

GERMANTOWN *CRIER*



Founders' Week Parade, 1908

This familiar picture illustrates Germantown's enthusiasm for its colonial past (see p. 88) and offers a glimpse of its nineteenth-century streetscape (see p. 96)

SALVATION THROUGH THE PAST:

The Colonial Revival in Germantown

by David R. Contosta



Sketch for Market Square "recolonialized": The Civil War monument is gone; the Presbyterian Church has an 18th-century facade; and the "shambles" (open-air market) and the little fire-house have been re-created. From an undated report written for Colonial Germantown, Inc. by the architects, Brumbaugh and Ruthrauff.

Our house harbors old furniture, much of it come down in my family or milady's, a chest of drawers of crotch walnut, a Chippendale chair in mahogany, a high chest of drawers inlaid with tulips, slat-back chairs, a Sheraton sofa, old china made in England for the Pennsylvania market. . . . Little house and little place tell of the taste and interests of their occupants and make a safe retreat from the ugliness fast pressing in on all sides from a deteriorating world.--Cornelius Weygandt, Jr. (1872-1957)¹

Weygandt was a prolific writer and long-time professor of English at the University of Pennsylvania, who lived all his 85 years in or around Germantown. Through his father he could claim descent from Johannes Bechtel, who settled in Germantown in 1726 and who was the first pastor of what became the Market Square Presbyterian Church, in the very heart of Germantown.² For Weygandt the furniture, houses, and other physical remains of his old Germantown family and others like it were almost sacred relics, which gave him a tangible link to what he supposed was a golden age in the past.³ Brought up on the associationalist ideas of John Ruskin (1819-1900) and other nineteenth-century aesthetes,

Weygandt believed that architecture and interior decoration reflected the basic health of the society which had crafted them. By reviving the taste and styles of colonial America, he believed that one might recapture the better qualities of that earlier time.⁴

There is abundant evidence that many Germantowners shared Weygandt's reverence for the colonial past. Nor were they alone in a nation where millions of Americans participated in what has come to be known as the colonial revival. Although reaching a peak during the early decades of the twentieth century, the colonial revival has continued to leave its mark on many aspects of American culture. Its manifestations have ranged from architecture, fiction, and genre paintings; to street names, magazine advertisements, and world's fairs.⁵

There are few if any urban communities where the colonial revival has been more pervasive than in the Germantown section of Philadelphia. Several factors would seem to explain this enthusiasm: (1) There are numerous physical remains of the colonial past in Germantown--from dozens of pre-revolutionary buildings, to the main street

itself (Germantown Avenue). (2) Germantown's participation in the Revolutionary War and the brief presence in Germantown of such heroic figures as George Washington and the Marquis de Lafayette provided local residents with dramatic events around which to focus their revival efforts. (3) The rapid physical and demographic changes which have enveloped Germantown during the past century left many residents frightened and bewildered, leading some of them to imagine a stabler and more attractive past. (4) The presence of many residents who could trace their American roots back to the colonial period--in Germantown or elsewhere--has made certain inhabitants highly conscious of family origins. (5) Germantown has been home to men and women who have enjoyed the wealth, self-confidence, and professional skills to found and maintain preservation societies, and to undertake a variety of programs and fund-raising events.

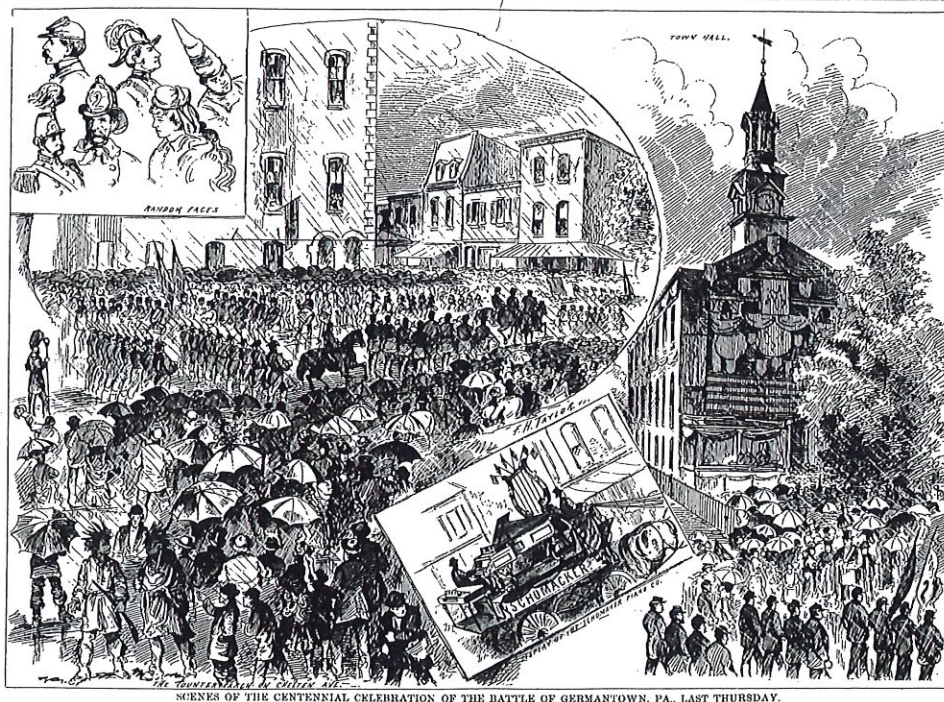
Although it was Cornelius Weygandt's generation, and the one just before him, who were most responsible for launching the colonial revival in Germantown around 1900, there were important forerunners in the nineteenth century. These, like the efforts to revive the colonial past in later years, tended to focus on two central events: the Battle of Germantown on 4 October 1777 and the brief residence of George Washington in Germantown in the fall of 1793 and again during the summer of 1794. That both of these events came after the Declaration of Independence and were not technically part of the colonial era did not matter to Germantowners who often considered anything before 1840 or so as colonial in character.⁶

The first great commemoration of the Battle of Germantown occurred during the visit of the Marquis de Lafayette on 20 July 1825, near the end of his year-long tour of the United States. There was a procession up Germantown Avenue to "Cliveden" (1763-1764), the large country house of the Chew family where the battle had taken place almost fifty years before. Following a breakfast at Cliveden, the aging French hero attended a second reception that afternoon at "Wyck," then the Germantown residence of Reuben Haines, parts of which dated from 1690.⁷

Also present at Wyck that day was John Fanning Watson (1779-1860), who had already begun interviewing survivors of the revolutionary period in Germantown for his *Annals of Philadelphia* (1830).⁸ Still other memories of the revolutionary period were handed down through local families. Among these were the stories that Miss Hannah Zell (1820-1911) heard many times from an aged grandmother, Dorothy Meng.⁹ It may have been such tales that contributed to Zell's decision in 1882 to collect historical materials relating to Germantown as part of the Germantown Library and Historical Society which she had founded in 1869.¹⁰ In 1905 the library's Annual Report noted that its historical collection contained "valuable documents relating to the early history of Germantown, and her relation to the Revolution. . . ."¹¹ And according to a newspaper account Zell's institution owned a collection of historical "relics," the precise nature of which were not identified.¹²

THE DAILY GRAPHIC: NEW YORK, TUESDAY, OCTOBER 9, 1877.

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Sketch by a "special artist" for The Daily Graphic, New York, October 9, 1877, showing Germantown's centennial celebration of The Battle.

It was also the historically minded Zell who led a committee of local women in organizing a centennial celebration of the Battle of Germantown in October 1877. Like the fete for Lafayette a half century before, the day featured a large procession up Germantown Avenue to the Chew mansion.¹³

But another quarter century passed before Germantowners launched an institution devoted primarily to preserving the colonial past. This was the Site and Relic Society, established in 1900 and renamed the Germantown Historical Society in 1927.¹⁴ Among the founders was Hannah Zell, whose Library and Historical Society was disbanded shortly after her death, its historical collections going to the Site and Relic Society in 1913.¹⁵

In addition to Zell, a majority of the other founders of the Site and Relic Society could trace their ancestry to colonial Germantown. These included Daniel Pastorius Bruner, a descendant of Germantown's seventeenth-century "founder," Francis Daniel Pastorius; Mary J. Brown (Mrs. Samuel) Chew of Cliveden; Charles Wolcott Henry, a nephew of former Philadelphia mayor, Alexander Henry, and a descendant of Oliver Wolcott, a signer of the Declaration of Independence; Ellison Perot Morris, a member of an old Germantown family, who lived in the eighteenth-century house on Germantown Avenue (now known as the Deshler-Morris House) where George Washington had stayed in 1793 and 1794; Charles Jones Wister, the first president of the Site and Relic Society and at that time the owner of "Grumblethorpe," one of Germantown's finest colonial houses, which had been in his family since it was built in 1744; and Cornelius Weygandt, the father of the author and professor, Cornelius Weygandt, Jr.¹⁶

Even those officers and founders who could not trace their lineage to colonial Germantown were members of what E. Digby Baltzell has called the Protestant Establishment.¹⁷ They, like the members of the old Germantown families, belonged to socially prominent Protestant denominations: Presbyterian, Episcopalian, and Quaker. Their occupations were equally prestigious, including 2 lawyers, 2 bank presidents, 1 insurance executive, 1 corporate executive, 1 publisher, and 1 clergyman. Several other men seem to have lived on inherited wealth, while none of the four women was gainfully employed. Although the names would change over the years, the officers of the Site and Relic and Germantown Historical Societies would share nearly identical backgrounds for decades to come. During its first forty years, for example, all seven of its presidents appeared in either the Philadelphia *Blue Book* or the *Social Register*.¹⁸

The organization founded by these men and women became synonymous with the colonial revival in Germantown. Indeed, the prime reason for calling its first informal meeting on 9 October 1900 was to consider ways of commemorating the Battle of Germantown and other important eighteenth-century sites.¹⁹

A complete reconstruction of the colonial revival in Germantown could fill an entire volume and embrace a multitude of subjects. Even a thorough account of activities by the Site and Relic and Germantown Historical Societies on behalf of the colonial revival would require several chapters in such a book. Thus in the interests of economy, the author will concentrate on the restoration and preservation of historic structures.



These boys, appropriately costumed, take seriously their responsibilities for flag, fife and drum at the 175th commemoration of The Battle, October 4, 1952....

Not surprisingly, the Site and Relic Society showed interest in historic buildings from the very beginning. Its initial activities in this area focused on preparing tablets (or plaques) to be placed on colonial buildings in Germantown. These would identify each edifice and give a brief statement about the structure's significance. Thus in January 1901, just two months after the formal founding of the Site and Relic Society, Cornelius Weygandt, Sr. was appointed to head a special tablet committee. Two months later the committee listed fourteen buildings that they deemed worthy of receiving tablets.²⁰ Many of these early markers were heavy bronze plates, like the one that remains on the Market Square Presbyterian Church.

Even a glance at the surviving tablets reveals that the Site and Relic Society was not interested in architecture per se, but in helping residents as well as visitors to associate themselves with the heroic or picturesque events that had occurred on or near the properties. Many years later Leighton Stradley, then president of the Germantown Historical Society, explained this associationalist approach to local landmarks:

In some measure, at least, all of us grasp a of . . . reality when we visit historic sites and behold the actual surroundings in which history was made. Such experiences bring us closer in sympathy and respect for the titanic struggles in which our Nation was born and preserved. . . . It was to encourage such respect and to keep alive the inspiring traditions [emphasis added] of this community that our Society was founded in 1900.²¹

In 1906 the Site and Relic Society made its first efforts to

save an early structure from destruction, in this case the Yeakel log cabin, built in the early nineteenth century, which stood at the northeast corner of Germantown Avenue and Mermaid Lane in Chestnut Hill. They gave up, however, when they concluded that it was not worth the time or money to rebuild the badly decayed dwelling.²² An unwillingness or inability to secure the necessary funds in 1903 also led to the society's failure to preserve a wooden water wheel from one of the defunct mills along Cresheim creek.²³

As the second decade of the twentieth century came to an end the Site and Relic Society appeared to abandon the idea of architectural preservation altogether, being satisfied to erect a new plaque from time to time, or to replace some of the more insubstantial wooden markers which had been provided for certain buildings.²⁴ Several officers of the society complained that the board of directors had become a moribund group which showed little interest in moving the organization forward.²⁵

The mid-1920s saw an upsurge of energy in the society, as new officers and board members were recruited, and as the nation's economy rebounded following a slump after World War I.²⁶ In 1927 a renewed organization, now called the Germantown Historical Society, purchased the Conyngham-Hacker House (ca. 1745) as a new headquarters, as well as a museum for the collection of colonial furniture and artifacts that had been gathered over three decades.²⁷ It also launched a series of historic pageants to commemorate colonial events in Germantown, beginning with the 150th anniversary of the Battle of Germantown (in 1927) and climaxing with the 250th anniversary of the founding of Germantown (in 1933).²⁸



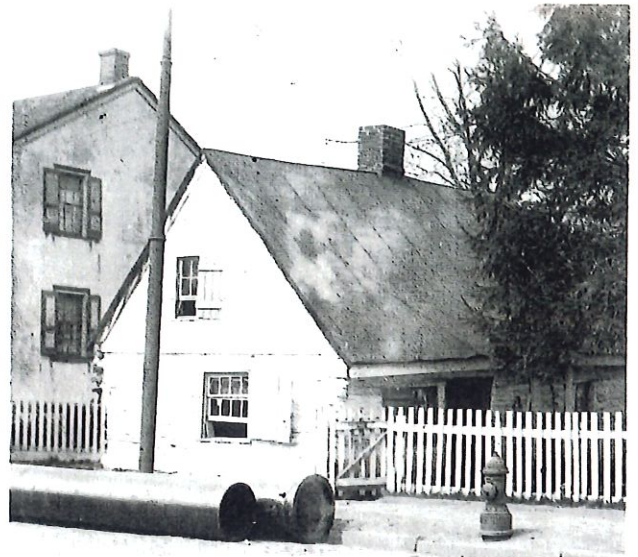
whereas these rather giddy girls, led by "Peggy Shippen," at the 150th celebration in 1937, seem to be "hamming it up" for the photographer.

Complementing these pageants during the 1920s and 1930s were a series of tours through Germantown's colonial houses, frequently cosponsored with other civic institutions such as the Germantown Community Council, founded in 1933.²⁹ It was also during this period that the society convinced the First Methodist Church to move the Green Tree Tavern (1748) several hundred feet northward rather than to destroy it in order to make room for a new parish house.³⁰ Meanwhile, the society became aware that many colonial structures in Germantown were being neglected, or were in danger of being destroyed altogether.³¹

The nation-wide depression of the 1930s and then World War II made ambitious preservation projects impossible for the society, but it was during this era that a intriguing myth began to take shape. The myth, which is widely believed at the time of this writing, holds that John D. Rockefeller, Jr. approached Germantowners with the idea of restoring a substantial portion of the community, and that he made this gesture toward Germantown even before his decision to restore colonial Williamsburg. He had been turned down, tradition holds, by a selfish and unimaginative citizenry who did not want their community to be disrupted by a massive restoration project. Yet as the history of Colonial Williamsburg reveals, Rockefeller had never considered any kind of large-scale restoration before he was convinced by Dr. William Goodwin--and very reluctantly at first--to finance the Williamsburg development. That Rockefeller would have solicited Germantowners about such an undertaking at an earlier period is highly unlikely, if not impossible.³²

As with most myths, however, there is a thread of truth, which later generations have embellished through constant retelling and wishful thinking. The spinning of that thread may have begun in early 1931 when Joseph C. Ferguson, a board member of the Germantown Historical Society, received a letter (now in the society's files), which inquired into the possibility of records in the society's collection which might help Dr. Goodwin to understand the revolutionary period in Williamsburg. The letter also mentioned that the Williamsburg restoration was proceeding rapidly under the largess of John D. Rockefeller, Jr.³³ It is impossible to know if this letter prompted Ferguson or others at the Germantown Historical Society to think of approaching Rockefeller for help in preserving colonial Germantown, since there is nothing more about Rockefeller in the society's records until the board minutes of 18 June 1942. At that time the board voted to write Rockefeller about the possibility of a loan to purchase a property at 5140 Germantown Avenue (then threatened with destruction), which had once contained the studio of artist Gilbert Stuart.³⁴ The following day the society's president wrote to Rockefeller making such a request, but there is no reply in the society's files.³⁵ Since the so-called Gilbert Stuart House

was destroyed the following year, it seems safe to conclude that Rockefeller either ignored the request or declined to assist the society.



*The Yeakel cabin, at Mermaid Lane, about 1898.
The Society was unsuccessful in saving it.*

Despite this failure to interest Rockefeller in Germantown, the unfounded belief that he wanted to restore Germantown even before undertaking the Williamsburg project was flattering to Germantowners and lent respectability to the notion that the community's colonial past was well worth preserving: If Rockefeller had been interested in their own home town, residents must have thought, then a restored Germantown might be just as important as Williamsburg. The myth has persisted because it has been both comforting and flattering to believe.

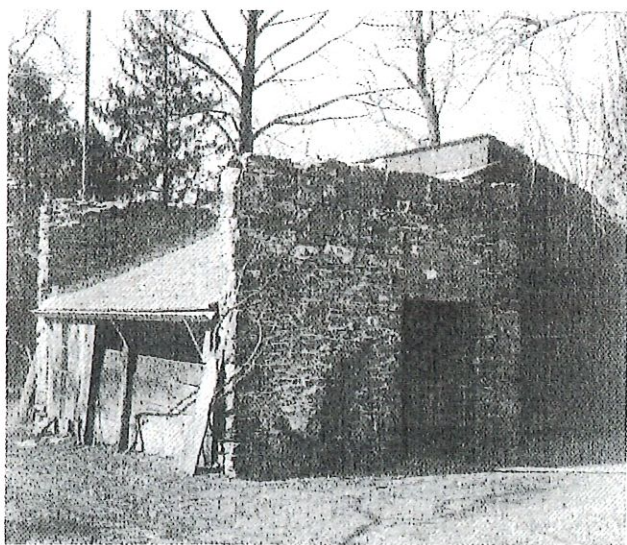
The myth may have also remained alive because several energetic men decided right after World War II to launch an ambitious restoration of Germantown's Market Square, located along Germantown Avenue between Church and School House Lanes. Again and again, in correspondence, newspaper articles, and organizational minutes, they referred to their project as a "miniature Williamsburg." In so doing they may have inadvertently helped to keep alive in the popular mind the myth of a Rockefeller connection to Germantown.

The main actors in this restoration were Leighton Stradley (1880-1956) and Harold D. Saylor (1892-1981), both presidents of the Germantown Historical Society; and Arthur O. Rosenlund (1900-1989), who was president of the Germantown Mutual Fire Insurance Company.³⁶ For these three men (none of whom was a trained historian) the restoration of Market Square was not an academic exercise, but a project that might save Germantown from a multitude of modern evils. Chief among these were a decline in

craftsmanship and taste, a decline in individual character, and a decline in community spirit. Out of these failings, they asserted, had come ugly modern architecture, the neglect of older buildings, a selfish commercial spirit, and the flight of many prosperous residents into attractive postwar suburbs.

All these threats were chronicled in issues of the Germantown Crier, a quarterly magazine launched by the Germantown Historical Society in 1949 as a vehicle for promoting the restoration of Market Square and other such programs. An article in December 1949, for example, blamed the deterioration of craftsmanship on the advent of machine production in Victorian times.³⁷ The author of another article echoed the assertions of John Ruskin and other nineteenth-century romantics, who believed in a direct connection between a decline in craftsmanship and a decline in human character. The author of this second Crier article associated the furnishings in the newly restored Deshler-Morris House (the structure most connected with George Washington and an important element in the Market Square restoration) to the hard-working, upstanding men who had crafted them:

The pleasure one gets from the ancient highboys, the Chippendale chairs, and gorgeous wood trim of cornices and mantels, is second only to the general feeling of solid satisfaction one feels in the perfect relation of windows and doors to floor and ceilings. . . . Undoubtedly, the art of making each room a harmonious whole, a thing of uniformity and beauty, satisfying to the senses and restful to the spirit, must have been a great factor in making our ancestors the kind of folk they were, substantial and genuine [emphases added].³⁸



Another "lost structure," the barn behind the "Gilbert Stuart" house, said to have been Stuart's studio when he painted the "Atheneum" portrait of George Washington.

Inspired by such examples, society president Leighton Stradley proposed that Germantowners could secure a large measure of civic pride by rallying around the Market Square project:

"We appeal to all classes of people to support our sincere and patriotic effort to give Germantown the outstanding position it deserves as a focal point of historical interest. . . . We will achieve . . . unity in result if our respect for the past inspires a generous cooperation to recapture in Market Square that sense of proximity to the past that will keep alive those chapters of American history which were written in Germantown in the colonial and revolutionary period."³⁹

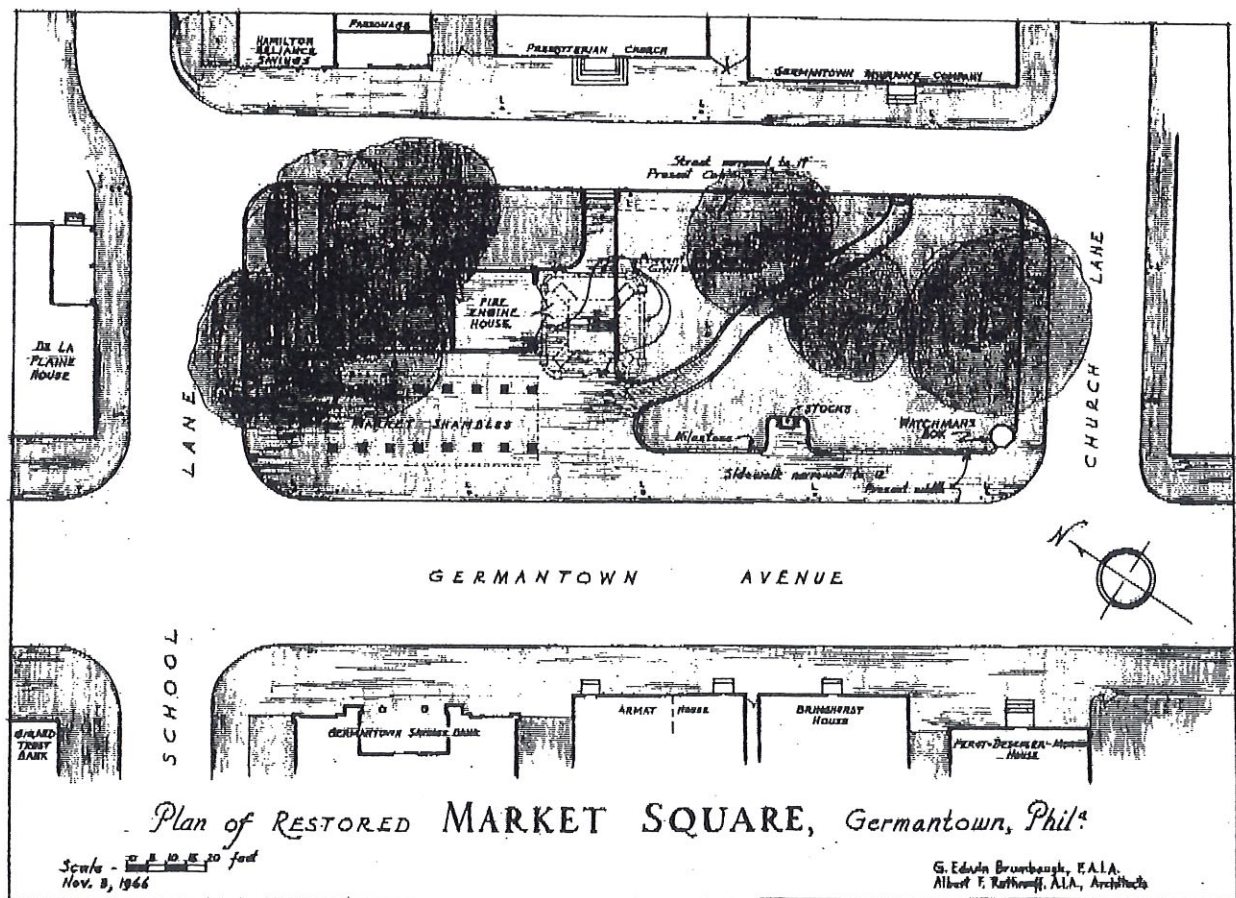
This restoration of Market Square, of which Stradley spoke so hopefully, would preoccupy the Germantown Historical Society and allied organizations for more than two decades. In several instances they met with great success: They restored the Deshler-Morris House in 1949, in conjunction with the National Park Service. During the early 1950s Arthur Rosenlund restored the Fromberger House (ca. 1795), and in 1959-60 Rosenlund reconstructed the Delaplaine House (ca. 1700), which had stood at the north end of Market Square but which had been demolished in the early 1880s. Under the direction of Harold Saylor, the Germantown Historical Society purchased and restored several eighteenth-century properties near the square. These included the Shippen-Blair House, the Baynton House, and the Clarkson-Watson House, once the home of annalist John Fanning Watson.

Yet the complete restoration of Market Square eluded their grasp. Several factors mitigated against it—practical as well as philosophical. Among the practical considerations was the site itself. Unlike Williamsburg, which the local restorers hoped to emulate, Germantown's Market Square was in the middle of a huge metropolitan area. While authorities at Williamsburg gained nearly complete control over a small village surrounded by open countryside, the Germantown restorers had to contend with traffic-clogged streets and hundreds of decaying houses, many of them small dwellings built in the late nineteenth or early twentieth centuries. Another practical factor was the difficulty that Germantowners faced in trying to compete for money and visitors with the far more important historic sites around Independence Hall downtown. In this regard, Germantown had little chance from the very beginning. Furthermore, the economic and demographic forces that were causing Germantown's more general decline in the middle of the twentieth century were ones that afflicted the entire city of Philadelphia: They could not be overcome by attempts to recall the spirit of an earlier time through a restoration of Market Square—and Germantown's other historic buildings.

Still other problems stemmed from a distorted view of Germantown's past. As historians Stephanie Wolf, Margaret Tinkcom, and others have indicated, the seventeenth- and eighteenth-century residents of Germantown were far from the paragons of virtue and intelligence that their ancestors imagined them to be.⁴⁰ Associated with this problem was the fact that not all residents of Germantown could relate, or wished to relate, to ancient highboys or Chippendale chairs. For the majority of Germantowners such artifacts were probably irrelevant to their own lives in the mid-twentieth century--as well as to the simple lives that most of their forebears had known. The Market Square restoration thus did not provide the rallying point for community cooperation that its authors had hoped. In fact, a protracted and emotionally charged argument over whether a Victorian-style Civil

War monument should be removed from the square created serious divisions within the community.

Above all, the proponents of Germantown's colonial revival failed to realize that it is impossible to recover the essence of an earlier age through a veneration of its architecture, furniture, or other artifacts. For the complex circumstances that created colonial Germantown could never be replicated. Yet through understanding the past, men and women can gain a better sense of how they have arrived at the present moment, and thereby forge more intelligent plans for the future. Germantown's colonial past--and its citizens' attempts to revive that past--can help us all to illuminate the present, and perhaps to feel our way toward a better tomorrow.



From above, the proposed restoration of the Square, the Civil War Monument shown as a dotted line, the more easily to be removed.

Notes

- ¹Cornelius Weygandt, Jr., *On the Edge of Evening: An Autobiography of One Who Holds With the Old Ways* (New York, 1946), p. 204.
- ²*Ibid.*, p. 50.
- ³In addition to presenting this idea in his autobiography, *The Edge of Evening*, Weygandt pursues a similar theme in several other writings, including *A Passing America: Considerations of Things of Yesterday Past Fading from Our World* (New York, 1932); *The Plenty of Pennsylvania: Samples of Seven Cultures Persisting from Colonial Days* (New York, 1942); and *Philadelphia Folks: Ways and Institutions in and about the Quaker City* (New York, 1938).
- ⁴On Ruskin's associationalist ideas of art and architecture, see Kristine Ottesen Garrigan, *Ruskin on Architecture: His Thought and Influence* (Madison, Wis., 1973).
- ⁵On the colonial revival as a whole, see Alan Axelrod, ed., *The Colonial Revival in America* (New York, 1985) and Ann Marling, *George Washington Slept Here: Colonial Revivals and American Culture* (Cambridge, Mass., 1988).
- ⁶This elasticity of dates was typical of the colonial revival throughout the United States. On this point, see Axelrod, *Colonial Revival*, p. 11.
- ⁷Edward M. Hocker, *Germantown, 1683-1933* (Philadelphia, 1933), pp. 152-155.
- ⁸For examples of these memories of the revolutionary period in Germantown, see John Fanning Watson, *Annals of Philadelphia, and Pennsylvania in the Olden Time*. . . (Philadelphia, 1891). Watson began making interviews for this work in 1820. The 1830 edition of his *Annals* was only the first, including several posthumous editions.
- ⁹For biographical information on Hannah Zell, see the *Germantown Independent Gazette*, 4 February 1911 and the *Philadelphia Public Ledger*, 5 February 1911. Zell delivered a paper before the Site and Relic Society in May 1903 about her grandmother's reminiscences of the Battle of Germantown. See also Harry M. and Margaret B. Tinkcom et al., *Historic Germantown* (Philadelphia, 1955), pp. 18-19; Minutes, Site and Relic Society (S & RS), 29 May 1903.
- ¹⁰Although founded by Zell as a subscription library in 1869, the society was not incorporated as the Germantown Library and Historical Society until 1882.
- ¹¹See Jane Campbell, Scrapbooks, I, p. 80, Germantown Historical Society (GHS).
- ¹²*Ibid.*, XXXIV, 163.
- ¹³Hocker, *Germantown*, pp. 268-270.
- ¹⁴Histories of the Site and Relic Society and its continuation, the Germantown Historical Society, may be found in *Ibid.*, p. 277 and the *Germantown Crier* (hereafter *Crier*), 1 (January, 1949), pp. 19-21; 42 (Winter, 1989-90), pp. 4-10, and pp. 76-91 (Fall, 1991). According to at least one source, the name "Germantown Historical Society" was not available in 1900 because Miss Zell's group had already claimed the name "Historical Society." See *Germantown Independent-Gazette*, 11 October 1923.
- ¹⁵Campbell, Scrapbooks, XVII, p. 60; XXIV, p. 163.
- ¹⁶*Crier*, 42 (Winter 1989-90), pp.7-8.
- ¹⁷E. Digby Baltzell, *The Protestant Establishment: Aristocracy and Caste in America* (New York, 1964).
- ¹⁸*Crier*, 42 (Winter, 1989-90), pp.7-8; and 42 (Fall 1990), pp. 76-79; *Blue Book*, 1905; *Social Register*, 1900, 1922, 1931, 1940.
- ¹⁹Minutes, S & RS, 9 October and 30 November 1900, GHS.
- ²⁰Minutes, S & RS, January and 22 March 1901.
- ²¹Leighton Stradley, "President's Message," *Crier* 2 (March 1950), p.7.
- ²²Sixth Annual Report, 1906, S & RS.
- ²³Minutes, S & RS, 29 October 1909; 24 June and 24 October 1910.
- ²⁴*Ibid.*, 25 February 1921; *Germantown Independent-Gazette*, 1 November 1923.
- ²⁵For example, see Horace Mather Lippincott, secretary to Charles F. Jenkins, president, 28 December 1916, 11 October 1917, and 20 October 1919, GHS Correspondence, 1916-1919.
- ²⁶Charles F. Jenkins to the president and directors of S & RS, 7 December 1926.
- ²⁷Minutes, S & RS, 25 January 1924, and 8 February 1925; Tinkcom, *Historic Germantown*, pp. 49-50.
- ²⁸Minutes, GHS, 3 January 1931; *Philadelphia Public Ledger*, 8 October 1933.
- ²⁹See, for example, Edward M. Hocker to Robeson Lea Perot, 24 October 1931, GHS Correspondence, 1930-1933; Minutes GHS 23 June 1937.
- ³⁰Tinkcom, *Historic Germantown*, pp.84-85; Historian's Report, GHS, 1930-31; GHS to W. P. Starkey, 7 October 1929; W. P. Starkey to William J. Campbell, 11 October 1929. GHS Correspondence, 1924-1930.
- ³¹Ernest R. Armstrong to Germantown Historical Society, 17 April 1932, GHS, Correspondence, 1933-1940.
- ³²See Raymond B. Fosdick, *John D. Rockefeller, Jr.: A Portrait* (New York, 1956); pp. 272-301.
- ³³Hiram H. Shenk to J.C. Ferguson, 19 March 1931, GHS, Correspondence, 1930-1933.
- ³⁴Minutes, GHS, 18 June 1942; Tinkcom, *Historic Germantown*, p.45.
- ³⁵Holman White, president, to John D. Rockefeller, Jr., 19 June 1942, GHS, Correspondence, 1941-1949.
- ³⁶Concerning biographical information on these three men, see, for Stradley: *Crier* 8 (May 1956), p.26 and *The Shingle* (November 1952); for Saylor: *Crier* 33 (Winter 1981) p.18 and *The Pennsylvania Magazine of History and Biography* (July 1981), pp.245-248; and for Rosenlund: *Philadelphia Inquirer*, 14 December 1989.
- ³⁷John Harbeson, "Germantown's Victorian Past," *Crier* 1 (December 1949), pp.13-15.
- ³⁸Katherine E. Elkinton, "If George Washington Were Here Again," *Crier* 2 (March 1950), p. 16.
- ³⁹Stradley, "President's Message," *Crier* 2 (March 1950), p.24.
- ⁴⁰See Stephanie Grauman Wolf, *Urban Village: Population, Community, and Family Structure in Germantown, Pennsylvania 1683-1800* (Princeton, 1976), and Wolf, "The Changing Nature of Colonial Revival," *Crier* 37 (Fall 1985), pp. 83-85. Margaret Tinkcom's sentiments on this subject may be found in *Historic Germantown*, pp. 1026, and more especially in two articles that she wrote for the *Crier*: "Germantown in Review," 17 (September 1965), pp. 73-76 and "Market Square," 19 (September 1967), pp. 69-75.