



*Harriet Hole Jukes:*  
**Her Story**



*by*

MARILYN (MARTY) WENDLER



*“December 24 —This is Christmas Eve, and all are gone to church  
excepting the little ones who are in bed, and myself.”*

**T**HE ABOVE IS AN EXCERPT OF A LETTER WRITTEN BY HARRIET JUKES on December 24, 1853, while sitting alone in her Maumee home, an ocean away from her family in England. Although her words reveal no hint of nostalgia in this rare moment of solitude, her thoughts may have drifted back to past celebrations within her family circle in Newport or more recently, her new friends in Canada. As always, she avoided raising concern about her own well being in her correspondence, assuring family members that the Episcopalians in Maumee also made “a great deal of this night” while following the English tradition of “illuminating the churches and decorating them with evergreens.” Although Harriet and her husband, the Reverend Mark Jukes, had been residing in Maumee for nearly two years, it had been barely more than a decade since she had traveled across the Atlantic as a new bride to begin life in an unfamiliar country.



**Harriet (Hole) Jukes** was born in England on August 14, 1817, the second child and first daughter of Henry and Mary Ann (Brook) Hole. She was baptized by her grandfather, the Reverend William Hole, at Bishops Tawton, (a church and civil parish) on the Tawton River in southwest Devon County. A graduate of Exeter, Oxford and an ordained priest in the Church of England, the Reverend Hole was following in the footsteps of his grandfather who had served as Vicar of nearby South Molton. With the exception of her older brother, Harriet's three younger brothers and four sisters were also baptized by Reverend Hole at Bishops Tawton. The church was conveniently located only a mile from Newport, where Harriet's family resided. Newport was a busy ship port on the Tawton River which then rivaled the nearby port of Barnstable. Thus, the city was a logical and convenient place of residence for seafaring men, including Harriet's father, a Captain in the Royal Marines. With its proximity to the Atlantic Ocean, Newport had acquired a colorful history of illicit trading. Tales of pirates and smugglers were abundant, exciting the imaginations of each new generation, most likely including Harriet and her siblings. Years later, the Maumee River, once a bustling

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river port, although lacking the exotic history of its English counterpart, may have evoked memories of her childhood.

The Hole family, in addition to providing a number of clergymen for the Church of England, had a tradition of service with the Royal Navy, most prominently, Henry's brother, Lewis, who held the rank of Rear Admiral and brother, Charles, who ranked as a Royal Navy Commander. Harriet's maternal grandmother, Elizabeth (Berry) Hole also held Royal Navy connections through her ancestor, Sir John Berry, Knt. (Knight), a Captain in the R.N. as early as 1665.

The families of the clergy and the military continued to be in the same "respectable" social status and although well educated and often "well connected," were rarely wealthy. The family of Henry Hole appears to be typical but, according to her cousin, Ellen Gilbert, Harriet did not grow up in a "religious atmosphere." Instead, Gilbert describes Harriet as a "free and joyful child," "most adventurous" and "Queen of Merrymaking" although sometimes given to "temper!" Yet, she conceded, Harriet was a "lovely and engaging child" in person and disposition," who was loved by everyone, including her younger siblings.

At the age of fourteen, Harriet was sent to an English school in France to finish her formal education and prepare her for the future, preferably as a wife, or if necessary, as a governess. It also prepared her to assist in educating her younger siblings. She completed her schooling within two years and returned home to fulfill her family responsibilities. At age 16, she was “blooming in health and spirits, with freshness and genuineness of character”, bringing “pleasure wherever she went.” She was said to have an “independent spirit” but her “warmheartedness to others made her way into the heart of those near her”. Once settled back at home, Harriet resumed her responsibilities including tutoring her siblings in their scholastic endeavors as well as the obligatory manners necessary for entering polite society. Meanwhile, she enjoyed parties and similar entertainments with her sisters and other young people. “Courting” was also encouraged at an early age since the future financial stability and social standing of young women like Harriet depended on a suitable marriage. It was the responsibility of the father to find a husband for his daughters by the time they reached the age of twenty one or twenty two. The alternative for educated young ladies beyond this age was to look forward to life as a governess, not always a pleasant choice. The lives of young women in “middle



class” England were depicted in the popular period literature such as Jane Austen and the Bronte sisters. Austin, in her novel, Emma, paints a dire picture of this life through her character, Jane Fairfax, who “had resolved at one-and-twenty to complete the sacrifice and retire from all the pleasures of life.” Because the governess was considered a “genteel lady,” she typically did not “fit in” with either the servants or the employing family and, as a result, often lived a lonely existence. The situation had not improved when Charlotte Bronte described the isolation of her heroine, Jane Eyre, a generation later. Harriet, as the eldest of five daughters, and with no satisfactory matrimonial prospects, likely felt some filial pressure to provide for her own livelihood and accepted a position as governess for children of a widowed friend of the family.

She apparently looked forward to her new role when she wrote to her cousin, that she had become a governess, and added “Here I will dwell for I have a delight where in.” Unfortunately, the job entailed more than she had anticipated and within the year, her health began to fail and she returned home. Meanwhile, she confessed undergoing a period of “contrition” and “self abasement” and began to question her own worthiness as a Christian, resolving to strive for perfection. With the guidance of her pastor, she began intensive Bible study, visited

the poor and “collected” money, recruited members for religious based societies and became an ardent Sunday School teacher. Her devotion was noted as “uncommonly fervent” although her efforts to share and instruct her siblings were met with less enthusiasm, sometimes escalating into disagreements. Yet, Harriet continued to accompany her sisters to social affairs where young people were in attendance and judging from

a likeness of Harriet as a young woman, she was quite attractive and fashionably dressed. She soon caught the eye of a perspective “suitor” who appeared to share similar interests. However, while Harriet progressed on her spiritual journey, her standards for a suitable life partner had risen accordingly. After a short courtship and much soul searching, she determined that the young

man did not measure up to her increasingly higher standards and religious convictions and thus ended the relationship. This was not only a disappointment to the suitor, but also a matter of concern to her father and younger sisters who were anxious to assure their own future.

Harriet took time off for a winter religious retreat in 1838 with a Ladies Bible Class which served to renew and strengthen her spiritual life but was called home in May due to the illness of her father. Henry Hole

passed away soon after her return and was buried at Bishop Tawton. This would be a difficult time for Harriet and her siblings as the family was left not only without his guidance but also his salary earned “in the service of his country ”and although not large, had provided their primary financial support. The older children were now faced with the necessity of pursuing their futures without paternal support.

Harriet, who remained home to help her mother care for the younger children, was particularly affected. She missed her sisters especially Sophy, her next oldest, who departed to live with an aunt, and Carrie, who left for school in France. She soon found it necessary to resume her own employment as a governess with another widow who although residing in a large home in the country had only one child to educate and care

for. This proved to be a pleasant departure from her previous situation as she had ample time for daily Bible study and to explore the surrounding gardens and woodlands. Her employment, although enjoyable, ended in August of 1840, leaving her with little choice but to return home again. Little did she know that this decision would change the course of her life forever.

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his home in Ontario, Canada. The two found much in common although they came from distinctly different backgrounds. Harriet, member of a large, convivial family, had spent most of her life in or near Devon. Her new acquaintance, Mark Jukes, only four months senior, was born in Bombay, India to Dr. Andrew Jukes, a noted medical officer (and descendant of Robert Bruce) and Georgina Ewart Jukes, member of a prominent English family with royal connections.

Dr. Jukes had served as Superintendent of Medical Service for the British in India and later as Plenipotentiary to the Shah of Persia. When Mark and his brother, Andrew John, were still very young, they were taken back to England by their maternal grandmother, Caroline Sarah d’Auila, daughter of Baron d’Auila and sister of Duchess Georgina Fitzgerald in whose home they would stay in Worcester, outside London. It was not uncommon to place boys, while at a very young age, in a boarding school and they were soon enrolled in London’s prestigious Harrow School. Dr. Jukes died suddenly in 1822 while fulfilling his duties in Persia, and Georgina had returned to London with Mark’s sister, Laura and younger brother, Augusta. They remained in London until 1833 when Georgina married Frederick Hyde, a recent purchaser of 157 acres of land in Ontario, Canada.



Hydes purchase was situated around the undeveloped north shore of Lake Erie, near Port Maitland where the Grand River flows into Lake Erie. Many English citizens attracted by promises of good farming land were emigrating to “the colony” and Hyde brought his new wife and her children, including seventeen year old Mark, to share his adventure as a pioneer landowner. Soon after arrival, the Hydes, with the help of neighbors and all able bodied family members began construction of a large frame home which would be commodious enough to accommodate not only their blended families but the many visitors and travelers through the “colonies.” They named their new home “Glasserton” and it would be the center of community activity for many years. Meanwhile, Mark and his siblings were becoming proficient in the many skills necessary for life in the wilderness. Unfortunately, the land proved to be too rocky for profitable farming but proximity to the lake and the recently opened Welland Canal were well suited for commercial shipping and shipbuilding. Thus, in addition to assisting in clearing the land for crops and a new home, Mark began learning the fine points of ship construction. By the spring of 1839, plans were disrupted. Civil unrest was spreading throughout the province as settlers and farmers became increasingly dissatisfied with government policies.

Hyde decided it wise to take his family back to England until the growing rebellion was quelled. Norfolk was a logical place to acquire the skills of English shipbuilding and Mark was busily engaged in the study of ship design when he met Harriet, his future wife, who would play a large part in changing the course of his life from ship builder to saver of souls.

It likely came as no surprise to Harriet's sisters that this "courtship" was destined for a happy ending as she reported that she and Mark "read together every day and are now going through the Book of Hebrew" adding that the "Lord is always present to Bless us most graciously..." The sister's suspicions would be confirmed when Harriet confided that her prayers had been answered "in the one that He (God) has chosen for me" and added that "Mark says that he has been asking the Lord's mind on the subject since he first saw me."

On March 2, 1841, Harriet Hole, attired in a simple gown and carrying the Bible that her husband-to-be had given her as a wedding gift, married Mark Jukes in a ceremony surrounded by family and a few friends. At the close of the service conducted by the Reverend Charles Gibbles a family friend, who would

accompany them to Canada, the groom lifted the bridal veil, the two exchanged kisses, and amid the "merry pealing of bells" stepped into an awaiting carriage, eager to begin their new life together in America.

Harriet and Mark spent several days aboard the ship, Quebec, waiting for the remainder of the passengers, before waving the final good bye to Mark's brother, Andrew. Their "honeymoon," a long and stormy six week journey was weathered by reading and praying every morning with their pastor and shipmates. This was followed by their familiar routine of breakfast, lunch, dinner and of course, "tea time" and evening prayer. Harriet assured her family that she was "as happy as any husband could make me" and that their love was increasing every day. Her only fear was that "creature love" might come between "us and Him," a concern that would haunt her throughout her spiritual life. Both agreed that upon reaching their destination, they would cast

off their materialistic needs and desires in order to begin a new and simpler life dedicated to serving Jesus. Nevertheless, upon arrival in New York in May they were pleasantly amazed at the hustle and bustle of the city and spent a few days "sightseeing" before traveling on to Glasserton, on the north shore of Lake Erie, which would be their home for several months.

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Harriet found her new world full of wonder with its “forests of pine, sea-like lake” and its scattered farms and settlers always busily engaged in doing “useful work,” and holding “bees” for communal projects, so much unlike the world she had left behind. She enjoyed walks in the meadows and was particularly delighted with the many species

of brightly colored birds, wildflowers and butterflies, even compiling a collection of the most exotic flowers to send to her mother. She was less happy with the hordes of mosquitoes which made it impossible to enjoy sitting outside in the evenings when family and friends gathered for prayer services. Harriet also attended a morning Bible reading with the Pastor and his wife and afternoons were spent instructing local children in both academic and religious subjects. The rest of her day was occupied with learning the domestic skills necessary

for daily life on the Canadian frontier. With the advent of Fall came need for preserving a food supply for winter and Harriet’s first introduction to butchering. Mark, who had entered a partnership with his step father to build ships to service the growing shipping industry along the north shore, divided his time to join the farmers cultivating Hydes’s

extensive acreage in order to support the ever growing family and guests at Glasserton. The remainder was shipped east for market. Meanwhile, he looked for available land of his own with a place to build a small cottage. On Sundays, since the nearest church was not yet completed, family and neighbors gathered at Glasserton for the Services.

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Winter brought its own new delights for Harriet, with its heavy snows and iced over streams and lake. She shared with her family that winter was her favorite season, pointing out that travel was easier and safer in a sleigh sliding over the thick snow and ice than by horse drawn wagon on the rough roads. This was demonstrated on Harriet’s first Christmas which she described as “everything a Canadian Christmas should be.” The entire community bundled up to travel by sleigh or on snowshoes to glide over a blanket of newly fallen snow or skating on the frozen waterways to take part in, what Harriet

described, as a beautiful service in the now completed Christ’s Church in Port Maitland. Upon returning home, they opened the boxes sent from their families in England. Harriet was delighted with the much needed muffler and warm stockings sent from her mother and siblings, but the most important gifts were clothes for the baby due to arrive the



following month! Christmas Dinner at Glasserton brought even more pleasant experiences for Harriet. Several neighbors and friends joined the Hydes and the Jukes families for the holiday meal. Food was plentiful with wild turkeys and home cured hams heading the menu. The new orchard planted by the Hydes prior to their trip to England provided apples for applesauce and an assortment of dishes prepared by Georgina Hyde and the neighbors. A final flourish was the Plum Pudding covered with brandy and “served blazing” to the dinner table in the traditional English style. Following the bountiful meal, neighbors gathered around the fireplace to enjoy hot drinks and homemade wine and beer while reminiscing about past Christmases. The festive evening wound down with the singing of carols, accompanied by Georgina playing her harp, which she had managed to bring to the frontier.

Baby Mark, Jr., the first of Harriet and Mark, Sr.’s eight children arrived on February 15th and six weeks later, Georgina gave birth to a daughter, Caroline Hyde. The Hydes employed members of several neighboring families, so both new mothers would have the assistance of a local “servant girl” both before and after their confinement. During this period, Mark and his stepfather constructed and launched several ships, including their last and favorite, the 40 ton “Georgina.” Sadly, the shipping trade proved to be less profitable than anticipated. Meanwhile Mark



found a plot of land suitable for farming which, although situated in the midst of woods, had the bonus of a small “cottage” on the property. Mark and Harriet moved into their new log home in summer, 1841 and named it, appropriately, “Woodlands.” In a letter to her mother, Harriet admitted that “it may be cold in winter” but she had some heavy “drugget” (heavy woolen cloth) to cover the bare floors. Her furnishings included a large cherry dining table which doubled as a work table and held her books, and eight maple chairs. Although simply furnished, it was “a peaceful, happy home.”

Once settled, the Jukes resumed their usual routine of morning, noon and midday prayers and often invited neighbors to join them in the evening session. Soon, settlers from miles around were coming “through the dark woods,” filling their small rooms. Harriet later wrote that “we did all we could to push out the walls to make room for more.” While their home became a gathering place for area Christians, Mark and Harriet were becoming examples of living an active spiritual life in the belief that they had a “higher and holier calling to be instrumental in the salvation of sinners.” The opportunity to demonstrate came with the departure of their friend, Pastor Gibbles. Convinced that it was their Christian duty to meet the “wants of the sheep left without a shepherd,” they extended their missionary efforts to include those in the outlying areas while continuing to open their home to their neighbors.

Within a few years, a thirteen room farmhouse with outbuildings, situated in the midst of 97 acres of farmland bordering Lake Erie, had replaced the original rustic “cottage.” The property included a coach barn, stables and cow sheds, all surrounded by gardens and orchards with a variety of fruit which could be stored in the “cold cellar.” Harriet reported to her mother that all five of her children were “well and happy” playing in the gardens, swimming, and spending time with father on the lake in the small boat he had built. She continued to assure her family that she was “happy and content” at Woodlands, although she was constantly plagued with guilt that any weakness toward materialism or fondness of worldly goods might threaten her relationship with Jesus, who she believed should always be “uppermost” in her thoughts. Upon sharing these concerns with a friend, the latter suggested that perhaps she “set her standards” too high.

Harriet rarely complained of her daily schedule which consisted of heavy housework, meal preparation with primitive utensils, child care and education, in addition to religious instruction for her own as well as neighborhood youngsters. Her tasks were usually performed while balancing a baby on her lap and yet she found time for her mission work. All this was accomplished in spite of frequent “confinements” plus diseases of the type that often plagued frontier people with little access to professional health care. Her

only complaint was the difficulty in finding—and keeping—a “helper,” especially during her many consecutive “confinements”. This was a problem that she faced throughout her life, both in Canada and particularly in the United States.

For several years, Harriet had prayed that her husband be called to the Ministry and her prayers were answered when, following a severe illness in 1848, Mark made the decision to abandon his other enterprises and devote the remainder of his life to serving the spiritual needs of the people. Harriet’s gratitude was mitigated by the thoughts of leaving their “dear, happy woodlands, quiet, peaceful abode.” Yet she still insisted that they were ready to go “where ever God may appoint” It is “not happiness we seek” she explained to her mother, “our paths are marked out”



Mark’s hopes that he be permitted to remain as a “humble Missionary in Canada” were dashed following an interview with the Canadian Bishop. The two disagreed over doctrine, ultimately causing the Bishop to decline Mark’s petition. Mark next considered the Free Church of Scotland, but that proved unacceptable also. Meanwhile, Episcopal Bishop Charles McIlvaine of the Episcopal Diocese of Ohio in the United States, was searching for worthy candidates for ordinations. A meeting with the Bishop found Mark’s religious evangelical convictions were more closely aligned with the Americans.

Disappointed with the Canadian prospects, but not discouraged with their mission, Mark and Harriet made a brave decision to leave home and country and cross over Lake Erie into the United States. The year 1850 would usher in a new beginning for the Jukes family when Bishop McIlvaine accepted Mark as a candidate for Holy Orders. However, leaving their Canadian home would not be easy for Harriet. In February, 1851 as they were preparing to leave, she wrote to her brother, Charles, that they would soon be leaving “the few friends we know and love for a land where we know not a soul - we shall be leaving a means of making a living for an uncertain sustenance,” quickly adding “how good to venture all on Christ!”

By April, Harriet related, “we have at length left our quiet, happy home” noting that until Mark’s ordination, the family was planning to reside at Norwalk, Ohio while Mark studied in preparation for the final exams. In the meantime, he was experiencing difficulty finding a suitable place to live while Harriet and the children, which included a new baby girl born the previous August, continued to stay with the Hydes at Glasserton. Finally, on May 2, Mark, Harriet and family reunited, and with a “send off” by the Hydes, boarded a steamer and began their journey across Lake Erie to their new home in the United States. Unable to find a house, Mark had arranged with an Inn to rent a sitting room and two bedrooms, which



included a fireplace and “lights” for \$11.00 a month. It was hardly enough for a family of eight but as Harriet rationalized, it saved the “trouble of furnishing a house—and servants are so scarce in Ohio.” In addition to cramped living space, adjusting to a society in which everything was “so unEnglish” was difficult. They felt as if they were in a “land of strangers” and even when in a crowd, they “felt more alone than in the flowers and trees at Woodland.” Moreover, their first year was fraught with illness. Mark was the first to fall victim to influenza but recovered enough to move the family to a small furnished cottage. The disease spread rapidly, eventually affecting each member of the family, particularly Harriett, who in February, had just given birth to her seventh child, Georgina, the first to be born in the United States.

Already overworked while caring for her family and not fully recovered from childbirth, Harriet had little resistance to the disease and became seriously ill with pneumonia. In April, she had been still too weak to answer her family’s letters. Thus, Mark responded to her worried mother that her daughter had suffered a relapse and he had never seen her “so thin, so pale and sickly.” Meanwhile, his plans to spend the summer in Gambier, Ohio to study for his exams were on hold. He had no other recourse than to remain and care for his ailing wife and family until Harriet was determined well enough to travel back to Canada. Once the lake opened for passage and assured that all were recovering under the care of his mother,

he returned to Gambier, Ohio where he would complete his studies. In August, 1852, after successfully completing his examinations and followed by his ordination as Deacon on August 1 by Bishop McIlvaine, he returned to Glasserton to await assignment and prepare his wife and children for their next, and final, trip back to “the states.”

The new Rector and his family arrived in Maumee Ohio in October, 1852. Harriet, having earlier reflected that her first year spent in Norwalk, Ohio “was one of trial,” must have harbored a few misgivings about her new life in a foreign country. For his part, Mark was anxious to begin his ministry at St. Paul’s Episcopal Church at the request of the parishioners. The struggling church had not had a resident priest since 1849, and due to declining income, were facing foreclosure. Mark’s immediate challenge was to erase the debt incurred when the church was erected over a decade ago, a task which he would successfully accomplish. Harriet, meanwhile, settled into her role as pastor’s wife, adding increasing responsibilities to her usual duties as housewife and mother of seven young children, now ranging in age from ten years to eight months. Her new schedule included a weekly “reading meeting” at the parish house. She also met weekly with the Ladies Working Society and the Maternal

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Association which she found very helpful. Earlier, while at Glasserton and separated from Mark, she lamented that she had difficulty in making new friends. “I am constantly taught to love those who are indifferent to me, “she wrote, “even those who dislike me.” She would soon find that her new acquaintances

were both welcoming, kind and “warm hearted.” This was aptly demonstrated in one instance when, with Mark’s permission, the parishioners held a “donation visit” in which guests brought gifts of household items, including various foods, even fish (possibly fresh from the Maumee River) fabrics of all kinds for clothing and domestic needs, and personal items. The entire affair was arranged by the “ladies of the Sewing Society” who furnished the necessary tableware and provisions to cater the party for the approximately

100 guests. In addition to being the honored guests in their own home, Harriet and Mark received a monetary gift as well. At the end of the evening, they thanked the attendees which included an ecumenical assortment of “Presbyterians, Methodists, Baptists and Universalists”, for their “love and kindness, in seeking to supply their temporal necessities.” This singular show of kindness, unexpected and unfamiliar as it was, must have done much to alleviate Harriet’s sense of being “a stranger in a strange land.”

In spite of her busy schedule, Harriet somehow found time to keep up her letter writing with her mother, sisters and her cousin Ellen Gilbert. Much of her correspondence was related to or centered around home, family and cultural differences between England and America. She related that she found time to educate her children, a common practice in England. Although there were several common or public schools spaced throughout the village and a few others conducted in private homes, with the exception of the Catholics, there were no “church schools.” Earlier, while recovering in Glasserton, Harriet had expressed her wishes that if she or her husband be “taken” from their children, she



wanted them to return to England where they would be taught “mind above body, eternity above time, God above self” presumably in a church school as the public school system in England was still in its infancy.

Harriet’s letters provided only a glimpse of her new community. With her many daily obligations, she would have little time to acquaint herself with her new surroundings. Only a few dusty streets separated her home from the bustling river below but she makes no mention of the ships still transferring merchandise to and from the miles of wharves and warehouses extending along the shore line, or the shouts of the canal men as they guided their boats along the towpath. The shipyards, however, where a



The Reverend Andrew Jukes captured the tranquil beauty of St. Paul’s Gothic architecture while visiting his brother, the Reverend Mark Jukes in 1853.



The St. Paul's Rectory, built c. 1825, was a simple frame Greek Revival "farmhouse" when the Reverend Mark and Harriet Jukes and their six children resided here. This lovely watercolor was painted by Mark's brother, the Reverend Andrew Jukes in 1853.

few builders still noisily practiced their craft may have tempted her husband to steal a few minutes from pastoral duties for a nostalgic riverside visit to reminisce his early days as a ship builder.

Harriet described Maumee as a "pretty, little town" although "straggling." In fact, the village did stretch along the river with separate commercial/residential areas beginning at the Upper Landing at Conant Street extending to the Lower Landing at the Commercial Building and a third across from the Wolcott "mansion" in "Miami." Tying them together were farms and orchards, many with, as Harriet described, forest trees still standing". Members of St. Paul's parish were scattered throughout the town in their neat white Greek Revival, or more recent, elegant two story brick homes standing out among them. It was customary in the mid-1800's for a new pastor and his wife to pay afternoon visits to these parishioners. This was presumably by carriage supplied by the church as Maumee's plank sidewalks, where they existed, were almost impassable, particularly

for women. For Harriet, these trips would mean an additional duty to her already extensive list but would also provide a way to familiarize herself with those parishioners who she found to be "simple, frank, honest and sociable." However, she was quick to point out that even those acquaintances who had "enjoyed the means of Christian education" had "want of inward experience" and showed "workings of the flesh." Harriet found it particularly troubling that the clergy in the United States were held in less esteem than their counterparts in England. She also expressed concern that clergy were selected by members of the church and if not found satisfactory could be discharged by the same at the end of the year.

As 1853, their first full year in Maumee, came to a close, Mark had saved the church from bankruptcy and apparently received approval from his congregation. Harriet, meanwhile, was preparing for the arrival of their 8th child and the New Year looked promising. A boy, Arthur, was born on January 11th, 1854 but did not

thrive” and lived only three weeks. Harriet wrote to her mother that she did not realize how difficult it would be to “part with a babe” but consoled herself that God did not save him because it would “take them (the parents) away from doing His work.” Welcoming a new baby every other year was not new to the Jukes children, but this time they would be saying good bye. It appears that they accepted the loss without undo emotion, except for Mark, the eldest, who left the room and refused to return. The following morning the grieving parents carried the small casket and with the five eldest children piled into their carriage to drive to Riverside Cemetery for the burial.

Harriet had barely finished recovering from the loss of her baby, when word of a cholera epidemic spreading throughout Ohio reached the village. As spring gave way to summer, she wrote to her mother that the disease was at Maumee and taken only six lives, but she mused “... when it leaves, how many will be left?” The disease hit very quickly without warning. During the previous epidemic in 1832, Maumee resident, Orlando Geer, wrote that “people fall down as they walk...they are talking one minute and fall down in the next.” Harriet related that 30 members of a nearby

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village died within 24 hours of exposure. By the end of July, she reported that it was “very bad at Perrysburg” possibly spread at a community 4th of July picnic, and many families were leaving for fear of contagion. The actual cause of cholera was still not completely understood by the medical community. Some attributed epidemics to “Miasma,” or “foul air” while

others were convinced that it was spread through personal contact. Yet another group believed that epidemics were punishment sent by God as retribution for immoral lives and deeds. It was soon evident however, that the cholera attacked the pure and prominent as well as the poor and unrepentant. Meanwhile, Mark held prayer meetings with other local ministers and traveled throughout the area to pray with and care for the afflicted and help bury the dead. Harriet continued to care for family and friends although she admitted that “at times, she felt strongly overcome with fear” but her greatest concern was that her

fear would “make her unfit for any duty we may be called upon to fulfill.”

On the eve of July 30, Mark returned home complaining that he felt ill and went to bed. Harriet had both feared and anticipated this moment. She remained by his bedside to pray with him throughout the evening. John Allen,

a friend and member of St. Paul's, noticing that the children were unattended, came to her assistance and joined in her vigil. He later related that Harriet never left her husband's bedside and that he had never seen a person so perfectly "calm and self possessed as she was, during that trying night." By morning, Mark Jukes was gone.

That same day, Mr. Allen having made the arrangements for burial, Harriet gathered her children for prayer and a final farewell to their father before once again making the sad journey to Riverside Cemetery where Mark was interred next to Arthur. She spent the evening writing to her mother, expressing once more that she wished her sons to be ministers and her daughters to "live for others." She requested they return to the care of the family in England, specifying "I care only for their eternal state." By the next day, she was exhibiting signs of fatigue and weakness and Dr. Harvey Burritt, also a St. Paul's parishioner, was called. Although Mr. Allen had observed that she seemed surprisingly well after all she had gone



through, her bouts of influenza between each recovery from child birth plus her dawn to dusk duties left her with little resistance to the disease. Earlier, she had cared for members of the Eckel family and now they offered their assistance to her. The two young daughters stayed with Harriet during her last night, her "servant" having left her earlier. Cynthia, the younger, later related that Harriet prayed quietly for her children throughout the night while acknowledging that He would spare her if it was His will and if not, whatever He chose to do would be accepted. Harriet's prayers to join her husband and her God in Heaven were granted on August 3rd, only four days before her 37th birthday. She was buried next to Mark and baby Arthur in Riverside Cemetery where a small stone marker is all

that is left to remember their short tenure as "shepherds of their flock." The children were taken under care by the Eckel family until Mark's brothers could take them back to Canada. Here, following their mother's wishes, they would wait with their paternal grandmother until passage was arranged for their trip to England and a new life with Harriet's family as she had requested.



St. Paul's  
Episcopal Church

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The Rev. Dr. J Paul Board, Rector



## ADDENDUM

*Harriet's vision for her children's future is known to be fulfilled by six of her seven surviving children.*

*They are as follows:*

1. **Mark.** b. 2/14/1847, Port Maitland, Ontario, Canada. d. 1932 in Vancouver, British Columbia, Canada. Mark attended Blundell School in Tiverton, England.\* He initially entered into business but later decided to follow in footsteps of his father and returned to Canada, where he entered Huron College. He was ordained as a Deacon in 1875 and as Priest the following year. He served in several churches and did missionary work for 14 years at Emerson, Manitoba. He is said to have served in Alexandria, Minnesota and Virginia City, Nevada, USA. He married Emma Louise Parnell.

2. **Henry Augusta.** b. 12/8/1843, Port Maitland, Ontario, Canada d. 1843. As a physician, Henry served as medical missionary and later, as Vicar of Christ Church (location unknown).

3. **Mary Ann/Marianne.** (1846-1915), oldest daughter of Harriet and Mark Jukes. She married Reverend James Watney, Vicar of Candlewick, Lincolnshire, England. Both Mary Ann and James were missionaries serving in Africa, India, China and the middle East. She had 12 children, 6 of whom became missionaries.

4. **Andrew.** b. 5/15/1847 Port Maitland, Ontario, Canada d. 1931. Andrew was also educated at Blundell School before becoming a prominent physician and Canadian Anglican missionary. He was appointed a medical missionary of the Church of England by the Church Missionary Society. Attached to society's Punjab and Sindh mission covering virtually all of present day Pakistan, he was at Dera Ghazi Khan until 1906. Andrew translated the Four Gospels into native dialect and produced a bilingual dictionary. He produced numerous publications, including an English dictionary in 1898.

5. **Worthington.** b. 1/15/1849, Port Maitland, Ontario, Canada d. 1937. Worthington also attended the Blundell School and later went on to Tiverton College and Trinity College in Cambridge. He earned his BA in 1842 and became a Deacon and missionary in Amritsar, Punjab, North India. He received an MA in 1874, was ordained as a priest and continued missionary work in Peshawar until 1890, when he returned to England to become Rector of Schobrook, close to his mother's home in Devon. He retired in 1925, due to the illness of his wife. He died in Exmouth in 1937. In the meantime, he produced several important publications including *Reminiscences of Missionary Work in Amritsar 1872-1873* and *The Afghan Frontier in Peshawar 1873-1890*. Six of his children became missionaries.

6. **Lucy Allen.** b. 2/8/1850 Port Maitland, Ontario, Canada d. 1930. Age 80. Served on staff Church of England Zenana Missionary Society for many years.

7. **Georgina.** b. 2/26/1852 Norwalk, Ohio. No information.

8. **Arthur.** b. 1/11/1854 Maumee, Ohio. d. infancy.

\* England's Blundell School, in Tiverton, Devon was, like "Harrows on the Hill" in London, a prestigious boarding school for boys with a classical curriculum which produced many Church of England clergymen, lawyers and writers of such classics as R.D. Blackmore (*Lorna Doone*) and Frederick Temple (*Archbishop of Canterbury*).



Marianne Brook Jukes Watney, oldest daughter of Harriet and Mark Jukes.



A watercolor of the Battle of Trafalgar in 1805, by Lieut. Lewis Hole (1779-1870), later Rear Admiral, uncle of Harriet Jukes.



Georgina Ewart Jukes Hyde (1796-1856) was Mark Juke's mother and a godchild to King George III.



MARILYN (MARTY) WENDLER has been a Maumee resident and member of St. Paul's Episcopal Church since 1959. During that period she has been privileged to serve in various volunteer capacities including Sunday school teacher; Helen Kreps Guild officer; Neighborhood Chair; Rummage Sale department chair and a term on St. Paul's Vestry.

She is a professional historian with degrees from Ohio State University and University of Toledo and has published several books, including *The Foot of the Rapids: The Biography of a River Town, Maumee, Ohio 1838-1988*; *A Beacon in the Wilderness: A History of St. Paul's Episcopal Church, Maumee, Ohio 1836-2009*; *The Kentucky Frontiersman: The Connecticut Yankee and Little Turtle's Granddaughter – A Blending of Cultures*; *Historic Maumee Through Time*; *Maumee, Ohio: A History* and *Cottages and Castles*, as well as numerous articles in historical journals.

She served as an elected member on the Board of Trustees of the Ohio Historical Society, including a term as vice-president, from 1980-1989 and received gubernatorial appointments to serve from 1991-2000. Marty was an instructor in History, focusing on Ohio History at the University of Toledo and Lourdes College, retiring in 1990 to become Director/Curator of the Maumee Valley Historical Society and Wolcott House Museum.

She retired in 2000 as Curator Emeritus and returned in 2005 as Curator Consultant. Marty and her late husband, Peter have three children who grew up in the fellowship of St. Paul's with seven grandchildren and two great grandchildren.

