

HAYCOCK HISTORICAL NEWS

The Newsletter of The Haycock Historical Society • Winter 2011

DANNELTOWN AND HARRIETT KING WALTER

by Jane Nase

As you drive on Stony Garden Road near the state game lands, this site was once occupied by several one-room log huts skirting each side of the road. In the late 19th century, this little group of log homes was called Danneltown. Two brothers from Ireland, Hiram and Jesse O'Dannel, founded the town by the right of squatters' sovereignty. The brothers built one-story log houses each with one room, one door and one window. Other people drifted into the area and did the same, and soon a small village sprang up. One of the residents in the village divided the one room in two and it is reported a couple lived there with their 24 children!

Dannelstown was a self-sustaining community, though it is not known how people survived since the rock-strewn ground was unsuitable for farming. Despite poor conditions, the town grew and its people gathered for a prayer meeting or a dance on Sunday evenings. One of the O'Dannel brothers acted as a minister for the prayer meeting and as a fiddler for the dances.

For many years, only its residents knew of Danneltown. However, after the Civil War, the area became popular with picnickers who came upon the little village. After that many people enjoyed a visit to the area. As the village's young people grew up, they moved away and eventually the settlement folded up. Around 1880, most of the remaining residents packed their few belongings and proceeded down Durham Road through Doylestown and onto a destination in Delaware. Finally, the last of the cabins crumbled later in the 1970s.

Dr. Henry C. Mercer often did archaeological work on the old houses in Danneltown. He and an assistant photographed Julia Grumlick's log hut on November 12, 1920. It is said that she had the last home in Danneltown. When

O'Dannel was about 80, he told Dr. Mercer's assistant that as a boy (approximately 1840) he could see sailboats on the river at Bristol on a clear day with a good glass on top of Haycock Mountain.

If you ride on Stony Garden today, you will see another larger log house in the Danneltown area. Harriett King Walter and her five brothers and two sisters lived there in the 1920s. The house had two floors, a summer kitchen, a front porch and an outhouse in the back. Harriett's oldest brother, Linford, worked for pottery maker, Web Singer.

Harriet's grandparents, John and Mary Elizabeth Angeny King, had a farm in Haycock as well. (Her grandmother's twin sister was Ida Weikel.) Around 1910, her father, Harvey King, worked in the Hottle Sawmill which was in

the area. She mentioned her father kept the horses for the sawmill in a big barn on the property. The horses were used to pull the logs out of the woods after being cut down. She remembers about six or seven houses in the area and city people would come up in the summer. Her chores as a young girl were chopping up kindling and bringing in wood. For entertainment, she sang in a country band in which her brother played the guitar and banjo.

Her family later moved from Danneltown to the Durham area. Harriett was

proud that she graduated from Durham School in 1936 and then from Nockamixon High School in 1940. She said she had a long bus ride and her parents had to pay for transportation. She hasn't been back to Danneltown in a long time but enjoyed talking about it. She would like to take a ride out to the area soon.

Information was gathered from an article Place Names in Bucks County by George MacReynolds, Bucks County Historical Society 1976 and Harriett King Walter.



Old postcard of Danneltown cabin donated by Quakertown resident Bill Bleam from his mother's collection.

HAYCOCK MENNONITE CHURCH

by Charles Malinchak

In the late 1930's, a Mennonite organization called the Franconia Conference sent missionaries to the northern areas of Bucks and Montgomery counties to establish churches.

Among the areas visited by the missionaries was Haycock Township, along with the Milford Township villages of Finland, Salem and Perkiomenville in Montgomery County.

Through the 1940s and into the 1960s, the missionaries' work eventually resulted in not only the establishment of the Haycock Mennonite Church on Mission Road, but also the present day Mennonite churches of Salem and Finland.

Haycock Mennonite Church Bishop and township resident Jonathan Schmidt said in the early years, church members gathered in rented space within the township. That changed by the early 1960s when the church was built on Mission Road.

Schmidt said the Haycock church was a branch of the Mennonite church in Lansdale, which is why the church's kindergarten through 12th grade school, which has about a dozen students, is called the LaHay School - short for Lansdale-Haycock.

The Haycock church is considered a conservative order of the Mennonite faith and has about 25 members. It is part of a Mennonite organization called the Mid-Atlantic Fellowship that is comprised of 21 congregations mostly in Pennsylvania, but also in New York and Missouri with about 1,700 members.

Schmidt, 53, said that when the church was founded it was part of the Franconia Conference, but by the early 1970s the church separated from the conference mainly because of television.

Haycock church members do not watch television and are committed to forgiveness, non-violence, pacifism, do not tolerate divorce, alcohol, tobacco, movies, do not lobby government or protest, are committed to the separation of church and state and are not politically active.

The move to ban television was a contentious issue when it surfaced in the mid-20th century, but is now an accepted and embraced part of life for members of the Haycock church as well as the Indian Creek Mennonite Meetinghouse in Franconia Township, Montgomery County.

While the no-television rule is not typical of all Mennonite churches, these two groups believe television is an intrusion into family life and its content is opposite to Christian values and morals.

But in retrospect, the issue of television was mild com-

pared to the dilemma created by the Internet, which for the Indian Creek church is something still being discussed and currently forbidden. At Haycock though, Schmidt said it has gained limited acceptance.

He said the decision to allow Internet use at home and work came in 1998 and was a somewhat difficult move with some believing it should only be allowed at the workplace and not at home.

There is no formal arrangement in place that monitors online use and the only physical requirement is that filters be in place to block inappropriate websites.

What is in place, he said, is a policing mechanism based on the trust that a member would not go to immoral sites because it would violate the collective, genuine commitment to his or her faith.

"Our families have committed to it (no TV and limited internet) ... It is not legislation like that from a Pope. It is a group of people who come together with a character of faith and a common goal," Schmidt said.

While Internet use was the issue of the late 20th and early 21st century, members continue to adhere to decades-old guidelines regarding dress, which at church includes men wearing white shirts, no ties and jackets with no lapels. Women wear modest dresses and white head veils on Sunday and as daily wear. They also practice a system of plural ministry that empowers all male church members to lead the congregation when needed.

Mennonites are an integral part of state history having migrated to Pennsylvania in the 17th century from Germany and Switzerland to escape years of persecution and killing by state and Roman Catholic churches in Europe because of their

Anabaptist belief. Anabaptists emerged in the 1500s when they questioned the theology and practices of the Roman Catholic Church and rejected infant baptism. They were part of the 16th century Protestant Reformation movement that comprise several other faiths, including the Amish, who broke from the Mennonites in the 17th century, and Church of the Brethren.

The name Mennonites comes from 16th century Roman Catholic priest Menno Simons who questioned many Catholic doctrines, including transubstantiation or the taking of the body and blood of Christ through bread and wine. He left the church after his Anabaptist brother was attacked and killed for his belief and refused to use violence to defend himself.



From top right: Bishop Jonathan Schmidt and his wife, Eileen with their grandchildren Emma Martin, bottom left, Angela Martin and Delvin Martin. Photo by Charles Malinchak.

THE MINSI PATH

Compiled by Michele Malinchak

Bucks County had been settled many years before there was any public transportation running through it or on its border. According to William W. H. Davis, author of *History of Bucks County*, "The county was new, the roads bad, and the few travelers rode on horseback along Indian paths." Even after public roads were laid out, this mode of travel was retained for some time.

The Minsi Path (or Trail), running from Philadelphia to Minisink Island and Kingston, NY, was one of these well-traveled paths. What readers may not realize is that the Minsi Path ran directly through towns like Applebachsville, Strawtown and Pleasant Valley.

The Minsi Path was named for the Munsee (Minsi) Indians, a branch of the Lenni Lenape tribe. The Munsees lived in the vicinity of Minisink Island, just south of Milford, PA. The Minsi Path was the principal means of communication these Indians had between tribes on the lower Delaware and those on the Hudson River.

Early travel was often by land because rivers like the Delaware and Susquehanna were difficult to navigate. In his book, *Indian Paths of Pennsylvania*, Paul A. W. Wallace wrote that Pennsylvania's moderate rainfall and light underbrush created the perfect environment for foot travel. Indian trails were level and direct, being situated above flood levels or along well-drained ridges.

The trails enhanced trade and promoted cultural diffusion as well. In the early 1740s, the Minsi Path was used by Moravian missionaries David Nitschmann and Count Zinzendorf as they brought settlers to Bethlehem and Nazareth. Afterwards, a number of settlements began to grow along the path, and in September 1763, the first "stage-wagon" was started by George Klein. Coaches carried both passengers and goods from Lehigh Valley to Philadelphia and traveled down Old Bethlehem Road.

Indian trails were eventually widened into bridle paths, wagon roads and motor highways. Paul A. W. Wallace wrote that until the invention of the internal combustion engine, there was little occasion for any but minor changes to the Indian routes.

Unfortunately, today it is almost impossible to walk an old Indian path. Most traces of original paths have been obliterated by farming, road and home construction, logging and strip mining.

To follow what remains of the Minsi Trail today, motorists can go either north or south from Haycock starting on Old Bethlehem Road.

The southerly route includes making a right onto Rt. 563, left onto Rt. 313 and then turning right onto Minsi Trail, which is marked on a street sign in Hilltown Township. Minsi Trail eventually becomes Blooming Glen Road at the village of Loux Corner where you turn onto Hilltown Pike. Follow Hilltown Pike to Hilltown Pike Road and then to Route 309. From here on, the original Minsi Trail has been overrun by modern highways, but in general, the trail continues on Route 309 into Philadelphia and ends where Rt. 309 meets Rt. 611 and Germantown Avenue.

The northerly route follows Old Bethlehem Road to Rt. 212

and then Rt. 412 into Bethlehem. Once in Bethlehem, follow Rt. 191 to Nazareth and then Rt. 512 to Wind Gap. From there, follow Rt. 33 to Rt. 209 and into Stroudsburg where you would follow River Road, which follows along the Delaware River. River Road eventually merges into Rt. 209, which continues to Port Jervis, N.Y., and then Kingston, N.Y., where the Minsi Trail ends.

Read about some other Indian paths on the following page.



Map of the Minsi Path from the book, 'Indian Paths of Pennsylvania' by Paul A.W. Wallace

INDIAN PATHS *continued from page 3*

THE SUSQUEHANNA PATH stretched from present day Harrisburg (then known as Paxtang) to Sunbury (then known as Shamokin). This path was used readily by Colonel William Clapham's regiment in July of 1756 when they traveled north to Shamokin to build Fort Augusta. There is sufficient evidence to conclude that the Susquehanna Path ran along the west shore of the Susquehanna, connecting the mouth of the Conodoguinet near Lemoyne to the Juniata mouth near Juniata.

The Susquehanna Path is now followed by U.S. 22 from Harrisburg to Amity Hall and by U.S. 11 and U.S. 15 from Lemoyne to Sunbury.

THE GREAT WARRIORS PATH travels from present day Athens (then known as Tioga) to Sunbury (then known as Shamokin). This path was used in both times of war and in times of peace. It was often frequented by Iroquois ambassadors who were traveling south.

Today, The Great Warriors Path is followed by S.R. 1043 from Athens to North Towanda; U.S. 6 through Towanda and Wysox, over the Wyalusing Rocks, and through Wyalusing, Meshoppen, and Tunkhannock; Pa. 92 through Falls; U.S. 11 through Kingston, West Nanticoke, Shickshinny, Berwick, Bloomsburg, Danville, and Northumberland; and Pa. 147 across the East Branch of the Susquehanna to Sunbury.

THE TULPEHOCKEN PATH: Extending along the Tulpehocken Creek from Sunbury (then known as Shamokin) to Womelsdorf (then known as Weiser's), this

path was also known as the Shamokin Path and was used by Iroquois embassies traveling from Onondaga (what is now Syracuse) and other parts of the Six Nations country.

The Tulpehocken Path is now followed by Pa. 419, S.R. 4008, Pa. 501, Pa. 443, Pa. 125, Pa. 25, S.R. 3018, S.R. 3016, S.R. 3003, Pa. 225, and Pa. 147 through Rehrersburg, Bethel, Pine Grove, Ravine, Lincoln Colliery, Joliett, Goodspring, Hegins, Valley View, Sacramento, Erdman, Klingerstown, Urban, Herndon, Fishers Ferry, and Sunbury.

THE TUSCARORA PATH, named after the Tuscarora Indians, traveled from North Carolina through Path Valley to Shamokin. Some claim that it received its name after the original Tuscarora tribe was defeated and its survivors were forced to travel up this path to find refuge within the Iroquois Confederation (eventually becoming the sixth nation in the Iroquois Confederacy). Others claim that the Iroquois merely named the path Tuscarora because they viewed the trail as a means of connecting with their friendly neighbors.

The Tuscarora Path is now followed by Md. 57 and Pa. 75 north through Mercersburg, Fort Loudon, and Port Royal; U.S. 11 from Sunbury and Northumberland to Pittston; Pa. 92 from West Pittston through Falls and Tunkhannock; U.S. 6 through North Towanda; U.S. 220 through Athens and Waverly; N.Y. 17 through Owego, Endicott, Johnson City, and Binghamton; and U.S. 11, a second time through Great Bend.

Taken from the Bucknell Environmental Center's website, Bucknell University, Lewisburg, PA.

HAYCOCK ELEMENTARY SCHOOL NEWSLETTERS

by Jeannie Flynn

A collection of old newsletters from the Haycock Elementary School has been donated to the Haycock Historical Society by Don Werner, a former teacher there.

The first issue of the newsletter was published in June, 1957 entitled, Haycock Herald. In November, 1959 it became the Haycock Newsletter and remained so through all the following issues. Researching these letters was like a pleasant trip down memory lane.

The letters consisted of student activities. The teaching staff at this time consisted of Mrs. Florence Fluck, Mrs. Wierbach, Miss Jeanette Kerschner, Mrs. Mary Emma MacWhorter, Mrs. Novak Mr. & Mrs. Victor Stevens, Mrs. Schnieder and Mr. Donald Werner.

Each edition pertained to class happenings, both academic and social. There were field trips to Pennsbury Manor, the Philadelphia Navy Yard, Willow Grove Naval Air Base and Princeton University to name just a few. A calendar of events was always included with follow-ups of how the events turned out.

Of particular interest were the student contributions. Each issue contained poems written by students on an assigned topic. Both boys and girls wrote enjoyable verses. There were

also jokes and a fun page with a crossword puzzle and games.

The column on summer plans of the students displayed many diverse interests. The boys usually always wanted to participate in a sports activity. These were baseball, swimming, fishing, bike riding, hiking and farming. The only TV watching pertained to the Phillies games. The girls, on the other hand, expressed desires to travel. They also wanted to spend time babysitting with no mention of being paid. There were also desires to go swimming, spend time at home with families and friends, go camping and hiking. Both boys and girls wanted to go horseback riding and take trips to the seashore.

Many names of the students are still known in the community today. The girls, although many are married, remained here in the township. It was so refreshing to read of the academic and social pursuits of these children who are now the adults keeping the township alive. Haycock always was and hopefully always will be a desirable place to live.

Thank you to Donald Werner for sharing these newsletters with us. After leaving the Haycock School, Mr. Werner later supervised the entire district's science department.

SOCIETY NEWS

STOKES HOUSE

Come and get acquainted with the colonial Stokes Homestead at the end of Apple Road. Become a member of the house committee or help with inventorying, arranging work areas, moving, cleaning, and lawn mowing.

We also need donations of furniture, bookcases, tables, chairs, birdfeeders, some kitchen items and kitchen towels etc.

We are planning some exciting activities and would like to hear your ideas. If you have suggestions for the committee or would like to join the committee, please contact Pat DeWald at 215-804-0216 or e-mail wdewald@verizon.net. Please check our website for house committee meetings dates and times HaycockHistoricalSociety.org

This is an exciting time for our society. I am sure you have a talent you could share to bring this property back to its former beauty.



Photo of the Stokes House by Jane Nase

The Book Committee of the Haycock Historical Society would like to thank the following for their help in selling our book *Our Lost Tohickon Valley - Haycock Township - Bucks County - Pennsylvania*: Sines 5 & 10 Quakertown, The Treasure Trove, Perkasio, Clair's Flower Shop, Perkasio, Beckers Corner, Haycock and Haycock Township.

We appreciate your help very much.

SOCIAL COMMITTEE: REFLECTING ON KRINGLE

Just the right moves by the Social Events Team "Elves" made Kringle Christmas Shoppe VII, (held December 3-5, 2010), the best HHS fund-raiser to date. Over 1,000 visitors packed the Bucks County Latvian Church social hall during the event. Doors opened all three days to waiting lines filled with excited shoppers. Anticipating the need, a second cash register was purchased by the society and immediately went into action. For the first time in the event's history, credit cards were accepted for purchases of over \$100.00. Because of the ease and great success, the credit card limit will be lowered to \$50.00 next year. The operation worked like a well-oiled machine with members and vendors alike pitching in during set-up. Helpers are to be commended for their outstanding job this year!

So many "GREATS" came together for this fundraiser. We had record sales of our newest book by Margie Goldthorp-Fulp & Pam Feist-Varkony, *Our Lost Tohickon Valley, Haycock Township - Bucks County, PA* - over 100 sold at Kringle alone. As of January, 2011, over 1,000 sold! Kringle's featured artist, Joanne Isaac, offered a great variety of her giclee prints to our guests at affordable pricing. HHS's newest music venture, "A Kringle

Christmas" sold over 100 CD's. It featured a collection of studio mixed music from our talented Haycock performers, including a brand new song written by junior member Jee-Hye Laughlin and performed by her dad, Rich Laughlin. Kudos to the Laughlin family for developing the CD! On the last two days of the show, member Greg Seifert offered rides through the village with his carriage pulled by his noble team of Belgian horses, Whalen and Willie. Members can look forward to Kringle at the same location next year. Mark your HHS calendars for December 2, 3 & 4 in 2011 when our featured artist will be nationally acclaimed seed-bead artist and Haycock resident, Wendy Ellsworth.

The Social Events committee will begin meeting again in April, anticipating our Country Marketplace car show/antiques & flea market as well as new events planned for the Stokes property. Volunteers, helpers and their ideas are always welcome. If you'd like to participate, contact Chris Handschin (215) 536-0364 or email chandschin@verizon.net

SOCIETY MEETINGS

March 17 - Speaker to be announced

April 28 - German Heirloom Gardens by Brian Heft

May 22, Sunday at 2:00 PM on Mountain Pride Farm 869 Woodbine Lane Greg Seifert will present Jobs Horses Do, which includes hands on experience plowing using his draft horses. Please wear outdoor footwear and bring a folding chair. An alternative site will be available in case of rain.

THANK YOU

Thank you to Kenneth Horne who upgraded his membership to Lifetime status in December.

We also appreciate the generous donation from our new Lifetime member, Kenneth Fox. He is the boy on the cover of our latest book, *Our Lost Tohickon Valley - Haycock Township*.

CORRECTIONS

We regret two errors in the Fall 2010 newsletter. In the article, 'John Marx and Sons Wholesale Meats,' it was Carl Sr. who went on to become a truck driver when the shop closed, not John Marx.

Also, the Stover School painting was donated to the society by Richlandtown resident Lois Bickley-Anders, not Margaret Anders.



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