

---

# The Interpretive Plan

---

## THE INTERPRETIVE PLAN

- I. INTRODUCTION
- II. MAJOR HISTORIC THEMES FOR STENTON
- III. INTERPRETIVE PHILOSOPHY
- IV. SITE INTERPRETATION
- V. RECOMMENDATIONS
- VI. BIBLIOGRAPHY
- VII. 18TH-CENTURY IMAGES
  - » PROJECT TEAM
  - » REPORTS

### INTRODUCTION

The current interpretation of Stenton reflects both the evolution of the furnishing of the historic house and the stories told about objects, architecture, historical events and people. The interpretation of the site has derived directly from Stenton's mission statement, which calls for the NSCDA/PA to "preserve and maintain Stenton as an historic object lesson," and is based on years of research by members of The National Society of The Colonial Dames of America in the Commonwealth of Pennsylvania and outside scholars, including Albert Cook Myers, Frederick B. Tolles, Raymond V. Shepherd and Barbara Jones.

The NSCDA/PA has repeatedly revised its approach to furnishing and interpreting Stenton in keeping with changing ideas of historic house museum methodology, recognizing as early as 1928 the importance of furnishing ". . . the house as far as possible with Logan things." Beginning in 1955, the Dames restored Stenton's interior by painting the house in its "original" colors and looked to James Logan's room-by-room inventory of the house for guidance in furnishing. Although this evolving interpretation has served Stenton well over the one hundred years of the Dames' administration, the recent increase in staffing and level of activity has demanded a new review of the interpretation; indeed, Stenton's Strategic Plan adopted in 1999 calls for a comprehensive interpretation plan for the entire site." The Interpretive Plan is a product of efforts to that end. We hope this Plan will prove to be useful and flexible, yet we know our ideas of how best to interpret Stenton will continue to evolve and be affected by the visitors who bring their unique perspectives to the site.

The Interpretive Plan resulted from a year of study funded by the Heritage Investment Program (a program of the Pew Charitable Trusts) and the Pennsylvania Humanities Council. The current standard tour of Stenton, written by Collections Committee Chair, Margaret Richardson, in 1986 and revised in 1994, has been an excellent starting point for our efforts. A team of inter-disciplinary humanities scholars participated in several meetings and much discussion with Stenton staff and volunteers intended to identify and develop the major historic themes of the site.

As a benchmark for the project, Stenton used the Tri-State Coalition of Historic Places, *Standards and Practices for Historic Site Administration*. The *Standards and Practices* states that “Best” practice for Interpretation and Presentation must:

- Create a well-developed interpretive plan that ties history of the site to major historical themes and common human experiences. Interpretive theme incorporates core values of organization’s mission statement.
- Provide interpreters with training that is updated regularly to include recent site research
- Use visitor evaluations to improve current interpretation and develop future programs
- Expand public access and audience input regarding its interpretation and presentation

With these goals in mind, the project team (consultants, Stenton staff, and volunteers) embarked on an intensive review of existing interpretive material in order to enhance what visitors learn about the site. This included determining those overarching themes that offer the best framework for telling “the story of Stenton” in a way that emphasizes the unique strengths of the site’s history and physical survival and that challenges the public. The project has focused on those stories that could be addressed at Stenton more effectively than at other historic sites in the Philadelphia region.

## MAJOR HISTORIC THEMES FOR STENTON

Four major historic themes developed from meetings, discussions, consultant essays, and staff research. The themes focus the interpretation on the most important and/or most salient ideas that Stenton as an historic house museum can address in the context of the Philadelphia region and Colonial and Early National American history.

### **1) The Stenton network: A Center of Colonial Power**

Stenton, the country house of James Logan (1674-1751), was at the center of a complex web of relationships – with Great Britain, with the backcountry, with Native Americans, with Quakers, with commercial interests in Pennsylvania, with servants, and with eminent figures of science and philosophy. Completed by 1730, Stenton was a private house that functioned in a very public way. The house was a conscious expression of James Logan’s high economic, social and political position in Colonial Pennsylvania and American society. The building served as a center of political and diplomatic negotiations, scientific inquiry, intellectual debate and discourse, and economic trade and commerce. While living at Stenton, James Logan served as President of the Pennsylvania Provincial Council, one of the most important posts in Pennsylvania, and regularly corresponded with the Penn family in England about political issues in North America. He participated actively in the culture of the Atlantic World, exchanging goods in the 18th-century version of the global trade network, and ideas with some of the great minds of Enlightenment Europe. With the Pennsylvania frontier (the Susquehanna River) less than one hundred miles distant, Stenton was a convenient and important threshold between what 18th – century European settlers would have thought of as the “savage” back country and “civilized” city of Philadelphia. On at least two occasions large groups of Native Americans stayed at Stenton where Logan

hosted them. The very architecture of Stenton and its situation in the landscape at the juncture of two major 18th-century roads and five miles from Philadelphia contributes to this sense of the house as a crossroads of people and ideas and as a gateway both to Philadelphia and the interior of Pennsylvania. Stenton can be “read” as a house designed for significant occasions – diplomatic negotiations, grand entertaining, social and intellectual conversation, and the service functions that support such gatherings of people. As such, politeness and civility were important concepts that defined Stenton for the Logans.

## **2) James Logan: The Central Figure in Stenton’s History**

James Logan dominated the political, scientific, commercial and intellectual landscape of Colonial Pennsylvania in the first half of the 18th century, and his house was a physical expression of that power, wealth and influence. Logan was raised a member of the Society of Friends, or Quakers, and this network of relationships remained important to him throughout his life. Quakers have been noted for their simplicity of lifestyle and their commitment to non-violence. Logan, however, did not always reflect what we most often think of as Quaker beliefs, displaying a marked taste for fine furnishings, intellectual discourse, and the cut and thrust of politics, including defensive war. As the Penn family’s agent, he represented the business interests of the Proprietors of Pennsylvania, and served in various official positions: Provincial Councilor, Clerk of the Council, Secretary of the Province, a Commissioner of Property, Receiver-General, Chief Justice of the Supreme Court, and finally – as President of the Council – acting Governor. At Stenton, surrounded by his magnificent library, he welcomed and mentored visitors such as Benjamin Franklin and John Bartram. He was a self-made man in many respects, representing one early – although sometimes manipulative and unsightly – version of the “American Dream.” His story remains the central and most compelling among a range of stories about real people at Stenton.

Later generations of the Logan family sought to live up to and preserve his reputation. His son William, although active in public affairs, never achieved the same heights of influence or importance. His grandson George, and George’s wife Deborah Norris, succeeded in returning Stenton to some of the “glory” of its early days. Although later generations of the Logan family are an important part of the story of Stenton, James Logan, who purchased the land and built the house as a physical statement of his personal power, remains the strong central figure that defines this historic property.

## **3) The Logan “Plantation”: A Diverse Community**

Although James Logan called Stenton his “plantation” it was different from common visitor ideas about southern plantations. It was in close proximity to a major city, and served as much as a retirement estate as a source of agricultural income. By “plantation” Logan meant a large working colonial estate, which indicated a multi-layered community comprising the Logan family, slaves, indentured and hired servants, and tenant farmers. The Stenton landscape set the stage for this community, offering a backdrop for the human interaction that comprised the life of its inhabitants. Stenton, as a 500-acre property, was a focus for agriculture and scientific experimentation, as well as the home to various families. The plantation was a diverse community. The Logans, not unusually for Quakers in the first half of the 18th century, owned enslaved Africans, whose stories are central components of Stenton’s history. As an example, Dinah, the slave famous in family accounts for having saved Stenton, has a much richer story to tell, one that intertwines religious attitudes, family and enslavement. Documentary research has shown that the Logans

also relied on the labor of both hired and indentured servants. Other servants were temporary like Barbara, who came from the Norris family plantation, Fairhill. Travelers, like William Black of Virginia or Hannah Logan's suitor, John Smith, visited the household. Over time, life changed at Stenton, the plantation became a gentleman's farm, but the community remained strong. People lived and died here; they ate, worked, prayed and played. They had children, and several generations grew to adulthood on the plantation. The Logans were closely bound to their Quaker beliefs and community, with women playing an important role in the life of the plantation. Stenton can tell the story not only of the public face of the Logans but also their of private pursuits, offering multiple perspectives on what life was like as part of a Quaker plantation community.

#### **4) The Women of Stenton: Deborah, Dinah and the Dames**

Women at Stenton played important roles in saving and making history as well as forming identity. According to family legend, Dinah, a freed slave, literally spared the mansion from being burned by the British during the American Revolution. Dinah also went to great lengths to keep her family intact despite the conditions of slavery. Deborah Logan became a well-known literary figure and historian, especially in her circle of women writers in and around Philadelphia in the late 18th century. Her remarkable diaries offer many insights into life at Stenton. In them she detailed her painstaking preservation of the house, right down to her care for panes of glass that had been etched with "graffiti" by members of the Logan family. Deborah also preserved and made history by transcribing James Logan's papers and sharing her experiences and stories about Stenton with Philadelphia historian John Fanning Watson. Deborah's diary tells us how moved she was in 1776, hearing Charles Thomson's reading of the Declaration of Independence and of her feelings on the day that Thomas Jefferson and John Adams died. Deborah also connected to the past by furnishing Stenton with old furniture or heirlooms from her own family as well as those from the Logans. She even went so far as to dress a bed in the old-fashioned style of 1731 (Barbara Jones, Deborah Logan, p. 36)

Deborah and others who lived through the Revolution began to celebrate their American identity by documenting the events of their time and glorifying the past. As a larger and later 19th-century design movement, the Colonial Revival swept America by storm in the post-Centennial (1876) era. The Colonial Revival manifested itself in myriad ways, one of which was the founding of patriotic societies like The National Society of The Colonial Dames of America in the Commonwealth of Pennsylvania in 1891. Architecturally, interest in the Colonial Revival spurred the restoration of Colonial buildings as well as the building of new structures that visually connected with Colonial architecture. The primary way that The NSCDA/PA works to meet its objectives "to collect and preserve manuscripts, traditions and artifacts of the Colonial period; to preserve and restore buildings with the early history of our country," is through the Society's work at Stenton. The NSCDA/PA followed Deborah Logan in taking on Stenton as a preservation project, recognizing its importance as the former home of William Penn's distinguished Secretary. As Americans, we continue to look to the past to understand ourselves. By visiting sites like Stenton, we connect with each other and learn about where we have been as a society and culture.

## INTERPRETIVE PHILOSOPHY

Stenton will rely on a material culture approach, treating its buildings, landscape, furnishings and archeological collections as objects that can tell us a great deal about the experiences of people, and the Logan family in particular, in the 18th and early 19th centuries. The objects are evidence of how life was lived at Stenton. Guided tours will be object focused, linking objects with the broader themes outlined in this Interpretive Plan. This interpretive methodology will be supported by the extensive documentation that exists related to Stenton and the Logans. The exceptionally well-preserved nature of the site, particularly the mansion, is key to the visitor experience. At the same time, the urban setting presents challenges in conveying the context of a 500-acre estate. Still, visitors are impressed by the authenticity of the site, and this helps to develop a sense of connection with the past. This authenticity “makes abstract ideas concrete, the past immediate, human and visceral.” (Herman).

---

## Interpretive Plan

---

# THE INTERPRETIVE PLAN

## SITE INTERPRETATION

### [FORECOURT/COURTYARD](#)

### [ENTRY HALL](#)

### [OFFICE](#)

### [PARLOUR](#)

### [FIRST FLOOR LODGING ROOM](#)

### [BACK DINING ROOM](#)

### [STAIRHALL AND LANDING](#)

### [» Upper Floors, Kitchen, and Grounds](#)

The major themes outlined in this document can be conveyed to the visitor in myriad ways. This plan links our major historic themes with spaces at Stenton – the landscape, mansion, outbuildings and gardens. It also assigns the significant topics, ideas or stories to be covered in each space, supported by objects and people that help with their illustration. These may be covered by guided tours of the site, permanent or temporary signage, and permanent or temporary exhibits.

Each of the sheets following offers a new interpretive framework for spaces at Stenton. Many will be included as part of the regular guided tour of Stenton, while some will occasionally be part of the guided tour but may be more usefully interpreted to the public by other means. Common practice in historic house museums is to show visitors in through the front door, the “proper” historic point of entry, which allows the layers of the house to be exposed theatrically like stage sets, moving from formal rooms, to more private spaces and service spaces. The order in which spaces are presented in this document allows the themes and stories to unfold following this convention.

Perhaps it would be useful at a future point in time to create a tour that begins with and emphasizes service spaces and shows the visitor how Stenton was perceived by servants, from the inside out, rather than from the outside in as described below. Some spaces like the basement and third floor are discussed but not visited as part of this tour. Other spaces, like the garden and greenhouse, may be best interpreted using signage, rather than formally including them on guided tours of the site.

It is important to note that this is a planning document; by its nature it is meant to serve as a framework for interpretation. At the same time, it is not meant to be immutable. Stenton’s interpretation will change and grow as scholarship develops, as further research is undertaken, and as interpretive techniques change. Hopefully this Interpretive Plan will underpin Stenton’s interpretation for at least ten years, with the ultimate mark of its success being its ability to guide our interpretation by defining strong themes that are deftly illustrated in our exhibit spaces and on tours while allowing for the incorporation of new material, new ideas and new ways of looking at the past.

## FORECOURT/COURTYARD

*Main Theme:* The Courtyard should be used (weather dependent) on a guided tour to introduce the site, with brief discussion of each of the four major themes: The Stenton Network: A Center of Colonial Power, James Logan as the Central Figure in Stenton’s History, The Logan Plantation: A Diverse Community, and The Women of Stenton.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Cast of characters</b> – Brief biographical information suggesting James Logan as the strong central character at Stenton. Mention three generations of the Logan family.		James Logan William, George and Deborah
<b>Stenton as a country house</b> – Built between 1723 and 1730 as an expression of the political, social, economic and intellectual power of James Logan. Originally a ‘plantation’ of 500 acres. Introduce Quakerism and the idea of Quaker aesthetics. Stenton was named for the village in Scotland where Logan’s father was born.	<i>Façade of house</i> – architecture, textured surface (Flemish bond brick with glazed headers) and missing Cupola/ Hood/ Balustrade/ Weathercock <i>Situation of the house in the landscape/approach to the house. Topography suggesting forecourt. Juxtaposition with urban environment. Lack of doorknob to suggest servitude – Transition to being welcomed to Stenton</i>	James Logan Servants and slaves as part of the Logan plantation
<b>Authenticity</b> – One of the earliest surviving buildings in Philadelphia, well-preserved, well-documented. It has been called “ <b>the most authentic of all of Philadelphia’s historic houses.</b> ”	Voluminous documentation at the Historical Society of Pennsylvania and elsewhere.	Preserved by The NSCDA/PA for over 100 years.

*Historical Context* – Background information that may help visitors to understand better what they are seeing in this space.

- Pennsylvania as a British Province** - Although earlier European colonization had taken place, William Penn founded Pennsylvania in the 1680s as a British colony. During Logan’s time, Pennsylvania was a thriving British colony. As a representative of the Penn family, proprietors of the Province, Logan had a range of duties connected with the administration of the colony. Eventually, he “retired” to his new house, which was influenced by fashion in the British Isles. Notable here is the façade of Stenton, which is similar to many late 17th and early 18th century small provincial English country houses and cosmopolitan merchants’ houses. It was one of the grandest houses in the Colony, a mark of Logan’s position in Colonial society.

## ENTRY HALL

Main Theme: Literally serves as the intersection of the house and its cultures, and builds information about William Penn, Logan and Quakers.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Entry Hall as Intersection (doors closed)</b> – The receiving place for visitors for all purposes, including friends, family, political allies, Native Americans. Visitors were held here until shown to another part of the house depending on their business/status. Symbolically, this room is also a crossroad or intersection for the wider world.</p>	<p><i>Architectural details</i> – arched opening, pendant drops, classical columns, fine woodwork, symmetry and asymmetry, small fireplace, paint color, flexible and usable space that could be used even for dining.</p> <p><i>Chairs</i> – suggestive of waiting space.</p>	James Logan
<p><b>Stenton’s Procession</b> – How visitors would have been led through the house depending on why they were at Stenton. Stenton functioned as a very public house, in many ways a seat of government.</p>		Various visitors, such as Benjamin Franklin, Native Americans, and others
<p><b>James Logan and the Quaker network</b> – Norris family and Fairhill. The Logans and the Norrises intermarried twice in the 18th century, indicative of the Quaker mandate to marry among themselves. One could be “read out of meeting” or disowned for not doing so.</p>	<p><i>William Penn portrait, Fairhill print and Norris portraits</i> – Illustrate the Quaker network. Isaac Norris was also a prominent Quaker merchant, who chose to build a country house outside of Philadelphia, Fairhill. The image of Fairhill helps us to imagine architectural and landscape features now missing from Stenton.</p>	William Penn James Logan Isaac I and Mary Lloyd Norris

*Historical Context* –

- William Penn, founder of the Province of Pennsylvania, and Quaker religion and beliefs** – Visitors should be introduced to William Penn as the founder of the colony of Pennsylvania as a haven

from religious persecution. Penn was a member of The Society of Friends (Quakers), a religious group formed in England in the 1650s which believed in reliance on direct personal experience of the spirit, which they called the Inward (or Inner) Light. They often rejected many signs of worldly rank. They refused to remove their hats as a sign of respect to their superiors, and used the familiar “thee” and thou” in speech. They were pacifists, and viewed men and women as equal in the eyes of God. Historians often divide Quakers into “Worldly” vs. “Weighty” Quakers, with Logan a member of the “Worldly” group.

## OFFICE

*Main Theme:* Develops James Logan as the central character at Stenton and his role in the networks that connected Stenton with the Colonial world.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>The Atlantic World</b> – The vast network of politics, trade, commerce, and business interests of which James Logan was a central part	<i>English chairs</i> – connection with England <i>Maps</i> – showing location of Stenton <i>Fireback</i> – Discuss Durham Furnace here rather than in Parlour to demonstrate trade.	James Logan – political, business and scientific interests
<b>The Frontier</b> – Trade, commerce, relations with Native Americans, as well as Colonial administration of a growing territory, including such notorious incidents as the Great Walking Purchase (1737)	<i>Wampum belt</i> – visual representation of path between peoples (network) <i>Redware bowl</i> –Sa Ga Qua Pieth Tow, King of the Maguas <i>Trade Goods</i>	James Logan Shikellamy (Native Americans) and Conrad Weiser Susanna Wright
<b>Logan’s scholarly interests</b> – Astronomy, botany, mathematics, languages, classics. Ben Franklin described Logan as a man “ <b>of business, tho’ he had always been passionately fond of study.</b> ”	<i>Globes</i> – Interest in science <i>Skyphos</i> – Greek cup purportedly sent to Logan by London agent, 1st piece of Classical pottery collected by an American.	Benjamin Franklin and John Bartram – Link with Logan’s scholarly interests Peter Collinson

### *Historical Context* –

- The British Empire and Anglo-French conflict in North America – America was a Colony of the British Empire, making it reliant on Great Britain for trade, commerce and ideas until the American Revolution in 1776. As a British Colony in the 18th century Pennsylvania was part of a larger rivalry between Britain and France for control of North America. James Logan spent much of his time and energy thinking about this broader issue.
- Indians – Various Native American groups, or Indians, lived in and influenced the Delaware Valley, including the Lenni Lenape and Iroquois. The Lenape (later called the Delaware) were original inhabitants of the area, while the six groups of the Iroquois Confederation dominated New York, and the frontier between British and



French colonies. Logan commented, “If we lose the Iroquois, we are gone by land.” On at least two occasions (1736 and 1742) large groups (150-200 people) of Iroquois camped at Stenton and met with James Logan.

- Frontier at the Susquehanna River – Pennsylvania during Logan’s time was a growing Colony, but vast areas of what is today Pennsylvania were considered wilderness. The frontier that so concerned Logan and his trade and diplomacy was on the Susquehanna River, less than one hundred miles distant.

## PARLOUR

*Main Theme:* The Parlour was the bastion of the civilized world and expressed 18th-century ideas of power, civility and politeness.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Best room in the house on basis of architecture</b>	<i>Architectural details</i> – Fully paneled Only marble fireplace surround. Servants passage.	Servants – idea of service
<b>Display of wealth, knowledge and civility, including formal entertainment</b> – Civility was an important concept in the 18th-century. Such practices as the service of tea were not viewed as simply polite manners, but as manifestations of a stage of civility characterized by the rule of law and conversation over violence and brute force. Provincials such as the Logans devoted so much attention to the study of civility because it demonstrated their position above a state of barbarity.	<i>Cupboard and silver</i> (£148) – displays of wealth and taste <i>Desk and bookcase</i> (£8) – outstanding furniture <i>Fireback</i> <i>Tea Table</i> – Tea service as a representation of gentility Passage to Hall for servants and family <i>Chairs</i> – how arranged and used <i>Looking glass</i> <i>Logan silver at PMA</i>	James Logan and his display of wealth and power
<b>Display of women’s education, domestic handiwork and a father’s wealth and status.</b>	<i>Shell work Shadowbox</i> – miniature representation of a polite landscape	Anne Emlen Logan girls and women
<b>Transition to later generations of Logan family</b>	William Logan chair Chippendale chairs	William Logan and Stenton as a second residence

### *Historical Context –*

- **Value of Goods** – Ownership of silver was literally a display of money in 18th-century culture. The desk and bookcase worth £8 is only a fraction of the cost of the 329 oz. of plate worth £148.
- **Comparative size of houses** – Architecturally Stenton was very grand. In the 18th-century, the square footage of the Parlour was larger than 2/3 of houses in Delaware Valley.

- **Tea and Civility** –The Parlour was a setting for formal entertaining, with the service of tea an important social ritual. People like the Logans imported tea from China, signifying it as an expensive and exotic commodity. There are numerous references from visitors to taking tea at Stenton, e.g. William Black from Virginia mentioned a visit in 1744 “At last the tea table was set and one of his daughters presented herself in order to fill out the fashionable warm water.” Civility was the opposite of savagery.

## FIRST FLOOR LODGING ROOM

*Main Theme:* Private space used to illustrate the Logan’s bedchamber and James Logan’s infirmity.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Family life, health, death, medicine</b> – The move to First Floor resulted from Logan’s infirmity, which also seemed to exacerbate his generally irascible nature. In turn, it affected the family and changed the way the house was used.	<i>Bed Crutches Elaborate cornice</i>	James Logan Sarah Read Logan – responsible for the “medical” well-being of family
<b>Man’s toilet</b> – James Logan’s manservant would have dressed and groomed him as a daily ritual.	<i>Shaving and hairdressing accoutrements</i>	Manservant
<b>Global trade</b>	<i>Dressing box</i> – Japanned furniture from England, decorated to emulate Chinese lacquered furniture – exoticism. <i>Carpet on table</i> – Typical of the early 18th-century as well as representing exoticism	Sarah Logan – 1754 inventory from her city house lists a Japanned tea table in parlor.

*Historical Context* –

- **Family Life and Health** – The First Floor Lodging Room offers our first glimpse at the more private side of the family, emphasizing James Logan’s infirmity. On 18 September 1737, Logan commented that, “our room, which because of my lameness, is on the ground floor.” John Smith commented in 1750 that “Poor Father Logan’s health hath been several months so helpless that he cannot go to bed, rise, dress himself nor move without assistance, and so deprived of his speech that he cannot express a sentence though he can at times say words pretty plain – Reading, which used to be his principal diversion, seems now disagreeable to him, seldom keeping a book in his hand many minutes at a time.”
- **Global trade** – Items such as Japanned furniture indicate the Logan’s involvement in what we might call the global trade network. Ships crossed vast areas of ocean to bring raw materials and goods from various colonies. This ran the gamut from furniture inspired by seemingly exotic cultures, to spices and tea, to slaves.

## BACK DINING ROOM

*Main Theme:* The early specialization of a room like this, with its display and patterns of entertaining.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Multi-purpose use of the room</b> – How this room would have served the Logans as a Common Room or back parlor (“family room”)	<i>Desk for writing Daybed for resting</i>	James Logan as invalid
<b>Dining Customs</b> – Where and how people dined, as well as the types of implements that they used.	<i>China vs. silver vs. pewter Pewter Press and pewter platters– cipher or initials “SL” on large platters. Enough pewter for a crowd (60 plates)</i>	Servants – coming and going through the exterior door Sarah Logan as hostess
<b>John Smith and Hannah Logan story</b> – “Many Friends” dining in 1748.	<i>Table arrangement - reflects “Dining with many friends.”</i>	John Smith and Hannah Logan at the side table.

*Historical Context* –

- Dining customs** – Stenton is unusual in having a room specifically listed as the “Back Dining Room” in its 1752 inventory. This is an early example of room specialization, at least as far as rooms being named. Meals were typically taken in various rooms, and may have been served at Stenton in the Dining Room, bedchambers, the Parlour and even the Entry Hall. In the Dining Room, no single large table would have stood in the middle of the room. Smaller drop-leaf tables and chairs would have been stored around the room against the walls and chair rail until a meal was set. The Logans owned considerable amounts of china but also vast quantities of pewter (60 plates), and food was likely served off both. Also, as is evident from the “Maple desk” and “1 couch & bed & cushion” this room was likely used by the family as a common room for various functions.

## STAIRHALL AND LANDING

*Main Theme:* Staircase is a part of the hierarchical experience of the house, ascending to the great chamber on the second floor

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Parade/Procession through the house</b> – There was definite route of procession through Stenton, moving from the Entry Hall, up the staircase to the grand rooms on the second floor. Visitors will learn about this by doing.	<i>Alignment of doors and stairs  Only arched opening Symmetry of doors on second floor landing.</i>	Members of the elite who visit Stenton
<b>Grand stair</b> – The Grand staircase at Stenton was another indicator of Logan’s wealth and status.	<i>Wide easy stair and low risers Window seats on stairs</i>	

*Historical Context –*

1. 17th and early 18th-century ideas about formality of space – The most formal rooms were fully paneled and most expensively furnished. Palaces and country houses were like stage sets designed to be the backdrop for grand performances (parties, entertainments, negotiations), in which the guests experienced the house vista by vista as they followed the parade route dictated by the architecture of the house. The food and drink was set by servants who, like stagehands, did their work behind the scenes and on the periphery of the event. Symmetry at Stenton tells us which vistas or facades were most important.

## Upper Floors, Kitchen, and Exterior

### YELLOW LODGING ROOM

*Main Theme:* The Yellow and Blue Lodging Rooms taken together served as a Grand Chamber designed for large scale entertaining. This reinforces the importance of Stenton as the center of Colonial social, political, and economic networks.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Grandest chamber in a grand house (doors to room closed)</b> – The Yellow Lodging Room served as both a public and private space. It was a sleeping chamber that could also be used for large scale entertaining. It was the culmination of the parade up the stairs.</p>	<p><i>Inventory</i> - describes this as the most expensively furnished room after the Parlour, only room with window curtains</p> <p><i>Bed and hangings</i> – expensive, durable wool (£30)</p> <p><i>High chest and dressing table</i> - contributes to authenticity (£7)</p> <p><i>Original Tiles</i> – trade and fashion (authenticity)</p> <p><i>Wall sconces</i> – Those in the Yellow Lodging Room were grand</p> <p><i>The Logan settee at the Metropolitan Museum of Art</i> – current research suggests the settee was in this room, contributing to its grandeur.</p>	<p>James Logan and his public role</p>
<p><b>Drama of negotiations</b> – The Yellow and Blue Lodging Rooms together were a place for political entertaining, the private equivalent to the 2nd floor gallery at Independence Hall.</p>	<p><i>Folding door unites the rooms</i> – Unusual feature in American houses, creating a dramatic space.</p>	

*Historical Context –*

1. Room use in 18th-century country houses – In courtly society, entertaining in the bedchamber was another opportunity to display wealth and status and formed part of the procession through a house, or what was termed the apartment of parade. As a means of display second only to silver, textiles were the most costly furnishings in houses during the 17th and 18th-centuries. It is hard for us today to grasp the concept of entertaining in a bedchamber, but for James Logan, doing so was a way to participate in Atlantic world social customs. This room was intended to evoke (and does for visitors today) the “Wow” factor.

## BLUE LODGING ROOM (partition door open)

*Main Theme:* James Logan’s intellectual life and his Library, as well as George and Deborah Logan’s role in preserving Stenton.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>The Stenton Library</b> – the most private of the public spaces and a display of Logans’ intellectual power. “Books are my disease.” A reminder that the “Life of the Mind” was important to Logan. Logan was very interested in the ideas that came to be known as The Enlightenment, including moral philosophy and the Inward Light of Quakerism. Later, this room was Deborah Logan’s “apartment in the library.”</p>	<p><i>Bookcase Bookpress</i>, similar proportions of shelves</p> <p><i>Books</i> – 2,681 owned by Logan and now at the Library Company of Philadelphia.</p> <p><i>Image of Principia Mathematica with Logan’s notes</i></p>	<p>James Logan, Isaac Newton, Benjamin Franklin, John Bartram, Carolus Linnaeus, Francis Hutcheson</p> <p>Plato, Aristotle, Virgil, Plutarch</p>
<p><b>Preserving history</b> – George and Deborah Logan at Stenton. Deborah (“Debby” Logan) considered herself a woman of the 18th-century. She loved old things, including Stenton, and was proud of her family heirloom furnishings. First female member of the HSP, friend of historian, John Fanning Watson.</p>	<p><i>Norris High chest and Elliot stools</i></p> <p><i>Thomas Tufft furnishings/receipt</i></p> <p><i>Blue/white check curtain</i></p> <p><i>Souvenir boxes / purses</i></p> <p><i>Deborah Logan Diary</i> – 17-volume diary. She kept her manuscripts in the “press” in this room.</p>	<p>George Logan, Deborah Logan and her circle of women writers – Susannah Wright, Elizabeth Graeme Ferguson</p>

*Historical Context –*

1. **The Enlightenment** – An 18th-century movement in philosophy, politics and religion, the Enlightenment attempted to adapt the methods of natural science to the study of society and humankind. It reasoned from observation and experience in a search for general patterns of human behavior and

general laws for the human mind. The Enlightenment produced many important advances in such fields as anatomy, astronomy, botany, chemistry, mathematics, and physics. Philosophers believed that the scientific method could be applied to the study of human nature and they explored issues in education, law, philosophy and politics. Many of the ideas of the Enlightenment became ideals of the American and French Revolutions during the late 1700s. One of the branches of learning that most appealed to James Logan was moral philosophy. This emphasized what was called the “moral sense,” an innate and inner ability to understand that which was just and right, a sense shared by all of humankind. In important respects that concept resembled the key Quaker doctrine of the “inward light.” Both were, in effect, inner voices, often drowned out by competing impulses such as selfishness or anger, but nonetheless present and in need of cultivation. Moral philosophy appealed sufficiently to Logan that in 1735 he began work upon a treatise called “The Duties of Man Deduced from Nature. “Although he never finished this work, Logan suggested that moral truth was self-evident to the generality of humankind, recognizable from the nature of things.

2. **Classical literature** – James Logan owned one of the largest and finest libraries in the American Colonies, replete with nearly all the great classical authors and many modern writers. He enjoyed corresponding with scholars, scientists, and book dealers in England and Europe and his letters reflect not only an interest in the ideas contained in his books, but also the relative merits of various translations and an awareness of the book market. Logan made marginal notations in his books in several languages, including Greek, Latin, Hebrew, and Arabic, commenting with considerable expertise on subjects such as astronomy, mathematics, classical literature, and botany. James Logan’s library was an 18th-century scholarly achievement of the first order. It confirms his place as one of the leading intellectual lights of the Colonial period, a gentleman scholar and a true Renaissance figure.
3. **Deborah Logan’s coterie of women writers** – Among women of the Enlightenment, the circulation of books amongst themselves was in part a method of moral improvement, through reading and conversation. Deborah Logan, Susanna Wright, Elizabeth Graeme Ferguson (the only non Quaker), Hannah Griffiths (pen name Fidelity), and Milcah Martha Moore kept commonplace books or “literary scrapbooks” in which they copied the writings of others but also recorded their own musings and original poetry. They circulated the books amongst themselves rather than publishing them. This activity reflects the high educational level of elite Quaker women. Deborah wrote in her diary that she put her manuscripts to “press” (her own little joke) by storing them in the built-in press cupboard in this room.

## SERVICE PASSAGE

*Main Theme:* Transition from public to private spaces of the house and discussion of the Logan Plantation and its diverse community, comprised of the family, hired and indentured servants, and slaves.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Servants and their role</b>	<i>Service staircase</i> – narrow passage from basement to Third Floor, used mostly by servants but also possibly by the family as a private stair to Blue Lodging Room/Library and Nursery.	Servants at Stenton

*Historical Context -*

1. **Use of backstairs** – Service stairs in houses of the social elite in Europe and America allowed servants vertical access through the house so that their roles in making the household function could be hidden from public view. Servants could appear as if in a stage production, entering and exiting in a nearly “invisible” way.

## NURSERY

*Main Theme:* This room begins the shift of focus to the Logan plantation theme by looking at the private areas of the mansion, focusing especially on the Logan children and domestic life.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Nursery as older children’s room</b> – would have been used for older children, with younger ones likely sleeping on the third floor in close proximity to servants.	<i>Children’s chairs</i> <i>Inventory</i> – lists comparative lack of furnishings and older furnishings.	Servants at Stenton
<b>The Logan children</b> – James and Sarah Logan had two sons and two daughters who survived to adulthood The quote cited below about Sarah is particularly evocative of children’s education. In 1723, James Logan made a final payment to Joan Humphreys, a governess. Billy studied with Walter Jones, although he was said to “want capacity” while James wanted patience. Logan paid Elizabeth Marsh for Sally and Hannah’s schooling in Philadelphia.	<i>Accounts of Logan children</i> <i>Sarah Logan Norris portrait</i> <i>Hannah Logan account book, age 20</i>	William Logan (Billy) Sarah Logan (Sally) Hannah James, Jr. (Jemmy)

*Historical Context -*

1. **Quaker attitudes toward children** – The listing of a Nursery on the 1752 inventory is another unusual example of the naming of a room. Like the Dining Room it is a particularly English feature of the house. Perhaps the two older Logan girls, Hannah and Sarah, slept here. Quakers generally were more attentive to the needs of their children, although James Logan could be an exacting father. He did not think much of either of his son’s intellectual achievements, and clearly favored his daughter Sarah, who was called Sally. An outstanding description of Sarah is Logan’s letter to his friend Thomas Story saying,

“Sally, besides her needle, has been learning French, and this last week has been very busie at the plantation in ye dairy in which she delights as well as in spinning but is at this moment at ye table with me (being First Day afternoon and her mother abroad) reading the 34th psalm in Hebrew, the letters of which she learned very perfectly in less than two hours time.” James Logan, meticulous businessman that he was, seemingly gave daughter Hannah an allowance and instructed her to keep an account of how she spent her money. She largely purchased textiles including ribbon, a gown and a set of stays. She also paid for nurses and servants and rides to town.

## SMALL ADJOINING ROOM

*Main Theme:* This room continues the Logan plantation theme in discussing the slaves and servants who conducted the domestic work of the mansion.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Role of servants in the house</b> – Some servants would have worked and slept in the house itself, probably on the Third Floor but possibly in the Small Adjoining Room, making it easy for them to service the chambers on the second floor.</p>	<p><i>Servants beds listed on Third Floor</i> – The level of architectural finish in this room is similar to those servant’s rooms on the Third Floor, suggesting a similar hierarchy of use.</p>	<p>Phebe Dickenson the housekeeper in 1748</p> <p>Nursemaid/Wet Nurses</p> <p>Minah or Menah, slave owned by Sarah Logan, left to Hannah Smith</p> <p>Jenkin David and his wife</p> <p>Barbara from Fairhill</p>
<p><b>Quakers and slavery</b> – The divided attitudes of Quakers over time to the issue of slavery.</p>		

### *Historical Context -*

1. **Plantation households and numbers and types of servants who were involved in running such a property** – Information about the servants at Stenton is being developed, but there would have been a wide range of servants tending to the affairs of the house, working in the outbuildings and farming the estate. At Stenton, there were slaves owned by the Logans as property, indentured servants who were contractually obligated to the Logans for a set period of time and hired servants. James Logan’s Account



Book, his Ledger and the Journals of his son William provide the names and, in some cases, the occupation of some of the servants. There are specific references to Phebe Dickenson (the “housekeeper” in 1748), a plantation manager, a spinner, a farmer, a servant maid, two wet nurses, and slaves named Diana, Menah or Mina, Roger Rowe, Thomas, Robert Southam, as well as Dinah and her children.

2. **Quakers and Slavery in Pennsylvania** – The Logan family employed slaves and indentured workers at Stenton, a situation that was fairly common during James Logan’s lifetime among Pennsylvanians and even Quakers who could afford it. Slavery was only becoming an intensely examined subject toward the end of James Logan’s life. Still, most of the first challengers to slaveholding were Quakers, but antislavery Quakers represented a small minority among Friends. One of the earliest groups of Quakers who opposed slavery attended the Germantown Meeting. In 1688 they drafted a Protest, becoming probably the first white institution in the Colonies to abhor slavery, although this failed to register much impact among other Meetings in the Philadelphia area. Early Quaker antislavery was more pronounced in New Jersey and Long Island – many of whose Quaker communities preceded Philadelphia’s – than in the wealthier, more commercially-oriented Quaker community of Philadelphia. By the time of James Logan’s death in 1751, a number of Quaker meetings were addressing questions about slavery, but not until 1754 did the Philadelphia Yearly Meeting issue its first statement against slavery, and not for another four years did they authorize local meetings to discipline those who bought or sold slaves – over the objections of wealthy Quaker slaveholders. Neither slave traders nor slaveholders were as yet disowned by the Society. The Yearly Meeting did not ban slaveholding until 1776. Slaves who attained their freedom were likely to remain laborers, and they were not welcomed even into the Society of Friends.

## THIRD FLOOR

### (For Information Only – Not Included on Tour)

*Main Theme:* The third floor was a support space where servants and slaves slept and created community. It was also designed for storage.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Logan servants and children</b> – The relatively comfortable quarters on the third floor are listed as servant’s chambers but probably also accommodated younger Logan children.</p>	<p><i>Fireplaces and built-in closets and cupboards</i></p> <p><i>Inventory listing servants’ beds, etc.</i></p> <p><i>Stairs to roof</i></p> <p><i>Service stair goes to 3rd floor</i></p>	<p>Servants</p>

<p><b>Stair continues with formal finish to landing</b></p>		
<p><b>Cupola on roof was like a garden room on top of the house</b> – James Logan used the cupola for astronomical observations</p>	<p><i>Missing cupola</i></p>	<p>James Logan/ scientists</p>

*Historical Context -*

- 1. Status among servants** – The 18th-century remained a hierarchical time and just as the house itself, family members and visitors were aware of the hierarchy, servants were as well. Servants working in the house and minding the Logan children would have slept on this floor, somewhat removed but at the same time providing easy access by the back stairs, or the grand main stair that is finished all the way to this level.

## WHITE LODGING ROOM

*Main Theme:* This room as one of the better private spaces, probably used for guests.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Dressing a bed in the 18th-century</b> – Bed hooks in the ceilings of all the so-called Lodging Rooms indicate that testers (the support for the bed curtains) were suspended from the ceiling, at least in the initial furnishing of the house.</p>	<p><i>Bed with hooks and suspended tester</i></p>	
<p><b>Network of visitors</b> - This was likely used as a guest bedroom for a Principal guest, or possibly for other members of the family</p>	<p><i>Logan letter of 1737</i> – Recounts that this was used as a guest room, although the unfortunate guest became unwell and died during the night.</p>	<p>John Smith, suitor of Hannah Logan, records spending the night at Stenton in his diary. He may have slept in this space.</p>

<p><b>Dressing / Bathing Closet</b> – Small room between the White and Yellow Lodging Rooms might have been used as a closet for dressing and bathing</p>	<p><i>James Logan inventory</i> – suggests this space may have contained a dressing table, looking glass and a black walnut chest.</p>	
---	--	--

## PIAZZA/PRIVY

*Main Theme:* Flow of service spaces at the back of house and the transition to a primarily work area removed from the balanced symmetry of the elegant front façade.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Functional vs. Formal spaces</b> – Outdoor spaces as an extension of the house. Imagine rear yard as a catch-all kind of space.</p>	<p><i>Piazza</i> - runs across windows</p> <p><i>Arrangement of windows</i></p> <p><i>Missing outbuildings and architectural ghosts of missing elements</i></p>	<p>The Logans</p> <p>Their servants and slaves</p>
<p><b>Toileting in the 18th century</b></p>	<p><i>Privy</i> (existing building and site of first privy)</p>	
<p><b>Dinah and her role at Stenton</b> – The lives of slaves and servants at Stenton can be highlighted by the Dinah story, which should be put in its appropriate context of enslavement. This will emphasize the life of Dinah, her husband and her family as enslaved Africans, rather than relying only on the amusing family legend of how Dinah saved Stenton.</p>	<p><i>Dinah Plaque</i> – The Dinah plaque can be pointed to as an artifact of its time period (1912), particularly language that we would not use today. At the same time, Dinah and her story are a matter of pride in the surrounding community and her story has resonance for all visitors.</p>	<p>Dinahs and Cyrus</p>

### *Historical Context*

1. **Privy culture** – Privies were used generally used during the day, most often for defecation. Inside chamber pots were for urination, especially through the night.

2. **Dinah and her story** – The Emlen family, prominent Quakers, originally owned Dinah as a slave. She was part of Hannah Emlen’s dowry when she married William Logan. At some point she came to live at Stenton with William and Hannah, as did her daughter and grandchild. Dinah also intervened to ask the Logans to purchase her husband, who was in failing health, and the Logans eventually freed her daughter, Bess. Later, Dinah asked the Logans to set her free and she was given “full Liberty to go and live with whom & Where She may Chuse,” on 15 April 1776. (Philadelphia Monthly Meetings Manumission Books, fn 3 cited in Jean Soderlund, “Black Women in Colonial Pennsylvania” in African Americans in Pennsylvania). For whatever reason, Dinah remained at Stenton as a hired servant, with frequent references to her in letters. The last mention of her is in a letter of February 1803.

## KITCHEN

**(Should also include Basement information)**

*Main Theme:* The food preparation center for the main house and a hub of servant life.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Plantation Life at Stenton</b> – Although James Logan called Stenton his “plantation” it was different from common visitor ideas about southern plantations. For an English colonist, a plantation could refer to nearly any area planted, established or settled. Stenton was in close proximity to a major city, and served as much as a retirement estate as a source of agricultural income. The extant kitchen and adjacent washhouse were likely built in the 1790s, as George and Deborah Logan returned Stenton to some of its former grandeur.</p>		
<p><b>Food Preparation</b> – The processes for preparing meals for a large plantation household like Stenton and what people ate.</p>	<p><i>Hearth</i></p> <p><i>Cooking equipment</i></p> <p><i>Recreated shelving &amp; cupboards</i></p> <p><i>Oven</i></p>	<p>Cook “citchen maid” HSR</p>

<p><b>Food Storage</b> – The basement was used primarily for storage. The paved room in the Stenton basement was likely a dairy.</p>	<p><i>Hard cheese was an important food to put up for servants.</i></p>	
--	---	--

*Historical Context*

1. **18th-century cooking practices and foodways** – Counter to the way we live today in an age of refrigeration and worldwide global food trade, the eighteenth-century diet was seasonal. Meats were salted or smoked and hung on hooks still visible in the basement, eggs were sulphured, fruits were dried and many foodstuffs were pickled to preserve them. In this climate, the lemons and oranges grown in the Stenton greenhouse were exotic and a sign of the Logans’ wealth. The Stenton basement was furnished with water channels that contained troughs for storing food that needed to be kept cool. The basement also included a built-in wine rack, storage presses, shelves in the fireplace supports, and probably a dairy. The full basement would have been stuffed with firewood, casks and barrels and many crocks, all filled with the food that would be prepared for table presentation in the Stenton kitchen.

## BASEMENT

**(For Information Only – Not Included on Tour)**

*Main Theme:* The Logan plantation – rooms designed for specific storage functions to stock the house with a variety of foods in large quantities. The Basement was a food storage center and a workplace supporting the functions of the house.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Food storage</b> – The basement was used for a range of activities, primarily food storage for meats, wine, barrels of beer, cider, flour and sugar, and dairy products.</p>	<p><i>Wine rack</i> – supports entertaining and eating</p> <p><i>Ventilated storage chambers</i></p> <p><i>Meat hooks</i></p>	<p>Servants – want to link servants with the spaces</p>

<b>Servants</b>	<i>Flow of space</i>	
<b>How it all worked still not exactly clear</b>		

## BARN

*Main Theme:* The Stenton plantation as a working farm and its place in trade networks and commerce.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>Stenton as a farm, with a focus on scientific agriculture and experimentation</b> – Each generation of the Logans was involved with agriculture, with crops including wheat, corn, tobacco, fruit, hay, oats, barley, and flax. James conducted scientific experiments on corn, William ordered plants from abroad and George, whom Jefferson called “the best farmer in Pennsylvania,” became a founding member of the Philadelphia Society for Promoting Agriculture and wrote on the subject of agriculture. There were also numerous tenant farmers on the property recorded in various account books and Logan Farm Journals.</p>	<p><i>Barn</i> <i>Exhibition of farm tools and equipment</i></p>	<p>Mostly George Logan, but also James and William</p>

<p><b>Trade with the frontier</b> – James Logan was actively involved with trade on the Pennsylvania frontier, and has been credited with making wide use of what we know as Conestoga wagons to transport goods</p>	<p><i>Conestoga-style wagon</i></p>	<p>James Logan Native Americans</p>
--	-------------------------------------	---

*Historical Context*

1. **Uses of the barn** – The barn would have housed animals on the lower floor, while the upper floor, now used for exhibition space, would have been used for the storage of hay. The many bricks used in its construction are from the original forecourt walls.
2. **Experimental Agriculture** – Stenton was the theater for George Logan’s drama of national self-sufficiency through agriculture and small-scale manufacturing on the farm. Logan was among the founding members of the Philadelphia Society for Promoting Agriculture, the second such American organization, after the Massachusetts Society for Promoting Agriculture. These associations of “gentlemen farmers” may have had little direct contemporary impact on the unproductive methods of the “practical farmers” to whom they sometimes addressed themselves, but in the long term they brought about real change and improvement in agricultural practice in the United States. His experiments on crop rotation and related matters such as manuring and livestock feeding were also published. The Farm Journal (original at HSP) from the 1810s documents almost daily activities at Stenton, and provides the most detailed picture of the activities of those who worked there on the property for the Logans, including the names and salaries of these workers.

## GARDEN

**(Proposed interpretive signage)**

*Main Theme:* The Colonial Revival and the preservation efforts of The NSCDA/PA.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<p><b>The Garden as a Colonial Revival part of the landscape</b> – The NSCDA/PA created a wonderful Colonial Revival garden in the 1910s, as a way of hearkening back to the gardens of the past. Although no documentation exists for James Logan having an ornamental garden of this sort at Stenton, it is an attractive reminder of how each generation offers its own interpretation of history.</p>	<p><i>Plants</i></p> <p><i>Layout</i></p> <p><i>Boxwoods from Mt. Vernon</i></p> <p><i>Pancoast views of the garden in 1911</i></p>	<p>Logan descendant &amp; Dame, Letitia Wright, Logan descendant and designer, John Caspar Wister</p> <p>The NSCDA/PA</p>

Ornamental vs. Agricultural landscape		
---------------------------------------	--	--

*Historical Context*

1. **The Colonial Revival** – In the 19th-century, many Americans began to celebrate their American identity by documenting the events of their time and glorifying the past. As a larger and later 19th-century design movement, the Colonial Revival swept America by storm in the post-Centennial (1876) era. Architecturally, interest in the Colonial Revival spurred the restoration of Colonial buildings as well as the building of new structures that visually connected with Colonial architecture. The Colonial Revival manifested itself in myriad ways, one of which was the founding of patriotic societies like The National Society of The Colonial Dames of America in the Commonwealth of Pennsylvania in 1891. The NSCDA/PA followed Deborah Logan in taking on Stenton as a preservation project, recognizing its importance as the former home of William Penn’s distinguished Secretary.

## GREENHOUSE

**(Proposed interpretive signage)**

*Main Theme:* The Stenton estate in the 19th-century.

<i>Topics or Stories to Discuss:</i>	<i>Objects illustrating Topics</i>	<i>People Related to Topic</i>
<b>Greenhouses as symbols of wealth and status</b>	<i>Greenhouse itself</i>	Wm. Logan
<b>Greenhouse as a warm sunny space in winter, used as ironing space adjacent to laundry</b>	<i>Deborah Logan’s diary</i>	Deborah Logan
<b>Tropical/ tender plants as status symbols</b>		

*Historical Context:*



1. **Plant trading history** – Inter-Atlantic and intra-colonial trading and collection of species, is closely related to James Logan’s scientific interest in plants, and specifically New World plants, as it is epitomized by his experiments on corn. Remarkably, the most thorough investigation of William Logan’s plant importing and trading is Letitia Wright, who oversaw the installation of Stenton’s Colonial Revival garden. Her discussion of William’s transportation of plants is thorough and documented, charting his place in the trans-Atlantic and intra-colonial movement of plants among the elite. James Logan was not as engaged in this pursuit as some of his better known associates, including John Bartram and Peter Collinson, although William was a participant in the activities. For example, William ordered fruit trees and flowers from England, and sent plants and animals to English botanist John Blackburne. Wright does not remark, of course, the parallel relationship between the Philadelphia merchant’s movement of trade goods around the globe and the movement of natural commodities of this sort, and thus the close relationship between science, colonialism, and mercantilism.

**NB:**

- The LAUNDRY will not be interpreted considering its current use as a modern kitchen and staff area.
- The LOG HOUSE, although not originally on the Stenton property, can be understood as an important preservation project of The NSCDA/PA moved from Center City in the 1960s.

## THE INTERPRETIVE PLAN RECOMMENDATIONS

The following recommendations are based on discussion amongst and comments from Stenton staff, volunteers and consultants. They reflect current thinking about the new interpretive focus for Stenton and how that focus can be propelled forward. These include specific recommendations for the arrangement of Stenton exhibit rooms in the short, medium and long terms as well as suggestions for additional research that will provide the fullest possible interpretation and underpin the main themes outlined in this document.

*Recommendations for:*

**EXHIBIT SPACES**

**TOPICS FOR ADDITIONAL RESEARCH**

**INTERPRETIVE PROJECTS**

**TESTS AND EXPERIMENTS**

### FOR EXHIBIT SPACES

These recommendations relate directly to room furnishings in the mansion and other exhibit spaces. Short-term recommendations are those that can be made with a minimum of effort, are easily reversible, and are in keeping

with the direction of the new interpretation. Medium and long term recommendations require further consideration or considerable effort and decisions related to those recommendations will be informed by additional research and the Furnishings Plan to be undertaken in the future.

### **1. Short Term:**

1. Display wampum belt
2. Put Indian redware bowl on exhibit in office
3. Change tour route to go directly into Yellow Lodging Room. Finish 2nd floor with White Lodging Room.
4. Move shell work shadowbox to Parlour to illustrate genteel female crafts and polite landscape
5. Furnish Parlour cupboard with silver
6. Remove spinning wheel from Small Adjoining Room
7. Move Sarah Logan portrait to Nursery
8. Move Yellow Lodging Room bed into corner

### **2. Medium Term:**

1. Undertake a Furnishings Plan for Mansion and Kitchen
2. Create a Deborah Logan writing vignette in the Blue Lodging Room using documents, diaries, and ledgers
3. Display more copies of Logan letters to represent James Logan's voluminous use of expensive paper for his time.
4. Interpret Adjoining Room as a servant's room
5. Obtain color reproduction of the Hannah Logan Account book for the Nursery
6. Acquire more books and display them on bookcase (consult conservator on weight issues) and throughout the house
7. Create a bathing room in space next to Yellow Lodging Room
8. Acquire man's shaving supplies, hair grooming accessories
9. Emphasize the use of pewter in the Dining Room, including possibly replacing china with pewter
10. Move rectangular tea table to Dining Room as pier table under a looking glass
11. Move Queen Anne chairs to Parlour
12. Move crutches to First Floor Lodging Room
13. Arrange a formal and accurate tea service display in Parlour
14. Focus Yellow Lodging Room interpretation on the James Logan period by, e.g. relocating chest on chest

### **3. Long Term:**

1. Acquire appropriate maps and prints

2. Purchase Native American related reproductions for display in Office
3. Explore loan of PMA maple chairs and PMA/Loudoun chairs
4. Investigate Logan tea service loan from PMA
5. Investigate loans of Logan objects from HSP/Atwater Kent
6. Assess the feasibility of incorporating the basement into tour

## TOPICS FOR ADDITIONAL RESEARCH

Although there is always more research to be done related to historic house museums, several distinct research projects were suggested as part of the interpretive planning process. Each would be designed to support the revised interpretation and to contribute to the overall story of the site.

1. ***The Stenton Plantation: Slaves and Servants:*** Additional research into the indentured and hired servants and enslaved Africans who worked the Stenton plantation is central to further development of the site interpretation. This will include research into the Logan Papers and other sources to develop more information about the complex web of relationships at Stenton and those who peopled the Plantation. Our context for discussions of slavery and servitude will also be broadened to encompass the most up to date scholarship. Finally, the story of the servants will be extended from the kitchen into the mansion itself: not that they should not appear there, but that they should leave some trace everywhere else as well.
2. ***Stenton Census Study:*** Create a census of who was living in the house at particular junctures, with ages, family relationships, etc. as known. It was evident as part of the planning process that it was not always known what child was living in the house at given moments in time or just how many servants might be living in the house. A census would be a great help in "peopling" the house and figuring out to a certain extent how the house operated. The census could be for some general decades, or at the time of the wills; a couple of eras would provide a sense of any changes in how the house functioned.
3. ***The Dinah story:*** Related to the issues of slaves and servants who lived on the Stenton plantation, Dinah is an important figure who requires definition. The Dinah story has become an integral part of Stenton's interpretation, and is of great interest to the African-American schoolchildren who are a large part of the audience. From the standpoint of social history, however, there is a much more fascinating story to be told about Quakers, slaves, and Dinah's family than simply the legend of how she saved Stenton from the British in 1777. This is a story with a masculine component, dealing with Dinah's sickly husband and his attempts to find someone to buy him so that he could stay near his family, and the grandson who was free while his mother and grandmother remained slaves. The fact that Dinah was trusted enough to be left in sole charge of such a valuable property needs no embellishment of a tricky exchange with British soldiers. The present story can continue to be presented as a wonderful myth handed down and enlarged over time, although it is interesting for a more sophisticated audience to ponder why this story developed, particularly in the face of the ostensibly unQuakerly attitude toward slavery it projects.

4. ***James Logan and Native Americans:*** Review the published and manuscript minutes of councils and treaties in which Logan participated during his public career, compiling a list of objects exchanged in those meetings. This will suggest objects that might be replicated to represent the sort of diplomatic gifts known to have been kept (if only briefly) in the houses of provincial officials in British North America. In addition, survey the Logan papers, particularly correspondence and account books, during the periods in which Native American delegations are known to have stopped at Stenton. This may reveal hitherto unrecognized details about the experience of Native visits to Stenton.
5. ***The Architecture of Stenton: Public and Private Use of Space:*** It is important to continue to explore how Stenton functioned as both a private and very public house. Research should continue comparing Stenton to other similar houses, especially in how space was used. The flow of occupants through spaces might be better defined. For example, why was there a nursery at Stenton if in actuality the children slept on the third floor? Or, how was the grand second floor room used situationally as two bedchambers but also for important entertaining?
6. ***Logan's Library and 18th-Century Ideas:*** Assess Logan's books, as per the published description, to relate what he actually owned to the kinds of transatlantic concerns that were found in his own writings. What, for example, did he actually own in moral philosophy, on which he was still writing in his later years? How up-to-date was Logan on transatlantic discussions? Developing a better awareness of Logan's intellectual interests will help to link his reading and learning to wider Enlightenment thinking.
7. ***Action Statements File:*** Work should begin on compiling an action statements file, which would include important primary source quotations from letters, diaries, etc. that provide information about the Logan family and life at Stenton. These sources can be made available to offer flavor on tours, or might serve as the subject of the creation of specific vignettes.

## INTERPRETIVE PROJECTS

Stenton must examine a number of interpretive issues in order to make its revised interpretation as meaningful as possible. Inclusion of the interpretive themes will only happen if the interpretation and additional research can be conveyed in an interesting and coherent way. The following recommendations point the way toward effective implementation of the Interpretive Plan.

### 1. ***Guide Manuals and Guide Training Program***

Stenton should develop a new Guides' Manual. It should reflect interpretive goals, eliminate extraneous information (if interesting in marginal way this material can still be made available at the site as "enrichment"), include stronger research than is currently apparent, and offer specific advice about guiding strategies and techniques. This manual should be part of a strong, energetic and well-designed guide training program that will help Stenton achieve excellent front-line presentation of the house to the public.

## 2. ***Furnishings Plan***

A Furnishings Plan is needed to complement the interpretive choices made for the house and kitchen. This may require attention to moving objects (as already suggested in the memo that preceded our meeting), acquiring objects (most likely reproductions that can propel interpretation and offer some hands-on learning), and possibly deaccessioning objects which have no Logan provenance and do not contribute to the interpretive goals, either for short or long-term (this must be done very cautiously, but still must be considered as part of the range of possibilities). Close work in the inventories and various Logan papers will contribute to the Furnishings Plan.

## 3. ***Landscape Interpretation***

The interpretation of the landscape is a significant issue that requires further exploration. In time, Stenton may want to consider developing a landscape interpretation that could be done by a self-guided walking tour map of the site and/or landscape interpretive signage. In the meantime, the problem of interpreting the "absent" and ephemeral landscape at Stenton increasingly weighs toward the idea of using visual surrogates, and has the advantage of being both (relatively) easy and inexpensive. Reproductions of historic images can offer some of the missing context. Specific areas of the site and/or themes where landscape images might be used:

- **Entry Hall**
  - An image that gives a good visual sense of the original size of the Stenton property overlaid on a current map, but including key streets is crucial.
  - A reproduction of the original Norris house, Fairhill (rather than the Colonial Revival print) as a comparison for the Stenton façade and landscape.
  
- **Colonial Revival Garden**
  - State of the property at the end of the nineteenth century, showing dilapidation
  - Creation of the Colonial Revival Garden
  - The preservation of Stenton by The NSCDA/PA
  
- **Barn:**
  - Views of the property showing agriculture and agricultural buildings
  
- **Greenhouse** – Stenton in the nineteenth century:
  - Stereopticon views and individual prints that show: hemlock allée, family graveyard, house in context,

Wingohocking Creek, flower garden on southeast side of the house,  
rear of house in good repair, etc.

## TESTS AND EXPERIMENTS

The interpretation of Stenton is not meant to be a static presentation and will continue to evolve over time. As more research becomes available and as more people experience the revised interpretation we will need to respond to these external forces in revising what we say about the site.

### 1. *Sample Tour*

The Staff will need to develop a sample tour that focuses on the interpretive themes. This should delineate logistics (route), timing, what to be certain to cover and what to eliminate and how to accomplish the tour in about 45 minutes. This will not be a rigid but instead a skeletal outline into which each interpreter can insert ideas, stories, some interactivity, and their own personalities to connect with people who are listening.

### 2. *Visitor Surveys*

It is imperative to know what interests the public, what they find memorable and special about Stenton, what is working with the tour and visit experience and what is not working so well. This step is crucial to improving the overall visitor experience at the site.

### 3. *Learn From School Tours*

Stenton is engaging in the design of some ambitious, thematically-driven school tours. The information, style of presentation, and choice of hands-on materials/activities can inform what happens with more general adult tours. One of the findings of a recent visitor survey about visitor learning was that the most effective level of general visitor assimilation of knowledge occurred when interpreters focused energy on the children in family groups. The presentation became livelier and engaged the children, and the adults listened because the style was lively and also because they felt some degree of responsibility for reinforcing the information by explaining it again to the children.

# THE INTERPRETIVE PLAN

## TOPIC SPECIFIC BIBLIOGRAPHY

*\*\* Denotes works of particular note, many held at Stenton*

**STANDARD WORKS, REFERENCE, BIOGRAPHY**

**SLAVERY AND SERVITUDE**

**WOMEN'S HISTORY**

**QUAKERISM**

**NATIVE AMERICANS**  
**JAMES LOGAN, THE ENLIGHTENMENT, IDEAS**  
**AND BOOKS**  
**SOCIAL HISTORY, COMMUNITY AND FAMILY**  
**LANDSCAPE**  
**EARLY NATIONAL PERIOD**  
**MATERIAL CULTURE STUDIES**  
**ARCHITECTURE AND INTERIORS**  
**DECORATIVE ARTS**  
**INTERPRETATION**  
**FOODWAYS**

### STANDARD WORKS, REFERENCE, BIOGRAPHY

Carl and Jessica Bridenbaugh, *Rebels and Gentlemen: Philadelphia in the Age of Franklin* (New York: Oxford University Press, 1962; first published 1942).

Mary Maples and Richard S Dunn, et al. (eds), *The Papers of William Penn*, 4 vols. (Philadelphia, University of Pennsylvania Press, 1981).

Richard S. and Mary Maples Dunn (eds), *The World of William Penn* (Philadelphia: University of Pennsylvania Press, 1986).

Craig Horle et al, eds., *Lawmaking and Legislators in Pennsylvania: A Biographical Dictionary, 1682-1709* (University of Pennsylvania Press, 1991)\*\*

Craig Horle et al, eds., *Lawmaking and Legislators in Pennsylvania: A Biographical Dictionary, 1710-1756* (University of Pennsylvania Press, 1991)\*\*

James Lemon, *The Best Poor Man's Country: Early Southeastern Pennsylvania*, (John Hopkins Press, new edition 2002).\*\*

Albert Cook Myers, *The Courtship of Hannah Logan*, 1912.\*\*

Ray Shepherd, "Stenton: Grand Simplicity in Quaker Philadelphia" (Unpublished M.A. thesis, University of Delaware, 1968).

Frederick B. Tolles, *James Logan and the Culture of Provincial America* (Boston: Little, Brown, and Co., 1957).\*\*

Frederick B. Tolles, *George Logan* (New York: OUP, 1953).\*\*

Frederick B. Tolles, *Meeting House and Counting House* (Boston: Little, Brown, and Co., 1948).

## SLAVERY AND SERVITUDE

Ira Berlin, *Many Thousands Gone: The First Two Centuries of Slavery in North America*, (Belknap Press of Harvard University Press, 1998).

Kenneth L. Carroll, "George Fox and Slavery," *Quaker History*, (Fall 1997, pp. 16-25).

David Brion Davis, *The Problem of Slavery in Western Culture* (Ithaca, N.Y.: Cornell University Press, 1966).

-----, *The Problem of Slavery in the Age of Revolution* (OUP, 2nd edition, 1999).

Susan Klepp and Billy Smith. Eds., *The Infortunate: The Voyage and Adventures of William Moraley, an Indentured Servant* (University Park, PA: The Pennsylvania State University Press, 1992)

Edgar J. McManus, *Black Bondage in the North*, (Syracuse University Press, 1973).

Gary B. Nash, *Forging Freedom: The Formation of Philadelphia's Black Community 1720-1840* (Cambridge, Mass: Harvard University Press, 1988).\*\*

Gary B. Nash and Jean R. Soderlund, *Freedom By Degrees: Emancipation in Pennsylvania and its Aftermath* (New York: Oxford University Press, 1991).\*\*

Sharon V. Salinger, "To Serve Well and Faithfully" *Labor and Indentured Servants in Pennsylvania, 1682-1800* (Cambridge: Cambridge UP, 1987).



Richard B. Sheridan, *Doctors and Slaves: A Medical and Demographic History of Slavery in the British West Indies, 1680-1834*. (New York: Cambridge University Press, 1985)

Jean R. Soderlund, "Black Women in Colonial Philadelphia," *Pennsylvania Magazine of History and Biography*, (January 1983, pp. 50-63).

Jean R. Soderlund, "Material for Integrating African Americans into the Interpretation at PM," unpublished MS on file at Pennsbury Manor.

Jean R. Soderlund, *Quakers & Slavery: A Divided Spirit*. (Princeton: Princeton University Press, 1985)\*\*

Darold D. Wax, "The Demand for Slave Labor in Colonial PA," *PA History*, (34, 1967).

## WOMEN'S HISTORY

Margaret Hope Bacon, *Mothers of Feminism: The Story of Quaker Women in America*. (San Francisco: Harper & Row, 1986).

Catherine Blecki and Karin Wulf, eds., *Milcah Martha Moore's Book* (Pennsylvania State University Press, 1997).

Mary Maples Dunn, "Latest Light on Women of Light," in Elisabeth Potts Brown and Susan Mosher Stuard, eds., *Witnesses for Change: Quaker Women Over Three Centuries*. (New Brunswick: Rutgers University Press, 1989), pp. 71-85.

Jean R. Soderlund, "Women in Eighteenth Century Pennsylvania: Toward a Model of Diversity," *PMHB*, (Volume CXV, Number 2, April 1991), pp. 163-183.

Jean R. Soderlund, "Women's Authority in Pennsylvania and New Jersey Quaker Meetings, 1680-1760," *William & Mary Quarterly* 1987. 44:722-49.

Robert V. Wells, "Family Size and Fertility Control in Eighteenth-Century America: A Study of Quaker Families," *Population Studies* 1971, 25:73-82.

Robert V. Wells, "Quaker Marriage Patterns in a Colonial Perspective," *William & Mary Quarterly* 1972, 29:415-42.

## QUAKERISM

J. William Frost, *A Perfect Freedom: Religious Liberty in Pennsylvania*. (New York: Cambridge University Press, 1990).

J. William Frost, *The Quaker Family in Colonial America: A Portrait of the Society of Friends*. (New York: St. Martin's Press, 1973).

Barry Levy, *Quakers and the American Family: British Settlement in the Delaware Valley*. (New York: Oxford University Press, 1988).\*\*

Gary B. Nash, *Quakers and Politics: Pennsylvania, 1681-1726*. (Boston: Northeastern University Press, new edition, 1993).\*\*

Richard Vann, *Social Development of English Quakerism, 1655-1755* (Cambridge, Mass.: Harvard University Press, 1969).

Anne Verplanck and Emma Lapsansky, eds., *Quaker Aesthetics: Reflections on a Quaker Ethic in American Design and Consumption, 1720-1920*, (Philadelphia: University of Pennsylvania Press, 2002).\*\*

Michael Zuckerman, *Friends and Neighbors: Group Life in America's First Plural Society*. (Philadelphia: University of Pennsylvania Press, 1982).\*\*

## NATIVE AMERICANS

James Axtell, "Colonial America Without the Indians," in Axtell, *After Columbus: Essays in the Ethnohistory of Colonial North America*. (New York, 1988) 222-243.

Marshall J. Becker, "Hannah Freeman: An Eighteenth-Century Lenape Living and Working Among Colonial Farmers," *Pennsylvania Magazine of History and Biography* (1990) 114:249-269.

Marshall J. Becker, "Legends About Hannah Freeman ("Indian Hannah"): Squaring the Written Accounts with the Oral Tradition," *Keystone Folklore* (1992) 4(2):1-24.

Jay Custer, "Hannah Freeman's Baskets," *Pennsylvania Archaeologist*. (1998) 68(1):34-46.

Eric Hinderaker, *Elusive Empires: Constructing Colonialism in the Ohio Valley, 1673-1800*. (New York and Cambridge, 1997).

Francis Jennings, "Incident at Tulpehocken," *Pennsylvania History*, (October 1968) 35(4):335-55.

Francis Jennings, *The Ambiguous Iroquois Empire: The Covenant Chain Confederation of Indian Tribes with English Colonies*. (New York & London, 1984).\*\*

Francis Jennings, *Empire of Fortune* (New York, 1988).\*\*

Francis Jennings, "The Delaware Interregnum," *Pennsylvania Magazine of History and Biography*, (April 1965) 89(2):174-98.

Barry C. Kent, *Susquehanna's Indians*. (Harrisburg, PA, 1984).

James Merrell, *Into the American Woods: Negotiators on the Pennsylvania Frontier*. (New York & London, 1999)\*\*

Daniel K. Richter, "A Framework for Pennsylvania Indian History," *Pennsylvania History*. (1990) 57:236-261.

Daniel K. Richter, *Facing East From Indian Country*, (Cambridge, Mass.: Harvard UP, 2002)\*\*

Timothy Shannon, "Dressing for Success on the Mohawk Frontier: Hendrick, William Johnson, and the Indians Fashion," *William and Mary Quarterly*, 3d Series, (January 1996) 53(1)13-42.

Ian K. Steele, "Exploding Colonial American History: Amerindian, Atlantic, and Global Perspectives," *Reviews in American History*, (1998) 26:70-95.

Thomas J. Sugrue, "The Peopling and Depeopling of Early Pennsylvania: Indians and Colonists, 1680-1720," *Pennsylvania Magazine of History and Biography*, (January 1992) 116(1):1-29.

Alden T. Vaughan, general ed., *Early American Indian Documents: Treaties and Laws, 1607-1789*: (Washington, D.C., University Publications of America, 1979), *Vol. I: Pennsylvania and Delaware Treaties, 1629-1737; Volume II: Pennsylvania Treaties, 1737-1756*.\*\*

Anthony F. C. Wallace, *King of the Delawares: Teedyuscung, 1700-1763*. (Reprint, Salem, NH, 1970).

Anthony F. C. Wallace, "Women, Land, and Society: Three Aspects of Aboriginal Delaware Life," *Pennsylvania Archaeologist*, 17:1-4 (1947) 1-35.

Wallace, Paul. *Conrad Weiser* (Lewisburg, PA: Wennawoods Publishing, 1996. First published 1945)

## JAMES LOGAN, THE ENLIGHTENMENT, IDEAS AND BOOKS

Leonard W. Labaree, ed., *The Autobiography of Benjamin Franklin* (New Haven: Yale University Press, 1964).

Richard Bushman, *The Refinement of America: Persons, Houses, Cities* (Vintage Books, 1993)\*\*

Mary K. Geiter, *William Penn* (Harlow: Longman, 2000)\*\*

Fiering, Norman, *Moral Philosophy at Seventeenth-Century Harvard: A Discipline in Transition* (Chapel Hill: University of North Carolina Press, 1981) – which has much about the eighteenth century, in spite of its title.\*\*

Daniel Walker Howe, *Making the American Self: Jonathan Edwards to Abraham Lincoln* (Cambridge, Mass.: Harvard University Press, 1996).

Lawrence E. Klein, *Shaftesbury and the Culture of Politeness: Moral Discourse and Cultural Politics in Early Eighteenth-Century England* (New York: Cambridge University Press, 1994).

Ned C. Landsman, *From Colonials to Provincials: American Thought and Culture 1689-1760* (New York: Twayne, 1997).\*\*

Ned C. Landsman, *Scotland and its First American Colony, 1680-1760* (Princeton: Princeton University Press, 1985).

Mary Lou Lustig, *Robert Hunter, 1666-1734: New York's Augustan Statesman* (Syracuse: Syracuse University Press, 1983).

Henry May, *The Enlightenment in America* (New York: Oxford University Press, 1976).\*\*

Roy Porter, *The Creation of the Modern World: The Untold Story of the British Enlightenment* (New York: W.W. Norton & Co., 1991).

Raymond P. Stearns, *Science in the British Colonies of America* (Urbana: University of Illinois Press, 1970)

Edwin Wolf 2nd, ed., *The Library of James Logan of Philadelphia, 1674-1751*, (Philadelphia: The Library Company of Philadelphia, 1974)\*\*

## SOCIAL HISTORY, COMMUNITY AND FAMILY

Karin Calvert, *Children in the House: the Material Culture of Early Childhood, 1600-1900* (Boston, 1992)\*\*

Paul Clemens and Lucy Simler, "Rural Labor and the Farm Household in Chester County, Pennsylvania, 1750-1820" in *Work and Labor in Early America*, ed. Stephen Innes (Published for the Institute of Early American History and Culture, Univ. of North Carolina Press, Chapel Hill, 1988)

Simon, Tinkcom and Tinckom, *Historic Germantown* (Philadelphia: American Philosophical Society, 1955)\*\*

Stephanie G. Wolf, *Urban Village*, (Princeton: Princeton UP, 1980)\*\*

Stephanie G. Wolf, *As Various as Their Land*, (Harper Perennial Library, 1994)\*\*

## LANDSCAPE

James Ackerman, *The Villa: Form and Ideology of Country Houses* (Princeton: Princeton University Press, 1990)\*\*

"Bartram's Garden Catalogue of North American Plants"  
issue of the *Journal of Garden History* (Spring 1996) 16:1  
Simon Baatz, *Venerate the Plough: A History of the Philadelphia Society for Promoting Agriculture, 1785-1985* (Philadelphia: PSPA, 1985)\*\*

Stevenson Fletcher, *The Philadelphia Society for Promoting Agriculture, 1785-1955* (Philadelphia: PSPA, 1959)

Neil Harris, *The Artist in American Society* (Chicago: University of Chicago Press, 1966).

Frederick Tolles, "George Logan and the Agricultural Revolution"  
*Proceedings of the American Philosophical Society* (December 1951) 95(6):589-596

Barbara Wells, *Sarudy's Gardens and Gardening in the Chesapeake, 1700-1805* (Baltimore and London: The Johns Hopkins University Press, 1998)\*\*

Carl R. Woodward, *Ploughs and Politicks; Charles Read of New Jersey and His Notes on Agriculture* (New Brunswick: Rutgers University Press, 1941)

## EARLY NATIONAL PERIOD

Susan Branson, *These Fiery Frenchified Dames: Women and Political Culture in Early National Philadelphia* (University of Pennsylvania, 2001)\*\*

Susan Davis, *Parades and Power: Street Theatre in Nineteenth-Century Philadelphia* (Philadelphia: Temple University Press, 1986)

Simon Newman, *Parades and Politics of the Street: Festive Culture in the Early National Republic* (Philadelphia: University of Pennsylvania Press, 2000)

David Waldstreicher, *In the Midst of Perpetual Fetes: The Making of American Nationalism, 1776-1820* (Chapel Hill: UNC Press, 1997)

Ann Withington, *Toward a More Perfect Union: Virtue and Formation of American Republics* (Oxford: OUP, 1991)

## MATERIAL CULTURE STUDIES

Barbara G. Carson, *Ambitious Appetites: Dining, Behavior, and Patterns of Consumption in Federal Washington* (Washington, D.C.: American Institute of Architects Press, 1990)

Cary Carson, Ronald Hoffman, and Peter J. Albert, *Of Consuming Interests: The Style of Life in the Eighteenth Century* (Charlottesville: United States Capitol Historical Society and the University Press of Virginia, 1994)\*\*

Robert Darnton, *The Great Cat Massacre and Other Episodes in French Cultural History* (New York: Basic Books, 1984)

Bernard L. Herman, *The Stolen House* (Charlottesville: University Press of Virginia, 1992)

Ian Hodder, *Reading the Past: Current Approaches to Interpretation in Archaeology* (Cambridge: Cambridge University Press, 1991 second edition)

Rhys Isaac, *The Transformation of Virginia, 1740-1790* (Chapel Hill: University of North Carolina Press for the Institute for Early American History and Culture, 1982)

David Lowenthal, *The Past Is a Foreign Country* (Cambridge: Cambridge University Press, 1985)

Annik Pardailhé-Galabrun, *The Birth of Intimacy: Privacy and Domestic Life in Early Modern Paris* (Philadelphia: University of Pennsylvania Press, 1991 translation of 1988 edition)

Robert Blair St. George, *Conversing by Signs: The Poetics of Implication in Colonial New England Culture* (Chapel Hill: University of North Carolina Press, 1998)

David S. Shields, *Civil Tongues and Polite Letters in British America* (Chapel Hill: University of North Carolina Press for the Institute for Early American History and Culture, 1997)\*\*

Susan Stewart, *On Longing: Narratives of the Miniature, the Gigantic, the Souvenir, the Collection* (Durham: Duke University Press, 1993)

Dell Upton, *Holy Things and Profane: Anglican Parish Churches in Colonial Virginia* (New York: The Architectural History Foundation, 1986, republished by Yale University Press)

## ARCHITECTURE AND INTERIORS

Burton, Neil and Dan Cruikshank, *Life in the Georgian City*, (1990).\*\*

Nicholas Cooper, *Houses of the Gentry, 1480-1680*, (London: Yale UP, 1999).\*\*

Mark Girouard, *Life in the English Country House*, (London and New Haven: Yale UP, 1978)\*\*

Graham Hood, *The Governor's Palace in Williamsburg, A Cultural Study*, (Colonial Williamsburg, 1992)\*\*

Virginia and Lee McAlester, *A Field Guide to American Houses*, (New York: Random House, 1984)\*\*

Daniel D. Reiff, *Small Georgian Houses in England and Virginia, Origins and Development through the 1750s*, (Newark: University of Delaware Press, 1986)\*\*



Mark Reinberger and Elizabeth McLean, "Isaac Norris's Fairhill: Architecture, Landscape and Quaker Ideals in a Philadelphia Colonial Country Seat," *Winterthur Portfolio*, 32(4) (Winter 1997)\*\*

Charles Saumarez Smith, *Eighteenth-Century Decoration*, (Harry N. Abrams, 1993)\*\*

Peter Thornton, *Authentic Décor* (Seven Dials, 2001)\*\*

## DECORATIVE ARTS

Rosemary Krill and Pauline Eversmann, *Early American Decorative Arts, 1620-1860: A Handbook for Interpreters*, (AltaMira Press, 2000).\*\*

Laura Keim Stutman, "Furnishing Stenton: Quaker Grandeur in Philadelphia," *Philadelphia Antiques Show Catalog*, (2002) pp. 50-80.

Laura Keim Stutman, "Two Philadelphia Shadow-box Grottoes," *The Magazine Antiques*, March 2002, pp. 104-107.

Philip D. Zimmerman, "Philadelphia Case Furniture at Stenton," *The Magazine Antiques*, May 2002, pp. 94-101.

Philip D. Zimmerman, "Eighteenth-century Chairs at Stenton," *The Magazine Antiques*, May 2003.

## INTERPRETATION

Barbara Abramoff Levy, Sandra Mackenzie Lloyd, and Susan Porter Schreiber, *Great Tours!: Thematic Tours and Guide Training for Historic Sites*, (New York: AltaMira Press, 2001)\*\*

## FOODWAYS

Sara Paston-Williams, *The Art of Dining: A History of Dining and Eating*, (Harry N. Abrams, 1994)

---

# 18th-Century Images

---

## THE INTERPRETIVE PLAN

The following paintings and prints of English interiors generally correspond to James Logan's years in Pennsylvania (1699-1751). The images suggest the types of gatherings and uses of furnishings and objects that certainly also happened at Stenton. They provoke our imaginations and help us to envision such scenes actually taking place in the various rooms of the Logan mansion, which was after all a Colonial British country house of the best sort.



### **The Gough Family by William Verelst, 1741**

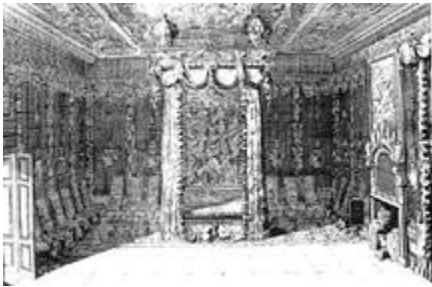
Sir Henry Gough, a man of business, was a lawyer and Director of the East India Company from 1735-1751. This paneled parlor with “scrutoire,” Queen Anne-style side chairs and tea table could almost be the Parlour at Stenton. People of both genders are using the space simultaneously. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 157, page 171.



### **The Family of John Bacon by Arthur Devis, c. 1742-43**

Like Logan, Bacon cultivated an amateur interest in scientific experiment. A transit quadrant for tracking the sun and stars is on the tripod base near the window. A reflecting telescope sits on the bracket table. In the back room are a library bookcase, an air pump and a compass microscope, as well as a pair of globes. The Bacons could again almost be the Logans: a mother and father and their two sons and two daughters amuse themselves near an

arched opening flanked by pilasters, not unlike the entry hall arch at Stenton. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 152, page 166.



**Design for a state bedchamber by Daniel Marot, c. 1698**

Like in the Yellow Lodging Room at Stenton, this room is about display of costly textiles. While both rooms were for sleeping, they were for entertaining, with a full set of chairs at the perimeter of the room. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 6, page 22. See also, Peter Thornton, *Authentic Décor: The Domestic Interior, 1620-1920*. New York: Random House, 1984, plate 99, page 81.



**Mr. Woodbridge and Captain Holland by William Hogarth, 1730**

A servant brings a receipt interrupting a discussion of legal matters between Woodbridge and his client, another such scene that could have taken place, perhaps in the office at Stenton. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 84, page 102.



**Sir Thomas Sebright, Sir John Bland and two friends by Benjamin Ferrers, 1720**

The four men sit on upholstered back stools at an oval table covered in a white cloth smoking clay pipes. A servant has entered through a narrow door with a pitcher of wine. Some of the men have removed their wigs. One wig rests on the windowsill, a second hangs over the top of a chair. One candle is lighted for the entire party. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 64, page 86.



**Nicol Graham of Gartmore and two friends in a library attributed to Gawen Hamilton, c. 1732**

Three men sit and discuss books. Logan, Bartram and Franklin may have done the same at Stenton, perhaps in Logan's Library in the Blue Lodging Room. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 91, page 107.



**Thomas Smith and his family by Robert West, 1733**

A family gathers for tea in a paneled parlor. The fireplace has a marble surround. A black servant, possibly a slave, who appears to be a boy, waits by the hot water kettle. This image suggests the sort of entertainment one might have experienced in the Stenton Parlour. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 90, page 107.



**The Strong Family by Charles Philips, 1732**

Tea is served in an elegantly appointed room that includes window curtains and a pair of “Sconce glasses,” two items included on the 1752 inventory of the Yellow Lodging Room at Stenton. Here again a servant boy attends to the hot water pot. This room is fitted with damask patterned wallpaper or textile panels and trimmed with gilt braid. Whether there was such decoration at Stenton is a question to address in further research. Charles Saumarez Smith, *Eighteenth-Century Decoration: Design and the Domestic Interior in England*. New York: Harry N. Abrams, Inc., 1993, plate 89, page 106.

# THE INTERPRETIVE PLAN

## PROJECT TEAM

**Stephen Hague**

Executive Director, Stenton

*Project Director and Co-author*

**Laura Keim Stutman**

Curator, Stenton

*Co-author*

**Anne L. B. Burnett**

Education Coordinator, Stenton

**Lillian Chance**

Gardens and Grounds Chair, Stenton

**Margaret C. Richardson**

Collections Co-Chair, Stenton

**Leonore S. Wetherill**

Collections Co-Chair, Stenton

**Emily T. Cooperman**

Research Director, Architectural Archives, Philadelphia Architects and Buildings Project, University of Pennsylvania and Principal, George E. Thomas Associates, Inc.

**Bernard L. Herman**

Edward F. and Elizabeth Goodman Rosenberg Professor of Art History

Director, Center for American Material Culture Studies, University of Delaware

**Ned Landsman**

Professor of History, State University of New York at Stony Brook

**Sandra Mackenzie Lloyd**

Interpretive Specialist

**Scott Stephenson**

Independent Historian

**Stephanie Grauman Wolf**

Senior Fellow, McNeil Center for Early American Studies, University of Pennsylvania