

Karl Schurz

Correspondirendes Mitglied des Vereins.

Gebet von George Elliot.

Frei übersetzt von Louis P. Hennighausen.

O, sei es mir vergönnt mich anzuschliessen,
 An die Schaar der unsterblich Todten, die im
 Geiste Solcher fortleben, welche durch ihr Wirken veredelt
 Anregend stets zu höherem Seelenadel,
 Im Wandel mutiger Aufrichtigkeit,
 Verachtend Ziele welche mit uns selbst erlöschten,
 Mit hohem Sinn, wie die Sterne das Dunkel der Nacht
 Mit ihrer milden Beharrlichkeit durchdringend
 Die Menschen anspornten im Streben nach höheren Resultaten,
 So zu leben ist göttlich und im Wohlklang mit der Schöpfung.

At the regular monthly meeting of "The Society for the History of the Germans in Maryland," held on Tuesday, May 15, 1906, the president, Louis P. Hennighausen, Esq., announced the death of Hon. Carl Schurz, a corresponding member of this Society, which occurred on the previous day—May 14th—at his home in New York City.

Pursuant to a resolution adopted it was decided that this Society issue a call through the press of the city, but especially through the columns of "Der Deutsche Correspondent" and the "Baltimore Journal," inviting all citizens interested to attend a preliminary meeting the following evening—May 16, at Harmonie Hall, to take action looking to the holding of a general meeting at which arrangements could be made to honor the distinguished deceased soldier-statesman, Carl Schurz.

The prompt initiative taken by this Society was made manifest the next morning in the following announcement:

Aufruf!

Alle deutsch-amerikanischen Bürger Baltimore's, welche das Andenken ihres grossen Zeitgenossen Carl Schurz ehren, sind ersucht, sich heute abend 8 Uhr in der Harmonie-Halle, 414 West Fayette-Strasse, einzufinden, zur Berathung und Arrangirung einer passenden Gedächtnisfeier des Verstorbenen, für nächsten Sonntag Nachmittag. Im Auftrage des „Vereins für Erforschung der Geschichte der Deutschen Maryland's.“

Responsive to this call a meeting was held at the place and time indicated, Louis P. Hennighausen, Esq., president of "The Society for the History of the Germans in Maryland," presiding, and Mr. August Gisin, Manager of the "Baltimore Journal" acting as secretary.

After Mr. Hennighausen had stated the object of the meeting and as the attendance was somewhat disappointing owing to the short notice, it was decided to issue a call for another meeting, the same to be held at Vorwaerts Hall, on Sunday evening, next, May 20, at 8 o'clock.

A committee, consisting of Messrs. Ferdinand Kaiser, Karl A. M. Scholtz and George Schmidt, was appointed to make arrangements as to time and place for holding the proposed "Memorial Service," a program of exercises, and engage speakers, music, etc.

It was further decided to invite the co-operation of "The Independent Citizens' Union," accompanied with the request that the said Union send officers and delegates to the meeting.

At the meeting held at Vorwaerts Hall on Sunday, May 20, there was a highly gratifying attendance.

In the unavoidable absence of Mr. Hennighausen, Mr. John Tjarks, president of "The Independent Citizens' Union," presided.

Mr. Gustav Siegmund, president of the Vestry of Zion's Church, North Gay Street, generously proffered the use of that edifice for holding the contemplated "Memorial Services," which offer was unanimously accepted with thanks and Sunday evening, May 27, was decided upon as the time for holding the same.

Messrs. Karl A. M. Scholtz and August Trappe were appointed a committee of arrangements to prepare a program of exercises befitting the occasion.

Karl Schurz Memorial Service.

Sunday, May 27, 1906.

It is questionable if historic old Zion's Church ever before contained such a pre eminently representative gathering of German-Americans as was assembled within the hallowed precincts of its time-honored walls on this occasion—"The Memorial Service"—in honor of the memory of the most distinguished German-American of the time, the late Hon. Carl Schurz, patriot, diplomat, soldier and statesman, and for many years a corresponding member of this Society.

The decorations were chaste in design and artistic in execution.

A large and striking bust-likeness of the illustrious dead, artistically draped with the American flag, and relieved by a charming setting of palms and giant ferns tastefully adorned the altar and its environment, the whole designed and executed by Mr. Louis P. Dietrich, Artist.

The choir, largely augmented for the occasion by volunteer talent from the various singing societies, all under the direction of Prof. Edward Boeckner, opened the services by solemnly intoning the familiar and charming composition from the German Church Hymnal: „Leih' aus deines Himmels Höhen;" followed by a 'cello solo by Mr. A. Fürthmeier.

The Pastor, Rev. Julius Hofmann, then offered an invocation that stirred to the inmost depths the hearts of all present.

Mr. John Hinrichs, then read the following original poem,
written for the occasion by Rev. A. W. Hildebrandt:

KARL SCHURZ.

Ein Spiessen rings, ein Grünen, Blüh'n und Lenzen,
Im Auferstehungslichte liegt das Land;
Und wieder wich, verdrängt aus unsern Grenzen,
Der wilde Winter und sein starres Band;
Die alte Erde schmückt mit frischen Kränzen
Und farbenbunten Blumen ihr Gewand.
Da! mitten in des Frühlings Liebeswerben
Ein Misston schrillt von Scheiden und von Sterben.

Carl Schurz ist tot! vom blanken Draht getragen
Fliegt es mit Blitzesschnelle durch die Welt.
Carl Schurz ist tot! und Tausend Lippen sagen
Es trauernd nach. Ob unter'm niedern Zelt,
Ob im Palast: Wo deutsche Herzen schlagen,
Wie Nachtfrost es auf Hoffnungsblüthen fällt;
Und stets von Neuem wird die Klag' geboren:
Carl Schurz ist tot! wir haben ihn verloren!

Verloren ? Nein! Wie kann verloren gehen,
Was auch im Tode unvergänglich bleibt;
Was, wenn der Leib zerfällt, als Geisteswehen
Mit Flammenschrift sich in die Herzen schreibt?
Was zu dem Menschheitslenz, zum Auferstehen
Aus langem Winterschlaf die Völker treibt?
Der Staub mag in dem Grab als Staub vermodern,
Der Geist soll lebend unsre Brust durchlodern.

Nicht nur dem Deutschen gilt die ernste Feier,
Dem Landsmann nicht; sie gilt zumeist dem Mann,
Der, unbeirrt durch das Gelärm der Schreier,
Sein Leben stellet in der Wahrheit Bann,
Der auf des Geistes Flügeln frei und freier
Sich schwang zu immer rein'rer Höh' hinan;
Der auch des rauhen Alltags Kampfgestalten
Zum Ideale suchte zu entfalten.

Er war ein Mann von echtem Schrot und Korne;
Für Freiheit setzte er sein Leben ein;
Mit tiefen Zügen trank er aus dem Borne
Des wahren Wesens. Heuchelei und Schein
Und Trug bekämpfte er mit heil'gem Zorne,
Im Hassen wie im Lieben niemals klein.

Den Strom des Lebens kreuzte stark der Schwimmer
Mit festem Arm, getreu sich seiner immer.

Nicht strebte er nach eitler Ruhmeskrone:
Sich selbst genug zu thun, d'rauf stand sein Sinn.
Sein Tagewerk zu schaffen, frei von Frohne,
Schien ihm des Daseins herrlichster Gewinn,
Und das Vertrauen des Volks nahm er zum Lohne,
Nicht darum buhlend, aber freudig hin.
So trug er in sich selbst des Glückes Quelle,
Und um den Abend war's ihm licht und helle.

Nicht der Partei, dem Ganzen galt sein Streben;
Aus Sklavenketten macht' er los den Knecht.
Auf welchen Platz ihn auch gestellt das Leben
In Friedensarbeit und im Blutgefecht,
That ohne Prahlen er und ohne Beben
Was Pflicht ihn hiess, und that es schlicht und recht.
Die Knospe, die entspross dem Vaterlande,
Sie ward zur Frucht am neuen Heimathsstrande.

Nun sank er hin! Ein Edler ist gefallen!
Die Maienglocken läuten ihm Geleit.
Wir denken sein in Gottes hohen Hallen,
Ein Dank und ein Gebet sei-ihm geweiht.
Ein Dank, dass er ein Vorbild ist uns Allen,
Und ein Gebet für sel'ge Ewigkeit.
Und was er säte, mög' es fröhlich spriessen,
Als Segen in der Enkel Schemen fliessen.

The audience seemed spellbound, as with bated breath and marked attention they drank in the words of this beautiful and appropriate poetic offering—noble in conception and purpose, catholic in word and spirit, and pulsating with the profound sentiment of the overshadowing public sorrow—was read with a rare dramatic pathos that elicited the highest encomiums of all present for both poem and reader.

A litany for bass and 'cello followed, a fitting prelude to

The Eulogy by Mr. Carl Ahrendt.

Seldom, if ever, were speaker, subject and audience, attuned more harmoniously, than on this solemn occasion.

The spontaneous outpouring of the sons and daughters of the Fatherland, and their descendants, representing every walk in life, attested far more than words the high esteem and veneration in which Carl Schurz was held by his fellow-countrymen.

A man of the people and for the people—a citizen of the world—the most highly esteemed and honored of his race and time; a man whose life and services in war and peace, had for more than a half a century been prominently identified and interwoven with the affairs of the nation, and whose name and fame adorns the brightest and most interesting page of American history, had been gathered to his fathers.

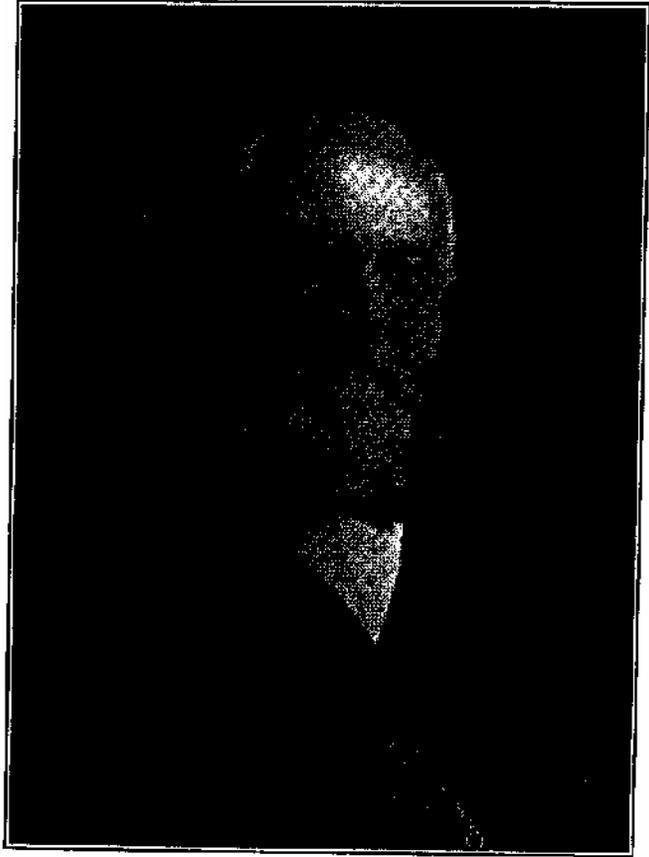
The inspired eloquence of the gifted orator and the all-interesting subject matter of his masterful discourse, together with the profoundly reverential spirit that filled the sacred edifice like an incense from on high, commanded the undivided attention of his hearers from beginning to conclusion.

A choral by the choir closed the services.

Thus, inspired by "The Society for the History of the Germans in Maryland," closed one of the most highly interesting services ever held in the city of Baltimore.

J. LEONARD HOFFMAN,

Secretary.



PROFESSOR OTTO FUCHS

Professor Otto Fuchs.

So many eloquent and carefully weighed tributes to the memory of Professor Fuchs have appeared in print since his death, March 13, 1906, that the writer of the following brief sketch shrinks from any attempt at adding to the general sum of these admirable appreciations. A reference to the *Minute*, which this Society adopted, March 20, 1906, a copy of which was forwarded to the widow of the deceased, will also make plain how great was our sense of loss, as an Association and as individuals, in parting with this eminent citizen and beloved fellow member.

But something remains to be said, and said from the point of view of this Association. The records of the Society for the History of the Germans in Maryland will one day be examined for information, not only of the achievements, but also of the characteristics of the men who have been prominent in its councils and in the German phalanx of our civic life.

Perhaps the most remarkable impression the career of Professor Otto Fuchs has made upon the mind of his American friends is bound up in the completeness with which he adapted himself to conditions on this side of the ocean. Among his greatest admirers and most ardent supporters were men, who knew perhaps little of Germans and Germany, but who recognized in Professor Fuchs the kind of man this country needs in accomplishing the great uplift of a new nation, in search of technics, into the freer atmosphere of real technical art. His early transplantation to American soil—at the age of twelve—and his consequent excellent mastery of English, were undoubtedly factors in this remarkable adaptation, but the real explanation is to be sought, not in his circumstances, but in the man himself.

Had Professor Fuchs become entirely American, in feeling, thought and language, there would be no occasion for dwelling on this phenomenon. Many of his fellow countrymen who

belong to this latter class have become very valuable American citizens, notwithstanding the partial loss of their inherited or acquired outfit of German culture and of German outlook into life. But our deceased friend belonged in a different and higher category. His happy optimism recognized and adopted what he found of actually good and excellent in his new surroundings, but his unyielding conservatism rejected any compromise with what his sober judgment recognized as inferior or immature. This was strikingly shown on the only occasion when he entered the arena of political strife, during the fight started by General Benjamin F. Butler, then Governor of Massachusetts, against higher and broader education in the public schools of the commonwealth. In this conflict, Professor Fuchs was supported by the good sense and judgment of the best citizens of the Bay State. But even had this not been the case, we may be sure that his course of action would have been the same. His was, however, a nature that avoided fruitless and prolonged controversies. On the victorious termination of the conflict in Massachusetts, Professor Fuchs accepted the position of Director of the Maryland Institute Schools for Art and Design. And this was Baltimore's gain. During the twenty-two years of his life and work in this city, a large number of talented scholars, drawn alike from the American and international sources of our population, have under his direction been fitted for a useful and in some cases for a distinguished career. His own incessant activity was under the control of the best traditions of German art education, and with this spirit he sought to inspire his pupils. If he strongly emphasized the technical side of the arts of drawing and design, that in which his own talent chiefly lay, he furnished thereby a perhaps necessary corrective to certain impatient tendencies in American education. Over his study the following lines, attributed to Goethe, might with justice have been inscribed:

Wer will Lehrling sein?

Jedermann.

Wer will Geselle sein?

Wer was kann.

Wer will Meister sein?

Wer was ersann!

Outside the walls of the Maryland Institute, and in the intervals of leisure not devoted to his domestic circle, Professor Fuchs belonged to his German friends, and their best interests were his interests. He was a diligent and useful member of this Society, and was at the time of his death its First Vice-President. Social intercourse with these and other friends was to him synonymous with the opportunity for giving and receiving intellectual stimulus. None of us will ever forget his playful humor on such occasions, his underlying tone of seriousness and inoffensive didacticism, his instant appreciation of unusual merit, the quiet glow of his enthusiasm for good movements and reasonable reforms. Unobtrusive though he was, and self-centered in his profession, Professor Fuchs had many of the characteristics of the man of action. He accomplished things himself and helped others accomplish, and was in his quick way an influencer and persuader of men. As draughtsman and later as Director of the Bureau of Design for Monitors, he may be said to have helped win the naval battles of the civil war. As head of the Maryland Institute, he became an important factor in the never-ending warfare between narrow realism and ideal realism in American life. His constant aims and chief endeavor was to do his part towards replacing the strifes of a new, noisy, outside civilization with the harmony of a national life that seeks inspiration and expression through the permanent principles of art.

HENRY WOOD.



REV. EDUARD HUBER

Rev. Eduard Huber.

1845—1906.

Rev. Eduard Huber, for many years chairman of the Executive Committee, and one of the most active and useful members of this society, died July 9th, 1906, aged sixty-one years.

He was born June 22nd, 1845, in Canton Thurgau, Switzerland, from whence, at a very early age (nine years), he emigrated with his parents and grand-parents to America (the United States), settling on a farm near Milwaukee, Wisconsin, where the family resumed its calling in husbandry.

His elementary education was received in the parochial school at Germantown, Wisconsin, and the private tutorship of Rev. William Binner, followed later by a classical course at the German-English Academy in Milwaukee.

When barely seventeen years of age he began teaching in the county public schools, being later transferred to the Public Schools in Milwaukee, where he taught and studied until the Spring of 1865, when he matriculated as a student of theology at Eden College, Marthasville, Warren County, Missouri.

Having completed his course of studies in 1868, in advance of his class, he was, before attaining his majority, sent to Jefferson City, Missouri, and there assigned as assistant to Rev. Joseph Rieger, a pioneer of the Evangelical Lutheran Church in the West.

On Sunday, January 24th, 1869, at Herrman, Missouri, the young aspirant for theological honors was formally ordained and received into the ministry of the Evangelical Church.

Following the death of Rev. Joseph Rieger, in August, 1869, the young but ambitious disciple of the Prince of Peace, who had so ably and acceptably assisted the deceased pastor, was called to the pastorate by the congregation, a highly complimentary tribute that spoke volumes in behalf of his abilities

and attractive characteristics of heart and mind, as well as to the discriminating judgment and appreciation of the congregation.

During his pastorate of this charge which he so acceptably filled until 1873, he also officiated as chaplain of the Missouri Legislature, a most trying and delicate position in those days of "Reconstruction" following the great Civil War, a duty calling not only for ability, but also the exercise of the most discriminating judgment and masterful tact.

At the same time he also voluntarily preached and conducted the religious exercises at the Missouri State penitentiary.

Thus, at the very outset of his career, he brought into requisition not only his highly developed linguistic attainments by alternately preaching with equal facility and power both in German and English, but also that tireless, energetic spirit that heeded not mental or physical limitations, whenever or wherever duty called.

This singular natural trait, this noble ambition to grapple and overcome all obstacles and inequalities encountered in life, grew with his growth and strengthened with his years, so that at sixty the drain on his mental and physical resources was simply appalling.

Recognizing his superior abilities, the Evangelical Lutheran Synod of North America, in 1873, decided to send him to Richmond, Virginia, there to assume the pastorate of an Independent Congregation, in which the seeds of discord had become rampant.

The transfer to this new field of labor was obviously an enigmatical proposition that, apart from his keen judgment, tact and finely poised temperament, called for the highest moral courage and personal sacrifice, especially when it is remembered that the Hubers, true to their Helvetic love of liberty were, one and all, unalterably opposed to slavery, whilst in those stirring days of "Reconstruction" in the South, especially in Richmond, the Capital of the erstwhile Confederacy, there was prevalent a strong and deep current of sentiment hostile to the new order of conditions as evolved by the war.

Time, patience and indomitable perseverance overleaps all barriers.

As a faithful and exemplary follower of Him who enjoined upon his disciples: "This is *my* Commandment, That ye love one another as I have loved you,"—he devoted the best years of his young manhood to unite the contending factions; to bring order out of chaos, and by divine precept and manly example eventually succeeded in establishing one of the largest and most flourishing congregations in the city that, like ancient Rome, is built on seven hills.

After a pastorate of ten years, during which the name of Pastor Huber had become an endearing and familiar household word in that community he was, in 1882, called to St. Matthew's Evangelical Lutheran Church in Baltimore, where, after crowning his life's labors in the vinyard of humanity with twenty-three years of the most arduous and successful labors of any of his compeers, irrespective of creed, he was gathered to his fathers in July 9th, 1906, in the very zenith of his magnificent intellectual development and usefulness, reverentially loved and mourned by his Congregation, his wide circle of personal friends, and his exceptionally large number of beneficiaries of his broad, non-sectarian benevolence among the poor and lowly no less than by the community at large.

A disconsolate, sorrow-stricken wife, Louisa, nee Cordes; three daughters, Amanda, Emma and Louisa; and two sons, J. Olie and Frederick W., mourn their irreparable loss.

Nature cast Eduard Huber, physically, intellectually and morally in an heroic mould.

His imposing, powerfully developed figure; the massive leonine head surmounted with its flowing mane-like locks; the large, mobile features, indicative of the highest physical and mental activities and strong moral attributes, together with the radiant, genial rays reflecting through his soulful eyes the grandeur of the storehouse within the dome of thought and reason, combined to make up the physical outlines of one of the noblest specimen of God's handiwork.

The high ideals and aspirations of his youth, together with his ever ready and generous impulses to do and dare for

the right, were never permitted to be swerved from their course by temporary discouragements, nor dampened by the chill frosts of time.

He heeded not the significant admonition of encroaching years, nor the ever increasing demands on his time and talents, which, like the ripple caused by the falling stone in the placid waters of the lake, spread from centre to circumference, only to finally break on the strand.

Near the close of life's journey, when passing the three-score milestone, he had assumed more duties and responsibilities than ever before, having among other pastoral duties introduced a bi-lingual service in his church—German in the morning and English at night, an arrangement deemed wise and necessary to supply the oncoming generations with the word of God in their native tongue.

During the twenty-three years of his pastoral activity at St. Matthew's Church in Baltimore, he organized three churches: Christ's Church, Locust Point; St. Peter's Chapel, on Federal Street near Gay, and St. Matthew's German Evangelical Lutheran Church, at Homestead on the Harford Road.

He also founded the German Evangelical Immigrant and Seamans' Home (Deutsches Evangelisches Emigranten- und Seemannsheim) in this city.

He devoted years of unremitting efforts to establish this Home on a permanent basis, the obstacles encountered at times seeming almost insurmountable.

Realizing, however, its necessity, he never wavered in his purpose until crowned with success.

It is a lasting monument of his humanitarian zeal and devotion in the interest and protection of German immigrants and sailors, and that, too, from a man who, since his 9th year—his arrival in America—to the day of his death had his being, life and associations almost exclusively among Germans, and yet was by birth and descent a Swiss, and as such had never put foot on German soil or territory.

When, in 1873, he went to Richmond, Virginia, to assume charge of the congregation there he was the only minister of his denomination in the Atlantic States, whilst today the

Atlantic District of the German Evangelical Lutheran Church numbers 45 congregations with as many ministers in charge.

For eleven years he was continuously president of the Atlantic District, eventually declining re-election.

At the time of his death he was Supreme Judge of the Ministerial Union of his Synod—the highest judicial body of the denomination.

Pastor Huber, apart from the many and exacting duties devolving upon him as pastor of the large and flourishing Congregation of St. Matthew's Church, manifested great and active interest in the sciences, and in sacred, natural and profane history.

For more than thirty years he devoted his leisure hours to the study and investigation of natural history, finding therein rest and recreation.

The field of micro-organisms was one of particular interest and pleasure.

He was a recognized authority on Diatoms and Radiolaria, having succeeded in making many highly important discoveries in this special field of science.

He also mounted and photographed the fossil diatoms and radiolaria for the reports of the Maryland Geological Survey.

This singular investigating turn of mind in the field of diatomic science, and to attempt, speculatively, to lift the mysterious veil of the past in nature, he was pleased to designate as his "hobby."

But, notwithstanding his natural predilection for scientific delving into the remote chambers of nature's storehouse, he never for a moment forgot that he was "Pastor Huber," nor the duties devolving upon him as such.

As a member of the "Microscopic Society of Johns Hopkins University" he contributed many highly interesting papers and exhibits of original research.

He was a member of "The Maryland Academy of Sciences," and the "Society for the Prevention of Tuberculosis."

For many years, and up to the day of his death, he was actively interested as a member of the "Board of Directors"

of the German Society of Maryland (Die Deutsche Gesellschaft von Maryland, gegründet in 1783), the "German Orphan Asylum" (Allgemeines Deutsches Waisenhaus), and "The German Aged Peoples' Home (Deutsches Greisenheim).

As chairman of the Executive Committee of "The Society for the History of the Germans in Maryland (Gesellschaft für die Geschichte der Deutschen in Maryland), the duties of which he had for many years discharged with fidelity and ability, his absence has left a void that the ameliorating flight of Time alone can efface.

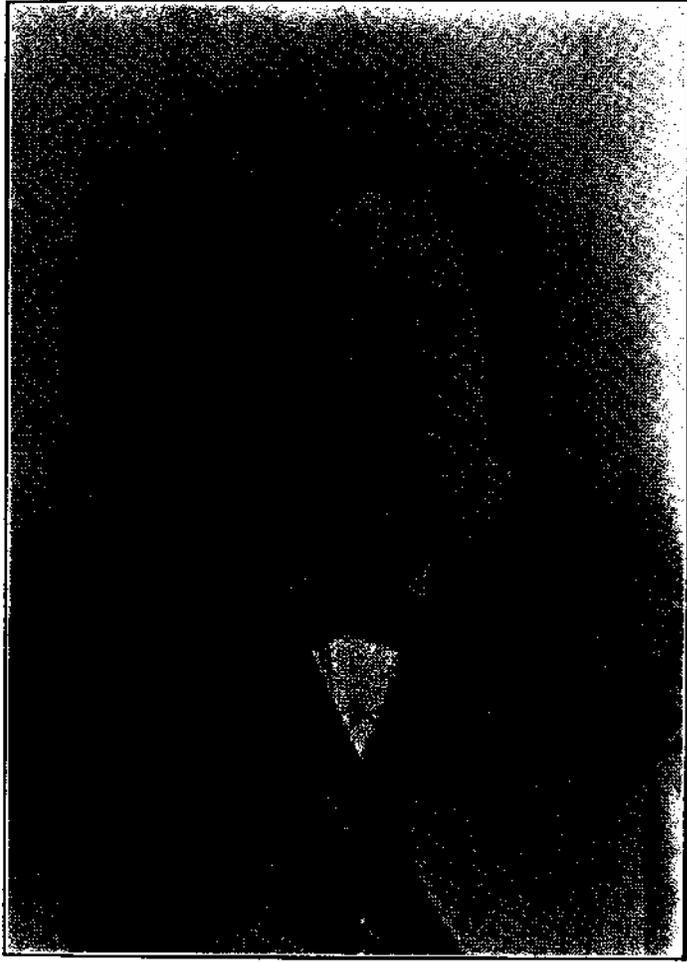
The Swiss Society (Schweizer-Verein) justly claimed him as its most distinguished and highly honored member.

The Book of Books—the Holy Bible—that constitutes the rule and guide of our race, and upon which "Pastor Huber" had built his triumphant faith, says: "Greater love hath no man than this, that a man lay down his life for his friend."

What, then, shall be said of him, who, in his conception and understanding of duty in the light and reasoning powers as given him by nature and nature's God, immolated himself a willing, yea, cheerful sacrifice on the altar of duty, whilst pursuing his tireless striving for the amelioration, uplifting and enlightenment of his fellow-beings?

What shall the harvest be for such a husbandman?

J. LEONARD HOFFMAN.



CHARLES W. SCHNEIDEREITH

Charles William Schneidereith.

Born in Elbing, Prussia, July 10, 1814, died in Baltimore, Md., June 1st, 1906, in the 92nd year of his age.

At a very tender age, in keeping with the custom of those days, Mr. Schneidereith was apprenticed in his native town to "The Art preservative of all Arts"—printing.

Completing his apprenticeship, and arriving at what was then termed "Wanderjähren"—years of travel and experience "in der Fremde"—an imperative requirement imposed at that time upon every newly fledged journeyman, whatever his calling, he, responsive to his high ideals and inspirations of the fires of youthful ambition, naturally turned his steps toward Leipzig, then known as one of the foremost publishing and printing centers in Germany, if not of all Europe.

Profiting by years of varied instructive experience in Leipzig and Minden, he accepted a flattering offer from a publishing house at Verviers, Belgium, where he soon gained the confidence and esteem of his employers to such a degree that he became for a number of years the manager of one of the largest establishments in the line of his profession throughout Belgium.

In 1849, then in the very prime of life, he carried out the long cherished plans of emigrating to "the land of the free"—the young republic of the Western Hemisphere—the land of liberty and promise and the mecca of the continuous stream of his countrymen.

After settling in Baltimore he identified himself with the "Baltimore Herald," a bi-weekly German paper, which, a short time thereafter was merged into the "Baltimore Wecker," published and edited by the late Carl Heinrich Schnauffer.

Later, in 1849, he courageously struck out for himself and established the best equipped and most favorably known German and English book and job printing house in the city, now being successfully conducted by his sons.

Later, in the "beginning of the 60's, he ventured into journalism by publishing a weekly paper with the euphonious title "Die Glocke am Sonntag," edited by Dr. Theo. Munder, the title of which was subsequently changed to "Der Leuchthurm," edited by Alexander Wolff, a prominent German-American lawyer of that day.

The Civil War, however, proved that the time for this undertaking was unpropitious, and it was discontinued. Prominent among the later publications are "Der Sinai," by Dr. David Einhorn; "Der Lutherische Kirchenfreund," a weekly published by the Lutheran Synod of the United States; "Der Freund Israels," published by Dr. P. Weber; "Mitteilungen des Deutsch-Amerikanischen Techniker Verbandes ;" Gemeindeblatt der Zionskirche in Baltimore, and the numerous and diversified publications, covering a period of over forty years, of the late Rev. Henry Scheib.

Among the best specimen of the printers' art ever produced in Baltimore were the prayerbooks by Dr. Benj. Szold and Dr. Henry Hochheimer.

For years the reports of "The German Society of Maryland" (1783) ; The German Orphan Asylum (Allgemeines Deutsches Waisenhaus); The German Aged Peoples' Home (Deutsches Greisenheim), together with the wants and necessities of everything in the range of the printer's art by the various German Corporations, Societies, Lodges, Churches, etc. have been published by this establishment.

At the time of his demise he was the oldest practical printer in Baltimore, both as to years and service, and with his singular purity of character and sturdy business acumen, he was an honored landmark, respected by all classes as a faithful exemplification of the gentleman of the old school, and a model citizen of the present.

Alexander H. Schulz.

Mr. Alexander H. Schulz, one of the oldest active members of this Society died July 5th, 1905, in the 77th year of his age.

Mr. Schulz was born in Jever, Germany, from whence he emigrated to America, arriving in Baltimore in September, 1850.

For many years he was one of the best known and most successful business men in the Eastern section (Fell's Point) of the city, especially in the shipping interests located there.

He was also well known and highly esteemed in the financial circles of the city, having for many years been president of the German Bank, and also of the German Fire Insurance Company.

During his long and busy career as merchant and financier, he was ever in sympathetic touch with all the leading organizations of his fellow-countrymen, being especially interested, among others, in the German Aged Peoples' Home (Greisenheim), the German Orphan Asylum, the German Society of Maryland, and Zion's (Scheib's) Church, in the latter of which he served as president of the vestry for many years.