

Henry William Stiegel, Man of Vision

Festival of the Red Rose

George L. Heiges

Today I come before you as a member of that group of historians generally labelled "local historians", fundamentally different from those men and women who have trained to be teachers and writers of history. Being a local historian may indicate a certain provincial or narrow attitude toward all history, but in reality the full story of the development of our nation is after all only the composite of the local histories of hundreds of communities throughout the land. Even the smallest village has its history, often unknown to its inhabitants, which may contribute materially to the larger history of the nation.

The Church of Jesus Christ must always be contemporary, and because of this fact; that the Church must serve each succeeding generation, there is always too little time in each church year to give much attention to the past and to those earnest people—clerical and lay—who labored to sustain the church through changing periods of national life. Special days of remembrance as Memorial Day and Independence Day have been instituted that we might have opportunity to review the great personalities and notable events of our past history as a nation and draw lessons therefrom to guide us in each new crisis which confronts us. In similar manner, there should be, it seems to me, one Sunday annually in the church calendar when

special attention would be centered on our heritage as Christians in this free land, even down to the local congregational level. For Zion Lutheran Church in Manheim, this annual Festival of the Red Rose provides such an opportunity.

A recent work of fiction contained this remark by one of the characters in the story: "The past does not buy food to eat or clothes to wear or provide for a roof over one's head." Looking at our existence from a purely practical point of view, this statement is most certainly true. However, life consists of some other values and one is an appreciation of the thousands of those who have gone the way of life before us and made it possible for us today to have food and clothes and homes. They have contributed to every material and spiritual blessing which we enjoy.

Ages ago, Herodotus who has been titled "the father of history" wrote that what he published he did so "in the hope of thereby preserving from decay the remembrance of what men have done." On this day we have come together once more to review the early history of a town, of a congregation and of a man, so that the remembrance of what transpired here may be preserved. As a resident of Manheim for the greater part of my life and as a former member of this congregation, one of my deep interests has been a study of Henry William Stiegel and his relation to this congregation. While we honor Mr. Stiegel primarily for his churchmanship, his ventures in other areas of activity—the manufacture of iron and the making of glass, endeavors which have been so very essential to civilization and which have contributed materially to the onward march of progress—compel us to consider briefly his genius as a man of industry.

HENRY WILLIAM STIEGEL WAS AN IRONMASTER — Very early in man's efforts to improve on his environment, he discovered that element in the earth known as iron. Not only in the Bible but in many ancient manuscripts may be found references to this important metal, yet centuries passed before there was substantial advancement in the refining of iron, even down to the colonial period of American history when cast iron was still produced by primitive and unscientific methods. All of the essentials necessary for the manufacture of cast iron were found in abundance in the colony of Pennsylvania: outcroppings of ore, seemingly inexhaustible forests to provide charcoal, which was the fuel for the iron furnaces, beds of limestone, a most necessary agent in the smelting process, and streams of water, large and small to furnish power. These resources were here waiting to be used and that they were early put to use is evident from the fact that before the year 1800, there had been established one hundred and sixty iron works in this province. All of the great iron plantations of those past years—self contained communities—have disappeared in whole or in part and only vestiges of the many furnaces and the ironmasters' mansions which stood close

by remain today, mute evidence of once thriving and pulsating activity which was actually the foundation of Pennsylvania's industrial greatness.

One of the early iron furnaces in the area of northern Lancaster County was Elizabeth Furnace which operated continuously from 1750 until 1882 and where Henry William Stiegel succeeded his father-in-law Jacob Huber as ironmaster and where he in turn was followed by Robert Coleman and his sons. It is reasonable to assume that Stiegel did not happen by his own efforts to become an associate of Jacob Huber at Elizabeth Furnace, but rather that his work there was planned by his employers in Philadelphia, two shrewd Philadelphia businessmen, Charles and Alexander Stedman by name, who moreover became his silent partners in the ownership of Elizabeth Furnace and Charming Forge as well as in subsequent ventures. Stiegel may or may not have had a knowledge of ironmaking before he came to America; but one thing is certain and that is that he was the driving and directing force in the operation of Elizabeth Furnace. By enlargement of the furnace and by the diversification of the products of the ironworks, he rapidly became one of Pennsylvania's prosperous and successful ironmasters. Today the only authenticated extant examples of Stiegel ironwork are stoves and firebacks, which may be seen in a score of museums as well as in private collections. With Stiegel's business acumen was combined intense imagination and ambition to engage in other projects. Had he been content with his increasingly lucrative situation at Elizabeth Furnace, he would possibly have had the place in Pennsylvania history as the most successful as well as the most romantic ironmaster in the province.

HENRY WILLIAM STIEGEL WAS A FOUNDER. Any man who has the vision and the energy to found a worthwhile and enduring institution or enterprise or a town erects a monument to himself which will last to the end of time. We rightfully honor William Penn as the founder of this commonwealth, which Penn himself characterized as "a holy experiment" and properly too we have placed on pedestals in the hall of fame busts of those fifty-six men who put their signatures to the Declaration of Independence. We speak of them as "the founding fathers." Bringing this theme close to home and to this day, we pay homage to Henry William Stiegel as the founder of Manheim. When in 1762, Stiegel and his associates acquired a tract of 729 acres in Rapho Township from an heir of James Logan, the necessary legal work concerning the future use of the tract had already been accomplished. Stiegel and his associates had resolved to found a town; and hardly was the ink dry on the required legal papers when the sale of lots began. Rapho Township was then sparsely settled by German speaking people, although the land on which Manheim was developed was without settlers. Only two roads bisected the 729 acres of natural meadow land and at the point of crossing stood a solitary public house.

Those Germans whom Stiegel found in Rapho Township when he directed the laying out of the town of Manheim were farmers, attracted to this rich limestone valley because here they found the type of soil they had known in the lush valleys of the Rhine Palatinate. But even though they were simple tillers of the soil, they surely had poignant memories of the great cities of the Rhine Country. One of those cities was Mannheim which we were told long since was the birthplace of Stiegel; and that our small town of Manheim was patterned after that ancient city on the Rhine. Later we definitely learned that Stiegel was a native of Cologne. Whether Stiegel came from Mannheim or Cologne, the fact is that Manheim in Lancaster County, with its gridiron plan of streets and a square in the center is a counterpart of many a German town. In Europe, the central square in any town was the setting for a great church or was the market place — the nucleus of urban community life. In Stiegel's plan for Manheim, he named the wide plaza in the center of the town High Street; and on the eastern end of High Street he built an imposing brick home and on the western end he erected an adequate office building, also of brick. In 1862 High Street was renamed Market Square by a resolution of the Borough Council, and while it never lived up to its name as the town's market place, it has been the scene of innumerable events and celebrations of importance in local history; events which undoubtedly would have gladdened the heart of the founder if he could have remained alive to enjoy them. I am charmed by the manner in which Stiegel advertised the sale of lots at Manheim in a Philadelphia German newspaper. He called this town "the newly laid out city of Manheim on the Chiques in Lancaster County" and possibly he envisioned his village as growing sometime to the stature of a city. Of this we may be sure, he did have visions that Manheim would be a place of industry, as we will see as we consider the next phase of his career.

HENRY WILLIAM STIEGEL WAS A GLASSMAKER. Actually we do not know if Stiegel himself ever gathered a blob of molten glass metal from a furnace and then with a blowing rod and the other simple tools of the craft fashioned a piece of glassware. We do confidently believe that sometime in the years before he came to Pennsylvania, he learned the rudiments of the art of glassblowing, an industry which had its beginning a thousand and more years before the time of Christ, and which even to this present time uses the identical methods that were used by the first glassmaking craftsmen. Glassware was not plentiful in most of the homes of colonial America, and until the advent of Stiegel in the glass manufacturing field, only one other producer of glassware on this side of the Atlantic had been very successful. Thus, Stiegel saw in this industry a field where there was little competition, but in which there was great sales potential, and so the American Flint Glass Manufactory at Manheim had its beginning in 1765.

The first products were naturally crude when compared with the best glassware brought in from Europe; but not for long could this be said. By importing skilled workmen from Europe, and by enlarging his glasshouse, Stiegel eventually produced household and scientific glassware which equalled the finest produced in England; and expert contemporary accounts testify to the truth of this statement. From November 1765 to November 1774 the glassworks in Manheim was a "going concern" with all that those words denote at times as many as one hundred men. Stiegel glassware was for sale in the cities of Boston, New York, Philadelphia and Baltimore as well as in the growing towns of eastern Pennsylvania. Henry William Stiegel was then the leading industrialist in the colony; and so it comes as somewhat of a shock to learn that this man of much imagination and energy suffered a complete financial failure, even to the extent of losing his entire estate and experiencing a brief period in debtor's prison in Philadelphia. While this is not the time or the place to analyse Stiegel's hectic financial manipulations, we may properly mention several factors which contributed to his downfall. From the beginning of his glassmaking venture, he had to combat antagonism from the British authorities who did not encourage any intensive industry in the colonies.

As the grievances of the American colonies toward England became more intense year after year, all business, including the Stiegel glass manufactory was caught in the throes of a depression. Also, Stiegel borrowed money recklessly to keep his iron business and his glassworks going; and when failure was imminent, his principal creditor, wealthy Isaac Cox of Philadelphia, with no vision to match that of Stiegel, forced him into bankruptcy. If the Stiegel glassworks had been able to weather the storm of adverse conditions until after the Revolutionary War, when American industry began its forward march, this area of Pennsylvania might easily have become the glassmaking center of the United States. Even so, the name of Stiegel will ever be an honored one whenever and wherever the story of glass manufacture is recited; and it is a magnificent tribute to the genius of this early industrialist that the major museums of our land continue to exhibit glassware labelled STIEGEL or STIEGEL TYPE. Before your eyes is a vase with one red rose in it. That vase was presented to this congregation by the Steuben Glass Company who produce America's finest glassware in this era, as a tribute to the man who made glass in this town two hundred years ago.

HENRY WILLIAM STIEGEL WAS A MAN OF THE CHURCH. Now that we have looked at Mr. Stiegel as a man of industry and as the founder of Manheim, we will consider him as a Lutheran churchman. On this day his relation to the church is of utmost importance for if Mr. and Mrs. Stiegel had not deeded to this congregation a lot of ground on which to build a church, the Festival of the Red Rose would never have been instituted.

When the earliest history of Lancaster County was published by Daniel Rupp in 1844, a few short paragraphs were devoted to Manheim and its founder who was characterized as "the eccentric German baron, Henry William Stiegel". While Mr. Rupp's references to Manheim were not very informative, in his description of the Stiegel home on the square, may be read the first printed reference to Mr. Stiegel's interest in the church of Jesus Christ. Mr. Rupp wrote "Mr. John Arndt, merchant, in improving the Stiegel house made such alterations that the original of the internal arrangements is so materially altered as to leave neither the Baron's pulpit, from which in a large upper room, he, in the capacity of a preacher, addressed the hands at the glass factory; nor any other fixtures."

That was all that one could have read about Stiegel's interest in spiritual matters until 1883 when the Ellis and Evans comprehensive history of Lancaster was published. In that work may be read the following. "Among the many tales of the eccentricity of Baron Stiegel is a story of recorded fact that the lots upon which the Lutheran Church in Manheim was built were deeded to them for the consideration of a red rose, to be paid yearly upon demand. It is a matter of record that this was paid at two different times."

Intrigued by the few known facts about Stiegel, Dr. J. H. Sieling, a member of the congregation, and with the enthusiasm of the true and dedicated local historian went to great lengths to learn all that he could about the town, the man and the church. Continuing his enthusiasm, he conceived in 1892, the Festival of the Red Rose at which time the payment of ONE RED ROSE to a Stiegel descendent was begun and has continued to this very day. Dr. Sieling also wrote and put into pamphlet form a biography of Stiegel which had a wide distribution. Following those earlier historians who referred to the founder as Baron Stiegel, Dr. Sieling committed the same error in his writing, for it was only twenty years later that Frederick Hunter's thorough investigation in Europe established the fact that Stiegel was not a titled German. The plausible explanation of this bit of local lore is that Stiegel's neighbors dubbed him Baron because of his elaborate manner of living, so far beyond their own simple tastes. But the title of Baron still continues to be attached to the name of Stiegel, undeserved though it be.

Henry William Stiegel's stature as a churchman still did not fully emerge from the mists of history until 1942 when the journals of Henry Melchior Muhlenberg, justly titled "Patriarch of the Lutheran Church in America" were translated by Dr. Theodore Tappert and published by the Muhlenberg Press. From numerous entries in those journals, we then learned of visits of Muhlenberg to the Stiegel family at Elizabeth Furnace and of preaching services in the Stiegel home there as well as in the founder's Manheim home. We learned too that the legends of Stiegel's knowledge of and interest in church music are based on fact. The first glimpse we have of Stiegel in the journals is a short account of Muhlenberg accompanying Stiegel to



Lutheran Church -
Manheim Pa. 1842.
From sketch by Jacob Stauffer:
per D. M. N. S.

Original German Lutheran Church — Manheim — Built 1772 on ground given to the congregation by Henry William and Elizabeth Stiegel for 5 shillings and “one red rose yearly in the month of June”. The sketch was made by Jacob Stauffer, artist, botanist and owner of the first printing press in Manheim.

the Philadelphia shop of a maker of clavichords (forerunner of the piano) to see an instrument which Stiegel was having made. In 1766 Muhlenberg directed the dedication of Trinity Lutheran Church in Lancaster and on that occasion, wrote that “Mr. Stiegel arranged artistic, choice and cheering music.”

It was in February 1762 that Muhlenberg made his initial visit to Elizabeth Furnace and preached that night in the Stiegel Home, using as a text the 26th and 27th verses of Psalm 22. After subsequent visits he was led to write in his diary short impressions like the following which give us insight into the spiritual nature of Mr. Stiegel.

"It was a pleasure to attend early morning devotions with Mr. Stiegel who conducted the devotions with his family."

* * * *

"Preached at Warwick. Mr. Stiegel was there at church also with his family. He brought his musicians with him in order to support the singing with French horns and hautbois." (Oboes)

* * * *

"Mr. Stiegel wished to give a further demonstration of his good will toward us and summoned several of his skillful musicians; he played with them for a while; and when we drove off at four o'clock from the furnace he had his trumpeters play from the balcony, which made a pleasant sound in the elevated fields between the hills and valleys and echoed again and again."

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"Mr. Stiegel entertained us hospitably and edified us with his evening devotions."

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I bid you to listen to this description from Muhlenberg's journals of the private chapels which Stiegel maintained in his homes at Elizabeth Furnace and at Manheim.

"Mr. Stiegel employs German laborers almost exclusively in his iron works, and in order that he might further the spiritual welfare of these poor people and edify his own family, he set apart a large hall on the second floor of the house for divine service, furnished it with an organ and seats, and has for several years been retaining one or another member of our Ministerium to conduct German Evangelical services in the said domestic chapel about every fourth Sunday. A few miles from his iron foundry he established a village which he named Manheim, and there too, he dedicated an imposing house, containing a hall furnished with a pulpit, organ and seats for German Evangelical services."

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Of particular interest to Zion congregation are the records of two services which the patriarch conducted in the Manheim chapel. The first one tells in a few words of the institution of the congregation.

"SEPT. 18, 1769. After attending morning devotions at Elizabeth Furnace we set out upon a journey to Manheim. Mr. Stiegel and his son Jacob accompanied us thither because divine service was appointed to be held there. A fair number of people had assembled and I preached to them in the chapel of Ezekiel 34:11, 12 'For thus saith the Lord God. Behold I, even I will both search my sheep and seek them out.' The people seemed to be very eager for the Word, very attentive and devout. Moreover, the whole house was quiet and peaceful, because the proprietor (Mr. Stiegel) was present. After the service the male members united to organize a little congregation, wrote down their names, elected two of their number as deacons, and petitioned for occasional ministrations from Lancaster.

After Mr. Stiegel had refeshed us with a meal, he showed us with a glassworks which he had established several years ago. He had to erect an entirely new factory for fine glassware and had to send to England for craftsmen to make the ware.”

* * * *

It was on a November day in 1770 that Muhlenberg preached in Manheim for the last time, again coming here from Elizabeth Furnace where he had spent the night. Try to visualize that journey across the hills which in 1770 required two hours and which we accomplish today in twenty minutes.

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“NOVEMBER 4, 1779—I had promised and announcement had been made to preach this afternoon in Manheim. One must go over hill and dale on rough country roads to get there. Since riding is becoming laborious for me, Mr. Stiegel the master of the furnace ordered out his carriage and drove me thither. For two hours we were so shaken, bumped, jolted and wrenched that not only the materials out of which the coach was constructed but also our own nervous systems, creaked and cracked. It was almost three o'clock when we opened the service in Mr. Stiegel's large house. There was a fairly large assembly of attentive auditors, representing all sorts of people and persuasions. By God's grace and the help of His Spirit, I tried to edify them on the basis of the text from Numbers 21:8,9, as the Lord and Master expounded this text in John 3:14,15. I hope my sermon was not without effect.”

Although the patriarch Muhlenberg never again preached in Manheim, another member of the Muhlenberg family in 1770 was appointed to be the first pastor of the Manheim congregation. The patriarch had three talented sons, all of whom showed great promise for the Christian ministry but only one of whom remained shepherd of a parish to the end of his life. The three sons were Peter who began his work as a pastor in Virginia, but is more famous in American history as a general in the Continental Army, and later as a Pennsylvania politician, Henry Ernest, who was the first president of Franklin (Franklin and Marshall) College and pastor of Trinity Lutheran Church in Lancaster for thirty-five years, and Frederick Augustus, who in the fall of 1770 took up his residence at Tulpehocken as co-pastor with Rev. John Frederick Kurtz, and charged particularly with the pastorate of four small country congregations: Heidelberg Village (Schaefferstown), Warwick (Brickerville), Wieseichenland (White Oak) and Manheim. Frederick Muhlenberg, like his father kept a daily journal and from his daily entries we once more get some indication of Stiegel's piety. Frederick was greatly impressed with Stiegel's morning and evening devotions and by his deep concern for good church music. One day he noted “The master provided for excellent church music.” Another time, after being entertained in the Stiegel home, he wrote “Took dinner with Mr. Stiegel and sang several hymns.” In Holy Week 1771 he recorded the interesting fact that during the week, “services would be held every evening at the residence of Mr. Stiegel.”

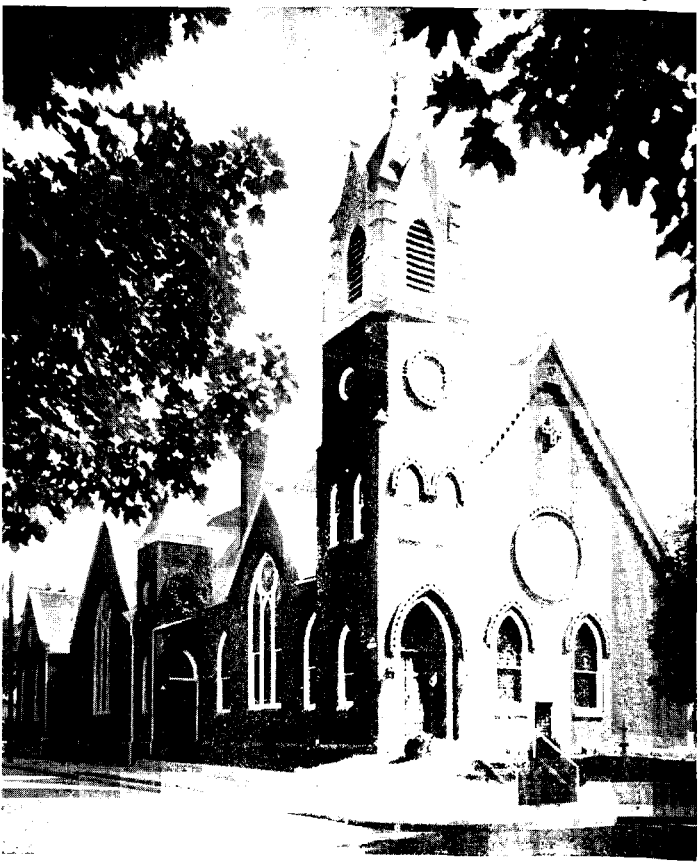
Frederick Muhlenberg, first pastor of the congregation, ended his work at Manheim in November 1773 when he accepted a call to New York City and where he remained until 1776 when the British Army occupied the city. This interruption in his life marked the end of his career as a minister and for the remainder of his life he served the young nation of the United States and the Commonwealth of Pennsylvania in civil offices, most notably as a congressman and Speaker of the first and third congresses.

It was during Frederick Muhlenberg's pastorate here—December 4, 1772 — that Henry William Stiegel and his wife Elizabeth gave to their fellow Lutherans a parcel of ground on which to build a church "for five shillings and in the month of June yearly hereafter the rent of one red rose if the same shall be lawfully demanded." Frederick Muhlenberg did not keep up his daily journal in that year — 1772 — so we do not know what part if any he may have had in this important incident in the history of Zion Church.

In the ten years following the failure of Henry William Stiegel, he taught successively in the three little villages of Heidelberg, Brickerville and Womelsdorf—and though in adverse circumstances, he remained an active and respected member of the Warwick Church until 1780 when he moved away from the Brickerville district. In the Schaefferstown church records we read the names of him and his wife in a list of communicants the 19th Sunday after Trinity 1781; and that is the last record we have of the church life of Henry William Stiegel. The final years of his life are clouded in obscurity and we know not where he breathed his last or where his body lies buried.

When I was preparing to speak on this day, memory took me back to a rose service in this church more than fifty years ago when Dr. A. R. Steck² delivered the morning sermon. In those times, preachers with forensic ability were sometimes called pulpit orators. Dr. Steck was truly a preacher who merited such a description. The text of his sermon on that occasion was "Upon the tops of the pillars was lily work. So was the work of the temple finished." This verse refers to an exquisite detail in the construction of the temple of Solomon; and if you are wondering wherein lies the connection between Solomon's temple and this event, a few thoughts from that sermon of long ago will at once enlighten you. Quoting Dr. Steck, the connection lies herein "that on the character pillars of Henry Stiegel lay the lily work of a most exquisite and gentle spirit, the fruits of a most refined spiritual mindedness. In his striking character and personality are elements of enduring strength, massive ambition, resolution and purpose, extraordinary initiative, sustained energy, varied responsibilities; but over all, crowning and adorning all was the spirit of a glowing love for his fellow man and for his Lord and Master and for the Church. That was the lily work upon the pillars."

Because of this laudatory appraisal, I would not have you think that Henry William Stiegel was a man without spot or blemish. He was far from perfection, and only those who have studied his career



Present building of Zion Lutheran Church—Manheim—Built 1892. Here on each second Sunday in June “one red rose” is presented as rental to the descendants of Henry William Stiegel.

know that there were some serious flaws on the pillars of his character, as there are rough spots on the characters of each of us; and I venture the opinion that the great pillars of that ancient temple at Jerusalem were not without some imperfections. We are not here today to make a character study of Henry William Stiegel, but rather to emphasize these facts: Against tremendous odds his vision carried him forward to success in industry, to the founding of a town and to a small part in establishing the Christian Church in this outpost of the British Empire two hundred and more years ago. It is most certainly not true that the good that men do is interred with their bones, but rather that the “lily work” of a man’s character does crown his efforts and causes him to be remembered.

I leave with you that verse from the book of First Kings “And the tops of the pillars were crowned with lily work. So was the work of the temple finished.”

NOTES

1. An address delivered at the Festival of the Red Rose service on Sunday afternoon, June 9, 1968.
 2. The Reverend A. R. Steck, D.D. preached the morning service at The Festival of the Red Rose on Sunday, June 8, 1913. At that time Dr. Steck was pastor of Union Lutheran Church in York, Pennsylvania.
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The Festival of the Red Rose

Since the festival of the Red Rose was instituted in 1892, the Festival has been held every second Sunday in June with the exception of two years during World War One. The program of the day has not differed in its format since inception and consists of a morning worship service and the afternoon rose payment service. Because of the historical significance attached to the service, men high in civil life as well as church life have come to Manheim on each second Sunday in June, to be part of and to participate in the services of the day. It is to be doubted if any other church in Pennsylvania has had the high privilege of welcoming into its sanctuary, so many individuals who have been important in the life of Pennsylvania during the past seventy-seven years.

From almost the beginning of these annual services, it has been customary to invite an attorney to present the "one red rose" to the designated descendant of Henry William Stiegel.

Following are the members of the legal fraternity from Lancaster County who made the presentation in past years:

Hon. W. U. Hensel, Judge B. C. Atlee, Justice J. Hay Brown, A. F. Hostetter, H. Frank Eshelman, Congressman Marriott Brosius, W. D. Weaver, William Brinton, Sumner Hosterman, H. C. Obreiter, Frank S. Groff, Chas. W. Eaby, Judge John M. Groff, H. Edgar Sherts, M. G. Sheaffer, John B. Graybill, Harold G. Ripple, Judge Joseph B. Wissler, J. W. Brown, Paul Mueller, Hon. Daniel B. Strickler, F. Lyman Windolph, L. L. Reist, S. Richard Haar, Congressman J. Roland Kinzer, Judge Christian E. Charles, Richard M. Martin, Hon. Alfred O. Alspach, Mr. Justice Guy K. Bard, Roberts R. Appel, Hon. Richard A. Snyder, Wilson Bucher, Paul Mueller, Jr.

Also from outside of Lancaster County, eminent men from the bench and the bar have represented Zion Lutheran Church on the second Sunday in June. Their names follow.

General J. P. S. Gobin, Lebanon; Hon. D. F. Lafean, York; Hon. William H. Earnest, Harrisburg; Hon. Charles Hickernell, Lebanon; W. G. Allen, York; Judge Henry Niles, York; Mr. Justice Owen J. Roberts, U. S. Supreme Court; Judge Paul N. Schaeffer, Reading; Judge Cyrus M. Palmer, Pottsville; Ivan Culbertson, Wilmington; Judge Harold L. Erwin, Media; Hon. David R. Perry, Harrisburg; Henry S. Borneman, Philadelphia; Edward Hopkinson, Philadelphia; George Hay Kain, York; Boyd Lee Spahr, Philadelphia; Judge Carleton Woodring, Allentown; Paul H. Rhoades, Harrisburg; Mr. Justice Robert E. Woodside, Penna. Supreme Court; H. William Hoch, Sun-



Presentation of "one red rose" on Sunday, June 14, 1953. Reading left to right are The Rev. Albert C. Kanzinger, Havertown, Pa. guest minister; The Rev. Raymond Foellner, pastor; Mrs. Gilbert L. Dannehower, 6th generation descendant of Henry William Stiegel, recipient of the rose; Dr. George L. Heiges, Chairman of the Rose Service Committee; Dr. Walter C. Langsam, President of Gettysburg College, who delivered the address, Boyd Lee Spahr, Ll. D., President of the Pennsylvania Historical Society and attorney who made the presentation.

bury; Hon. Hugh Scott, Philadelphia; J. Frederick Gehr, Hughesville; Hon. Raymond P. Shafer, Lieut. Governor of Pennsylvania; Governor John Fisher, Eugene R. Hartman, Gettysburg; Judge Carl B .Shelly, Harrisburg.

Learned men from the ministry of the church, from the professions and from civil life have delivered the memorial address at the afternoon service on the occasion of the annual Festival of the Red Rose. Their names follow.

- George F. Baer President, Reading Railroad Company
- Dr. Marion Learned University of Pennsylvania
- George M. Steinman Lancaster County Historical Society
- Dr. J. H. Dubbs Franklin and Marshall College
- Dr. M. G. Brumbaugh .. Supt. of Schools, Philadelphia, later Governor
- Dr. H. C. Mercer Historian and Antiquarian, Doylestown
- Hon. William Stone Governor of Pennsylvania
- Dr. Talcott Williams Journalist, New York City
- General John F. Roller Pennsylvania German Society
- Hon. Samuel Pennypacker Governor of Pennsylvania
- Dr. R. K. Buehrle Supt. Lancaster City Schools
- Dr. Thomas L. Montgomery State Librarian, Harrisburg
- Hon. Franklin S. Edmonds Pres. Central High School, Philadelphia
- Hon. Edwin S. Stuart Governor of Pennsylvania
- Dr. M. H. Stine Author & Lutheran Pastor, Lebanon
- Dr. J. H. Singmaster President Gettysburg Seminary

Dr. U. Myers Lutheran Clergyman, Catawissa
 Dr. J. E. Harms Reformed Clergyman, York
 Dr. C. P. Wiles Editor of S. S. Literature, Philadelphia
 Dr. Wm. A. Granville President Gettysburg College
 Dr. H. W. A. Hanson Educator and Clergyman, Harrisburg
 Forest Shanahan Attorney, Reading
 Samuel Bertolet Attorney, Reading
 Dr. William H. Egge Pastor and lecturer, Lebanon
 Dr. C. H. Gordian Pres. Millersville State Teachers College
 Hon. J. A. McSparran Presbyterian churchman, Furniss
 Hon. Charles Snyder Member of State Assembly, Pottsville
 Col. Henry Shoemaker Historian and Folklorist, McElhattan
 Dr. Chas. Heathcote Historian, West Chester Teachers College
 Ralph Schatz, Esq. Attorney, Allentown
 Dr. R. C. Horn Muhlenberg College, Allentown
 Dr. W. N. Schwarze Moravian College, Bethlehem
 Dr. Cornelius Weygandt University of Pennsylvania
 Mrs. Elsie Singmaster Lewars Author, Gettysburg
 Judge Robert N. Lewis Historian, Coudersport
 Rev. Gerald Neely Pastor, Christ Lutheran Ch., York
 Dr. Theodore Tappert Historian, Mount Airy Seminary
 Dr. C. C. Rasmussen Gettysburg College
 Dr. Robert Fortenbaugh Gettysburg College
 Judge James F. Henninger Allentown
 Dr. E. Martin Grove Pastor, Bethlehem Lutheran Ch., Harrisburg
 Dr. S. W. Herman Pastor, Zion Lutheran Ch., Harrisburg
 Hon. William Livengood Secretary, Penna. Internal Affairs
 Scott S. Leiby, Esq. Attorney, Harrisburg
 Dr. Henry R. Bagger Pastor, Trinity Lutheran Ch., Lancaster

Sunday, June 13, 1937—Hon. J. Roland Kinzer, member of Congress from Lancaster County, presents the rose to Mrs. Bessie Boyer VanTassel, 5th generation descendant of Henry William Stiegel. The address on this day was delivered by Elsie Singmaster Lewars, author of note, who appears to the left of Mr. Kinzer. The remaining persons on the picture are Stiegel descendants.



Dr. Sylvester K. Stevens State Historian, Pennsylvania
 Rev. Gunnar Knudson, D. D. Pastor, Trinity Luth. Church, Reading
 Rev. G. Elson Ruff, D. D. Editor "The Lutheran", Philadelphia
 Dr. Walter C. Langsam President, Gettysburg College
 Rev. Wallace E. Fisher, D. D. Pastor, Trinity Luth. Ch. Lancaster
 Rev. Francis Reinberger, D. D. Gettysburg Seminary
 Rev. Dwight F. Putnam, D. D. Pres. Central Penn. Synod, U.L.C.
 Hon. Ruth Grigg Horting Sec. Penna. Dept. Health & Welfare
 Dr. H. M. J. Klein Historian, Franklin & Marshall College
 Rev. Frederick Coleman, D. D. Retired Missionary, Bainbridge
 Rev. Robert D. Hershey, D. D. Pastor, Trinity Luth. Ch. N. Y.
 Rev. Stewart W. Herman, Jr. D. D. Luth. World Fed., New York
 Mr. Richard T. Sutcliffe Journalist, New York
 Rev. Frederick L. Fritsch Pastor, Trinity Luth. Ch. Havertown
 Rev. Harry F. Baughman, D. D. President, Gettysburg Seminary
 Dr. D. Luke Biemesderfer Pres. Millersville Teacher's Coll.
 Rev. Gustav W. Weber, D. D. Pres. Susquehanna Univ.
 Dr. George L. Heiges Lancaster County Historical Society

Participants in the Rose Payment Service on Sunday, June 8, 1947. To the left is Mr. Justice Owen J. Roberts of the United States Supreme Court who presented the rose. Mr. Roberts holds Linda Hale Wagenhals, 8th generation descendant of Henry William Stiegel. Mr. Jonse Hughes, seated to the right is the grandfather of Linda and was the recipient of the rose. Hon. William Livengood, Pennsylvania Secretary of Internal Affairs, who delivered the address, is seated in the center.



The morning service on each second Sunday in June has been featured by a sermon; and for this place on the program, eminent Lutheran clergymen of Pennsylvania have been selected. Their names follow.

Rev. Luther L. Lohr	Williamsport
Rev. G. W. Enders, D. D.	York
Rev. Jacob Yutzey	Selinsgrove
Rev. Clifton White	Chambersburg
Rev. D. M. Gilbert, D. D.	Harrisburg
Rev. Jacob Fry, D. D.	Philadelphia
Rev. John Wagner, D. D.	Hazleton
Rev. R. G. Bannen, D. D.	Williamsport
Rev. Oscar Klinger	Gettysburg
Rev. A. H. F. Fisher	Allentown
Rev. Rene Williams	Harrisburg
Rev. George Diffenderfer, D. D.	Carlisle
Rev. J. E. Harms	York
Rev. E. Heyl Delk, D. D.	Philadelphia
Rev. A. Pohlman, D. D.	Philadelphia
Rev. A. E. Wagner, D. D.	Gettysburg
Rev. S. D. Daugherty, D. D.	Philadelphia
Rev. Charles Leonard, D. D.	Williamsport
Rev. Joseph B. Baker, D. D.	York
Rev. D. B. Smith, D. D.	Philadelphia
Rev. R. R. Fritsch, D. D.	Allentown
Rev. M. H. Fisher, D. D.	Gettysburg
Rev. A. R. Wentz, D. D.	Gettysburg
Rev. H. D. Hoover, D. D.	Gettysburg
Rev. C. P. Swank, D. D.	Philadelphia
Rev. A. R. Steck, D. D.	Carlisle
Rev. Russel D. Snyder, D. D.	Philadelphia
Rev. Nathan Melhorn, D. D.	Philadelphia
Rev. M. H. Hamsher, D. D.	Harrisburg
Rev. Paul M. Kinports, D. D.	Philadelphia
Rev. F. E. Reinartz, D. D.	Philadelphia
Rev. E. Martin Grove, D. D.	Harrisburg
Rev. W. C. Waltemyer, Ph.D.	Gettysburg
Rev. Jacob M. Myers, D. D.	Gettysburg
Rev. J. Frank Fife, D. D.	Baltimore, Md.
Rev. Albert Kanzinger	Havertown
Rev. Parker C. Wagnild, M. S. M.	Gettysburg
Rev. Maurice R. Gortner	Lansdowne
Rev. George H. Berkheimer, D. D.	New York, N. Y.
Rev. Frederick K. Wentz, D. D.	Gettysburg
Rev. Reginald W. Dietz	Gettysburg
Rev. John A. McConomy	Trappe
Rev. Frederick Michelsen	Chillicothe, Ohio
Rev. Lawrence D. Folkemer, D. D.	Gettysburg



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