Summer 1956

The Pennsylvania Dutchman Vol. 8, No. 1

Henry J. Kauffman

Edna Eby Heller

Andrew S. Berky

Alfred L. Shoemaker

Earl F. Robacker

See next page for additional authors

Follow this and additional works at: https://digitalcommons.ursinus.edu/dutchmanmag

Part of the American Art and Architecture Commons, American Material Culture Commons, Christian Denominations and Sects Commons, Cultural History Commons, Ethnic Studies Commons, Fiber, Textile, and Weaving Arts Commons, Folklore Commons, Genealogy Commons, German Language and Literature Commons, Historic Preservation and Conservation Commons, History of Religion Commons, Linguistics Commons, and the Social and Cultural Anthropology Commons

Click here to let us know how access to this document benefits you.

Recommended Citation


https://digitalcommons.ursinus.edu/dutchmanmag/9

This Book is brought to you for free and open access by the Pennsylvania Folklife Society Collection at Digital Commons @ Ursinus College. It has been accepted for inclusion in The Dutchman / The Pennsylvania Dutchman Magazine by an authorized administrator of Digital Commons @ Ursinus College. For more information, please contact aprock@ursinus.edu.
Authors
Yesteryear in Dutchland-- "See-saw", while minding the cows
PUBLICATIONS of the Pennsylvania Dutch Folklore Center, Inc.
Bethel, Pa.

The PENNSYLVANIA BARN
Published by:
The Pennsylvania Dutch Folklore Center, Inc.
Price $2.00
Includes 16 essays, 96 pages
Edited by:
DR. ALFRED L. SHOEMAKER
Articles by:
DR. ALFRED L. SHOEMAKER
DR. DON YODER
HENRY J. KAUFFMAN
J. WILLIAM STAIR
VICTOR C. DIEFFENBACH

CONTENTS of the PENNSYLVANIA BARN
The Pennsylvania Barn
Through the Traveler's Eye
 Barn Types
 The Log Barn
 The Stone Barn
 The Frame Barn
 Barn Raisings
 Barn Terminology
Thatched Barns
 Barn Decorations
 Hex Signs
 Brick-End Decorations
 Notes on Early Brick Barns
 Appliques
 Barnscapes
 The Barns of 1798
Contents

The Summer House ........................................ 2
HENRY J. KAUFFMAN
Drinks in Dutchland ........................................ 8
EDNA EBY HELLER
Yesteryear in Dutchland .................................... 10
ANDREW S. BERKY
Moshey and Bellyguts ....................................... 16
ALFRED L. SHOEMAKER
Rise of Interest in Dutch Antiques ....................... 18
EARL F. ROBACKER
Diaper Lore .................................................. 23
VICTOR C. DIEFFENBACH
Lititz .......................................................... 24
HERBERT H. BECK
Witchcraft in Cow and Horse .............................. 28
THOMAS R. BRENDLE and CLAUDE UNGER
Dorothy Kalbach ............................................. 32
OLIVE G. ZEHNER
Plain Dutch and Gay Dutch ................................. 34
DON YODER
Dialect Folksay ............................................... 56
ESTHER and HELEN MOWSER
Pennsylvania Dutch Pioneers .............................. 57
FRIEDRICH KREBS
(Translated by DON YODER)
About the Authors ........................................... 59
What's New in Dutchland .................................. 60

COVER: H. Winslow Fegley, photograph.
The bell tower and chimney are pleasing appendages on this clapboard covered summer house near York. This one had an oven which was dismantled because it was no longer needed. An improvised stove for heating water has replaced it.

This Lancaster County summer house has its original oven intact and decorated with the initials of its first owner. The pitch of the roof, the cornice, and the lintel over the door are architectural features of the early nineteenth century.
A summer house is one of the most interesting architectural forms that can be found in rural Pennsylvania. It seems to be indigenous to Pennsylvania and can be found throughout the State, but certainly more of them are located in the Dutch Country than any other area. They are found on big farms and little farms; some are early while others are late; some are built of brick, others of stone; and their function continues to be a mystery to many people for the literature of the Dutch Country seems to have neglected them completely.

To understand the form and function of the summer house one must probe into the beginnings of rural architecture in Pennsylvania. There seems to be some agreement that the first shelters were improvised in caves or hastily built of twigs and foliage. The records of a Direct Tax, levied in Pennsylvania in 1798, indicate that the vast majority of early permanent abodes were built of logs. A tax assessment list of Dauphin County shows that in the late eighteenth century there were about ten stone houses to four hundred of log in the area.

The early log house was a simple structure with one main room on the first floor and a small loft for sleeping or storage. It had a puncheon or ground floor and a fireplace in the end wall was the only source of heat in the building. This log house had no direct relationship with the summer house, but it is mentioned here to assist in presenting the evolutionary growth of domestic architecture in Pennsylvania, of which the summer house later became an integral part.

With the clearing of larger fields, the growing of larger families and the development of a more favorable economic outlook, the log cabin was forsaken for a better residence. It is likely that the father collected stones as he cleared the land and with the aid of his neighbors built a small stone house. It was usually built on the

The Summer House

By HENRY J. KAUFFMAN

Detached summer house, with wooden pump in front of it, on a Mennonite farm near Lancaster.
side of a hill over a spring. There was a large fireplace in the cellar, a slightly smaller one on the first floor, and sometimes a very small one took the chill off of the sleeping area on the second floor.

This house was a very functional one for it was geared to the living needs of a family on the settled frontier. The full door access to the basement combined with a large fireplace and the spring provided adequate facilities for the rougher home industries such as soap-making, butter-churning, butchering, washing, and cloth dyeing. This arrangement also kept a certain amount of clutter from the every-day living portion of the house. On the first floor the daily chores of cooking, baking, sewing, spinning, and weaving were pursued throughout the year. In this house there was some advance in the refinement of living over the log cabin, but the ultimate was only achieved in the next round of house building when most of the home industries were relegated to the summer house.

The further clearing of lands and the subsequent bettering of economic conditions brought another era of house building late in the eighteenth and early in the nineteenth centuries. This house was a distinct improve-

This summer house is obviously built of stone and is located along route 30 near Gettysburg. Its striking architectural features are a huge chimney at the rear, two front doors, and only a few windows for a building of such size. The gable end facing the front is also a unique arrangement.

On the fringe of the Dutch Country architectural forms were less typical like this combination summer and spring house near Millersburg. Although this was a functional arrangement it is not frequently found.
The Oléy Valley is distinguished for the architectural quality of its buildings. This tile-covered building was originally the big house but it subsequently served as a summer house. Here the old world charm is at its best in Pennsylvania.

ment over the one which an earlier generation had built over a spring. The house was usually built of brick or stone, it often had a center hall with rooms on each side, and there were now many small fireplaces throughout the house instead of a few big ones. Carved mantels were placed around the fireplaces and the ends of some of the rooms were paneled instead of plastered. This style is known as Georgian and its elegance made little provision for the home industries that were piled in the earlier stone house.

The exclusion of the facilities for home industries from the main house left one of two courses to be followed. One was to retain the old house and continue using it for the chores for which it was so admirably suited. If this procedure were followed it really became a summer house, and in many cases a satisfactory one.

The more frequent way of housing the home industries on the early nineteenth century Pennsylvania farm was to build a small house near the main house. This building came to be known as a summer house for it was in continuous use throughout the summer, and it was only occasionally used in the winter.

It was sometimes built over a spring for dairy herds were becoming bigger and a good flow of water in the basement was an excellent refrigerator for milk. On the main floor a cavernous fireplace was provided similar to the one in the basement of the earlier house. Iron cranes were installed in the fireplace to support large
kettles of boiling water. The cranes permitted the swinging of the pots out of the fireplace to secure hot water or to add to their contents. Sometimes a hole was cut into the rear fireplace wall and an oven installed which was heated with live coals from the hearth. When the oven reached the proper temperature the coals were raked back on the hearth and the “goods” to be baked were placed within for a specified time. Only one fireplace was found in this survey with its original oven, but doubtless many exist in the Dutch Country.

In addition to the weekly chores of washing, baking, etc., the summer kitchen was the center of the daily activity on the farm. It was the desire of the farmer to keep his refined home in a constant state of good repair so most of the daily routine on the farm throughout the summer occurred in the summer house. From sunrise to sunset the summer house was the center of farm activity. After rising in the morning all members of the family went to the summer house where rows of basins were provided for washing their hands and faces. All meals were prepared and served in the summer house for the kitchen of the main house was usually in a corner that would have been uncomfortably hot for the cook as well as for the diners. A well ventilated summer house was a distinct asset for any farm. In the evening the family and the “hands” would sit on the porch or the yard until it was time to retire. Only then did they enter the big house and woe be to the rascal who disturbed the window shades in the parlor or molested the furniture. Every one moved directly to their sleeping quarters which were cool and comfortable due to the good insulating qualities of a thick stone wall and the foresight of a good wife who opened the windows for airing after sun down. Occasionally the big house was opened for Sunday guests, but unless they were of a very special variety it is likely that they were fed and entertained in the summer house.

The availability of manufactured goods brought some change in the importance of the summer house after the Civil War. Candles were no longer used and soap could be bought at the store or from a neighbor who was particularly apt at the art of making soap. It continued to serve as a cooking and eating center on the farm, both of which were probably improved with the addition of a cast iron stove. The invention of the glass jar brought another activity into the summer house for the canning of fruit and vegetables rapidly became a new and important household industry. Throughout the growing season from mid-summer until autumn there was some farm product that could be preserved by placing it in a glass jar. The iron cook-stove in the fireplace boiled the vegetables and sterilized the jars which were sealed with a product known as a rubber jar ring. It was a great relief for the farmer’s wife to have a summer house which was perfectly suited to this chore and the fullest use was made of it.

Despite some continued use of the summer house, its usefulness steadily decreased and a compromise was effected late in the nineteenth century by building a summer kitchen as an appendage to the big house. This pro-
Sometimes architectural beauty was achieved in summer houses like this one near Middletown. The overhang in the front is reminiscent of earlier houses of the area while the symmetrical balance of the windows and the front door is a typical arrangement of the first half of the nineteenth century. The placement of the bell tower and the chimney assist in maintaining the symmetrical balance in the architectural plan. The big house stands nearby with an overlapping porch roof.

Many mid-nineteenth century Lancaster County farm houses had a summer kitchen in the basement. It was not a very pleasing architectural arrangement, but a very economical one. The cave cellar in the yard was obviously built to accommodate vegetables that could not be stored in the cellar of the house.

cedure was less costly and more accessible than a separate building and it was adequate for the reduced household duties that had to be performed there.

The writer lived in a house that had a summer kitchen in the basement instead of being attached at the end of the house. This arrangement was similar to a bank barn that is built on the side of a hill; the kitchen like the stables was cool in the summer and warm in the winter. The basement was divided into two parts by a thick stone wall so that the function of one part did not impair that of the other. One side had a ground floor as most cellars had and it was used for storage. The other side had a board floor and a large fireplace comparable to the one found in the summer houses.

In April or May the eating and cooking activity of the household was moved to the basement. A cast iron cook-stove was installed in the fireplace and life routine was essentially the same there as has been described in the summer house. Life continued there until the corn was husked and then the entire family moved back to the kitchen of the big house. This arrangement was a very inexpensive one, although very conducive to joint troubles in *homo sapiens*.

The coming of stream lined sinks, pressure water systems, electric ranges, deep freezers, and a legion of other devices has refined the preparation of food to the point where it can be conveniently done in a modern kitchen. A screened porch is used for eating in the summer and there is no need for a summer house or kitchen. The summer house is now only a sentimental appendage which will be razed before a leaky roof is repaired.
The “pause that refreshes” is just as descriptive of grandfather’s nine o’clock harvest refreshment as of the grandchildren’s coke time. He also enjoyed his evening’s drink every bit as much as we like our bedtime snack. There is a difference in the two pauses, however. Yesterday’s drinks were homemade. To the varieties they concocted there seems to have been no end—a recipe to suit every taste. Whether sweet or sour wines, plain or fancy eggnogs, light beers, cordials, or plain grape juice, Most of Grandfather’s drinks were served. Not all were enjoyed by the Dutch except for probably Mead and Garden Path Beer, which are seldom made today. As would be expected, most wines are made by the rural folks because they have the orchards and vineyards. Comparatively speaking, wine-making among town folk is done today on a small scale.

One of the most important pauses for refreshment is to the farmer what the coffee break is to the white collar city worker. Among the farmers of the Pennsylvania Dutch Country, nine o’clock traditionally is the time for midmorning lunch which is brought to the fields by the children. Funnel cakes or cookies are often put into a basket and sent out with the drink, which may be wine. Farmers say (and I quote from Pennsylvania Dutch Cookery by Hark and Barba) “That a sup of wine, followed by a glass of water relieves a laborer with ease of perspiration better than rye whiskey or malt liquors.” Another popular choice among harvesters is a vinegar drink called Essich Schling. Rural youths today also ask for Vinegar Punch after a game of baseball. Ginger Water probably is second choice in today’s popular hot weather beverage on the farm. Neither of these is canned or distilled but made “on call”.

**ESSICH SCHLING**

\[
\text{1/3 c. vinegar} \\
\text{1/4 c. ice water} \\
\text{sugar to taste} \\
\text{dash of nutmeg (optional)} \\
\text{1/4 tsp. baking soda (optional)}
\]

**GINGER WATER**

\[
\text{1/2 tsp. powdered ginger} \\
\text{1/4 c. granulated sugar} \\
\text{1 qt. ice water}
\]

*These amounts can be varied to suit individual taste.*

**VINEGAR GINGER DRINK**

\[
\text{1 cup cider vinegar} \\
\text{1/2 cup molasses} \\
\text{1 tbsp. ground ginger} \\
\text{1 quart ice water}
\]

There is a certain group of Dutch beverages which can easily be classified as ladies’ favorites since they are the ones served at quilting parties and sewing circles. These are unfermented fruit drinks, teas, and sweet wines.

Grape juice dates back to the earliest years of Pennsylvania history. In fact, our first settlers came from a land of vineyards. For the sour wines of the Rhinebeck, cider became the substitute for a time, but in a little while sweet wines were made in abundance. These were proudly served until the days of prohibition when wine glasses were gradually pushed to the back of the cupboards. One dear lady carefully wrapped each of her wine glasses and tucked them into the dresser drawers upstairs, lest someone be offended. This fear of embarrassment over wine seems to have been the echo of a social precedent set by the White House some forty years earlier. When Rutherford B. Hayes was President, his wife Lucy was so bitterly opposed to liquor that she refused to allow it to be served at any diplomatic functions. From then on she was called “Lemonade Lucy.” Heated discussions almost turned into a political issue the question of whether liquors would be served when the President entertains.

The Dutch were never great drinkers of imported teas but they certainly enjoy brewing herb leaves. They use meadow teas of spearmint and peppermint varieties for their hot weather drinks and dry the same herbs for winter suppers. During the summer, various punches are made with tea and fruit juice combinations.

Many homemade syrups are made from fruit and canned for winter use. These include currant, rhubarb, raspberry, strawberry, lemon, and cherry syrups. The best of these is undoubtedly the Raspberry Shrub syrup. This is sometimes made with vinegar so that one’s thirst is the better quenched! Here are both recipes.

**RASPBERRY SHRUB**

3 pints raspberries  
1 1/2 cups sugar  
2 cups water  

Mix and cook together in a saucepan 10 minutes. Strain and cool. Add last two ingredients:

1 cup lemon juice  
2 quarts water  

Serve with crushed ice.  
Makes 10 servings  

**RASPBERRY SHRUB SYRUP**

Place from two to four quarts of raspberries in a large agateware kettle. Cover with vinegar, but not enough to cause the berries to float. Allow this to stand overnight. In the morning, squeeze through a cheesecloth. For each cup of strained liquid, add one cup of sugar and boil for 20 minutes. Bottle when cool and store in a cool place.

To serve, fill the glasses partly full and add cold water and ice.

To the making of cider on many farms there seems to be no end. Neither is cider itself the end of cider-making! Quite frequently, it gets to be more than cider and is
then called apple brandy or apple jack. This is really fermented and distilled cider. Usually additional sugar is added to cider to hasten the fermentation. I have been told that crabapples make the best applejack. Sometimes cider is flavored with wintergreen or sassafras and barreled for use at Christmas time. One man goes so far as to roll his barrel of fermented cider in the snow until all but the alcohol is frozen. This might be high powered stuff to be sure, unfit for human consumption. Not as strong is the Potent Cider of which Dr. Barber says, "It sits down heavily on the eyelids."

The Pennsylvania Dutch make and use their wines so quietly that many folks are not aware of the amount that is made in their neighbor's cellar. It is not usually served with meals today but adds a bit of health to each day's living after meals and between times. Even the plain sects take a little wine for the stomach's sake according to St. Paul's admonition. For others, it is pure delight and enjoyed with moderation.

When I began asking questions about wines that were made years ago, my eyes were opened to see how many gallons are still made today. According to one man, we should all keep our old wash machines for wine making instead of trading them off! The same man made six different kinds last year: rhubarb, fox grape, wild cherry, peach, dandelion, and sherry. He declared that there were no tricks nor secrets to tell but his wife admonished: "Never, never stir wines on a cloudy day." They should be stirred, you know, once or twice a week. Then too, wines may be fermented in wood, porcelain, glass, or crockery, but never in metal. After fermentation seems to have ceased (in approximately three weeks), the wine is bottled but left unsealed for several days until one is sure that the fermentation has ceased.

Many a bottle of new wine has burst when it was sealed too early. In the Dutchland you will find wines made of strawberries, rhubarb, grapes, potatoes, elderberries, dandelion, currants, wild cherries, blackberries, apricots, dogwood blossoms, and white clover. Most winemakers mix their wines by guess but a few recipes are available and if you are a beginner you may appreciate the same. Here are two of them:

**PEACH WINE**

1 peck white Duke peaches
11 qts. water
10 lbs. sugar
Wash peaches carefully and slice.
Without peeling peaches, put them into a large bottle with the peach stone.
Add some of the 11 quarts of water until peaches are almost covered.
Heat to almost the boiling point.
Add the rest of the water and sugar, mixing well.
Put into a crock; cover with cheesecloth and let set in a cool cellar for three weeks or until fermentation has ceased; stirring once or twice each week.
Strain and bottle but leave unsealed for several days.

**FOX GRAPE WINE**

1½ bushel fox grapes
1½ bushel home grown Concord grapes
4 lbs raisins
35 lbs sugar
Heat grapes in water to almost the boiling point.
Pour into the crock on top of raisins and sugar.
Add water and let stand three weeks.
Strain and bottle. Seal three days later.
Lay wine bottles on side to store.
This will make about 15 gallons of wine.

Wine making and the making of stronger drinks seems to be the hobby of many a Pennsylvania Dutchman. Root beer and birch beer are commonly known but there are Ginger beer, Spruce beer, and Garden Path beer (so named because it was left to ripen under the sun in the garden path). These are made with either homemade yeast or home-grown hops. The latter covers the fence like a morning-glory vine and even looks like it. Mead, too, is usually made with hops and is a honey-flavored drink. Various cordials are made when spiced spirituous drinks are desired, but wines are in the majority. Spruce Beer seems to be one of the most common of homemade beers and is a combination of sassafrass and spruce flavors. The following recipe comes from a cookbook 100 years old.

**SPRUCE BEER**

Boil one handful of hops, and two of the chips of sassafras root, in ten gallons of water; strain it, and turn on, while hot, a gallon of molasses, two spoonfuls of the essence of spruce; two spoonfuls of ginger and one of pounded allspice. Put it into a cask; and when cool enough, add half a pint of good yeast; stir it well; stop it close; when clear, bottle and cork it.

Thus drinketh the merry Dutchman! A little for the stomach's sake and a little for pleasure, too.
In some parts of the Dutch Country, "schnitz-pie" was a Christmas season delicacy. Grandma started working on the pie in the fall when she "schnitzed" (how else can you say it) the apples and put them out in the sun to dry.

YESTERYEAR
in Dutchland

By ANDREW S. BERKY

Fifty years ago, photography was more of an art than a science and farming was a way of life rather than a way to make a living. The happy combination of these two factors is found in the photographs on these pages, for more than any other person, photographer H. Winslow Fegley captured the spirit of rural life in Pennsylvania "dutchdom" as it existed more than half-a-century ago. And yet, a casual scrutiny of these pictures would tend to suggest that they are "artless" rather than skillful, that the subjects were commonplace, rather than unusual and that the photographer was wonderfully unmindful of composition, lighting and distortion.

All of this is quite true, but the portfolio of Fegley photographs in the Schwenkfelder Library collection is at once the most exhaustive and revealing photographic study of Pennsylvania German culture yet made. The charm of the photographs lies in their artlessness. The subjects, far from exhibiting the nonchalance of contemporary models, were a bit uneasy in the presence of this new invention. Convinced that their lot in life was of virtually no consequence, they became tense when the photographer found something of interest in their normal activities. Any man with a black box aroused suspicion and the amount of cooperation Fegley obviously received is a source of congratulation in itself. And so
these photographs are dated, not only by the physical backgrounds, but also by the self-conscious posturings of the humble folk who submitted to the photographer's cajolery and good humor.

Of course, H. Winslow rarely travelled alone and his wife, Mary Cary Fegley, accompanied him on most of his excursions. Indeed, many, if not a majority of the pictures were actually taken by her. H. Winslow functioned best in the dual role of director and producer.

A man of many parts, his life was also characterized by loose ends—in the sense that he dabbled in everything.

At the time of his death in 1944, H. Winslow was the proprietor of a wholesale stationery and novelty business in Reading and also the president of the Home Mutual Fire Insurance Company of Reading. His interest in photography was not a slow-burning, gradual development that progressed over the years. Rather, it was like a shooting star, burning fiercely for a brief time and then gradually sinking into obscurity. Thus most of Fegley's photographs were taken in 1904, 1905 and 1906. There were others of course, before and after, but the bulk of the work seems to have been done in these years.
What triggered off this sudden burst? No one seems to know, but 1905 was a turning point in Fegley’s career. He was born in Hereford, Berks County in 1871 where his father operated the combination general store and post office. When he came of age, Winslow was shipped off to business school in Poughkeepsie, New York. He attended Ursinus College for a spell and also taught in the Washington Township public school system for a term or two. In between all of this he logged countless hours behind the counter and around the pot-bellied stove in the store. This was the source of his fondness for the country folk, their habits, attitudes and customs. His father’s death in 1905, left H. Winslow as proprietor. Within a year, he had sold the premises, moved to Reading and founded his own wholesale supply store.

This might have been the end of the picture-taking, but H. Winslow was still a country boy at heart and he still found time to make tours throughout the neighboring farmlands. Indeed, the move broadened his horizons and photographs from Lebanon and Lancaster Counties began to drift into his portfolio.

Winslow began mailing some of his better photos to the Philadelphia papers and several Sunday rotogravure

There were characters of course! Or else there were an awful lot of individuals who looked like they should have been characters. That’s “Captain Bil” the ox up front, and “Captain Reppert” in the rear poised for a rapid take-off.

This rural mail carrier had two horsepower at his command. His present day counterpart makes the same trip with 200 horsepower under the hood, but the mail doesn’t get there any earlier and the joys of expectancy have not been noticeably increased.
The traditional countryman's moving day came on April 1 and carriage caravans like this one were quite commonplace around the turn of the century. The date was just right because it gave a man time to get acclimated to his new surroundings before spring plowing became a major preoccupation.

Grandpa sponsored his own 4-H projects. It went something like this: "Susan, you take care of the hens. Jacob the goats are your responsibility. Frederick and Charles have the pigs and we'll all work on the cows." This splendid flock of Toulouse geese was raised by the Troutman brothers in the picture.

This is what a countryman meant when he spoke of "God's Acre." If there was peace anywhere in the world, he knew he'd find it here—now and through eternity. This was the Mertz church at Dryville as it looked in 1915.

Having was one of the more delightful midsummer tasks and the household turned out en masse to lend a hand. The hay team quickened the drying process and mother was glad to get out of the kitchen for a spell.
Here's another by-product of fall butchering days. That's cobbler John Snyder on the bench.

Stonelime kilns in varying stages of decay dot the countryside, but the wooden superstructures which once crowned the sturdy stone shoulders have long since vanished from the scene.

Sections contained feature articles on the Pennsylvania Dutch. He became closely associated with the Berks County Historical Society and he was also an important figure in the work of the Pennsylvania German Society. For several years he traveled the length and breadth of "dutchdom" photographing water-powered mills. The resulting study was published by the Pennsylvania German Society in 1930 under the title: Among Some of the Older Mills in Eastern Pennsylvania.

Unfortunately Winslow was not at his best with buildings and the illustrations in this volume look like just so many tired old buildings. His forte was with people, the humble countryfolk he knew best. Corn huskings, hayings, apple butter parties, butchering days—bring on a weaver, or a comb-maker or a cobbler or a peddler or a blacksmith and Winslow was in his element. He knew about brick-making and charcoal-burning and potato digging and barn raising—and he recorded them all for a grateful prosperity that is striving mightily to re-create and recapture, if only for a few brief moments, the humbleness and the serenity of days that are rapidly moving out of the range of recollection.

Each countryside hotel had an atmosphere all its own—and it never appeared on the bill. This was the Seven Stars Hotel, erected in 1850 at Schubert, near Fort Dietrich Snyder. Like that snappy convertible in the background.
These days sweet-smelling soap comes in gold foil wrappers that cost more to produce than the soap itself. Well, grandma wouldn't have had much time for those refinements. She produced an all-purpose soap that smelled clean and she turned it out in chunks big enough to hang onto.

Here's one craftsman whose art has slipped into oblivion. William Crouse of Reinholds was one of the last of the old-time comb-makers. Cattle horns provided the raw material.

This is one of the preliminary steps in the manufacturing of wool carpeting. That's the wool reel in the foreground, the bobbin in the center and the wool wheel in the rear. The operator was a Mr. Smith from Pegley's adopted community, Reading, Pa.
Moshey and Bellyguts

By ALFRED L. SHOEMAKER

Professor Mitford M. Mathews' Dictionary of Americans (University of Chicago Press, 1951) lists the words moshey and bellyguts as Pennamericans, the former signifying unpulled taffy, the latter, pulled.

Moshey is a word still very much alive in certain parts of the Pennsylvania Dutch Country, especially Berks County. Bellygut, though still known here and there, seems to have passed into the realm of the area's passive vocabulary altogether.

Through the years—the past six or eight—the author has collected several dozen references to this type of candy in Dutchland: also, he has queried scores of old-timers regarding these two words for taffy. Here, then, are our findings.

First, we shall take up the two words etymologically, and then we shall present the usages chronologically.

Professor Marcus Bachman Lambert, up to this moment the dialect's outstanding lexicographer, incorrectly assumed that moshey was a Pennsylvania Dutch word, for he lists it under the spelling mooschi in his 1924 Dictionary of the Non-English Words of the Pennsylvania-German Dialect. The authors of several regional cookbooks have followed suit, namely: the widely-distributed Reading Pennsylvania Dutch Cook Book and Ruth Hutchinson's 1948 The Pennsylvania Dutch Cook Book, published by Harper's. Carl W. Dreppard, who up until his death recently was the resident director of the Landis Valley Museum, in a column in the Lancaster New Era * (true to his Pennsylvania Dutch phobia), sought its origin in a French word “Moyen”, meaning a sugar plum.

The most interesting conjecture to date as to the origin of the word moshey comes from Dr. Henry Young of the Pennsylvania State Archives. Dr. Young informs the author that during his days as director of the Historical Society of York County, around 1935, a York lawyer, J. Edgar Small, now dead, contended the word moshey derived from an ancestor of his by the name of Mosay, who, according to family tradition, was a famous York taffy maker. The family name Mosay—presumably French in origin—is, in fact, represented in York County as far back as the eighteenth century.

To date the earliest reference to moshey is the 1849 entry in the Dictionary of Americans: Mossey (sugar) —B149. W. DUANE Lett. to Barlett 22 Jan. (MS) Sugar Mossey or Mossey Sugar, the name of a cake made of sugar, for children, in Harrisburgh [sic] Pa.

Subsequent references are as follows: The July 28, 1870, issue of the Nation, in a very interesting contribution on Pennamericana, says: "... mossey-sugar was their great delicacy when they grew a little older and could take their pennies to the shops. It was a black molasses candy—not cake, as Barlett says—scalloped at the edges like our cake of maple-sugar," Dr. Ezra Grumbine in an article Folk-Lore and Superstitious Beliefs of Lebanon County (Lebanon County Historical Society, Vol. III, No. 9, p. 256, 1905) has this to say: "Another Christmas goody was molasses candy. The best

* Dreppard article in the Feb. 1, 1956, issue of the Lancaster New Era:

"What is a Moshey?" This question, we suspect, designed to "loor" us, came from a Berks County who we just know was grumbing behind his general exterior; grumbing at what he thought would be our complete failure. He was right. We knew nothing about the thing called a moshey. But we were in ignorance only a short second after our admission, "The moshey is a Pennsylvania German candy that is like a hard patty for awhile, but then reduces to a chewy candy as you suck it," he explained. Having more than a teaspoonful of skepticism on tap at all times we determined to investigate the moshey. When Barton Sharp asked us to go to the Reading Antiques show with him on the day we had planned to go to the Daniel Boone homestead, we agreed ... and by, there at the Reading show we saw a jarful of moshey's and bought some. They do not melt down into a chewy patty. They are essentially the same as the named "clearout" which many of us remember as Christmas candy. They are made by boiling sugar in syrup and coloring ... sometimes they are cast in very small pans of "bite size" and sometimes in big pans of maple sugar size. Every now and then apples on sticks are dipped in the moshey sugar and become glazed ... patty apples.
was made of black sugar-house molasses and contained a plentiful sprinkling of walnut kernels. It was cooled in miniature patty-pans with scalloped edges and was known as 'Moshay!' In 1899 appeared C. H. Leeds' Old Home Week Letters about early Carlisle. The author refers thrice to moshay. Page 23: 'Aunt Nancy also made a toothsome article of taffy or 'mosey' on the cutest little tin dishes, about so big; don't you mind how she would tap on the bottom of the 'patties' to loosen up the sweet stuff?' Page 32: 'We must not forget the two oval-shaped waiters, one with round scalloped pans, about 3 inches in diameter, or 'mosey sugar.' Page 57: 'Do you mind old Miss Nancy Lougherty's inviting little cake shop on West Louther street ... Can you ever forget that delicious 'Mosey?'

Thomas S. Stein in an article Granny Forney's Cake and Beer Shop (Lebanon County Historical Society, Vol. IX, p. 217) wrote: 'Moshey' is now known as molasses candy. But it may be made of sugar also. Molasses and butter are boiled to a certain consistency and then poured into small triangular or round, scalloped tins or 'patty-pans'. Frequently nut kernels were added. 'Moshey' was one of the common confectations of the day, when the stores were not flooded with innumerable kinds of candy and sweetmeats, as at present [1927].'

The word moshay is frequently heard today in the Dutch Country in two compounds—moshey apples and moshey pie, the latter a great delicacy that has been served annually at the Pennsylvania Dutch Folk Festival in Kutztown. Victor C. Dieffenbach of Bethel reports hearing, years ago, the terms moshay pan and moshey-seckel, the latter a dialect word used to describe someone who tries awfully hard to ingratiate himself.

BELLYGUTS

The word bellyguts—pulled taffy—is the more interesting of the two.

The contributor of the 1870 article on Pennsylvaniaisms in the Nation wrote: 'The molasses candy which had been 'worked' till it became white went by another name which we shall request permission to set down. 'Bellyguts' was the name it bore—so unpolished was the Pennsylvanian of a former generation. Possibly he may have twisted the French belles gouttes into this not very dainty term of his, but possibly too this derivation is an effort of the refined.'

Bellyguts was a indeclicate word to the Victorian era. In an article Old Town Characters about 1830 in the Nov. 23, 1860, Carlisle Herald, appears this characteristic sentence: 'Then there was on the pavement, at the door, 'Granny Mossison,' with her long, yellow, flexible melting 'sticks' of molasses candy, called, not inapty,—abdominal intestines!'

Commenting on the word bellyguts, D. W. Thompson of Carlisle wrote this author recently: 'I can only suppose the name grew from a fancied resemblance between the belly guts of a butchered animal, with which every family would have been familiar, and the 'long' and 'flexible' drooping strands of taffy in the soft state, as when looped over a taffy hook. Every family would know that also. It seems to me that most of the kitchens I knew in boyhood had a taffy hook on the wall, or wooden door jamb or cupboard side. [Can readers supply the Dutchman editor with additional information on taffy hooks?] Neither latter word [belly or guts] was permissible in conversation in my time, I seem to recall that one of Judge Shute's books, The Real Diary of a Real Boy, or a sequel, tells how a young playmate shocked a Sunday School social merely by asking 'What rhymes with jelly cake?'

To date the earliest use of the word bellyguts is from The Hive, a weekly literary journal published in Lancaster, Pa., from May to December, 1810, by schoolmaster Samuel Bacon (born in Sturbridge, Mass., July 22, 1782, and died in Africa on May 3, 1820). In a humorous piece in The Hive there appears a description of a chance meeting with three Pennsylvania Dutch girls at the fair in Lancaster city: 'I made my escape with all possible speed; but I had no sooner regained the street, than I was caught on three sides by as many strapping country girls, who brawled out in English via Dutch, for 'fairings.' Judge, Mr. Editor, of my consternation as well as of their disappointment, when my three solitary 'fif-pennybits,' (all the money I had, and of course all the ravenous wenches could get), were in an instant metamorphosed into—bellyguts?'

Indubitably the finest bit of bellyguts lore is a Pennsylvania Dutch-English poem entitled How to make Molasses Candy, vulgarly called Paley Cuts. The Jan. 5, 1822, Paradise [Lancaster County] Hornt, which carried the poem, added this footnote: 'On perusing an old file of the Independent Balance [established in Philadelphia on April 16, 1817], I observed the following receipt which may be amusing to some of your readers.' The macaronic poem, one of the earliest of this genre in Pennsylvania literature, runs as follows:

How to make Molasses Candy, vulgarly called Paley Cuts

Dake a pod or a biddle, Not doug pig nor doug tiddle, Des insite mit puter den schmeer, Bore molasses derein, Alli way up do de pruin, On de fire den blace him mit bare.

Do mit a ri, ti, tiddle tum tay, Do mit a ri, ti, tiddle tum tay, Do mit a ri ti tiddle tum, Ri ti tiddle tum, Do ri ti tiddle tum, tay, Do mit a ri ti tiddle tay.

Den leid him tisnemr and pile, Yast a biddle wtre, Den wuck in a spoon full of vlour, Do maig de paley cutts ott, Chisicher put in the pod, And den leid him bile ab an our, Do mit a ri, ti ...

(Continued on page 59)
The Rise of Interest in Pennsylvania Dutch ANTIQUES

By EARL F. ROBACKER

Why members of the human race collect things might be a mystery to the animal kingdom or visiting tourists from the planet Mars, and even perhaps to individuals of our acquaintance who prefer to go through life unencumbered by material possessions—or so they say. I do not intend to try to analyze the collecting instinct, not even when it tends to take the form of collecting antiques—a count on which I am more than guilty and frankly admit it.

What we are attempting here is to analyze the interest in Pennsylvania Dutch antiques; that is, in such survivals of a bygone day as pottery, ironwork, glass, fabrics, furniture, tinware, manuscripts, and a dozen other interesting forms.

Now, preserving family belongings is something any person can understand; a sentimental attachment for a well-loved rocking chair which once belonged to Great aunt Jane, or the investment in a houseful of fine old furniture needs little or no explanation. Your collector of antiques, however, is seldom content to stop with what he may have inherited; he goes out to look for more, and once he has made his first purchase, he usually keeps on and on—and on.

Before any person here was born, there was already in existence a well established pattern of saving, protecting, and passing down from generation to generation a great variety of household possessions—that is, of New England furniture, Philadelphia, Baltimore, and Virginia heirlooms. Up to at least 1900 it is doubtful that anyone out of the Dutch Country of Pennsylvania ever suspected the existence of the treasure trove that was here, and such was the stereotype of peculiarity attaching to the Pennsylvania Dutchman that the thought of collecting any of his possessions would have seemed startling and ridiculous.

Yet today no phase of collecting has had the publicity that things Pennsylvania Dutch have had; no survivals from early days have been so eagerly sought for or so widely imitated and copied. Americans are prone to be faddists, as we well know, and it may finally appear that the yearning for objects from the Dutchland was just one more passing, fancy, like mah-jongg, or miniature golf, or scrabble. On the other hand, when a thing has grown steadily in popularity for 50 years and more, we might as reasonably predict that, like the automobile, it is here to stay.

It may have been Edwin Atee Barber, then curator at the Art Museum of Philadelphia, who set the ball rolling. That was in 1903, when he published his little book “Tulipware of the Pennsylvania German Potters.” Dr. Barber, in trying to run down the source of some unusual pottery pieces he had found near by, made the discovery that within the Dutch Country something unusual and different and distinctive had been going on for a hundred years, at least—and not in pottery alone. His pictures and descriptions of Pennsylvania Dutch pottery for the first time brought to his readers an inkling of Dutchland treasure. However, there were few readers and little interest outside of scholarly circles.

In 1904 a stronger and more widespread influence delayed the effect of what was eventually to come of Barber’s book; the publication of Helen R. Martin’s Tillie, a Mennonite Maid, a book in which Mrs. Martin set a pattern of focusing on the peculiarities of eccentric individuals and representing them as characteristic. Year after year she continued this profitable line of business, exerting an influence that holds, even today.
Although World War I cast an unpleasant stigma over almost everything German, Edith M. Thomas in 1915 published *Mary at the Farm*, a gently nostalgic book which has served as a source of information or as a starting point for many collectors. Mrs. Thomas recalls with pleasure the household equipment and homely way of life in a country farmstead, and her descriptions, while hardly literary, are stimulating.

In 1925 a breath of fresh air came into the doldrums of fiction—for it was in the fiction of the day that people came to realize that there were such people in the world as the Pennsylvania Dutch—with the publication of Elsie Singmaster’s collection of short stories, *Bred in the Bone*. Separately and earlier they had proved merely interesting; collectively, they caught the fancy of readers far and wide—and many a reader has gone out in search of a look that “wound and unwound” after reading about Betsy and Tillie Shindledecker!

However, these influences, to which others could be added, were minor; they made rather less than a dent in the total American consciousness. It was not until 1929, with the publication of Cornelius Weygandt’s *The Red Hills*, that realization of a vast, unknown portion of our American heritage began to take shape. Even if he had never written any of the books which followed, Dr. Weygandt would still have to be regarded as the father of knowledge in things pertaining to old Pennsylvania. *The Red Hills* is a collection of essays by the most original stylist in America; it is also the first account, check list, and directory of the unique and beautiful objects which first intrigued and then charmed two generations of collectors. In those days, we who went exploring in the Dutch Country read *The Red Hills* before we started out and used it to identify our prizes when we got back. Few books, among the hundreds on collecting now available, have had so much influence—or have worn so well.

As one looks back, it seems that everything began to happen at once, in the years between 1930 and 1935. Homer Eaton Keyes, editor of the magazine *Antiques*, wrote an important article on spatterware in 1930, putting a scholarly sanction on the acquisitions of those who were visiting the “big name” dealers of that day—be-

*Plate by Johannes Neesz, 1775-1867, of Montgomery County, famous Dutch Country potter.*
loved Hattie Brunner the elder, the Hostetters of Lancaster, Mrs. Cookerow of Pottstown, Gus Pennypacker of Telford, Levi Yoder of Silverdale, Mabel Remer and Joe Kindig of York.

Then in 1933 Schuyler Jackson, who had been collecting choice items and who had amassed a notable collection of furniture and spatterware, among other things, suddenly liquidated his possessions at auction in New York, and thus many fine pieces were put back into circulation. It is this formation and breaking up of important collections, of course, which spurs the beginner and offers hope to the more seasoned collector.

In these years Henry S. Borneman was rounding out his matchless collection of fraktur—the early hand-illuminated birth and baptismal certificates, house blessings, book marks, Vorschriften, and the like. Henri DuPont and Henry Ford were providing stiff competition for collectors of more limited means but no less enthusiasm. “What is good enough for the Fords and the DuPonts is good enough for me” was a facetious cry which became almost proverbial.

People who had hitherto paid only cursory attention to growing museum collections began to buy admission tickets. Visitors to the Pennsylvania Dutch rooms in the
A favorite subject of eighteenth century fraktur artists was Eve tempting Adam in the Garden of Eden.

One of the more elaborate cut-outs.

Metropolitan Museum in New York began to speak knowingly of the DeForrest collection; visitors to the Philadelphia Art Museum viewed the rooms transplanted from the House of the Miller at Millbach. When the Hershey Museum opened, a famous private collection, that of George Danner, was transferred there.

In 1935 George Frederick's book on cookery gave impetus to the interest in foods, in household utensils and equipment, and in the whole Pennsylvania Dutch way of life. In 1936 the first yearbook of the Pennsylvania German Folklore Society appeared, nurtured into being largely through the efforts of Dr. Preston A. Barba of Emmaus, who has remained the lodestar and guide of the Society. By this time all sorts of pamphlets and booklets were appearing—a few of them reliable, many of them crudely exploiting the foibles of the Pennsylvania Dutch, some of them out-and-out pornographic. This flood of trash, about on a par with comic books and largely the work of a single individual and a single press, continues today, though its influence is now at least partly minimized by the vastly superior publications of the Pennsylvania Dutch Folklore Center—the parent, of course of today's Pennsylvania Dutchman.

After the depression of the early 'thirties, better highways and better cars carried increasing numbers of visitors into every nook and corner. The Dutch Country became a tourist attraction. The Landis Valley Museum near Lancaster became a port of call on many an itiner-
ary. Attendance at the Doylestown historical museum. Henry Mercer's internationally famous fireproof castle, picked up. Tourists studied their road maps to find Pennsburg, where the fraktur pieces of Christopher Dock, schoolmaster of the Perkiomen, are housed in the Schwenkfelder Museum. And steadily, as the years went by, collections begun modestly began to take on significant proportions.

To accommodate housewives with a flair for the unusual—or perhaps in some cases merely a passion to keep up with the Joneses, if not with the Fords or the DuPons—big business began a mass exploitation of Pennsylvania Dutch design, and everything from wallpaper and tableware and linen to linoleum, to say nothing of commercial food packaging, began to come to the market in village, town, and city, from Coast to Coast. Some were good; some were very, very bad, but they all spread a Pennsylvania Dutch gospel of some kind.

With a planned program of education in art and in local history, even school children acquired a smattering of knowledge about the Dutchland. Somewhat ironically, at a more advanced level, college students attempted to learn a language which their forebears had for years been urged to forget! By the time of the 1940's, collectors were searching the book stores for a handbook, and one appeared in 1944, going through four printings within a few years.

The inevitable happened, of course. Pie plates like those Dr. Barber had acquired as gifts or for a song at the beginning of the century had long since been snatched up, and specimens which once had not appeared to merit a second look had vanished with them. Furniture, dishes, tinware, toys, pen paintings which were all but contemporary in the minds of collectors in the early days had taken on an aura of antiquity by the end of World War II, and passed rapidly into the hands of an eager new generation. Objects formerly considered too lowly to bother with have become so highly sought after that they have long since left the ranks of what editors once patronizingly called "amusing" or "quaint," and have become major collectibles.

Almost, it might appear that the bottom of the Pennsylvania Dutch barrel had been reached, so far as the collector is concerned, but it would be wrong to jump to such a conclusion. It may be somewhat rash to observe that no collector can take it with him when he goes—but obviously he can not. His heirs will do something about it since they can't keep it in today's small and functional house, and there is a reasonable chance that here and there some of it will come to the market . . . . and the race will be on once more. Several famous collections were broken up only recently, and the most extensive collection of spatterware ever to reach the auction block was offered last year.

Too, as collectors reach what may be called an "advanced" stage, they tend to become more and more selective, and sell off what no longer gives them special pleasure or what they have duplicates for. Far from being undesirable, these pieces are often of a quality better than could be secured elsewhere.

Have you visited a really top-flight antique show recently—like the gigantic one at White Plains, New York, or the smaller one at Ephrata, in Pennsylvania? You should. You cannot predict what will be there, but there will be something good, if my twenty years' experience in attending such shows means anything. And it can be yours—that is, if you can beat the other fellow to it!
Diaper Lore

By VICTOR C. DIEFFENBACH

Diapers and buckwheat are homogeneous—both came overseas in a triangular form (drei-echach). Naturally, diapers are square in shape, but if folded diagonally, they acquire the triangular form. That's the way it used to be, but the modern trend is to pin them on square.

When diapers hang on the line and they shrink and curl up in the middle, then look out for rain; the humidity in the air causes shrinkage. If a child's diaper slips down in church, it will go far from home when mature.

If a single girl lays a white diaper on the grass for bleaching and then observes which corner curls up, then she can see from which direction her lover or future husband comes, if and when he does come.

When diapers are ironed and lying somewhere, and a cat lies down on them, then the baby will get the hiccoughs; and if it is a black cat something serious may develop. If a child opens the diaper-pin of its own self and removes it, it will later be a very persevering person; if a girl, she will bear watching.

If the left side of the diaper is top-most when pinned on, that child will be left-handed, and will advance with the left foot first. Should lightning hit the clothes-line with diapers hanging on it, even though they are not damaged, they should all be burned; whoever wears them will become an ill-mannered person, and will do unseemly things or acts.

If a cow eats a diaper saturated with urine, she will abort. If the cow chews on a washed diaper, then the child wearing it will be very rich. If the cow is black it means bad luck.

If it rains on the diapers while on the line, it is a very good omen. If a child urinates in the diaper while being baptized, it will be a good singer. When diapers are bleaching on the grass and a toad sits on one of them, then one should burn the diaper at once or the child will be full of warts.

If the baby gets sore or chafed, one should take a brand new diaper and in one corner put a leg of a bed-bug, an owl's-claw, and several hair from a dead cat's tail, sew it in the corner, the witches will stay away.

Never use a diaper that has a hole burned into it; if the hole be just as big as a grain of wheat, the child wearing it will some day come into a fire; and the bigger the hole, the worse will be the fire.

When diapers are folded and piled up while still slightly damp or moist, and mildew or mold develops, they should never be used any more or any wound or injury that child receives will fester and develop gangrene.

If a child or baby wears a brand new diaper when first taken out of the room where it was born and is at once taken upon any roof, it will become a wonderful musician. (I tried this on my very first nephew and, to my knowledge, he cannot sing a note or hardly carry a tune at some fifty years of age.)

If immediately after birth a tiny bit of the baby's umbilical-cord (de navel-schnoor) is sewed into a corner of its very first diaper, it also will possess musical talent. (Old Dan Burkhardt used to say that he thinks they put in the entire cord in his baby-pants; he could sing two octaves lower than most singers. He was a wonderful chorister (en foresanger).

If the diapers hang on the line on a Wednesday night, in the dark of the moon, and are all twisted and tangled up next morning, one should take one of them and burn it on a pile of sassafras twigs or brush, and then scatter the ashes to the four winds—to the four cardinal points of the compass and the witches' spell will be broken.

If all diapers are folded and stored in a chest of drawers, then locked, and the key put in a small silk bag and worn on the mother's bare skin, then that baby will sleep all night without crying. She must wear the key day and night, for witches are supposed to be at their worst at night-time.

If a bird (some say a crow) flies over the clothes-line, and voids its droppings on a diaper, or if spread on the grass, then if that diaper can be pinned on the baby before the droppings have dried, that child can live to be a hundred, and will never have vertigo, sun-stroke, nor paralysis.

If, at a wedding reception, the bride holds someone's baby and it soils its diaper, as well as her dress, she can feel assured of some accident or some manner of bad luck shortly; if it only soils its diaper, and not her dress, then it is a sign of good luck.

Similar to the medicine man of the Indian were the old Grannies or midwives and de bruachern or de brauch-fraw—the powow woman. From the capacious pockets of her voluminous skirts and petticoats she would bring forth the implements of her stock in trade—secrets imparted by ancestors from a foreign shore. With crude equipment she would conjure the powers that be, to remove the impediments.

Long, long ago, when a very old man, an octogenarian, was overcome in the harvest-field, and had apparently expired, an old hag of a woman came, unannounced, and knelt by his side. Placing a tiny square of some white material on his bare chest over his heart, she began her incantations, meanwhile gently rubbing and massaging the flesh over his heart. After a while he commenced to move, and in a short time was able to sit up; he was then helped onto a litter and carried into the house. After a few days he was up and about—his usual self. When they questioned the old woman she said all she had done was to lay a bit of his very first diaper over his heart and then wish for it to start beating, and diligently rubbing and kneading the dormant muscles. Upon being more fully questioned, she said, "Ich hab usht gadoo was oss ich galernit bin morra, Ich denk's roiva hat sheer nainer gabott oss es iwerich." (I just did what I have been taught. I suppose the rubbing may have helped more than the rest of what I did.)

She then told the assembled family that her mother had been the Grannie officiating at the old man's birth and had bequeathed to her numerous mementos for aiding her in her work. When asked how she knew that her services were required, she closed one eye, gave a furtive wink, and said, "Our sort of folks know when and where to go; we can feel that!"
Lititz, Pennsylvania, which celebrates its bi-centennial in 1956, was founded on a 491 acre tract in Warwick Township, Lancaster County, which John George Klein (a native of the Palatinate) donated to Count Zinzendorf's plan of a Moravian Community. Zinzendorf, the reorganizer and leader of the modern Moravian Church, preached at Lancaster, Pennsylvania, December 1742, and won Klein over to his search for a site similar to those of the Moravian Communities which he established at Bethlehem and Nazareth, Pennsylvania.

The majority of the Community's first Congregation, which owned 491 acres of Lancaster County's choice...
Women diener serving streisslers and wax candles at love feast in the Moravian Church in Lititz.

A group of Lititz Moravians, in eighteenth century garb, re-enact a Christmas love feast with streisslers (buns), coffee, and wax candles.
land, came to America from Germany. In 1756 word came from Zinzendorf that the Moravian Community was to be named Lititz: this to commemorate the 300th anniversary of the year (1456) when Feudal King Podiebrad befriended the persecuted followers of John Hus (early Moravians, then known as the Unitas Fratrum) at his castle of Lidice (pronounced Lititz) in what is now western Czechoslovakia.

The charter of the Lititz Moravian Church, granted by an agent of the Crown of England, allowed the Congregation to conduct business interests; which it did under the direction of an “Aufseher Collegium.” Land was leased to house-builders. The Congregation owned and conducted a general store, an inn (the Zum Anker), a pharmacy (the first in Lancaster County), a potash factory, a grist and saw mill, a wool-carding mill, and several farms. All the religious, social and economic life of the village was under the rigid control of “The Town Regulations of 1759,” which everyone had to sign. Education of the young was conducted in the Sister’s House (1758) and the Brethren’s House (1759). Both offered vocational training: the former in dress-making and embroidery, stock-making, and household work; the latter in the trades of carpenter, hatter, Chandler, tailor, weaver, nail-smith, shoemaker and butcher. Both were “Economies” of their own, and both did much business outside of the Community. The account books of the Brethren’s House Economy show that Heinrich Wilhelm Stiegel, glassmaker of nearby Manheim, regularly had his weaving and bootmaking done at the Brethren’s House; often, doubtless, in exchange for glassware, some of which is still in the Brethren’s House.

In the Community in which everything was under Divine Guidance, (marriage up to 1819 was by Divine Lot), ordinary amusements, like chess, fig-mill, and even skating were banned. Music was the only diversion of youth. Into these conditions came Bernhard Adam Grubé, educated at Jena, who as a versatile musician could teach the use of all of the instruments. In 1765 he organized the Brethren’s House Orchestra with full sections of string, woodwind and brass. (There was no percussion section. Drums were too military for the religious leaders.) For about 50 years this orchestra flourished, and, playing the leading symphonic works of its day, really came to fame over the nation. Over twenty of the instruments of this Brethren’s House Orchestra, recently restored to their original forms, are now in the Lititz Moravian Archive Museum, which occupies two rooms in the Brethren’s House. The most momentous event the Lititz Community ever knew was Washington’s commandeering of the Brethren’s House as a military hospital, December 19, 1777. Nearly a thousand wounded soldiers, from Brandywine and Germantown battlefields, came there. Camp fever broke out and spread over the village; 120 died and were buried “in the corner of our lowest field,” where, on this long lost site, their skeletons were found during the process of excavating for a cellar in 1931.

Dr. Allison and Dr. William Brown had charge of the military hospital. Dr. Brown, lodging at the home of David Tanneberger, organ-builder, compiled the first American Pharmacopoeia. It was written in Latin, printed by Cist in Philadelphia, and dated “Lititz, March 13, 1778.”

In 1855 the charter of the Lititz Moravian Church was changed, business interests were withdrawn, and the lease system abolished. For a century Lititz had been an exclusive Moravian Community.
A recently renovated house. The pent roof was newly added.

The finest example of a weatherboarded one-and-a-half story house in old Lütz.

Good example of a one-and-a-half story stone house in Lütz.
WITCHCRAFT
in Cow and Horse

By THOMAS R. BRENDLE and CLAUDE W. UNGER

[EDITOR’S NOTE: We publish here the chapter on witchcraft from an unpublished manuscript, entitled: “Illness and Cure of Domestic Animals among the Pennsylvania Dutch.”]

When a cow will not yield any milk her udder has been bewitched, or her milk has been stolen (millich ganumma) through sorcery or by evil or mischievous elf-spirits. Cream that will not turn into butter is ascribed to the same cause.

At times the teats of the udder are ill and swollen through the action of the elves or holgoblinls in sucking away the milk; or the milk is blue or streaked with blood from being bewitched. The milk thieves (millich dieh) are elves or holgoblinls with various names at different times and localities.

Toads in the stall, snakes in the pasture, or some aquatic animal in the water (when the cows stand knee deep in the water during the hot summer days) are suspected of sucking the teats through evil influences or as the incorporation of evil forces. Here, however, the thief is really the elf or witch in animal form. There is quite a common belief that if a toad is killed the cows will give bloody milk.

The means of restoring the milk were many, ranging from sympathetic cures to witch cures. The following may be regarded as a sympathetic cure: “If someone has taken the milk from your cow, take of the milk that the cow still yields and put in a pan over the fire. Add a handful of salt and a half handful of chimney soot and let it boil up three times. Thereafter cool off in it a pair of red hot sickles. Then pour the milk into a pig’s bladder and hang in the draft of the chimney. Or let the cow drink of her own milk three mornings in succession; and give her ground ivy to eat.” In Lehigh County ground ivy is fed to cows before pasturing them in early spring to increase the yield of milk.

Witches accomplished their work after sunset: “For a cow deprived of her milk, take Solomon’s seal and a little asafoetida, bore a hole in the crib and insert the above. Knock a wooden peg in the hole and bind . . . and when the sun is set your cattle will be safe.”

Walpurgis night was the favorite night for witches to be abroad: “For bewitched cattle take horehound, artemisia, senega, red garlic, asplenium, fennel, and thyme. Pulverize them together and give on bread to the cattle to eat. Give on Walpurgis night and the cattle cannot be bewitched. The vessel in which the herbs are pounded may is to be washed out or scourcd out with Good King Henry. Walpurgis evening is the evening of April 30.”

The herbs and substances which were adapted for a cure of witchcraft, because their odor was repellant to the witches, were to be fed to the cows: “Take devil’s bit, gathered in the month of May, in the sign of cancer, in the morning, unshbrewed, before sunrise, angelica and baldrian root, pulverize all together and give a knife-tipful to man or beast.”

“Take and pulverize the following on Walpurgis evening and give to the cattle to eat, on bread, morning and evening: white horehound, brown marjoram, red artemisia, dill, tormentil, asplenium, asafoetida, black caraway, aristolochia, Solomon’s seal, potentilla, and ironweed, of each a handful.”

The herbs collected on certain days had outstanding powers: “For bewitched horses, dig either on July 2, or August 15, or September 8, aconitum, skullcap, carlina, and a small gentian. Gather them in the name of the Trinity. Pulverize and give a knife-tipful with the feed. Probatum against witches.”
Restlessness is a sign of bewitchment: “If an animal is tormented or driven around by evil persons, take three juniper shoots, three hazel shoots, and three sprigs of rue. Put in a pan of fiery coals and fumigate the cattle therewith, three times, each time in the three highest names. Give the residue in salt with the feed.”

There were other signs. The signs of a bewitched horse are: “He hangs his head under the crib, lets the hair of the mane come out, sweats, and on account of weariness can scarcely hold up his legs. Take the bones of a dead person, from the cemetery, and a piece of wood that has been washed out by water. Then take an earthen pot and pour into it a quart of vinegar and add a few scrapings of the bone and of the wood. Stir well with the wood and then pour into the horse’s mouth, making him hold his head up so that he will swallow all of it. Bleed him at the shoulder vein. Tie some of the bone and of the wood on the right side under the mane. Return the rest of the bone and of the wood to the place where you got them.”

For contagious abortion: “Keep a goat in the stable; bury the foetal carcass under the threshold of a stable or under the caves nearest the door; hang a dog’s skull or a bovine gall sac in the stable; nail an old copper penny into the trough; feed hair cut off an irre desch (vagina), tulip leaves, or the shells of incubated eggs.”

A mare was given nine egg-shells to eat; this would prevent her from casting her foetus but likewise would prevent her from having more than one foal. Keeping a goat in the stable with the cows was regarded as a sure prevention of the disease, which was not known as a disease. The goat was a protection against evil spirits.

The sill of the door stable over which the witches had to pass to enter the stable—at night, after sunset and before sunrise, when the cattle were stabbed and the witches were abroad—was one of the main places for safeguards: “Take horehound, artemisia, red garlic, and asafoetida. Bind together and bury under the doorsill, over which your cattle pass and no witch or enchanter will be able to pass.”

Sometimes the witch was in the stable: “If cattle are reluctant to enter the stable, as if afraid of someone who is turning them away, take an old skull of a horse, and wood that has been washed out by water, and nine hazel heads (catkins). These three items must be gathered in the morning before sunrise, wholly unblemished, put in a little box and buried under the doorsill. You may add nine grains of caraway, as much salt, nine crumbs of bread and a little asafoetida. Your cattle will then be safe from all evil—especially, if you perform the above on Good Friday or Easter Sunday—your life long and as long as the building stands.”

“Elischuss” was enchantment, but enchantment coming from some evil spirit independent of a human sorcerer: “For Elischuss take nine grains of salt, nine grains of powder, nine ground ivy leaves, nine grains of black

*Not many years ago it was a common event to see carcasses of owls and hawks nailed on the sides of barns or sheds. The common explanation was that they served to frighten away other owls and hawks. In the forgotten past, in the old homeland, they were nailed to barns as a protection against evil spirits
caraway, which was sown by a nude person, unbeshrewed, on Good Friday before sunrise, and a hornet's nest. Make of this mixture three round lumps, the size of a walnut and take hemp and bind around them and cover with the scrapings from the dough tray, and give to the afflicted animal in the morning and evening."

The burial of safeguards under the doorsill sometimes had more in view than the prevention of entrance into the stable: "For horse or cow, bury asafoetida, with clean ashes, between two clean pot lids, under the doorsill over which the cattle pass in and out. The enchanter's body will dry up. If you wish the enchanter to die in the same year, take a cutting from each hoof, of the upper hair out of each ear, and over the eye, bind together in something, and when a corpse is buried, have it buried along. The enchanter must surely die that year. In the case of human beings take the nails; of cattle and swine, of the cloven feet; of dogs, the nails."

Sometimes the door hinge took the place of the sill. A veterinarian tells us that he occasionally comes across stables where pieces of paper, triangularly folded—in the form of a druid's foot—are hung below the upper hinge of either section of the door, "If any of the stock are bewitched, take water from a flowing stream—in going to and fro be unbeshrewed and undressed. Cast glowing coals with the ashes into the water. Then go to your cattle and sprinkle them, but before you sprinkle, say in your mind, ‘Horse,’ (or what it is) ‘if you are bewitched, I do this to your repentance in the name of the Father, the Son, and the Holy Ghost.’ Thereupon stroke with your wet hand along the entire length of the backbone. Pour the rest of the water towards sunrise at the hinge of the door. It is well."

To return to the witchcraft which showed itself in the loss of milk: “Take two horse shoes, from the forefeet—the two shoes first worn by the horse. Fasten them together with three nails with which they had been nailed on. Heat them red hot and milk over them.”

The witch enters the body of the cow and becomes a part of the milk. The witch is tormented by tormenting the milk of the cow: "This is the best remedy and I have often used it—the laborer is worthy of his hire. . . . Take, in the morning before sunrise, wholly unbeshrewed, a flour bag, in which there was flour. Go to the cow stable, set the flour bag as if it were a milk pail, and milk from each teat of the cow into the bag. When
through milking, tie the bag shut tightly and take it into the kitchen, place it on the hearth and beat it lustily, taking care not to strike upon the knot. The evil one will be paid with the measure with which he measured.”

Here the flour bag is symbolical of the closed text, from which the milk cannot flow. The witch receives the reward of its labors—worthy of its hire.

Not only was a cow that gave no milk thought bewitched, but also a cow the cream of whose milk does not readily turn to butter: “When a cow is enchanted, take of the cow’s urine, put in a pot, cover and let boil away. Close the house so that no one can enter. If the malt (Malz) has been taken from a cow, take such as it still yields and put in a churn early in the morning. Then go, unshowered, to a plow and take the jointer and heat it red hot and cool it off three times in the churn. Return the jointer, unshowered, to its place, and boil the milk pots, milk pails, and butter churn.”

The superstitions connected with butter making have passed away with the rise of creameries and shipping stations. The older people remember that a red hot poker, or red hot iron was stirred around in the churn; or boiling water was poured into the milk.

Cows that were restless and kept moving to and fro or from side to side, would give no butter. Then a meat fork was taken and stirred around in the milk, and in this manner stirred around in the bowls of the witch. If a cow didn’t yield any milk a gun was fired underneath its belly close to the udder. Or milk was taken, put into an old pail, and a shot fired into it.

Other like interesting recipes or remedies for bewitched cattle are the following: “When an animal dies on account of witchcraft, as you surmise, take the carcass, place wood upon it and around it and set fire, and when the carcass is entirely burned and the place of the fire has become cool, let the kind of cattle as the dead one (if a horse, then horses; if a cow, then cows, etc.) feed over the place.”

“When the cow does not give milk, take a wash rag, in the morning before sunrise, and without being bespoken, and wipe the teats or udder downwards, crosswise. Thereupon take the dishtowel to the door or under the door, place it on the sill and strike heartily upon it until you are tired—and the milk will be restored.”

Not all the remedies for lost milk are remedies for bewitchment. There are simple household remedies: “Give the cow to drink of her own milk; take large blacksnake root or rattlesnake root as much as you want, wash clean and boil and give to the cow to drink several times; give ground ivy, speedwell, and salt in the feed several days; give her own milk to drink with salt in the morning before she feeds.”

Just how the following remedy was to be applied to a stable in which occult forces were at work is obscure: “Take a broom, entirely new that had never been used and have a flour sack, which was last used for flour, lying ready outside the doorsill or the door of the room; then take the broom and sweep the room clean, backwards or go backwards and sweep the dirt always towards you unto the door of the room or to the door sill—then step backwards across the sill and take the bag and gather all the dirt into it and tie the bag shut with three X knots, then lay the bag on the sill and beat lustily upon it with the broom, but not on the knots; all this must be done without looking around.”

[The source of the above materials is a manuscript collection of cures and remedies—all in the German language—collected by the late Claude W. Unger and now a part of the Bassler-Unger Collection of Franklin and Marshall College, Editor.]
Although Dorothy Kalbach has hand-cut over 300 linoleum blocks since 1943, which she uses to produce her line of Pennsylvania Dutch prints, her interest in and use of Pennsylvania folk art motifs date back to 1930 when she was an instructor of art in Wilson High School in West Lawn, near Reading.

Berk's County Dutch in background, she lives with her mother and father on a farm near Wernersville, where she raises sheep. She was graduated from Keystone (now Kutztown) State Teachers College in 1930—majoring in art. She does not recall ever having used local color and motifs in her work there. Her first awareness of the possibility of doing just that came when she observed a classroom demonstration at Reading High School led by Anna Lee Taylor, who used a series of Pennsylvania motifs printed on cards and had the children reproduce them freehand. She carried this idea back to her classes at Wilson High School, and in order to keep her students supplied with motifs she visited the museums here and in Philadelphia.

Most of her love for traditional designs really came, she says, when she used her talent in giving a series of pen and ink drawings to the late Dr. John Baer Stoult, who heard of her work through a mutual friend. The drawings were used in a volume by his son Dr. John Joseph Stoult—volume II of the Proceedings of the Pennsylvania German Folklore Society, entitled "Consider the Lilies How They Grow". It appeared in 1937 and later in 1943 was reprinted by the author.

In 1943 when Mrs. C. Naaman Keyser began printing her Homecraft Courses, some of these drawings appeared in volumes 3, 6, and 7 of the series. Because others felt that her work was worth using, Miss Kalbach began to wonder if she couldn't produce something to sell to the public for herself. Her father, Irvin S. Kalbach, operator of the Kalbach press in Reading since 1906, offered his technical help and presses, and in 1944 the first of a long line of stationery was created. This date coincides with the awakening of public interest in the arts and crafts and Dorothy Kalbach's success and progress kept pace with the movement. She devotes her full time to this work and now even her mother helps with the packaging and cleaning-up department in what has become a family venture. She prints all of her work herself on her father's presses, with her father working beside her on his job printing.

Much of her work is done by the four-color process, which means that she cuts a separate block for each color of ink and prints each item four times. Each block must be exact, in order for one color to register correctly into another. Mr. Kalbach likes the technique to the wood blocks which he used in the early days of his printing experience. He often wishes for the many, many hand-cut hard maple blocks that he threw out shortly after he went into business for himself.

Last year Dorothy Kalbach issued a mail order catalogue of her work that lists 32 different sets of items. She has added a line of textiles of which the handkerchiefs are the most popular. Every year at the Kutztown Folk Festival she adds something new carrying out the theme of that year's festival. Her paper fans are most popular in the July weather. They carry her family recipe
Paper items in all sizes, designed for many purposes. They are printed in one to four colors.

for shoo-fly pie on the back of them and attractive Distelfinks on the front.

Many of her items have dialect sayings and recipes on them. Because she and her parents could not agree on the Dutch spelling, she consulted the late Irwin C. Riegel of Mt. Pleasant and Mrs. Margaret Paulus of Sinking Spring in translating such things into printed dialects.

Although she does mail-order and some wholesale business, the greater volume of her products she sells personally at the various fairs, festivals, and exhibits throughout the Dutch Country. Her complete line can be seen at the Seventh Annual Kutztown Folk Festival this year and one can also watch her demonstrate her craft on an old-time hand press.

Items on fabric, printed in fast-colored inks.
The "Plain Dutchman" has reservations about the WORLD.
and Gay Dutch: 

Two Worlds in the Dutch Country

By DON YODER

Two worlds there are in the Dutch Country, two completely different ways of life. One might say that the Dutch Country has a double soul, a split soul, had it ever been united. But it has not. Pennsylvania has been characterized from the very beginning of its history from what Professor Crane Brinton in *The Shaping of the Modern Mind* calls the “multanimity” of Western Civilization.

The main cleavage has been along religious lines. The division has been between “Gay Dutch” and “Plain Dutch.”

The “Gay Dutch” *(Lutherans, Reformed, and others like them)* were those who lived in what we call, religiously speaking, the “world,” and made no attempt to reject its total cultural pattern. The “Plain Dutch” *(Mennonites, Amish, Brethren, and related sectarian groups)* were those who preferred to live apart, in the world and yet not of it.

*The term “gay” in reference to the world’s people in the Pennsylvania Dutch culture comes from the Plain People themselves, among whom “going gay” means becoming worldly, i.e., leaving the plain group. By the same token, “turning plain” means joining the church, adopting the full adult requirements for plain dress. This use of the term “gay” and “plain” originated among the Quakers, although in the 18th Century the curious term “Wet Quaker” was synonymous with the term “Gay Quaker.”

*The “Gay Dutch” farmer looks at the world around him, and like its creator, calls it good."

*“Gay Dutch” crowd, Pennsylvania Dutch, Folk Festival, Kutztown.*
The "Gay Dutch" have always been the majority, the "Plain Dutch" the minority. The Gay Dutch set the patterns of what we know generally as "Pennsylvania Dutch culture." The Plain Dutch created a Plain world of their own, which through the disappearance of the general Dutch culture has become the symbol of everything Dutch. We used to be the Quaker State. We are still, to the outside world, the "Plain State," and the Amishman has become our symbol.

1. WHAT IS "PENNSYLVANIA DUTCH"?

But before we discuss the roots and rationale of Pennsylvania's "Plainness," a few basic terms need clarification.

The basic question to the outsider is, "Who are the 'Pennsylvania Dutch'"?

First of all, they are not Holland-Dutch and they have no connection with Holland or Holland-Dutch culture. They are the descendants of the 18th Century German and Swiss wave of migration across the Atlantic, with a few German dialect-speaking Asatians and Lorcriners in the bargain. In most cases the ancestors of the present Dutch were prerevolutionary Americans, colonial German dialect-speaking emigrants.

After 200 hundred years in America there can be no question of "pure" Dutch strains. Intermarriage with the Quaker, the Scotch-Irish, and other strains began in the colonial period, and in areas where the German dialect known as "Pennsylvania Dutch" predominated—as for instance the Eisenhower Country of Lykens Valley in Dauphin County—the Scotch-Irish and English minority was absorbed into the Dutch majority and adopted the Dutch tongue. Hence in that valley, northward of Harrisburg, we have in 1956 Dutch-speaking families of Dunleavy (Scotch-Irish name), Davis (Welsh name), and Bollington (English Quaker name)—all as "Dutch as sauerkraut"—an expression which in the Dutch Country is an affectionate rather than a derogatory one—but with family names and family heritages that go back to the British Isles.

Radically more important than "blood" in a definition of Dutchness is culture. "Pennsylvania Dutch" is not a blood-based, D.A.R. type, restricted-membership organization. "Pennsylvania Dutch" is (or better, was) a culture, a curious mixture of Continental and British Isles folkways that was created here in the Dutch Country and is to some extent still preserved in the cultural aspic of the dialect.

Actually the elements of the culture which we today call "Pennsylvania Dutch" are very much of a mixture. Pennsylvania was never a "Little Germany" where pipe-smoking and beer-drinking peasants transplanted their entire homeland way of life. There was always, from the very beginning, the interplay of culture with the Scotch-Irish and Quaker neighbors, an interplay which spread both ways. The typical "Pennsylvania barn"—the Swiss or bank barn—that two-story affair with stables on the ground floor and the threshing floors and mows approached from a drive-in entrance from a higher level—is a Continental adaptation. The Quakers and Scotch-Irish borrowed this barn-pattern, and Pennsylvanians
spread it as far west as Iowa. On the other hand, the typical Pennsylvania farmhouse was English Georgian in pattern—and the Dutchman borrowed it from his English-speaking neighbors. It was an even trade.

So general was this cultural adaptation between Continental and British-Islay groups here in Pennsylvania that we can say that the American pattern of cultural interchange, of mutual adaptation, began in the Middle Colonies and principally in Pennsylvania. Not in homogeneous New England or homogeneous Virginia, but in the Dutch Country, where the colonial emigrant peoples—brought hither by William Penn’s patent of freedom—mingled as nowhere else. And while this mingling of cultures has not been without its problems, as we point out as we outline the concept of two opposing worlds in the Dutch Country, we can be proud to say that “America began here.”

Through migration from Pennsylvania, these mixed patterns, American rather than European, were transplanted elsewhere. There was from Pennsylvania, beginning before the Revolution and continuing throughout the 19th Century, a three-fold migration. Southward the Conestoga Wagons rolled into Maryland and Virginia—the Western parts, which therefore became different in culture from the slave-bound Tidewater areas—and Dutch-speaking Pennsylvanians got as far south as the Carolinas by Revolutionary times. Westward they went into Ohio—

*The best discussion of the cultural conflict in the South between the slave-based tidewater economy and the free-farmer back-country culture (shaped by emigration from Pennsylvania, not only of Dutch but of Quaker and Scotch-Irish elements as well) can be found in Thomas J. Wertenbaker: The Old South (New York: Scribners, 1950).

whose rural culture is half Pennsylvanian—straight through the Middle West, reaching Kansas by Civil War times. Northward they went too—into the Genesee Country of Western New York, and across the King’s border into Ontario. While the Dutch dialect was spoken for years in these secondary settlements, it is (except for the Amish settlements of the West) defunct in West and South, but in Ontario, through cultural lag (fostered by religious difference again among “plain” Mennonites) it is still very much alive.

Hence the term “Dutch Country,” as we use it, means basically the dialect-speaking areas of Pennsylvania. Within Pennsylvania the Dutch Country is roughly South-Eastern Pennsylvania—the triangle you can draw by connecting Stroudsburg with Somerset. It overlaps however into parts of Central Pennsylvania (Centre and Clinton, Union and Snyder Counties), and spilled over originally into the counties of Western Maryland and the upper Shenandoah Valley of Virginia which were until 1850 culturally part of the Dutch Country, the Mason and Dixon line notwithstanding. It was this area where the “Pennsylvania Dutch” dialect was spoken and where the Dutch culture developed—all by 1800.

A word on the term “Dutch.” While we Pennsylvanians (most of us) know that there is no connection with Holland, the term is always confusing to outsiders, who picture us in wooden shoes among tulip gardens. They do not realize—and this includes many Pennsylvanians—that the terms “Pennsylvania Dutch” and “Pennsylvania Dutchman,” with the abbreviated forms “Dutch” and “Dutchman”—have been in use for two centuries and are well established in American historiography. We needed a name for the culture and the people and this is it. There are a minority of scholars who prefer the term “Pennsylvania German”—“an uncountable . . . one unsanctioned by time or use on man’s tongue,” Frederic Klee says of it.

“Pennsylvania German” leaves the impression, a radically wrong one, of bilingual Americans, of “Germans” in Pennsylvania, which is exactly what we are not. While the majority of the ancestors were German or Swiss, the culture developed on American soil out of the interchange with English neighbors, as we have pointed out, “Pennsylvania Dutch” is as American as Pennsylvania itself.

It all becomes clear when we look at the history of the word “Dutch.” While in general use it is limited today to Holland, in the 18th Century, in the colonies and in England, the word “Dutch” was synonymous with German. It was not an American corruption of the German word “Deutsch”—the usage is much older. While the terms “Dutchman,” “Dutchified,” “Dutchness,” etc., came in the 19th Century to be used in a derogatory sense, the terms “Pennsylvania Dutch” and the abbreviation “Dutch” for the dialect-speaking Pennsylvanians, are well-established Americanisms, established in historiography as well as popular usage. It merits our use as much as the partially misunderstood and equally well established term “Scotch-Irish.”

Fredric Klee’s volume, The Pennsylvania Dutch (New York: Macmillan, 1930) is the best one-volume study of every aspect of the Dutch culture; we recommend it to the beginner.
3.

We have mentioned the “Dutch” dialect.

“Dutch,” or “Pennsylvania Dutch,” is an American dialect derived, historically, not from Standard German, but from what linguists call a High German dialect. And it is not, as so many wrongly believe, a degenerate form of “pure” German. Its base was brought from the Rhineland by the 18th Century pioneers. Its main features show closest resemblance to certain Plattdeutsch or Palatinate dialects, spoken in the areas around Heidelberg. Even the Swiss Mennonites had dropped most of their harsh Swiss dialect for the softer Rhineland tongue during their years in the Palatinate.

But the dialect of Pennsylvania and that of Heidelberg, say, are not mutually comprehensible today. Two hundred years on American soil have made a great difference. New words have been adopted from the surrounding English language, and constructions modified to some extent from contact with English. German travelers in the 19th Century used to look down their aristocratic noses and shake their romantic curls at what they called “this Bastard patois” or “this Bast-German.” But today scholars are beginning to recognize it for what it is—an American hybrid, made up of elements brought from German-speaking Europe, mixed with elements picked up here, in the give and take of American life. And so our Dutch dialect, like everything else in the Dutch culture, is a mixture, an American hybrid.

The Dutch dialect is one of those peculiar treasures that can be appreciated only by the native. Rich humor, on the earthy side, and its evocation of childhood memories, make it the vehicle for yearly Dutch fests of laughter and dialect tomfoolery called “Persommlings” (literally “meetings,” i.e., “Dutch Meetings”) and “Grundsau Lodges” (Groundhog Lodges) in which Displaced Dutchmen from the cities renew their ties with a largely defunct culture.

The dialect is one of the few things which binds the Gay Dutch and Plain Dutch worlds together. At least a Lancaster County Amishman can be understood by a Berks County Lutheran. Some words and expressions differ from East to West, but basically the dialect is one. There has been a large but now dying Dutch literature—mostly doggerel poetry and humorous newspaper letters—all with American rather than German themes; and there is today a variety of Dutch radio and TV programs and an occasional Dutch play given by a church group—but other than that the dialect is dying, and fast. Even among the “Old Mennonites”—Pennsylvania’s largest

"In Pennsylvania the term “Old Mennonite” is used, unofficially, for the largest Mennonite body, which calls itself officially the Mennonite Church, with 71,000 members in the United States. This is what is left of the main stem of Swiss Anabaptism in America, after the departure (in the 1690’s, in Europe) of the Amish, followed in America by “New Mennonites” (Herrites or Reformed Mennonites), a small Lancaster County group which split off in 1812 and wear a more conservative costume than Old Mennonites), General Conference Mennonites (with some 51,000 members, followers of John Oberholtzer, who say that plain dress can be dropped if plain ideals are kept), Mennonite Brethren in Christ (Mennonites turned revivalist beginning in the the 1850’s) and other smaller groups. It is always puzzling to the outsider to find that “New Mennonites” are more conservative than “Old” ones—but they were “New” only in 1812. In Ontario the terminology is reversed and “New Mennonites” means revivalistic type.

Two favorite forms of adult recreation in the Amish Country are going visiting and attending public sales.
Mennonite body—it is a thing of the past. Only among the Amish, and certain ultra-conservative Mennonite groups who have religious reasons for its preservation—they preserve it and it preserves them—will it live beyond the present generation.

4.

There is among the Pennsylvania Dutch themselves, no “Dutch consciousness,” no sense of being different from other Americans, except in speech. As one of their historians has said, they may speak “Dutch,” but they “think American.” This has been true of every generation since the forefathers stepped off the emigrant boats and walked the red-brick streets of Philadelphia on their way to the upcountry farms that were their “promised land.” There is no movement—fortunately—to keep the “Dutch” language alive, and it is dying at the predicted rate. There is no Dutch “nationalism,” as in Canada, where French cultural nationalism, backed up by Roman Catholicism, fosters in the French-speaking Canadien a sense of eternal difference from his English-speaking Canadian neighbor. His world is hedged by language and religion and he prefers the outsider to keep on the other side. Fortunately, because of our basic religious diversity—our division into two religious worlds, gay and plain, Pennsylvania has been spared that sort of headache.

II.

THE LONG ROOTS OF PLAINNESS

Where can we turn when we seek the roots of Pennsylvania’s “plainness”? The average American looks at religion—a naturally— from a contemporary standpoint. He sees the patterns as they are today.

For each of our contemporary religious patterns there are long, long roots that nourish the present groups—whether they know of them themselves or not. The history of the Christian movement since Bible times is the story of a great development, in which patterns of richness and plainness, of esthetic and emotional sacramentalism and of spirit-prompted “plainness,” are born and wither and are reborn again through the centuries, as basic human spiritual needs are met by each succeeding generation.

Church history is a grand march, “an endless line of splendor,” as one of our poets called it, in which Pennsylvania’s Mennonite plain folk take their place beside the Roman Catholic, beside the Lutheran, the Huguenot, the Puritan, the Quaker, the Methodist, and other patterns of historic Christianity.

Roots are important. Let us seek the roots.

I.

If you were to ask a plain person why he believes as he does, he would tell you it all goes back to the Bible. “... be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2). That was St. Paul speaking, one of the great formative minds of all human history.

Certainly the basic biblical roots of plainness—the sumptuary legislation of ancient Israel,* the emphasis on moderation in the New Testament Church,** the

* Religious condemnations of "fashion" are at least as ancient as Isaiah 3:16-24: “Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts, In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.”

** Among New Testament rules on dress cited by Mennonites are I Timothy 2:9-10, which urges women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works;" and I Peter 3:3, which cautions women against "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel,"
Pauline doctrine of nonconformity, are the first—and to the Mennonite groups themselves (who strive in all things to be “biblical” Christians)—the most important source of “plainness” as a way of life.

But “plainness” has always been in the minority in Christianity. The majority have been those who have compromised with the world and lived in it and have not felt it wrong to be “of it” as well.

Hence in the Dutch Country the “Gay Dutch” have been the historic majority. Following the tradition of Luther and Calvin, they believed in living in the world and accepting the social and economic and governmental systems that exist. In this sense they are “Catholic,” simply carrying over into modern times, within Protestantism, the medieval Catholic “world” where “citizen” and “Christian” were one and the same person and where the “City of God” and the “City of Man” were to overlap, like two circles with the same radius and center. In the Lutheran and Reformed traditions—in Germany, Switzerland, Holland, and elsewhere, as in medieval Catholicism, one was born into the Church, baptized, confirmed, married, and buried by the Church. The rest of his life, how he made his living, how he dressed, how he lived, rarely made a difference to the Church.

This is the answer to the old and fascinating question, Where was Protestantism before the Reformation? Actually it was there, it was part of Catholicism. That is, the
Protestant spirit (in all its "gay" and "plain" varieties) was found within the great medieval synthesis of classic and Judaic ideals, within the great all-inclusive medieval Catholic Church, the great creation of Western Man, the Greater Vehicle of Christianity.

The Middle Ages have been portrayed as a dull time when the Church "controlled" everything. When one studies life in the middle ages from the human standpoint, the people in many ways had more freedom and joy of living under medieval Catholicism than under the more austere forms of Protestantism. "Merry England" was medieval England, not Puritan England. In this sense, medievalism is one of the parents of the "Gay Dutch" pattern of life as found among our Dutch Lutheran and Reformed people of Pennsylvania.

It was they, the "Gay Dutch," who sang the folksongs—ribald and risqué—it was they who danced at the taverns and caroused at the battle days of the Pennsylvania militia, it was they who held the "trolleys," it was they who decorated their barns with the "sex signs" (actually only for decoration), it was they who made the gay Dutch baptismal certificates with the birds and the tulips and the fiddlers on them.

It was the "Gay Dutch," in other words, who created most of what we call the Pennsylvania Dutch folk-culture. They were the majority, theirs was the "world" that the "Plain Dutch" rejected.

Sectarian groups, in their flight from the world, have a way of condemning as "sinful" what they cannot afford or appreciate. Anabaptism, like other Reformation sects, was originally a church of the dispossessed, of the poor, and the type of rich living that was possible among wealthy Swiss burghers of the Calvinist persuasion, was not for them. Pietism, Puritanism, and Methodism likewise originally condemned as "worldly" and therefore "sinful" anything connected with leisure or amusement.

While there was within the Lutheran and Reformed Churches a pietistic* tradition inherited from Germany, there was no unanimous voice in early Pennsylvania on the requirements of religion in life, from either Lutheran or Reformed pulpits. Hence, around 1800, the more pietistic elements in both churches were drained off into the new "Bush-meeting" groups, the Dutch Methodists such as the United Brethren and the Evangelical Association.**

The Gay Dutch accepted the world—its fashions, its spirit, its problems. The Plain Dutch rejected those parts of the common culture which they felt were detrimental to the soul. To the modern man the choice they made would seem to be one between joy and renunciation, with the joy, the exuberance in living, the fullness all on the side of the ye-saying Gay Dutch, and the sombre, self-denying, death-remembering pattern on the side of the Plain Dutchman. But the Plain Dutchman had joy on his side too. He drew a line over which he could not pass, a line of renunciation, and tried to be happy on his side of the line. He knew the joys of renunciation, of self-discipline, of centering his attention on the things of the spirit. And the multitudes of serene faces one has seen under plain bonnets in the streets of Lancaster and Lansdale, of Goshen and Kitchener—are they not perhaps an indication of the truth and joy of this "plain" way of life, the same sort of proof that one has when one looks into the face of a Catholic sister, who has drawn a line of renunciation too, and given a life to God?

III.

THE MONK AND THE MENNONITE

While the historic pattern of Pennsylvania’s Gay Dutch is the old medieval Catholic pattern (separated of course in this country from State-Church concepts), Catholic in its fullness, its acceptance, its belief that all of life must be good—the strict living of the Plain Dutchman, the renunciation, the self-denial, also has medieval roots. The "plain" way is more in the spirit of the medieval monk than of the "Merry England" type of medieval living.

"Pietism was a great reform movement within German Lutheranism, beginning in the 17th Century, which demanded a conversion experience rather than orthodox belief alone, plus prayer meetings, plus "Christian" living—which disapproved dancing and various other social practices that have been popular among "worldly" people of every generation.

**The "Bush-Meetings" groups were the third main pattern of Pennsylvania Dutch religion—after the Gay and Plain Dutch patterns. They were revivalists (Methodists) in a Dutch setting. While the two main groups (U. B’s and Evangelicals) arose as part of the American “Second Awakening” around 1800, the pattern of applying revivalism to Dutch language groups continued throughout the 19th Century, and other groups arose which fit the bush-meeting pattern, the Church of God (or "Winebrenerians"), Mennonite Brethren in Christ, United Zion’s Children, United Christians, and Holiness Christians being those formed by the year 1880—all from the application of Methodist revivalism to Pennsylvania Dutch needs. We call them "Bush-Meeting People" because in Pennsylvania the familiar revivalist recruiting technique, the "camp-meeting," was frequently called by the Dutchmen "bush-meeting." The "Bush-Meeting People" have been singers and shouters, and very different from the usual "plain" pattern we are describing, and equally different, due to their stricter mores (no smoking, no dancing, no drinking, no shows, no circuses, no "amusements" in general) from the worldly "Gay Dutch" Lutherans and Reformed.
What must have happened at the Reformation, that great sifting time at the birth of modern civilization—and this has been studied in many scholarly books—was that Protestantism, especially sectarian Protestantism (the ancestor of the "plain" groups) took over the higher Christian ideals of monasticism and applied them to lay living, within the family pattern. Even the discipline of the Amish groups—the "shunning"—has medieval undertones here.

Immediately before the Reformation broke out, some monastic ideals were beginning to be applied to the life of the laity, in such groups as the Brethren of the Common Life, whose "New Devotion," says Albert Hymn in his Christian Renaissance, "reached down to the people, and wells up from the people; it entered the kitchen, the farm-house, and the workshop, as well as the school house, the pulpit, the office, and the palace; where the great humanists refused to go it readily came, and where they were forbidden to enter, it approached unbidden." And this happened in Holland and the Rhineland, areas so fruitful for the development of the Mennonite pattern of plainness. And it is significant also that through the centuries, the great devotional manual, the imitation of Christ, which came out of the "New Devotion" of the 14th Century, has been reprinted and continued to nourish the God-seeking Mennonites of Pennsylvania.

I.

Biblical and monastic and late medieval roots of plainness as a way of life were all, directly or indirectly—and this too is a much-debated historical question—channeled into the Reformation movement known as Anabaptism.

The Anabaptist movement was the direct forefather of Pennsylvania's Mennonites. In the early 1500's, at the same time that Luther was leading the exodus from Catholicism that became Lutheranism, and at the same time that Zwingli the Swiss reformer was laying the groundwork for the Reformed Churches, the Anabaptist Movement was beginning in Switzerland.

Zwingli and the Reformed Protestants in general departed further from medieval Catholicism than Luther, basing their practices on direct biblical commands. Some of his followers refused to support him when he insisted on a state-controlled church, where all believed alike and "heresy" could be punished by the police. These withdrew, wishing to go farther than Zwingli in trimming away from their church life all extra-biblical growths and systems. These were the Anabaptists.

Because the Anabaptists adopted the principle of non-conformity to the world—of living in the world and yet not being of it—they were always in a minority. The state-church of Switzerland (now Reformed rather than Catholic) persecuted them so bitterly that they left Switzerland, finding refuge under hospitable and tolerant sovereigns of petty German states who needed hardworking farmers after the Thirty Years War (1618-1648). And so the secondary settlements of Anabaptism in Europe—Alsace, the Palatinate, Waldeck and elsewhere—were planted.

In the Rhenish Palatinate—the area of Germany centering about Heidelberg—the home of so much of our Pennsylvania Dutch pattern of life—the Mennonites became farmers on the isolated farm-villages, under the local lords. Because they were not members of the state church, they were not allowed to own land, belog simply tenant farmers. As such, in competition with the natives, they had to work harder than their neighbors, and thus attained their present reputation for good farming methods.

They were really only exiles in Germany, never fully accepting the existing culture. Economic reasons drew them to Pennsylvania, where there were no strings upon land-ownership, and religious reasons too, for in the Promised Land across the Atlantic lived others (Quakers from the British Isles) who were already living a similar "plain" life with all its ideals of renunciation.

And so it happens that throughout the Dutch Country we have these groups of plain people, who still bear, in most cases, Swiss family-names (Stauffer, Brennan, Brackbill, Ebersole, Gingrich, Wenger, and Neuswanger, for some examples)—names which appear, in "pure" Germanic spellings, on the business houses and in the telephone directories of Berne in Switzerland. While three centuries have elapsed since their leaving Switzerland, there is evident among Lancaster County Mennonites—since the Mennonites have intermarried more among themselves than have the "Gay Dutch"—still here and there a dark Swiss complexion, a small wiry German-Swiss constitution, a Swiss physiognomy that would doubtless delight the 18th Century physiognomist Lavater.

Perhaps there is even something of the "Swiss" spirit
in Pennsylvania Mennonitism. At least one wonders if the historic Swiss preoccupation with hard work and moralism—and lack of interest for the most part in music and art—might not also be part of the Mennonite heritage in Pennsylvania. Swiss religious patterns (all on the puritan and moralist side) had had more than their share of influence upon the modern world, a wider influence, say, than that of Lutheranism. The Puritan and the Presbyterian in the British Isles and the Huguenot and the Dutch Calvinist on the Continent all drew their inspiration from the fighting Swiss. Geneva more than Wittenberg was the Protestant Rome which sent its influence over half a world. So perhaps the Swiss conscience—which has after all been the basic appeal of this fascinating little land, bridled with independence and hardworking and self-sufficient, on the roof of Europe—has contributed more than its share to the Pennsylvania plain spirit.

IV.

THE PLAIN WORLD OF THE QUAKERS

The link between the Continental “plain people” of the Anabaptist tradition, and the Quaker “plain people” of the British Isles, was none other than William Penn, that great heart of the 17th Century, himself. He visited his spiritual kinfolk in the Rhineland, sent out the invitation, and they came to Penn’s Woods.

In the “plain” world of Early Pennsylvania, Quakers outnumbered the German dialect-speaking plain sects.

Quakerism had developed in mid-17th Century England, partially out of Puritanism, partly as a rebellion against the Puritan concept of man as a “worm” crawling on the earth before an omnipotent and unapproachable God. To the Quaker, God was found in man, and God was Light. God was the “Inward Light.” God was not far from man, but near to man, the way to God was not through form and sacrament but within.

Central religious ideals have a way of working out into society. The Quaker doctrine of the “Inward Light” has many corollaries. Since every man has “that of God within,” every man who walked the earth, was, to the Quaker, equal, and the Quakers were the first church group to insist on that and attempt to live by it. Also, because God spoke to man within, there was no need for a specially ordained ministry, since God can speak through any man—or woman, for that matter. And here too the Quakers were pioneers, in recognizing and insisting upon the equality of women to men. While Presbyterians and Lutherans were still quoting the “Adam’s rib” story to back up their belief in the inferiority of women to men, at least in the pulpit, a whole army of Quaker women were ministering to the Quaker settlements of America, contributing unique personal insights to each generation.

The Quaker system of silent meetings, where each worshiping individual waxes upon the Spirit of God, their lack of outward baptism and communion, their unplaned worship, was of course a very different pattern of religious life from the simple, back-to-the-New Testament type of worship that the Mennonites had brought from Switzerland and the Rhineland.

The two groups, however, agreed on one main tenet—and that was that the Christian should refuse to “conform” to the “world” as it existed around them. They agreed, in other words, upon Plainness as a way of life and as a symbol of their way of life.

Plainness was to the Quaker, in the words of the Baltimore Discipline that nourished generations of Central Pennsylvania Friends, “like a hedge about us, which, though it does not make the ground enclosed rich and fruitful, yet it frequently prevents those invasions by which the labor of the husbandman is injured or destroyed.” This “hedge” of plainness protected them from the guile and the pride and the ambition of the world. This was the line that they drew to separate themselves from the world. Because he limited his desires, the plain person was spared the usual ambitious self-seeking, intent upon wealth and comfort, which characterized the world. The plain people preferred, in the words of the Shindeldecker Sisters, in Elsie Singmaster’s Bred in the Bone, to be “little and unknown, loved by God alone.”

It was the kinship of ideals which drew the Swiss-German Mennonites to Quaker Pennsylvania, and apart from their recognized differences, has kept them cooperative. The Quakers, being the larger body, expressed in each generation their concern for the “sober and plain Dutchmen” who lived as neighbors to them, translated their Quaker tracts into German for them, cooperated with them in antislavery petitions as early as 1683, and in alternate service programs for C. O.’s and post-war relief in the 20th Century.

Certain outward influences from the Quaker world penetrated into the German dialect-speaking plain world. The Quaker Meetinghouse with its two doors, its axis through the short side of the house, its shutters and general resemblance to a Georgian house rather than a church, was copied by Mennonites and Brethren and spread west, south and north with the Dutch Diaspora.

The Quaker or “plain” bonnet, which was introduced among Friends around 1800, from England, has come to be the bonnet pattern of conservative Mennonitism.

Which brings us to the question of plain dress as the symbol, the outward sign of the inward renunciation that is “plainness” as a religious concept.

*From the “local color” novel using Dutch themes we can catch more of the spirit of “plain” living than from most history books. Elsie Singmaster was one of the first Pennsylvania novelists to portray the human side of plain life and plain problems, perhaps as reaction to the Brueghesque caricature of plain life drawn by Helen R. Martin, whose Tittle a Mennonite Maid was the first widely read American novel to “discover” the Dutch. But some of the best novels of plain life have come out of the secondary settlements; Mabel Dunham’s novel Toward Solomon comes out of Ontario Mennonite life and is a moving portrayal of Mennonite reaction to cultural change and the infiltration of revivalism into the Mennonite community, Joseph W. Yoder’s autobiographical “novels” Rosanna of the Amish and Rosanna’s Boys give a sympathetic view of Amish life in the Kiskacoquillas Valley of Central Pennsylvania. Of the recent plays dealing with “plain” themes, Papa Is All follows the Martin tradition, with Papa as a Teutonic “father,” Plain and Fancy concentrates on the human side of Amish life.
V.

THE EVOLUTION OF THE PLAIN COSTUME

While the plain groups wear what amounts to "uniforms" today, easily recognizable in five or six main groups, they dressed differently in the 18th Century.

This always comes as a shock to the native Pennsylvanian, who thinks he knows everything about his plain neighbors, and pictures them stepping off the emigrant boats with bonnets and the entire contemporary plain "uniform." Nothing is farther from the historical truth.

The present style among the most conservative Mennonite groups—the long dress of the women, with the triangular shoulder "cape" and stiff bonnet—is a "frozen" style which goes back at least to Civil War days. When we go back to 1800 we find that Mennonite women did not dress in this way at all. From descriptions and pictures from the period (the Lewis Miller drawings) we find that Mennonite women wore not a bonnet,

but the 18th Century "flat hat" (straw in the summer and felt in the winter) tied under the chin, 18th Century shepherdess fashion.

When the plain bonnet came into fashion in the 19th Century, first among Quakers and at last among Mennonites, it went through an evolution into its present variety of forms, differing in degrees of stiffness, in length of cape and frills, in under-the-chin ties, so that one remembers Amelia Gummere's words, "Like the stars, each bonnet differeth from another in glory."

When we study the men's costume, we find that around 1800 it was very different from the costume today. The

**According to Amelia Mott Gummere, in her The Quaker: A Study in Costume, the Quaker bonnet—called by the irreverent the coal-socket or sugar-scoop bonnet, was introduced into Pennsylvania around 1798, through the "visit in gospel love" paid the Pennsylvania Friends by the English Quaker preacher, Martha Routz (1743-1817). Her visit to Goshen Meeting in Chester County wearing the new English bonnet caused such a flurry of imitation among the Quaker sisters that Eunon Cook, schoolmaster at Binghamton, recorded in his Memorandum Book (1820) that Sister Martha was a means of bringing bonnets in fashion for our leading Friends, and hoods or Caps on the Cloaks in the Galleries, which of latter time the Hoods on the Cloaks of our overseers and other active members have increased to an alarming height or size—how unlike the dress of their grandmothers!"
men wore knee breeches rather than long trousers (which came in as a result of the French Revolution), shad-bellied coats, neckerchiefs, and broad-brimmed hats. With the exception of the broad-brimmed hat, which was the farmer’s hat rather than the more fashionable three-cornered hat of revolutionary days—the cut of the Mennonite men’s costume was what everybody wore, except that it had fewer frills.

It is obvious from history that the “plain” costume has changed radically over the years, even the Amish costume. Fashion is all-pervasive, and even plain people dressed in the general fashion of the times, minus frills.

The little white net cap called the “prayer veiling” or prayer covering, worn by the women of most plain groups, may or may not be the last surviving American example of the continental German and Swiss peasant Haube or headdress. Actually Quaker women wore it too, and when one studies the faces that peer out of the daguerreotype frames of our great-grandmothers, whether they were of “plain” or of “gay” Dutch origin, most of the older women wore a tight-fitting cap of this sort. Perhaps here too we have an example of a general style which through cultural lag (induced by religious requirements) has become limited to a small segment of the population. When something can be given a religious reason for its existence, it can last indefinitely. And if you ask a Mennonite woman why she wears the “veiling,” she will answer that St. Paul required it of Christian women in the New Testament. But almost two thousand fascinating years of human history and development lie between her prayer veiling and St. Paul!

Apart from the historical development, the important thing is not that the “plain people” today dress differently from the rest of American people, but why they do it. And here the root of plainness, as expressed by the apostles of plainness in 18th Century Quakerism, still stands valid—that plain dress and plain living is a “hedge” against the world.

“See the pamphlet by George R. Brunk, Bible Teaching on the Prayer Veil for Christian Women (Ephrata, Pa.; The Gospel Tract Committee, n.d.), which explains the recent Mennonite position on I Corinthians 11:5, the curious opinion of St. Paul that “every woman that prayeth or prophesith with her head uncovered dishonoureth her head”. Modern translations use the word “veiled” and “unveiled” for “covered” and “uncovered”, so that Mennonites today prefer the term “prayer veiling” to the older term “prayer covering.” While (Old) Mennonite women wear the “veil” at all times, the more progressive Brethren groups wear it only at communion, and of course the “world” sees the ancient custom only in the Protestant (and Roman Catholic) practice of the covering of women’s heads inside a church building.
Recess in Amish school. The girls are barefoot. Note the aprons and the braided hair in snail-like coils.

VI.
A PLAIN WAY OF LIFE

But “plainness” was not limited to apparel. It was a total way of life, and included the home, the meetinghouse, worship patterns, and dealings between people. It was a way of life separate and complete in itself.

To the average American, encased in his technological cocoon, with day dreams of complete automation, to enter a “plain” home is to enter another world. And yet the differences encountered are only of degree.

Amish girls, dressed like their mothers, wear shawls in winter, never coats.

Let us enter an Amish home. While there is no electricity, and no television nor radio—for in those things the world enters and thus endangers the sheltered solidarity of the Amish community—modern kitchens are the rule among Lancaster County Amish. Bottled gas stoves are permitted, for the same reason that electricity is forbidden.

Plainness is in evidence in the lack of curtains and fancy wallpaper and pictures (except for calendar “art” which is permitted because it accompanies a “useful”
There are no family portraits on the wall, no family album on the table—because Amish consider photographs under the ban of the "graven images" of the Ten Commandments, and an incentive to pride. Window blinds are permitted, sometimes of a bright blue color (around New Holland in Lancaster County), but no curtains. Reason: blinds keep out the sun and are thus useful—curtains are merely decorative. In other words, the Amish live like other people, minus (in most cases) the frills that came in through modern technology.

The rule seems to be this, that they forbid as "sinful" what might endanger the solidarity of the group, and lead to its disintegration. Anything which increases contact with the world—like owning an automobile, watching television, even listening to the radio—is thus taboo.

When outsiders realize this principle, they can understand the many contradictions, which otherwise would seem to be "Amish loopholes," ways of getting around their own strict rules. For instance, motor-driven machinery is not entirely prohibited. Tractors are prohi-
hibited, but stationary engines are not. Old Order Amish may use any modern form of transportation, even airplanes, as long as they do not own and drive them. Telephones are prohibited in Amish homes, but use of a public telephone is common, and permitted.

The use of horse-drawn transportation by the Amish and Conservative Mennonites is of course not a distinctively “plain” contribution to Pennsylvania life. It is simply an example of cultural leg—where older means of transportation once found in the entire Pennsylvania Dutch world, and the entire American world, for that matter—are today preserved only in a small segment of the community, for religious reasons.

This is true even of such esoteric “Amish” customs as “bundling”—the premarital courting of a young couple, in the girl’s bed, “fully dressed,” which is still permitted in certain Amish communities. Originally bundling was found everywhere in rural America—Lutherans and Reformed did it too. It was a peasant custom in Europe, with very practical reasons for its continuance. In the past, where one room in a farmhouse, the kitchen alone, was heated, where could lovers court but in the bedroom? While for the “world” the automobile, the corner drug store, and the drive-in theater have made bundling passe, it is still “necessary” and welcome among the Amish.

The Amish are only a small part of the “plain” world, if the most “picturesque.” The picture becomes bewildering when one realizes the hierarchy of sects even in the little Amish world, higher and lower Amish groups each with its own pattern of rules and observances.

C. Henry Smith, in The Story of the Mennonites, gives us a good idea of the diversification even among the Amish, taking one settlement, the Big Valley (Kishacoquillas Valley) of Millin County in Central Pennsylvania, as an example:

“There are seven grades of Amish in this beautiful valley, including the Amish Mennonites; and five of *Among Conservative Mennonite groups in Lancaster County the Wislerites, the Wengerites, and the Stollerites or “Pike Mennonites”. Some of them dress almost as conservatively as the Amish, minus the beards, use Dutch in daily life and a Pennsylvania Dutch attempt at “High German” in their meetings. Some of the Wislerites are known locally as “Black Bumper Mennonites” or simply “Black Bumpers”, because they can own and drive automobiles if the “flasy” chrome bumpers are painted over with black. In Ontario there are several conservative Mennonite groups all with different names.

these at least might be classed as Old Order with beard, long hair, hooks and eyes, and without meeting houses. They range in order on the basis of conservative practice all the way from the Nebraskas, who observe all the usual taboos of the Amish, and besides are distinguished by white shirts, and white dearborns, hair falling to the shoulders, no suspenders, the old fashioned homemade shaker hat tied under the chin for women, and whose chief dish at the Sunday dinners given after the services by the host is bean soup; through the Old School who may wear colored shirts, with hair a bit shorter than the above, driving yellow topped dearborns, and whose women wear small bonnets; then the Yost Yoder church whose members may cut their hair to the tip of the ear, are permitted one suspender if non-linen, and no bean soup at the common Sunday dinner; a stipulation, however, that may have no religious significance; then fourth, the Peacey church, a little more liberal still, which permits hair cut as far as the middle of the ear, dearborns black or brown, and women permitted to wear the pastebord or “slat” bonnet; and so on through several other advancing grades until we reach the Amish-Mennonites, who have meeting houses, and, with the exception of hats for the women and musical instruments in worship, have no objection to modern forms of dress or up to date conveniences. Each of these groups believes its own brand the best.”

And each group, says one who grew up in a Big Valley Amish family, “looks at the church above with suspicion, and the church below with compassion.”
When one looks for "plainness" in architecture, one has only to drive through Lancaster County. House architecture is severely plain in the Amish and Mennonite Country. The big stone houses—12 or more rooms—are impressive for size but have a lack of decoration that is reminiscent in spirit of the Cistercian monasteries of the 12th and 13th centuries. They are very different from the "fancy" Georgian homes of the "Gay Dutch"—the majority Lutherans and Reformed—that one sees, say, around Kutztown in the rich East Penn Valley, the Fisher House in Oley, or the great homes of the Lebanon Valley.

In meetinghouse architecture there is also something distinctively "plain," neither the Quakers nor the German plain sects believed that there was anything "holy" in a church building. There were no altars for the sacrifice of the mass, no incense, no stained glass windows, no contrived estheticism for these Reformation puritans. The "church" to them was not the building where they worshipped, but the people of God—themselves. Hence their "churches" are historically called "meetinghouses"—they were "houses" (and they looked like 18th Century Georgian houses, with shutters and plain doors) where the "church" meets for worship.

The pattern of the plain meetinghouse—with at least two doors and the axis running the short way through the building—was set by the Quakers in the 18th Century, and borrowed by the German-speaking plain people.* Today, however, Mennonites have begun building huge barn-like brick structures—like Mellinger's near Lancaster—with the axis the long way through the building, like a "church," and calling them "churches."

But through the hills and valleys of the Dutch Country one comes upon the older meetinghouses, still in use among rural congregations, sitting peacefully in their groves of trees, looking out over the fields, shuttered, with plain glass windows, with a row of horse-sheds in the back or on the side for the convenience of the faithful horses that pull the carriages to meeting.

There are no frills, either, in worship among the plain groups. If New Testament worship included scripture reading, prayer, a sermon, and the singing of hymns, plus the "two sacraments" of baptism and the Lord's Supper, then Mennonites, Brethren, and Amish follow New Testament patterns.

*The reason that the Mennonites adopted the Quaker-style meetinghouse, upon coming to Pennsylvania, is that in Switzerland they were forbidden to hold meetings of over thirty persons, hence they met in private houses; and in the Palatinate land-ownership was forbidden; see H. Frank Eshleman, Historic Background and Annals of the Swiss and German Pioneer Settlers of Southeastern Pennsylvania (Lancaster, Pa., 1917).
Of those retaining the basic planned Christian service, these plain groups are the least liturgical and possibly the most biblical of all Protestant groups—except of course the Quakers, who went further still in their revolutionary mystic concept of worship in silence, waiting upon God.

Some of the plain groups, notably the Brethren or "Dunkards," serve in connection with the communion, a religious meal of bread and broth. At this "love feast"—and originally the communion of the New Testament church was part of a regular meal shared in by the members-feet are washed in preparation for communion (following the Gospel of John) and the "holy kiss" (which we read about in the New Testament) is passed from man to man, and from woman to woman.

Mennonites and Amish choose their own ministers, some of the very conservative ones choosing them by lot, gambling on it, so to speak, following the Book of Acts. In those liberal Mennonite groups where the educated ministry, and the salaried ministry, has made its way, "Mennonite" worship differs very little from other middle-of-the-road Protestant worship services.

There is something very apostolic about the Amish

"The Brethren or "Dunkards" are now a family of related sects all from one stem—the German Baptist sect founded in 1529 at Schwarzenau in Wittgenstein, an area in North Central Germany tinged with sectarian Pietism and coming out of Pietism rather than out of Anabaptism. However, from similarity in beliefs and practices, the Brethren, who came to Pennsylvania and settled among the Mennonites, have absorbed the general "plain" Mennonite patterns of dress and living from their Mennonite neighbors. They are now split into several main groups, on progressive and conservative requirements. While they operate two colleges—Elizabethtown and Juniata Colleges—in Pennsylvania, their center and their leadership is now Middle Western. The "River Brethren" (now called "Brethren in Christ"), the sect which came into prominence with the Eisenhowers, had no connection with the "Dunkards" but came out of Lancaster County Mennonism shortly after the Revolution.

A "Plain" Barn from Lancaster County.
Plainness has thus its main expression in dress, architecture, worship. In these outward ways plainness is a symbol of the whole way of life. But more important is “plainness” of the spirit, plainness in spiritual things."

VII.

THE FORM AND THE IDEAL

Costume can change and pass away, meetinghouses change into churches, ideals and ideas remain.

Quakerism found the way here. There are very few “plain” Quakers left anymore. The Quaker community of plain-dressed saints is gone, but never have Quaker ideals been stronger than in our complex world today. The bonnet has been left behind, the ideals carried forward into the new situation. “Mennonites should study Quaker history,” as one of the leading American Quaker historians said to me when discussing these problems.

And when history sifts the principal influence of the “plain” groups of the Reformation—both Anabaptist-Mennonite and Quaker—it may well be in the realm of freedom of conscience that the laurels are awarded.

In Europe the ancestors of the “Gay Dutch”—and

*The Mennonite sociologist, John A. Hosteller, makes the statement in his pamphlet, Mennonite Life (Scottsdale, Pa.: Herald Press, 1954), that “incidentally” there are mental breakdowns even among the plain people. It would seem to an outsider that this is more than an “incidental” problem. If it is true, as several Eastern Pennsylvania psychiatrists have asserted, that there is a higher incidence of mental illness within plain groups than among other Pennsylvania Protestants, the reasons must be sought within the plain culture itself, in the unhealthy tensions the individual is subjected to in his “plain” struggle with the surrounding cultural “world.” This subject, as well as the related subject of the high incidence of congenital immobility among the endogamous Old Order Amish, is one which needs serious study.

The next to the most gaily hex-decorated Pennsylvania barn, between Steinsburg and Coopersburg, Bucks County.
In the forms of alternate service to mankind during times of general war, and through their relief programs in the aftermath of war, the plain people have given a practical example of their concern for God’s creation in man. The American Friends Service Committee, the Mennonite Central Committee, and the “heifer project” of the plain groups, have been a witness to the intense practicality of the “plain” world.

But basically the “plain” refusal to conform, the insistence on the right to be different, is the great gift of the plain groups to civilization. While in western civilization freedom of conscience has come from many sources—Puritan and Deist and Unitarian as well as peaceable Quaker and Mennonite—it is good to remember that Pennsylvania’s plain groups have helped us to win our American freedoms.

“Perhaps,” as good Doctor Rush of Philadelphia said in 1789, “those German Sects of Christians who refuse to bear arms for the shedding of human blood may be preserved by Divine Providence as the center of a circle which shall gradually embrace all nations of the Earth in a perpetual treaty of friendship and peace.”

VIII.
THE SURVIVAL OF PLAINNESS

How long can the pattern of plainness endure in the modern world? That is the serious question most frequently asked by the outsider.

Among the Plain Dutch there are three main methods by which they attempt to keep themselves together as a coherent group.

1. The first of these is discipline. In any religious sect in which the group is more important than the individual—and that is the case among Pennsylvania’s plain groups—the individual must walk a rigidly prescribed path. If he transgresses, the disciplinary machinery of the group is brought immediately into action, reinforced by group disapproval of the errant individual.

To show you how this can work in a strictly knit group, the Amish practice of “shunning” (Meidung) is the best example. When an Amish member is caught transgressing the Amish rules, his name is read out at meeting by the bishop, and his family and the community are required to “shun” him until he acknowledges his sin in public and is thus restored into the group. This strict “shunning” of the Amish, which was one of the reasons for their origin in Switzerland and Alsace in the 1690’s, involves eating and sleeping separately in the home, and members of the family and community are not allowed to talk to the person shunned.

In such a case the Amish bishop wields more power over an individual than is actually the case with a Roman Catholic bishop, popular opinion to the contrary. Catholic “excommunication,” and it does exist, does not remove the excommunicate from his family’s table and his wife’s bed.

Discipline of this sort, backed by group disapproval, is the historic way of maintaining a sectarian group pattern. When the community begins, through cultural change, to show signs of disintegration—it tries other means of self-preservation.
The Amish have their own fight with the public schools, over the age limit set by the state for compulsory education. Wedded to rural life almost 100%, Amish fathers feel that many things taught in high schools are not of use to their children, in a farming culture. In this of course they are correct, yet the opposition feels that Amish parents have no right to “screen” their children from what might be of benefit to them. Amish parents have insisted on taking their children out of school at the age of 14, at the end of the eighth grade, since in the Amish society the child takes a man’s place on the farm in his early teens. The legal impasse reached by the Amishman with the state school laws was dissolved recently with a decision that after the age of 14 Amish children may do “supervised” practical projects at home until they reach the required age limit of compulsory education in the commonwealth—at which time, to the Amish way of thinking, an Amish boy is practically ready for marriage.

Elementary education is one thing, college education another. In groups in which the ministry supports itself, and is chosen by lot, originally no education for the ministry was thought desirable. The thought was that God would not “call” an unprepared man to the ministry. But as Mennonitism came in some areas to a “supported” (salaried) ministry, education has become important. Mennonites now operate several colleges—Goshen in Indiana and Bluffton in Ohio being the best known of them. It is significant that there are no Mennonite colleges in Pennsylvania—which is still the heart of conservative Mennonitism. In other words, the progressive leadership of American Mennonitism is outside Pennsylvania, principally in the Middle West.

Mennonite education is partial only in the sense that all parochial education is partial. Roman Catholic included. It begins with answers instead of with questions. It is education which aims to fit the student not for the world that exists, but the world that the religious group would like to exist, a “Mennonite” world in one case, a “Catholic” world in the other. As such, parochial education has a separatistic tendency which is not without its problems. But these are not problems for the total society, evidently Mennonite education appeals only to Mennonites—only 10% of the students in Mennonite colleges are members of other groups.*

*Quaker educational ideals have promoted a broader type of individual than most Mennonite education. Without neglecting Quaker ideals, Quaker colleges and private schools have ministered to a much wider community than Goshen and Hesston and Eastern Mennonite. Can it be that where the Mennonite begins (and stops) with God as found in an infallible Bible, the Quaker begins with the continuing revelation of God in human life? Whatever the reason, Quakerism has taught the Quaker to do his own thinking, and to value individual opinion. In Quakerism, the opinion of each person is so valued that no decision is made in “meeting” unless it is a unanimous decision. And this Quaker self-reliance—growing out of the central doctrine of the “Inner Light”—has worked itself out in every phase of Quaker life. For the best practical example, consider farming patterns. Certainly in the colonial and early national periods of our history—and this will come as a shock to most Pennsylvanians—the Quaker was as good as if not superior to the Mennonite as a farmer. Less bound by continental conservatism and “set” patterns of living, he was free to experiment, to invent, and Quakers showed an almost “Yankee” inventiveness when it came to farm machinery, to adopt new farming methods, to promote agricultural associations and schools.

Education is a second reinforcement of plainness, a second means of holding the group together.

In education the plain groups have a special problem, which is more difficult for them today than before the advent of the public school over a century ago. In the colonial period there were no public schools and most churches had parochial schools—neighborhood schools attached to the church or meeting, and taught either by the minister or someone directed by the minister, church, or meeting. Christopher Dock, the Mennonite schoolmaster of the Skippack, who wrote an early treatise on elementary education in this country, was one of the pioneers here.

In these schools each religious group was free to teach its own type of life, and plain groups insisted on and taught a “plain” education, or an education for plain living.

Today the situation is altered. The majority supports and attends public schools, and gets a general education designed to fit them for life in our very complex secular civilization. The plain groups—still at war with the whole world—have begun a second time in their history to establish parochial schools, where they can give their children a sheltered “Christian” (and as such, partial) education, for life in the “plain” world of their own choosing. There are within the Old Mennonite group already some fifty of these elementary schools, manned by Mennonite teachers, and the number is growing.

Photography by Henry J. Kaufman

Gay Dutchdom’s proudest spire—Trinity Lutheran, Lancaster.
Higher education, accepted in Mennonite circles only after long struggle, has helped to undergird American Mennonitism in an age of transition. As a recent Mennonite historian puts it, "Their acceptance of education and church-supported colleges early in the present century has resulted in a mighty potential of youth staying with the church. Their youth by the hundreds become missionaries, pastors, teachers, doctors, nurses, technicians, and they stick by the church."  

3.

There is yet a third way in which the Plain Dutch are attempting to hold their groups together. This third way is revivalism.

Instead of depending upon the family and the church, fortified with "plain" education, to teach the ideals of plainness and to hold the group together, Mennonites are today turning rapidly to the "old-time religion," the earlier Methodist-Baptist-frontier revival system, seizing upon it in the hope that it will enable them to march forward into the future with the group solidarity they have had in the past.

The "plain" family is in a decidedly difficult spot today. The world is more intrusive than it was in 1800, or 1850, or 1890. In every realm of life, except the church, the plain Dutchman meets more "worldly" people, comes in contact with "worldly" ideals. His neighbors have television and radio, every outside contact spells "worldliness." Young people are restless, and we hear even of a modified "juvenile delinquency" problem in the heart of the Plain Lancaster Conference Mennonite fold.

Hence the (Old) Mennonite Church—the largest American Mennonite body—is turning revivalist. Instead of growing up within the church and being baptized as one approaches maturity, a "conversion experience" is now being insisted on, a conversion experience with the revival-pietist moralism tacked on as a proviso.

As a Mennonite leader said recently, "When revival enters, a lot of foolishness goes out." Among the "foolishness" which went out when the Brunk Brothers, Mennonite evangelists from the Shenandoah Valley, invaded Lancaster County in 1951, was the raising of tobacco, one of Lancaster County's biggest cash crops, Mennonite farmers converted by the Brunks plowed under their tobacco acres, and the plowing under is still going on. The Amish—who have not yet been affected by revivalism but are still attempting to live according to their community ideals of two centuries ago, have not given up either the raising or the smoking of tobacco. As one of them said when he was asked about it, "Where in the Bible does God say, 'Thou shalt not smoke'?"

With the infiltration of the revival spirit into Mennonitism, Pennsylvania's Mennonites are becoming more theology-conscious, and are being drawn into the circle of other ultra-conservative, fundamentalist Protestants of the kind, unfortunately, which calls liberal American Social Gospel Protestants "infidels." They are starting too to pass tracts, paint rocks with apocalyptic warnings, and are even advertising in their periodicals mailers with "Christian standards," whatever that may mean.

In all these things they are changing character, think some of their leaders. It is significant that Mennonites themselves are not unconcerned over this change of character from community-controlled living to conversion-centered religion. And it looks to the outsider as if Pietism and Methodism are winning out over the historical Anabaptist pattern of life.

In the midst of these basic problems of adjustment Pennsylvania's Mennonites and Brethren groups have become intensely missionary-minded. But what they are sharing with the world, a world that perhaps needs something of their plainness of spirit, is only the "old-time religion" of revivalism available through other groups.

IX.

THE DUTCH IMPRESS ON AMERICA

Today the United States is quite aware of the "Pennsylvania Dutch."

Fifty years ago there was no general knowledge of anything Pennsylvania Dutch spread generally over the country. The Dutch culture had taken on its full proportions by 1800, but by 1900 it had made no general impress on the nation as a whole.

There was a regional impress, to be sure—for the Dutch culture was transplanted Southward, Westward, Northward, into isolated areas where the Dutch dialect lasted for a time and then (with the exception of Amish and conservative Mennonite communities) disappeared.

Two Pennsylvania Dutch customs are now part of the national heritage—the Christmas Tree and the Easter Bunny. But without the 19th Century German emigration—which came to all parts of the country—it is difficult to say whether these customs would have won their way into general acceptance from the colonial emigration to Pennsylvania alone.

The nearest claimants to national renown are the Conestoga Wagon—which became the "covered wagon" of the moving frontier, and the Pennsylvania or Lancaster Rifle, on the frontier became the "Kentucky Rifle."

The national renown of the Pennsylvania Dutch which is apparent today, inspired chiefly by tourist interest which has come principally since the second World War, centers on three separate facets of the historic Dutch culture: Pennsylvania Dutch folk-art, Pennsylvania Dutch cookery, and the Pennsylvania Dutch Plain People.

Through tourist interest the designs of Dutch folk-art (an active body of primitive popular art which flourished until 1830 and then died) have been revived and reworked for the purposes of modern living and home decoration. Attractive as it is, this is a revival of something dead and not something newly creative springing from the Dutch culture. Possibly the only thing new about it is the fantastic symbolism which is sold with it.

Dutch cookery is attracting national attention, and one comes upon Dutch specialties on unexpected menus all over the country. But this is simply part of the general American interest in regional variation, and is part of the eclectic pattern of American cookery in general. And while shoofly pie has made the hit parade, nothing Pennsylvania Dutch has as yet arisen to take its proud place beside the Hamburger or the Pizza at the American Lunch Counter.

Interest in the Plain Dutch is, basically, from the tourist standpoint, interest in a past way of life which his disappeared in other parts of the country. In areas

or cultures isolated by geography, language, or religion, older patterns have a way of hanging on when they are dead elsewhere. This is what the sociologists call "cultural lag"—the survival of earlier ways into a changed situation—and this always interests the tourist, whether he finds it in isolated parts of Europe or in Pennsylvania Dutchland.

The most important fact of the present national interest in things Pennsylvania Dutch is that the Plain Dutch have captured the imagination of the American outsider, and the Amish have become the symbol of everything Pennsylvanian.

There is so much more to it than this. But we can begin with this, for interest can lead to understanding, and understanding to sympathy.

We have attempted to point out how very complex is the Plain Dutch pattern of renunciation, what a world of change and heart-searching they face as they attempt to carry their ideals—ideals which are important for civilization—into the new age.

Diversity is good, for it is human, and diversity lies at the base of everything good in modern society. It produced our liberties, it gave us our faith. And yet with-

*Suggested Readings*

1. For the total Pennsylvania Dutch folk-culture, the beginner can do no better than to consult Fredric Kies, The Pennsylvania Dutch (New York: The Macmillan Company, 1931).

Amish family carriage about to cross a covered bridge.
Dialect Folksay

(Only for those who speak Dutch)

By ESTHER and HELEN MOSER

We say to children when they hurt themselves and come running for solace: Haily, haily, homly-dreek instead of, as elsewhere: Haily, haily, hinkel-dreek, his maritau free iss oles awec. And here is what our Aunt used to say when her children came running with a little hurt or bruise: Ach, es iss lenght awec, bis de hotz en oi galaitg hat.

Here is a rhyme with personal names we used to say when quite young:

Es iss mere so farlute
Mits Ponnabecker's mate,
Abbodich mit de Kate,
Sie hut so'n glainer Jake,
Dar gate schunnit mit de mate.

A person fond of flowers we call en blumma graney or a blumma greit. Here are some sayings for—your slip is showing: Da biskt um shikspa; du denksh may fun dime dandy osse we fun dinera mammy; dei monn iss um woollhouse dahume.

The "English" people have tongue and thought twistiers, and so do we Pennsylvania Dutch. Here is one we always said very fast, three times: Groomy, groomy, shappy, suppa-schissel. Another one to be repeated after the other person says it is: So feel dang in dem yore, oss dar jux um schwontz hat here.

When people are finished eating and someone drops in who has not eaten we say: Wos net kamuut tsu da rechte tsade, mass neumma weis iwerich bleibst. When a young woman is painted and dolled up quite unusually and we think it might not be so underneath, we say: Ova hooey un anna hooey. When a child does not listen by words and must be spanked, we say: War net hatra will, mass feela. After a meal, when our men are about to take a chew of tobacco, they say: Noch dem essa en kawdowock; doss shiait ia in de Bivell. When a person is doing something that another who just happens along thought that person incapable of, we say: Ich bin net so dumun wie doppich, un aw net so dreckch we shloppich.

Here is what one of our schoolmates said one day in school when we were short of Friday recitations:

De mommy kooca gabakka hett,
Wonn see male kott hett,
Wonn's net um fett gfaahett.

When the coffee is unusually strong, we say: Dar iss yoo so shuarrick, er kenne yoo en of dreave.

If someone came to our door whom we know very well, we would say for fun: Wenn'd schuowts bish, blibe drouse; wonn'd wise bish, kamuut rye. Of course you would only say this if you knew well who was out. In other sections we have heard they say: Kummm rye, wann'd shpeck aff da gwee hushi.

The following is a true story which our schoolmaster told us children one day in school. It happened some forty-five years ago, when he went to college. There was a girl in his class who could almost speak the dialect better than English. So, whenever she was called on to give an explanation of something or other, she used the word "and" so very often. Instead of saying just "and" in English, she said "enda" which sounds like ducks in Pennsylvania Dutch. The boys in her class decided among themselves the very next time she got up and said "enda" again, one of them would say out loud: Now, saeg da moll GENS unskhrat ENDA. The next time the girl was giving her talk and said "enda" one of the fellows said: Saeg GENS unskhrat ENDA. And thereafter there were not quite so many "enda" in her speeches and recitations any longer.

Our Uncle told us recently how the late Irvin Hoch used to say the train engine said when the train started out in a town between the houses and slowly gained speed: Hoffa-deckel, hoffa-deckel, hoffa-deckel, danner-wodder, hoffa-deckel, danner-wodder, hoffa-deckel.

If a couple has to get married we say: Hoch tsade instead of huchtsich. And here is a Dutch saying we hear a lot:

Waish du was? En alts foss,
En neier hoddem yee.
Dei naws far dar eltupper,
Dei moul far's shpanda-loch.

Instead of saying DAMN IT! we say: Doo will ich ivwe dar Goishhala donum bawda an ken noss a jees green. When someone says THANK YOU, you frequently hear in our section:

Gross dunkt,
Mit da naws im brode-shunk.

In Bally we have a good many Pennsylvania Dutch Catholic families. The customary Protestant-Catholic relations exist here as elsewhere. And one can hear a Dutch Catholic say, in pointing out that they are no different from other people: Unser hinkel lycia we onner tid e marn aw or unser hinkel cura schweint sin so lang we onner tid e marn aw.

When someone says: Gaysht mit? and the other person asks, Woe hee? we say:

Ei, tsam Dickey Schmidt
Ins reen schick.

And if a person snores while taking a few winks of sleep in the daytime, we say to him when he wakes up:

Da waersht widdar un reetca koche.

When someone is angry we say to him:

Bish base?
Donn gay tsam olda Kase.
Dar ride dicht ivwe dar race
Un kawlt dar n neier hoot;
No washt widdar goot.

Occasionally one will hear a woman say hercamps, when cleaning:

Fun butza un kairu,
Konn nimmand sich er-nairu.
Basic to genealogical research in this country are the eighteenth century immigrant lists being assembled by scholars abroad. Dr. Friedrich Krebs, one of the principal researchers in Germany today, here concludes an article which was begun two issues back. The source materials are the state and municipal archives covering the areas from which so many thousands emigrated two centuries ago.

Oberlastadt (Kreis Germersheim)

BARBARA HORTER, "widow of GEORG HORTER, deceased citizen at Oberlastadt, left here about a year ago for the so-called New England with her son VELTEN HORTER. Also there was a son of hers by the name of GEORG JACOB HORTER who went to the above-mentioned New England several years ago" (Inventory of 1765). [Johann Valtin HORTER, Ship Britannia, September 26, 1764.]

GEORG ADAM JAHRUS—son of Andreas Jaarhus of Oberlastadt and his wife Margaretha Schmidt—"residing in America" (Document dated October 30, 1760).

ANNA ELISABETHA SCHMITT—daughter of Andreas Schmitt of Oberlastadt and his wife Catharina Jaarhus—"wife of FRIEDRICH DOEL, inhabitant of Pennsylvania." (Document dated March 30, 1770.)

ANNA APOLONIA SIGRIST—daughter of Martin Sigrist of Oberlastadt and wife Catharina Boehm—"went to Pennsylvania" (about 1741).

Obersulzen (Today Ulmen, Kreis Kusel)

NICKEL LANG—son of Johann Lang of Obersulzen and wife Anna Catharina—"went to the New Land" (about 1725) with wife and children, from Waldmohr, where he was then residing. His stepfather EVA ROSINA JACOB—daughter of Martin Jacobi of Obersulzen—"went to America at the same time, presumably with her brother, and was there married to FRIEDRICH STEFFINGER. Her sister CATHARINA JACOB went "to the New Land" with her, along with her husband VALENTIN NEU. (Kallendin Neu, Nickel Lang, Ship Harle, September 1, 1736.)

CHRISTIAN HAMMEL—is Bernhardt Hammel of Obermesian—"went to the New Land in 1734 as an apprentice butcher."

Obersulzen (Kreis Frankenthal)

PAUL FRIED—son of the Anabaptist (Mennonite) Peter Fried of Obersulzen—"went to the New Land" (Document dated June 6, 1747).

JOHN JACOB FUCHS—son of Georg Heinrich Fuchs of Obersulzen—who is in the New Land" (Document dated June 17, 1758).


Ottersheim (Kreis Kirchheimbolanden)

HENRICH LEBKUECHER—son of Johann Adam Lekkner of Ottersheim—"last summer (1753) for the second time went to the New Land, without paying the tithes." [Henrich Lekkucher, Ship Lydon, September 20, 1753.]

Ottersheim (Kreis Germersheim)

CONRAD DOLL—son of Georg Doll of Ottersheim and wife Anna Margaretha Weinheimer—"this man is in America." (Document dated March 21, 1753).

GEORG KUHN—son of Valentin Kuhn of Ottersheim—"is said to reside in the New Land, according to a letter written April 28, 1747 from ‘Carsham’ (Charleston) in South Carolina.”

Rohrbach (Kreis Bergzabern)

PHILIPP and ANDREAS BOURMOND—sons of Philipp Bourdmond, citizen of Rohrbach (died 1762)—"who both are in the New Land for the 12th year." (Inventory of 1762.) [Andre Baudmont, Ship Osgood, September 29, 1750.]

PETER DORST—son of Peter Dorst of Rohrbach and his wife Maria Catharina—"who is in the New Land." (Document dated May 12, 1762.)

HANSS GEORG HOFFMANN—son of Georg Bernhardt Hoffmann of Rohrbach and his wife Maria Elisabetha—"married in the New Land." (Document dated January 14, 1763.)

ADAM BECKENHAUB—son of Jacob Beckenhaub of Rohrbach and wife Anna—"who went about 15 years ago to the New Land." (Property Inventory of 1760. [Hans Adam Beckenhaub, Ship Neptune, September 30, 1754.]

HANSS PETER HOFFMANN—son of Hans Georg Hoffmann of Rohrbach and wife Margaretha—"who now has been living in the New Land over nine years." (Inventory of 1742. [Presumably Johann Peter Holman, Ship Dragon, September 30, 1732.]

Rumbach (Kreis Fairborn)

MARGARETHA CATHARINA BLEY—daughter of Jacob Neuhard, assistant judge at Rumbach and his wife Anna Barbara—"married to ADAM BLEY, citizen here (at Rumbach) and in the Spring (1753) emigrated to America with her husband Adam Bley." [GEORG MICHAEL SCHAFFER—son of Heinrich Schauff, citizen at Rumbach and his wife Maria Schneider—"who has been a citizen here at Rumbach and emigrated secretly to America in the year 1766."

SUSANNA CATHARINA SCHAU, HEINRICH SCHAU, MARIA DOROTHEA SCHAU—children of Balthasar Schau of Rumbach—"emigrated to America." (Document dated June 23, 1758. [Henry Schau, Michael, November 10, 1767. Of SUSANNA CATHARINA SCHAU—children the record reports "now married to JACOB NEUHARD the blacksmith, citizen of Rumbach, and several years ago emigrated to America." (Document dated 1779.) Of MARIA DOROTHEA—"New married to GEORGE MICHAEL SCHAFFER, citizen here and likewise gone to America with the above mentioned." [Johann Kusel, August 27, 1760. All references from the Lutheran Church Book of St. Julian.

ST. JULIAN (Kreis Kusel)


JOHANN FRIEDRICH HIRSCHFEIT—(T), born at St. Julian October 12, 1728—son of Johann Philipp Hirschfeld and wife Maria Margretha—"turner by trade—emigrated to Pennsylvania with wife and three children (May 15, 1754)." (Reference in Lutheran Church Book of St. Julian.) Friedrich Hirschfeld married at St. Julian, February 10, 1756. Maria Margretha Neu, born at Oberesichenbach (Kreis Kusel), September 25, 1728—daughter of Johann Jacob Neu and wife Maria Elisabetha. Children, born at St. Julian: 1. Maria Elisabetha, born December 22, 1756. 2. Johann Heinrich, born June 13, 1758. 3. Maria Margretha, born August 14, 1762. [Hench Mullam, Friedrich Hirschfeld, Ship Richmond, October 20, 1764.]

JOHANN JACOB JECCKL, born at St. Julian April 5, 1722—son of Johann Christoph Jecckl and wife Anna Maria—"emigrated to Pennsylvania April 24, 1752." (Reference in Lutheran Church Book of St. Julian.)

GEORG ABRAHAM JACOB, blacksmith by trade, born at Eschenau (Kreis Kusel) December 31, 1723—son of Johann

JOHANN NICOl GRIMM, widower, married (1st) at St. Julian November 27, 1756, to Anna Elisabetha, widow of Adam Jockel; married (2nd) at St. Julian May 25, 1751, to Maria Magdalena, daughter of Johannes Dickes of Baumholder—"both migrated to Pennsylvania with [—] children, May 15, 1764" (Reference in Lutheran Church Book of St. Julian). Children, born at St. Julian: 1. Friederich Jacob, born November 2, 1758—died at Portmore in England on the way to America, 1764. 2. Maria Dorothea, born February 17, 1756.

Steinweiler (Kreis Germersheim)

JOHANNA LINGENFELDER—son of the master baker Peter Lingenfelder of Steinweiler—"who is staying in the so-called New Land" (emigrated about 1753).

Stetten (Kreis Kirchheimbolanden)

MICHEL NIEDERAUER—son of Joseph Fritz Niederauer of Stetten—"who is in the New Land" (Document dated 1752). [Michel Niederauer, Ship Two Brothers, October 13, 1747].

Waldborn (Kreis Kusel)

JOHANNES HEILL—son of Michael Heill, resident and citizen at Waldborn and his wife Maria Catharina Schairdel—"went to the New Land" (Document dated March 10, 1745).

PHILIPP MICKEL BALBIKER—son of Heinrich Balбирer of Waldborn and his wife Maria Barbara—baptized March 22, 1712, at Kleinsweiler—went to America in 1750 with the family of FRANZ KUNZ. [Philibes Baller, Ship Edinburgh, August 13, 1750].

VALENTIN BLUM, blacksmith, "by trade a smith, in the New Land," likewise his sister EVA ELISABETHA, who was married to NICHEL LANG (q.v.) of Waldborn. Emigration about 1759.

Walhausen (Kreis Zweibrücken)

HEINRICH HALLER—son of the citizen and master tailor Jacob Haller of Walhausen, from his first marriage with Elisabeth Moser—"deserted from the old Ducal Body Guard and emigrated to Pennsylvania." This emigration took place around 1738. His property, specifically an inheritance which later fell to him, a sum of 102 florins 11 batzen and 6 pfenning, was therefore confiscated by the Zweibrücken authorities, since his emigration took place without manumission. [Heinrich Haller, Ship St. Andrew, August 18, 1750].

Weingarten (Kreis Germersheim)

PAUL BAUERSAGH, born September 29, 1744, at Weingarten—son of David Bauersag, citizen of Weingarten and wife Anna Maria Damian of Bochinger—"who in the beginning settled himself as a citizen at Freibach, but from there went away to America." [Paulas Bauersachs, Kirg Bettcr, December 4, 1771].

PETER BRUNNMEIER, baptized at Weingarten April 28, 1726—son of Johannes Brunnmeier and wife Anna Margaretha—"went away to Pennsylvania without previous permission" about 1749. According to a power of attorney authorized by him, dated August 15, 1766, Peter Brunnmeier was settled in Augusta County in the Province of Virginia.

Weisenheim am Sand (Kreis Neustadt)

ANNA BARBARA REITENBACH—daughter of Jacob Reitenbach of Weisenheim am Sand and his wife Gertrud Keller—was taken along to America in the year 1764 by the brother of her father MICHEL REITENBACH of Weisenheim. In America she married MICHEL LAUER, Michel Reidenbach's first emigratton took place about 1744. In the year 1764 he returned to Weisenheim, to receive an inheritance for the two children of his brother JOHANN NICOLAUS REITENBACH who had died in Pennsylvania. [Johanna Nickel Reidenbach, Johann Michel Reidenbach, Ship Lydia, September 20, 1743; Michel Reidenbach, Ship Richmond, October 21, 1764].


Westheim (Kreis Germersheim)

VALENTIN BATTEIGER—son of Peter Battieger of Westheim and wife Maria Eva—"staying in America" (Document dated 1777). [Johann Batteiger, Ship Minerva, October 29, 1767].

GEORG ADAM SCHWAB—son of Andreas Schwab of Westheim and wife Rosina Barbara—"residing in Pennsylvania" (Document dated March 17, 1763).

Wolfsberg (Kreis St. Ingbert, Saar)

CHRISTIAN BRENGEL—son of Kilian Brengel of Wolfsheim and wife Juliana—"having signed with the princey authorities his intention of returning, went to Maryland" (about 1754). His brother JACOB BRENGEL, "went under the same provision to America," [Christian Brengel, Jacob Brengel, Ship Phoenix, October 1, 1754].

ANNA CATHARINA BRENGEL, sister of both, "followed her two brothers CHRISTIAN and JACOB BRENGEL to America" (about 1764). GEORG BRENGEL, brother of the above mentioned persons, "married in America, whither he went (about 1764) as an apprentice linenwearer."

Wolfstein (Kreis Kusel)

MARIA MARGARETHA FUCHS—daughter of Friedrich Fuchs of Wolfstein and wife Anna Maria FRANZ—"wife of PETER DOERR of Rosbach (Kreis Kusel), who went with her husband to America" (Document dated 1781). [Peter Doerr, Ship Prince of Wales, November 5, 1764].

JOHANN JACOB SCHMIDT—son of the master blacksmith Sebastian Schmidt of Wolfstein—went to America (before 1744). In a letter written October 17, 1753, from Bethel Township on the Little Swatara, in Berks County, Pennsylvania, he mentions that DEBALT WERNER from Wolfstein (emigrated 1744) and WILHELM DAUER from Baumholder (Wilhelm Dauber, Ship [—]), October 20, 1747, brought letters for him to America. His brother JOHANN HENRICH SCHMIDT went to America in 1754. From him there is a letter from Philadelphia, received November 21, 1754, which describes the sea voyage and trip across to America.

Wolmsheim (Kreis Landau)

JOHANN MICHEL UNGER—son of Stephan Unger of Wolmsheim and wife Anna Maria Sahner "living in the New Land" (Document dated October 25, 1759). [Johann Michel Unger, Ship Beaulier, September 10, 1755].

Zeiskam (Kreis Germersheim)

PHILIPP JACOB GEISS, farrier at Zeiskam—son of Heinrich Geiss of Freibach—married at Zeiskam, May 4, 1745, to Anna Appolonia Guenter—daughter of Andreas Guenter of Zeiskam—widow of the farrier Conrad Mayhender of Zeiskam. Children, born at Zeiskam: 1. Agatha Geiss, born September 29, 1747; 2. Johann Georg Geiss, born December 27, 1749; 3. Maria Barbara, born October 5, 1750. According to official records the family went to America about 1751 and according to a power of attorney of Philipp Jacob Geiss, dated May 28, 1763, was settled in Bern Township, Berks County, Pennsylvania. [Philip Jacob Geiss, Ship Phoenix, September 25, 1751].

ANNA ELISABETHA EBERRHARDT, born at Zeiskam June 4, 1733—son of Friederich Eberhardt, master weaver, and his wife Elisabetha at Zeiskam—"who has gone away to America" (Document dated June 22, 1772). [Presumably Andreas Eberhardt, Ship Bannister, October 21, 1754].
ABOUT the AUTHORS

FRIEDRICH KREBS, Speyer, Germany—archivist of the Palatine State Archives.

ESTHER and HELEN MOSER, Bally—the two foremost women collectors of dialect folklore.


ALFRED L. SHOEMAKER, Lancaster; director of the Pennsylvania Dutch Folklore Center and managing editor of the Pennsylvania Dutchman.

CLAUDE W. UNGER, late of Pottsville; the foremost collector of German-language imprints of Pennsylvania; co-author with Brendle of volume on folk medicine.

DON YODER, Devon; Department of Religious Thought, The University of Pennsylvania; author of numerous articles on American church history; co-author of Songs along the Mohantongo.

OLIVE G. ZEHNER: Reading; writer and lecturer on Pennsylvania Dutch folk art; co-author of Coloring and Design Book for Children of all Ages.

MOSHEY and BELLYGUTS (from page 17)

Den børn him out in a blate or tish,
Or eat over you tish,
Put mittt virst you rup him mit cressel;
Mitt fat, or mit putter,
It tish not any madder,
Unt you’ll fnd him gum of mit creen case.
Do mitt a ri, ti...

Den mit balding and balding,
Unt siring out und marding,
You’ll hant him into eight shchiefis;
Fich lay out in state,
On a port or a blate,
Unt den de paley cutts will be quite vixt.
Do mit a ri, ti...

The Lancaster Journal of April 12, 1822, in a letter from Harrisburg, reported: “In one corner you might see a crowd of sages closely wedged around a Huckle’s table, bargaining for belly-guts and gingerbread.”

Perhaps the most informative articles that have ever been written on every-day things in the Pennsylvania Dutch country is a series by D. K. Noell, entitled Seventy Years Ago, which appeared in the Sunday York Gazette in the 1890’s. Noell wrote in the issue of Aug. 19, 1895: “‘Belly-guts’ was molasses and a little flour boiled together, and drawn out into thin strips, then laid upon a salver, or waiter, and thus carried by boys and girls on battle to fair days through the streets, for sale, seventy years ago.”

Victor C. Dieffenbach, alluded to earlier in this article, this past April wrote the editor of the Dutchman that his grandmother called pulled taffy “schelley-guts” in the dialect.

This about rounds out the information we have on this subject in the files of the Folklore Center. Who now will take up a challenge put forth by your editor? We need a definitive article in the Dutchman on Candy in the Pennsylvania Dutch Country, 1753-1875.
What's New in Dutchland

The most successful of Pennsylvania pamphleteers, A. Monroe Aurand, Jr., died of a heart ailment at his home in Harrisburg recently. Author of a score of pamphlets, ranging in subject matter from Bundling to Pennsylvania Dutch humor and wit, Aurand died over a generation created a not always savory attitude to things Pennsylvania Dutch among hundreds of thousands (literally) of tourists. His little booklets had outlets in most parts of the Nation where tourists congregate, especially Williamsburg and the Farmer's Museum at Cooperstown in New York State.

Mr. Howard Hughes, one of the members of the popular: Friendly Four Male quartette, "The Silver Thatched Tenor," passed away May 28. The Friendly Four for many years made a specialty of dialect songs.

Dr. Harry Hess Reichard, the first literary historian of the dialect, known to the Dutch-speaking community at large as "Assahue," has been confined to his Allentown home with serious illness. In recent years Dr. Reichard has been working on a study: of dialect plays, 1905-1955.

At the 21st annual meeting of the Pennsylvania German Folklore Society, held at Albright College on May 19, G. Gilbert (die Wunnermans) Snyder, who has presented a weekly Sunday dialect program for some 19 years over station WEEU in Reading, was awarded the "man of the year" citation. Done in fruitful, it reads:

The Pennsylvania German Folklore Society presents this citation of esteem to George Gilbert Snyder:

Who, for many years, has given of his time and talents to revive and perpetuate the best elements of our lore, and;

Who since January, 1933, has conducted radio programs in the Pennsylvania Dutch dialect under the name of DIE WUNNERNAUS, and

Who provided much of the leadership in developing popular interest in our history, culture and folk traditions, through such groups as Versammlung, Grandian Lodges, Lattauerrick Parties and Folk Festivals, and

Who has served as a vice president of our society and as a member of its board of directors

We record our gratitude.

The most recent volume of the Pennsylvania German Folklore Society is a study of eighteenth-century German-language poetry of the Pennsylvania Dutch Country by Dr. John Joseph Stoutt of Norristown. The study bears the title Pennsylvania German Poetry, 1685-1830. Dr. Stoutt, who is the leading authority on eighteenth-century life in the Dutch Country, was recently honored by the University of Marburg in Germany. The only other scholar in the field previously to be thus distinguished by a European university was the late George W. Richards, (University of Heidelberg, 1925), former president of the Theological Seminar of the Evangelical and Reformed Church, Lancaster, and one of the foremost advocates of Christian unity in the Protestant world.

Dr. Ralph E. Wood, active in Pennsylvania Dutch affairs, recently was appointed the Executive Director of the Carl Schurz Memorial Foundation in Philadelphia, an institution devoting itself to American-German relations. Organ of the Foundation is the bimonthly The American-German Review, of importance to Pennsylvania Dutch scholarship because of its annual Bibliography Americano-Germanica. (For 1958 see the April-May, 1956, issue.)

Dr. Don Yoder, Editor of the Dutchman, has recently been appointed to the Department of Religious Thought at the University of Pennsylvania, and at the same time has been awarded a research grant from the American Philosophical Society toward the completion of his volume, Plain Pennsylvanians.

Joseph W. Yoder, the author of Rosanna of the Amish, Rosanna's Boys, Amische Lieder, and Amish Traditions, is ill at his home in Huntington, Pa. Any of the author's four volumes is procurable by addressing a letter to The Yoder Publishing Company, Huntington.

Goings-on late this summer and early fall are: the Pennsylvania Dutch Days at Hershey, August 23-25. The new director of the Dutch Days is Carl S. Swarr, who has been, for several years now, writing a popular Dutch-English column in the Harrisburg "Tuesday Patriot News." Lottwarrick parties will be held at Lititz on Labor Day, at Newmanstown on Sept. 12, and at Sinking Spring on Sept. 14.

The fall meeting of the Pennsylvania German Society will be held at Albright College in Reading, which is this year celebrating its centennial.

Two tours from the Dutch Country are currently in Europe, Dr. Preston A. Barba's European Tour which left New York June 23rd, and Dr. Don Yoder's "Traveling Pennsylvanians" which left July 24.

MUSSELMAN'S
Pennsylvania Dutch
"Wonderful good" FOODS

apple sauce • apple butter
sliced apples • spiced apples
cider vinegar • fruit pie fillings
cherries • jellies
tomato juice

Enjoyed throughout America

Plants also at: Gardners, Pa. and Inwood, W. Va.
Quality Foods since 1907

Pennsylvania Dutch Items

BY MAIL

FOOD: dried corn, applebutter, chow-chow, bologna, shoofly pie, spiced peaches, jellies, scrapple, hickory smoked ham, etc.

BLOCK PRINTS: note paper, stationary, house blessings, napkins, place mats, Christmas cards, etc.

OTHER GIFTS: towels, cigars, dolls, cookbooks, recordings, trivets, mints, etc.

Let us pack and send your gifts

WIEAND'S PENNSYLVANIA DUTCH
Allentown, R. D. 3, Pennsylvania
Books Wanted

Desire to purchase following out of print novels about the Pennsylvania Dutch: D is Dutch by Thomas Williamson; Floods of Spring by Henry Bellaman; A High Wind Rising by Eric Singerman; The Free Man by Connard Richter; Liberty for Johnny by Adelade H. and John C. Winston; and I Heard of a River by Eise Singmaster.

Table of Contents:
- Pennsylvania Dutch Folklore Center
  - Frederick S. Weiser, Gettysburg
- Washington Crawford
  - John Crawford, Jr., Revolution in Pennsylvania:
  - Liberty for Johnny
- Harry Lippincott
  - The Pennsylvania German
  - The House of Yost
- Harold R_confirmation
  - The Piers
  - The Dutchman
- The Pennsylvania Dutch Folklore Center
  - Frederick S. Weiser, Gettysburg

Family Reunion

The Weiser Family Association, which was formed last summer, lists as one of its objectives the collection and publication of data on the descendants of John Conrad Weiser, Sr., the patriarch of the family in America. The Weiser Family, by H. M. M. Richards, was compiled largely from church records and state and national vital statistics. The Association hopes to supplement this publication with more detailed data. Particularly lacking is any data concerning heirs of John Conrad Weiser, Sr. A Peter Nofziger, with wife Salome, bought land in Botetourt County, Virginia, in 1787. He died in 1795, aged 68 years, 3 months, 6 days, buried Galesburg, Centre County, Pa., Lutheran Cemetery; and wife Elizabeth (Funk) Rumbar, died November 20, 1884, aged 95 years, 7 months, 2 days, buried Galesburg—Mrs. Marion Mattern Cronister, Port Matilda, Pennsylvania.

Genealogical Queries

CRAWFORD—John Crawford, Jr., Revolutionary soldier, lived in Mt. Bethal Township, Northampton County, Pa., want all possible data on him, his wife, and children—Charles Lord, 121 12th St. S. E., Washington 3, D. C.

GRAY—Wanted, ancestry of Peter Gray, of Washington County, Md., who became pioneer settler and one of founders of Methodism in Half Moon Valley, Centre County, Pa.—Mrs. Marion Matter Cronister, Port Matilda, Pennsylvania.

SNAVELY—Jacob Snavely of Lampeter Township, Lancaster County, Pa., wrote will 1770, proved 1781, listing wife Francina, daughters Ann and Mary, and son Peter Snavely. Francina (wife of Samuel Steinman) and Mary (wife of John Steinman), and son John (married 1. Esther Herr and 2. Elizabeth Barr). Wanted. Jacob Snavely's wife's maiden name, whereabouts of his family Bible (also mentioned in will). Would appreciate correspondence with descendants of the Snavely family.

WEISS—Johann Weiss was in Turbot Township, Northumberland County, Pa., by 1772. About 20 years later, he moved to Menallen Township, where he died in 1809. Want earlier data on Johann, wife, and children—Charles Lord, 121 12th St. S. E., Washington 3, D. C.

Map of Dutch Country

‘Map of the Dutch Country’, based on 79 pieces of literature from 13 Chambers of Commerce, 7 historical societies, 4 State departments and commissions, and 41 other authors. Drawn by Timothy Ogan, a native of Pennsylvania who has often visited the Dutch Country; 23 leading attractions illustrated; 78 spots for fun and recreation located and classified; 17 x 22" open, 8 x 11" folded, gives ease of reading; printed in traditional Dutch colors; for further particulars write: Anderson Press, 527 Penn St., Reading, Pa.

Pamphlets for Sale

In addition to the literature advertised on the front inside cover, the Pennsylvania Dutch Folklore Center, Inc., Bethel, Pennsylvania, has the following publications for sale:

- Songs Along the Mahantango by Walter E. Boyer, Albert F. Buffington, and Don Yoder, 231-page anthology of Pennsylvania Dutch folk songs, $3.75.
- Cornestoga Wagon Lore by H. C. Fray, 50c.
- Traditional Rhymes and Jingles by Alfred E. Shoemaker, $5.00.
- Facsimile reprint of Edward H. Rauch's 1883 Rip Van Winkle, $1.00.
- 3 Myths about the Pennsylvania Dutch by Alfred L. Shoemaker, $2.50.
- Check List of Pennsylvania Dutch Printed Tastechains by Alfred L. Shoemaker, $1.00 (Well Illustrated).
- Pennsylvania Dutch Dialect Stories by Alvin F. Karp, $5.00.
- Facsimile reprint of Edward H. Rauch's 1868 De Campanbreer, $1.00. (This is in dialect) Schnellbach.

S. Shoemaker, $5.00.
Join the
"TRAVELING PENNSYLVANIANS"!

Via
K. L. M. ROYAL DUTCH AIRLINES
July 1 – August 15, 1957

Europe Awaits You in 1957

This, our Sixth Annual "Pennsylvania Tour of Europe," will enable you to seek the roots of Pennsylvania's Quaker, Scotch-Irish, and "Pennsylvania Dutch" forefathers in Ireland, England, and the Rhineland—plus a gala "Grand Tour" to the style and entertainment capitals of Europe with congenial Traveling Pennsylvanians and "Honorary Pennsylvanians" from the most unexpected places in the U.S.A.

There will be your kind of people along—and we will have fun seeing Europe together.

Dates are July 1st to August 15th, the heart of summer. Travel across the Atlantic is via K. L. M. ROYAL DUTCH AIRLINES, and in Europe by luxury motorcoach, which enables us to see the real Europe. We stay at renowned hotels with local atmosphere and superb cuisine, sample everywhere the contemporary life, including the night life, of Europe; we will meet the people, and return with friendships of a lifetime made during our summer abroad.

Included are Dublin, Edinburgh, London, Stockholm, Amsterdam, Cologne, Heidelberg, Innsbruck, Venice, Florence, Rome, Lucerne, and Paris, with unforgettable visits to the Gaelic areas of County Kerry, Shakespeare's Country and William Penn Land in the British Isles; a Rhine Journey through Germany's castle and vineyard belt; wine festivals in the Palatinate; a sampling of Austrian Gemütlichkeit in the friendly Tyrol; breathtaking scenery in the Italian Lake Country; matchless days in the Bernese Oberland; and we finish with a Parisian flourish.

For complete itinerary, and full details, write:
Dr. Don Yoder, Director
"Traveling Pennsylvanians" 1957
Pennsylvania Dutch Folklore Center
Bethel, Pennsylvania

Visit Ten Countries