

Scott Family Cemetery
October 4, 2026
2:00 PM
Herman and Luther's on Route 87

Transcript:

Mark Whitmoyer:

Thank you, folks, for all coming up today. I know it's kind of dreary, but it is a fall day nonetheless. I want to thank Herman Logue here. For him coming up to tell us a little bit of the history of the barn, and thank you so much for letting us have use of the property, so that way we could have this event today. So without further ado, Herman's gonna give us a little history of the barn.

Herman Logue:

Thank you. Thank you. (applause) By the way, didn't prepare anything. What a great crowd. I never expected a crowd this size. Should have been here yesterday the weather was a lot better.

So, I got the barn 10 years ago, I believe. It was about 10 years ago. Most of the history I know, there's very little history on the farm that I can find. Muncy, Historical Society published something called Here and Now, I think. Now and Then. And most of that was from Paul Beard, who was stored tomorrow in early 1970s. And from what I've read is the barn was built in the 1770s. And right after it was constructed, the Indians ran the settlers out of the valley and burned the barn down.

The stone structure remained, and they rebuilt it right again, building it right after that. When Paul, I'm told this, when Paul was rebuilding the barn in 1972, Luther Heim hired Paul to restore the barn. In 1972, Paul claimed that up in the, where the windows are up on top, the sills there was still ashes up there from the, from the fire. If you look at the beams in here, there are a lot of mismatched, and it's because they use beams from other barns at the time, then when they're reconstructing it. So, a lot of it doesn't, and some of it all have to repair also, is the reasoning behind its not perfect, totally perfect.

When I purchased a place, it was owned by Luther Heim's, daughter, Connie Menderhall. And I had dealt with her for about 4 years trying to encourage her to sell it to me. And she finally agreed that I wasn't allowed to go inside the farmhouse or the barn, because the tenants that lived here had been here for about 15 years, and she didn't want to upset them if I did end up buying the place. So I bought it, basically, site unseen. Boy, what a shocker! Luther did a beautiful or Paul Beard did a beautiful job on restoring the barn, and once he was done, the barn was boarded up, and nobody had used it for anything. And if an empty building, there's no life in it, it's going to deteriorate.

And when I got in the barn, there was holes in the roof, boards were rotted most of the floors. The center bay here had a 3 inch hemlock on the floors, and it was about an inch and a half on the sides. So like that table over there, that's flooring from the center that I salvaged. And then, uh, there's wainscoting on the sides here, is the, from the sides, that was the inch and a half stuff that you sell. So some of them, a lot of the tables in here and stuff paint from good flooring, I was able to challenge.

But some of this beam was rotten and had to be replaced, and the stones started, you know, mortar came out on a block and stuff like that, had to all be repaired. But it was still salvageable, I mean, thanks to Luther Heim, saving it when he did.

The farmhouse was knob and tube wiring, no insulation, and it was pretty rough shape also. It was but it was well worth putting it back together in the end. I guess that it has to have the purpose of life building does, be able to survive, and that's what the best thing we can think of doing was what we did with it was and then the venue, because it certainly doesn't work as a barn in today's day and age, I don't believe.

The farmhouse was not the original farmhouse. That one was built in 1913, that's my understanding. The original one was burnt down, but that I don't believe was the original house of the estate either. I think that acrossed the way, the house over there behind the wrought iron fence used to be the Scotts, I believe, was the original farm for farmhouse for this property here.

And the carriage house, we restored that too, and I don't know whether Tammy's going to take tours through it over there, if anybody wants to see that too. I was told that Gene Sanders was farmless at one time, had an airplane kept in there for a while. No, no, it's true or not, but I know that we have a plane land out here before.

The cemetery, it's a cool cemetery, don't know much about it. I was supposed to learn something today about it. Some of the folks that are here may have more knowledge than I do about. I'd be happy to answer any questions you may have. I'm not really, you know, how helpful all people do the best I can.

Mrs. Beard? That's what I thought. Nice.

Mark Whitmoyer: Thank you very much. All right, how about a big hand round of applause? Alrighty, and now, without further ado, the history of the cemetery, provided by Muncy Historical Society's very own Linda Poulton.

Linda Poulton:

Let's do a sound check. Can you hear me in the back? How about now? Is that too loud? good back there? Yeah. Unfortunately, it's way down there, for you. I need you, all to face me. I might have to use your mic is this is going to be too loud fr you. Actually, I want you to face out towards the valley for me.

I want to go back in time and talk about the New Purchase. So the New Purchase was, when land was acquired in Central Pennsylvania, and that land was opened in 1769 for purchase. So people who wanted to come here, went to the frontier, and started buying parcels in 1769. That's an important, kind of, the number, because the oldest, the county is Muncy Farms, which is built 1769. This was Muncy Township. This is one of four townships in the county of Northumberland. And Muncy Township went from Muncy Hills, on the other side of Muncy, all the way up to, Lycoming Creek. So it was a massive piece of land that was assigned to the township.

Henry Scott first shows up and attacks almost in 1774. So pretty early after this land was opened, he decided to leave Oaks County and come here.

And I, um, I'm pretty sure... this is going to become pretty irritating so we are going to switch it. (Microphone gets changed out)

So, Henry Scott shows up in the, on the tax laws in 1774. There are some words, if you will, coming from the valley, that there might be some Indian attacks, there's little skirmishes that have that are happening around the area. But nothing significant at this point.

Until June 10th of 1778. And at that time, there are serious... (microphone adjustments)

Okay, so, June 1778, there are settlers in this area that are being ambushed, burned down, and there is alarm raised by those settlers in this county. They appealed to the Supreme Council of Pennsylvania. They say, Listen, we are in trouble here. Our men are not here. They've been taken by the Continental Army, George Washington needed sharpshooters. So many of the men are gone from here. Basically, the entire militia went. And you need to give us not only arms, but we need ammunition as well. And the council needed to think that over for a while. Unfortunately, if they were going to make a decision to provide this area with people to defend it, it was too late.

So in July of 1778, the British, the loyalists, and the Native Americans, or Indians, decided to come down into this valley, burn, and destroy. And the reason I wanted you to turn this way is I want you to picture what it was like.

So right up between the narrows, you are here at this property, and you have neighbors who are up creek from you, and you start smelling the fires. The cabins are being burned. You are hearing the screams. The people being burned alive. These are women and children and old men.

And Henry Scott is here, and his role during the American Revolution was to be the patriarch for this area. He was responsible for all these families that had lost their husbands to war on the East Coast. So, this is kind of, like, Henry Scott's role was to make sure these boats stayed safe, as safe as he could. And yet he, he's seeing the fire, he's seeing the smoke, and he's hearing the cries.

And he had a black slave who, the way, I really hate to do this to you, because it's going to be loud. But, um, she's standing on this barn hill. And she blew into a conch shell to warn the neighbors that they needed to come to this area. And maybe I won't blow into it because it's gonna be too loud.

So, Henry Scott was one man who signed the document saying, We need arms and ammunition, and again, it was too late. July 1778 occurs. Everything in Lycoming County is burned to the ground, save one, and that was Muncy Farms. Stanley Lawson's house. So this property was destroyed.

In August 1778, things had quieted down a little bit, and there was the kids who were here, the young people who were still here were sent out to harvest the crops. And one of those people that came to this property was James Brady, Captain John Brady's son. So James Brady was here with a bunch of harvesters. They set their rifles against a tree. They were attacked. James Brady was scalped, and he was taken down, down, um, the Susquehanna River to Fort Augusta, where his mother treated him for three days, and then he died.

Not necessarily a funny story about that, but when James Brady was with a man by the name of Andrew Flatt, and Andrew Flatt, who was also a patriot in the American Revolution, he was there that day, and he said, he gasped. It's Indians. But it was too late. They couldn't get to their rivals, and they ran, and left James Brady here. So that happens, that now is August of 1778.

The next time, it's, uh, April 1779. Captain Brady's on his way home from Samuel Lawson's house into Muncy, and he's ambushed and killed. That was a prelude to what was gonna happen again in July of 1779. Understand, the settlers that came back here rebuilt their homes, rebuilt their farms, and a year later, the same loyalists, and those same Indians came down these narrows and burned them out again, so they were twice burned out during the 1778-1779 period. Great Runaway, the First Runaway, and also, um, Second Runaway.

So during this period of time, Henry Scott had land here, he had 260 acres. Peter Whitehouse, who happened to be one of the men with two of his sons, two or three of his sons, was taken prisoner, and they were taken to Canada. When he came back, he decided he didn't want to stay here, he moved back to New Jersey, and Harry Scott bought his order in 480 acres.

So this was a big piece of property that Henry Scott owned. And one of the comments, I have Henry Scott's Bible here, is a terrible shape that's been sewn back together. And somebody said to me, they must have been poor, that they would have done that. But these were the rich Scotts. That's what they were known as in this area. So they were land rich.

So, anyway, Henry Scott was a Quaker. He married out of faith. He married a woman by the name of Mary Dean, and they had a bunch of kids. They had Hannah, who died as an infant. The next child that they had, they called her Hannah, too. They had John, Joseph, Susanna, Lydia, Gemina, Amos, Henry, and Solomon. And the majority of a number of those around here in the cemetery, and I think that we're gonna walk out there, hopefully, if the weather holds. Also out in the cemetery are two infants by the name of Ball.

It's interesting to me that Henry Scott came here as the second son of a wealthy farmer down in Upper Mayfield, Bucks County. And so Henry Scott came here, and that's why he would have come out to the frontier and left his family. He left the property to his son, Amos. And so, um, when Amos and his wife died, instead of their children inheriting it, the unmarried Scott kids inherited this property. And they lived here until 1889. That was the last one that died, the 2 sisters that had remained in that group, put the cast iron fence around the cemetery. They helped fund the Farragut Church. They had an endowment to maintain the cemetery of \$35, which obviously didn't last in present day. And as Mr. Logue said, the original house was across the road, and then the barn was here.

So I brought some memorabilia with me. I brought the Henry Scott grain shovel. It's all one piece of wood. And I have, I the Scott Bible here. Oops. So you're welcome to look at this. Yeah, as we... Because pretty neat, it's all one piece of wood. And pretty heavy.

So Amos Scott, he was the oldest son that inherited this property, married a woman by the name of Rachel Blakeney. And Rachel's mother was Sarah, and her husband was Matthew. Matthew was actually killed in the frontier, but his tombstone, is out there in the world for his death, his body was not recovered and not brought back. His wife didn't receive some money for the musket that was lost. She got three, she was given three shillings by the government.

Anyway, I want to tell you the story of her two daughters. So she had a daughter by the name, Rachel, whose married name was Scott, and she had a daughter whose name was Lydia. And Lydia married first, Robert Houston, and then second, she married a man by the name of William Rogers. Those 2 sisters, I have to move this up, are my 3rd great grandmothers. So Henry Scott is my 4th great-grandfather, and Rachel and Lydia happened to be my 3rd great-grandmothers, and they're one of their children on his side, married, 1st cousins, and they're my 2nd great-grandparents. So, they evidently wanted to keep it in the family.

Anyway, Sarah, Sarah, is now a widow, marries Jeremiah Tallman, and Jeremiah Tallman was a Quaker, also wedding out of faith. Um, and Sarah happens to be buried out here in Scott Cemetery with her two daughters, which is a pretty cool.

When the last Scott daughter died, she actually ended up giving this property to John and Mary Ball. And John and Mary Ball had been their farm hands, farm manager, and house manager for so many years that she felt that they were deserving of inheriting the property, and two of their children are out in the cemetery.

So, uh, Mr. Logue mentioned the Now and Then publication, and so if you read about the Scotts in the Now and Then publication, you're gonna find that a granddaughter of Isabella, uh, Blakeney, Houston, Rogers, um, had been told a story by her grandmother for years, that during the first runaway, the one in July of 1778, her

mother, Sarah, grabbed her, and ran across the field from Farragut to the Scott family farm here. The problem with that story is that Isabella wasn't born until 1781. So, um, It's interesting how folklore has things we have come to believe. And if you hear them often enough, it's got to be true, right? But, um, Sarah may very well have run across the field, she was not bringing any child with her at that time. So, it's a good story, but it's not true.

The other stories that we heard, we hear frequently is that the reason Henry Scott chose this particular area to the cemetery was because that's where the Native Americans were buried. So he decided to use that as a cemetery. Probably not. The Native Americans in this area buried their dead in mounds, and that is not a mounded piece of ground. It is probably true that the settlers who were here at the same time as Henry Scott, who died, might very well be buried out there around the Scott interments, but they're certainly not within that cast-iron fence.

So I think that this barn is, does, um, was not, uh, it was destroyed 1st and 2nd, so it's somewhere between 1779 and 1800, probably. It is obviously substantial. It is unique to this area because of the stone walls on the either end. That's typically a Bucks County architecture. So very, very unique. There's another one in the county, Antes, um, Colonel Antes has a barn similar to this one. This has an overhanging 4-bay. I don't know, you know what that is? That means you've got the barn extended down over the lower courtyard, which would have been where the animals were.

There is a section in this, another story that we keep hearing. There is an area in the lower level that is dug into the ground. And so we've heard the story that that's where the settlers ran. Well, of course, they would not have done that, but they were seeing cabins being burned. They would not have used that area for safety. Another thing that we've heard about that area is that it's where the runaway slaves were kept overnight before they left the next day, going up the Loyalsock; that's probably not true either. Again, the Now and Then said it was probably an area for grade storage. But I'm not sure why it would have been storing his grain her so far away from his mill, which was on Mill Creek. On the other side of the road. So we don't know what that area was for. We have also heard that when Paul Beard did the restoration here, when he took those floorboards up, there was a carriage stored under there. And I don't know if that story is true or not.

So my warning is, I mean, it's a wonderful time to represent, um, to honor the Scott family, and their contribution to Lycoming County and to Montoursville. You know, we are celebrating America 250. These are families that actually lived here, lived through it. We don't always think about the American Revolution being here, that we were frontier, and we were critical to the process. You know, we were providing foodstuffs to Washington's Army, so so when they came and burned us out, you know, that ends with the, we were not able to provide those foods to the Continental Line.

The fact that the men here were away, the Scottish are known as sharpshooters, and that's what Washington needed. So the Scottish-Irish families, those men, for sure, were not here to defend their families. And he had some old man who was left to do that.

How about questions? Because I did want to live time. Can we walk out to the cemetery? Do you think? Exactly. Huh? Are we game? (lots of small talk about grass being wet, being chilly)

Man in audience:

I've got a question: The manor house was part of the farm here. Was that there when the Indians burnt the barn? Was that burnt too?

Linda:

All of the farms here were burnt.

Man:

So that was rebuilt?

Linda:

Yes, yes, absolutely. Yeah. You know, we would have, you know, my comment about, uh... The reason why was this: the rumor is the reason Wallace's house was not burned. It was because it was a stone house. But if you drive through Pennsdale, you'll see that the other homes that are there, they're also stoned. They would burn to the ground, too. So, yeah, it leads to the truth that Samuel Lawson was loyalist, and his property was saved because he was from the side of the British.

Other questions are made before we take a look.

Woman in the audience:

How many people are buried out there? Do we know?

Linda:

(counting on her paper)

At least 19. At least 19. Okay. 19 with naked graves. And then 20, we count Matthew Blakeney, even though his body's not there. So we have Amos Scott and his wife, Rachel. We have her sister, Isabella. We have Isabella's first husband, Robert Houston, and a couple of the Houston kids. We have this Isabella Rachel's mother and their dad. We have a couple of Amos's kids, and his siblings, the unmarried siblings, are there.

Woman in audience:

If he was a... if he was a Quaker, was he allowed to own a slave?

Linda:

In 1800, they were told that they needed to get rid of all those slaves by 1800. So he had a black servant. And he was, even though he had married out of faith, he was still considered a man, uh, Muncy native. He did, in fact, was allowed to attend meetings, and do I have a roll with them. So he just asked forgiveness. And he get back in. Samuel Wallace said it repeatedly as well.

So the question is before we go out to the cemetery?

Man in Audience:

So I'm gonna trustee with the Quaker Hill Cemetery, and we have recently reorganized, and we hired somebody to do ground-penetrating radar to find, for sure, where the people buried, and we found 140 graves that are unmarked, and our research shows that the Quakers didn't practice vanity, and a lot of times they didn't even use a headstone. So I guess my point is, I wonder how many graves you buried out here with no headstone or no markings.

Linda:

Um... No. I'm gonna say that all those burials are there inside that fence are marked. He was the only one, his kids never practiced. So of all these children that he had, they were not Quakers. He would have been the other Quaker. And he has the small headstone, too. So the larger headstones, one of his kids, the one that we see from here. That's the last son to die. Another question back there.

Woman in Audience:

Does, how long were the Scotts in Philadelphia before it came up here?

Linda:

They came into this country at the end of 16, 1690, I think. is when they were graduated here. And he came up here in 1730, 1774. He was married down there, you know in Upper Mayfield. Yes?

Woman in Audience:

You mentioned Mary Scott. Who were her parents?

Linda:

Mary Scott. I am not good at this (referring to the microphone). So, Mary Dean, right, is, uh, Henry Scott's wife. Mary Dean is Henry Scott's wife, the name. Their kids were hannah, Hannah, John, Joseph, Susanna, Lydia, Gemina, Amos, Henry, and Solomon.

Lydia married Peter Pence's son, Philip, and that's important because Peter Pence, it was his family that most of his family was hurt during the 1778 runaway. So one of his sons was not home at the time, Philip, and Philip married Lydia Scott. And we have a descendent of that family here.

Woman in the Audience:

Are Lydia's parents out there?

Linda:

Yes. That's Henry and Mary. Yes. Hannah, the second Hannah, married a man, and then he was with Francis Wesley, and they moved to Canada. And the interesting thing about that is, you know, certainly, we'll never know about that, a whole band of Muncy Township, Pennsdale, area of Quakers, moved en masse to Canada after the Revolutionary War. So it begs the question, did they want to go to Canada because they liked it? Or did they go to Canada because they were loyalists and didn't want to be beaten?

But it was a whole community there. Because in this book called The Black Walnut, which is about the migration of Quakers from this area to Canada.

Anyway, Hannah and Francis Wesley they are the great-grandparents of President Hoover, which is kind of cool. So for those of us that have Scott blood in us, we have some connection to a president, I guess.

I have another question, right? (no response)

So, you know, this whole thing about first cousins shouldn't marry first cousins? I think I'm pretty normal. You don't have as many relatives as everybody else, right? Because your moms are your aunts, your grandparents, all those. But it was pretty common in those days. Who did you know? How many people were here, you know? So 1st cousins, she saw them all the time.

So we go outside?

Yep.

Mark:

How about a big round of applause for Linda? Thank you.