

# HAYCOCK HISTORICAL NEWS

The Newsletter of The Haycock Historical Society • Fall 2011

## CONGRATULATIONS B. C. L. B. C. !

The Haycock Historical Society Congratulates the Bucks County Latvian Baptist Church  
on their 100<sup>th</sup> Anniversary.

To commemorate this special occasion for our meeting place hosts, we are presenting an updated version  
of *The History of Latvians in Haycock Township*.

by **Ralf W. Augstroze**

Superintendent and Chairman of the Church Council

Bucks County Latvian Baptist Church

Condensed for Haycock Historical Society from the version presented at the 100<sup>th</sup> Anniversary Celebration of the Church  
Sunday, Oct. 2, 2011

This year Bucks County Latvian Baptist Church, located in Applebachsville, Haycock Township, celebrates its 100<sup>th</sup> anniversary, and 78 years in its present sanctuary. This is a church whose first formation was witnessed by this community over one hundred years ago, and in the successive century, this church's hand has stretched out far across the globe. The beginnings of the Latvian culture in Haycock are directly tied to the advent of this church, and the two have been practically inseparable during this entire time. During this 100 year period this seemingly insignificant ethnic afterthought, a church property practically unnoticed by anyone who blinks as they drive by, has been the means partly by which many a seminary student has gained his education and gone on to lead flocks of multitudes, it has been instrumental in providing support and relief activity to refugees immediately after WWII, it has been a source of funds that have gone forth to energize a newly emerged post-communist church movement in Latvia, it continues to support various faithful causes in Latvia, South America and elsewhere, and, most importantly, it has been a place providing spiritual growth and comfort to the local Latvian and English-speaking community.

The very first Latvian settlers in this region, including southeast Pennsylvania, had previously emigrated from Latvia prior to the 1900's simply out of an adventurous desire to come to the United States. The next group of Latvians came here in 1905 after they were exiled from the unsuccessful Latvian uprising during the Russian Revolution. Latvians have come here on several occasions of events in the Latvian homeland.

After successfully resisting simultaneous attempts by Bolshevik and German armies to invade their land, the Latvian republic entered into a treaty with the USSR on August 11, 1920. The second group of refugees came over here just prior to this date.

The first Latvian family of Juris and Julia Burse arrived in this community in 1907 and set their hands to farming. They were members of the Latvian Baptist church in Philadelphia, which is some years older than our church, and they came here

to get away from the city, in search of a country community similar in appearance and character to that which they left behind in Latvia. Soon other families from Philadelphia learned of the Burse's satisfaction with their newly established pastoral life in the Haycock countryside, and followed in their footsteps. By 1909 eleven Latvian farms were in operation in this community. The Latvian community numbered about forty people by then, and they gathered weekly in one of their homes to worship and

pray, led by the testimonies and meditations of the adult men. Along with the Burses, the Latvian community at the time included the Sproģis (or Spruces, as they anglicized their surname), the Briedis, Kadegs, Goldbergs, Stefanovics, Stanislaws, Vestbergs, Āboliņš, Brants, Hermansons, Jansons, Junags and others. These families also collectively provided a Sunday school education for their children.

During this time these families were still considered members of the Philadelphia Latvian Baptist church, which is why the pastor from that church began to come to this area monthly to serve and lead the worship. In the beginning this was Pastor Neibuks, but beginning in 1909 it was Rev. Kvietiņš, who soon



also became enamored with this area and purchased a local farm.

Within the next few years, this group of the faithful agreed to formally consider itself an independent Christian collective, which, in fact, it had already practically been for several years. It wasn't long before they began to desire a building specifically for worship, so a fund drive began soon thereafter. In 1918 this group purchased a large parcel of land with several buildings in Haycock Township, at the intersection of Sawmill and Old School Roads, for \$1,650. That building still stands today and can be seen behind the home at the corner of East Sawmill



and Old School Roads. One of the buildings was converted into a church and sanctuary, where the congregation met for twelve years. They decided to sell that property in 1930.

Because several of the families making up the congregation lived in Applebachsville, on January 23, 1933, the congregation purchased a 2½ acre parcel of land here – the land on which we are at the moment. As is unfortunately and all too often the case among the otherwise faithful, various disagreements and dissent ensued surrounding the plans for this new church building project, but the major and most sensible part of this group actually set their minds, hands and prayers to cultivating this property and erecting a building. A building committee was formed and the church members were enthusiastically generous in their donation of time and money, and put in roughly 440 man-days of labor. The construction work, having begun on January 31 – a tough time of year to begin a building project – was completed just 2½ months later, and on Easter morning, April 16, 1933, the original church building, containing the sanctuary largely as it is today, opened and was dedicated. The building committee chairman, Mr. Siwert, handed the keys to the pastor, Rev. Daugmanis, saying, in Latvian, of course, “*This building has been built for the Lord! You are the Lord’s servant – open the doors and lead us to the Lord!*”

From this beginning until 1948 the church was under the spiritual care of the pastor from the Latvian Baptist church in Philadelphia. Here locally, the church was formally led by several successive lay leaders, superintendents and elders from the congregation itself.

In the meantime, back in Latvia, for the two decades following 1920, the country prospered. Great strides were made economically and culturally. Latvia, slightly larger than half the size of Pennsylvania in territory and with a

population of over two million - about the inhabitants of Houston - has a long history of strife and misfortune. A great deal of its trouble has been caused by its geographic position as a buffer state with major significant seaports in northern Europe, along with Estonia and Lithuania, between two historically aggressive nations - Russia and Germany. Because of their relatively small size between these two giants, plus Poland and Sweden in previous eras, the postage stamp-sized Baltic Republics have been trampled as pawns in land, seaport and power grabbing exercises throughout history.

As a side note, Latvia, whose history dates back to 9000 BC, has a culture that has often been confused with that of Russia, purely by geographic proximity. However, the native Latvian language, culture and people have absolutely no Slavic origin or connection whatsoever, but possess a distinct Indo-European culture and heritage all their own.

Thus countless Latvians decided to flee their homeland ahead of the occupying Soviet forces, knowing that temporary exile was a far better alternative to Soviet rule, deportations, hard labor camps in Siberia, and all the unspeakable terrors historically associated with the Soviet Communist regime. Imagine, if you will, as US residents that have enjoyed peace and tranquility on US soil for at least your lifetimes, who have comfortable homes and lives here, how it would feel if one morning you had to decide to leave your homes by the end of the day, taking with you only what you could hold in your hands, not knowing if you would ever return again. It seems unreal, doesn't it? As a matter of fact, you really have no concept whatsoever of how that might feel, do you? That is what the Latvian people here among you today were faced with in the aftermath of WWII – a scenario and emotions that are completely alien to every native American sitting here today.

Some of these escaping Latvians made their way to Sweden and many to Germany. In October 1944 Riga was reoccupied by Soviet troops. May 8, 1945 marked the official beginning of the third period of Russian - now Soviet - rule over Latvia, that would continue until 1990. The Latvians who escaped the 1944 seizure by the Soviets ultimately scattered all over the world.

Today Latvia is once again an independent nation, a full member of the European Economic Union and NATO, and is, once again, a thriving people, culture and economy among the free nations of the world.

Back in Haycock, in 1948 the church hired its first fulltime pastor, who would be dedicated to this church alone. This first pastor was the Rev. Jānis Zeltiņš, who, along with his family, was at the time a WWII refugee from Latvia in a displaced persons camp in Germany. Rev. Zeltiņš served in this position here at the church until 1950, when he was replaced by the Rev. Fridrichs Čukurs, my grandfather, who had just arrived here with his wife and daughter, my mother, from Ogden, Utah, where they had been sponsored by a local Baptist pastor's family, also as WWII refugees via Germany. A family fleeing the ravages of WWII could not just come to the US on a whim, as the US government was concerned over those who would emigrate here, unable, because of physical or mental difficulties, to assimilate and support themselves. It was therefore required that American families “sponsor” these refugees, vouching for the immigrants' well being, support and training, as they established themselves and became self-sufficient in this new land.

During WWII this church had shown special benevolence

to the Latvian Baptist refugees in Europe, sending them various supplies, sundries and support. When WWII ended, members of this congregation, by then US citizens themselves, began sponsoring and vouching for these refugees, preparing places for them here in the US. 1948 was a unique year for this church, as several hundred Latvian Baptist WWII refugees came to the United States from displaced persons camps in Europe. This sudden influx of Latvians caused a sudden resurgence in the population and activity of Latvian Baptist churches primarily in the north central and northeast United States, most dramatically here in Applebachsville. They came to this area primarily because of the already established church here, coupled with the very similar terrain and topographical characteristics of this region to the Latvian countryside, except for the prevalence there of dirt roads instead of our nice macadam roads, potholes and all.

As these sponsored refugees of various faiths and denominations, not only Baptists, began to arrive here, the church members took them into their homes and cared for them, giving them their first start in a new land, with a new language, customs and culture. Their original intent was to wait out the war, then return to Latvia. Never did they imagine that the Soviet Union would repressively occupy the Baltic Republics, placing them behind “the Iron Curtain” for the next 50 years, ending any desire of the immigrants to return to their homeland.

It is also worth noting that many of the families that ended up here in Haycock after the war had originally been sponsored by families far, far away from here – in different parts of the US and, in some cases, in other countries. Their desire to come together here, in the Latvia-like countryside, with their own Latvian Baptist brethren was the overriding factor and sentiment that drove these families to eventually pickup from wherever they had landed after the war, and travel to here to join this congregation. Shortly after the war this group of Latvians that landed far from here, but then migrated here numbered about seventy. When all the post-war resettlement ended around 1950, this church was about one hundred fifty members strong. The following fifty years would constitute the church’s heyday, with the congregation growing to almost two hundred active members in 1961.

During that period of time Applebachsville was truly a Latvian village. The vast majority of homes in Applebachsville proper – the village as it is bordered today by the “Village of Applebachsville” signs – were owned and occupied by Latvian families. If you live in Applebachsville today, it is very likely that the home you live in was once a Latvian home.

As the church now had grown in size and independence, there arose the need for adequate facilities. In 1952 the congregation erected a fellowship hall, kitchen, men’s and women’s rest rooms, and a front and rear vestibule – largely, the facility as you see it today. Subsequently the parking lot was asphalted, cement sidewalks added and finer landscaping cultivated. This fellowship hall was further expanded two decades later to accommodate more spacious events, and an expanded front vestibule was also constructed. The land directly behind the church, originally covered by forest and the massive rocks that dominate this area, was cleaned and groomed to become a park-like setting, with grass, benches and an outdoor sanctuary area. In 1994 beautifully designed stained glass windows were installed in the sanctuary, depicting elements of the Gospel, as well as Latvian ethnicity

– a gift from Latvian glass artist Leonids Linauts of Reading.

The church facility was not only the home of this congregation, but by 1961 had hosted twelve annual congresses of the Union of Latvian Baptists in America, with guests from all over the central and northeast US and Canada being housed by the local Latvian families, when Applebachsville could truly have seemed as infested by Latvians. The church has also hosted many Latvian Baptist song festivals, with which many of you are familiar. Because of the additional audience members from the wider community, it has been impossible to organize these festivals here in our sanctuary, so we have traditionally cooperated with several of the churches in Quakertown and even Bethlehem to provide the venue for the musical event.

As you know, song, and especially choral singing are a Latvian tradition that has not been lost on our church. This church has had a formal choir practically since its inception, and the choir’s activity continues today, typically with three songs sung at each Sunday morning service. During our history there have also been a men’s auxiliary, youth group, and a women’s auxiliary and Sunday school – the latter two continue to the present. As I’m sure you are also aware, our church worship services continue to this day in the Latvian language, which was also my, my wife’s and my children’s first language. St. Paul’s Lutheran in Applebachsville began as a German speaking congregation, but converted to English a long time ago. We are one of the longest practicing ethnic churches in this entire region, if not the nation.

In 1960 the average attendance at Sunday morning worship services here was one hundred twenty; Sunday evening worship services, sixty; Wednesday evening prayer services, thirty four; and Sunday school, seventy.

In 1954 a Latvian school was established under the church. The Latvian school operated for about ten years every Saturday morning during the school year, where Latvian children, youth and adults could learn the Latvian language, culture, literature, and geography.

Had the church not experienced the fortuitous influx of Latvians after WWII, this church may have ceased its Latvian language worship long ago. This influx was a miraculous event, as it suddenly reenergized a church in such a dramatic way as rarely happens in the typical flow of time. In 1960, however, only nineteen members remained of those who had been here prior to WWII – that was forty seven years ago. Since WWII this community has not seen anything similar to that invasion, and, hence, our congregation has experienced what some would call the fate that befalls any ethnic church in a nation and culture as vast and pervasive as that of the United States. In a sense, it is almost a miracle that our church has been successful in maintaining its ethnic face, language and traditions this long.

However, looking back over more than one hundred years of history, it is awe-inspiring to realize the impact, influence and relevance this, by American standards, small country church has had on its community, on a nation of people across the ocean, on various mission fields abroad and countless communities across the globe, by virtue of those who have come from our midst and gone forth into the world. As we face an uncertain future, it is heartening to us to know that we made a difference, spiritually fortified souls, and gave scores the peace, purpose and assurance that that are uniquely provided by a church community.

# ~ HAYCOCK PROFILES: SAM AND WILLARD STREAPY ~

By Marjorie Goldthorp Fulp

Sam and Willard Streapy are the youngest of six children born to George and Annie Streapy in an old stone house on their farm on Kellers Church Road, in Bedminster Township, PA. The house was a short distance down the road and north of Kellers Church. Sam was born in 1925 and Willard was born in 1926. In 1927 the family moved across the Tohickon Creek into Haycock Township, where George and Annie had bought the farm of George's parents, Allen and Frany E. Streapy, after the death of Allen. Allen and Frany had purchased the farm in 1905 from the heirs of Aaron Detweiler, who had owned the property since 1866. This farm was on the road which was later named Church View Drive, and is now a walking trail in Nockamixon State Park.

After their barn was lost in a fire in 1944, the Streapys sold the farm in 1946 to my parents, Lester and Florence Goldthorp Sr. The farm was torn down in 1965 when Nockamixon State Park was created.

Sam loved the farm, and was disappointed when he returned from WWII in 1946 to find that the property and home had been sold. He understood that his parents had to sell, because of the loss of the barn. Sam was drafted into the army in 1944, and was in Germany for two years. He was given a Bronze Star for fighting in the Battle of the Bulge. This was in the winter time when it was bitter cold. During the war he was a rifle man and rode on tanks. He was made a Buck Sergeant. Willard was in the army in Korea after the Korean War and was amazed at the devastation that he saw in Seoul.

The Streapys had 70 acres, and grew corn, wheat, oats, hay, potatoes, and strawberries. Their strawberry patch was large, and they sold the strawberries at three boxes for 25 cents, in Quakertown or Perkasio, going door to door. They raised chickens, hogs, rabbits and cows, and had horses. The chickens' eggs were sold to the Fretz Grocery in Perkasio. After the cows' evening milking, the full milk cans were kept cold overnight in the Streapys' spring fed water trough, until they were taken to the creamery in Bedminster Township. Sam loved the barn cats and liked to give them attention, and to this day he still loves cats. The dog he best remembers from the farm was "Sport", or Sporty", a mixed breed. At Christmas time the Streapys went up to the edge of their woods where there was a field full of cedar trees, and chopped down their own tree, as my family did years later when we lived there.

Mr. Benner, a baker from Silverdale, would drive his bakery truck to the farm and sell a box of left-over bread or cinnamon buns for 50 cents. While there, he loved to go to the chickens and feed them bread. He wore an old-fashioned money purse over his shoulder. Charles Althouse was the Streapys' mailman, and when the winter roads were slippery he paid the Streapy boys a quarter to put the chains on his car's tires so he could

make it up the steep hill that went between the Streapys' farm and the Courtneys' farm up the road. The Watkins man came around each year, selling salves and medicines. He would pay 2 cents for an empty medicine bottle.

The Streapy farm had a two-story stone spring house, which was built in the 1700's. The spring's overflow filled the water trough which was along the side of the road. The overflow from the trough ran through a pipe under the road and through a ditch in the pasture to a little pond which the Streapys had made for the ducks on the farm. In the early 1900's the local government paid the Streapy family to build the trough for passers-by and their horses. The Streapys also herded their cows to the trough for water. The upper level of the spring



Willard and Sam Streapy

house held a water tank to which water was pumped up from the spring by means of an electric pump (a Myers piston pump). The water then went from the tank to the house by gravity feed. The pump was powered by a Delco 32-volt electric plant, which consisted of 16 glass jar batteries filled with acid, and a generator. This electric plant was located in a small building by the barn, and supplied power to the barn and house. It also supplied power to a washing machine which Annie had in a covered area between the spring house and smoke house. Annie heated water for her wash in the big iron pot in the smoke house. Sam remembers the poles being erected for power lines when electricity was brought to their area of Haycock.

Annie Streapy had beautiful sunflowers growing along the springhouse wall that faced the yard. An artist stopped by and asked permission to paint a picture of the sunflowers. Sam remembers the artist sitting in the pasture as he did his painting. Sam doesn't know who has that painting now.

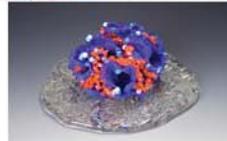
The Streapys used tractors: a McCormick Deering 10-30, a small Farmall, and an old iron wheeled tractor. Sam and Willard's older brothers, Edgar and Paul, used a horse to cultivate the fields, but Willard used the Farmall. Sam and Willard took corn to the Perkasio Mill to be ground for making mush. They also helped with the baling on the farm of their next-door neighbor, Winfield Keller. Many of the farm families took in foster children to help with the farming, as did the Streapys. Sam remembers girls helping his mother with her chores.

Annie Streapy did lots of canning. She canned rabbit meat, which Sam remembers was good. She canned tomatoes, made jelly from the strawberries, and made sauerkraut from cabbages. The Streapys butchered hogs, and used the big iron kettle in the smoke house to boil water that would be needed in the process. They had to very carefully carry the hot water from the smoke house to the barn, where the hogs were dipped to remove their hair. The Streapys made their own sausage, with the use of a hand operated meat grinder.

*Continued on page 7*



# Kringle Christmas Shoppe



**KRINGLE CHRISTMAS SHOPPE**

Kringle Christmas Shoppe, (Now in our *EIGHTH* successful year!), will open its doors at the Bucks County Latvian Baptist Church on Friday, December 2nd, from 1:00 p.m. until 8:00 p.m., Saturday, December 3rd, from 10:00 a.m. until 4:30 p.m. and Sunday, December 4th, from 12:30 p.m. until 4:30 p.m. Over 30 of our area's greatest artists and skilled handworkers will present their juried creations for sale. This year, our featured artist will be Haycock Township's own-- nationally recognized seed-bead artist, Wendy Ellsworth. Wendy is known for her amazing seed-bead sculptures as well as her beautifully intricate jewelry. She has authored a book on the creative and spiritual process of the art form and will have it available for sale. The hallmark of Kringle is our great free music offered by our talented member-musicians, vocalists and the Latvian Choral Group. The live music is performed continuously throughout the three day event. Within Haycock Historical Society's fundraiser, the women of the Bucks County Latvian Baptist Church offer the Latvian Kiosk, their own fundraiser for earmarked Latvian charities. Visitors will find a large collection of donated and reworked amber, which has been tastefully recreated into elegant jewelry pieces. The Latvian kitchen serves up locally famous "sweet" sauerkraut, piled onto tasty hot dogs, and there will also be Latvian cookies. Haycock Historical Society offers up our hospitality nook with free holiday treats, hot cocoa, tea and coffee in the kitchen. If all of this were not enough to make this a "Must See" event, member Jason Urban, owner of a rare antique MG, along with several of his antique car collector friends, will offer rides for \$10 each, in their automobiles, to support our fund-raiser, (weather permitting!) on Saturday and Sunday of the event! Kay Winters, Award-Winning Haycock Children's book author will be on hand signing books Sunday, 12/4 from 1 to 3. And yes, there WILL be great Raffle Prizes this year! Dozens of raffle donations and gift certificates from local businesses and vendors have already been collected and will become a part of our fabulous raffle baskets. There is truly something for everyone at Kringle! The best part is that shoppers can feel good about buying locally and supporting local businesses while getting superb value for their dollar. Cash, personal checks (with proper identification) & Visa/Master Card, (with purchases of \$50) are accepted at Kringle.

Members, your help is needed! Of course we want you to visit Kringle but also, if you have a little bit of freetime on that weekend, we invite you to help out at the event. We need people to help park cars, hostess, run cash register and bag items. We would also greatly appreciate your donation of baked goods and bottled water for our hospitality center. If you can help us even in a small way, please contact Diane Vosburgh: [dmvosburgh@gmail.com](mailto:dmvosburgh@gmail.com) or (267) 467-4548. Also, if you or a local business would like to donate a gift for our raffle we would be very appreciative. To do this, please contact Dorothy Bevilacqua: [dartbev@yahoo.com](mailto:dartbev@yahoo.com) (215) 536-0592

**VICTORIAN TEA**

The Haycock Historical Society's Victorian Christmas Tea/ Open House will be held at the Stokes House on Sunday, December 18, 2 p.m. - 4 p.m.

You are invited by George F. Dutch and his four sisters, in the year 1842. Come and celebrate a Victorian Tea with a modern twist.

**NEW MEMBERS**

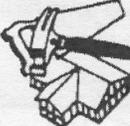
Welcome to our new members: Jessica Myers, Vytas Viesulas, and Robert Sheffler.

**TIME TO RENEW**

If you check your mailing label, you will see a date such as 12/2011, or letters such as LM. All members with 12/2011 should renew right now. There should be a form inserted in this newsletter for all members that are due to renew by the end of the year. Please fill out the form, note any changes and send your form and check to **Haycock Historical Society, Post Office Box 715, Quakertown, PA 18951.**



*Richard Landgreen and Lester Goldthorp working on the garden fence at the Stokes House.*



**KRAUSE  
CONSTRUCTION**

---

**ADDITIONS ▼ REMODELING**

**Gary Krause**  
 Certified Remodeler  
 (610) 847-5253

170 Buck Run Road  
 Quakertown, PA 18951

**HHD  
USA**

Sam and Willard and their siblings attended New Harrisburg School, which was a one-room school. Katherine King taught them, and she was an excellent teacher. For accomplishing perfect attendance for eight years, Sam received a diploma from the head principal of the county. Sam and Willard stopped attending school after eighth grade, because they preferred being outdoors, instead of sitting in a room. They did try half a year of high school.

Sam and Willard fished and swam at the Tohickon Creek in their valley, searched for arrowheads at the Indian cave down by the creek, trapped muskrats, and hunted mink and raccoons. They went to Sunday school across the valley at Kellers Church, and with their friend Paul Crouthamel, attended the square dances at the Kellers Church Grange. They knew Mahlon Gulden and his son Bill, who lived in Bedminster Township on the other side of the Tohickon Creek. They also knew Oscar Bauer and Benny Surket, who were Haycock Township neighbors. Oscar lived up on the road now called Boulder Lane, and Benny had a farm farther up on the road that is now named Church View Drive. The Nockamixon Lake marina was built on what had been the Surket property. The Streapys were good friends with Albert Kinzler and his family, who lived on what is now called Kinzler Lane. They would get together and play Pinochle.

Sam worked for Augustus and Ruth Goetz, who bought and moved to the Bedminster Township house in which the Streapys first lived. He remembers the Goetz's as nice people. Ruth Goetz loved flowers and Sam would weed the flower beds and mow the grass. He also took care of the Goetz's dog Rosie, an Iris Setter. Sam, Fritz Schreier, and others helped the Goetz's plant 3000 pine seedlings. Augustus Goetz had a brand new Ford Convertible and took Sam in this car to Norristown for Sam's driver's test. Half way there, Augustus stopped the car and said "Now you drive." He allowed Sam to drive the new car the second half of the way to Norristown, and then let him use the car for his driver's test, which Sam passed on the first try. Sam's first car was a 1931 Chevy, which he bought from a local farmer for \$10. The car had no tires. Willard's first car was a 1938 Plymouth, which he inherited from an aunt.

George Streapy operated a saw mill up the road from their home. The saw was first powered by a steam engine, and then by a tractor - the McCormick Deering 10-30. In the mill's operation the Streapys used a huge circular saw blade which was 52 inches in diameter. The Streapys cut down a lot of black walnut trees, which had hard wood, and were sold to a coffin maker in Coopersburg, Pennsylvania. A tractor was used to pull the logs down from the woods and through the fields to the saw mill.

Willard recalls that the sawdust from the mill was hauled and sold to Moyer's Meats in Silverdale. After Jacob Surket's barn burned down in

1934, (with flames from the fire flying around the countryside and up toward Kinzlers' farm), George Streapy temporarily moved his saw mill to the Surket farm to provide lumber while the barn was being rebuilt. Sam remembers the steam engine which first powered his father's saw mill, and the whistle the engine gave when it was steamed up. When a tractor was next used to power the sawmill, the tank of the dismantled steam engine was buried in the pasture across the road, to be used as the container for the septic system that the Streapys created when they installed indoor plumbing.



George Streapy's brother William (Bill), who lived in Perkasio, had a dump truck. Sam and Willard would go with their Uncle Bill to Philadelphia where they picked up oyster shells from the seafood restaurants. These shells were ground up and sold to farmers for their chickens to eat as a supplement to their diet. Uncle Bill also would buy coal, unload it from the trains, and resell the coal to the factories in Perkasio. He used his truck as a moving business, and to haul various cargoes. When he retired, he sold his truck(s) to Clyde Feist, who was the establisher and owner of the Tohickon Quarry.

Sam and Willard's oldest sister, Pauline, worked at the Royal Pants factory in Perkasio, and their other sister, Florence, worked at the Silk Mill. Pauline married Roy Eichlin, whose parents, William and Alice Eichlin, had a farm on Sterner Mill Road in East Rockhill Township. Roy's mother, Alice, ran a bed and breakfast at her home, and Pauline would help her on Saturdays and Sundays. Sam and Willard went along to play on the Eichlin farm while their sister Pauline worked with Alice.

The Streapys liked to go to the Quakertown Auction, which is now the Q-Mart. Back then hucksters would sell produce from their trucks. Sam loved the fish sandwiches which could be bought there for 25 cents. The fish were fresh from the ocean and fried.

Sam worked as a carpenter in Allentown, and then moved to Florida in 1952 where he and his wife Mary raised their family. Sam was involved in the construction of the high-rises being built in Miami in the 1970's. He still resides in Florida.

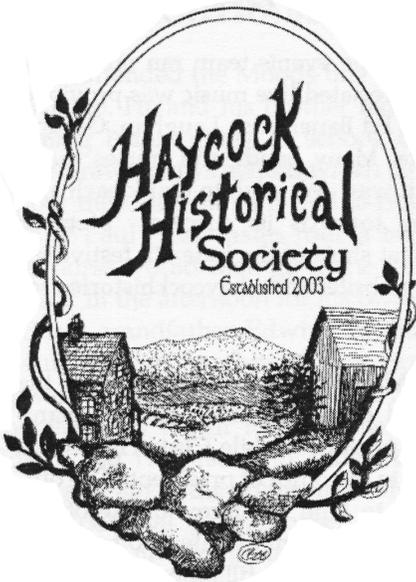
Willard worked in Allentown for American Houses, a company that made pre-fabricated homes. He next worked in Spring House, PA, where he built custom cabinetry for the True Blood company. Willard and his wife Ruth reside in Perkasio.



**Willard and Ruth Streapy**



**Sam and Mary Streapy**



**P.O. Box 715  
Quakertown, PA 18951**

## **AN INVITATION TO MEMBERSHIP**

**YES, ENROLL ME AS A MEMBER OF THE HAYCOCK HISTORICAL SOCIETY!**

**I WANT TO BE PART OF RECLAIMING OUR HISTORY AND PRESERVING IT FOR FUTURE GENERATIONS.**

- Individual Membership - \$20/year**  
Receive quarterly newsletter and attend all special functions this year – Jan. thru Dec.
- Family Membership (Parents & Children in household) - \$30/year**  
Receive quarterly newsletter and attend all special functions this year – Jan. thru Dec.
- Corporate Sponsor - \$100/year**  
Gain advertisement in our newsletter by yearly sponsorship (ad size smaller than business card)
- Corporate Patron - \$200/year**  
Gain advertisement in our newsletter by yearly sponsorship (ad is full business card size)
- Lifetime Individual Membership - \$200**  
Receive honorary lifetime status, receive quarterly newsletters and attend all special functions
- Lifetime Household Couple Membership - \$250**  
For just \$50 more, join as a household and enjoy all the benefits of lifetime membership

DATE \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE, ZIP \_\_\_\_\_

PHONE \_\_\_\_\_ E-MAIL \_\_\_\_\_

**SEND APPLICATION ALONG WITH CHECK MADE PAYABLE TO HAYCOCK HISTORICAL SOCIETY TO:  
P.O. Box 715, Quakertown, PA 18951**