Dear Dutchman Family Member:

The editor has just returned from a six-week study tour of the open air museums of Europe. Four years ago—in the fall of 1952—I was abroad pursuing the same purpose. But since I at that time had an opportunity to have a look at but about half of these institutions and particularly since the Folklore Center is presently engaged in laying the groundwork for a Pennsylvania Dutch Folklife Museum, I felt that I should also inform myself concerning the remainder.

On my recently terminated tour I first visited the Welsh Folk Museum in Cardiff and the Museum of English Rural Life in Reading, both of them founded in the 1940’s. On the Continent I revisited Skansen in Stockholm, the world’s first—and to date the largest—of the open air museums, and the Frilandsmuseet in Copenhagen. (Unfortunately, because of the brief time I had abroad I could not revisit the Norwegian and Dutch museums.) At Odense, the birthplace of Hans Christian Anderson, I acquainted myself with Denmark’s most important provincial Frilandsmuseet. Thereupon I visited the only open air museum in Germany, the Museumdorf in Cloppenburg. The last institution on my tour was the petite Austrian Freilichtmuseum in Klagenfurt.

Also on my itinerary were two major folklore museums, the one in Graz, Austria, the other in Basel, Switzerland. In addition, I was able to renew contacts with a score of folklore institutes, the major number of them University-sponsored.

Back home now we face a two-fold task: first, to delineate finally the nature and scope of the Pennsylvania Dutch Folk Museum, and secondly, to raise the funds necessary to translate the Folklife Museum plan into reality.

In the last Dutchman I outlined the Folklore Center’s overall plan for the Folk Museum and announced a program to raise $30,000 in Certificates of Indebtedness to enable us to commence building the first unit. In the meantime each one of you has been mailed a Certificate form. Up to October 1 we realized one-fifth of our goal. (See the back inside cover.)

The Folklore Center appeals to the rest of you to help so that we may meet our goal expeditiously, for no spade can turn until this modest sum is subscribed in full.

Sincerely yours,
Alfred L. Shoemaker
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FRIEDRICH KREBS
(Translated by DON YODER)

NOTICE: This issue of the Dutchman—dubbed by one of our subscribers "The Indian Summer Issue", for apparent reasons—terminates another year of publication. Beginning with Volume IX (number one WILL be out in January), the Dutchman will greatly expand its scope. The mails will shortly tell you more.
Candle box with orange background and blue and white tulip decoration on four sides. Its construction seems to place it in the Eighteenth Century. It was found in Stroudsburg, Pa.

One of the earliest flat, compartmented spice boxes known. Dated 1750 and marked with the initials ADG, it shows signs of hard wear. The sides are dovetailed; the bottom and sliding cover are pegged.
"Such Fancy Boxes, Yet"

By EARL F. ROBACKER

An old box has no particular meaning just because it is old, any more than other antiques have merit solely because of their age. What is significant is that in age there is often a story—a story of people who acted differently, lived differently, and thought differently from the way we do. And for people who are interested in the past because its differentness may throw light on and help to interpret the present, to say nothing of the future, even an old box may have a value which has little to do with dollars and cents.

In Dutch Pennsylvania there are a great many kinds of boxes—"such fancy boxes, yet," as the local saying goes—and as many stories as there are kinds. That the boxes are old, attractive, in many cases unique and in a few, priceless, is important to the collector, but that they stand as monuments to something which went into the making of America should be important to a much wider circle than those who merely collect and perhaps admire.

Take spice boxes, for instance. In Spain in the 1400's, with ice a luxury during most of the year and the deep-freeze undreamed of, spice performed a service of such importance in food preservation that a queen staked an adventurer to the end of the world in a gamble for a better, more available supply. Spice-wise, it was an unsuccessful gamble—and after America had been discovered and the Colonies planted, people still needed spice. Pepper, cinnamon, cloves, nutmeg: Sturdy sea captains risked their lives that housewives might be able with these condiments to render palatable the food which could not be preserved for consumption in any other known way.

Small wonder, then, that the spice box often became a work of art when other food containers remained mundane and uninteresting. (In Connecticut, nutmegs were so highly esteemed that they were presented as gifts in individual containers. Eric Sloane reminds us, and the quality of the container was commensurate with the regard in which the nutmeg was held.) To keep the odors from mingling, spices were often kept in separate drawers in cabinets made to hang on the wall. Some of these were of plain wood; others, particularly in Pennsylvania, were gaily decorated. One very early specimen, dated 1750, is flat, with compartments instead of drawers.

Equally important in Colonial times was the matter of illumination, with homemade candles doing heavy duty until whale oil in glass or metal containers released them from nightly service. Candles were set in molds or, more rarely, dipped, and after the operation they had to be stored where they would be safe from marauding mice. A box with a top which slid tightly into grooves and had a convenient thumbnail catch may well have been the Pennsylvania Dutchman's answer to the storage problem.

Some of these so-called candle boxes are of outstanding workmanship, with expert wide dovetailing in the massive ones and tiny wooden pegs in other, thinner specimens. Added charm lies in the decoration, which utilizes the

Guy Newton Photos
Illustrations are of articles in the Robacker Collection

Candle box with end toward the viewer. Decorations are in black, red, and white on a blue ground. This box is said to have been made for Eva, wife of Conrad Weiser, but there is no documentation on the point.
Bride's boxes—European in origin, Pennsylvania Dutch by adoption.

tulips, birds, foliage, geometrically designed roses, and other art motifs beloved of the Pennsylvania Dutch. Long before “hex” signs—what a misnomer!—appeared on barns, their smaller prototypes were used in decoration on a wide variety of surfaces, including the tops of candle boxes.

Harking back also to early times are the fraternity—or should one say sorority?—of bride's boxes. Almost without exception, these came from Europe, in some cases from Switzerland. However, the oval-shaped bride's box, with its deep cover fitting down tightly over the top, was widely popular throughout western Europe in the Eighteenth Century. Inscriptions mark some as Swedish; others are probably from Norway and what are now South Germany and the Low Countries.

Those which came with the German-speaking colonists were frequently dated in the late 1700's. Some bore the stiffly conventional figures representing bride and groom, on the lid of the box. All were of thin shaved wood, with the sides closed by wooden or leather thongs and pegged to the somewhat heavier bottoms. The same construction was used for the lid. The color decoration was rich and full, including, in addition to the human figures, a wealth of scrolls, pomegranates, foliage, tulips, and other floral forms. These boxes, a gift of the prospective groom to his betrothed, were intended as storage places for smaller articles of the trousseau. Some have an inscription as an integral part of the decoration. One of these reads, somewhat bluntly, “Ich liebe Dich mit Lust!”

The greater axes of bride's boxes were from 15 to 18 inches in length. So well liked were these colorful accessories, however, that similar but smaller boxes made their appearance, ranging down to specimens not more than eight inches long. These lesser boxes, perhaps intended for handkerchiefs or trinkets, do not have the figures of the bride and groom or an inscription, but in other details are very similar.

Trinket boxes, also commonly called bureau boxes, exist in considerable variety, though they could hardly be called plentiful. The problem of today's collector is here complicated by the fact that in recent years many genuinely old and attractive boxes of this sort have made their way across the Atlantic, and only too often have been bought as Pennsylvania Dutch. It would hardly be fair to cry “Fraud” at the dealer's door, for some collectors are prone to buy first and ask afterwards. Any reputable dealer, when asked, will point out the provenance of what he has to sell if he knows it, and if he does not, will say so.

Some bureau boxes have press-down tops like those of bride's boxes; some have tops which slide in grooves like those of candle boxes; still others (and it is among these that the recent imports seem oftenest to be found) have hinged tops. “Trunk-top” boxes, so called because the rounded top is thought to resemble that of an old-fashioned trunk, are considered especially collectible. A little four-inch specimen of flimsy construction, painted to suggest a house in some instances, is a current favorite. These “house” boxes are said to be of Nineteenth Century American make, but exact or detailed information has yet to be forthcoming.

The decoration of trinket boxes is of wide range, but is not frequently more imaginative than skillful. A painted tulip on a box is good for a sale any day, as is the scarcer serpent decoration. Other favorites are trees, flowers, pets, and—after perhaps 1850—stenciled designs similar to those on chairs or other furniture. Unique and important are the boxes said to have been made by Henry (or “Henrich”) Bucher, of Berks County. These may be oval, rectangular, or trunk-shaped, but almost invariably
Boxes with tops of rounded or trunk-lid type. Left, a yellow "house"; middle, a trinket box with a double serpent decoration (not shown in the photograph); right, a coffer-type box, the work of Henry Boucher. Note the variations in the tulip design common to all.

Bureau or trinket boxes similar in their decorative motifs to European bride's boxes. Tulips are almost always the dominating motif in the ornamentation of boxes this size.
have a flat black background with a floral decoration of red and yellow tulips.

Important in a double sense is an almost square box, two inches deep, with a hinged lid. The decoration is deftly done in over-all spatter work of bright colors against a brown background, and the single motif of the lid is the six-pointed open tulip design of Staffordshire spatterware. An obvious inference is that the artist copied a design familiar to him. Spatterware is hard to date with accuracy, but some collateral attribution is possible through an inscription on the under side of the lid reading “Emma Billig 1810.”

Inlaid work, frequently a mark of fine furniture, is found rarely in boxes. Box construction called for soft wood—and soft wood does not lend itself well to the clean, sharp lines needed for a good job of inlay. Among the woods of Pennsylvania, walnut seems to have been most successful when work in inlay was attempted, and an inlaid box in any wood other than walnut, with the possible exception of the non-native rosewood or mahogany, would be considered a rarity. It may be unnecessary to observe that the making of boxes of any kind as objets d’art was a sometime, experimental operation oftener than it was a professional one.

Hat boxes tell a story of the past. Most familiar to collectors are those of pasteboard construction—now, alas, often in a sad state of decrepitude. Frequently they were reinforced on the inside with sheets of newspaper, a circumstance which sometimes helps to determine their date. Outside, the favorite decoration was wallpaper, and more than one professional decorator has drawn inspiration from early designs which but for this unorthodox use would have been forgotten or lost. The range in size of hat boxes is considerable; some were evidently intended as containers for a single, modestly proportioned bonnet, but others would accommodate a number of creations of extraordinary size. One hat box is of coopered construction, something of a rarity.
A typical box by Henry Buecher of Berks County, resembling the European bride's boxes in construction but differing in background color (black) and decorative detail. Excellent specimens of Buecher's work may be seen in the Reading (Pa.) Public Museum and Art Gallery.
Hardly to be classed among boxes, and yet undoubtedly serving time as such is the miniature dower chest, which has one of the most interesting histories of all. The well-brought-up Pennsylvania Dutch girl, from about 1775 to 1825, could look forward to owning her own dower chest as soon as she was able to sew. Into this chest, which antedated the bureau-chest of drawers a later generation would be familiar with, she would place the sheets, bolster, tablecloth, show towels, and other pieces of needlework which would constitute an important part of her dower when she married.

Not all men were adept at the kind of cabinet work called for, and thus the professional chest maker and decorator came into being. To show the kind of work of which he was capable, he made a sample or show specimen to put on display or to take with him when he went to solicit trade. These miniature chests are today among the rarest of all the heirlooms of the early Pennsylvania Dutch. It is believed that fewer than a dozen are still in existence, with most of the known specimens in museums.
Most everyone will agree that you can't beat the Dutch in many things, but in one of the very special Pennsylvania Dutch foods they certainly have been beaten—perhaps by as much as a million years.

Dried corn is the product, and, for some reasons, today, dried corn seems to be restricted almost entirely to the so-called Pennsylvania Dutch cuisine. However, a unique food-packing plant in the northwestern part of Lancaster County, Pennsylvania, is taking giant steps to remedy that situation.

If Ralph C. Gable, who owns and operates the Martin H. Cope Co. canner at Rheems, Pennsylvania, has his way—and this aggressive Lancaster native usually does—this particular Pennsylvania Dutch delicacy shortly will be found on dinner tables across the nation. Since 1948, Gable took over operation of the business founded by his father-in-law, Martin H. Cope, production of the firm's specially-processed dried corn has increased by leaps and bounds.

Marketing area for the product, once confirmed almost exclusively to Lancaster County and parts of the adjoining Pennsylvania Dutch counties of York and Berks, has mushroomed and continues to mushroom at a remarkable pace, largely through the wide distribution made possible by the chains of large supermarkets.

The firm's dried corn, both in the original dry form and in a canned, ready to heat and eat pack, now moves regularly across the seas and—in small quantities—into practically every State of the Union.

A recent experimental advertising campaign, tied in with the Martin H. Cope Company's installation of special multi-packing machinery, produced an amazing response, so much so that one of Gable's major worries now whether or not the necessarily-limited production (limitations that will be explained later) can keep up with the steady flow of new orders for his dried corn.

Because of the close attention necessary to the growing crop, and the split-second timing required for the proper harvesting and quick transport to the processing plant, the growing fields cannot be too far distant from that plant. None of the more than 800 acres of sweet corn now grown annually for Ralph C. Gable's canneries at Rheems is located more than 10 miles from the cannery. Much of it, in fact, is produced in nearby fields, from special seed corn furnished by the Cope firm. The company also does all the harvesting and hauling of the crop.

The actual processing season runs for about one month, from August 15 to September 28, and during this time the plant will run as much as 20 days and nights, continuously, to handle the incoming corn. About half the total crop, today, is canned by a special process; the balance is packed in cannisters. The canned variety, of course, is ready to eat; the other must undergo preliminary preparation (a short soaking period) in the home.
Inside the new husking room, along the first inspection line, where stripped corn comes from husking machine.

Outside new husking room, showing bin for fresh corn. The corn is brought here from the field, carried into the huskers by conveyor, cooked, cut, and dried in a few hours after it is picked.

kitchen, exactly as dried corn has been prepared for the table from time immemorial.

Methods used by the modern Cope cannery differ very little from the method in general use until about 1900. The purpose of drying corn is to remove "food" for the spoilage organisms present in all foods, the bacteria, yeasts and molds. Drying the corn deprives these organisms of the means to grow, but the product must be kept dry. Fast processing also is essential, since sweet corn rapidly loses its unique quality.

In the home, the most prevalent method for doing this was to steam the fresh-pulled corn until the "milk" set.

It was then cut from the cob, spread thinly in flat pans and put to dry in a slow oven. During the hot, dry summers this often could, and was, done by placing the pans of cut corn out in the direct sunlight.

Martin H. Cope began producing dried corn commercially, on a small scale, in 1900. By 1908, he had expanded the business and purchased the old Rheems Cannery. From then until 1936 the product was marketed only in the original dried form. Then, in 1936, Cope and his daughter Helen (now Mrs. Ralph C. Gable) began experimenting with canned dried corn, using a small pressure cooker and a hand-sealer, in the kitchen of the Cope home.

This process, developed some 21 years ago, is essentially the process used today to turn out 250,000 pounds of canned dried corn per season. Cope retired in 1947, and in 1948, Mr. and Mrs. Gable took over the business. Since then, capacity of the plant has been increased by Gable's modernization program. Introduction of automatic equipment doubled production. In 1954, he added more equipment and provided additional space.

Five automatic huskers now strip the ears as they arrive fresh from the fields; the corn moves continuously, through a 40 minute steam cooking period, to the cutters and onto the drying lines. The entire crop is first reduced to the original dried state, and after a brief period of storage, that portion of it destined for packing as a ready-to-eat item moves along to the modern canning machine lines.

In this way, today, is mankind's "oldest preserved food" prepared for a rapidly-expanding market as Americans re-discover the unique vegetable that was once a staple item on dinner tables throughout the Colonies.
Corn, fresh from nearby fields, is brought to the plant on dump trucks. Aerial view of Martin H. Cope Co. Plant, Rheems, Pa., taken in 1951. The dark-roofed section in the front was torn down in 1955 and replaced by a modern husk-room.

Inside the new husking room, looking down over the huskers, showing corn going into washer and women on the final inspection line.
Pennsylvania Dutch Cooking is CORNY

By EDNA EBY HELLER

It has often been said that the diet of the Pennsylvania Dutch family is starchy and it could also be added that it is full of corn. There are more ways of preparing corn than any other vegetable, excepting the potato. In season, the farmer frequently enjoys corn cakes for his breakfast, stewed corn for dinner, and then perhaps corn soup for supper. Actually, even though corn might be served three times a day, the amount consumed is only a fraction of the bushels that were picked. The majority is saved for winter use by processing of one type or another, either salting, drying, canning, or freezing.

Salting corn seems to be a fashion of yesteryear that has been replaced by the freezing method of preservation, but if your grandmother salted her corn, this is the way she did it.

To preserve corn by salting
Cook the corn on the cob for five minutes. Cut corn off the cob and measure. To every quart of corn add one cup of salt. Mix corn and salt thoroughly and pack in a crock. Place an inverted plate on the corn. Tie a cloth over the crock and store in cool place. To serve: Rinse and drain four times with hot water. Soak for about five hours before cooking.

Drying corn is an old process but is used today even more than canning. When corn is dried there is no danger of spoilage which discourages many a housewife. And, of course, she must always dry some for the traditional Thanksgiving dinner when dried corn is a "must." You might find it in a pudding or just stewed, but you will surely find it, unless the cook is one of the very few Dutch who do not like corn dried.

Drying fruits and vegetables by the heat of the summer sun is perhaps the oldest way of drying. Today's visitors in the Dutch Country will still see trays of corn "sunning" in the yards. However when weather is not favorable to such processing another method of drying must be used. In many kitchens this is done in the oven but others use large pans made especially for top-of-the-stove drying. They are large enough to cover the four lids of a cook stove and to hold about a gallon of water, which keeps a steady heat under the corn which is stirred from time to time. If the water is kept boiling the corn can be dried in several hours time. But where the modern gas or electric range has replaced the old cook stove, the oven becomes the corn drier. This is now called the modern way and will probably be the "only" way within fifty years. The process itself is very simple.

To Dry Sweet Corn
Cook corn on the cob in boiling water for three minutes. Cut off and spread on flat pans to dry. Dry in slow oven (250 degrees), stirring frequently. When thoroughly dry, place in sterilized jars and seal.

Dried corn is commonly stewed or baked in a pudding but a few families even use it for corn soup. It can readily be used for fritters or in scalloped dishes but needs to be soaked in water or milk first as do most evaporated foods. On the cook stoves corn soaked all night, but one to three hours is the usual time today when boiling water quickens the "swelling process."

The popularity of dried corn, like that of sauer kraut and pretzels has spread beyond the regions of the Penn-
sylvania Dutch country. The Cope family of Lancaster county are responsible for putting dried corn on the commercial market, both locally and out of state. Pound packages are constantly being sent to Dutchmen who get hungry for this favorite. Soon they will be sending for the new by-product just put on the market, a corn waffle mix that is superior. Yes, the Pennsylvania Dutch traditions are beginning to circle the globe.

**STEAMED Dried Corn**
1 cup dried corn
2 cups water
2 tbsp. milk
1/4 tsp. salt
3 tsp. sugar
1 tbsp. butter
dash of pepper
Cover corn with two cups boiling water and let soak for two hours.
Add milk and seasonings and let simmer for another hour.
Serves six.

**Dried Corn Pudding**
1 cup dried corn
2 cups hot milk
2 beaten eggs
2 tbsp. sugar
2 tsp. salt
1 cup milk
1 tbsp. butter
Grind the dried corn in the food chopper.
Cover with hot milk and let stand an hour or longer.
To the soaked corn add the beaten eggs, sugar, salt, milk.
Put into a greased baking dish and dot with butter.
Bake 30 minutes (no longer) at 350 degrees.
Serves six.

In season, there are specialties which cannot be duplicated with canned or dried corn. Before the age of frozen foods these belonged only to summertime cookery, and how hungry we used to get for that first corn pie and that first bowl of chicken corn soup. Corn fritters too, were worth waiting for. Now, more and more of these conservative folk are getting freezers and filling them with their own produce so within a short while we will probably have forgotten that Chicken Corn Soup was a summertime favorite. We may also forget that Grandma used to put her dried corn in muslin bags and hang them in the attic but we shall never forget the flavor of dried corn.

The Dutch cook is indeed versatile in her corn cookery. She not only stews it and fries it but she puts it in a pie and into a pudding. How could she cook without corn? For every day cooking she needs it and for company she wants it. Pennsylvania Dutch cooking would not be the same if we could not have our corn. The following recipes are our pride and joy.

**CHICKEN CORN SOUP**
1 4-pound chicken
2 tsp. salt
1/4 tsp. saffron
2 cups fresh corn
2 cups noodles
1 tsp. chopped parsley
1/8 tsp. pepper
2 hard cooked eggs, chopped
Cut up the chicken and cover with two quarts water.
Add the salt and saffron and stew until tender.
Remove chicken from stock and set aside the legs and breast for future pot pie. (You can reserve one cup of stock also if you wish.)
Cut up the rest of the meat and return to stock in the kettle.
Add noodles and corn and boil for fifteen minutes.
Lastly add chopped eggs and parsley.

**CORN FRITTERS**
Grate one dozen ears of corn. To every pint of pulp allow:
2 eggs
2 heaping tbsp. flour
1/2 tsp. salt
dash of black pepper
Beat the eggs separately.
Add first the yolks and then the whites to the corn.
Mix gently and add the salt, pepper and flour. Mix gently again.
Put two tablespoonfuls of lard or butter in a frying pan; when hot, drop the mixture by spoonfuls into it; when brown on one side, turn and brown on other.
Serve very hot, with syrup if preferred.

**Corn Pie**
2 cups fresh corn, cut from cob
1/2 cup milk
1 tbsp. butter
2 tsp. salt
1 tsp. sugar
pastry for a 9-inch pie
Line a 9-inch pie pan with pastry.
Fill with corn and other ingredients.
Top and seal with top crust.
Pierce with two pronged fork, all over top.
Bake for ten minutes in a very hot oven, (400 degrees)
Reduce to 325 for thirty minutes longer.
The Amish at PLAY

By VINCENT R. TORTORA

The somberness and austerity which characterizes the dress, surroundings and living conditions of the Old-Order Amish most certainly do not carry into their social relationships with each other. It is doubtful, indeed, that any other group in our society exercises its instinct for gregariousness more happily than the Amish.

When the presence of nauslenner does not constrain them into their traditional attitude of Medlung, an aloofness which borders on a type of diffidence, they play, tease and frolic almost like kittens. Even the older members of the group, when on special occasions they permit themselves the luxury of play, may become quite carried away by the jocularity. Yet, as a middle-aged Amish man who was playing tag in the farm-yard with some of the younger boys said to me, “There’s a big difference between being jovial and being rowdy,... If I thought we was rowdy, I’d stop the game this minute.”

Amish playfulness ranges all the way from teasing and practical joking to well-organized games. The more organized play in which boys and girls alike participate when quite young tends to become segregated as the children reach maturity. Teasing and practical joking, however, never become segregated. Amish men-folk of all ages delight in surprising or scaring the women-folk. The

Amish girls put their pretty heads together to concoct a practical joke on the boys.
At "barn-raising" young man at extreme left is about to throw the block of wood he is fingering at the young man on the extreme right.
Amish children play the parlor game, "Sorry".

women-folk, conversely, enjoy taking the men down a few pegs.

Two famous practical jokes among the Amish involve the use of a minimum of outside props. In one, the farmer and his sons wait for the women to leave the house. They then pick out the smallest piglets from the pig pen and hide them in closets of the kitchen and surrounding rooms. As soon as the women come home, one of the boys, by pre-arranged plan, opens one of the closets containing a piglet. He immediately slams the door and sets up the hue and cry that there are mice inside. When the women come a running, they hear the sound of the piglets rustling about behind closet doors. At this point, they go into a frenzy thinking there are mice everywhere, . . . It is usually the role of the father to open the closets and let out the very innocent piglets to the accompaniment of loud guffaws from the men.

The women-folk sometimes get even at the big meal on Sunday. Just before the men leave the house after dinner to go outside to talk or play, one of the girls might call out that anyone who's still hungry should pass his hat into the kitchen so it can be filled with good things to eat. The more foolish among the men and boys think the girls intend to fill their hats with candy and cookies and blithely pass them in. The girls then proceed to gleefully heap ice cream or apple sauce in the hats and hand them back dripping with goo.

Amish men have a fortunate knack of making many of their work-a-day tasks into games. I have seen adult men urging their spring harrow teams of four or five horses almost into a gallop so that he might keep up or beat another Amish farmer doing likewise in a field a quarter of a mile away. Moreover the sight of young Amish men, and sometimes the older ones, racing their buggies along rural roads has become quite commonplace in Lancaster County.

On one occasion, I was watching four farmers moving across a field of corn in a line, husking as they went. Suddenly, I saw the man on the extreme left pick up an ear, take careful aim and send it winging toward the hat of the man on the extreme right. The victim made no sound or gesture toward the thrower. He merely picked up his hat and went on with the husking. About fifteen minutes later, however, when the grinning assailant had lowered his guard, the man on the right picked out a juicy ear, balanced it carefully, surveyed his target and let it fly. The hat of the farmer on the left leapt off and fell to earth 15 feet away.

At one time, corn-husking was done at a type of "bee" in which most of the Amish farmers participated. Today in Lancaster County this practice has fallen into relative disuse, along with threshing and quilting bees.

The equivalent of the corn-husking bee today is the barn-raising. Young and old, men and women, look for-
Amish children play another parlor game called “candy”.
ward to these sessions of work, play and feasting with a good deal of anticipation. Despite the fact that the work of building a barn is quite arduous, everyone finds time for a bit of play. . . . Some of the younger bucks may maintain a peg-driving competition throughout the day. . . . The older men working on the roof seem to delight in dropping nails and pegs on the heads of those working below. I once saw a grey-bearded man drop a paper bag full of water on another elderly man working below in the most commendable convention style. The whole group, including the victim, laughed uproariously.

Even the women preparing the refreshments and meals get into the fun. Old Amos Beiler tells me of the time several young girls who were preparing refreshment for a barn-raising brigade decided to "get" one of the more handsome un-married men. As they ladled out the lemonade for the workers, they kept a special container apart for the special fellow. When he came up for his refreshment, they gave him the expressly prepared concoction which he unhesitatingly drank down in one gulp. . . . Mr. Beiler relates that the subsequent scene was hysterical as the poor fellow ran in circles fanning his mouth. The girls had given him a glass of concentrated onion juice.

Probably the best time for playing organized games among the Amish folk is that following the bi-weekly church service and feast or during freundschaftsach on alternating Sundays. Visiting among the freundschaft is an occasion of camaraderie or kinship.
Fielders gang up on the ball and it ends up falling to earth.
As soon as the men are finished eating, they go to the barn or to an open field to set up their favorite games. A few retire to the living room where they play checkers, parchesi or chess. A few Amish men have become exceedingly proficient chess players and sometimes challenge their “gay” neighbors to tournaments.

Boys and girls from 8-12 go to other parts of the farm for their games. They usually enjoy the most active of games.

The women, as soon as they finish cleaning up, sit down with their children to play parlor games, conundrums, riddles and the like. The Amish do not play cards as we know them.

Undisputably, the favorite sport of Amish men of all ages is Mosch Balie (Corner Ball). It is played either indoors or out on a surface of hay, straw or soft grass. Necessary for this game are two athletic virtues the Amish esteem highly: the ability to throw a ball hard and to co-ordinate the motion of the body. Two teams of 8 men apiece are usually selected. Four men of one team stand at four corners of a square. Two members of the other team enter the inside of the square. The team forming the corners begins to throw a fairly hard rubber ball around the square. At first, they exchange the ball three times spelling out, H...O...T. After the ball has become HOT, the corner men may continue to throw the
Amish boys ready their home-made scooters for a race down the road.
ball around or across the square rapidly until one sees an opportunity to plunk one of the men inside the square in the ribs with it. He throws it very sharply and if the man in the center is hit, he drops out of the game and one of his teammates takes his place. If the man in the center succeeds, however, in dodging the ball despite the tricky footing on the soft surface, the thrower yields his place to another man on the team. The team to run out of men first is the loser. The next round, positions are exchanged.

The men and sometimes the women who watch the game become surprisingly rabid. They applaud good throws and good dodges and murmur disapproval every time one of the corner men misses an easy chance or drops the ball. I have seen several hundred Amish men play and watch a corner ball game for as long as 6 hours at a stretch.

Younger Amish men, married or not, enjoy various forms of wrestling. Though I have never seen or heard about the Amish engaging in versions of Greco-Roman or Catch as Catch Can Wrestling which would involve sprawling on the ground, they do engage in Cumberland and Westmoreland Wrestling which involves each opponent's holding the other around the chest and trying to force him against the ground. Their most popular form of wrestling is termed Indian Wrestling. Here, two opponents spread their legs and brace against each other with their right feet. Then they clasp hands and attempt to throw the opponent off balance by pushing or pulling. The losing wrestler is the one who first moves or raises his left foot.

Blamrock as played among the Amish roughly corresponds to "who's got the nine-tails?" A piece of twisted and knotted cloth or a bean bag may serve as the "whip." The players stand up or sit on a long bench in a straight line and pass the whip behind them. One of the players who is it moves up and down in front of the lined up
Boy jumps rope.
Amish children champ at the bit waiting for signal given by one of their number for the race to start.

Race is on and children tear across the meadow.
players trying to detect the whip. The players, however, keep it hidden and take every opportunity to crack him with it and send it quickly down the line of backs. As soon as “it” sees the whip, he tries to wrest it from the hands of the one holding it. If he succeeds, the last one to have touched it becomes “it.”

Inside the house the women and children play such parlor games as Uncle Wiggly, Sorry, Monopoly, etc. Riddle telling is traditional and quite popular. Certain riddles become the stock-in-trade of certain families and are repeated at all gatherings. Two riddles told among the Amish are: “A man was running across the bridge and yet he walked.” . . . “Yet” is his dog. “A man was ploughing and got done before he started.” . . . (“Dum” was his horse.)

The children outside may be playing any one of several of a variety of games. The boys usually like baseball and can play it for hours on end. Sometimes young girls join in the game and show a great deal of prowess in this manly sport. Any game that involves running or shouting meets with the favor of Amish children. “Stick Base,” a version of “Lievio,” features the constant and often break-neck chasing of players from base to base. I’ve seen many a young player take a heavy spill and bravely get up to continue breathless pursuit of another player.

Amish children love competitions of all sorts. They’ll engineer a full-fledged, pell-mell race across a field, through an orchard or down the road at the drop of a signal flag. Scooter and skating races take place often
Boys play tug-o-war with rope.
The other team of the tug-o-war game.
Man in left corner throws ball around the square while man in center waits expectantly for the ball to come at him. Man in motion with beard at left is about to take the place of one of the corner men.

Man in center dodges successfully the throw on man (out of view) in right corner.
and produce their share of scraped noses, knees and elbows.

Give an Amish child a simple object and he'll make a complex game up around it. I once witnessed a game being manufactured by a group of 7-10 year old boys. All they had was a field, several sticks and a lot of imagination. After about ten minutes of deciding on the rules of the game they got into a cow-boy and Indian battle that was to last the major part of the afternoon.

Another simple object of which Amish children make great use is the ordinary rope. They will skip it, high jump over it, play tug-o-war and pretend to be pulling down trees or pulling up fish from the creek with it.

*Rotching* is a fairly popular game with the older children. In it, two people sit on chairs or on the ground facing each other. They clap hands and knees alternatingly and quite rapidly. The clapping is sometimes done to the tune of *Pop Goes the Weasel* or *Darling Nelly Gray*.

Amish children also play dozens of other games which children of all ages throughout the United States play.

Sunday evenings are "date nights" among Amish youths. Young men dress to the hilt, groom their horses, clean their buggies and prepare to take their sisters to "sightings" at a nearby farm. Either at some central point
Two little girls play hop-scotch.
Girls play briskly with basket ball.

One of the girls clutches the basket-ball while the others gang up on her.
Amish boys play their version of cowboys and Indians with sticks picked from a nearby orchard.

Amish boys much more adequately appurtenanced play cowboys and Indians.
like the town of Intercourse or actually at the farm where the “singing” is being held, the young men deftly exchange their sisters for some one else’s sister whom they especially like.

Then, under the watchful eye of the owners of the farm, the young people gather in the barn. Those who have paired off sit in one section. The others remain segregated, with the girls on one side and the boys on the other. For several hours, the several hundred gathered in the barn follow the Forsanger (song leader) to sing hymns in German. These are the “fast” hymns and not the “slow” tunes from the oldest hymnal of Protestantism, the Ausbund. The “fast” tunes are hymns from the Lieder Sammlungen sung to contemporary gospel songs.

No musical instruments are played by the Amish for the reason that, as they put it, “God has given us voices to sing His praise. Why, then, should we use musical instruments?” An occasional small boy playing the mouth-organ, however, may be tolerated.

After the “singing,” the “picking” usually begins. The owners of the farm ask two girls to start the game. The girls go off among the boys on the other side of the
barn and return shortly with two in tow. All four sit down on a long bench. Then, the boys go out for two girls and bring them to the bench. At the end of each expedition, boys and girls solemnly shake hands. Soon, the benches are filled with talkative boys and girls. Suddenly, as if at a signal, all the boys stand up and unceremoniously plant a kiss on the lips of the two girls flanking them. As part of the game, the girls must maintain as blaze a mein as possible. As soon as the kisses have been duly planted and the customary pose struck, the young folks scatter about the barn and the game begins again.

After the “picking,” the youth, who have by this time become paired off, group into folk games. Among the most popular are O-H-I-O, There Goes Topsy through the Window, Skip to Ma Lou, Six-handed Reel, Twin Sisters, Come Philander, Let’s be Marching, etc. None of these are dances in the strict sense inasmuch as the Amish frown upon social dancing.

The words for “Come Philander...” are:

“The needle’s eye do we supply
With thread that runs so true
And many a lass do I let pass
Because I wanted you.”

(and the game ends in an exchanged kiss)

Late in the evening, when the feet of the players begin to plod wearily on the barn-floor, the host and hostess call an end to festivities. With this, the young men briskly hustle their favorites into the buggies and take the long way home, giving Dobbin free rein.

Amish youth playing Donkey Ball.
Mrs. Howard Bunting of Lancaster owns the only known Pennsylvania Dutch button mold of the colonial period. This rare piece was found in Lancaster County and has engraved upon it a lily or tulip, some scrolls, the name Hanes Melling, the date 1755, and beneath that the name Jacob Melling. Melling and Meling are eighteenth-century variations of the well-known Lancaster Counter name Melling. The mold, which makes five buttons of different sizes, is of brass, has wooden handles, and is seven and three-fourths inches long.

In America, in colonial times, button molds were sometimes the property of traveling tinkers, sometimes owned by the family, according to Grace Ford in The Button Collector's History. The buttons made in molds were usually of pewter, obtained by melting down broken household pewter vessels, plates or spoons, the shank molded in one piece with the button, then sometimes drilled by hand, although buttons made in the Melling mold come out with pierced shanks.

For some few workmen, button making was more than a casual occupation in Pennsylvania from the days of its earliest colonization. When William Penn first obtained his colony it included "the lower counties on Delaware," who always put up a fight about being governed from Philadelphia, because they had been settled by Dutch and Swedes for so long before Penn received his charter. Over twenty years before Penn's arrival the art of button making had already come to the Delaware, for one of the earliest colonists at New Amstel (New Castle) was a Dutch buttonmaker who found very little use for his trade among the scant population. In 1659, when the director of the Delaware Dutch colony wrote his report to Amsterdam he complained.

"Field work here being too severe for divers free handicraft people, such as various sorts of weavers, tailors, shoemakers, buttonmakers, etc., and they being unwilling to work at it, and the city having nothing for them to do and they having no provisions, easily found a pretext for loafing around, in consequence of laziness they never prosper and no payment is to be expected from them."

Metal buttons are found among the early trade articles dug up when Indian village sites are excavated along the Susquehanna—it may be some of the products of the first buttonmakers came in handy for trade for furs, as did the beads made by the Venetian glass blowers at Jamestown.

Caspar Wistar, founder of the famous glass works in New Jersey, established an equally useful enterprise in Philadelphia when he began the manufacture of brass buttons. Caspar Wistar advertised his buttons in the Philadelphia papers as early as 1750, and in 1772 Richard Wistar was the only buttonmaker in Philadelphia who kept his own carriage.

Before 1770 Benjamin Randolph of Philadelphia advertised that he made wooden buttons and needed "apple, holly and laurel wood, hard and clear." Many Philadelphians goldsmiths and silversmiths of the eighteenth century made the expensive and ornamental buttons so necessary for the costume of a gentleman.

The Complete Button Book, by Lillian Smith Albert and Kathryn Kent (1949), contains a list of American button makers. Included in the list are John Frederick Steinman of Lancaster and his stepfather J. C. Heyne, who are said to have made pewter buttons. The book gives no source for this information, and is definitely in error in its misleading statement which reads:

"Steinman's, Lancaster, Pennsylvania. The shop of J. C. Heyne, established in 1744 under management of adopted son."

The records of Steinman's famous hardware store in Lancaster do indeed show that it was already in existence in 1744 as the general store and blacksmith shop of John Miller, at the site still occupied by the Steinman Hardware Company. But it was not until 1764 that the pewterer John Christopher Heyne bought Miller's business and in the same year married Anna Regina Steinman, widow of Christian Frederick Steinman, whose son John Frederick Steinman took over the business in 1781. (Two Hundred Years of Hardware History 1744-1944, by Frederick S. Klein.)

Although Heyne left no will, the original inventory of his estate is on file at the Lancaster County Court House.

(Continued on Page 48)
ILLNESS and CURE of Domestic Animals among the Pennsylvania Dutch

By THOMAS R. BRENDLE and CLAUDE W. UNGER

[EDITOR'S NOTE: The final chapter of this study, "Witchcraft in Cow and Horse," has already appeared in the Dutchman, in the Summer 1956 issue.]

Gaul is the name commonly, almost exclusively, used in Pennsylvania Dutch for horse. The name jerd (German: Pferd) is occasionally heard; the name ross has entirely disappeared from the dialect, save in the form rossich (in heat). The imprints use the three names; the manuscripts the first two.

A veterinarian is known as a geils-dokter, kie-dokter, or fieh-dokter.

In some localities rinsfich (horned stock) is used to denote specifically the heifer stock in distinction from the cows.

The domestic animals have given rise to numerous comparisons and proverbs. A stupid person is en dammer ochs (a dumb ox) or en dammer esel (a dumb mule). He is so stupid er schlaucht die kuh for's kalb abgewehnt (he kills the cow to wean the calf) or er macht die ieme doad for der hunnich grieje (he kills the bees to get the honey). One of our Dutch counties is said to have jette oehse un dumme leit (fat oxen and stupid people).

Of proverbs: One can lead the horse (or ox) to the water but one cannot make him drink; the horse that earns the oats does not get it; the older the goat, the harder his horns; the cow that lows loudest for its calf, forgets it soonest; when the peacock sees its feet its tail falls; that which gets mixed up with the bran is eaten by the pigs. And then there is the facetious weather proverb:

Wann der hahn greet uff'm mischt
Ferennert sich's etter odder bleibt wie's ischt.
(When the rooster crows on the manure pile the weather will change or it will stay as is.)

(BLEEDING, CUPPING AND BLISTERING)

Bloodletting was a favorite remedy for nearly all maladies attacking domestic animals, particularly the horse. Heinrich Miller in his "Wohl-engerichtetes Arzney-Büchlein," published in Philadelphia in 1771, gives a wood cut illustration of the horse with sixty numbered veins showing the locality of each blood vessel as a guide for bleeding. Each vein marked was to be bled, and was supposed efficacious only for specific illnesses attributed to that particular region. This was merely a remnant from the time when little or nothing was known of the circulation of the blood; bleeding a vein in the head was thought to tap a local source or reservoir, in the foot, an entirely different supply. Each was a cure for an entirely different and distinct malady or related maladies.

Bloodletting when done at the neck of a horse was called hals schreppe or hals gebiult; at the vein under
the tongue, guimme schteche.
1. For strangury, let blood under the tongue; steam with a decoction of camill and make a pack of bran, vinegar, salt, and fat.
2. For the itch, mange, let blood once or twice at the neck, remove the scurf with a card (Krampelbaum); then take tar, turpentine, and linseed oil as much as appears needful, mix well and smear on warm, though not so warm as to burn.
3. For cancer at the eye, let blood at the temple, then take copperas and burnt alum, of each the same amount; bake together on a stone or iron, then pulverize and add honey sufficient to form a salve. Take a feather and smear the sore part.
4. For the tolle Krätze (the mad itch), let blood at the neck, then cook a strong lye of vinegar and gun-powder, making it very strong; then fasten a rag to a stick and wash the sore places.
5. For jaundice, let blood at the neck, mouth, or under the eye; then take a little dry saffron, powder it, mix with sweet butter and make pills, and give the animal three successive mornings; heat his water and sprinkle water on the hay, before you give to eat.
6. For headache, puncture the mouth of the horse, zwischen dem zweiten und dritten Bar mit der Spitze deines Cornethorns oder Feldmessers; let it bleed steadily for twelve hours; then pour wine or vinegar into his nostrils after you have given him some “Weihrauch”; let his food be cool and wet: if in winter, keep the horse warm.
7. If a horse is angenachsen (hidebound), or has consumption of the flesh—which comes from excessive journeying, irregular meals, and frequent overburdening, and is to be recognized from the poor physical condition and leanness of the whole body, and the tightness of the skin to the body let blood first of all; then give three or four mornings in succession a quart of fresh milk and two spoonfuls of honey and one spoonful coarse thiaic; give to eat either barley soaked in water, warm ground malt, and salt or split beans (pods) and make him drink.

The bloodletting chart in the calendars was closely followed and lucky and unlucky days were carefully observed.

The imprints regard bloodletting as a common practice, frequently unwisely resorted to as a cure for any and every disease of the horse. The assumption by the various authors that the operation is too well known to need description is good evidence of its widespread use. Wherever the cure is specifically recommended it is almost always with counsel against its misuse rather than with a description of its practice.

“It should not be done: (1) in case of dire necessity; (2) to aged horses; (3) on the limb or part of the body where the ailment is seated; (4) for three days after antimonium has been given to the horse; (5) for internal ailments one is to use antimonium which will purify the blood more than twelve bleedings.” (Ga22).

“It may be done: In case of full-blooded or heated horses, cholera, ailments of the head, foundering, pestilence, and many other complaints, due regard being had for the blood-letting signs and tables, as also for the zodiacal signs of the calendar. In the fall of the year blood letting is to be done in the left side of the body, in summer, on the right side. After the operation the horse is to be given each day a mess of scalded barley. There is great danger in letting blood: (1) near the cods; (2) at the feet just above the horn of the hoof; (3) for a tired horse before the third day has gone by.” (Ga22).

Blood was to be let when a horse was bitten by a mad dog: “First give the horse two or three spoonfuls of diapente (Fünftelshai) in ale, wine, or cider; then take a live dove, split open, and lay on the wound. The dove will draw out the poison; thereupon heal the wound with turpentine and hog's lard mixed together. Aristo-lechia leaves will also draw out some of the poison; or scrape the wound and put in garlic and salt. This will draw out the poison. Let blood at the neck,” (Ga25).

Blood letting was quite extensively used as a cure for certain ailments in sheep: “For staggerers (Schnüdel) caused by too much blood, let blood at both eyes, at the temples, and at the nostrils and rub the opened parts with stinging nettle when obtainable (M11); for loose teeth let blood at the palate, and also at the lower part of the tail and rub the teeth with salt and sage,” (M11).

Spanish flies (Schpanische miche) were frequently used as a plaster (miche bleschter) to raise blisters. Rowels and setons were known as ranle, from the English 'rowel.' They were widely used in some manner as the following: The skin of the breast was carefully and
tenderly laid open, then a piece of leather, the size of a pence, was taken and a hole bored through its center. Flax and hemp were wound around it and then after it had been well greased with tallow it was neatly inserted into the hole in the skin which was kept open until all the foul secretions had issued from it. The cure was to be performed both in the warming and waxing moon. This remedy was also known as fontanelle oder Christenurzel stecken. (G12).

Christenurzel is called in the dialect griechenurzel and denotes the green hellebore (Helleborus viridis L.). Within recent years the root was used for pigs suffering from wildfever. An incision was made in the ear of the ailing pig and a piece of hellebore root was tightly fitted into the incision. The pig was supposed to be cured by the time that part of the ear containing the root had sloughed off. (F6). The operation of griechenurzel stecke was frequently practiced by our people in the past but at the present time it is only a memory. Setons and rowsels were used at least up to the end of the former century.

To still the bleeding of a wound, chimney soot was to be mixed with whiskey to the consistency of a salve and bound on. Ground flour, or bran was laid on.

(STOMACH AND BOWELS)

Kollick, darmgicht, and grimmuen usually referred to a spasmodic colic; the swollen and distended appearance of an animal's abdomen from flatulent colic was usually termed wind kollick or said to be ungepuppt or ungeblehlt.

Rots was a name given to the larvae of various gad flies found in the intestines of horses, under the hide of oxen, in the nostrils of sheep, etc.

Braud as used for intestinal troubles refers to severe cases of constipation, the belief that the clogged up fetid matter infected the bowels themselves and caused mortification.

The food for the schtock was raised on the farm. Naturally there was not much variety. Horses were fed oats, bran, corn in the ear, corn fodder, timothy and clover hay (gelbhoi), frequently called jeldhoi in distinction from the sweeter and more tender meadow hay (weisshoai or schwammhoi), which was reserved for the cows. Too much hay was supposed to cause a horse to become short in his wind; too much corn to overheat his body; too much oats to cause wildness. The last belief is expressed in two proverbs: Der haueer steckt en (he feels his oats), and er schpient sei haueer (he thinks much of himself).

Mouldy (grougich) food was regarded as deleterious to the health. Sulphur, burdock root, and bloodroot were mixed with the food to purify the blood. Bloodroot was also fed when the horse was changing his coat of hair. Raw eggs were occasionally fed for glossy hair. Buckwheat was supposed to cause boils and skin diseases in horses. Carrots were fed to cows so that they would give butter (butter schlams). Erigeron was fed for its fattening powers. Charcoal was fed to pigs to keep them in a healthy fat condition; with the passing away of charcoal burners from the forests and the introducton of soft coal the latter came to take the place of the former as a prophylactic food for hogs. Colweds in a cow or horse stable were looked upon as a surety of the health of the animals; if, however, they were swept off and fell into the food then they became deleterious.

"If you want to know the nature of your horse's sickness turn up his upper lip in such a way that you can thoroughly examine it; if it is white and nodose, then the sickness is caused by worms; if it is red and nodose, then the animal has bot worms; if red and veiny, then the animal has wind colic; if the lip is red without being veiny, the horse has merely colic." (Ga 25).

Bloat (aufgeblählt) was a frequent occurrence where cows were pastured upon clover. Dew-laden clover was regarded as particularly dangerous. As a cure, a pint of whiskey was poured down the throat of the cow; a band of straw (schiehoseel), dipped in tar was inserted into the mouth; the mouth was forcibly opened and a horse-shoe placed between the jaws to afford an outlet for the gas, a bloated cow usually keeping her jaws tightly closed; the animal was driven around the barnyard until it panted; was compelled to jump over a fence, or a rope, given manure drainings to drink. As a preventative, one was to say to the cows taken to pasture for the first time in the year, "Eat not like a wolf." As a last resort when all remedies failed the cow would be castrated. Bloat was also due to poison. "If sheep have eaten poison and swell up from it, force open their mouths and you will see small blisters back on their tongue, open these with dry ground and sage leaves 'andlass deinem Urin im Maul laufen.'" (M 11).

In the cases of cats and dogs, where the cause of death is unknown, and the stomach becomes swollen and distended, this symptom is regarded as an evidence of poisoning. Cats getting the poison, sometimes, by eating too many rats and mice.

Colic results from overeating, drinking cold water when overheated, or from new hay. For colic (darmgicht) takes a pint of rum and scrape horse radish into it and give to the horse (M3); take linseed oil and pulverize it in it three egg shells out of which the chicks have been hatched and pour down the animal's throat (M36a); mix together ginger, pepper, bar's horn, warm cow dung, a little wine and a little vinegar and give to animal (M36a); a gift of branly, a load of powder, the same quantity of pepper, mix together and give to animal (M36a): hog bristles cut fine were given in warm milk.

Yarrow was fed for worms in the stomach; the corn of the Indian onion was fed as an aid to digestion, and to prevent colic. For Wind-kollick take a pint of molasses, one half ounce of rhubarb, Mix and give in one dose. (Ga 25).

Colie symptoms were frequently attributed to the presence of worms in the stomach. For stomach worms one was to take the middle bark of an aspen tree, chalk, garlic, acorns, sage, Solomon's seal, Indian onion root, of one as much as of the other. Mix and pulverize and give to the horse with his short feed. Thereupon let him not eat or drink for two hours. Do this three days in succession (M20); or, take sharp vinegar, garlic, and cow dung, boil together and give to the horse to drink (M3).

The worms most feared were the larvae of the hot flies. Horses afflicted with bots raise their upper lips, and as a remedy blood is to be let under the upper lip or between the teeth. This will cause the worms to lose their grip (noh loose sie gels).

Restlessness is a sign that the worms are working or biting. Then one is to take vinegar, eggshells, soot and
pepper, pulverize and give to the horse." (M7). Take from a pint to a quart of castor oil, saturate it with salt, then bleed the horse in the rough of the mouth and when bleeding freely, pour the above down his throat, blood and all. (M13).

Gadflies are known as haerschmiche, geilsnicha, or nisseschisser. The bottle, Gastriphilus equi Fab, and the gadfly, Tabanus atratus Fab, are known both as breemer and as geilsmiche. The larva of the ox warble, Hypoderma lineata Villers, is called werwel or breemser and as angel having them is angel bissich. These are found particularly upon the animals shipped in from the west. Some farmers made it a point to press out these werwel whenever they discovered them.

The bot fly, whose larva are found in the skin of rabbits, Caterbria baccata Fab, as far as ascertainable, has no specific name, in the dialect. The hunters say in our dialect, "The rabbits have worms." To the one who is not at all finicky the carcass of a "rabbit with worms" is just as palatable as one that is free from them.

To protect horses from flies, flynets (mickegscheuer) were used; the bodies were rubbed with fleabane; a rag dipped in a mixture of old lard, juice of the dwarf elder, and juice of garlic, was carefully wiped over their bodies. (M36a).

The snuffle or twitch used in the smithy to subdue refractory horses is known as breams.

The fear in which the bots (bots) was held is seen from the large number of written recipes for die bots: (1) "Take three handfuls of chicken excrement, three handfuls of flax seed. Pour boiling water over the mixture and give the liquor to the animal." (M3); (2) "Take a pint of fresh milk and cut into it a good bit of garlic. Add a teaspoonful of linseed oil. Boil and then remove. When it no longer boils take a tablespoonful of gunpowder, three eggs, and three tablespoonfuls of salt; mix well and add to the milk in which the garlic was boiled, and when the mixture is milkwarm, stir well and give to the horse to drink. If the horse is very sick, add human excrement and asafetida." (M3); (3) "Take snuff and molasses. Mix together and give to drink," (M4). (Take a pint of the afflicted animal's blood and give to him to drink. Then wait fifteen minutes. Then take an ounce of red precipitate and divide into four parts. Then take one part and mix with fresh butter and make into a ball the size of an egg. Then force open the horse's mouth and roll the ball down into his throat taking care that it does not come into contact with his teeth. Then ride the horse for a little while. Put him in the stable and give him hay." (M23).

Precipitate was a favored remedy for bots: "Take a little precipitate and moist bread. Mix and shape into little pellets. Give three of these pellets to the afflicted horse (M3); take a fourth ounce of precipitate; pulverize and knead with butter of the size of half an egg." (M23).

To be certain that the ailment was due to bots one could make several tests: "Stroke the belly of the horse and if thereupon a rumbling results he is not afflicted with worms but with colic." (M5). Or, if a horse collapses in the stable or on the field, examine his tongue. If his tongue is dry he has the vives. Thereupon puncture under his tongue with a razor. If there is froth on the tongue he has worms in the stomach. For these give him ashes." (M23).

As an illustration of an early remedy for so called worms of various kinds, and to show the orthography used in one of the manuscript recipes, the following is given with its translation, "For die Bürzel oder Wurm." (1) Esz sindt der Burtzel dreyer ley, das erster erhebet sich an der Naszen den durch Bremen Mit einem heischen Eyszen, und Reine Grinspon darinn, undt Gepulffert Roz bein oder binden die selbe ein glatt Rosz beim on wieszen an Halsz so stirbt der Wurm: (2) Das Anterer wurm ist zwischen dem kne undt Huff wonun der wurm wächst da wirde eine beulen so nim zwen pack Rimen undt Binde dazs bez undt oben ober gar fest da das wurm Ligt so wirft daz Blut den Wurm von dem Bein den thue Bremen Creutz wiesz mit einem heischen Eyszen, thue Rein Gepulffert Grün­spone darin Binden die wundten zu biss den dryten tag: (3) Der dryhte habt sich an den Zugel der nimt zu alsz eine haasel nuz undt reibst sich fast an die wundt so du nun solches gewahr wirst so nim wermuth safft so viel dasz man ein Leitucht da mit netzen kann dasz salbige tuch schlag ans Pferd sieben tag nach einander doch musz man die statte da das wurm Ligt daz Blut ab­scheren undt Creutz wiesz brennen undt dann Grünspon mit Schwefel gesotzen auch alte schner mit pilsen samen darauß gestreuht her noch das tuch white darubr gelegt." (M14).

In translation this reads: (1) There are three "Bür­zten" or worms. The first is found at the nose. Burn through this with a heated iron and rub verdigris therein and powdered horse bone; or bind without the animal seeing it, a smooth horse bone at the neck and the worm will die; (2) The second worm is between the knee and the hoof; where the worm grows a boil appears; take two pack strips and bind the leg very tightly above and below the place where the worm is and the blood will cast the worm from the leg; then burn it crosswise with a hot iron and apply pure powdered verdigris and tie the wound shut until the third day; (3) The third is found at the tail, and grows to the size of a hazel nut and cleaves fast to the wound; as soon as you are aware of it take wormwood juice as much as will wet a linen cloth and apply to the place for seven days, though one must cut off the hair at the place where the worm lies, cautere it crosswise, and then powder verdigris with sulphur and also old smear strewn with mushroom seed is applied; thereafter lay on the cloth again.

"A horse with worms was to be made to inhale the smoke from burning Winter Blum, a herb that has yellow flowers even in winter, whence the name "Barbarca." (M11). For hair in the stomach—a supposed form of worms—raw turnips were scraped and fed (Lanahan County).

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*The words used for administering medicine to a horse are eigensche und echsitze, meaning that the medicine is to be poured or squirted into his throat. In the latter instance a schrots bär, often made of elderberry wood was used. Liquid medicine was also mixed with water or with the feed. Katz funder—powders and doughy preparations were mixed with the food or formed into balls and cast down the throat of the horse. The oyster klatter was introduced with a schritz or as a suppository. The word klatter, when used as a verb is frequently pronounced chritsche.

*The same recipe is, with minor differences, given in the "Volks­enguinrichtetes Vitze-Arzney-Buch," p. 76. The worms are here called "Burzel," and the smooth horse bone to be worn about the neck must be of the same sex as the diseased animal. The "pack Rie­men" here is "Becks-Riemen."
There were also bruch remedies:

"Jerusalem du Judische Stadt
Wo unser Herr Jesum gekreuzigt hat
Da er geschwitzet Wasser und Blut
Dass sey Dir N.N. vor Wurm und Darmgicht gut X X X."

(Jerusalem, thou Jewish city, you crucified our Lord Jesus. There He sweated water and blood. This is good (name) for worms and gripes, X X X.) This must have been spoken three times over the animal, and each time the hand making a stroke on the backbone. This is very probatum and will help immediately, if, however, the illness is to be its death, the animal will immediately die." (M11).

The terms used to describe constipation in human beings are also applied to similar conditions in animals; (1) "For a constipated horse, take a half ounce terraic and a half ounce of alum. Put together in a vessel, pour a little water over the mixture and heat somewhat so that it dissolves. Then add 20 drops of oil of juniper. When milk warm (millich warm), give to the horse to drink." (M3); (2) "Take three knapkenspils of ginger, the same amount of pepper, a load of gunpowder and salt. Mix with butter and put in throat of horse." (M26); (3) "A half pound of bacon, the same quantity of lard, rue and wormwood, a quart of vinegar, a cup of white ashes, three pipets of tobacco, three loads of gunpowder, a handful of soot, a spoonful of pepper. Boil all together, then add three or five eggs. Give to the horse and ride him." (M3xx).

A clyster was made of olive oil, sewer leaves, rosemary, camille, the same amount of each well boiled in the broth of beef. (M23). A more simple clyster was one half pint of milk, a half gill of molasses, two tea spoonfuls of fine salt, mixed together and heated lukewarm. (M5). A suppository was made of a tallow candle stick rubbed with pepper, or a corncob saturated with warm tallow. (M23).

For dysentery, dock (halvergaard) that grew in a field where oats was grown, was to be fed. (M4). Dysentery was an indication that the bowels were sore. To heal the bowels was to cure the dysentery. The common remedy for some sore part was to smear it with an ointment. The same was attempted for sore bowels: "Take a half pint of smear soap, a half pint of water from a spring, the white of five eggs. Mix well and give to the horse." (M3).

Dysentery is a frequent ailment of young calves. For this one was to take chalk, the size of a hickory nut, the same amount of alum and of gunpowder, pulverize, and mix into a dough that is fluid and give the calf a tablespoonful. If this was not efficacious you gave more. (M5). Boil white oak bark and give a Gill of the liquor with a tablespoonful of ginger. (M13).

For "Leibweh", give every morning or evening a handful of chicory (Wegwaart). (M11). (1) "For the Kotbrandheit boil the root of horse dock, the kind that grows in the mountains, and give of the liquor to drink." (M11): (2) "To heal a rupture in man or beast smear with a mixture of oil of rosemary, oil of fit cones, and juniper oil. These articles are to be gotten in the apothecary." (M3).

(MOUTH AND TEETH)

The main interest which our people in the past had in the teeth of a horse was in their indication of the animal's age. The first act of a prospective buyer was to examine the mouth of the horse so that he might know on his own judgment the age of the beast.

A hollow or loose tooth was extracted with the aid of a large pinces (heisszang). A poor appetite was often ascribed to the "loss of the bite." Dull teeth, particularly in old animals, were sharpened with a whetstone, rubbed on both sides with salt and now and then with a piece of sour cheese. (M26).

The name griibe (cricking) comes from the German "Krippenbeisser."

A cricking horse is called griibe. Two types are distinguished, the one that crics on wood, usually the wood of the feeding trough, and the other that crics on air, by parting his lips and drawing in the air. This latter is called a windsuckler.

Hunger is seen as the primary cause of cricking. It is prevented, even cured, by smearing tar over the feeding trough as soon as there are evidences of cricking. In advanced cases a band (schauptband) is tightly buckled around the neck.

Lockjaw was regarded formerly as incurable. Its cause was supposed to lie in some minor injury, as a wound in the hoof from stepping in a rusty nail from which blood poisoning resulted, and subsequently lockjaw.

For blood poisoning, sheep skin still warm after being drawn from the carcass, or a plaster was bound on.

"Von der Gallen im Mund: Lasz, ihm zwe admern Im Mund under der Zungen gaz es ez wolb bluten Reibe im dass Maul mit saltz undt wol mein viech viel ge mischt mit wein oder Essig oder schmet sie heranz mit einem Krumen Eysen oder messer und Reibe die forige Temperierung darin so im aber der Rachen geschwollen so schneide die gallen nach der lenge Reibe im dann die Wunden zwei mit unge Riebenen Saltz." (For cysts in the mucous membrane of the mouth: Bleed two veins in the Mouth under the tongue, let it bleed well, rub the mouth with salt and tartar of like amounts, mixed with wine and vinegar; or, put the cysts with a bent iron or knife and rub in the above mixture. If, however, the throat has become swollen then cut out the galls lengthwise and rub the wound with coarse salt. (M14).)

(SORES, ABSCESSES)

A sore or fistula on the head is known as iegel or as bohligel; pronounced almost as the English "balb-"

"The name is spoken most frequently with the g strongly sounded. In our dialect r is corrupted into w and evil, assuming that the name comes from the English, would be iwel. If we regard iegel as coming from the German, and then from Igel, a hedgehog, we would have in bohligel the idea of a sore on the head, with the hair around it and in it, resembling a hedgehog, or for the matter a chestnut bur which we call Igel. Hohler tell of a worm that is called Igel in folk belief. These are of our people who believe that the ailment is caused by a worm. However, all our written remedies have iibel. (1) "When a horse has the poll evil, take calamus root, and puncture the skin immediately below on either side of the swelling into the fatty tissue; then take win glass and pulverize to the fineness of flour; the same amount of indigo and pulverize to the same fineness; then take olive oil and make a salve and smear, working it into the wound from above," (M3); (2) "For a fistula, take a half gill of spirits of turpentine, and smear it. Then take a hot iron and pass it over the fistula until it is swollen from below up. Then again go and catch a live toad on dry land and bind it over the fistula. When the toad has expired remove and bury it. As the toad decays the fistula will disappear. One must proceed during the new moon, as in the case of sweety." (M3)."
cable." The latter name, apparently, is an adaptation of the English pol evil, and refers to a suppurrative inflammation in the region of the poll of the horse." In our local imprints the name "Pol-Uebel" occurs as early as 1794. (G12).

Frisel denotes a sore on the neck; halfrissel a sore at the throat; shulder frissel a sore on the shoulder; buchfrissel a fistula on the withers; buchkfrissel a sore on the shoulder. Butk and buch are variations of the same word. Bug in High German refers to the withers of a horse, and in the dialects of the Germans of Europe to the shoulder-blade, and to the region between the shoulder joint and the knee. Frissel is a corrupt dialect form of the German Fissel. Our true dialectal form is fessel, which through its phonetic similarity to the more commonly used frissel, a rash, came to be pronounced frequently like the latter.

For swelling in animals, as in man, one of the favorite remedies was the application of a zugbeischer (plaster) or poultice: "Take vinegar and ground deep out of the earth that has never been turned, heat and lay on" (14); "fry celandine in hog's fat and add a tablespoonful of gun powder, a tablespoonful of salt, a half gill of whiskey and a little thick turpentine and lay on" (M30); or "A cupful of sweet cream, a cupful of linseed oil, a tablespoonful of gun powder, the yolks of three fresh eggs, a tablespoonful of alum." (M32b). "When the glands of the throat are swollen hard they are to be smeared with honey" (M30), "auch wenn die Miinn geschwollen ist gut." (M28).

Malignant sores were formerly supposed to be caused by worms. The core of a boil is called bütze, butzer, which originally signified a larva. To this is related the word Bützenman (scarecrow).

(LAMENNESS, MUSCLES, TENDONS)

Schnede, spath, was specifically applied to the spavin around the hock. It was also loosely applied to any corresponding muscular lameness. Even of a human being it is said: Er launt ass room or geschpavined wer (the walks as if he were afflicted with spavins). A blood spavin was one with a collection of cramped and knotted veins over the joint. A bone spavin was true with bony exostosis. Uberbein was a rather general term, covering spavins-splints, and other bony excrecences. More specifically a spavin like exostosis on the fore shin bone.

Reh as a general term denoted stiffness or lameness of body or limb from rheumatism or other causes, more specifically foundered. Wasserreh was a lump stiffness in horses either through drinking cold water or through a watery swelling of the shank.

A horse with stiff joints is schaardebeinich; with a displaced hip or hip shot, echtherlich; with sprung knees, grieschprunche; schpringhalt—spring halt—is so called after the English.

"For a horse that has spavin, take two red salamanders, put them in black petroleum until they are dead, then put as much water in the glass as you have petroleum. Thereupon hang it several days towards the sun and the mixture will be quickly united. Spread the injury the first Friday in the waning moon three days in succes-

* A horse with a white nose and muzzle will get sores at these parts by grazing where the herb Hypericum perforatum L. grows, other horses are immune.
in the hole. It will be well, but all must be done unshreded and without speech." (M11).

A horse became foundred "gegauntert" through over-eating (ter reh gesse); through overdrinking, or drinking cold water when overheated; from hard driving. To prevent the affliction, horses were fed regularly, both as to time and quantity of feed. For a cure: "Take a half pint of smear soap, a half pint of water from a spring, and the whites of five eggs, mix and give to animal." (M3); or "Take the outer white bark of the birch tree. Lay on burning coals so that the vapor may enter the nostrils of the horse. However, put a covering over his head before. Do this three or four times." (M11).

The stillness attendant upon foundering was also treated with a smear made of old grease, gun powder, a little alum, Venetian soap and verdigrase made into a salve (M26); the horse is to be stabled so that his feet are in fresh cow dung (Lebanon County).

Fogel (F11) lists for founder: "Feed three wisps of hair from a person's secret parts and placed between the halves of an apple or potato; hair taken from three parts of the human body; given human menstrual discharges (ichr blätz); feed provender wetted with urine; cut a weasel's pelt fine and feed."

The last named remedy is found in the York manuscript: If a horse is overtired, let it be ridden and then give a weasel's pelt in bread to eat." (M11).

"When a horse is foundered (Wann ein Pferd Zu Reh Wirdt), take the bridle of the horse and draw the bit through 'Mensch en Koth' and bridle the horse and hold his nostrils shut until his nose runs, then you may ride him where you will; or rub well the veins of the legs and then let blood at all fours and then ride the horse more and more and swallow him with lukewarm water in which wheat bran has been put" (M14); "for wind founder (Vom Wasser zu Reh) which can be recognized by the dripping of the nose holes (Nasz tücher) let blood at the neck vein" (M14), for wind founder (Vom Wind zu Reh) which can be recognized by the horse acting as if he were broken-winded, bleed him between the eyes and the ears" (M14); "for feed-founder (Vom Futter zu Reh) when the horse sprawls on the ground (streckt alle vier von sich) soap the horse behind in the body."

(M14).

For lameness (Von dem Hinkel der Pferde): (1) "Take hemp tow and soak with the white of eggs and clap in the hoofs; thereafter shoe the horse (M50). If the lameness is in all four, take pure harrow hog fat (Rein berger speck) and garlic that is well peeled—of one as much as of the other—pound together until it becomes clumpy, smear this at all fours of the horse against the growth of the hair; it will help." (M14); (2) "When a horse becomes rigid at all fours (Wann Ein Pferd Erschrick an 4 Fussen) take garlic and vinegar mix and pound in a mortar and rub the leg therewith two or three times and then rub down the horse until he becomes heated, then cover up warm. 'Im wirtzt zu hamt besser.'" (M14); (3) "When a horse has swollen hanks (geschwollen Schenkel). Take wax, tow, honey, in vinegar of one as much as of the other—boil together and bind on the wound." (M14).

(LIVE, USUARY, ETC)

Gehluaseer is usually spoken of as: Er hot Wasser the suffers from water). Another name for gehluaseer is schlachtfeuen.

Les roth is often spoken of as: Er losst blut (the gives a bloody issue): blut kuumt von enm (blood issues from him).

When a horse has jaundice (Strengel oder gelbsucht), take the whites of ten eggs, sharp leaved plantain of the same quantity, and soap, pulverize and give to the horse, and also give him rain worms in bread three mornings in succession" (M26); "for jaundice (Kohl sucht der Pferde), take the whites of twenty eggs, plantain, and acorns of each the same quantity, add dog excrement, boil and pour into his throat" (M23); "for jaundice take the whites of twenty eggs, plantain, and acorns—of each a like amount—pound "Hundts Koth" and soap together and pour down the horse's throat, or give him a better stomach to eat in a loaf of bread three mornings and the sickness will leave him." (M14).

In these remedies there are common elements which point to a common origin. (1) "When a horse has yellow water or is badly foundered, take four pounds of the bark of the white walnut tree. Remove the outer bark from the inner, cutting downwards. Pour over it ten quarts of water and boil five quarts and give a quart to the horse every morning and every evening. If the condition is not severe a pint and a half are enough. A spoonful of salt-peter pulverized in a quart of water is good for a foundered horse" (M7); (2) "Take the roots of elecampano, big blacksnake root, pepperwood, and adler. Mix with the feed and moisten." (M4).

When a horse stalls blood (Blut stallt), mix rue with vinegar and administer eight days in succession; or let blood at the tendon (die Sparr ode), three mornings in succession" (M26); when a horse has strangury, take a pint of wine and saffron from the store to the weight of a five pence, mix and give to the animal to drink" (M3).

"When a horse cannot stall (so ein Pferd nicht stellen Kann), take wine and pepper berries (Lorcheren), powdered fine, or take soap, insert behind in the body (hinden in Leib) 2 or 3 times a day and he will become well, or give him mangoldsherbage and root to eat; when a horse stalls blood (wann ein Pferd blutet Stallt), let blood three mornings in succession at the spore of the bellot (sporen) or take rue juice and temper it with vinegar of wine and give to the horse to drink eight days in succession; for strangury (so der Hure Windent), take pepper berries, ginger, and put in wine, boil and pour warm down the horse's throat, or take a hose and put in a grant of oats or of rice and give him the horse to eat, or give him pointed burdock roots." (M14).

"For diabetes: Take elder leaves, pulverize them and give to the horse to eat in oats, or give him powdered chalk to drink." (M14).

"Vocht ein Mittel von dass vieh dass Wasser nicht kon laufzen lassen: Nim ein es löfle voll Meister wurtzel bullfer ein löfle voll petzel sammen ein löfle voll rib sammen eine weisse zweibl 9 stück knolzahel zehen 5 jucken kirshe dieses klein unter ein ander gemacht dar zu nim einen halben schochen wein Essig ein half plund lenzol dieses alles klein unter ein ander gemacht und dem Vieh zu 2 mahlens ein geschitt es hillff gewisz." "Another Remedy for cattle that cannot 'stall': Take a table spoon of master wurtzel root, powder a spoonful parsley seeds, a spoonful beet seeds, a white onion, nine garlic bulbs, five ground cherries—all made fine and mixed; add a half scoop wine vinegar, a half pound linsed oil, all well mixed together and given the animal in two doeses, it certainly helps" (M14).
A complex remedy for constipation is the following; the meaning of “vierdel” is obscure. “Ein gutes Mittel vor die Pfleige war sie versteckt sein: Nim schwemmen wurtzel ein halb viertel hassel wurtzel und halb viertell wurtzel um ein halb viertel meister wurtel ein halb viertel Ebers wurtel um halb viertel Aet wurtel halb viertel Libstock wurtel ein halb viertel Meretig wurtel ein halb viertel Kalms wurtel ein halb viertel zum rieben halb viertel Venet gréten ein halb viertel Lorben ein halb viertel schweifel ein halb viertel blauen viertiel ein halb viertel Mench rebarbare halb viertel die ses alles zu sammen Klein gesotten und einen alle Mahl einem esz füll voll unter das erster futter gemacht undt alle Mahl ein Morges Nichten Esz ist probatum.”

(Another for the Eyes) Take an egg, lay it in hot ashes until it is hard, then take olive oil and the yolk of the egg—all well rubbed together—therein a knife point full of tobacco ashes, a knife point full salt, a knife point full oats head stone all mixed together and smeared in the animal’s eye mornings and evenings; it certainly will help. (M14.)

(PLAGUES, EPIDEMICS, FEVERS)

The name pescht was given to any contagious or epidemic disease of high mortality. Viehgranket and vieh sucht were used much in the same way. Koller was perhaps more frequently associated with hog cholera. Old people speak of gelskoller (horse cholera) which apparently was an influenza. The foot and mouth disease was known as kiehgranket. Schelm was any malignant or contagious plague, presumably of demoniacal origin.

The death of any beast in a herd or flock was looked upon as the prelude to more deaths when an epidemic raged in the neighborhood: der dod is eigebroche (death has broken in). After the death of the first, special measures were to be used for the safety of the remaining ones. (1) “If an animal dies give a piece of meat of the carcass with devil’s bit and salt to the others to eat and they are secure from dying.” (M11); (2) “If there is a pestilence in the community, take wild ginger, speedwell, lungwort, garden rue, aspens (Wildertodt), scenece (Kreuzwurzel) of each a handful, and two ounces of fine sulphur, a handful of salt; this must all be made of a powder, kneaded with bread dough and several loaves baked and a slice given to each beast.” (M11); or (3) “Take juniper wood and berries, burn to ashes, thereupon take a elder wood, bore holes in it and full with salt; in this way the salt will not separate (and likewise burn to ashes); then take the ashes of both and half as much salt as was in the elder wood and mix all together and when a cow has the illness give her a spoonful. As a preventative put wormwood in her drink.” (M11).

The above cures indicate that pestilence was at one time regarded as the work of the evil one.

Hog cholera is also known as die sei-granket or die recht sei-granket. The disease was supposed to be carried by the wind. Its primary cause is seen in mouldy feed or in the mildew (mildau) on the feed. Mildew is and was looked upon as the cause of much sickness. When the horses are out in the woods there is little illness among them. Sickness comes in spring when they eat hay that has become mouldy from lying on the ground over winter, or the first swamp herbs, or the leaves of poplar trees.

As a preventative of hog cholera onions were cut crosswise and hung in the stable; or a bunch of onions were hung in the pig sty to absorb the disease; charcoal was fed to the hogs (Lebanon County); “pepperwood-
berries, sulphur, and chalk, of each the same quantity, and give in feed or drink." (M36a). The plant verbena was fed to hogs with indigestion.

"For the Koller of Horses take jujowage, cut up, and mix with the food." (M11).

Another, seemingly prevalent disease of swine with quinsy. "To know this disease: the hog eats nothing, holds its snout to the ground; the throat swells and the animal appears quite blue. Take indigo, the size of a hazelnut, a teaspoonful of gun powder pulverized and mixed with milk fresh from the cow. Five minutes after you have given the above give the swine a large spoonful of tar." (M13).

Wildljejer in swine was cured by inserting a piece of hellebore into a slit in the ear. Wildljejer was also a disease of horned cattle and for this fish oil (Thorn) was to be heated and used as a smeear. (M13).

The gapes in young chickens sometimes reaches the proportions of an epidemic in a flock. It is known as biebser. The gapeworms were drawn out with the use of horse hairs; sweet fern was boiled and mixed with the food.

(HEAD, BRAIN, AND NERVES)

Blind staggerers is a mild form of staggerers, and is regarded as due, mostly, to inordinate eating. In mad staggerers the horse is very irritable and even vicious. To determine whether a horse had staggerers one was to put a finger in his ear. To cure ear ache in a horse, *bruns in seine ohre.*

To cure distemper, vinegar was boiled, and the horse was forced to inhale the vapor by covering a hood over his head; or the horse was washed with a hot decoction of tobacco (Lebanon County); for the Schtemper, give to horse a teaspoonful of sulphur and rosin, pulverized together. (M13).

For sunstroke, the head was drenched with cold water, or blood was let, both as a preventative and as a curative.

Influenza was known as *shippering;* for this tar was steamed, the head of the horse covered with a hood, so as to facilitate the inhaling of the vapor.

"For quinsy *(Runez),* let blood, then wash out the mouth with a warm solution of weak vinegar in which salt-peter has been dissolved." (M13). "For *Kehlsucht* take the outermost white bark of the birch tree, lay on coals so that the horse will inhale the odor. The head of the horse must be covered beforehand." (M13).

For a cough: "fern, potentilla, St. John's wort, white horehound, asplenium, wall-rue, gith, garlic, asafoetida—of each a handful, powder and give a knifetipful. (M13).

"For coughing (of sheep) take coltsfoot and lungwort, press out the juice, mix with honey and administer." (M13).

"Noch ein Mittel vor Jungen faulig: Nim einem jenen ein Junge blinde undt ein Junge blinde Katz undt es in einem haffen undt in wohler wahrhe undt in Eine lach offen gelnem zu einem pulffer gebret und dem Vieh undt dem salt gefuttert so ist es von allen Kranck heiten befreit es ist probatet." (Remedy for 'Lung Rot'). Take of each a young blind dog, a young blind cat, and place in a pot and seal well and place in a bake oven and burn to a powder and give to the cattle with their salt; they will be freed of all illness. It has been proven. (M14).

(HOOFES AND HORES)

The name *faul* *froesch* comes from the German *faul* *Frosch,* meaning a rotten frog. The frog of the hoof is known as *schtrohl.*

Thrush was treated with a pack of clay and salt; a poultice of bran; an application of tar.

"For frosch im schtrohl pack with gunpowder and light with match; or smear with a mixture of gunpowder and lard."

Corns between the *schtrohl* and the *nawd* were burnt out with a red hot iron. Rotten hoof was gotten from wet stapling; in the case of sheep from wet pastureland. Hoofes were greased with vaseline to prevent them from drying out and cracking.

The diseases of the foot were many: "When the hoof has holes (Für die Augen Huhfen) take pure wax, pound it in a hot cloth and apply to the horse; after three days remove, and take bran and salt of like amount, mix with strong vinegar and rub the horse's foot with it." (M14): "for mange of the fetlock joint (Welches Rosz Die Gegen halb hat oder Rebhigt ist), pound glass fine and press pure pork of the thickness of two fingers therein, and bind this hot around the horse's foot and when this has become cold, break it off and scrape the place with a knife until it bleeds, then throw into the wound dust of white vitriol, and pure dust of glass and let remain until it falls out of itself." (M14).

For convex soles (Wenn ein Ross die Sollen Aus Wirft) strew powdered liver thereon and lay hemp tow on it and clap on a cloth." (M50). "When a horse is *strau* or *strau* footed," take unsalted lime, linseed oil, good wagon grease, of one as much as of the other, boil together and apply to the shanks of the horse." (M14).

"When the marrow decreases (Wan Ein Pferdt der Kern Schwindet), take chicken excrement and sift it in a pot and clap it on the horse and the marrow will grow" (M14): or, "Take the pith of rushes (Binzen Kern) and press well on the hoof," or "Take jumper salve and smear on." (M14).

"For foot gall (Fusz galleu), if on the outer side of the leg, cauternize with an iron that is glowing, thereupon lay on rye bread quite hot from the oven and let it on three days and nights, and thereafter take old grease, sulphur, pitch, and pine leaves, mix together and smear the horse with it; or take sheep tow (shafton Ing), "wet and wind around the flux galls (flasz gallen)." (M14).

"For rheumatism of the feet (Für der Gesicht der Füßen), when the horse becomes lame, cut at the foot that is lame until you reach the quick, then make a salve of bacon (speck), "grease, wax, honey, bran, fat, milk goat tallow, pure marrow, olive oil, and resin—of each as much as of the other—boil together; this salve is good for all wounds at the legs." (M14).

"If one cannot find the suppuring spot in the foot, one is to break off the shoe, pour cold water on the foot and there where the water drains off one is to seek for the spot, open it and pour in hot tallow and then replace the shoe." (M14).

*Heller: Strau Fuss, eine Pferde-Mauke; strau fussig, fratt, unruissig, zwischen den Fesseln bei Pferden, die dann gern die Streu aufsuchen."

**Flossgallen and Fuss gallen are synonymous.
"When a horse is nailed in the quick (Ver nagelt ist) break off the shoe, and take well boiled resin and old smear and bind on the horse; if you wish to know which is the troublesome nail, pour cold water on the hoof and where the hoof becomes dry soonest there the nail lies." (M14).

"If a horse has overtrodden itself (Waan sich ein Pferdt ver Treten Hau), cut off of the foot, drop in sheep's tallow and wax, heated together; or take tallow, grease, sulphur, honey, olive oil, and oil of spike—of like amounts—and drop warm into the hoof; it will help." (M14).

"If a horse is hoof bound (So ein Pferdt den Fusv. Zwan hat), boil wheat in lard so that it becomes soft, then pound, and bind over the horse's foot or hoof with a wollen cloth." (M14). "For split feet (gespaltenen Fusz der Pferdte), lay on a pack (zette) of dark flour with the white of an egg and the split will close up." (M14).

"If a horse has cleft hoofs (Geschrunodten Fusz), take sheep tallow, salve him therewith until it heals; if however, the pus has broken out above, put powder of a wolf's tongue therein." (M14). "If a horse is full hoofed so that the hoof splits (Waan ein Pferdt Sehr Hauftig ist oder das sie Reissen) take coldfoot, herb and root, pound well in a mortar and add old grease and apply to the hoof and when they become dry the hoof will grow and the split disappear." (M14). If a horse has corrupt hoofs (Waan ein Pferdt Hote Hauft hat) take cow dung, horse dung, and linseed oil, boil together and clap when cold on the hoof of the horse twice a day, or take, wax, pine resin, pure lard, and honey, temper (temperir) it and smear the hoof." (M14). "If the hoof opens at its rough haired crown (Wann sich der Hauft losz aff den Preiz), take a quarter of olive oil, a quarter of deer tallow, three half ounces of turpentine, and boil together." (M14). "If a horse has caked hoofs (Wann sich Ein Pferdt verboallet hat), break off the shoe and knock off the ball and lay fabric with water upon it every day." (M14).

Hollow horns of neat cattle, the result of general debility, were regarded as a special disease due to occult influence. A small gilllet (nagelbohren) was used to bore a hole in the horn and warm milk or a few drops of turpentine were squirited in" (Lebanon County); "bore holes in the horns and insert camphor to the size of two wheat kernels and grease turpentine over the neck and the back." (M13).

Associated with hollow horns was wolf am schwanz (wolf in the tail). In this case the tail was cut where the coccygeal bones were broken and four to twenty drops of blood were drawn. The incision was then bound up (Lebanon County). An animal with hollow horns and wolf in the tail was supposed to perish within three days. The latter disease was also regarded as due to occult influences.

"When a cow has indigestion, she has hollow horns and wolf in the tail. Bore a hole in each horn and inject some of the cow's milk into it. If there is no bleeding she is seriously sick. Lance the tail and put salt, or salt and pepper, or soot on the bony part of the tail and bandage it. Make a ball of elder bark or of the fuzz which collects in wollen clothing and make her swallow it by pushing it down her throat, or pour salt water into her ears. This will restore the cud, i.e. cure the indigestion." (F1). A cow's tail was to be cut, however, only in winter (Lebanon County).

(SWENNY)

For sweeny, the part afflicted was washed with water or with urine; smeared with a smear of ground rye heads and earth worms fried in fat (Lebanon County). Resort was had to blisterings, seeti, and rowels. The skin was cut open and a strip of leather was worked in and through to another opening. This caused festering—es edebnt—(Lancaster County). A rowel, called en Gaul raut, was thus: an opening was cut into the skin and turpentine was blown in through the hollow end of a goose quill.

For ailments for which there do not seem to be any natural causes sympathetic cures were employed. So also for sweeny: "Fry out a half pound of old bacon and strain, then add a half pound of lard, three small handfuls of salt, and let set until lukewarm, then add three eggs and a half gill of spirits of turpentine. Mix well. Prepare this in the last half hour of the old moon. Smear on the third, sixth, and ninth days of the new moon." (M2).

A brauch cure for sweeny in animals and white swelling in man used within late years was thus: "Take up a stone worn smooth by drippings from the eaves. Pass the stone with the side that lay on the ground from the shoulder over the afflicted part down to the ground. This do three times. Then replace the stone to its former position." (Oral).

If one is riding or driving and by chance sees the new moon, let him dismount and grope on the ground. Let him take the object which he first grips in his hand and stroke the sweeny three times. Thereafter he should throw the object backwards over his head without looking after it. (M3).

A brauch remedy:

"Schweine, ich beschwöre dich; Fahrr aus dem Mark in das Bein, Fahrr aus dem Bein in das Fleisch, Fahrr aus dem Fleisch in die Haut, Fahrr aus der Haut in die Har, Fahrr aus der Har in die Ert.
Im Namen XXX."

Sweeney, I adjure thee: flee from the narrow into the bone, flee from the bone into the flesh, flee from the flesh into the skin, flee from the skin into the hair, flee from the hair into the earth. In the name XXX. (Oral).

(LUNGS AND RESPIRATION)

It should always be borne in mind that schnieine, schonenring, and Schwinden were not only used for atrophic conditions but also for any general wasting away, which latter was at times more particularly called Schwindsucht.

A horse with beavers is windgebrochene, ab im wind, pelt, hieney. For beavers, burdock root was fed with the short feed; calamus root; sumac seed; hog's fat; a half teaspoonful of indigo in molasses. For langejaul a plaster of Spanish flies was used. Calamus root and sumac seeds were also fed for general debility.

"To discover whether an animal has a healthy or foul lung or liver, if the eyes are red they are healthy and thriving but if they are pale like a turtle shell (Schuld), then the lung and liver are foul. Such being the case,
burn Juniper bushes (Wachholderpusch) that have pith (die Kern haben) and take the ashes and make a lye and add a little salt. Give to the animal to drink three or four times, morning and evening.” (M30).

“If the lungs of an animal work upwards (Wenn einem Vieh die Lang aufsteigt) take of its droppings (eichen Mist) and give to the animal to drink about the time of sunset.” (M26).

An animal that wastes away, for seemingly no cause whatsoever, has the schwindsucht or darsucht, or is hidebound (hautfasscht). The last term is used for animals that will not be fattened, no matter how much food is given them—sie drickle oft—they dry up, as it were.

“When a horse dries up and will not gain in weight, take hazel twigs, crabs, egg shells, gentain, southernwood and tenugreek, pulverize and give to eat with the short feed,” (M26).

“Ein Mittel vor die Lungen faulen: Nim erle holtz undt bohr es auss undt full es mit saazt undt in einer back offen gethan darzu rosze bine alte schuh boten buern bienen schwam dieszes zu einem puller gemacht und den vieh unter dem saltz guter esz ist ein gut mittel.” (A Remedy for Lung Rot: Take alder wood, bore it out and fill it with salt and place in a bake oven, put to it horse bone, old shoe buttons, “buern keinen schwam.” These made to a powder and fed to the cattle with their salt; it is a good remedy. (M14.).

“Wan Ein Pferdt die Lunge Zu Samen Zeucht Widder das Hertz Blatt: Nim brnen gesrzen der zimlich ist undt gib desn Pferd zu Essen Esz wird frisch wirted gesundt.” (When the Horses Lungs draw together against the heart plate. Take water cress that is suitable and give to the horse to eat; he will become hale and well. (M14.).

(SKIN DISEASE)

Gretz was “the itch,” mange, or any itching skin disease; Rauze was usually applied to severe, scabby, or bloody scratched cases of the same; Mauke was an eruptive skin disease.

Rotblie was used not only for various skin symptoms of the crysipelas type but for inflamed swellings, inflamed limbs that caused stiffness, and inflamed swellings of the udder.

For rotblie im eider—in the udder of a mare or cow—the udder was to be rubbed by a woman with her petticoat. For crysipelas, a wash made of alum and sweet cream was used. Clean fresh lard was used for zetter (tetter).

When the skin was bound or grown fast, leaven was given to the animal to cause an expansion. The skin of a horse was washed with cow urine to give it new life and cause the growth of a new skin.

“For the Ausschlag which covers eyes, mouth, and throat like a white bark, take an edged piece of wood or silver and shave or scratch the cattle at the afflicted places till blood flows, then smear with hog’s fat.” (M11).

“Cattle struck with a willow switch were believed to become afflicted with a mysterious malady called wedersucht. As far as we could learn wedersucht is a wasting away disease—a kind of abnehmen. The same idea underlies the belief that a child struck with a willow switch will no longer grow.

Fogel names this mysterious malady as being partly gebkasser, or edema; “If you strike cattle or horses with a willow wand they will emaciate or have edema.” Here he speaks of two separate ailments, emaciation and edema. The former is probably identical with weidesucht.

“For die Reppen: Nim ungeschten Kolek undt neu gelegta ever Klar thue esz unter ein ander scherre im dasz haar ab undt bindt esz darauff oder nim Rein bergen schmier Forberre undt queck silber zvey seckel nisz wurzelt und salbe dasz pferdt damit Es Hifft.” (For hair matted sores. Take unslacked lime and newly laid white of eggs, mix, cut his hair and bind it thereon, or take pure (‘bergen’) grease, hay and quick silver two (seckel nisz) roots and salve the horse therewith: it helps. (M14.).

“Hai Ein Pferdt Blut Roszen: Nim schmer Nessel leim hack Eszh wohl unter ein ander nim heishe esz weichter herausas.” (F a horse has blood colored skin warts. Take grease, nettles, lime, chop well together, take hot ashes; then it will yield. (M14.). “When a horse is raudig, (mangy) take the droppings of chickens, put into a large barrel, pour water upon it and let set three days and three nights; strain through a cloth and use as a wash. (M11.).

Schaubiness was, apparently, a very common ailment among sheep, due to wetness, much rainy weather, over-driving, or overheating, which appears as a whitish scab on the skin.” (M11.). For it, at its first appearance, one was to use as a wash, white polye in water, and as a further treatment smears with a salve of tar and turpentine. (M11.).

Tar was a common ingredient of smears for sheep: “For worms between the toes that have the appearance of a bunch of hair, cut open the place and draw out the worms without washing them, then grease with tar and fat.” (M11.).

“Wan Ein Pferdt schupig ist: So wasch die Stätte wo esz schuppigh mit harn undt guter laugen nim der nach sauertei binde im darauff 3 tag.” (When a Horse is scaly. Wash the place that is scaly with urine and good lye, afterwards take leaven and tie on three days. (M14.).

“Welches Pferdt Rautig ist: Washe die rauthen mit Laugen wormen wermuth gesotten bisz sie abgethet muz dann schwefel frunspon undt alme schmher Eine sable darauss schmirt dasz pferd mit der Sonnen Esz wirt gar schöne dar Nach oder nim Eychen wasser undt Reib dasz Pferd damit.” (When a horse is scabby. Wash the scabs with a warm lye of wormwood boiled until they disappear, then take sulphur, verdigres, and oil grease; make a salve from them, smear the horse in the sun; it will go away overnight, or take oak water and rub the horse with it. (M14.).

(WOUNDS, CUTS, BRUISES)

Saltwater and turpentine were frequently used as antiseptics to clean out wounds. A salve was applied to hasten the healing of the wound.

For a coliar gaul, sweet oil was used as a smear (Lebanon County); also a mixture of water from unslacked lime and linseed oil.” (M4.).

Plasters for open wounds: “Hog’s fat mixed with burned shoe soles” (M3); “fish oil,” resin, verdigrise, and copperas” (M26); “hemp seed and housewort pounded together, the juice drained out and made into a plaster.” (M23).

When a horse is kicked, a quart of vinegar is to be boiled down to a pint, a half pint of salt and three loads

5 Fischdron. The lamps in which fish oil was burned were called dromlichter.
of powder to be added and then applied warm to the injured part. (M35c).

Shoe soles seem to have been a favored ingredient of smears: “Bind up a spoonful of flour and a spoonful of salt in a rag, and let lie overnight, in glowing coals. Remove, pulverize, and apply to wound. Then take old shoe soles and burn them, pulverize and fry in hog fat. Smear the back of the animal with this smear.” (M3).

“When an animal has been horned and the wound is large, wash out the wound with salt and take bones from the carcass of a horse, burn to powder, mix with calcined alum, make a small salve and apply.” (M30).

A variety of the “Wound wood” remedy comes from the year 1805: “Take peach or hazel wood of a year’s growth and cut into three pieces. Take each piece separately and blood its end with the blood of the wound. Repeat three times always in the same order. Then follow the same procedure with human excrement. Thereafter wrap the sticks in paper or linen cloth and preserve in a chimney or some such place that is dry and warm. Then tie up the wounds.”

To still the synovial fluid (glit wasser) in wounds at the limbs, one is to feed hemp seed, in quantity as one will, a few mornings in succession; and to heal the wound, one is to make a hot mixture of fat and tallow and squirt it into the wound. (M3).

“For white swelling of sheep, take sweet milk, of a cow freshly come to milk, a toad. and some alum. Squirt the milk into the wound and wash out the wound with it: then tie the band on the wound. Do this for three weeks.”

(“Wan Ein Pferdt Gehecht wirds Wo Von Esz ist: Nim Kren ten gespey im Meyen undt lasz Wohl durc wergen undt bindt esz dem Pferdt uber dem shaden lasz esz daruff legen bissz esz heilt.” (When a horse is wounded. Take toad spawn of the month of May and let it become completely dry and tie it on the horse on the hurt; let it lie until it heals. (M11).)

“Wan Ein Pferdt geschoszt wird und die Kügel nicht bekommen Kan: Nim Korn wurzel undt siede sie undt bindt dem Pferdt auff so zeugt sie die Kügel in Einen nacht heraus oder nim Haansen schmalzetz und Krebsd undt stozes es unter ein ander binde Esz dem Pferdt auff die Wunden so Zeucht es die selbe herausz.” (When a horse is shot and one cannot get at the bullet. Take rye roots and boil them and tie it on the horse; it then draws out the bullet in one night, or take rabbit lard and “Krebs” and mix together and tie it on the horses wound, it then will draw out by itself. (M1)).

“Tom Wilten Fleisch: Wasche ihm, die wunden mit wein dasz in Nestel samen gesetzten sey undt der auff Grumspen.” (For Wild flesh. Wash his sores with wine that has been boiled with nettles and afterwards verdi-greys. (M14)).

“For das Glet Wasser: Nim Hutdes bein und strege Esz ein Esz musz al zu puffer ver brandt werden esz Halftz.” (For the “Glit Water.” Take dog bone and reduce it to powder in a mortar, and burn it; it helps. (M14)).

(LOSS OF THE CUD)

The loss of the cud is spoken of as der edrich jerehre. The cud is also called widderkau.

To restore the cud, scrapings from the dough trough were fed; balls of hard lard (schnall balle) were thrown into the throat; mackerel brine (mackrel back) was given to drink; the cud of a chewing cow was transferred to the ill one; the cow was given to drink tea made from tansy; unsalted butter, mixed with gunpowder, was fed (Lefanton County).

Fogel translated stillich jerehre as indigestion and gives the following: “Fed old fashioned yeast;” give onion sandwich to eat; steal a dish cloth or bread and feed it; go to neighbor and without speaking take a piece of buttered bread and feed it; feed sauerkraut or mackerel and “feed the fuzz that collects in clothes” (F1). The use of bread and salt indicates that the loss of the cud was looked upon as due to witchcraft.

(HYDROPHOBIA)

Madness was communicated by bite and by the froth; the froth falling on a person was as dangerous as the bite. The bite of a mad cow, horse, or cat was as dangerous as the bite of a mad dog.

“If a heifer is bitten by a mad dog, take linseed oil and lime and mix and smear on the wound” (M4); or “take garlic, pound fine, and rub on wound, and then take burdock root pulverized with salt and lay on as a plaster (M19b);” “take red earth, ‘bruns darau’ and make to a dough and tie on the bite and drink very sour, every hour a half gill” (M11); “as soon as you discover the bite lay on a toad that was stuck through with a pointed piece of wood on Aug. 30, between two Mary days, and well dried in the sun, it will draw out all the poison and it is to be wished that every person who fears God and loves himself would always have such a toad at hand” (M11); “pour garlic and rub on bitten part” (M11); “large and small burdock root, powdered, mixed with salt and laid on” (M47).

Madness was sometimes conceived as being due to occult powers. In such cases for man and beast one was to write the following on a piece of paper and give to eat: “X haga XX maga XX paga X.”

This would surely help, but if given to a human being, it was to be done before he slept and after taking it he was to be kept awake for twelve hours. (M11).

For madness in man or beast a piece of paper upon which the following was written was given to eat:

<table>
<thead>
<tr>
<th>B</th>
<th>M</th>
<th>A</th>
<th>S</th>
</tr>
</thead>
</table>

or in the form

| B | A | S | E | M | A | S |

The bite of a poisonous snake or of a spider was feared equally with mad dog bite: “For a snake bite take red ground out of the earth and ‘bruns darau’ and make a clay out of it and tie on the wound; let lie twelve hours and then repeat.” (M11).

There was also danger in the early days of wolves of having cattle bitten or torn by them: “As a protection against wolves, give every animal on the first Saturday in May dried wolf's meat, pounded to powder, and they are protected an entire year against the wolves. It must be done, however, before sunrise.” (M34a).

* Sauerkraut, sauerdike, are scrapings from the kneading trough or dough tray.
** The brine of sauerkraut or mackerel.
The Protocols of the Council and Revenue Chamber of Baden-Durlach, preserved in the General State Archives of Baden, at Karlsruhe, are the source for the present list of persons who received permission to emigrate.

The petitions for emigration were handled in the sessions of the Council and then referred to the Revenue Chamber, which formally pronounced the manumission and fixed the emigration taxes.

As far as the identity of the emigrants cited in the protocols is established with certainty, or probability, the dates of their arrival in Philadelphia have been noted from the ship lists published by Hinke and Strassburger and the number of the relevant list cited in parentheses under the abbreviation HS.

1. ARMBRUSTER, JACOB—of Söllingen, with wife and three children (Pr. 833 Nr. 906, Pr. 1336 Nr. 1058), September 27, 1752 (HS 191 C).

2. BERTSCH, GEORG—citizen at Königshaus, went to the "New Land" with his second wife and the youngest child of his first marriage, on account of continual quarrelling with the children of the first marriage (Pr. 834 Nr. 1196), September 29, 1751 (HS 173 C).

3. BIETICHOFER, PHILIPP—of Söllingen, without specifying goal of emigration (Pr. No. 1303, Pr. 1336 Nr. 1670), September 27, 1752 (HS 186 C).

4. CAMMERER, JOSEPH—of Stein, with wife and children (Pr. 833 Nr. 756, Pr. 1335 Nr. 769).

5. DIHULING, CASPAR—from Weiler, had the Tithe (Tenth Penny) to pay (Pr. 1336 Nr. 1522).

6. EHRICH, HANNS (GEORG), of Königshaus, manumitted on account of poverty, goal of emigration: Pennsylvania (Pr. 854 Nr. 1196, Pr. 1336 Nr. 1427).

7. FINK, FRIEDRICH—of Königshaus, goal of emigration: Carolina (Pr. 854 Nr. 1197, Pr. 1336 Nr. 1428).

8. GRABHOFER, EMANUEL—of Königshaus, goal of emigration: Carolina (Pr. 854 Nr. 1194, Pr. 1336 Nr. 1430).

9. HAUSHALT, LORENZ—of Söllingen, without specifying goal of emigration (Pr. 1335 Nr. 906), October 23, 1752 (HS 191 C).

10. MÜSSLING, JACOB—of Söllingen, with wife and children, without specifying goal of emigration (Pr. 853 Nr. 996, Pr. 1336 Nr. 1081), September 27, 1752 (HS 186 C).

11. REISER (REISTER?), JACOB—day-laborer, of Stein, had the Tithe to pay, goal of emigration: Carolina (Pr. 853 Nr. 1, Pr. 1335 Nr. 258), September 27, 1752 (HS 184 C).

12. SCHNEIDEMANN, GEORG FRIEDRICH—day-laborer, of Stein, had the Tithe to pay, goal of emigration: Carolina (Pr. 853 Nr. 2, Pr. 1335 Nr. 229).

13. SEIZ, JOHANNES—from Russheim, with wife and 3 children to Pennsylvania, had to pay no emigration taxes, "on account of their extreme poverty" "um deren durchschnitt Armut willen" and "since they are leaving the country really as beggar" ("da sie als pure Reiter aus dem Lande ziehen") (Pr. 853 Nr. 854, Pr. 1336 Nr. 1054), October 23, 1752 (HS 191 C).

14. SPATZ, GEORG MICHAEL—of Söllingen, with his family manumitted without payment of taxes for emigration to America, "on account of great poverty" ("um grosse Armut willen") (Pr. 854 Nr. 1200, Pr. 1336 Nr. 1339, September 27, 1752 (HS 186 C).

15. STEINWENDER, DANIEL—of Stein (Pr. 853 Nr. 577, Pr. 1335 Nr. 770).

16. TIEFENBACH, MRS.—the wife of CASPAR TIEFENBACH, who has already gone from Graben to America (August 13, 1750, HS 184 C), with her children, who were so poor, that the community declared itself ready to advance the travel money (Pr. 853 Nr. 962, Pr. 1336 Nr. 1055).

17. VETTER, ADAM—of Königshaus, manumitted gratis on account of poverty, goal of emigration: Carolina (Pr. 854 Nr. 1195, Pr. 1336 Nr. 1290).

18. WEISS, CONRAD—of Söllingen, without specifying goal of emigration (Pr. 1336 Nr. 1670), September 27, 1752 (HS 186 C).

19. WOESSINGER, MATTHIAS—of Darmstäd, with wife and 4 children (Pr. 853 Nr. 573, Pr. 1335 Nr. 821), October 20, 1752 (HS 190 C). WESSNER.

20. XANDER, DAVID—of Söllingen, with wife and children (Pr. 853 Nr. 955, Pr. 1336 Nr. 1095), September 27, 1752 (HS 186 C).

21. ZIMMERMANN, DAVID—of Berghausen, with wife and 5 children, without specifying goal of emigration (Pr. 1336 Nr. 1081), November 22, 1752 (HS 195 C).

Colonial Button Mold

The collecting of buttons has become a major hobby in the last few decades. Persons of an aesthetic turn of mind find in buttons miniature examples of every art and craft. Those of historical and archaeological bent find the history of mankind told in buttons from the stone age to the present. The American political button may date from the Pitt No Stamp Act 1766 button found about 1950 in Pennsylvania by an archaeologist digging at a Susquehanna river site.

The picture buttons of the Victorian era illustrate every myth, legend, opera, play, fairy story, poem, painting, event or fancy which struck the button manufacturer as a salable idea. These pictorial buttons of the nineteenth century are especially popular among button collectors, but the handsome buttons of our ancestors, the simple, useful, plain buttons of bone, horn, wood, shell, pewter, brass, cloth, as well as the elaborate and exquisite buttons made by gold and silversmiths, have a special charm of their own which brings us into intimate contact with the frontier pioneer and the city grandee of our first century in the New World.
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In the two-month period between August 1, 1957, when the Certificate of Indebtedness program to raise $30,000 was launched, and October 1, 1957, the following members of our Dutchman family subscribed $5,900:

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Michigan: John E. Fetzer, Kalamazoo; Minnie Dubbs Millbrook, Detroit.

New Jersey: Edith M. Moser, Weehawken.

New Mexico: Herbert B. Gerhart, Raton.

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