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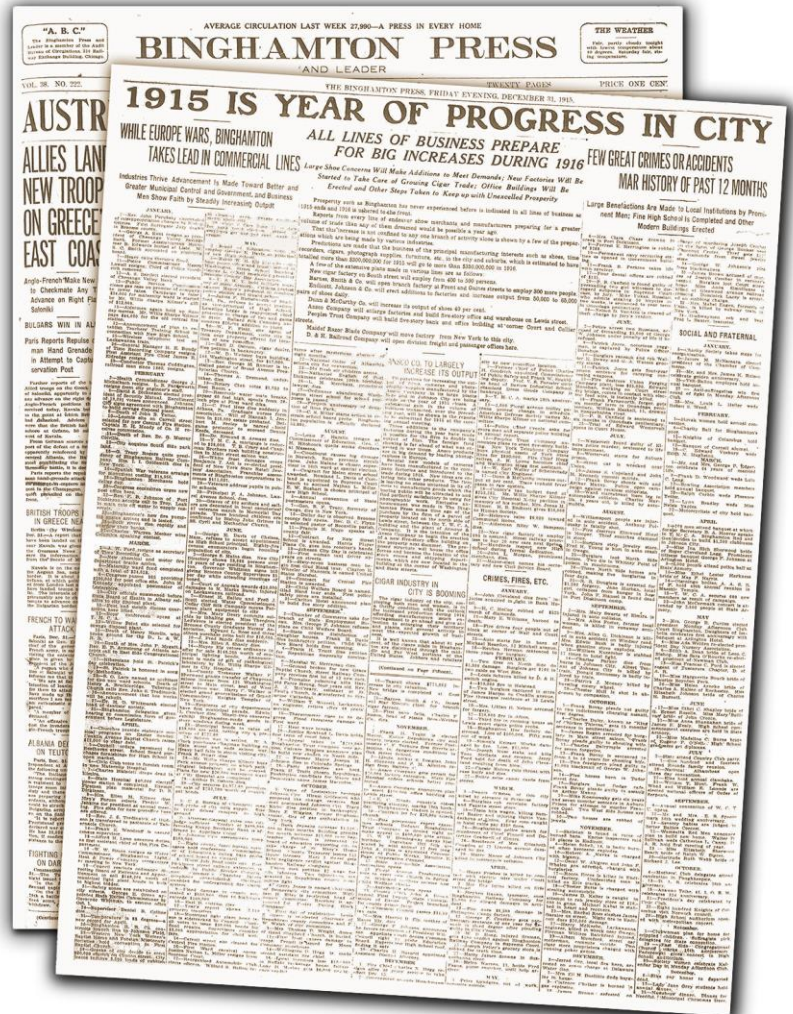
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All The News That's Fit To Print – 100 Years Ago

By Roger Luther

“Prosperity such as Binghamton has never experienced before is indicated as 1915 ends and 1916 is ushered to the front. 1915 closes with phenomenal advancement in all lines of business. Look for still greater growth in 1916. Large shoe concerns will make additions to meet demands; new factories will be started to take care of growing cigar trade; office buildings will be erected and other steps taken to keep up with unexcelled prosperity.” The December 31, 1915 issue of the *Binghamton Press* was all about prosperity.

During the Fall and Winter of that year, the newspaper was filled with articles about business and community growth: A new cigar factory is to open in the Lyon building on South Street to employ 500, another cigar company, Barnes, Smith & Co., is establishing a new branch to hire 300 more employees, and a local shoe firm, Dunn-McCarthy Co., is expanding and increasing production by 2500 pairs daily. A new company known as Larrabee-Deyo Motor Truck Co. has been incorporated and “will manufacture auto trucks.” The International Time Recording Co. of Endicott has taken over the building occupied by Bundy Adding Machine Co., AnSCO Company is working double shifts and plans to erect a new building on Lewis Street for manufacturing photographic products, and Endicott-Johnson Shoe company increases sales by \$3 million and plans new factory to employ 1600 – “world’s biggest shoemaker to make important addition at Johnson City.”



The Southern Tier was hopping in 1915. While Europe was at war, in Binghamton business was booming, population was growing and new schools, churches, housing developments and factories were being built. Horses, trolleys and, increasingly, automobiles were competing for space on crowded city streets. Women were speaking out for voting rights. Gasoline cost 18 cents per gallon, hand-rolled cigars were a nickel, and there was no lack of employment. These were exciting times, and the *Binghamton Press* was there covering it all.

In September, three new high schools were completed. As reported at the time: “Johnson City and Endicott share with Binghamton the honor of having the finest educational institutions modern methods can erect.” The following month it was reported that the roof of Binghamton’s brand new high school was in danger of collapsing. An independent engineering firm was contracted to test the integrity of the structure, which was done by stacking six tons of sand bags on the roof. Finally, in December it was reported that the “High School roof is declared safe, even for conducting classes there.”

When it became necessary to erect a larger post office in Binghamton, demolition of a structure at the proposed site on Henry Street between State and Washington Streets was met with fierce opposition, representing one of the earliest examples of historic preservation activism in the city. It started in October with the headline: “Shall this fine building be destroyed? Chamber of Commerce says ‘YES’, Binghamton citizens say ‘NO’ to site proposed for new Post Office,” followed in November by: “Citizens protest new Binghamton Post Office site. Destruction of building is main objection,” and finally, in December the battle was lost: “U.S. Government formally accepts new Post Office site.” The building was demolished and a new structure was built.

Exciting events were happening in the community. In November world-renowned pianist Ignacy Paderewski was to appear in Binghamton’s new high school auditorium “under auspices of Monday Afternoon Club – tickets \$1 to 2.50.” Following the two-hour performance in a packed, uncomfortably warm auditorium, this headline appeared: “Paderewski delights cultured audience at Monday Club concert. Poor control of heat at High School is criticized.”

In October 1915, *The Press* held a contest for women only on the subject of women’s suffrage, providing a forum for pro and con arguments. Following are a few comments that were submitted by local women: “If women voted it would introduce discord into family life by pitting husband against wife. It would destroy their feminine qualities,” “I have no desire to become man’s equal, quite satisfied to remain his superior,” “Right thinking women do not desire the ballot,” “Women are loving, gentle & kind but most are illogical and therefore unequipped for voting,” and finally, “Women can best serve their husbands by caring for their home and children and let men provide and govern as God intended.”

Two weeks later *The Press* conducted a poll, concluding: “Women readers of *Binghamton Press* demand right to vote by ratio of 15 to 1.” Election results were reported in November, and although women’s suffrage received a clear majority in Broome County, the headline read: “New York State defeats women’s suffrage by large majority.” In fact, it would be another five years before the 19th Amendment to the Constitution would grant women the right to vote.

During the summer, the people of Lestershire voted to change the name of their community to “Johnson City,” and the big day of celebration took place in August: “Greatest day in history of village when Lestershire is officially renamed Johnson City. Thousands join in rejoicing as Johnson City is christened. Johnson City Day to be largest outpouring of citizens on Johnson Field that Binghamton has ever known. Crowd of 10,000 jams Henry Street for carnival dance at close of Johnson City Day.” One week later came the devastating news: “Postmaster General refuses to change name of Lestershire to Johnson City, says change would be confusing.”

With “Johnson City” seemingly no longer an option, Lestershire trustees immediately sought an alternative. Several suggestions were subsequently proposed, including Johnsonia, Port Johnson,

Johnsondale, Johnsonshire, Johnsonango, Johnsontown, Johnsonapolis and in a reference to neighboring Endicott, “Johnsoncott.” Finally, after a petition was sent to Congress with 1000 signatures in support of the original proposal, the Postmaster General reconsidered and on October 1 officially granted the name change to “Johnson City.”

As the Binghamton community grew, so did crime. Each month in 1915 there were about 200 arrests in the city, three quarters of them for intoxication. Crimes ranged from burglaries: “Shoe shining shop on Chenango Street broken into last night – thieves take shoe strings, gum and \$8,” and “Wagner Café robbed of 7 boxes of cigars, 2 bottles of whisky and 47 pennies”; to public drunkenness: “Seven men admit Sunday misdeeds, charged with being intoxicated,” “Woman falls out of vegetable wagon on Robinson street and is locked up for intoxication,” “Man arrested for insulting passengers on Clinton street trolley car sentenced to 180 days in penitentiary”; and even drugs: “Beware of man who makes a profession of selling drugs to dope fiends, is wanted in a number of cities.”

There were houses of ill-repute: “Raid on Upper Front Street hotel – owner charged with conducting disorderly house – girls found entertaining men,” “Man sentenced to pay fine for conducting a disorderly house on Riverside Drive,” “Proprietors of cigar store at State and Henry Street charged with conducting a gambling resort”; and youthful offenders: “Juvenile delinquent sentenced to institution – the boy has refused to obey his grandparents with whom he lived,” and “Humane officer will prosecute children of Binghamton’s West Side for misuse of squirrels and despoiling bird nests.”

There were murders: “Drink-crazed man slays foreigner. A maniac excited by drink committed the most brutal murder in the history of this county this morning”; and an arson case related to the Binghamton Clothing Company fire that occurred two years earlier: “Local hero of 1913 Binghamton Clothing Company fire is arrested in Pennsylvania on charge of arson.” The man was eventually sentenced “to a 6-year term for burning a hotel.”

In October, *The Press* announced that “Four Ross Park bear cubs will spend winter at local fire departments in attempt to tame them.” Two months later a follow up article appeared: “Bears sent to firemen to become humanized are under treatment. Second Ross Park attraction succumbs.” The article continues: “The effort to humanize bear cubs which were prominent attractions at Ross Park has been fraught with disappointments. The second bear died at Central Fire Station this morning. A few weeks ago the first bear died, an autopsy revealed heart trouble due to obesity, he having become too fat from good living.”

Another bear cub adventure, this with a happier ending, took place during the Christmas shopping season on Court Street: “Real, live bears will entertain youngsters at Fowler’s Toyland. Plan to take the children there tomorrow,” followed a couple days later by “Bear cubs prove great attraction. Fowler store arranges to have Tiny and Teddy stay one more day.”

Sighting of a mysterious creature prowling the woods was reported in November: “Black animal, 12 feet long, terrifies Binghamton attorney hunting in woods near Ingraham Hill – other sportsmen follow lawyer’s trail and hear strange sounds – propose party of intrepid men to scour forest. The general belief among the Ingraham Hill inhabitants is that the large black animal is a panther. General Charles H. Hitchcock proposed the formation of a hunting party made up of the most plucky sport devotees in the city and scouring the woods in search of the animal.”

In every respect, 1915 was an exciting time for Binghamton and surrounding communities. It was a year of unprecedented growth and prosperity and there was no lack of daily news items. As it turns out, it was just the beginning of a trend that would continue for decades to come.

Nineteenth Century Woman with a Mission

By Eileen Patch

Gertrude R. Hance was an aunt of my father's cousins and attended the same little brown schoolhouse on the English flat in Corbettsville as did my grandmother and her brother George M. Englis. Granduncle George found adventure and answered a call to duty by joining the 89th NY Volunteer Infantry in the first year of the American Civil War. Hance would find an adventurous life and fulfill her call through the American Board of Commissioners for Foreign Missions headquartered in Boston, MA. Unlike George, who died at age 24 of a wound he received at the Petersburg breakthrough one week before the Appomattox surrender, Gertrude spent nearly 30 years in the African mission field and wrote a book, published in 1916, about her experiences.



Their graves lie a few feet apart in the Corbettsville Cemetery. His is a government stone bearing his name, rank, regiment, company and death date, which was on Thanksgiving Day of 1865. Hers is a modest stone in the Hance row with her name, dates 1844 – 1922, and “Missionary to the Zulus.”

I have long taken a dim view of foreign missionaries, thinking it arrogant to impose beliefs from one culture on another. And an experience my schoolboy father had with Gertrude prejudiced me negatively toward her. Because his father was a Civil War veteran, my father attended the Orphans School in Harford, PA around the time Miss Hance retired and came home from Africa in 1899. She gave a presentation to the school assembly about her experiences. She showed Zulu artifacts given her when she left the field, such as a cowhide shield and a Knob-Kerrie, which was a weapon as well as a symbol of justice. Because Gertrude knew that my father, the nephew of her sister Ellen, was attending the school, she asked him to come up on stage with her. In making the point that the little Zulu boys were much like American boys, she caused him much embarrassment. For days afterwards he was taunted with calls of “Little Zulu.”

Negativity aside, I was interested in the genealogy, letters and photos of the Hance family, which I inherited as well as a copy of Gertrude's book, *The Zulu Yesterday and Today*. I have now forgotten how I acquired a copy of an article written by Lillian Urganus in the 19th March 1984 issue of the *Evening Press*. It featured Broome Community College Professor Rita Hogan's use of Gertrude Hance's missionary life in her classes when Hogan was chairperson of its Department of History and Social Sciences. Entitled “African mission: Historian traces missionary's life from Broome to Zulu,” it stated: “A missionary trip from Binghamton to South Africa in the last century... [shows] a pioneering woman's stamina and faith. The time was 1870, and Binghamton was emerging as an industrial city. Gertrude R. Hance bade farewell to her family and set off for Zululand... She returned home after 15 years for a visit and came home for good in 1899. The life and times of Hance fascinated Rita E. Hogan... she spent three years piecing together the missionary's life. That research is part of a history course she teaches at BCC.”

Hogan's research was impressive. From Natal she got copies of the missionary's reports to the British Colonial Government of South Africa. At Harvard University's Houghton Library she read over 300 of Hance's letters to the Board of Commissioners. Hogan said she found the letters more revealing than Hance's book. For example, Gertrude made requests to the Board for permission to buy horses, oxen and other supplies.

A memorable statement from the article is this: “When Hance left home for South Africa she did not see her parents alive again.”

Sometime later I got around to calling Hogan, told her of my family connection and that I found her work on this pioneer missionary woman interesting. By then she had retired and was working on an account of Gertrude Hance's life which she intended to publish. Some years later I received a call from her sister telling of Hogan's

dementia and offering me her manuscript, which she could not publish after all. I picked it up and enjoyed reading it. Hogan's opening paragraphs are intriguing and imaginative: "A hypothetical job offer in a local newspaper in 1870 might have been worded as follows: 'An opportunity to experience high adventure, great excitement, and thrilling dangers. Wages small. Transportation, medical care, room and board, and suitable clothes provided. New field opening up for women only. A rewarding experience is guaranteed.' Surely some curious readers would apply. Few would guess what work would include all the enticing characteristics described... Only one American woman... had taken this offer the previous year in 1869. She was a widow and free of responsibilities... In 1870 two other ladies would follow in her footsteps. One of these two adventurous souls was Gertrude Rachel Hance."

Miss Hance was born in 1844 in Brookdale, Liberty Township, Susquehanna County, Pennsylvania. Her grandfather Waples Hance, an early settler in Corbettsville, NY, is buried in Corbettsville Cemetery as are her parents, Isaac and Olive Hance, and some siblings. Isaac had built just over the state border from his father and later the Englis family had land in both states. A bronze plaque mounted on Waples Hance's stone reads: "Waples Hance, 1760 – 1843. First settler on the site of Binghamton, NY 1786, served as a cannonier under Washington in the War of the Revolution. This memorial erected by his great grandson George Hance English."

George Hance English was the eldest son of Gertrude's sister Ellen and her husband Daniel Englis (later generations ended the name with a final "h"). Daniel was a veteran survivor of the 137th NY regiment and brother of Civil War Sergeant George Englis. Although Gertrude never married and had no descendants of her own, she corresponded with her sisters and their families and remembered many nieces and a nephew in her will.

In the first chapter of her book Gertrude tells of influences leading her to be a missionary. "I was about ten years of age when Dr. Scudder's book on India, written especially for children, was given me by a married sister, who died not long afterward. Before reading this I had heard very little about people of other lands... Dr. Scudder's book made a never-to-be-forgotten impression on my mind."

At the website "biblio.com" I found a photo of *Dr. Scudder's Tales for Little Readers, About the Heathen*. This first edition hard cover book published in New York in 1849 by the American Tract Society may be had for \$57.99. The book is described this way: "Tales of cruelty and barbaric customs meant to scare little children. Focuses on Hindu worship, culture and tradition in India and Ceylon, with some additional mention of Burma and China."

Gertrude attended the little brown schoolhouse on the English flat in Brookdale, PA as did her brother and five sisters. She finished at fifteen, went to Harford School for a year to receive a teaching certificate, returning in 1860 to teach at the little brown school. At eighteen she joined the church and heard her first address on missions by "a lady from China." This moved her to tell her parents of her interest in being a missionary. She felt that her mother thought her interest was strange and unreasonable and Gertrude felt misunderstood.

She was over twenty and teaching Sunday School at Binghamton's First Presbyterian Church, when she first spoke with its pastor, Dr. G. N. Boardman, of her desire for foreign mission work. He was methodical and took time to question her, and in the end was encouraging.

In her book Gertrude tells what finally gave her courage to write to the mission board: "More than three years later, I had a position as teacher in an Orphans' Home at Binghamton, N.Y. Circumstances, after a time, made it necessary for me to take the entire charge of the institution, as the superintendent had been dismissed and another could not be found. Within a few months it was taken over by the state and the committee urged me to accept permanently the position I then held. I was happy in the work; the thought that I could manage such an institution encouraged me to feel that I might be successful as a missionary."

So Gertrude began a correspondence with the American Board of Commissioners for Foreign Missions. Its secretary, Dr. N.G. Clark, a classmate of Dr. Boardman, came from Boston to interview her. She obtained, as she wrote, "a reluctant consent from my parents" and in due time received her appointment. When the Zulu Mission in Natal, South Africa was first proposed, she wrote "I felt unwilling to go there. I knew very little about the coloured people, and did not quite like them. As I thought and earnestly asked guidance, while

learning more of the Zulus and their land, I became much interested, and my prejudices melted away. I shall always be thankful I went there.”

A month before leaving from NYC she finished her work at the Orphans’ Home. She wrote: “My sister Frances was with me until I sailed. Her sympathy and interest in my going and in my work after I reached Africa, with her frequent letters, were a source of great comfort and encouragement to me all the years I was there.”

Gertrude’s sister Frances, called Frank, had been injured in an accident. In an 1894 letter to Sister Ella, Gertrude wrote: “I was very glad to get your note ... telling me how Frank was getting on. It had seemed a long time to wait without hearing a word. So many of our missionaries were here at the...meeting and I had told them of Frank’s accident and then when week after week no letter came I almost wished that I had not told them. I hope she will not try to get up too soon...”

Frank, like Gertrude, remained single and earned her living as a teacher, becoming principal of Pine Street School in Binghamton.

Perhaps there was an early indication of Frank’s future pursuit in a letter written by Gertrude in 1866 when she taught at a school in Binghamton, boarding at different pupils’ homes a week at a time. Writing to her mother about boarding with an Irish student’s family, she complains of having trouble sleeping because of bed lice. It is an amusing letter with several misspelled words. She writes this after her signature: “Tell Frank she need not try to correct the misspelt words in this letter.”

On Gertrude’s maiden voyage from NYC, she traveled with three other missionaries – an experienced couple returning to the field after a furlough and another young woman like herself going for the first time. After spending a few days in England, they boarded a steamer for the Cape of Good Hope. She wrote: “During the voyage a frequent subject of conversation was Dr. David Livingstone, the great African explorer as well as missionary and Mr. Henry M. Stanley, who had gone in search of him.” No word came from them for a long time and most fellow passengers believed them to have perished.

According to the on-line resource Wikipedia, Livingstone, born in 1813, “was a Scottish Congregationalist pioneer medical missionary with the London Missionary Society and an explorer in Africa. His meeting with H.M. Stanley on 10 November 1871 gave rise to the popular quotation ‘Dr. Livingstone, I presume?’” Livingstone would die at age 60 on May 1st 1873 in modern-day Zambia.

Upon arrival in Cape Town, the missionary party was met by the American Consul and a friend and shown to homes where they stayed several days. Gertrude wrote: “Cape Town was settled by the Dutch when New York was still called New Amsterdam.” They took another steamer for Natal, which was a thousand miles distant up the eastern African coast. She again compares the land to her home. “Natal, with its green hills, fine trees, and rivers...together with Zululand, is larger than the State of New York. The land is fertile...foliage is thick...The climate is much like that of Florida.” They arrived on September 17th of 1870, according to Hogan’s manuscript.

Hogan also quoted another missionary’s opinion of Gertrude: “Miss Hance was enthusiastic and energetic...she had an aptitude for all the work she took up...She was very friendly with the Colonists (Europeans), hospitable and cordial, and was indefatigable in her work in the schools and among the people.”

The mode of transportation to the mission stations was by horseback or by oxen-pulled wagons. Gertrude would have been familiar with such travel. Even much later, in this 1911 photo that I inherited, several of her nieces and a grandniece rode in the ox-drawn wagon of her brother-in-law Daniel Englis.

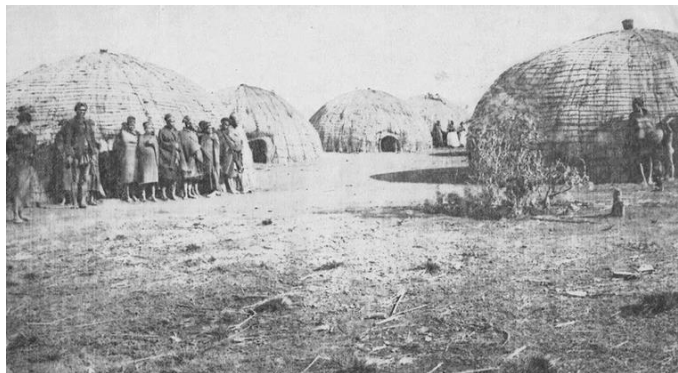


Gertrude described Zulus in native dress on city streets using large wagons carrying three or four tons and pulled by 16 to 20 oxen. She wrote: "There were at that time three miles of railway in Natal, and perhaps not a hundred in all Africa; now there are ten thousand miles in South Africa alone."

For the first six months in Natal Gertrude studied the Zulu language. It was not long before she was teaching at schools in small villages or kraals. Hogan wrote: "The kraal schools taught by Miss Hance were a success and in time there were six at different locations." She even helped to write a *Zulu Second Reader*, which would be printed in the US by the American Board of Missions. Gertrude involved her fellow missionaries in gathering traditional native folktales for the reader. The book included animal stories, fables, tales of distinguished Zulus and Bible stories. This convinced me that she respected the Zulu culture.

The Zulu language is nothing like English and even has some click sounds. As described by Gertrude, "The Zulu language is a very beautiful one, and up to that time it had been kept to a remarkable extent unmixed with the languages of other nations, who since then have invaded the country." She expressed admiration for missionaries preceding her who mastered the language, publishing grammars, dictionaries, school cards, hymn-books and in "1883 the mission succeeded in bringing out the complete Zulu Bible."

Miss Hance described a kraal in her book: "The heathen Zulu lives in a kraal, which is composed of round grass huts. These huts form a circle about a circular hedge in which the cattle are kept at night. Each wife has her own private hut; the larger boys have their own hut and the larger girls have a hut with a grandmother or some older woman, who has charge of them... The huts are made by driving long limber sticks into the ground, curving them to a height of about seven feet, forming a round top, then neatly weaving in other limber sticks, or reeds. Two or three posts are put underneath and it is nicely thatched over to the ground with grass. The door is about two or two and one-half feet high."



The photo in Gertrude's book shows the inner circle for the cattle. The photo at left was with Hogan's manuscript and shows the huts with some of the Zulu people. The copy is from Harvard University's Houghton Library.

The multiple wives were a concern for the missionaries because the wives set aside by a Zulu converting to Christianity were societal problems. Another concern was infanticide, which Hogan wrote about: "Infanticide occurred when a deformed child was born or...twins. A Zulu superstition claimed that

the mother or father would...die if both infants lived. A clot of earth was put down the child's throat...With the coming of the missionaries a better resolution...was to give one twin to the mission." Discarded wives could also seek refuge at the mission.

Gertrude wrote about the difficulty of starting meetings for women in kraals. A Christian native "induced to undertake the work with me...could not believe that a heathen woman, in a kraal, married, settled down and with children, could become a Christian, if she had not been instructed as she herself was when a child." Gertrude would send word to the chief woman that they would visit if the neighborhood women could gather in her hut. Stooping to enter the hut's two- to three-foot doorway, the women would move to the left as was the custom. The women gave Gertrude a mat to sit on each time she visited. At first the women asked questions about Gertrude's "clothes, gloves, hairpins, etc." She waited for them to tend babies and get quiet before she began with a hymn and prayer. "Then we would ask them what they remembered of last week's meeting. It was months before we could get them to admit that they remembered a word." Eventually one woman would tell a little, encouraging others until the "Bible story of the week before was told." They would tell a new story, close with a hymn, prayer and Bible verse.

Gertrude wrote: "For more than a year we kept up such meetings, with apparently little result. The weather was often very hot and most trying to me..." Soon her compatriot told her she saw things differently than she had at first. She noticed the women "talking together of what they have heard at the meetings."

Hogan stated that annual salaries for the women missionaries in 1875 were £85; in 1880 they were raised to £90, while the single men received £150 to £200, married men £200 to £275. Hogan concluded: “Even though the women were discriminated against in terms of salary, they still put forth great efforts in their work.”

She continued: “There were few articles from home that Gertrude Hance longed for in Africa, but she did miss ... an organ for church music. The first year in Natal she sang the hymns unaccompanied, but she so dearly loved music and wanted to hear it; so at her expense, an organ was shipped to her.”

A desk was supplied to Miss Hance by the Woman’s Board through intercession of a fellow missionary, who told of Gertrude’s need due to her “large correspondence in connection with her *Ubaga* [a newspaper printed in Zulu].” This was another reason to admire Hance. Even though she had to post bond of £100 sterling for the British Colonial Government to allow the newspaper to circulate free of charge within the colony, “Miss Hance felt...that the Zulus should have some kind of worthwhile material to read so that the literacy they had obtained could be utilized.” She wrote about Christianized Zulus, a brave blind boy, a dying native missionary, an old tribesman or women accepting Christianity, “all intended to inspire others by example.” Her paper was widely read in Natal and at most mission stations in Zululand and had 330 subscribers.

The work took a toll on the missionary. When she was on furlough in 1885, Gertrude spent five months at Clifton Springs Sanitarium. After regaining her health she spoke at many church meetings from “Chicago to Boston” about the need for missionaries and about her own experiences. On her way home in 1885, she had gone through the Suez Canal and visited France, Switzerland, Germany, and Holland. In Switzerland she stayed in a private home, writing “The pleasure of being in such a home was greatly enjoyed. One could understand the people and country so much better than if only staying at hotels.”

After returning home for good in 1899, Gertrude posed with her youngest sister Ellen English and Ellen’s daughters Bertha, Alice and Jessie. These nieces stayed with their Aunt Gertrude when attending Binghamton Central High School around the turn of the twentieth century. Alice was researcher and amanuensis for Gertrude’s book, *The Zulus Yesterday and Today*.

In 1916 the book was published by Fleming H. Revell Co., New York, and a brief review of it appeared in a Methodist periodical, *The Christian Advocate*, Vol. 91, P. 1413: “...the author tells of these savage people as they seemed to her, just as neighbors and friends. The book records twenty-nine years amid a heathen people during a period when they were coming rapidly under the power for good and for ill of...white civilization... In some aspects the physically vigorous Zulu stands up in pleasing contrast to the Boer, the grafter and the rum seller throughout this vivid story.”

In a letter dated 29th January 1900, Jessie wrote from Binghamton when staying with her Aunt Gertrude to another of her mother’s sisters, Jennie Gill, that it was examination week and “we have been home most of the time and have had more fun than we have had before since Aunt Gertrude has been here.” She said that Aunt Gertrude gave her some side combs and that on Saturday she and Alice were invited to “see the moving pictures. Aunt G. went too...the pictures are very amusing and instructive. We all had a good time.” She also mentioned that on Sunday at church her Aunt Gertrude “spoke to the Junior Christian Endeavor this afternoon. Alice and I went.”



Jessie's letters in December 1901 from Corbettsville tell of chicken pox she and her siblings had and of the birth of a baby girl born to her brother George's wife, Julia. On January 5th she wrote: "Aunt Gertrude was not very well. She thought that she ate too much Xmas candy; and then she had a slight cold, as she went out to church twice Sunday and wore her new suit without her cape."

Also in her retirement years Gertrude went again to Clifton Springs, NY to recover her health. By March 1901 she was able to do some traveling. She sent her image on a postcard to Julia, wife of her nephew George English. Written on the back was, "Julia, I wish you a very Happy Christmas and New Year. Aunt Gertrude. This was taken by Alice when we were at Washington March 1901. It is Mount Vernon overlooking the Potomac."



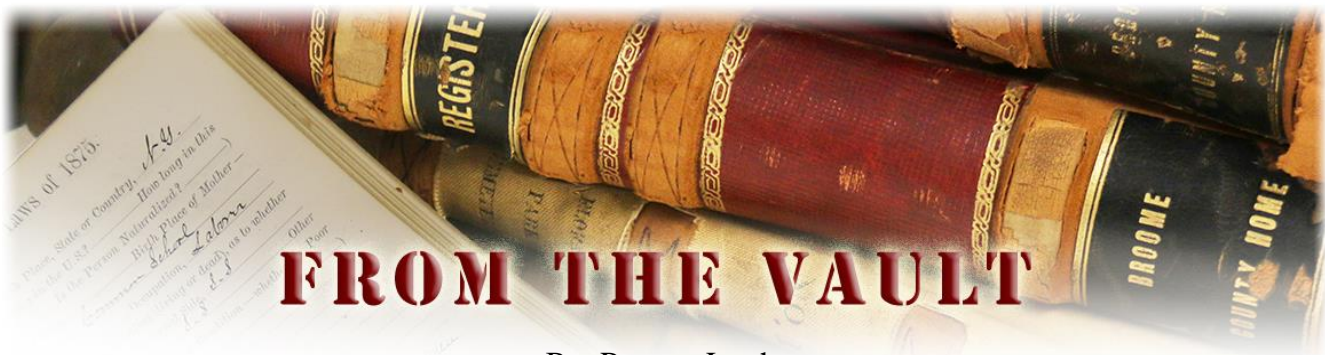
It is telling that the first provision in Gertrude's will, after her debts and burial expenses were paid, was to bequeath \$1,000 to the Woman's Board of Foreign Missions incorporated in Massachusetts in 1869. This was the largest specified amount in her will. She left each of her living sisters \$300. She also gave the mission board all rights, interest and royalties to her book.

She gave to her sisters and nieces many specific items such as paintings, trunks, books. She gave a Persian rug to Jessie English, "scarab brooch that was given to me in Africa" to Bertha English, and her "steamer chair" to her nephew Robert English. And to Alice Gertrude English, who had helped her with her book, she left all her household furnishings, "in Binghamton and at the Hance Farm...my carriages and harness." She also gave Alice "all of my curios and hereby express it as my earnest wish and desire that they shall be kept together and at some time...be given to some public institution, preferably in the City of Binghamton." The "curios" were shields, weapons and other Zulu items and were given to Roberson Museum. I remember seeing them there in a glass exhibit case in the 1950s. Some years ago I inquired of Roberson curators, who located a record of the gift, but no record of what became of them. The museum no longer has them.

Hogan ended her manuscript by quoting the same fellow missionary who called Gertrude indefatigable: "After her retirement, Miss Hance lived in Binghamton...wrote a very readable book. She often suffered from ill-health due to numerous mishaps in her mission life. Once she had fallen from the back of a wagon; once from the back of a galloping horse; once she was poisoned, and was severely lamed by still another fall. Yet someone was able to write about her at her last missionary meeting in New York, 'I was glad to see Miss Hance, becomingly and handsomely dressed; tall and genial as ever.' Most missionaries come home so fagged and worn!...she had, in spite of all, really *lived*, not existed...and her interest in all pertaining to South Africa was noticeable and pleasing."

My opinion of missionaries has broadened as I tried to visualize this woman growing into her work from age 26 to 56. One highlight was her teaching at six kraal schools and her care to use traditional native stories and heroes in her reader for children. Another was her patience and persistence in the meetings for women in their kraal homes. It was surely a worthy cause for the mission stations to care for children saved from infanticide and wives from abandonment. That Gertrude produced a newspaper in the Zulu tongue every other month for four years at a cost to subscribers of one shilling per year was admirable. And while she did all this, she kept in touch by letters to and from her sisters and their families.

Just as Gertrude wrote about her early prejudice, mine also melted away, lost in admiration for this pioneering nineteenth century woman and her mission.



FROM THE VAULT

By Roger Luther

In the 1980's, five large works of exquisitely detailed embroidery art were added to the Broome County Historical Society's collections. The works were created by a patient at Binghamton State Hospital around 1920. The artist appears to be German and was likely a patient at Manhattan State Hospital at Ward's Island in New York City prior to his transfer to Broadmoor Hall at Binghamton State Hospital.



A trolley car approaches a bridge at the left in the above image. "BSH" (Binghamton State Hospital) and "Lockport" appear on the side of the trolley. Text on the bridge reads: "Binghamton State Hospital bricece over the Succohano River and street car lein to Lockport, N.Y. Built on the S H ground below Broadmore."



A large stone bridge is labeled "The Brooklyn Brige 1875." Trolley cars, horses and carriages are shown crossing the bridge. A band of musicians is pictured along the river bank, above the text: "Hutson River Lein Kastelgarten ship landing." A ship flying American and German flags is labeled "American Post Stimer to Europe..." *Note: the American Post Steamer sailed weekly between Hamburg and New York.*



Above is a view of the northeast corner of the State Hospital Campus showing Broadmoor Hall, male residence built in 1907. To the left is Wagner Hall, female residence built in 1915. The building at the top left corner is Edgewood Tuberculosis Hospital. Text references Adam and Eve, beginning of the world, State Hospitals at Ward's Island and Binghamton, and is signed "Joseph Roth, the 2nd erloeser (redeemer) of the world, state of New York."

For more information, detailed photos and descriptions of all five pieces can be seen at nysAsylum.com/artwork

Broome County Historical Society collections are housed in two secured, climate-controlled vaults, one located at the History and Genealogy Center at the Broome County Public Library, and the other in the basement of the Roberson Museum. Each issue of the *Bulletin* features an item or collection of interest "From the Vault" of the Historical Society.

Upcoming BCHS Programs

JANUARY 20

Harvest – the History of Agriculture in the Southern Tier and Northern Pennsylvania
 Brian Frey, Director of History & Heritage – WSKG

Held at WSKG Studios, Gates Road, Vestal

FEBRUARY 17

The Closely-Knit Multicultural Community of Binghamton's Susquehanna Street
 Brenda Cave-James, African-American historian, poet, singer.

MARCH 16

An Exhaust-ing 75 Years! The Life of the Parkway 75th Anniversary of the Vestal Parkway
 Margaret Hadsell, Vestal Town Historian

APRIL 27

Rod Serling's Binghamton – How Binghamton Shaped His Career and Influenced His Writing
 Brian Frey, Director of History & Heritage – WSKG

Held at WSKG Studios, Gates Road, Vestal

MAY 18

World War II Corporal Margaret Hastings – Owego Native and Member of Women's Army Corps

Emma Sedore, Tioga County Historian

JUNE 15 & 16

Vanishing Schools of Broome County – From the One-Room Schoolhouse to Modern-day Repurposed Buildings

Gerald Smith, Broome County Historian

Refreshments at 6:30 p.m.,
 followed by the program from 6:45-8:00 p.m.

Programs are held in the Decker Room,
 Broome County Library, unless otherwise specified.

Broome County Historical Society Board of Trustees

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Send articles or comments to editor Roger Luther
 Email: rluther@nysLandmarks.com

Local Historical Societies

Binghamton Township Historical Society

President: Esther Pettengill
 Meets 4 times per month, April – October
 Call for dates, times and directions: 669-4151
 Old Hawleyton Methodist Church, Binghamton

Binghamton Civil War Historical Society

Meets at Hillcrest American Legion near Chenango
 Bridge exit off Rt. I-88
 3rd Tuesday at 7PM except June – August.

Town of Colesville

Historian's Advisory Committee

Historian: Val LaClair, lac49rings@aol.com
 Meets at Colesville Town Hall
 2nd Monday, March - November at 7PM

Deposit Historical Society

Museum open year-round Tuesday 9:30 to noon for
 research, and Thursday & Sunday 2-4PM
 Memorial Day – Columbus Day for exhibits.
 Information: www.deposithistoricalsociety.org

Kirkwood Historical Society

Meets at historic Kirkwood Schoolhouse,
 2nd Tuesday, April – December at 1PM

Iroquois Studies

Contact: Dolores Elliott, 729-0016
 For information visit www.otsiningo.com.

Nanticoke Valley Historical Society

President: Sandy Rozek
 Meets 3rd Tuesday, 7PM.
 Museum open Sunday afternoon, thru Sept 23.

Old Onaquaga Historical Society/ Colesville-Windsor Museum

President: Eileen Ruggiero, 775-1190
 Meets at St. Luke's Church Museum in
 Harpursville, 3rd Monday at 7PM, May to October.
 Museum is open 2nd Sunday, 2-5PM, May – Nov

Old Village of Union Historical Society

President: R. Ted Warner, 727-2503
 Meets 2nd Monday of each month at 7PM., Sept –
 June at 40 Washington Ave, Endicott.
 EJ & IBM Museum open Saturdays 10AM – 2PM

Vestal Historical Society and Museum

Historian: Margaret Hadsell
 Museum Director: Ramona Kacyvenski
 Museum exhibits ongoing



BROOME COUNTY HISTORICAL SOCIETY
 Roberson Museum and Science Center
 30 Front Street, Binghamton, NY 13905

Non-Profit
 Organization
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 Binghamton, NY

MEMBERSHIP

To become a member of the Broome County Historical Society (BCHS), fill out the form below and check one of the following:

- \$20 Individual
- \$50 Sustaining Individual
- \$30 Family
- \$75 Sustaining Family
- \$10 Student (K-12)
- \$100+ Corporate
- \$100-\$499 Patron
- \$500-\$999 Benefactor
- \$1000+ Memorial

*Please Consider
JOINT MEMBERSHIP*

To join both the Broome County Historical Society *and* the Roberson Museum and Science Center, add \$40 to your selected category.

Name

Address

email

Please mail this form with payment to Broome County History & Genealogy Center
 185 Court Street, Binghamton, NY 13901