

# HAYCOCK HISTORICAL NEWS

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## JOHN MARX AND SONS WHOLESALE MEATS

by Jane Nase

For most of the mid to late 20th century, a butcher shop thrived in Applebachsville and its products, especially scrapple, developed an almost legendary reputation.

The shop, called John Marx & Sons Wholesale Meats, was located on the eastern end of Apple Road. It was owned and operated from 1949 to 1984 by John Marx and his son, Carl, along with a grandson, Carl Jr.

The shop's history with the Marx family started in 1949 when John bought the shop from a Philadelphia meat processing company, according to his 50-year-old grandson, Carl Marx Jr., who lives in Quakertown.

Carl Jr. said his grandfather was born in the U.S. and at age four, went to visit his grandparents in Austria. When World War I broke out, he was forced to stay and there learned the butchering trade. He returned to the U.S. in 1926.

Upon his return to the U.S., he went to Philadelphia where he worked as a butcher for a meat processing company. The company also operated a shop in Applebachsville where John was eventually transferred in the 1940s.

In the late 1940s, the company closed the shop and sold it to John in 1949. Marx's family lived in a home next to the shop. It stayed a family business until closing in 1984.

After the store closed, John became a truck driver and Carl Jr. remained in the meat processing business and currently works for Alderfer/Leidy's in Quakertown.

The shop provided a great service for farmers in Applebachsville and others in the area. It did custom slaughtering and also sold ham, bacon, scrapple and sausage. Everything was done at the shop and each employee was part of all aspects of the process. A typical

week went as follows: Monday they slaughtered 5-6 steers. Custom cutting was done that day, too. For example, if someone wanted a hindquarter of beef, that would be cut and packaged. Tuesday morning they would kill 30-40 hogs and the afternoon was spent butchering beef. Wednesday they would cut up the pigs and start curing the meat to make hams and bacon. Thursday they made sausage and sliced the bacon and packaged the retail orders. Friday they made scrapple and lard and started smoking the meats. They also packaged the orders for pick up. Saturday was a day most people came to pick up their orders. They didn't have a meat counter like you see in other stores. People came into the shop area and asked for

their items. What Carl Jr. said he misses the most is meeting and dealing with the customers.

The farmers used the Marx's butchering skills for their own animals. They did not butcher game animals but occasionally smoked chickens and turkeys for farmers.

Marx's ham, bacon and scrapple were very well known. The hams were smoked with apple and hickory wood in three big smoke houses in the shop. Hams took about 3

days to smoke. When Carl Jr. explained about cook-

ing the scrapple, one could hear the nostalgia in his voice. He said no one made scrapple the way his grandfather used to and it was one of their biggest sellers.

Along with selling at the shop, Marx's meats were sold at the Doylestown Farmer's Market in the 1950s. When people from out of the area were coming through for a vacation, they would call in an order and pick it up on their way. One customer took scrapple with him back to California.



*Pictured are Carl Jr and his grandfather, John, with hams at their shop. Photo was taken in 1981.*



# LAURA DIDONATO AND HER ANGORA GOATS

by Jane Nase

Angora goats, from which mohair is made, originated in the Ankara region of Turkey. Bred for their special wool and milk products, the goats were used extensively throughout the Middle East for centuries before being introduced to Europe. The fiber has been used in Spain and France since the 16th century.

Angora goats were introduced to the United States when seven doe and two buck goats were imported in 1849.

During World War II, the U.S. became concerned about wool production because military uniforms were made from wool. The decision was made to blend wool and mohair, which prompted the government to begin subsidizing wool and mohair farmers in an attempt to keep the supply lines open. Texas currently produces 90% of the mohair in the U.S.

In Haycock, Laura DiDonato of Mountain Pride Farm on Woodbine Lane has been raising goats for many years. Her first angora goat was given to her, which she later bred to produce goats with better quality mohair. Laura received a bachelor of science degree in animal husbandry from Delaware Valley College, and her scientific knowledge serves her well in this avocation. She has continued to breed her goats to produce high quality mohair and great pets.

Angora goats usually live between 8-15 years. However, if not properly cared for, they are delicate and susceptible to health problems if nutritional requirements are not met. Proper maintenance is very important especially since the climate in Pennsylvania is much different than Texas.

Shearing techniques for the goats are very important. Laura used to shear the goats herself. However, she has found that having a professional do this with her yields a better result and frees up valuable time. Goats are sheared twice

a year, fall and spring. It is important to shear the goat in one pass with the tool. The clippers must go down to the skin level so the fibers will be the longest. Fibers that are at least 3 inches are the most desirable since they are easier to spin into yarn. The baby goats produce the softest mohair. The fiber tends to get coarser in older goats, but goats that are 4-5 years old still have good quality mohair as well. Goats with coarser fibers are used in rugs rather than clothing. Fibers from other animals are blended with the mohair for specific handling qualities of the yarn or finished product.

Once the goats are sheared, the fiber is processed in a mill. Laura uses a mill in Michigan where it is cleaned and carded. Carding involves breaking up the fibers so they are somewhat parallel with each other, producing long strips called roving. Roving allows for easier spinning into yarn.

Laura also enjoys spinning the yarn and using the fiber, roving or felt to make various projects. She punches hooked rugs from her yarn or roving. Needle felting pictures and clothing are uses for the felt, roving and raw fiber. These processes take quite a long time to become a finished product. Some of her pieces will be on sale at the Kringle Shoppe.

Laura's knowledge comes from various sources, including basics from her college degree and from people at a fiber guild she belongs to in Upper Bucks County. Also, she has taken classes at shops and conferences in the area. But she feels her personal experiences are her best teachers.

Besides angora goats, Laura also raises pygmy goats, llamas, chickens and guinea hens.

Additional information for this story came from Mohair.com and Wisegeek.com.



Laura DiDonato, pictured right, steadies a yearling angora goat while professional shearer, Emily Chamelin does her work. Chamelin is from Westminster, Maryland and gives shearing demonstrations at the Maryland Sheep and Wool Show. She travels from state to state providing quality shearing for the small flock owner.



A llama and pygmy goats keep the angora goats company while they wait their turn to be sheared.



## TENDING TO FAMILY

by Amanda Cregan

*The following article is reprinted by permission from the September 10, 2010 issue of The Intelligencer.*

The baby who was once abandoned is now the woman who refuses to abandon the McCarty family's history.

Time has etched away the names and dates delicately carved into these old stone gravestones, but Rosanne McCarty knows each one of them.

Though the woman was adopted as an infant, McCarty says she has dug her roots in.

"Most of all these graves here, the old ones and the new ones, are all my old relatives," she said, as she walked the cemetery grounds of Old St. John the Baptist Catholic Church in Haycock.

Dating back to 1743, the cemetery is among the oldest Catholic parish cemeteries in the Philadelphia Archdiocese.

The church is the site of the oldest Catholic Baptismal record in North America, when Albertina Kohl was baptized in 1741, according to records McCarty has gathered.

Among these pre-Revolutionary War graves and ghosts (and yes, there are ghosts, says McCarty), are the whisperings of her family and many of Upper Bucks kin, like Fries, Geigel, Haney, Buck and Kohl.

The McCartys were Roman Catholic and emigrated from Ireland, seeking religious freedom. Patriarch Edward McCarty bought the 500-acre farm as part of William Penn's Walking Purchase in 1739, she said.

The family homestead is still there, just past the old church and over the stone bridge into Nockamixon.

The homestead still includes the Mass room - a great room where the early community gathered for religious services - and a private bedroom strictly maintained for traveling priests.

"They would light the fires on the hills to let people know the priest was coming," said McCarty.

By 1743, the community had established a cemetery on the hillside, just above Haycock Run.

It was 33 years before America would declare its independence.

Edward McCarty's mother, Unity, who was buried on the family farm in 1741, was reburied at the new cemetery, becoming the first in Old St. John the Baptist Catholic Church's cemetery.

The circa 1798 stone church that was built adjacent to the cemetery grounds was destroyed by fire. It was rebuilt in 1855.

It's the third-oldest church in the Philadelphia Archdiocese.

The little white chapel remains today. With blue and gold interior trimmings, ornate stained glass windows, hand-crafted wooden pews and intricate, white alters with gold leaf trimmings, the chapel sits empty. Its old spirits only receive visits from McCarty and another caretaker from time to time.

"When they talk about history this is what you talk about,"

she said. "When you sit in these pews, it's almost like you can feel them here."

She has been pushing the clergy of the new St. John the Baptist Church in Nockamixon to open it up for weddings and funerals, but to no avail.

Taking care of this old church, for now, is a job McCarty has accepted.

The 66-year-old still lives in a house her grandfather built, just down the road.

The Ottsville woman shares her life with dozens of cousins, nephews, nieces, aunts and uncles. She is a life-long teacher, spending her career in schools in Easton, Quakertown Community and St. John the Baptist Parish School.

And though she spends countless hours tending the graves of her family and the old church where they worshipped, she is not truly one of them.

She was once a "boarder baby," explained McCarty, as she sat in a wooden pew, splashed by rainbow colored sunlight shining through the old church's stained glass windows on a hot, late summer afternoon.

As a newborn, her mother abandoned her at Sacred Heart Hospital.

She was among a generation of children that was left at the Allentown hospital. The babies were loved and cared for by the nuns, and even brought into the sisters' rooms at night and "boarded" until the nuns could find families in the area to adopt them, explained McCarty.

"They took care of me and nurtured me for five months," said McCarty, who was adopted at 5 months old.

And now the baby who was left without any family is surrounded by more family than most.

"There was always a connection. Now that I'm in my 60s, I now look at the path that came because of the nuns," she reminisced. "I thought I was the luckiest girl in the world to be one of the McCarty family. It was a very safe place for me, always."

Rosanne McCarty is truly one of their own, said her 81-year-old cousin Helen Koenig.

"No one in our family at all thought about (the adoption)," said the Warminster resident. "No one ever talked about it. They say you get like a lot of the people you live with, she has some of the same traits as her (adopted) mother. It's amazing."

McCarty continues to invest her life in others.

"She does a lot of her own charity. She goes visiting people because they're old or they've lost someone. She keeps in contact with the nuns that taught at the school at St. John. She's always doing something for somebody," said Koenig.

As she continues to yank weeds, mow and brush fallen leaves off the headstones of the family that took her in as one of their one, McCarty knows that this will be the place she too will be buried.

"I belong here."



# JOANNE ISAAC FEATURED ARTIST AT KRINGLE

by Michele Malinchak

Twentieth century Russian-born artist, Marc Chagall once said, "Great art picks up where nature ends." For more than four decades, printmaker Joanne Isaac has done exactly that. While her focus is floral compositions, her work encompasses a broad range of subjects including old wrought iron fences, architecture, the alphabet and memories of her travels abroad.

Isaac has exhibited at Kringle in the past and this year she is the featured artist. A limited number of her original etchings will be for sale, as well as giclee reproductions of her artwork. Giclee (pronounced Gee'clay) is a French term meaning to spray or squirt. Giclees are computer-controlled prints produced by high quality inkjet printers that project tiny droplets of ink onto the paper. The resulting image has all the tonalities and hues of the original etching but at a more affordable price.

When asked why she chose etching as a medium, Isaac said, "I've always liked the fine line of crow quill pens. I think it transposes well to this type of print making." The artist rarely works from photographs and usually makes sketches to record her ideas.

Isaac's etchings are intaglio prints and involve coating a metal plate with a material that resists acid, called the ground. The design is drawn on the ground with a sharp needle, thus removing some of the ground. When the metal plate is soaked in an acid bath, the lines that were drawn will be etched or eaten away. These sunken areas will receive the ink while the rest of the ink is wiped clean. The plate in contact with damp paper is passed through a roller press and the paper picks up the ink as it is forced into the sunken areas.

Isaac attended Parson's School of Design in New York City,

as well as Yale School of Fine Arts in New Haven, CT. She exhibits internationally and has a huge following in Japan, where her giclee prints are made. Collections of her work include Unicef, the U.S. Embassy in Paris, Honolulu Academy of Fine Arts, Free Library of Pennsylvania, New York Public Library and others too numerous to list.

Artists run rampant in her family and include her aunt, grandfather, mother, sister and daughter. Isaac was raised in New York and later lived in Connecticut, but it is here in Haycock that she feels most at home. Her 100-year-old farm-

house and garden provide much of her inspiration and allow her the peace and solitude to create her art. She once said, "Actually, rest has been part of the mode of my operation in art. I try never to work on my art unless I am somewhat peaceful, so I can convey what I think art is supposed to say."

Flowers have always been an integral part of her life and gardening is a daily part of her day. In the book, *Joanne Isaac, Flowers and Memories*, which is printed in Japanese and English, she said, "I need to see flowers around me all the time. This is part of me, as is cultivating and caring for the gar-

dens that produce the flowers I cut and arrange."

On a recent cold November day, zinnias fill a vase on a small table outside the artist's home next to some gourds. A frost is predicted and Isaac walks through a thick carpet of leaves into the garden, clippers in hand, to collect the last of the zinnias. Throughout the seasons, she arranges fresh cut flowers in antique vases that become subjects for her prints. Her style of arranging is fresh and informal, like her art—always letting nature have the upper hand and picking up where it leaves off.



Joanne Isaac in her studio

## STOVER SCHOOL PAINTING DONATED



Haycock Historical Society wishes to thank Margaret Bickley-Anders for her very generous donation—a painting of the Stover School done by Mrs. Florence Fluck, a long-time teacher at the one-room school. The painting will hang at the Haycock Township Municipal Building until such time as the Haycock Historical Society can display it in a building of its own. A brass plaque will accompany the painting identifying the artist, the subject and the donor.



# SOCIETY NEWS

## RESEARCH COMMITTEE

Presently, the research committee will not meet until March of 2011. If any member would like to contact me for help in researching a project, my number is 215-804-0216. During the winter, I will be working on deed research using the 1798 direct tax records for Haycock Township. If anyone is interested in helping with deed research, please contact me by phone or e-mail: wdewald@verizon.net. Deed research will establish where many of the early settlers lived and what type of house and other buildings were on the property. The tax list gives us a glimpse of the properties listed, but it does not tell us where these properties were located. With some, as Stokes, Emig, Stover Houses we have a general idea, but others as Detweiler, Ditterman, and others we do not know where these properties were located within the township. The deed research can be done at Spruance Library, but is more easily done at the recorder of deeds office at the Doylestown Court House. Deed research is not difficult and can be fun. After we have the deed we will be using the description of the property to plot it on a map of Haycock Township. Our goal is to have a 1798 plot plan of all properties in Haycock Township, identified by owner's name, and if not occupied by owner the renter of the land.

Along with this information of property owners, we would like to link any genealogy of the families to this parcel giving us a record of our early settlers. If anyone has early genealogies of these families who lived in Haycock and would like to share them with the society, it would be greatly appreciated. HHS is also accepting deed research already done on homes. We hope to start a data base of all the old homes in Haycock Township with the deed research attached. We will make copies or scan pictures of your information.

Thank you all for your help.

Pat DeWald, Research Committee Chairman

## KRINGLE CHRISTMAS SHOPPE

Bucks County Latvian Baptist Church  
1142 Apple Road, Applebachsville, PA  
Friday, 12/3, 1:00-8:00 • Saturday, 12/4, 10:00-4:30  
Sunday, 12/5, 12:30-4:30

Now in its seventh successful year, Kringle has become Haycock Historical Society's hallmark event and major fundraiser! This juried collection of only the finest local artists, authors, musicians and skilled hand-workers has attracted a growing amount of attention. Visitors have the opportunity to browse the festive displays while listening to continuous live holiday music performed by our member-musicians. (Look for our Kringle CD!) Complimentary refreshments are offered in our hospitality kitchen and there is no charge to enter the show.

This year our featured artist is member and Haycock resident, Joanne Isaac, an internationally recognized etching artist and print maker. A sizable collection of her work will be available for sale with a percentage of all sales going directly to Haycock Historical Society. In all, 40 artists, authors and craftsmen will participate, including our new authors, Pam Feist-Varkony and Margie Goldthorp-Fulp. They will be on hand Saturday, from 2:00 PM until 4:00 PM to sign copies of their newly released book, *Our Lost Tohickon Valley - Haycock Township Bucks County, PA*. The annual HHS calendar that depicts scenes from Tohickon Valley will be for sale and will be distributed to HHS members at the November 18 HHS meeting.

Women from our host facility, the Bucks County Latvian Baptist Church, will be dressed in traditional Latvian costumes and will offer their amber jewelry and specialty foods. On Saturday and Sunday, member Greg Seifert of Mountain Pride

Farm and his team of Belgian horses will offer carriage rides through the village of Applebachsville, departing from Kringle. Mark your calendar and come support your society.

Kringle is a huge undertaking and we are actively seeking helpers. Consider donating time 65 the event, 11/28 from 2:00 p.m. - 8:00 p.m., 11/29 from 1:00 p.m. - 8:00 p.m. or 11/30 from 3:00 p.m. - 8:00 p.m. for hauling, cleaning, lighting, unpacking, set-up, checking inventory, **during** the event for greeting, stocking, bagging, register and parking, or **after** the event for clean-up, inventory and packing up. If everyone helps an hour or two it will make the job easier for everyone. Kringle is gratefully accepting donations of cookies for our guests and crock-pot meals for our hard workers during the days of the show and before. If you can help in any of these ways, please contact Diane Vosburgh dmvosburgh@gmail.com or Nancy DePue nde57@verizon.net. Those interested in participating as artists or fine craftsmen in the show, please contact Chris Handschin (215) 536-064 chandschin@verizon.net for details.

While shopping at Kringle Shoppe, have you enjoyed the live music?

This year, the Kringle musicians are making a CD for your enjoyment anytime.

Rich Laughlin's "studio" has recorded each musician and will pick two or three of each person's songs for the CD. The cover will be designed by Chris Handschin using a Kringle Santa with a musical theme. If you enjoy listening to our musicians while at Kringle, please consider purchasing a Kringle Music CD for \$7.00.

Also on sale will be Haycock Tote Bags for sale \$3.00. The bag is 13.5x12x7 and has a covered cardboard bottom and reinforced handles. Of course it also has our great HHS logo and website on the front.

## SOCIETY MEETINGS

**Thursday, November 18, 7 p.m.**- Jim Diamond will present "Domestic Animal Bells from around the World." His book will be for sale, which is titled the same as his presentation. Proceeds help pay for an endowment scholarship to Delaware Valley College.



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