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1837 Elizabeth Bechtel Schantz wedding dress and her canopy bed and curtains that were a wedding gift. The dress and bed curtains are from the MHEP collection, gift of Dorothy Longacre McGann.

Photo by Joel Alderfer

Everyday and Sunday Best:

Mennonite Clothing of the mid 19th through early 20th Centuries

This exhibit features clothing, fancy and plain, worn by area Mennonites from the mid-19th through early 20th centuries. The exhibit includes week-day clothing, Sunday best and wedding finery – in the context of room settings of the period. Included are plain dresses, bonnets, wedding dresses, men’s coats and hats, and more.

The bedroom (mid 19th century) in the photograph above features the blue silk gown worn by Elizabeth Bechtel Schantz on her wedding in 1837, as well as the high-post canopy bed with its original chintz curtains given to Elizabeth by her parents as a wedding gift, along with other furniture from her bedroom. Other room settings include a late 19th century parlor and an early 20th century kitchen. The parlors feature wedding outfits from the 1870s and 1880s along with children’s “Sunday clothing” of the period, and the kitchen will highlight “plain dress” and weekday clothing from the first half of 20th century. The exhibit will be on display until October 29, 2011.

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A Look Back at 2010 Programs and Exhibits



The exhibit: *Photography of Anna Guntz: A Mennonite Farm Woman's Life* was on display from January 13-February 20. The photographs depicted local Mennonite farm and family life in the mid twentieth century.

Photo: 1953 Baling Hay by Anna Guntz

The *Annual Penn View Christian School Intergenerational Art Show* featured student work along with work from a family member. The exhibit was on display from May 4-28.

Photo by Alice Keppley



The Whack & Roll Croquet Tournament on June 4 -5 was an exciting event and an important fund raiser for MHEP. Event coordinator Dan Lapp is working to create an even better community event for 2011.

Photo by Cindy Longacre



Dan Ruth discussed his experiences working with farm horses at the Apple Butter Frolic on October 2. The 37th Annual Apple Butter Frolic was a wonderful day after a heavy deluge of rain the day before.

Photo by Phil Ruth



Introducing a Local Treasure

John L. Ruth

We are pleased to feature in this issue of the *Quarterly* a foretaste of a projected publication of local historical significance. Author/editor Brian Hagey, a former Board member of MHEP, has entitled his manuscript *Paper, Quill and Ink, Being A Primer On Towamencin Township History and The Diaries of George Luken, Towamencin Township Quaker Farmer, Schoolmaster, Abolitionist*. Of three Luken manuscript diaries known to have survived, two were acquired several years ago by Brian, a Towamencin resident himself. After his purchase he was delighted to find a third volume archived at our Mennonite Heritage Center. Though he feels that the existence of more volumes was most likely, their possible survival and whereabouts are unknown.

A painstakingly careful transcription of the three known manuscripts has occupied Brian for the past two years. His resultant 366-page manuscript includes fifteen short introductory essays in which he sets the diaries in their familial, religious, geographical and cultural contexts. Our sample consists of two of Brian's essays, and a month's worth (June 1814) of the diary itself. Even the latter small excerpt (comprising three out of 310 diary pages) makes evident how rich a store of specific information and color awaits us in this hitherto neglected treasure (with explanatory notes and index).

Watching George Luken till and plant and mow in seedtime and harvest, following him to school, mill, market and meetinghouse (both Quaker and Mennonite), observing him dealing with hired help and bargaining neighbors – all this and more in a pre-Civil War era to which we have precious little other historical access, makes for an unexpectedly enriching perspective. A whole company of local people are named. Social attitudes become evident. The radius of George's travels – to Philadelphia, New Jersey or Delaware - is in itself a revelation. And to think that after all these years we can now savor the daily life of a family over a century before their old farm in Towamencin Township was transformed into the campus of the Christopher Dock Mennonite High School!

Beyond the relevance of these diaries to our Mennonite life, the even richer Quaker and Towamencin Township references will make their publication a permanent contribution to the historical legacy of Montgomery County and beyond.

Three Excerpts from Brian Hagey's

Paper, Quill and Ink *Being A Primer On Towamencin Township History* *and The Diaries of George Luken,* *Towamencin Township Quaker Farmer, Schoolmaster, Abolitionist*

A Primer on George Luken
Of Towamencin Township

George Luken was born in Towamencin Township on the 14th of November, 1768 in a farmhouse made of logs on the Luken family homestead, near the later Christopher Dock Mennonite High School along Detwiler Road Kulpsville, Pa. The original farmhouse is gone today. George was one of ten children born to parents John Luken and Rachel Robinson. George's father, John, was born in 1729, most likely in Towamencin. His grandfather Abraham was born in 1703 in Germantown, Pennsylvania, and moved to Towamencin to begin farming circa 1728. George's great grandfather, immigrant Jan Lucken, was born a Mennonite circa 1655 in Krefeld, Germany. He adopted the Quaker faith shortly before or after arriving at Germantown in 1683. He married Maria Tyson Doors. Jan was very soon financially able to acquire five hundred acres of land in 1709 in Gwynedd, Philadelphia County now Towamencin Township in Montgomery County. That purchase of land became the Luken farmstead. Although Jan made the initial investment of buying the land, there are no records to suggest he lived on or farmed the property.

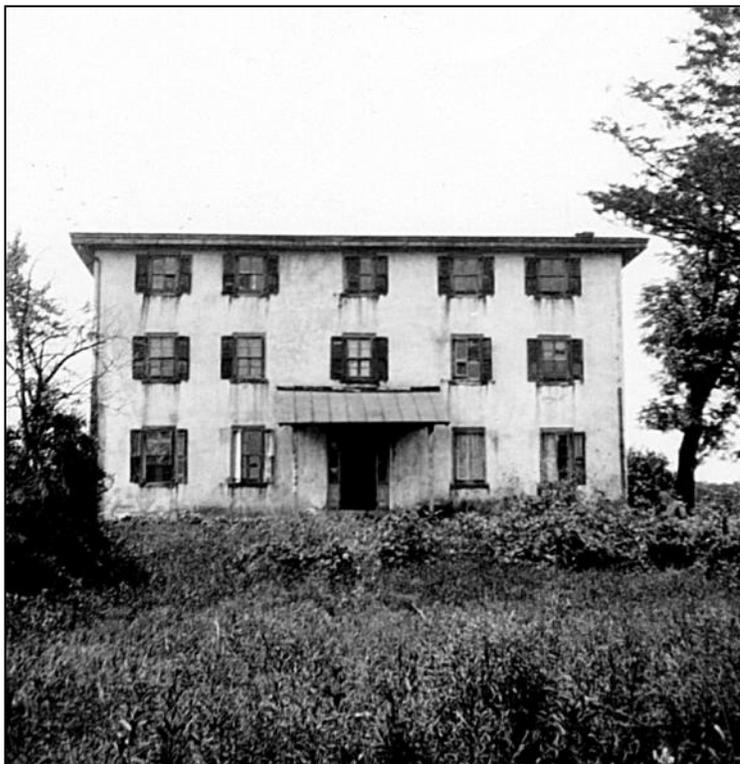
George Luken's grandfather Abraham of Germantown married English-speaking Quaker Mary Maurle (Marle) February 24, 1727 in Abington, Montgomery County, Pa. The Luken family soon thereafter adopted English as their language and the spelling of the family name was changed from Lucken to Luken. George and his father and grandfather spelled their surname Luken; therefore the Lukens spelling is not used in this publication.

Abraham and Mary Luken moved to Towamencin sometime in 1728; we know this because his name is on a petition with other locals petitioning for a road to be built through their locale that year. Abraham's name also appears on another petition with other settlers to have their properties adjacent to Gwynedd declared by the name "Towamensing." Abraham and Mary were the first Lukens to live on and work the Luken farm. Hundreds of other Quaker families had also moved from Philadelphia to Montgomery, Bucks, Chester and Lancaster counties and New Jersey, buying farms and building meetinghouses all over the region. Abraham and Mary built their first home, made of logs on the Luken homestead circa 1728, somewhere northwest of the Christopher Dock Mennonite High School campus.

Abraham sold approximately 100 acres of his farm to his son John in 1758. John Luken built a large farmhouse made of stone in 1805 along Detwiler Road near the Forty Foot Road, the present day Christopher Dock High School administration building. In 1810 John and his wife Rachael sold the farm to George Luken (author of the diaries). George improved the farm, adding an additional 25 acres by purchase, and passed the farm to his son Abel in 1849. Abel later sold the beautiful, well groomed area landmark farm, named "The Golden Lamb," to his son George W. Luken in the last quarter of the nineteenth century. After six generations of Luken ownership George W. sold the farm out of the Luken family in the early part of the twentieth century. The farm soon after began to deteriorate. Phil Johnson Ruth, in his 2004 book, *A Special Love*, celebrating the 50th Anniversary of Christopher Dock Mennonite High School, wrote that the farm had become an "embodiment of the nation's Great Depression." ¹

Carroll Johnston, new owner of the Luken Farmstead, began to restore the farm to its original beauty, adding more buildings and restoring the historic farmhouse, springhouse and barn. The old frame house behind the main house was torn down. He named the farm "Lockerbie," and during World War II there were even some crops growing on the farm again. In 1953, in response to local Mennonites looking for real estate on which to build a church-sponsored high school, the Johnston family agreed to sell 40 acres of the partially restored farm. The trustees of the Christopher Dock Mennonite School then had the Luken farmhouse, barn and other buildings transformed into a Mennonite high school. In this way the historic Luken family property once again became a beautiful local landmark, as it had been in the nineteenth century.

George Luken would never have dreamt that the farmstead where he spent his life, worked the fields, and conducted school would in 1953 become a high school named after another local schoolmaster from nearby Salford: Christopher Dock, who had died just a few years after George was born. Today, instead of the Luken farm growing crops of buckwheat, corn and flax as it had for well over a hundred and fifty years, a new crop of students is nurtured each year. The sound of students singing Mennonite a cappella hymns in four-part harmony during chapel and the excited cheers of fans as the swing of a baseball bat sends a ball high on its way to the outfield have replaced the bellowing of cattle and rustling of corn in the afternoon summer breeze. The Luken fields and farmhouse are still there, albeit with a new purpose.



The 1805 Luken farmhouse before being acquired by the Johnston family. *Photo credit: Phil Ruth*

At the age of 37 George married 18-year-old Quaker Esther Jeanes (spellings vary, but this form is what George used most) of nearby Whitemarsh, on December 12, 1805, at the Plymouth Friends Meeting House. Even though he was much older than his young wife, there is no evidence to suggest George was married earlier. Esther's parents were Joseph and Mary Bell Stroud Jeanes. She had grown up at the Jeanes home in Whitemarsh Township on present day Joshua Road at Stenton Avenue. George and Esther moved into the Luken Farm with George's parents shortly after they were married, and the farm was deeded to them in 1810, with interest payments to be made until George's father's death, which took place in 1813. They bought the farm for 1,500 pounds plus interest, totaling 1,700 pounds (approximately \$4,420 in the early nineteenth century).

George and Esther raised ten children on their farm near Kulpsville; nine lived to adulthood. Each of the children was born in the farmhouse with Doctor Kriebel or neighboring women present to help with the deliveries. Their children were: Abel born 1807, Edith 1809, Mary 1811, Beulah 1813 (died in infancy), Seth 1814, Sarah 1816, Hannah 1818, Eliam 1821, Comly 1823, and lastly Stroud in 1826.

The Luken family attended Gwynedd Friends Meetinghouse on the Sumneytown Pike at Dekalb Pike across the road from the William Penn Inn. According to James Quinn of Gwynedd Meeting, a noted Quaker historian, the Lukens were one of the most influential Quaker families attending Gwynedd Meeting during the nineteenth century.² For several decades George and his family were seen by neighbors, once and sometimes twice a week, riding in the family wagon, on horseback, or in the family chair (a two wheeled horse drawn cart) to Quaker meetings at Gwynedd. Many times after the meeting was over the family stopped by a friend's house on the way home for a meal and a visit, or they would arrive home where friends or extended family members would be waiting for a meal. If it became too late, or bad weather made it unsafe to travel at night, guests simply spent the night before leaving the next morning after breakfast.

In a historical publication published by Gwynedd Meeting entitled *300 Years of Worship and Service at Gwynedd Monthly Meeting*, Laurie Halse Anderson wrote: "Quakers were snug within a comfortable circle of Friends; they lived near other Quakers, they usually married Quakers, and their social life revolved around Monthly, Quarterly, and Yearly Meetings. They came into contact with non-Quakers in the course of business and in school, but they had quite definitely carved out a niche for themselves, emphasized to outsiders by their plain dress and speech." Quakers were indeed what we term today a "tight-knit group."³ Anderson describes exactly how George and Esther Luken interacted with Towamencin neighbors. They depended heavily upon their neighbors of all faiths for help on the farm, and they in turn constantly helped their neighbors on their farms. The Lukens also felt a sense of kinship with their Mennonite neighbors, as they and the Quakers shared some theological beliefs and customs, such as refusing military service and swearing oaths, abstaining from alcohol, not practicing infant baptism and worshipping in plain meetinghouses. On the first Sunday in May 1835, George mentions worshipping at Salford with the Mennists as he called them, and remarked that many took bread and drank wine. This was noteworthy to him since Quakers did not celebrate communion, but rather considered every meal to be a communion with God. George also wrote that he or his family worshiped a few times at the "Mennist Meeting" in Towamencin and at the Brethren Church on Old Forty Foot Road near the Skippack Creek. He never mentions worshipping as a visitor at Christ Church in Towamencin Township.

The Luken family did, however, attend many burials at local houses of worship. An invitation to a funeral of a friend or neighbor would be delivered to their home usually a day or two before the burial. Family plans for the next day were changed and George and his wife and family got in the wagon on the morning of the service and returned home as soon as the service was over. He wrote that on a couple of occasions the mourners arrived before the corpse, and he seemed to be a little taken aback over that. But this was a community event and although it was sad and solemn, there still was a lot of visiting and news to catch up on in the church yard before services began, and again as soon as the service was over. Sometimes he was called upon to measure the size of the deceased for the coffin; and more than once he was even asked by the deceased person's family to stop by at many family members or neighbors as quickly as he could to deliver the invitation announcing the burial taking place within a day or two. Once he went as far as Horsham to deliver the sad news of a burial planned for the next day. He wrote in February 1837 about a local family, the Wilsons, who buried four of their young children within a month.

Another community event regularly experienced by the Lukens and other residents of Towamencin was the estate auction or "vendue," as it was termed during George's time and still by some persons today. An estate auction occurred when the elder generation needed to liquidate all their worldly possessions, sometimes even including the real estate. The auction usually happened when the elderly persons needed to move in with their adult children to be cared for, or if they were recently deceased. Many needed items for the farm and home were purchased by the

Luken family at these vendues. George wrote more than seventy times that he or his family or friends attended such local vendues. They were not just occasions for making a good purchase, but also a wonderful way to visit with friends and neighbors in the community, catching up on the news of the day. Everyone turned out not just to get a good buy but also, sometimes even more importantly, to visit friends and neighbors. There is no doubt that the auctioneer must have had to stop the auction process to urge the crowd, engaged in visiting, to keep the noise down. My wife and I have been to many a local farm auction in Towamencin and other communities, and sometimes during the process observed the auctioneer having to stop the business at hand to politely but firmly state to everyone: "We are here today to bid and buy, not to visit." Until very recently local farms and homes in Towamencin still held those auctions or vendues through the fair weather months. It is still a very common rural event across much of the nation, as it remains the most efficient and quickest way to liquidate items from an estate. It is of course still a wonderful way to catch up on local news and gossip. In reminiscing about county auctions, one always remembers the aroma of the delicious home-baked goods made and sold by the ladies of the local church, usually served from the corn crib or other shelter in the barnyard. An auction is still an important event at many communities that benefits the family and the community on multiple levels.

George also involved himself in his community by attending local school meetings and writing meeting notices for the committees. He wrote receipts and other legal documents for families who did not have the skill to write them on their own. He responded to calls to be present for jury duty in Norristown, and locally for road jury (a group of men appointed to decide where roads were to be built and sometimes also called upon to build the road). George wrote a number of times how he and his boys spent time with neighbors who had little or no engineering experience at building or maintaining roads and bridges in the township. They would head out for the day with their oxen and cart loads of stone for the roadbed, or would haul new timbers for bridges under construction or repair. During winter, men shoveled the roads clear or packed the snow down with horse-drawn rollers so that sleighs could travel smoothly and safely on top of the snow. In addition to working on the roads, the Luken family also paid local road taxes.

George Luken, Schoolmaster

George's other profession was that of a schoolmaster, and it may be that one of the reasons he kept his diaries was so that his grammar, penmanship and writing skills were practiced all year long. There are, however, no records to suggest how he received his own education. During the late eighteenth century, Quaker and non Quaker children in the Gwynedd area were taught by schoolmasters paid by parent subscribers. Class was in session a few winter months each year at a couple of locations in Gwynedd, including the Quaker Meetinghouse on Sumneytown Pike (sometimes called the North Wales Road). George could have boarded in a relative's home near one of these locations to receive his education, or his parents could have taught him at home, as there were no laws requiring students to go to school at that time. Lastly, he could have attended school at the Salford or Skippack Mennonite meetinghouse schools. The schoolhouse in Towamencin Township next to Gottschalk's burial yard was built in late 1798 or 1799, too late for George to attend there as a student. Regrettably, there are no records of how he received his education. However, we do know that as an adult he taught at the Towamencin Mennonite meetinghouse school or, as he termed it, the "Skippack School at Towamencin."

Schoolmasters near Towamencin, Salford and Skippack who were known to have taught during George Luken's youth included Mennonite Christian Cassel and Lutheran Herman Ache. In the years just after the Revolutionary War, Hessian veteran Heinrich Brachtheiser and former students of Christopher Dock - Andreas Kolb, Hupert Cassel and Jacob Gottschalk - all taught in the area, and could very well have taught at Skippack and Salford meetinghouse schools, playing a role in the education of George Luken and other Towamencin youth.

The venerable schoolmaster Christopher Dock, who died in 1771 when George was only three years of age, would certainly not have taught him, but the legacy Dock left to educators in Colonial Pennsylvania most certainly influenced schoolmasters who may have educated young George. Finally, as with many families in Towamencin and other communities across our nation, we can be sure George's parents and siblings helped him at home with reading, writing and arithmetic.

The earliest we know about George Luken's career as a schoolmaster dates to 1804, when he was 36 years old. One afternoon he left hot coals improperly stored in his schoolroom, which caused the Towamencin Mennonite combination schoolhouse and meetinghouse to burn to the ground. He may have taught school earlier than this, but no records exist to substantiate that fact.

George tells us in his diary that he taught “scholars” (he always uses this term) at the new Tennis School near the Tennis Graveyard from 1812 to 1814. William E. Morris’s 1848 map of Montgomery County shows a schoolhouse on Allentown Road near the location of the present-day Towamencin Shopping Center. This is the Tennis Schoolhouse to which George refers in his diary. While it is suggested in E. M. Mathew’s history of Towamencin that the Tennis Schoolhouse was in existence as early as 1814, George wrote in his diary about the “new schoolhouse” next to the Tennis Graveyard two years earlier, on December 1st, 1812. The schoolhouse opened for students on December 14, 1812 and the first session ended sometime in March 1813.

In his third surviving diary (1830 - 1837) George recorded teaching scholars at home in the frame house, which was behind the larger Luken farmhouse. He also wrote about teaching at another schoolhouse which, based on his writings, was probably the Tennis School along Allentown Road. Regrettably, he rarely made clear where the schoolhouses were located. In an article on Towamencin Township history read before the Historical Society of Montgomery County in 1899, John C. Boorse, Esq. of Kulpsville said that in the 1850’s a political party made up of former Democrats and Republicans known as the "Know-Nothings", sometimes met in the "Old Luken School House." 4 Though Boorse did not disclose the location of the schoolhouse either, it probably was the old Tennis Schoolhouse.

Through much of the first half of the nineteenth century the school term in Towamencin Township was held from late December to the end of March. Since there was no work to be done in the fields during those months the youth could be excused for a time. By the end of March the ground and weather began to warm, and it was back to the fields for every able-bodied person. It was so important to have everyone out in the fields working because not just the livelihood, but even the survival of the family depended on how well the farm produced food each spring, summer and fall.

George writes about buying school supplies with his own money while on shopping trips in Philadelphia, a practice which continues today by many teachers faced with tightening school district budgets. He received compensation from time to time from the community, but complained that it was too little, and it was difficult to meet his costs. He also charged his students directly for schooling. Parents would sometimes send money with their children to pay George directly, or parents stopped by the farm at the end of the term to pay.

Class attendance was so low at times that George would call off school for several days, waiting for more scholars to show up. School was also cancelled if there was too much snow, if an opportunity for an important cattle buying trip came up, or when a friend or neighbor’s funeral was scheduled. He occasionally had one of his own children step in and teach if he was preoccupied at the last minute by something else. In 1814 he wrote that the school was very large with 31 scholars in attendance - the highest number of scholars he ever mentioned.

George didn’t seem to appreciate competition in teaching. One of his former students and next door neighbor, John C. Drake, who was taught to read and write by George and was also one of George’s part time hired hands on the farm, became a teacher in the late 1830’s. George wrote that Drake conducted his classes poorly and acted too unprofessionally with the students. George even complained that Drake’s theology was not taught properly to the students.

J. Henry Specht, Towamencin Township educator, author and historian, wrote that George Luken was known as a strict disciplinarian and was said to have put much stress on correct spelling. 5 In 1814 George wrote that he disciplined a male Tennis Schoolhouse student for bad behavior. The boy’s mother, thinking that this was uncalled for, took her grievance to the local Justice of the Peace. After Justice Conard heard the mother’s complaint, he ordered George to pay a fine of \$1.17 (“117” cents as George wrote it) for punishing the child too harshly. Many of us can well recall that when we were young it was our hope that our parents would never find out if we misbehaved in school, because if they did find out, we would suffer even more punishment at home for our bad behavior in school! This was an unusual case indeed.

Lastly, George must have instilled in his family the value of being involved in education, as not only did his children step in to help him teach from time to time, but grandson George W. Luken, son of Abel, became School Board President of Towamencin Township Schools in the last years of the nineteenth century.

George Luken's Diary for the month of June 1814

Fourth day 6th Mo 1st [Wednesday June 1st 1814] They at work as yesterday Isaiah Bell & Jesse Williams stopped & ate Dinner I did not work much today

Fifth day 2nd Soon after breakfast the Carpenters went away. I went to haul stone James Yocum came & mowed some that would be in the way of the Carpenters in the afternoon he helped me to haul Stone we finished at stovers quarry & out of my wood, & hauled one from Samuel Tenniss

Sixth day 3rd I attended with stone James Yocum came & ploughed some then he went to Screen gravel & in the evening we hauled one load & I got my Colt cut [neutered] pd Dollar to Jacob Hurning

Seventh day 4th I went to haul Gravel John S Boorse came he hauled two loads I hauled three & rain came on in the evening I went to J Reiffs mill they Masons quit afore ten Oclock

First day 5th I went to Gwynedd meeting, thence home. Esther gone to James Yocums Jun after a while Abel & myself went also

Second day 6th A Cloudy morning & presently began to rain. David Mashter two Journeyman & one apprentice came they went to Dress shingles we were at fence making till noon tho' very wet, afternoon they this is George & Darby went to take off the Boards off the Barn Sam Kocher Overseas today

Third day 7th The Carpenters as yesterday. S Kocher worded some tho' I stopped him. Darby & George at taking down. I was at Drakes smith shop got the black horse shod behind

Fourth day 8th Still dull the Carpenters want the barn down I got two of Krupps boys, Enos Luken, John Drakes boy, Jas Yocum & Wampole to help, we got it down, against One Oclock, they went away. John Camel came, & they went to work in the evening Cousin Robinson Keeler came

Fifth day 9th The Carpenters go on four the masons then James Yocum finished ploughing corn

Sixth day 10th They go on as yesterday, James Yocum started with my horses & waggon for boards John Camel went away this evening the others stay

Seventh day 11th The Carpenters go on and two Masons in the afternoon, we were at fence making Darby attended the Masons, the Carpenters went away

First day 12th I staid about home. Darby went away. Michael Hartzell came staid till towards evening then paid me in full 8 Dols"26 Cents went away

Second day 13th The two Masons began in the morning John Camel came about ten Oclock they work'd till about five & then rain prevented them, four Carpenters, Darby absent, tho' returned towards evening

Third day 14th A very wet day the Masons workd but very little three Carpenters workd some

Fourth day 15th Four Carpenters. Three Masons tho they finished a little afore four Oclock. I was inviting hand to raise tomorrow [They were to raise up the framework of the new barn on top of the foundation.]

Fifth day 16th they came so as to be above thirty persons of us, tho' we did not finish tho' no accident but some blame the want of Whiskey tho' I bless and praise my GOD__

Sixth day 17th These came so as there was 21 persons we finish'd afore ten Oclock they all went away we went to plant potatoes, tho rain soon stopped us three more Carpenters came a little afore Eleven Oclock

Seventh day 18th They were at the bridge I was at Reiffs mill, in the afternoon we planted potatoes tho, did not finish Davids wife & two Children came

First day 19th I settled with Darby Sloan & paid him for all but the two last months, which is 28 Dollars which I shall pay when he want it Davids wife & Children staid till afternoon they then went away. My Companion with Mary Keeler & myself went to John Luken's they not at home I went to Isaac Krupps, thence home

Second day 20th We cut one tree not sound, then a second that sound. I took it to saw mill they Carpenters at shingling six of them. I finished with planting Potatoes. Mary Boorse here this afternoon

Third day 21st They at shingling I harrowed some Corn in the afternoon I took a log & brot home 1120 feet of lath this evening four carpenters went away

Fourth day 22nd Three Carpenters till noon then all went away. I at harrowing Corn George at working at the Bridge Isaac Krupp Jun Makes my Meadow for half [i.e., will cut, rake and haul the meadow hay in return for half the crop]

Fifth day 23rd I was at Drakes, in the afternoon I loaded ¼ cord wood started, went to John Yetters unloaded, went to Father Jeanes's staid all night, now I owe John Yetter for 27 Bushels lime.

Sixth day 24th Started went to Germantown enquired for Shingles but fond none went on & on Township line road lost my tail board went back to search & found it at which time a man wanted to swap for my sorrel horse & made such a fair story & with flattering words, I being too credulous never tried his horse but exchanged he pd me five Dollars, & had said the horse had wall eyes & good eyes, but before I drove him one mile I found he was blind so when I got to the City, I went to two Justices they both informed me there was no law for horse trading so

I went to the man he gave me 7 Dollars more so I came to the tavern pd my expense went & loaded 500 Shingles pd 13 Dols" but oh the remorse & regret that I felt was it not dreadful, more than I can describe with pen or tongue I hope it be a lasting monument on my mind never to deal in haste no more, or never to deal in horses any more, so I came on the A. Davies & staid

Seventh day 25th I borrowed Amos Davies horse to come home, left the other there with information how he is to be disposed of, came on home the Family well. James Yocum & George at mowing for me. Jas quit at noon went home. George mowed some in the afternoon then we went at the hay, & hauld some of my part what I. Krupp made to the shares. Uncle Joseph Luken came & staid with us

First day 26th I went with Uncle to Gwynedd meeting in his Chair, I walkd back nearly to Hislers tavern. Jas met me on the Ball horse, we came home Darby Sloan had been here I met him on the road, after I had ate Dinner I started on my black horse to go with Amos's horse home got there afore dark & staid they well

Second day 27th Started early got home afore my folks were up. George mowd some in the field by the road, in the afternoon Benj & Andrew Krupp came to mow, we hauled hay it rained some in the evening Rebekah Drake went away for to stay away

Third day 28th Benjamin Krupp came to mow. George & he mowed we at the hay

Fourth day 29th Benj & Andrew Krupp came to mow & three Carpenters came to work, they put on the roof & went at weather boarding, we hauled some hay the sheep went away

Fifth day 30th Two Carpenters. George mowed some I went to hunt the sheep & found them came home went at the hay, afternoon Cousins Jacob & Tary Weber came & rain very soon came tho' not great we got one small load of hay.



The lane leading from the Forty-foot Road to the former Luken farm in the 20th century.

Photo Credit: Phil Ruth

Endnotes:

1. Philip Ruth, *A Special Love: The Founding and First Fifty Years of Christopher Dock Mennonite (High) School, 1954 –2004*. (Lansdale, Pa.: Christopher Dock Mennonite High School, 2004) p.13.
2. Author's communication with James Quinn
3. Laurie Halse Anderson, et al., *History of Gwynedd Monthly Meeting of Friends, Gwynedd, Pennsylvania*. (Published via the Internet, 2005), p.41.
4. John C. Boorse, et al., *Historical Sketches: A Collection of Papers Prepared for the Historical Society of Montgomery County Pennsylvania Vol. III* (Historical Society of Montgomery County, Pa 1905), p. 65
5. J.Henry Specht, *A History of Towamencin Township*. (Kulpsville Lions Club, 1947). p. 36

A Look at 2010 continued.....

No Greater Love: Church of the Brethren Mission in China was on display from August 24-November 2. The exhibit was a fascinating look at China's turbulent history in the early to mid twentieth century and the Brethren missionaries who lived and worked there. Guest curator Gene Wampler, the son of Brethren missionaries, loaned many family artifacts for the exhibit, including the red silk banners shown here that were given to the family before they left China on furlough.

Photo by Joel Alderfer



Christmas Feather Tree Workshop participants learning the technique for creating their tree on October 30. The workshop was led by Pat Oxenford. 2010 Workshops included Making Scrapple and Sausage, Theorem Painting, Sgraffito Pottery, and other traditional arts.

Photo by Sarah Heffner

We are grateful for the continuing donations to the library and archives that help preserve and share the local Mennonite heritage. The photographs and family records depicted here are from the Winfield and Sallie Ruth collection.

Photo by Joel Alderfer



2011 Events

We are still working on confirming programs and events for 2011 but be sure to mark your calendars for the following special events. Please check our website www.mhep.org often for updates and announcements. The 2011 calendar includes:

February-March

Tuesday evenings, Feb. 1-Mar. 8- Traditional Oil Painting Workshop led by Dot Bunn, 6-9 pm. Advance registration only.

March

20 Reception for Perkiomen Valley Art Center's Membership Exhibition, 2-5 pm.

April

2 Daniel Strawser Wood Carving Show, 10 am to 3 pm. Carving demonstrations from 11 am-12 noon and 1-2 pm.

16 Rug Hooking Clinic led by Karl Gimber. Advance registration only.

May

3 Reception for Penn View Christian School Intergenerational Art Show, 3:30-5 pm, MHC.

12 Mennonite Heritage Center Bus Trip – “Re-traveling the 1737 Walking Purchase” Bus Tour.

14 & 15 Croquet Clinic open to all players in the June WHACK & ROLL Croquet Tournament, 1 to 3 pm, MHC lawn. Registration suggested.

June

3&4 Third Annual WHACK & ROLL Croquet Tournament.
25 Gardens in Bloom Tour.

July

21, 22, 23 Used Book Sale. Mennonite Heritage Center lawn “under the tents”.

October

1 Apple Butter Frolic at the MHC campus, 10 am to 5 pm.

December

2 Preview Reception for Christmas Market, 6-9 pm, \$5 admission (open to the public).

3-4 Christmas Market at Mennonite Heritage Center, Goschenhoppen Historians Museum, Schwenkfelder Heritage Center.

3-31 Pennsylvania German Folk Art Sale and the Landscape Art Exhibit.

Thank you to the Fransen Family Foundation

We are grateful to the Fransen Family Foundation for funding the organization and cataloging of the Elmer G. Kolb Ministerial Collection. The \$5,000 grant award will help support the archival work on this important ministerial collection. Elmer Kolb (1905-2004) and his wife Emily Moyer (1906-1990) were Mennonite mission workers with Franconia Conference in the urban setting of Pottstown, Pennsylvania, beginning in the 1930s. Kolb was an early and consistent record-keeper and his collection is important to the story of Franconia Mennonites in the twentieth century.

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Museum & Library Hours

Tuesday - Friday

10 A.M. to 5 P.M.

Saturday, 10 A.M. to 2 P.M.

The mission of the Mennonite Historians of Eastern Pennsylvania is to collect, preserve, and interpret the Anabaptist-Mennonite heritage in order to educate, inspire, and witness to the church and broader community.



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From *Every Day and Sunday Best* - Preacher Jacob Latshaw (1796-1867) and wife Mary Hiestand Latshaw (1794-1874) of East Pikeland Township, Chester County, in about 1855. He was a preacher for the Vincent and Coventry Mennonite congregations. This is one of the oldest photographs of a Mennonite minister and wife in the Franconia Conference area and depicts mid nineteenth century area Mennonite dress.
Source: Mennonite Heritage Center Collection.

Exhibits

December 2010—October 29, 2011

Every Day and Sunday Best: Mennonite Clothing of the Mid 19th through the Early 20th Centuries

Life Center Gallery Exhibits

March 15-April 8, 2011 Annual Membership Exhibition of the Perkiomen Valley Art Center

Reception: March 20, 2-5 pm.

May 3-27, 2011 Penn View Christian School Intergenerational Art Show, Reception: May 3, 3:30-5 pm.