



Winter 1979

Pennsylvania Folklife Vol. 28, No. 2

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Recommended Citation

Wierman, Nancy K.; Moran, Joyce Demcher; Winkler, Louis; Kemp, Alvin F.; and Fryer, Judith E., "Pennsylvania Folklife Vol. 28, No. 2" (1979). *Pennsylvania Folklife Magazine*. 82.

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Pennsylvania FOLKLIFE



Winter
1978/79



A Pennsylvania Dutch Potter



Contributors



NANCY K. WIERMAN is a teacher of English in the North Penn School District, Lansdale, Pennsylvania. She was awarded an A. B. degree by Ursinus College and holds two M. A.'s from Villanova University, one in English and one in Education. At present she is involved with the Pennsylvania Dutch Studies Program at Ursinus College. Recently she started taking lessons in weaving, a craft interest she developed while studying in the area of Pennsylvania Dutch arts and crafts.



JOYCE DEMCHER MORAN received her Bachelor of Arts degree from Ursinus College in 1967 and continued her education at Kutztown State College. She earned her Master of Education degree there in 1975. Presently cares for her growing children in the coal regions of Pennsylvania, she is looking forward to a career in writing. For us, she describes her ancestors, an obvious special interest to her.



DR. LOUIS WINKLER is an astronomer at the Pennsylvania State University and a pioneer in the field of Early American astrological thought. His work has been supported with grants from the American Philosophical Society and fellowships from the American Antiquarian Society.



ALVIN F. KEMP, the late beloved schoolmaster and school administrator of Berks County, was born in District Township, 18 June 1876. He attended Kutztown Normal School, graduating in 1898. He taught in a one-room school, attended Muhlenberg College, took an A. M. at University of Pennsylvania. He became Principal of the Longswamp High School in 1907, Ass't County Superintendent in 1915, and County Superintendent from 1926 to 1946. Kemp was co-founder and Airscht Formaischder of the Baerricks Kaunty Fersommling; he also told his "schtories" at Grundsau Lodges and other Fersommlinge, thoroughly enjoying retirement. With Don Yoder and C. C. Snyder ("Die Wunnernaus") he was a welcome Goodwill Ambassador to the Rhineland in 1950-51, where his "schtories in Pennsylvawnsch Deitsch" made him *graad daheim*. He died on 5 July, 1961.



JUDITH FRYER continues her article listing and indexing the Taufscheine of the Pennsylvania Folklife Society Collection in this issue. She is Periodicals Librarian at Ursinus College, but also practices her folk specialty in needlework for the Goschenhoppen Historians and has been active in the Kutztown Folk Festival.

Pennsylvania FOLKLIFE



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PENNSYLVANIA FOLKLIFE, Winter 1978/79, Vol. 28, No. 2, published five times a year by Pennsylvania Folklife Society, Inc., 3 Central Plaza, Lancaster, Pennsylvania, 17062. \$1.50 for single copies; Autumn, Winter, Spring and Summer. \$1.00 for Folk Festival Supplement. Yearly subscription \$7.00. *With Vol. 29 (1979-80) PENNSYLVANIA FOLKLIFE will be reduced to four issues per year. Subscription price will remain \$7.00.*

MSS AND PHOTOGRAPHS:

The Editor will be glad to consider MSS and photographs sent with a view to publication. When unsuitable, and if accompanied by return postage, every care will be exercised toward their return, although no responsibility for their safety is assumed.

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Contents copyrighted.

Entered as second class matter at Lancaster, Pa.

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Jacob Medinger, potter from the Stone Hills, ordinary Pennsylvania Dutchman but extraordinary talent as recognized by Cornelius Weygandt in 1929 in his book "The Red Hills" and by antique collectors and devotees of the country auction like Paul and Betty Levengood. Photo courtesy of the Levengoods and the Historical Society of Montgomery County.

The Pennsylvania Dutchman

By Nancy K. Wierman



Outcomes of the course in Pennsylvania Dutch Folk-life at Ursinus College include studies and assessments of the cultural values of this ethnic group as translated into personal experiences. Students are encouraged to investigate the degree to which old-time sayings, beliefs and values appear through interview in a present-day setting. They try to determine whether folk cultural remains still endure. Mrs. Wierman, drawing on her own experience as teacher, financial manager and homemaker, has undertaken a select number of interviews. From the recollections, stories, miscellaneous accounts and memorabilia she heard, has drawn these character sketches of adult and child in a gradually diminishing community. — Editor

To characterize a Pennsylvania Dutchman is much like attempting to traverse a labyrinth. Necessary for either endeavor are patience and willingness to devote many hours to the task. The Pennsylvania Dutchman is no more willing to reveal his inner self early on than a labyrinth offers an errorless journey during early trials. With the exercise of patience, however, an interested and enthusiastic inquirer may share in the Pennsylvania Dutchman's thoughts and memories, and a runner may find labyrinthine passages becoming familiar.

In an attempt to distill the Pennsylvania Dutchmen, a series of interviews was arranged with members of the ethnic group, along with members of their families and with a few of their friends, to discuss Pennsylvania Dutch folk culture and folklife. Earl Moyer, a retired *schulmeschter* (schoolmaster) and his wife, Arlene, of Berks County, talked about the one-room schoolhouse and life in the Huff's Church area. Another *schulmeschter*, Fred Stauffer, a nifty gentleman who celebrated his eighty-first birthday on July 13, devoted a day to drive around the Oley Valley to visit memorials, historical buildings, and the Oley Forge. At Palmerton, Mrs. Florence Greene Parsons, former teacher and oldest sibling of a traditionally

large country Dutch family, reminisced about her early years on the farm, about her experiences in the one-room school, and of values held by the people of Palmerton, a company town built by the New Jersey Zinc Company. How a small-town youth became a bigtime entertainer is the story of Merritt Freeman, of Trappe. Another entertainer, Willis Meyers, retired, but nevertheless, still active in radio, recollected experiences from his professional days. He and Mabel, his wife, sang in Dialect and in English as Willis accompanied on the guitar in their Souderton home. J. Howard Fenstermacher, his wife, Edna, and her sister, Pearl Karshreck, remembered their schooldays and J. Howard's years as a newspaperman. The story of Mayor Robert Pfeifle's twenty years in office in the city of Bethlehem, recounted by Bob's granddaughter, author Jean Pfeifle McQuade, in her book, *Dare to Be Brave*, reveals one man's method of changing a city almost overnight. From Collegetown, another husband and wife team, Paul and Betty Levengood, talked about auctions, antiques and Pennsylvania Dutch childhood. At the Goschenhoppen Museum, Preacher Clarence Kulp, lay preacher and historian, demonstrated crafts and inspired appreciation for Pennsylvania Dutch folklore and folk art during the tour of the museum. As the interviews were conducted, characteristics of the Pennsylvania Dutch began to emerge, creating a composite picture of the Pennsylvania Dutchman.

Earl Moyer taught school for thirty-seven years, twelve in a one-room school in District Township in Berks County and the remainder in the Boyertown Elementary School. When he first attended school, almost all of the pupils spoke the dialect at home, so it was fortunate that the teacher, also knew Pennsylvania Dutch. Earl's sister, who had attended school, taught the young boy English before he enrolled. This was an advantage, but he also used his time well to converse with the teacher in Dialect before other pupils arrived at school. His father, also, en-



Earl Moyer as Schulmeschter at Kutztown Folk Festival.

couraged Earl to learn, and in the last years of elementary school, he chose education as his career. Pupils were not, at that time, required to attend school after the eighth grade, but Earl was willing to walk the five miles to the high school in good weather and to go by horse and buggy during the winter months. Later, Earl attended the Normal School at Kutztown and was awarded his provisional certificate on October 4, 1928. No doubt, the influence of teachers and family were responsible for Earl's success. No doubt, also, Arlene's presence in the classroom in elementary school motivated Earl to succeed. It is significant that his father, he, himself, and Kay his daughter, attended the same school, the Rohrbach School in Berks County.

In his early years as teacher, Earl taught twelve to forty students in grades one through eight. That required diligence. He kept first grade as a single group and combined grades three and four, five and six, and seven and eight. Older students, under his watchful eye, assisted the younger children. To establish rapport with his students, Earl always dressed well — suit and tie — and this may have helped limit discipline problems. When one student rebelled and delivered Earl a bloody nose, the young teacher appealed to the school board, whose effective action prevented any recurrence. Earl wanted each of his students to read a book each month, and he worked unceasingly to develop a fine collection for the school Library.

Pennsylvania Dutch spotless describes the Moyer home. Care of grounds and home proceed along with the interview, and Pennsylvania Dutch refreshments were served in the kitchen. Asked if he would change anything if he had the opportunity, Mr. Moyer said that he felt amply rewarded for the years he expended in education. He is sure that he made proper decisions and that life is good.

The shutters of Fred Stauffer's home in the Oley Valley are decorated with Pennsylvania Dutch tulips. This amazing man was graduated from Emmaus High School, earned a diploma from Muhlenberg in 1920, received his Master's Degree from Columbia, and attended the University of Pennsylvania. After

teaching for two years in a one-room school, Fred moved to East Greenville High School and remained there for four years. Subsequently he taught at Top-ton Junior High School for two years. In November, 1927, Fred traveled to Oley as a stopover and remained there for twenty-eight years as teacher, principal, and finally, as supervising principal. One Thursday evening, a tornado blew one of his one-room schools away; the following Monday a farmer drove the pupils to another school, and this was the seed which developed, in 1928, into the consolidated school where he developed the finest faculty available.

During World War II, Fred lost Physical Education teachers to the Service in rapid succession. After reflecting, he devised a plan to prevent the draft of his teachers. He placed a former missionary to China, the Rev. Thomas Knecht, in charge of Physical Education, and this man produced a championship baseball team by developing rapport with the boys and by teaching them baseball strategy. Fred is proud of this ploy, for it solved one wartime problem in his schools.

Fred learned the dialect from his Mennonite father and his Lutheran mother; he is Lutheran. The family was poor, but in no way did this prevent his having a good time. Although he has never traveled to Germany, he often entertains Germans who visit America. Fred reminded his listeners that he is Pennsylvania German, not Pennsylvania Dutch, and he feels that Pennsylvania Germans do not spend enough time on literature. He loves the sounds of the German language and is sure that if Pennsylvania Germans would read and speak German, they would appreciate the language also.

A fersomling, according to Fred, is a gathering of Pennsylvania Germans which meets annually to enjoy a huge meal, G'spass, un Ernscht (fun, and seriousness). Conversation is limited to Pennsylvania German with a twenty-five cent fine for anyone who speaks in English. Although Alvin Kemp organized the fersomling in Berks County, a man named Woodruff originated such gatherings in 1919.

Fred recalled that although he was old enough to be included in the draft, he was not permitted to vote. He raised such a commotion that he gained permission to vote nonetheless.

There was no doubt that Fred was proud of his home and of his decorative art. He favored a grandfather clock with German works and two sets of chimes which Alvin Kemp made in 1942. Another treasure was a poplar bed which Fred's grandfather, who was born in 1841, purchased for his marriage. The same type bed is in the Lincoln Room in Washington, D.C. There were also four Geburts-und Taufscheine (Birth and Baptismal certificates). After Mrs. Stauffer's death almost a decade ago, Fred disposed of much of his collection.

During the drive through the Oley Valley, an area six miles long and four miles wide, Fred, a spry octogenarian, set a killing pace. Beginning with the outdoor bake oven and the cool cellar at the Bieber home and a look at the Keller home with its cornerstone dated 1773, Fred stopped at historical sites such as the Exeter Friends Meeting House, built in 1737, in which Boones, Lincolns, and Lees worshipped. Later Fred indicated the memorial to the original French Huguenot settler in the Oley Valley, Jean Bertolet, after which he stopped at the DeTurck House, built in 1767, in which Count Zinzendorf preached. The Schulmeschter, strict and requiring, devoted the day to sharing the story of the Pennsylvania Germans in the Oley Valley.

A goldmine of information flourishes in the zinc town of Palmerton, Carbon County. Florence Greene Parsons' family came from the village of Neidlingen, Wuerttemberg, a small town not far from the Neckar River in Southern Germany. Gottfried Gruenzweig arrived at Philadelphia on November 9, 1749, lived there briefly, and later married in Hunterdon County, New Jersey. Gottfried, who gradually changed the spelling to Godfrey Greensweig, settled on the far side of the Lehigh Gap of the Blue Mountain by way of Aquashicola Creek and Northampton County.



Four generations to Florence Greene Parsons.

Florence Greene Parsons, along with her younger brother and sister-in-law, Harold and Emmeline Boyer Greene, took up the late nineteenth and the twentieth century story of the Green Clan. The eldest of fifteen children, Florence was responsible for the little ones. She attended their first cries and continued to work for and with them as they grew. Grandparents and parents spoke the dialect, and although she was not permitted to join the conversations, she learned from listening. For the children, Florence recalled, there



Florence Green supervises five siblings: Thomas A., Susan, Minnie, Mabel and Olive.

was always ice cream after their mother finished baking. One strong memory is that children went bare-footed from the first of May until school convened in the fall. Florence also remembered that she pulled weeds in the garden for five cents a row. In the fall they picked apples, pressed cider, and went to corn husking parties.

When she was seventeen years old, Florence walked six miles to Towamensing to attend Lutheran confirmation class at the Union Church. Sunday School was held at the Stemlersville School, and devout parents sent Florence and her brother to hear the lesson every Sabbath Day.

Because of his interest in education, Florence's Father, Charles, encouraged his children to attend school. There was a three-mile walk to the Stemlersville School, which was equipped with a pot-bellied stove. Special programs, to which parents and friends were occasionally invited, were given at Christmas and Easter. After phoning her sister to verify details, Florence identified the Junior Oratorical Society, Spelling bees, story telling, music and reading programs, and most important, the Literary Society which met the last hour in school on Friday.

The Stemlersville School was the first to send pupils to high school, and Florence walked the five miles to the Palmerton High School daily for her education. Then four weeks in summer school for teacher training, followed by the County examination, resulted in her appointment for a seven-month term as a teacher. The first year, Florence received sixty dollars a month, the second year, eighty, and the third year, when there was less money for wages, she received seventy dollars each month. Depending upon the weather, the new teacher walked two and one-half miles on dirt roads, snow, and ice. She taught there for three years and was seldom absent from school. Pupils took turns carrying water for the cooler, and each pupil

had his own cup. In the Stemlersville School, Florence started a coal fire on Sunday to prepare for school on Monday. During winter months, she had one of the boys start the fire. The teacher's desk was on a platform, and the students sat at double-seated desks equipped with inkwells. At this one-room school, the students were, for the most part, well-behaved. The teacher, however, "spanked a little for discipline."



Ziegenfus branch of the Greenzweig "Freindschaft".

Emmeline remembers living on her grandmother's farm during the summer. She, also, had to pull weeds from long rows of vegetables for a nickel a row. Sometimes she and the other children would become tired. They would sit a while to rest, but were urged to keep on working to the end of the row. They picked potatoes and completed other chores around the farm. Emmeline recalled a happy memory of her grandmother who, when she had finished churning, gave a generous lump of butter to each child. Florence, Emmeline, and Harold recalled that at Christmas time Belsnickle visited their respective homes. This Belsnickle won no popularity contests because he slapped the children's fingers when they reached for candy and other small gifts. They did, however, receive gifts of popcorn, material for clothing, shoes, and tasseled caps. Everybody received an orange, and this was the only time during the year that they had oranges. For Easter there were dyed eggs and ham and eggs for Easter morning breakfast. This was a great treat for Florence's family for ordinary eggs were sold to purchase groceries. Florence also remembered that younger sister Charlotte had an excellent attendance record at school, but brother Harold never missed a day in all the years of school. Today, Harold works as diligently with his bees as he did with his lessons. A remarkable, outspoken Pennsylvania Dutchman, he reminded Dr. Parsons that his mother had to bid him frequently to get ready for school.

Looking back, Florence feels that every sacrifice she made for her family when she was growing up, and later, everything she did to insure an education

for her two sons has been rewarded. She was widowed in 1941, but her love for her husband and children gave her the courage to educate her boys. Listing her sons' accomplishments as she served a country lunch, she smiled.

Brother Harold drove through Aquashicola and Towamensing Township where Godfrey Greenzweig (Gottfried Gruenzweig) settled in the mid-1700's. He pointed out the old grist mill, which accounted for the village's name of Millport before the Post Office renamed it Aquashicola. On a hill there was an elementary school which Walter Parsons attended. Brother Harold still favors the one-room school. On the left were the slate quarries where Mr. Parsons first worked at the age of twelve. In Towamensing Township, Harold drove to the Greene homestead, built in the 1700's, for a closer look, then moved on to a one-room school. Florence noted that the walnut tree was dead, and Harold denied killing it. There was some discussion of the place where Florence and her son used to pick berries. Nearby, a Delaware Indian village used to stand. A one-room school at Trachsville appeared to be in good condition, and one of the party commented that it should be preserved. Florence remembered that when she was a child, she used to crawl into the ventilating holes under the school she attended. To this her son said she was *wunnerfitzig* (inquisitive).

In the west end of Palmerton, scores of tiny houses, built close together, appeared. They had been provided for the Eastern Europeans brought to America to work for the zinc company. Houses then rented for a very low amount. Since houses were sold for \$600 to \$1200, rental was about \$9 a month. This concluded a memorable afternoon with the Greene-Parsons freindschaft, a close and concerned Pennsylvania Dutch family.

Merritt Freeman, a Pennsylvania Dutchman who maintains his undertaking establishment in Trappe, has another calling — that of entertainer. Some years ago, he participated in a local minstrel show at the firehouse. His stories went over and he was invited to speak at City Hall in Norristown. That was well-received, and he began to tell his stories at various types of gatherings. At present, he entertains about twice weekly for fraternal organizations, family reunions, civic organizations, and church events.

Born in Robesonia, Berks County Merritt heard his parents speak the dialect, and he feels it a tragedy that his mother was ashamed of Pennsylvania Dutch. He, however, had an uncle and some friends who conversed with him.

After being graduated from Robesonia High School at the age of sixteen with the double honor of Valedictorian and Salutatorian, he entered Eckel's College of Mortuary Science in September, 1943. He then

spent one month in service in Italy where he met his future wife, an Army nurse. Later, he moved to Trappe and directed the funeral home when Charles Franks became disabled. In 1970, he took the Professor's place with the Kutztown Folk Festival when Teddy Reichenbach (Professor Schnitzel) passed away. Since then, Merritt has been a regular on the main stage.

When he entertains, he does not always use the dialect, but his audiences invariably laugh when he says that the Pennsylvania Dutch are suspicious, superstitious and wunnerfitzig. He also says that they have a friction with their diction.

With his talks he likes to present "ninety percent humor and ten percent philosophy." His Pennsylvania Dutch stories are earthy, but he does not feel that they are risqué. Although his callings are at opposite poles at first glance, Merritt likes to think that they are a blend. He is developing relationships of both humor and sympathy with those whom he meets, and it is not surprising, then, that people are drawn to this jolly Pennsylvania Dutchman who shows a genuine concern for them.

Retired, but very active, Willis and Mabel Meyers, of Souderton, continue to entertain with songs in dialect and in English. He spoke nothing but dialect on the farm when he was a child. Later, in school, his teacher encouraged Willis to speak English. This was difficult, for his Mennonite family spoke only dialect at the table and when performing the accustomed activities on the farm. His parents were strict, and everybody went to both church in the morning and to song service on Sunday afternoon. He still has his songbook. The family home in Bucks County was purchased from Willis' father by his son and daughter. Later Willis' sister purchased her brother's interest in the home, and she is occupying it at present.



Willis Meyers sings for a Penna. Dutch Music class at Ursinus College.

For about thirty years Willis has been a professional folk singer and entertainer in the Pennsylvania Dutch country, and for forty years he worked for the gage company doing fine drilling. Under J. W. Yoder, of Juniata College, Willis sang in the Mennonite Church for sixteen years. When he was eleven years

old, he was invited to meet with the Pickard family, an invitation which he was happy to accept. Also, his dad took him to Allentown to station WSAW. Later, he played with the Doylestown Symphonic Orchestra. Once, when his cousin, Sophie, loaned him her guitar, Willis went to the woodshed and practiced. Although he is accomplished on the guitar, he has had only ten lessons. Now, at age 67, he broadcasts for Station WHOL, Allentown, every Saturday, from his home.

His father, a song leader in church, was the prime mover which led Willis to devote himself to God and to his fellowmen. His grandmother, also, inspired him and taught him many Civil War songs. After Grandmother suffered a stroke, Willis sang to her. She died at the age of eighty-two.

Accompanying himself on the guitar, Willis sang the progressive song, "Sundays, When I Go to Church." This song and "Why Are the Young Folks so Thoughtless?" were Granny's songs. Next Willis sang about how the old Dutch people ate, drank, and rested. "My Daddy and I" followed, and then Willis and Mabel sang "I've Got a Whole Lot of Things to Sing About." The words for this song were in English while the others were sung in the dialect. Mabel also speaks the dialect, having been raised in a Pennsylvania Dutch home. The Meyers' have two grandchildren whom they adore.

Willis speaks highly of the Pat Boone family. Pat wanted Willis and Mabel to go to Australia, but when the call came, the Meyers were preparing to leave for a two-week vacation in Canada. Willis has a special regard for Debbie Boone because of her concern and her generosity. Success with the song, "You Light up My Life," has not caused her to forget family values because God has taught her to share.

Willis and Mabel wanted the interviewers to stay for dinner and exacted a promise of a return visit. As a farewell, Willis sang "Spare a moment for the Lord each day." The Pennsylvania Dutch family is often devout and almost always hospitable. The Meyers' humility and piety, expressed through their songs, have touched the hearts of their listeners.

Whenever Pre. I. Clarence Kulp is scheduled to speak, listeners know they will be treated to faultless English and fascinating information. That the English is flavored with a Pennsylvania Dutch accent does not detract from the presentation. This proved to be true as Clarence Kulp moved through the Goschenhopen Museum and discussed the exhibits. He called attention to a recreation of a schtub (living room) of an early 19th Century Pennsylvania Dutch house in the Goshenhoppen, or Perkiomen Valley area. On the floor was a Pennsylvania Dutch-style rag carpet which was locally produced on a standard loom about forty inches in width. In this room is the museum's proudest possession, a cabinet organ built by John



I. Clarence Kulp contemplating the Festival passers-by.

Ziegler, a Mennonite Cabinetmaker, in 1830. Another highly-valued possession is Johann Alderfer's classic Philadelphia Chippendale chair, but with a Dutch flavor, made by him in 1771. It came to be known as the Dawdi schtuhl (Grandfather's chair), the patriarchal throne in the Dutch home in which only the grandfather would sit. A Geburts-und Taufschein (birth and baptismal certificate) created with needlework on cloth was, indeed, most unusual. Pictured on the certificate, dated 1830, are birds, angels, vines with tulips, stars, and little cherry trees worked in chain, cross and other stitches. The child, Elizabeth Kepler, was born on October 9, 1776.

On the second floor, the museum has an exhibit of flax culture. The recollection of lovely blue fields of flax flowers, which look like the ocean, prompted Mr. Kulp to tell of the seven Swabians who saw a flax patch. They assumed that they were on the seashore, so they disrobed and dived in. Clarence operated many of the devices in this and other exhibits, his voice always indicating his respect for the culture of his ancestors and for the Pennsylvania Dutch today.

In the Folkart exhibit was Heinrich Kulp's bookplate, dated 1783, rewards of merit made in the Mennonite parochial school, and other Kulp memorabilia. The diary of a blue-dyer, Henry Kulp, of Montgomery County, was fashioned with a Pennsylvania Dutch double-headed eagle inside the front cover. Memories of a 19th Century industry, cigar making, were here: cigars, cigar molds, and cigar boxes. Two-hundred-year-old hand-split, red oak shingles with double-tapered beveled edges represented a Pennsylvania Dutch craft which is not so well-known today. The shoe and bootmaker shop also told its story of handmade boots and slippers.

A memento of an old friend, the Herbaria of the late Rev. Jacob C. Clemens was on display — rare plants that he and his wife, the late Hannah Cassel, collected in the Perkiomen Valley during the late 1800's and the early 1900's. The complete collection has more than three hundred examples. The Rev. Jacob Clemens served the Plains Mennonite Church, and his son, the Rev. Paul Clemens, was pastor of the Methacton (Worcester) Mennonite Church in Fairview Village. The impact of the lives of father and son continues to stir the hearts of their former parishioners.



Clarence Kulp confers with Kay Moyer Kriebel at Goschenhoppen Museum.

Our guide wears the garb of the Dunkards, and he speaks the dialect. Characteristically affable, he occasionally flashes a look of determination when controversial issues are raised. Conversely, when he is the forsinger (song leader) his expression is beatific.

The tour concluded with a stop at the pulpit from Mainland Union Church, built in 1813. The exhibits revealed not only the daily life of the Pennsylvania Dutch who have gone on, but also it was learned that young people operate these machines in exhibitions and fairs outside of the museum. The Goschenhoppen and Heckler farms are teaching young people the old crafts and values. Some have dropped out, but others have chosen to continue developing skills. Preacher Clarence Kulp has a vision for these young people, a vision in which Pennsylvania Dutch arts and crafts may coexist with modern methods and that Pennsylvania Dutch values of the past may be those of the present.

A versatile group, the Pennsylvania Dutch are represented in the field of printing. J. Howard Fenstermacher is such a Pennsylvania Dutchman. He and Edna, his wife, along with Edna's sister, Pearl Karschreck, talked enthusiastically about the dialect and about their childhood. Very few people spoke the dialect with J. Howard when he was young, but he learned quickly when he lived with the Mennonite family of Isaac Landis whose home was previously

close to the present gate of Graterford Correctional Institution. He had an Evening Bulletin photographer take a picture of the home before it was demolished. He remembers attending church with the Landis family — everybody attended church. Howard was considered a farm helper, whereas the Landis boy was considered Knecht (hired hand), but he earned the right to run a team for plowing. It was his job to take the horses to the blacksmith, enabling the farmer and the hired man to continue working. Horses were shod whenever necessary, but it was the custom to have horses shod in November with spiked, non-slip shoes to protect them from winter ice. He remembers that pitching quoits or horseshoes was popular when he was a child. He still pitches quoits, but horseshoes are a little difficult to find. The farmer catered to the horses and sent them to the particular blacksmith who could fit them properly, but occasionally, when a shoe was needed quickly, J. Howard took the horse to the nearest blacksmith. He says that if people die, "Why, so, but if a good horse dies, that's . . ."

While he worked on the farm during the summer, J. Howard went home to Collegeville on weekends, holidays, and for Institute Week. He never had bought presents for Christmas. He received rock candy and one orange, the only orange that he would have all winter. Gifts of money were spent upon clothing. He recalled that any child who had a bicycle had worked and paid for it. He paid for his, took good care of it, and no one else was permitted to use it. He also paid for his first car, a Chevrolet. If he wanted to go anywhere when he was a young boy, he went by trolley or rented a horse and wagon. Every hotel had a livery stable, and there were plenty of blacksmiths, a separate business, to care for the horses. To attend Wentz's Church on Route 73, it was a long trip by trolley from Collegeville to Trooper and around to the church, but with a horse and wagon, he could drive across county.

On the farm in Perkiomenville, Edna and Pearl had chores to do, one of which was to carry milk for two cents a day. They worked in the garden and helped with canning, preserving, drying, soap-making and chores connected with butchering. They had to clean the animals' intestines for sausage, and to this day Edna cannot eat pawns (scrapple).

The girls recalled having beloved pumpkin, stocking, and cornhusk dolls, for which their mother sewed clothing. Also, they had bean bags stuffed with sour cherry pits. Cherry pits were also placed in sugar bags to be heated for bedwarmers.

Edna was working in Schwenksville when she and J. Howard met. He was earning \$8.00 a week as an apprentice printer. He was advanced to \$10.00, then \$12.00, and finally, to \$25.00 a week when he became a full-fledged printer and reporter. When he

courted Edna, J. Howard had an old touring car, which led Edna to believe that the young man was rich. They were married in 1917.

As an apprentice, J. Howard found the work interesting. He spent three days learning commercial printing and three days working on the paper. Thus, he learned all aspects of local printing. When he had served his four years' apprenticeship with Mr. Moser, owner, editor, and publisher of the *Collegeville Independent*, he received a new suit and a raise. There was no written contract; the agreement was sealed with a handshake. J. Howard began working with *Independent* in 1922, and after Daddy Moser died in 1933, he ran the paper until it was sold to Levensood.



For a number of years, J. Howard wrote a column in dialect. A controversy arose concerning the spelling and pronunciation of Pennsylvania Dutch words, so the column was dropped. J. Howard says that the words from this area do not "gee-up" with words from the Allentown and Lancaster areas.

For the girls, one of their fondest memories is of their Dawdi (grandfather), Daniel K. Smith, who lived in the left side of the home. He purchased milk at the creamery and made ice cream for sale.

Proud of her ability to spell, Edna remembers walking to the Jones School with Pearl. Of course, when they had the opportunity, they accepted a hop to school in the milkwagon. When Edna was in sixth grade, the family moved to Schwenksville, and she attended "Mine Hill Academy" for a year. Pearl, "the baby," attended Schwenksville High School to the ninth grade.

Edna commented that on a trip to California, they talked with people in a restaurant who asked where the Fenstermachers lived in Pennsylvania. J. Howard, in answer to Edna's query about how strangers could identify them, said that anybody who talks to Edna can tell she is Dutch. She does not think they sound very "Dutchy," but they do, indeed, have a charming and distinctive Pennsylvania Dutch accent.

J. Howard has a Markley Family Bible in which the family vital statistics were kept. He says "It's

a wonder the Germans didn't all go blind with the old German text."

Josiah Markley, J. Howard's grandfather, deplored his grandson's inability to read German. He often read German from the Bible to give the boy the beautiful sounds of the language. That he regards his family highly is evident in his ongoing research into his Markley ancestors.

Normal household work continued during the interview. Dress was casual, the conversation spirited, for J. Harold, Edna, and Pearl are wont to speak out. They are proud to be Pennsylvania Dutch and happy, for the most part, for the paths their lives have taken. As Edna said, "I think the olden people in olden times were happier than the people are now."

Dare to Be Brave, the story of Robert Pfeifle, reform mayor of Bethlehem from 1930 to 1950, as told by Jean Pfeifle McQuade, his granddaughter, reveals a value system which many Pennsylvania Dutch espouse and which was inherited by his granddaughter. An enthusiastic lady in her early forty's, author McQuade is compelled to talk about Mayor Pfeifle's accomplishments. This Pennsylvania Dutchman dared to attack the political arena armed only with truth, a sense of responsibility, and a desire to establish reform in the city of Bethlehem.



Jean Pfeifle McQuade and sons Jim and Bob examine her book. *Norristown Times Herald Photo*

As is so often true, Bob had to leave school in Philadelphia when he was twelve years of age in order to help support the family. Before moving to Philadelphia, where he remained until he was twenty-one, his family resided in Lansdale from Bob's eighth to twelfth year, and previous to that, they lived in Ridge Hill, near Quakertown. When he was fifteen, his father insisted that he learn blacksmithing, much against his will. Later, Bob became a carpenter, work which was much more to his liking. From Philadelphia he moved to Quakertown and helped build the Quakertown Railroad Station. His next move was to Bethle-

hem where he worked as an itinerant carpenter. In 1905, he went to business for himself. His neat and complete records have enabled Author McQuade to include very interesting material in the book. In 1904, he kept a notebook of his wages and expenses. Wages for three successive weeks were \$5.50, \$7.00, and \$5.00. Room and board was \$4.75 a week, necessitating a very tight budget. He traveled from door to door doing odd jobs, and by the time he retired he was a wealthy man, having constructed more than six hundred houses, churches, theatres and other buildings in Bethlehem and environs.

His first act after assuming office as Mayor of the city of Bethlehem, in 1930, was to appoint the Rev. Fred Trafford as Superintendent of Police. Bob personally checked on police behavior. He enlisted the aid of the FBI and was appalled at what he learned from the report. In an address to the police, he advised them to follow his instructions or be dismissed from the force. Very shortly he rid Bethlehem of vice, gambling, and narcotics. Then he went after the source of the crime. He invited Mr. Van Billiard to organize a boys' club in 1930. This, he hoped, would take the boys from the streets and give them something useful to do. He knew the boys were vulnerable and he sympathized with them for he, too, was as vulnerable as any other politician. He had lost most of his money in 1929 when the Stock Market crashed, and he had only his salary as Mayor.

Seven years ago, a reporter was looking through the files of the *North Penn Reporter*, and on June 30, 1971, wrote an article about what Bob had accomplished in Bethlehem. At that time, 1930, Lansdale claimed Bob as a hometown son. Mr. Walton Landes, who was Principal of North Penn High School in Lansdale, and who was a neighbor of the McQuades, called Jean's attention to the article. She phoned the reporter, who asked for a picture of Bob and for further information. Jean complied, and a second article was published in the paper. Later Jean developed a vision of a completed work of the achievements of Bob Pfeifle, who, to his granddaughter, is the symbol of innumerable, unchronicled men who have "dared to be brave." Frank Orpe, a retired newspaperman co-authored the book with Jean.

The title of the book was given to Jean by her high school English teacher, Miss Crow, to whom Jean submitted a script. Miss Crow, a minister's daughter, found the hymn, "Dare to Be Brave," in a hymnbook dated 1899 given her by her father. Jean responded to the title, seeing it as a symbol of Bob Pfeifle's values. Thus, *Dare to Be Brave* became the title of the book.

Jean recalled that Pappy was warmhearted toward the needy and the aged. He habitually stopped to talk with the elderly to give them a word of encourage-

ment. He gave of his personal funds money for rent, for shoes for children, and for many other needs. As warmhearted as many found him to be, he could also be very firm. Speeders were excused for the first offense, but if a driver erred a second time, his tires were painted yellow inside and out. Asked to "fix" a parking ticket, Bob placed the offender's dollar in the proper till and then gave him two tickets for a show. It was Bob's way of showing mercy without making a travesty of justice. His vision for the elderly did not materialize during his lifetime, but thirty years after he traveled to Washington to speak in behalf of the elderly, the Robert Pfeifle Homes for Senior Citizens, one level, with little gardens and porches, were constructed in Bethlehem. A labor of love, *Dare to Be Brave*, is a title which aptly applies to both grandfather and granddaughter.

"There aren't bargains at auctions anymore like there used to be." Thus, Betty Levengood introduced the discussion of antiques then and now. She confided that she paid seventy-five cents for a little table forty years ago; today it is recognized as an antique. Beginning four decades ago as a newly married couple, they learned the intricacies of the world of collecting and are today recognized as connoisseurs. They have recently returned from western Pennsylvania and were amazed at the junk offered for sale and the high prices paid.

When Paul first began to publish *The Independent*, money was scarce. He attended Forrest Moser's sale beyond Schwenksville, where he purchased two prints for twenty percent of his income — \$5.00.

Paul's family was Swiss, from Zurich, and it followed Pennsylvania Dutch customs, especially with food.

He remembers his grandmother's wonderful garden. The children had to work hard, and nobody received an allowance. They had so much fun, however, that they did not know they were poor. On one occasion when Paul had thirty-five cents, he spent his money on apples-on-a-stick and became ill. His father, who kept a general store in Pottstown, was not in favor of Paul's going to high school, and it was with great difficulty that Paul gained permission. Later, when it was time to attend college, Paul bargained with his father. Dad finally acceded, but only on condition that Paul attend Ursinus College. He also hitchhiked home to work in the store on weekends.

Betty's family, the Kuglers, came from the Palatinate. They did not observe Pennsylvania Dutch customs closely, but when she married Paul, Betty learned to eat and enjoy Pennsylvania Dutch food. In her family, nothing was thrown away. As Betty said, "They made do. Look how they took their old dress material and made the quilts. It was only a by-product. Isn't that right. They took old material and made rag rugs." Although food was not processed in her



The late Jacob Medinger, potter, of Neiffer, PA, at his wheel.

family home, today Betty dries and preserves fruits and vegetables.

Paul noted that the Pennsylvania Dutch bought inexpensively and sold high. He cited a sale for a Pennsylvania Dutchman at which a \$6 item sold for \$600.

Paul and Betty are following the Pennsylvania Dutch custom of providing for their children. They purchased and stored fine furniture over the years, and when their son married, he needed to purchase only a few articles. Now the Levengoods are saving for their grandchildren. They have given instructions that certain pieces are to be treasured and handed down through the family. Their stories indicate that they have learned and practiced the values learned in their Pennsylvania Dutch homes, and now they are passing these values on to the younger members of their family.

The Pennsylvania Dutch people chosen for the interviews have varying occupations and lifestyles. How, then may the nature of the Pennsylvania Dutchmen be ascertained? What are their values, and is there a Pennsylvania Dutchman who most nearly approximates the definition? Certainly they are hospitable, for all welcomed the interviewers into their homes or in the places in which the interviews were held. They are hardworking and methodical as evidenced by their willingness to research and develop their special interests. They wore their working clothes and carried on the busi-

ness at hand while the discussions progressed. Their concern and their plans for family and others indicate foresight. Ingenuity has developed self-assurance. Some are more earthy than others, but all enjoy life and a good joke. They do not lack courage, for they are outspoken and not in the least fearful of assuming and fulfilling their responsibilities. They are *wunnerfitzig* — they want to know everything. The Almighty is central to their homes. The nature of the Pennsylvania Dutch, then, is their Pennsylvania Dutchness. Perhaps their Pennsylvania Dutchness may be distilled when it becomes clear that the term persistence includes the aforementioned characteristics.

Of Pennsylvania Dutch values, truth is of prime importance for these people are exact and they strive to document what they say. Their word is as strong as a written contract. They value their culture and their folklore for these are the strength of the group. Music, games, and socials restore them for the needs of their daily work. Land and the strength to make it prosper are deep in the minds and hearts of the Pennsylvania Dutch. Of greatest value is their love for the Almighty and for his direction in their lives.

Children were assigned chores in the Pennsylvania Dutch home, barn, and field. The elder cared for the little ones and were responsible for work in the home. Others tended the animals, and many were assigned to weed rows of vegetables. Boys and girls learned the dialect directly from family conversations or indirectly as they listened to information not intended for little ears. Parents generally encouraged the children to learn. While parents were strict, they were also devout, leading their children to love the Almighty by their own example. Most Christmas and

Easter holidays were festive times, but children did not receive expensive gifts. There would be candy, clothing, and an orange, sometimes the only orange for the year. If they received money, it was used for clothing and other necessities. Children also enjoyed harvest-time activities such as corn husking. Most Pennsylvania Dutch families earned their living from the land and did not have much money to lavish on the children. The children, however, had so much fun that they did not realize they were poor.

Of those who have shared their stories, either personally or through a loved one, is there one who may be the essence of the Pennsylvania Dutch? Certainly, each exemplifies the characteristics and holds the values in varying degrees. The citation of one individual does not suggest that others have not, in the past, or will not, in the future, be regarded as a symbol of the Pennsylvania Dutchman. Again, this is one individual's opinion drawn from observing a small group of Pennsylvania Dutch people. Other observers may consider different aspects of the group and interpret differently. Accordingly, the member of the group who devotes almost full time to the development of Pennsylvania Dutch arts and crafts, who cares for the collection of memorabilia, who wears the garb appropriate to his religious group, is the Rev. I. Clarence Kulp. He is preacher, teacher, and scholar, and his writings are proof of careful research. A private person, he, nevertheless shares his thoughts and visions for the Pennsylvania Dutch. If his vision becomes reality, the culture of the Pennsylvania Dutch people will persist and continue to enrich those who are wise enough to adopt Pennsylvania Dutch values for themselves.



“Prim” and “Proper”
 Surprised themselves,
 And each other,
 By stumbling into an embrace.
 Before they painfully withdrew
 To Prim and Properhood again
 Each had joined the human race.

— Alfred L. Creager

This great granite monument
 Fifteen feet high
 Occupying a central prominence
 Above all the surrounding humble stones
 Weighs heavily on the dust
 Of a simple Mennonite preacher.

— Alfred L. Creager



MIZ UKRAINI: “We Are From the Ukraine”

By Joyce Demcher Moran

In these few pages, I try to express the feelings, courage and spirit of an immigrant. The account is divided into two parts: one is a personal narrative derived from interviews with the Demchers, my grandparents, in 1966 and 1967; the other part is background of historical fact. I have integrated both accounts attempting to be credible, timely and accurate.

“It has been thirteen days now since the ‘Patoria’ has come from Hamburg. Tomorrow I will be in America, so far away from my home in Sanok. My sister was to come with me, but she has been stopped three times now because of the specks in her eyes. I will be glad to get to New York; the trip was rough and I do not feel so well — they say I am seasick. I will make my money in this rich land and return to the Ukraine. When I get a job, I must send my money home. BaBa sold her chickens so I would have money to come — now, she will have no eggs to trade for sugar . . .

I need someone to help me, I must find a way to the Mahanoy Plane in Pennsylvania. I have relatives there. I feel so strange among these people — they are not like me. I have only a small bag and my two hundred dollars; they say my two hundred dollars is only worth eighty here in America . . .”¹

The name “Ukraina” was first recorded in 1187; it was applied to the provinces of the kingdoms of Kiev. Its land embraces 384,996 square miles; ethnographically, it is from three to four times the size of Great Britain, and in Europe is surpassed in size only by Russia. Its people are Slavic, but differ greatly from the neighboring Poles and Russians, having their own highly developed language, literature, and cultural institutions. Due to its strategic location, the Ukraine has been subject to numerous divisions and influences. At times, the Ukrainians were pressured to deny their nationality; at times, the Russians prevented the Ukrainian language in written form, or at large gatherings. They claimed the Ukrainian language as a Russian dialect and the Ukrainian people as Russians.² Regardless of these attempts, the Ukrainian spirit could not be crushed. However, this condition of constantly living under foreign regimes made many Ukrainians anxious to seek a freedom and a homeland elsewhere.

The rumors about America sounded unreal — too good to be true. The Ukrainians were impressed mostly by the reports of high wages and steady employment. At home in the summertime they would have to work a whole day of fourteen hours for twenty-five to thirty-five cents, while in America a laborer would earn as much per hour.³ They also learned that in the United States it was possible to acquire free homestead land; and then, too, news spread throughout the villages about American freedom — religious toleration, educational opportunity, social equality, non-compulsory military service, and opportunity to improve one’s self. If all the stories were true, surely America was the “land of promise” for weary and oppressed people. At first, a few brave pioneers emigrated to the United States; soon letters returned with good tidings and money for relatives. Occasionally, a man would go back to collect his belongings and his family and return to America. This convinced the people that the stories about America were true.

Migration agents, some Jewish, did much in persuading the Ukrainians to come to America. They were steamship agents and money lenders and made profits on these immigrants, often times causing (or being blamed for) suffering and hardship of the migrants. Ukrainians who felt they were victimized wrote articles and warnings in *Svoboda* against these “Judas Iscariots with the convincing arguments.”⁴ At one time, the Austrian government tried to prevent and crush the massive emigration, but the steamship agents, members of the Hamburg-American and the English Cunard lines, bribed officials and got emigrants.⁵ In spite of all the dangers and hindrances, the exodus from the Ukraine was to take place.

It is impossible to say who was the first Ukrainian to come to the United States. The first definite traces were in Alaskan settlement and exploration of Northern California in the 1840’s. Ukrainians volunteered for Union army service during the American Civil War. It might even be said that when the Russians first visited California in 1769, they included Ukrainians. However, the emigration from the Ukraine to the United States seems to fall into three periods. The first was from about 1870 to 1899; this represents the beginning of mass migration and great development.⁶ During this period the United States immigration records were

kept only about the countries from which the immigrants came and not of their nationalities and ethnic backgrounds. Therefore, the Ukrainians were listed in American records as Russians, Austrians, or such, according to the country which issued their passports. Thus, it will never be known how many Ukrainians came to America during that period. The second period begins after 1899 and extends to 1914. It was during this time that Ukrainian immigration increased by many thousands every year until it reached its highest mark in 1914 — a total of 42,413.⁷ The third period comes after 1914, when immigration was greatly reduced by the World War. In the early twenties, it was revived for a short time; but the strict new American immigration laws and the application of these laws to the Ukrainians almost completely put an end to their coming to the United States. Because the immigrants were not recorded by the American immigration officials according to their nationalities before 1899, and because the Ukraine was not an independent nation, the Ukrainians did not have their own quota under the quota law of 1924, which allows yearly admission of only two per cent of the total number of a nationality present in the United States in 1890. Thus, during the years 1931-36 a total of only 587 Ukrainian immigrants were admitted, an average of 96 per year.⁸ Many of these "Little Russians" had planned to come to America to make money and then return to their homeland. From records available, it appears that only about ten per cent ever carried out their plans.⁹

"I came by train to Helena's house; I am glad to be here. I have made many new Ukrainian friends; they are here to make money too. Most of them work in the mines; I must soon get a job. Last night I recognized a man's face, he seemed happy to see me. At first, I did not know him, but then remembered him as a boy from home. Nicholas and I had played together when we were younger, but he had been gone from Sanok for many years. We talked together for most of the evening, and he told me many things about the United States. We both missed home; I especially thought about the large clay stove which I could lie on. I would help my brothers gather the wood and then wait for the top to get warm. Even Alec could fit, and he was almost six feet tall . . . Helena and I argued again about my going to Philadelphia for a job. She says I am only sixteen, much too young and unaware to go to the big city. Around here, I am sometimes expected to do the housework and watch the children, but I get no pay. I can find no job and the city would give me a better chance . . . Helena will be proud of me.

I found a job with a Jewish family. I was very lucky. They hired me right after I applied. I am to clean the house, all nine rooms, and I must sometimes watch the children. I will be paid \$1.50 a month plus my room and board; if I am there till next year, I will

get four dollars a month. I will look for another job too . . . The little Jewish girl, Rona, calls me "Ankie".

I have taken over more household duties now. I learn English mostly when they teach Rona new words — I have learned many foods and household items. Rona often shows "Ankie" what is what . . . I need new clothes — my clothes from home do not belong here. The Jewish wife gives me things to wear. I will make some new clothes and embroider them . . ." ¹⁰

These Ukrainian people were not very well-educated. Of the immigrants, about fifty per cent were illiterate, and even fewer had any kind of technical knowledge. Hence, the newcomers were part of the flood onto the American industrial scene of unskilled labor. Many had come from the Donbas, the heart of the Ukrainian mining region.¹¹ They had to seek jobs of which they were capable; the majority of them chose the coal regions of Pennsylvania. Only about ten per cent were ever involved in farming. Pennsylvania was not the only state where the Ukrainian miners settled, nor was coal mining the only type of mining. A considerable number went to Ohio, West Virginia and even to Texas; they mined iron ore and other minerals as well.¹² The miner's wife had a hard life with which to contend.

When she came to America and a mining village, she was, as a rule, young, healthy, and not infrequently good looking. After several years' residence in her adopted environment, her health was depleted, and she was, in some cases, aged beyond recognition. She cared not only for her husband and from three to ten, or even more, children but often for roomers and boarders also. The miner's wife alone had to do all the housework: washing, cleaning and cooking for ten to twenty people.¹³

Since there were many more Ukrainian men than Ukrainian women, the latter quickly married and had jobs as housewives. However, those not so fortunate sought work in the factories or preferably doing housework.¹⁴ Often times in Pennsylvania, they began in the position of servant. "Poverty and meanness were their portion in America."¹⁵

Besides the miner, laborer and farmer, Ukrainian immigration did add some business and professional men to American society. Individual enterprises include as many varieties as one would expect to find in an American city. Most popular were the tavern and grocery stores. One of the most successful and widely established businesses of the Ukrainian Americans was that of window-cleaning. One clergyman said that the window-cleaners were the most prosperous members of his parish.¹⁶

"I like my new job, but do miss my Ukrainian friends, and Helena is always worrying about me. I suspect I will return to the Mahanoy Plane; Helena's husband, John, and Nicholas will be coming to Philadelphia and I will return with them. I have made close friendships with two Polish girls here. They keep warning me about leaving with these two men, but I

assure them I am safe. Before I left, they gave me farewell presents — a bag of potatoes and a bag of peanuts . . . I have stayed and helped Helena; she is getting old. My English is progressing very slowly; there are so many Ukrainians here that I get little chance to learn English . . . My time would go slow if it were not for my friends and Nicholas . . . Today Nicholas told us he would be moving to an area known as Forrestville; he had a good job offer in the mines and wishes to try his luck. We will sure miss him . . . Nicholas and I shall get married . . .



Nicholas and Anna Demcher, Wedding Day, 6 February 1913.

It is so different now that I have my own home to keep. I bake my bread in an outside oven with several other women; and we make our soap together on the weekend. I like where I am living, but the house is so cold . . .

We have opened a little store in the front room, and have taken in two boarders. We are saving up this extra money to return to the Ukraine . . . I was so relieved when the war was over, not so for myself, but for those back in Europe . . .

Oh, this sickness is wicked; they send a doctor to check on us and a black cart to pick up our dead. My husband lies sick in bed and my first born is dead . . .”¹⁷

It took almost a score of years for Ukrainians to start to organize societies of their own, but once they had begun, there was an organization for almost every group of immigrants to come. Among the most numerous organizations and the most important are those known as the benevolent societies, the so called “mutual aid associations.” The largest and most important of these is the Ukrainian National Association, a fraternal organization with a membership of 75,000 in 1960, assets of twenty million dollars, a daily newspaper, a full Ukrainian printing press for publishing books, leaflets, etc., and a philosophy which supports the Ukrainian national movement in the free world as well as in the Ukraine.¹⁸

Another type of organization is the UCCA, The Ukrainian Congress Committee of America. It was founded in 1940 in Washington, D.C. Its purpose is to make known the Ukrainian cry for freedom and to

encourage the Ukrainian spirit to remain strong. It is a nationwide organization of about two million American citizens of Ukrainian background and origin. One of the most important channels towards its objectives is through the publications: *The Ukrainian Quarterly* and *The Ukrainian Bulletin*, and books and pamphlets concerning the Ukraine. The UCCA is also responsible for the establishment of the Ukrainian section of the “Voice of America”, the recognition by the U. S. government of Ukrainian nationality in the U.S. population census, and the like.¹⁹

There are numerous other organizations such as: The L.V.U. (League for the Liberation of the Ukraine), The Ukrainian Women’s League, and The Ukrainian Workingmen’s Association. There are youth groups as well; perhaps the best well known is the Ukrainian Youth League of North America. There are various local organizations and clubs; all are striving to keep the Ukrainian spirit and nationalism alive in a foreign country.



A recent issue of “Svoboda”, the Ukrainian Daily.

The beginning of the Ukrainian press in America was not an easy one. In the first place, it was hard to buy Ukrainian type face print since the Latin alphabet is not used. Ukrainians had no connection with any large news-gathering syndicate, but had to take it from the American press, which made it both second-hand and a week late. American papers depended mostly on advertising for income; Ukrainian had little, if any, advertising. The financial burden then rested on subscribers and readers.²⁰ There grew to be as many publications as organizations, many of them shortlived. One of the oldest and still existing Ukrainian papers is the *Svoboda*. *Svoboda* means liberty. It has the largest circulation and has remained the most popular of all. It is written in English, Ukrainian, and even some Russian.²¹

“The store has grown much larger and so has my family; I now have two sons. Nicholas and I are waiting for his brother to arrive. Michael was not admitted to the United States, but was accepted into Canada. He has unlawfully crossed the border and is presently working his way here from New York. Nick

is anxious to see him, he should have news from the Ukraine ... Michael has come ...

Nick has not been the same since the flu epidemic; his health is poor, and he is weak. In Europe, the people are healthier; we had no doctor but took care of ourselves. In winter we did not dress so carefully as the people do here, and we did not have as many colds either. Boys would take to skating in their bare feet. If someone was sick, we made our own medicine. For a sore throat or cough, we would cook straw in water and add some sugar. If it were a more serious ailment, we would use peeled willow tree branches, cooked in water and again sweetened with sugar. I think I will make some of my own medicine; the old doctor's does not help him ...

Nick is very ill, we have used our savings, and without Michael I would be lost. Michael supports us all; he has ideas to make money, but I am not in favor of them ... I have thought over Mike's plans carefully; and since I have little choice, I will go along with them. Next week, we will make moonshine and wine ...

Nick is much better now and has been persuaded by Mike that we are doing the best thing. There is a small building down the street, and Mike want to open a tavern there. He will persuade Nick ...

We have had prosperous times, even though our stills were smashed and our cellars destroyed. We have just started again until the next time. This prohibition cannot go on; the law is just broken and made little of ..."²²

A large majority of the Ukrainian immigrants in the United States came from the western provinces of the country that recognized the pope as its religious head; consequently, they had been known as Catholics. But because they still enjoyed the old religious rights, services in the Old Slavonic, and their clergy married, they officially called their religion Greek Catholic.²³ That has caused some confusion in America, and numerous Americans have considered these people as Greeks. Although often without a basic knowledge of Christianity, the immigrants were very religious. Their religion had mystic qualities to the point of superstition. An immigrant removed his hat while passing in front of the church; he often on such occasions crossed himself likewise. The church had a deep significance in the life of these people.

During the first few years of Ukrainian immigration to America, before the Ukrainian churches were organized, the religious life of these people was starved. Though they hated to attend the churches of their historic oppressors, the Poles, in many cases their religious needs impelled them to do so.²⁴

In 1884, the Ukrainian church-building period began. The expenses of these churches proved to be one of the heaviest social burdens borne by the Ukrainian people.

When they felt able and ready, they brought over their priests from Europe. The clergymen were looked up to by the immigrants, not only for religious instruction, but also for social leadership. Indeed, the church was not only the center of cultural development but also the center of social activity for these people. The parish libraries were established; concerts and amateur plays were presented in the church halls. The church would have picnics, choruses, orchestras and even social organizations. Church schools were held in the afternoon after the dismissal of public school; they taught the children to read and write in Ukrainian, and religion.²⁵



Nick and Anna and the family.

"Mike must leave us; both he and Nick think it is best. It has happened so suddenly. I feel that something bad has happened, but I know not what, and they refuse to say anything. He will return to the Ukraine; I almost envy him. Nick does not mention returning anymore; he is so settled here. It will not be the same without Mike. In the Ukraine, he will be a wealthy man. My next child will come in August; if it is a son, we will name him Michael. Nick and I have been working hard. He wants to build a new house and that would take all our savings. I should give up hope of returning to the Ukraine. Nick talks of our becoming U.S. citizens, and the children must know as much English as Ukrainian — maybe, it would be best to stay here. Our new home is finished and so beautiful. Mike wrote and told us of the new home he built, just like an American home he said ...

I do like it in America and am so proud of my new home. Perhaps Nick and I should become some of those people — naturalized citizens ...

The times are rough; I am glad we built our house when we did, for now we could never afford it. We have four children to feed, and soon there will be five. They are good children; we have given their beds out to boarders and the children must all sleep together. They do not complain; I think they might enjoy it ...

There is trouble in Europe. Hitler is the cause of it all. It will be nothing new for the Ukraine, but my people will suffer again. My oldest son, Francis, is in the navy, but he is safe on an island in the Pacific Ocean.

Now the United States is in the war — another World War. The people are no longer poor, they are all making money. Some do not even care that there is a war in Europe as long as they are safe and becoming rich. Some may lose their sons, but even these cannot feel the tortures of war. They at least can grieve in a warm home among the other memories of their families. The Europeans no longer have homes and the members of their families are lost in the wandering masses. These Americans do not know what war is really like; their business booms and costs them men ... Victory has come ...”²⁶

Ukrainians have traditionally been especially talented in the field of music. The wealth of the Ukrainian music lies in its thousands of folk songs. Every aspect of their life is expressed in song. There are many well known Ukrainian Choirs and Choruses. Their sense of rhythm is not limited only to song; they have folk dancing groups also. The one hundred member Ukrainian Dance Company which had performed at the old Metropolitan Opera House in the early sixties was applauded. The Tamburitzans, specialty folkdance and choral group composed of scholarship students at Duquesne University since 1974, are perhaps best remembered for Ukrainian numbers.

“We hear nothing from our families now. We send them things, but we do not know if they are ever received. My youngest sister has come to America; she has brought me news, none of which was very pleasant. I suppose I will never see the Ukraine again; I would rather be free.

I had a letter the past week [1967] which said my mother was still alive and would receive packages and money through a certain address. I have not heard from my mother for twenty years now — she would be 98 — what am I to believe?

January 7th is coming fast and we have much to prepare for St. Nicholas. All the children and grandchildren will be here for Christmas Eve supper. Nick has gone for the straw for under the table and I must get the rest of the food ready — mushroom soup, prunes, rice, sauerkraut soup, perogies, pea soup, and oh yes, we must take the bread to be blessed.

Church is the same here as in the old country, but more elaborate; and what was a penny for the collection has become a dollar ... Christmas is here, a joyous holiday; the Ukrainian Choir will come to sing carols later ... The winters are short now, the time goes so quickly. Soon we will be making pysanky (decorated Easter eggs). We cannot do as well as we did before; our hands are not as steady and our eyes are not so keen ...”²⁷

Ukrainians celebrate holidays as holidays should be celebrated, whether it is the annual “Ukrainian Day”

picnic sponsored by the church, or “Shevchenko Day” which is the birthday celebration of the great Ukrainian poet.²⁸ Christmas and Easter are times to remember. The Christmas Eve supper gives you both humility and splendor. The table, with a layer of straw upon it, is covered by a white tablecloth and the only light is made by candles. There are various courses, and with each course, a toast. And after the meal, everyone must crack some nuts. Easter has its own sensations of gaiety, rejoicing, and inspiration; and we must not forget the pysanky, the beautifully decorated eggs of the Ukrainians.²⁹

I have celebrated these holidays with the Ukrainians, and in their celebrations is something we Americans do not have. It cannot be described, but only felt, a kind of simple truth, possibly the remains of a simple peasant background. Whereas our Christmas has become a tree and presents, and our Easter, a bunny and basket, the Ukrainian holidays are mostly made of intangible feelings.

“All our children are married now, and we do not work anymore. Nick reads *Svoboda* and I sit in my chair and reminisce with my childhood memories. We have grown old in this United States of America. I have many joys and sorrows here. I’ve seen America grow, watched its cities boom, and its depressions kill. I’ve enjoyed its beauty and freedom. If I had to chose, would I be an American or a Ukrainian? I do not know ...”³⁰



Nicholas and Anna Demcher, Golden Wedding, 6 February 1963.

Epilogue

Anna died June 20, 1971, in front of her kitchen stove where she had spent many hours of her life happily preparing meals for her family.

“Nick sat reading his *Svoboda*. It took him longer now; he was 88 years old and would grow weary easily. His head would bend downward, his eyes partially closed — relaxing, perhaps even suspecting that he would soon join Anna ...

He died five days later, on July 23, 1978.”

Six of their eight children are still living; their descendants keep growing — fifteen grandchildren, ten great-grandchildren. Into the melting pot, they have given teachers, electricians, factory workers, musicians, business executives, secretaries, church leaders, professionals in law and medicine, and many other fields of endeavor. Ages range from 7 months to 64 years; most live in Pennsylvania, New Jersey, or New York. Their lives have interwoven with the masses of other immigrants to form the weave of American Society.

Anna and Nick's family could represent many of those who entered our great country seeking a new "life, liberty, and pursuit of happiness", but while they achieved what they came for they gave in return, perhaps far more, for they gave us the American people.

Endnotes

- ¹Interview with Anna Demcher, Forrestville, PA, December 29, 1966.
²Lancelot Lawton, "The Ukrainian Nation," *Contemporary Review*, Vol 148 (1935), p. 433.
³"Emigration Conditions in Europe," *Senate Documents*, quoted in Wasyl Halich, *Ukrainians in the United States* (Chicago, 1937), p. 13.
⁴*Svoboda*, quoted in Halich, *Ukrainians in the United States*, p. 17.
⁵*Ibid.*, p. 18.
⁶Oscar Handlin, *This was America* (Boston, 1964), pp. 470, 521.
⁷*Annual Report of the Commissioner General of Immigration*, quoted in Halich, *Ukrainians in the United States*, p. 12.
⁸Reports of U.S. Department of Labor, Immigration and Naturalization Service, quoted in *Ibid.*
⁹*Ibid.*, p. 147.
¹⁰Interview with Anna Demcher, December 29, 1966. See also observations in Handlin, *This was America*, p. 470.
¹¹Stephen Rudnitsky, *Ukraine, The Land and Its People* (New York, 1918), p. 203.
¹²Carol Wittke, *We Who Built American*, (New York, 1940), pp. 429-430.
¹³Halich, *op. cit.*, p. 32.
¹⁴Charles Wagley and Marvin Harris, *Minorities in the New World* (New York, 1959), p. 206.
¹⁵Cecyle S. Neidle, *American's Immigrant Women* (Boston, 1975), p. 102.
¹⁶Halich, *op. cit.*, pp. 62-63.
¹⁷Interview with Anna Demcher, December 29, 1966.
¹⁸Michael Terpak, "The Monolithic Myth of the USSR," *Vital Speeches of the Day*, Vol 26 (March 1, 1960), p. 315.
¹⁹Walter Dushnyck, "A Quarter of a Century: Jubilee of the Ukrainian Congress Committee of America," *The Ukrainian Quarterly*, Vol. 21 (Winter, 1965), pp. 293, 295.

²⁰Halich, *op. cit.*, p. 118.

²¹Interview with Nicholas Demcher, Forrestville, PA, December 29, 1966.

²²Interview with Anna Demcher, December 29, 1966.

²³Wittke, *op. cit.*, p. 429.

²⁴Halich, *op. cit.*, p. 97.

²⁵*Ibid.*, p. 107.

²⁶Interview with Anna Demcher, December 29, 1966.

²⁷*Ibid.*

²⁸Halich, *op. cit.*, p. 129.

²⁹Wasyl Luciw and George Wynnysky, "The Ukrainian Pysanka and other decorated Easter Eggs in Pennsylvania," *Pennsylvania Folklife* Vol. 21, No. 3 (1971-72), pp. 2-7.

³⁰Interview with Anna Demcher, December 29, 1966, January 1, 1967.

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THE Ukrainian Weekly

ENGLISH-LANGUAGE WEEKLY EDITION

VOL. LXXXV
No. 183
THE UKRAINIAN WEEKLY
SUNDAY, AUGUST 27, 1978
25 CENTS

Ukrainians in the U.S., Canada to mark 45th anniversary of great famine in Ukraine

Set October 22 as Day of Mourning Appeal to the

The English language edition of the "Svoboda".

PENNSYLVANIA GERMAN ASTRONOMY AND ASTROLOGY

By Louis Winkler

*Research for this manuscript was supported in part with a Fred Harris Daniels Fellowship from the American Antiquarian Society.

General Features

German language almanacs were printed in Pennsylvania for more than two centuries, from 1731 to the early twentieth century. The Appendix to this article is a compilation of approximately 1,400 almanac issues which were inspected, listed from repository card catalogues, or taken from Drake.¹ The three repositories² used in this survey which have the richest holdings on the subject were the American Antiquarian Society (Worcester, Mass.), Schwenkfelder Library (Pennsburg) and Historical Society of Pennsylvania (Philadelphia), each holding about half the entries in the Appendix. Another group of repositories with holdings amounting to 20-30% of the listing in the Appendix includes: Library Company of Philadelphia, German Society of Pennsylvania (Philadelphia), Juniata College (Huntingdon), Pennsylvania State University (University Park), and Balch Institute (Philadelphia).

Certainly the listing of almanacs in the Appendix is an understatement since many gaps are evident in series, and isolated titles exist. The greatest understatement may even be from the late nineteenth and early twentieth centuries since the cutoff dates for Drake and the American Antiquarian Society are 1850 and 1877, respectively. The only repositories with any strength in this most recent period are the Schwenkfelder Library and German Society of Pennsylvania.

Continuous series of almanacs started to appear in the eighteenth century, first in Germantown and Philadelphia, and then in Lancaster and Reading. During 1739 in Germantown, Christopher Saur Sr. started perhaps the most outstanding of all the German language almanacs, the *Hoch Deutsch Americanische Calender*. Then in 1747 in Philadelphia Benjamin Franklin printed *Neue Eingerichteter Americanischer Geschichts Kalender*. This title was also printed by Antony Armbruster, Gotthard Armbruster, and John Boehm with Benjamin Franklin, and sometimes by the Armbrusters alone. By 1776, Lancaster had a continuously appearing almanac, *Gantz Neue Verbesserte Nord Americanische Calender* printed by Francis Bailey and continued by Jacob Bailey. This almanac was further distinguished with an elite set of calculators including Anthony Sharp and David Rittenhouse.

Reading's series started in 1798 with Gottlob Jungman's *Neuer Hauswirthschafts Calender*.

Among the titles which lasted the longest and adhered to the traditional, square almanac form are *Neue Americansche Landwirthschafts Calender*, started by Johann Ritter, and John Baer's *Neuer Gemeinnützige Pennsylvanischer Calender*. Both these popular series expired about the time of World War I. Although relatively short lived the almanac series last to expire was *Familien Kalender*, printed into the 1930's by the Mennonite Publishing Co. in Scottdale. This almanac employed L. J. Heatwole who was the last of the line of traditional calculators started in Reading by Carl F. Egelmann and continued by Lawrence and Will Ibach.

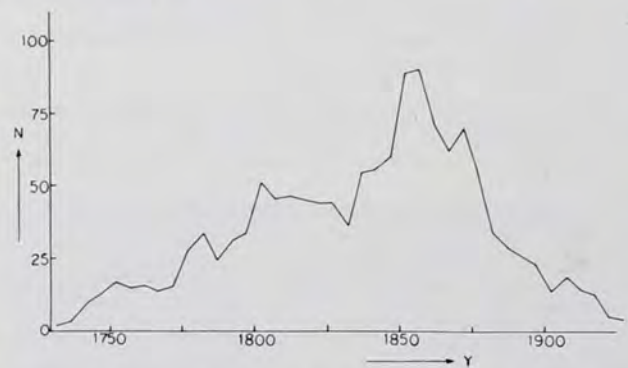


Figure 1: Number of German Language almanac issues per five year interval plotted against years.

Figure 1 is a tabulation of the number of almanac issues listed for five year intervals. The peak exhibited in the 1850's is coincident with the period during which America's most prolific almanac contributor, Egelmann flourished (1823-1863). However, the peak is exaggerated because there is an artificial proliferation of issues of *Stadt und Land Calender* and *Illustrierte Calender* where distinction between printer and publisher is not always possible. Further, the cutoffs introduced by Drake and the American Antiquarian Society enhances the peak. The heyday period from the 1830's to the 1870's includes three of the four almanac series with greatest longevity: *Alte Germantown Calender*, *Americanischer Stadt und Land Calender* and *Neuer Gemeinnütziger Pennsylvanischer Calender*. *Alte Germantown Calender* is the successor to *Hoch Deutsch Americanische Calender* while *Americanischer*



Figure 2: Cover of "Hoch Deutsch Americanische Calender" (Courtesy of Rare Book Library of the Pennsylvania State University.)

Stadt und Land Calender is the predecessor of *Stadt und Land Calender*. The only almanac series which appealed to handicrafters in its title *Neue Calender für die Bauern und Handwerker*, was quite successful doing its heyday, too. The second prominent feature of Figure 1 extending from the 1770's to 1830's corresponds to a period of growth in this country and contains the earlier portions of three almanac series with great longevity; *Hoch Deutsch Americanische Calender*, *Americanischer Stadt und Land Calender* and *Neue Americanische Landwirthschafts Calender*. Other famous printers' names associated with almanacs include Cist and Zentler with *Americanischer Stadt und Land Calender*, Ritter with *Neue Americanische Landwirthschafts Calender*, Baer with *Neue Gemeinnützige Pennsylvanische Calender*, Mentz with *Calender für die Bauern und Handwerker*, and King and Baird with *Illustrierte Calender* and *Stadt und Land Calender*.

Analysis of the frequency of words used in titles shows that "Neu—" was the most popular and was used virtually throughout the two century history of almanacs. The next most popular word was "Americanisch—", and along with "Neu—" accounts for the titles of nearly all early, important almanacs mentioned thus far. Since the people who used the almanacs were of German descent and lived in the country or city, it is not surprising to find the next most popular words to be "Stadt und Land" and "Deutsch—". However, the most important aspect of virtually all outstanding

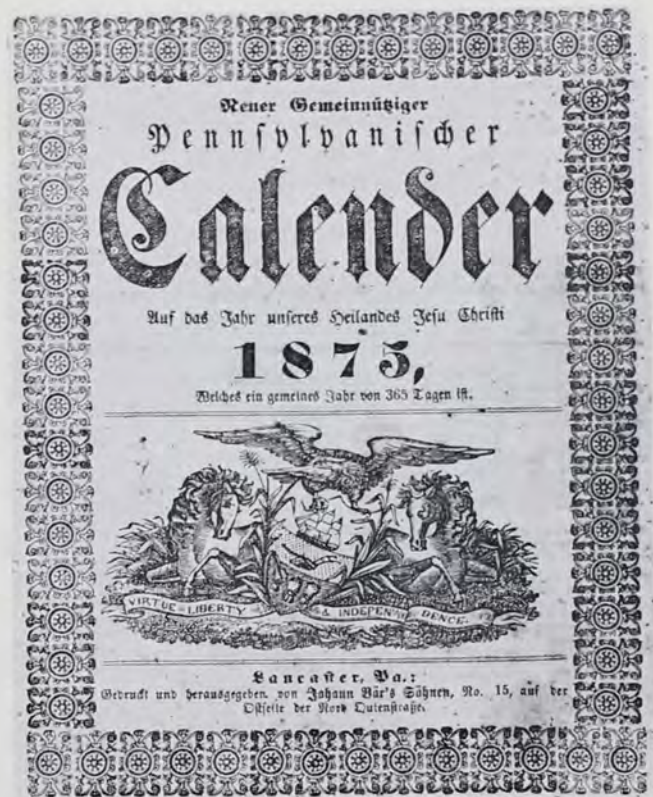


Figure 3: Cover of "Neuer Gemeinnütziger Pennsylvanischer Calender" (Courtesy of Rare Book Library of the Pennsylvania State University.)

almanacs is that they had a convenient nickname, which often amounted to the cover page name rather than title page name. In many instances the nickname was simply related to the "city" the almanac was directed at or the almanac's noteworthy printer-publisher. Other important official Calender nicknames include *Neue Readinger Calender* for *Neue Americanische Landwirthschafts Calender*, *Adler Calender*, for *Neue Readinger Alder Calender* which is successor to *Neue Readinger Calender*, *Calender des Bauern und Handwerksmanes* for *Neuer Gemeinnütziger Calender* for *Neuer Hauswirthschafts Calender*, *Neue Lancasterscher Calender* for *(Neue) Gemeinnützige Landwirthschafts Calender*, and *Philadelphia Calender* for *Neue Verbessert und Zuverlässige Americanische Calender*. Almanacs also had and still have unofficial nicknames. A number of almanacs held by the Pennsylvania State University with the title name *Americanischer Stadt und Land Calender* have homemade covers with the title "*Saur's Calender*" and "*Zentlerische Calender*". Even today the English language survivors of the German almanacs started by John Gruber and John Baer are known as Gruber's and Baer's almanacs, respectively.

Some Early Almanac Characteristics

Within previous articles of this series a number of the early almanacs have been discussed in some detail. Article VII discussed Egelmann's greatest almanac contributions which were *Verbesserter Calender* and



Figure 4: Cover of "Neue Americanische Landwirthschafts Calender" (Courtesy of Rare Book Library of the Pennsylvania State University.)

*Neue Americanische Landwirthschafts Calender.*³ Both Saur's *Hoch Deutch Americanische Calender* and America's first almanac, *Teutsche Pilgrim*, are discussed in Article X.⁴ The original German almanac associated with one of Pennsylvania's most popular names, Baer's *Neue Gemeinnützige Pennsylvanischer Calender*, is discussed in Article XV.⁵

When the earliest almanacs are inspected, it becomes evident they have a more distinctive character than their successors, partly due to their relatively simple structure. Since it would be a monumental task to evaluate the entire content of fourteen hundred almanac issues, the characteristics to be discussed will tend to be related to their astronomical and astrological character. All almanacs contain annual astronomical computations alongside of the civil calendar. Virtually all earlier almanacs contained some form of astrological data, the most traditional being the almanac man with blood letting, cupping and wood cutting advice. Two of the other types of astrology which were very popular were weather and agricultural predictions which were governed by the planet for that year, and articles about the influence of the moon.

The first three almanac issues to appear in America, *Teutsche Pilgrim* (1731-1733), were distinctive for the empty spaces left on the pages containing monthly computations. Some of the first issues of the *Neu Eingerichteter Americanischer* — group (1746-1766) also exhibited this luxury of empty spaces which



Figure 5: Cover of "Americanischer Stadt und Land Calender" (Courtesy of Rare Book Library of the Pennsylvania State University.)

later printers could not seem to bear. Almanacs in Germany at this time and earlier also exhibited this empty space feature. In all cases, the space was probably provided so that users could make elaborate entries, which many did. It is unfortunate that the *Neu Eingerichteter Americanischer Geschichts Calender* has gaps in the extant issues since this appears to be an almanac with a unique and maximum amount of astrology. The issue for 1756 not only had the popular almanac man, blood letting, cupping and wood cutting material but there were weather predictions associated with changes in the moon's phase and descriptive horoscopes at the bottom of many of the pages. There was also a lengthy article with strong religious overtones regarding the structure of the universe. The same almanac even had an intriguing and extensive set of symbols of advice concerning agricultural chores and health and hygiene activities which are astrologically based. Advice of this kind was quite popular in almanacs printed in England and Germany during the 16th, 17th and 18th centuries.

The *Hoch Deutch Americanische Calender* (1739-1833) was one of the most successful almanacs since many of these publications still exist. Also six other early almanacs tried to imitate it in name, three with *Hoch Deutch Americanische* . . . in the title and three more with just *Hoch Deutch*. Saur's almanac was one of the few early ones which featured red and black entries in the monthly calendar computations. If the

Hoch Deutsch Germantown Calender (1837-44) by Wm. W. Walker in Philadelphia and *Alte Germantown Calender* (1850-64) by Ch. G. Sauer in Philadelphia are considered continuations of the Sauer Sr.'s original almanac, it would have the longest life of the almanacs. Following close behind in longevity are the *Neue Americanische Landwirthschafts Calender* (1805-1917) and *Neue Gemeinnütziger Pennsylvanischer Calender* (1830-1918) of Lancaster. An interesting feature of the former is that it contained at least four poems by Egelmann who also calculated for the almanac.

The *Americanische Stadt und Land Calender* (1784-1862) was sustained by a noteworthy trio of printers; Carl Cist, Conrad Zentler, and Ch. G. Sauer. Their almanac was one of the first to include sustained horoscopic information for all twelve zodiacal signs. A poignant feature of this series appears in the 1849 issue which is the last year Zentler is credited with almanac production. This issue has an 1840 on the cover instead of 1849 and is remindful of the computational blunder made by Egelmann shortly before his death.⁶

The tiny community of Ephrata, Pennsylvania printed at least three titles in the eighteenth century, and each title was as austere as the religious community itself. The titles were *Americanische Calender*, (1772) *Christliche Calender* (1773), and *Pennsylvanische Calender* (1796-1801). The *Ganz Neuer Verbesserte Nord Americanische Calender* (1776-92) had a noteworthy list of calculators including Sharp, Rittenhouse⁷ and Jacob Bailey. Even *Neue Pennsylvanische Stadt und Land Calender* (1823-31) made its mark during its short existence. Half the issues contained astronomical or astrological articles. The article on comets in the 1828 issue was so good that *Neue Hoch Deutsche Orwigsburger Calender* for 1829 used it also. The Orwigsburg publication only appeared one additional year in 1830 and is the only known almanac published in Orwigsburg which is printed on a heavy paper. Both the paper and number of printers associated with *Neuer Hauswirthschafts Calender* (1798-1815) are distinctive. The paper is a dark brown and no fewer than nine printers were involved. *Gemeinnützige Landwirthschafts Calender* (1788-1833) was printed by five Albrecht members. The Juniata College collection includes an 1828 issue bearing the signature William Albrecht. William Albrecht is also the name of the almanac printer for that year.

Some later Almanac Characteristics

Shortly after the deaths of Gruber⁸ (1857), Baer (1859), and Egelmann (1860), spanning just three years, the German almanac became diffuse in character. There was a tendency for publishers' names to appear on almanac covers instead of the printer-publishers' of earlier times. The *Stadt und Land Calender* (1850-92) and *Illustrierte Calender* (1852-1901) were good examples,

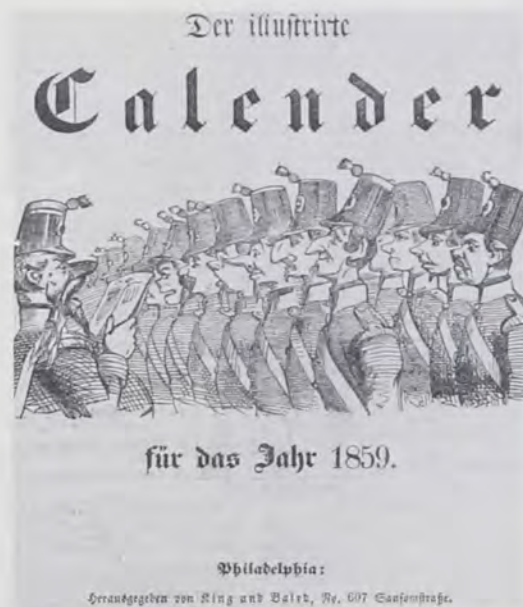


Figure 6: Cover of "Illustrierte Kalender" (Courtesy of Schwenkfelder Library.)

and in many cases it is not possible to distinguish between printer and publisher. Another type of diffusion in character which appears during the late nineteenth century is the deviation from the German, square shape. One good example is Hostetter and Smith's *Illustrierte Vereingten Staaten Calender* (1872-94) which appeared in six different languages. Many other almanacs were thicker because they contained such a wide variety of information. Examples included *Welt Bote Calender* (1883-1918) which appealed to a religious audience and Jayne's *Medizinische Calender* (1857-97) which offered many testimonials and products.



Figure 7: Interior pages of "Illustrierte Kalender" (Courtesy of Schwenkfelder Library.)

The most popular feature of the late nineteenth century is the appearance of illustrated and comic almanacs. Two of the longest lasting of the illustrated versions were *Illustrierte Calender* (1855-1901) and Hostetter and Smith's *Illustrierte Vereingten Staaten Calender* (1868-1894). Most striking of the illustrated comic group are two products of Fischer and Bros. of Philadelphia for 1863. In that year every page of their *Illustrierte Volksalmanack* (1860-64)



Figure 8: Cover of “Lahrer Hinkende Boten” (Courtesy of Schwenkfelder Library.)



Figure 9: Interior page of “Lahrer Hinkende Boten” (Courtesy of Schwenkfelder Library.)

appeared in garish yellow paper while their *Humoristischer Kalender* (1860-64) was garish green. Popularity of illustrations may well be related to the advent and development of photography during this period.

Part of the effort by syndicates was to produce many cheap almanacs. The paper used is of poor quality and after a century, these almanacs are falling apart. The names National Kalender Manufacturer, National Series Almanac and Standard Series of Almanacs appeared under a variety of titles such as *Bilder Kalender* (1871-90), *Recept Kalender* (1859-82) and *Stadt und Land Kalender* (1850-83).

The impending demise of the traditional almanac was evidently felt by some as indicated by their efforts to stave it off with ever increasing new features. The most valiant attempt was that of the Kneules of Pennsburg during the latter nineteenth and early twentieth centuries. Kneule's *Lahrer Hinkende Boten* (*Neuer Kalender*) (1893-1915) was unique being one of the largest, one of the thickest, one of the few with colored (red) ink, no astrology, and many illustrations. A handful of the surviving traditional almanacs continued a little longer than *Lahrer Hinkende Boten* (*Neuer Kalender*). The survivors included *Neue Gemeinnütziger Pennsylvanischer Kalender* and *Neue Americanische Landwirthschafts Kalender* were being printed by large publishing houses. These included the *Lutherische Kalender* (1853-1912) by the General Council Publishing House, *Welt Bote Kalender* by the Welt Bote Publishing Co., and *Familien Kalender* (1909-32) by the Mennonite Publishing Co. The personal touch of the dominant, often lone printer of earlier times was lost. The only surviving German almanac, today, *Neue Americanische Kalender* is published in Baltic, Ohio and is discussed in Article XI of this series.⁹

Appendix-Almanac Listing

Pennsylvania is the state in which the vast majority of the German almanacs in America were published. The two states which rank second and third are Pennsylvania neighbors, Maryland and Ohio. Other states

which have published almanacs include Illinois, Indiana, Iowa, Massachusetts, Missouri, Nebraska, New Jersey, New York, South Dakota, Texas, West Virginia, and Wisconsin. The German Society of Pennsylvania has the best collection by far from these distant communities.

The listing of all almanac titles is alphabetical and is followed with year of printing, place of printing, and printer(s) involved. In some instances the name appearing in place of the printer's is very likely to be only the publisher's since the almanac designation does not always make it clear which name is being used. Minor variations in titles are ignored and in many instances titles are cross referenced. Cross references include cover titles, which are designated with “also”, and definite or suspected, predecessor or successor titles, which are designated with “see”. Abbreviations used are: b.-brother(s), c.-company, C. or K.-calendar, M.-Manufacturer, n.p.-no printer, P.-Philadelphia, s.-son, and u.-and.

While tempting, no extrapolations or interpolations were made in series of almanacs, even when the almanac indicated it had been issued a specific number of times previously. The reasoning here is that it is uncertain whether the printer was referring to the number of times he has issued that specific title or others. Further, it is not unreasonable to believe that printers could suspend operations for a year or more. Consequently the list here then tends to become more or those almanacs which are extant.

Adler C. (see *Neue Reading Adler C. & Neue Americanische Landwirthschafts C.*)

1898-04, 8 Reading, Ritter u.c.

Allerneueste Nord Americanische C.

1778, 9 Lancaster, Matthais Bartgis

Allerneuste Verbesserte u. Zuverlässige Americanische . . . (see *Neue Verbessert u. Zuverlässige Americanische (Staats)C.*)

1781, Lancaster, Michael Bartgis

Allgemeiner Welt C.

1847 P., J. B. Lippincott; 1850 P., Wm. G. Mentz

- Alte Germantown C.** (see **Hoch Deutsch Germantown C.** and **(Neue) Hoch Deutsch Americanische C.**)
1850-64 P., Ch. G. Sauer; 1856, 8, 9 P., Sauer u. Barnes
- Alte Reise Onkel**
1898, 9 Pittsburgh, Pittsburgh Printing c.
- Amerikanische Bauer**
1851, 2 Harrisburg, Scheffer u. Beck
- Amerikanish Deutsche Hausfreund u. Baltimore C.**
1844 P., Desilver u. Muir
- Americanischer C.**
1772 Ephrata, Albert Conrad Reben; 1798, 9 Ephrata, Benjamin Mayer; 1800, 2 Harrisburg, Benjamin Mayer; 1809 Harrisburg, Benjamin Mayer u. Johann Hirschberger
- Amerikanischer Haus u. Wirthschafts C.**
1780, 1 P., Steiner u. Cist; 1781-4 P., Carl Cist; 1782-90 P., Melchior Steiner; 1793-7 P., Steiner u. Kämmerer
- Americanische(r) Stadt u. Land C.** (see **Stadt u. Land C.**)
1784-1807 P., Carl Cist; 1807-49 P., Conrad Zentler; 1825 Allentown, Heinrich Ebner; 1850-55, 7-62 P. Ch. G. Sauer; 1849, 50, 55-62 P., Sauer u. Barnes
- Amerikanischer Unabhängigkeits K.**
1840, 1 P., C. F. Stollmeyer
- Arzenei K. u. Gesundheits Wegweiser**
1849, 50 P., D. Jayne; 1849, 51 P., Stavelly and McCall
- Bauer u. Handwerksmanne C.** (also **Neue C. für die Bauern u. Handwerker**)
- Bauern C.**
1851 P., M. Brunner u.c.; 1852-4 P., John C. Davis; 1852, 4 P., Wm. G. Mentz
- Bauernfreund K.**
1889-92 Pennsburg, A. Kneule
- Bilder Familien K.**
1859 P., Wm. Wright
- Bilder K.** (see **Deutscher Bilder K.**)
1871, 6-8, 80, 4, 7, 90 P., National Kalender M.; 1874 P., Hoffman u. Morwitz, Lippincott u.c.; 1876 P., Behm u. Gerhardt; 1877 P., Morwitz u.c.
- Calender**
1799 P., Henrich Schweitzer
- C. des Bauern u. Handwerksmanne** (also **Neue Calender für die Bauern u. Handwerker**)
- C. des Welt Boten** (see **Welt Bote C.**)
1866 Allentown, Trexler, Harlacher u. Weiser
1867-73, 75-81 Allentown, L. Trexler u.c.
- C. Eines Christen**
1829-31, 3 P., Conrad Zentler
- C. für den Stadt u. Landmann**
1838 Allentown, U. u. W. Blumer
- C. für den Westlichen Bürger u. Landman** (also **Westliche C.**, see **Westlicher Staats K.**)
1819 Harrisburg, John Wyeth; 1821 Greensburg, Jacob S. Steck; 1830, 1 Pittsburgh, H. Holdship u.s.;
- 1841 Pittsburgh, D.M. Maclean; 1852 P., King u. Baird, Moss.
- C. für Jedermann u. Familien Recept-Buch**
1859 P., M.D. u. C.M. Jackson u.c.
- Christliche K.**
1773 Ephrata (n.p.)
- Demokratische C.**
1853 P., Jo. Severns u.c.
- Deutsch Amerikaner K.**
1932-37 P., Graf u. Breuninger; 1938, 9 P., Wm. B. Graf u.s.
- Deutsche Mässigkeit C.**
1835, 6 P., M'Carty u. Davis; 1836, 7 P., Georg. W. Mentz u.s.
- Deutscher Bilder K.** (see **Bilder K.**)
1848, 9 P., Turner u. Fischer; 1830, 3, 4, 6, 7, 63-5 P., Fischer u.b.
- Deutscher Illustrierte C.** (see **Illustrierte C.**)
1850 P., King u. Baird, M. Egolf; 1851 P., John H. Simon, R. Wilson Desilver
- Deutscher K.**
1858-60, 2, 4 P., Fischer u.b.
- Deutscher Pittsburger für die Westliche Gegend Eingerichteter C.**
1819, 20 Pittsburgh, Cramer u. Spear; 1820 Pittsburgh, Eichbaum u. Johnson; 1820 Greensburg, Jacob S. Steck; 1821, 2 Greensburg, Jacob S. Steck; 1821 Pittsburgh, R. Patterson u. Lambdin
- Ehrliche Kurzweilige Deutsche Americanische Geschichte u. Haus C.**
1764 Chestnut Hill, N. Hasselbach
- Erzgebirgischer Heimat K.**
1936 P., Graf u. Breuninger
- Familien K.**
1909, 10, 12-18, 22-29, 32 Scottdale, Mennonite Pub. c.
- Farmer K.**
1874-6, 9, 80, 2, 3, 96 P., National Kalender M.; 1874 P., J.B. Lippincott u.c.; 1876, 7 P., Morwitz u.c.
- Fleissige Amerikaner**
1844, 5 P., W.L.J. Riderlen
- Gantz Neue Verbesserte Nord Americanische C.** (see **Nord Americanische C.**)
1776-85 Lancaster, Francis Bailey; 1778, 9 P., George Reynold; 1786-92 Lancaster, Jacob Bailey
- Gantz Neuer Westlicher für die Staaten von Ohio, Kentucky u. Indiana**
1818 Lancaster, Johann Herman
- Gemeinnützige Americanische C.**
1801, 2 Reading, Jacob Schneider; 1801, 3, 4 Lancaster, Johann Albrecht; 1803 Reading, Schneider u. Ritter; 1805, 6 Reading, Johann Ritter
- Gemeinnützige Landwirthschafts C.** (also **Neue Lancasterscher C.**, see **Neue Gemeinnütze Landwirthschafts C.**)
1810-21 Lancaster, Anton Albrecht; 1821-33 Lancaster, Wm. Albrecht

- Grosse Strassburger Hinkende Bote K.**
1859,60,4 Strassburg, Ludwig Franz Lekour
- Harrison C.**
1841 P., G.W. Mentz u.s.
- Haus Heilmittel K.**
1874 P., Hunt u. Wittaker
- Haushaltungs C.**
1851 P., Joh. H. Simon
- Hinckend u. Stolpend doch eifertig u. laufende Americanische**
1777 Lancaster, Matthais Bartgis u. Daniel Waldenberger; 1778 Lancaster, Matthais Bartgis
- Hinkenden Boten Illustrierter Familien K. für Amerika**
1872-4 P., J. Flaith u.b.
- Hoch Deutsch Americanische C. (see Alte Germantown C., Hoch Deutch Germantown C. and Neue Hoch Deutsch Americanische C.)**
1739-77 Germantown, Christopher Saur; 1739-44 P., Johannes Wister; 1745-58 P., David Tascher; 1755 Lancaster, Heinrich Walter; 1756-8 Lancaster, Ludwig Lauman; 1776 P., Henrich Miller; 1778 Germantown, Christoph Saur, Jr. u. Peter Saur; 1778-84 P., Johann Dunlap; 1785-7 Germantown, Leibert & Billmeyer; 1788-14 Germantown, Michael Billmeyer; 1791 Lancaster, M. Bartgis; 1791-2 Chestnut Hill, Samuel Saur; 1800-14 Germantown, M. Bartgis; 1815-9 P., G. & D. Billmeyer; 1820-33 Germantown, M. Billmeyer
- Hoch Deutsch Germantown C. (see Alte Germantown C. and (Neue) Hoch Deutsch Americanische C.)**
1837-44 P., Wm. W. Walker
- Hoch Deutsche Nordamericanischer C.**
1825,6 Easton, Heinrich Held
- Hufeland's Medizinischer K. (see Jayne's Medizinischer K.)**
1873,5 P., J. Dobelbower
- Humoristischer K.**
1860-4 P., Fischer u.b.
- Humoristrech-Satyricher Volks C.**
1851 P., King u. Baird
- Illustrierte C. (see Deutscher Illustrierter C.)**
1852,54-65,7,9 P., King u. Baird; 1852 P., Gebruder Moss; 1853 P., John H. Simon; 1855 P., John Weik; 1856 Lock Haven, Robert Crawford; 1860 P., J. Wahington Miller; 1864,6-8 P., Geo. McDowell; 1864,6 P., Miller u. Elder; 1865 Pittsburgh, Hunt; 1866 P., Transue u. Frain; 1867,70 P., Geo. L. Transue u.c., 1868 P., Transue u. Apgar; 1869,70,2,3 P., McDowell u. Bennett; 1875 P., Stetter u. Koons; 1898,01 P., Democrat
- Illustrierte Jahres Spiegel**
1878 P., F. Lisiewski & c.
- Illustrierte Jugendblätter K.**
1887,9 Reading, Pilger Buchhandlung
- Illustrierter Vereinigten Staaten C. (see Neue C. für die Vereinigten Staaten & Vereinigten Staaten C.)**
1868-70,2-7, 9-81,4,5,94 Pittsburgh, Hostetter u. Smith; 1877 P., John H. Schwache
- Illustrierte Volks K.**
1870,4 P., Hoffman u. Morwitz
- Illustrierter Volksalmanach**
1860,1,3,4 P., Fischer u.b.
- Jayne's Medizinische C. (see Hufelands Medizinischer C.)**
1857,8,65,6,73-5, 97 P., D. Jaynes u.s.
- Jedermans K.**
1871,2 P. Hoffman u. Morwitz
- K. für die Deutsch Reformirte Kirche (see K. für die Reformirte Kirche)**
1872-4 P., J.B. Rodgers c.; 1878-80,4 P., (n.p.)
- K. für die Millionen**
1869 P., J.H. Schenck
- K. für die Reformirte Kirche (see K. für die Deutsch Reformirte Kirche)**
1872-6 P., Rublikation Behörde des Reformirter Kirche
- Kleine Illustrierte K.**
1873 P., Robert Koppel
- Lahrer Hinkende Boten Neuer K. (see Lahrer Hinkenden Boten)**
1902, Pennsburg, Henry A. Kneule; 1915 P., German American Printing & Publishing c.
- Lahrer Hinkenden Boten (see Lahrer Hinkenden Boten Neuer K.)**
1893,4,7 Pennsburg, A. Kneule
- Landmanns Freund**
1812-18 Somerset, Friedrich Goeb
- Landreth's Land u. Garten K.**
1871,4,5,8 P., M'Calla u. Stavely
- Landwirths u. Seidenbauers C.**
1840 Lancaster, Johann Baer
- Landwirthschafts C.**
1836,7 Lancaster, Benjamin Hofinger
- Lutherische K.**
1853-77 Allentown; S.R. Brobst; 1855,7 P., Sower u. Barnes; 1878-86 Allentown, Diehl u.c.; 1887,8,96 Allentown, T.H. Diehl; 1905,12 P., General Council Publishing House
- Neu-Eingerichteter Americanischer C. (see other Neu-Eingerichteter entries)**
1760,1,5 P., Antony Armbruster
- Neu-Eingerichteter Americanischer Geschichts K. (see other Neu Eingerichteter entries)**
1747,52 P., Benjamin Franklin; 1748 P., Gotthard Armbruster; 1754-6,9 P., Anton Armbruster; 1748, 50,1 P., Benjamin Franklin u. John Böhm; 1751,3 P., Benjamin Franklin u. Gotthard Armbruster; 1757,8 P., Benjamin Franklin u. Anton Armbruster; 1760 P., Peter Müller
- Neu-Eingerichteter Americanischer Geschichts und Haus C. (see other Neu Eingerichteter entries)**
1760,2 P., Peter Müller 1762 P., Deutsche Buch-

- drucken; 1766 P., Anton Armbruster
- Neu-Eingerichteter Americanischer Stadt und Land C.**
(see other **Neu Eingerichteter** entries)
1763 P., Anton Armbruster u. N. Hasselbach; 1764, 7,8 P., Anton Armbruster
- Neue Allentauner C.**
1820 Allentown, Carl Ludwig Hütter; 1821-4 Allentown, Georg Hanke; 1825-8 Allentown, Carl Ludwig Hütter; 1837,8 Allentown, A.u.W. Blumer
- Neue Allgemein Nützliche Volks C.**
1801-3 Lancaster, Christian Jacob Hutter
- Neue Americanische Landwirtschafts C.** (also **Neue Readinger C.**, see **Adler C. & Neue Reading Adler C.**)
1805-57, Reading, Johann Ritter u.c.; 1808 Reading, Gottlob Jungman; 1856-64 Reading, Carl Kessler; 1865-1875 Reading, Ritter u.c.; 1876-1901,3-5 Reading, Jesse G. Hawley; 1906,8-17 Reading, Reading Eagle c.
- Neue C. für die Bauern u. Handwerker** (also **Bauern u. Handwerksmanne C. & C. des Bauern u. Handwerkmannes**)
1833-42 P., Georg W. Mentz u.s.; 1843-9 P., Mentz u. Rovoudt; 1845 P., Edmund Y. Schelley, Desilver u. Muir, King u. Baird; 1850-7 P., Wilhelm G. Mentz
- Neue C. für die Vereinigten Staaten** (see **Vereinigten Staaten C. & Illustrierte Vereinigten Staaten C.**)
1846-9 P., R. Wilson u. Desilber; 1846-8 P., King u. Baird; 1847,8 P., Grigg u. Elliott; 1849 P., John H. Simon
- Neue C. für Nord America** (also **Nord Americanische C.**)
- Neue Carlisler C.** (also **Neuer Hauswirthschafts C. & Neue Gemeinnütziger Libanoner C.**)
- Neue Chambersburger Stadt u. Land C.**
1810-5 Chambersburg, Johann Herschberger
- Neue für die Westliche Gegend Eingerichteter C.** (also **Neue (Pittsburgher) für die Westliche Gegend Eingerichteter C.**)
- Neue Gemeinnützige Landwirtschafts C.** (see **Gemeinnützige Landwirtschafts C.**)
1788 Lancaster, Steiner, Albrecht u. Lahn; 1789,90 Lancaster, Albrecht u. Lahn; 1791-07 Lancaster, Johann Albrecht u.c.; 1808,9 Lancaster, Georg u. Peter Albrecht
- Neue Gemeinnützige Libanoner C.** (also **Neuer Hauswirthschafts C. & Neue Carlisler C.**)
- Neue Hoch Deutsch Americanische C.** (see **Alte Germantown C., Hoch Deutsch Americanische C. & Hoch Deutsch Germantown C.**)
1792-5 Germantown, M. Bartgis; 1792-5 Chestnut Hill, Samuel Saur; 1795 P., Samuel Saur; 1796-9 Germantown, M. Bartgis
- Neue Hochdeutsche Orwigsburger C.**
1829,30 Orwigsburg, Thoma u. May
- Neue Lancasterscher C.** (also **Gemeinnützige Landwirtschafts C.**)
- Neue Nord Americanische Stadt u. Land C.**
1803-6 Winchester, Jacob D. Dietrich
- Neue Ohio C.**
1819,20 Lancaster, Johann Herman
- Neue Pennsylvanische Stadt u. Land C.**
1823-31 Allentown, Heinrich Ebner u.c.
- Neue Pittsburger C.**
1815 Pittsburgh, Cramer, Spear u. Eichbaum
1815 Pittsburgh, Robert Ferguson
- Neue(Pittsburger) für die Westliche Gegend Eingerichteter C.** (also **Neue für die Westliche Gegend Eingerichteter C.**)
1816 Pittsburgh, J. Schnee u.c.; 1817 Pittsburgh, Cramer, Spear u. Eichbaum; 1817 Greensburgh, J. Schnee u.c.; 1818 Greensburgh, J. Armbrust u.c.
- Neue Reading Adler C.** (see **Adler C. & Neue Americanische Landwirtschafts C.**)
1878-86, 9-91, Reading, Wm. S. Ritter; 1892-4,6-8 Reading, Milford R. Ritter
- Neue Readinger C.** (also **Neue Americanische Landwirtschafts C.**)
- Neue Verbessert u. Zuverlässige Americanische (Staats) C.** (see **Allerneuste Verbesserte u. Zuverlässige Americanische (Staats) C.**, also **Philadelphische C.**)
1763-80 P., Henrich Miller; 1783,5,6 P., Joseph Crukshank; 1783 P., Theophilus Cossart
- Neuer Gemeinnütziger Pennsylvanischer C.**
1830-54 Lancaster, John Baer; 1855-9 Lancaster, John Baer u.s.; 1860-1918 Lancaster, John Baer's s.
- Neuer Hauswirthschafts C.** (also **Neue Gemeinnützige Libanoner C. & Neue Carlisler C.**)
1798-00 Reading, Gottlob Jungmann; 1799-05,8 P., Henrich Schweitzer; 1801-6 Reading, Jungmann u. Bruckmann; 1804,5,11-13 P., Jacob Meyer; 1807,8 Reading, Gottlob Jungmann; 1808-14 Libanon, Jacob Schnee; 1809-12 Carlisle, Fredrich Sanno; 1810,5 P., Johnson u. Warner; 1815 P., James Stackhouse
- Neuer Volks C.**
1839 P., J. Botticher; 1842 Easton, Heinrich Held
- Nord Americanische C.** (also **Neue C. für Nord America**; see **Gantz Neue Verbesserte Nord Americanische C.**)
1776 Lancaster, Frantz Bailey; 1836,7,9,40,5,8,50,1,3,4 P., Wm. W. Walker; 1836-40 P., Georg W. Mentz u.s.; 1840,5-9 P., Mentz u. Rovoudt; 1850-7 P., Wm. G. Mentz; 1854 York, S. Oswald
- Northampton Bauern C.**
1819-23 Easton, Christian Joc. Hütter u.s.p 1824-8 Easton, Heinrich u. Wilhelm Hütter
- Penn Almanach u. Gazetter K.**
1920 P., Philadelphia Gazette Publishing c.
- Pennsylvanische Anti-Freimaurer C.**
1830 Reading, Johann R. Christian; 1830-3,8 Lancaster, Samuel Wagner
- Pennsylvanischer C.**
1796 Ephrata, Solomon Mayer; 1797 Ephrata, Ben-

- jamin Mayer; 1797-01 York, Solomon Mayer
- Pennsylvanischer Mässigkeit C.**
1836,7 P., Georg W. Mentz u.s.; 1836 P., M'Carty
- Philadelphische C. (also Neue Verbessert u. Zuverlässige Americanische(Staats) C.)**
- Pierce u. King C.**
1853 P., J.S. Hoffman
- Recept C. u. Familienweg Weiser (see Recept K.)**
1854,8,60,2-6 P., King u. Baird; 1854,5 P., John H. Simon; 1856-9,63 P., Bast u. Miller; 1863 P., George McDowell; 1865,7 P., Georg L. Transue
- Recept K. (see Recept C. u. Familienweg Weiser)**
1859,63,5,7 P., King u. Baird; 1870 P., A. Diamond; 1874 P., J.B. Lippincott; 1876 P., T.P.M. Bennett; 1876,7,81,2 P., National Series; 1877 P., Morwitz u.c.
- Reformirter K.**
1879 Reading, Daniel Miller
- Republikanische K.**
1779-82 Lancaster, Theophilus Cossart u.s.; 1783 P., Theophilus Cossart u.c.
- Rosenthal's Berks County C.**
1866 Reading, Banner von Berks
- Schenck's C.**
1873,5 P., J.H. Schenck u.s.
- Schlusslein Landwirthschafts C.**
1840-4 P., Wm. W. Walker
- Somerset C.**
1815-21 Schellsburg, Friedrich Goeb
- Stadt u. Land Bote**
1877 P., Joh. H. Schwache
- Stadt u. Land C. (see Amerikanische(r) Stadt u. Land C.)**
1850,1 P., John Weik; 1850-2,6 York, A.J. Warfield; 1850,2-4,9,63,5 P., John H. Simon; 1851-70,2,3 P., King u. Baird; 1852 P., Daniel u. Smith; 1852 P., J.B. Smith; 1853-5 P., Ch. G. Saur; 1853,5 P., Lippincott, Grambo u.c.; 1853 P., Weik u. Wieck; 1855 Pottsville, B. Bannan; 1856,7,9,60,1 P., Sauer u. Barnes; 1856 Lockhaven, Robert Crawford; 1856,7 P., Bast u. Miller; 1858 P., Marcus Bast; 1858 York, B.F. Spangler; 1859 P., Uriah Hunt u.s.; 1859 P., Ch.G. Sauer; 1859,60 P., Hoffman u. Morwitz; 1863,4,8 P., George McDowell; 1864 Easton, Hauck u.b.; 1865 P., Georg L. Transue; 1866-9,74 P., Miller u. Elder; 1867 P., Hollowbush u. Carey; 1869 P., R. Paine; 1869,71 P., McDowell u. Bennett; 1870,1,5 P., Behm Gerhart u.c.; 1871,3,4,7 P., Morwitz u.c.; 1872,82 P., Sower u. Potts; 1874 P., J.B. Lippincott; 1874 P., Hunt u. Wittaker; 1876 P., National K.M.; 1877 National Series A.; 1879,80,4,5,7,90,2 Standard Series of A.; 1883 Easton, M.J. Riegel
- Teutsche Pilgrim**
1731-3 P., Andreas Bradfordt
- Unentgeltlicher C.**
1854,9 Pittsburgh, B.U. Fahnestock u.c.
- Unser K.**
1850 P., M. Brummer u.c.
- Unser Pennsylvanische Deutscher K.**
1905,6 Allentown, Kalennermann
- Verbessert Hoch Deutsch Americanischer Land und Staats C.**
1799 York, Solomon Mayer
- Verbesserter C.**
1839 Reading, C.F. Egelmann u.s.; 1842 Reading, Geo. Bergner; 1843-7 Reading, J.C.F. Egelmann
- Vereinigten Staaten C. (see Illustrierte Vereinigten Staaten C. & Neue C. für die Vereinigten Staaten)**
1798 P., H. Kämmerer Jr. u.c.; 1799,0 P., J.R. Kammerer; 1801 P., G. Helmhold u.J. Geyer; 1802-1812 P., Johann Geyer; 1845 P., Edmund J. Schelly; 1857 P., H. Swayne u.s. 1861,2 Pittsburgh, Hostetter u. Smith
- Volks C. (see Deutscher Volks K.)**
1842-7 Easton, Heinrich Helm; 1856,9 P., F.W. Thomas; 1864 P., Fischer u.b.; 1861 P., Hohn C. Davis, J. Wash. Miller
- Welt Bote C. (see C. des Welt Boten)**
1883,4,7-94 Allentown, Trexler u. Hartzell; 1895-99, 01,6,18 Allentown, Welt Bote Publishing c.
- Westliche C. (also C. für den Westliche Bürger u. Landman)**
- Westliche Menschfreund u. Schellsburger C.**
1822-9 Schellsburg, Friedrich Goeb
- Westlicher Staats K. (see C. für den Westlichen Bürger u. Landman)**
1839,40 P., Hogan u. Thompson

REFERENCES AND NOTES

1. M. Drake, *Almanacs of the United States*, (New York: Scarecrow Press, 1962), *passim*.
2. One outstanding repository of German language almanacs not visited, but partly included via Drake, is the Library of Congress.
3. Louis Winkler, "Pennsylvania German Astronomy and Astrology VII: Carl Friederich Egelmann (1782-1860)," *Pennsylvania Folklife* v. 23 #1 (Autumn 1973), pp. 2-12.
4. Louis Winkler, "Pennsylvania German Astronomy and Astrology X: Christopher Saur's Almanacs," *Pennsylvania Folklife* v. 24 #3 (Spring 1975), pp. 41-47.
5. Louis Winkler, "Pennsylvania German Astronomy and Astrology XV: The Gruber-Baer Era," *Pennsylvania Folklife* v. 27 #3 (Spring 1978), pp. 33-43.
6. Juniata College has a copy of *Americanische Stadt und Land Calender* with the error. Egelmann's blunder is discussed in Article VII of this series, *Pennsylvania Folklife* v. 23 #1 (Autumn 1973), pp. 6-8.
7. Rittenhouse's involvements are discussed in article VIII of this series, *Pennsylvania Folklife* v. 23 #3 (Spring 1974), pp. 11-14.
8. Discussed in Article XV of this series. Gruber is known primarily for his *Hagerstown Town & Country Almanac* and *Volksfreund und Hagerstauner Calender*. Louis Winkler, "Pennsylvania German Astronomy and Astrology XV: The Gruber-Baer Era," *Pennsylvania Folklife* v. 27 #3 (Spring 1978), pp. 36, 39.
9. Louis Winkler, "Pennsylvania German Astronomy and Astrology XI: Contemporary Almanacs," *Pennsylvania Folklife* v. 24 #4 (Summer 1975), pp. 45-48.

Pennsylvania Dutch Dialect Stories

By Alvin F. Kemp



Al Kemp's radio broadcast from the Kutztown Folk Festival during the 1950's. Grant Heilman Photography.

One of the great traditions of the folk is their tendency to spin yarns, make jokes and tell stories. One of our best, most highly respected storytellers was Alvin F. Kemp, former Berks County Superintendent. Though he died nearly twenty years ago, accounts and recollections of his style and success telling "schtories" may be heard almost weekly in some part of southeastern Pennsylvania. Clarence Reitnauer and Earl Moyer once told me they patterned their written dialect (english-orthography) upon the precedents of the Reverend William Rupp and Alvin F. Kemp. The former I knew well but Kemp was unknown to me. My loss. The Pennsylvania Dutch Folklore Center originally printed his stories in booklet form and its successor, Pennsylvania Folklife now reissues some of them. Today, due to declining numbers of subscribers who can read the dialect, translations are appended. The reader is reminded that the "schtories" often lose their humor when translated. — Editor

FOREWART

Yawra tsurick wawra net feel galaigenheita un bletz im lond far die leit tsonna-kumma. En yaider nochberschoft hut gawainlich en schtore un es warts-hous kot. Des wawra die menscht tseit die ainsichta bletz wu die olta un die yunga leit sich farsommelt hen far die tseit ovets rum-tsu-bringa.

Gamainer-hond iss fodder a odder tsway ovet die woch noch em schtore gonga far tsucker, melossich, un onnera socha tsu kawfa. Ich wawr alfart ready far mit won ar mier es arlawbt hut. Es warts-hous un dar schtore wawra in aim gabei. Ich bin ols fum aim blotz noch em onnera gonga far tsu haira wos om aw-gay iss.

Mier yunga boova hen gaglich far die olta karls wu uff da schtore boxa kockt hen odder uff da warts-hous banks ob-tsu-harricha won sie schtories, narrheita, un liega ob-grickt hen. Des wawr en grossi blessier far mich.

Die schtories in dem buch havvich die olta karls haira fartsaila, hob oll die leit farbunga mit da schtories gakennt, un wawr aw oll die bletz bakonnt wu die gschichta kappend sin.

FOREWORD

Years ago there were few opportunities and places for people to get together. In each neighborhood was usually a store and a hotel. Most of the time, those were the only places where the old and young folk gathered and spent the time evenings.

As a rule, Father went, a couple of evenings a week to the store to buy sugar, molasses and other things. I was always ready to go along, if he allowed it. The hotel and the store were in one building. I always ran from one spot to the other to hear what was being talked.

We young fellows liked to find out things by listening to the old chaps who sat around on the store boxes or on the hotel benches when they started to tell stories, foolishness and tall tales. That was great fun for me.

The stories that follow I heard related by the old timers. I knew all the people connected with them, and I am familiar with all the places where the stories happened.

En Pennsylvawnsch Deitschi shtorie hut en glong dos es schier umaiglich iss far sie gevva in ra onnera schproch. Die Deitsch shtorie farliert es laiva won mar sie ivversetzt in Englisch odder in en onneri schproch. En Englisch shtorie fartsailla in Deitsch schofft aw net tsu gute. Sie gamawna mich on en oyshder supp dos mar grickt hut yawra tsurick on ra fendoo. Won mar ovva draw-gaguckt hut, hut mar dar buddem gsaina. Es wawr net feel drin.

Die Pennsylvawnscha Deitscha hen net farschtonna wie feel schposs dos sie farseimt hen in da fargongenheit, un duna heit noch farseima. Wie die Deitscha Farsommlinga in groft kumma sin, hen die unnerschitliche schwitzer die olta shtories rous-gagrawva und hen sie fartsaillt. Un heit warra die Farsommlinga so gross unnerschitzt dos gamainerhond die leit net oll nei-kenna wos garn nei wetta.

Ich hob on feel fon denna Farsommlinga gschwetzt, un bin oft gfrogt warra wu mar en buch grieya kennt mit denna shtories.

Un now farwas des glay buch? 1. Far denna leit wu die shtories garn laisa daita mit-tsu-helfa; 2. Dos die shtories net farlora gaina.

Die nawma fon da monsleit un die bletz in da shtories sin die rechta nawma. Etliche fon da weib-sleit iera nawma havvich net ousfinna kenna may. In sellera case havvich en onnerer nawma ga-used.

Ich hob ken mistake mocha wolla wie ich des buch geschrivva hob, ovver dar ocht-gevver iss aw ins wasser gfolla.

Ich geb des buch now tsu eich, un huff dos dier schposs rous grickt.

Mertztown, Pa.
March 10, 1952

A. F. Kemp
(Joshua Schnuremann)



1. YOOSCHT WASSER SCHLONGA

Dar Jonny Weller naigscht ons Londes' Shtore wawr en gooder monn. Ar wore hendich on scheer aenich ebbes, wore aerlich un hut hardt gschofft, ovver ar hut en groser failer kot. Ar hut a dale tseita so feel gadroonka dos ar ols-a-mole dinger gsaina hot dos net recht wawra un hut socha gschwetzt dos gons ous em waig wawra.

A mole hut ar en gooder hengel aw-henka kot om wartshous ons Londes' Shtore, ovver ar iss doch on dar bar gadarrigelt un hut noch en schnapps hovva wolla. Dar wart hut iem gsawt, "Jonny, du huscht ganoonk gadroonka, soonscht dooscht du widder schlonga saina."

"Ach well," hut dar Jonny gsawt. "Won ich schlanga saina du foon dime whiskey, sin's yooscht wasser schlonga un selli sin net giftich."

A Pennsylvania Deitsch story has a sound that is almost impossible to give it in some other language. The Deitsch story loses its flavor when it is translated into English or into other languages. An English story told in Deitsch doesn't work so well, either. They remind me of an oyster soup that one got years ago at the auction sales. When one looked into it from above, one saw the bottom of the bowl. There wasn't much in it.

The Pennsylvania Deitsch have not understood how much fun they missed in the past, and still miss today. As the Deitsch Fersommlings (Dialect Meetings) have become more popular, different speakers have dug up the old stories and have told them. And today (1952) the Fersommlings have been so well patronized, that ordinarily not everyone can attend who wishes to do so.

I have spoken at many of those Fersommlings and have often been asked where one can get such a little book with these stories in.

And now, what is the little book for? 1. For those people for whom these stories will help them to be able to read. 2. That the stories not be lost.

Men's names and place name in the stories are correct. Several of the women's names I have not been able to determine. In those cases I have used other names.

I have tried not to make mistakes as I wrote this book, but caution has also fallen into the water.

I give this book to you now, and hope you may get pleasure from it.

Mertztown, Pa.
10 March 1952

A. F. Kemp
(Joshua Schnuremann)



Program of the First Berks County Fersommling, 1937.

1. ONLY WATER SNAKES

Johnny Weller from near Landis' Store, was a good man. He was handy and scarcely any other person was as honest and worked as hard as he, but he had one major failing. He drank so much sometimes that he saw things that were not common, and said things that were altogether out of line.

One time he had hung one on good at the hotel at Landis' Store, but he still staggered up to the bar and wanted to have one more schnapps. The owner said to him, "Johnny, you have had enough, otherwise you will be seeing snakes again."

"Oh, well," said Johnny, "if I see snakes from your whiskey, they will only be water snakes, and they are not poisonous."

2. TSU FORWITZICH

Yawra tsurick hen die lite im ma gawissa schtettel im oonera dail foon Barricks County en fire kumpany gschart. Dar Peter Quickley wawr en member foon dara kumpany.

Won-evver fire ous-gabrocha iss om a blotz, iss dar Pit fonna nous noch em fire un hut dobber a pawr fenschtera nei-gschloga. Won es dar foll wawr dos es gabei net nooner-gabrennt iss, hut dar Pit far en gonsen moonet gabragged was ar gedu het far es gabei tsu saifa. Des hut dar Pit en gabrouch gamocht won-evver fire ousgabrocha iss om ma blotz.

Die onnera fire lite foon da kumpany sin sei forwitzlichkeit un brollerei laidich warra un hen ien ous da kumpany gschmissa. Sel hut dar Pit galarnt dos es net batsawlt far tsu forwitzich tsu sei un ebbes claima dos net eem kairt hut.

3. GEITZICH

Dar Sam Bortz foom Leshers Dale wawr garechelt dar geitsicht monn uff wide un brade. Ar hut duwack gatschawt, over hut yooscht a bissel uff amole ins moul.

Ar hut ainer ganooma marriyets wie ar gessa kot hut un hut en der gonsa fommy-dawg in moul kalta. Middawgs hut ar en ous em moul far essa, hut en aweck galaigt far widder tsu usa. Wie ar fardich wawr essa, hut ar widder dar same duwack ganooma bis supper tseit. Ar hut dar duwack widder weck-galaigt un noch em essa hut ar en widder in sei moul.

Mole a dawg hut ar dar hinkel-schtoll gabutz. Wie are in da schtonga room-gagrottelt iss, iss ar gfolle un dar duwack iss em ous em moul gschlipt. Ar hut feer mole gamaint ar het en gfoona, over es hut ken rechter gschmock kot.



4. ROOM-DRAIA

Yawra tsurick hot bol olla gly schtettel en band kot. Feel foon danna banda wawra arrick goot un wawra grose gaairt in da nochbarschoft. Die banda hen da yunga lite en galaigenheit gevva far die unnerschittliche instruments larna tsu schpiela.

In Frederickville hen sie en band kotta. Dar Adam Hess wawr dar boss schpieler. Ar wawr arrick goot om grosa harn. Sei harn wawr ous-gawora un die band lite hen ous-gamocht far eem en nei harn tsu griega. Sie hen noch da harner factory geschickt far ains. Wie des harn kumma iss, wawr es moul-schtick tsu gly. Dar Adam hut en wunderbawr gross moul kot. No hen sie da company gschrivva far en graissers. No hut die harner company es graischt geschickt dos sie gamocht hen, un hen iena gsawt dos won des tsu gly wair, sut der schpieler es harn rum-draya un om onnera end nei-blosa.

2. TOO FORWARD

Years ago the people in a certain little town in another part of Berks County started a fire company. Peter Quigley was a member of that company.

Whenever fire broke out at any place, Pit found out about the fire and at once bashed in a couple of windows. When it was the case that the building did not burn down, Pit bragged for a whole month what he had done to save the building. In fact, Pit made a habit of that whenever fire broke out in that place.

The other firemen from the company became tired of his forwardness and his boasting, and threw him out of the company. So that taught Pit that it does not pay to be too forward and to claim credit for something he didn't deserve.

3. STINGY

Sam Bortz from Leshersdale was reckoned the stingiest man from far and wide. He chewed tobacco, but had only a little bit in his mouth at any time.

He took a chew mornings and when he had finished eating and kept it in his mouth during the entire morning. At noon, he took it out of his mouth to eat, but laid it aside to use again. When he had finished eating, he took the same tobacco chew again until supper time. Again he placed the tobacco aside and after the meal he had it back in his mouth again.

Then one day, he cleaned the chicken stable. As he crawled around in the stable, he fell and the tobacco slipped out of his mouth. Four times he thought he had found it, but it just didn't taste right anymore.



4. TURN ABOUT

Years back almost all the little towns had a band. Many of those bands were quite good and were very popular in the neighborhood. The bands gave the young people an opportunity to learn to play the different instruments.

In Frederickville they had such a band. Adam Hess was the bass horn player. He was pretty good on the big bass horn. But his horn wore out and the band people decided to get him a new horn. So they sent away for one to the horn factory. When the bass horn arrived the mouth-piece was too small, for Adam had an amazing big mouth. Well, they wrote to the company for a bigger mouthpiece. Whereupon the horn company sent the biggest one that they made, but said to them in a letter that if that one was too small, then the hornplayer should just turn the horn around and blow in the other end.

5. LAWFA FAR EN LAIVA MOCHA

In Lecha County unna om Blo Barrick hut mole en bower gawunt. Ar wawr in da hinkel business un hut so hoch dos ocht dousand hinkel kot. Olla freyore sin die woia fum barrick runner-kumma un hen iem feel hinkel ganumma. Dar bower hut feel fon denna woia gschussa, ovver es sin olls mainer kumma un hen sich hinkel kolt. Ar hut net gawisst wos tsu du far des tsu schtuppa.

Endlich hut ar en gadunka grickt dos ar date sich biskotza-folla kawfa un date sie sella waig fonga. Mole a dawg wawr en wunderbawrer groser woi in ains fun da folla. Dar bower hut dar woi lewendich garuppt un wie ar oll die fettera fun iem garuppt kotta hut, hurt ar die foll uff-gamocht un hut dar woi schpringa galusst. "Now," secht der bower, "lawfscht du aw mole far en laiva tsu mocha wie ich aw muss."

By em Harmon Fischder

6. TSU FEEL WARTA

Dar Dan Weller un dar Mike Bord wawr nochbora in District Township naigscht on Londes' Store. Sie sin far feel yora net tsu gute fart-kumma mit nonner. Sie hen line fense druvvel kot. Im Dan seim schwamm wawr en schtrip hecka fense dos sie olla tsway aigna hen wolla.

Mole a dawg sin si tsumma kumma, un no iss die line fense business los-gabrucha. Sie sin nunner in dar schwamm far die line tsu settla. Es hut dar line fense net kolfa. Sie sin gore gadichtich schtreidich warra. Sell wawr oll.

Etliche dawg da-noch iss dar Dan tsum John Kemp kumma un hut iem die schtory fartsailt.

Ich hob em Mike gsawt, "Doe iss die line," hovvish gsawt, saw ich, hovvich gsawt. No hut dar Dan ovver gsawt, "Nay, doe iss die line," hut ar gsawt, sawgt ar, hut ar gsawt. Ovver ich hob iem gsawt, sawg ich wu die line fense hie-kairt, hovvich gsawt, sawg ich tsu iem.

Sin sin olla tsway dode un die fense is noch we sie wawr. Die feela warta hen net kolfa far dar disch-badawt tsu settla.

7. NEI YAWR SCHIESSA

Es wawr en gabrouch unnich da Pennsylvania Deitscha far Nei Yawr schiessa gay. Die schitz sin gute uff-ganumma warra fun da leit won sie on iera heiser kumma sin un hen ierna es olt yawr abgeschussa un es nei aw, un iena en freindlicher Nei Yawr wunsch gevva.

Die leit hen iena alfart essa un drinka gevva. Dale fun da schitz hen tsu feel schnapps grickt un sin endlich ous da drupp gfollla fardos iera bay sie nimmy gadrawga hen.

Mole a yawr ovets far Nei Yawr hen die boova im Reider's Dawl sich ready gamocht far da naigscht ovet Nei Yawr schiessa gay. En Hoch Deitscher dos so rum-galuffa iss, hut gabettelt far mit tsu gay. Ar hut

5. WALKING TO MAKE A LIVING

In Lehigh County up under the Blue Mountain there lived a farmer. He was in the chicken business and kept as many as eight thousand chickens. Every Springtime the hawks from the mountain flew over and took many chickens from him. The farmer shot many of those hawks, but there were always more that took his chickens. He didn't know just what to do to stop it.

Finally he had an idea that he must buy himself a skunk trap and must catch them that way. Then one day a mighty big hawk got into one of the traps. The farmer pulled the hawk out alive and after he had ripped all its feathers out, he opened up the trap and let the hawk run. "Now," said the farmer, "just you walk around once to make a living the way I must also."

By Harmon Fichter



6. TOO MANY WORDS

Dan Weller and Mike Bord were neighbors in District Township right by Landis Store. For quite a few years they had not got along too well together. They had line fence trouble. In Dan's meadow was a strip of brush fence that both of them claimed to own.

So one day they met, and with that the line fence business erupted. They went down into the meadow to settle the line once and for all. The line fence didn't help that. They had completely fallen out. That was all.

Several days after, Dan came to John Kemp and told him the story. I, Mike, said, "There is the line," said I, I said, said I. But then Dan said, "No, over there is the line," he said, said he, he said. But I said to him, "I'll say where the line fence goes through here," I said, said I to him.

Now they are both dead and the line fence is still where it was. Many words did not help to settle the dispute.

7. NEW YEAR'S SHOOTING

It was the custom among the Pennsylvania Deitsch to go shooting for New Years. The shooters were well received by people when they came to their houses and shot out all the old year and shot in the new one, and gave a pleasant New Years wish.

People always gave them eats and drinks. Some of the shooters got too much schnapps, and finally dropped out of the troop of shooters inasmuch as they were no longer able to drag their legs along.

One year, during the evening before New Year's Eve the boys in Reidersdale got themselves ready to go New Years shooting the following evening. A High German traveller begged to go along with them. He

schnapps gaglich. Sie hen ien ganumma ovver are hut es schiessa du missa. Sie hen iem gsawt dos sie daita fier schuss in die flint lawda so dos sie net so uft lawda mista. Sie hen die fier schussa uff-nonner in die flint un sin ob noch em nochbor's house un on die arrivet. Wie die tseit kumma iss far tsu schiessa hut dar Deitsch es lose gamocht. Es hut ien um-gschlagga un es gwair iss ivver die gorda fense nousgfloga. Die boova sin gonga far die flint tsu grieya. Dar Deitsch hut iena gagrisha, "Mei Gott, lusst dos gwair liega, es blitz noch drei mole."

8. GSCHWETZT UN NET GADENKT

Olta leit missa schtarriva un yunga kenna. Yawra tsurick hut en olter monn fun 90 yawr net weit fun da Barriyer Karrick gawunt. Far sei tseit rum-bringa iss ar feel uff em karrich hof rum-galuffa. Mole a dawg wawr ar widder uff em karrich hof, iss mied warra un hut sich uff en bank kuckt.

En yunger karl iss uff-galuffa tsu iem un hut awgfunge tsu schwetza met iem. Dar olt monn hut gsawt dos ar wair mied fum rum-lawfa un hut gawinscht ar wair da-hame. "Wie olt bischt du?" hut dar ung monn ien gfrogt. "Ich warr 90 yawr olt die naigscht woch."

"Far was bleibsch du don net do? Du kummscht ivver dem do har," hut dar yung karl gsawt.

Dar yung monn wawr dote in feer wocha un dar olt monn is 90 yawr olt warra.

Mar sut niemoles ebber es laiva ob-sawga.

9. EN NOT-LEEK

Es wawr mole en bariemder parra im evvera dale fun Barricks County beim nawma Mose Dissinger. Won dar Mose gabreddicht hut, sin die leit fon weit beikumma far ien tsu haira. Ar hut em naggel uff dar kupp gschlagga un es hut halt-ganumma was ar gsawt hut. Wie gawainlich, won die karrich ous-gonga iss, sin feel fon da leit gonga far mit iem tsu schwetza.

Mole a Sundawg hut ar en wunderbawri breddich gadu uff leega. Noch da breddich iss dar Sam Spahr tsu iem gonga un hut ien gfrogt eb en not-leek a sind wair.

"Nein," sawgt dar parra, "es gibt keine. Es iss nurse en ousret far en rechtie leek."

10. GELD SCHPAWRA

Olla leit sutta ocht-gevva uff iera geld. Es Kummt en dawg dos sie es broucha duna. S hut feel leit dos tsu schpawrsom sin, sin geitzich un hen ken tseit far Gott, duna efters sich net sot essa far a pawr cent schpawra. So en gabrouch iss net recht, un draht sich tsu uhairlich-keit feel moles.

Dar Bill Hannar fon Deivel's Loch wawr en schpawrsomer monn ovver ar wawr net geitzich. Sei fraw, die Rebecca, wawr wunderbawr geitzich. Sie hut wasser gaused far millich won sie supp gamocht hut. Sie hut aw oier wo die hinkel tsu long druff kockt hen noch em

really liked the schnapps. They took him along on condition that he do his share of shooting (as well as drinking). They told him that they had to put four shells into the gun so that they didn't have to load so often. They put the four charges one on top of the other into the gun and they all took off toward a neighbor's house, to the work at hand. When the time came to shoot, the High German let fly. It knocked him down and the gun right out over the garden-fence. The boys went to fetch the gun. The High German yelled to them, "My God, let the gun lay, it will strike three more times."

8. SPOKEN BUT NOT THOUGHT

Old people must die and young ones may. Years back, an old man almost ninety years old lived not far from Hill Church. He spent a lot of his time walking around the graveyard. One day when he was back at the graveyard again, he became tired and sat down on a bench.

A younger fellow came up to him and began to talk with him. The old lad said he was tired from walking around and wished he was at home. "How old are you?" the young man asked him. "I'll be ninety next week."

"Why don't you just stay here? You will come here soon anyway," said the young man.

But the young man was dead inside of four weeks and the old man reached the age of ninety-six.

You should never predict a person's time to die.

9. A LIE TO GET OUT OF TROUBLE

There was once a famous pastor on the lower land of Berks County by the name of Mose Dissinger. When Mose preached, people came in from far away, in order to hear him. He hit the nail on the head and he really impressed his listeners. As usual, when church left out, many of the people went to talk with him.

One Sunday he gave a wonderful sermon on lying. After the service, Sam Spahr went to him and asked him whether a white lie wasn't allright.

"No," said the minister, "there's no such thing. That's only an excuse for a real one."

10. SAVING MONEY

All people should be careful about their money. There comes a day when it will be needed. There are many people, though, who are too saving, are stingy and have no time for God, often do not even eat right, in order to save a few cents. Such a custom is not right, and leads one to dishonesty oftentimes.

Bill Hannar from Devil's Hole was a saving man, but he was not stingy. His wife, Rebecca, was terribly stingy. She used water instead of milk when she made soup. She took eggs back to the store if the hen had sat too long on them, and brought up the children in the same spirit.

schtore ganumma un hut die kinner uff-gabrucht im sama geischt.

Schpaider im laiva iss dar Bill arrick grunk warra. Dar doktor hut da Rebecca gsawt dos dar Bill date scharreva. Sie hut die kinner haim garufa. Sie hen fon unnerschittliche soch gschwetzt un sin endlich ons odder mocha far die leicht. Ains fon da boova hut gsawt dos es gaibt en grosie leicht, dar pap wair weit rum bakannt un dos sie feel fura hovva mista far die leit noch da karrich nemma. "Ya," sech dar Jim, "mar missa fuftsay hovva." "Och," secht der Davy, "ich glawb dos tsaia ganunk waira." "Nay," secht die Rebecca, "Finfa sin ganuck."

Dar Bill hut kaiert wos sie gschwetzt hen un die Rebecca in sei schtupp garufa. Wie sie nei-kumma iss, hut ar gsawt, "Helf mier die hussa aw-du." "Far wos?" hut die Rebecca gawunnert. "Ich lawf noch em karrich hof, no kent dier sel aw noch schpawra," hut dar Bill gsawt.

11. NET DOTE

Dar dote mocht en groser wexel wonever dos ar eireist in a familia. Dar Pit Miller un sei fraw sin net gute fart-kumma binonner, hen nonner net recht farschtay kenna, un hen feel warta mit nonner kot.

Schpaider im laiva iss dar Pit arrick grunk warra, un der doktor hut da Kit, sei fraw, gsawt dos es wair net feel tsu do far dar Pit dos ar nimmy long laiva kent. Die Kit hut die kinner hame garufa. Sie hen binonner kuckt in da schtup naiva om dawdy seinera schtup.

Em Pit sei tsuschtunt wawr da Kit schwair uf da mind, un sie iss uffgschtonna un iss im Pit sei schtup. Sie hut gsaina dos dar Pit die awga tsu hut un dos ar gons weis iss, un dut aw nimmy schnoufa. Sie iss rouse tsu da kinner un hut greislich gaweint. Sie hut tsu da kinner gsawt, "Now iss dar Pop dote."

Dar Pit hut sie haira des sawga, un hut sie aw haira weina. Des hut ien base gamocht. "Nay," secht dar Pit, "Ich bin net dote un farwos duscht du now weina far mich; du wawrscht immer wiescht tsu mier. Du hairscht noch fun mier eb ich scharreb."

12. DAR GOOK FUN FISH

Dar bariemt breddicher, dar Madison C. Peters, hut fish rumgfawra eb ar en parra wawr un hut en arrick business gadu. In dem wake hut ar sich geld fardient far darrich die schule tsu gay.

Mole a dawg iss ar in a glay schtettel kumma mit seim fish wagga un hut gschstuppt om a hous. Wie die fraw rous kumma iss, hut sie sei fish arrick baguckt. "Matty, die fish gucka net gute," secht sie. "Well," secht dar Matty, "Won es dar guck iss dos du hovva wit, farwos kawfscht du dier net gold fish?"

13. TSU GEITZICH

Es nemt olla sarta leit far en welt tsu mocha, iss en olt schprichwart, ovver es sin tsway sarta dos farhost sin — des sin die wu tsu geitzich sin, un die wu tsu foul sin.

Later in life Bill became quite sick. The doctor told Rebecca that Bill was on the verge of dying. She called the children home. They talked about different things and began finally to prepare for the funeral. One of the boys said they should have a big funeral, that Pop was well-known for some distance and that they must have many carriages to take people to the church. "Yes," said Jim, "we must have fifteen." "Ach," said Davy, "I believe that ten will be enough." "No," said Rebecca, "five are enough."

Bill overheard what they had said and called Rebecca into his room. When she had come in, he said, "Help me on with my pants." "What for?" Rebecca wondered. "I will walk to the graveyard then you can also save that," said Bill.

11. NOT DEAD

Death makes a great change when it comes to ones' family. Pit Miller and his wife did not get along well together, never understood each other right, had had many words between them.

Later in life, Pit became quite sick, and the doctor told Kit, his wife, that it would not be too much to do for Pit, that he would never be able to live much longer. Kit called the children home. She had each one come sit in the room next to the father's room.

Pit's condition weighed heavily on Kit's mind, so she stood up and went quietly into Pit's room. She saw that Pit had his eyes shut and that he had become all pale and wasn't breathing any more. She ran out to the children and cried terribly. She said to the children, "Now Pop is dead."

Pit heard her say that and also heard her crying. That made him angry. "No," said Pit, "I'm not dead yet and why are you crying for me now? You were always ugly to me. You will still hear from me before I die."



12. THE LOOK OF FISH

The famous preacher, Madison C. Peters, huckstered fish around before he was a minister, and did a very good business. That way he earned his money to go through school.

One day he came to a small village with his fish wagon and stopped at one house. When the housewife came out, she really looked the fish over carefully. "Matty, the fish do not look good," she said. "Well," said Matty, if it's the look you want, why not buy gold fish for yourself?"

13. TOO STINGY

It takes all kinds of people to make a world, is an old proverb; but there are two kinds who are despised: those who are too stingy, and those who are too lazy.

Won en monn tsu geitzich iss, warrt ar gamainerhond aw-gaguckt far net airlich tsu laiva un iss en quail uff sich selvert un die leit wu um ien rum sei missa.

Dar Sam Boone hut em wetz-schtay bruch gschofft naigscht on Forge Dawl. Mole a dawg sin iem falscha tsay ous em sock gfolle. No hut dar monn wos mit iem gschofft hut, gsawt, "Sam, dei tsay sin dier ous em sock gfolle." Dar Sam hut die tsay uffkova un secht, "Nay des sin net mei tsay, sei kaira meinera fraw." No secht der monn wu mit iem gschofft hut, "Farwos huscht du sie im sock?" "Ei, die Betz, mei fraw, esst gschwischich da tseit won ich net dahame bin, un sell schtuppt iera essa, un schpawrt mier geld."

14. KASDREIL KURE

In District Township, Barricks County, hut longa yawra tsurick en doktor gawunt beim nawm Knusky. Ar iss fom olta lond kumma noch Amerika, wu ar die doktor business galarnt hut. Sella tseit sin die doktor mit geil un buggy gatraveld. Sie hen en hostler kot dos acht gevva hut uff die geil un buggies. Won dar doktor net da-hame wawr, hut dar hostler die doktorei gadu won ebber noch da office kumma iss.

Dar Henny Miller wawr em doktor sei hostler. Mole a dawg wawr dar doktor fart, un ess iss en monn noch da office kumma dos arschrecklich ganiest hut. "Geb mier ebbes far des ganies, ich kon's nimmy darrich mocha denna wake." Dar Henny hut ien tsway suppa leffel full kasdreil gevva.

Ivver dem iss dar doktor hame kumma, un hut dar Henny gfrogt eb ebber doe gawest wair. "Ya," secht dar Henny. "Wos wawr letz mit iem?" "Ei, ar hut arschrecklich ganiest." "Wos huscht du iem gevva?" "Tsway suppa leffel full kasdreil." "Ei, ei, ei, sel bot nix," secht dar doktor. "Yo, es dut. Dart drunna om bawm schtait er un drowt sich nimmy tsu niesa."

15. EN GROSER BAWM

Yawra tsurick iss mole en agent dos sctore soch farkawft hut tsu da sctorekipper im lond tsum Davy Lobach in Lobachschtettel kumma. Dar agent hut fartsailt dos in California het ar gsaina dos leit en bawm um-kockt hetta dos 37 cord holtz gevva het.

Dar George Keim hut im sctore kuckt un hut es kairt wie dar agent die sctory gevva hut fum bawm.

Dar George hot gsawt, "Sel iss nix. Do hunna im Guldy bush hut en kescht-aicha bawm gsctonna. Wie wie dan um kockt hen, hut ar 63 cord holtz un 12 cord gnuppa gevva."

Dar agent hut gamaint sel wair over a bissel feel holtz far ai bawm. Dar George hut in dar sock galongt un hut en \$20 note rousgrickt. "Ich wet dich dos ich drei monn bringa kon wu dar bawm umkockt hen, un es holtz gamocht." Dar agent hut dar George net gawet.

When a man is too stingy, he is commonly looked on as a being not honest enough to live, and is a burden upon himself and upon the people who must be around him.

Sam Boone had worked a whetstone quarry near Forgedale. Then one day his false teeth fell out of his pocket. Then the man who worked with him, said, "Sam, your teeth have fallen out of your pocket." Sam picked up the teeth and said, "No, these are not my teeth, they belong to my wife." Then says the man who worked with him, "Why do you have them in your pocket?" "Oh, Betz, my wife, eats between meals when I'm not home and this stops her from eating and saves me money."

14. CASTOR OIL CURE

In District Township, Berks County, lived a doctor named Knusky long years ago. He came to America from the Old Country, where he had learned the doctor business. That time the doctors travelled by horse and buggy. They had a hostler, who took care of the horses and buggies. When the doctor was not at home, the hostler did the doctoring for anyone who came to the office.

Henny Miller was the doctor's hostler. One day the doctor was away and a man came to the office, who was sneezing terribly. "Give me something for this sneezing, I can't finish doing anything this way." Henny gave him two soup spoons full of castor oil.

Just then the doctor came home and asked Henny whether anyone had been there. "Yes," said Henny. "What was wrong with him?" "Why, he sneezed so bad." "What did you give him?" "Two soup spoons full of castor oil." "Oh my, that doesn't work," said the doctor. "Oh yes it does. Over there he stands by the tree and he daren't ever sneeze now."

15. A LARGER TREE

Years ago an agent, who sold store items to store-keepers in the country, came once to Davy Lobach in Lobachsville. The agent related that in California he had seen one tree which men had cut down, from which it gave thirty-seven cords of wood.

George Keim sat there in the store and heard what a story the agent told about the tree.

George said, "That's nothing. Back there in the Guldy woods stood a chestnut-oak tree. When they cut that one, it gave sixty-three cords of wood and twelve cords of burls.

But the agent objected that was a bit too much wood for one tree. George just extended his hand into his pocket and pulled out a twenty dollar bill. I bet you that I can bring in three men who cut down that tree and made wood of it. The agent declined to bet against George.

Dale Sacha Os Der Alvin Kemp Ge-Duh Hut



“Some Things That Alvin Kemp Did”

Der Al Kemp wor 25 yohr elter os wie ich; es airsht os ich meer ei-bilda k'hon, fon ehm, wor wie er alls bei uns fer-bei g'fohrra is mitt'm Bicickel. Er hut lessons gewwa, uff da Ariela, tzu dale Kinner doh in da Nachbershofft. Ich wor about 10 yohr alt, un hob ge-maint en Bicickel wear ebbes arries. Darrich der Summer hut der Al g'shofft mitt da Kempa Boova, om Shreinerra un Aw-streicha. Sell wor won kenn Schule om geh wor.

Der Al un sei Cousin, der Bill Kemp, henn mechtich feel sacha ma-nonner ge-duh. Dale dinga worra mechtich gude, un onn'ra worra nix os wie Dummheata. Ae owett henn see ous-ge-macht see deata der Hunns John mole wennich rett'sa. (Der Hunns John wor so'n Deitscher Rumm-leafer os Hund rumm ge-numma hut, fer see fer-kawfa.) Der John wor im'ma alta Schmidt Shop, os en Blecha Doch k'hot hut. Dee Boova henn Shtea uff's Doch g'schmissa - noh henn dee Hund aw-fonga tzu dohva. Endlich hut der John dee Dear uff ge-macht un dee grossa Hund henn der Al un der Bill uff'n Bawm g'shprengt. Dart henn see k'huckt fer'n longie tzeit, biss der John sei Hund widder nei ge-ruhfa hut.

Der Al un der Bill worra alla-tzwea Shule-meashter, un aw tzimlich gute on Music. Ma-nonner, henn see en shae Shtick g'shrivva; der nawma fon sellem "Music Sheet" is "Honeymooning to the Jamestown Fair." Der Al hut aw en "March" g'shrivva, in Band Music, owwer ich wase nimmy wie's heasst. Selli tzwea Kerl henn alls mitt da Landis' Store Band g'shpeelt. Ich hob k'heart der Al hett mole dee Gross Drum g'shlogga, im'ma Parade on New Jerusalem, um wear wedder'n Aw-binn-pushda ge-luffa, mitt da Drum, un's hett ehn uff der Buckel g'shmissa! (Der Fred Stauffer hut mier sell fer-tzealt.)

Der Al hut owwer nat alfert's kartz end g'rickt. Weil, eb er en Automobile k'hot hut, hut en guter freind, der Dan Ruppert, en Model T Ford grickt, un er hut em Al en ride gewwa wulla. Der Al hut g'sawt er gengt mitt won er nat shtarrick fohrra date. Der Dan hut grawt dart ous-ge-macht er date em Al gewwa; er hut's loos ge-lusst. Es wor'm Al sei glick os der Dan en Shpare Tire ferr'm hinnitushta Sitz leia k'hot hut. Wie's em Al tzu shtarrick gonga is, hut er seller Tire ge-grabbt un hut g'sawt er date'n nous shmeissa won er nat nunner shlowwa date. Noh is der Dan g'sheit on's fohrra. Sell hut der Al mier dale moles fer-tzealt.

Al Kemp was twenty-five years older than I; but the first I can recall about him was how he used to ride by our place on his bicycle. He gave lessons on the organ to some children in the neighborhood. I was about ten years old and I thought a bicycle was something great. During the summer, Al worked with the Kemp Boys carpentering and building. That is, when no school was in session.

Al and his cousin Bill Kemp did a great many things together. Some of those things were very good indeed, and others were nothing but foolishness. One evening they decided they would tease Huns John (Dog John) a bit. Huns John was such a Deitsch country peddler who brought dogs around to sell. This John was in an old blacksmith shop which had a tin roof. The boys threw stones on the roof - and so the dogs began to howl. Finally John opened the door and big dogs ran Al and Bill up a tree. There they sat for a long time until John called his dogs off again.

Al and Bill were both Schoolmasters and also quite good with music. Together they wrote a pretty piece; the name of that sheet music is "Honeymooning to the Jamestown Fair." Al also wrote a march, band music, but I never knew what it was called. These two fellows played with the Landis' Store Band. I have heard that once Al beat the big drum in a parade in New Jerusalem and ran into a hitching post which knocked him on his back! (Fred Stauffer told me that.)



But Al didn't always get the short end. Before he had had an automobile, a good friend, Dan Ruppert, had gotten a Model T Ford and wanted to give Al a ride. Al said he would go along if he didn't travel too fast. Dan agreed right off that he would do what Al wanted and they started out. It was Al's luck that Dan had a spare tire laying on the back seat. Since it was now going too fast for Al, he grabbed that tire and said he would throw it out if they didn't slow down. With that Dan became wise about driving. Al told me that several times.

Der Al Kemp wor aens fon da beshta Shwetter, odder Shpeech Macher, os ich sei-leava k'heart hob. Er hut en lott Dumm-heata nei bringa kenna, owwer er hut mechtich fer-shtannich shwette kenna; uff so'n weag os er em dee Hoar uff-shtea macha hut kenna. Er wor'n "Orator" fon da alta Shule! Vos er g'sawt hut, sella weag, is nei-g'sunka un m'r hut's nat fer-gessa.

Em Al sei letshtie Arwett, in da Shule bisnis, wor Superintendent fon da Barricks Kounty Shula. Noach sellem hut er's menscht fon sein'ra Tzeit tzu-ge-brucht in sei'm Shreiner Shop. Er hut Walnut un Karsha Huls ge-glicha tzu shoffa. Er hut aw en lott Tzeadra (Cedar) Kishta ge-macht, un dale Gov. Winthrop Dest. Ich binn nat shure, owwer ich glawb os er anichar 25 Eck Shenk ge-macht hut un tzimlich feel so gleana Fliggel Disch. Ich hob noach g'froagt un der Ed Fegley, fon Mertztown, hut g'sawt der Al hett 138 "Gross-fodder Uhrra" ge-macht. (Der Ed hut dee Warriar om geh k'holta fer em Al sei Uhrra.)

Der Al is in sei Ruhe gonga der 5 July, 1961, wie er 85 Yohr alt wor. Ich un dee Betz (Bertha) henn ehn b'sucht about en Woch eb er ferrt gonga is, un er wor gronk im bett, owwer hut sei g'shposs noch nat fer-gessa k'hot. Sei letshta Werdta tzu uns worra: "Glei k'hon ich widder uff der Bearra Bawm Grodd'la."

Der Shdivvel Knecht
fon Seisholtzville
(Clarence G. Reitnauer)

Alvin F. Kemp

Ich meindt noch der Alvin Kemp tzidder os ich schartart hob in de schule gae, wie are der Assistant County Superintendent fun Barricks Kounty Schule war. Wie ich aw fonga hob schule holda, war are der Superintendent fun Schule.

Are war ufgebrucht im lond un hud schartarta schule holda in District Township in ra ae schtup schule hows so hud are ferschtunna vos fer droovel un hardi zeite os die schule mayschter kot hen in denna glaena schula.

Der Alvin Kemp hud alla schule im Kounty aye mole es yahr bsucht un is bout en schtun un en holb gableeva. Die schule directors sin als mid eem kumma. Sie hen als in die schtup kuckt un schwetzt in Pa. Deitsch un de same tzeit hud are ols kaiiricht mid ae orr uf de class. Noch olra class hud are aw a paar socha froakt fun da kinner. Won are a paar classa g'haired kot hud, hud are schwetzd tzu oll de kinner un tzum teacher. Are hud na gsaag'd vos are denkt fun da schul: wie sie sich behafa, wie sie dar teacher gleicha un so dinger wie sell. Are hud na olfert en zentence gevva far tzu holda bis nayscht yahr won are widder kumma is, un hud zee froakt vos are lescht yahr gsaagd hed.

Der Alvin Kemp hud olfert gaglicha en schule tzu saina wu die kinner gude bedrawge worra, un die schtup un der schule grund worra sauer.

— Der Earl H. Moyer,
Huffa Karrich

Al Kemp was one of the best speakers or speech makers I have heard in my life. He knew how to bring in a lot of foolishness but he really understood how to speak; in such a way that he knew how to make your hair stand on end. He was an Orator of the old school. What he said, that way, sank in and one never forgot it.

Alvin Kemp's last work in the school business was as Superintendent of Berks County Schools. After that, he spent most of his time in his cabinetmaker's shop. He liked to work walnut and cherry wood. He also made a lot of cedar chests and some Governor Winthrop desks. I am not certain, but I believe he made at least twenty-five corner cupboards and quite a few such small drop-leaf tables. I asked about all that, and Ed Fegley from Mertztown said that Al had made 138 "Grandfather Clocks." (Ed made the works for Al's clocks.)

Alvin F. Kemp departed this life on July 5, 1961, when he was eighty-five years old. Bertha and I visited him about a week before he passed on; he was sick in bed but he still didn't forget his jokes. His last words to us were: "Soon I can climb the Pear Tree again."

C. G. R.



Alvin F. Kemp

I still recollect Alvin Kemp when I started going to school as he was Assistant County Superintendent from Berks County. As I began to teach, he was then the Superintendent.

He had been raised in the country and began to teach school in District Township in the one-room school-house, so that he understood what kind of trouble and difficult times the schoolmaster had had in those small schools.

Alvin Kemp visited every school in the County once per year and stayed in classes in each for about an hour and a half. School Directors also came with him. They sat in the back of the room and talked Deitsch while Kemp continued for an hour with the class. After all of the classes, he also asked a few things of the class. When he had listened to a few classes, then he spoke to all the children and to the teacher. At that time he said what he thought of the school: how they behaved, how they liked their teacher and things such as that. And he always gave them a sentence to keep until next year when he would come back and ask them what he said the previous year.

Alvin Kemp always liked to see a school where the children were well behaved and the room and the school ground were clean.

— E. H. M.

Taufscheine

A New Index for People Hunters

By Judith E. Fryer

The Fraktur Collection of the Pennsylvania Folklife Society, housed in the Myrin Library of Ursinus College, contains approximately one hundred fifty to one hundred eighty pieces, of which about half are Geburts- und Taufscheine (Birth and Baptismal Certificates.) This index makes no attempt to deal with the paintings, drawings, book plates, mazes and other types of fraktur also in the collection. Instead, to organize what we do have and to make available to the public the information these documents contain, this listing is limited. It contains only items as defined in the introduction to Part I in the Autumn 1978 issue of PENNSYLVANIA FOLKLIFE, as a practical necessity.

Fraktur-writing in the broken letters whose origins were certainly unknown to these artists, scribes and country preachers, flourished in the Pennsylvania Dutch Country and in surrounding states. Some of our Taufscheine were made by and for Anabaptist folk, so they are really Geburtsscheine only; but like all others who have catalogued such things, we continue to use the generic term. This account continues the listing of original pieces in the collection of the Pennsylvania Folklife Society, at Ursinus College.

TAUFSCHEIN 49 (T 49)

printed by: Blumer, Busch und Co.

place: Allentown

date: [c.1849]

style: angel IV, angels face away from each other,
colored, dot-decorated skirts

size: 35.5 x 46 cm.

* * * * *

child: Ester Miller

parents: Adam Miller, Eva Henninger

birth date: September 18, 1810

place: Westpen Twp., Schuilkil Co.

baptized on: December 26, 1810

by: Diefenbach

sponsors: Christoffel Hartung and his wife Catharina

* * * * *

hand written notes below:

prepared by Martin Wetzler on April 21, 1856

confirmed by the Reformed pastor, Johan Zülch

married to Samuel König on May 27, 1832, by Rev.

Schäfer

* * * * *

TAUFSCHEIN 50 (T 50)

printed by: Dan. Phil. Lange

place: Hannover

date: 1821

style: angel II, colored red, green, yellow

size: 33 x 40.5 cm.

* * * * *

child: David Becker

parents: Johannes Becker, Elisabetha Kaufmann

birth date: April 6, 1820

place: Meden Kriek [Maiden Creek] Twp., Bercks Co.

baptized on: October 12, 1822

by: Pauli

sponsors: Joh. Nicol Becker and his wife Elisabetha

* * * * *

TAUFSCHEIN 51 (T51)

printed by: [probably Jacob Stöver]

place: [Lebanon]

style: flat top heart, colored red, yellow, green — all
with brown tone

size: 33.5 x 41.5 cm. horizontal

* * * * *

child: Rebeka Beecke

parents: Frantz Beecke, Catharina Wertzin

birth date: October 7, 1805 3:00 a.m.

baptized on: December 1, 1805

sponsors: Philip Lang and his wife Christina

* * * * *

TAUFSCHEIN 52 (T 52)

printed by: D. P. Lange

place: Hannover

date: 1830

style: angel II, colored yellow, green, brown

size: 32 x 40.5 cm. horizontal

* * * * *

child: Annamaria Ziegler

parents: Daniel Ziegler, Julianna Gank

birth date: December 19, 1817

place: Codorus Twp., York Co.

by: F. A. Scholl

sponsors: John Ziegler and wife Barbara

* * * * *

TAUFSCHEIN 53 (T 53)

printed by: Grim und Thoma

place: Orwigsburg

date: [c. 1830 or later]

style: angel V, uncolored

size: 31 x 41 cm.

* * * * *

child: Johannes Klein

parents: Joseph Klein, Anna Lässler

birth date: November 5, 1825

place: Jackson Twp., Libanon Co.

* * * * *

TAUFSCHEIN 54 (T 54)

printed by: Johann Ritter und Comp.

place: Reading

date: [c. 1814]

style: angel I, uncolored

size: 33.5 x 42 cm.

* * * * *

child: Katharina Christ

parents: Heinrich Christ, Maria Milhelm

birth date: July 30, 1823

place: Bethel Twp., Berks Co.

baptized on: August 31, 1823

by: Händel

sponsors: Conrath Christ and his wife Marilis, grand-
parents

* * * * *

TAUFSCHEIN 55 (T 55)

printed by: Ritter und Comp.

place: Reading

date: [c. 1860?]

style: angel VI, brightly colored

size: 36 x 43.5 cm. laid paper

* * * * *

child: Anna Maria Schmitt

parents: Philip Schmitt, Catharina Hantz

birth date: February 16, 1879

place: Macunsche Twp., Northampton Co.

baptized on: March 8, 1879

by: Herzel

sponsors: Daniel Haas and Regina Walbert, both
unmarried

* * * * *

TAUFSCHEIN 56 (T 56)

artist: Daniel Peterman

locale: Corodus Twp., York Co.

date: 19th century

size: 34 x 41.5 cm. horizontal

square text; designs outlined in ink, then colored;

two women, flowers, two birds

English

* * * * *

child: Mandilla Fisher

parents: Jacob Fisher, Elisabeth Mesemor

birth date: March 14, 1851

place: Codorus Twp., York Co.

baptized on: March, 1851

by: A. Berg

sponsors: parents

* * * * *

text: Our souls he washed with his blood. As water
makes the body clean. And the good spirit of our
God. Descends like purifying rain.

* * * * *

TAUFSCHEIN 57 (T 57)

printed by: Blumer, Busch und Co.

place: Allentown

date: [c. 1849]

style: angel IV, colored, large dot decoration

size: 35.5 x 45 cm.

* * * * *

child: Ambros Allen McHose

parents: Isaac McHose, Letitia Susāna Wieder

birth date: December 10, 1850

place: Hanover Twp., Lecha [Lehigh] Co.

baptized on: January 5, 1851

by: J. Dubs

sponsors: Isaac McHose and his wife, Elizabeth,
grandparents

* * * * *

TAUFSCHEIN 58 (T 58)

printed by: Blumer und Busch

place: Allentown

date: 1848

style: angel IV, colored

size: 35.5 x 43.5 cm.

* * * * *

child: Daniel Mohr

parents: Henrich Mohr, Louisa Kern

birth date: May 28, 1850

place: Ober Milford Twp., Lecha [Lehigh Co.]

* * * * *

TAUFSCHEIN 59 (T 59)

printed by: Blumer, Busch und Co.

place: Allentown

date: [c. 1849]

style: angel IV, angels face away from each other,
colored, decorated skirts

size: 35.5 x 46.5 cm.

* * * * *

child: James Aoger Hamscher

parents: William Hamscher, Angelina Fenstermacher

birth date: November 2, 1854

place: Langschwamp Twp., Berks Co.

baptized on: January 1, 1855

by: C. Herman

sponsors: Gideon Kärcher and his wife Esther

* * * * *

TAUFSCHEIN 60 (T 60)

printed by: Ritter u. Co.

place: Reading
date: [c.1815]
style: angel VI, uncolored
size: 34 x 42 cm.

* * * * *

child: Eliesabeth Miller
parents: Heinrich Miller, Magdalena Rausch
birth date: June 7, 1861
place: Perre [Perry] Twp., Berks Co.
baptized on: August 2, 1861
by: J. S. Herrman
sponsors: Jacob Reber and his wife Eliesabeth

* * * * *

below, in same ink: Martin Wetzler

* * * * *

TAUFSCHEIN 61 (T 61)
printed by: Guth, Ruhe und Young
place: Allentaun
date: [c.1842]
style: angel V?, uncolored
size: 34.5 x 44 cm.

* * * * *

child: Diana Catharina Young
parents: Samuel Young, Anna Maria Dussenschied
birth date: April 2, 1842
place: Waschington Twp., Berks, Co.
baptized on: June 4, 1842
by: Baissler
sponsors: Jacob Härzel and his wife Catharina

* * * * *

TAUFSCHEIN 62 (T 62)
printed by: J. T. Werner
place: Pottsville
style: angel V, colored
size: 31.5 x 40 cm.

* * * * *

child: Simon Otto
parents: Peter Otto, Catarina Nutzman
birth date: Hornung [February] 4, 1843
place: Unter Mahantango Twp., Schuylkill Co.
baptized on: April 17, 1843
by: Denger
sponsors: parents

* * * * *

TAUFSCHEIN 63 (T 63)
printed by: Blumer und Busch
place: Allentown
date: 1848
style: angel IV, colored, decorated skirts
size: 35.5 x 43.5 cm.

* * * * *

child: Peter N. Miller
parents: Georg Miller, Lydia Neuhard
birth date: November 9, 1848
place: Nordwheithall Twp., Lecha [Lehigh] Co.
baptized on: December 31, 1848
by: J. Dubs
sponsors: Jacob Miller and his wife Elizabeth

* * * * *

TAUFSCHEIN 64 (T 64)
printed by: [possibly Welt-Bote]
style: angel VII, lithographed in color
size: 36 x 43.5 cm. watermark: Linwood Mills

* * * * *

child: Alma Neamy Silfies
parents: Syrus Silfies, Henriedda Zinten
birth date: June 8, 1885
place: Mohr Twp., Northampton Co. [Moore Twp.]
baptized on: August 8, 1885
by: Schmith
sponsors: parents

* * * * *

in bottom margin, same ink: T. Heinie

* * * * *

TAUFSCHEIN 65 (T 65)
printed by: Blumer und Busch
place: Allentown
date: 1846
style: angel IV, colored, decorated skirts
size: 35.5 x 43.5 cm.

* * * * *

child: Joseph Heinrich Hamscher
parents: William Hamscher, Angelina Fenstermachern
birth date: March 19, 1846
place: Longschwam Twp., Berks Co.
baptized on: April 19, 1846
by: C. Herman
sponsors: Joseph Hamscher and his wife Maria

* * * * *

TAUFSCHEIN 66 (T 66)
printed by: Lutz & Scheffer
place: Harrisburg
date: [c.1850]
style: lithographed in color, border of prophets and
saints
size: 31.5 x 40.5 cm.

* * * * *

child: Herrietta Losz
parents: Peter Losz, Lusetta Glücken

birth date: August 28, 1852
place: Bethel Twp., Lebanon Co.
by: Johannes Stein
sponsors: the mother herself

* * * * *

TAUFSCHEIN 67 (T 67)
printed by: Ig. Kohler
place: Philadelphia
date: [c.1855]
style: lithographed scenes, colored
size: 28 x 40 cm.

* * * * *

child: Sahra Catharina Busch
parents: Israel Busch, Emilie Haas
birth date: July 11, 1857
place: Rosomännor [Ruscombmanor] Twp., Berks Co.
baptized on: October 21, 1857
by: Hinterleiter
sponsors: parents

* * * * *

TAUFSCHEIN 68 (T 68)
printed by: Samuel Baumann
place: Ephrata
date: [c. 1812]
style: heart, springing deer, colored
size: 33 x 38.5 cm. horizontal laid paper

* * * * *

child: Mariana Krick
parents: Jacob Krick, Catharina [daughter of] Joh.
Bechtel
birth date: October 26, 1831 11:00 a.m.
place: Cumere [Cumru] Twp., Bercks Co.
baptized on: Jenner [January] 12, 1831
by: W. Pauly
sponsors: Maria Krick alone

* * * * *

TAUFSCHEIN 69 (T 69)
printed by: G. S. Peters
place: Harrisburg
date: [c.1830]
style: angel IV, colored by stencil red, yellow
size: 33 x 42 cm.

* * * * *

child: William Heiser
parents: Jacob Heiser, Elizabeth (daughter of John
Ebrecht)
birth date: January 13, 1843
place: Washington Twp., Northumberland Co.
baptized on: 1843
by: Ruthostdiner
sponsors: parents

* * * * *

place is written in same ink, other information
printed.
below: Conrad Otto

* * * * *

TAUFSCHEIN 70 (T 70)
printed by: Ritter und Comp.
place: Reading
date: [c.1815]
style: angel VI, uncolored
size: 35 x 43.5 cm.

* * * * *

child: Daniel Old
parents: Carl Old, Maria Heckmann
birth date: September 30, 1833
place: Maxatany Twp., Berks Co.
baptized on: November 5, 1833
by: Knoske
sponsors: parents

* * * * *

TAUFSCHEIN 71 (T 71)
printed by: Blumer, Busch und Co.
place: Allentown
date: 1849
style: angel IV, uncolored
size: 35.5 x 44.5 cm.

* * * * *

child: William Jacob Braun
parents: Samuel Braun, Esther Schick
birth date: June 26, 1849
place: Bethlehem Twp., Northampton co.
baptized on: July 29, 1849
by: G. Wenzel
sponsors: Jacob Roth and his wife Susanna

* * * * *

TAUFSCHEIN 72 (T 72)
printed by: C. F. Egelmann
place: Reading
date: [c.1820]
style: strippl-engraved, second state, uncolored
size: 25.5 x 30.5 cm.

* * * * *

child: Margaretha Kuenzi
parents: Abraham Kuenzi, Margaretha Hager
birth date: August 25, 1834 9:00 p.m.
place: Adelboden, Canton Bern, Switzerland
baptized on: August 29
by: F. Losenegger
sponsors: Stephan Lauber, Susanna Hager

* * * * *

TAUFSCHEIN 73 (T 73)
printed by: Johann Ritter und Comp.
place: Reading
date: [c.1870]
style: angel VI, uncolored
size: 33.5 x 42 cm.

* * * * *

child: Benjamin Peter
parents: Daniel Peter, Catharina Metzger
birth date: December 11, 1845
place: Heidelberg Twp., Lecha [Lehigh] Co.
baptized on: January 25, 1846
by: J. Dubs
sponsors: Nathan Peter and his wife Elizabeth

* * * * *

TAUFSCHEIN 74 (T 74)
printed by: Saeger und Leisenring
place: Allentown
date: 1865
style: angel IV, colored, angels face away from each other
size: 35.5 x 43 cm.

* * * * *

child: Mary Ida Wiand
parents: Johannes Wiand, Anna Leibensperger
birth date: January 10, 1864
place: Richmond Twp., Berks Co.
baptized on: May 8, 1864
by: Gramlich
sponsors: Mary Zimmerman

* * * * *

below, same ink and hand: Wlm. Gross

* * * * *

TAUFSCHEIN 75 (T 75)
printed by: John P. Bertram
place: Pottsville
style: angel V, colored soft red, green, yellow
size: 33 x 40.5 cm.

* * * * *

child: Rebecca-Eva Faust
parents: Daniel Faust, Russina Werner
birth date: April 10, 1854
place: Wayne Twp., Schuylkill Co.
baptized on: May 28, 1854
by: Weier
sponsors: parents

* * * * *

TAUFSCHEIN 76 (T 76)
printed by: S. Siegfried

place: St. John's Church
date: [c.1838 ?]
style: angel IV, colored
size: 33.5 x 41.5 cm.

* * * * *

child: Thomas Sandt
parents: George Sandt, Rebecka Happel
birth date: January 30, 1845
place: Plainfield Twp., Northampton Co.
baptized on: April 13, 1845
by: Suchs
sponsors: parents

* * * * *

TAUFSCHEIN 77 (T 77)
printed by: John Ritter und Comp.
place: Reading
date: [c.1865]
style: angel VI, elaborately colored
size: 32.5 x 40 cm.

* * * * *

child: Elizabeth Jäger
parents: Daniel Jäger, Catharina Hoffman
birth date: January 11, 1841
place: Windsor Twp., Berks Co.
baptized on: April 4, 1841
by: G. F. I. Jäger
sponsors: Samuel Hoffman and his wife Hanna

* * * * *

TAUFSCHEIN 78 (T 78)
printed by: Leisenring, Trexler und Co., "Welt-Bote" Druckerei
place: Allentown
date: [c.1870]
style: angel VII, uncolored
size: 36 x 43.5 cm.

* * * * *

child: Isaack Miller
parents: Johannes Miller, Juliän Petri
birth date: March 15, 1822
place: Albany Twp., Berks Co.
baptized on: May 10, 1822
by: G. F. I. Jäger
sponsors: Jacob Petri and his wife Palli Zehner

* * * * *

same ink and hand: confirmed by Jäger
pastor's initials in another hand

* * * * *

TAUFSCHEIN 79 (T 79)
printed by: Ritter u. Co.
place: Reading

date: [c.1815]
style: angel VI, colored and with large purple dot
decoration
size: 36 x 43 cm.

* * * * *

child: Elmeire Prissille Stamm
parents: Seberius Stamm, Elizabeth Franz
birth date: January 2, 1869
place: Westbraunschweig Twp., Schuilkil Co.
baptized on: February 14, 1869
by: Johan Zuelch
sponsors: parents

* * * * *

notes at bottom:
[written and decorated by?] Heinrich Grossman,
1869 price 35 cents bestellt [ordered?] by Rev.
Zülch

* * * * *

TAUFSCHEIN 80 (T 80)
printed by: Theo. F. Scheffer
place: Harrisburg
style: lithographed, in color Moses on right, wise man
on left, Christ and persecutors across top in English
size: 35.5 x 43.5 cm.

* * * * *

child: Emma Jane Deveney
parents: Levi Deveny, Magdalena Caslow
birth date: August 2, 1856
place: Springfield Twp., York Co.
baptized on: October 1, 1856
by: A. Berganthell
sponsors: parents

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Old New Aldes/Neies



We are greatly pleased with your response to the initial Aldes/Neies comments. The practical direct results have added several dozen migrants to our Migration Index and the Personality File of Pennsylvania Germans who did military service in the American Revolution. In both cases we remain painfully aware that in present state the files are in preliminary status; we are pleased that several researchers and graduate students have found them to be of some use already, even in their partial condition. Do come to the Archives Room, 301 Myrin Library when you visit in Collegeville; we are seeking to broaden both coverage and use.

Somewhat related, though also new: At the suggestion of a neighbor, we have just opened a new file drawer for personality cards on former students at Freeland Seminary 1848-1869 and at the Pennsylvania Female College (Dear Old Glenwood) 1851-1885, in hopes of eventually producing a biographical dictionary for both predecessor institutions of Ursinus College. It seems that about ninety-five percent of the students at Freeland were Pennsylvania Dutch and the membership of the student body at the Female College only slightly less.



Since we have broached the subject of dialect writings with the Alvin Kemp material in this issue, I ask aid and assistance in identifying the local dialect column author who wrote the original material in a column header "Der John and Die Maria" in the *Schwenksville Item* of the late 1920's and/or early 1930's. That "Schreiwer" signed himself "John Schlongawatzel" (John Snakeroot) and commented on the comings and goings of local personalities while complaining of the many impositions of "die Mary, em John sei guidi Fraa." A connoisseur of the dialect has put before me some five columns but they are, unfortunately, undated. I had thought that most likely suspect as author was one of the Bardman team of editors, Irvin or Stanley, but I really do hope to find out, though now I can see as many reasons why the Bardmans were not the perpetrators as reasons they did it. What the gossiping John Schlongawatzel wrote was all original, though, and not a copy of Harter or Troxell or others of that school. Ideas are welcome!

Final report of the annual success of Die Drubb Deitscha Shpeel Leit fon da Huffa Karrich (Troupe of Deutsch Players from Huffs Church) from their eight performances of Paul Wieand's *Der Greitzwaig Sctor* is most encouraging, for their stage performances were particularly well done. Six performances at Huffs Church and two at the Trexlertown Grange brought out a total of 1477 paying customers, near capacity for the halls in which *The CrossRoads Store* played. Since all performers, stage hands and auxiliary personnel are volunteer, receipts are applied to projects at the Church. If interested, and they drew once again from several hundred miles around, do mark your calendar for their next sterling performances in two plays EM DUCKDER FOGEL SEI OFFIS SHTUNN and 'SIS WEG GELAIND (DR. Fogel's Office Hours & A Lost Opportunity.) They are set for Huffs Church Auditorium, 27, 28, 29 September and 4, 5, 6 October, 1979, according to Carl Arner, Director.



We were delighted to see materials now being collated from the notes and rough word sketches of the late William J. Rupp last week. If current plans materialize, we will present some of the visible results of his many interests though he has been gone from us these dozen years now. He was a man of universal curiosity and had a way with words both in Dialect and in English; his material will now take on new meaning in the hands of a most worthy successor.



Marie Graeff has told us that many plans are now afoot to make proper celebration of the Tulpehocken anniversaries which will be upon us before ever we know it. To all persons active in another well organized and well run local society, our most enthusiastic congratulations. In the eighteenth century they spoke disparagingly of the "Tulpehocken Confusion" which resulted in many differing voices and much duplication of effort; today that has surely been replaced by the "Tulpehockisch Freindschaft," which is bringing handsome returns indeed.

Ursinus College Studies at the Kutztown Folk Festival 1979

The Pennsylvania Folklife Society hosts a series of PENNSYLVANIA DUTCH STUDIES programs given concurrently with the summer Folk Festival at Kutztown. In previous years selected seminar courses on Folk Art, Folk Crafts and Folk Design have been offered. In July 1979 there will be a single Seminar course offered, one which was given originally at Ursinus College in the Summer of 1975 and then drew the largest seminar class to date. Courses offered this Summer at Festival and at Ursinus College are as follows:

SEMINAR AT KUTZTOWN FOLK FESTIVAL:

July 2,3,5,6 from 9:00 a.m. to 12:15 p.m. each day
P.D.S. 438. Local Sources of Folk Culture (one credit) I. CLARENCE KULP

An overview of oral and printed sources for folk culture and folk traditions; artifacts and folk informants; organizing folk information. Taping the still remaining practitioners of the folk arts and beliefs. Assessment techniques and data accumulation procedures. The seminar will be taught by Isaac Clarence Kulp, one of the few persons continuously associated with the Kutztown Folk Festival since its inception in 1950.

COURSES AT URSINUS COLLEGE, COLLEGEVILLE, PA 19426

SUMMER SESSION A - May 23 to June 13, 1979 9:00 to 11:30 a.m.
P.D.S. 201. Pennsylvania Dutch Culture DR. WM. T. PARSONS

A study of the history, language and culture of the Pennsylvania Dutch, their influence on American life and contributions to the American scene in the seventeenth and eighteenth centuries. Field trips to the Dutch country, to events and museums; speakers and artists. A research paper or creative composition is required. Three hours per day and field trips. *Three semester hours.*

SUMMER SESSION B - June 14 to July 5, 1979 9:00 to 11:30 a.m.
P.D.S. 202. Pennsylvania Dutch Culture DR. WM. T. PARSONS

Study of the history, language and culture of the Pennsylvania Dutch in the nineteenth and twentieth centuries, the diaspora, and status of women among the Pennsylvania Dutch. Field trips among them, to events and museums; speakers and artists. A research paper or creative composition is required. Three hours per day and field trips. *Three semester hours.*

SUMMER SESSION C - July 6 to July 26, 1979 9:00 to 11:30 a.m.
P.D.S. 305. Pennsylvania Dutch Music DR. WM. T. PARSONS

Folk songs of German origin and from Pennsylvania; formal music by composers of Pennsylvania Dutch origin and spirit. *Three semester hours.*

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SUMMER SESSION D - JULY 27 to AUGUST 16, 1979 9:00 to 11:30 am

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For further information on the courses and on costs and availability of other services related to the Summer school, send inquiry to the editor or to:

Prof. Thomas E. Gallagher, Jr. Field Director, Pa. Dutch Studies,
Corson Hall, Ursinus College, Collegeville, Pa. 19426

30th Annual

Pennsylvania Dutch

KUTZTOWN

BETWEEN ALLENTOWN & READING, PA.

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FESTIVAL**

June 30-July 1-2-3
4-5-6-7, 1979

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