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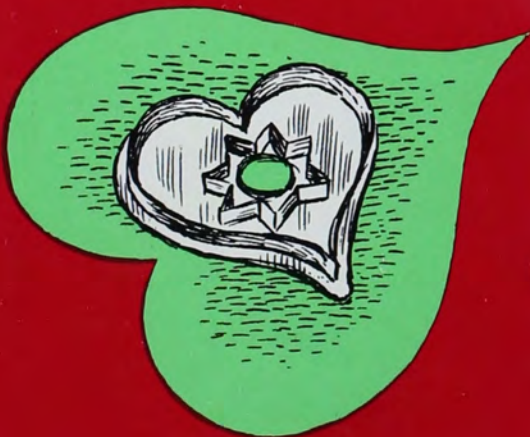
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Pennsylvania **FOLKLIFE**

WINTER 1967



THE FAR-FROM-LONELY HEART

Contributors to This Issue

EARL F. and ADA F. ROBACKER, of White Plains, New York, specialists in Pennsylvania Dutch antiques and folk art, have contributed a long list of articles to our pages. Dr. Robacker, longtime Antiques Editor of *Pennsylvania Folklife*, has a distinguished series of books to his credit, from *Pennsylvania German Literature* (Philadelphia, 1944), to *Touch of the Dutchland* (New York, 1965).

MONROE H. FABIAN, Washington, D.C., is a native of Hellertown, Northampton County, Pennsylvania. He graduated from the School of Fine Arts of the University of Pennsylvania and also attended the Lutheran Theological Seminary at Philadelphia. He was Illustrations Editor for the recently published *New Catholic Encyclopedia* and is currently Research Assistant in American portraiture at the National Portrait Gallery, Smithsonian Institution, Washington, D.C.

PHARES H. HERTZOG, Elizabethtown, Pennsylvania, retired after many years of teaching at the Peddie School at Hightstown, New Jersey, in this issue contributes the second of his series of articles on snakes and snakelore in Pennsylvania. The article was edited for publication by David J. Hufford, of Williamsport, Pennsylvania, graduate student in the Folklore and Folklife Program at the University of Pennsylvania.

WILLIAM A. REAGAN, of Wind Gap, Northampton County, Pennsylvania, now deceased, was for some years the blacksmith at the Pennsylvania Dutch Folk Festival at Kutztown, and a self-educated authority on Pennsylvania rural crafts.

CLAUDE W. UNGER, late of Pottsville, Pennsylvania, antiquarian, genealogist and local historian of Schuylkill County, during his lifetime amassed one of the largest private collections of books, pamphlets, and manuscripts on Pennsylvania German history and life. Purchased after his death by Dr. Harvey M. Bassler, it is now part of the Franklin and Marshall College Library at Lancaster, Pennsylvania.

LESTER O. TROYER, Manila, Philippines, is Director of the Summer Institute of Linguistics, Philippines, associated with the University of North Dakota and the University of the Philippines. In the article in this issue he uses his own reminiscences of his life in the Old Order Amish community of Holmes County, Ohio, the largest in the United States. Of his own connection with the Amish, he writes, "I was born into the home of an Amish minister and raised in the Sugarcreek, Ohio, community. At the age of 17 I was accepted formally into the Amish Church until I was 24 years of age when I was excommunicated because of my liberal views." Of his work in the Philippines, he comments: "I have 132 missionary-translator-linguists on my staff and find precious little time for serious writing, which is my first love."

JOHN EBY PFAUTZ (1804-1884) was a self-taught Dunkard minister and printer at Ephrata in Lancaster County, Pennsylvania, from whose press issued many items of interest to the student of Pennsylvania sectarianism. The materials in this issue from his pen are from his *Deutsche Concordanz über das Neue Testament von Jesu Christo* (Ephrata, Pennsylvania, 1878).

Pennsylvania **FOLKLIFE**



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(Inside Front Cover)

Feather Beds and Chaff Bags:

FOLK-CULTURAL QUESTIONNAIRE NO. 6

(Inside Back Cover)

COVER:

Yarn reel from the upper reaches of the Poconos. Base and upright are hand carved or whittled; only the spokes and arms are mill-turned. Judging by its blackened condition when found, one would conclude that it had long passed from memory in its spot under the eaves of an old farmhouse.

— Robacker Collection.

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Cover of a little book devoted to the purification of the heart of man by exposing the wiles of the Evil One.



A finely detailed cut-paper valentine featuring the favorite Dutch Country motifs of tulips, birds, and hearts. Only by inverting the piece does one discover the subtlety of the arrangement of the six hearts in the piece. Four and a half inches high.

Simple but effective birth and baptismal certificate from Centre County, entirely hand drawn. Hearts of this size are unusual in hand work.



The Far-From-Lonely HEART

By EARL F. and ADA F. ROBACKER

Somewhere, in the long-forgotten beginnings of ornamentation or design, there probably lies buried a reason for the popularity of the ubiquitous heart symbol.

That it was loved there can be little doubt. That it stood in itself as a symbol of love, whether romantic, filial, parental, sacred, profane, or something else, seems equally obvious when one considers the objects on which it serves as ornamentation and the relationship of those objects to the people who used them.

Few words seem to go further back toward the dawn of language than does "heart," however it may have been spelled, or whatever the characters used. The Hittites knew it; it occurred in Greek and in Latin, in Icelandic, in Gothic, and in Old and Middle English, to name but a few. The new Random House dictionary lists more than forty ways in which it is commonly used.

And yet, for all that it has almost always carried with it a connotation of the innermost deeps in the subject under consideration, it is probably safe to say that no one really knows why the conventional shape which is the outward symbol of the inner concept looks the way it does, or why it should have an apparently instantaneous appeal, even to those who profess to be completely untutored in art. Now and then a diffident suggestion that it is a variation of the ancient Chinese Yin and Yang symbols has been made, but the writers have yet to hear anyone speak to the point with any great degree of conviction.

The representation is severely simple; it is a geometrical figure with matching sides swelling upward from a point at the bottom and rounding inwards to form a cusp at the top. According to the curvature it may be almost clumsy in appearance, or it may convey an impression of infinite gracefulness. There are those who feel and have long maintained that the Pennsylvania Berks County heart, so called, surpasses in symmetry and in satisfying esthetic quality the appeal of any other hearts. Such a statement posits a jumping-off place, so to speak; there are differentiations which can

Photographs by Karas of Hartsdale, New York

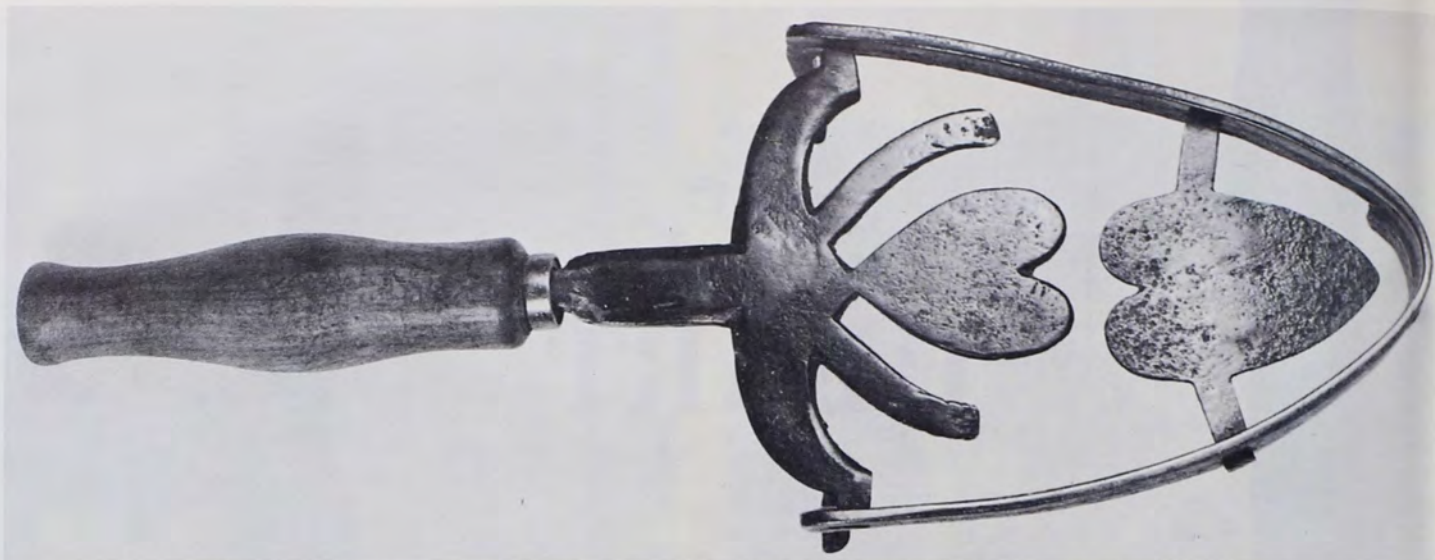
Except as indicated, objects shown are from the Robacker Collection.



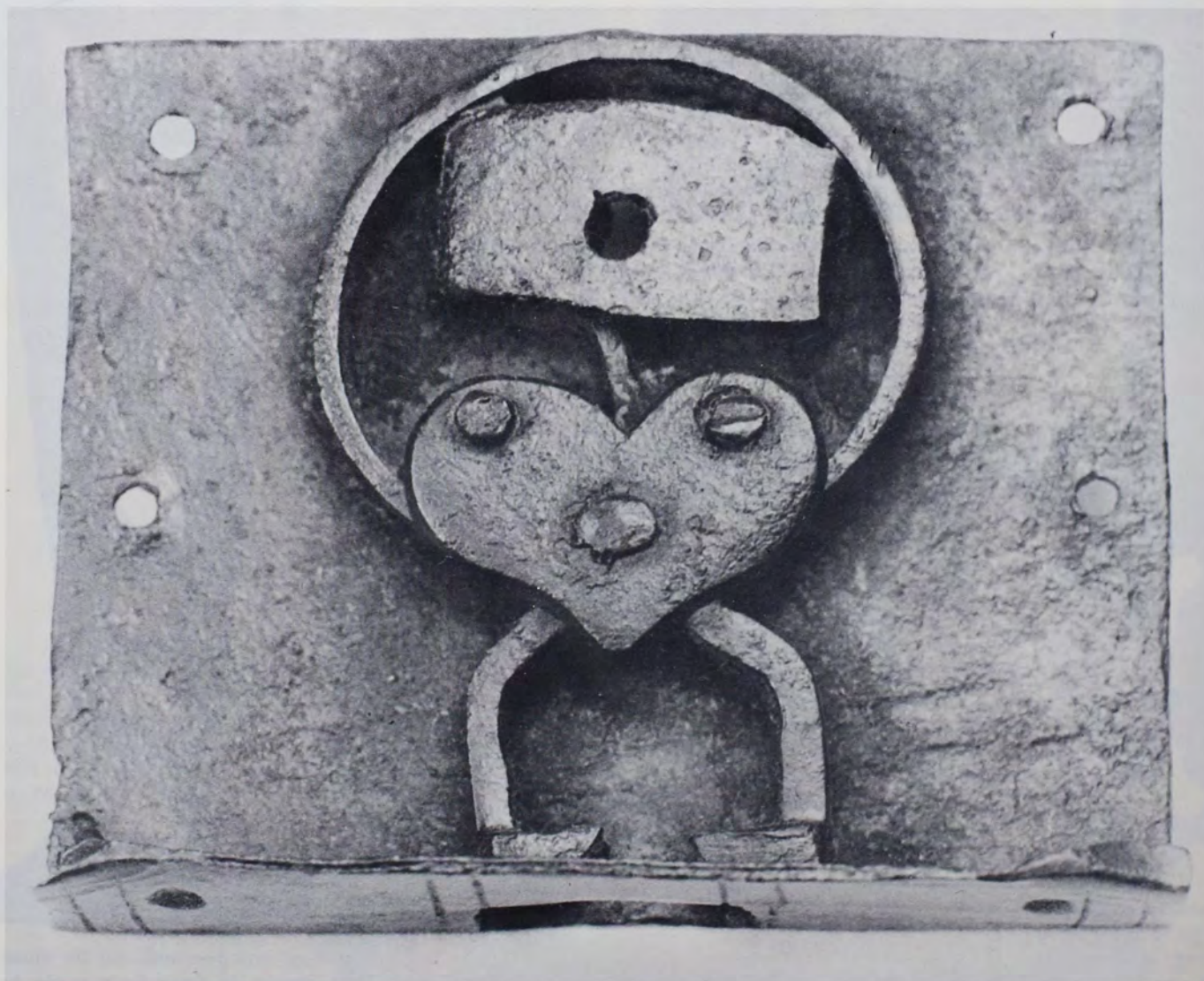
Hand-cut iron bootjack. All the openings appear to have been made by chisel strokes except the large heart, which gives the impression of having been die-cut.



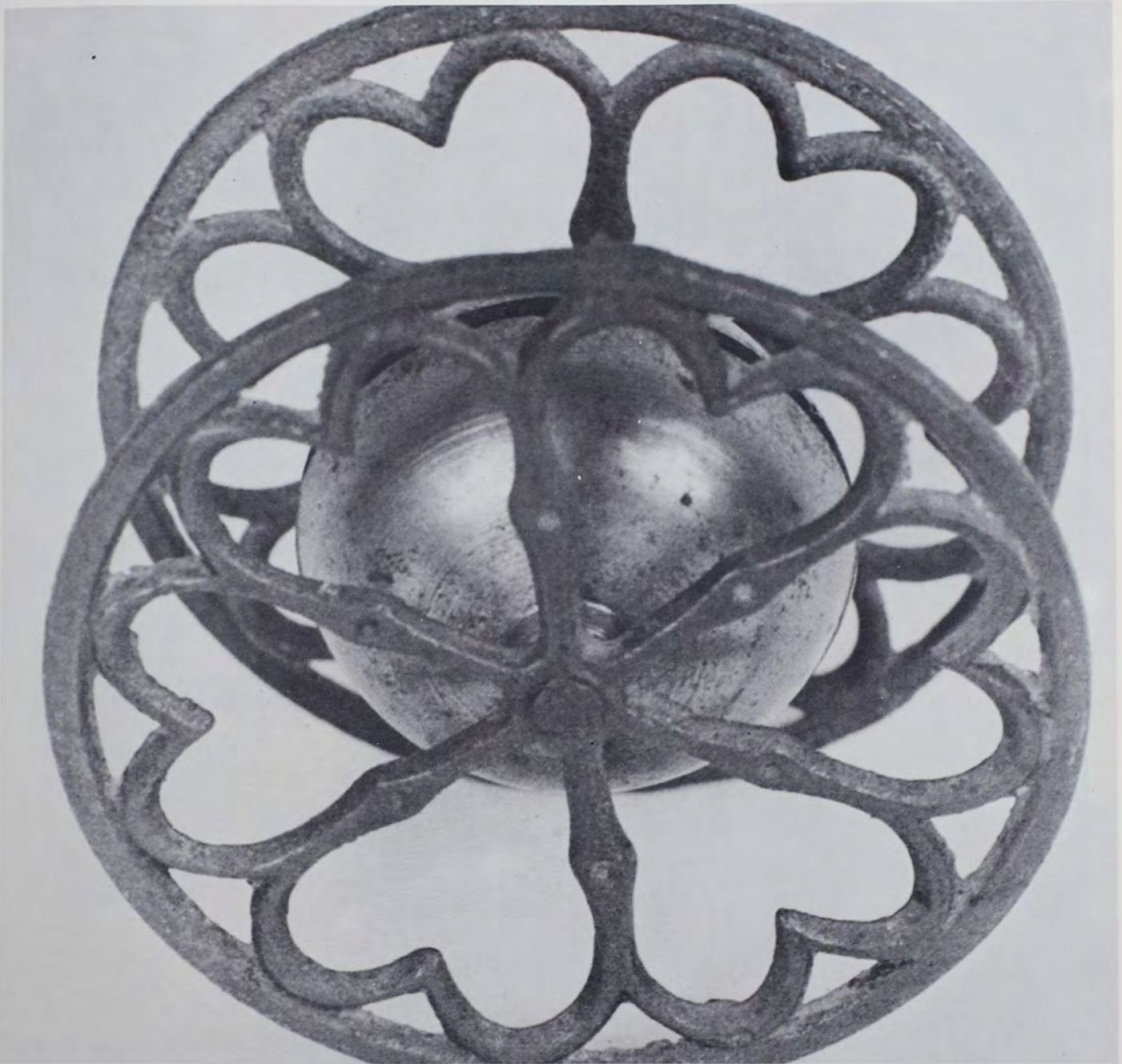
An extremely venerable strap-hinge. The method of creating a heart by means of contiguous circles elongated to form a point is clear in this medium.



Wrought flatiron-rest with sides raised to keep the iron from skidding. The pieces of which the hearts are an integral part are flexible — an interesting but somewhat puzzling touch.



The inside of a handmade iron chest-lock, shown with the jaws (at bottom) open. Even though the heart might never be seen after the lock had been installed, it was still important in the mind of its fabricator.



Commercially made floor bell toy of the late 19th Century. A string was looped about the center post, between the two halves of the bell, so that the toy could be pulled along the floor.

be attributed, admittedly with a rather high percentage of possible error, to given localities. Unfortunately for those who would like to see neat categories or pigeonholes for all the variations, there are probably just as many that can not be localized. The writers were asked, not long ago, whether heart decoration should not properly be considered as "belonging" to New England. To such a question there can be no satisfying answer; some undoubtedly *does* belong, and some just as obviously does not.

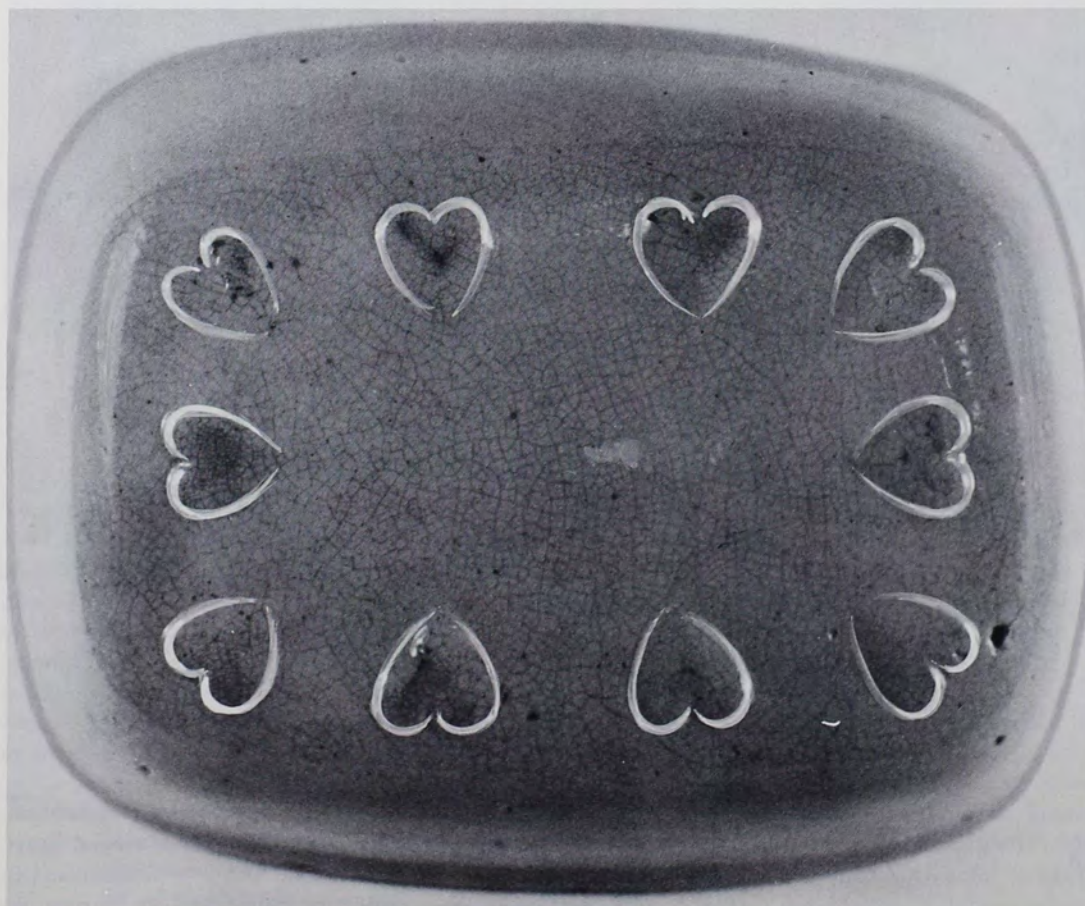
Before one attempts to point out similarities or differences, something should be said about the probable intent of the artist, back in the beginning of things, to represent or not to represent the actual human heart. Startling as the idea may be at first blush, it appears quite possible that there was such

an intent. In Roman Catholic devotional art, the Sacred Heart is depicted with only-too-convincing anatomical realism. There is, in a well known collection, a heart-shaped cooky-cutter which closely enough approximates the human heart in size and shape that there can be little doubt as to what its maker intended. Were there any room for dubiety, the fact that it came directly from a convent in a Pennsylvania city along with several representations of the Cross—all of them obviously old and used—would put an end to speculation.

Representations of the heart in religious symbolism, whether a bleeding heart, a flaming heart, a winged heart, or still others, are not uncommon. More or less realistic in the beginning, they tended in most cases to become in-



The gamut of Dutch Country heart shapes appears here in tin cooky-cutters, starting with the more or less anatomical specimen at top left and ending with the favorite broad-lobed one at bottom right.



Raised hearts on the bottom of a heavy yellow-ware pottery baking dish. Decorative in themselves, they performed a utilitarian function in providing circulation of air under the dish, thus reducing the likelihood of burning.



Hand-whittled maple-sugar mold of less antiquity than its battered condition might indicate. Boiling maple syrup, poured into the molds to harden, rendered the molds rather short-lived. The cross at the bottom of the upper heart may—or may not—indicate French Canadian origin.



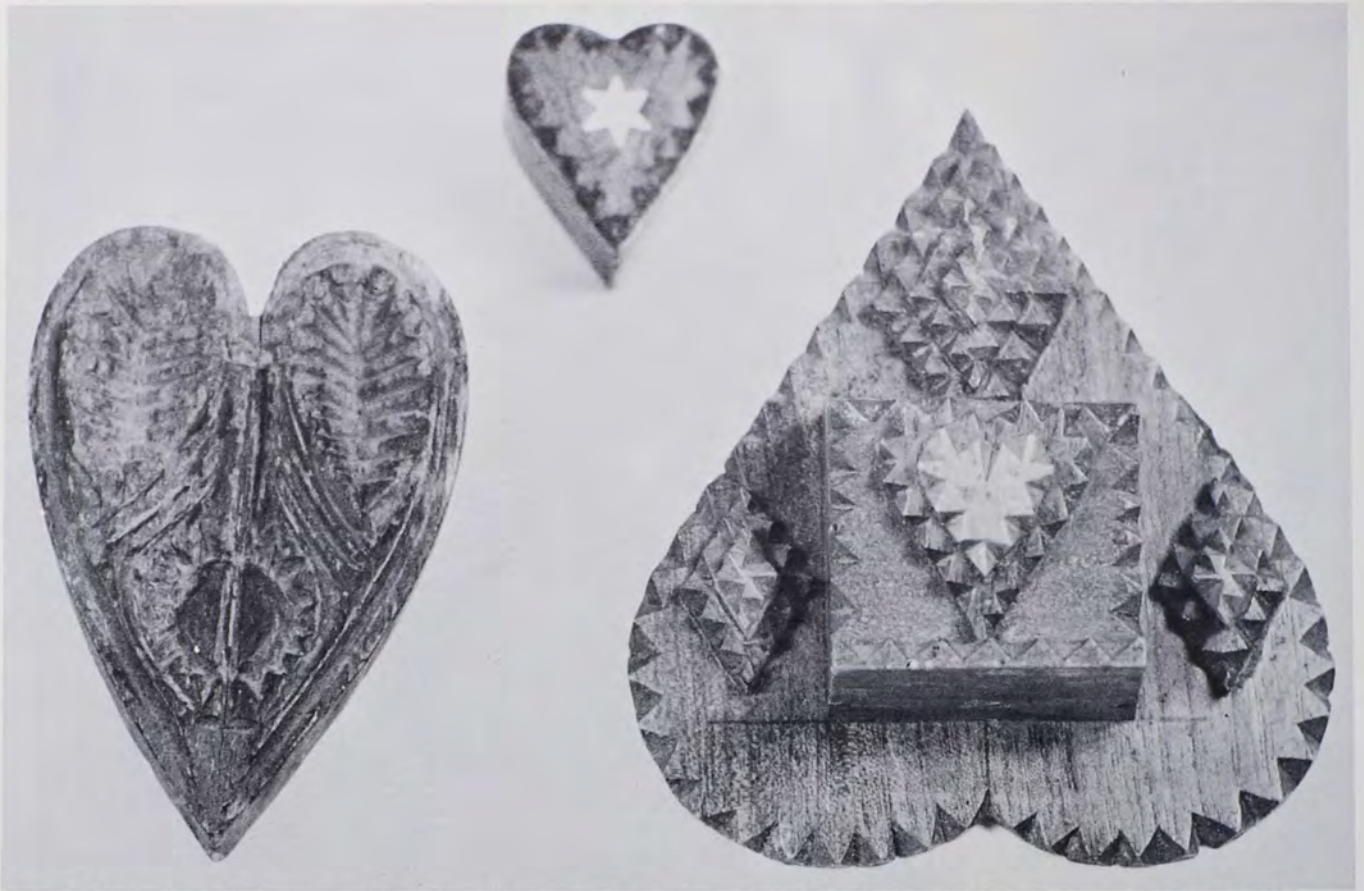
Neatly laid out raised heart on a hanging wall box 12 inches high. The tiny hole left by the compass shows in each lobe of the heart. The added decoration at the cusp is a not uncommon touch. The article is entirely hand carved, not even the sides being planed.

creasingly conventional and less anatomical as years went by. Today, the anatomical representation in decoration is the exception rather than the rule.

A little book much sought—and no longer often found—by collectors is one printed in Harrisburg (no date) by Theo. F. Scheffer. Entitled *Das Herz des Menschen (Heart of Man)*, its 70 pages are devoted to moral instruction, with strong emphasis on defeating the intents and devices of the Evil One, as he aims for control of the human heart. There are ten full-page illustrations, all featuring the heart. Not the least interesting aspect of the book is the pictorial representation of Satan, who appears to be an amalgam of Lucifer, Poseidon, Pan, and Wodin—a fearsome but alto-

gether fascinating cloven-hoofed creature. He takes on various forms in the illustrations, no two of the representations being identical.

Heart motifs as decoration—and let it be said at once that generalizations can be both misleading and dangerous—tend, by and large, to fall into one of three general classes. The first of these, the Berks County motif, is a broad, flattish heart, considerably more horizontal than vertical in nature. It was probably most often created by the use of a compass—two touching circles set side by side, the elongation at the bottom being a pair of concave tangential curves meeting at a point determined by the artist. The cusp at the top was automatically created when the contiguous circles were out-



A trio of small objects with only their shape in common. Left: a very early, primitive hand-smoother for linen; above: a beautifully hand-carved box a little more than an inch and a half long, with mother-of-pearl inlay; right: an edge-carved match box container with the tip of the heart at the top, made by an inmate of a jail at Delbi, New York. Cigar boxes were used at jails, as elsewhere, for a great variety of "tramp-carved" objects.

lined. With a little practice, one can produce these hearts freehand—but the compass is safer, just as it was a century or two ago!

There seems to be no particular reason for dubbing this design a *Berks* County heart when it is found so widely throughout a number of Dutchland counties. An obvious—

and not necessarily correct—conclusion would be that the name was applied either because so many flat-lobed hearts were found in Berks, or that they were found earlier than they were elsewhere. More significant is the fact that this peculiar type of heart is rarely discovered natively beyond the Dutchland counties.



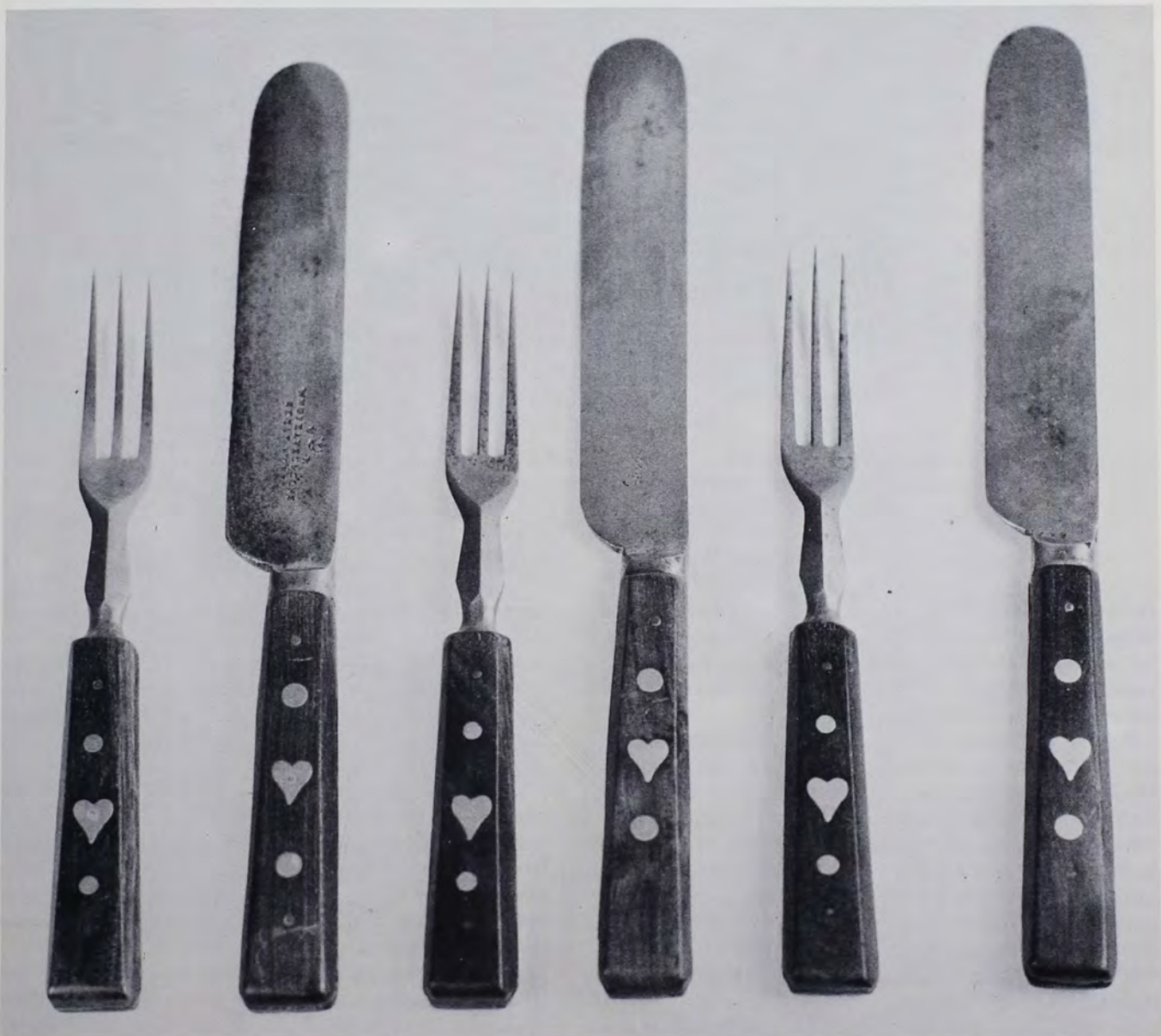
Carved pencil box with decoration common to Wales, to the Low Countries, to Hungary, and to Czechoslovakia. "American" pieces of this kind may be native or may have come from abroad. This one is dated 1798 on the bottom. The heart is considerably less common in this medium than the other motifs.

A second type, less localized, is what we usually think of as the valentine-shaped heart—more vertical than horizontal, sharply pointed at the bottom, and seemingly not an elaboration of a circular beginning. Such hearts were and are made in Pennsylvania in a number of media. They were also made in New England, notably in Connecticut, and in New York and in many other places. If it is reasonable to use the term "Berks County" heart generally for the flat-lobed heart of Pennsylvania because of the frequency of its occurrence, then it would probably be no more than poetic justice to use the term "Connecticut" for the vertical variety. There are those who do so.

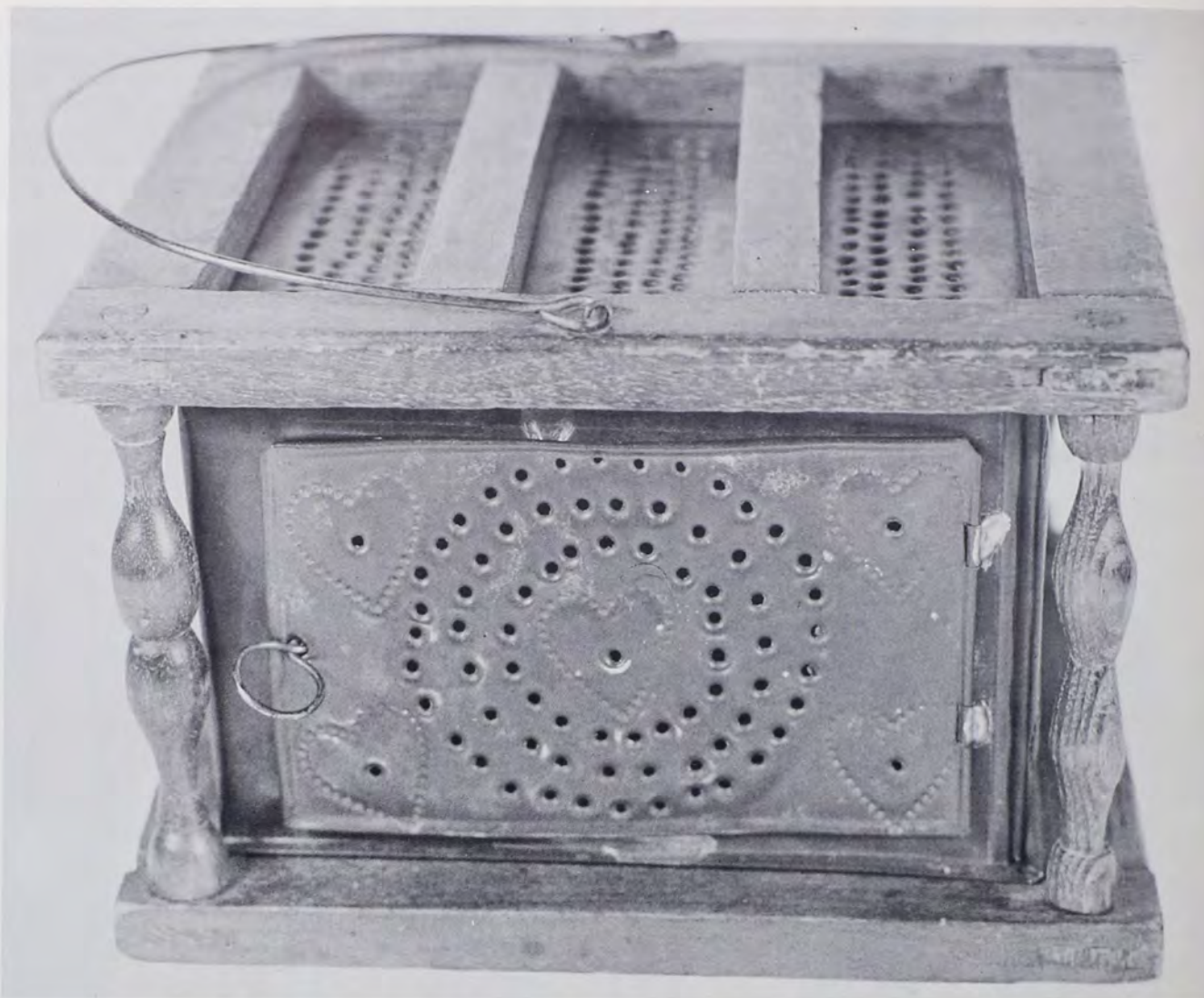
A third type might be classed as Northern New England, or Maine, or Canadian, with some degree of accuracy. This is the asymmetrical or slightly skewed vertical heart shape, often with an elongated point, freehand rather than geometrical in execution, and oftenest seen in wood carving. Maple

sugar molds made by French Canadians are often of this type; so are maple sugar molds made in Maine. Some of those attributed to Maine may well have been made in New York—or wherever maple sugar was popular, for that matter. Antiques travel far, wide, and fast these days; gone is the time when it was reasonably safe to assume that a given piece was of Herkimer County provenance, for example, because it was found in Herkimer County.

A joker in the deck in the matter of attribution for any of these three types is the fact that a competent artist would automatically or arbitrarily adapt a design of his choosing to the surface or the medium at hand. A "typical" Berks County heart, therefore, might be created on a buttermold by an Ohioan because he needed a flat figure rather than a vertical one for his composition. Similarly, a heart of the same shape may—and does—appear on a Connecticut blanket chest created by a man who might never have heard of Berks



Brass heart inserts in 19th Century "Welsh Mountain" cutlery. The steel for these implements was usually imported from England, many of the pieces being stamped with the name of the manufacturer. The bone or wood handles were often of American make. The hearts shown here, while ornamental, are also functional in that they serve as backing for a rivet not visible in the photograph.



A well-made early footwarmer with an unusual feature: Many footwarmers have one heart as part of the decoration; a few have several. This one has twenty—five on each of the four panels.

—Courtesy of Mr. and Mrs. Arthur Bruesewitz

County. In like fashion, vertical heart forms were used in Allentown and elsewhere in the Dutch Country, seemingly for no reason other than the fact that they were simpler to make, and perhaps a bit sturdier, than the more graceful broad hearts would have been.

For the purpose of this writing, there have been chosen, for illustrations, objects not heretofore photographed for *Pennsylvania Folklife*, the assumption being that readers, if they have made the acquaintance of any Dutch Country artistry, came upon the heart symbol very early in the game. In iron, hearts occur in wrought and in cast trivets, in hinges, in waffle irons, and in a dozen other places. In tin or brass or steel they are found on turners, in dippers and forks and spoons, in cottage cheese molds, in cooky-cutters, in colanders—as a part of the actual construction, or as inlay, inserts, or cut-outs.

In paper, the most widely known representation is perhaps the one found on fraktur birth and baptismal certificates, but equally impressive are those utilized in cut-paper valentines, as decorations for flyleaves of songbooks or New Testaments, or in still other more or less personal documents. Heart representations on wooden dower chests tend to be

spectacular because of their size as well as because of their beauty, but they occur with no less effect in a myriad of smaller objects such as knife boxes, bureau boxes, wall brackets, saw cutters, and the like. In needlework, in weaving, and in still other places—even including tombstones—the heart is a known and loved symbol. An occasional query is made as to why one does not find the heart on such well-liked wares as spatterware or Gaudy Dutch. The answer is obvious: These dishes were made abroad, without particular regard for American motifs, and exported to the United States. Their warm colors made an immediate hit, but the designs for the most part are of English Staffordshire inspiration. One occasionally finds the heart on a Pennsylvania redware pottery object, however.

While the heart as a decorative motif appears more often as a single, unadorned unit than it does in groups or clusters, variations are by no means uncommon. Students of folk art, particularly when the frame of reference has to do with possible mystic or religious symbolism, point to a number of assumptions or beliefs which may or may not add up to fact, but which are strongly significant even if they are not demonstrably factual.

Hearts of pressed glass in kerosene lamps were more familiar to our grandparents than they are to us. An added decorative touch was the thin red lacquer applied to the inside of the hollow standard below the oil reservoir.

Those researchers most strongly convinced of intended symbolism in folk decoration look upon the heart in threes as pointing to the Trinity. They interpret stemmed heart in terms of the direction of the stem. A downward curve terminating in a heart indicates earthly or "profane" love; an upward curve signifies sacred or spiritual love. A heart having an extension from the cusp—the extension perhaps signifying growth, as of leaves—is believed to indicate the outgoing love of the heart, the growth from or fidelity of the heart, or the eternal love that emanates from the heart of God.

Whether any one heart shape is "better" than another is purely a matter of taste. The writers would offer the Berks County heart as their own preference, but could not defend it, if pressed for a reason, on any grounds other than that they find it more satisfying than the others. Certainly, in spite of its far-flung, non-localized appeal, the heart immediately evokes the thought of Pennsylvania Dutch Country artistry—artistry which these days seems to be exploited to the fullest.



A puzzling, albeit interesting piece in which the heart motif may be subsidiary to the somewhat unconventional double eagle in importance. Too large (four and a half inches) for use on a harness, it seems to defy

classification. A heavy pin soldered to the back makes it useful as a clip—but the soldering appears not to be original. Can any reader help in identifying this mysterious brass gadget?



ALMANAC ALBUM

By DON YODER

The lowly almanac, once as common in American homes as the TV Guide today, is being restudied. American almanacs as a whole form one of the largest single bodies of American imprints. Their principal value is as an index of culture—they are helpful in pointing up the interests and movements that concerned our forefathers in the past. Taken as a whole, they enable us to reconstruct much of the worldview of our regional American folk-cultures.

The main purpose of the almanac was, of course, to indicate the weather and to suggest the situation of the heavens, propitious or otherwise, as it related to human action. In folk belief the heavens and the earth were integrally connected. The early American farmer, including those in Pennsylvania, believed that the stars, arranged in constellations known as the "Signs of the Zodiac," had a determining effect upon human life. This belief was once part of the folk-religious worldview of the Pennsylvania Germans as of most other American farmers.

Apart from the practical use of the almanac, it had also an instructive and even an entertaining function, in that it was the vehicle for (1) useful information, recipes, household remedies, uses of herbs, and scientific

tidbits, and (2) jokes, jests, and short stories, sometimes "thrillers" illustrated with woodcuts — of monsters, scenes of violence, wonders of the world. Perhaps this is the reason why our farmers kept back issues of their favorite almanac. Once the current issue was taken down from the peg in the kitchen, it was "filed" with other past issues in the garret. Hence the bushel-basketfuls of almanacs, dog-eared and fly-specked, that turn up occasionally at country sales.

This album deals with almanacs from the Pennsylvania Dutch folk-culture, German and English. We have concentrated principally on their covers, as examples of 19th Century typography and iconography.

General readings on the early American almanac can be found in (1) George L. Kittredge, *The Old Farmer and His Almanac* (Boston, 1904); and (2) Perry Miller and Thomas H. Johnson, eds., *The Puritans* (New York, © 1938), pp. 808-809 ("Almanacs," general bibliography) and pp. 825-826 ("Popular Science in the Almanacs").—EDITOR.



The two most widespread English-language almanacs among the Pennsylvania Dutch were the "Lancaster Almanac," also called "Baer's Almanac," and the "Hagerstown Almanac."

Der neue Reading



Gedruckt und zu haben bei William

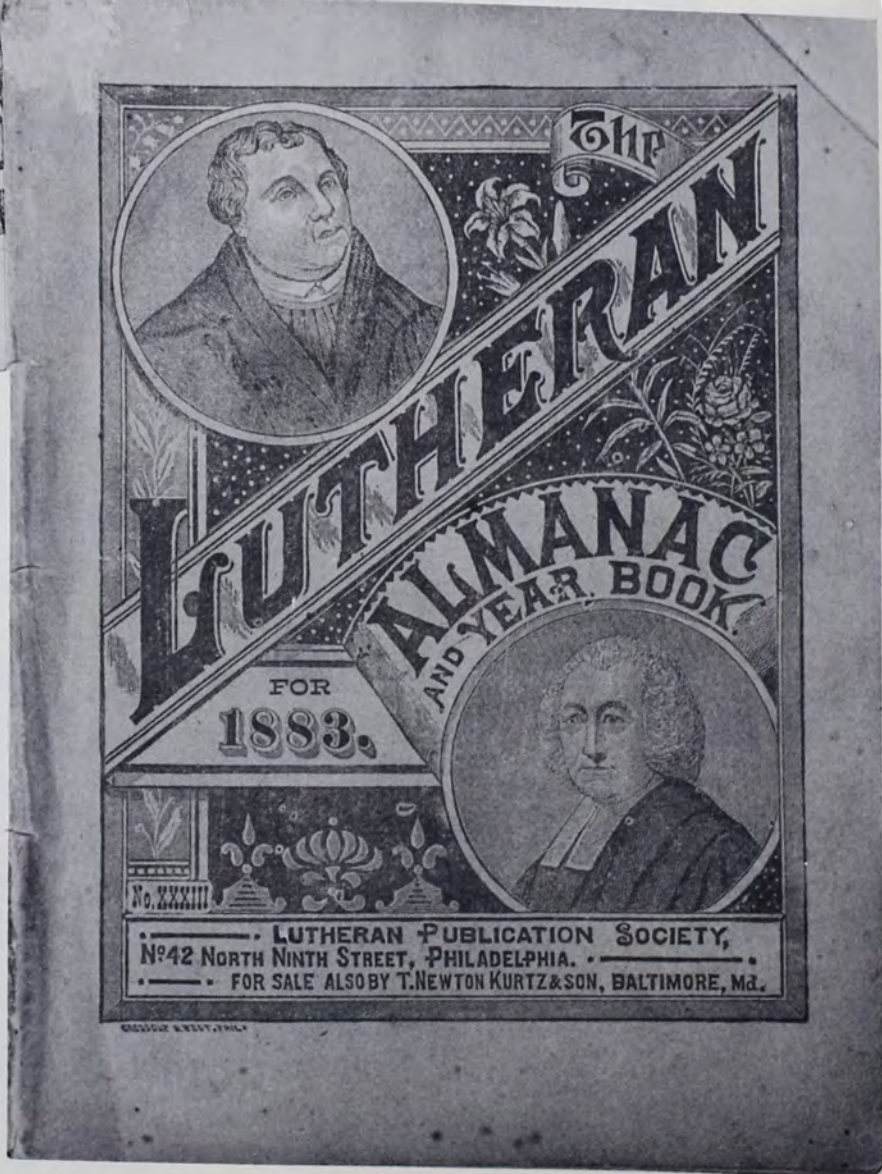
Illustrations from the Editor's Collection

The "Adler" Almanac of Reading and the German Baer's Almanac of Lancaster found widespread use among Pennsylvania farmers during the period when the German language was still used in Eastern and Central Pennsylvania.





Church Almanacs began to appear in mid-19th Century. The Reformed Almanac offered on its cover The Good Shepherd, "Christian" from "Pilgrim's Progress," and George Washington. The Lutheran Almanac countered with Martin Luther and Henry Melchior Mublenberg.





Verbesserter
Calendar,
 auf das Jahr Christi,
1844,
 welches ein Schalt-Jahr von 366 Tagen ist.
 und den Lauf der Sonne, Mond und Planeten, die Sonnen
 und Finsternissen, Auf und Untergang von Sonne Mond
 und Sterne, die Witterung, den Hundertjährigen Calendar, u. u.

Gedruckt und zu haben bey J. C. F. Egelman.
 Berechnet von Carl Friderich Egelman.
 Reading, Penn.



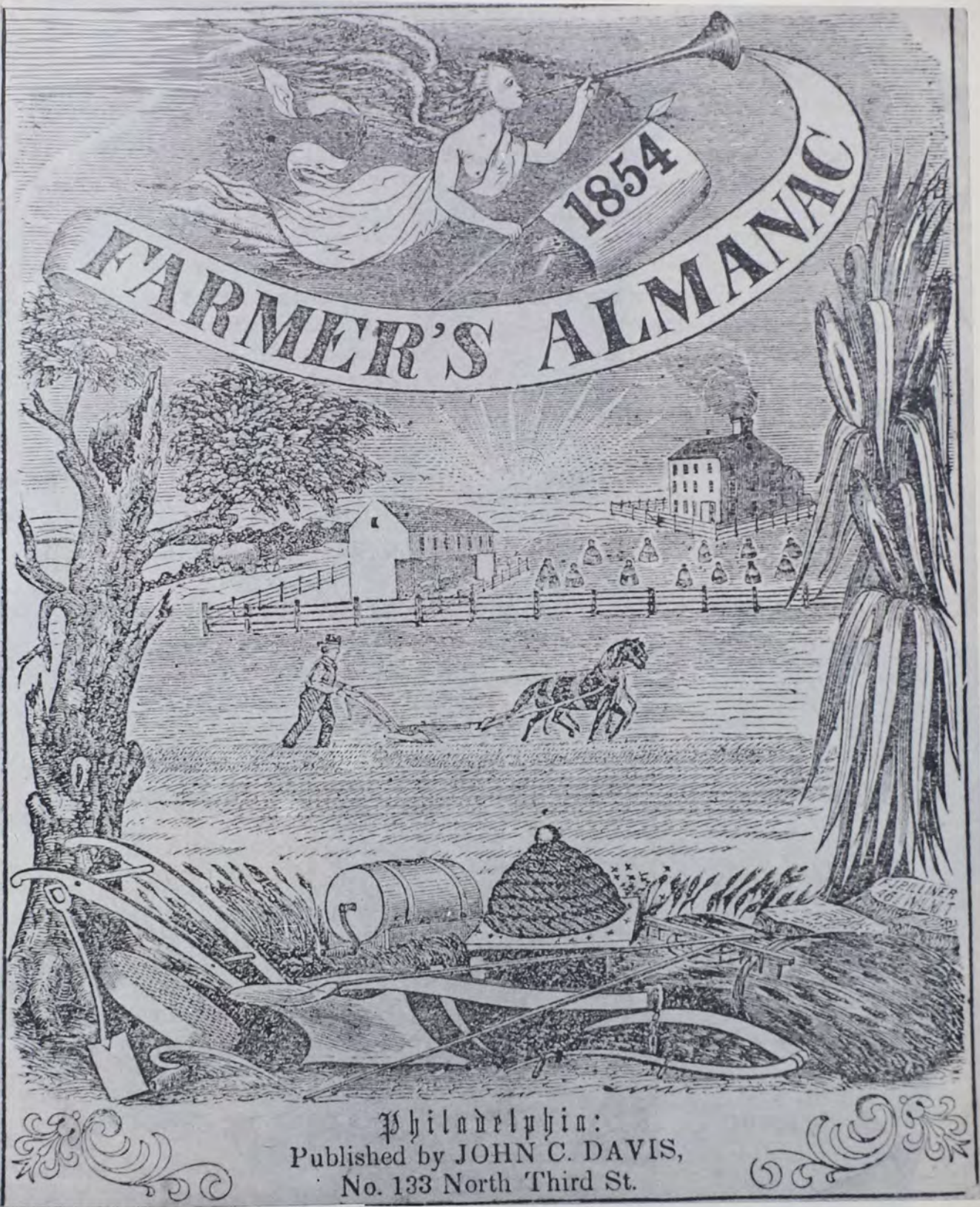
Calendar
 des
"Welt-Boten"



Für das Jahr **1879.** unseres Herrn

Herausgegeben von
 Allentown, Pa. { Leisnering, Tregler & Co. { Welt-Bote Office

Angels announced the new year on the covers
 of Egelmann's Reading almanac (1844) and
 the "Welt-Bote Calendar" of Allentown (1879).



Pennsylvania's almanacs provide woodcuts of farmer life from the 19th Century.

Stabilt in 1804.
Der Neue Reading Calendar.



Reading, Pa., gedruckt und zu haben bei Jesse G. Hawley.

DECEMBER 12th Month.

Weeks and Days.	Remarkable Days.	Moon			Moons Place.	Moon south.	Miscellaneous Particulars.	SUN	SUN	SUN	O. style
		h.	R. & S.	w.				fast.	rises.	sets.	
		h	h	m			m	h	m	m	
Tuesday	1 Longinus	9	morn.		11 6 41	♄ rises 6 29 ☾	11	7 19	1 41	19	
Wednesd	2 Candidus	9	12 25		11 13 7 25	♄ gr. dist. west	10	7 19	1 41	20	
Thursday	3 Fr. Xavier	10	1 3)		11 5 8 6	♄ ♃ rises 1 40	10	7 20	1 40	21	
Friday	4 Barbara	11	2 48		11 17 8 49	♄ in ap. ♄ ♃	10	7 20	1 40	22	
Saturday	5 Abigail	12	3 59		11 0 9 34	♄ ♃ sets 9 12	9	7 21	1 39	23	
49] 2d Sunday in Advent. Luke. 22. Days' length 9 hours 18 min.											
Sunday	6 St. Nicholas	12	5 10		11 10 20	♄ rises 2 26	9	7 21	1 39	24	
Monday	7 Agathon	1	6 19		11 25 11 5	♄ Reg. ri. 10 21	8	7 22	1 38	25	
Tuesday	8 Conc. V. M.	2	sets.		11 8 11 50	♄ ♃ in ♄ ♃ ♃	8	7 22	1 38	26	
Wednesd	9 Joachim	3	5 26		11 21 12 42	♄ inferior	7	7 23	1 37	27	
Thursday	10 Judith	3	6 35		11 5 1 22	♄ Sirius ris. 8 23 ☾	7	7 23	1 37	28	
Friday	11 Barsabas	4	7 45		11 19 2 2	♄ Orion rises 6 11	6	7 23	1 37	29	
Saturday	12 Ottilia	5	8 44		11 5 2 41	♄ ♃ sets 8 51	6	7 24	1 36	30	
50] 3d Sunday in Advent. Matth. 11. Days' length 9 hours 12 min.											
Sunday	13 Lucian	6	9 43		11 19 3 40	♄ rises 1 23	5	7 24	1 36	31	
Monday	14 Nicasius	7	10 44		11 3 4 38	♄ Aldeb. so. 11 12	5	7 25	1 36	2	
Tuesday	15 Ignatius	8	11 45		11 16 5 34	♄ ♃ ♃ ri. 1 50	5	7 25	1 35	3	
Wednesd	16 Emberday	9	morn.		11 0 6 31	♄ 16. Ri. s. 11 33	4	7 25	1 35	4	
Thursday	17 Lazarus	10	12 56		11 14 7 32	♄ Regulus ris. 9 32	4	7 25	1 35	5	
Friday	18 Arnold	11	2 16		11 28 8 34	♄ ♃ ♃ Sir. ris. 7 51	3	7 25	1 35	6	
Saturday	19 Abraham	12	3 34		11 12 9 32	♄ ♃ sets 8 26	3	7 25	1 35	7	
51] 4th Sunday in Advent. John 1. Days' length 9 hours 10 min.											
Sunday	20 Ammon	1	4 46		11 26 10 31	♄ per. ♃ ris. 1 25	2	7 25	1 35	8	
Monday	21 St. Thomas	1	5 59		11 9 11 30	♄ enters ♄ Sh. d.	2	7 26	1 34	9	
Tuesday	22 Beata	1	rises.		11 21 morn.	♄ 22. Wint. co.	1	7 25	1 35	10	
Wednesd	23 Dagobert	2	5 22		11 5 12 26	♄ ♃ ris. 1 4 ☾	1	7 25	1 35	11	
Thursday	24 Adam, Eve	3	6 23		11 18 1 10	♄ Altair sets 8 0	7	7 25	1 35	12	
Friday	25 Christmas	4	7 20		11 1 1 52	♄ ♃ sets 8 4	7	7 25	1 35	13	
Saturday	26 Stephen	5	8 10		11 14 2 32	♄ ♃ ri. 5 44 morn. st.	7	7 25	1 35	14	
52] Sunday after Christmas. Luke 2. Days' length 9 hours 10 min.											
Sunday	27 John, Evan.	5	8 55		11 26 3 20	♄ Arietis so. 7 36	1	7 25	1 35	15	
Monday	28 H. Innocents	6	9 46		11 7 4 42	♄ stationary	2	7 25	1 35	16	
Tuesday	29 Noah	7	10 48		11 19 4 56	♄ ♃ rises 12 45	2	7 21	1 31	17	
Wednesd	30 David	8	11 49		11 1 5 50	♄ ♃ ♃ ri. 12 56	3	7 21	1 36	18	
Thursday	31 Sylvester	9	morn.		11 13 6 49	♄ ♃ in perigee	3	7 21	1 36	19	

VENUS is on the 9th inferior with the Sun, and passes from Evening to Morning Star.
 THE TRANSIT OF VENUS occurs on the 8th of December 11 o'clock 12 min. in the evening; invisible in the United States.

Notes from the 15th at Philadelphia

Sample page of Baer's Almanac, Lancaster, 1874, showing saints' names, moon's phases, and other particulars used in calculating the weather.

Comic almanacs, medical almanacs, and recipe almanacs followed the church almanacs in proliferation. The comic almanacs contain the usual astrological data, but the text spaces on the right-hand pages are devoted to jokery and cartoons.



Das große Ein = mal = Eins.

Anzeige wie diese Tabelle zu gebrauchen ist.

Man sieht beim ersten Anblick, daß die mit großen 3 2 3 Ziffern vorn gedruckte Zahl diejenige ist womit man die folgenden in gleicher Reihe mit kleinen 3 6 9 Ziffern obenstehenden vermehrt; zum Beispiel wo vorn die große 4 steht, da rechnet in gleicher Reihe oben 4 2 3 4 2, 3, etc. bis 9, da sage ich nun 2 mal 9 ist 18, wie unter 2 steht, 3 mal 9 ist 27, wie unter 3 steht, 4 mal 9 ist 36, wie unter 4 steht, 5 mal 9 ist 45, wie unter 5 steht, 6 mal 9 ist 54, wie unter 6 steht, 7 mal 9 ist 63, wie unter 7 steht, 8 mal 9 ist 72, wie unter 8 steht, 9 mal 9 ist 81, wie unter 9 steht, 10 mal 9 ist 90, wie unter 10 steht, 11 mal 9 ist 99, wie unter 11 steht, 12 mal 9 ist 108, wie unter 12 steht, 13 mal 9 ist 117, wie unter 13 steht, 14 mal 9 ist 126, wie unter 14 steht, 15 mal 9 ist 135, wie unter 15 steht, 16 mal 9 ist 144, wie unter 16 steht, 17 mal 9 ist 153, wie unter 17 steht, 18 mal 9 ist 162, wie unter 18 steht, 19 mal 9 ist 171, wie unter 19 steht, 20 mal 9 ist 180, wie unter 20 steht, 21 mal 9 ist 189, wie unter 21 steht, 22 mal 9 ist 198, wie unter 22 steht, 23 mal 9 ist 207, wie unter 23 steht, 24 mal 9 ist 216, wie unter 24 steht, 25 mal 9 ist 225, wie unter 25 steht.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
2	4	6	8	10	12	14	16	18	20	22	24	26	28	30	32	34	36	38	40	42	44	46	48	50
3	6	9	12	15	18	21	24	27	30	33	36	39	42	45	48	51	54	57	60	63	66	69	72	75
4	8	12	16	20	24	28	32	36	40	44	48	52	56	60	64	68	72	76	80	84	88	92	96	100
5	10	15	20	25	30	35	40	45	50	55	60	65	70	75	80	85	90	95	100	105	110	115	120	125
6	12	18	24	30	36	42	48	54	60	66	72	78	84	90	96	102	108	114	120	126	132	138	144	150
7	14	21	28	35	42	49	56	63	70	77	84	91	98	105	112	119	126	133	140	147	154	161	168	175
8	16	24	32	40	48	56	64	72	80	88	96	104	112	120	128	136	144	152	160	168	176	184	192	200
9	18	27	36	45	54	63	72	81	90	99	108	117	126	135	144	153	162	171	180	189	198	207	216	225
10	20	30	40	50	60	70	80	90	100	110	120	130	140	150	160	170	180	190	200	210	220	230	240	250
11	22	33	44	55	66	77	88	99	110	121	132	143	154	165	176	187	198	209	220	231	242	253	264	275
12	24	36	48	60	72	84	96	108	120	132	144	156	168	180	192	204	216	228	240	252	264	276	288	300
13	26	39	52	65	78	91	104	117	130	143	156	169	182	195	208	221	234	247	260	273	286	299	312	325
14	28	42	56	70	84	98	112	126	140	154	168	182	196	210	224	238	252	266	280	294	308	322	336	350
15	30	45	60	75	90	105	120	135	150	165	180	195	210	225	240	255	270	285	300	315	330	345	360	375
16	32	48	64	80	96	112	128	144	160	176	192	208	224	240	256	272	288	304	320	336	352	368	384	400
17	34	51	68	85	102	119	136	153	170	187	204	221	238	255	272	289	306	323	340	357	374	391	408	425
18	36	54	72	90	108	126	144	162	180	198	216	234	252	270	288	306	324	342	360	378	396	414	432	450
19	38	57	76	95	114	133	152	171	190	209	228	247	266	285	304	323	342	361	380	399	418	437	456	475
20	40	60	80	100	120	140	160	180	200	220	240	260	280	300	320	340	360	380	400	420	440	460	480	500
21	42	63	84	105	126	147	168	189	210	231	252	273	294	315	336	357	378	399	420	441	462	483	504	525
22	44	66	88	110	132	154	176	198	220	242	264	286	308	330	352	374	396	418	440	462	484	506	528	550
23	46	69	92	115	138	161	184	207	230	253	276	299	322	345	368	391	414	437	460	483	506	529	552	575
24	48	72	96	120	144	168	192	216	240	264	288	312	336	360	384	408	432	456	480	504	528	552	576	600
25	50	75	100	125	150	175	200	225	250	275	300	325	350	375	400	425	450	475	500	525	550	575	600	625

Many almanacs included a handy multiplication table on the back cover.

SOME MORAVIAN PAINTINGS IN LONDON

By MONROE H. FABIAN

Johann Valentin Haidt was born in Danzig in 1700. In 1702 his family moved to Berlin where his father was court goldsmith to King Frederick I of Prussia. After studying drawing and training as a goldsmith, he did much traveling on the Continent and arrived in London in 1724, where he married and opened shop.

He joined the Moravian Society in London in 1740 and in May of that year left England with his family to join Moravians on the Continent. In 1744 he was again in England and remained there in the service of his Church until 1746. Returning to Germany he lived at the Moravian settlement of Herrnhag, where he seems first to have begun painting for the Church. From about 1748 until 1752 he lived and worked in the area of the Moravian community at Herrnhut.

In July of 1752 he was back in London, presumably at the specific request of the Moravian leader Count Nicholas von Zinzendorf himself, who had first granted him the permission to devote his time to painting and, evidently pleased with the initial results, seems to have encouraged Haidt. It is likely that Haidt's main task in London in mid-century was the production of paintings for the house which Zinzendorf had acquired there as the principal building in a proposed Moravian settlement. This venerable mansion, Lindsey House, in the Chelsea district of London, was for a time during Zinzendorf's residence practically the world headquarters of the Moravian Church.

Through a set of four drawings now in the archives at Herrnhut we at least know something about a portion of the interior decoration of Lindsey House at the time of the Moravian occupancy.¹

The four drawings are of the main stairwell and three of them show the disposition of the many paintings (and prints?) that hung there. The drawings are quite carefully labelled as to the subject matter of these paintings. Although removed from Lindsey House in the 1770's, eleven of the paintings listed survived until the bombing of London in World War II.² Other paintings, known to be by Haidt, of some of the same subjects were—or are—in German and American collections; so we may safely infer that his hand had worked upon many, if not all, of the staircase decorations.

No record has been found of the ornamentation of any other principal rooms of Lindsey House, but certainly Haidt canvases hung also in those rooms where the Moravian brethren and sisters met for devotions and where Zinzendorf and his aides met with those influential Englishmen who were so important to the life of the Moravian Church in England and her American colonies.

It is, therefore, interesting to note the three paintings here

¹ Peter Kroyer, *The Story of Lindsey House Chelsea* (London, 1956), pp. 49–52, gives a very complete commentary on the drawings and reproduces them, opposite p. 61.

² *Ibid.*, p. 52.

reproduced for the first time, for they quite easily could have constituted part of the Haidt decoration of the Moravian headquarters. Figures 1 and 2 have been in the collection of the National Portrait Gallery, London, since 1881 and 1904, respectively. Figure 3 was known to have been in a private collection in London in 1911, when the photograph reproduced here was made, but its location is now unknown. The early histories of all three group portraits are unknown.

The keystone painting of the three is that designated NPG 1356 (Fig. 2). It commemorates an event which was of the utmost importance to the history of the Moravian Church in England and her colonies in America: the signing, on June 6, 1749, of an Act of Parliament which exempted the Moravians from the swearing of the oath of naturalization and the bearing of arms. An act which, in effect, recognized the Moravian Church as a Protestant Episcopal Church and gave it legal status and protection under the law.³

In the strictest sense of the words it should not be considered a "group portrait," even though several of the figures are recognizable, for it is really an imagined scene commemorating the Act of Parliament. It is most unlikely that this group of personages had ever assembled as they are shown here.

The crowned figure (fourth from left), with scepter poised upon the large document on the table, is unmistakably intended to be King George II. At far right is Count Nicholas von Zinzendorf. The figure (third from left), with simple clothes and unadorned with white wig, is another Moravian and may be John Gambold, Moravian pastor in London from 1744 to 1768. The artist, of course, knew both Zinzendorf and Gambold; and, therefore, these two figures—no matter how freely realized—can be considered portraits.

The two military figures (one at far left and the other sixth from left) may be meant only to represent the king's bodyguard and are probably either Dutch or Hanoverian officers.⁴

Two figures in the right half of the composition are obvious because of their distinctive garb: the gentleman with black gown and large white wig (fourth from right) and next to him, and at Zinzendorf's side, a rather corpulent man in an ermine-trimmed blue cape. We may safely assume these to represent Philip Yorke, Earl of Hardwicke, the Lord Chancellor,⁵ and Frederick Louis, Prince of Wales.⁶

³ Daniel Benham, *Memoirs of James Hutton* (London, 1856), pp. 206–220, covers in great detail the politics attendant on the realization of the Act.

⁴ W. Y. Carman, of the National Army Museum at the Royal Military Academy Sandhurst, in a letter dated January 13, 1967, infers that because of the stylization of the costumes an exact identification is not possible. He feels they may be Dutch. The figure at extreme left, however, wears a diagonal orange ribbon with a blue-and-white cross attached, which looks very much like the Prussian Order of the Red Eagle.

⁵ Benham, *op. cit.*, p. 207.

⁶ *Ibid.*, pp. 215 and 218.



Fig. 1. *Moravian historical scene* by Johann Valentin Haidt (London, National Portrait Gallery, 624A), oil on canvas, 19 1/2 by 24 inches. (Photo courtesy of the Trustees of the National Portrait Gallery.)

We are left with three unidentified figures: the men second from left, fifth from left, and third from right. Most likely these three are also English lords who were instrumental in behalf of the Moravian cause, but only one bears any kind of identifying mark. That gentleman (second from left) bears on his right breast a badge which may be that of the Scottish Order of the Thistle. If this is so, then let us suppose that this figure, with his left arm embracing John Gambold in brotherly fashion, is Archibald Campbell, Duke of Argyll.⁷

The group portrait designated NPG 624A (Fig. 1) poses more problems. The central figure in this array of worthies is a bearded Eastern Christian ecclesiastic (sixth from the right).⁸ Although Zinzendorf and a Lord Chancellor-like figure appear seated at the right, this again does not appear

⁷ *Ibid.*, p. 215.

⁸ It is interesting to note that the artist first painted this figure wearing the pointed miter common to the bishops of the Latin Church and later overpainted it to give it the form of an Eastern ecclesiastic's cylindrical headgear. He had evidently been corrected by someone who had had contact with the Eastern Orthodox clergy and was familiar with their vesture.

to represent any actual gathering which took place in London in the mid-18th Century. We may have here a painting symbolizing the Greek Orthodox Church's acknowledgement in 1740 of the ancient oriental origin of the Moravian Church, one of the strong arguments offered in the Brethren's defense during the long parliamentary debate which began in April of 1747 and culminated in the Parliamentary act of June, 1749.⁹

The group of three men at the extreme left of this painting tantalizes our imagination, but no definite identification can be made. In the rear stands a Negro observing a Quaker(?) who is counting on his fingers or gesturing to a uniformed British field general who seems to ignore him.

In this, as in the first painting, we find the careful indication of a number of small sealed documents. The exact nature of these documents is a mystery, but they must have some relation to the long legal procedures attendant upon the legal recognition of the Moravian Church. They may represent the one hundred and thirty documents which were said to have been offered to Parliament in substantiation of

⁹ *Ibid.*, p. 212.



Fig. 2. Moravian historical scene by Johann Valentin Haidt (London, National Portrait Gallery, 1356), oil on canvas, 20½ by 24½ inches. (Photo courtesy of the Trustees of the National Portrait Gallery.)

the Moravian claim to legality,¹⁰ or they may represent the letters of thanks which Zinzendorf sent out shortly after June 6, 1749, to those who had been instrumental in the Brethren's behalf.¹¹

The scene depicted in the third group portrait (Fig. 3) remains unidentified. The central figure in this painting is not the general who stands in the center of the composition but rather the infant being exhibited by the pair of midwives or ladies-in-waiting at the left. The woman in white behind the general is probably the mother of the child. While the importance in Moravian Church History of the infancy of a child of obvious high rank is not clear to the author, the painting is clearly related to the other two reproduced here. The composition and scale of all three are essentially the same and the treatment of the checkered floor and the use of an architectural background through which one catches glimpses of landscape are identical. Perhaps this painting still survives somewhere in England. It would be interesting to find it, because so much more could be learned about it if one could observe the colors and details. It is to

¹⁰ John Taylor Hamilton, *A History of the Church Known as the Moravian Church* (Bethlehem, Pennsylvania, 1900), p. 136.

¹¹ Benham, *op. cit.*, p. 220.

be regretted that in these paintings, the only three of contemporary historical events known from his brush, Johann Valentin Haidt generalized the details as much as he did, for in most cases, elements of costume are the only means we have for identifying the persons depicted.

The two group portraits belonging to the National Portrait Gallery have always been cataloged by that institution as the work of either Johann Valentin Haidt or Abraham Louis Brandt.¹² To one familiar with Haidt's work in this country there should be no doubt that those two paintings, as well as the one last seen in 1911, are from his brush.

Haidt had arrived back in London in 1752, and on March 13, 1754, he and his wife took ship for America. They arrived in New York on April 16 and four days later were in Bethlehem, Pennsylvania. The bulk of Haidt's extant work was produced there between that date and his death on January 18, 1780. His output of paintings in England, then, was confined to a two-year period; and it is not surprising that

¹² Checking the standard American and European reference works on artists, the author was unable to find anyone by this name listed. Hans Huth in "Johann Valentin Haidt," *Anzeiger des Germanischen Nationalmuseums*, 1963, p. 167, is undoubtedly correct in his identification of him as Louis Brandt, a Moravian brother.



Fig. 3. Moravian historical scene (?) by Johann Valentin Haidt, last known in a private collection in London in 1911, most likely an oil on canvas, approximately 20 by 24 inches in size. (Photo from Reference Negative Collection, National Portrait Gallery.)

there has been virtually no interest in him in England, for, since he cast no influence on English art, there has been no real reason for English art historians to attempt a critical survey of his work there.

The two now in the National Portrait Gallery exhibit his usual color scheme of basic colors, and all three show typical elements of design and technique. The checkered floor is one of a kind with that in the painting of "Christ Before Herod" in the Moravian Historical Society, Nazareth, Pennsylvania. That painting and the same institution's "Ecce Homo" also show Haidt's habit of painting vertical elements so that they lean to the left, a trait noticeable to distraction in NPG 624A.

In the upper left hand corner of that painting one also notices a decorative device not unknown elsewhere in Haidt's work. Worked in as a decoration on the drapery are two little scenes of Moravian Sisters discoursing with beribboned regal or ecclesiastical figures which bring to mind the same type of presentation of subsidiary scenes, although in a more forthright manner, in the painting "Scenes in Moravian History" in the Moravian Archives at Bethlehem.

In a number of Haidt's religious paintings portraying large groups of people one sees a disparaging confusion of scale and inept rendering of human anatomy. It is much to his credit that the three group portraits we deal with here are better than average in this respect.

Being an introspect painter working entirely within the community of his Church, Johann Valentin Haidt exercised no influence upon any English or American artists who came after him. In London of the mid-18th Century he was probably looked down upon outside of Moravian circles as a self-taught primitive. In the German-speaking rural area of Pennsylvania and North Carolina in the days before the American Revolution he stands alone. It is no wonder then that throughout the 18th and 19th Centuries little reference is made to his work outside the Moravian circle.

In our century, however, the growing interest in American art prompted the inclusion of several of his canvases in important exhibitions of American painting; and in January of 1963 the Methodist Church publication, *Together*, reproduced eight of his paintings in color. In March and April of 1966, Johann Valentin Haidt received his first one-man show, of forty-one portraits and religious scenes, in the intimate galleries of the Abby Aldrich Rockefeller Folk Art Collection at Williamsburg, Virginia. The catalog of that exhibition, with a splendid text by Vernon Nelson, Archivist of the Moravian Church at Bethlehem, was a long overdue appreciation of both the artist and his work.¹³

¹³ The biography of Johann Valentin Haidt, which appears in this catalog, is the most complete ever to be published. All dates from Haidt's life cited in this article are taken from that biography.

SNAKELORE

In Pennsylvania German Folk Medicine

By PHARES H. HERTZOG

I

Snakes, as I pointed out in the first installment of this article, have long been the subject of considerable awe and superstitious belief. This has been as true of the Pennsylvania Germans as of any other group that has lived in a region where these reptiles are abundant. It is only natural, then, that beliefs about snakes should figure prominently in Pennsylvania German folk medicine and folk medical belief.

The role of the snake in this facet of our lore is twofold. It has both a negative and a positive aspect. On the negative side we find poisonous snake bites which require prompt treatment, very often in situations where no doctor would be available in time to effectively treat the wound. This situation, a fairly common threat coupled to general ineffectiveness or impracticality of professional medical treatment, is always ideal soil for the growth of folk medical belief and practice. Consequently, the list of snake bite cures which have been current among the Pennsylvania Germans at one time or another is practically endless.

The positive aspect of the involvement of snakes in folk medicine concerns the use of snakes or parts of snakes (especially poisonous ones) in the treatment of various ills. That this should ever have been the case, particularly when the illness in question is itself completely unrelated to snake bite, can only seem strange indeed to people accustomed to an abundant supply of doctors, clinics, hospitals and modern medicines. It is, however, perfectly consistent with the traditional logic of folk medicine. As I said above, a need to take *some* sort of action to care for an illness and a lack of professional help for whatever reason just naturally gave rise to the practice of folk medicine. It is not difficult to understand, then, why the early settlers of America, Pennsylvania Germans included, developed a broad and complicated set of beliefs and practices for the treatment of a wide variety of health problems. Nor is it very surprising that many of these practices remain popular in the more isolated sections of the country.

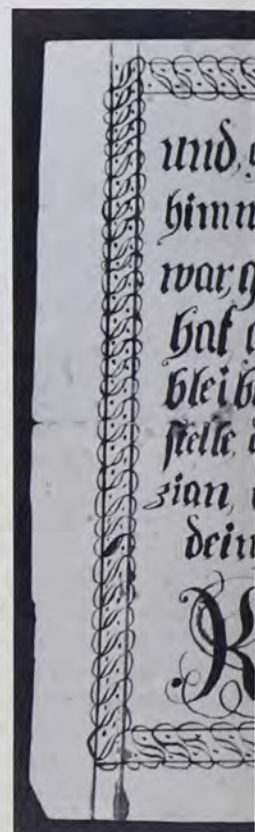
What influenced people in their decisions as to what measures would be most appropriate? In this connection we must remember that our backwoods practitioners were working without the benefit of microscopes, laboratories or any of the niceties of the modern diagnostician or medical research scientist. All their decisions, then, had to be based on day-to-day observations and plain ordinary common sense. To the frontier "medic" certain things seemed obvious and were used as axioms: (1) Medicine is very likely to be unpleasant and treatment is painful more often than not (few of us would be likely to disagree completely with these two observations, even today); (2) Illness is strong, therefore medicine is most likely to be successful if it is strong too—the stronger the illness, the stronger the medicine required (and, often, the more drastic the treatment).

These two observations went hand in hand to give rise to some very strenuous (to say the least) measures in the cause

of good health. Based on their implications such substances as tobacco juice, gunpowder and kerosene were at one time very popular for both internal and external use. They were, after all, among the strongest agents available and the unpleasantness associated with their use was only to be expected.

That poisonous snakes were associated with strength and power was perfectly natural. It is difficult to imagine any substance in nature which demonstrates its great potency

Fraktur snake-bite cure from the Editor's Collection. Done in pen and ink by Regina Selzser in 1837, the piece gives a longer version of the charm translated in Hobmann's "Long Lost Friend": "God has created all things and they were good; thou only, serpent, art damned, cursed be thou and thy sting.†††Zing, zing, zing!" Hobmann's nonsense word "zing" here becomes "zian (ziehen) dein güßt (Gift)," which makes sense. In the charm one addresses the snake and commands it: "Draw thy poison, draw thy poison, draw thy poison!" Will readers with variant charms notify the Editor?

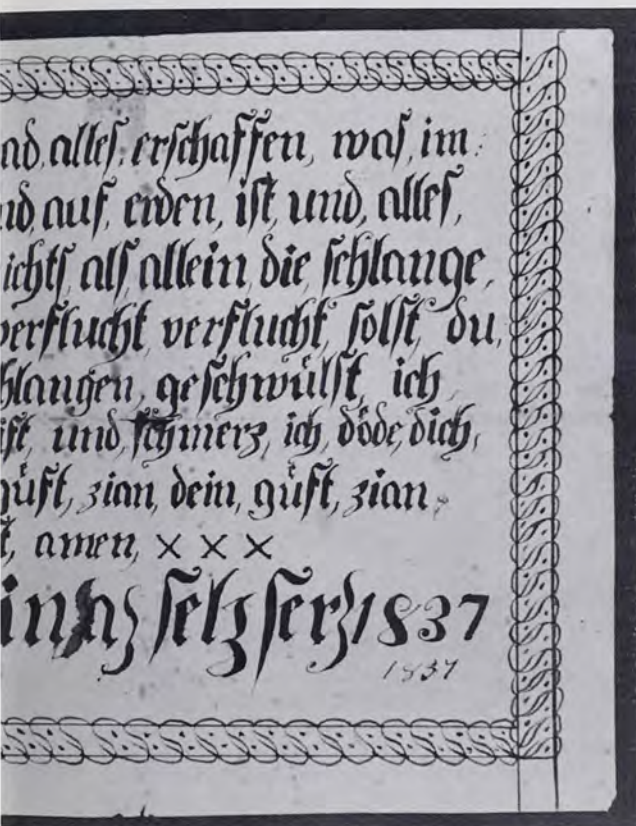


in as impressive a manner as does a small quantity of snake venom. It is therefore not surprising that snakes became highly regarded by folk medical practitioners as soon as it became evident that only when venom was injected into the system did the snake present a threat. Such "cures" as rattle-snake oil and snakeskins, in fact, are among the least unpleasant and least harmful of all folk medicines.

I have not intended to imply in this section of the article that all folk medicines are either without value or harmful. This is certainly not true. Some have proved to be effective to a certain effect and a few have been put into use by modern medicine. I have here been referring, though, to the great majority for the sake of convenience.

Now let us turn our attention to some snake bite cures which have been collected in rural Pennsylvania, mainly among people of German extraction. It was reported to me quite some time ago by N.K. of Millersburg that the powder obtained by grinding up an antler from a moose made a good antidote for snake venom. This was supposed to be very popular among Indians and it seems likely that it did originate among them.

In October of 1955 F.T. of Mohn's Hill, Bucks County, reported two cures for animals bitten by snakes to Dr. Alfred L. Shoemaker. The first was for a bitten dog. It consisted of a poultice of pounded colt's foot (*hassel-watzel* in Pennsylvania German) placed on the wound, apparently to draw out the poison. The second cure, interestingly enough, was a self-cure supposedly used by toads. F.T. said that if a toad is bitten it will always go and eat *weeg-dreader* (knot grass). Actually, toads eat only insects, not plants. In any event, the "cure" would be unnecessary because snake venom affects only warm-blooded animals, and toads, of course, are cold-blooded.



Dr. Shoemaker had previously collected some even more interesting information about a rather bizarre treatment for snake bite from Mrs. A.F., aged seventy, of Green Point, in November of 1954. She said that she had heard of a woman who was bitten by a rattlesnake. When asked what the woman did, Mrs. F. said that her husband caught the rattler and penned it up in a "foss" (barrel) alive. She said if anyone had killed that snake the woman would have died. This unusual reasoning is actually quite common among many "primitive" people of the world. It falls under the general heading "sympathetic magic."

A similar treatment has been recorded in Africa for a wound inflicted either by a knife or an arrow. Instead of

immediately cleansing the wound, those concerned take the knife or arrow, wash it and place it in a cool spot. This is supposed to make the wound heal. If, on the other hand, the attacker escapes with the weapon and wishes to ensure the death of the injured party, he will place the knife or arrow near a fire in order to cause fever and infection to occur in the wound. What is especially curious about the case in point is its occurrence in a place where, to my knowledge, this particular principle of magic is encountered only very rarely.

Probably the most common snake bite cures are herbs. A typical one was collected from R.K. of Reading in April, 1949. This man suggested that a mash made from black cohosh root and placed on the wound makes a sovereign remedy.

Of all plants used in this way the most common belong to the group popularly dubbed "snakeroot" because of their alleged curative powers. Some are so named because people use them as remedies and others because animals, like the above-mentioned toad, are supposed to seek them out when they have been bitten, still others because they are somehow reminiscent of a snake. As a matter of general interest I shall now list the most common of these plants in alphabetical order by their Latin names, followed by their popular titles. The most generally used folk remedies, medically speaking, are starred:

- (1) *Alsine Holostea*—adder's meat
- * (2) *Aristolochia Serpentaria*—Virginia snakeroot, small leaved snakeroot
- (3) *Briza maxima*—rattlesnake grass (when dry the seeds make a rattling sound)
- (4) *Chelone glabra*—snakehead or turtlehead
- (5) *Cimicifuga cordifolia*—heart-leaved snakeroot
- * (6) *Cimicifuga racemosa*—Black snakeroot, tall snake-root, tall bugbane
- (7) *Echium vulgare*—Viper's bugloss, viper's herb, snake-flower (Echium is Greek for viper)
- (8) *Eryngium aquaticum*—snake-master, button snake
- (9) *Enfatorium ageratoides*—white snakeroot
- (10) *Facinaria scariosa*—large button-snakeroot, rattle-snake-master
- (11) *Facinaria spicata*—dense button-snakeroot
- (12) *Goodyera pubescens*—rattlesnake plantain
- (13) *Goodyera repens*¹—rattlesnake plantain
- (14) *Hieracium venosum*—rattlesnake weed
- (15) *Lychnis dioica*—adder's flower
- (16) *Ophioglossum vulgatum*—adder's tongue
- (17) *Pogonia ophioglossoides*—snake-mouth
- (18) *Polygala Senegal*—Seneca snakeroot
- (19) *Prenanthes serpentaria*—rattlesnake root, Klapper Schlange Wurzel
- * (20) *Sanicula Marilandica*—black snakeroot
- (21) *Speiranthus* (several varieties)—white snakeroot

III

Now let us move on to the positive side of snakes and folk medicine as discussed earlier. First we'll take a look at rattlesnake oil and its uses for this has been the perennial favorite of dealers in folk remedies. The early settlers of America, especially our Pennsylvania Dutch ancestors, used many kinds of animal fats for healing purposes. Examples are: *genssa fett* (goose fat); *huns fett* (dog fat); *inschlich tallow* (sheep tallow); *hawsa fett* (rabbit fat); and *biszkotze fett* (skunk fat). They also used *speck schwart* (bacon or ham rind) and various plant oils such as *kasdrael* (castor oil). The most generally used, however, was always *raselschlange eel* (rattlesnake oil). The reasons for its popularity were prob-

¹ Stepping on either number 12 or 13 in the woods is supposed to cause one to get lost.

ably several. First we must remember the feeling of strength associated with snakes as mentioned at the beginning of this article. Also, it had the advantage of being readily available practically anywhere in the state, and also the fact that it was in the form of oil rather than grease made it unique.

In fact, rattlesnake oil was so highly esteemed that it was at one time commonly sold in drug stores! I recently checked with several local drug stores and found that they hadn't stocked any in forty or fifty years. I was assured, however, that their counterpart in a nearby Amish community still carried at least one brand. Mr. W., the longtime owner of a Rexall store in the vicinity, remembered that one of the most popular brands had been Tex Worth's Original Rattlesnake Oil—"For exterior rubbing and penetration." He said that many uses were listed on the label but he could not remember them.

Drug stores, of course, were not the only source of the extremely useful stuff. At the turn of the century medicine shows, those greatest of all emporiums of patent medicines, did a booming snake oil business. The Schultz Medicine Show owned by Robert D. was very active in this trade. They made it in five gallon lots: five gallons of clear gasoline, four ounces of wintergreen oil, and an organic pink color. A five ounce bottle cost fifty cents or you could get three for a dollar. They also sold coconut oil soap and salt water taffy. Whether there is any data comparing the "curative powers" of this sort of fake and that of the real thing, I don't know.

This much, however, I can say for certain. The real rattlesnake oil was a great deal harder to come by and sold for quite a lot more money. I know because sixty years ago I was engaged in catching rattlers and drying out their oil which I sold to a Harrisburg druggist for a dollar per ounce. Needless to say, that was quite expensive for those days!

Testifying to the importance of a supply of good, safe rattlesnake oil, the *New York Sun* on June 28, 1896, carried an article which described one way in which the Pennsylvania Dutch tested the oil:

The method of testing the oil, to ascertain whether it is poisonous or not, is unique. A teacup is half filled with sweet milk. On the surface of this milk is allowed to fall a drop of oil. If the oil is broken up by the force of the fall into small globules, which float around the surface of the milk, then the oil is poisonous, the snake, during the process of killing, having bitten itself. On the other hand, if the drop of oil withstands the jar of the fall and does not break into globules, but swims about the surface of the milk, the whole adhering as one mass, then the snake did not bite itself, and the oil may be used with safety.

Two common uses of the prepared and tested oil were the cure of baldness and of earache. Eloquent testimony to the faith that many once had in this remedy comes from Mr. S. B. of Elizabethtown who told me that "It would make a brick alive. But you cannot buy it any more."

The oil was not the only part of the rattler that had medicinal uses. The rattles too were given credit for curative power. It was commonly believed that carrying a rattle in your hat would prevent headache and sunstroke. If carried in a bag hung about the neck, a rattle was supposed to prevent rheumatism. Further, a rattle rubbed on the gums of a baby who was teething was thought to have the power to make the process less painful. Later in life the same treatment provided a cure for toothache.

Nor was the rattlesnake the only snake involved in Pennsylvania German folk medical practices, although he certainly did dominate the scene. A standard treatment for both epilepsy and consumption (*ownstzairing*) was to feed the

heart of a freshly killed snake of any kind to the patient. It was only necessary that the heart still contain blood.

If the above mentioned protection against rheumatism failed, a good way of curing the condition was to wear any kind of snake-skin about the arms. This was rather similar to the practice of boys who wore eel-skins around their arms and legs when swimming to prevent cramps.

Occasionally even live snakes would figure in the home cures. Such was the case with wens as the following rhyme and instructions make clear:

*Although a wen was troublesome,
It never caused much harm.
For speedily they cured it
With the famous Snake Charm.
They drew the snake by head and tail
nine times across the wen.
As they drew it back and forth,
each time they said amen.
Then they took the snake and throttled it
and wrapped it in oak leaves—
or else they took and bottled it
and laid it beneath the eaves.*

(H. L. Fisher's *Olden Times*, p. 39)

Folk medicine in general and that involving snakes in particular have never been restricted completely to humans. They commonly extend also to the field of "veterinary folk medicine." Considering the importance of farm animals to settlers and isolated farmers, of course, this is scarcely surprising.

These two testimonies are representative of the beliefs on this aspect of snake lore which were once common knowledge. "*Schlange-haut in der kie-schtall dun, no ferdrawga die kie net*" (Hang a snake skin in the cow stable, then they will not miscarry or abort. Victor D.) "If you cut up a snake into small pieces and feed it to your chickens you will get a lot more little chicks from the same number of eggs." (Dr. E. G.)

Even the powerful powwow doctors who did a great deal of their work with nothing more tangible than a secret charm muttered at the appropriate time or the laying on of hands, occasionally resorted to the use of snakes. As evidence to this effect I received the following from Mr. M. F. of Reading:

On Saturday night you were talking about D. B. about Hexa (witches). My grandfather used to tell me they had a horse with a very swollen leg, so they went for Mr. B. He came, looked the horse over and said, "This horse was bitten by a snake." He said, "Now stand back and I don't want any of you to talk a word." Then he powwowed for this horse. Then he stood and looked all around. All at once a great red bull snake came crawling along a joist and fell down. He picked the snake up and took it out in the barnyard, made a big ring on the ground with his finger. The snake started to go around in this ring; all at once it lifted its back and busted open from head to tail and in a couple of days the horse was alright. My grandfather's name was H. K. He lived about two squares from Bethel, Pennsylvania.

The importance, then, of snakes to the folk medical lore of the Pennsylvania Germans has been great indeed. And it was natural that it should be so. The lore of folk communities all over the world has shown a tendency toward preoccupation with these legless reptiles. In the next installment of this article I shall go at some length into the snakelore of the Pennsylvania Germans as it pertains to specific varieties of snakes. From this angle too the fascination and awe of the folk for this subject will be readily apparent.

The BLACKSMITH and His Tools

By WILLIAM A. REAGAN

[William A. Reagan of Wind Gap, Northampton County, Pennsylvania, will be remembered by many folk festival visitors as the genial blacksmith during the middle years of our festival. Despite his good Irish name—his father was Irish and his mother Pennsylvania Dutch—he was culturally Pennsylvania Dutch, and spoke the Pennsylvania German dialect from his boyhood days in the country North of Nazareth and South of the Blue Mountain.

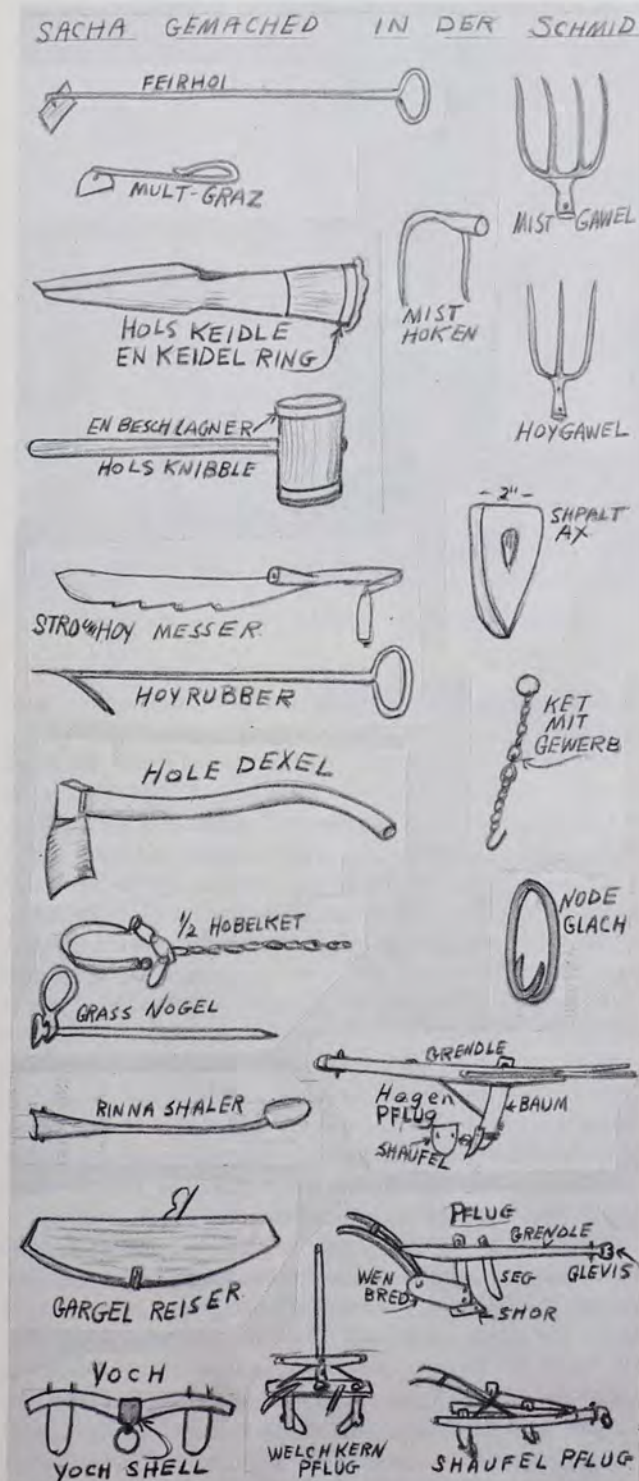
Bill Reagan was an expert craftsman himself, and in his later years he became interested in preserving knowledge of the crafts in the Pennsylvania-German folk-culture. At the instigation of the Pennsylvania Folklife Society he made a long series of drawings of craftsmen's tools with their dialect as well as English terminology.

We present here his enthusiastic essay on the early American blacksmith and his first series of drawings, relating to the craft of the smith. Naturally we present his dialect materials spelled as he himself had spelled them, written out roughly according to the rules of common-school English orthography. We urge readers interested in blacksmithing and related rural crafts to send us variants for the terms he uses, as well as your own reminiscences of blacksmithing in rural Pennsylvania.—EDITOR.]

Throughout the American Colonies and especially in early Pennsylvania the blacksmith was the most important and necessary craftsman among that talented group of builders who were the hub of our early economy. Because he was such an accepted figure in the daily lives of the folk of the community no special note was taken of him as the literal backbone of the community. In reality he often was more than a mechanic, often an inventor, designer and artist of a kind.

Because his place of business or shop by virtue of the dirty and smoky condition of his work was usually rather dreary, except on summer days when doors and windows were wide open, there has never any thought of glamor come down through the years to enliven his memory. Save for Longfellow, he has come along in the minds of most of us as just another of the hoard of menial workers of the past who might possibly have been gotten along without. No doubt his being in every small community tends toward the loss of any thought of his importance.

Well, let's see; how important was he? In the first place there were no store-bought things as hardware, utensils, tools, even to a hook or a nail that was not then made by a blacksmith. The most primitive settler, unless he wished to live as the Indians, was first of all dependent on him. His very first and important thing was his gun and perhaps an axe. These were then all made by our smiths. Next the settler wanted a hoe, mattock, a few pieces for use around the fire place all of iron. Later on if our settler was fortunate enough to have a horse or two or a yoke of oxen, he wanted a plow perhaps mostly of wood as was also the harrow. But the plow needed a share and shin, ironing on moldboard and the harrow needed teeth as well as a chain to pull them. Come harvest he needed a sickle, scythe or cradle as well as a fork, hooks, knives and utensils. Later when houses and barns began appearing in country and town all the iron hardware, hinges, latches, utensils and even Mother's sad iron just to mention a few, yet the most important items were all made in the smith's shop. In those early days a community could have all the culture, arts and other craftsmen, but being deprived of any services of a smith it would have been short-lived and soon gone to decay.



Things made by the blacksmith, drawn by the author.

FER DEE WOO GEIL B'SHLAGA



Tools used by the blacksmith to shoe horses, drawn by the author.

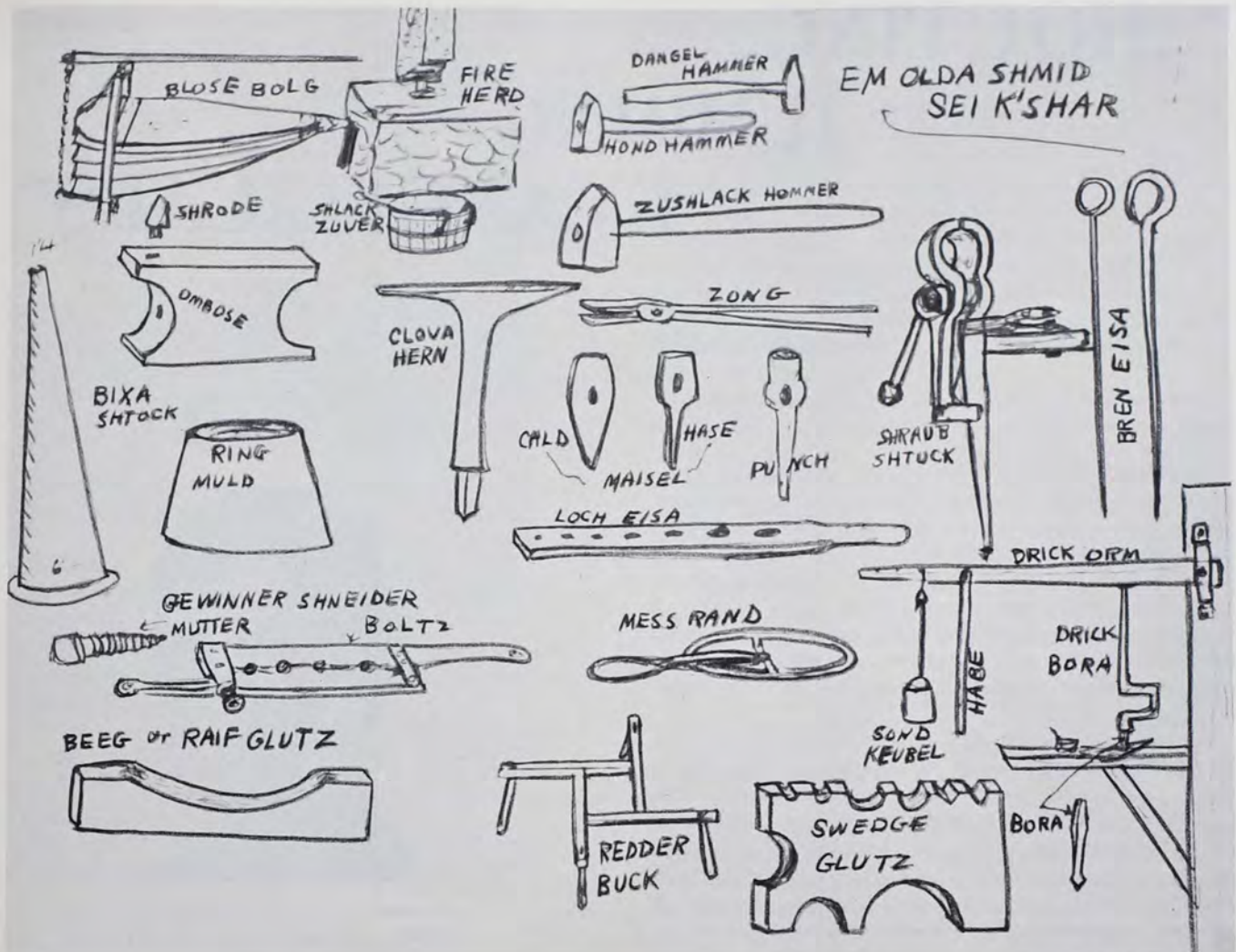
Arthur Woodward, writing in the *Bulletin of the Fort Ticonderoga Museum*, writes, "In the primitive Indian North American society there had been no need of metal workers but with the advent of the metal axe, knife, hoe, kettle and musket the Indians became more and more dependent on the Dutch and English blacksmiths. Aside from his technical duties the smith became in effect a diplomat without port-folio. Scarcely a treaty or council meeting was held during the 17th and 18 centuries without the large and powerful Iroquois requesting that a blacksmith be sent to live in their villages to mend their axes, kettles, hoes and guns—usually one young and strong and able to master the Indian language."—"In time these men who occupied these lonely outposts as mechanics and ambassadors of good will became important assets to the European powers. They were IMMUNE from the DANGERS of the uncertain vagaries of Indian vengeance because they were too important and valuable to the Indians themselves and these 'smiths were able to keep their ears to the ground and observe everything that occurred on the borders'. "When visiting brass hats arrived on the frontier the blacksmith was usually the interpreter. In many tribes he soon got to be next to the chief in importance and sometimes to marry the chief's daughter."

Why historians have never given any credit to these men and their part in making of early history has never been explained, suffice it to say that plenty of the brass might have lost some of their egotistic pomp if it were brought out who

the real negotiators were. So the real ambassadors were simply forgotten.

But, back to our humble blacksmith at home. Why any inventive ability or artistry in his work? COMPETITION! In those days there were plenty of smiths looking as today for the good business, so let's take for example Guns. Many of the early improvements in the American Rifle were due to the smith's effort to outdo his competitor for the trade. Also many of the slenderized pieces like hinges, latches and many other pieces were not made so because the smith was anxious to do all the extra hard work but first of all it was due to the shortages of iron so he stretched it as much as possible, even small pieces like worn horseshoes were used. There was no waste of iron in early America. To get the most of a pound of iron there developed almost endless styles, shapes and patterns shaping it to give strength and utility with beauty, showing the inventive ability to stretch while at the same time looking toward the customer's satisfaction. Becoming aware of this, home builders and milady looked for beauty and much of this was accomplished by the smithy shaping the hardware, fire tools, utensils, etc., with no end of pleasing effect. Although all smiths were not artists, one can still find evidence of fine workmanship and ability.

The Author has tried to show here the indisputable importance and standing of this simple and able search for notable representative economy of the 17th & 18th Century yet today many would not know what to look for or expect if they "Looked in at the OpenDoor."



Drawn by the author.

EM OLDA SHMID SIE K'SHAR (Old Blacksmith Tools)

BLOSE-BOLG—The Bellows were necessary to give a forced draft to the charcoal or soft coal fire in the **FIRE-HERD** or fireplace to heat the irons to a soft working heat.

OMBOSE—The anvil at the time was a steel top-iron block of 150 lbs. or over without a horn but with a **SHRODE** or hardy (cutter) hole.

SHLACK-ZUVER—The old water tub was a constant requirement near forge for cooling and tempering.

HOND-HAMMER—The Blacksmith hand hammer was usually of about 2 lbs.—however many sizes and shapes were made.

ZUSHLACK-HOMMER—The sledge hammer and a good helper were a very important partner to the blacksmith.

BIXA-SHTOCK—cone shaped round iron mandrels of different sizes were used to shape up rings, bands, etc.

GLOVA-HERN—T-shaped round and flat horn anvil for all small work along side anvil.

ZONG—Tongs to hold hot or short work at fire were made in sizes and shapes as required.

MAISEL—handle chisels were used where a helper was available.

LOCH-EISA—heading tools, many varied sizes and shapes as all bolts, etc.—were headed in these irons and used for punching.

SHRAUB-SHTUCK—The blacksmith vise is one of the least changed tools.

BREN-EISA—Pritchels were very useful when fitting plates, etc. with holes to line up in repair work and burning holes to fit, especially in resetting wagon tires.

GEWINNA-SHNEIDER—These were thread-pressers instead of cutters in making bolts—All bolts then were made by hand—all sizes.

MESS-RAWD—A measuring wheel of about 24" in circumference used for measuring especially round work like wagon wheels and tires, tubs, etc. Each part was run off and measurements noted with marks on wheel.

BEEG or RAIF GLUTZ—An iron hollow block for bending wagon tires and any other jobs.

REDDER-BUCK—A special bench for resetting wheel tires and many other jobs.

SWEDGE-GLUTZ—swedge blocks are used in finishing off round and square rods, etc., after welding. There were also some made with a tapered hollow lengthwise about 16" especially for making lay irons for wagon spindles.

DRICK-BORA—The Press drill was mostly used in the Gun shops—where ever possible blacksmiths hot punched the holes in iron. The press drill was a slow hard working job.

“SHOUTING, JUMPING EVANGELICALS”

By DON YODER

Autobiographies of Pennsylvanians are valuable documents for our study. There are a lot of rare ones which have neither been indexed, catalogued, or in general, collected. Especially is this true of the religious autobiography, most of which come from the “Evangelical” stratum of our culture, and follow a well-known pattern, moving from accounts of early life and religious struggles to conversion experience and rejection of the “world.” No matter from what period these come, they are grist for the folklife mill, for the social history they contain.

For example, the 60-page pamphlet with the Welsh title, *Hunan Gofiant y Forwyn O Feirion: Memoirs of a Dressmaker who became An Evangelist*, by Azuba Jones. The booklet, rescued recently from the “5¢ counter” of an Eastern Pennsylvania bookstore, appeared without date or publication place, but from internal evidence is dated about 1928. The foreword was written at Johnstown, Pennsylvania, and the work is dedicated to the members of the King’s Gleaners Class of Johnstown’s First Evangelical Church. The memoirs were first published in *Y Drych* (The Mirror), at Utica, New York, a weekly publication for Welsh-American consumption.

Azuba Jones, who was a well-known evangelist, camp-meeting preacher, and temperance lecturer of Western Pennsylvania, was born in North Wales, Great Britain, and given the Biblical name Azubah—“after the mother of Jehosaphat, king of Judah” (I Kings 22:42). Two of her sisters bore equally obscure Biblical names, Sibeah and Keturah. The family, Calvinistic Methodist by persuasion, were great singers and instrumentalists—although the violin that adorned the living room wall during the week went out of sight on Sunday, the mother of the family believing that “the violin was an instrument of the Devil, played in the dance, saloon and other hell holes, and therefore, was not allowed to desecrate the Holy Sabbath day with its presence on the wall.”

Coming to America, Azuba Jones settled as a dressmaker in Wilkes-Barre, Pennsylvania, where she met and married Evan Jones, also an emigrant from North Wales.

One day the local newspaper gave an account of a camp meeting conducted in a town five miles from the home of the dressmaker, where women preached, the sick were made whole, the lame made to walk, the blind to see and the dumb to speak.

The people gathered there from everywhere and they shouted the praises of God and danced for joy until the late hours of night. All this was quite new and novel to her, who had never heard a woman preach much less approve of such an act, and as for shouting and dancing! well,—that was far below the dignity and solemnity of the blessed Gospel.



Azuba Jones, the Welsh dressmaker who became an evangelist.

The Joneses resolved to embargo these emotional, “irreverent” meetings, but unfortunately for their resolve the evangelists chose Wilkes-Barre for their next meeting, and “pitched their tabernacle” within a stone’s throw of the Jones’ back porch. First her children attended the tabernacle meetings, then Azuba Jones was converted—pages of description of her struggles and her resultant joy and security follow—and made her home the center for the evangelistic party of the neighborhood.

After her conversion she and her family moved to another town—“a clean, healthy community with many Welsh people among its inhabitants and three flourishing Welsh churches.” They joined the Welsh Presbyterian Church, which is the American counterpart of the Calvinistic Methodist Church of Wales. The dressmaker joined the Ladies Aid Society—“the only organization of the church where free speech among women was encouraged and practiced.” This sect was very strict on the place woman had in worship—and her request for “religious liberty” for women fell on deaf ministerial ears. She decided to “go where there was religious liberty rather than willfully fight her way if possible through the Presbytery to gain her point.”

Thus she decided to join an English-language church this time but her diffidence in speaking English brought her some second thoughts:

She feared that her unfamiliarity with the English language might prove a stumbling block and cause a religious shipwreck, for she never had any occasion or

opportunity to resort to any but the Welsh language in all her devotions and religious obligations.

How about giving up her Welsh Bible and the devout hymns that she had sung from her infancy? Would it not be detrimental to her spiritual culture and Christian development to adopt new methods in dealing with God, and to forsake her own nationality and people?

Could there be any possible recompense for such a sacrifice?

If she took such a step she would be socially and religiously ostracized and become a laughing stock to her own people.

These problems weighed heavily upon her mind, the strain and struggle was undermining her health and vitality until one day she decided to obey the voice of God and leave the consequence with Him which for the time being made her sad and solemn, for as the young man in the gospel "she had much Welsh goods laid up in the treasury of her memory" for general and future service and also many dear friends whom she knew would forsake her.

There was one consolation—"her little children were delighted at the prospect of the change, for they were much handicapped in their religious training in the Welsh language and the Welsh church."

But the "English" church that the Welsh-speaking Joneses joined was the Second Street Evangelical Church, which brought them within the Pennsylvania German cultural orbit. Her description of the church and its emotional, "noisy," meetings we quote in full:

The congregation of Second Street Evangelical Church was made up of 'Penna. Dutch' or Germans, English and Welsh people intermarried with Germans.

The first Sabbath morning service of each month was conducted exclusively in German.

No instrumental music was permitted during these morning worship periods.

The dressmaker often attended these services and although not familiar with the German language, nevertheless, she was conscious of the spiritual tide when it began to rise, she knew that before long some dear brother or sister would spontaneously shout for joy 'Gott sei dank,' which would soon be followed by others with devout feeling of deep gratitude.

The Christian Endeavor, the prayer and praise service and testimony meetings were a great source of spiritual uplift.

The leader had no necessity to call on anyone to take part, for all seemed ready and eager to participate.

All services were in English with the exception of the few individuals who began to take part in English, but being carried away by their emotions were obliged to finish in German.

And more than once the dressmaker began her testimony in English but had to resort to the Welsh, especially if obliged to translate part of the scripture into English to her great chagrin and embarrassment. But these incidents seemed only to spur the spiritual fervor to higher and higher heights of joyful worshipful devotion.

The dressmaker was quite happy in her new church relationship, but in the community she felt keenly from being socially ostracized and eschewed by her former friends and acquaintances. For Second Street church was held in contempt by the proud stiff Welsh Presbyterians for its demonstrative form of worship. Sometimes it was called the 'Jumpers Church' for that reason, although the dressmaker during her stay of four years never saw any physical jumping, but the spiritual joy could not be described. 'Blessed are the people who know (who are familiar with) the joyful sound.'

In this new Evangelical fellowship she came to know Mrs. Kate Hower, who invited her to conduct "cottage prayer meetings." "Mrs. Hower," she informs us, "could conduct meetings in either German or English, and she possessed a rich contralto voice while the dressmaker sang soprano."

From this work Azuba Jones came to the attention of the East Pennsylvania Conference, and got into its camp meeting and revival work.

Moving again, this time to Meyersdale in Western Pennsylvania, the Joneses joined the Methodist Episcopal Church, but here her desire to minister was thwarted "except at class meeting where a few of the faithful gathered each Sabbath morning before the public worship service." "The Devil, of course, was quite busy making fun of her past devotions and activities, her ignorance of English expression and she had certainly overestimated her ability and importance." So "to a certain extent she agreed with him, and decided to concentrate all her time and activities now upon domestic duties and dressmaking."

However, Jennie Smith, "Railroad Evangelist," comes into her life and through her encouragement Azuba Jones began family visits, care of the sick and aged, with prayer and Bible readings, in her home town of Meyersdale. Finally she was asked to work as evangelist in the Pittsburgh Conference of the Evangelical Church. The story will be given in her words because of its valuable descriptions of a type of piety now passé in the denomination in which she worked.

One morning while busy with domestic duties, an elderly man called at her home, and after the usual greetings told her that he was a minister in the Pittsburgh Conference of the Evangelical Church.

His name was Rev. Christ Mankemyer, a native of Germany, speaking German fluently, but English brokenly.

He was quite a singer and a real shouting, dancing, jumping Evangelical.

He was holding a series of meetings at Hyndman [Bedford County, Pennsylvania] and wished that the dressmaker might come and help him.

After family consultation it was decided and agreed that the dressmaker could help the minister with the meetings. She left her home one evening and after a short journey by train she found the place.

The ground was covered with snow and the moon shone brightly revealing a pathway made by many feet towards the place of meeting.

Upon entering the church she found Rev. Mankemyer conducting song service and the place crowded.

Sister Jones did the preaching, and in response to an invitation at the close the altar was crowded with seekers for the truth.

The meeting continued for several weeks and the people came from far and near to see and hear a woman preacher, for it was quite a novelty to see a woman occupying the pulpit.

The last Sabbath of the protracted meeting Rev. Mankemyer was in high spirits administering the Holy Sacrament of the Lord's Supper[,] the altar crowded several times with young and old and many new converts.

He had administered the bread, but in his enthusiasm he forgot to administer the wine and told the communicants to arise and go in peace. After they sat in their pews Sister Jones reminded him, that he had forgotten the wine, but he could not be convinced that he had blundered until the communicants testified to that effect.

He jumped and danced, shouting praises to God and invited them back to the Lord's table.

They came, while all present were overcome with joy and gladness. 'The Lord filled their mouth with laughter, and their lips with singing,' dead to the world and its affairs. It was an unusual never-to-be-forgotten meeting. So happy and joyful were all present that they tarried and Rev. Mankemyer forgot to dismiss them until after one o'clock.

The remainder of the little volume deals with Sister Jones' pioneer women's ministry in the Pittsburgh Conference of the Evangelical Church, and her wide lecturing in behalf of the W.C.T.U.



OLD GOSCHENHOPPEN CHURCH, 1858-1915

The Old GOSCHENHOPPEN LUTHERAN BURIAL REGISTER 1752-1772

Translated by CLAUDE W. UNGER

[The records of the Old Goschenhoppen Lutheran Church appeared in *The Perkiomen Region* (Pennsburg, Pennsylvania), I-III (1921-1925). Of the 18th Century Lutheran church registers in existence, the Old Goschenhoppen record is of particular value because of the fullness of its personal data. However, not all the early personalia appear in the printed version. From the Unger-Bassler Collection at Franklin and Marshall College, comes the following missing burial register for the years 1752-1772, valuable for the light it sheds on the life of the times. We are indebted to Prof. Herbert B. Anstaett, Librarian, Fackenthal Library, Franklin and Marshall College, for its use here.

As historical source materials for our study of Pennsylvania folklife, we call attention especially to the many references to the European homeland of emigrants, the frequent mixed marriages (Lutheran-Reformed, Protestant-Catholic), the funeral texts used, the details on the causes of death, the time of death (invariably reported), burial in private burial grounds as well as churchyards, and in one case, mention of a funeral held at sunrise. The translation of the register was done by the late Claude W. Unger of Pottsville, Pennsylvania. —EDITOR.]

THE GOSCHENHOPPEN LUTHERAN BURIAL RECORD, 1752-1772

OF THE DEAD WHO WERE BURIED PUBLICLY

In the year 1752 the following were buried:

1. *Eva Margaretha [Kayser]*, born March, 1751, died January 31, 1752, buried February 2, in the cemetery in front of the Old Goschenhoppen Church, on Sexagesima Sunday before the public service. Parents: *Johann Jacob Kayser*, Lutheran, and *Anna Marie*, Reformed.

2. *Jacob Eckmann*, aged 65 years, born 1687, from Switzerland, from the Canton of St. Gall, Reformed, from Rumels-

horn. Father: *Ulrich Eckmann*. Left behind only one son, *Jacob* by name, and his widow *Anna*. Died July 3, 1752, and was buried in our cemetery in Old Goschenhoppen, July 4, 1752.

In the year of the Lord 1753, the following were publicly buried:

3. *Johann Jacob Filmann*, died February 14 in morning toward 4 o'clock. Lived in this world of woe 71 years, 1 month, and 18 days. He lived in wedlock almost 50 years. Has 15 children, 19 grandchildren, and 5 great grandchildren. There are still living 2 sons, 1 daughter, 14 grandchildren, and 5 great grandchildren. He was buried in the cemetery at the new stone church in Old Goschenhoppen, February 16, 1753. His funeral text, Micah, 7:20, he chose before his death.

4. *Margaretha Müller*, aged 82 years, 6 months, and 12 days. Died Thursday, July 26, in the afternoon around 4 o'clock, buried July 8, on the Graw place. The funeral text was John 5:28-29. Her husband was *Johannes Müller*, who died in 1735. She was a widow for 15 years. They left no children. She was born near Treschlingen in the district of Gemmingen in Germany and came to America in 1729. Her father was *Martin Sindel*, her mother *Margaretha*, nee *Fischer*.

5. *Peter Schwenk*, aged 62 years, 1 month, 12 days, born September 27, 1690, died November 9, 1753, between 10 and 11 o'clock at noon [*sic*], buried November 11, in Old Goschenhoppen, on the 23rd Sunday after Trinity.

6. *Georg Henrich Bamberger*, aged 1 year, 3 months, born August 22, 1752, died November 22, 1753, at night between 11 and 12 o'clock, buried in the Old Goschenhoppen churchyard, November 24. The funeral text: Luke 7:13, "The sweet word of Jesus Christ," etc. Father: *Lorentz Bamberger*, Reformed; Mother: *Elisabetha*, Lutheran. Sponsors:

Georg Henrich Wiedergrundel and his wife *Catharina*, both Lutheran.

7. *Matthaeus Fetzer*, aged 24 years, 7 months, and 25 days, born April 2, 1728, died November 27, 1753, at night around 10 o'clock, buried November 29 on Martin Deer's place. Text: Revelation 20:12. Father: *Matthaeus Fezer* or *Fetzer* from the Ulm District; Mother: *Anna Agatha*; both of the Evangelical Lutheran religion. He married in 1751, *Anna Barbara Bartholomae*, now the surviving widow. In 1751 came to America. No children.

Died in 1754:

8. *Jacob Bisecker*, born 1687, died March 27, 1754, Friday, in the evening, suddenly; buried in the Old Goschenhoppen cemetery, March 29. Text: Psalm 90:10-12. Father: *Jacob Bisecker* from Mannheim, Reformed. In his first marriage he lived 17 years, and had 5 children, of whom only a son survives; in the second marriage he lived 22 years, and had 3 children, who with their mother survive. He came to America in 1733.

9. *Fridrich Moy*, born 1745, around Bartholomew Day, died August 30, at night, buried on Martin Deer's place, September 1, the 12th Sunday after Trinity. Parents: *Simon Moy* and Mother: *Susanna*, born Reformed.

10. *Johann Michel* [*Moy*], born January 21, 1741, died September 1 in evening, buried Tuesday, September 3. Aged 13 years, 7 months, and 10 days. Buried on the Deer place beside his brother *Fridrich Moy*. Text: Judges 11:35. The parents are the above named *Simon Moy* and *Susanna*.

11. *Anna Catharine Kantz*, born May 28, 1723, died November 20, buried November 22 on Matus Reininger's place. The funeral text was Genesis 47:9. Father: *Gerhard Konig* from Eutz, Mother: *Anna Margaretha*. In 1741 she married *Johann Kantz* and lived a married life 13 years and 6 months, and bore 4 children, 1 son and 3 daughters, of whom only one daughter survives. In 1754, the present year, she came into this America. Aged 31 years, 5 months, and 23 days. Was Reformed.

In 1755 the following were publicly buried:

12. *Johannes* [*Bamberger*], born November 15, 1748, died March 10, 1755, in the morning around 5 o'clock, buried March 11. The funeral text was Genesis 22:1-2, preached at the Old Goschenhoppen Church before a befitting gathering. Parents: *Lorenz Bamberger*, Reformed, and *Maria Elisabetha*, Lutheran. Sponsors: *Henrich Bamberger*, Reformed, and *Maria Elisabetha*, Lutheran, the grandparents of the deceased child. Aged 6 years, 3 months, and 25 days.

13. *Anna Margareth* [*Martin*], born December 26, 1711, died July 4, from madness, buried July 6, on Martin Deer's place. Father: *Johannes Teiswalentin* from Rod at the Weil [*sic*] in the District of Asingen, Mother: *Agnese*; baptized December 30, Lutheran. She married 1737, in the month of March, *Jost Martin*, Lutheran. Have 11 children, of which 3 survive. In 1754, they came to America. Aged 43 years, 6 months, and 11 days.

14. *Anna Elizabeth* [*Schwenck*], Lutheran, born December 26, 1732, died November 8, in the afternoon at half past one o'clock, buried November 9, in Old Goschenhoppen. Text: Philippians 1:21. Father: *Peter Schwenck*, deceased, see above, No. 5. Aged 22 years, 10 months, and 13 days.

15. *Margaretha* [*Hornnecker*], Reformed, born 1731, in Spring, died December 25, early, buried December 26, on Jacob Beier's place. Text: Revelation 7:27 ff. Father: *Joseph Eberhardt*, Mother *Catharina*, born Reformed. Married in 1754 *Ulrich Hornnecker*, Reformed. Aged 24 years, died in confinement.

In 1756 the following were buried:

16. *Johann Wilhelm Thaub*, died January 27, in the evening between 4 and 5 o'clock, buried January 29, in our churchyard at Old Goschenhoppen. Text: Psalm 90:10-11.

17. *Anna Maria* [*Schneider*], born March 3, 1756, died April 25, buried April 26 in the Old Goschenhoppen churchyard. Text: 2 Samuel 12:22-23. Father: *Leonhardt Schneider* and *Christina*.

18. *Anna Elisabeth* [*Meperis*], born February 28, 1739, died May 15, around 4 o'clock in afternoon, buried May 16 in Old Goschenhoppen churchyard. Aged 16 years, 2 months, and 16 days. Text Psalm 90:5-7. Father: *Silvanus Meperis* and *Dorothea*, deceased.

19. *Michael Bauman*, widower, Reformed, born 1699. Father: *Henrich Bauman*, Mother: *Maria Barbara*, both deceased; from Alseborn in the Pfalz. In 1742 married *Anna Elisabeth*, who died June 23, 1754, in Pennsylvania. With her he had 8 children, of whom 3 sons and 2 daughters survive. In 1744 he came to America. Died July 26 of this year, around 3 o'clock in morning. Buried on Johannes Zieber's place on July 27; the text was Sirach 41:1; I Samuel 15:32. Aged 57 years.

20. *Maria Dorothea* [*Grau*], born 1749, died May 2, buried May 3, in Old Goschenhoppen churchyard. Parents: *Johann Georg Grau* and *Maria Magdalena*. Aged 7½ years.

21. *Anna Eva Jöckel*, close to 60 years of age. Father: *Wilhelm Klinger* from Pfaffen Beerfurth, in Churpfalz. Had as her first husband *Johann Philip Heist*, from which marriage there remains a grandchild and a daughter living across the Susquehanna. On November 13, 17[-]5, after the death of her first husband, she married *Bernhardt Jöckel*, Catholic, a journeyman mason. In 1751 they came to America, where in that very year *Bernhardt Jöckel*, her second husband, died, and lies buried on Martin Deer's place. From this second marriage she left behind a son *Nicolaus*, who is a servant 2 miles from Philadelphia. In her widowhood she stayed in New Goschenhoppen. Was also very sickly until finally her weakness increased so that on October 10, the 17th Sunday after Trinity, she was overcome with an apoplectic stroke on her right side, and immediately lost the power of speech. Finally on November 6, 1756, in the morning somewhere around 2 o'clock she fell peacefully asleep at *Simon Moy*'s place, and on November 7, the 21st Sunday after Trinity, was buried on Martin Deer's place.

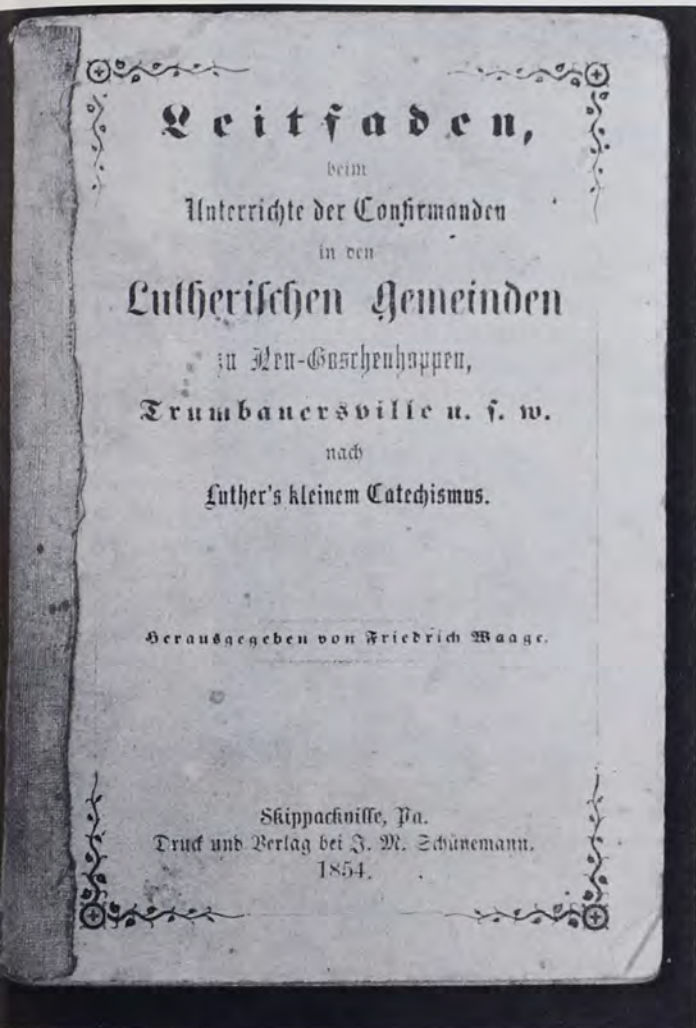
In 1757 were buried:

22. *Johann Georg Wagner*, died January 9, 1757, buried the 11th of that month in our churchyard at Old Goschenhoppen. Funeral text: Sirach: 41:3-4. Aged 76 years, 8 months, and 16 days. Was afflicted a few times with apoplexy but recovered, until finally, January 9, he was overcome with hematemesis, or spitting of blood, and as it were suffocated in his own blood.

23. *Fridrich* [*Filler*], born August 17, 1754, died March 2, 1757. Parents: *Balser Filler* and wife *Anna*. Godparents: *Fridrich Gerdi*, single, and *Magdalena*, wife of *Casper Achebacher*. Buried on March 3, on Johann Züber's place. Text Ruth 1:20-21.

24. *Anna Maria* [*Sanders*], 2 years, 6 months, and 8 days old. Died in the Swamp Creek and was found dead on April 29. Buried April 30 at sunrise, on Martin Deer's place. Parents: *Henrich Sanders* and wife *Elisabetha Maria*. Funeral text Amos 3:6, Is there evil in the city.

25. *Johann Jacob* [*Berckheimer*], born October 14, 1753, baptized November 21, died May 13, 1757, from smallpox, buried May 15, in our cemetery. Parents: *Lennert Berck-*



Catechism from New Goschenhoppen, prepared by Friedrich Waage, Lutheran pastor.
Don Yoder Collection

heimer and Maria Catharina. Aged 3 years, 6 months, and 30 days.

26. Maria Elisabeth [Tuchmann], born February 23, 1757, died May 14, buried the 15th of same month. Whooping cough cause of death. Aged 2 months and 21 days. Parents: Christman Tuchmann. Lies buried on Martin Deer's place.

27. Johann Jacob Werner, born June 16, 1754, died June 6, 1757, buried on Johannes Züber's place. Baptized July, 1754. Parents: Peter Werner and wife Anna Maria. Godparents: Jacob Issed and his wife Anna Maria. Aged 2 years, 11 months, and 20 days.

28. Johann Jacob Nuss, died September 20, 1757, in the morning around 5 o'clock, buried on the 21st of this month in the Old Goschenhoppen churchyard. Reached the age of 41 years, 3 months, and 24 days.

29. Elisabeth [Wagner], born in 1721 in Reichenbach in the Grafschaft of Ehrbach, Father: Michel Engelhardt,

Mother: Elisabetha Catharina. Lived in union with her first husband, Balsar Jockel, who died 1753, 15 years, but with her second husband, Philip Wagner, only 5 months. From her first marriage she has 6 children, of whom 2 have died. She died October 26 and was buried October 27 in Old Goschenhoppen. Aged 36 years and 27 days.

1758

30. Johann Philip [Reith], born July 19, 1756. Father: Philip Reith, died January 16, buried 17 of this month in Old Goschenhoppen. Text Luke 7:13. Aged 1 year, 5 months, and 27 days.

31. Jacob Görckes, born January 14, 1736, died February 2, 1758. Text Ecclesiastes 12:1, Exord[ium] Psalm 119:9. Parents: Wilhelm Görckes and Margreth. Sponsors, the grandparents: Jacob Keller and Anna Maria, both deceased. Buried February 4 in the Old Goschenhoppen churchyard. Aged 22 years, 18 days.

32. Johann Jacob [Detweiler], born September 5, 1756, died February 25, buried February 26 on the burial place of Martin Deer, his grandfather. Parents: Jacob Detweiler and Margaretha; Godparents: Henrich Keppel and his wife Eva Greta. Died from coughing. Text Proverbs 4:13-14. Aged 1 year, 5 months, and 20 days.

1762

33. Susanna Gerlach, born September 18, 1693, died January 15, 1762, in the morning around 3 o'clock. Aged 68 years, 3 months, and 27 days. Buried January 16, in Old Goschenhoppen.

1765

34. Margretha Frey Vogler, died January 16, buried January 17, in Mardin Kistner's cemetery in New Goschenhoppen.

35. Kilian Gaugler, buried July 26, 1765, church elder at Old Goschenhoppen. Aged 39 years, 10 months, and 2 weeks.

36. Philip Filman, buried August 31, 1765. Was a church elder.

37. Henrich Werner, died October 13, 1765, buried at Old Goschenhoppen. Aged 70 years.

1766

38. Nicklas Werckheisser, died March 16, 1766, buried in Jacob Wentz's cemetery near the new church.

1767

39. Anna Barbara Grim, died September 24, 1767, buried on September 26. Aged 1 year, 6 months. Father: Conrad Grim, deacon in the Lutheran congregation in Goschenhoppen. Mother: Anna Barbara.

40. Vallentin Nungesser, died November 1, 1767. Was church elder in the Evangelical [Lutheran] Congregation in Old Goschenhoppen. Aged 49 years, 5 months, and 17 days.

1769

41. Christina Schneider, wife of Lehnhard Schneider, died March 4, 1769, buried on March 4.

42. Johannes Grim, son of Conrad Grim, church elder in the Evangelical [Lutheran] Congregation at Old Goschenhoppen. Buried April 1, 1769.

1772

43. Anna Margaretha [Andreas], wife of Friedrich Andreas, died April 1, buried on the 3rd. Aged 34 years, 3 months, and 3 weeks.

44. Anna Christina [Dürr], daughter of Carl Dürr, died June 29, buried July 1. Aged 3 years, 4 months, and 15 days.

45. Christina [Eitenmuller], daughter of Johann Nicol[aus] Eitenmuller, died July 24, buried the following day. Aged 13 years and 6 months.

Personalia from the "Amerikanischer Correspondent" 1826-1828

Edited by DON YODER

[The "Amerikanischer Correspondent für das In- und Ausland" (The Domestic and Foreign American Correspondent) was published at Philadelphia from 1826 to 1828 by John George Ritter, printer and publisher and all-round entrepreneur.

From a bound copy of this twice-weekly sheet, from the Editor's Collection, we have culled the following personalia and items of folklife interest. The paper itself was published in an 8 by 10 inch format, with eight pages to each issue. Most of the news was national or international, and the items selected here appeared mostly on the advertising pages. While the locus of the paper was Philadelphia and the readership appears mostly to have been of the urban 19th Century emigrant-German class, the urban "German-American" culture of Philadelphia impinged on the Pennsylvania German culture upstate, and there are many items given here which connect the two cultures.

Especially interesting are the advertisements asking for information on lost emigrants, the patent medicine testimonials, announcements of the German "Fastnacht" Balls, descriptions of German-American taverns and bars and oyster-houses, lists of imported books for sale, European religious prints, Taufscheins for families of fourteen, and other offerings.

In the advertisement pages the Editor, Johann Georg Ritter, appears as an entrepreneur of wide interests. Not only did he publish this newspaper and run a large German and English printshop, but he operated a Lottery Office, a "European-German Forwarding Agency" (*Deutsch-Europäische Spedit. und Commiss. Comptoir*), a "European-German Book and Art Shop" (*Deutsch-Europäische Buch- und Kunsthandlung*), and a German Reading and Lending Library. His book offerings included everything from German almanacs, wholesale and retail, through jokebooks, to Lutheran hymnals and Bibles with large print, for aged and weak-eyed persons.

The paper was printed in two columns to each page, with columns rather than pages numbered continuously in each volume. Thus the numbers preceding each of the items given here refer to the column on which the information is found.

For the *Amerikanischer Correspondent*, see Karl J. R. Arndt and May E. Olson, *German-American Newspapers and Periodicals, 1732-1955*, 2d revised edition (New York: Johnson Reprint Corporation, 1965). The *Correspondent* was published from 1825 to 1829. Apparently the copies abstracted here are unique, since the only library holdings listed are New York Public Library: 1825, Nos. 1-36, 38-52 (January-June 1825), and Historical Society of Pennsylvania: 1829, Nos. 66-104, August-December 1829. —EDITOR.]

No. 43 (May 31, 1826).

686: A letter to Mr. Christ. Gilliome in Kerkrig Township, Wayne County, Ohio, was sent to us via France and New York, and is to be had on payment of costs and taxes. J.G. Ritter, European-German Forwarding Agency.

687-688: Long list of German books for sale; also Latin. J.G.Ritter.

No. 44 (June 3, 1826).

699: Old bound books for sale in the European-German Book and Art Shop, J.G.Ritter. Subjects: geography, devotion, sermons, plays, medicine, travel, and humor. See also Column 701.

702: *Heinrich Schröder*, innkeeper at the Sign of Wilhelm Tell, change of address. Best choice of drinks, good stabling for 18 to 20 horses. The editors of the *Readinger Adler*, the *Volksfreund* in Lancaster, and the German paper in Baltimore are requested to insert the above advertisement in their respective sheets for a period of three weeks, and send the bill to the office of this newspaper.

702: Ten Dollar Reward for gold watch and chain stolen by a customer, signed by *Gottlieb Schultz*, Clockmaker, 331 N. Second Street.

703: *Johannes Seiser*, tailor business, offers a fine selection of materials, cassimirs, vestings and summer clothing. Needs ten expert tailors immediately.

703: *J.E.Sauter*, cabinetmaker.

703: List of agents of this paper in Baltimore, New York, Allentown, Reading, Lancaster, Hagerstown, and Columbus, Ohio.

704: Advertisement for "Painkilling Spirits" (*Schmerzstillender Spiritus*).

704: Advertisement offering Lutheran Hymnal (*Erbauliche Liedersammlung*).

No. 45 (June 7, 1826).

715: Advertisement for Johann Hübner's *Biblische Historien* [standard devotional work for Pennsylvania Germans in 19th Century]. *Wilhelm Wheat* and *Wilhelm Boyer*, printers, Harrisburg.

718: *Gustav Schulz*, house and pocket-watch maker, 122 N. Third, 4 doors above Race Street.

No. 48 (June 17, 1826).

763: Appeal to the members of the German Lutheran Church of St. Michaels and Zion, on building a new German Lutheran church at Lancaster.

764: Advertisement for Hoyt's Steel Patent Bells, signed by *Lorenz Meyers*.

764: A letter to *Nicolaus Suter*, on Big Pine Creek, Brown Township, Jersey Shore, is available on payment of 50 cents, at the European-German Forwarding Agency.

764: German schoolmaster and his wife, lately arrived from Europe, advertise their services for private instruction to the



The "Amerikanischer Correspondent" was published by Johann Georg Ritter and edited by J. C. Gosler.

educated public. They teach German and French, drawing, piano, and all feminine handiwork.

766: Long list of books for sale by J.G.Ritter, including D.F.Schäffer's *Description de l'Amérique* (Berlin, 1823).

766: Emmenthaler Cheese available at C. G. Ritter's, Confectioner and Distiller, N. Fourth Street, between Cherry and Race.

766: 100 Dollar Reward. According to an advertisement in the *Correspondent* in 1816 the grain-handler *Michael Bär* from Rossbach in Bohemia had died in Pennsylvania several years previously, leaving considerable property, the rightful heirs of which are still living in Germany. Said M.B. according to reports had a significant grain business with England and later hanged himself. Information sought about his death. European-German Forwarding Agency.

766: Two brothers, *Ludwig Maximilian* and *Carl Moritz Sause*, from Bautzen in Oberlausitz in Saxony, went some years ago to America, sending no word since 1822, at which time the former was in Philadelphia and the latter in Heidelberg Township, Lehigh County, Pennsylvania. Their mother, who is very much concerned about them, requests information about them via the Editor of the *Correspondent*.

766: Warning against a pretended merchant who calls himself *J. C. Gerlich*, believed to be a native of the neighborhood of Frankfurt am Main. *Martin Ulmer*, Innkeeper, New York.

768: Philadelphia Market Prices: Butter in barrels, Prime Green Old Java Coffee, Santo Domingo Coffee, Upland Cotton, Tennessee and Alabama Cotton, Louisiana Cotton, Flax, Prime Flour, Rye Flour, Cornmeal, West Anker Gin,

Schiedam Gin, Philadelphia and Domestic Gin, Ginseng, Corn, Wheat, Rye, Oats, Barley, Jersey and Virginia Hams, Foreign Tallow, Domestic Tallow, Domestic Sugar, Yellow Wax, American Iron, Russian Iron, Swedish Iron, Jersey Lard, Pennsylvania Lard, Western Lard, Gypsum, Western Pork, Jersey Pork, Prime Pork, Fresh Rice, Clover Seed, Timothy, Flax.

768: Value of Banknotes: many upstate Pennsylvania banking companies listed.

No. 86 (October 28, 1826).

1365-1366: In the Hagerstown German newspaper we find the following article which might perhaps interest some of our worthy readers: On Sunday the 17th of September a young man came to the Inn of *Daniel Hollinger*, three miles from Chambersburg, and complained of not feeling well. Taking sick, he died on the 22d and was buried on Saturday. From his papers, which were found on him, it appears that his name is *Henry Louis Courvoisier*, and that he was born at Locle not far from Neufchatel in Switzerland, and was baptized in Point de Martel, December 16, 1798. Whoever wishes more detailed information, write to *Daniel Hollinger*.

1367: Report of a "horned" woman in Montgomery County, Pennsylvania, from the *American Medical Review*.

1367-1368: Review of Dr. DeWette's *Die deutsche Theologische Lehranstalt in Nord-Amerika* . . . (Basel, 1826).

1371-1372: Master-Baker *Johann Andreas Koch*, native of Göttingen, has died there with heirs abroad. Official announcement of his property, sent from Göttingen.

1372-1373: List of books for sale by J. G. Ritter.

1373: Family wants news of *Franz Weiss*, clothmaker, born in Riquewyr in the Department of the Upper Rhine in France, son of *Johann Weiss*, official in the Mortgage Bureau in Colmar. F. W. left Hunawyr for the United States June 15, 1819, sailing on the 30th on an American ship from Amsterdam to Philadelphia, and from thence went to Fair View, not far from Washington. His uncle, *Johann Immer*, born in the same place, emigrated eight years later and reported last in a letter from Philadelphia in 1819. According to this letter, Immer is said to have purchased a plantation of 500 acres in [West] Virginia and on October 31, 1819, headed there via Baltimore, Washington, Richmond, Lancaster, Columbia, Little York, Chambersburg, McConnelstown, Bedford, Somerset, Connelsville, Uniontown, Smithfield, and Clarksville. Information wanted by *Mr. Marx*, son of *Mr. Marx*, Collector-General at Colmar. European-German Forwarding Agency.

1373: *C. E. Oertelt*, N. Sixth Street, offers assortment of silver and other spectacles, made by himself. Takes old gold and silver in exchange. His store is open until 9 P.M.

1375: German Reading and Lending Library opened, Philadelphia.

1375: Appeals relative to power of attorney or requests about inheritance: heirs of *Nikolaus Dihl*, *Mrs. Wiedersum*, *Mrs. Eckloff*, a power of attorney to *Schwabach*, an *Alsheimer* and *Holzhauser* power of attorney. European-German Forwarding Agency.

1375: Letters from Germany are available, upon payment of costs, at the European-German Forwarding Agency, addressed to the following persons in Philadelphia: *Joh. Karsten Granes*; *Miss Elisabeth Wolfangl*, native of *Heimerdingen*; *Rosina Barbara Leonhardt*, widow; *Jacob Fried. Mack*, shoemaker, born at *Marbach*; *Catharina Wolf*. Letters to the following persons in Northampton County: *Joh. Speer*, *Forks Township*; *Fried. Pet. Loehr*, *Mountbethel*; *Michael Braun*, *Strout [Stroud] Township*; *Georg Jak. Körner*, c/o *Mr. M. Braun*, *Strout Township*. Other areas: *Thomas Decker*, *Middle Smithfield Township*, *Perry County*, *Pennsylvania*; *Anna Barbara Rein*, *Pennsylvania*; *Jakob Spindler*, from *Strassburg*, c/o *Mr. Joh. Castor*, merchant in *New York*; *Peter Jansson*, ship's mate, in the German suburb, *New Orleans*; *J. Federhaen*, baker, *Boston*, *Massachusetts*.

1375: *Anton Pfaff* and *Georg Bermann*, N. Fourth Street, advertise all kinds of music boxes, and American, German, and English 8-day and 24-hour clocks.

No. 87 (November 1, 1826).

1383: Article about life in Philadelphia, from *Philadelphia Gazette*, describing slums, Negro section, etc.

1387: Marriage notice, October 30, 1826, *Mr. Wilhelm Pommer* and *Miss Maria Kurtz*, both of Philadelphia, with the following verse:

Still wie eine Nacht im May,
Sanft wie eine Silberwelle,
Fließ' der Legbenstag vorbei,
Immer ruhig, immer helle,
Nicht das kleinste Wölkchen Schmerz
Trübe Eure Jahre;
Reine Freude füll' das Herz,
Bis zur—Todtenbahre!

1387: For sale, a piece of land, Lot No. 9, Canton, Stark County, Ohio, on which stand a dwelling-house, stable and pottery with two ovens, one for stone-ware and the other for red-ware, with the necessary equipment, all in good order. Also wood and pasture land near Canton, with dwelling-house, barn, and young orchard. *John Brauss*, Canton, Ohio.

No. 93 (November 22, 1826).

1483-1484: Advertisements of books for sale by *J. G. Ritter*.

1485: Maximilian Gumbel announces for Spring, 1827, publication of a book, *Leben und Schicksale eines Nebensohnes des Grafen von L.*

1485: Advertisement by *Joh. Georg Ritter* of his German and English Printery and Book-Publishing Business.

1486: Tin and other toys for sale at the European-German Forwarding Agency.

1486: Letter from Germany to *Johann Philipp Pfeffer* in Emmitsburg, Maryland.

1488: Copyright notice of *Enos Benner's Abhandlung über die Rechenkunst*. [Enos Benner was a German publisher in Sumneytown, Montgomery County, and this book was one of the principal Pennsylvania German "reckoning books" published in the 19th Century.]

No. 90 (November 10, 1827).

1429: Advertisement of "German Ball" (*Deutscher Ball*), next Monday, November 12th; in case of rain, on the 19th. Ladies and Gentlemen are politely invited. *Gottlieb Gundelach*.

1429: Letters for *Friedrich Happold*.

1429: *C. F. Hut* announces to his friends and patrons that he again has "oysters and other refreshments" for sale at his house, between Fourth and Fifth Streets.

1429: New Augsburg Life-Essence (*Augsburger Lebens-Essenz*) received from Germany, for sale at the European-German Book and Art Shop.

1430: *A. Bournonville* advertises his services as "Doctor of Medical Scholarship and Obstetrician."

1430: "A German physician, living in a German and English settlement, wishes a German woman as housekeeper who speaks the English language and who, endowed with a cheerful spirit, is prepared to keep a small household in order. He lives in a beautiful region on the Juniata River. He assumes the travel costs and pays wages that the person will be satisfied with. The sooner someone is found, the happier he will be."

1430: German almanacs for sale, wholesale and retail.

1431-1432: Two-column advertisement by *Joh. J. Mayweg*, M.D., of Philadelphia, student of *Dr. Benjamin S. Barton* of the University of Pennsylvania, offering medicines for epilepsy, cramps, St. Vitus Dance, lockjaw, "nerve-balsam," cold fever drops, and a "never-failing worm-powder," with testimonials.

1432: *Chr. Friedrich Burkhardt*, baker, from *Tübingen*, who emigrated to Philadelphia in 1803, sent his last letter home in 1805. He would now be about 70 years of age. Property of 1200 florins is available to him in *Tübingen*.

1432: Christmas and New Year's Presents: "tin toy wares, in the German taste."

1483: *J. E. Sauter*, cabinet-maker, advertises sideboards, writing desks, bureaus, tables, bedsteads, chairs.

1483: *Wilhelm Betz*, German hatmaker, advertises children's caps, etc. He has given up his intention to move to Alabama and will remain in Philadelphia.

1483: The relatives, living in Germany, of *Caspar* and *Michael Senghass* and *Martin Simpfendörfer*, who emigrated to America in the previous century, request those Germans living in Pennsylvania who have any news of them to send it, for which a reward is offered. The advertisement quotes the following document: "We *Johann Caspar* and *Michael Senghass*, from *Manthor* [Manor] Township, Lancaster County, in the State of Pennsylvania, sons of [—] in



Don Yoder Collection

German-American Shipping Agency, in Post-Civil War Philadelphia. Photograph by Corliss & Ryan, 823 Race Street, who advertised on the reverse: "Views of Homesteads, Public Buildings, Interiors, School Classes and Groups taken to order. Photographing for Business Advertising a Specialty. Negatives saved two weeks."

Brettach, in the District of Neustadt an der grossen Linde, formerly Duchy, but now Kingdom of Württemberg, and *Martin Simpfendörfer*, hereby notify all whom it may concern their true will, that our dear sister *Barbara*, resident in the village of Brettach in Germany, shall have the power and authority to appropriate not only the property left to us in Germany, but also our property happily earned in America, and consider it her own. In case this our sister *Barbara Simpfendörfer* should no longer be alive, then we want the rights to pass to her heirs. (Signed): *Caspar Senghass, Michael Senghass, Martin Simpfendörfer.*"

1483: *J. G. Dietrich*, No. 57 Lombard Street, lately arrived from Germany, leather-maker, makes leather trousers, little corsets for children, trusses, and fontanel-bands.

1484: *Wilhelm Friedrich Deubel* intends to undertake a journey to Germany to bring back his child and his property. Those who wish to send along letters or powers of attorney with him are to leave the same at the meat market of *Gottl. Umhäuser*, in Coates Street, between Fourth and Fifth. Deubel will make his journey via Holland, up the Rhine by way of Mannheim to Heilbronn.

1484: Bibles with quite large print for weak-eyed or aged persons, for sale at the European-German Book and Art Shop.

No. 11 (February 6, 1828).

166: According to reports from 127 practising obstetricians, there were born in the past year in Philadelphia and her liberties 3581 male and 3452 female children.

171: Advertisement for *Jacob Albrecht's* "Columbian Syrup," New Haven, with testimonial from *Joh. Hempstead*, from the *Connecticut Herald*.

172: Mr. *Max* and *Moritz Sause*, from Bautzen in Saxony, the first of whom last sent word from Philadelphia, September 1, 1822, the latter was in 1822 at Heidelberg in Pennsylvania as physician, are requested by their relatives in Europe to notify them of their address.

172: The mother of *Julius von Schlegel*, from Dresden in the Kingdom of Saxony, seeks information on whether her son is still living. He had gone to Philadelphia in 1819, where he served some years as clerk in the business house of *Samuel Canby, Jr.*, but sailed in June, 1823, from Aislingen near Antwerp, on the Ship *Hope de Fortuna* of Amsterdam commanded by *Captain S. K. Siepha*, to Curacao in the West Indies, and from there to Rio de Janeiro and Buenos Aires.

173: Long advertisement on the Union Canal Lottery. *Johann Georg Ritter's* Lottery Office, North 2d Street.

174: New German Drugstore, *Joh. G. Braun*, Northeast corner of "Wein" [Vine] and Third Street.

175: *Franz Schneider*, who arrived here just eight days ago from Europe, lived in Hoheinet [Hoheinöd] in the Canton of Waldfishbach, requests his dear son *Nikolaus Schneider*, who learned the shoemaker trade with *Ferdinand Brändel*, to report his place of residence to his father or to come to him. He wishes to inform his son that master-shoemaker *Brändel* arrived with him. *Nikolaus Schneider* is said to be working in a town five or six miles from Pittsburg[h], with a saddler. Readers are politely requested to give said *Nikolaus Schneider* this happy intelligence. He can inquire of his father and master at the European-German Forwarding Agency.

175: The undersigned has brought along from Alsace two-year-old grapevines of the best sort, with their roots, which he is selling at very reasonable prices. His residence is with Mr. *Heinrich Heuser* in the Black Horse Tavern on the Frankfurt road in Kensington. *Joh. Schelcher*.

175-176: Genuine Blood Purification Pills, by the sole preparer, Druggist *Mörke*, from Neuenstadt. Advertisement signed by *Friedrich Klett*, German Druggist, Second and Callowhill Streets.

No. 12 (February 9, 1828).

187: "Great Ball and Supper" in the Hall, No. 62½ S. Fourth Street. *B. August* has the honor to announce to the

Ladies and Gentlemen of Philadelphia that on the 19th of February, Fastnacht Tuesday, Mardi Gras or Shrove Tuesday, he will give a great Ball, with a good supper and the best wines, liquors and refreshments. A large orchestra is engaged, which will play the newest French cotillions and waltzes, and you can dance as long as the company wishes. Price one dollar, and the subscribers have the privilege of bringing their Ladies free of charge. Price for the supper, 50 cents for a Gentleman and 25 cents for a Lady. Subscription at the above-mentioned place, where the tickets for Ladies are ready. *B. A.* gives instructions in dancing at the above-mentioned place and in N. Second Street No. 361.

187: Long advertisement about the Rödelsheim Legacy of the Lutheran Church.

188: Sheriff Sale at Handel's Coffeeshouse, of wooden dwellings and bakehouses adjoining. Northern Liberties, Philadelphia. *Jacob Strembeck.*

189: New Grocery Store, *Wassermann and Osbourn*, adjoining the Red Lion Inn on N. Second Street.

No. 14 (February 16, 1828).

219-220: List of books for sale by *J. G. Ritter.*

220: *Gottlieb Gundelach's* advertisement for a "German Ball" on Fastnacht Tuesday, February 19. Admission 50 cents, Ladies free. A good supper, costing 25 cents per person, will be ready toward 11 or 12 o'clock. The ball lasts as long as the company desires.

No. 15 (February 20, 1828).

228: Long account of snake in stomach of Schenectady man, from the *Schenectady Cabinet.*

No. 34 (April 26, 1828).

551: *William Albrecht*, agent for Lancaster County, of *J. Albrecht's "Columbian Syrup."* "On Monday, the 10th of last March *Mr. Josua Blickensdörfer* of Warwick Township, Lancaster County, came to me to get a bottle of Columbian Syrup, and told me he was doing this for a gentleman in Lititz, who had the intention of trying the medicine on his daughter, who was suffering from a white swelling, because three bottles of this medicine had cured his brother, who had suffered for longer than six years with the same ailment, in which time many of the most skilled physicians had tried their art of healing on him in vain. *Mr. Blickensdörfer* lives with his brother-in-law, *Mr. William Schmick*, in Nazareth, Northampton County. . ." Appended is a testimonial letter from *William Schmick*, Nazareth, dated March 24, 1828; also a testimonial from *Elizabeth Meyers*, Philadelphia, dated February 12, 1828.

552: *Jacob Hering* advertises his Inn and Cottage Garden on the road to Germantown, with bowling alley.

553: *Heinrich Heisser*, innkeeper at the Black Horse, on the Frankfurt road in Kensington, announces improvements to his establishment. The garden behind is laid out as a pleasure park, with flowers and plants, footpaths leading to the little summer-house, and a greenhouse with thousands of domestic and foreign plants. His bar is provided with the best wines, liquors, and refreshments.

553: *William Henning*, Tailor, No. 389 N. Front Street.

553: *J. A. Donath*, attorney. German, French, and English [Engländer] clients served.

554: Letter to *Mr. John Miller*, Jefferson County, [West] Virginia, two miles from Charlestown.

556: List of books for sale by *J. G. Ritter.*

No. 35 (April 30, 1828).

567: *Joseph Rickert*, German Druggist, Third and Callowhill Streets, advertises *Mörrike's Blood Purification Pills* and the famous *Augsburg Life-Essence.*



Für die kurze Zeit seitdem diese höchst schätzbare Medizin vor das Publikum gebracht worden ist, hat dieselbe schon hervorgebracht, wo Panaceas, und alle andere Mittel fehlgeschlagen; daher er Unterschriebene kein Bedenken trägt zu versichern, daß sie in nachstehenden Krankheiten, bei gehöriger Anwendung die erwünschte Wirkung haben, und sich als ein unfehlbares Mittel zeigen wird, nämlich: —

Für den Weinfraß, (oder Knochenaffektionen), King's Uebel, oder Scrofula, Krebsartige Ausschläge, Leber-Krankheiten, Rheumatische Schmerzen im Kopfe, und in andern Theilen des Körpers, Geschwüre im Mund und Halse, Hautausschläge, weiße Geschwülste, Gelbsucht, Laufen aus den Ohren, Unverdaulichkeit und Schwachheit des Magens. Diese Medizin ist ebenfalls ein Heilmittel für die schmerzhaften Kopfausschläge der Kinder, woran sie Jahrelang die peinlichsten Schmerzen erdulden müssen.

Der Columbian Syrup dient auch als eine vollständige Blutreinigung, stärkt den Appetit, und besitzt die merkwürdige Eigenschaft, die Haut von ihrer gelben Farbe zu reinigen, die gewöhnlich eine Folge bössartiger Fieber ist.

Diese Medizin ist so unschädlich, daß keine üble Wirkungen davon zu befürchten sind, und sie kann ohne die geringste Besorgniß bei unmündigen Kindern als auch im hohen Alter gebraucht werden.

Der Columbian Syrup ist 3 Thaler die Bottle und 30 Thaler das Duzend, mit einer gedruckten Anweisung zu jeder Bottle, wie es zu gebrauchen ist.

Jacob Albrecht,

No. 103, Arch Straße, nahe der Dritten, in Philadelphia.

Der Columbian Syrup ist bey folgenden Apothekern in den Nördlichen Freieiten zu haben, nämlich bey *Hrn. A. o. s. e. v. h. K. i. e. r. t.*, an der N. O. Ecke der 3ten und Callowhill Straße — *F. r. i. e. d. e. r. i. c. h. K. l. e. t. t.*, an der N. E. Ecke der 2ten und Callowhill Straße — *S. P. S. c. h. u. b. m. a. c. h. e. r.*, No. 288, N. 2te Straße. — *W. i. l. l. i. a. m. A. v. o. u. d. t.*, an der Ecke der 4ten und Callowhill Straße.

Advertisement for Albrecht's "Columbian Syrup" from the "Correspondent." Good for the King's Evil, liver ailments, rheumatic pains, dermatological conditions, jaundice, and stomach trouble!

568: Universal Remedy to destroy bedbugs, advertised by *Joh. U. Buchler*, with instructions in German and English.

573: *C. K. Servos* advertises cheap wares, including mirrors, prepared by himself, fireplace instruments, tongs, etc., available cheap to the country merchants.

573-574: List of books for sale by *J. G. Ritter.*

No. 39 (May 14, 1828).

631: Information wanted on *Xaver Suidter* and wife, *Antonia*, nee *Abt* from Riedlingen, who emigrated in 1817 from Schelklingen in the Kingdom of Württemberg. They lived originally with *Mrs. Rhun* in S. Fifth Street.

631: Long testimonial to Albrecht's "Columbian Syrup" by *Stephen Snare*, Buttonwood Street, Philadelphia.

632-633: Great German Ball announced by *B. August*, to begin at 7 o'clock and lasting until five. Best wines, preferably Rhinewines, available. "Some days ago *Mr. August* received fifty new waltzes from Europe, which will be played for the first time at his hall."

635-636: List of books for sale by *J. G. Ritter.*

No. 62 (August 2, 1828).

999: *Maria Agathe Zimmermann*, wife of *Jacob Zimmermann*, barber, an officially approved midwife with the most preferential credentials, offers her services to the public. Her dwelling is in St. John St., No. 158, in the neighborhood of the German Reformed Church.

999: List of books for sale by *J. G. Ritter*.

999: Propertied humanitarian in State of Virginia, advertises for moral emigrants.

1000: *J. J. Cohen, Jr.*, and Brothers, Lottery, Baltimore.

1000: *Christian Mühenberg*, who emigrated to America in 1803 from the Superior Bailiwick of Frautigen [Frutigen], Canton Berne, Switzerland, has since that time sent no word of himself. His relatives and brothers and sisters, who are longing for news of him, have delegated the undersigned, who also has a letter for him from his sister *Maria*, to initiate inquiries about him. *David Buttcher*, Clockmaker, Dundass in Canada.

No. 88 (November 1, 1828)

1413: *Stephen Bach* not responsible for his wife's debts.

1413: Druggist *Klett* advertises Dr. *Prosche's* unfailing Rheumatism Drops.

1413: The European-German Book and Art Shop has letters for the following persons: Mr. *Adolf Etzler* from Mühlhausen; *Bernard Ferrenbach*, master-shoemaker in Philadelphia, 30 cents; *Peter Schneider*, c/o Mr. *Heinrich Jahraus* in Christian Street No. 18, between Front and Water Streets, Philadelphia, 10 cents; *Jacob Friedrich Huff*, schoolmaster, Philadelphia, 10 cents; *Ludwig Gustav Eggers*, bookbinder in Hagerstown, Maryland, 30 cents; *Valentin Hassinger* in Blockhaus [Blockhouse Settlement], Liberty Township, Tioga County, 30 cents; *Johannes Neubrandt*, master-stonemason in Lancaster, 30 cents; *Friedrich Blauer*, Lancaster, 30 cents; *Carl Munder*, baker, in Liberty Street No. 53 in Baltimore, 30 cents; *Joseph Weaver*, living at the new market, Baltimore, 30 cents; *Samuel Hahliger* in Exeter Township, Berks County, Pennsylvania, 30 cents; *Bernhard Huggenberger* from Oberentfeld, with the German-American Mining Union in Mexico; and *Gerhardt Schütz* (2 letters), Mansfield Post Office, Richland County, Ohio, 80 cents.

1414-1415: Advertisement by Druggist *Klett* for the Genuine and Unfailing Rheumatic Pills of Dr. *Laroch* of Paris.

1416: *Jacob Trippler* and Company, N. Second Street, advertises honey in hogsheads, tierces and barrels; Orleans molasses, Trinidad molasses, Porto Rico molasses, Matanzas Molasses, and Sugarhouse molasses.

1417: Information wanted on *Immanuel Christian Nagel*, born in the year 1756 in the former Imperial City of Esslingen in the Kingdom of Württemberg, later officer at Vienna in the Austrian service, who came to America in 1784. Nothing has been heard from him since his emigration.

1417: *Johann Nepomuk Knoblauch* in Johnstown: Ritter advertises that he has a letter for this individual from his brother in Immenstadt on the Bodensee, but since there are several Johnstowns, he must advertise before forwarding.

1417: Important news for Mr. *Israel Ellwanger*, who in 1821 was living as butcher in New Berlin, advertised by *J. G. Ritter*.

1418: *F. C. Fischer* announces a Great Exhibition, made by himself, to be held in Mälzel Hall, South Fifth Street: Panoramas and Transparent Views of the most beautiful regions in Europe and America.

No. 70 (August 30, 1828).

1125: *Sturm Huneck*, born at Hünefeld in the region of Fulda, landed at Baltimore in the year 1817. In the year 1822 or 1823 he was in Greencastle, Pennsylvania; from there

he traveled to New Orleans. He understood the dyer and blacksmith trades.

1125: Trippler advertisement for coffee, sugar, molasses, etc. Messrs. Hütter in Easton and Allentown, Bär in Lancaster, Ritter in Reading, and Hartmann in Lebanon, are to print this advertisement eight times in their newspapers and send the bill to bookdealer Ritter in Philadelphia.

1125: European lithographs advertised for sale: The wedding of Joseph and Mary; Jesus and Mary and Martha, with Disciples and Lazarus, and the Good Samaritan in the background; Joseph sold by his brethren; battle scenes; death of Napoleon; the cathedrals at Regensburg, Freiburg im Breisgau, and Basel; Swiss towns and landscapes.

1126: *Jacob Schwarz*, dyer, born at Calw in the Kingdom of Württemberg, is sought by his brother *Philipp Benedikt*, who has recently emigrated.

1126: *Joseph Noll*, carpenter from Elsass-Zabern, has the clothing of the undersigned, *Lambert Nübert*, taken along from Havre de Grace to Baltimore.

1126: Advertisement by *Ludwig Jörres* on family registers for Bibles. Offers a new printed family register, with space for baptismal and confirmation records of families up to fourteen members. Costs no more than a fine hand-painted *Taufschein*.

No. 71 (September 3, 1828)

1141: *C. F. Oertelt* advertisement, spectacles and jewelry.

1143: Longer list of Philadelphia market prices.

No. 84 (October 18, 1828)

1349: Letter to *Joh. G. Miller*, native of the Superior Bailiwick of Welzheim, from his homeland, to be had at *Fr. Monninger's* on the Germantown road, at the fourth milestone.

1349: *Johannes Spycher* repairs all kinds of broken kitchen and other wares, also broken combs.

1349-1350: *Joseph Ehrenfried* of Lancaster is presently in this city, on his way to Germany. He invites all German friends who wish to entrust powers of attorney to him, to honor him with their trust, which he will serve in honesty and faithfulness. You can ask for him at *J. Albrecht's*, No. 103 Arch Street, or at his own residence in S. Front Street, or c/o the Editor of this paper. The advertisement is addressed: "To European-Germans."

1350-1351: Long advertisement describing *J. G. Ritter's* printery and printing business, which is for sale, available by New Year 1829. It is an English and German business, and the best equipped German printery in the United States.

No. 91 (November 13, 1828).

1460: *Johann Georg Geyer*, from Vayhingen on the Enz in the Kingdom of Württemberg, is asked to notify his whereabouts to Mr. *Schubert* at Gratztown Post Office in Dauphin County, who has "interesting news" for him.

1460: From *Dorothea Bähr* from Zörbig we have an important letter to her brother, *Joh. Fr. Pollert*.

1460: For *Joh. Galle*, miller, who earlier lived in Lancaster County but is said to have moved to Virginia, we have important letters relative to his property, from the Royal Bavarian Justice of the Peace of Canton Ottenberg.

1460: A new blue silk umbrella was taken, "either intentionally or by mistake," from a house at the corner of Fourth and Callowhill Streets. Kindly return it!

1460: Advertisement by *Z. Howe* of printer's types, inks, etc., for sale.

1460-1461: Announcement of newly arrived novels.

1462: Advertisement of *Sylvanus Lehman's* exchange office, S. Third Street.

REGIONALISM

Among the Holmes County Amish

By LESTER O. TROYER

The Pennsylvania Dutch social unit under consideration is the Amish settlement of approximately 6,000 people living within a 40-square-mile area in east-central Ohio. During the first decade of the 1800's, ancestors of these Amish migrated from Berks, Lancaster, and then later from Somerset and Lawrence Counties, Pennsylvania. They came seeking farm lands in the rich, fertile country of Ohio. To this day the Pennsylvania Dutch dialect, customs, and religion of their forefathers have been retained as a minority subculture within the larger English-speaking matrix.

The major portion of this settlement covers the eastern half of Holmes, a smaller part of western Tuscarawas, and overlaps into Wayne and Stark Counties. Despite this overlap into the adjacent counties, the Amish everywhere refer to this settlement simply as "Holmes County".

Even though there are strong, internal cultural ties bound together by ethno-linguistic and socio-religious patterns, the Amish within this settlement developed interesting regionalisms that were of dynamic social significance. Two major divisions finally emerged with distinct boundaries. For the purpose of this study we shall use the designations assigned to these regions by the Amish themselves. The *Hinnadraus*¹ sector covers the major portion of the Holmes and Wayne Counties part of the settlement (the area west of the double line on the map). The *Zukagrik*² area covers the rest of the region.

This division can be described on a map by drawing a line from the small town of New Bedford on the southern perimeter north to Walnut Creek and then northeast to Dundee on the northern boundary of the settlement.

The Divisive Issues

Three major causes may be ascribed as the reasons for this division: (1) religious controversy, (2) differences in family lineage, (3) topography of the land.

At the turn of the last century a religious controversy over the formal dress habit of the women erupted into serious proportions, finally leaving a definite "split" over the issue. The *Hinnadraus* sector demanded retaining the policy of their women wearing their *Halsduch*³ pinned vertically down the breast and inside their pinafores. The *Zukagrik* people refused and decided to wear the *Halsduch* crossed over the breast and pinned externally to the blouse. This brought a marked distinction of costumes between the two groups. The *Zukagrik* faction also were more lenient on the rigid requirements for width of hat brims and length of hair for the men.

From then on the *Hinnadraus* people referred to the *Zukagrik* people as "*shtoltza Zukagrika*"⁴. This issue did

¹Literally means "back beyond".

²*Zukagrik* is a transliteration of the word Sugar creek, name of a village which is named after a small river on which the village is situated.

³Literally means "neck-kerchief".

⁴Vain, proudly-progressive Sugar creekers.

not, however, cause a complete break of social and religious communication. The credentials of visiting Bishops and ministers are still honored by each region.

A quick survey of predominant family names of each division shows patterns that cannot easily be ignored. In the *Zukagrik* region the Troyers, Yoders, Schlabachs, and Millers are the most numerous. In the *Hinnadraus* region the Weavers, Masts, Kaufmans, and Gingrichs are in great numbers. This difference in family background may be significant and needs further study.

In the *Hinnadraus* sector, farming the rich, rolling land is the main occupation. This tilling of the soil is in keeping with the Amish personality and tradition since they are, and have been, devoted to farming for centuries. To them the close association to the land is the preferred way of life not only because of their industry and skills but also because it keeps in abeyance the pressures for change and exposure to the "temptations of the world" which other occupations carry.

The topography of the *Zukagrik* is much more irregular, and the land not as fertile. Consequently the Amish in this territory are forced to seek their livelihood also at other occupations such as in the clay and coal mines and in local factories. Hence they are more closely associated with the urbanity of the industrial society, and its influences have left their impact on these Amish.

Social Ramifications

The Amish young people lead very active social lives despite their austere up-bringing and regimented work days on the farm. Their week-end social schedules are filled with "crowds,"⁵ pound suppers, wiener roasts, surprise parties, singing and husking bees and "frolics." These provide the opportunities for much social intercourse.

Up until recent years the *Hinnadraus-Zukagrik* dichotomy was observed and perpetuated in greatest degree by these young people. Their social activities were usually carried on mutually exclusive of each other. Occasionally intruders crossed the boundaries to a social function if such had some special liaison—friendships formed through business transactions, etc. But latent animosities were never far from the surface.

Regional Characteristics

The *Zukagrik* group were known for their robust humor and good-natured rowdiness. They delighted in *shputting* ("making fun of") *Hinnadraus* swains. Such terms as *flat Dutch*, *flashlight Simmy*, *shmuttsich* ("greasy"), and *Putch Towner* were often directed in a derogatory way against the *Hinnadraus* young people. Many a fist fight erupted when paths crossed and on occasions where each group's prowess or merits were called into question.

⁵Informal gathering for a day of games, visiting, and other social activities.

The *Hinnadvans* young people in turn enjoyed the reputation for their ability to hold large quantities of hard cider. They had less restraint toward excesses. Their humor was more bawdy; their parties more hilarious; and their practical jokes closer to vandalism. They considered the *Zukagrik* people *shpetlich* ("snobbish") and not real staunch adherents to the pure "Faith of the Fathers."

Conclusion

But all this is changing. The sharp line of distinction is fading. With the growing affluence of their communities, the young people have been affected. During the past two decades young people have had little difficulty earning

enough money to purchase the forbidden automobiles on the sly. These cars have provided means for communication such as the best horse and buggy could never possibly afford. The teen-agers can now "hit" up to five or more social functions from one end of the settlement to the other in one night. This has produced greater association and better relationships among the two regions, dulling the edge of the socio-religious antipathies. What was once a division of two factions is now receding into history. Even these rather well insulated Pennsylvania Dutchmen are not immune to the forces of change brought about by the milieu of today's modern world!

Maps from "The Mennonite Encyclopedia" (Scottsdale, Pennsylvania, 1959).



KEY TO MAP OF Ohio

- Mennonite Churches
- ▲ Mennonite Institutions
- ▨ Old Order Amish Settlement Areas
- See also detailed maps for Allen-Putnam Counties, Holmes County, & Wayne County.

Scale of Miles
0 5 10 15 20 25 30 35 40 45

The Pennsylvania Churches and Sects (1878)

By JOHN EBY PFAUTZ

In 1878 the T. K. Collins publishing firm of Philadelphia published a curious book, *Eine Deutsche Concordanz über das Neue Testament von Jesu Christo. Nebst vielen Namen und Worten enthalten im Neuen Testament. Auch eine kurze Anmerkung von allen Religions-Verfassungen in den Vereinigten Staaten von Nord-Amerika. Verfasst und herausgegeben von J. E. Pfautz, in Ephrata, Lancaster County, Pennsylvania.* [A German Concordance of the New Testament of Jesus Christ. With many names and words contained in the New Testament. Also a brief notice of all religious denominations in the United States of North America. Compiled and edited by J. E. Pfautz, in Ephrata, Lancaster County, Pennsylvania.] The book includes 223 pages, 197 pages of concordance materials, and pp. 198–223 on the denominational material.

John Eby Pfautz (1804–1884) was a printer and Dunkard preacher—one of many self-taught scholars in the world of Plain Pennsylvanian sectarianism—who left several interesting bibliographical items behind. For Pennsylvania German spiritual hymnody, his little volume, *Die kleine Perlen-Sammlung* (Ephrata, Pennsylvania, 1858) is of great value.

The concordance volume is interesting on several counts. The biblical citations are of value in studying both plain sectarian preaching—the main themes would all be here—and German popular and folk hymnody. A quantitative index to the names and selected words in the New Testament, giving the number of times each item appears in the “Testament,” as the book calls it, is given on pages 187–197. This includes all the names of God and Christ; evil and Satanic names; men’s names; women’s names; selected names (brethren, disciples, children, father, master, etc.); names of cities and villages; names of districts; and finally, references to baptism, about the proper mode of which so much denominational ink was expended in the 19th Century.

It would be interesting to compare the Lancaster County Mennonite and Dunkard name-systems to this New Testament list. Names like *Phares* (*Pharez*), which appears three times in the New Testament, are still popular in the sectarian world which draws its strength from the Bible.

Pfautz includes in his denominational section the following items: Adventisten, oder Milleriten; Amische, oder Ameniten; Baptisten, Englische (English Baptists); Baptisten, Freyen Willen (Free-Will Baptists); Baptisten, Freyes Mahl (Free Communion Baptists); Baptisten, Alte Schule (Old School Baptists); Baptisten, Sechs Grundsätze (Six Principle Baptists); Baptisten, deutsche, oder Täufer Brüder (Germ. Baptists); Baptisten, Englische Sieben Täger (English Seventh Day Baptists); Baptisten, Deutsche Siebentäger (German Seventh Day Baptists); Bibel Christen (Bible Christians); Christliche Verbindung (Christian Connection); Christi Liebes Kirche (Christadelphian Church); Deutsche Reformirte Kirche (German Reformed Church); Episcopal Protestantische Kirche (Protestant Episcopal); Evangelische Verbindung. Albrechts Leute; Einheits Gläubige (Unitarian

Congregationalists); Freunde, oder Quäker; Freunde, oder Hicksisten Quäker; Gemeinschaftliche Kirche, oder Braunisten (Congregationalists); Juden (Jews); Jünger von Christo, oder Campbellisten (Disciples of Christ); Katholisch, Griechische (Greek Catholics); Katholisch, Römische (Roman Catholics); Kirche Gottes, oder Weinbrenneristen (Church of God); Letzte Tage Heilige, oder Mormoniten (Latter-Day Saints); Lutherische Kirche; Mennoniten oder Mannisten; Mennoniten, Reformirte, oder Herren Leute; Mennonite, Verbesserte, oder Oberholtzer, Hunsicker und Schelly’s Leute; Methodist African Episcopal Kirche; Methodist African Episcopal Zions Kirche; Methodist Episcopal Kirche (Methodist Epis. Church); Methodist Gesellschaft (Methodist Society); Methodist Protestantische Kirche (Protestant Methodist Church); Methodist Reformirte Kirche (Reform. Methodist Church); Methodist oder Wesleyan Kirche (True Wesleyan Church); Neu Jerusalem Kirche, oder Schwedenborger; Nieder-Deutsche Reformirte Kirche; Presbyterianer, Cumberland (Cumberland Presbyterian Church); Presbyterianer, Gesellschaftliche (Associate Presbyterian Church); Presbyterianer Kirche, oder Calvinisten, Alte Schule; Presbyterianer Kirche, oder Calvinisten, Neue Schule; Presbyterianer Kirche, reformirt, oder Covananters; Presbyterianer, Reformirte Gesellschaft (Associate Reformed Presbyterian Church); Presbyterianer Reformirte Kirche; Revier Brüder; Schwenkfelder; Universalisten (Universalists); Vereinigte Brüder, oder Moravians; Vereinigte Brüder in Christo, oder Otterbeinisten; Vereinigte Gesellschaft von Gläubigen, oder Millennial Kirche. Sie werden auch Schäkers genannt; Vereinigte Zions Kinder, oder Brinser Leute; Wiederbringeristen (Restorationists).



Nicolas Lewis, Count Zinzendorf



Johann Weinbrenner

We publish J. E. Pfautz's sketches of the rarer Pennsylvania German sects, errors and all. They are interesting to see what was known about these sects in the post-Civil War period.

For John Eby Pfautz, see his own *A Family Record of John Michael Pfautz* (Lancaster, Pennsylvania, 1881), pp. 42-43; Alfred L. Shoemaker, "The Ephrata Printers," *The Pennsylvania Dutchman*, January 1, 1953; and Don Yoder, *Pennsylvania Spirituals* (Lancaster, Pennsylvania, 1961), pp. 125, 179, 372-373, 400, 490, 497.—EDITOR.

[1] AMISH, OR AMENITES

This denomination arose (in the 17th Century) through Jacob Amen of Amenthal in Switzerland, who was a strict preacher among the Old Mennonites. This Jacob Amen with his adherents went out from the Old Mennonites on account of their strictness in dress and other things. In the beginning they were called the "Hook-Mennonites" [*Haften-Mennoniten*], because they did not wear buttons, but rather hooks [and eyes] on their clothing. In which year the first Amish landed in America, is unknown to me.

[2] GERMAN BAPTISTS

This denomination arose as follows: John, the forerunner of Jesus, was the first Baptist, then Jesus Christ and his apostles; in this way the Church of Christ upon earth was founded and organized in Palestine, then planted elsewhere under heavy persecutions and martyrdom. [Here follows a long list of martyrs from the first to the 16th centuries.] In the 17th Century the persecuted Christians found a refuge in the valley in the alps in the western part of Piedmont, where they lived unharmed for a short time; however, they were soon again atrociously persecuted. Then in the 18th Century, in the year 1708, a place of freedom was found near Schwarzenau, where some of the apostolic Christians assembled and again organized a church; but soon afterwards they were again persecuted and dispersed, a part to Holland and Crefeld, the rest to Friesland. Then in the year 1719 they came from Friesland to America and landed at Philadelphia. Then in the year 1729 their brethren from Holland and Cre-

feld followed. In this way the Church of Jesus Christ arose and came to America which at this time has been extended over almost all of the United States.

[3] GERMAN SEVENTH DAY BAPTISTS

This denomination arose through Cunrad Beisel, who was a brother in the Old Baptist Brethren congregation, on the Mill Creek in Lancaster County. He fell out with the Old Brethren about the keeping of the sabbath; he thought Sabbath [Saturday] should be kept instead of Sunday. The old Brethren did not understand it so, then he left them and went to a place, later called Ephrata, in the same county, where his adherents sought him out, and gathered themselves to him, where they then in the year 1732 set up a monastic or cloister community. They were much like the Old Brethren in their practicing of the commandments, except that they kept the ancient Sabbath or Saturday.

[4] EVANGELICAL ASSOCIATION, ALBRIGHT'S PEOPLE

This denomination was founded in Lancaster County around the year 1800 by Jacob Albrecht.

[5] CHURCH OF GOD, OR WEINBRENNERITES

This denomination arose in the year 1830 through Johann Weinbrenner, a German Reformed preacher in Harrisburg, who left his congregation and founded a new sect, after the Methodist manner.

[6] MENNONITES

This denomination had its principal origin from the ancient Waldensians, who under great persecution fled into many lands, namely Russia, Prussia, Poland, Denmark, Holland, and other places. Then in the year 1495 Menno Simon was born in Friesland. He was brought up and taught in the Roman Catholic faith, and in the year 1519 was appointed a Roman Catholic priest, and served in his priestly office in the city of Pinnigum in Friesland, until the year 1530. Then he began to search the Holy Scriptures for himself, then he became certain that the Roman Church was quite in decay and unevangelical, then in the year 1537 he began to travel and preach, until he came into company with the Waldensians in Holland, where he united with them, and they with him. Then they received him as a chief overseer, leader and preacher, until he died, January the 31st in the year 1561. From then on this communion was called the Mennonites. But these Mennonites were very much persecuted, until in the year 1683 many came to America and settled at Germantown. In the year 1709 some more came, and settled in the Pequea Valley in Lancaster County; among them were the following names: Herr, Maylius [Mylin], Kendig, Miller, Oberholz, Funck, Bauman, and others. Thus this denomination was founded in America.

[7] REFORMED MENNONITES, OR HERRITES

This denomination had its beginning about the year 1800, as follows. There was a man living near Strassburg in Lancaster County, by the name of Herr, a preacher among the Old Mennonites, who was for certain reasons excommunicated by the Old Mennonites, along with his followers, who then held their own meetings for themselves, until old Herr's son John was received in their congregation, and then in the year 1810 this son John was chosen as preacher. Thus this sect arose. In their ordinances they are similar to the Old Mennonites, except that they will hear no other preachers, because they think that they alone are the Christians upon this world. They say that everything else is Babel.

Illustrations from "The Religious Denominations in the United States" (Philadelphia, 1859).

[8] IMPROVED MENNONITES, OR OBERHOLTZER, HUNSICKER AND SCHELLY'S PEOPLE

This denomination had its origin in Europe, in Prussia, in the year 1783. When and through whom their teaching was brought to America, is unknown. The first that is known of them in America, is that there was a community of them in Upper Canada in the year 1824. In the year 1847, the 28th day of October, they had their first Conference session in East Pennsylvania, where the following preachers and deacons were gathered, namely: Johannes Hunsicker, William Landis, Johannes H. Oberholtzer, Abraham Hunsicker, Christian Klemmer, and Joseph Schantz, preachers; and William Gottschall, Johannes Detweiler, Heinrich B. Shelly, Jacob Benner and Samuel Kaufmann, deacons [*Vorsteher oder Diener*]. This society some years ago had divided itself into three parts. One part is called the "Oberholtzer's People," the second the "Hunsicker People," and the third, the "Shelly's People." Yet they are partly unified. There are also some of their faith in Canada. Whether these in East Pennsylvania correspond with those in Canada, I have not learned.



Menno Simon

[9] RIVER BRETHREN

This denomination had its origin in Lancaster County, in Pennsylvania, as follows: In the year 1752 William Otterbein, a German Reformed preacher, came from Europe to America, then he departed from his church, then Martin Boehm joined him, and they preached together. Then in the year 1784 this Martin Boehm came to Donegal Township in the said county and preached, which caused a revival, among the converts of which were the following men, namely: Jacob Engel, Hans Engel, Johannes Stern, Samuel Heigs, C. Rupp, and one other. Some of these six men were members of the Old Mennonite communion. These six met frequently to edify each other, and to examine the Holy Scriptures, then they were soon convinced that the threefold immersion in running water is the true gospel [mode of] baptism, but none of them was so baptized. Then they went together to Georg Miller, a preacher of the Old Baptist Brethren, and requested to be baptized by the Old Brethren, after which however they wanted to be independent of the Brethren, which how-

ever was denied them. Then they baptized each other in the Susquehanna River, hence they got the name "River Brethren." Thus this denomination was founded about the year 1785.

[10] SCHWENKFELDERS

This denomination had their origin in Europe, from Caspar Schwenkfeld of Lignitz. He was born in the year 1483, and died in the city of Ulm in the year 1562. He was a Silesian knight, and councilor of the Duke at Lignitz. After he had come out of the University, he studied theology and began to write and to preach. Soon after his death those who believed in his doctrine and writings, formed themselves into a communion, when they then under heavy persecutions fled from one place to another, until in the year 1734, on the 22nd of September, many of them landed at Philadelphia, under the leadership of their pastor, Georg Weis, who died six years later. His successors as preachers were L. Hoffmann, A. Wagner, G. Weigner, Christopher Schultz, and C. Kriebel. They live for the most part in the eastern part of Pennsylvania.

[11] UNITED BRETHREN IN CHRIST, OR OTTERBEINITES

This denomination had its origin in the state of Maryland in the year 1775 by William Otterbein, who came to America from Europe in the year 1752. He was a German Reformed preacher, but he soon became aware that his old church was not quite live enough, then he began to preach his knowledge in spirit and life, in union with Martin Boehm and George A. Geeting. Then in the year 1771 John Wesley sent two of his preachers from England, Asbury and Wright by name, as assistants of Otterbein and Boehm, then they were called German and English Methodists. At this time the German Methodists already intended to form their own communion. In the year 1784 Asbury was ordained as first bishop of the Methodist Episcopal Church in America. But the Germans got the advantage. Big meetings were held yearly, and at one of these meetings Otterbein made the proposal to the meeting to hold a conference too, consequently the first conference was held in the city of Baltimore in the year 1789, at which the following preachers took part: William Otterbein, Martin Boehm, George A. Geeting, Christian Neucomer, Adam Lohman, Johann Ernst, and Heinrich Weidener. This body increased, from Presbyterians, German Reformed, Lutherans, Mennonites, and Methodists, so that the preachers found it necessary to call another conference, to put the body on a firm foundation, which happened in the year 1800, when they then accepted for their communion the name "United Brethren in Christ." They elected William Otterbein and Martin Boehm as their bishops, who were the first bishops of this denomination. William Otterbein was born in Nassau-Dillenburg in Germany, the 6th day of March in the year 1726, and died the 17th day of November in the year 1813.

[12] UNITED ZION'S CHILDREN, OR BRINSER PEOPLE

This denomination arose in Pennsylvania through Matthias Brinser, in the year 1855. This Brinser was a gifted preacher among the old River Brethren, and because the dwelling houses became too small to hold their meetings in in cold weather, he decided with some other brethren to build a meetinghouse. As soon as this house was built, then the anti-meetinghouse party cast Brinser and his people out of their communion, then they went their own way. They have several preachers, and they are increasing in their number of members.

NOTES and DOCUMENTS

Edited by DON YODER

[1]

[Of the Pennsylvania German sectarians, the Mennonites are undoubtedly the most international. Stemming from the Swiss Anabaptist movement of the 16th Century, Pennsylvania's Mennonites counted as brethren in the faith not only their own relatives in Alsace, Württemberg, Bavaria, and the German Rhineland, but the Dutch Mennonites, the Hutterites, and the large settlements of Mennonites of various nationality backgrounds in Russia. In the 1870's the Russian Mennonites, dissatisfied with the revocation of the 18th Century privileges in their behalf, began to emigrate to the United States and Canada. The Philadelphia newspaper, *The Times*, on June 30, 1877, ran the following description of a Russian Mennonite emigrant group that had just arrived in the city on its way to Kansas, Nebraska, Missouri and elsewhere.—EDITOR.]

A CURIOUS PEOPLE [1877]

MORE MENNONITES FROM RUSSIA.

A Scene Upon the Shed-Covered Wharf of the Red Star Line—How the Men and Boys and Women and Girls Look, and Where They Go.

Eight hundred and twenty-five Mennonite emigrants slept last night upon the shed-covered wharf of the Red Star line, at the foot of Christian street. Away back in the time of Luther, the Anabaptists, a religious sect differing from the Baptist profession of faith in a few particulars, sprung into existence in Zurich, Switzerland. Worried by persecution a majority of their people were driven through Germany and Austria, until finally in 1783 they settled in the province of Faurien, in the southern part of Russia. Here there appeared among them a new apostle in Menno Symons or Simonis (Menno, the son of Simon), who altered somewhat the tenets of their faith and from whom subsequently they obtained the title of Mennonites, by which they are known today. The peculiarities of their belief are mainly these: They uphold adult baptism, but instead of immersion they practice sprinkling in the ministration of the rite. They are all non-

combatants, being opposed to war and refraining generally from petty quarrels among each other, and they disapprove of the settling of difficulties in the courts, and consequently lawyers are tabooed. The Mennonites are really a cross between the Baptist and the Quaker. By their industrious habits they gained the esteem of the Russian Czars, and as they professed a horror of war they were exempted from military duty. In 1871, however, Alexander III. withdrew this privilege and gave the Mennonites notice that all those who had not emigrated by 1880 would be subject to the draft. Alarmed by this threat the sturdy farmers—nearly all of them till the soil—got their families around them and started towards America. The Czar, alarmed at the wholesale hegira, made his order less severe, but the ball was started on the roll and it still continues revolving towards this country.

THE FIRST WHO CAME OVER.

The first Mennonites, however, reached this country from Holland in 1683—they were then Anabaptists—and they built a church at Germantown, among the willows of the Wissahickon valley. It was in 1871, however, that they began swarming to these shores, the first of these colonies settling in Kansas and Minnesota. There are now 9,000 of these people in Kansas, and in consequence of the warmly-worded letters they have sent to their friends near the shores of the Black sea, and also owing to a prevailing fear among the latter that the contingencies of the war now raging might lead to their conscription, eight hundred and twenty-five Russian Mennonites packed their wealth and their possessions in flowered quilts and iron-bound chests, and finding their way to Antwerp, Belgium, they shipped two weeks ago aboard the Red Star line steamship *Vaderland*. Their great number taxed even the sleeping capacity of the admirably-constructed vessel, but they were not huddled together, and every precaution was taken to prevent disease from breaking out among them. Contrary to the regulations the entire upper deck was opened to them to drink in the salty breezes, and, as is the custom of both the Red Star and American lines, fresh, wholesome food was prepared for them every day.

Emigrants Landing at Castle Garden, 1880. This engraving, from a drawing by A. B. Shultz, shows European emigrants, some in native costume, arriving in New York. From "Harper's Weekly," May 29, 1880.



WHAT THEY ATE ABOARD SHIP.

Their daily bill of fare, prepared by the port steward, James McHenry, was as follows: Breakfast, coffee, bread (made daily aboard ship) and butter, cheese, and porridge and molasses; dinner, soup, roast beef, potatoes and sauer kraut, with fish in place of roast beef on Fridays; supper, tea, bread and butter, and hash. A distinction is made between the different nationalities in the steerage, the English and Irish passengers obtaining, besides the above, oatmeal porridge and plum pudding; and the Norwegians also having dishes assigned to them peculiar to their home life. The hygienic arrangements aboard the vessel were so admirable that but one person, a sickly little babe, died during the voyage. Yesterday morning the Vaderland touched Christian street pier, and the Mennonites swarmed down the gang-plank on to the wharf. They were received and taken care of by Francis Funk, general emigrant agent Pennsylvania Railroad Company; James McHenry, port steward; Henry B. Benners, cabin passenger manager American and Red Star lines, and Charles J. K. Rosenberg, assistant; F. G. Hennessy, assistant general manager, and two of their own people now located near Newton, Arkansas Valley, Kansas; a Mr. Riemer, a wealthy merchant, and one of their Bishops, Leonhard Sudermann. The scene upon the shed-covered wharf yesterday was one that required the creative brush of one of the old-time artists, whose tints are as warm as life, to reproduce. Fully one-half of the emigrants were suckling babes and clumsy children. The boys and the men were exactly alike, all wearing the same broad-voized caps, the same jean trousers, that tightly grasped the ankles, but bulged out fore and aft a short distance above in a manner so alarming that it would seem as though the wearer would be in doubt as to whether he was moving forward or backward, and all wearing the same ridiculously-small, short-armed, tailless jackets, and the only distinction visible being that the boys were smaller and less deeply bronzed than their sires.

THE BIG WOMEN AND LITTLE GIRLS.

It was the same way with the girls and the women. The little, hacked-haired toddler of five wore a flowery handkerchief over its head and tied under its chin, just like its mother; its brightly-colored dress swtpt the ground, just like its mother; its bare toes peeped out in front, just like its mother, and it could by no means be called pretty, just like its mother. Men and boys and women and girls, though none of them could be called comely, were contented-looking, bright-cheeked and sturdy. There was not a tall man in the party, but nearly all gave evidence of strength and health. Though none were pretty, there was but one repulsive face in the gathering. A pleasant-faced woman tenderly nursed in her arms a ten months' old infant, with a nose as large as its head. The malformation closed one eye entirely and encroached upon the other. But the woman kissed it and smiled upon it brightly. Many of the emigrants appeared to be troubled with an affection of the eye, and these carried liniments with which to bathe their ailing organs. As the party crowded together beneath the shed there were many curious things to see. Flowered quilts, long-haired furs and ancient-looking boxes held their baggage.

MENNONITES DRINKING BEER.

From curiously-wrought earthenware dishes and from the spouts of rusted iron tea-pots the poorest among them drank Delaware water, while the better class invested their roubles in lager beer, which they obtained from a restaurant on the wharf, and which they appeared to enjoy. But the prettiest sight was the cradles and the babies in them. They were

the cradles that you can only see in ancient paintings and in the wood-cuts illustrating the favorite nursery rhyme of

Rock-a-bye, baby, on the tree top.

Cradles that might have been made of old chests, with the sides pushed slantingly outward and wooden rockers placed beneath. In them, tucked beneath quilts of varied colors, were rosy-cheeked nurslings, sleeping as cosily as though they had been swung in the tree top instead of having been rocked in the nauseating cradle of the deep. All day long the emigrants sat upon their bags and boxes and chatted away, using words that none but a Russian or a war correspondent could twist their tongues around. The Mennonites leave this morning, 340 for Kansas, by the Atchison, Topeka and Santa Fe Railroad; 140 for Nebraska, by the Burlington and Missouri River Railroad; 115 to Missouri and 100 to Western Pennsylvania, Dakota, Ohio, Indiana, Illinois, Wisconsin and California.

[II]

POKES AND TUTS (1964)

[The following article on the "poke-tut" terminology in Pennsylvania folkspeech was written by D. Wilson Thompson, bookseller and bibliographer of Carlisle, Pennsylvania. It appeared in the "Letters to the Editor" column of the *Evening Sentinel*, Carlisle, January 21, 1964.—EDITOR.]

Pokes and Tuts

To the Editor of The Sentinel:

Regarding Mr. Chadwick's comment on pokes and tuts in his interesting letter in Saturday's Sentinel, I would like to suggest that the difference was not so much the size of the bag as simply the language of the speaker. A Scotch-Irishman would be more likely to say poke and a Pennsylvania Dutchman to say tut, although in time everybody came to use both words.

Poke offers few mysteries. It was a common English word, used also on the continent (French, poche). Logically, a pocket should be a small poke, yet in the wool trade it meant a huge bag.

For any reader unfamiliar with it, let us say that tut is pronounced to rhyme with put, when you say "Put it in a tut." It is a simple sound, the same that occurs in Lutz, Kutz, and Shughart, which nevertheless has defied the efforts of nearly all the local radio announcers that I have ever heard. It is obviously taken over from the German, where Tute or Tuete is the ordinary word for a paper bag.

But like toot in English, tut suggests a horn. To tuten on a Tuthorn in German is to toot on a long horn. So I believe that originally a tut was a flat sheet of paper rolled spirally into a horn or cone to serve as a bag. The decisive evidence, for me, is that a German word for a small retail merchant, like a corner grocer, is Tuetchendreher, or "twister of little tuts."

C. Gilbert Beetem in his essay on The Country Store mentions the pile of flat square sheets of paper on the counter; and I seem to remember Charlie Halbert the grocer sometimes forming a tut in a horn shape, although paper bags were already common. As the bag replaced the horn, it took over the name, and tut in Pennsylvania Dutch English, like Tuete in German, meant a paper bag. Although tuts were always made of paper, it was common to hear the word paper used with tut: "Put it in a paper tut."

Yours truly,

D. WILSON THOMPSON,
Thompson's Book Store,
56 West High Street,
Carlisle, Pa.

FEATHER BEDS and CHAFF BAGS:

Folk-Cultural Questionnaire No. 6



If, as TV commercials inform us, we spend one-third of our lives in sleep, the bedroom and the bed, their accoutrements, their function and their lore, deserve thorough researching in folk-cultural studies.

Take, for example, the folk-cultural research on bedclothes or bed-covers. We know a great deal about Pennsylvania quilts and woven coverlets—thanks to interest stirred up largely by antique collectors—but we know next to nothing about those other, less decorative, less aesthetic, elements of the bed accoutrements of our forefathers—chaff bags, feather beds, sheets, pillows, bolsters. We began to open this area for research in Vol. XVI No. 4 (Summer 1967) of *Pennsylvania Folklife*, with a short article by Mabel Fritch entitled "The Chaff Bag and Its Preparation." We especially call for information on the "chaff bag" (called a "straw tick" in Central Pennsylvania) and the feather bed, but need other historical details on bedroom, bed and bedclothes, as outlined in the questions below.

It is known, of course, that feather beds were still in use in some Pennsylvania households as late as the first decade of the 20th Century. The Pennsylvania Dutch were famous for them, although they were used in many areas of early America. According to the travel accounts, Pennsylvania Dutchmen slept "under the bed," i.e., under the feather-bed, Central European fashion, while others slept "on the bed," with regulation quilts or coverlets above them. At a certain point in time, and for reasons that have not entirely been determined, Pennsylvanians found featherbeds old-fashioned and changed to quilts and coverlets, while the Central European areas from which the 18th Century emigrants came have remained devotees of the superior featherbed, even unto this day, as American tourists find out when they travel in Germany, Switzerland, and Austria.

QUESTIONNAIRE

1. What types of beds do you remember still in use in your childhood days—poster beds, cord beds? Were trundle beds ever used? Were the beds in your home handmade by local craftsmen?

2. Before modern commercial mattresses were used on beds, what sort of lower mattress was used? If you remember sleeping on chaff bags (straw ticks), describe them, their preparation, and the nature of the "ticking." Were corn husks or leaves ever used instead of straw? If you remember the change from straw tick to mattress, what was the approximate date of the change?

3. Do you remember feather beds in use in your childhood home, or in other homes in your neighborhood? If not, did older members of your family remember them? If so, describe them. What types of feathers were used, and how were they prepared for use? How were they cleaned after use? Did you sleep on a feather bed, or under a feather bed, or both? What color was the casing of the feather bed, and what was it called? How lately were feather beds used in the communities with which you are familiar?

4. What types of sheets were used on the beds in your childhood home? What sorts of materials were used for the sheeting? If families did not use sheets, what was used instead?

5. Were separate pillows or bolsters used on farmhouse beds? What was used to fill the pillows? Was it universally feathers? What were "pillow shams" and how were they made?

6. In large Pennsylvania rural families, what was the sleeping setup, i.e., how did the family pair off for sleep? If there were hired men and women on the farm, where did they sleep? Were there "spare rooms" for guests? Were tramps or peddlers allowed to sleep in the farmhouse?

7. Were bedrooms heated? How? Were they ventilated in winter?

8. Where did the parents sleep, upstairs or downstairs? If in a downstairs bedroom, what was the name of that bedroom in English, and in Pennsylvania German?

9. As to sleeping conditions, how did rural Pennsylvanians "dress" to sleep—in everyday clothing, in underclothing, in no clothing, or in special night-clothing? If the latter, describe the "nightdress," "night-shirt," and "nightcap," as to pattern and type of material used.

10. Do you remember any lore, songs, rhymes, proverbs, jests, or jokes about any of the subjects covered in this questionnaire? For example, this story told in Mabantongo about cleaning feathers. A traveling man came through with an elaborate machine which he had invented to "clean" feathers from feather beds. When tried, it ruined the feathers, hence today residents of the area still use the saying "Sell iss Feddere gebutz!" (That's cleaning feathers) to damn an impractical, unworkable project.

Send your replies to: Dr. Don Yoder

Bennett Hall Box 5, University of Pennsylvania
Philadelphia, Pennsylvania 19104

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