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EASTER CUSTOMS in the Lehigh Valley
MARTHA S. BEST, Walnutport, Pennsylvania, is an elementary school principal in the Lehigh Valley and an authority on customs of the year among the Pennsylvania Germans, particularly Christmas and Easter. In this article, written from information collected in 1960, she gives our readers an overall view of the celebration of Easter, both in its liturgical and folk aspects, among the varied ethnic groups that make up the population of the Lehigh Valley area.

CLARISSA SMITH, Broomall, Pennsylvania, is a housewife and correspondent for the News of Delaware County, published at Upper Darby. A native of Minnesota and a graduate of the University of Nebraska, she is a naturalized Pennsylvanian and is Chairman of the Restoration Committee of the Thomas Massey House (1696) in Marple Township. Her husband, Rolland H. Smith, is an engineer and a member of the Marple-Newtown School Board.

DONALD R. FRIARY, New Paltz, New York, spends his winters teaching at the State University College at New Paltz, and in the summer is academic director of the Summer Program in Early American History and the Decorative Arts, Heritage Foundation, Deerfield, Massachusetts. At present he is finishing his doctoral dissertation, on Anglican Church Architecture in the Middle Colonies, in the American Civilization program at the University of Pennsylvania. His article in this issue deals with the architectural heritage of the Colonial Welsh settlers of Pennsylvania and pioneers in its study of Pennsylvania's Welsh church architecture.

AMOS LONG, JR., Annville, Pennsylvania, is well known to the readers of Pennsylvania Folklife as author of a series of articles on the small outbuildings on the Pennsylvania Farm. The latest in the series appeared in the Winter 1966-1967 issue (Vol. XVI No. 2), and was entitled "The Woodshe". Others have dealt with the bakeoven, the corncrib, the smokehouse, the summer kitchen, the food-storage cellar, and the privy.

DR. PHIL. R. JACK, Brownsville, Pennsylvania, a member of our Editorial Committee, has his Ph.D. from the University of Pittsburgh and has made the folk-culture of Western Pennsylvania his lifelong study. He teaches at the California State College in Western Pennsylvania and is at present directing research in folk and ethnic cultures of the area. Among his other articles for Pennsylvania Folklife have been "Amusements in Rural Homes around the Big and Little Mahoning Creeks, 1870-1912" (Spring 1958); "Western Pennsylvania Epitaphs" (July 1964); and "Folk Medicine from Western Pennsylvania" (October 1964). His present article pioneers in giving an overall analysis of the symbols and epitaphs in one Western Pennsylvania cemetery, 1787-1967.
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Baptism and Confirmation:
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By MARTHA S. BEST

“My Judy and Bobby have never received a hard-boiled egg at Easter time. Although the Easter Rabbit brought eggs for the children, he never left hard-boiled ones in their baskets,” said Margaret Brown, now of Dallas, Texas, as she viewed the display of decorated eggs at the Folk Festival. A transplanted Pennsylvanian, Margaret was anxious that her children should learn about the folk customs that she had known and cherished as a youngster. In order to whet their appetite for more information, I decided then and there to take Judy and Bobby on a tour of their mother’s native Lehigh Valley. Furthermore, what could be more delightful to the young in heart than to be able to witness two Lenten periods in one state: the first according to the Gregorian Calendar and the second according to the old Julian Calendar?

The religious observances of Lent are naturally the most significant. Among different denominations, various concepts are attached to the services. To all Christians, Easter symbolizes Christ’s giving of himself for Mankind; so permit me to mention a few generalities without discriminating against any faith.

Palm Sunday

The Cathedral Players of Cathedral Church of the Nativity, Bethlehem, presented “Everyman,” the 15th Century English morality play, before a congregation of 400 people.

A dedication service for hymnals and new choir gowns was held in Emmanuel UCC Church of Lansford.

In the Parish House of St. John’s Lutheran Church, Slatington, Nursery Care (baby-sitting) was provided for the church-goers through the courtesy of the Mother’s Circle.

A cantata was offered in Jacob’s UCC, Weissport.

At St. Stephen’s Lutheran Church of Bethlehem, a closed circuit television set in the Sunday School rooms permitted more people to take part in the services.

We liked the simple dignity of the white cassocks worn by both boys and girls for confirmation ceremonies in local Protestant Churches. In compliance with the wishes of several Synods, a two year period of instruction for catechumens, to replace the one year period, was instituted. This year’s Juniors were given certificates of recognition as they were promoted to the Senior class. However, Whitsunday is gaining in its bid for confirmation rites.

Since Palm Sunday commemorated Christ’s triumphant entry into Jerusalem, blessed palms were distributed in Roman Catholic and Episcopal Churches.

These palms were placed in vases or in the arms of the statue of the Blessed Mother. Frequently a holy picture was the center of a wall-hanging of the palms.

I have seen a mother place a palm under the pillow of a sleeping infant. The purpose was to protect the child as the mother left him unattended while she hung the family laundry on a line outdoors or did other chores which took her away from the immediate reach of the baby.

* UCC is now the standard abbreviation for the United Church of Christ, formed in 1957 through the union of the Congregational-Christian Churches and the Evangelical and Reformed Church.

Altar of Zion Stone Church, Kredersville, Decorated for Easter Sunday.
in the Lehigh Valley

Through the kindness of Mrs. John Ozalis of Palmerton and Mrs. Della Fabian of Scranton, we secured beautiful items made of palms. The largest creation was a cross, the upright being 10 inches long, formed of many, many, overlapping loops. Each loop was made of one palm split lengthwise eight times.

Other gifts, although extremely fragile looking, were to be worn as corsages on ladies’ dresses or on the lapels of men’s coats. One resembled a Christmas wreath, about two inches in diameter, each piece of this arrangement being only one-sixteenth of an inch wide; another was a three-sheaf braid; the third had a silver embossed chalice encircled with a wreath and mounted on green felt.

During Passion Week

On South Mountain, Bethlehem, a cross 60 feet high and 40 feet wide was erected on the same standard as the star which shines during the Christmas holidays. Its 125 lights were turned on daily from 6 P.M. to midnight.

Cross Made of Palms

There were fifteen-minute evening programs of music from the new Miller Memorial Carillon, Muhlenberg College, Allentown.

Maundy Thursday, Holy Thursday, is known to the Pennsylvania Dutch as Green Thursday. As we drove through the rural areas, we saw many women gathering dandelion flowers. Children obtained a little spending money by selling dandelion to locally owned stores. This retailed at forty cents “a mess” (a pound). This “green” was eaten to insure good health for the next year.

The Goodwill Committees announced that they would continue the custom of recent years, namely to serve refreshments following the Maundy Thursday and Good Friday evening communions.

Slatington was very typical of Lehigh Valley communities in its understanding and tolerance of all religions. The Slatington Ministerial Association had sponsored combined services for each Wednesday during Lent in these churches: Salem Welsh Presbyterian; Trinity Evangelical Congregation; Bethel Congregational; St. John’s Lutheran; First Presbyterian; First Baptist. Three-hour Services from 12 noon to 3 P.M. were held in St. John’s United Church of Christ on Good Friday.


Easter Decoration, Holy Trinity Lutheran Church, Palmerton.
Also on Good Friday, the Palmerton Ministerium sponsored the services in Trinity Evangelical Congregation Church.

Joint services were held in Jerusalem Union Church, Trachsville.

The classic film, "King of Kings," was shown in the Colonial Theater, Allentown. There was no admission fee.

All city, county, and state offices were closed. School children enjoyed their vacation. Post offices were open as usual since it was not a federal holiday. A number of stores closed from noon to three o'clock to allow employees to attend church.

We stopped at the well-kept farm of Mr. and Mrs. Clarence Weida, Best's Station. We heard again about the folk belief: the fields were lying idle because no farmer would cultivate the soil on this sacred day as Jesus had been buried in the ground.

On Saturday, the Holy Trinity Russian Orthodox Greek Catholic Church of Catasaqua had Easter basket blessing at 1:00 P.M. and 11:30 P.M. in the Church Hall.

In the Catholic Churches, Easter masses began at midnight Holy Saturday after the Vigil, but there were regular masses on Sunday too.

From midnight Saturday to Sunday dawn, Moravian trombonists moved through Bethlehem playing appropriate music. Eight Moravian congregations gathered at the Central Moravian Church to hold their 216th sunrise service, the oldest worship of its kind in the United States. The group concluded its devotion at the Old Moravian Cemetery, God's Acre, adjoining the church.

**Easter Sunday**

The greatest turnout came on Easter morning, when everyone looked forward to the radiance of the Resurrection. Churches were filled to capacity. Visitors who shared the same faith were invited to receive the Sacrament. Liturgical cloths of solemn black (Good Friday) were replaced by those of gleaming white. Here too, the churches followed the good neighbor policy by loaning cloths to others of less fortunate circumstances.

The hymn-writer who penned, "In the beauty of the lilies, Christ was born across the sea," would have been well pleased could he have seen the profusion of these flowers in our churches and sickrooms. Plastic had come into its own. Enduring though they may be for memorial pieces on the cemeteries, the plastic lilies could not surpass the loveliness of the natural plants.

The Young People's Society, under the leadership of Gerald D. Biery, had designed and carried out the floral arrangement for the altar of Zion Stone Church, Kreidersville.

As we left Holy Trinity Lutheran Church, Palmerton, we spied Mrs. Charles Yale and Mrs. Howard Witham, dressed in their Easter finery. Mr. Witham, very obligingly, furnished us with a photograph of the church altar.

A light breakfast followed the Easter Dawn Services of the Westminster Presbyterian Church, Allentown.

St. John's Lutheran Church, Coplay, held German Easter Dawn Services and Holy Communion at 6 A.M.; English Communion at 9 A.M.

St. John UCC, Fullerton, had a time set aside for Communion for the aged and infirm.

The Salvation Army, Major Neil Hood in charge, had morning worship at 11 A.M.

At Grace Methodist Church in Catasaqua, New York stage and television star, Jacquelyn McKeever, sang Handel's "I know that My Redeemer Liveth," and worshiped with fellow members.

In Cetronia's Grace EC,* a color film, "The Power of the Resurrection" was shown in the evening.

The 19th Street Men's Bible Class, 19th St. Theatre, Allentown, had the Honorable Donald V. Hock as speaker for the twenty-first consecutive time.

After the mass, the traditional Easter breakfast in Catholic homes included hard-boiled eggs, baked ham, beet horseradish, paska, and egg roll. These foods were included in the baskets when they were blessed. The head of the family began the meal by dividing an egg and sharing it with the others. Horseradish, representing gall, was placed on each portion.

The "paska" is a rich, round bread with elaborate ornaments made of dough. The central dough ornament is the cross. Just thinking about the bread baked by Mrs. Walter

* EC = Evangelical Congregational, a denomination formed in 1922 when a remnant of the United Evangelicals declined to enter the union which produced the Evangelical Church.
Marzinsky, Egypt, and by Mrs. William Koran, Walnutport, makes my mouth water.

Nearly always included on the menu is another distinctive bread, the “babka.” This rich yeast-raised cake-bread is baked in a tall cylindrical pan. The babka loaf is iced or glazed and has the letters XB (Christ is risen) inscribed on it. It should be sliced in rounds, across the loaf. The bottom crust is always put in place to protect the remaining shares. The last person served gets the top slice with the icing.

The recipes for many of these breads originated in Europe, but are not indigenous to any specific country.

Mrs. John Babayak, Walnutport, had recounted for us that the Czechoslovakian children always received a raised bread as one of their Easter gifts. The bread had the shape of any animal, as the rabbit was not associated with Easter. We were thrilled to learn that Mrs. Peter Pahula, Walnutport, baked lovebirds for her two youngsters.

The local radio station, WKAP of Allentown, as part of its public service, upon request mailed recipes for a braided bread to its listeners. Mrs. Esther Harter Bittner, Slatington, surprised her guests with this lemon-flavored delicacy.

Another loaf, probably of Italian origin, resembles a basket. Mrs. Russell Stuber, Walnutport, placed raw eggs dyed with pure food coloring in the batter. As the baking process took place, the eggs became cooked. Each person was served a wedge of the bread with an egg in it.

Mrs. John Papay, Slatington, has been making the egg rolls for many years. She beat one dozen eggs and added a quart of milk, plus two tablespoons of butter and a pinch of salt for flavoring. As this simmered, she stirred it with a wooden spoon. When it started to curdle, she poured it into a linen cloth, shaped it like an egg, tied the cloth and hung it on
There were cocoa nut c re a m eggs, m a r s h mallow chicks, and sliced this roll a nd r e [e rr ed to it as pinw ee l s.

Consider the candy too sweet as two pounds of powdered sugar a nd the mixture is rolled and coated with bitter chocolate. A touch of paraffin in the chocolate causes a glossy effect.

Mary Cartwright, Walnutport, brought me samples of these confec tions. As a sign of the times, one chain store offered at intervals.

Our senior citizens are usually quiet and reserved with no penchant for an active social life, but they do enjoy companionship of folks of their own age. The Golden Age Club at the Salvation Army held a post-Easter hat parade featuring original creations by both men and women.

The service committee of the Quota Club of Allentown entertained the women patients of a Rehabilitation Group at Allentown State Hospital. The patients chose old hats, which had been gathered and cleaned by the Quotarians, and trimmed them according to their own likes. The patients received bags of candy and vials of perfume from the club.

Dinkey Memorial Sunday School, Ashfield, sponsored a community egg hunt on the church grounds.

The Fullerton Lions Club, Fullerton Post 367, American Legion, and Fullerton Fire Co. contributed eggs for a hunt on the playgrounds. Three area hunts were planned for groups up to 4 years old, 5 to 9, and 9 to 12 years inclusive. Prizes were awarded for marked eggs.

Here and there, we spotted Egg Trees, but they were few and far between. My own contention is that you can gauge the popularity of anything by the manner in which the schools have accepted it. I questioned thirty-five elementary teachers and learned that there was only one egg tree in the thirty-five classrooms.

Dr. Pauline Hinkle Wells used driftwood for the Jelly Bean Tree on the punch table at the party for the Rehabilitation Group at Allentown State Hospital.

The Homer Gaumer family, Allentown, had placed their cut birch tree in a bucket of water and it was sprouting new leaves. It was trimmed with 200 colored egg shells interspersed with blinking lights.

Mrs. Earlene Dech, Allentown, suspended her eggs from an artificial Christmas tree.

Miss Tessie Oplinger, Lehigh Township School, Czechyville, told me that the lawn tree substituting as an egg tree had been beautified by the sixth graders.

Mrs. Elizabeth Bowers, a Northern Lehigh Joint Kindergarten teacher, had a unique sassafras tree. Straw nests and papier-mâché eggs, the work of the pupils, were fastened to the branches with multicolored ribbons.

Dyeing Easter Eggs

As the painted egg is a symbol of the resurrection of Our Lord Jesus Christ, it seems proper that we should note how these eggs figure in the observance of Passover Week.

In the Pennsylvania Dutch Country, the smell of boiling onion skins permeated the air. For weeks, the farmer's wife had been saving the skins from her own home-grown onions. The urban housewife had been cajoling her local grocer to keep his meager supply of onion skins for her.

Wide-eyed, Judy and Bobby peeped into a twenty-quart boiler into which Mrs. Christine Valora, head cook of one of the cafeterias of the Northern Lehigh Joint Schools, had emptied a five pound bag of onion skins, water, and one hundred sixty eggs. According to the policy of the district, each pupil received such a hard-boiled egg as part of his mid-day meal on Maundy Thursday. The parents were assured that their children were not harmed by poisonous dyes. There is something extra special about these eggs; the flavor is unequalled by eggs dyed in any other manner.
Mrs. Eva Weiss, Nazareth, Route 3, followed the same procedure on a smaller scale. We noticed that she was able to obtain different shades, ranging from a tawny yellow to mahogany, by removing the eggs at various stages of boiling.

Judy and I made a call at the home of Mrs. Frances Evans of Slaton. She wrapped the raw eggs in dry onion skins. Next, she tied several pieces of waxed twine in criss-cross fashion around the eggs. The twine prevented the boiling water from soaking through the skins. Many of these eggs had a marbleized effect with sharp contrasts of brown and white.

Jennie Roth of Walnutport showed us how eggs have been dyed in the Roth families for the last hundred years. Here we saw Jennie take a lighted candle, have the flame touch a square of beeswax, and then quickly use the point of the beeswax to draw circles, hearts, and flowers on raw eggs. These eggs were also boiled in onion skins. The part of the shell which was covered with wax remained white, while the background was the color of strong coffee. And how these eggs glistened! They had been polished by placing a tiny speck of lard or vegetable shortening on them and then rubbing them to a soft sheen.

**Scratch-Carving**

We learned that scratch-carving falls into two categories: (1) pictures outlined by hair-thin single lines; (2) pictures made by many short strokes imitating the stitch of cutwork embroidery. If you have ever tried to sketch anything on a convex surface, you can realize how difficult it is to do the first type of scratch-carving.

Mrs. Sarah Mack Dillard, Slaton, had invited us to see four scratch-carved eggs decorated in 1880-1886 by George T. Oplinger. Mr. Oplinger, architect and surveyor, was well known for his fracture work on baptismal and marriage certificates. He must have used a pocket-knife or pen to scratch through the red, blue, or brown dye to the white shell. His son, Thomas, was the recipient of these artistic endeavors, so the child's initials and his interests, fishing and horseback riding, were portrayed.

My favorite one I have entitled "The Boy at the Window." The larger of the four divisions shows a boy peering through a window with draped curtains, at the panel of the Future, dated 1881 in Roman lettering. His back is turned on the Past, an 1880 scene with a fishing boat in the foreground. The remaining division shows the Easter Rabbit in his natural habitat of tall grass.

Delightfully refreshing are the modern scratch-carved designs that Mrs. Millie Dancheck, of Coaldale, executes. We watched flowers with variegated leaves appear as her deft fingers manipulated a safety razor blade across the eggs. As these eggs are "for show" and not "for eating," Millie gave them a coat of clear shellac to preserve them. A few in the center of a luncheon table are sure to be a conversation piece.
Ukrainian Egg Decorators

The children now question me about the so-called Ukrainian eggs. Too frequently this misnomer gives credit for this method to the Ukraine alone without including the Silesian countries to which it rightfully belongs. We are graciously entertained by Mrs. Francis Osley, Allentown. Mrs. Osley used the plan taught to her by her father, who had emigrated from Austria. She warned us: (1) to buy only unwashed eggs; (2) to cook the eggs in enameware.

Her tool was a straight pin stuck in the rounded end of an ordinary clothespin. Mrs. Osley touched the shell with the head of the pin which has been dipped into warm wax. Where the pin made its first contact, a small dot appeared. The rest of the line, about 1/4 inch long, tapered to a sharp point.

She referred to the one she has completed as “Sunburst”; the one she was working on is “Featherstitch”; and perhaps she’ll do a “Wagon Wheel” for us. The eggs were placed into a cold dye, which had been made by soaking crepe paper in boiling water. After removing the pulp, a tablespoonful of vinegar was added to set the color. The eggs dried at room temperature and the wax was removed by a cloth saturated with dry cleaning fluid.

We went back to Walnutport to Mrs. John Babjak. I shall be forever indebted to Mrs. Babjak for sharing her rich experience of Easter lore with me and for teaching me another form of this wax-resistant decoration. As she treated us to her delicious poppyseed bread, she related how she was taught, in Czechoslovakia, to make her own pen point by wiring the metal tip of a shoelace horizontally to a small stick. Today she writes on the eggs with a stylus before they are immersed in color. This color may be derived from some aniline powders; but her favorite dye (non-edible) was made by allowing broken pieces of indelible pencil to dissolve in water. This turned out to be the most regal purple that I have ever seen.

As each cook has her own special touch to add in preparing food, so a craftsman has his own trick to make his product outstanding. We asked Mrs. Babjak if she would di-
vulge any secrets about her art to us. She attributed her success to practice and her love for her work. However she confided to us that the best results were obtained by using eggs that were at least three weeks old.

There are many schools of thought as to the origin of designs. To some, each line must have a special meaning. Mrs. Babyak affixed no such meaning to it. She "makes whatever comes into her mind". But we were impressed to see the similarity between the roses and stars on her counted thread embroidered items and these geometric figures she sketched with her stylus. She believes that the eight-pointed star is used so often simply because it is easy to draw and it forms a pleasing central motif for other lines.

We consider ourselves fortunate to receive eggs of the same type from Mrs. Anna Praceden, Northampton. She told us that it was customary for a girl to give an egg to her "best beau". The more time required on the designs, the more intense was her love for him.

It is a rarity indeed to find two people who have both a theoretical and a practical approach to any subject as I found in Dr. Stephen Sawruck and his sister, Mrs. John Antonik, Allentown. They have gained international recognition by having their egg-craft exhibited in Germany. With the use of indescribable slides, Dr. Sawruck has delivered more than one hundred twenty-five lectures. These slides not only reveal all the steps necessary for the preparation of the eggs but they show innumerable facts about folk customs and traditions. The popularity of Mary Sawruck Antonik can be seen by the large enrollment in the Adult Education classes of this art which she teaches.

In the following article, Dr. Sawruck has summarized what he considers important to a novice.

| The word "Pysanky" is derived from the word "pysaty" which means to write. It more or less hints at the general method used in preparing the Easter eggs; an art employing a sequence of writing and dyeing of the eggs. |

ORIGIN OF DESIGN

Anyone who decorates Pysanky always uses his skill and ingenuity in creating, combining and arranging both the patterns and colors harmoniously. Rarely are two eggs decorated identically. Most egg designs are of ancient pagan origin.

Hundreds of years ago, the people believed that every symbol or motif had a special meaning. They used circles or dots to represent the stars of the heavens. Another primitive and universal motif is the ribbon or belt. Since

the "belt" encircles the egg, having no beginning or end, it is called the "Endless Line" symbolizing eternity. Animal motifs are drawn on some eggs. The reindeer symbolized wealth and prosperity. The ancient sign of Christianity, the fish, as well as various geometric and plant motifs are incorporated into the design. Hens or birds are also drawn to show fertility and fulfillment of wishes.

THE EQUIPMENT

The necessary equipment to prepare a Pysanka is rather simple:

1. Eggs—Always select those which have a very clean, smooth, and white surface.
2. Beeswax—A crucible of molten beeswax is kept warm on a hot plate.
3. Dyes—Water-soluble food and vegetable dyes must be effective on the egg when cold. Hot solutions would tend to melt the wax applied to the egg.
4. Benzene or carbon tetrachloride—These dissolve the wax from the completed egg.
5. Plastic spray—Clear plastic spray is used to give the eggs a high gloss.
6. Stylus—The stylus is a writing instrument with which molten beeswax is applied to the egg. It is nothing more than a small metal cone or funnel attached to a wooden handle. The size and shape may vary, but the main requirement is a pinpoint opening at the end of the metal cone, through which the wax may flow.

A FINE ART

Even though a person may have all the necessary equipment on hand, patience and determination are needed to complete the first egg. This is not difficult to understand, since the average chicken egg takes anywhere from three to five hours to complete. A goose egg requires from eight to twelve hours of work.

Simply, the principle of decorating these eggs is as follows: apply beeswax to the egg to protect the different areas from the dye. No dye will adhere to any part which is covered with wax. A series of waxing and dyeing is followed as the design is built up around the egg. The normal sequence of colors used is white, yellow, orange, green, red and purple, or black.

Once the final color is obtained, the beeswax is removed from the egg by gently rubbing it with a tissue soaked in benzene or carbon tetrachloride. A clear plastic spray gives the egg a high luster. Finally, a hole is made at the top and bottom of the egg and the contents blown out. The result: a beautiful decorated egg.
"Umglicks-Oy" and Jeweled Easter Eggs

The children had two surprises awaiting them at the apartment of Dr. Luther Deck, who has been affiliated with Muhlenberg College, Allentown, for thirty-seven years. They had never heard of an "Umglicks-oy" (unlucky egg). To many people these eggs, about the size of a "shooter marble," portend ill-luck; but not so to Dr. Deck. He showed us one hundred of these beauties enameled in shocking reds, bronze greens, and pure silver.

Our question was: How did a Professor of Mathematics become interested in this creative activity? Dr. Deck told us that he had been inspired by eggs, encrusted with precious gems, which were the prized possessions of a Russian empress. This explanation leads to our second surprise: milk-glass nest eggs. As the name implies, these eggs are placed in nests to convince the hens to do their duty. We couldn't take our eyes away from one which rested on a double circle of seed pearls. In the center was a cameo flanked by a myriad of dazzling sequins.

Of course we followed the crowd to the National Bank, Allentown, to view the display of the work of Dr. Deck and Gerald D. Biery of Northampton.

I was fascinated by one of Mr. Biery's eggs that had no less than SIX window panels. Try to cut two openings in the same shell, with a manicure scissors. Now you can appreciate the delicate touch that was so necessary. Artificial flowers seemed to come to life inside and outside these exquisite specialties. Bobby had to open an over-size plastic egg with its rhinestone bedecked hinges to gaze at a bed of miniature roses.

At this point, I was reminded of the large egg which had graced our kitchen shelf many years ago. Among the priceless antiques belonging to Mrs. Marion Werley, Slatedale, were five milk glass eggs. The soft pastel adornments on them had withstood the ravages of time.

We could not leave Allentown without seeing Mrs. Earlene Dech's collection. She had transformed a duck egg into a glamorous looking jewel box. To make this holiday piece, the egg was cut in half with an electric rotary saw. The lid of the "box" was covered with violets and lilacs-of-the-valley, all formed of sea shells. A tiny white Bible was in the interior.

Mrs. Dech showed us some eggshell novelties: a basket with a plastic dove alighting on air fern; a yellow bird house with a saucy bluebird at the entrance; a cotton-chick making his first parachute jump; a blue chandelier of the horse and buggy days; and religious subjects too numerous to mention.

Mrs. A. R. Limons of Bethlehem took pride in the project of the Women's Fellowship of St. Paul's United Church of Christ of Bethlehem. She introduced us to Mrs. Bryan Hahn, whom we pried with dozens of questions.

Quoting Mrs. Hahn: "The idea of this money-making project was given to us by women of a church in Pottsville. More than 4,000 eggs have been dressed by our group in the..."
past three years, and our organization has been able to make a very substantial contribution toward the reduction of the church mortgage. This appeals to all ages: girls of twelve and women of eighty have found things they can do to help.

The eggs are washed, cooked, and then mounted on a base with a lacy doily to set them off. The bases consist of egg flats covered with crepe paper or pieces of paper napkins. (Egg flats are trays used in packing eggs in large cartons for shipping.)

Throughout the year, the women save all sorts of odds and ends—scraps of materials, ribbon, crochet cotton, etc. From all this, the hats are made. A flower and a ribbon here and there, and it is surprising what the outcome will be! Thousands of stitches are needed to create these tiny hats of various shapes. There are fancy lady hats, baby hats, sunbonnets, bizarre cone-shaped clown hats, and little girl hats of paper or crochet cotton.

Before the "girls" can wear these masterpieces, the hair must be applied. Some is formed from "rats" purchased in the five-and-ten cent store. But our customers fall in love with the little "girls" with the hair of braided rug yarn tied with a red ribbon.

Putting the faces on the characters is a specialized job, as few of our workers have the talent to draw good eyes and mouths. At times when the egg personalities are completed, they remind us of acquaintances of ours.

Representatives of the animal kingdom also appear. There are bunnies with crepe paper ears and bunnies with felt ears. Skunks with feathers for tails are available.

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**Stations of the Cross**

John Dobel, Egypt, has spent about 300 hours on painting the Fourteen Stations of the Cross on duck eggs. He got the idea from looking at the stained glass windows, each showing a Station, of St. John the Baptist Church in Northampton. Christ is always the center of John Dobel’s paintings.

After spending 29 weeks in a hospital in 1938, he was released shortly before Easter. Watching his mother dye eggs, he decided to sketch the Crucifixion on an egg with a pencil. As the sketch was not very durable, he tried drawing ink and then oil paint. From a commercial firm, he received special artists’ colored drawing ink, which proved satisfactory. The company will continue to supply him gratis with as much ink as he will ever need to carry on his talent.

But much more than special ink is required to produce work of as fine a caliber as that of John Dobel. He uses pens, blotters, and small brushes to bring out the proper blendings. Most important of all: his love of his hobby is so great that he forgets about food at mealtimes and he never tires of what he is doing.

**"Binsa-graws Eggs"**

Of course, the children read about "binsa-graws" in the Folklife Society’s best-seller, *Eastern Tide in Pennsylvania*, by Dr. Alfred L. Shoemaker. In the early part of 1960, I had purchased an egg, a Czechoslovakian import, covered with the most intricate designs in binsa graws. Previously I had thought that this idea of decoration was limited to the Pennsylvania Dutch.

But where could we locate this plant? Nevin Bloss of Best Station remembered a spot in a meadow near Slatedale in which it had grown. But modern plowing allows the farmer to use these fence strips of ground, and so in our mechanized age, the binsa graws had bowed out of the picture. We were telling our tale of woe to Miss Edith Mantz as we hiked through God’s own country in the picturesque White Haven woods. And there bordering the blue waters of a lake was our plant.

Edith helped us cover some shells with plain dress material and outlined hearts on it with the path of this rush; we went round and round in spiral fashion and covered some shells completely and then pasted cloth cut-outs on them; and we
Eggs Decorated with "Bina-Grauws," a meadow reed found in the Dutch Country.

Looking at a Spun-Sugar Egg  
Copyright Noble and Noble.

The Bluebird Admires the Tulips.

tried our hand at reproducing the imported masterpiece which had a piece of cored green satin, arranged to resemble a tree, glued to the shell. Around the tree, the rest of the pattern was formed.

On Route 100, between Shimerville and Macungie, we came to Shunk’s Ceramic Studio. Mrs. Mabel Shunk put the designs on her ceramic eggs with a brush handle, toothpick, or the bristle end of the brush. The color or raised glaze dried quickly so the designs had to be made rapidly. These eggs were fired to the maturity of the clay from which they were made, which is in the area of 1875 degrees Fahrenheit. At this point, the children interrupted to ask whether there were any blowups. Mrs. Shunk insisted that blowups can be prevented if the materials are dry before firing and if the firing process is relatively slow.

Spun-Sugar Panoramic Eggs

As a little girl, one of my treasures preserved for many years was a panoramic egg made of spun sugar. That childhood memory brought about a creation of my own, which was made with these basic directions.

1. Draw an oval about the size of a half-dollar on the middle part of the egg.
2. Pierce a hole in the center of the oval with a darning needle.
3. With a sharp manicure scissors, start at the hole and make circular peelings of the shell, finally reaching the pencil lines of the drawn oval.
4. Remove the contents of the egg and rinse the shell.
5. Decide upon the scene to be depicted, so as to determine the color of the sky for the upper half of the interior.
6. In the lower half of the shell, place a small amount of melted paraffin as a base for all the trees, houses, people, etc. To create an illusion of distance, the items on the horizon should be much smaller than those in the foreground. For a more realistic effect, the paraffin as yet in a pliable state is torn into strips for the rippling waters of a lake or the furrows of a plowed field.
7. Around the opening, glue lace edging or gold braid.

In some of these panoramic eggs, I have built up one scene with as many as 35 pieces. The set, "The Four Seasons on the Farm," shows the farmhouse on each with; a tractor in a field edged with bluebells in the spring; cows entering a hayfield in summer; deer and pumpkins among the corn shocks
Eggs Decorated with Raffia-Like Material.

in fall, and a sleighing party crossing a bridge over a pond on which teen-agers are skating.

I am so glad to know that many of the younger generation will also have a wonderful spun sugar egg, because Mr. Josef Neubauer, Bethlehem, learned how to make them in Europe.

A renowned pastry chef, Mr. Neubauer puts the identical flowers on these eggs and on cakes made for special occasions. If you were to peep into an egg, you would see: (1) cut-outs of postal cards of the years 1900-1915; and (2) gold metallic paper, that hides the icing sugar holding the halves together, scalloped by Mrs. Neubauer’s pinking shears.

One fad in our schools is to shape tulips out of eggshells. The accompanying photograph makes any explanation unnecessary. But please note the pert little bluebird giving his approval of the flowers.

Other egg birds with the head and body incorporated may come and go. In the Lehigh Valley, we believe in differentiating between parts of the anatomy! Mrs. Mabel Andrews, a native of Indianola, recalls as a child swinging such a bird rather precariously over the watering trough on the farm.

Too many years ago, as a third grade pupil, I brought home from school, a bird of blue construction paper. It was then that my father told me about such birds of Civil War vintage that he had seen at Lockport. As the “parlor” stove pipe was always removed early in the spring, these birds were suspended by a string from the center of the vent now unoccupied by the stovepipe. The circulation of the air kept these birds swaying perpetually.

For a floral arrangement that will make anybody sit up and take note, see the roses, whose petals enclose a blown egg, given to me by Mrs. Esther Harter Bittner, Slatington.

I am seeking information about:

(1) Eggs on which the medallions and stars are fashioned of approximately 200 pieces of raffia-like material.

(2) Tin eggs.

(3) Eggs on which the colored wax remains permanently and does not become marred while the other sections are being prepared.
[In the Autumn of 1854 two friends rode on horseback from Paoli to Frederick, Maryland, and on into Virginia and West Virginia. An anonymous manuscript of 60 pages, closely written, in the Editor's Collection, is the source from which the account of their journey is taken. The episodes here printed cover pages 1–15 of the manuscript. The author, who called himself "Don Quixote" and wrote in a witty mock-heroic style, was, we guess, a college student or a young lawyer. His home is the Philadelphia area, possibly Norristown.

Although the two riders were mistaken for drovers or cattle buyers on the outskirts of York, the purpose of their trip seems to have been purely touristic, and the sights and scenes of each day's trip are described with relish by "the Don." His descriptions of the towns they passed, the inns they overnighted in, the food they were served, even occasional conversations with landlords and landladies, are interesting and add to our knowledge of the world and outlook of 19th Century Pennsylvanians. Particularly amusing are his accounts of beating retreat from a church service as soon as the minister read a hymn in German; and his reactions as a loyal Pennsylvanian to the change in scenery as soon as he crosses the Maryland border. Like many dutiful tourists, he is even an inscription copier, and he furnishes us with the inscription on a Pennsylvania German wardrobe (Schrank), dated 1768, which he noted in the hallway of his hotel in York.

Unfortunately pages 15–21 of the manuscript fascicle of the journal are missing. Our traveler is already at Harper's Ferry when the account resumes, from whence, still "Don Quixote" and "Sancho"—the tourists proceed over rough and stony Virginia roads, through Charlestown, Winchester, Strasburg, Woodstock, Harrisonburg, Staunton, Warm Springs, White Sulphur Springs, Red Sulphur Springs, and the Sweet Springs. The journal closes on page 60 with a description of Eleven Mile Mountain and the Peaks of Otter. The comments on slavery and abolitionism in Virginia, occasional descriptions of Virginian pronunciation and vocabulary, and comparisons of Virginian with Pennsylvania farming, roads, and fencing, are particularly good.—EDITOR.]

Sept. 28, 1854—Don Quixote calls upon the heralds to announce his arrival accompanied by his squire, at the little village of Sadsburyville in Chester Co., distant from the Paoli about twenty three miles—Announce all safe and well saving and except Rosinante who to the regret of his Compassionate master, has suffered a slight indisposition from some deleterious substance in his pabulum. For the gratification of those who may be interested in his adventures, the Don states that on sallying forth on the pleasant afternoon of yesterday armed and equipped and attended he met none to call his prowess into exercise, saving sundry swine and rocks like unto elephants, at sight of which the doughty Rosinante spiritedly addressed himself to the encounter, jumped three paces to the side switched with the vehemence of equine valor his noble tail and would fain have pitched his master at the foe.

With a chivalrous generosity equal only to the equivalent rendered on the following morning—the halls of Paoli were thrown open at 7 o'clock to the Champion and its tables spread for the refreshment of himself and his faithful Sancho. An evening spent in recording events of the day—the night filled with curious and romantic dreams—a dawn disturbed by the concourse of the Jehu's of Phinehas' the Showman's Menagerie—all these were succeeded by the adventures of this day.

Could the redoubted Don pass the famed battleground of Paoli without adding a knight's tribute to the heroes there buried. The grave of fifty three heroes "untimely slain" by British cruelty aroused his indignation and prompted him to execrate the name of Maj. Gen. Grey the instigator of the atrocious barbarity. But on he hied—his squire now riding in advance, to herald his approach—now drawing respectfully into the rear—now riding by his side to catch the valued words which fell from his lips—on he hied through country rich in beautiful agricultural scenes, yet presenting no adventure for the Knight errant.

Soon found him at the town high Downington, at whose environs he was fain to admire some pleasant residences of those whose quiet & archivalic lives permitted them to rest here in inaction. This is the terminus of one of these roads of iron of modern invention; but it presents little attraction to the wanderer. Fearless of the fierce sun on they sped through country long submissive to the laborious cultivator.

Descending into the valley of the Brandywine—they wend their way through the streets of Coatesville more pleasing in its appearance in the approach and the departure than any through which their way had led them. High on the right full eighty feet or more towered the iron road by six long arches bestriding the stream. Tempted to a nearer view as well as by the romantic appearance of the valley which reminded them of the Wissahickon near their own dear home the travellers stayed briefly from their course. Just over the stream almost under the shadow of the arches stood one of those huge black edifices wherein men mould and fashion that metal which they desembowel from the earth at Columbia—Men call it iron.

Returning to their route, they cross the creek (here quite wide) which our country always associates with the name of the chivalric Lafayette—and immediately they enter Midway—midway from the city of Penn to that of Columbus. Here too a thriving village met their view and as they rode slowly up the hill they found themselves casting lingering looks behind them at these twin sisters nestled in the valley. And now their course appeared more elevated and their views more varied and romantic. Longer reaches of valley hills in the distance with patches of forest trees—farm houses occasionally by the roadside but more often in the remote country—these are the aspects presented. The sun is setting—and against the amber sky the trees which crown the hill stand out a living picture—every twig and leaf tinged with a golden glory—

"Now came still evening on, and twilight gray
Had in her sober lucry all things clad,
Silence accompanied; for bird and beast
These to their grassy couch they to their nests
Were shrunk."

And as the travellers rode on in silence, the thoughts of one at least reverted to a sad scene too recent to have been forgotten—to the home and sorrowing friends of one whom he himself loved as a most endear'd friend—now gone as he believes where there are brighter glories than those just faded from his view—than any which earth can present—

Hess’ Tavern Sept 29—Evening—Three miles beyond Lancaster. In the annals of De la Mancha he it recorded that the worthy Don this day hath passed the famed city of Lancaster. The hour of eight saw him sally forth from the door of his host and with worthy Sancho by his side refresh himself with discard upon the scenery the most varied and beautiful which had yet greeted their eyes.—On either side they gazed into valleys beautified with the [lush]est and most elegant cultivation—These in the distance—their own way for miles seemed deserted. The stones of what had once been a turn pike were washed and rolled over in their beds, grass grew in the paths where once the noble Conestogas proudly trod, jingling their musical bells, and at times scarce a vestige of travel could be discerned.

**Paoli Massacre Monument, from Sherman Day (1843).**

**Sherman Day's View of Valley Forge (1843).**
At midday the hosteltry at "Paradise" gave promise of refreshment to bodies which could not live upon romance alone & Rosinante and Sancho's charger after so adventureless a morning must have oats for consolation.

The afternoon witnessed the dauntless intrepidity of the Knight and his steed. Away from the roadside there stood up a thing of curious movement—high bold, its long arms outstretched and whirling defiantly. Forthwith he charged it—and checked by an envious fence, the fiery Rosinante in his fury bit the topmost rail then turned him in dejected disappointment. Sancho on closer scrutiny, declared the monster a windmill, out of the goodness of his heart.

Need it be recorded that the Don & his attendant and their equipments were objects of curiosity on their course—Men stopped their work—their conversation—to gaze & the travelers read conjecture in their looks. Unmolested rode they until the famous town of Lancaster came into view. Late in the afternoon they crossed the Conestoga and rode leisurely into the old streets—Curious and avail itself of the prerogative of the knight they wandered freely through the town—"A reservoir" quoth Sancho—"A prison—with castellated sandstone front" quoth the Don, "more large and imposing but not so beautiful as that of my native town." A new building for the dispensing of justice, naturally and by its own importance attracted much the attention of the Don. Built of bricks yet uncovered & consequently unsightly, it still gave promise of a fine appearance—already was surrounded by a fine colonnade & surmounted by a dome above which stands a large statue of Astraea with her balance and her sword. Straying through the streets of the city, the Knight saw many pleasant residences and could easily conceive that twelve thousand quiet people might comfortably bestow themselves within its limits.

But the sun had not yet reached his setting and the travelers were urgent to press onward. They continued their ascent of the hill on which the city stands and soon left its streets and walls—its troops of school boys just frolicking home, its groups of strange faces—all behind them. Drawing rein as was their wont at a gate upon the road—their eyes were greeted by such a vision as rarely presents itself—the tall man's daughter, a modest beautiful lass stood on the threshold to receive the silver. The knight errant instinctively acknowledged the claims of beauty and felt himself inspired anew by the blue eyes and fair hair, the handsome brow and blushing cheek of Angelica—to strive after achievement worthy the paramount excellence of his Dulcinia. As he propounded sunderly courteous interrogations to the damsel, the replies came in a voice so winningly sweet and the tinge on her cheek so visibly deepened and her eyes
darkened so expressively, that the Don hastened onward
compassionating poor Sancho who was fast yielding to the
fascination.—Before halting at this their home for the night,
the brilliancy of the western sky suggested the beautiful
language of the painter poet

"And the setting sun of August
Growing large on his decline
Shot his arrows long and golden
Through the maple and the pine."


The Don announces his arrival at the above named city at
four of the clock P.M. in safety & tolerable health. This
morning he left his entertainer Hess, and bent his course
again westward.—Not however until the antiquarian curi-
osity of the Don had found exercise in examining an old
town—resting upon 29 piers) the party entered Wrightsville,
immediately opposite. This they found a considerable town
of some fifteen hundred souls. Here they were attracted by
the sight of some high hills—a mile or more off from their
course & hoping to find a finer view of the Susquehanna they
turned their horses’ heads thitherward. Before attaining
the summit they were obliged to resort to the means of con-
veyance which Nature had supplied them. They were grati-
ﬁed with a comprehensive view of the two villages, the bridge,
the dam, the small islands below it but were disappointed in
the hope of obtaining an extended view down the valley. At
midday they halted for refreshment at a country inn, the
“Washington”[;] some half dozen miles from York—where
they found a plain but unusually intelligent host.

Riding towards York at 4 of the clock—a dusty looking
man rode smartly alongside and saluted the Don with “Been
down with stock[?]”[;] rather curtly responded De la Mancha—his knightly pride rescuing the indignity. Failing in
some other attempts at conversation the stranger rode forward
to the squire who was a little in advance: “How do you find the
market for sheep[?]”—Finally the trio were riding side by
side. “Guess you are not in the business”—“Won’t you stop
and have some brandy[;] gents[?]”. Declining this the Knight
rode on. Again the pertinacious stranger—goodnatured it is
true, rode up. “What is such a horse as that worth in
Philadelphia[;] Mister[?]” pointing to Rosinante. Indignation
and pride struggled in the heart of the Don. The latter
triumphed “About $175” “Not more than that” was the reply.
“I wish to get more than that for mine.” Rosinante rose in
the scale full 25 degrees.

Through a long and uninteresting street the adventurous
party rode into York and halted at the Washington House.
Mistaken perhaps by the stupid host for the low bred fellows
like their late companion they were ushered into a room in
the rear of the harrow dark & unpromising. Reconnoitrin-
g a moment they informed the host that they must have better
accommodations or they would be under the necessity of
seeking them elsewhere. They were provided and there was
no further occasion here to complain of want attention.
The provision for the hungry too was good & ample.

That evening, the travellers wandered towards the other
extremity of the street by which they had entered ex-
tending a mile or more and visited various parts of the city.
The venerable appearance of some of the churches gave the
air of age to the town. The houses were generally small
though some notable exceptions were seen. A few (those
belonging to the brothers Small for example) were unusually
large and handsome. An old court house by no means of
high architectural beauty seemed to have attracted the great
number of lawyers who are here congregated. Through
the city ran the Codorus Creek on its way to the Susquehanna—
and near it the railroad to Baltimore. The streets appeared
commodious but little adorned with trees. They wore a
rather quiet air for a town of 8000 inhabitants. The German
element decidedly predominated in the population—the
names to be seen on every side indicated this, and the ap-
pearance of the fair ladies & gallant gentlemen who sat at
the table of our host. The moustache abounded.

Sunday morning found our adventurers sallying forth to
Church. Entering a venerable ediﬁce appertaining to the
German.] Reformed denomination they listened to a volun-
tary in a familiar tongue but when the gray headed minister
arose—behold he read a German hymn. The strangers heard
this sung then beat a hasty retreat. The Episcopal house
next received them where they heard an excellent discourse

Dowington, Chester County
(Day, "Historical Collections," 1843).

oaken wardrobe which graced the old hall. It bore the fol-
lowing inscription which he commends to experts in the
ancient—

"17 DAVID MVMA ANAMVMAIN 68."—The characters it
will be observed resemble the old Roman.

The Don has noticed at intervals since leaving Lancaster
numerous patches of land having an unfamiliar crop—a long
ovate leaf, and a small purple flower were some of its char-
acteristics. These leaves he afterwards saw hung up in out-
houses for drying—they would have charmed the heart of
the Tobacco-nist. He records his surprise at finding so much of
the weed raised in this state.

Arrived at the thriving town of Columbia on the Susque-
hanna—attended by his squire the Don rode leisurely through
its streets—saw some pleasant homes, very few handsome
buildings. A man was scattering lime in the gutters of the
streets of whom the Don inquired the news of the pestilence.
It had stepped more heavily again upon the city the previous
night leaving its impress on live or six persons.

Don Quixote last recorded his arrival at Columbia Pa and
his information respecting the cholera. He has further to
state that he learned that the loss sustained during the last
few weeks from this disease alone has been not less than 130
from a population of 5000. C. appeared to him like a thriv-
ing place—with a considerable business. Beside having the
State Road passing through it, it is the terminus of the Sus-
quahanna & Baltimore R.R. The latter runs westward
through York.

Crossing the river by a long old Bridge (1½ miles in length
—supported by wooden arches similar to those at Norris-
from the white haired rector, Rev. Chas. West Thompson, from the passage "So teach us to number our days &c." The afternoon the travellers gave to reading and conversation.

A rainy evening did not deter them from sallying forth to hear the Presbyterian clergyman by whom they regret to say they were not very much edified. After the service the Don prepared a letter for his friend Hancock which was committed to the mail the following morning, at the same time with the first sheets of this record.

Monday morning Oct 2. The sun shone brightly as the Knight bade adieu to York purposing to ride to Gettysburg. The way of departure like that of approach lay through a cultivated country reminding him of parts of his own native county—saving the red barns which were characteristic of the farms upon the road. Interesting views of valleys, with hills in the distance, presented themselves from time to time. Rosinante & Sancho's steed refreshed by the rest of the preceding day addressed themselves to the way and noon found them at a little village of 300 or 400 people named Abbottstown distant 14 miles from York.

Here they were entertained with a very good dinner and the conversation of their old landlady.—She told of the old times when the famous teams travelled to Pittsburg and returned, four hundred miles in about 23 days. How her husband carried 25 bbls of flour at a load—How freight was three or four dollars per cwt. from Pittsburg to Philad—and how they often netted $100 pr. trip. The good old times had passed; even the stage had been removed to another route and they saw only the occasional traveller. Then she spoke of her son her only boy who died in St. Louis, of her daughter & her grandchildren, until the travellers became quite interested in her story and lingered over her excellent board.

Dinner over, it suggested itself to Mrs. Hoffman that if they were going to Harper's Ferry, Gettysburg was out of their route and would not repay the time for a visit. So after consultation with some of the neighbors, they determined to turn their horses directly south at this point, towards Hanover & Frederick. Away from the great western thoroughfare, the road became more interesting—more pleasant views presented themselves. Albeit still a turnpike yet the roadside presented rather less of the old & dusty appearance which had accompanied them; it became more picturesque.

Six miles of travel brought them to Hanover. Surprised at finding more than a mere hamlet they halted at the market house & learned from a citizen the whole story of the place. Two streets crossing each other at right angles, were the principal ones. They were in the midst of a thickly peopled country now connected by a branch with the Balt. & Susq. R.R. The place in consequence was growing and already numbered 1700 inhabit[ants]. It awakened the state pride of the Don thus to come unexpectedly upon thriving evidences of prosperity where nothing of the kind was anticipated.

The route continued still agreeable—till Littlestown was attained—another six miles accomplished. The village was appropriately named. But evening was approaching and nine miles more remained before the projected ride of the day should be ended.

Two miles beyond Littlestown the adventurers crossed the limit of their state and entered Maryland. Was it imagination or the darkness which rapidly increased, that made the country grow more dreary? The houses were more sparsely scattered, the corn crops dwindled to small[er] & smaller shocks, the appearance of spirit and thrift grew less evident. No, it was fact, not fancy.
As the tired party drew near to Taneytown their resting place for the night, they hoped for comfortable refreshment and shelter after a day's ride of 35 miles. But they found the poorest entertainment which they have met. Taney Town, is a miserable little village, old, dilapidated & dirty, houses little, low and mean, really as it now appears to the Don not presenting a redeeming feature to save the character of the town. Surely, Taney Town does little to change the poor opinion which he had formed without much data, of the State of Maryland.

Bidding T. adieu without a regret, they travelled through a country becoming more attractive, and giving more evidence of comfortable living. They passed several large orchards—one must have contained 200 thrifty apple trees of just the age for fruitfulness. At some of the farms it appeared as if life might be quite tolerable, but the Don conceives that Botany Bay might be quite as agreeable as Taneytown. The dismal effect too was heightened by a drizzling rain which however fortunately for the party, ceased in an hour or two after their starting.

After losing their way for a short distance they regained it and arrived at Bruceville, a little one—where they noted the beautiful situation of the schoolhouse overlooking Big Pipe Creek. Here again they again mistook the road and consequently had a ride of a mile or so through a pleasant ravine without advancing upon their journey. The Don finding little adventure for the knight errant was fain to content himself with riding as guard to a lady's carriage. He noted soon the prevalence of lime & kilns—the road being filled with the stone.

He has to record a mishap to Rosinante near noon of this day. A small stone or a slip in the mud brought him upon his knees—fairly—but he recovered himself quickly and without serious injury. Very soon after in kicking off the flies he had the misfortune to strike his friend Sancho's steed upon the knee—as it happened without inflicting any serious wound.

By noon thirteen miles were accomplished to Woodsboro[,] a place still more dirty than Taneytown. The landlady (?) almost made the Don sick by the filthiness of her dress and her general appearance, and such a dinner as she provided, shade of Epicurus, remember it not. But the faithful recorder must describe it. There was ham, but beside this, a shin bone and the fattest kind of a piece of* pork boiled** constituted the meats. Vegetables there were none—Bread none worthy the name. Instead, a warm cake of heavy bread—water not fit to drink—a few crackers & horrid sweetmeats. But quantum sufficient of such recollections. The Don would recommend the worthy Sancho to practise his profession at Woodsboro.

After dinner the Knight & his squire whiled the time with various discourse and argument profound. Soon a flock of partridges appeared by the roadside and the redoubted Don at once saluted forth to attack them. Drawing his pistol he fired a fierce (?) shot at which they all took to flight.

Resuming their route the travellers began to admire the Kittatinny mountains appearing to the S. West and now giving interest to the road. Passing Walkersville and the Monocacy creek***—they admired the latter much & especially a charming** little school house near it.

This afternoon too they met the noble Alfreda on her palfrey and chivalrously saluted her—she graciously returned the salutation.

Night brought them to Frederick, distant from Taneytown full five & twenty miles.

* The word “pearly” is penciled in at this point.
** Underlined in pencil.
*** Probably the Monocacy River.
# At this point the page numbers in the journal jump from 15 to 21. The writer is already at Harper's Ferry when the account resumes.

Columbia (1843), railroad and trade center on the Susquehanna River.

York, Pennsylvania, in 1843, from Sherman Day's "Historical Collections." This view, from the West, shows the Codorus Bridge, the Baltimore Railroad, and the Market House in Market Square, where once stood the old Courthouse occupied by Congress in 1777-1778.
Spring

By Clarissa Smith

Seasonal as violets, transient as bluebirds come the few short weeks and years of the jumping rope.

When fields are violets and dandelions dot the lawns little girls with winter-lengthened legs jump rope on every sidewalk. Hair flying, dresses blowing, cheeks burning, breathless.

Mingled with the sound of skipping feet and the rhythmic slap of rope comes their wild laughter and the chanted rhyme.

Little boys never jump rope. They seriously and stubbornly follow the ball and bat. They learn "good sportsmanship" and "play the game." They are regimented into Little Leagues, with Littler Leagues in training and Big Leagues to dream about.

What do little girls learn jumping rope?

It is a secret society. The initiates swing the rope, jump lightly in and out of the flying arc. They know the verses, formalized as square dance calls. They "know the ropes".

Little sister stands disconsolately by watching the "big girls".

"Go 'way! You're too little to jump rope!"

She practices in secret. Her ten-cent-store rope with wooden handles stains her sweaty hands bright red. Limp and lifeless it falls about her neck and tangles in her feet. She steals back to watch the jumpers with mounting excitement. Then one day, oh heavenly day, she knows, she can, she does jump rope!

"Look at Evelyn! She can jump rope!" The accolade.

"Do you want to turn the rope for us?" The initiation begins.

The heyday of the jumping rope is a few short weeks in spring while the forsythias blaze and daffodils blow. Winter clothes are cast aside and nimble feet feel like flying.

Little sister joins the sisterhood as her first baby teeth loosen and fall. She leaves it, reluctantly or eagerly, as the teens close in on her.

Is there a meaning and a lesson in the jumping rope? Does it train for adult living, like playing dolls and making mud pies? Is it a survival of the spontaneous folk dance, the folk rhyme handed down from generation to generation of girl-children? Or is it just one of those mysterious things that make little girls so delightfully different from boys? Who knows? Who cares when spring is in the air!

Mother Goose's children may have chanted some of the jumping rhymes. Some are as new as last Sunday's comic pages.

Some jumping rhymes are for a single jumper turning her own rope, some are for two "turners" and one or more jumpers using a long rope. Old fashioned clothesline rope is best and a few knots only add to its distinction. "Double Dutch" requires two "turners" and a double length of rope, with the jumpers taking turns until they miss.

These verses are for one jumper, or for two turners and one or more jumpers jumping in unison.

COUNT:

Count by 1's, by 5's, by 10's or any number. See how far you can go without stopping.

BLUE BELLS:

"Blue Bells,
Cockle Shells,
Evey, Ivy, Over.
Ten, 20, 30 .......
"

CINDERELLA DRESSED IN YELLOW:

"Cinderella, dressed in yellow,
Went down stairs to see her fellow.
How many kisses did she get?
One, two, three, four, five .......
"

BLONDIE AND DAGWOOD:

"Blondie and Dagwood went down town,
Blondie bought an evening gown,
Dagwood bought a pair of shoes
And also bought the daily news.
One, two, three .......
"

GYPSY, GYPSY:

"Gypsy, Gypsy, please tell me
What my future husband is going to be
Doctor, lawyer, merchant, chief,
Richman, poorman, beggerman, thief,
Tinker, tailor, soldier, sailor, or marine."

(Keep going until you miss. That will be your future husband.)

JOHNNIE ON THE OCEAN:

"Johnnie on the ocean,
Johnnie on the sea,
Johnnie broke a milk-bottle,
Blamed it onto me.
I told Ma,
Ma told Pa,
Johnnie got a licking with a ha, ha, ha!
How many lickings did Johnnie get?
And a Red Hot Pepper."

(turn rapidly, counting by 10's).

MY FATHER IS A BUTCHER:

"My father is a butcher,
My mother cuts the meat,
And I'm a little Hot Dog
That runs around the street.
How many miles did I run?
And a Red Hot Pepper!"

(turn rapidly, counting by 10's).
These verses are for two turners and one or more jumpers:

**MABEL, MABEL:**
"Mabel, Mabel, set the table
With vinegar, mustard, salt and
Red Hot Pepper". (Turn pepper very fast).

**I'M A LITTLE DUTCH GIRL:**
"I'm a little Dutch girl dressed in blue,
These are the things I have to do,
Salute to the Captain,
Salute to the King,
Turn my back to the dirty submarine."
(Go through the motions.)

**POLICEMAN, POLICEMAN:**
"Policeman, policeman, do your duty.
Here comes (name) the American Beauty.
She can wriggle (wriggle)
She can wobble (wobble)
She can do the split
(spread your legs apart when you jump)
For a hundred million dollars she wouldn't show her slip." (Pulls up her dress).

**TEDDY BEAR, TEDDY BEAR:**
"Teddy Bear, Teddy Bear, turn around, round, round. (turn)
Teddy Bear, Teddy Bear, touch the ground, ground, ground. (do so)
Teddy Bear, Teddy Bear, go up stairs, stairs, stairs, (jump up the length of the rope.)
Teddy Bear, Teddy Bear, say your prayers. (hands together)
Teddy Bear, Teddy Bear, turn out the light. (pull light cord)
Teddy Bear, Teddy Bear, spell good-night with your eyes closed.
GOOD NIGHT."

These verses require two turners and more than one jumper:

**ALPHABET:**
First jumper jumps "ABC".
Second jumper jumps on "B", jumps "C" with the first jumper. First jumper jumps out on "C" and goes to the end of the line.
Second person jumps "DEF," third person comes in on "F," etc.

At the end of the alphabet the one who gets "Z" gets "Red Hot Pepper" and she jumps as long as she can. When she misses she goes out, to the end of the line. Next person starts "ABC".

A person missing changes places with the one who is the "first turner," who then goes to the end of the line of jumpers.

**DOWN THE MISSISSIPPI:**
"Down the Mississippi where the green grass grows
(one jumper in, second comes in on 'grows' )
Down the Mississippi where the steamboats push
(second jumper pushes first one out)
Down the Mississippi where the green grass grows
(third jumper comes in on 'grows'; etc.)

This verse requires an extra-long rope:

**UP THE LADDER DOWN THE LADDER:**
Divide jumpers in pairs. One of pair jumps in near one end of the rope, second jumper jumps in near the other end, facing each other. They jump up and down the rope passing each other. (It can be done.)

"Up the ladder, down the ladder, 1, 2, 3,
Up the ladder, down the ladder, 4, 5, 6,
Up the ladder, down the ladder, 7, 8, etc."
When one misses both have to take the ends.

**DOUBLE DUTCH:**
"Double Dutch" takes two long ropes, with two turners who swing the ropes toward each other, so that both ropes have to be jumped alternately.

"DIFFUS Choice". (Repeat until the jumper misses. The letter she misses on is the one she must jump. Count by 10's).

D means Dutch, I means Irish, F means French, S means Spanish, H means Hop, choice means anything you want.

DUTCH: two long ropes, one child at each end turning two ropes, jumper in the center. Turn ropes in alternating arms for DUTCH.

IRISH, same as DUTCH, only you turn out.

FRENCH, two turners stand on ends of one rope and turn the other rope. The jumper has to jump the turned rope and come down on the other rope at each jump.

SPANISH, is the same as FRENCH but the jumper has to jump over the rope on the ground without touching it each time.

HOP, you have to say "H O P spells hop" and then jump on one foot as long as you can, counting by 10's.
A Welsh Antecedent
For St. David's Church, Radnor:
Gwydir Uchaf Chapel
Caernarvonshire, Wales

Fig. 1.—St. David's Church, Radnor, Delaware County, Pennsylvania (1715). Exterior view from Southeast. Photograph, ca. 1930, from Philip B. Wallace and William Allen Dunn, Colonial Churches and Meetinghouses: Pennsylvania, New Jersey and Delaware (New York, 1931), p. 127.

Nineteenth-Century Prints of St. David's Church, Radnor.

Illustration from Sherman Day's "Historical Collections of the State of Pennsylvania" (Philadelphia, © 1843).

A Gilbert engraving of St. David's Church, showing balcony staircase.
Acknowledgment

The author wishes to acknowledge the assistance of the Robert L. McNeil, Jr., Foundation, a grant from which made possible a trip to Wales, as well as the pursuit of a larger study of Anglican church architecture in Colonial America, from which the present article is gleaned. The author is also grateful to Mr. J. Geraint Jenkins of the Welsh Folk Museum, St. Fagan's, who directed him to Dyserth Parish Church, and especially to Mr. Douglas B. Hague of the Royal Commission on Ancient Monuments in Wales and Monmouthshire, Aberystwyth, who personally and through his own writings gave generous assistance in the cases of Rug Chapel, Corwen, and Gwydir Uchaf Chapel.

Among the many thousands of Welsh emigrants to Pennsylvania in the late 17th and early 18th Centuries there was a surprisingly large number of communicants of the Church of England in Wales. These Welsh Anglicans, although not as numerous as their Quaker countrymen, did form a distinct ethno-religious group and did make a substantial and distinctive contribution to the culture of early Pennsylvania.1

The correspondence of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts gives ample testimony to the presence and importance of Welsh-speaking Anglicans in Pennsylvania.2 The Reverend Evan Evans, rector of Christ Church, Philadelphia, frequently wrote of the Welsh Anglicans of Pennsylvania, to whom he preached in their native tongue. Evans himself was a Welshman. He had been born at Carnoc in Montgomeryshire in 1671. After having received a B. A. from Brasenose College, Oxford, in 1695, he probably served an Anglican church in Wales for several years. In 1700 he was appointed rector of Christ Church, Philadelphia, by the Bishop of London, who had charge of the Anglican Church in England's overseas colonies. Evans continued as rector of Christ Church until 1718. During this time he preached throughout the Pennsylvania settlements, especially to Welsh congregations. In 1718 he accepted a cure in Harford County, Maryland, where he remained until his death in 1721.3

One of Evans' letters, "A Memorial of the state of the Church in Pennsylvania," written in London in 1707, is par-

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1 Scholarship on the Welsh in Pennsylvania has been sparse and imbalanced. The major work on the subject, Charles H. Browning, Welsh Settlement of Pennsylvania (Philadelphia, 1915), is principally concerned with the Welsh Quakers and mentions the Anglicans only incidentally.

2 The extensive correspondence of the S. P. G. missionaries survives in the Archives of the Society for the Propagation of the Gospel in Foreign Parts in London. Microfilm copies and transcripts of these archives are in the Library of Congress, Washington, D. C.

3 The best brief account of Evans is in the Dictionary of American Biography, III, 198.

Fig. 2—Gwydir Uchaf Chapel, Trewydrin, Caernarvonshire, Wales (1673). Exterior view from Southeast. Photograph, courtesy of Mr. Douglas B. Hague.
ticularly informative. In it Evans gives an extended account of his missionary labors.

I went frequently to Chichester, where is 25, Chester or Upland 20, Maidenhead 40, (where I baptized 19 Children at one time) Concord 20, Evesham in West Jersey 15, Montgomery 20, and Radnor 15 miles distant—from Philadelphia. . . .

But Montgomery and Radnor next to my own beloved Philadelphia had the most considerable share in my Labours, where I preach’t in Welsh once a fortnight for years.

The Welsh at Radnor and Merioneth in the Province of Pennsylvania have addressed my Lord of London (having a hundred hands to their Petition) for A Minister to be settled amongst them, that Understands the British Language, there being many Ancient People among those Inhabitants, that do not Understand the English.4

Evans’ work among the Welsh at Radnor apparently was effective, for in 1715 his congregation built the small stone church which still stands there (see Fig. 1).

At first glance St. David’s Church in Radnor appears to be not very different from contemporaneous Quaker meetinghouses and domestic buildings of Welsh origin in Pennsylvania. Its rubble masonry construction, its long, low side walls which seem to grow out of the ground, its high-pitched roof, and its lack of a steeple or other “churchly” ornament bring to mind the Friends Meetinghouses at Merion (1695/1712) and Radnor (1718), as well as farmhouses in Wales, which presumably had progeny in the Welsh settlements of Pennsylvania. However, the floor plan (see Figs. 8 and 9 for conjectural 18th Century floor plans of St. David’s) and fenestration of St. David’s mark it as quite distinctly ecclesiastical and Anglican and point to a long and only very gradually developing tradition of church building and planning.

The roots of this tradition are in medieval Wales. Throughout the Middle Ages Wales was rural, agricultural, peasant, and isolated. Such a culture was only remotely influenced by outside architectural developments. And such a culture required only very small church buildings. The consequence of this rural isolation was that although there were churches in some of the larger centers of population and culture in Wales which were fully developed vehicles for the medieval Christian liturgy, the more characteristic Welsh church of the period—that known to most Welshmen—was a simple rectangle. The rectangle was often divided into chancel and nave by a chancel screen or by a simple arch. When the late medieval liturgy required a larger chancel, the rectangle was usually merely lengthened. It was this simple rectangular church which became the characteristic building type for much of rural Wales in the Middle Ages. It was extraordinarily well-suited for the reformed worship of 17th and 18th Century Anglicanism.6

At the time of the Protestant Reformation there was an ample number of church buildings in Wales, as there was .


5 For the Quaker meetinghouses, see Hubert Lidbetter, The Friends Meeting House (York, England, 1961). For Welsh domestic architecture, see Iorwerth C. Price, The Welsh House: A Study in Folk Culture (Liverpool, 1941). The existence of scholarship on, or even surviving fabrics of, Welsh houses in Pennsylvania is not known to the author. It is a field in need of serious study.

6 Studies of Welsh medieval or ecclesiastical architecture are not known or available in this country. The best brief account of Welsh ecclesiastical architecture is in the introduction to Royal Commission on Ancient Monuments in Wales and Monmouthshire, An Inventory of the Ancient Monuments in Anglesey (London, 1937), pp. cxxi-cxxv.
Fig. 4.—Gwydir Uchaf Chapel. Interior view from West. Photograph, Royal Commission on Ancient Monuments in Wales and Monmouthshire. Reproduced by permission of the Controller of Her Britannic Majesty's Stationery Office.

Fig. 6.—Gwydir Uchaf Chapel. Detail of painted ceiling. Photograph, Royal Commission on Ancient Monuments in Wales and Monmouthshire. Reproduced by permission of the Controller of Her Britannic Majesty's Stationery Office.
throughout the British Isles. Consequently very few new churches were built in Wales in the 16th and 17th Centuries. However, a few were renovated to accommodate the newly reformed liturgy and theology of the Church of England in Wales. Among these was the medieval parish church of St. Cewyd in Dyserth, Radnorshire. This plain rectangular medieval church with its south entrance door and large east window was not altered structurally; only its interior was adapted to reformed worship. The medieval altar was removed and a wooden table enclosed by rails erected in its place. A high pulpit was erected on the south wall, east of the entrance door. And the floor of the church was filled with high-backed “box” pews. The church at Dyserth remains today substantially as its 17th Century reformed congregation left it.7

Another early example of Welsh adaptation to reformed Anglican worship is Rug Chapel, Corwen in Merionethshire, built in 1637. Perhaps the earliest surviving post-Reformation Welsh Anglican church, Rug Chapel is a bit retardataire in its liturgical plan as well as in its Gothic architecture. It is a plain rectangular building, and although it did originally have a wooden communion table enclosed by rails and at least two box pews, it retains many pre-Reformation liturgical features, including a chancel screen and backless benches for most of its seating. As a first attempt at Protestant church building in Wales, it was only half-hearted and half-successful. A second Welsh experiment at this was more successful and of great significance.8

Gwydir Uchaf Chapel in Trewydr, Caernarvonsire (see Figs. 2-7) was built by Sir Richard Wynn as a private chapel in 1673. Here the medieval Welsh small parish church has been entirely adapted to reformed Anglican worship. Gwydir Uchaf is a plain rectangular ashlar masonry build-
ging, 15' long and 28' wide. Its steep pitched roof is covered with slate. The chapel is lighted by two large windows on the south wall and two on the north wall, as well as by a very large pointed-arch east window. One enters the chapel through a round-headed door in the north wall. The plain rectangular interior of the chapel is a model of reformed Anglican liturgical planning. A moveable wooden communion table stands enclosed by rails beneath the full, clear light of the large east window. A high pulpit stands against the south wall between the two windows. A clerk’s desk stands to the west and south of the pulpit facing east. The panelled pews—most of which were altered in the 18th Century, but seem to be in their original arrangement—are set along the north and south walls collegiate style. Additional seating is provided by 17th Century side chairs in the center of the chapel, in which, as in the pews, one may face either the altar or the pulpit. Still more seating is furnished by a gallery across the west end of the chapel.9

Gwydir Uchaf Chapel, then, represents the full development of a building type for reformed Anglican worship in a small congregation. The medieval form—a small rectangular building—has been retained. Its fenestration has also been retained, but reformed clear glass has replaced medieval stained glass. This is especially important in the case of the large east window, where a flood of clear light and a low railed enclosure are thought proper and sufficient to set off the altar as a distinct liturgical center. The mysteries of stained glass and the chancel screen have given way to a clear, well-lighted place for the unmystical “Lord’s Supper.” While the altar has been reduced in importance, the pulpit has been raised. It has been given a distinct liturgical center proper to its role as the locus of the dispensation of the “Word” of God, which is so important in reformed theology and liturgy. The seating of the chapel has been arranged so that it is plentiful, relatively comfortable, and in close proximity to both altar and pulpit, so that the congregation can observe and audit the service and lengthy sermons of the reformed liturgy and theology. In Gwydir Uchaf, built ten years before the beginning of the Welsh migration to Pennsylvania, the Church of England in Wales

9 Douglas B. Hague, Gwydir Uchaf Chapel, Caernarvonsire (pamphlet, 1953), Royal Commission on Ancient and Historical Monuments in Wales and Monmouthshire, An Inventory of the Ancient Monuments in Caernarvonsire, 1 (London, 1956), 182-185, fig. 179, pl. 9, 15, 18, 19, 57, 84, 100.
produced a fully developed small, rural, reformed Anglican church. Although there is no evidence that Gwydir Uchaf was known to the Welsh Anglicans at Radnor, Pennsylvania, there can be no doubt that the rural Welsh culture which produced it also produced St. David's, Radnor, 42 years later.\(^\text{10}\) Unfortunately, although the form of the Welsh Anglican church was carried to Pennsylvania, the tradition of folk painting which produced the very remarkable ceiling at Gwydir Uchaf (see Figs. 4-6) does not seem to have been so transported.

St. David's Church, Radnor, bears an almost uncanny resemblance to Gwydir Uchaf Chapel. It is a plain rectangular rubble masonry building, 44' long and 27' wide, with a steep pitched roof. It is lighted by two large round-arch windows on the north wall and two on the south, as well as by a very large round-arch window on the east end. The principal entrance to the church is through a round-headed door in the middle of the south wall. The round-headed window in the west end appears to have been originally a secondary door. Thus, although the pointed arches and asymmetry of the Gothic have been superseded by the round arches and symmetry of the Renaissance, the essential form and the proportions of Gwydir Uchaf Chapel are repeated in St. David's, Radnor. Inside, the similarity of the two churches continues. Although St. David's has been substantially altered in the 19th and 20th Centuries, material evidence in the fabric of the church (particularly the location of the doors and windows), the comparative evidence of other churches of the period, and 18th and 19th Century documentary evidence permit a conjectural reconstruction of its interior.\(^\text{11}\) A moveable wooden communion table, probably enclosed by rails, certainly stood beneath the full clear light of the large east window. A high pulpit stood against the north wall opposite the south door. High-backed square or "box" pews stood along the north and south walls of the church, flanking the intersecting south-north and west-east middle alleys. Additional seating was provided circa 1771 by the construction of galleries on the south side and in the west end.

Like Gwydir Uchaf, St. David's quite successfully combined a medieval form—the small, rural, Welsh parish church—with the requirements of reformed Anglican worship. The Radnor church has a clear, well-lighted interior. It had in the 18th Century distinct liturgical centers for word and sacrament. And it had plentiful seating in close proximity to both liturgical centers. It filled quite adequately and accurately the needs of the 18th Century Anglican worship. Despite one's initial impression, St. David's is not Quaker; it is not domestic; it is not uncouth. It is rather a step—perhaps the final step—in a long development of a building type from the small, rural, Welsh medieval parish church to the small, rural, Welsh Anglican church in 18th Century Pennsylvania. The Welsh Anglicans who came to Pennsylvania in the early years of its settlement brought with them not only their "own British dialect," but also their own Welsh ecclesiastical architecture.

\(^{10}\) For Anglican liturgy and architecture, see G. W. O. Addleshaw and Frederick Etchells, The Architectural Setting of Anglican Worship (London, 1948). The relation between Anglican liturgy and architecture will be discussed at length in a study now in preparation by the author on Anglican church architecture in Colonial America.

\(^{11}\) The comparative evidence of other churches of the period is based on the author's researches in connection with the longer study cited in note 10. The 18th and 19th Century documentary evidence is in the Archives of the S. P. G. and in the records of St. David's Church, Radnor, now on deposit in the Historical Society of Pennsylvania.
PUMPS, RAMS, WINDMILLS
and WATER WHEELS
In Rural Pennsylvania

By AMOS LONG, JR.

Pumps came into use among the inhabitants of colonial Pennsylvania and America when they were forced to resort to an underground supply of water. Previously natural springs had served as the chief source.

A strong flowing spring was a major factor in determining the location of an early cabin. After the spring was deepened, cleaned and later protected with a stone wall and usually a roof to help keep out dirt and leaves, the flow nearly always provided a plentiful, convenient supply of fresh, pure water. It then became a matter of getting the water from the spring to the kitchen or stable. For this reason many early dwellings were built directly over a spring, some of which are still to be found in the basement of such old houses.

By constructing an enclosed wall around the spring, the water level could be raised and a pipe inserted through the wall at a point above the spring bed and below the low water level. This allowed for more storage of water since the flow of the spring generally exceeded the amount of water flowing through the pipe. Instead of dipping into the spring with a bucket or dipper, which had a tendency to disturb the spring bed, one could fill a container quickly and easily by placing it beneath the pipe outlet on the outside of the wall.

A spring or stream located on elevated land proved to be more valuable because the water could be piped naturally to the house and stable and no pump was required. With gravity flow it was necessary only to lay the pipe several inches beneath the surface of the ground because the water flowed continually and never froze. The earliest pipes used were wooden pipes, called dechla in the dialect of the Pennsylvania Dutch. These laid end to end and connected with a metal collar allowed water to be carried over long distances beneath meadows and fields.

The water may have flowed into a trough or cistern at the house and if the arrangement allowed, the overflow was frequently piped to another trough for use at the barn. Some of those old troughs remain in use today, although the wooden trough so common during the frontier era has long been replaced with stone, iron or concrete. When there was more than one strong flowing spring on the land, one may have supplied water for the house and the other for the barn.

Cisterns on the Farm

On some homesteads and farms, the water was allowed to flow from a roof into a spouting which led into a cistern where the water was stored. The cistern is a cavity dug into the ground, lined with a stone or cement wall and located beneath the porch, the kitchen or at a convenient location near the house when the water was intended for domestic
use. Other cisterns were located near or beneath a portion of the barn if the water was to be used for the livestock.

Cisterns varied considerably in dimensions depending upon the amount of water to be stored. The water stored within varied considerably during the dry period of the year or when a large quantity of additional water was needed in a short period of time. There are still some families in the more remote areas of rural Pennsylvania which supplement their water supply with or depend entirely upon rain water stored in a cistern.

After the house or barn roof and the spouting have been washed off by the rain, a lever or device is turned which allows the water to flow into the cistern. When the cistern is filled, there is usually an overflow which allows the water to flow to the outside away from the cistern; or the opening which allowed the water to enter is closed, consequently shutting off the flow into the cistern.

The Pennsylvania Dutch never allowed rain water which was accompanied by thunder and lightning to flow into the cistern because of the sulphur which they claim accompanied the water and gave it a bad taste and had ill effects.

A number of devices were used to measure the amount of water in the cistern. This usually was accomplished by removing the lid on top of the cistern and measuring the depth of water with a rule.

How Wells Were Made

As the land became more heavily populated and as some of the springs failed to supply the required amounts of water
The number of complete swings the watch makes indicates any kind of timber about three feet in length and the thickness of a thumb or finger at the heavy end. By holding the thin end of the twig or stick with both hands, several inches from the ground, they can feel a sensation or pull on the rod when they come upon a vein, causing the butt end to move vertically back and forth. By counting the number of dips, the water smeller can determine the depth of the stream.

Others claim to be able to find water by strolling over an area until they come upon an underground stream or spring because of a peculiar sensitiveness in the leg muscles. Some diviners appear to pass into an abnormal physical state accompanied by unusual muscular spasms.

We might question what it is that one who claims to be able to find water has that another individual does not have. In conversing with several water finders, the writer was informed that in order to have this power you must be born under a water sign. Others claim that if the lines on the face of the hand resemble an A or W, you possibly have the ability. Some claim merely to be a tool and give credit to a greater power. Others claim it is faith alone.

Forms of "water witching" and the use of a divining rod have been known since the earliest times and many claims of success have been made. Water witching is still practiced in many areas today. Although there have been no absolute positive results, neither has there been any specific disproof concerning the practice and to prove or disprove the validity of the practice is nearly impossible. However, from conversations with water finders and those who have used their services, the writer has learned that the feeling is that the practice generally results in success. Government water experts claim that "water witching" is useless and that any success on the part of the practice is due to the fact that in most areas, drilling will result in water more often than not.

* The first letter of the Zodiac sign Aquarius or Wassermann.

-EDITOR.
The Well as Refrigerator

The well also served as a cooling area when there was no springhouse. Many of the wells had a lid which could be removed. It was through this opening that the pail or other container with perishable foods such as milk, cream, butter and eggs could be suspended on a rope or chain into the well cavity.

The opening in later years also provided an entrance into the well for one to make necessary pump repairs. Sometimes a ladder was inserted into the well to make the task more convenient and safe. Other times the end of a rope was tied around the waist of the individual who was to make the entry while someone held the other end or it was tied to a stationary object in the event of slippage.

The necessity for one to climb into the well always caused some suspense on the part of those involved because of the imminent danger. It was also very relieving to see one return through the opening after having accomplished his task. In most instances mechanical refrigeration and sanitation laws have eliminated the use of open wells today.

In digging hand-dug wells with a larger opening, as they did in earlier years when the water level in the ground was higher, even though more manual labor was involved, it was generally not as much of a problem striking water as it is today. The saying, “You never miss the water till the well runs dry,” is still very true. In order to assure an ample supply of water today, wells are drilled hundreds of feet deep with the use of a drill. In drilling a six-inch hole as is done today, the water finder, if summoned, must be more careful to pin point the exact spot at which to drill.

Winches and Wellsweeps

There were various methods devised to hoist the water from the well. The simplest way was to tie a pail, many of the early ones wooden, to a rope or chain and lower the pail down into the well. After the pail was filled with water, it was withdrawn by pulling it up.

Various kinds of winches were built over the well to lower and hoist the pail which made the task less difficult and tiring. A winch consists of a cylinder which can be turned by a crank. A rope or chain is wound around the cylinder and a pail or bucket is firmly fastened at the end of the rope or chain. By turning the crank, the rope or chain can be wound or unwound around the cylinder and the pail or bucket can be lowered into the well to be filled with water and then raised again.

Other families resorted to a device known as a well sweep, a long pole attached to a post which is used to lower and raise the pail or bucket filled with water. The well sweep was erected by digging a hole several feet from the well and setting a forked post about six or seven feet high into the opening. The hole had to be deep enough and the post heavy enough to give the necessary support. Horizontally within the forked area another pole, long enough and slender for easy handling, rested and served as a lever so that the small end was over the center of the well. A rope fastened to the small end of the pole and a pail at the end of the rope allowed the pail to be inserted into the well to be filled with water and then withdrawn. Many times the horizontal pole rested on a crosspiece tied or attached just above the crotch so the pole would not rest too tightly in the crotch and made it easier to use. A heavy weight, usually a large stone, was attached to the heavy end of the horizontal sweep pole for balance thus requiring less effort.

The Hydraulic Ram

During earlier years the hydraulic ram was used on many farms and on rural homesteads to supply running water from a nearby spring or creek. This simple pump proved to be both effective and durable. It was especially useful when adapted to make use of a small fall and if the water to be used was plentiful and pure but located at a level lower than the place where the water was required.

The principle of operation is to force a portion of water, by means of water power, to an elevation proportionate to the fall obtained. As the elevation to be overcome is to the fall, so is the quantity of water used to the quantity which will be raised, subject always to a loss by friction, etc., from twenty-five to fifty percent. A ram properly installed and adjusted can be made to pump a good volume of water to a height of twenty-five feet for each one foot of fall available. The power is obtained by suddenly checking the fall of a quantity of water. The water falls through the feed pipe, the ram being used to start and suddenly stop the column of water in the pipe.

Before a ram was purchased or constructed, it was important to determine that the spring or stream would supply the necessary water for the pump. For practical operation a minimum of one and one-half gallons per minute are required. If the water was to be used for human consumption, a spring was the best source. Water from a creek was frequently used for stock watering, laundrying, irrigation and other purposes.

The flow of water in gallons per minute when the supply is small can be determined by arranging a pipe or trough so that all the water from the source would have to flow through a bucket or tub of known capacity for a period of one minute. If the spring or stream was dammed to provide a reservoir of water or where the flow of water was large and therefore not practical for measuring by means of a bucket or tub, a notch cut into a board, known as a weir, was used. The weir had to be level and watertight so that all the water flowed over it. After the width of the weir and the depth of water flowing over the weir had been determined, the rate of flow could be ascertained by referring to an established
The Rife Hydraulic Ram is still available on the market. Seneca Falls, New York, the Gawthorpe, manufactured in and constructed to give a minimum of trouble.

It was important that this be done during the driest months in order to determine the flow of water at its lowest. Several informants told of installing a ram only to learn that there was not enough water available to operate over the summer months during dry years.

It was also important to determine the fall of water available, how high the ram would have to pump the water into the top of the reservoir, and that the reservoir was sufficiently large enough to hold the supply of water required over a period of time. The amount of water the ram will raise depends on the fall, the amount of water used, and the elevation and distance to which the water is forced.

The fall or "head" is the difference in the vertical elevation between the level of the water at the source of supply and where the ram was to be located. This was easily and quickly measured by the use of a carpenter's level on a stick; starting where the ram was to be located and measuring upward to the supply. Generally the fall should not exceed eighteen feet and no less than eighteen inches were required.

The vertical height to which the water could be lifted was conditioned on the fall obtained and could not be greater than the distance between the spring and the ram.

The amount of water raised and lost is also dependent upon the height of the spring over stream above the ram and the height to which the water is to be raised. It is possible to determine the efficiency or lift ratio of the ram by dividing the height that the water has to be lifted above the ram by the fall from the spring to the ram. The greater the distance the water has to be forced by the ram, the greater the friction to be overcome and the more power required in the operation.

A properly constructed and efficiently operated hydraulic ram could be made to lift one-half of the water available, approximately twice the height of the fall or proportionately smaller amounts of water to proportionately greater heights. Most rams operated with far less efficiency because of the many factors involved. The greater the fall, the more powerful and efficient the operation of the pump, the more water and the higher it can be lifted. With twice as much fall the pump will deliver twice as much water. It was advisable to take advantage of all the fall available. In most instances, to get more fall, it was merely a matter of locating the ram farther downstream.

After it was determined that there was a sufficient flow of water and the required fall, it was necessary to determine the size of ram required and where it was to be located before installation could begin.

Hydraulic rams were available in a number of sizes and varieties. One of the best known was the W & B Douglas Ram which was manufactured in Middletown, Connecticut. Others were the Rumsey and Seneca, manufactured in Seneca Falls, New York, the Gawthorpe, manufactured in Wilmington, Delaware, the Deming, manufactured in Salem, Ohio, and the Rife, manufactured in Waynesboro, Virginia. The Rife Hydraulic Ram is still available on the market today. Workable rams could also be made cheaply from ordinary pipe fittings. The advantage of the manufactured ram was that they were developed and tested for long use and constructed to give a minimum of trouble.

The efficiency of the ram also depends on the use of the proper length of drive or feed pipe which was laid from the water source to the ram inlet. The length of the drive or feed pipe ranged from six times the amount of vertical fall up to fifteen feet and not less than the vertical elevation, the height to which the water had to be lifted. It is important that the drive or feed pipe have the proper length; if it is too short there will be a rebound out of the upper end of the feed pipe with every stroke, resulting in a loss of power; if the pipe is too long, the friction will be increased and the fall of the column of water will be retarded.

The drive or feed pipe was laid on a straight incline without bumps, dips or bends. The upper or intake end of the pipe was laid so that it was under twelve inches of water at all times to avoid formation of eddies and sucking air into the pipe. Many times a strainer was attached at the intake end to prevent sticks, leaves, and other foreign matter from entering the pipe. A depression was made just beneath the intake end to allow removal of sand and silt when necessary.

If the spring could be made to hold a sufficient supply of water and it was not too distant from where the ram was to be located, the feed or drive pipe usually was laid directly from the spring to the ram. If the supply of water came directly from a creek or spring that was not dammed, or when the feed pipe from the source to the ram involved a great distance, a feed or spring box was generally used. It was placed between the spring and the ram so that it was the right distance from the ram, and to avoid any flooding. A pipe larger than the feed pipe, usually terra cotta, four or five inches in diameter was used to direct the water from its source to the box. The water could be raised to the same level within the box as the height of the spring so that no fall would be lost.

The feed or spring box which varied in shape and design was usually constructed of wood, stone, brick, concrete or metal, not less than two feet square and deep enough to contain at least three feet of water. The end of the feed pipe was placed about twelve to fifteen inches below the surface of the water. If the height and location of the feed or spring box was such that the water level would be greater than necessary and exceed the height of the box, the side from
The hydraulic ram constructed from pipe fittings on Luther Leinfelter Farm, R. D. 1, Annville, Lebanon County, Pennsylvania. This ram, shown inside concrete ram-pit, no longer in operation. Photographed 1966.

The ram pit or shelter was constructed of wood, stone, brick, concrete or metal. It was usually square or round and measured not less than five or six feet inside to allow for entry and space for working. In most instances, the stones were laid dry and the wall was constructed to extend above the surface with ground banked around for protection. The top of the pit or shelter was protected with a layer of heavy wood planks, a sloping roof of boards with a protective covering, or concrete to provide cover from floods and freezing.

A large flat rock or concrete slab sloping toward the rear usually served as a base on which they set the ram. It was important that the ram be located and installed so that all the water issuing from the spring or creek was available for use in operation particularly during dry seasons and that all surplus water be allowed to drain away from the ram and shelter. Consequently the fall race or discharge pipe had to be sufficiently long and large enough with the necessary fall to carry the excess water down stream or in the direction desired.

The delivery pipe which connected the reservoir with the ram was about half the diameter of the ram drive or feed pipe. Anything smaller in size or a bent pipe increased the amount of friction and tended to reduce the amount of water delivered.

The number of gallons of water delivered per hour to any given point could be determined by multiplying the number of gallons per minute of supply water by the fall in feet, the product multiplied by the factor 40. This product divided by the elevation in feet, the result will be the number of gallons delivered per hour. Where a large supply of water was needed in a short period of time, the water was frequently pumped into a storage tank or concrete pit.

If the ram was constructed from pipe fittings, it was important that the pressure tank have the same capacity in gallons as the volume of the drive pipe and be free of any unnecessary openings. The pipe and fittings used for the ram proper required a diameter of at least four times the size of the drive pipe. The diameter of the pipe used for the ram discharge was about one and one-half times the size of the drive pipe. The ram valve was made by drilling a hole through the center of a pipe cap and a piece of drift rod forced through and welded to the cap to prevent it from slipping. In order to form a soft bed to seat on the end of the faced pipe nipple extending from the top of the ram, the pipe cap was filled with molten lead. The rod is guided by the top insert of brass tubing in the bottom cap of the ram. The rod end which extends through the top pipe cap (top of the ram) is drilled and is connected to a counterbalance.

After the ram is assembled and installed, a counterweight had to be positioned to cause the valve to open or close by striking the lever arm. A check valve of good quality placed between the drive pipe and the pressure tank provides for the flow of water from the ram pipe into the pressure chamber but not in the opposite direction. A small breather hole to allow entrance of air after the check valve closes was drilled at an easily accessible place below the check valve. The air which collected under the valve was forced into the pressure chamber and absorbed by the water during the following stroke of the ram and was used for lifting the water.

At this point, the wooden plug from the ram pipe was removed and the counterweight adjusted so that the ram would operate at the rate preferred. To regulate the ram for maximum capacity under average conditions, adjustment was made to operate at twenty strokes per minute or approximately one hundred strokes per minute for minimum capacity. The slower the strokes per minute the more water the ram uses and the more water it pumps. Most rams were adjusted to operate between twenty-five and thirty strokes per minute.

During normal operation, the ram valve is open allowing the water to flow through the pump. As the weight and velocity increases with the water flow through the drive pipe, the valve is lifted and quickly closed and considerable pressure is developed. As a result the check valve is opened and a flow of water enters the pressure chamber. After enough water is admitted to relieve the excess pressure, the check valve automatically closes, preventing the water from escaping.
breather hole and replaces the air combined with and carried away by the water. With the next stroke of the ram, this air is forced into the pressure chamber. The addition of water into the pressure chamber compresses the air which then forces water through the delivery pipe into the cistern or reservoir. When the check valve closes, the weight of the ram valve overcomes the pressure against it and drops, allowing the water to again flow through the tail or discharge pipe and so the cycle is repeated from twenty to one hundred times per minute.

In order to prevent freezing during the winter months if the ram was not used, it was necessary to drain the ram drive and delivery pipe. This was done by plugging the pipe opening at the source. If a screen covered the opening to prevent foreign materials from entering the ram, it had to be removed first. Usually a wooden plug was inserted to prevent further flow. Likewise drain cocks on the ram and on the pressure tank were opened to allow the water to drain out. If the ram was used during all seasons of the year, the ditches for the drive and delivery pipes were placed sufficiently deep to be below the frost line.

Collectanea on the Hydraulic Ram

Although the principle of the hydraulic ram is basically the same, the various types may have required slight modifications in installation and operation. Hydraulic rams have served effectively for many years and have been known to pump water up to two hundred rods and elevations up to two hundred feet. They have made water available not only to the dwelling but also to the farm outbuildings and wherever needed on the early homestead and farm.

Mr. Dan Naftzinger, aged 75, who resides in Bellegrove, Lebanon County, Pennsylvania, still depends largely on the use of a ram for his water supply. The ram is installed in a large steel drum about ten feet below the level of the dam and approximately two hundred feet distant. The drive or feed pipe from the pond measures two and one-half inches in diameter and the delivery pipe leading from the ram to the reservoir measures one inch. The reservoir into which the water flows measures twenty feet square and twelve feet high. The concrete walls are eight inches thick. It is approximately one hundred feet higher than the ram and one hundred fifty feet distant from the ram.

The W. & B. Douglas ram now in use at Naftzinger’s has been in continuous use for over one hundred years. It was used for more than fifty years in Cold Spring Township, Lebanon County, and Dan has used it for more than fifty years on his farm. The only repairs he has made during those years was to replace the washer from time to time, which is made from a piece of three-inch-square shoe leather.

Mr. Jacob A. Albert, aged 75, who lives in East Hanover Township, Lebanon County, has a Gathamore ram installation which he uses during the summer months. It is located in a protected pit below the house. The drive or feed pipe was laid from the ram to the barn. The pipe has a lead-off pipe to the house, another to the pig stable. The water flows continually into a trough at the barn which is used for watering the stock. John Albert, a brother to Jacob, recalled how he as a youth used to open the faucet in the kitchen when he saw his older brother going for a drink to the overflow pipe at the trough by the house. When the water was turned on in the kitchen, the water stopped flowing between that point and the barn which meant Jacob had to wait until his brother chose to close the faucet and allow the water to flow through again to the barn. This proved to be a lot of fun for John until his brother became aware of the joke. John also recalled having climbed down into the ram pit several times on cold winter days to make some adjustment to the ram and found snakes hibernating in the pit.

During the writer’s visit to Jacob Albert’s home, Jacob got out a full mug of water from inside the kitchen cupboard above the faucet and remarked, ”I got into the habit of keeping a full glass of water in the cupboard because warm water is better than no water.”

Luther Kleinfeilter, aged 64, who resides in North Londonderry Township, has a ram installation that was constructed with pipe fittings. It is no longer being used. He discontinued using it some years ago after a severe storm caused the breast on his pond to break. He has not repaired the damage to the pond and as a result there is not enough water to operate the ram.

Raymond Emerich, aged 87, near Harper’s, Lebanon County, Pennsylvania, has a Gathamore ram which has not been in use for the past five years because of an insufficient water supply caused from new road construction. Previous to this time the ram supplied a major portion of the water used on the farm. Mr. Emerich used to sell and service hydraulic rams during his earlier life.

Earl Glick, who lives near Indianstown Gap, Lebanon County, has a Rife ram installed which he continues to use over the summer months when more water is required on the farm. The water for the ram is supplied from a nearby spring housed beneath a large spring house. During the winter months the ram is turned off and an electric pump is used to pump water from a well.

A ram was used during earlier years on the writer’s farm to lift water that flowed from a spring into a cistern located on a higher elevation near the house and into a watering trough at the barn where it overflowed and found itself back in the stream again.

Photograph 1966.
A number of hydraulic rams are still in use among the Amish in Lancaster County and other areas inhabited by these folk, primarily because they refuse to use electricity consequently the ram proves most practical.

The Wooden Pump

Other pumps were made by hollowing out logs. The overall length of the pump depended on the depth of the well. Although the wooden pump varied somewhat in construction, design and installation, they were basically the same. They were constructed near to where they were to be located, then set on a platform placed over the well or cistern which was generally just outside or not too distant from the kitchen door.

The logs used in pump construction were gotten on the farm or from a local woodlot. Oak, chestnut, and walnut were used but oak was most preferred. It was important that the trunk of the trees chosen for use be straight, free of limb growth and other defects. The diameter of the tree trunk determined the size of the finished pump. The logs chosen ranged from twelve to eighteen inches in diameter. Some craftsmen preferred the logs to be seasoned before being shaped; others used green logs. The wooden pump, composed of two or three stocks or sections, varied from ten to eighteen feet in length. The upper section extended from four to six feet above the pump bed and twelve or more feet below. The lower section of similar length was attached to the upper stock. If the well was deep a middle section was required.

The wooden pump was constructed to fit the well in which it was to be used. It was a skilled trade and was practiced by a limited number of craftsmen, very few of whom survive. Miles Weaver, now deceased, who resided in South Lebanon Township, was skilled in constructing this type of pump. William Merkey, near Bethel, Berks County, whom the writer contacted for information, built a number of wooden pumps during his earlier years. The pump builders usually practiced the trade in addition to some other pursuit to gain a livelihood. Many of them were farmers.

Usually the pump-builder had a helper or was supplied with a helper at the place of work. An informant who built these pumps during his earlier years stated that two experienced pump-builders with a helper could complete one pump section from a log in a twelve-hour day. The top section which extended above the well cover or platform generally took longer. To construct a pump completely usually took a week to hew, bore, assemble and install. This was done by hand and included the metal work and making of the valves or buckets.

After the logs were squared they were ready for boring. They were placed on heavy blocks or trestles and held in place with clamps attached to the block or trestle and the log. The next step was to locate the center point on each squared end of the log by scribing diagonal lines from the corners. A number of guides were devised by the builder to keep the hole directly in the center of the log. So that the course of the auger might be checked while boring the tracer hole, the center points were extended to the top side and one of the vertical sides of the log. Between the extended lines at each end of the log, a carpenter’s line was stretched from end to end, over the top and side of the log corresponding to the center vertically and horizontally. The line was chalked or painted, stretched taut and snapped, the mark or the line itself then served as a guide with which to align the auger bit. Usually the tracer hole was bored with a gimlet point bit from each end of the log toward the middle portion.

After a tracer hole from one to two inches in diameter was bored, the hole was reamed out with a spoon auger to the diameter desired. The tapered augers varied in length and diameter and could be used to ream tapered or straight sided holes. When a tapered hole was desired, the auger was used to cut only to the desired taper. For a straight hole, the auger cut through the log for the entire length of the auger. The spoon auger followed the tracer hole which had been drilled into the pump sections, consequently it was extremely important that the initial drilling be on center or the finished reamed hole would be crooked. The extension shanks and cross handle used to operate the larger tracer bits were interchangeable as a rule and used with the spoon auger since the operation was similar.

In addition to the spoon auger, various other kinds and types of bits were used to do the boring. Some craftsmen used a large gimlet type auger. Others used a later screw type. The bits were screwed or keyed into sections of an extension shank or boring bar which fitted together to form a length from eight to ten feet to allow boring a distance half way through the log. On the end opposite the extension shank or boring bar, there was a circular metal eye through which a round wooden turning handle, several inches in diameter, was inserted crosswise. The turning handle varied from thirty inches to six feet in length depending on the size of the auger bit and length of the log.

The manual power of two men was required to turn a small auger and a third man to press against the end of the shank when a larger auger was used for boring. One of the men pulled up on the turning handle on his side and the other pulled down on his side. It was important that the
extension shank or boring bar be supported at the end from which the boring was being done. Through adjustments on the support, it was possible to keep the bit and bar properly aligned with both the vertical and horizontal lines or marks so that the boring done from each end of the log would meet in the middle of its length. After several inches of the hole had been bored, it was necessary that the course of the bit be checked for trueness. The bit was thus withdrawn frequently to remove the wood chips resulting from the boring.

The bore or inside opening at the lower end of the top and middle sections was reamed larger at the end and tapered to meet the drilled opening. The outer surfaces of the ends were sometimes tapered from twelve to eighteen inches toward the end. Many times a round iron hoop was driven over the ends to prevent splitting. The upper ends of the bottom and middle sections were then cut down to a taper or cone from twelve to eighteen inches so as to fit tightly into the hole or socket which had been reamed into the adjoining section. It was important that the ends fit so as to be water and air tight. The swelling caused by the water also helped to make a tight joint. A number of informants told of using a hot tallow coating or packing at the tapered joints before assembling to prevent leakage.

The top section was finished to accommodate the handle and the axle to which it was attached. Many of the wooden pumps had a metal handle, others were fashioned out of wood which over the years gave evidence of much use and wear from the grasp of the hand. Usually the corners of the upper section of the pump which had been squared earlier were trimmed with a draw knife to form an octagon. The lower sections were left squared and received less attention because they would be in the well or cistern and not exposed to view.

**Installing the Pump**

A tripod or hoisting gin, block and tackle, and in later years a chain ladder were used to lower the pump into the well. Each pump section weighed several hundred pounds. The task of assembling and installing a pump in the well likewise required skill and experience. In many instances the well may have been more than half full of water. Generally the bottom section was lowered into the well enough so that the middle or top section could be attached. Pieces of wood were nailed across the joint on each side to hold the two sections of the pump together. If there was a third section, a rope sling or block and tackle was used to take another hold and the two assembled sections were lowered so that the top section could be attached and other strips of wood were nailed across the joints. After another hold was taken the entire assembly was lowered until the lower section rested on the well floor. The pumps were constructed so that a proper length of the top section extended above the platform.

The pump rod consisted of a round, wooden middle section with iron ends to give it rigidity and protected it against the downstroke of the pump. The wooden portion of the rod allowed for lighter weight and easier handling. The iron end on the bottom of the rod had a fitting to connect the rod valve and the iron end on the top had a connection to attach the pump handle. Different methods were used to attach the pump handle to the rod. They were fitted with a fulcrum some of which turned into a small opening cut in the iron end on top of the rod. Some rod ends had a hook which engaged a hole in the pump handle. Some had a clevis which was attached to the pump handle with a bolt and nut or a cotter pin.

**Foot-Valves and Rod-Valves**

The earliest foot-valves and rod-valves (buckets) were shaped from hard, durable wood. Sassafras, dogwood or gum were preferred. Although the foot-valve varied in its construction it had to fit properly and required a great amount of skill to fashion. The location of the valves in the pump stock was determined by the depth of the well and the overall length of the pump stock. The safe limit that water can be lifted by suction is determined by atmospheric pres-
sure, consequently both valves were moved or positioned so that they were no more than twenty-five to twenty-eight feet from the bottom of the well.

The foot-valve or lower bucket on many wooden pumps consisted of a cylindrical block of wood with approximately a two-inch hole, bored through the center to allow for the passage of water, and was crafted to fit perfectly within the chamber of the stock. A piece of flexible sole leather (clapper), oval or rectangular in shape and larger than the valve opening, was attached to cover the top of the opening by nailing along one edge, to flap open and shut as necessary. A block of wood was nailed to the top side of the piece of leather to give it rigidity and weight enough to seat itself over the opening, thus preventing any water from flowing down through the hole into the cylinder. Water pressure beneath the cylinder could lift the flapping piece of leather and allow water to pass up through the stationary valve.

On the outside of the valve cylinder and midway between the top and bottom, a semi-circular groove about one-half inch deep was cut. Tow, worich in the dialect, the short coarse combings from flax saturated with tallow was wound or wrapped in place to form a packing. When the foot-valve was driven into place in the pump stock, the packing formed a tight joint in the bore and prevented water from passing around the outside of the valve.

A bail or U-shaped iron hook passed through the barrel of the wood plunger valve and each end of the hook was riveted over an iron washer at the bottom of the cylinder. This iron hook served as a bumping surface to drive the valve into place and served as a loop or eye into which a hook on the end of a rope or timber chain could be fitted to withdraw the valve for repairs or replacement. After the pump was in place, the foot-valve was put into position by dropping a weight fastened on the end of a rope on it. The valve was held in the desired location by a restriction in the bore of the pump.

The early rod-valve, upper bucket, used in the wooden pump was a more intricate carving than the foot-valve. It consisted of a wooden cylinder to which the lower metal part of the pump rod was attached. The cylinder portion was smaller in diameter than the bore of the pump barrel and in a recess around the upper part of the cylinder two concentric bands of flexible leather, treated with oil or grease, were fastened by being nailed along the outer surface around the lower edge of the leather bands.

The leather bands were slightly smaller in diameter than the inside bore of the pump barrel. They extended above the upper end of the valve cylinder and were partially slit. The cuts allowed the leather bands to flare out against the inside wall of the barrel bore because of the water pressure above the valve when the rod-valve was raised.

The cylinder had a hole bored in it similar to that in the foot-valve and over the top of this hole was fitted a piece of flexible leather similar to that on the foot-valve. This flexible piece of leather or flapper and the slit leather bands on the outside of the valve allowed water to be raised above this level, allowing replacement water to flow upwards through the foot-valve as the handle of the pump was raised and lowered. The foot-valve prevented water from flowing back into the well and repeated raising and lowering of the rod-valve caused the column of water in the pump to build up until it flowed out of the pump spout.

Around the opening within the stock of some of the wooden pumps, where the rod-valve was to be located and made to oscillate up and down, the chamber was reamed out in order that it could be covered with a piece of copper sheet which was fitted into it and attached with copper nails.

For the pump to work best under all conditions, it was necessary that all the joints in the stock be tight and all valves and parts fit perfectly to prevent any leakage. The higher the water had to be lifted the greater the danger of leakage.

The bore of the top pump section had a wider diameter than any of the other sections comprising the entire assembly. The bore may have tapered from four or five inches in the top section to three inches in the middle section to two inches in the lower section. At the place where the foot-valve is located, the bore was tapered to form a narrow passage against which the foot-valve was driven. Beyond this point the bore widened again to its normal width. The bore of the bottom section had the smallest opening. A wooden plug approximately six inches in length was driven into the bore at the bottom to close the opening entirely. Holes about one inch in diameter were bored horizontally into each side of the bottom section at right angles slightly above the plug. These openings allowed the water in the well to enter the pump barrel eliminating any sediment that might have been drawn from the bottom. A coarse wire screen was fastened over the openings or nails were driven aside of and bent over the holes to form a screen to prevent large foreign objects from entering into the barrel.

**The Pump Spout**

Most of the wooden pumps had a cylindrical wood spout made of sassafras, chestnut, or oak. The spout had a metal ring usually lipped around the front. To this an iron brace was extended vertically at an angle of approximately forty-five degrees to the top section of the pump. The iron brace gave the spout additional support and helped hold the weight of the water pails and water that hung on the spout while water was being pumped. On some pumps, the brace had an extended portion on which to hang the bucket. The extension or spout frequently had a rib or was bent to prevent the bucket from slipping off. The spout was bored similar to the stock, the outside perhaps having been turned on a lathe with one end slightly tapered.

The tapered end was fitted into a tapered hole made into the side of the upper stock. Most spouts were placed opposite the handle, although on some pumps they were placed to the right or left of the handle whichever was most suitable. As the wooden pipe spouts deteriorated, they were frequently replaced with a short section of galvanized pipe. On many of the spouts one could find a cloth rag or muslin bag tied to filter the water.

On the top of the wooden pump, a removable cap was fitted over the opening to keep out dirt and to allow for priming or thawing when necessary. Some of the caps were square, others round, a number of them having ornamentation of kind or another. With the top cap placed in position, the pump assembly was complete.

The metal work found on the pumps was made by the pump craftsman or by a local blacksmith. Frequently the pump builders brought the required metal parts with them.

For the best appearance, the upper section of many wooden pumps was carefully hand-planed. Some had ornamental panels cut into the sides which were painted or carved with characteristic and appropriate designs. Somewhere near the top of the pump was a nail on which a dipper or tin cup was hung ready for use.

It is difficult to estimate the life of one of these pumps. Many of them were in use for more than fifty years if proper attention was given them. Valves had to be replaced from
time to time depending how frequently the pump was used. In later years as the wooden pumps failed to function, they were removed from the well platform and replaced with a metal or with what was thought to be a more efficient type pump. A number of informants recalled the wooden pump being thrown on the wood pile and later used for firewood. The metal parts were used in some other way or were sold as scrap.

To some readers the wooden pump brings back many precious memories. How vividly one can recall the clink of the tin cup or dipper, the squeaks and the groans of the rod and handle, the delicious cold water that gushed from the spout with each stroke of the handle, and many, now departed, who once paused to enjoy a satisfying drink. To some it also brings back memories of toil and fatigue as a result of having had to pump enough to water all the livestock on the farm.

**Priming the Pump**

There were those times when the pump had to be primed. If a valve or washer, or a defect in the stock of the pump allowed water to leak out, the pump could usually be restored to working order by pouring water into the barrel of the pump. This was a common occurrence with many wooden pumps.

Occasionally there was a shelter built over the pump to protect it and those using it from inclement weather. The shelters varied from very simple structures to types much more elaborate and distinctive.

It was at the pump that for many the day began and ended. Many will recall going to the pump each morning, during the summer's heat and the winter's cold, to wash hands and face with the fresh, cold water. What comfort and relief one felt to wash off the dust and dirt, upon returning from the fields, with the water as it came from the spout! It was not unusual to see some of the children and men-folk stick their head under the spout to cool off quickly in the heat. One of the last things done before going to bed was to go out to the pump to wash, often in the dark, using a wash basin or bucket, filled with water, and set in the pump trough or nearby bench.

**Unfreezing the Pump**

There were also those mornings with sub-zero temperatures when the pump and handle were frozen. If the pump had a metal handle, one had to be careful during such periods that his hands did not stick to the metal when attempting to use it. Occasionally because of foolishness a child's tongue became adhered to the cold metal resulting in anguish for the victim and the family. By removing the cap and pouring hot water into the top portion of the pump stock, the ice could be melted or broken and the rod thawed loose to restore operation of the pump. During prolonged periods of cold weather, the water sometimes froze in the spout while pumping and at times froze solidly. When this occurred, the simplest way to open the spout was to heat a metal bar in the fireplace or kitchen stove to a red glow. Then grasping the bar at the opposite end or using a pair of pincers (hace sing) if the metal was too hot, the bar was inserted into the mouth of the spout until the ice was melted. If the frigid air was allowed to circulate through the open spout and stock the pump many times would freeze shut again. To help prevent this, a piece of cloth was stuffed into the mouth of the spout if the pump was not to be used for some time and particularly over the night. A number of wooden pumps had a hole about one-eighth inch in diameter drilled into the upper stock, under the pump bed and below the frost line, to allow the water to drain out after the pump was used in order to prevent freezing. During the warmer months, the opening was plugged to prevent the water from running down at the stock thus causing it to decay.

Some readers will also recall the old wooden pump as it stood on the town or village square. Frequently, depending on the size, the community could boast of more than one at which to gather and associate in addition to obtaining the water required. These pumps have long since been replaced with hydrants or the pump and the well have been destroyed entirely so that no trace of either exist today.

In later years hydrants have been used to control the flow of water involving gravity or pressure flow. The hydrant is a pipe with a valve, which can be controlled by a lever or handle located on the top of the pipe, and a spout through which water may be drawn.

With a greater demand for pumps, there soon appeared on the market a manufactured wooden pump and later the metal pump which were constructed and installed on the same principle with some improvements over the crafted type.

In the days before electricity when a pail of water was needed for the wash stand or kitchen stove, one had to hand-pump the water from a well in the ground. Today we turn on a faucet in the kitchen or elsewhere and the electric or gasoline pump does the work. Both have brought about much improvement and more efficient use of water. Pumping by hand is hard work and one can readily realize why water was used more sparingly in earlier days.

**The Farm Windmill**

The windpump, windmill or aeromotor also played an important part in supplying water on many farms in remote areas largely because wind is an inexpensive source of power. The windmill, constructed over a well, consists of a steel or wooden tower from twenty to seventy feet high to get the full force of the wind and to be above surrounding obstructions. On the top of the tower, a wheel with blades, ten to twenty feet in diameter, was mounted on a horizontal shaft. On many of them, a cable leading to the bottom of the tower, attached to a spring mechanism at the fan, could be released, which allowed the fan to be pulled into position. The wind striking the blades of the wheel at an oblique angle causes rotation. A tail vane acts as a rudder and keeps the wheel facing the wind. The shaft is connected to gears. As the wheel rotates, it turns the gears which are connected to the
long pump rod, moving it vertically back and forth operating the pump at the base of the tower. Some of the pumps had two rods attached to the gear arrangement thus increasing the power.

The water was pumped into a storage tank located close to the top of the tower, near or beneath the ground, or into a cistern located on a high-elevation. The water then flowed to the house and barn by gravity. The water was usually stored in a shaded area, if above the ground, to help keep it cool. The capacity of the tank varied depending on the amount of water required. "A twelve foot wheel on a thirty foot tower, turning fifty to sixty revolutions a minute in a fifteen mile an hour wind will raise about thirty-five gallons of water a minute to a height of about twenty-five feet. At that speed about one sixth horsepower is developed.''

The pump on the platform above the well beneath the house and barn by gravity. The water was usually located outbuilding on the farm. The writer and editor are interested in gathering and recording any folklore associated with the pump and its environs. If any of the readers can recall any related saying, anecdotes, riddles, etc., let us know about them. It was common years ago to hear the following expressions in the dialect: Es is weenich los im bambas-schoengel (He's a little off in the pump-handle), referring to the fact that someone is slightly intoxicated. Wenn mir de tuung wedder der bambas-schoengel durt won's recht kalt is was denn mir seh't wie steig es schmackt. (If we place our tongue against the pump-handle in very cold weather then we can tell how sweet it is.)

Although there are many factors which contributed to the decline and use of the early pumps on the rural homestead and farm, the regulation of the dairy industry and the convenience and dependability of the mechanically driven electric or gasoline pump are perhaps the major reasons. With their passing also has gone the satisfaction and joy of association that accompanied a cool, refreshing drink on a hot summer's day. The tendency today is to locate the pump and motor in the basement of the house or in a conveniently located outbuilding on the farm.

The poem Leere Bumper (Empty Pumps) in the Pennsylvania German dialect by the late Charles C. More in which he compares the empty or non-working pump with many among our people makes a proper conclusion for our study.

Leere Bumper

In Nudeltown do schleht en Pump
Mit nie scheene Schloch am Schwengel drau.
Un yeder ass ins Schteidelh anni,
Gleck mit Blesier an Doacht si oo.
En mancher nennit am Schwengel halt.
Un bumpt ass es im Schteidelh schalt.
Doch guert der Doacht thi nooch so schwur,
Die Bump, die geht kee Wasser baar.
Sie geht kee Wasser, wie sie set,
Sie schleht yuscht do.
Un durt yuscht so.
Awern bumpt net, awern bumpt net.
So is es doch uff daere Welt.
Bei viele Mensche oo beschellt;
Sie guhe freundlich, neis zei fei,
Ein gut gu, nich Gruchde sli;
Doch schelt men sie mal neegschder oo,
Do funn men nix sun all dem drau.
Sie sin en Licht, aus een yuscht benn,
En Feuer, auss wanne Werming bren;
Sie lasse ihre Glucht in Schtich
Un denke immer yuscht an sich.
Bei ihne geht die Höffning jehl,
Sie sin en Graab her'n dodi Seel.
En Duuum mit yuscht me hohle Schäll,
En leer Schäll an sett ass all,
Dann dricht en Unglick noch so schauer.
So'm Mensch der Gebit kee Mittleid haer,
Er geht kee Mittleid, wie er set,
Er schleht yuscht do.
Un gucht yuscht so,
Awern heff net, awern heff net.

* Compton's Encyclopedia, (Chicago: F. E. Compton & Co.), XVIII.
11.—General View of Bethlehem Cemetery, Washington County, Pennsylvania, showing transition from older sandstone markers in left foreground and center, through marble period (weeping willow stone right foreground) to large granite tombstones of the 20th Century.

1.—Rubbing of Floral Design, Stone of Sarah Simons (d. 1904).


3.—Crescent Moon, Stone of Joseph W. A. Wonesler (d. 1924).

4.—Funereal Drapes above Medallion, Nine-Pointed Star and Tulips, Stone of John Mires, Sr. (d. 1847).

5.—Drooping Tulip, Stone of David Horn (d. 1889).
A Western Pennsylvania GRAVEYARD, 1787-1967

By PHIL R. JACK

Bethlehem Lutheran Church and Cemetery are situated in North Bethlehem Township, Washington County, Pennsylvania. Legislative Route 62085 and Township Road 449 meet just outside the cemetery fence; Legislative Routes 62085 and 62075 intersect only a short distance below the cemetery. Route 40 is about one mile northwest of the site.

The cemetery contains approximately 525 gravestones, although there are more graves, for some of the stones have from two to five names cut into them. The earliest grave that I noted was 1787, while the most recent is 1967. Within the confines of the cemetery, commemorative stones mark the sites of older church buildings. The first school in the township, built in 1788, was also the first meeting place of the congregation; a log church, which was dedicated November 5, 1797, was the meeting place until 1846. A red brick church, 32 feet by 10 feet, dedicated September 8, 1846, served until the present church was built. The present church is outside the boundaries of the cemetery which is surrounded by a link fence. Black spruces tower along the fence and road.¹

Many of the graves have red geraniums planted on them; a few have white ones. Lilies are common, as are chrysanthemums. Marigolds, of the dwarf varieties, are to be found also. In lesser numbers, there are gladoli, petunias, snapdragons, peonies, snow on the mountain, sedum (live forever), and ageratum. Quite in evidence are the plastic flowers popular in recent years. I noticed only one rose bush. Globe and upright arbor vitae have been planted at many graves. On either side of one stone are small spruces. I noted one pyramidal yew. Shrubs include a lilac, ilex, forsythia, and a raspberry bush, as well as some myrtle on a few graves. The shrubs and flowers are all of quite recent vintage. The cemetery is mowed by a caretaker, a member of the congregation. The job must be immense, for the many stones must pose a real problem; however, the place is certainly neat and attractive, showing considerable effort.

Three distinct stones have been used: sandstone, marble and granite. Sandstone was used in the early 19th Century, continuing until the fourth decade or so, while marble was popular for about fifty years, 1840–1890. Granite has dominated since the 1890’s. The sandstone and marble markers have suffered much from weathering, and it will be only a few years until much material will have been lost. The sandstone memorials in Illustration 11 are pre-Civil War, and the massive granite stones in the center background are dated from 1904 to 1919. The marble stone in the right center is dated 1852. The marble columns and obelisks in Illustration 20 date from 1858 to 1876, the smaller stones in the same illustration from 1854 and 1866. A handful of stones are worked on both sides. During the period in which sandstone was used, often both a headstone and a footstone were used. The footstone usually carries the initials of the deceased and the date of death, and it sometimes has a motif on it. The worked side of the footstone always

¹ My thanks to Alvin Oldham for his help in securing some of the data used in the preparation of this article.

6.—Cut Rose on Twig, Stone of Harriet W. Myers (d. 1870).
7.—Bible in Floral Framework, Stone of Levina Riggle (d. 1876).
8.—Drooping Flag, Stone of Mhason Bowen, Veteran of War of 1812 (d. 1882).
faces the headstone. Illustrations 35 and 36, from the grave of John Conkle, d. 1842, are examples of the motifs used in the manner just described.

According to Allan Ludwig, "progressive stonecarvers" in New England had stopped using heavy horizontal guide lines by the 1670's. However, the lines are to be seen on the stone of Maria Magdalena Hersch, d. 1791. Illustration 24. Similarly, Ludwig mentions the passing of the suspended period by 1678. This practice persisted at Bethlehem Lutheran, appearing on the stones of Friederich Deg, d. 1796, Maria Elisabeth Simon, d. 1806, and Conrad Kunkel, d. 1810.

Most of the graves face the northeast at a heading of about 45 degrees, magnetic north. Some graves, however, are on a heading of about 225 to 235 degrees. I was told by a member of the cemetery board of the church that the situation was the result of dividing eight-person plots into four-person plots. This practice persisted at Bethlehem Lutheran, appearing on the stones of Friederich Deg, d. 1796, Maria Elisabeth Simon, d. 1806, and Conrad Kunkel, d. 1810.

The Symbols

At the outset I would like to make a subjective point. Every cemetery seems to have its own personality, and Bethlehem Lutheran is no exception. It reflects neatness, pride, interest, and a devotion to grass and trees. Obviously the cemetery shows a sizeable economic investment, both in the stones and the labor-cost of upkeep. The people of the congregation care about their cemetery. Part of the impression of the cemetery is that the motifs on the stones are not, and have not been, of major interest. The gravestones and their associated features, trees, etc., dominate the scene, and in the overall pattern, the motifs become but a small part of the whole. For instance, the waxing moon in Illustration 3 seems to be lost in the inscription.

For the most part, I cannot say whether the motifs found on the gravestones are symbols or signs. They may be for decorative effect only, especially with respect to the more recent ones. The leaves on the Hainer stone, Illustration 12, seem to be there only for their eye-pleasing qualities, thus bringing to mind Allan Ludwig's comment on the use

3 Ibid., p. 287.

9.—Stylized Fern, Stone of Mary A. Williams (d. 1923).

10.—Flying Bird with Twig in Beak, Stone of Francis Marion Walton (d. 1857).

12.—Typical 20th-Century Marker (Hainer Stone, probably 1939), showing paucity of inscription, and stylized ivy leaves.

13.—Pillar Stone combining Rose and Cross-and-Crown Motifs, Stone of Carrie Annette Roth (d. 1877).

14.—Urn Stones of 19th Century, architecturally sculpted. Note tassels on gothic arch on tombstone in foreground.
of secondary motifs in New England for the creation of stylistic rather than iconographic sense.\(^4\) I would like to modify his statement to apply it to Bethlehem Lutheran Cemetery, to wit, most motifs here seem to be secondary in nature. There are exceptions, as on the stone of George Woonfelt, Illustration 21. Here the swastika is prominently placed; it is of primary importance. While my own feeling is that the figures, especially on the marble and granite stones, are just that and not much more, there is danger in using size and prominence as sole guides to the determination of symbolic content. No competent archaeologist or historian would do it. There is the major matter of the beliefs and intentions of the individuals who chose the stones on the graves. The Mary A. Williams stone, Illustration 9, shows some of the problems involved. Are the leaves related to the palm leaf symbol, or are they simply devices for a symmetrical presentation of the family initials? Are they both: Who knows the feeling of the person who chose and paid for the stone? Once I was in a cemetery which had a great number of stones bearing a rose, and I asked two men who were digging a grave the reason for it. Both were good informants about the region and the people in it. The reply was, “You’re supposed to use roses in a graveyard.” Ever since, I have been hesitant about dealing too quickly with motifs as signs or symbols.\(^5\) There is always a possibility that old-fashioned habit played a big part.

Until my techniques for dealing with symbolic content are refined, I think it better to deal in possibilities only. Perhaps many of the stones have become symbols as a whole, somehow relating to the role of the family in American life. A prime example is the Guy family stone shown in Illustration 27. This approach is consistent with the changes in the epitaphs and in the growth of the practice of having one large stone bearing only the name of the family. Is this a reflection of the proposition that the nuclear family today provides the only real, sure content of life, and that the gravestone is part of one of the processes of ordering that content?\(^6\) Ludwig, May and Warner all note that symbols are devices by which sentiments can settle down.\(^7\) Bethlehem Lutheran Cemetery, then, is an illustration of a complex centering about the family. On the other hand, there is now relatively little in the way of supplications for immortality, especially in the period since 1850.\(^8\) Various motifs are found in the cemetery, and, where possible, they have been illustrated with photographs. Illustrations 1, 2, 33 and 36 are photos of India-ink reproductions of rubbings taken from the stones. The procedure isolates the motif, although it does produce a radically different view than the one obtained by looking at the stone itself.

**Tombstone Motif Index**

1. Flowers, ranging from the unidentifiable conventionalized to tulips, lilies, a thistle, and roses. (See Illustrations 1, 5, 6, 7, 13, 15, 16, and 29.)

2. Trees, including willows, oak leaves and acorns, and the conventionalized. (See Illustrations 9, 19, 25, 28, and 33.)

3. Grapes. (See Illustration 22.)

4. Wheat sheaf.\(^9\)

5. Flying bird. (See Illustration 10.)

6. Sleeping lambs. (See Illustrations 17, 25, and 33.)

7. Sleeping child. (See Illustration 23.)

8. Urns. (See Illustration 14.)

9. Books, some with the words “Holy Bible”. (See Illustrations 14 and 32.)

10. Draped cloth with tasseled ropes. (See Illustration 14.)

11. Arch and gates. (See Illustration 18.)

12. Crosses, Latin and swastika. (See Illustrations 18 and 21.)

13. Wreath. (See Illustration 15.)

14. Flag, drooping. (See Illustration 8.)

15. Crown. (See Illustrations 2 and 13.)

16. Spirals; trefoils; quatrefoils; rosettes; quarter and half; stars; crescent; triskelion. (See Illustrations 3, 26, 29, 30, and 32.)

Aside from the bare outline of the motifs found, several interesting facets are involved. The motifs are usually presented in fully modelled terms; very few give any impression of being linear in effect.\(^10\) The spray of flowers on the stone of Mary M. Conkile, Illustration 16, is a good case of this. There is a strong showing of the usual 19th-Century interest in romanticism and in the classic revival as in the rose of Illustration 6; the lamb by the stump in Illustration 33, the.

\(^4\) Ibid., p. 14.


\(^8\) See Ludwig, *op. cit.*, p. 16, for remarks on this aspect of religious symbolism.

\(^9\) As on the stone of David Hash, d. 1878.

\(^10\) Ludwig, *op. cit.*, pp. xxix, 285, deals with this phase of gravestone art.
dressed cloth of Illustration 4, and the sleeping figure of the child in Illustration 23. Death is seldom presented as a blunt fact on the stones in the cemetery. The finality of death, when it is made clear, is usually stated in the epitaphs. The overwhelming impression is that of a sedate sorrow, best shown by the lamb sleeping under the symmetrical weeping willow of Illustration 25. Incidentally, the lamb motif has a variant on the headstone of David Nickerson, d. 1868, (and others) in that radiating lines are placed behind the figure.

The willows of Illustrations 25 and 28 pose an interesting question with respect to the small curve at the base of the tree. On the Barbary Crumrine stone, Illustration 28, the curve is below the tree, while on the Mary Conkle stone, it has been moved up into the trunk of the tree, tending to give the impression of heavy roots. The death of Barbary Crumrine preceded that of Mary Conkle by eight years. I think that this is an illustration of the ur-bogen mentioned by Preston A. Barba in his Pennsylvania German Tombstones, and that the placement of the curve on the Conkle stone was the result of a misunderstanding. I think that the ancient linking of the ideas of constant change, life and death glimmer here, although there is no evidence that such was the intent when the stones were created and erected. More usual examples of the motif termed the "tree of life" can be seen on the stones of Mary Elizabeth Harsh, Illustration 31, and John Conkle, Illustrations 35 and 36.

Three other motifs bear mention before leaving the subject. The Jonathan Dague stone, Illustration 22, has a spiral arrangement which is strongly reminiscent of a ram's horns. Note also that the stems of the grape bunches are very closely tied to the spirals, and that there may be an erotic element in the positioning of the grapes.

The tulips which rise along the sides of the Bible on the Levin Riggle stone, Illustration 7, appear to be somehow more direct and closer to an older tradition than do the ornate leaves on the Sarah Ann Garber stone in Illustration 34. I do not intend to say here that the less complex is the older, but I do wish to stress the idea that an old traditional form, the tulip, seems to have been pushed out by an art form. Finally, urns constitute the last motif worthy of mention. When the urns are found on the top of the stones as in Illustration 14; the time period tends to be restricted. All such in the cemetery fall within the period 1855-1888, with the exception of the stone of Margaret Oller, d. 1855. This, of course, could be an instance of later stone placement or even replacement.

The Epitaphs

My purpose is four-fold in dealing with the epitaphs: (1) to identify the themes found in the epitaphs; (2) to give the epitaphs themselves; (3) to relate the epitaphs to the themes; and (4) to make some comments about this aspect of the cemetery. The numbers in parentheses following the themes refer to the actual epitaphs given below. In some cases, epitaphs were repeated throughout the cemetery; however, I have cited only the earliest variant.

There are some German-language epitaphs, but the condition of the stones is such that they cannot be read clearly. In those cases in which I thought that the statement could be read, the translated results turned out to be meaningless. An illustration of the whole problem: the clearest I have ever seen the wording at the top of the Maria Magdalena Hersch stone was in the enlargement of Illustration 24 made for this article. Because of the difficulties involved, I have not used any such epitaphs. They must have more work. Unfortunately, the only German inscriptions which are clear refer only to the names and dates of the dead and nothing more. Occasionally, the date of burial was put on a German-language stone as in Illustration 24; this was not done on any English-language stone. The use of German seems to have ceased by about 1820.

The themes of the epitaphs are as follows:

1. Praise of God (14, 30, 36)
2. Death caused by God (Christ, angels) (3, 7, 11, 13, 14, 21, 23, 30)
3. Death as salvation (1)
4. Union of the dead with God (1, 12)
5. Salvation through faith (belief) in God (Christ) (2, 17, 20, 34)
6. Salvation of the good (15, 32)
7. Heaven as joy (6, 7, 33)
8. The dead in heaven (13, 25, 29)
9. Future meeting of those presently living with the dead in heaven (3, 20)

20.—Columns and Obelisks.
1. Whirling Swastika, Stone of George Wonselte (d. 1807). This is an early use in Western Pennsylvania, in stone, of a design that appears after the Civil War in Eastern Pennsylvania barn decoration.


3. Sleeping Child, Stone of Floretta Moue (d. 1855).

The epitaphs below are not in any particular order, either of importance or subject. I have retained the line divisions, spellings and capitalizations of the originals.

1. God blesses in an early death And takes the infant to Himself Mary Floretta Walton, d. 1857

2. Blessed are the dead Which die in the Lord Margaret A. Simpson, d. 1847

Dearest Maggie thou hast left us Here thy loss we deeply feel But it is God that hath bereft us He can all our sorrows heal

3. Yet again we hope to meet thee When the day of life is fled Then in heaven with joy to greet thee Where no farewell tear is shed Margaret J. Weygandt, d. 1864

4. go home dear friends re train from tears i must by here til chirst appears prepare for death tme you have theres no repentance in the grave Catharine Friend, d. 1841

5. She is not dead but sleepeth Sarah Ann Garber, d. 1855

There is a slightly earlier (1863) variant of this stanza in the cemetery.

-Sandstone Markon Grave of Maria galena Hersch 761-1797. The inscription notes not on the day of death (dub 7) but also date of the funeral (dub 8).

26.—Rosette, Stone of Catharine Dage (d. 1842).

27.—Guy Family Marker of 1960's, illustrating extreme simplicity of 20th Century granite stones.

28.—Stylized Weeping Willow, Stone of Barbary Crambine (d. 1873).

29.—Triskelion in Center of Flower on Vine, Stone of Amy Y. Horn (d. 1910).

30.—Rosette and Stylized Leaves, Rubbing from Stone of Jacob Fattman et al. (1913?).

31.—Typical Victorian Floral Design in Latticework Frame, Stone of Mary Elizabeth Harsh (d. 1857).

6. Do not mourn whilst I depart
   Let all your sorrows flee
   I am going to eternal joy
   While you are still in danger here
   I go before you follow on
   Behold how we'll rejoice
   When god from every sorrow here
   In bliss shall make us free
   John Dage, d. 1838

7. In Memory of
   Sarah Garrett
   Who was born in the year
   Of our Lord 1824 March
   24th and was presented
   In infancy by her parents
   For the right of holy bap
   This was done 25th 1842 she
   Received in to full
   Communion with the coat
   Luth Church by the so
   my right of confirmation
   And departed this life
   Feb 22nd 1842
   On the reverse of this stone (there are three such instances
   in the cemetery):
   We trust she's gone
   Home to the mans above
   To the mans of pleasure
   Peace and love
   1842

8. Sleep husband dear and take your rest
   God called you home he thought it best
   Twas hard in death to part with thee
   But chris strong arm supported me
   John Womsetler, d. 1885

9A. This stone
   Is designed to
   Secure from Oblivion
   The place where the mortal
   Remains of Cathrine M C
   Casland are reposion in the
   Cold embrace of Death
   Another epitaph is on the same stone, but it is separated
   from the above by the name of the deceased and the applica-
   ble dates.

9B. A light? is from our household gone
   A voice we loved is stilld
   A seat is vacant in our home
   That never can be filled
   Cathrine McCasland, d. 1874

10. The gem rests in Heaven
   The casket moulders here
   Elizabeth Oller, d. 1864

11. Sleep on sweet babe and take thy rest
   God called thee home he thought it best
   Francis M. Walton, d. 1857

12. Weep not for Clara
   Her gentle spirits fled
   She sweetly sleeps in Jesus
   Among the silent dead
   Clara L. Kenamond, d. 1887

13. We loved her yes we loved her
   But angels loved her more
   And they have sweetly called her
   To yonder shining shore
   Emma W. Kenimond, d. 1902
Associated with Epitaph 15 are the symbol of an arch and gates and the words "At Rest".

14. The Lord gireth?  
   The Lord hath taken away  
   Blessed be the name of  
   The Lord  
   David Nickerson, d. 1868

15. The sweetest flowers we've chosen
   To deck thy lonely tomb,  
   The violet and the rose,  
   Around thee sweetly bloom.  
   H. David Kenamond, d. 1880

16. Mark the perfect man and behold  
   the upright for the end of that man  
   is peace  
   Robert England, d. 1867

17. Jesus saith unto her I am  
   The resurrection and the  
   Life he that believeth in me  
   Though he were dead yet  
   Shall he live  
   Margaret Ann Friend, d. 1842

18. Angels  
   took him home  
   Calvin W. Harsh, d. 1888

19. A Soldier of the War of 1812  
   Mhason Bowen, d. 1882

20. I heard a voice from Heaven  
   saying unto me Write? blessed  
   are the dead which die in the Lord  
   The ? are given  
   Death broke the golden chain  
   But in yonder starry Heaven  
   We hope to meet again  
   Mary M. Crumrine, d. 1880

21. Farewell my wife and children all  
   From you a father Christ doth call  
   Mourn not for me its in vain  
   To call me to your sight again  
   David Harsh, d. 1878

22. And God shall wipe all tears  
   from their eyes and there shall  
   be no more death neither sorrow  
   nor crying neither shall there  
   be any more pain for the former  
   things are passed away  
   Abraham Mowl, d. 1861

23. God in his wisdom has recalled  
   The boon his Love? had given  
   And though her body slumbers here  
   Her soul is safe in heaven  
   Hannah Harsh, d. 1905

24. Tread softly for an angel band  
   Both guard the precious dust  
   And we can safely leave our boy  
   Our darling in their trust  
   John A. S. Harsh, d. 1881

25. Sweet Mary unto earth  
   A little while was given  
   She plum'd her wings for flight  
   And soared away to Heaven  
   Mary E. Harsh, d. 1857

26. remember me as you pass  
   by as you are now so once  
   Was i as i am now so you  
   must bee prepare for death  
   And follow me  
   John Conkle, d. 1842

27. Gone but not forgotten  
   Sibby McCaalin, d. 1879

28. Born in Germany  
   Baltassar Pfister, d. 1881

29. Johnie is an angel now  
   Johnie M. Hewitt, d. 1882

30. They will be done  
   Levi Keeny, d. 1851

31. How short a race our babe has run  
   Cut down in all its bloom  
   The coarse but yesterday begun  
   Now finished in the tomb  
   Infant Riggle, d. 1895

32. The end of the just is peace  
   George Amos, d. 1884

33. There shall be no night there  
   Barbary Deuser, d. 1885

34. In Christ he rested  
   his hope for a better  
   life, and departed in peace.  
   Abraham Mowl, d. 1852

35. "Jack"  
   William Harry Morris, d. 1953

33. Sleeping Lamb, Scroll, and Cut Tree,  
   Stone of Laura Jean Amos (d. 1923).
After 1900, the practice of putting epitaphs on the stones changed considerably. When it was done at all, the statements tended to be very short, often just indicating membership in a Civil War military unit. For all intents, the epitaph tradition was dead in Bethlehem Lutheran Cemetery by the beginning of the 20th Century. The stone of John Wesley Clyde, Sr., d. 1960, comes as a real surprise to the viewer, for it seems out of place in the contemporary section of the site. There are two epitaphs on the stone:

36A

_Born in State of Old Virginia_

36B

_Not my will, but thine be done_

Many epitaphs on the 19th Century stones are no longer legible, for the then-popular standstones and marbles have deteriorated. Usually, though, it is possible to determine that an epitaph did exist, even if, regrettably, it cannot be read. The stone condition of the 20th-Century material is not a problem; the granite used has remained in fine condition. The epitaphs are just not present, and it is clear that a tradition has gone. It is hard to avoid the assumption that the beliefs expressed in the epitaphs have gone also from the minds of the people. At least, it is worth considering the idea that the cemetery is now secular; even though it remains attached to the church. The variation between the stones of the present and the statement found on the stone of Sarah Garrett, d. 1812, Epitaph 7, is impressive indeed.

During the heyday of the epitaph in this cemetery, it was common practice to indicate family relationships. The terms "wife of," "daughter of," "son of," or some variation of these were used, diminishing after 1900. In the decades 1850-1899, about three times as many individuals were so identified as those during the years 1900-1967. Interestingly enough, men were identified as husbands in only three cases, and they all occurred between 1955 and 1965. Three individuals were identified by nicknames during the 1963-1965 period.

The tradition that family members be identified underwent a change in the first years of this century. During the years 1850-1899, some nine persons were identified as "Mother" or "Father." From 1900-1967, there were about 25 such cases. This is nearly a complete change from earlier practice, and it brings to mind the idea that, at the present time, it is the duty of the children to purchase the stone, and the viewer is being told that this has been done. Also, there is the possibility that this sort of thing is considered the greatest accomplishment worth mentioning.

Summary

The people who used Bethlehem Lutheran Cemetery were not comfortable in the face of death, but they did try to validate and integrate the condition in terms of their lives. They stressed the continuation of family ties in the hereafter, the success of the dead through salvation and pleasure, the rest secured by the weary, all the ills of the world being left behind in the process. Sorrows is freely recognized by the living, at the same time that the promise of great rewards and statements of deep belief are being made. I believe that this cemetery is a good reflection of Eliade's reiterated points that the sacred is accessible, but yet it is not, that it is unique and yet transcendent, that it attracts and repels.

In one way, the primary function of the cemetery is to continue the agreement between men, especially those of the nuclear family, that so long as the cemetery exists the memory of the dead shall constitute a social life after death, and that no man then shall truly die. The motifs, the epitaphs, the stones themselves, the very acts of so much caring, and the creating of a special place indeed testify to the strength of the idea. The epitaph of Catherine McCasland bears repetition here, for it is to the point.

_This stone_
_Is designed to_
_Secure from Oblivion_
_The place where the mortal_
_Remains of Catherine MC_
_Canland are repos ing in the_
_Cold embrace of death_

Moreover, I believe that Bethlehem Lutheran Cemetery is consistent with the moral tradition of the American farmer with all the inherent relationships of the site to the agrarian creed being involved. Stability, security, and secrecy are key themes, a few of the elements of a most complex folk-literary institutionalized life.

12 H. William A. Gundlach, d. 1965; David E. Sowers, d. 1969; Charles A. Fowler, d. 1955. See Warner, op. cit., p. 284, for comments on indications of social status in cemeteries.
13 William Harry Morris, d. 1953; John Andrew Knestrick, d. 1955; Roberta B. Miles, d. 1963.
This questionnaire is particularly directed to our older readers who come from Lutheran and/or Reformed (United Church) background and who thus represent the "church" position rather than the "sect" position in the Pennsylvania Dutch folk-culture.

Baptism of infants played a large part in the world of the churches. Through baptism each child came symbolically into the family of God and was brought under the covenant of God. Baptism involved in the earlier days the mother who agreed to rear the child if its parents died. In the church ceremonies, which every Lutheran and Reformed child received, Confirmation was the next formal "rite of passage" in bringing the child into full, communicant membership with the Church. Coming roughly at puberty, at ages 12-14, the rite was administered by the pastor in the Spring, after some months spent "catechizing," i.e., teaching the catechism to his "class." Confirmation also produced a document parallel to the Taufschein or baptismal certificate, which every Lutheran and Reformed child received.

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**BAPTISM**

1. Describe baptism as a rite as practiced in the Pennsylvania German churches in the 19th or early 20th Century. Where did baptisms take place? Were there any festive or secular aspects apart from the church ceremonies that you recall in connection with baptism?
2. What was the place of the godparents or sponsors at baptism in the ceremony and in the later life of the child? Did they ever give gifts to the baptized child? If you grew up in a Dutch-speaking area, what were the Pennsylvania German names for godfather and godmother?
3. What do you recall of the traditional significance of the Taufschein or baptismal certificate? Where were these

normally kept in Pennsylvania households? What was done with them when the person died? Who filled them in or decorated them? If you yourself have a Taufschein from your own baptism, please describe it for us.

4. Do you recall stories, humorous or otherwise, told about the baptismal ceremony? Do you have memories from your Pennsylvania German community of other modes of baptism, e.g., by immersion of those sects which practiced baptism only in running water?

**CONFIRMATION**

1. If you yourself went through the confirmation rite in your youth, please describe it for us, as well as the catechizing which preceded it? Which catechism was used in your case and what teaching methods were used by the pastor? What was the process of catechizing called, in German and English? Especially describe the actual rite of confirmation. Where was it held?
2. At what age were young people normally confirmed in your home community? Was there a connection with finishing one's public schooling?
3. How were the confirmands dressed for confirmation? Did one receive a new suit or dress for the rite? If so, how was this related to one's normal "Sunday best"? Was a photograph taken of the pastor with his confirmation class?
4. Please include any anecdotes, humorous or otherwise, which you recall about catechizing, confirmation classes, or confirmation in general.

5. What was the relation of confirmation in the Lutheran and Reformed Churches to the "conversion" system of the revivalist sects? Do you recall the struggle between those churches, or even parties within your own church, who favored conversion versus catechizing? Was there sometimes a combination of the two methods in the Pennsylvania churches?

Send your replies to:
Dr. Don Yoder
Bennett Hall Box 5, University of Pennsylvania
Philadelphia, Pennsylvania 19104
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of the Pennsylvania Folklife Society, a non-profit corporation, is three-fold: collecting the lore of the Dutch Country and Pennsylvania; studying and archiving it; and making it available to the public both in this country and abroad.

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