THE USE of landmarks, of various kinds of local resources, and of place and family names, adds materially to the appreciation of the role of the community in the history of the state and the nation. The average pupil of Pennsylvania knows that Independence Hall is revered as the birthplace of American freedom, that Valley Forge is a symbol of suffering and determination, and that the Gettysburg battlefield is a memorial "to those who gave the last full measure of devotion that this Nation under God might have a new birth of freedom." He is often less mindful of other places and events, and generally quite unaware of the contributions of his own community to his country's history.

It is the purpose of this paper to show how the use of community resources can help make the study of history meaningful. Cheltenham Township and the neighboring areas of Montgomery County are hardly unique in this respect. Abington Meeting, York Road, and The Wall House bring an association to those who have lived there. The story of each of these places begins in the days when Pennsylvania was largely a virgin wilderness and when Penn and the early settlers were laying the foundation for our present-day towns and institutions.

Penn's interest in America was due in large part to his membership in the Society of Friends or Quakers. Three times imprisoned, twice put out of his home, he became an ardent convert to Quakerism. America meant to him a refuge from religious bigotry and intolerance. That Penn had more than religion in mind is readily evidenced by his plans for the settlement of Pennsylvania. Witness him as a good salesman disposing of half a million acres
of his new colony before he left England. Some of this land was in Montgomery County. One tract in Cheltenham Village, originally Milltown, was deeded to Nehemiah Mitchell in March, 1681, and became the site of one of the early grist mills of Pennsylvania.

Although Penn received his grant from King Charles II of England, he believed the Indians had title to the land. He early negotiated several treaties with them for the purchase of land. The first of these treaties for Montgomery County was made in June, 1683, at Wingbone. The relations between Indians and settlers were far more friendly than they were in other colonies, because of Penn's policy of fair dealing. In the clearing of the land the settlers sought to avoid difficulty with the Indians, and when Plymouth Road was laid out, prior to 1690, a proviso was included that there should be no molestation of Indians.

The Indians of this region were the Lenni-Lenape. Penn referred to Chief Tammany of their tribe as a noble man of the highest integrity. Some of the later heads of the tribe of the same name were not held in as high esteem.

The earliest maps of Pennsylvania show Cheltenham Township with practically the same boundaries as established by Penn's surveyors in 1682, although the name Cheltenham Township does not appear until 1683. The earliest record of the ownership of the land is due to a map drawn in America by Thomas Holme, Penn's American surveyor. Among the prominent original purchasers of land were Tobias Leech and Richard Wall, two Quakers who came from Cheltenham in Gloucestershire, England. It was undoubtedly from them that Cheltenham Township received its name.

Richard Wall arrived in Pennsylvania in the summer of 1682. His house at Ogontz was one of the first buildings in the township. It still stands as the oldest building in the township and one of the oldest in the state. Records do not indicate when the house was completed, but in the minutes of the Society of Friends December 3, 1683, a religious meeting place for the Society was established at the house of Richard Wall. It was to a Monthly Meeting, held in the Wall House in February, 1688, that the Germantown Friends addressed the first public protest against slavery in America.

John Barnes was one of the wealthy Quaker landowners of the area in the late seventeenth century. In 1697 he deeded to
Abington Meeting, which had been using the Wall House, 120 acres of land for the erection of a Meeting House for Friends and toward the maintenance of a school. The Meeting House was started in 1699, and completed in 1702. The first monthly business meeting was held there on May 7, 1702. The day school, started at an early date, is still in existence, one of the oldest schools in Pennsylvania in continuous operation since its founding.

It is impossible to read about the early days in Pennsylvania without finding an account of the development of roads. Pennsylvania grew from the Delaware River westward with the clearing of land and the building of homes. The first highways were naturally the Delaware and Schuylkill Rivers, the latter discovered in 1616, and the old Indian trails. The need for roads was realized even before settlements were begun. Penn had hoped to lay out the main roads before he came to America but this proved impossible. However, he gave six acres of land for the use of roads with each one hundred acres purchased. This allowance has since been retained for all land patents.

Thomas Fitzwater, a Quaker minister who came to Pennsylvania with William Penn on the Welcome, cleared the land on the present site of Fitzwatertown. On his land he found limestone and made of it a profitable business by building limekilns. In 1693, with several other settlers, a petition was addressed to the Provincial Council for a road to Philadelphia over which to send lime. The petition was approved and a road wide enough for an ox-cart was laid out. This was Limekiln Road, now Limekiln Pike, originally from Fitzwatertown to present Stenton Avenue, Philadelphia. The development of the limekilns necessitated a better road than the one originally built. Consequently Limekiln Road was widened to permit two carts to pass. Later it was extended beyond Fitzwatertown, and more recently it has been taken over by the state.

Pyner Tyson, a neighbor of Thomas Fitzwater, also owned and operated limekilns. A petition for a road from his limekilns to the Abington Meeting was presented at the same time as the petition for Limekiln Road, but this road was not laid out until 1724. It was over this road that lime was carried to Philadelphia for use in the construction of the historic state house, Independence Hall, and other buildings.

Roads were cleared to the many mills that developed with the
growth of the colony. Raw materials had to be taken to the mills and the products to the markets. Thus the kilns and mills contributed to the laying out, and the direction, of highways. Many of these, now modern highways, still retain their original names.

The building of churches also influenced the clearing of roads. Church Road dates back to 1736, and was so named because it connected St. Thomas' Church, Whitemarsh, founded in 1710, with the newer Trinity Church, Oxford. One minister served the two congregations and rode over Church Road from one service to the other. Abington Road was laid out to connect Abington Meeting House with the Germantown Meeting. This road is now known as Washington Lane.

Of all the roads in the township the most interesting history is connected with The Old York Road. Originally named New Road, later the name was changed to York Road, and now it is known as The Old York Road. In 1693, a petition was presented to the Provincial council for a road from Cheltenham to Philadelphia which was approved. This was really the first link in the York Road.

By 1710, many settlers had moved up the Delaware River as far as Center Bridge. As their settlements grew the need for transportation routes to Philadelphia became more and more necessary. In 1710, some settlers from Buckingham and Solebury, Bucks County, petitioned the Provincial Council, in Philadelphia, for a road. A commission was appointed to lay out the road but there was considerable delay in starting the project because of the objections raised to the proposed route. The road finally approved in January, 1712, was along old Indian trails and has never been materially changed.

The first bridge along the road was built at Willow Grove in 1722. John Paul's Tavern at Willow Grove became an important stopping place on the stagecoach route from Philadelphia to New York. His tavern had stable facilities for one hundred horses in 1758. The stage between Philadelphia and New York was established in 1756. It made the complete run in three days at two pence a mile.

By the time of the Revolution many township and county roads had become important thoroughfares and were used by the British and American armies. On July 31, 1777, the Continental Army came down York Road from New Hope en route to Phila-
Philadelphia. That night they made camp at Hartsville. August 1 they resumed the march down York Road to Church Lane, then to Germantown. August 8 they used the road again on the return to Hartsville. It was at this time that Lafayette came from Philadelphia over York Road to join the Continental Army. Again on August 23 the Continental Army marched down York Road en route to Brandywine camping at Nicetown. After Brandywine, at the time of the battle of Germantown, the army again used York Road and also Church Road, Washington Lane, and Limekiln Pike.

The British also used these roads during the period of their occupation of Philadelphia. One well-known incident involves a scouting party of British troops returning over York Road to Philadelphia, after defeating some Colonials at Crooked Billet, now Hatboro, in May, 1778.

The roads of the township are rich in historical lore. Some of it is lost forever, but there is much known to show the part Cheltenham Township played in the struggle for freedom. For the pupil these facts seem to add reality to history laid so near home.

Throughout the colonial period many people in Penn's colony owned slaves. It is evident from the Germantown protest that there were slaves in 1688. Laws were passed in the colony to stop further importation of slaves in 1705, 1710, 1715, but these were all vetoed by the British government, obviously for commercial reasons. The protests against slavery came chiefly from the laborers and the common man. No church denominations tried to stop it, and even ministers were slave owners. There was no great opposition to slavery until the Revolution when slaves were emancipated in Pennsylvania. The British influence no longer existed.

There were 108 negro slaves in Montgomery County in 1785. This number declined to one slave in 1830. By this time many churches had become outspoken in their condemnation of slavery. Especially did many Quakers come to feel very strongly against it, so strongly in fact that they temporarily withdrew their scruples against fighting and joined the Union Army during the Civil War. And interestingly enough, they were not therefore disowned by the Society.

Although Montgomery County was not within the fighting zone during this war many of its citizens were actively engaged in the
interests of the negro. Many houses in the area, especially of Quakers, served as stations on the underground railway. Lucretia Mott, a Quakeress, who lived on York Road, was one of the leaders in the abolition movement.

There was a training camp in Cheltenham Township for negro soldiers. Originally at Washington Lane and Church Road, it was moved to the section just north of City Line. Here the village of Camptown grew up after the war. Today it is called La Mott after one citizen of the township who worked for abolition.

Pennsylvania has been only one of the essential units in the development of our country. Its history is the history of its towns, townships, and counties. The story of American history in Pennsylvania is the account of a leading contributor to all those phases of our economic, political, religious, and social life that make our country great. Pennsylvania has indeed been the Keystone State.

The historical resources referred to above are indicative of those which exist in every community in Pennsylvania. To discover and to utilize these resources can become a challenging and educationally worthwhile undertaking for classes in Pennsylvania history. The techniques of historical research, including the evaluation of social data, the analyzing and assimilating of information, the oral and written presentation of the facts and the development of conclusions on the basis of the data collected are values which would accrue to pupils who engage in a project of this kind. Increasingly, the study of local history is becoming a part of the Pennsylvania history course of study. It is hoped that many teachers will find the enthusiasm and interest which have come to a few who have ventured along new paths.