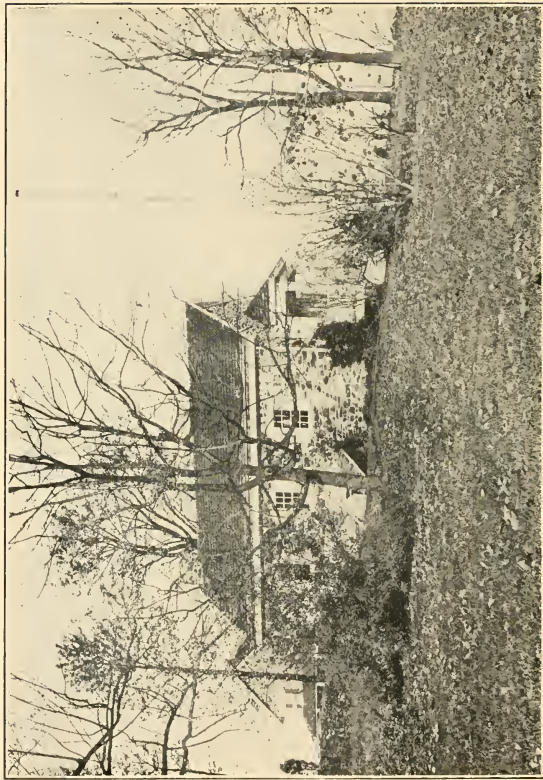
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The Old Eagle School - Restored.



THE HISTORY OF <sup>c</sup>  
THE OLD EAGLE  
SCHOOL

TREDYFFRIN, IN CHESTER COUNTY,  
PENNSYLVANIA

WITH ALPHABETICAL LISTS OF INTERMENTS  
IN THE GRAVEYARD AND OF GERMAN SET-  
TLERS IN CHESTER COUNTY, AND A POEM  
PRESENTING THE SUGGESTIVE FEATURES OF  
THE PLACE

PREPARED AT THE REQUEST OF THE  
TRUSTEES OF THE OLD EAGLE SCHOOL

BY

HENRY PLEASANTS

Author of "The History of Old St. David's  
Church," Radnor, Etc.

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“Non tibi eheu!  
Sed caræ memoriæ tuæ.”



## Prefatory.

The Old Eagle School in Tredyffrin Township, Chester County, Pennsylvania, is, after Old St. David's Church, Radnor, one of the most interesting historical landmarks of rural Pennsylvania. Its situation on a hillside near Strafford Station on the main line of the Pennsylvania Railroad is very picturesque, and the interest it claims is enhanced by its proximity to the last of the sentinel trees from which during the encampment at Valley Forge direct communication was maintained with the American Army, and by the fact that the little burial ground enclosed on part of the property contains the graves of many Revolutionary soldiers.

Little was known of the history of the place until within recent years; but enough has now been gathered from traditionary and many other sources to warrant its presentation to the public in its present form whereby its long historical association with Old St. David's Church, Radnor, is emphasized.

Although the Secretary of the Board of Trustees is named as the responsible author of this history, the number of his assistants was very large, as was also the service they rendered very essential.

Without attempting to present a complete list of these assistants, the following persons are entitled to special mention, viz—B. F. Owen, Esq., of Reading,

## Prefatory.

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Pennsylvania, whose valuable contributions have in no small degree added to the historical value of the book; Very Rev. John Roberts Moses of Garden City, Long Island, and Dr. Francis B. Gummere of Haverford College, to whom is due most of what literary merit is contained in the poem now republished with the history; Rev. George S. Keller of Rapid City, South Dakota, who not only contributed the beautiful poem constituting the "Foreword" of the history (a memorial of his school-day work), but generously permitted and assisted in its revision, whereby youthful crudities of expression were eliminated and hiatuses supplied without material sacrifice of the originality of thought and poetic feeling which characterize the verses, and even more generously permitted the use of his name against his personal inclination to dignify the revised poem as its author.

Other important assistants include Julius Frederick Sachse, Litt.D.; Charles Penrose Keith, Esq.; Miss Ella M. Bowman; Samuel Hinds Thomas, Esq.; Miss Jane Alison Page, of Downingtown, Pennsylvania (who revised the original MSS.); Mr. and Mrs. August Frederick von Bernuth, of Wayne, Pennsylvania; Daniel S. Newhall, Esq., of Strafford, Pennsylvania; Rev. Luther D. Reed and Rev. Henry E. Jacobs, D.D., of Mt. Airy, Philadelphia, and Rev. Richard C. Schiedt, Ph.D., of Franklin and Marshall College, Lancaster, Pennsylvania.

H. P.

THE OLD EAGLE SCHOOL, TREDYFFRIN.

*The dove coos softly from the neighboring wood,  
And lengthening shadows show the close of day,  
As falling o'er these walls which long have stood,  
They gently rest as loath to pass away.*

*Sweet Summer roses blooming seem to tell  
The tenderness of thought that placed them there,  
And sympathetic with the quiet spell,  
They lend their fragrance to the evening air.*

*This schoolhouse of the German pioneers  
Has welcomed many creeds for prayer and praise,  
And proved a fane where often through its years  
An anxious soul found "parting of the ways."*

*The grassy mounds, hard by, recall the Dead  
Who gathered here the lore of school-taught days:  
The trampled turf which told their merry tread  
Now shows the grasses grown in tangled maze,*

*Where 'neath the sod, within the sacred lea,  
Rests many a soldier, too, in dreamless sleep,  
Who freely offered life that Liberty  
Might yield the fruit posterity should reap.*

*Here when their part in life was bravely done  
Their tired bodies found a Mother's breast.  
Untroubled now by battles lost or won,  
They consecrate the ground to peace and rest.*

*The Past and Present, blending in this place,  
Awake the meditations they suggest;  
The Future, silent sibyl of the race,  
Each meditation deepens in its quest.*

*Who would not live a life sublime and high,  
Or yearneth not to tread the path of Fame?  
Who would not wish, when ages have rolled by,  
That unborn generations laud his name?*

*Yet here in silence sleep the Dead unknown,  
No page of history chronicles their deeds:  
To guard their memory stands some stone alone  
Concealed amongst the grass or tangled weeds.*

*But where the warrant on this hallowed spot  
For slightest slur upon the humble life?  
The battles fought and won by men are not  
Sole proofs of valor, in this vale of strife!*

*Here sleep these Dead; and here in Youth's green  
Spring,  
When throbbed their pulses strong as now throb  
ours,  
Came they anon, and heard the wood birds sing  
As sweetly as they sing in yonder bowers.*

*Then Fortune's fickle fancy well might pause,  
Or e'er their record should be written out,  
Uncertain which would better serve their cause,  
Obscurity, or fame, if brought about.*



*Beyond the vaunted powers of human skill  
The comprehensive power of God extends;  
And mighty minds impelled by sovereign will  
Must bow, when humbler ones declare His ends.*

*The schoolhouse seems a picture of the Past,  
Memorial of the Love that 'stablished it,  
Whose lessons of simplicity shall last  
To vindicate those words of Holy Writ,*

*Condemning ostentatious alms by men  
To win approval from the World alone;  
And pledging Heaven's blessing only when  
The alms in secret proves its higher tone.*

*Neglect long held the place in shameless grasp  
And by disuse condemned it to decay;  
But Law compelled its fetters to unclasp,  
And Love restored it to its use to-day.*

*A stillness almost sacred here abounds  
Unbroken, save by Nature's voice which lends  
A harmony complete with all the sounds  
Of babbling brooks, of forest, fields, and fens.*

*Sublime the thought and act which gave once more  
The historic spot simplicity and strength,  
Designing it to tell its tale of yore  
Throughout succeeding years' far-reaching length.*

*George Sherman Keller.*



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THE OLD EAGLE SCHOOL

TREDYFFRIN TOWNSHIP, IN CHESTER COUNTY,  
PENNSYLVANIA





## A Historical Prelude.

Few residents of Pennsylvania, unfamiliar with life in the distinctively German settlements, appreciate how large an influence the German people have exerted on the history of the Commonwealth.

To trace the origin and development of such influences is always of interest to students of history; but to persons living near localities where such influences have been directly exerted, an especial interest in such work is added, in as much as the terse array of historical data is not only enlivened with a semi-philosophic, almost scientific coloring, but is also given a personal and practical presentation enabling its fuller appreciation.

With knowledge of these facts, the Trustees of the Old Eagle School in Tredyffrin have prepared this historical account of one of the cradles of Religion and Education in Eastern Pennsylvania.

Although it is necessarily a collection of fragments of records and traditions rather than a connected narrative, and is in many parts predicated on warrantable inferences rather than upon uncontrovertibly established facts and conditions, it is believed that in this form it will better serve the purpose of extending information concerning its subject, and adding to its list of interested friends; and will also better preserve the data here gathered for the aid of the historian or novelist who, it is hoped, may wish to utilize them.

## Old Eagle School.

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In order, however, to make the subject more comprehensible to those readers who may not be well acquainted with the early history of Pennsylvania, it is deemed wise to submit a very brief summary of some important facts relating to its settlement. Nearly all of this information may, however, be found much more in detail in those books which treat of the early history of the State, notably, in "The Making of Pennsylvania," by Sidney George Fisher, from which admirable treatise most of the following quotations are obtained.

In his preface Mr. Fisher says:

Most of the English Colonies in America were founded by people of pure Anglo-Saxon stock, and each colony had usually a religion of its own with comparatively little intermixture of other faiths. \* \* \* But Pennsylvania was altogether different, and no other colony had such a mixture of languages, nationalities and religions. Dutch, Swedes, English, Germans, Scotch-Irish, Welsh, Quakers, Presbyterians, Episcopalians, Lutherans, Reformed, Mennonites, Tunkers, and Moravians, all had a share in creating it.

In this concourse of nations the Germans were by far the most numerous, and were at times very jealously regarded. Indeed, on several occasions the Provincial Legislature seriously considered measures to prevent, or at least to restrict, immigration from the German States; and the subject is considered in the messages of Governor Thomas in 1741, and Governor Morris in 1755. (See I Pa. Arch. 4th ser. 768 and

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II Pa. Arch. 4th ser. 335-391 and 501.) This jealousy was largely due to the fact, that in many sections the original settlers represented peculiar German sects, which were very exclusive, and to their unwillingness to assimilate with their neighbors were attributed sinister motives to a degree wholly unwarranted. In other sections, however (as was evidently the case in Tredeffrin), the German element freely united with the other settlers for their common good.

Of the early German immigrations two divisions stand out prominently: that of the Sects or Pietists—including the mystic organizations of the Amish, Mennonites, Shakers, Mileese, Schwenkfelders, and many others—and the Church people; the latter being divided between the Reformed and the Lutheran: of which latter Churchmen the settlement in Tredeffrin appears to have been mainly composed. These, according to Fisher, had many affiliations with the Episcopalians, who at that time looked upon them as likely to become a church in communion with themselves if not their actual converts. Muhlenberg was invited to preach in Episcopal Churches, and was a trustee of the Church of England Society for the relief of the widows and children of its clergy. These historical facts are worthy of special note in view of the connection, later indicated, between the subject of this history and Old St. David's Episcopal Church at Radnor. This subject is further considered in some detail in Kuhns' "German and Swiss Settlements in Penna." (1900), page 32-

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146, etc.; and in Dr. Jacobs' "History of the Evangelical Lutheran Church in the U. S." (1893) Chap. XVII.

The original German pioneers must, however, have presented an appearance which it is difficult for the present generation fully to comprehend.

Many of the Lutheran and Reformed were very rough. \* \* \* Even among those who were fleeing from cruel persecution, and deserved the sympathy and assistance of every enlightened man, there appear to have been large numbers whose appearance was not at all unlikely to arouse prejudice among English colonists. They had come from mountain fastnesses or from obscure country districts where they had been hiding; they had suffered hardships in reaching the sea, and still greater hardships on the two months' voyage. Their dress was peculiar; many of them were staring and strange, like wild animals, carried weapons, and spoke an unintelligible dialect, they wore huge wooden shoes, and the men who settled in Lancaster were described as wearing long red caps, and the women without either hats or caps, tying a string over their heads to keep the hair from their faces.

In fact, this German immigration was almost wholly composed of peasants; very much like the peasants who are now seen landing from the immigrant ships at New York and other ports. "They were the first of that class to reach American soil, and were utterly unlike the English yeomanry that settled Virginia, New England and most of the other Colonies."

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Vast numbers of these were known as "Redemptioners" (*i. e.*, immigrants who had sold their services for a number of years to pay for their passage) and their social position was little above that of slaves.

The sufferings of these "Redemptioner" immigrants on the voyage to America is graphically told in Mittleberger's "Journey to Pennsylvania in 1750;" and in Diffenderfer's "German Emigration to Pennsylvania," and is almost past comprehension. Thousands died on the route; but the survivors having overcome all difficulties and secured a landing, evidently took up their work of settlement in a way deserving of admiration.

According to Fisher:

All classes and sects of the Germans became farmers, and in that occupation, Dr. Rush assures us they excelled the Scotch-Irish and all the other settlers in the Province. They took better care of their cattle, had better fences, and often built their barns and stables before they built their houses. They were good judges of land, always selecting the best, and were very fond of the limestone district.

[This was evidently one of the attractions in Tre-dyffrin Township.]

They never avoided a tract because it had on it great forest trees, which would require unusual labor to remove, for they knew that a heavy growth of timber showed the richness of the soil. They were also shrewd enough to buy land which had already been cultivated by unskilful settlers, and were often known to grow rich on farms where their predecessors

had starved. In this way they drove out many of the English, and in Northampton County, and in Cumberland Valley displaced some of the hardy Scotch-Irish.

Their economy was extraordinary. The other colonists usually destroyed the forest by girdling the trees, and after they had fallen to the ground burnt them. But to the Germans this seemed a wicked waste, and they seldom resorted to it, but cut down each individual tree and preserved every stick of it as though it were gold. \* \* \* The other colonists built their houses with a chimney at each end, and with two huge open fireplaces in which in winter they threw mighty logs, and sat around them, their faces burning and their backs cold. The Germans had only one chimney, which saved expense in building, and they heated their houses with stoves, which burned comparatively little wood and saved the time and labor of cutting it. Their use of stoves is said to have given their houses an even temperature, which enabled the women to work at various useful occupations in the long winter evenings, which were passed by the wives and daughters of the other settlers in idleness, with benumbed fingers, shifting places around their romantic and wasteful fires.

It was customary in Colonial times for German churches to have schools of a very low grade connected with them, and large numbers of schoolmasters are reported to have come over in the immigrant ships. Indeed, on authority of Hurst's "Short History of the Christian Church," and Wickersham's "History of Education in Pennsylvania," the German Schwenkfelders of Berks and Montgomery County in 1734 and the German Seventh-day Baptist, Ludwig Höcker,

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("Brother Obed" of the Ephrata Cloister) in 1740 established the first Sunday-schools in North America.\*

Nevertheless, in the history of Pennsylvania, the Germans have unfortunately stood in general opposition to more than an elementary education, and great difficulty was found in introducing the public school system among them. Yet, even in this statement, Fisher notes:

An exception must be made, however, in favor of some of the Reformed and Lutherans. Their leaders, Schlatter and Muhlenberg, never resisted education. On the contrary, they deeply regretted its absence and made every effort to have it; but they were thwarted in Colonial times by their own people.

Hon. Henry A. Muhlenberg in 1836 forcibly presents the position of the Germans in reference to education in a letter to the workingmen of Philadelphia, quoted in Oscar Kuhns' "The German and Swiss Settlements of Colonial Pennsylvania," page 149, as follows:

The Germans of our State are not opposed to education as such, but only to any system that to them seems to trench on their parental and natural rights.

and Mr. Kuhns adds,

\*In this connection it is also worthy to note that the first protest against African slavery in North America came from the Meeting of German Quakers, in Germantown, Philadelphia, April 18, 1688. [See I. Halle Repts 167. Art. by Dr. Oswald Seidensticker in "Deutscher Pioneer," Cin., O., 1870-71.]

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They still retained the German theory of education that the child belongs first to God, then to the parents, then to the State, the chief responsibility for their education resting on Church and parents. Their educational system was pre-eminently a religious one, which looked not only at the intellect, but the soul, and had in mind not only the preparation for life that now is, but for the life to come. \* \* \* From the vantage ground of the present day we believe them to have been wrong in opposing the common school system, and they recognize it now; but it was not ignorance nor any unworthy motive which led to their opposition. Nor must it be forgotten that it was a German governor, George Wolf, who finally succeeded in effecting the adoption of the new system.

After the American Revolution the Reformed Church and the Lutherans combined in establishing Franklin College in Lancaster in 1787, under the notion very prevalent at that time in Pennsylvania that different religious bodies could successfully go into a college partnership.

Although this original Franklin College was unsuccessful, the establishment later of Marshall College in Mercersburg, Franklin County, which united in 1853 with Franklin, forming Franklin and Marshall College in Lancaster County; of Pennsylvania College in Gettysburg, Adams County; of Lebanon Valley, and of Albright (formerly Palatinate) Colleges in Lebanon County; of Ursinus College in Montgomery County; of Muhlenberg College in Lehigh County; of Thiel College in Mercer County; and of Susquehanna Univer-



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sity in Snyder County, indicate some most important and impressive exceptions to the anti-educational prejudices of the Pennsylvania-Germans.

No thoughtful, fair-minded reader of history can fail to appreciate the useful influence upon the growth and development of the Commonwealth of those Germans who were willing to assimilate with the other settlers. Wickersham, in his history of Education in Pennsylvania, writes (page 123) :

It is only just to say that to all that has gone to build up Pennsylvania, to enlarge her wealth, to develop her resources, to increase her prosperity, to educate her people, to give her good government from the first, the German element of the population has contributed a full share. Better citizens cannot be found in any nation on the face of the globe.

No more distinguished name than that of Muhlenberg is connected with Pennsylvania history; recalling Rev. Henry M. Muhlenberg, D.D., the emigrant, founder of the German Lutheran Church of Pennsylvania, and his sons, Rev. Gotthilf Henry Muhlenberg, D.D., Divine and botanist; and General John Peter Gabriel Muhlenberg, distinguished in the Revolution, and afterwards (1801) elected to the United States Senate; and Frederick A. Muhlenberg, President of the Convention in Pennsylvania to ratify the Constitution of United States [where the German-American votes secured its adoption], twice Speaker of the United

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States House of Representatives (1789-1795); and Rev. William Augustus Muhlenberg, D.D., great-grandson of the Emigrant, Divine, Teacher, and Poet, immortal as the author of the hymn, "I would not live away."

The names of Simon Snyder; Joseph Hiester; John A. Schulze; George Wolf; Joseph Ritner; Francis R. Shunk; William Bigler; John F. Hartranft; James A. Beaver; and Samuel W. Pennypacker; German-Americans who have successively filled the office of Governor, indicate that the hold of the German characteristics on the confidence of the people has been a strong one.

Dr. Caspar Wistar; Dr. Samuel D. Gross; and Dr. Joseph Leidy; all distinguished Pennsylvania physicians, were of German extraction.

David Rittenhouse, "one of the famous astronomers of the world," was half Hollander and half Welsh.

General Samuel K. Zook, one of the conspicuous heroes of Gettysburg, and a resident if not a native of Tredyffrin, was a Swiss-German-American, of whom the State is justly proud.

The families of Hon. Simon Cameron and of Chief Justice Jeremiah Black, both of great influence in the State, were strongly tintured with German blood.

And the one real literary genius from Chester County, Bayard Taylor, was half German.

Within recent years, Miss Martin's stories of "Tillie, the Mennonite Maid," and "Sabina—A Tale of the

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Amish;" and the attractive short stories of Miss Singmaster have done much to present to the reading public the more picturesque features of life in the Pennsylvania German settlements, and to extend acquaintance with these hitherto secluded types, and there is little doubt that the results of such influence have been healthful in the Commonwealth.

These general observations are given a practical and personal force in their application to the history of the German settlement in Tredyffrin, for in that locality the settlers seem to have represented distinctive types of the German immigrants; and by the early establishment and maintenance of their church and school in Tredyffrin Township, they manifested an interest in education as well as a willingness to assimilate with the Welsh and other immigrants to that neighborhood.



# The History of the Old Eagle School.

Until the lesson is learned by practical experience few persons can appreciate what difficulties are often encountered in writing for the first time of historical subjects connected with the settlement of a rural neighborhood.

The Israelites' hard task of making "bricks without straw" is aptly recalled, even when the cruel Egyptian taskmaster is succeeded by an interested public, and the writer is encouraged by old acquaintances and friends all willing to go to no end of trouble to aid in furnishing information. But it will not be hard to appreciate that the stock of material necessary to a perspicuous article is almost irrevocably scattered in a century when no records of the subject were ever kept, few deeds recorded, and yet fewer letters written, by the actors in the scenes which it is now desired to recall. The ubiquitous reporter had no existence in those early days, and the historian is fortunate if from the mass of vague and contradictory traditions, and often misleading records, he can winnow enough data to furnish "stubble instead of straw," wherewith to make his "tale."

During many periods of this history of the Old Eagle School, so completely are both records and traditions wanting, that the writer has been compelled to supply

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the hiatus by the use of such reasonable inferences and deductions as seem warranted: using them avowedly as a "working hypothesis" in framing this history, in accord with well-recognized precedents. With this open avowal of his *modus operandi*, there can be little fear, he believes, that any reader will be misled.

The difficulties of investigation thus encountered are in themselves, however, convincing evidence of the condition of the early German settlers of the neighborhood of Strafford. They were, with few if any exceptions, of a class which Divine authority assures are "always with you," and Gray gives their story matchless description as:—

The short and simple annals of the Poor,

to which Abraham Lincoln has forever added dignity and pathos by suggesting it as a summary of his autobiography.

According to an article by Julius F. Sachse, Litt.D., published in 1888 in *The Village Record* of West Chester, Pennsylvania, the origin of this German settlement dates from the middle of the eighteenth century, when numbers of Germans with a few Swiss families established themselves between the "Blue Ball" (now "King of Prussia") Inn, of Upper Merion, and "The Unicorn" tavern of Radnor, along the road skirt- ing the southern slope of the Valley Hills. A few of the unfortunate Acadians (who had probably lost their faith as well as their homes) are said to have made

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their appearance in that neighborhood about the same time, and thus was established a distinctly cosmopolitan settlement in that part of the Welsh tract.

Dr. Sachse refers with favor to the tradition (or theory, for the explanation is too vague for a neighborhood tradition), which attributes the origin of this immigration less to religious persecution in the Fatherland, than to the efforts of the Welsh "Society of Ancient Britons," at London, who were instrumental in forwarding to the New World many German emigrants who had been enticed by designing adventurers as far as the great Metropolis, only to find themselves adrift and penniless in a strange land far from the goal of their hopes.

Whatever may have been the inducing cause of this German settlement, the first authentic evidence of its actual existence at this particular spot is found in the deed books of Chester County, which indicate the purchase by Jacob Sharraden [Shirardin-Sharratton-Girardin] from Sampson Davis and wife on March 16, 1765, of 150 acres of land in Tredyffrin, lying immediately north of the present Strafford Station, Pennsylvania Railroad. This tract is part of an original purchase by Richard Hunt of Brome Yard, Hereford County, Wales, Chirurgeon, from William Penn, dated "March 1 and 2, 34th Charles II" [1683] of five hundred acres described as "in the Great Valley in said County of Chester, being bounded on the S. S. E. side with the late lands of Hugh Samuel," which

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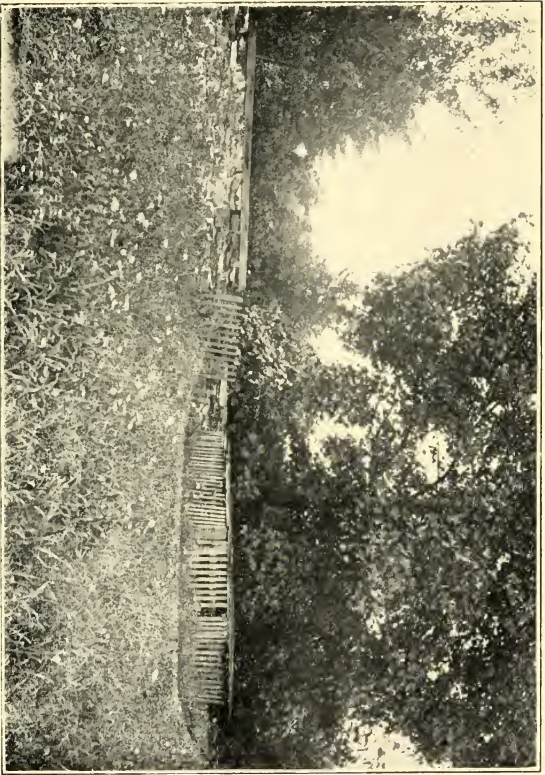
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would seem to indicate its extension from the Valley Hills into Radnor Township. The deed to Jacob Sharraden for this purchase marks the transition from the Welsh to the German settlement of the neighborhood, and is followed in March, 1767, by a deed from Jacob Sharraden to his son-in-law, Christian Werkiser [Workizer] of the same premises. As these two men are undoubtedly the most prominent of the German pioneers connected with the establishment of the Old Eagle School, it is desirable here briefly to record what is known of them.

Neither name has been found in any of the immigrant lists; but Jacob Sharraden, having located in Tredyffrin, as indicated, in 1765, removed about 1771 to Vincent Township, and died there about 1774, leaving a will dated January 9, 1773, of which a copy of the "true literal translation of the original Dutch writing" is appended as a record of much interest.

References therein (besides a pious prelude) to his "First wife \* \* \* in Jarmany;" to "Gilders, Lot-ringer money;" to "Rhin and see freight;" to a special legacy to his daughter Mary, "if she should not go to Stoffel Teny again;" and to what some of his thirteen children "ar chargh with on my book;" suggest that the testator was a religious German of some education and property. The tax lists of Tredyffrin indicate him to have been a proprietor of a grist mill and owner of 190 acres of land there in 1768, and the same source refers to Paul Sharraden a blacksmith, evidently a close relative.





Neglected.



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Christian Werkiser seems to have married Jacob Sharraden's daughter, Margareta, and to have been the owner of considerable real estate in Tredyffrin from 1766 to 1785. His name appears repeatedly (1780-1783) in the accounts of Chester County Lieutenants as the subject of fines for failure to perform militia duty during the Revolution. He also appears to have sustained damages from British occupancy of his place in Tredyffrin during the Revolution, which he reports to the County authorities as amounting to "£126 14s."

He died intestate about 1785, leaving two sons, John and Jacob Sharraden, and four daughters; and letters of administration on his estate were granted to his widow. It is highly probable that he was buried in the Eagle School graveyard, where his wife's grave appears, although no record or tradition exists on the subject.

No other reliable information regarding either Jacob Sharraden or Christian Werkiser has been obtained; although in October, 1902, an article appeared in the *Phoenixville Messenger* (Chester County, Pa.), claiming that both these men came directly from Canada to Tredyffrin, and that Christian Werkiser had enlisted as Lieutenant in the English Army at Aschaffenburg in 1743, rose to the rank of Colonel, and came to Canada with General Wolfe in 1758, on whose staff he served, retiring after the capture of Quebec.

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Within a few years after Christian Werkiser's purchase he seems to have disposed of it on April 10, 1771, in smaller pieces to Michael Watts, Peter Stidler, and Jacob Huzzard (Huzzert).

Meantime, from recently published Pennsylvania Archives, an important bit of information has been obtained, to the effect that when Christian Werkiser passed on the tax lists of Tredyffrin, in 1768, from a humble "Freeman" (as he had been designated in the tax lists of 1767) to the dignity of an "Owner," he is taxed, not with 150 acres, but with only 149 acres (11 Pa. Arch. 3d ser. 326-507). This discrepancy is the warrant for the belief that between 1765 and 1767 was established by Jacob Sharraden (then the owner of the land) what seems a distinctive feature of German Protestant settlements—a place for church and school purposes; and that he was the donor, at least of the ground, on which it was located.

It is this place which, still existing, is known to the present generation as "The Old Eagle School." Nor does the belief that this old charity dates from so early a period as 1767 rest wholly on the evidence thus literally extracted from the records. Evidence that Jacob Sharraden was the donor of this charity has been obtained from four traditional sources, viz: from the statements of Charles Moore and Sarah Lewis of Tredyffrin, and of Mary and Elizabeth Houseman of Willistown. It is indeed so strongly corroborative of documentary indication, as to remove all probable

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doubt on the subject, and leave only a shadow of uncertainty, which but adds interest to so unique a relic of pioneer philanthropy.

Having thus fairly established the year 1767 as the earliest date in the history of the charity, it will be of value to consider very briefly—as in the recently published history of Old St. David's Church, Radnor—contemporaneous conditions then existing elsewhere.

In Italy, Clement XIII as reigning Pontiff is witnessing the beginning of that "slow agony" in the disintegration of despotic Papal power, which characterizes the last half of the eighteenth century.

In France, Louis XV, "*Le bien aimé*," is fast approaching the end of his miserable career of profligacy and incapacity; has just surrendered (1763) to England, French possessions in North America; has also just assented (1764) to the suppression of the Jesuits; and is content to abandon his government to the control of unscrupulous courtiers and dissolute women, if only it will last through his life—"Après nous le deluge."

In Prussia, Frederick II (The Great) having proved his prowess in many wars, is preparing himself and the other royal robbers for the enactment of the first scene in the diabolical drama of the partition of Poland, formally presented to the world in 1772. Johann Wolfgang Goethe is yet a student at Leipzig; and has but just prepared the first of those plays which a few years later will entitle him to the position of prince of German poets.

Catharine II, "The Mother of Russia," is actively reversing the liberal policy of her husband, Peter III, from whom she has wrested the throne, by enslaving 800,000 free peasants, under the milder title of "subjects;" although establishing educational and religious instruction of a liberal kind; is establishing a firm footing on the Black Sea by the acquisition of the Crimea and other places; and is arranging to receive her share of plunder in the partition of Poland.

In England, George III has within a decade (1760) begun his eventful reign, and the triumphant echoes of the Peace of Paris yet resound. The last ministry of the Earl of Chatham has formed within a year, and those political forces are already at work which shall within a decade result in American independence.

In English literature Dr. Samuel Johnson, Oliver Goldsmith, David Hume, Edward Gibbon, Adam Smith, Thomas Gray, Sir William Blackstone, and Dr. Tobias George Smollett are approaching or yet in the zenith of their great careers. Walter Scott, Robert Burns, Thomas Campbell, and Lord Byron are yet in boyhood or unborn.

In North America, Colonial history is entering upon its closing scenes. The total population of the thirteen colonies aggregates little over 1,600,000, and a quarter of these are negro slaves. Philadelphia, with 25,000 inhabitants, is the largest city, and only New York, Boston and Charleston, S. C., can boast of over 5,000.

The terrors of Braddock's defeat (1755) and of

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Pontiac's War (1763) are yet fresh in the minds of all Pennsylvanians, and the "Red Peril" is a menace about which there is no difference of opinion.

The entire country is unconsciously preparing for the momentous revolution into which within but a few years it will be plunged.

Returning from this digression: the existence of such a charity as the Old Eagle School for religious and educational purposes, at so early a date in a German pioneer settlement, is strong evidence to sustain the theory that those settlers belonged to a Lutheran or Reformed church congregation. In support of this statement the following authorities will be of interest:

Wickersham, in his "History of Education in Pennsylvania" (Chapter XVII), gives a very detailed review of the history of Protestant German settlements in Pennsylvania, showing their almost unbroken custom of erecting amongst the first buildings a house for religious worship and for securing a primary education.

He says (page 125):

The Reformed and Lutheran Germans brought with them to Pennsylvania this idea of a union of church and school, and so far as the circumstances of the country permitted, they carried it into effect. The first public building erected by a community was generally a house that could be used both for a church and a school. \* \* \* In a congregation without a schoolmaster the minister frequently taught the school, and in the absence of a minister the schoolmaster was accustomed to conduct religious services.

And quoting as authority Rev. Beale Melancthon Schmucker, D.D., the eminent liturgical scholar, he adds:

Each congregation formed in Pennsylvania established a congregational school alongside of the church at the earliest possible period after its formation. This is a rule so absolute as scarcely to have an exception. Even before a pastor could be obtained, a school was built, and the schoolmaster conducted Sunday services and read a sermon.

Again on page 142 Wickersham says:

Wherever they found homes they built churches, and wherever they built churches they established schools. If they failed in either it was on account of circumstances beyond their control.

In Dr. Benjamin Rush's "Manners of the Germans in Pennsylvania" (Ruff's notes), he says (page 34):

All the different sects among them (the Germans) are particularly attentive to the religious education of their children, and to the establishment and support of the Christian religion. For this purpose they settle as much as possible together, and make the erection of a schoolhouse and a place of worship the first object of their care.

Local traditions harmonize entirely with the suggestions of these authorities. They indicate that a log building known as "The Lutheran Church" originally stood near the site of the present building, and was the usual place of worship for many of the residents. Yet



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additional evidence on this subject is obtained from the records in Philadelphia and Chester counties, indicating that the inventory of the estate of one of Christian Werkiser's sons, "Jacob Sharraden Werkiser" (who died 1798 owning real estate in Philadelphia), included *inter alia* "sundry books in Latin and English," appraised at \$21.25, besides "scale and dividers," and "wearing apparel" valued at \$31.25; thus at least suggesting the occupation of a schoolmaster, and his association with the donor of the charity.

Guided by Rev. Dr. Schmucker's "Rule so absolute as scarcely to have an exception," already quoted, still further evidence of a systematic settlement of German Lutherans around Strafford is gathered from the circumstances of Christian Werkiser's disposal of his entire purchase of 150 (or 149) acres, which was evidently by three deeds. The two recorded deeds were as follows:

To Peter Stidler [Stitler] (weaver) for 30½ acres "on the Gulph road adjoining lands of Jacob Huzzard," and 3 acres "adjoining lands of Michael Watts."

To Jacob Huzzard for 106 acres "adjoining lands of Peter Stidler and Michael Watts."

No deed is on record, to Michael Watts; but a subsequent deed from him and others, executed in April, 1802, recites that on March 27, 1772, he had conveyed his purchase, containing 10 acres and 2 perches, which cornered on "the school house land," to his father Joel Watts.

The fact that each of the recorded deeds, though bearing the same date (April 10, 1771), not only recites each others land as "adjoining;" but also the "land of Michael Watts," leads to an inference, by no means forced, that an unrecorded deed from Christian Wer-kiser to Michael Watts, bore the same date (April 10, 1771); and that these conveyances were so dated, not by a mere coincidence, but in execution of some design, such as the establishment of a German Lutheran congregation around "the school house land;" this theory or explanation being in entire accord with the usual custom of those early German Protestant settlers, as indicated by the authorities cited.

Besides this evidence, the very meagre documentary history of the neighborhood at that time indicates that the Protestant German element was then making itself felt in that vicinity.

Only two years before Jacob Sharraden's purchase, Rev. William Currie, then missionary at Old St. David's Church, by letter dated "Radnor, September 29, 1763," writes to the Secretary of the English Society for the Propagation of the Gospel in Foreign Parts:

I have the pleasure to acquaint you that my congregations of Radnor and Ye Valley daily encrease; but that at Perquihama (a locality now better known as Evansburg or Perkiomen, some six miles north of Norristown, and where had been established as early as 1721 St. James' Episcopal Church, of which Mr. Currie was then also the missionary,)

rather declines, as the Dutch buy out the English and settle in their room.

It is also a coincidence, at least worthy of note, that on July 27, 1771, only three months after this supposed design for a Lutheran settlement around the present Strafford had been developed by Christian Werkiser, a subscription list was started for the funds to build the unique gallery at Old St. David's Episcopal Church. If it be fair to believe that even in that primitive time rivalry amongst religious bodies was often sharp and even bitter (and of this surely no observing mind can entertain a doubt), an additional scintilla of evidence to support this Lutheran settlement theory is gained, in this increased activity at St. David's amongst a congregation of whom this old missionary in another letter to the same society, dated "Radnor, March 31, 1760." had complained:

Although my hearers are many in number, especially at Radnor and Ye Valley, yet they are become so very careless and lukewarm that I cannot get them to meet on Easter Monday to chuse a vestry, and as to my support among them, there are but a very few that give themselves any concern about it, and hitherto I have lived on a place of my own purchasing.

These coincidences suggest as a natural probability in their explanation that the establishment of the Lutheran settlement near "The Eagle" had aroused the church members of Old St. David's Church, Radnor,

from their temporal, if not their spiritual, apathy by an apprehension lest these Lutherans should develop into formidable rivals who might draw away support from their own church, and they had thereby been spurred on to increase their accommodations and conveniences at Radnor.

While this explanation is yet only an historical inference, and by no means an established fact, it has been plausibly presented with the force of poetic license in the poem "Radnor" (recently published under circumstances hereafter more fully detailed in this history), a quotation from which may with propriety be here introduced as adding force to this "working hypothesis."

When persecution sweeping German shores  
 Drives Lutheran refugees to seek a home  
 Where freedom seemed a man's prerogative,  
 And settling near they build a church of logs,  
 No Christian welcome meets that struggling band,  
 But jealous feelings follow apathy.  
 Within the membership of Radnor Church,  
 And born of that Satanic sentiment  
 (The same which moved the Evil One  
 To plan intrigues in Paradise which wrought the Fall  
 And which is now displayed in rivalry  
 'Twixt Christian churches claiming common ends),  
 Marked alterations in the church appear  
 To lend the attractions worldliness demands.  
 A sign of church activity, which yet  
 May tell the presence of a zeal that proves  
 But shameless counterfeit of Spirit power  
 (Simonimous substitute for zeal that blest

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The early settlers in their work of love),  
Which, by increase of church attractiveness  
Appealing strongly to the worldly mind  
Or by seductive promises withal  
To foster temporal interests in the church  
Would seek with doubtful proselytes to swell  
The number of the church communicants  
Regardless of their real sincerity.

At this critical part of this historical account, however, just when the indulgent reader might properly expect a dramatic culmination to this array of historical deductions and inferences, and one which would warrant its further perusal, the supply of "straw" for the "tale" is completely exhausted, and notwithstanding that the writer's researches have extended like the Israelites' "throughout all the land to gather stubble instead of straw," small indeed has been the reward of the effort.

One of the many meagre traditions preserved through more than a century, tells vaguely of difficulties arising, owing to the rigor of religious tenets, in obtaining additions to the membership of the original German congregation; of the final withdrawal of most of the old members to more congenial surroundings; and that before their departure the "church and school property" was transferred to a few chosen representatives of the neighborhood as trustees, who were to hold it for "religious and educational purposes and the repose of the dead."

Shadowy and improbable as such a tradition seems at first in connection with so insignificant a spot as—

A country schoolhouse and its burial ground,

it nevertheless harmonizes so impressively with other documentary evidence as to remove all serious doubts of its substantial accuracy.

One of the hardest of life's hard lessons which all are sooner or later compelled to learn, is that—

Failure's a part of the Infinite plan,

and none are more reluctant to recognize its truth than the earnest, zealous and faithful Christian, who unselfishly devotes all his energies to what he, with laudable enthusiasm, knows to be the true and proper course, only to find that all his plans and hopes have—

\* \* \* \* \* Come to nought  
Where every nerve is strained;

and in the bitterness of disappointment men frequently fail to recognize in the thwarting obstacles, the merciful, tender and loving hand of the

Divinity that shapes our ends,  
Rough-hew them how we will.

The prophet Elijah's request "for himself that he might die," as he rested under the juniper tree, was

not the last time such a request has been made by true and loyal servants; and it was through a similar experience that those sturdy German settlers in Tredyffrin were evidently called to pass in the next scene in the drama, of which this history is designed to record a glimpse.

It is sincerely to be deplored that no record exists, telling, even in briefest detail, of the disappointments of those Lutheran pioneers at the blasting of their hope of establishing around their settlement such a church as even then existed at "The Trappe," in Upper Providence Township, Montgomery County, or in Vincent Township, Chester County. Such a record, for example, from "Poor settlers that have newly settled lands back in the wilderness and have not yet as much as our own Habitations free from debts," as is the priceless possession of Old St. David's Church, Radnor, from their Welsh pioneers. Yet such record is by no means indispensable to assure the existence of similar feeling amongst those German Christians. The knowledge that those pioneers were human is the assurance: none higher is needed.

The records of Chester County show that Jacob Sharraden removed about 1771 from Tredyffrin Township to Vincent Township, where he died 1774 (as previously stated), and where, owing to the firm establishment at that early date of "The Reformed congregation of Vincent Township," it may be fairly inferred that he found, as suggested by the traditions

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already noted, more congenial surroundings than those afforded at the Lutheran settlement in Tredyffrin so near the well-established Episcopal Church of St. David's.

These traditions thus outline the story of a "contention" amongst the members of the Lutheran congregation, which, like that between the glorious Apostle to the Gentiles, and the saintly Barnabas, "was so sharp between them that they departed asunder one from the other."

The record of Jacob Sharraden's removal, in 1771, to Vincent Township confirms the tradition; and the result is grimly suggested by the appearance of the present stone schoolhouse marked with the quaint figures "1788" recently disclosed on a large stone high in the north gable; and by the recital contained in a mortgage, dated March 1, 1791, from Benjamin Davis (then the owner of the adjoining land on the south), wherein the land of this charity is simply referred to as the "School house lot" without reference to any religious use.

Tradition, however, vaguely indicates that the old log church and its more pretentious rival remained side by side until about 1805, when the former was demolished and some of the massive logs are said to have been utilized in the construction of the Old Huzard house, which stood on the Gulph road, some half a mile north of the schoolhouse, until its material in turn was utilized in 1905 in the construction there of the present attractive residence of Murdoch Kendrick, Esq.



Regarding the character of the religious services held in the original building at the Eagle School there is absolutely no direct evidence. Dr. Sachse in his historical account of the place published in 1888 says:

The services were Evangelical Lutheran, and held in the German language, but who ministered to these settlers in this early period it is hard even to surmise. \* \* \* Tradition \* \* \* points to the patriarch Muhlenberg; but the writer, being familiar with both correspondence and diary of the venerable pastor, has not been able to verify the tradition. Muhlenberg generally took charge of the congregations on the other side (North) of the Schuylkill, while his co-laborers, Rev. (Peter) Brunnholtz and Rev. (John Frederick) Handschuh, usually looked after the spiritual wants of the Germans on our (South) side of the river. There can be but little doubt that one or possibly both clergymen occasionally conducted the services in the primitive building, followed by the Rev. John Ludwig Voight, 1765-1800; Rev. Frederick D. Schaffer, 1790-1810, and Rev. Mr. (Johann Frederick) Weinland, 1798-1805, who are known to have ministered in the adjoining townships. This presumption is strengthened by the fact that while the sister congregation at Lower Merion (St. Paul's Lutheran Church) was supplied from St. Michael's at Germantown, the German Lutherans in Chester County obtained their supplies from the "Trappe" or Augustus Church in Providence beyond (North) the Schuylkill.

While it is apparent that Dr. Sachse's statements are predicated wholly on probabilities, there is enough historical data to warrant the acceptance of his deductions (except as to the probability of Pastors Brunnholtz and Handschuh ever officiating at Eagle, as these

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men died before 1765); although failure to discover the slightest reference by name or location to the settlement at Eagle in the manuscripts, records or diaries of any of the early Lutheran pastors is most discouraging.

In the Halle Reports of the Evangelical Lutheran congregations in Pennsylvania (Vol. I, page 162) the following reference is made to a service held by Pastor Brunnholtz, at Chester, in June, 1745, from which can be drawn a reliable conception of similar scenes probably happening a few years later at the Eagle School.

It is difficult after a lapse of more than one hundred and sixty years definitely to locate the places thus incidentally referred to in the account which follows; but it is reasonably sure that "Tulpehocken" is the same place to which Rev. Griffith Hughes, then missionary at Old St. David's Church, Radnor, refers in a letter dated Radnor, June 25, 1736, as "70 miles from town" [*i. e.*, Philadelphia]. This point would now be better located as near Womelsdorf and Stouchburg, a few miles west of Wernersville, in the northwestern part of Berks County. "New Hanover" almost certainly refers to a village in Old Falckner's Swamp in the township of that name a few miles north of Pottstown in Montgomery County. "Schwartzwald" probably refers to a village within a few miles of the city of Reading. With liberal, but not unreasonable, allowance for a missionary's description in the pathless wilderness of that time, this may fairly be

said to be "a place lying between Tulpehocken and New Hanover."

With this explanation the extracts from the Halle Reports are given as follows:

Referring to a sermon that he had preached in Chester, Pastor Brunnholtz gives us the following extract from his diary: "On March 25, 1745, a man called upon me and requested me to go to Chester and preach to the Germans there. He said also that the English preacher there had promised to allow the Germans the use of his church if they could get a regular pastor to preach a sermon. Accordingly after service on the morning of June 30th, I went to Chester, which is about 16 miles from Philadelphia, arriving there at two o'clock P. M. A good friend of mine and several officers of the church in Philadelphia went along with me.

"The Germans here (in North America), who for the most part are 'servants,' as they are called, employed by English people and so speaking a mixture of German and English, had gathered together and the English preacher (Rev. Richard Backhouse, then missionary there) had kindly allowed them to occupy the English Church (Old St. Paul's, Chester,) for their service. There were also many English people in attendance at the same time. After the sermon I had a meeting of all the Germans in the private residence of one of them and exhorted them to come together every Sunday and have some one who could do it well, to read a sermon to them for which purpose I promised to send them a Postil.

"They stood around me like children, or like famishing sheep without a shepherd and began to cry. This melted the hearts of the men who were in company with me, and they thought of the blessings bestowed upon themselves now no longer famishing as they once did for the Word of the Lord.  
\* \* \* here there are many who are very glad if they can

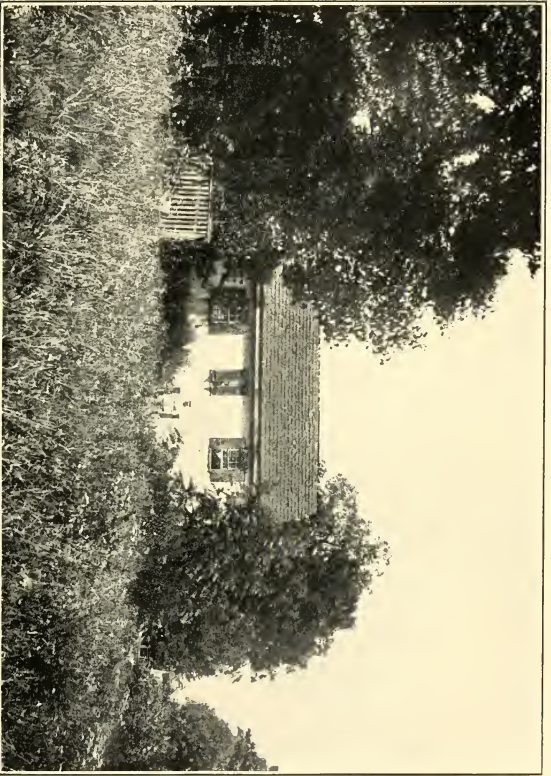
have but one sermon in a year. It is six years since these people in Chester heard the Gospel preached in German the last time."

Schwartzwald is a place lying between Tulpehocken and New Hanover. Here the Lutherans in union with the Reformed have built a new church and taken a certain person who had been a schoolmaster in Germany, as their pastor.

Muhlenberg and Brunholtz upon returning from a visit to Tulpehocken passed through this neighborhood, and the former at the earnest request of the people preached in their church; the people heartily enjoying the service. These statements may serve to show how these congregations that have no pastors of their own do now and then enjoy some of the privileges that are more regularly and abundantly granted to others. Besides the foregoing there are other congregations, some of them having never had a pastor, others having been left by the late pastor, which have addressed to us through Muhlenberg and Brunholtz most earnest appeals for faithful teachers of the Word, pledging a salary adequate to their support.

That such "congregations which have no pastors of their own" as well as the "other congregations" thus referred to, may, a few years later, have actually included the settlement at The Eagle School is highly probable, else so many neighborhood traditions referring positively to the Lutheran Church services held here, and attended by the ancestors of the present generation, would hardly exist.

These traditions have stood the test of critical examinations, and some are permanently recorded in the legal proceedings begun in 1891 for the re-establish-



Mis-used.



ment of the trust regarding this property, of which fuller mention will be made in the latter part of this history. It is, therefore, of real value that the following extracts from the testimony of these witnesses heard before Robert E. Monaghan, Esq. [the Master appointed in the litigation], be here given in detail.

[Extract from testimony of Elijah H. Wilds.]

\* \* \* Have heard from others, traditions about the property. I heard it from old people in the neighborhood, and who knew it well. They are not living. They said that originally it was a Lutheran Church. They said the property was held for a religious organization. I was told that at one time there was an entirely different building which was a meeting house.

[Extract from testimony of Jacob Mullen.]

The Old Eagle School House was built in 1788. The date is in the north gable. Prior to this there was a Lutheran Church. My grandmother went there to church. The church was down when I went to school. The church was ten feet north of the school house site. My grandmother told me about attending meeting there. She did not tell me who the preacher was.

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Additional evidence regarding the original Lutheran Church at the Old Eagle School is also contained in the statements preserved in the archives of the Old Eagle School Trustees, and include those made by Charles Moore of Tredyffrin; Ann Eliza Clinger of Willistown; Joseph Levis Worrall of Radnor; John Wilds of Tredyffrin; J. Maurice Lewis of Berwyn.

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It is probable, however, that the original building, as well as its stone successor, was designed simply for a school and general meeting house for religious and educational purposes; it is most unlikely that any building was ever existing here exclusively as a church. Its use for religious purposes was evidently only that of an outpost or mission [called by the Germans "Filials"] of the church whose pastor could occasionally attend. This view finds support in the report made in 1813 to the 66th Convention of the Lutheran Church in Pennsylvania concerning schools in the Ministerium. This report does not refer even indirectly to The Eagle School, but concludes as follows:

Finally it is also necessary to state that there are many more German schools in our country than are here given. Those given here are only congregational schools which are under the immediate control of the congregation. But there are very many other German schools which neighboring farmers have established among themselves and of which they themselves have control.—*Hist. Evang. Luth. Ministerium of Penna., etc., 1748-1821*, Genl. Council Pub. House.

These records and traditions are further supplemented by another valuable tradition to the effect that the stone schoolhouse succeeded the "old church," because "the old attendants at the church moved away, and the remaining residents thought fit to erect a building that could better serve as a school and meeting house together."

The religious element in the trust, however, seems not entirely to have succumbed to the secular, for the



same tradition affirms that, "It was agreed at the time the school house was built, that any one burying in the graveyard should always have the right to warm himself in the school house."

Other traditions tell vaguely of formal protests against the abandonment of the church services.

Thus briefly is told the origin of the Old Eagle School, whose history and aims have been poetically summarized in the brochure, "Lessons from the Lowly"—hereinafter particularly referred to—and from which the following quotation may here aptly find a place—

It thus hath stood a hundred years and more:  
A church and school with resting place for Dead:  
In silence telling how, from earliest time,  
The love to yield the homage due to God  
With love to cultivate his gift of Mind,  
Commingling grow, in this great land of Truth,  
Till all shall "know" at last as they "are known."

Regarding the particulars of the erection of the present building, traditions though clearer are yet the only authority. These traditions indicate that the residents of the neighborhood, united for the common benefit such a place would confer, and furnished the necessary mason and carpenter work as well as the materials to build the schoolhouse. Of these pioneer philanthropists have been preserved the names of John Pugh, William Siter, and Robert Kennedy of Radnor, and Jacob Huzzard [the immigrant] and Robert Grover of Tredyffrin.

Although of the details of arrangements for building the schoolhouse, showing who were contributors, the character of these contributions—in cash or work or material—and the spirit that animated them, there is absolutely no record; nothing but the meagre traditions already mentioned; yet through the very generous assistance of B. F. Owen, Esq., of Reading, there has very lately come into the possession of the writer a most detailed description (obtained from a paper prepared for the Lancaster Historical Society by Frank R. Diffenderffer, Esq.) of the manner in which the German Lutherans of New Holland in Lancaster County united in 1786-7 to build their schoolhouse under circumstances so singularly similar to those under which The Old Eagle School must have been built in 1788, that detailed extracts from that record will be of distinct value to this history.

The dates in each case are almost coincident—1786 and 1788.

The places are in adjoining Pennsylvania counties and within 50 miles of each other.

There as here, the actors were mainly German Lutherans.

There as here, the effort was to establish a German and English Common School for the benefit of German and English pioneers and the general use of the neighborhood.

There as here, the religious and educational features were closely associated.

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There as here, the care of the school was intrusted to certain trustees duly chosen by the residents of the neighborhood.

These facts constitute the warrant for presenting in the appendix a very full abstract of the New Holland record as indicative of just what conditions, what philanthropic spirit, and what means and measures employed, secured the building of the Old Eagle School in Tredyffrin.

The history of the educational features of the charity probably differs little from the history of every "Neighborhood School" in the State, saving in the fact that the ground was provided to hand—a legacy from pious predecessors—and that the adjoining graveyard lent a certain dignity to the place, distinguishing it from most of its fellows.

The change of names amongst the actors in this little rural drama is not, however, a matter to be passed unnoticed. It indicates that in this location had taken place that "intermixture" of the German element with other elements of population, from which experience assures the development of a valuable class of citizens.

The death in 1786 of Christian Werkiser, who it may warrantably be inferred belonged to the more distinctive and exclusive type of German settler, certainly did not interfere with this assimilation; and the fact that within two years afterwards, Jacob Huzzard and the Radnor men named united in the erection of the present building, indicates that the amalgamation was

practically complete at that time, and thereafter all seemed united as citizens of the great American nation, to which that same eventful year, 1788, gave glorious birth.

There is a felicitous coincidence in the date of the erection of the present building, which is worthy of special notice, and which must ever be a source of patriotic gratification to the friends of the Old Eagle School who aided in its unique restoration and warrants another brief review of then existing conditions.

The Mississippi River was then, and for fifteen years afterwards, the western boundary of the United States of America, and the thirty-first parallel of latitude their extreme southern border.

Only eleven of the original thirteen States had at the close of that year (1788) decided to try the experiment of the Federal Constitution. The original tariff was not adopted until the following year, and from the debates occurring at the time of its consideration, is obtained an instructive suggestion of the undeveloped condition of the country, in the argument of George Clymer, one of the Pennsylvania members of the First Congress:

There was, he said, in Philadelphia a single furnace which had, with a little aid from the State, manufactured three hundred tons of steel in two years. It was even then making at the rate of two hundred and thirty tons a year, and would, if protected and encouraged, produce enough for the country. [I. McMaster, 549.]

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The first Constitution of Pennsylvania creating the office of Governor was not adopted until two years after that date, and Benjamin Franklin was yet the President of the Supreme Executive Council of the State. Delaware County had not yet been erected out of the original County of Chester, and the seat of justice had been removed from the Delaware River only within five years. The old Conestoga, or Lancaster road, known but a few years before that time as "the Indian footpath," was practically the only important "thoroughfare" within many miles of the locality. Here had been established within a score of years just over the Tredyffrin township line, in Radnor, the famous hostelry of Revolutionary times known as "The Spread Eagle," around which was then arising the little hamlet of Siterville.

The Lancaster turnpike—the great "Thoroughfare to the West"—was not built for over twelve years after that eventful date. McMaster's matchless parallel of that time with the present leaves however little room for further contrast.

It is also worthy of note that during that same year, 1788, was consummated the re-establishment of Episcopal services at Old St. David's Church, Radnor, by the selection of Rev. Slator Clay as the first rector under the American succession after the long hiatus following the outbreak of the Revolution.

This coincidence may fairly be regarded as one of the numerous incidents which connect the history of these two landmarks.

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It follows chronologically very close upon letters of Rev. William Currie, Missionary at Old St. David's Episcopal Church, Radnor, to the English Society for the Propagation of the Gospel in Foreign Parts, which indicate not only the complete disappearance at that time of any jealous feelings which may have previously existed between the old church at Radnor and the German organization in Tredyffrin (to which allusion has been made), but that both St. David's Church, Radnor, and St. Peter's Church in Great Valley were at the close of the Revolution actually dependent upon German Lutheran assistance to maintain their services; and the inference that any German Lutheran so officiating there would have also had some connection with the religious organization so recently in existence at the Eagle School is by no means forced.

Although these original letters of Mr. Currie have been lost, the substance of them is preserved in the minutes of the Propagation Society, as follows:

[Abstract from letter dated "Radnor, March 20, 1784"]:

\* \* \* In July, 1776, when Independency was declared, Mr. Currie declined officiating in public; but his churches were supplied by a candidate for orders amongst German Lutherans who read prayers and a sermon while Mr. Currie baptized, visited the sick, preached at funerals and buried the dead. By these means he has kept the congregation together. \* \* \*

[Abstract from letter dated "Radnor, Pennsylvania, October 1, 1784"]:

The churches are sometimes supplied by a wandering Lutheran clergyman, and they live in hopes of being better supplied shortly, as the clergy of the United States are about settling a frame of government of the Episcopal Churches in North America.

The incident to which these letters refer has also found permanent record in one of the divisions of the poem "Radnor" (already referred to); and the following quotation so far emphasizes the fact of the relations between these two charities, as fully to warrant its incorporation in this history:

When sunshine long obscured by dismal clouds  
Breaks through a stormy sky ere close of day  
By changing all the sombre tints to gold:  
It clothes the day with glory as it ends.  
'Tis thus a letter long forgot, concealed  
Amid reports of Radnor mission work,  
Advanced from out obscurity to light,  
Displays so well the grace of Christian love,  
As on the history of the church to shed  
A golden ending to colonial days.  
Its story—that when clouds of war dispelled  
And peace declared absolved his priestly oath,  
Old William Currie sought again his flock,  
Not now as parish priest, employed to preach,  
But rather as a friend constrained to seek  
For those he loved and grieved to see astray,  
Refusing compensation for his work,  
Lest doubtful in allegiance to his king,  
He freely gave his priestly services  
And aided them to found their church anew,

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And strong in contrast with the treatment shown  
To Lutheran refugees in earlier years—  
“A Lutheran wanderer” seeking holy work  
Became a welcomed helper in the church  
To read the prayers and ease the old man’s task.  
Although his name unknown, his aid forgot,  
The Christ-like service forcibly suggests  
The Stone rejected, now the Corner-stone.

It is also worthy of note in this connection that Rev. Wm. Currie was at this time (1784) in occupation of the Beaver homestead in Tredyffrin (now the residence of R. Francis Wood, Esq.,) having purchased it from John Beaver, whose death occurred on the day of the encampment of the American Army at Valley Forge, and whose grave marks the earliest record-date of burial in the Old Eagle School graveyard.

As at Old St. David’s Church, there was much at The Old Eagle School to arouse prejudice and distrust amongst the patriots of the neighborhood. The German mercenaries or Hessians were, if possible, more despised by Americans than were Englishmen; and if the Episcopal service at Radnor unpleasantly suggested British rule, the entire German settlement in Tredyffrin must have also suggested the means adopted to enforce that rule. In each case, however, were mollifying factors. At Radnor three of Mr. Currie’s sons were soldiers in the American Army, and at Eagle Jacob Huzzard (the second), the son of the original German settler, was in the Colonial service. Christian Werkiser also was himself, as previously stated, en-



rolled amongst the militia-men from Chester County. Indeed, all authorities indicate that a large majority of the original German settlers in Pennsylvania were "on the side of liberty."

It is extremely difficult, after the lapse of a century, to form reliable conceptions of the sentiments then existing amongst the residents of Radnor and Tredyffrin toward the struggle for independence. Ignorance, no doubt, prevented most of them from having such an appreciation of the facts of the controversy as would probably now exist among persons similarly situated. The historian, too, is now possessed of much information then denied to the vast majority of Americans. It would seem to lessen considerably the force of Chatham's famous denunciation of England's course toward her American colonies, to find that Benjamin Franklin and Silas Deane, agents on behalf of the Colonists with Foreign Powers, entertained numerous offers from Germans, Swiss and Frenchmen for the purchase of their services and influence! It was the selfish character of the proffers of foreign aid that prompted Washington's malediction:

I do most devoutly wish that we had not a single foreigner amongst us except the Marquis de Lafayette, who acts upon very different principles from those which govern the rest.

The suggestions of this digression are interestingly amplified in Justin Winsor's "Critical History of America," Vol. VII, pages 23 to 45.

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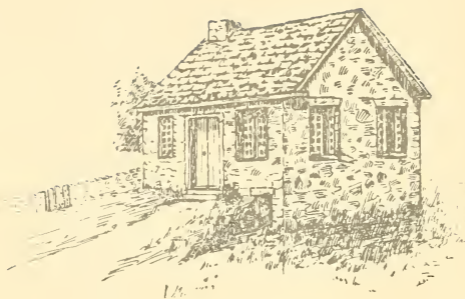
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A description of the original schoolhouse of 1788, as detailed by several persons who were among the daily attendants there not many years later, cannot fail to be of interest and value to the present favored recipients of the glorious school privileges of Chester, Delaware and Montgomery counties in this twentieth century.

Its size was little more than one-half that of the present building, the present cellar door being close to the southeast side. It faced westward toward the present road, which then passed much closer to the building; the entrance being through double doors, approached by a heavy bank walled up on the southeast side to give access to an opening into the cellar where firewood was stored. A large window to the right of the door and a narrow one to the left, as persons entered, with two windows similar to the present on the northeast and two on the southeast side, lighted the place. Shutters were unknown, and the window sash slid sidewise on the inside, as is yet often done in old barns, leaving the window ledge outside of the building. A long wooden bolt secured the front door, and was slipped into place by a crooked piece of iron passed through a hole. Inside, the walls were entirely devoid of plaster, and the room was heated at first by an open wood fire, and later by a ten-plate stove.\*

\*Five, six and ten plate stoves [signifying the number of cast-iron plates composing the stove] are of distinctly German origin. In dwelling houses they were frequently built into the rear of the fire-place and projected into an adjoining room. Five-plate stoves were cast at all the furnaces in Pennsylvania from 1741 to 1760; then they were superseded by the six-plate stove and these about 1765 by the ten-plate stove. [See pamphlet on stove-plates by H. C. Mercer, Esq.]





The Old Eagle School, 1788.

The most zealous advocate of fresh air could hardly have complained of the ventilation of the building. Benches consisted of rough slabs with bark on, supported by wooden sticks driven into auger holes in the plank. These benches were arranged in double rows around the sides of the building, constituting a hollow square open at the fireplace, by which stood the master's desk, and whence he and the accompanying birch (without which no school of that time existed) made frequent excursions to insure attention from the bodies, if not from the minds, of the scholars. At evening meetings (for singing school, debates, etc.) no provision was made for lighting the building, except by candles (or an occasional lamp), which the attendants, in accordance with universal custom, brought with them and placed in rude wooden racks hung on the sides of the room.

The picture of the original schoolhouse, presented in this history, has been carefully prepared to conform as far as possible to the most authentic traditions of its appearance, and is undoubtedly a correct presentation of the building.

Besides the schoolhouse, traditions assert that a dwelling-house once stood on that part of the original lot west of the present public road. It had apparently no public use, and was probably erected by a squatter for his personal accommodation, without either title or opposition.

Such instances of squatting were by no means rare in those early days. A similar squatter's house is said

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to have been erected on land on the south side of the Lancaster turnpike near Devon. Another on the property of Carroll Hodge, Esq., near Ithan in Radnor. It seems not improbable that the schoolhouse at Old St. David's, Radnor, had also similar origin, as suggested in the history of that old church, page 65.

Few generous-hearted land holders (and fewer persons interested in public places) would refuse the use of their lands to a respectable pioneer mechanic who needed a house for his family and had the energy and skill to build it. Before the question of title became important the family was hatched, the need of the house was over, and as to the generous land holder, he received:

\* \* \* a blessin' with the lave,  
An' never miss't.

Charles Marley is said to have been the name of one of these squatter residents in that old house at Eagle. James Burke (or Boyle), the name of one of his successors.

Before continuing to follow the Eagle School through its checkered history, it will be of value to note the names of the German settlers or residents in Tredyffrin between 1763 and 1788 (proposed to be appended to this history) to whom the present generation largely, if not wholly, owes the establishment of the charity. In examining this list it must, however, be remembered that in most cases there is absolutely no

evidence of the direct association of these persons with the Lutheran congregation originally settling in this locality. So entirely is any record of a distinctively German organization wanting, that in making up the list, dependence is almost wholly placed upon the general list of taxables of Tredyffrin, obtained from the County records and from the Archives of Pennsylvania; and from the list thus obtained have been simply culled those names which seemed distinctly German, unless known to be disassociated with this Lutheran settlement. To these have been added a few names obtained from traditional and other sources. It is believed that such a record may be of value for future research, and with this explanation it can hardly be misleading.

In addition to the formal list of names of German immigrants it is of value also to present a few of the fragments of crude material associated with the history of the Old Eagle School.

One of these fragments is now published, mainly in the hope that the evidence of even the most ordinary business relation between one of the greatest soldiers of the Revolution, and the neighborhood of the old schoolhouse, might lead to the discovery of yet closer relations. The original document was soon after its discovery presented to the late Major William Wayne, of whose unique collection of Wayne papers it became a part. The locality to which the paper refers, lies north of the Gulph road, within a quarter of a mile of

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the old schoolhouse. Concerning the parties named, it is of interest to know that Adam Ramsour was then landlord of the Old King of Prussia Inn (established 1769); Jacob Huzzard (who signs the document in German current hand, and whom traditionary accounts indicate to have been one of the "Redemptor" immigrants to Pennsylvania) was then the owner (as previously indicated) by deed from Christian Werkiser (1771) of land north and east of the schoolhouse, and including the properties on which are now situate the residences of Lewis Lawrence Smith, Murdoch Kendrick and Edward F. Beale; and Benjamin Davis was then owner of land lying south of the schoolhouse, including the property now owned by Daniel S. Newhall. He was also (1740-42 and 1746-48) Sheriff of Chester County, and a member of the Militia of the county during the Revolution, though there seems to be no evidence of his actual service in the field.

With this explanation the document is submitted as follows:

Know all men by these presents that we, Sarah Davis, Benjamin Davis and Jacob Huzzard, all of Tredyffrin, in the county of Chester, and province of Pennsylvania, yeomen are held and firmly bound unto Abner Evans and Susannah, his wife, of Charlestown, in the said county of Chester and Province aforesaid, in the full sum of one hundred pounds of good and lawful money of the Province to be paid to the said Abner Evans and Susannah, his wife, their heirs, exrs., and adms., or assigns. To which payment well and truly



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to be made and done, we hereby bind ourselves, our heirs, exrs., and adms., severally and jointly, firmly by these presents. Sealed with our seals, dated the fifteenth day of May, Anno Dom., 1772.

Whereas, disputes and differences have arisen and are now pending between Sarah Davis, Benj. Davis and Jacob Huzzard, of the one part, and Abner Evans and Susannah, his wife, of the other part, concerning the division of the boundary line of their lands situate in Tredyffrin aforesaid, who being desirous to settle the affair in an amicable manner, have agreed to submit their said differences to the award, judgment, final end and determination of James Davis, Edward Jones and Anthony Wayne, arbitrators mutually chosen by and between the said parties.

Now the condition of the above obligation is such that if the above bounden Sarah Davis, Benj. Davis and Jacob Huzzard, shall and do in and by all things observe, fulfill and keep the award, order and determination of the said James Davis, Edward Jones and Anthony Wayne of, in and concerning the partition line of their lands as aforesaid. So that the said award be made in writing, indented under the hands and seals of the said James Davis, Edward Jones and Anthony Wayne (or any two of them), ready to be delivered to the said parties in difference on or before the first day of August next ensuing, then the above obligation to be void, otherwise to remain in full force and virtue.

BENJAMIN DAVIS, [SEAL]

ADAM RAMSOUR, [SEAL]

JACOB HUZARD, [SEAL]

Sealed and delivered in the presence of

SARAH DAVIS,  
DAVID HACKETT.

On the back of the original document, of which the foregoing is an exact copy, is the formal award,

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written in the clear and graceful chirography of Anthony Wayne, and signed by him and the other arbitrators, as follows:

Pursuant to the power and authority to us submitted by the within bound. We the subscribers met on the premises several times, and having revised the writings concerning and examined the lines dividing the lands of the within parties, and maturely considered the same, are of opinion and do award, order and determine that the following shall be the boundary or division line of their respective lands, viz.: Beginning at a marked hickory sapling standing in the line of the land of Adam Ramsour, being one hundred and fifty-two perches and one-half to the northeast of the corner dividing the lands of the within named Sarah Davis and Thomas James in the said Ramsour's line, thence north  $13\frac{3}{4}$  degrees, east and along a row of marked trees  $36\frac{1}{2}$  perches to a white oak, marked eighty-seven years before this time (*i. e.*, A. D. 1685), and at 123 perches, passing about equal distance between a maple and gum, now marked, near an old spring house on the land of the within mentioned Abner and Susannah Evans and thence the same course continued unto the intervention of the line of the land formerly belonging to Weal & Jones.

As witness our hands and seals this twenty-fourth day of July, Anno Dom., 1772.

JAMES DAVIS, [SEAL]  
 EDWARD JONES, [SEAL]  
 ANTY. WAYNE, [SEAL]

It's likewise adjudged that the expense at Adam Ramsour's which is 14-2 (14 shills. 2 pence) be paid by the contending parties, that is, 7-1 (7 shills. 1 penny) by Abner Evans and the remainder, 7-1 (7 shills. 1 penny), equally between Sarah Davis and Jacob Huzzard.

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Of the appearance and dress of the pioneers of that locality at that date a valuable picture is obtained from the following advertisement noticed in the *Pennsylvania Gazette* of the time:

## FIVE POUNDS REWARD.

AUGUST 28, 1772.

Stolen from the house of the subscriber last night a suit of clothes, the coat home-made Wilton of a red and white color, with green lining and binding, home-made striped Jackets, a new beaver hat with blue lining, a reddish Barcelona handkerchief with green around the edges, and two pair of pumps, &c, &c, supposed to have been taken by a certain James Bennet, a collier and Englishman, about five feet eight inches high, well built, thin visage with light-colored hair, and has a remarkable blue spot under the right eye; had on a beaver hat with a black ribbon and a silver buckle set with a diamond for a band, a frock, leathern breeches, ribbed stockings, old shoes with large plated buckles on them.

Whoever takes up said thief and cloathes so that he may be brought to justice shall receive the above reward and reasonable charges paid by

ADAM RAMSOUR.

The next fragment of crude data, admitting some light on the subject of this history, is contained in the records of the Quarter Sessions of Chester County, relative to the laying out of a public road which originally passed from northwest to southeast through the middle of the property.

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The petition which was presented to the Court of Chester County, August 6, 1817, was for—

A public road to lead from the Swedesford road in the Valley \* \* \* to the Philadelphia and Lancaster turnpike near the Spread Eagle Tavern; [and recited] that a road has long since been laid out partly in the same direction with the one your petitioners are desirous to obtain, a part of which has not been used or traveled for a considerable time, owing to the unevenness of the ground over which it passes, and as the contemplated route (where for the most part now is a private cartway or passage) would in the opinion of your petitioners, be the better course and do less injury to private property.

This petition is signed by Job Davis, Joshua Evans, Thomas Walker, Edward Siter, Enoch Davis, Elijah Davis, Joshua Jones, Jesse Walker, George Beaver (Son), J. Trimble, Cadwallader E. Davis, Chas. Hesser.

The road thus petitioned for was granted by the jury appointed, and in their report, designating the various properties through which the proposed road passed, they described the location of the road through the Eagle school property as—

Through a lot of public land.

This road was finally confirmed February 4, 1818.

In this connection it is worthy of note that one of the courses mentioned in this road is

Through lands of the Widow Grover and Robert Kennedy, south 25 degrees west 80 perches to *a large chestnut line tree*

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between lands of said Kennedy and Edward Siter on the Delaware County line.

This old chestnut still standing, though now (1909) in the last stage of decay, measures about twenty-seven feet in circumference, and is known as "The Sentinel Chestnut," on account of a well-established tradition that it was one of a series of similar trees between Radnor and Valley Forge, whereby during the Revolution prompt communication was maintained, through sentinels stationed in their tops, with the American Army. The top of this particular tree is said to have been cut off at that time and a rude platform constructed there, from which the sentinel had an excellent view of the surrounding country, and could signal the approach of any troops in that vicinity. Fragments of this platform were, it is said, still standing in the early part of the last century.

It is probable that this line of "Sentinel" trees (of which this one is the only known survivor) extended southwardly to the outpost of the Valley Forge encampment, located in Radnor, on the property now belonging to Hon. Tryon Lewis.

Judge Futhey in his *History of Chester County*, page 97, suggests also the probability that:

The scouting parties that served to restrain in a measure the foraging of the enemy within our limits and at the same time to prevent disloyal farmers from carrying their produce to the city, were detached from the outpost at Radnor.

This would indicate that this OLD SENTINEL from its position near so important a thoroughfare as was then the Old Lancaster road (now, at that point, the site of the road bed of the Lancaster Avenue Improvement Company) served the double purpose of guarding against the approach of the British and the efforts of royalists to carry them provisions.

It is also again worthy of special note that amongst the names of petitioners for this road, only those of *George Beaver* and *Charles Hesser* and possibly *Edward Siter*, are even suggestive of German extraction. All the others are distinctively the names of the old Welsh settlers, who were clearly more potential men, even if their "Dutch" neighbors were more picturesque.

It is evident that from the beginning of the nineteenth century, the German element or characteristic of the settlement had practically no existence. The "intermixture" of races was complete.

In 1897 a resident of Radnor, in looking over some old papers, late the treasures of an older member of her family, was attracted by the name of the Eagle School; and thus was recovered a document which throws a most interesting and authentic light upon the old charity. With the generosity that has characterized so many of the people of the neighborhood, she presented the document to the Secretary of the Board of Trustees, and it is now amongst the most prized relics held by them. It reads as follows:



The Eagle Association's Compliment to Miss Siza  
Lester and requests the favor of her company  
at a debate at the Eagle School House  
on Saturday Evening, March 9, 1895  
March 10<sup>th</sup> 1895

A Rustic Invitation Card.



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The Eagle Association's compliments to Miss Eliza Siter and requests the favour of her company at a debate at the Eagle school house on Saturday evening March 9th.

March 1st, 1822.

This last fragment of crude data is deemed worthy of photographic reproduction.

The increasing interest in the Old Eagle School property as a historical landmark is undoubtedly due not only to the fact that more than 122 years ago it was the only place in that section where a rudimentary education might be obtained; but also to the hallowed associations which hover around it as a place dedicated, however informally, more than 142 years ago to religious uses; whereof the little graveyard bears eloquent though silent witness.

To its association with both these uses, so fundamentally connected with the history of the neighborhood, another important use can properly be added, which enabled this old building to be regarded as the public meeting place of the neighborhood. Here debating clubs and singing schools were constantly organized, and conducted. Here militia companies organized and drilled; and here political meetings were held;

Here master, mistress, maids, and workingmen  
Were often gathered, while itinerants,  
In lecture, magic-lantern and the like,  
Presented glimpses of a wider world—  
The "little leaven, leavening all the lump."

It was pre-eminently—

A social center of bucolic life:

sustaining to the quiet rural life of the neighborhood a position suggestive at least of that which Boston Commons, Old South Church, and Faneuil Hall sustained to the free spirited people of Boston, who were privileged to enjoy them as their special heritage. Extravagant as this parallel may appear, the fact as thus deliberately stated, is sustained by what is known of the history of this property. The road jurors heretofore referred to were evidently impressed by the unique character of the place, when they designated it, not by its schoolhouse, or by its graveyard, but as

A lot of public land.

And such general public use was not merely, *with permission*, or *by favor*—as has been the case at most of the other schoolhouses and grounds during the early part of the last century—such use was *of right*, in common with the religious and school uses: so ordered by the rural philanthropist who established the charity.

Thoughtful comparison of the circumstances under which the Old South Church in Boston was rescued from oblivion, restored, and dedicated to its present unique work, with the circumstances under which the Old Eagle School was rescued and restored and dedi-

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cated to its present uses, certainly does not weaken the parallel between the places, even though their relative positions may be aptly and forcibly described as being as remotely connected in their circle of usefulness as "The Hub" and the "felloes."

Mrs. Hemenway's munificence has established the prominent position of the one, whence its influence is to be successfully exerted; while the success of the humbler aim of the other will probably depend largely on the preservation of its rural simplicity.

The importance and influence in the early history of the United States of such a meeting place in a rural neighborhood, especially before the time of the general establishment of Odd Fellows' and Masonic halls, can scarcely be overestimated.

The invitation of "The Eagle Association" to witness a debate there in 1822, indicates clearly how active was this particular use of the property at that early date, although of the history of that association even tradition is silent. The use of the building in this particular alone, should entitle it to almost reverential consideration, if one would reflect for a moment how much influence and development have probably been indirectly evolved from such uses. For man is essentially a gregarious animal, and society the crystallization of human individualities. However much greater the opportunities of the present generation, and heavier its responsibilities, the benefits of such a place to the early inhabitants can fairly be suggested, by the recog-

nized benefits of places holding a similar relation to the present generations:

For we are the same things our fathers have been  
We see the same sights that our fathers have seen,  
We drink the same stream, and we feel the same sun,  
And we run the same course our fathers have run.

And as if to secure just such important benefits to succeeding generations, tradition declares that from its establishment the Old Eagle School was placed under the control and management of a number of persons known as "Trustees" or "Committeemen," who were to hold it under the public trust by which it was donated, "For the general use and good of the neighborhood for religious and educational purposes, and the repose of the dead." These persons apparently occupied towards the property a position similar to that now held by School Directors under the present useful system.

The last formal election of these trustees is said to have occurred in the old building about 1835, at a meeting held there for the purpose of securing better educational facilities for the neighborhood.

On this occasion the old deed dedicating the property to public uses is said to have been produced and read (as was subsequently done to establish the rights of Episcopalians under Rev. Willie Peck—whereof hereafter), and under the authority therein contained, John B. Ivester, Captain John Meredith, Mifflin Lewis

and Lewis Rush, of Tredyffrin, and John Pugh, of Radnor, were elected trustees.

Although they seem to have kept no records whatever, the names of many of these trustees have been handed down and include some of the most influential citizens of the neighborhood.

The following is a partial list of these officers:

William Siter (the elder), Radnor.

Jacob Huzzard (Second), Tredyffrin.

John Pugh (the elder), Radnor.

Robert Grover, Tredyffrin.

Nathaniel Jones, Radnor.

Peter Latch, Tredyffrin.

Thomas Akins, Upper Merion.

Samuel Beaver, Tredyffrin.

Samuel Cleaver, Radnor.

Robert Kennedy, landlord of "The Unicorn," Radnor.

Edward Siter, landlord of "The Spread Eagle," Radnor.

Mifflin Lewis, landlord of the "Eagle Hotel," Tredyffrin.

Lewis Rush, Tredyffrin.

John Pugh, Radnor.

Captain John Meredith, carpenter and militiaman, Tredyffrin.

John B. Ivester, Tredyffrin.

An interesting anecdote relative to the use of the old building as a public hall, obtained from an authentic tradition, is worthy of preservation. As related to the Secretary of the present Board of Trustees of the Old Eagle School in 1897 by the late Joseph Levis Worrall, of Radnor, one of the audience on the occasion referred to, it is submitted as follows:

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In 1832 we had an exhibition of the telegraph in winter time. Two operators came up to Edward Siter, who kept the Eagle Hotel (near the present Strafford toll gate), and asked permission to give the people a free exhibition of the telegraph at the Eagle School. The real object of the exhibition was for the purpose of obtaining an appropriation from the Pennsylvania Legislature through representatives favorable thereto. I don't know who the men were, but father took all the names down. Edward Siter sent word around on horseback to different stores, blacksmith shops and taverns, and put a notice in the Delaware County paper, *Upland Union*, of Chester, and in the *Village Record*, of Chester County.

We had a crowd of persons present at the exhibition; the building was jammed, and many could not get in. Dr. Joseph Blackfan and my father, Fred. Worrall, were chosen by the people to sit by each telegraph operator, who took their positions at opposite corners of the room. Edward Siter, John Pugh and others stood in the doorway of the board partition (which then separated the boys from the girls, and through which they came and lined up before the "Master" to recite) as judges to see that no sign was given of what was written, and then a message was sent across, the machine writing by dots and dashes on paper: Dr. Blackfan writing down a message which the operator sent to the man at father's end, who read it out aloud, and then a message was sent back. The judges were first given the message which Dr. Blackfan wrote down, to see that no fraud was practiced. The message was always read off correctly and the effect on the audience was astonishing. They closely questioned Dr. Blackfan and father to know if there was any collusion. Father and many others thought the exhibition one of supernatural powers. Edward Siter stated that he could not account for it. Others thought that it was the work of the Devil.

The arrangement for the exhibition had been made with much care. The batteries were concealed in boxes. John Meredith sent men to do all necessary carpenter work without charge; and the school was dismissed at noon, so that they had the full afternoon for making their arrangements. The door was locked until the time of the exhibition.

The use of the building as a lyceum, of which the invitation submitted gives such authentic evidence, indicates the existence at this place as early as 1822 of an organization similar to those which later extended through Chester County.

Judge Futhey, in his *History of Chester County* (page 310), refers to a pamphlet of "Proceedings of the Chester County Education Convention, preparatory to organizing throughout the County, of Township Lyceums, held at West Chester, September 12, 1835," wherein it appears that a County Lyceum was proposed, and a society to that end organized by the election of the following officers:

Dr. William Darlington, president; Dr. Ezra Michener, Joshua Hoopes and Wm. Jackson, vice-presidents; David Townsend, treasurer; Joseph C. Strode, recording secretary; John Rutter, corresponding secretary, and Dr. Jesse W. Cook, Washington Townsend, Alex. Marshall, Cheyney Hannum and Henry S. Evans, curators.

There is evidently reasonable ground for the belief that in this County lyceum movement the attendants at the Eagle School were at least among the pioneers.

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The history of the old building, so far as relates to its use as a "Neighborhood School," need be but briefly noticed. Though one of the oldest schoolhouses in the eastern section of the State, and one of the few preserved to the present generation,\* it belongs to a genus whose history and importance have been forcibly presented by Justice Thomas S. Bell (Chester County's sole representative on the Supreme Bench since 1800, and who from 1839 presided over the courts of Chester and Delaware counties until his elevation to the Supreme Bench in 1846), in the case of *Wright vs. Linn* (9 Pennsylvania Reports, 435), and the following observations by him on this subject are worthy of special notice:

These neighborhood school houses have been favorably known in Pennsylvania since a period shortly posterior to the arrival of William Penn in the Province. The facilities they afford for the education of the young in rural districts remote from the higher seminaries of learning, recommend them to the acceptance of the people, and they have accordingly grown to be numerous with the advancing population of the country and proved to be of great utility. A regard for the settled policy of the State, which seeks to promote the education of all her citizens, would seem, therefore, to indicate the propriety of sustaining these humble but useful institutions, whenever this can be accomplished without a violation of settled legal principles. \* \* \* Though for the most part supported by voluntary contributions and con-

\*Other rural School-houses of early date preserved to the present generation are: the Camp School at Valley Forge, recently restored by the Valley Forge Commission, and the Octagon Schoolhouse on the West Chester road near Newtown Square in Delaware County, and the Diamond Rock School near Howellville, Chester County.



sequently occasionally unoccupied, they seldom cease to be regarded as the fountain from whence the youth of the neighborhood are to derive, to some extent at least, mental nourishment. Nay, until recently, their portals presented to many the only path to rudimental knowledge, and not a few, filling respectable positions in society, point to the wayside school as the place of their early instruction.

Little can be added to this testimony, and certainly nothing individually applicable to The Old Eagle School as distinct from its fellows, whose influence has contributed so much benefit to the State of Pennsylvania.

The following list of cases in which the legal status of these primitive institutions of learning has been passed upon by the Supreme Court of Pennsylvania is of interest as indicating the extent of their influence in the State, and warrants incorporation in this history, though remotely bearing thereon. It is also worthy of note in considering the list to know that in one of these cases (*McKissick vs. Pickle*) Thaddeus Stevens, "The Great Commoner" and champion of the common school law, was of counsel in the case, which was twice before the Supreme tribunal:

Com'th *ex rel, vs. Jarret* (Philadelphia Co., 1822), 7 Serg. & Rawle's Repts. 459.

*Martin vs. McCord* (Allegheny Co., 1836), 5 Watts Repts. 493.

*Morrison vs. Beirer* (Westmoreland Co., 1841), 2 Watts & Serg. Repts. 81.

Kirk *vs.* King (Allegheny Co., 1846), 3 Penna. State Repts. 436.

Sch. Directors *vs.* Dunkleberger (Perry Co., 1847), 6 Penna. State Repts. 29.

Beaver *vs.* Filson (Franklin Co., 1848), 8 Penna. State Repts. 327.

Wright *vs.* Linn (Bucks Co., 1848), 9 Penna. State Repts. 433.

Klinkener *vs.* Sch. Directors (Allegheny Co., 1849), 11 Penna. State Repts. 444.

McKissick *vs.* Pickle (Lancaster Co., 1851-53), 16 Penna. State Repts. 140, and 21 Penna. State Repts. 232.

Barr *vs.* Weld (Warren Co., 1854), 24 Penna. State Repts. 84.

Stallman's Appeal (Philadelphia Co., 1861), 38 Penna. State Repts. 200.—Same subject as in Com'th *vs.* Jarrett (*supra*)—

Pott *vs.* Sch. Directors (Schuylkill Co., 1862), 42 Penna. State Repts. 132.

McLain *vs.* School Directors (Indiana Co., 1865), 51 Penna. State Repts. 196.

Only a very small list of the "Masters" (as they were originally called) at The Eagle has been preserved. This includes the following names:

Brinton Evans, said to have been the first teacher; (though subsequent developments would seem to accord that honor to Jacob Sharraden Werkiser, son of Christian).

Andrew Garden, who, during the Revolutionary War, was a drum and fife major in Colonel Vankaik's regiment of New York troops, and also in Colonel Peter Gansevort's New York regiment, and one of the Revolutionary "pensioners" in Chester County. He seems literally to have left his "mark" at the schoolhouse in the shape of the rudely carved initials "A. G." and the date "1794," with the design of a clover or shamrock leaf—suggestive of his nationality—on a stone in the southwest side of the building above the old doorway. He was an active member of the Great Valley Baptist Church in Tredyffrin. There he was admitted to membership in the eventful year 1788, and was one of the "Messengers" to the Philadelphia Baptist Association 1791. He died 1837, and was buried in the graveyard of that old church. Until recently he was remembered by old residents, who described him as "dressed in heavy military boots, with a cutaway coat, and heavy soft hat, turned up at one side with an eagle on it." He lived near Mr. William W. Colket's residence on the Gulph road, and owned property in the neighborhood of the school.

Another of these "old masters" was James Boyle, an Irishman of famed learning, known as "School Master Ehrens." He is said to have had "high descent" from the Earl of Cork and the Earl of Orrery, and to have had decidedly artistic talent. He is also said to have taught at Old Glassley School on Glassley Commons—now part of Devon—and at the Union School, near Great Valley Baptist Church.

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Other "masters" less famous were William Curl, G. W. Ferguson, ——— Pennington, Hezekiah Burnham, William Simpson, Christian Thode, Albin Pearce (son of Cromwell Pearce, one of the wardens of St. Peter's P. E. Church, in Great Valley, Chester County, Colonel of the Sixteenth U. S. Infantry, 1816, and also Sheriff of Chester County in that year), John Hutchinson, Thomas Ward, Calvin James, Evan Jones, Adam Siter—a lame man, whom the scholars endearingly called "Old Step-and-go-fetch-it," and who also taught school in the old schoolhouse at Old St. David's Church, Radnor,—and George W. Lewis.

These old-time schoolmasters owed no allegiance to any school board or similar institution, saving possibly to the committeemen already referred to (although of this there seems to be little evidence). They usually established themselves in their work by circulating a subscription list around the neighborhood and inducing the various residents to send their children to school at certain rates. At the Eagle School the usual rate seems to have been two dollars per quarter, exclusive of books, slates, ink and goose-quills. Three cents per day was also a prevailing rate for more transient scholars.

"Comley's spelling," "Pike's arithmetic," "The American Tutor" and "Murray's Introduction to English Reader and Sequel," were the standard books. "Gummere's Surveying" and "Bonnycastles' Algebra and Mensuration" and "Kirkham's Grammar," were also occasionally in use by bright scholars.

Among the relics which the trustees of the Old Eagle School have already gathered there, are specimens of these primitive instruments whereby a rudimentary education was, with the aid of frequent administrations of the birch "well laid on," literally driven into the scholars in attendance.

As the Common School System of Pennsylvania came into full operation (about 1836), the exercise of their authority by the Committeemen or Trustees diminished; and gradually, almost unconsciously, *nimine contradicente*, the School Boards, elected under the new system, succeeded the Trustees in the management of the property. Probably such succession was the main cause for the renovation of the building, about 1842; and the addition of the southeasterly end, which almost doubled its capacity. At this time the old door was walled up and entrance made from the southeast end, and the original pointing on the walls was covered by a coat of plaster. Prior to these improvements the condition of the building had, it is said, become so ruinous that after the building of the Carr School, about a mile northeast of the Eagle, this new schoolhouse had indeed taken the place of the Eagle School, which, for some years, was abandoned; and was temporarily occupied by Charles Marley and by James Burke (or Boyle) previously mentioned, as a dwelling, who were (it is said) subsequently dispossessed by the exertions or at least the influence of the trustees then nominally in charge.

The following list includes the names of many of the school teachers in the old place after the adoption of the common school system, viz:

Elizabeth and Alice Lewis, Lewis Pearce, George Covington, Matilda Peterman, Job Pugh, William Bell, Wesley Evanson, Elwood Thomas, Ado Latch, Adam Siter, Samuel Latch, Joseph F. Mullen, Hannah Southard, Leonard F. Bittle, Thomas B. Jones, and Elizabeth Smith (afterwards Mrs. Harvey).

In a recently published sketch of the old Carr school-house in Tredyffrin, the following statement is made regarding the conditions in that primitive school:

It is probably well that time has drawn its veil so closely over the scenes in these primitive schools, for much occurred there which reflected no credit either upon the teachers or the scholars. Comparing the scenes in such a school with those which would be witnessed in the present public schools of Tredyffrin, seems like comparing uncivilized nations with civilized.\*

There is little doubt that this criticism might be applied even more forcibly concerning the Eagle School than concerning those schools later established; yet such unattractive features have unquestionably, at the Eagle School, been varied by touching and pathetic

\* Details of the primitive and brutal conditions existing in early schools of Pennsylvania are graphically given in Watson's Annals of Philadelphia and in an address of Dr. George G. Groff, of Bucknell University, at the second reunion of the Howellville School (Chester Co.), July 27, 1905.

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scenes, which would need only the pen of a Whittier or a Bayard Taylor to be presented in ideal pictures.

The following incident, narrated by the late Ellwood T. Carr, of Radnor, who occupied the responsible position of Sheriff of Delaware County (1892-4), is certainly worthy of preservation for the use of the poet or novelist who will some day shape it into more attractive form:

The Sheriff said:

I remember attending at the Eagle School during the Civil War period. Miss Elizabeth Smith was the teacher, and had a very high reputation as a disciplinarian. One day her brother, who had returned from the army on a furlough, drove up to the school with a horse and buggy, and asked her to take a ride with him. She hesitated a few moments, and then turning to the children said that she wanted to go off for a little while with her brother, and would put them on honor not to misbehave during her absence, and she then went out with him and drove off. She might as well have trusted to discipline amongst a pack of monkeys. She had hardly passed out of sight before we had what is now popularly known as a "Rough-housing." One might have supposed that we were imitating the military scenes from which the abductor of our teacher had just come, so full was the air of bullets and missiles, though generally of a softer substance than is found effective in modern warfare. Occasionally a light shower of ink indicated the whirling of an ink stand, and its illustration of how bombs exploded. I don't know how long this scene continued, but we were not more than half through, when the door opened and the teacher entered. She didn't say anything at first, and neither did we; and the transition from Bedlam to the most impressive

Friends' meeting was trying on our nerves. At length when the dust of the recent conflict had subsided, Miss Smith announced that she would remain at her desk for a short time to receive the open apology from the school for their outrageous violation of decorum, and until this had been done by each participant in the recent disorder, no one would be permitted to take part in the school work. Her remarks were followed by another breathless silence. An impressive gloom seemed to settle over the school. Then someone (let it be believed an Eve) arose, approached the teacher's desk, and in a most faltering way presented an abject apology. Miss Smith received it with dignity, and sent the apologist back to her seat. Another and another followed, like sheep over a fence, until I found to my horror that I was the only one left. Miss Smith made some very brief remarks, saying how deeply pained she felt that such an advantage should be taken of her, but that she believed that the lesson learned was a useful one to both teacher and scholars. She was strictly correct. She then summoned one of the classes to recite, and as she proceeded to call upon the different members, I was shocked to find that I was omitted. I still hesitated to apologize, for I had now lost my opportunity to do it with the others. The next day matters were even worse, and I found that I was absolutely ignored. She said nothing to me. I was simply a vacancy. The awful weight of a vacuum was upon me. I was horribly conspicuous in my absence from everything. To add to my distress, even my companions looked askance at or guyed me. Once or twice I faltered a question to the teacher, but there was no evidence whatever that she heard me. I dragged out the miserable week, torturing myself with wonder what would be the outcome. On the day before the last, I determined that I must apologize, but that I would first win her favor by some conspicuous act; and as it had snowed hard the night



before, I arrived at the school Friday morning some hours before the opening, and dug a path from the road to the school door and brushed the steps off cleaner than they had probably ever been. I made a splendid fire and cleaned up the room, and waited in agonized suspense. Presently I heard her footsteps. I knew she must have noticed how carefully the path was prepared. She came up the steps and entered the school room where I was sitting alone. If she saw me, I certainly had no reason to believe it. I was still a vacuum. She went to her desk and prepared as usual for the opening of the school. I fidgeted in my seat, but all to no purpose. I tried to speak, but no sound came from my parched mouth. The agony of the moment became unbearable. At last I distinctly heard the sound of the other children as they approached the school. Then I knew that I had but a few moments. I wrenched my courage up to the very last turn, and with every nerve at its fullest tension, I staggered up to the desk and murmured a faint but sincere apology. I never to the day of my death shall forget the scene that followed. The stern, relentless disciplinarian looked me full in the face, and then threw her arms around me and wept like a child, and kissed me, and we both cried in concert for a moment before the arrival of the scholars. Then she gave me one look that restored me to grace and made life worth living again. Never was a conquest more absolute and complete; never did a teacher more effectually win the esteem and love of a delinquent scholar.

Such a story presents a fitting scene with which to close the glance at this phase of the history of the old Charity.

It is of interest to record that the martial figure in this scene was the heroic color sergeant, George H. Smith, of Company C, Fifty-first Pennsylvania Volun-

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teers, recruited in Montgomery County. At the battle of Antietam this regiment, then under command of Colonel John F. Hartranft (afterwards Governor of Pennsylvania, 1873-1879), was ordered by General Burnside to storm the bridge across Antietam Creek, which separated the contending forces. While performing this gallant movement the regimental colors were shot out of the hands of Sergeant Smith, who was badly (and it was at first thought mortally) wounded. His recovery and return home on a furlough, led to his unconscious connection with this story. Sergeant Smith was subsequently promoted to a first lieutenancy and mustered out with his veteran company in July, 1865.

In 1872 the School Board of Tredyffrin erected a new schoolhouse at Pechin's Corner, about a quarter of a mile northwest of the Eagle School and surrendered the key—as the only badge of ownership—to the little Union Sunday-school then holding weekly services there. Thus in the vicissitudes of its history the religious element in its use again predominated, and during the year 1873 the Sunday-school organization was the only custodian of the property.

Concerning the religious uses of the Old Eagle School, even less is to be recorded than of its use as a school. No prohibition seems to have existed here against any denomination, saving perhaps the Roman Catholic, and of this there is a material doubt. The building has been (it is said) in more or less active

use by preachers from the Christian Church, Baptists, Presbyterians, Episcopalians and possibly Quakers; and none (with the possible exception of the Episcopalians from Old St. David's Church) seems to have maintained more than a temporary ascendancy. While scenes, no doubt, often occurred here which would startle a fastidious ritualist of the present time, the influence for good of the charity in this particular use is unquestionable.

Elder Leonard F. Bittle, of the Christian Church, writing on early scenes in Tredyffrin and Radnor, forcibly and but too truthfully alludes to these primitive religious gatherings by suggesting that the new church organizations know literally:

Nothing of the old-time enthusiasm which prevailed when it was the business of churches to serve the Lord and fight the devil, rather than to amuse children and entertain the public; [and he adds impressively]: It is not pleasant to be such a soldier as Paul was, but it is the only way to gain the victory.

According to traditional accounts, Sunday-school services had been organized at the Eagle School as early as 1820—perhaps as an outpost of the Great Valley Baptist Church, and of Old St. David's Church under some agreement between the two churches—and Mrs. Kitty Henderson (a widow who lived at the foot of what is now Devon Hill, on the Philadelphia and Lancaster turnpike), Edward Siter, Betsy Meredith

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(sister of the old carpenter and committeeman), Eliza Abraham, Ann Cleaver (sister of Hiram Cleaver—Blacksmith, Justice and Representative), and Nathaniel Jones, were among the early teachers.

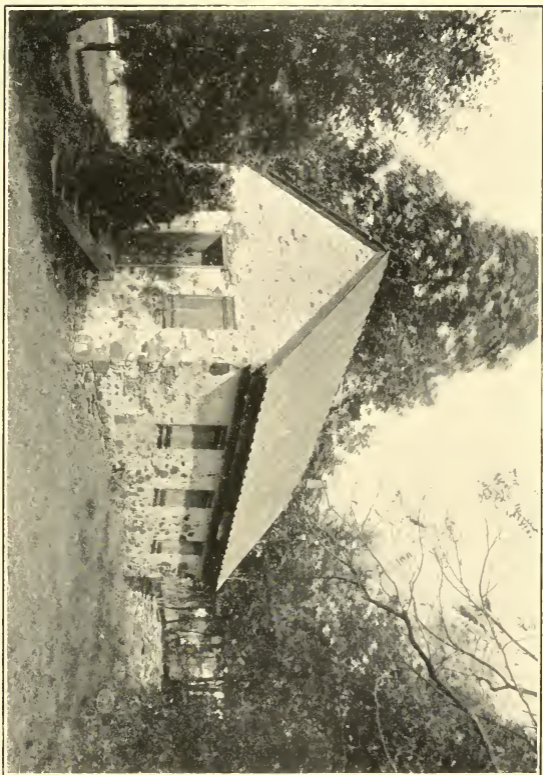
This use of the old building for a Sunday-school continued with more or less regularity until the fall of 1873, at which time it was more distinctly associated with St. David's Episcopal Church, at Radnor than elsewhere.

As the use of the Old Eagle Schoolhouse for Sunday-school purposes was the last attempt to maintain the religious use in the grant of the property prior to its restoration, a more detailed mention of this phase of its history is desirable.

In Dr. Sachse's historical sketch already quoted, he says on this subject:

From 1820-1832, the Rev. S. C. Brincklé, the rector of St. David's and St. Peter's churches, a man greatly beloved and respected by the whole community, irrespective of creed, established an Episcopal mission here, which continued to flourish while he was in charge. A Sunday-school was also established and held under his auspices. After Mr. Brincklé left the neighborhood in the latter year the Sunday-school was changed to what is known as a Union Sunday-school, and was maintained irrespective of sect or creed.

While tradition was evidently the only authority for this interesting record [and unfortunately Mr. Brincklé's diaries while not contradicting it fail to give it any support] yet it may be warrantably inferred that



Abandoned.



Sunday-school or other religious services were also maintained at Eagle as an outpost of Old St. David's Church during the incumbencies of Rev. Simon Wilmer and Rev. Wm. Henry Rees, who succeeded Mr. Brincklé, as each clergyman reports holding services at "Schoolhouses"; but no definite information on the subject has been preserved. Under the rectorship of Rev. Willie Peck, however, who succeeded Mr. Rees, it is clearly established that about 1845 a number of Episcopalians spending the summer at the then popular hotel kept by Mifflin Lewis (one of the trustees of the Eagle School), at Eagle Station on the Philadelphia & Columbia Railroad, finding the distance to St. David's Church inconvenient for their attendance, suggested that Episcopal services might be held in this building. Mr. Lewis approved of the plan, but was met with the assurance that the Baptists had prior rights there. Investigation followed. The deed was produced (as on the previous occasion referred to when trustees were chosen about 1835) and the right of the Episcopalians in common with all other Protestant denominations to hold services there, was fully established, and such services organized by Mr. Peck.

As the details of this interesting connection with Old St. David's Church were unexpectedly developed in the equity proceedings to re-establish the public uses for which the Eagle School was established (whereof hereafter), it will be of value to incorporate in this history extracts from the testimony of Hannah M.

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Rush (daughter of Mifflin Lewis, one of the trustees of the school, as previously stated), bearing on the subject as follows:

My father was one of the Public School Board of Tredyffrin. \* \* \* Father kept the Eagle Hotel. Father's guests in summer were principally Episcopalians. They wanted to have services in the school alternately with the Baptists. Father asked some of the Trustees to allow them to do so. They objected, saying it was only for the Baptists to worship there. Mr. Peter Latch, a Baptist of the Valley Church, searched for the deed for this property. He found it and brought it. In which it said that all religious denominations were at liberty to worship there except the Roman Catholics. The Rev. Mr. Peck after this held Episcopal services there on alternate Sabbaths.

[Cross examined.] The subject of holding church in the house was often spoken of by the Episcopalians. The use by the Episcopalians did not interfere with others using house. I never read any deed. I only saw it in my father's hand. It looked like a common paper, 'it looked old. \* \* \* Mr. Latch said it was the deed \* \* \* This was after I had married, so then in the fourties.

The beautiful liturgy of the Episcopal Church seems to have become most acceptable to the residents of the neighborhood and so much interest was manifested that several ladies residing near the old place organized later a Sunday-school, which was held there every Sunday afternoon. William Cundy, an Englishman, and proprietor of a large bobbin factory at Hammer Hollow, contributed, it is said, some twenty of his own children to the gathering, and a large number of



his employees. Miss Helen Louisa Lewis, another daughter of Mifflin Lewis (the old trustee), and several boarders at the hotel, with their friends, were amongst the teachers, and the little building was often crowded. The Rev. Thomas G. Clemson, rector of St. David's Church (1861 to 1865), became much interested in the place and repeatedly held religious services there on Sunday afternoons. Closer connection with Old St. David's Church was also encouraged during Mr. Clemson's incumbency by the union of both Sunday-schools at the annual festival for the children held at St. David's Church grounds, when hay wagons were employed to transport the children from the Old Eagle School. These Sunday-school festivals were events of much general interest by no means confined to the children, but shared by a large part of the congregation and their friends.

It was during this period in the history of both places that a plan of establishing a chapel of St. David's at Eagle was evolved, but as the then acknowledged title to the Eagle School property precluded any one denomination from maintaining an exclusive right there, the Episcopalians soon sighed for other accommodations. To this end various enterprises were undertaken to raise the needed funds, beginning with a lecture on March 13, 1865, in the Berwyn Presbyterian Church by Captain Henry Coppée (then Professor of Belles-Lettres in the University of Pennsylvania, and afterwards President of Lehigh University), at which

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a considerable fund was raised. Later, a large fair was held in the woods adjoining the property on July 12 and 13, 1865, whereby about four hundred dollars was raised. About five hundred dollars additional was obtained by a collection gathered at the instance of Captain Paul Shirley, U. S. N., from the officers then under his command on the "Suwanee"—a thank offering, it is said, for their deliverance from a great storm.

Some of the incidents of this period are cursorily referred to in the "History of Old St. David's Church," published in 1906, pages 131-133.

The object of these enterprises seems to have been the erection of a little building near Eagle Station on the Pennsylvania Railroad for church and Sunday-school purposes, which, according to a written memorandum on some of the tickets, was to be a "Chapel of St. David's."

The withdrawal of Rev. Mr. Clemson from St. David's in the year 1865 seems, however, to have had the effect of preventing further progress in the effort to establish the little Episcopal Sunday-school; and not until after the advent of his successor, the Rev. William F. Halsey, in November, 1866, and especially after the interest awakened by his anniversary sermon, preached in September, 1867, does the subject of extending the field of St. David's work in that direction seem to have been revived. Meantime much of the support of the enterprise for "A Chapel of St. David's" seems to have come from residents lower down the

line of the Pennsylvania Railroad. Within a year, however, after the interesting anniversary service referred to, two more fairs were held, on the grounds of St. David’s Church, one on August 27, 1868, to obtain funds “To build a Chapel of St. David’s Church,” another on August 19, 1869, “in aid of Building Fund of Church of The Good Shepherd,” and a third, in the woods adjoining the little school property, on August 11 and 12, 1870, for “The Chapel Fund.” In this way funds were obtained aggregating considerably more than one thousand dollars. The general object in view at these fairs seems to have been the establishment of a Protestant Episcopal Church or Chapel on or near the Lancaster turnpike, between Eagle Station and Rosemont Station, on the Pennsylvania Railroad. The similarity in terms, however, whereby the advocates for locations between these points designated their objects of church enterprise, seems to have been quite sufficient to secure their hopeless entanglement.

It would no doubt be interesting and, perhaps to many readers, startling; but in the judgment of the writer neither discreet nor profitable, to describe in this historical account the various efforts made by the custodians of each of these different trust funds to relieve themselves of responsibility for the ultimate disposition of the money in their possession, and their various experiences resulting therefrom. It is sufficient to record that the majority present at a meeting

held near the old schoolhouse May 4, 1871, "To take action on the distribution of funds received at the fairs and festivals," decided that, "The organization for erection of a Sunday-school or chapel of St. David's still exists;" and in accordance with this decision some of this money was invested in the purchase, in 1872, of about two acres of land on the Lancaster turnpike, near old Eagle Station, Pennsylvania Railroad; and in 1872-4 this land was formally deeded to St. David's Church and accepted by them by formal resolution wisely providing that the title should be "Absolute in St. David's Church without restriction." In 1888 this land was exchanged for land adjoining St. David's Church, upon which in 1889 was built a handsome rectory. Another of the several funds obtained wholly or in large part by direct contribution was handed over to the church enterprise then fairly established near Villanova, and later known as The Church of the Good Shepherd.

The confusing and contradictory evidence on the subject of the receipt and appropriation of these various trust funds if carefully and intelligently sifted would probably warrant the conclusion that each of the temporary treasurers did what they conscientiously believed to be right in turning over the funds in their custody to one or another of these particular objects of church enterprise, however strangely regardless they appear of their plain duty to obtain judicial decision of the matter. It is also reasonably certain that

the funds in each case were appropriated to the support or benefit of the Protestant Episcopal Church; or were held with the original intention at least of being so appropriated. Yet it must also regretfully be conceded as a result of these transactions that the prospects of establishing a Protestant Church at this place, but a few years before so bright and encouraging, were thereby dimmed almost to extinguishment. The result of disagreement amongst the interested parties on such subjects was, of course, also disastrous to the prospects of the Sunday-school. The interest of many of the most active Episcopalians was alienated; others withdrawing about the same time from the neighborhood, the Sunday-school lost its distinctively Episcopal character. One or two Presbyterians were added to the list of teachers, and close relationship with the old Episcopal Church at Radnor began to weaken.

With thinning numbers, with diminished enthusiasm, the little Sunday-school struggled to maintain its services; occasionally visited by Rev. William F. Halsey, the venerable rector of St. David's; occasionally by William E. McElroy, Esq., a Presbyterian Elder visiting in the neighborhood; and occasionally by representatives of the Great Valley Baptist Church. Some interest was revived during this depressing period by the purchase of a little cabinet organ, and during the weekdays of 1873, members of the Sunday-school occasionally visited the building to practice hymns. During the fall of 1872 and 1873, finding themselves in exclusive

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possession of the building and no arrangements made for their reception, as was done while the School Board held joint possession, the teachers of the Sunday-school, as the cold weather set in, brought with them supplies of wood and coal from which they built their fire for a few Sundays, as in the earlier days, when chopping wood with a grubbing hoe or other available tool, for use in the old ten-plate stove, was a part of the regular curriculum. The Sunday-school, however, closed when the winter set sharply in, and on October 12, 1873, the last religious service was held there, prior to the restoration of the building, when the Sunday-school closed its sessions for the winter. The little organ was removed to the residence of one of the teachers, who had been largely instrumental in obtaining funds to purchase it, and through that severe winter the old building was vacant; only the bookcase with the main part of the little Sunday-school library remained to indicate its tenancy.

The following list embraces the names of the clergymen, teachers and officers said to have been actively connected with the religious uses to which the property was dedicated since 1800:

Rev. Charles B. Keys; Rev. James Ely Wilson; and Rev. James Fuller Brown, of the Great Valley Baptist Church; Rev. Samuel C. Brincklé; Rev. Willie Peck (one of the "Tall Tennessean" heroes of the battle of New Orleans); Rev. Thomas G. Clemson, and Rev. William F. Halsey, of Old St. David's Church.

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Mrs. Kitty Henderson, Edward Siter, Betsey Meredith, Eliza Abraham, Ann Cleaver, Nathaniel Jones, Martha Wentworth, Helen L. Lewis, Emily Sargent Pleasants, Elizabeth Gwinn, Sallie Pleasants, Helen A. Hibler, Elizabeth Byrd Pleasants, Mary B. Wharton (whose philanthropic work in Philadelphia and at the Green Tree Cottage for Working Girls at Duffryn Mawr is well known), Jane R. Johnson, Katherine Wentworth, Henry Pleasants, Jr. (lawyer), and Henry Redwood Wharton (the now distinguished surgeon and medical author).

Early in the spring of the year 1874, just before the usual time of reopening the Union Sunday-school, application for the key of the old schoolhouse was made to the teacher who was entrusted with its custody, by Peter Mullen, a well-known colored man of the neighborhood, who explained that he intended to occupy the place as a dwelling-house. The request being refused him, he withdrew, but in a few days was found in full possession with his family. He claimed to hold it under a writing from one or more persons, whose Dead rested in the adjoining graveyard, whereby the use of the building was given him in return for his care of the graves.

Intense indignation over this action was manifested by all interested in the Sunday-school, and when Mullen proposed to plough up the ground lying west of the public road and cultivate it, the land was fenced in by John L. Wentworth, the husband of one of the

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Sunday-school teachers, who owned adjoining land, and for a time patrolled to prevent further squatting.

After much discussion as to the proper mode of procedure to eject the new tenant, he was arrested, and after a hearing before old 'Squire Nathan Stetson on May 2, 1874, was bound over for trial at the Quarter Sessions of Chester County to answer the charge of forcible entry and detainer. His trial occurred at the August Sessions of the same year; but as proof of the essential feature of force *in entering* was wanting in the case, he was acquitted under the direction of the Court (Hon. William Butler presiding), although required by the verdict to pay the costs, and remained triumphantly in possession.\*

Little daunted by a failure in the first attempt to obtain possession of the schoolhouse, an action of ejectment was commenced December 2, 1874, by John L. Wentworth and Martha Wentworth, his wife, *individually* against the victorious tenant, in the Court of Common Pleas of Chester County, of January Term, 1875, No. 49. In this proceeding a number of most respectable and highly esteemed citizens of the community, including William and Isaac Lawrence, of East-town; John Lawrence and Samuel P. Jaquette, of Radnor, and Devault, Joseph and George R. Beaver, of Tredyffrin, presented their petition to Court, May

\*At the trial in the Quarter Sessions the Commonwealth offered to prove that defendant had admitted that after gaining access to the building, which he found open, he had unscrewed the bolt of the door to admit the rest of his family; but the Court excluded the evidence on the ground that it *proved forcible exit* rather than entry.



21, 1875, alleging that they were the landlords of the defendant, and were admitted as co-defendants.

Regarding the reasons which prompted an ejectment suit by private individuals rather than such equitable proceedings to re-establish the trust, as were finally instituted, and regarding the intervention of these co-defendants, much might be written of interest; but here, as in other incidents of this history, the veil which Time has kindly drawn over the Past will not be raised by the writer. It is of value, however, to know that neither plaintiffs nor defendants in this ejectment suit seem to have supported their respective claims of title by any evidence whatsoever.

During the progress of the litigation an earnest effort was made to enlist the aid of the Tredyffrin School Board to take charge of the property for public uses; but the sentiment of the School Board seems to have been against assuming any such control of a property equally available for uses other than educational; and they declined to take any part in the litigation. The case was finally referred to arbitrators, and, as no scintilla of title was shown in the defendants, an award was made, September 3, 1875, in favor of the plaintiff.

Defendants appealed; and the case came on for trial within a few days of the opening of the Centennial Exposition. A verdict under instruction of the Court was rendered May 17, 1876, in favor of the plaintiff, subject, however, to the point of law reserved whether

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the plaintiff was entitled to recover. On September 1, 1876, judgment was entered, *non obstante veredicto*, for the defendants, on the ground that, although the defendants had absolutely no title, plaintiff had failed to prove a better one. The opinion of Judge Butler in entering this judgment, reported in 2 Chester County Reports, 544, is appended as a valuable item in the history of the charity. Plaintiffs appealed to the Supreme Court (January Term, 1877, No. 16), but failed to prosecute their appeal and the case was non-prossed.

After the termination of the ejectment suit, acting, it is said, upon an informal suggestion from the Judge who presided at the trial, the School Board of Tredyffrin, who had taken absolutely no part in any of the litigation of the previous two years, and several of whose members had disclaimed any interest in the premises when asked to protect it from squatters for the public good, accepted possession of it from Peter Mullen and immediately presented (September, 1876) a petition to court setting forth that the School Board of Tredyffrin had taken control and possession of the Old Eagle School property about 1854:

That the property in question was purchased many years ago, and the improvements thereon erected by the contributions of the neighborhood (as your petitioners are informed) and the said property was in the care of several citizens of the neighborhood, who were known as Trustees of the same. That said Trustees have passed away by death or removal and none are now known, nor is there any deed for said property to be found on record or elsewhere.

And asking permission of court to sell the property. (Chester County Miscell. Docket 4, page 347.)

The irregularity of this petition was so apparent that it was withdrawn, after argument, and the following year (September, 1877) a new petition was prepared under the direction of the School Board, signed by Mary A. Huzzard, David Wack, Robert W. Pechin, and Thomas McMinn; with the endorsed approval thereon of John B. Ivester, one of the Trustees of the place under the old régime, setting out that the school-house had been built and the property conveyed sometime prior to the year 1800 to:

A Board or Committee of five citizens of the vicinity who were known as trustees and who had the management and control of the school and the school property and who were chosen by the people of the vicinity at a meeting for that purpose. \* \* \* \* \* That the school directors of the said township of Tredyffrin are indisposed to accept a conveyance of said property from the said John Ivester the surviving trustee as aforesaid.

And the Court was asked to authorize a sale of the property by said surviving trustee. (Chester County Miscell. Docket 5, page 17.)

The result of this application was a vigorous remonstrance signed by more than fifty residents of the neighborhood [see appendix], alleging, *inter alia*, that:

At a date now unknown, but about the beginning of this century, the premises in question were conveyed to several trustees

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for the public good of the neighborhood. That the building thereon has been used until very recently in accordance with such intention for the holding of religious services, for the public school of the township and at the same time and also afterwards for a Sunday-school for which or for similar purposes it is to the interest of the subscribers and the community that it should still be used. \* \* \* That the trust must still be considered active in the hands of John Ivester, now living, who has held the office of trustee for many years.

This remonstrance Ivester also signed, maintaining that his signature to the application for the sale was obtained through misapprehension.

Mrs. Martha Wentworth also filed a separate answer setting out *inter alia*:

That the school house in question with the land appurtenant thereto was delivered into her possession by the School Board aforesaid about the year 1874, and she has retained possession of the same for a Sunday School \* \* \* That as to any land west of the great road, she denies that it is appurtenant to said schoolhouse.

Upon the presentation of these remonstrances the Court appointed Hon. Joseph J. Lewis master and examiner, to report to the Court the facts of the case. At the first meeting before this venerable barrister, counsel for the School Board, who appeared for the petitioners, stated that the application had been made under a mistaken impression that the School Board were not the owners in fee of the property; but that

they had discovered their error and therefore desired to withdraw the petition. This was promptly done and the proceedings discontinued.

After failing thus to dispose of the property by sale, the School Board then rented it to Elizabeth Dickensheet (better known as "Chicken Lizzie," from the numbers of the feathered tribe who shared her home with her and showed their devotion in many ways), a well-known old character of the neighborhood, for a nominal rent, and disregarded repeated entreaties that the Sunday-school might be re-established there.

In June, 1879, formal application was made to the Tredyffrin School Board, in open session, by Thomas R. Jaquette, *et al.*, for permission to use the building for religious purposes; but the application was refused.

The appearance of utter neglect, squalor and dilapidation which the property, including the old graveyard, presented at this time was as pitiful as it was shameful. Whittier's allusion to an abandoned school-house as:

A ragged beggar sunning

is too picturesque a suggestion for the Old Eagle School from 1874 to 1894; rather was it a:

\* \* \* Stage of Death's oblivion.

Of scenes occurring in and around the old building during that period, none but a Dante should attempt to write. Its occupation as a dwelling terminated in

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June, 1904, in a frightful assault upon the inoffensive tenant, whose principal companions were innumerable chickens; but the perpetrator of the outrage was never discovered. The man who was arrested for it was tried, November, 1904, and acquitted.

Meanwhile mutterings of discontent and indignation at the condition of affairs arose from the residents of the neighborhood whose dead were buried there, or whose associations with the old place kept them still interested; yet no formal and organized effort was made to restore the old property to its religious uses. The only evidence of interest in the subject of this charity that was manifested by any of the religious bodies of the neighborhood during the seventeen years from 1874 to 1891, was the adoption of a resolution by the trustees of the Wayne Presbyterian Church on January 7, 1878, in reference to the remonstrance heretofore referred to:

That the action taken on behalf of numerous residents of the neighborhood of Eagle School House (in Tredyffrin Township, Chester County, Pa.) that the trust whereby the property was held for the good of the neighborhood be sustained, we hereby cordially endorse with a view of giving the Wayne Presbyterian Church in common with other religious denominations the privilege of holding religious services in the house on said property.

Nothing else was done on behalf of the old charity; and that this action was *purely formal* is evidenced by the fact that a few years later two of the prominent



Renewed Usefulness.





officers of this same church were elected to membership in the Tredyffrin School Board, and maintained both positions for years without apparently making the slightest effort to even protest against the diversion of the trust.

In 1881 the property sustained a severe injury by the location through it of a new public road, leading from the Lancaster turnpike toward Chester Valley, for which no damages were awarded, and no formal claim therefor seems to have been pressed by any one.

In 1888 some interest in the neglected spot was awakened by the historical sketch written by Julius F. Sachse, Litt.D., already referred to. It is to this sketch, by the courtesy of Dr. Sachse, that the writer is indebted for several valuable suggestions as hereinbefore stated.

In March, 1891, the School Board of Tredyffrin made title by private sale for a consideration of two hundred dollars to about twenty-three perches of land lying west of the new road through the property, to Mrs. Martha Wentworth, the same teacher of the old Sunday-school, who had been so active in endeavoring to recover possession of the property from the intruder of 1874. The consideration was probably not grossly inadequate, considering the conditions at that time; but the act of making a sale of the property—especially a private one—was impolitic and gave great offence to the old residents. Several indignation meetings of these persons were held to protest against the

action of the School Board; and as these protests were ignored by the Board, measures were immediately taken to secure legal redress in the matter.

A petition in the nature of a bill in equity, headed by the venerable Trustee, John B. Ivester, then in his ninety-third year, was filed June 8, 1891, in the Court of Common Pleas of Chester County [see appendix], reciting briefly the history of the place and the former proceedings, and asking for the appointment of

Four persons, residents of said neighborhood, as trustees, to act with said John B. Ivester in taking charge of said property in accordance with the provisions of said trust (for the good of the neighborhood for religious, educational and burial purposes), and to take such other and further action in the premises for the re-establishment of said trust as to justice and equity shall appertain.

Citations issued upon this petition and were duly served upon the School Board of Tredyffrin Township, and their vendee, Mrs. Martha Wentworth, and their tenant, Elizabeth Dickensheet.

In their answer, filed July, 1891, the School Board claimed the absolute ownership of the property, under—

First: An alleged grant to Tredyffrin Township for school purposes:

Second: Statutory possession;

And under the guidance of able counsel stubbornly contested, step by step, the proceedings to re-establish the Trust.

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No answer was filed by either of the other respondents.

On August 10, 1891, the Court referred the matter to Robert Emmet Monaghan, Esq., as "Master and Examiner, to take proof of the facts and circumstances, etc., and make report thereof to the Court."

The hearings before the Master began October 24, 1891, and continued with numerous intermissions until June, 1894, when petitioners, having examined sixteen witnesses and offered much documentary evidence, closed their case.

The names of these witnesses in this proceeding are here given as an important part of the history of the place as follows: John B. Ivester, Elijah H. Wilds, Ado Latch, Jacob Mullen, Thomas R. Jaquette, John Wilds, Dr. John S. Angle, Henry Pleasants, Sarah Lewis, William W. Davis, Rebecca Ellen Pugh, George H. Beaver, Charles H. Pennypacker, Hannah M. Rush, William C. Duckett and Edwin Smith.

The most indefatigable efforts to discover the old deed, which was not recorded, had been fruitless, (although two of the witnesses, John B. Ivester and Hannah M. Rush, extracts from whose testimony have already been quoted, testified to having seen it and heard it read), and evidence of the Trust under which the property was held, depended almost wholly upon the traditions of the neighborhood, supplemented by some records of adjoining properties, of the roads through the old place, and of the previous applications for sale, and the ejectment suit with Peter Mullen.

The respondents declined to offer any evidence, and the final argument was heard before the Master on December 18, 1894. On February 6, 1895, he filed his report, holding "That the alleged Trust, in respect to the premises described in the petition, for the general use of the neighborhood for religious, educational and burial purposes, is a subsisting Trust," and recommending that trustees should be appointed by the Court "To take charge of the property and manage the same for the benefit of the neighborhood, according to the purposes and intentions of the donator or grantor;" and imposing the costs on the respondents.

Voluminous exceptions to this report filed by the School Board were elaborately argued before the Court in banc March 25, 1895. On April 22, 1895, the Court in an opinion by Waddell, P. J. (the text of which is appended in full), dismissed the exceptions and confirmed the Master's report, excepting as to the matter of costs, which were equally divided between the parties. On this question of costs the Judge held (whatever might be thought of the action of their predecessors), that:

It was proper for the School Board to endeavor to establish their rights when they were questioned, or, at least to defend them. This is all they have done. In our opinion they did no more than was justifiable.

Subsequently, May 6, 1895, a formal decree was entered (see appendix), appointing Thomas R. Jaquette,

Elijah Wilds, John S. Angle, M.D., Daniel S. Newhall and Henry Pleasants trustees.

To hold title to said real estate and to administer this charity, and in the exercise of a reasonable discretion subject always to the further order of the Court to regulate the manner in which the property can most effectively be utilized for the general use and good of the neighborhood for religious, educational and burial purposes as aforesaid.

Thus closed the final scene in the first act of this rural drama.

It will not unduly detract from credit due individuals to attribute the success of the efforts made in this unusual litigation, almost wholly to the power of THE LAW; and the following tribute, appearing as a conclusion to the historical account of The Old Eagle School, published by the Trustees immediately after their appointment, is here appropriately reproduced:

Prior to and during the pendency of the litigation for the re-establishment of the Trust, the special interest of a few residents of the neighborhood, who were acquainted from childhood with the property, was enlisted and proved of infinite value in organizing and maintaining the efforts to restore the old Trust.

The perseverance displayed by these persons in maintaining their rights \* \* \* suggests the not dissimilar characters portrayed in the sacred story of Nehemiah. Nor were there wanting in the parallel the characters of Sanballat and Tobiah and Geshem "to laugh to scorn and despise" the work of restoration; \* \* \* and the petitioners in sustaining their

claims, were eventually relegated wholly to that aid which the most humble can command through the Legal Profession. To this profession, as the representative of our system of remedial Justice, must alone be ascribed the honor of rendering effective aid in a cause so long entangled in a net of selfishness, whose meshes represented the host of false motives prompting various efforts to obtain control of the property.

Brought into aggressive action at the bidding of a few humble petitioners, this system ever preserved for all parties the delicate balance between right and wrong. Clothing the Master with transcendent power to compel the attendance and testimony of material witnesses; yet constituting him the trusted servant of the Court to visit the humble dwellings, where, from the minds of aged and infirm witnesses, valuable evidence was to be secured; restraining the impetuosity of those petitioners who sought to use her power to avenge the injustice that had so long deprived them of their use of the property; yet granting to them fullest time and opportunity to obtain the needed testimony to support their case; securing to respondents every right to which, as the actual occupants of the property, they were entitled; yet sternly rebuking their attempt by technical objections to deny to petitioners the benefit of testimony, only preserved in the treasured traditions of the neighborhood; gathering together this mass of testimony, carefully sifting and weighing it with such suggestions as each side might have to offer; submitting at last for the critical re-examination of counsel and Court a careful analysis of the case, prepared by a legal mind specially trained to such work; and spreading upon the records the result of all these labors as evidence to support the final decree. Surely the contemplation of such a redress of wrong and an enforcement of right, should evoke profound admiration of those great principles of equity by whose

authority, under THE SUPREME JUDGE, such a system alone exists!

The very obscurity, almost insignificance, of the object for which legal aid was invoked, only the more clearly displays the majesty of a profession fully meriting Blackstone's matchless eulogium, that it—"Employs in its theory the noblest faculties of the soul and exerts in its practice the cardinal virtues of the heart."

Through very different stage settings is presented the next part of this same drama wherein the Board of Trustees appointed by the Court, appear as the principal actors.

On the evening of Saturday, May 11, 1895, these Trustees met in the old building, whence, after an informal conference, they adjourned to the residence of Daniel S. Newhall, adjoining, and formally organized by the selection of Elijah H. Wilds as president, and Henry Pleasants as secretary and treasurer.

Funds to meet the preliminary expenses of restoration, including the legal expenses incurred in re-establishment of the charity aggregating one hundred and eighty-eight 75-100 dollars (\$188.75), were obtained by contributions and also by proceeds of sale of a historical account of the place prepared by the Secretary of the Board, and which had been published in the summer of 1895 in the *Village Record* of West Chester, and afterwards printed in pamphlet form and extensively circulated. By these means four hundred and seventy-nine 80-100 dollars (\$479.80) were obtained

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during the year 1895, particulars of which appear in the Treasurer's report appended.

Almost immediately after the organization of the Board, a defiant challenge of their authority was made by a local undertaker, who, following a precedent established during the days of the abandonment of the place, and without authority from any one, buried in the Old Eagle School cemetery the body of an unfortunate pauper who had committed suicide near Devon. A peremptory notice from the Trustees to remove the body being disregarded, the Trustees at once employed the services of a first-class undertaker to disinter the body and remove it to the Potter's Field at Embreeville, Chester County. The disinterment having been successfully accomplished, they then immediately brought suit, September 3, 1905, in Common Pleas of Chester County (October Term, 1895, No. 13) against the trespasser to recover the expenses incurred and damages for the trespass.

After a brief bluster, the defendant followed the advice of his wiser friends, paid the entire costs and expenses and a nominal sum for damages, and the episode which created a momentary tempest resulted in a distinct benefit to the new board.

During the same period negotiations were begun with the School Board of Tredyffrin, who had appealed the equity proceedings to the Supreme Court of Pennsylvania (July Term, 1895, No. 160), looking to a final settlement of their claim upon the property ;



and at the meeting of the School Board held at the old Centreville hotel August 5, 1895, after a full hearing accorded the Secretary of the newly appointed Trustees on their behalf, it was finally agreed that if the Trustees would assume the share of costs imposed by the Court on the School Board they would relinquish their claim. This plan of settlement was accepted; the entire cost of the proceedings to re-establish the Trust was paid by the Trustees, and thereupon, on August 27, 1895, the School District of Tredyffrin executed a quit claim deed for the property to the Trustees of the Old Eagle School and surrendered to them their possession of the premises.

With this quit claim deed from the School District of Tredyffrin came the hearty good wishes of the members of the School Board, who, having been defeated in their effort to perform what they deemed their duties, accepted the situation with exceptional dignity and grace; and no warmer friend of the Old Eagle School existed in after years than Havard Walker, the venerable president of the School Board.

A few months later, on September 23, 1895 (Road Doc. M. 197), the Trustees instituted legal proceedings which vacated that part of the *old* road bed bisecting the grounds and passing along the west side of the graveyard at the foot of a stone wall then standing there. This road was laid out, as hereinbefore stated, in 1818, replacing a road over a similar route which dated from 1720.

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In the spring of 1896 the Trustees obtained a careful survey of the entire property by Daniel Kinzie, of Upper Merion, and Samuel M. Garrigues, of Haverford, surveyors, showing a total contents of one acre and eighty-seven one thousandths of an acre; one hundred and seventy-eight one thousandths of an acre of which lay west of the public road opened in 1881.

With a view to obtain further funds toward the restoration of the place the Trustees entered into negotiations with Mrs. Martha Wentworth for sale to her of this westernmost fragment, but finding that several other persons were also desirous of becoming purchasers, they subsequently instituted proceedings in the Common Pleas of Chester County, October 6, 1896 (Miscell., No. 1462), whereby the property was exposed at public sale in November, 1896, and sold to Henry H. Huey for five hundred and ten dollars (\$510).

It is worthy of notice that in conducting these proceedings the Trustees were represented by Thomas W. Pierce, Esq., who had so ably represented the School Board during the equity proceedings.

Meantime having accumulated a fund of nearly \$500, the Trustees obtained various estimates for restoring the building in accordance with very simple plans submitted. The contract for restoration was finally awarded to Wm. J. McCone, of Devon, for eight hundred dollars (\$800), after a futile effort by one of the Trustees to induce the abandonment of the plan

for restoration and the substitution of a plan to raze the old building and utilize the material for erection of a modern hall on the premises adapted for use as a chapel and Sunday-school.

The interest of practically the whole community in the old place was substantially manifested in the many contributions offered to aid the work of restoration. None of these individual contributions exceeded \$25: up to this amount they varied from the unique contribution from twenty boys of the Malvern Grammar School, who, at the instance of their teacher, Miss Hannah Epright, of Berwyn, contributed five cents each: the average amount of all contributions being \$6.71.

But the spirit behind the contributions, manifested in many ways, was perhaps the most inspiring feature in the unusual enterprise and the following letter received through the kindness of the editor of the local newspaper at Wayne, with the contribution therein referred to, is deemed worthy of incorporation in this history, as evidence of the sure foundation on which the enterprise of restoration was based:

HOYT, Kan., May 24-06.

*Mr. George W. Brown, Publisher of the Wayne "Times":*

My Husband has been a Subscriber to the *Times* for some years, and takes the Paper for the news that he gets of our old Home Place, which we left 50 years ago this Spring. We saw in the Paper they were renovating the Old Eagle Grave Yard. We have read with interest the same, as I have 2

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Brothers, & 3 Sisters buried there some 60 years ago. They were the children of John & Eleanor Aikins, that now lay in Iowa & have Grand Parents laying there—the name Lindsay & Aikins. As you stated in your paper that if any one wanted to help any, and sent the Money to you, you would hand it to the treasurer & as we had a reunion the 31 of March, (Our Golden Wedding day) of all the Family, we as Brothers & Sisters wanted to do something, so we united in sending these Seven dollars. (Please do the same) and Oblige

W. & S. McKEAGE.

During the progress of the work of restoration several interesting relics and inscriptions connected with the history of the old place were reclaimed, including the original date stone bearing the inscription "1788," which was carefully removed from the north gable to a more conspicuous position in the south gable.

The work of restoration was so effectively prosecuted that on Sunday evening, February 7, 1897, the Strafford Union Sunday-school, the successor of the Eagle Sunday-school, held their monthly evening service in the restored building—the first religious service held there since October 12, 1873, when the Eagle Sunday-school "closed for the winter."

On February 22, 1897, a meeting of friends of the old school was convened in the restored building, and a formal report submitted to them by the Trustees showing "a balance in the treasury of sixty-three dollars and forty-three cents (\$63.43) after actual payment of all expenses incurred for the restoration of

the building and provision made for all outstanding bills.”

In this report the plans of the Trustees in reference to the use of the restored building were tersely summarized as follows:

In resuming the work of the charity so long neglected, the Trustees have endeavored to give full recognition to the rights of those organizations which have come into operation since the work of the old one was abandoned. This plan has resulted in their decision to conduct their work mainly through the channels now in operation by the churches and public schools of the neighborhood.

The total cost of the work of restoration and other expenses, and the sources whence the funds therefor were obtained, appear in the summary of the Treasurer's report to September 1, 1909, which is appended.

A more interesting review of the results of the work of restoration, however, appears in the following extract from an article on the subject published in the *Evening Bulletin*, of Philadelphia, September, 1897:

Had the owner of the wonderful lamp, told of in the "Arabian Nights," been animated with the present prevalent desire for the antique, he would probably have sorely taxed the faithful Genie slave with a demand to produce for his home, not only a particular character of building, but one with an ancient history. Yet that such a demand of a modern Genie would not result as in Aladdin's last request for the roc's egg, the writer is assured, in view of his acquaintance with the subject of this sketch, which, although standing on its present site during its checkered history of more than

one hundred and twenty years, has been practically as unnoticed and unknown by any of the horde of visitors located each summer on either side of the Pennsylvania Railroad, between Bryn Mawr and Paoli, as if never existing, paradoxical as this may seem.

Such visitors, regarding themselves as familiar with the neighborhood, may well be startled to find to-day on the public road, a few hundred feet north of Strafford Station, in Tredyffrin Township, a quaint and venerable looking building with pointed walls, shadowed by many fine old trees. A Colonial doorway and low cornice, suggest a history co-extensive with the Nation, and the inscription "1788" in quaint lettering on the old date stone high in the south gable, confirms the suggestion. \* \* \* (They) may be more startled to find butting the building on the northwest, a peaceful looking little graveyard, the last resting place, it is said, of many a hero of Revolutionary times, dotted over with flourishing oaks and chestnuts of a full quarter century growth, while handsome privet hedges on the south and west with groups of shrubbery and a continuation of the surrounding old walls in newer work, attest a present care of the entire property.

During 1897-98 further improvements of the place were made by excavating a cellar under the entire building (in lieu of the small original opening under the middle for storing coal) ; by grading the reclaimed road bed, and enclosing by stone walls that part lying west of the graveyard, whose western wall skirting the old road was removed, except a fragment left by a group of poplars as an effective memorial ; by guttering the public road along the west line, and in 1904, macadamizing and guttering the private road along

the south line, over which access is now obtained to the building; and by the construction of a walk from the entrance of the building to this new roadway, out of the stone sills used in the early construction of the road bed of the Philadelphia and Columbia Railroad.

In their efforts to find practical purposes for which the property could be effectively utilized without sacrificing its present impressive appearance of antiquity and simplicity the Trustees have been less conspicuously successful.

These efforts included plans in operation from 1896 to 1902 to establish a connection between the old charity and the public schools of the adjacent townships of Radnor, Tredyffrin and Upper Merion, whereby the sum of two hundred and forty-six 51-100 dollars (\$246.51) in cash, besides numerous books, were collected and distributed during that period as prizes to the students in these different schools. Very little public interest was however evidenced in this plan, and after 1902 it was suspended. One of these prizes, however, offered in the spring of 1899 for the best poem on the old School, produced the beautiful verses which, with some additions and corrections later made, is printed as the "Foreword" of this historical account.

Similar experiences followed the efforts of the Trustees to establish religious services in the building, although earnest efforts were made from time to time by the officers of the Strafford Union Sunday-school to induce the Trustees to grant them the privilege of

using a part of the trust property for the erection of a building large enough to accommodate their attendants. The Trustees, however, while freely offering the use of the building, were unwilling to allow any material alteration of it; and the existing building being thought too small, satisfactorily to accommodate the Sunday-school, that organization was in 1908 disbanded, and the hall they had occupied since about 1891 was purchased by a Roman Catholic organization who removed it a short distance southwestwardly, where, almost under the shadow of the old Sentinel Chestnut (already referred to), it was transformed into the Chapel of Our Lady of the Assumption.

A free course of political and scientific lectures was held in the old building in the spring of 1904 through the generous co-operation of several well-known lecturers, including Albert S. Bolles, LL.D., of Haverford College, and Prof. Arthur W. Goodspeed, of the University of Pennsylvania; but the interest manifested on the occasions was wholly disproportionate to the expense and trouble involved, and this plan for utilizing the building was also suspended.

The use of the building, however, for private art classes, which were with the permission of the Trustees established there by Mrs. George A. Hunt in the spring and summer of 1905, met with more favor, and these classes have been successfully held there each succeeding season. The artistic location and surroundings of the old place seem peculiarly adapted to



such æsthetic uses and the success of this little school at least suggests the most likely avenue of a practical use of the building, excepting as a library and reading room.

In 1900, the Trustees having completed the restoration of the place, decided upon creating a permanent fund, the income from which would meet expenses necessary for repairs and care of the place. Havard Walker, late President of the opposing School Board, gave the first contribution to the fund, and little by little it has grown until it now (1909) has reached the substantial sum of over nineteen hundred dollars (\$1900), and practically assures the permanency of the restoration.

During the same year 1900 occurred the first break in the membership of the Board of Trustees, by the death of Elijah H. Wilds, whose association with the place had existed since about 1845, and who was very active in the litigation to re-establish the trust and afterwards in the restoration of the place. The resignation of Dr. John S. Angle also occurred the same year. These vacancies were filled by the Court of Common Pleas of Chester County by the appointment of Hon. Tryon Lewis, of Radnor, and Dr. Thomas G. Morton, of Philadelphia, whose generous support of the charity from the time of its re-establishment had been of great value to it. Upon the lamented death of Dr. Morton in 1903, Robert Emott Hare, of Tredyffrin, was appointed by the Court to fill the vacancy.

The plans of the Trustees in seeking the best method of utilizing the building in recent years have been directed mainly towards such measures only as will attract attention to the place as an object lesson of rustic simplicity, which will become more and more impressive as time changes its surroundings.

To this end a souvenir brochure, handsomely illustrated, entitled "Lessons from the Lowly," was in 1902 prepared by the Secretary, with many assistants, and gratuitously distributed. This publication presented in heroic verse many of the suggestive features of the place, and is republished with some additions as a part of this historical account.

This was followed in 1903 by the publication by the Trustees of a pamphlet history of the place entitled "The Evolution of a German Cradle," to which was appended a carefully prepared list of the dead known to have been buried in the graveyard. The present history is practically an amplification of this earlier account with much new matter.

With a similar end in view the Trustees, through their Secretary, made an exhaustive investigation of the old traditions regarding the burial in the little cemetery of many soldiers of the American Revolution. The results of this investigation were most gratifying. They established beyond reasonable doubt the fact that many soldiers who died during the Valley Forge Encampment of the American Army in 1777-78, were buried here, having been removed from the camp to

farmhouses and other places, which then served as hospitals, and thence, on their death, to this as the nearest public burial ground.

The names of the soldiers who died in service seem to be irretrievably lost, but those of five who served during the Revolution and were later buried here were well established, as follows:

Jacob Huzzard (second), of Tredyffrin—Private, Morgan's Company, Hannum's Regiment, Chester Co. Militia. Enlisted 1777; died 1819.

Samuel McMinn, of Tredyffrin—Private in Emergency Militia of 1780, from Chester Co. Died Aug. 8, 1811, aged 54.

Charles McClean, of Tredyffrin, born 1741—Dunne's Company, 3d Pa. Regiment. Wounded at Stony Point; died July 23, 1798.

William Lindsay, of Upper Merion—Corporal of Cowpland's Company, Hannum's Regiment, of Chester Co. Militia. Enlisted 1777; died (about) 1817.

Frank Fisher, of Tredyffrin—Marine on brig "Hyder Ali," Capt. Barney. Wounded at capture of the "General Monk" in Delaware Bay, 1782. Enlisted 1777; died (about) 1825.

To ensure and establish the accuracy of these investigations, the statements and records on which they were based were carefully collected in a Brief of Evidence, which was submitted to many of the leading lawyers of the vicinity, who appended their opinions that the evidence was sufficient to establish the fact of these burials.

Amongst these opinions was one by Hon. William Butler, whose long and valuable service on the Bench

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of Chester and Delaware counties, and in the U. S. Court for the Eastern District of Pennsylvania, added both dignity and weight to his words, and the following extracts from his opinion, given in the form of a letter to the Secretary of the Board of Trustees, are a very valuable addition to this history :

WEST CHESTER, Pa., March 16, 1905.

I have looked over the papers you sent me \* \* \* I feel no hesitation in saying that the evidence fully satisfies me that soldiers of the American Revolution were buried in the "Old Eagle School property." As is almost necessarily the case, the only available evidence of the fact is tradition and "hearsay." Most historical events can be proved only by such testimony; and the principal part of all the history we know rests upon this foundation. Of ancient public facts it is always admissible, and even in courts of justice, where the highest degree of certainty attainable is required, such evidence as you know is admissible where the facts involved are but quasi public, as where questions of ancient boundary between land holders are involved.

The traditions of the neighborhood in which this property is located, and the statements of persons living there during the period following the war—whether soon thereafter or more remotely—are historically admissible on the question here involved.

That the graves of persons not especially distinguished should not be marked at the time, in view of the circumstances, then argues nothing against the fact that the interments occurred. Naturally the importance of such markings could not then be appreciated, and consequently ought not to be expected.

The evidence above referred to is materially supported by the facts that the property was a common burying-place, as



The Sentinel Chestnut.



is shown, at the time, and that it was convenient for the burial of soldiers who died while the army were encamped near by at Valley Forge, and for many years thereafter while the soldiers of the disbanded army after the war resided in the neighborhood.

Were I in your place and that of those united with you in the patriotic act you propose, I should entertain no fear of adverse criticism nor care for it if it should arise.

I think if I were doing what you propose I would substitute (in the inscription) for the words, "As known' the words, "As ascertained with reasonable certainty." Still, the other is justifiable (if it is preferred), for in a historical sense the fact may justly be pronounced certain as the terms you have used declare it.

(Signed) WM. BUTLER.

The Trustees then placed a large boulder conspicuously on the western slope of the graveyard on which were inscribed the names of these five men, and also incised therein a bronze tablet bearing the following inscription:

IN UNMARKED GRAVES  
 WITHIN THIS ANCIENT BURIAL GROUND  
 WERE LAID THE BODIES OF MANY SOLDIERS  
 OF THE AMERICAN REVOLUTION  
 WHOSE NAMES SO FAR AS KNOWN  
 ARE INSCRIBED UPON THIS BOULDER.  
 IN GRATEFUL REMEMBRANCE OF  
 THE COMMON DEBT DUE THESE HUMBLE PATRIOTS  
 THIS MEMORIAL  
 WAS DEDICATED ANNO DOMINI MCMV ON THE  
 ONE HUNDRED AND TWENTY-NINTH ANNIVERSARY  
 OF THE DECLARATION OF INDEPENDENCE.

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The services at the dedication of this memorial on July 4, 1905, were of the simplest nature—a prayer by Rev. James H. Lamb, D.D., rector of St. David's Episcopal Church, Radnor; and a brief oration by William W. Montgomery, Esq., of Radnor.

The actual expenses of placing and lettering this monument were defrayed mainly by the sale of the handsomely illustrated brochure, entitled, "Radnor," already referred to, prepared by the Secretary, with many assistants, presenting in heroic verse a brief story of the establishment and history of Old St. David's Church, Radnor, with reflections in its suggestive features.

In further execution and development of the plan of most effectively utilizing the property as an impressive object lesson, the Trustees have within the past few years adopted several expedients.

In 1906 they provided for the selection of an auxiliary committee of ladies to co-operate with them in the care and adornment of the place, and the following ladies were selected as its first officers:

Mrs. Lewis Lawrence Smith, of Tredyffrin, President.

Mrs. Edward F. Beale, of Philadelphia.

Mrs. William C. Bullitt, of Philadelphia.

Mrs. Philip S. Spaulding, of Philadelphia.

Mrs. George Q. Horwitz, of Tredyffrin, Secretary.

In 1909 one of the vacancies in this committee caused by the withdrawal of Mrs. Bullitt and Mrs. Spaulding



were filled by the selection of Mrs. Murdoch Kendrick: the other vacancy is not yet filled; and at the same time Mrs. Beale was chosen President in place of Mrs. Smith, who having served since the organization of the committee, desired to withdraw from the presidency.

The wisdom of this plan has been conspicuously indicated in the appearance of the place under the efficient management of these ladies.

In 1908 the Trustees placed on the side of the property near the public road, an artistic signboard, specially designed by Messrs. Duhring, Okie & Ziegler, architects, bearing the name and object of the charity with the date of its establishment, the erection of the old building and its restoration.

A yet more important measure for the permanent benefit of the charity is now under consideration of the Trustees. To appreciate fully the importance of their plans on this subject requires some explanation.

A careful perusal of this historical account must have impressed all readers with the fact that ever since the establishment of the charity it has evidently sustained, directly or indirectly, distinct relations with Old St. David's Church in Radnor. The evidence of this relation during Mr. Currie's time is little more than inferential, but during the incumbencies of Rev. Messrs. Samuel C. Brincklé, Simon Wilmer, William Henry Rees and Willie Peck, the Eagle School was evidently a distinct mission outpost of St. David's Church, and

under the Rev. Thomas G. Clemson (rector of St. David's Church 1860-1865), a really close relation between the places existed which was partially maintained under the Rev. William F. Halsey from 1866 to 1873, and has never been wholly abandoned.

Yet another connecting link between these two organizations not less potent in its influence, is found in the prevalent sentiment for the preservation of each landmark in its unique simplicity.

The entire absence of mural tablets or other memorials of a personal nature within the church at Radnor is a marked feature of the place, and has distinctly added to its impressiveness and dignity. In the poem "Radnor" (already referred to) this characteristic has found forcible expression in the lines:

In contrast with cathedral walls adorned  
With tributes reared in honor of the Dead

\* \* \* \* \*

Behold a freewill offering to their God,  
The first fruits of their Western settlement,  
By settlers well acquaint with poverty!  
No names of donors, here inscribed, suggest  
A tribute qualified with selfish ends! \* \*

The recent refusal of the Vestry to permit even the erection of a lich-gate in memory of a vestryman, who, but for this sentiment, might have been considered as peculiarly entitled to such privilege, has distinctly strengthened this time-honored characteristic.

In the case of the Old Eagle School, the Trustees deliberately anticipated and discountenanced the establishment of personal memorials, by providing in their By-laws, that :

No inscription, mural tablet or other memorial of any person not directly connected with the establishment of the charity prior to the year 1800 shall be erected or displayed on the premises, outside of the present bounds of the graveyard, except with the unanimous consent of all the members of the Board obtained at a stated meeting and duly recorded on the minutes.

While such a distinct stand against associating personal memorials with these old landmarks will no doubt bring upon the Trustees of the Old Eagle School, as it has already upon the vestry of St. David's, a full share of criticism, the wisdom of their attitude will become more and more apparent as the aim of—

Memorializing work well done and not  
The humble instruments that work employed;

becomes more generally and distinctly known and appreciated.

In both cases the stand taken and resolutely maintained has certainly a strong basis of Scriptural authority, as well as the suggestiveness of Pope's keen and incisive summary of proprieties in the famous lines :

Who builds a house to God and not to fame  
Should never mark the marble with his name.

These historical and sentimental associations between these two old charities it is natural and reasonable to cherish and foster, and in view of these facts the Trustees propose to formulate some plan whereby these relations may be re-established and strengthened to the mutual advantage of both institutions.

With this end in view, the Trustees have availed themselves of the opportunity afforded by the publication of this history, to arrange for the appropriation of the net proceeds of its sale towards making up the amount needed to restore the small legacies left to St. David's, in accordance with the plan presented on page 122 of the history of the Church, *provided* a satisfactory connecting link between the two charities can be agreed on with the Vestry of St. David's.

The establishment of such a connection with Old St. David's Church will, the Trustees believe, be of the greatest value to the charity; and even the serious contemplation of such a plan marks a new epoch in its history, and is a fitting conclusion to the present historical sketch, as the prophet succeeding the historian, may, in the vistas disclosed to his view from such a Nebo, contemplate the enlarged sphere of usefulness upon which the old charity may thus enter.

From its origin amongst the rude German pioneers of 1767, to its present tasteful restoration, by the residents of the same place, 142 years later, the history of The Old Eagle School presents a story fitted for the highest talent of poet, novelist and historian.

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Here on common ground met Christians of various denominations and different nationalities, each claiming, each accorded, equal rights. Here the entire community for more than a century looked for the education of their young. Here they were accorded the right of public meeting at any time, for any lawful purpose. And here, when time for work was over, each and all, high and low, citizens and aliens, were freely accorded the right of sepulture.

Through the shifting scenes of nearly a century and a half this unique relic has been strangely preserved to the present generation, and now, as if newly born—

It enters on the new and nobler use,  
A century's progress shall disclose the need.

*FINIS.*



## APPENDIX.

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- I. ALPHABETICAL LIST OF INTERMENTS, A. D. 1767 TO 1895.
- II. THE OLD EAGLE SCHOOL—TREDYFFRIN.
- III. COPY OF THE WILL OF JACOB SHIRARDIN.
- IV. COURT DECISIONS.
- V. LIST OF GERMAN TAXABLES AND RESIDENTS IN TREDYFFRIN TOWNSHIP, CHESTER COUNTY, PENNA., PRIOR TO 1788.
- VI. BUILDING OF AN EARLY SCHOOLHOUSE.
- VII. ANSWER, FILED DECEMBER 27, 1877, TO APPLICATION FOR SALE MADE AT THE INSTANCE OF THE TREDYFFRIN SCHOOL BOARD.
- VIII. PETITION FILED JUNE 8, 1891, FOR RE-ESTABLISHMENT OF TRUST.
- IX. FINAL DECREE MADE MAY 6, 1895, FOR RE-ESTABLISHMENT OF TRUST.
- X. SUBSCRIPTION LIST FOR RESTORATION OF THE PROPERTY.
- XI. ABSTRACT OF TREASURER'S REPORT TO SEPTEMBER 1, 1909.





# ALPHABETICAL LIST OF INTERMENTS.

## A. D. 1767 TO 1895.

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### A.

- Alice Akins, b. July 9, 1825; d. 1838. (Unmarked.)  
Eleanor Akins, d. November 24, 1832, aged 22 years, 1 month, 9 days.  
James Akins, d. November 25, 1827, in 74th year.  
James Akins, b. October 22, 1836; d. 1841. (Unmarked.)  
John Akins, b. April 18, 1834; d. 1841. (Unmarked.)  
Mary Jane Akins, b. September 4, 1838; d. 1840. (Unmarked.)  
Rebecca Akins, b. March 18, 1830; d. 1838. (Unmarked.)  
Roseannah Akins, wife of James, b. January 17, 1757; d. July 10, 1818.  
Joseph Anderson, d. November 18, 1839, in 89th year of age.  
Martha Anderson, wife of Joseph, d. September 23, 1834, aged 72 years.  
Mary Anderson, d. March 30, 1863, in 87th year of her age.  
William Anderson, d. April 17, 1861, aged 76 years, 1 month.

### B.

- Charles Beaver, son of Samuel and Elizabeth, d. April 15, 1838, aged 8 years, 2 months, 7 days.  
Devault Beaver, d. October 13, 1837, aged 81 years, 2 months, 15 days.  
Elizabeth Beaver, 1793-1853. (Stone erected about 1900.)  
Jacob Beaver, son of John W., died 1792. (Unmarked.)  
John Beaver, d. December 15, 1777, aged 55 years.  
Joseph Beaver, son of John, Jr., aged 43 years. (Unmarked.)  
Margaret Beaver, consort of Devault, d. January 22, 1843, aged 85 years, 11 months.

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Margaret Beaver, relict of John, d. March 9, 1816, aged 90 years, 6 months, 25 days.

Margaret Beaver, youngest daughter of Devault and Margaret, d. July 24, 1819, aged 18 years, 10 months, 24 days.

Margaret Beaver, daughter of John, Jr., d. 1795. (Unmarked.)

William Beaver, son of Devault and Margaret, d. July 6, 1816, aged 19 years, 7 months, 28 days.

William Beaver, son of Samuel and Elizabeth, d. May 1, 1837, aged 3 years, 8 months, 9 days.

Adam Bloom, d. July 29, 1804, aged 43 years, 5 months, 28 days.

Andrew Bowman, of Upper Merion, formerly Tredyffrin. (Unmarked.)

## D.

David Davis, d. about 1842-43. (Unmarked.)

Elizabeth Davis, wife of David. (Unmarked.)

## E.

Rachel Elder, d. October 13, 1790, aged 32 years.

Henry Epright, son of Henry and Frances (Fimple), b. "Barbadoes Islands," near Norristown, April 12, 1806; d. September 17, 1807. (Unmarked.)

Joseph Evans. (Unmarked.)

## F.

Rachel Finger. Said to be first burial in this graveyard. (Unmarked.)

Francis Fisher. Marine on brig "Hyder Ali." Wounded in capture of the "General Monk" in Delaware Bay, April 8, 1782; d. (about) 1825. (Unmarked, except by boulder.)

Elizabeth Fry, daughter Nathan and Elizabeth (*née* Huzzard). (Unmarked.)

John Fisher, d. at Prissy Robinson's tavern. (Unmarked.)

## G.

Grover. Two infant daughters of Robert Grover, of Tredyfrin. (Unmarked.)

## H.

Ann Harrison, d. July 5, 1842, aged 70 years, 9 months, 21 days.

Isaac Harrison, d. February 20, 1827, aged 62 years, 1 month, 16 days.

Nancy Harrison, d. about 1838. (Unmarked, unless as "Ann.")

Anna Maria Henry, daughter of William and Hannah (Mrs. Adams). (Unmarked.)

Catharine Henry, consort of John, d. February 13, 1845, in 98th year of age.

John Henry (blacksmith), d. September 18, 1823, in 77th year of age. (Revolutionary Militia man.)

Seth Higgs, d. February 22, 1849, aged 44 years, 9 months, 13 days.

Jacob Huzzard (the second). Private in Morgan's Co., Chester Co. Militia; Hannum's Regiment of Foot, 1777. Died 1819. (Unmarked, except by boulder.)

Jacob Huzzard (the pioneer). (Unmarked and no express tradition of his burial in this graveyard.)

John Huzzard, son of Jacob (2d). (Unmarked, unless as "I. H. 1838".)

Rachel Huzzard. (Unmarked.)

Roseanna Huzzard, wife of Jacob (2d), d. April, 1854. (Unmarked.)

Rudolph Huzzard. (Unmarked.)

——— Huzzard, infant child of Rachel. (Unmarked.)

Samuel Huzzard, son of Jacob (2d). (Unmarked.)

## J.

Joseph Jefferis. (Unmarked.)

## K.

- Casper Kitselman, d. February 6, 1848, in 84th year of age.  
 Hannah Kitselman, d. July 8, 1848, in 74th year of age.  
 John Kitselman, b. August 21, 1786. d. March 16, 1845.

## L.

- Ann Laurence, d. July 23, 1830, aged 44 years, 13 days.  
 James Lawrence, son of James and Elizabeth, b. May 6, 1833; d. October 27, 1833. (Unmarked.)  
 Sarah Lawrence, daughter of Joseph and Elizabeth, b. March 19, 1819; d. September 9, 1820. (Unmarked.)  
 Allis (Alice) Lindsay, wife of William, d. October 29, 1839, in 79th year of age.  
 William Lindsay (of Upper Merion), Corporal in Cowpland's Co. of Chester Co. Militia in Hannum's Regiment of Foot, 1777; d. about 1817. (Unmarked, except by boulder.)

## M.

- Polly McAfee, widow of Daniel, d. 1855. (Unmarked.)  
 Charles McClean, b. 1741. Served in Third Pennsylvania Regiment of American Army in Revolutionary War. Said to have been wounded at capture of Stony Point, July 16, 1779. Died July 23, 1798. (Unmarked, except by boulder.)  
 Hannah McClean, wife of Charles, d. May 15, 1815. (Unmarked.)  
 Charles McGuigan, d. March 12, 1823, aged 28 years.  
 Mrs. Ellen McGuigan. (Unmarked.)  
 Patrick McGuigan (wheelwright), d. 1804. (Unmarked.)  
 Nathan McMinn, infant son of Samuel and Christian, d. 1805. (Unmarked.)  
 Edward McMinn, son of Samuel and Christian, d. 1826-27, aged 20 years. (Unmarked.)  
 Samuel McMinn, d. August 8, 1811, aged 54 years. Member of Emergency Militia of 1780 in American Army. (Unmarked, except by boulder.)

## N.

Ann Sophia Norman, daughter of George and Margaret, d.  
November 10, 1815, aged 3 years, 5 months, 9 hours.

## P.

Painter. Two minor children of John Painter. (Unmarked.)

## R.

Robert Ralston, d. March 15, 1838, in 21st year of age.

Sarah Ralston, daughter of Joseph Anderson, d. November  
20, 1840, in 52d year of age.

Mary Roberts, daughter of Eli (Sr.) and Maria (*née* Bloom),  
1855. (Unmarked.)

Mary Roberts (child), daughter of Lloyd and Cidney (Sid-  
ney) (*née* Harner). (Unmarked.)

## S.

Sarah Satterfield. (Unmarked.)

Theodore Schroder, killed on Pennsylvania R. R. about 1890-  
91. (Unmarked.)

John Sloan, died at Old Stage Tavern, 1846-47. (Un-  
marked.)

## T.

Sarah Ann Thropp, daughter of Isaiah and Anna V. (Werk-  
izer), infant, d. November 4, 1829. (Unmarked.)

Matthew Trimble, d. about 1850. (Unmarked.)

## W.

Anna Watton, daughter of James and Jane, d. October 17,  
1843, aged 2 years, 6 months, 17 days.

Marthann Watton, daughter of James and Jane, d. October  
10, 1836, aged 1 year, 19 days.

Joel Watts, blacksmith, d. about 1800. (Unmarked and no express tradition of burial in this graveyard.)

—— Weir, infant child of Debbie Weir. (Unmarked.)

Christian Werkiser (pioneer), Revolutionary Militia man. (Unmarked and no express tradition of burial in this graveyard.)

Mrs. Margaret Workizer, consort of Christian, d. February 4, 1805, in 55th year of age.

George White, d. September, 1837, in 70th year of age. (German.)

Mary White (*née* Watts), wife of George.

White—Four sons of George and Mary.

White—Four daughters of George and Mary.

#### THE UNKNOWN DEAD.

"Eliza" (colored), found dead at Prissy Robinson's Tavern, Tredyffrin, near Daylesford. (Unmarked.)

Several Revolutionary soldiers who died of wounds or sickness during the encampment of the American Army at Valley Forge, 1777-78. (Unmarked, except by boulder.)

A soldier of the Mexican War, Second Pennsylvania Regiment. (Possibly Thomas Hahn, of Radnor—hostler at "The Spread Eagle.") (Unmarked.)

Man, killed on Pennsylvania R. R. (Unmarked.)

Graves marked by rudely initialed field stones:

N. D.; M. W., 178-; S. S. W.; S. W.; H. M.; W. M., 1798; C. M., 1790; C. W. H.; M. A.; A.; M. H.; C. H.; J. H.; S. H., 1809; F. L.; M. S. R.; B. R.

An artificial gravestone, inscribed I. H., 1838.

N. B.—A large number of rude field stones set in position, but bearing no inscription, evidently mark the location of graves.

# Lessons from the Lowly.

## THE OLD EAGLE SCHOOL—TREDYFFRIN.

---

### I.

As an eagle that stirreth up her nest,  
That fluttereth over her young,  
He spread abroad His wings, He took them,  
He bare them on his pinions.

—*Moses.*

A country schoolhouse with its burial ground,  
Bequest from rural life in ruder time;  
Its name suggestive that no mundane aim  
Confined its influence where its aid was sought;  
But stirring up the youthful minds here fed,  
As when in eyries nurture work is done,  
That influence fluttered o'er them, bore them up,  
And brought them, all unconscious, nearer Him  
Whose loving care for man is thus recalled.  
Be this the subject which this halting verse  
(Inspired by Power that useth humblest means)  
Would fain present in aspects far above  
The rude surroundings of a country school—

---

With thoughts, indeed, that would the spot connect  
 With heavenly hopes, and heavenly precepts too,  
 As lessons offered by the place to-day;  
 Presented through that sacred Word the which,  
 "Returneth never to Him void," 'tis writ,  
 But "prospereth in the thing whereto 'tis sent."  
 And though no formal cornerstone preserve  
 The record of its humble origin,  
 The uses of the place its story tell.

---

II.

Remember the days of old,  
 Consider the years of many generations.

—*Moses.*

By time-worn graves behold the ancient school!  
 It stands beside the spot where earlier years  
 Beheld a meeting-house of rough-hewn logs,  
 Which sheltered long the German pioneers,  
 There went to join in voice of praise and prayer,  
 And joy in freedom thus to worship God.  
 It thus hath stood a hundred years and more,  
 A church and school, with resting place for Dead:  
 In silence telling, how, from earliest time,  
 The love to yield the homage due to God,  
 With love to cultivate His gift of Mind;  
 Commingling grow, in this great land of Truth,



Till all shall "know" at last, as they "are known."  
 Could these old stones, so long concealed from sight  
 Beneath the cover early care bestowed,  
 Declare the influence all pervading here,  
 Recall the thoughts which here inspired men,  
 Although perhaps "unlearned and ignorant,"  
 Their voices would in glad acclaim be raised,  
 As bidden to "remember days of old,"  
 To render homage, such as stones had done  
 In heralding the advent of The Christ  
 Before the city of Jerusalem,  
 Had loud acclaiming throngs been silent then.  
 Yet since 'tis not ordained these stones should speak;  
 (A service silent theirs, albeit long)  
 Since unto man this privilege is given,  
 As "put in trust" the Gospel truths to spread;  
 Thou who inspir'st man with God-like powers,  
 Whose blessed influence lifts man's thoughts to God,  
 Give ear, O Spirit, guide this venturous verse,  
 Nor let apparent insignificance  
 Forbid thine aid, nor yet abate its power:  
 Disclose the Presence, here long undiscerned,  
 Of the Divine the Living Cornerstone,  
 And tell the message there contained for all.  
 Regard these lines, mere fragments though they seem,  
 By laborers' toil in unskilled manner chipped  
 From sacred gems or the Everlasting Rock,  
 And as by power of alchemy Divine,  
 Mosaics show them in the Master's use.

## III.

Most men will proclaim every one his own  
goodness; but a faithful man who can find.

—*Solomon.*

Sublime repression here of selfish aims:  
A relic this of true philanthropy,  
Memorializing work well done, and not  
The humble instruments the work employed.  
A contrast strong with custom usual now,  
In disregard of words against such alms,  
To make display of every donor's name,  
Connecting it with His Almighty Name  
From whom all perfect gifts originate.  
Yet might each stone attest the care bestowed,  
When laid in place by hands which thus gave alms  
(Without a trumpet's sound) of all they could;  
Nor scorned to give the labor of those hands  
As contributions to this charity.  
'Twas He who knows the secret here concealed,  
Declared a widow's mites accepted alms;  
And in the restoration of this place  
Fulfils His promise of the open meed.

## IV.

He that is faithful in that which is least, is faithful also in  
much.—*The Christ.*

Sweet memories cluster here of patient work,  
As day by day, and often month by month,

The master and the scholars gathered round  
 Would scarcely know of any progress made  
 Within the scanty time they snatched for school,  
 From toilsome tasks of pioneering life.  
 Yet progress in some form is always found  
 By plodding toilers treading Duty's path;  
 By all is knowledge gained, experience won;  
 Perhaps no more than rude foundations laid;  
 Perchance at most here learned the immortal truth:  
 "They also serve who only stand and wait."  
 Who may declare, before the sum is told  
 At day of reckoning with The Almighty Judge,  
 The extent of influence, not confined to place,  
 Of those who in this schoolhouse once were taught?  
 And though the school no Lincoln hath enrolled  
 Amongst its scholars, may it not have trained  
 Some feebler servant, who then helped to raise  
 Some Franklin, Marshall, or perhaps a Wayne,  
 To higher places? As when Andrew brought  
 The pillar Cephas to the Master Christ.

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V.

We are laborers together with God.—*St. Paul.*

In silence stand these graves as witnesses  
 To pious uses long established here—  
 To uses which no narrow sect restrained,  
 But born of broad and comprehensive aim  
 That seeks for workers in the field of work,

---

And makes such places seem not far from Him  
 Who bade the lowly fishermen "catch men,"  
 And sent them seeking "into all the world."  
 And though such uses seldom raise to fame  
 The servant in that holy work engaged;  
 Yet those whose only ordination is  
 The word, "Let him that hears the call say 'Come,'"  
 Find promised strength and comfort in the thought  
 That they, as workers, are thus joined with Him.  
 And though to least, some Christian aid be given,  
 'Tis given, His word declares it given, to Him.  
 The blest assurance ever was vouchsafed,  
 Where two or three are gathered in His name,  
 There He will be and with them in their midst,  
 Though undiscerned, as on the Emmaus road;  
 For even in a humble spot like this,  
 Oft-times the Holy Spirit finds His home  
 Within the temple of some human heart.

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## VI.

There is no respect of persons with God.—*St. Paul.*

A rural trysting place is here disclosed  
 Where useful pleasures oft were sought and found:  
 Forensic contests at debating clubs,  
 Where cobblers', carpenters', and blacksmiths' boys,  
 Of right, met face to face the farmers' sons:  
 —The heirs apparent to allodial homes  
 But freshly wrested from tyrannic power—

Themselves rude types of Nature's noblemen.  
 The farmers' daughters too with serving maids,  
 Oft trained their voices here at singing-school  
 To cultivate an art of heavenly birth.  
 A social center of bucolic life,  
 Here master, mistress, maids, and workingmen,  
 Were often gathered, while itinerants  
 In lecture, magic lantern, and the like,  
 Presented glimpses of a wider world—  
 The "little leaven, leavening all the lump."  
 Such scenes must to the thoughtful mind suggest,  
 All class distinction here discountenanced:  
 The mission of this schoolhouse was to bring  
 Some elevation to the lowest rank,  
 And thus fulfil the plan of Him who seeks  
 "The poor of this world rich in faith," and makes  
 Them heirs of kingdoms He prepares above.  
 Where better than in such a place as this,  
 Can heeded be those Apostolic words:  
 "Mind not" the glamour which surrounds "high  
     things,"  
 "But condescend to men of low estate"?  
 The Master's influence was no less, because,  
 Athirst and weary, He, at Jacob's well,  
 Asked water from the abased Samaritan,  
 And promised her, when asking, living draughts.  
 He chose the lowly fishermen His friends,  
 He sat at meat with sinners, publicans:  
 A carpenter, and yet—The King of Kings.

## VII.

They may rest from their labours, for their works do follow them.—*St. John.*

At final bivouac here in nameless graves,  
Colonial soldiers sleep. A fragment these,  
Of that heroic patriot band, who erst  
Assumed the duty to defend those rights  
Which freemen count as dearer than their lives.  
Not famous soldiers, only faithful men:  
Obscure, forgotten; yet their work survives  
As part of that immortal part of man  
Which riseth to its natural atmosphere  
"Or e'er the silver chord be loosed" from earth,  
And God reclaim the Spirit from its dust;  
And grateful recognition of that work  
Proclaims the rare fidelity which won  
A nation's freedom, and the world's advance.  
No monument pretends to give them fame,  
Nor estimate the sacrifice they made;  
Yet silently the rock which bears their names  
Attests the influence their deeds exert,  
And thus proclaims their immortality.  
Here may the generations yet unborn  
Gain inspiration for some greater work  
These humble patriots made possible,  
And leave a record of fidelity  
In great, perhaps, as well as humble things,  
For "those who in their turn shall follow them."  
As Abel dead, "yet speaketh" through his faith,

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So may the example of these patriot men  
 Be echoed down the corridors of Time  
 By those who emulate their sacrifice,  
 Till startled at The Master's estimate  
 —Like those He named as "of my Father blessed"—  
 They share with them upon The Lord's right hand,  
 The long prepared Divine inheritance.

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VIII.

Breathe upon these slain, that they may live.—*Ezekiel.*

Yet higher far this place would bear the thought  
 From scenes within the lives of pioneers.  
 These walls and grounds in later years declared  
 The close of its career, apparent Death;  
 And thorns and briars evidenced decay,  
 As Nature sought to hide the emptiness  
 When work which Man had planned for it was done.  
 Yet from this stage of Death's oblivion,  
 Responsive to the vital force of Law,  
 —When breathed upon by that transcendent Power  
 Whose breath secures the harmony of worlds,—  
 It rose, and like a cerement, casting off  
 The cover of neglect in which 'twas wrapt,  
 It entered on the new and nobler use  
 A century's progress should disclose the need.  
 Ezekiel's awful vision so declared,  
 How might the breath of God revive dry bones

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—There representing Israel's withered hope—  
 And lo, they rise, they stand, an army great,  
 As born anew to life for them designed  
 By Him who speaks, and then performs His word!  
 And thus the place impressively suggests  
 The Resurrection Life, the Christian's goal:  
 When Man, from Grave's dread power shall ransomed  
     stand:  
 Death swallowed up in endless Victory;  
 And Life Eternal realized at last,  
 In knowledge of the one true God above,  
 And Jesus Christ the Lord whom He hath sent.

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 IX.

I am come a light into the world, that whosoever believeth on me may not abide in the darkness.—*The Christ.*

From insignificance, this place evolves  
 Considerations of a holy kind:  
 Presenting here as lessons yet unlearned,  
 These "admonitions" guiding man to Hope—  
 The teachings of the Holy Men of God.  
 And warmed in light these lessons gather round  
 The schoolhouse, no impressive mind  
 But feels a reverence for the place Time spares,  
 To tell of Patience, Love, and final Rest.  
 And school and grounds illuminated thus,  
 Suggest the place itself a beacon bright,  
 Wherein the lamp of Knowledge, ever trimmed,



Emits a light dispelling darkness round :  
 While higher thoughts direct each reverent mind  
 To that True Light which lighteth every man ;  
 And in which Light of Life no darkness dwells.  
 (Such thoughts but seemly, where so often came  
 The Christ's own Presence in the century past).  
 A mystic type of that same Light once shone  
 Where Jewish rites preserved Most Holy Things,  
 And veiling curtain hid the Mercy Seat.  
 Which things were "shadows of the things to come,"  
 When all believers should be "Kings and Priests."  
 And since the risen Lord may yet be found,  
 If sought reliant on the assurance given  
 "Where two or three are gathered in my name ;"  
 As still, unseen, the Holy Ghost prepares  
 Eternal buildings, those "not made with hands ;"  
 'Tis natural here, that curtain rent, should rise  
 Shechinah visions, as those thoughts connect  
 This humble schoolhouse, with that risen Lord.  
 The rude and common may be sanctified ;  
 And Man, declared to be but dust, may yet  
 Become partaker of Divinity !  
 Through many centuries, midst distrust and doubt,  
 While supplications rise—"Thy Kingdom come,"  
 Have Christians yet sustained unfaltering hope  
 That "this same Jesus," will so come again :  
 The reason this, that where His Presence dwelt,  
 And where in humblest form this Bethel stands,  
 The place is vested with a sanctity,  
 For those who "show the Lord's death till He come."

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X.

Even so them also which sleep in Jesus will God bring with him.—*St. Paul.*

A sacred spot whence such conceptions rise!  
And consecrated ground, this acre made  
The grassy resting place 'twixt birth and Life:  
Where, weary with their toil, so many sleep  
Till "day shall break and shadows flee away,"  
Until the trump announcing end of Time  
Proclaim The Resurrection and the Life.

*FINIS.*

## COPY OF THE WILL OF JACOB SHIRARDIN.

(Registered at West Chester, Pennsylvania, in Will Book F,  
No. 6, Page 3.)

The following copy of the will of one of the original German immigrants to Tredyffrin and (probably) the donor of the old school property, is deemed of real value in presenting the history of the old Eagle School. As stated in the history, he removed about 1771 to Vincent Township, Chester County, where he died. His name appears frequently among the early taxables of Chester County as owner of considerable property. As the name of *Henry* Sharraden succeeds that of *Jacob*, amongst the list of taxables in 1775, it would seem that Henry rather than Abraham was "truest to his mother" according to the test provided by the terms of testator's will.

In the name of the Father, the Son and the Holy Ghost, Amen. I, Jacob Shirardin, living in Vincent township, Chester county and province of Pennsylvania, have writ this, my lase will, myself as it shall after my death be unbrokenly and intergengibly helde and cep, as follos:

Forst and formost have I chosen and or Poind my wife, Otilia and my son-in-law, Adam Gider, for gardeens or executors over my whole estate, and my wife Otilior shall have and hold all my movebles together with the hole plantation in hore youse and possession during her life if she remain a widow so that shee can pay the debts wich ar yet onpaid for

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the land and if shee should marry again then it shall be acted or treeted according to law and if one of the youngest children should die unmarried then the money or its legesse shall fall to the mother or her children. Likewise shall my foure youngest children have extronarry [Extra money]. Forst Henery fifteen pounds, Abraham fifteen pounds, Yustin fifteen pounds, Elizabeth twenty pound. That is to be thire setting out or furnecture. But when my wife Otilior comes to die then shall hor eight children have extronarry halfe of all my estat and the remainder or other half shall be equally divided among all the children and my wife shall have might and power to vally and aprese the place or plantation. Which-ever of my two sons will obay and be truest to his mother, namely Henry or Abraham, then my wife is empowered to valluet to hime. Is Henry to have the place then he is to pay forty pounds unto Abraham. Is Abraham to have the place then Abraham is to pay Henry forty pound as I at this time not know how it will bee with the land. Also shall my single children be bound to thiar mother till they ar of ege, namely Henry, Abram, Yustin and Lizabeth. Also shall my children that arr married have extronarry as folloeth, Shusana five shillings, Johaneta five shillings, Paul five shillings, Jacob five shillings, Catherin five shillings, Shusan five shillings, Margaret five shillings, Magdalen five shillings and Marry is to have hor living in the house besides a gardin for hor youse as long as she lives if shee should not go to Stoffel Teny again and he that posseth the place shall cut and hawle the firewood for her. Also have I and my first wife I think in Jormany gained eighteen hundred and twenty Gilder Lottringer money apeasse to be two hundred and twenty-seven dollars and a half out of wich shall be thear Rhin and see freight be deductked, first Johaneta's nine and a half pestole or  $\frac{1}{7}$ , Peter eight and half pestol, Jacob eight and a half pestol, Catharin a half fright and what they have farder receevt they ar chargh with in my book wich shall all be brought in as an

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account against them to ballance and the muneꝝ shall not be paid sooner to my youngest children than when they ar of age.

JACOB SHIRARDIN [Seal]

So habuet ye 9 day of January, 1773.

JONAS HECK

JOHN MILLER

CONRAD SHARAR.

CHESTER, March 25, 1774. Proven as a true and litteral translation of the original Dutch writing hereunto annexed purporting to be the last will and testament of Jacob Sheriden deceased, carefully translated and compared with the said original.

## COURT DECISIONS.

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In the Court of Common Pleas of Chester County,  
Pennsylvania.

John L. Wentworth and Martha Wentworth, his wife,  
in right of said Martha

*vs.*

Peter Mullen.

### OPINION OF THE COURT.

*Rendered September 1, 1876.*

The plaintiffs have nothing whatever to stand on but possession—if they have that. And possession is sufficient as against a mere trespasser. But if the evidence shows possession in the plaintiff it also shows that it was in common with others. She could only therefore recover an individual part (*Mobley vs. Bruner* 9 P. F. S. 481). But the evidence fails to disclose the extent of her part and she cannot therefore have judgment for anything.

It shows simply that she and others were in possession. That she, Miss Pleasants, Miss Lewis, Miss Johnson and others had charge of the property when the defendant entered. It does not show who nor how many these others were.

Waiving all else we think this point is fatal to the plaintiff's case. Judgment must, therefore, be entered for the defendant, notwithstanding the verdict, on the point reserved.

Opinion by Butler, P. J.

(Reported in 2 Chester Co. Reports 544).

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In the Court of Pleas of Chester County, Pa.,

*In re*

Old Eagle School Property.

Miscellaneous, No. 1462.

*Sur* exceptions to Report of Robert E. Monaghan,  
Esq., Master.

### OPINION OF THE COURT.

*Rendered April 22, 1895.*

The Master finds from the evidence before him, together with the pleadings in the application, that the school, religious and burial societies, have each a common right in the property in question. The extent of this interest is not shown. He finds that the property has been used for school and various religious purposes, and for the burial of the dead, for about 100 years, and he concludes that each of these rights was founded upon an original grant.

He further finds, that the parties interested in these respective rights have not entirely abandoned nor withdrawn from the use of the premises. The result of these findings is, that this property was, more than a century ago, dedicated to the public, for educational and religious purposes, and that a right to these uses still remains in the people of that neighborhood.

We have examined the evidence submitted to the Master, and the pleadings in the application, and cannot say his findings and conclusions are manifestly wrong. "We should not hastily set aside the conclusions of a Master upon the facts of the case submitted to him. This ought to be done only upon the discovery of some plain and obvious error, or where the

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whole evidence shows such a preponderance against his findings, that were it a verdict of a jury in a Court of Common Pleas a new trial should be granted." Thompson's Appeal 103 Pa. 607.

It is alleged that the property in question was granted over a century ago to the neighborhood, by the then owner, for educational and religious purposes; and that the trust thus created was at some time placed in the hands of certain trustees to be carried into effect. The testimony shows that many years ago, certain residents of the neighborhood were recognized as such trustees. All the parties thus connected with the property as trustees are dead, and this is an application by a large number of citizens interested, for the appointment of five trustees to take the place of those originally appointed and now deceased.

It is resisted by the School Directors of Tredyffrin Township, because they claim to be the owners of the property in question; and they deny the allegation that it was ever conveyed to trustees under the trust set forth in the petition; and aver that it was granted over a century ago to said township, for school purposes. It will thus be seen that both parties to the controversy base their respective claims upon a grant from the former owner; but differ as to the extent of it. They both admit that the deed is lost.

The petitioners claim the grant extended to educational and religious objects, while the respondents assert it was confined alone to educational purposes.

The petitioners claim they have produced sufficient evidence to show the existence of such a trust as they allege, and therefore ask for the appointment of trustees to carry it into effect. If the witnesses are believed, the petitioners have shown the existence of a deed upward of fifty years ago, relating to the property



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in question and the manner of its use. Those who heard the paper read, say it described this building and granted the liberty to any religious denomination to hold service in it, except the Roman Catholics; that as long ago as 1815, the building was used for school and religious purposes, and this continued down until 1873; that during those early days it was managed and controlled by committeemen or trustees, and they name some, among them being John Ivester. These trustees or committeemen, and the wants of the property, were appointed and provided for, at public meetings of the neighborhood, called for the purpose; that when the new schoolhouse was built, in 1872 or 1873, the School Board abandoned this property, and individual members then declared they had nothing to do with it; that in former years the repairs to the property were paid for by public subscription; that the School Directors were not asked for the use of the property for religious purposes, but those who wished to hold meetings of this character simply obtained the key, which was kept in the neighborhood, and used the building.

Some of the facts testified to by the witnesses were within their own knowledge, and some were derived from old people of the neighborhood, now deceased. The information of the latter was furnished before the present controversy arose. The Master admitted this testimony, and no doubt considered it, upon the authority of I Greenleaf on Evidence, 7th ed., chapter 6, Sect. 127-140; I Wharton on Evidence, 2d ed., Sect. 185, *et sequiter*.

The respondents offered no testimony, but insisted that the prayer of the petitioners should be refused, because the School Board of Tredyffrin had been in visible, exclusive and notorious possession of the property since 1835, and had thus become owners of the

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same; and because, further, the facts shown fail to establish any trust as claimed, or show any interest in the premises on the part of the petitioners.

The Master considering the evidence and the circumstances connected with the possession of the property; found, as we have said, the trust to exist as claimed; and advised the appointment of trustees to carry it into effect. We cannot say his findings and conclusions are so erroneous as to justify us in setting them aside.

This is not an effort to establish a trust by parol. The existence of a deed for the property is shown, and its present whereabouts is now not known. More than one witness speaks of its contents, and while they are unable to detail all its provisions, they give us in substance the terms of the trust. This is supplemented by the general understanding of the neighborhood. The property appears to have been used in a way consistent with the terms of the trust. The allegation is, that the grant was for school and religious purposes; and the uncontradicted testimony is, that a school was kept in the building and a Sunday-school and religious meetings were held there from 1815 to 1873. It is true, the respondents assert that these religious gatherings were held by their permission; but there is no testimony to show this. In fact, it is positively denied by the witnesses for the petitioners; and more than one asserts that the building was used for such purposes, whenever wanted, without obtaining permission from any one.

Attached to the grounds on which the building stands is a graveyard, where the people of the neighborhood have been buried for more than a century past. This gives the place a semi-religious character, and tends to disprove the allegation that the property was originally granted for school purposes exclu-

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sively. It goes to sustain the imperfect recollection of some of the witnesses, who say they think a Lutheran church stood somewhere on the grounds years ago.

Neither do we see how the School Board can set up an exclusive right to the property by reason of their possession. We are unable to understand from the evidence how they got possession, unless it was they merely took it when the act of June 13, 1836, known as the Common School System, went into effect. This Act gave the School Board no such power. It authorized them to erect, rent or hire, suitable schoolhouses, or to purchase or hold such real estate as might be necessary for the establishment and support of the schools; or, where real estate was held by trustees, for the general use of the neighborhood, as a schoolhouse or its appendages; it authorized such trustees to convey the same to the School Directors. There is no testimony to show this property was ever rented or purchased by the School Board of Tredyffrin. It was certainly being used by the neighborhood as a schoolhouse, when the Act of 1836 went into operation, and it is more than likely the School Directors assumed to take charge of it, as one of their houses, with the assent of those interested. They undoubtedly took charge of and conducted a school therein, from 1836 until 1872; but was it in a way to give them exclusive control of the property? They now claim title by adverse possession, if not by actual grant. To sustain a title by adverse possession, they must show an adverse, exclusive, continuous and notorious possession. No such possession is shown. It is clear from the testimony that during all these years, and down until the fall of 1873, the people of the neighborhood occupied it jointly with the School Board for Sunday-school purposes, church meetings and public gatherings. Since 1873,

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no public school has been held in the building, but the School Board has rented it as a dwelling, and thus prevented its use for religious purposes from that time.

The petition upon which these proceedings were instituted to re-establish the religious part of the trust, was filed on the 8th day of June, 1891.

During these intervening years an action of ejectment was instituted by one of the citizens of the neighborhood against one of these tenants, which resulted in a verdict for the defendant, because the possession of the plaintiff was shown to be in common with others. An application was made to the Court, during the same period, for the sale of the property, which being resisted by citizens of the neighborhood was withdrawn. Thus, while the School Board has been in possession of the property, yet at no time has this possession been adverse and exclusive for a continuous period of twenty-one years. Their title cannot be therefore established by adverse possession; and if the petitioners have shown the existence of a trust entitling them to use the property for religious purposes, it is proper the prayer of these petitioners in this particular should be granted.

The Master has found in their favor, and, as we have already stated, we cannot say he is wrong.

In disposing of the costs the Master has imposed them all upon the respondents. In this we think he has erred. The trust here set up was required to be established by evidence. It was not a matter of record.

The management of the property has been in the hands and under the direction of the School Board of Tredyffrin Township for many years. This management has been acquiesced in by those interested in the trust. In fact, some of the present petitioners had recognized it during the period indicated. It was

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proper, therefore, for the School Board to endeavor to establish their rights when they were questioned, or at least defend them. This is all they have done. In our opinion they did no more than was justifiable; and we think the costs of the proceedings should be divided equally between the petitioners and the School Board. In this particular the report of the Master is set aside.

The exceptions are, therefore, dismissed, except the ninth, which is sustained to the extent herein indicated and counsel for the petitioners will prepare the proper decree.

Waddell, President Judge.

(Reported 36 Weekly Notes of Cases 348 and 6 Delaware Co. Reports, 259.)

LIST OF GERMAN TAXABLES AND RESI-  
DENTS IN TREDYFFRIN TOWNSHIP,  
CHESTER COUNTY, PENNA.,  
PRIOR TO 1788.

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[The date following each name indicates the year the name first appears among the taxables. The occupation and other information regarding individuals is indicated by bracketed notes.]

A.

Christian Alabaugh, freeman, 1779.  
Arratt (Erratt) Appled (inmate), 1768.

B.

Christian Barenstine, 1771.  
Jacob Baugh, 1768.  
Devault Beaver, freeman, 1779.  
John Beaver, 1771.  
Samuel Branneman, 1765.  
William Brainman, 1767.  
Jacob Braniman, 1766.  
Conrad Bratsman, 1767.

C.

Elisha (Elias) Chrisman, 1779.  
Martin Conrad (carpenter), 1768.  
Michael Cypher (grist mill), 1769.

D.

Nailer Dear (inmate), 1769.  
Con. Dempsey, 1771.  
Con. Domson, freeman, 1769.

## E.

Andrew Easken, 1766.

Philip Epright (Upright) (tavern), 1774.

## F.

Jacob Frick, 1771.

## G.

Andrew Gakin, 1765.

John Geeke, 1765.

John Grenow (Grono), 1765.

Lewis Gronow, 1766.

Adam Guider (spelling various), freeman, 1769.

## H.

Ann Havard, 1767.

David Havard, 1767.

John Havard (Sr. and Jr.), 1765.

Jacob Hazer, 1765.

Frederick Houseman, 1785.

Philip Housekeeper (freeman), 1769.

Henry Huzzard (deed).

Jacob Huzzard (spelling various), 1768.

John Huzzard (deed).

Rudolph Huzzard (deed).

## K.

John Kake, 1774.

Jacob Kail (deed).

Johannes Keck, 1766.

Bostian Kenk (cordwainer), 1766.

John Kike, 1768.

Casper Kitzelman (deed).

Jacob Kitselman, 1779.  
 Christopher Kitselman (Kettleman), 1774.  
 Stophel Kitselman, 1781.

## L.

Barbara Liniger, 1779.

## N.

Hance Nailor (Nealor), 1765.  
 John Nailor (inmate), 1774.

## O.

Cathrin Osman, 1766.

## P.

David Peregrin (Peregrine) (laborer), 1767.  
 Stophel Prottsman, 1771.

## R.

William Raser, 1771.  
 Adam Rickabaugh, 1771.  
 Adam Ridebough, 1768.  
 Boston Rink (shoemaker), 1767.

## S.

Michael Seigler, 1785.  
 Abraham Sharraden (will), 1774.  
 Henry Sharraden (will), 1774.  
 Jacob Sharraden (spelling various), 1765.  
 Paul Sharraden (blacksmith), 1765.  
 Yustin Sharraden (will), 1774.  
 Daniel Shewalder (weaver), 1771.  
 John Shewalder (grist mill), 1771.  
 Valentine Shewalder, 1771.



Felty Showalter (weaver), 1779.  
 Jacob Sickler, 1781.  
 Conrad Snider (Snyder), 1771.  
 John Somonton, 1765 ("Rev." in 1785).  
 Jacob Sowder, 1779.  
 Peter Strickler, 1771.  
 Peter Stedler (spelling various) (weaver), 1769.  
 Peter Steegler, 1768.  
 Frederick Stilwaggon, 1779.  
 Casper (or Gasper) Stonemetz (mill and still), 1779.  
 Francis Stonemetz, 1785.  
 Henry Stonemetz (freeman), 1779.  
 Bastian Stoner (freeman), 1774.  
 Abijah Stephens, 1765.

T.

James Tedinick, 1781.

V.

Bostian Voughter, 1766.

W.

Joel Watts (spelling various) (blacksmith), 1774.  
 Michael Watts (deed).  
 John Wesler (Wersler) (deed).  
 George White (laborer), 1768.  
 Boston Wochter, 1765.  
 Conrad Woolman, 1771.  
 Mathias Woolman, 1771.  
 Christian Workeiser (freeman and shopkeeper) (spelling various), 1766.  
 Jacob Sharraden Workeiser (deed).  
 John Werkeiser (deed).

## BUILDING OF AN EARLY SCHOOLHOUSE.

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[The following abstract of a record referred to on pages 38-39 has been very recently obtained through B. F. Owen, Esq., of Reading. It adds unusual interest to this history, as indicating what similar scenes and experiences there is reason to believe must have transpired at the Old Eagle School at the time of the erection of the present building in 1788.]

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How the people of New Holland, Lancaster County Pennsylvania, set to work to build a schoolhouse and start a common school by personal effort 123 years ago.

[Abstract of a paper read before the Lancaster County Historical Society, March 4, 1898, by Frank R. Diffenderfer, Esq.]

Anno Domini 1786.

The \* \* \* (people) of the German Lutheran Congregation at New Holland, after previous consultation first had with divers persons upon the subject of building a Common German and English School House proceeded to open a subscription paper in the German language about the neighborhood of New Holland, for the purpose aforesaid.

The "subscription paper in the German language" was accompanied by another in English, and the text of each is herewith submitted (the German in translation), as follows:

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(Translation of the "Subscription Paper in the German Language.")

As with God's help we have decided to build a school house for the German inhabitants in New Holland, for the general use of the neighborhood we beg all friends of Godliness and of a Christian institution of education to support this good cause and to further it by a meek and Christian gift.

NEW HOLLAND, the 19th July, 1786.

(The English Subscription List.)

Whereas, the education of youth is of great importance, and it ought to be the first object of parental care, as it tends to promote everything that is dear and valuable in this life; therefore, we the subscribers, inhabitants in and about New Holland, being perfectly sensible of that truth and of the utility and conveniency that would arise to us and to our posterity and to persons residing at a distance from a well-adapted school establishment at the place aforesaid, that in order to attain to those beneficial ends it is proposed by us and by the German Lutheran congregation at New Holland, aforesaid, to erect and build a common English and German school house upon the Glebe lands [common lands] at the place free to and for the use of all religious denominations and persons that shall willingly subscribe and pay any sum of money towards the building of the same.

\* \* \* \* \*

And it is further proposed that upon a meeting (to be called for that purpose) a sufficient number of persons from among the said subscribers shall be elected to be the visitors or trustees of the said schools and to prescribe rules for the good government thereof.

Wherefore, we, the undernamed persons, in order to forward so laudable a purpose, do hereby agree and promise to

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pay upon demand of the person authorized to receive such sum and sums of money as will appear annexed to our respective names, July the 19th, 1786.

The names of subscribers and amount of their subscription then followed, aggregating in the English subscription paper £50-16, and in the German subscription paper, £47-19-9, but no individual subscription exceeding £3.

In addition to these subscriptions are detailed numerous humbler contributions, some of which are worthy of incorporation herein at length.

Michael Sauer made and allowed gratis two pairs of the front door hinges.

Peter Shaffer hauled one day stones with his own team gratis and George Diffenderver and John Berlet assisted in loading of 'em.

James Thompson—2 logs and hauled them in and also hauled rafters from Jacob Hoover's land.

Joseph Hoover—2 logs delivered gratis.

N. B.—George Hildebrand halled them in \* \* \*.

Christian Summers delivered gratis 10 bushels lime at 10 shillings.

Adam Miller will deliver 600 feet laths according to the size wanting.

Jacob Weaver, Jr., sawed a log of his own into laths and delivered them gratis.

Elias Meyer will deliver gratis 200 feet oak boards or pay the value thereof in money at his own choice. Seven shillings six pence.

John Bitzer, Sr., Ludwig Wolfard and Fasnacht have promised to deliver one thousand shingles.

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Solomon Meyer, bookbinder at Ephrata, allowed for the benefit of this school in his charge for this (record) book the sum of two shillings six pence.

Isaac Brubaker, Christian Brubaker, Jacob Koch, David Fillenbaum, Jacob Houser, John Adam Roads, who were not subscribers, worked at sundry times in the cellar of the school house, as did many other subscribers, in particular persons residing in New Holland, and all persons who have worked in digging the cellar were found diet by the inhabitants of New Holland, and the cellar was completed with little or no charge.

John Luther allowed several oak boards for benches; also found pint (pine) boards for the trustees' bench gratis.

Received of the Widow Wittmer 1 large log for a garder (girder); ditto of Zaccheus Peersol for another garder.

An elaborate "Sett of Articles and Fundamental Rules," sixteen in number, were decided upon to govern the management of the schoolhouse. These included a provision that the schoolhouse "shall always be and remain to common and general use and benefit to and for all persons of that same religious principles and denominations they may be and they who have voluntarily subscribed toward so laudable an undertaking shall enjoy an indisputable right to the said school and the use and benefit thereof in common for themselves and their heirs forever hereafter."

The contract for building the schoolhouse was made October 23, 1787, by a committee of the trustees chosen in accordance with the "Articles and Fundamental Rules," with Valentine Kinser, carpenter, and is of special interest as indicating the character of

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workmanship and the conditions of that early time. It provided:

That the said Valentine cut hall and square two gadders of 41 and 42 feet in length befitting the school house now about to be built. That he join and fixes the joices into the said gadders and upon the outside logs thereof according to usual custom of such-like method of building \* \* \* that he must cut and square a sufficiency of rafters and assist in putting them up (but they, the rafters, must be halled on the ground—where he will square them). That the said Valentine must nail on the lathes. That in every pair of rafters he will put a collar beam to be cut by him, but halled at school expence. That he will roof the house (shingles and nails to be found). That he will make a sufficiency of clap boards to shut up the both gable ends of the house, but the timber for clap boards must be found by him ready to be split. The necessary posts of the gable ends he must put up (but be found). That for all which work to be done and performed in a good and workmanlike manner the said committee, in behalf of themselves and the said trustees, have bound themselves to pay to the said Valentine within reasonable time after the work shall be done the sum of thirty silver dollars. And it is understood that the said Valentine finding his own hands and diet.

Under date of April 19, 1787, appears this record:

This day the school house was finally raised without any further charge other than about five quarts of rum, as all those persons who were kind enough to attend and assist in raising of it were found diet by sundry inhabitants in New Holland.\*

\*The suggestiveness of the last entry is emphasized by the fact that other records indicate that one of the schoolmasters employed at the school, 1812 to 1817, purchased during a period of four months 35½ quarts of whiskey!

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Upon the request of the trustees a number of joiners met together for the purpose of making a number of benches for the use of the school house. Accordingly the following persons, joiners and others, met to make said benches. [List of names.]

All attended gratis and assisted to complete the said work and their diet was found to them by sundry of the trustees and others the inhabitants of this place.

The Trustees having agreed upon Wednesday, December 26, 1787, as the date for dedication of the schoolhouse, a committee was appointed:

To invite several clergy gentlemen, whereupon the Rev. Mr. Robert Smith of Pequea, the Rev. Mr. Muhlenberg, the Rev. Mr. Melzheimer, the Rev. Mr. Houtz and the Rev. Mr. Elling were invited by letter to attend accordingly to dedicate the school house, as were also persons and preachers of all other religious persuasions invited.

The following description of "the dedication of our school house" will fitly conclude the extracts taken from this most remarkable record, although less suggestive of what transpired at the establishment of the Old Eagle School in 1788.

Between the hours of nine and ten o'clock the Scholars, the Singers, the Ministers, the Trustees and the Elders, Church Wardens of the German Lutheran and Calvinistic (German Reformed) Churches, and the members of those churches and a number of persons, English and Germans of other religious societies assembled at the parsonage house in New Holland, and about half after ten o'clock proceeded from

thence in procession to the school house in the following order:

The Scholars, the Singers, the Masters, the Ministers, viz: The Rev. Mr. Melzheimer, professor of the College of Lancaster, and a gentleman lately arrived from Germany; Magister Reiche, President and Clerk of the Trustees, the Trustees, Elders and Church Wardens of the said Churches and the members thereof and other persons as above mentioned.

After the procession moved from the said place, which was done with great order, two-and-two, headed by the President and Clerk of the Trustees, and approached the school house; the doors were opened and after they and the people that attended had taken their seats the solemnity was introduced by vocal music by the schools and singers in German. \* \* \*

Magister Reiche then opened the Solemnity with \* \* \* prayer and suitable oration \* \* \* followed by vocal music \* \* \* The Rev. Mr. Melzheimer then followed \* \* \* in a most elegant argumentative and eloquent discourse from the Proverbs of Solomon, Chapter iii, from the 13th to 16th verses. \* \* \* \* \* He was followed again by vocal music as before when Christoph Grosh, one of the \* \* \* Trustees \* \* \* concluded the whole by a very rational and \* \* \* \* \* satisfactory discourse \* \* \* \* \* and so finished with prayer. This being again followed by vocal music as before. After which the Fundamental Articles of the School were read in both English and German. This done the last vocal music followed. The whole was performed with such good order, decency and decorum as would have done honor to a more respectable place than this.

The record further indicates that "upwards of seven hundred people were present," and it is supposed between four and five hundred of "'em entered the house." But that "the collection which was raised



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under the door" \* \* \* \* "amounted only to six pounds, fourteen shillings and ten pence."

It is also noted that

The Rev. Mr. Muhlenberg, the Rev. Mr. Hendle and the Rev. Mr. Robert Smith and the Rev. Mr. Elling severally by letter signified the causes of their non-attendance on this occasion.

It is of interest to add to this record that after the adoption of the common school system in Pennsylvania, this old schoolhouse (after long litigation on the subject in the Courts of Lancaster County in the early fifties) was sold under Act of Assembly of Pennsylvania, approved April 21, 1857, P. L., 278, realizing \$1,000, which, by accumulation, amounted in 1876 to \$2,100, the interest of which is now used by the Trustees for the establishment of a free school for children between six and twelve years of age.

ANSWER FILED DECEMBER 27, 1877, TO  
APPLICATION FOR SALE MADE AT  
THE INSTANCE OF THE TREDYF-  
FRIN SCHOOL BOARD.

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IN THE COURT OF COMMON PLEAS FOR THE COUNTY  
OF CHESTER.

December, 1877.

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*In the matter of the application of the School Board  
of the township of Tredyffrin for the sale of the  
property known as the "Eagle School."*

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The subscribers inhabitants of the neighborhood of  
said school respectfully answering say:

That they are informed and believe and expect to be  
able to prove if required that at a date now unknown  
but about the beginning of this century the premises  
in question were conveyed to several trustees for the  
public good of the neighborhood.

That the building thereon has been used until very  
recently in accordance with such intention for the  
holding of religious services, for the public school of  
the township, and at the same time and also afterwards  
for a Sunday School; for which or for similar pur-  
poses it is to the interest of the subscribers and the  
community that it should still be used.

That the ground in question has been used in like manner as a burial place in which many of the subscribers kindred are now interred, and that to remove or otherwise desecrate their remains, as might result from the premises passing by sale into private hands, would not only be shocking to the dearest feelings of their families but interfere with their rights.

That the trust must still be considered active in the hands of John Ivester now living who has held the office of trustee for many years:

That your subscribers intend as occasion require to apply to this Court for the appointment of other trustees to effectuate the purposes of this trust.

That your subscribers, in view of the facts aforesaid, are opposed to any measures looking to the sale of said premises or having any other object than the carrying out of said trust, and ask that the rule be discharged.

THOS JAQUETT  
THOS. McMINN  
GEO. W. LEWIS  
WILLIAM WILLIAMS  
M H WILDS  
MRS. SUSAN GROFF  
MARGARET TRIMBLE  
ANNIE TRIMBLE  
MRS. ANN JAQUETT  
MARY HENRY

ELIZA A JAQUETT.  
SAMUEL P JAQUETT  
JANE L. JAQUETT  
JOHN LAWRENCE  
ELIZABETH LAWRENCE  
MARTHA D LAWRENCE  
SAMUEL EDWARDS  
BARCLAY HALL  
CHARLES BITTLE  
CATHARINE YOUNG

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SARAH BITTLE	JOHN PALMER
SEBA BITTLE	H. PLEASANTS [M.D.]
SALLIE BITTLE	EMILY PLEASANTS.
JOS. MULLEN	ELIZABETH B. PLEASANTS
JOHN WILDS	G. P. SARGENT [M.D.]
HARRY McCADDEN	J. B. WEST
SAMUEL HARRISON	LUCY SITER WEST
her	AGNES WAYNE VEACOCK
MARY X HUZZARD	ISAAC A. CLEAVER.
mark	EMMA IVESTER
ELIZABETH BEAVER	J. R. JOHNSON.
SUSANNA BEAVER	SARAH P. JOHNSON
SAML C BISHOP	WM S. JOHNSON
CHARLES BEAVER	BARCLAY JOHNSON
R. ELLEN PUGH	S. P. JOHNSON
CAROLINE W PUGH	GERTRUDE J. WETHERILL
LEW E. WARNER	

After careful consideration of the above answer to the petition for the sale of the property known as the "Eagle School," I am convinced that there exists no necessity for the sale of said property, but that said property should be held by trustees appointed by the Hon. Court of Chester County for the old uses herein specified and I therefore desire to indorse the reasons contained in this answer why the rule concerning the sale of said property should be discharged.

JOHN B. IVESTER

Dec. 26, 1877.

*Witness.*

EMMA IVESTER

PETITION FILED JUNE 8, 1891, FOR RE-  
ESTABLISHMENT OF TRUST.

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IN THE COURT OF COMMON PLEAS OF CHESTER COUNTY  
PENNSYLVANIA.

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In the matter of  
THE OLD EAGLE SCHOOL HOUSE } *Miscellaneous*  
IN TREDYFFRIN TOWNSHIP } *No. 1462*

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*To the Honorable the Judges of said Court:*

The Petition of the undersigned citizens of the Township of Tredyffrin in said county and of the vicinity of Strafford (late Eagle) Station on line of Pennsylvania Railroad respectively showeth:

That some time prior to the year 1800 a lot of ground situate in said Township on a public road leading from Chester Valley to the Lancaster Turnpike near the thirteenth mile stone, and now adjoining lands of Dr. Leonard S. Clarke; Martha Wentworth and others, containing an acre more or less was donated by the then owner or owners thereof, as hereinafter set out, FOR THE GENERAL USE OF THE NEIGHBORHOOD.

That a public building school house or Hall was erected thereon by aid of voluntary contributions of

the citizens in said locality and a part of said land was laid out and substantially walled up to constitute a public burying ground.

That in this burying ground the remains of many of the old residents of the neighborhood are interred.

That a deed or deeds for said land were duly executed but were never recorded and have been lost or mislaid and cannot after diligent search be found.

That from the best information derived from the oldest inhabitants of the neighborhood, the deed appears to have conveyed said land to a Board of Trustees or a Committee of five persons residents of the vicinity chosen at a public meeting of the citizens of said neighborhood, who were vested with the management and control of said property with the buildings thereon for the GENERAL USE and GOOD OF THE NEIGHBORHOOD.

That until within a recent period said local Board of Trustees of whom John B. Ivester one of your Petitioners was a member continued to care for and manage said property in accordance with said Trust, and the building was used as a place for holding religious worship by different denominations and during the same period was used by the Tredyffrin School Board as a public school house.

That about the year 1872 the Directors of the Public School District of Tredyffrin ceased to occupy the building for school purposes and abandoned or surrendered possession thereof to a Sunday school who had for many years occupied the building on Sundays

and said Sunday school continued to occupy the building for religious services until the fall of the year 1873.

That the possession of said Sunday school was then interrupted by the occupation of said building by a trespasser, whose rights were passed upon by this Court in the case of *Wentworth and wife vs. Mullen* (2 Chester Co. Reports 544) and who held possession of the building with his family for some years and subsequently surrendered it to the Tredyffrin School Board.

That said Tredyffrin School Board have been indisposed to accept a conveyance of said premises in order to hold the same subject to the said original Trust; but by their possession thereof have prevented the same from being used and enjoyed in accordance with said original Trust.

That about the year 1878 application was made to this Court by several persons resident in the neighborhood of said premises setting out the facts substantially as herein stated and praying for an order authorizing the sale of said property.

That opposition was made to such order by numerous Respondents who stated in their answer that they contemplated applying to The Court, as occasion required, for the appointment of Trustees to effectuate the purposes of said Trust; and the matter was referred to Joseph J. Lewis, Esq., as examiner to take evidence and report the facts of the case to The Court with his recommendations therein. But at the first

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meeting before the Examiner, the application was withdrawn and the Proceedings discontinued, (see Miscellaneous Docket No. 5 page 17 &c.)

That upon resuming possession of said premises after the vacation of the same by said trespasser the said Tredyffrin School Board rented the building to Elizabeth Dickensheet as a private dwelling house who has so occupied it for the past several years.

That within the past few months the said Tredyffrin School Board have for a valuable consideration permanently surrendered their possession of a part of said property to Martha Wentworth of said Township who now holds and uses the same for private purposes in subversion of said original Trust.

That the increasing population of said locality has recently greatly increased the need for such a public Meeting place but that owing to old age and feebleness the said John B. Ivester is unable to exercise his duties as such trustee; or to take any aggressive action for the protection of the rights of the Public in said Premises.

Your Petitioners therefore pray the Court to appoint four persons residents of said neighborhood as trustees to act with the said John B. Ivester in taking charge of said property in accordance with the provisions of said Trust and to take such other and further action in the premises, for the reestablishment of said Trust, as to Justice and Equity shall appertain.

And they will every pray &c.



E. H. WILDS  
WM LAWRENCE  
ELWOOD JAQUETT  
SAMUEL P. JAQUETT  
JANE L. JAQUETT  
THOS R JAQUETT  
WM. P. JAQUETT  
EDWIN MATLACK  
JOSEPH H. BECK  
J. A. ALEXANDER  
JOHN MILLER  
R. ELLEN PUGH  
CAROLINE W PUGH  
CHAS M CRESSMAN  
CHAS PUGH  
LIZZIE M ROWAN  
HARRY D. WEBB  
ELIZA JAQUETT  
ELIZA WYNN  
F STREETER  
JOHN WILDS  
ISAAC R. WILDS  
WILLIAM COX  
J. H. LEWIS  
JOHN PALMER  
MRS. JOHN PALMER  
ISAAC PALMER  
SARAH BITTLE  
CATHARINE YOUNG

JOHN B. IVESTER  
JNO S. ANGLE [M.D.]  
JOHN LAWRENCE  
JOSEPH LAWRENCE  
CHARLES MOORE  
REESE MOORE  
A MORRISON  
ADO LATCH  
H. LAWRENCE  
JAMES ROWE  
JAMES C BROWN  
JAMES F BOYER.  
CHARLES E. BOYER.  
LEWIS A. LEWIS  
EDWARD BURGHS  
SAMUEL HARRISON  
CHAS HEITE  
WILLIAM A WOLFE  
ELIZA T HARRISON  
ALEXANDER GEBRON  
G. D. LEDDELL  
J D HEITE  
GEORGE DAVIS  
C. H. HARRISON  
A. T. TAYLOR  
ANNA M TAYLOR  
EDWARD TITTLE  
WILLIAM M CARROLL  
ALLEN R MULEN

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J. W. REAVEY	WESLEY HILL
JANE R. JOHNSON	E. KING
A N. WETHERILL	SAMUEL HARRISON JR
GERTRUDE J. WETHERILL	H M. COOK
ELIZABETH B. PLEASANTS	CHARLES BEWLEY
HENRY PLEASANTS	MRS ANN BEWLEY
[Lawyer]	MR SAML BEWLEY
O. W. SPEER	JULIUS F. SACHSE
SALLIE P. JOHNSON	B. F. FAMOUS
BARCLAY JOHNSON	J H RENNARD

## CHESTER CO. SS.

John B. Ivester being duly affirmed according to law deposes and says that the facts set forth in the foregoing statement are true as he verily believes.

[Signed] J B IVESTER

Sworn and subscribed to before me a Justice of the peace in and for said County this Twenty fifth (25th) day of May A. D. 1891.

Berwyn. [Signed] JULIUS F. SACHSE J. P.

FINAL DECREE MADE MAY 6, 1895, FOR  
RE-ESTABLISHMENT OF TRUST.

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In re  
OLD EAGLE SCHOOL } C. P. of Ches. Co., Pa.  
PROPERTY } *Miscellaneous No. 1462*

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DECREE.

AND NOW, May 6, 1895, this case coming on to be argued upon exceptions filed by the School District of Tredyffrin one of the Respondents, to the report of Robert E. Monaghan, Master and Examiner, THE COURT, after due consideration of said case and the report and recommendations of the Master, DO ORDER AND DECREE—

That the first eight exceptions filed to said Master's report be and hereby are dismissed, the report confirmed, and the prayer of the Petition filed in this case granted,

AND IT IS FURTHER ORDERED, ADJUDGED AND DECREED,

First, That the premises particularly described in the survey of John F. Kauffman, Esq., attached to the Master's report, as follows, to wit—

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All that certain lot or piece of ground, with the buildings and improvements thereon erected, situate in Tredyffrin Township, Chester County, Penna., on the public road leading from Strafford Station, Penna. Railroad, Northwardly toward Port Kennedy, beginning at a point in the Eastwardly side of said road at or near the intersection of the lines of land of Daniel S. Newhall and Dr. T. G. Morton; thence by land now or late of Martha Wentworth, North twenty-eight degrees, nine minutes West, one hundred and ninety-six feet and seventy-seven one hundredths of a foot to a point in line of land of Dr. L. S. Clark; thence by the same North sixty-seven degrees eight minutes East and crossing said road two hundred and twenty-eight feet to a point; thence still by land of said Clark South thirty degrees forty-six minutes East one hundred and ninety-nine feet and three-tenths of a foot to the line of land of Daniel S. Newhall; thence by said Newhall's land South sixty-seven degrees, twenty-nine minutes West; crossing an old road, two hundred and thirty-seven feet and twenty-seven one hundredths of a foot to the place of beginning, containing one acre and twelve square perches, more or less, with the Hereditaments and Appurtenances, be held by the Trustees hereinafter named and their successors for the GENERAL USE AND GOOD OF THE NEIGHBORHOOD FOR RELIGIOUS and EDUCATIONAL PURPOSES and the REPOSE OF THE DEAD.

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Second. That Thomas R. Jaquette of Radnor, Elijah Wilds of Berwyn, Dr. John S. Angle of Strafford, Daniel S. Newhall of Strafford and Henry Pleasants of Radnor, be and hereby are appointed Trustees to hold title to said real estate and to administer this charity; and in the exercise of a reasonable discretion, subject always to the further order of the Court, to regulate the manner in which the property can most effectively be utilized for the GENERAL USE AND GOOD OF THE NEIGHBORHOOD for RELIGIOUS, EDUCATIONAL AND BURIAL purposes as aforesaid.

Third. That the Right of Possession of said premises is in the Trustees so appointed, and the said Respondents, The School District of Tredyffrin Township, Martha Wentworth and Elizabeth Dickensheet, be and hereby are ordered and decreed to surrender full and complete possession of any part thereof now in their seisin or possession to the Trustees so appointed and said Respondents be and hereby are specially enjoined henceforth from molesting or interfering in any wise with said Trustees in their use and enjoyment of said premises for the purposes aforesaid. Provided that nothing in this decree shall be understood as depriving Martha Wentworth one of the Respondents in this cause of the right of trial by Jury upon any question of Title other than those arising under deed of The School Board of Tredyffrin to Martha Wentworth dated March 21, 1891, and recorded at West Chester in Deed Book V. 10, page 260, &c.

Fifth. That the Ninth exception is sustained and said Respondents do pay one half and the Petitioners do pay one half of the costs of these proceedings within thirty days after the same are duly taxed and allowed by the Court.

WM. B. WADDELL  
*Pres. Judge*

# SUBSCRIPTION LIST STARTED JULY, 1895, TO OBTAIN FUNDS FOR THE RESTORATION OF THE OLD EAGLE SCHOOL PROPERTY.

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We the undersigned persons interested in the re-establishment of the Trust declared by the Court of Common Pleas of Chester County, Pennsylvania, to exist in reference to the Old Eagle School property at Strafford Station, Pennsylvania Railroad, in Tredyffrin Township, for the general use and good of the neighborhood for religious, educational and burial purposes, do hereby subscribe the amount set opposite to our names towards defraying the cost of the necessary repairs and improvements of said property and expenses, other than counsel fees, incidental to the re-establishment of said Trust which may be approved of by the Board of Trustees of said property appointed of said Court; and agree to pay the same to the Treasurer of the said Board within two months after the date of our subscription.

Henry Pleasants	[Dr.] Julius F. Sachse
D. S. Newhall	Jos. W. Sharp
Samuel Hinds Thomas	H. A. Lienhardt
Chas. P. Keith	Thos. B. Jones
[Dr.] Thomas G. Morton	John H. Beadle
[Hon.] James A. Beaver	B. F. Famous
W. Henry Sayen	Emily R. Harrison
Howard Spencer	Agnes W. Schoenhut
E. B. Pleasants	James L. Lardner
L. F. Carr	R. C. Ware
D. C. Abraham	A. M. Ware
R. Emott Hare	Havard Walker
J. B. Thayer	Henry Hall
Jacob Morris	Thos. D. Grover
R. Ellen Pugh	[Dr.] Leonardo S. Clark

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C. W. Pugh	Joseph Dyson
Sarah W. Siter	Geo. W. Chapin
Thos. R. Jaquett	John R. Black
Anna S. Pleasants	[Hon.] Tryon Lewis
F. I. Gowen	Walter Bevan
James E. Hood	[Hon.] Thomas S. Butler
Ado Latch	Geo. A. Fletcher
Edwin Smith	Jno. M. Kennedy, Jr.
Joseph Lawrence	Jos. I. Doran
Martha D. Lawrence	R. R. Bringhurst
S. P. Jaquett	C. T. Worrall
Jane L. Jaquett	[Hon.] John W. Morrison
[Hon.] William Wayne	Isaac S. Carr
[Hon.] William Wayne, Jr.	James Williamson
Thos. H. Montgomery	Agnes S. Pleasants
V. Gilpin Robinson	[Dr.] Walter Franklin Atlee
Jas. Robertson	J. Hunter Ewing
H. Wendell	Henry T. Coates
[Rev.] W. A. Patton	Sam. Lee
Archd. R. Montgomery	W. P. Jaquett
[Sheriff] Elwood T. Carr	Susanna Bell
Henry C. Terry	Lydia A. Petty
W. H. Barnes	E. H. Wilds
R. T. McCarter, Jr.	[Dr.] Jno. S. Angle
[Dr.] Henry S. Drinker	Joseph Mullen
Theo. D. Rand	William H. Walker
[Provost] Chas. C. Harrison	G. M. Kendall
Mary A. McAfee	John Wilds
Robert Smith	B. F. Streeter
T. C. Smith	Mary Sargent
J. Elliott Shaw	Waldo M. Claffin
W. Bigler Miller	[Dr.] H. R. Wharton
Harry M. Cooke	Charles M. Cressman
Jos. W. Thomas	Emma I. Megonegal
Lewis Warner	Paul A. Megonegal
Francis Fennimore	



# ABSTRACT OF TREASURER'S REPORT.

(5, 6, 1895, to 9, 1, 1909.)

*Dr.*

To General contributions for re-establishment of		
Trust, restoration, and maintenance .....	\$1,496	13
" Interest on investments and deposits (general)	154	14
" Special contributions for philanthropies .....	254	62
" Proceeds of entertainment at Devon on 6, 27,		
1907 (by Mrs. R. E. Hare) .....	300	62
" Proceeds of sale of outlying real estate.....	510	00
" Sundry sources, sale of pamphlets, stone, etc., etc.	94	30
" Endowment Fund:		
Special contributions .....	\$1,399	33
Contributions for use of building..	70	00
Proceeds of sale of "Radnor"		
brochure and St. David's		
history .....	43	50
Interest on deposits and invest-		
ments .....	367	23
Contributions from General Funds.	25	00
	<hr/>	1,905 06
" Monument Fund:		
Net proceeds of sale of "Radnor"		
brochure .....	\$379	00
Interest on deposits .....	3	72
	<hr/>	382 72
" History Publication Fund:		
Subscriptions and contributions...	\$166	50
Interest on deposits .....		35
	<hr/>	166 85
	<hr/>	\$5,264 44

N. B.—The foregoing statement of contributions does not include the generous and valuable services of many persons freely given in aid of the re-establishment of the Trust, and of restoration, improvement and care of the property, the value of which, if possible to estimate, would undoubtedly amount to many hundreds of dollars.

## Appendix.

<i>Cr.</i>	
By Library expenses: Books, bookcases, etc.....	\$111 26
“ Restoration expenses:	
Contract price and extras .....	758 50
“ Philanthropic expenses:	
Prizes in Schools, etc., etc.....	258 13
“ Monument expenses:	
Printing “Radnor” brochure, commissions on sales, placing and inscribing boulder, etc., etc. ....	424 72
“ Incidental expenses: Printing, surveying, curbing and guttering, janitor, insurance, wages, care of grounds, contributions to permanent fund, etc., etc. ....	1,259 82
“ Legal expenses: Counsel fee of \$5.00 to Chas. H. Pennypacker, costs of equity proceedings, vacation of road, etc. ....	274 15
“ Balance invested thus:	
Endowment Fund:	
Reagan Mortgage .... \$1,500 00	
Fritz Mortgage ..... 300 00	
In Saving Fund ..... 105 06	
	\$1,905 06
History Publication Fund:	
In Saving Fund .....	166 85
General Cash on deposit at Wayne ....	105 95
	2,177 86
	\$5,264 44

HENRY PLEASANTS, *Treasurer.*

Examined and approved.

R. E. HARE,

D. S. NEWHALL,

*Committee of Trustees.*

October 11, 1909.

# Errata.

PAGE 34.

For "Brunholtz" read "Brunnholtz."

THE BEAVER AND CURRIE HOMESTEADS—PAGE 44.

After the publication of this history and the distribution of several copies the attention of the writer was most kindly drawn by C. Howard Colket, Esq., of Philadelphia, to the fact that on April 15, 1767, Rev. William Currie sold to John Bieber 280 acres in Chester County on road from The Great Valley Baptist Church to Mt. Joy, and that Mr. Currie in that same year bought at sheriff's sale the farm on road to Diamond Rock school house. In this latter house Lord Sterling was quartered during 1777-78, and Mr. Currie subsequently sold the premises to Thomas Walker, husband of his granddaughter Margaret, but continued to reside there until his death in 1803.

This valuable information reverses the order of ownership of the Beaver farm as given in this history, and establishes the residence of Mr. Currie during the Revolution, in a most satisfactory manner.

PAGES 79, 80 and 116.

The withdrawal of Rev. Mr. Clemson from St. David's Church was in 1866 not 1865.

PAGE 141, LINE 14.

For "Jacob" read "Abraham."

PAGE 178.

For "W. H. Barnes" read "W. H. Burns."

For "Francis Fennimore" read "Francis Fenimore."

PAGE 180.

For "equity preceedings" read "equity proceedings."



















