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Some Characteristics of the Immigration to the Colonies in the Eighteenth Century

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Professor of History, University of Pennsylvania, delivered before the Society November 15, 1929

DURING the seventeenth century twelve of the thirteen English colonies that later were to form the United States had been established, and their population had increased to over a quarter of a million by the close of that century. During this, the first century of colonization, the settlers and their descendants were chiefly of the English race. With the eighteenth century, however, there came a great change both in the character of the colonists and in the methods of colonization. In contrast to the seventeenth century English colonists, the immigrants of the eighteenth century were chiefly of other races. Events in Europe had created conditions that led to an enormous immigration of people of foreign blood. Nearly all the countries of central and western Europe were represented. The two centers of the Old World from which colonists were to come in largest numbers were Germany and Ireland. Germany had been invaded repeatedly by French armies and the unfortunate population not only had been robbed of their crops over and over again, but had been treated with barbarous cruelty by their enemies. In addition to these losses at the hands of the French invaders, in many of the German states the people were subject to religious persecutions by their rulers, and the peasants were suffering from the economic and political tyranny of their over-lords. The possibility of religious freedom excited the hope of the various dissenting sects during the early part of the eighteenth century.

The opportunity of escaping from their hard lot and of starting life anew in the fabulous land over the seas appealed to the downtrodden peasants throughout the period.

In the north of Ireland the descendants of the Scotch Presbyterians who had colonized Ulster in the seventeenth century, after a few generations found conditions so intolerable, owing to the religious bigotry of the Anglican established church, the commercial jealousy of England, the oppressions of the absentee landlords, that they also sought a refuge in America. The alien races such as the German and Swiss had no attachment for or loyalty to England, while the Scotch and the Celtic Irish shared in common their hatred of England as well as of each other.

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The foreign immigrants went chiefly to the middle and southern colonies. They were not especially welcome in New England nor did its economic opportunities particularly attract them. On the other hand, the industrious foreigner was encouraged to come to the other colonies, as his presence was desired to assist in the development of the country. Land could be had on easy terms, and some of the southern colonies, to attract settlers, offered free grants of land or exempted land from taxation for a term of years. The possession of land held out not only promise of material prosperity, but also that of social rank and political privilege. Many of these colonies also passed naturalization laws conferring on aliens political privileges. These colonial statutes were supplemented and in part superseded by general naturalization laws passed by Parliament.

Penn Advertised for Settlers

Systematic efforts to attract colonists by advertisements were also made. William Penn was almost the first to adopt these modern methods on an extensive scale. Not only did he make special trips to the continent, but also to attract immigrants he distributed widely circulars in several languages presenting the advantages of Pennsylvania in glowing colors; advantages that made their appeal alike to the landless and those persecuted for religious reasons. "The whole movement," as a recent writer has pointed out, "closely resembles that of the nineteenth century, when the northwestern states held out inducements to the Swedes and Norwegians." "Much of the literature circulated had no more relation than has the emigrant literature or real-estate advertisements of the present day." During the eighteenth century immigrant agents, the forerunner of their twentieth century counterpart, also made their appearance, being employed by ship companies, especially in Holland, England and Ireland, to recruit passengers for their ships. On the continent they were known as "Newlanders," and because of their unscrupulous methods were stigmatized as "Soul-sellers."

The system of sending over immigrants who were without the means to pay for their own transportation and permitting them to redeem their passage by being bound out for a term of years as indentured servants had been in vogue since the early days of Virginia and Maryland. This method, however, was more extensively employed in the eighteenth century, especially in the case of the German and Irish emigrants. Such persons were popularly known as "redemptioners." The system was not abolished until well into the nineteenth century.

The contemporary accounts of the sufferings and privations endured, and the enormous mortality resulting from the crowding and unsanitary conditions on these immigrant ships are well-nigh incredible and rival in horror the records of the

"middle passage" of some of the African slave ships. A few instances will illustrate the truth of this statement. In the first place the length of the voyage was always uncertain, varying greatly in duration according to wind and weather. In addition to the perils of the elements there were also at times the dangers of war and of pirates. A voyage of two months was considered good time. William Penn's first voyage, for example, took two months and his second more than three. The German Pietists who came in the "Sarah Maria" were over four months *en route*. The Schwenkfelders after consuming over two months in their journey from Saxony to the Netherlands, finally embarked on the "Saint Andrew" at Rotterdam on the twenty-first of June, 1734, calling at Plymouth, England, *en route*. Some three months later they arrived in Philadelphia, September 22. Nine of their number were buried at sea. But they were much more fortunate than many other immigrants both in the length of the voyage and the losses by death. One of the vessels with Palatines on board sailing in 1732 lost one hundred of its one hundred and fifty passengers, chiefly by starvation, on its twenty-four weeks' voyage. Six years later (1738) a ship wrecked at Block Island had already lost over 77 *per cent.* of its four hundred passengers by fever induced by the bad drinking water. But an even higher record of mortality was recorded by a vessel that arrived in Philadelphia in 1745 with only fifty surviving passengers out of four hundred.

Terrible Sickness Among Immigrants

Gottlieb Mittelberger in his account of his "Journey to Pennsylvania" in 1750 gives a graphic description of conditions on board a typical immigrant ship. "There is on board," he writes, "terrible misery, stench, fumes, horror, vomiting, many kinds of sickness, fever, dysentery, scurvy, cancer, mouth rot and the like, all of which come from old and sharply salted food and meat, also from very bad and foul water, so that many die miserably." Most of the vessels were overcrowded, and several of the survivors in recalling their experiences speak of the passengers being packed in "like herrings." Naturally disease and death resulted. One with pardonable exaggeration described his voyage as characterized by "the pox above board, the plague between decks, hell in the fore-castle and the devil at the helm."

In most cases even after reaching the new world, bitter disillusionment awaited the survivors. "America had been described to them," says a recent writer, "as a country where wages were high, food cheap, land to be had for little or nothing, where there were no taxes, where a servant by hiring himself for a short time could pay for his passage and save enough money to become independent, where the climate was perfect and where the farmer or workman could live like a lord with

little labor." In reality conditions of life were so different from what they had been led to expect and the hardships of the voyage so great, that many wrote home to their friends and relatives advising them "to bear the ills they suffered rather than fly to those they knew not of." Indeed Mittelberger tells us he wrote his book to fulfill a vow "to reveal to the people of Germany the pure truth."

Three Periods of German Migration

A few Germans seem to have come to America with the Swedish and Dutch settlements, but it was not until the founding of Pennsylvania that any considerable number arrived. Their migration has been divided into three well-defined periods. The first from 1683 to about 1709, during which there was a small migration to the middle colonies. Of these there came to Pennsylvania, perhaps a few score a year, of certain religious sects, chiefly Mennonites. The second period, 1709-27, opens with the coming of the Palatines, some 13,000 of whom, in consequence of the ravaging of the Palatinate by war and the prevailing religious and economic tyranny, had taken refuge in England in 1709, with the hope of being aided to America. Queen Anne's government sent some of them to Virginia and the Carolinas, but more than 3000 were transported to New York, where an unsuccessful attempt was made to employ them in the production of naval stores. Many of them, in a few years, settled in the Mohawk and Schoharie Valleys, but a few hundred, dissatisfied with their treatment, eventually found their way into Pennsylvania. About 1710 Swiss Mennonites and Palatines began to come directly to Pennsylvania, followed by Dunkers and various other sects. By the close of the second period a conservative investigator places the number of Germans in this colony as between fifteen and twenty thousand. During the period 1727 to 1775, the number of immigrants reached enormous proportions. While a few hundred Germans and Swiss found their way directly to some of the southern colonies, especially to the Carolinas and Georgia, by far the greater number came to Pennsylvania. A careful estimate by Kuhns of the number passing through the port of Philadelphia, based upon the lists of arrivals during this period, gives an aggregate of nearly 70,000. Almost one-half of these fall within the six years 1749-54. So numerous were the German immigrants that the English colonial authorities were at times alarmed for the safety of the colony. Franklin, in 1753, expressed the fear that "we will not be able to preserve our language and even our government will become precarious." Two years later, Dr. Douglass was apprehensive that Pennsylvania would "degenerate into a foreign colony" and even endanger the security of the neighboring provinces. Later, Edmund Burke expressed the regret that the Germans

did not assimilate with the English colonists, but "by their industry, frugality and a hard way of living, in which they greatly exceeded our people, have in a manner thrust them out in several places."

As will be noted later, many of the Germans found their way subsequently to other colonies, but the majority of the authorities agree that in 1775 they comprised about one-third of the total population of Pennsylvania, or about 100,000. That Penn's avowed purpose of laying "the foundation of a free colony for all mankind" was in course of fulfillment is apparent from the following passage from Gottlieb Mittelberger's interesting account of his "Journey to Pennsylvania" previously mentioned. "Pennsylvania possesses great liberties above all other English colonies, inasmuch as all religious sects are tolerated there. We find there Lutherans, Reformed, Catholics, Quakers, Mennonites or Anabaptists, Herrnhuters or Moravian Brethren, Pietists, Seventh Day Baptists, Dunkers, Presbyterians, Newborn, Freemasons, Separatists, Freethinkers, Jews, Mohammedans, Pagans, Negroes and Indians. The Evangelicals and Reformed, however, are in the majority." But even his enumeration was not complete, as it did not include the Schwenkfelders. Most of the later immigrants, however, did not come for religious reasons, as was the case with the sectaries of the earlier periods, but they were chiefly of the peasant class, who were seeking relief from the burdens of feudalism. They were an honest, industrious, peaceable and religious people. Content with their newfound prosperity, they took comparatively little part in colonial politics. Settling together, they largely comprised the population of certain counties. So conservative were they and tenacious of their customs and language that whole communities today speak the dialect popularly known as Pennsylvania Dutch. Many of the descendants of the early German settlers of Pennsylvania have played an important role in the political and educational history of the commonwealth.

Famine Drove Irish Here

An equally important non-English element introduced into the colonial population was that of the Scotch-Irish, or, better, the Scotch Presbyterians from Ulster, Ireland. The causes for their leaving Aberdeen have been set forth. The emigration began about the opening of the eighteenth century, but assumed a considerable proportion by 1718. It is estimated that between 1725 and 1768 the number of emigrants was from 3,000 to 6,000 annually. In consequence of the famine of 1740, it is said 12,000 left Ireland annually for several years for America. Doubtless some of them were Celtic Irish, as well as Scotch-Irish. A decided impetus was given to the movement in the early 1770's, in part growing out of the wholesale

evictions, due to the exorbitant increase in rents. Contemporary figures show that in the five years 1769-74 no less than some 44,000 departed from the ports of North Ireland. Froude says "that ships could not be found for the crowds that wanted to go." As a result of this emigration, about one-half of the Presbyterian population of Ulster came to America. A recent investigator states that "Scotland was contributing even more, at this time, to the exodus than was Ireland." This movement alarmed the local authorities, who feared "that the outward stream might eventually depopulate the country." Some of these went to New Hampshire, settling in central Massachusetts, southern New Hampshire and the district of Maine; others to Nova Scotia and New Brunswick, and several thousand sailed directly to Virginia and the Carolinas, but by far the great majority landed first on the shores of the Delaware and took up their settlements on the frontiers of Pennsylvania, and spread from there. During the early stages of this immigration, James Logan, the agent of the Proprietor, and a native of Ireland, but a Quaker who evidently had no love for the Scotch-Irish Presbyterians, declared: "It looks as if Ireland were to send all her inhabitants hither; if they continue to come they will make themselves proprietors of the province." Frequently they settled on the soil as squatters, without going through the formality of securing grants from the Proprietor. "These bold and indigent strangers," Logan continues, "saying as their excuse when challenged for titles that we had solicited for colonists, and they had come accordingly, and asserting that it was against the laws of God and of nature that so much land should be idle while so many Christians wanted it to work on and to raise their bread."

Squatters by the Thousands

Many Germans also followed the practice of settling on the land without title. As early as 1726 a careful investigator states that there were 100,000 squatters, and between 1732 and 1740, another scholar estimates that there were 400,000 acres settled without grants in this colony. The Scotch-Irish settlements in Pennsylvania steadily advanced westward, until by the period of the Revolution, Pittsburgh became their advanced post and center of influence in this direction. One of its sons of our own day has said of Pittsburgh: "It is the Scotch-Irish in substantial origin, in complexion and history; Scotch-Irish in the countenances of the living, and the records of the dead." Pennsylvania has been rightly called "the seed plot of frontier emigration," for beginning about 1732 a constant stream of emigrants, composed of Germans and Scotch-Irish folk, the latter predominating, flowed to the south and southwest along the great valleys into the Piedmont region of Maryland, Virginia and North Carolina. Eventually the Scotch-Irish pene-

trated further into South Carolina and Georgia. This self-reliant, sturdy and God-fearing people formed the chief element in the population of the frontier counties from Pennsylvania to Georgia, overflowing into what later became Kentucky and Tennessee. "Their preachers," says Professor Turner, "with the rifle at the pulpit's edge, preached not only the theology of Calvin, but the gospel of freedom of the individual and the compact theory of the state." They constituted a new order in America and presented a striking contrast to the settlers along the coast. They gave a decidedly democratic tone to western thought in the Revolutionary Era. It is estimated that the Scotch-Irish comprised one-third of the population of Pennsylvania and about one-sixth of all the colonists at the Revolution. They and their descendants have played a large part in the political, military, religious and educational history of the country.

British Prisoners Sent to America

The British colonists were, in general, a substantial and highly moral folk, but it appears to be true that among the indentured servants there was a considerable number of transported criminals. Some political offenders were sent to America, chiefly Scotch prisoners of war.

Some criminals were sent to the colonies in the earlier periods, but the practice became more common after the English statute of 1670, and especially after the act of 1718, by both of which transportation to America as indentured servants for from seven to fourteen years was permitted in place of long imprisonment or of capital punishment for certain crimes. The records of Old Bailey alone indicate that between 1717 and 1775 not less than 10,000 were transported. Doubtless in many of these cases there were mitigating circumstances, owing to the severe character of the English criminal code. Proof exists that all the middle and southern colonies served, to some extent, as penal settlements, but the most of the prisoners appear to have been shipped to Virginia and Maryland. Stith, in his history of Virginia, published in 1747, wrote: "Virginia has come to be reputed another Siberia, or a hell upon earth." Scharf estimated the number of banished criminals in Maryland at 20,000, one-half entering after 1750; others that a total of 50,000 was sent to all the colonies.

Churchill wrote in 1764, when the tide of convict influx into America was high:

"Happy, thrice happy now the savage race,
Since Europe took their gold, and gave them grace.
And on sure grounds the gospel pile to rear,
Sends missionary felons once a year."

"Such a source of emigration tended to fill the colonies with restless and violent inhabitants, whose influence was bound to demoralize both the British and native peoples among whom they came to settle." Some of the colonies objected and passed

laws to exclude or tax them, which were disallowed by the crown. Franklin satirically suggested that the colonists should retaliate by sending rattlesnakes to the mother country, in the hope that under changed conditions they might free themselves from their evil habits. But the servant class was not recruited chiefly from the criminals. The majority of them were honest emigrants, who were attracted by the opportunities afforded by America to gain a new start in life, and so were induced to agree to redeem their passage over by being bound out as indentured servants. This class was very considerable in both the southern and middle colonies. They were more numerous and important than slaves in the South during the seventeenth century, and formed a very considerable and important factor in the economic life of the middle colonies in the following century. Pennsylvania had an especially large number, mostly Germans and Irish.

In addition to the whites, representing almost all the various branches of the Teutonic and Celtic races, there was a large foreign element imported into the colonies, namely, the African negroes, who were held as slaves. The total slave population of the continental English colonies by 1775 was 500,000 or approximately one-fifth of the total population. Fully four-fifths of these were in the colonies south of Pennsylvania, and comprised about one-third of the inhabitants of that section.

The population of the thirteen colonies steadily increased during the eighteenth century. Starting with slightly more than a quarter of a million at the opening of the century, by the end of the first twenty years it had reached half a million. Twenty years later, in 1740, it had passed the million mark, and by 1767 it had grown to two million. At the opening of the Revolutionary War it exceeded two and one-half millions. Of this number, it is estimated that about one-third were immigrants.

The basis of the population, as we have seen, was of Anglo-Saxon stock. The New England people were almost pure English, with a slight intermixture of Scotch-Irish and other elements. The middle colonies possessed the most composite population, with the descendants of the Dutch in New York and New Jersey, of the Swedes in Delaware, and the Welsh and the large German and Scotch-Irish elements in Pennsylvania. In the southern colonies the Anglo-Saxon stock predominated, especially in tide-water Virginia, but there were the important French Huguenot element in South Carolina, the Scotch in North Carolina and Georgia, and the Scotch-Irish and German settlers in all the back counties. The middle region, however, with its mixture of nationalities, its many religious sects, its varied social conditions, its diversified economic life, and its mixed political institutions, has been truly characterized as "the typical American region," the prototype of the modern United States. Such was the composite character of the population of the thirteen colonies on the eve of the contest which was to secure for them a place among the nations of the earth.

Ancestry and Civilization

By PRESIDENT GEORGE L. OMWAKE

of Ursinus College, delivered before the Society June 1, 1929

THE presence here today of the Descendants of the Schwenkfeldian Exiles suggests as a topic pertinent to the occasion and profitable for our thought, the importance of a proper regard for ancestry and the effect of this regard on civilization.

History teaches that respect for ancestry lies deep in the foundations of our social structure. "Honor thy father and thy mother" was not only heralded from Sinai as part of the Divine Law in the far distant day of Ancient Israel; it was a maxim equally and even more inexorable in the moral codes of other early civilizations. Looking at human society from the standpoint of the development of the race, we find respect for forebears to have been a moulding force even before civilization emerged. Among the early savages man's respect for those to whom he owed his existence had a profound influence on life. The earliest recognition of the paternal relation yielded the primary unit of society—namely, the *family*.

Doubtless in the most pristine stage of family life, paternal regard did not extend beyond the parent still living, but length of days added to the father's influence and brought him increased respect. When he stepped up from the rank of father to that of grandfather, this respect was not lessened but increased. Wisdom was early associated with the hoary head. The grandfather came to stand at the head of several—ofttimes numerous families, and thus emerged the *patriarch* and the *tribe* as definite factors in the onward and upward progress of mankind. Under tribal life the patriarch's influence persisted after death. What had been mere paternal regard for him while yet in the flesh became reverence for him after he had departed. How profound was this reverence in ancient Israel! With great pride and filial affection the Israelites looked back to Abraham as the founder of their nation, and with almost equal regard did the members of the twelve tribes look back to the sons of Jacob as their respective heads.

The most conspicuous instance of the influence of the ties by which a people are bound to their forebears is presented in the Chinese nation. Among the ancient Chinese reverence for departed parents led descendants to clothe their ancestors with divine attributes and make them objects of worship. The extreme to which they carried this idea bore with it great evil as well as great good. It is not overstating the case, however, to say that regard for ancestors held the Chinese people intact and gave them a continuous national existence beyond that of any other people known to man.

Something that is embedded as deeply in the primitive life of our race as is the esteem for those to whom we owe our descent is bound to find lodgment in the heart of mankind, even in the higher stages of civilization. As people advance in culture, pedigree continues to have its importance. The family tree no longer continues to be a fetish, but family name and family tradition are powerful influences in moulding character and in determining careers.

To what extent we are creatures of heredity has long been a question of debate. Despite the fact that there is a school of psychologists today who attribute all to environment, the view still prevails and doubtless will continue to prevail, that characteristics and traits are passed down from generation to generation, and that whether we will it or not, our life is partly determined by the ancestral stock from which we are sprung. Through the influences of free will and environment the individual can tremendously modify the ancestral gift, whether it be good or bad. Every person in this world ought to belong to a great family. If he does not look back to a great family whose honor it should be his sacred duty to perpetuate, he should make it his ambition to put himself at the head of a great family, making sure for himself the esteem of those who will be his descendants.

No Ancestral Urge in Tainted Wealth

Among the ancient Greeks, *family* was of paramount importance. One's standing among his fellowmen, his position in the State, and his success in life depended upon his being well born. Ancestry was a powerful force in shaping the life of the young Greek. Natal well-being embodied the ideas of *wealth* and *worth*. The inheritance of a well-born Greek consisted of two things—a landed estate and a good name. The moral obligation resting upon the youth so endowed was to preserve both his material possessions and his moral character in their integrity. Wealth and worth may be said to be the attributes of aristocracy. In a democracy we would insist only on worth as a mark of nobility—meaning moral worth. Material wealth is not to be regarded as an index of good character. True honor and nobility of life glorifies the humble cottage while the very lack of these virtues desecrates the gilded palace. He who passes down to his posterity material wealth without honor well-nigh brings to an end the ancestral urge. His branch of the family tree is prone to become a dead limb.

Yet, under the idea of democracy, poverty is not to be regarded as a virtue. Poverty may be incidental under certain conditions to true worth, but it is not an essential attribute of worth—the vow of the Benedictine monks to the contrary notwithstanding. The moral forces of mankind must have back of them material resources in order to be effective. Acquisition

and economic independence are a part of genuine worth as are honesty and philanthropy. To honestly earn, frugally conserve, independently enjoy, and generously bestow what are commonly called our worldly possessions should be the aim of every one who would be a credit to his ancestry and an honor to his posterity. Indeed honorable lineage is helped along when tangible symbols are passed down from generation to generation. Heirlooms are to be looked upon with pardonable pride. Property, especially in the form of a homestead, when kept in the family, effects in wholesome ways the perpetuation of ancestral virtues. The same can hardly be said however regarding the mortgages one may hold on other people's homes. Detached wealth of any kind has little value in this respect.

We Must Maintain the Home

The slogan of the real estate agent, "Own your own home," is a sound maxim. Our age of collective industry involving factory instead of fireside employment with day shifts and night shifts, is playing havoc with home life and family solidarity. We must find ways by which our industrial system can be made to upbuild and make permanent the homes of workers. Education and religion must together strive to make happy and sacred the bonds of family life. Increasing hours of leisure must be devoted more and more to substantial self-improvement. Art in its higher forms, as in literature, music, pictures and architecture must become of more universal interest. To these, the touring car and the tennis court may be related in helpful ways. The new homestead will be different from the old homestead, but *homestead* it must be—in all the economic, moral, social and religious implications of the term. Had not the descendants of the Schwenkfeldian Exiles held to their estates which in the very first generation had become sacred to a degree because of the hardships by which they had been won, it may be doubted whether they would have had sufficient consciousness of their common heritage to form themselves into a permanent society and to seek out ways of perpetuating their ancestral characteristics. An idea, a hope, an ambition has a far better chance of being preserved if it becomes attached to some material thing which, in turn, becomes a sort of shrine to those who come after. This is what the old homestead is to many an American family:

"How dear to this heart are the scenes of my childhood!
When fond recollection presents them to view!
The orchard, the meadow, the deep-tangled wildwood,
And all the loved spots my infancy knew;
The wide-spreading pond, and the mill which stood by it,
The bridge and the rock where the cataract fell;
The cot of my father, the dairy-house nigh it,
And e'en the rude bucket that hung in the well."

—thus runs the sentiments of one in whom the significance of local attachments became beautifully explicit.

Such influences as those promoted by the "Better Homes Movement" in Philadelphia worthily headed by the distinguished president of your society, are helpful in giving quality and permanence to family traditions. Over against the hindrances to family life due to the industrial organization of our time, are tendencies that upbuild family ideals and foster their perpetuation. Among these is the disposition to build for the future. America has now reached the stage when she builds as did the Europeans centuries ago. While we have many fragile houses, there are being erected in both city and country many structures that will yet be standing after a score of generations shall have passed out from their thresholds. These permanent structures will gather about them enduring associations which will tend to keep them in possession of descendants from generation to generation. The growing enthusiasm for things beautiful also constitutes a hopeful sign. There is a widespread interest in art among the more permanently established Americans today. It shows itself particularly in houses and gardens, in furniture and interior decorations. What is good taste? When is a thing really beautiful? These are questions into which individuals and groups are making studious inquiry. The result will be that family lore will be given a richer and more enduring content. Many families coming only for the first time into self-consciousness will under these conditions develop the desire to pass down to posterity the establishment which it has been their joy and pride to set up. This desire may, let us hope, lead to another desire that needs to be encouraged, especially among the class of our population that are likely to possess these beautiful homesteads, namely, the desire to have good-sized families of children—the guaranty of a sufficiently numerous posterity to make the creation of ancestral ideals and standards worth while.

To the promotion of movements and tendencies of the types here briefly alluded to, the Descendants of the Schwenkfeldian Exiles may well devote their energies. Yourselves the heirs of a rich tradition embodying ideals of religious piety, honesty, frugality and peace among men, you do well to cherish in your homes these and kindred virtues for the sake of yourselves and those about you, and yet even more, for the sake of those who will bear your name and cherish your influence down through the generations yet to come.

List of the Members
of the
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JANUARY 1, 1930

Adams, Mrs. Israel S., Pennsburg, Pa.
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Beyer, Emma C., 1809 DeKalb Street, Norristown, Pa.
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Buckenham, John Edgar Burnett, M.D., Chestnut Hill, Philadelphia, Pa.
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