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Pennsylvania **FOLKLIFE**

AUTUMN 1969



MORAVIAN PIONEERS

Contributors to this Issue

PROFESSOR VERNON H. NELSON, Bethlehem, Pennsylvania, is Archivist at the Moravian Archives, and on the teaching staff of the Moravian College and Seminary in Bethlehem. The Summer of 1969 he spent surveying Moravian archival collections in Germany, Holland, Scandinavia, and the British Isles on a grant from the American Philosophical Society. His article in this issue makes available to historians and folklife scholars the earliest detailed drawings of the Moravian settlements in colonial Pennsylvania, the Nicholas Garrison sketches of 1757, the originals of which are in the Moravian Archives.

DR. LOTHAR MADEHEIM, Bethlehem, Pennsylvania, a graduate of the University of Münster in West Germany, is Research Assistant at the Moravian Archives in Bethlehem.

MILDRED URICK, Aliquippa, Pennsylvania, is majoring in English at Grove City College in Western Pennsylvania. Of Italian background on her mother's side, she reports in this issue on the elaborate festival in honor of San Rocco, patron saint of the Italian town of Patrica, whence came a large contingent of Aliquippa's Italian-American population. For Italian-American customs in a rural and small-town settlement in Eastern Pennsylvania, see Clement Valletta, "Italian Immigrant

DR. JOHN ANDREW HOSTETLER, Willow Grove, Pennsylvania, is Professor of Anthropology at Temple University, Philadelphia, and has taught also at the

University of Alberta at Edmonton, Johns Hopkins University, and Princeton Theological Seminary. In addition to his work on the Hutterites, sponsored by the Canada Council, he is the principal American authority on Amish history and culture; his most recent book is *Amish Society* (Baltimore: Johns Hopkins University Press, 1963, revised edition 1968). His wife, BEULAH STAUFFER HOSTETLER, has collaborated on the Amish Genealogy project, in this issue, part of a larger program sponsored by the Johns Hopkins University in Baltimore.

DR. MAC E. BARRICK, Carlisle, Pennsylvania, is Professor of Spanish at Shippensburg State College and President of the Pennsylvania Folklore Society. A native of Cumberland Valley and a long-time student of its folkways, he has produced a distinguished series of studies of folk-cultural phenomena in Central Pennsylvania, the latest of which, in this issue, is on preacher stories. Others of his articles have appeared in our sister journal, the *Keystone Folklore Quarterly*.

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**Bread, Baking, and the Bakeoven:
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(Inside Back Cover)

COVER:

The engraving of Moravian Pioneers at Herrnhut, Count Zinzendorf's original community in Germany, is from a print published in Herrnhut and Dresden in 1822 to mark the centenary of the renewal of the Unitas Fratrum. Dating from 1457, the Moravians are actually Pennsylvania's oldest Protestant church organization. It was from Herrnhut that Moravianism spread to the New World, making its headquarters at Bethlehem in Pennsylvania.



Garrison's View of Philadelphia's Almshouse and the Pennsylvania Hospital, with towers of the city at right. Etching by J. Hulett.

The Moravian Settlements Of Pennsylvania in 1757: The Nicholas Garrison Views

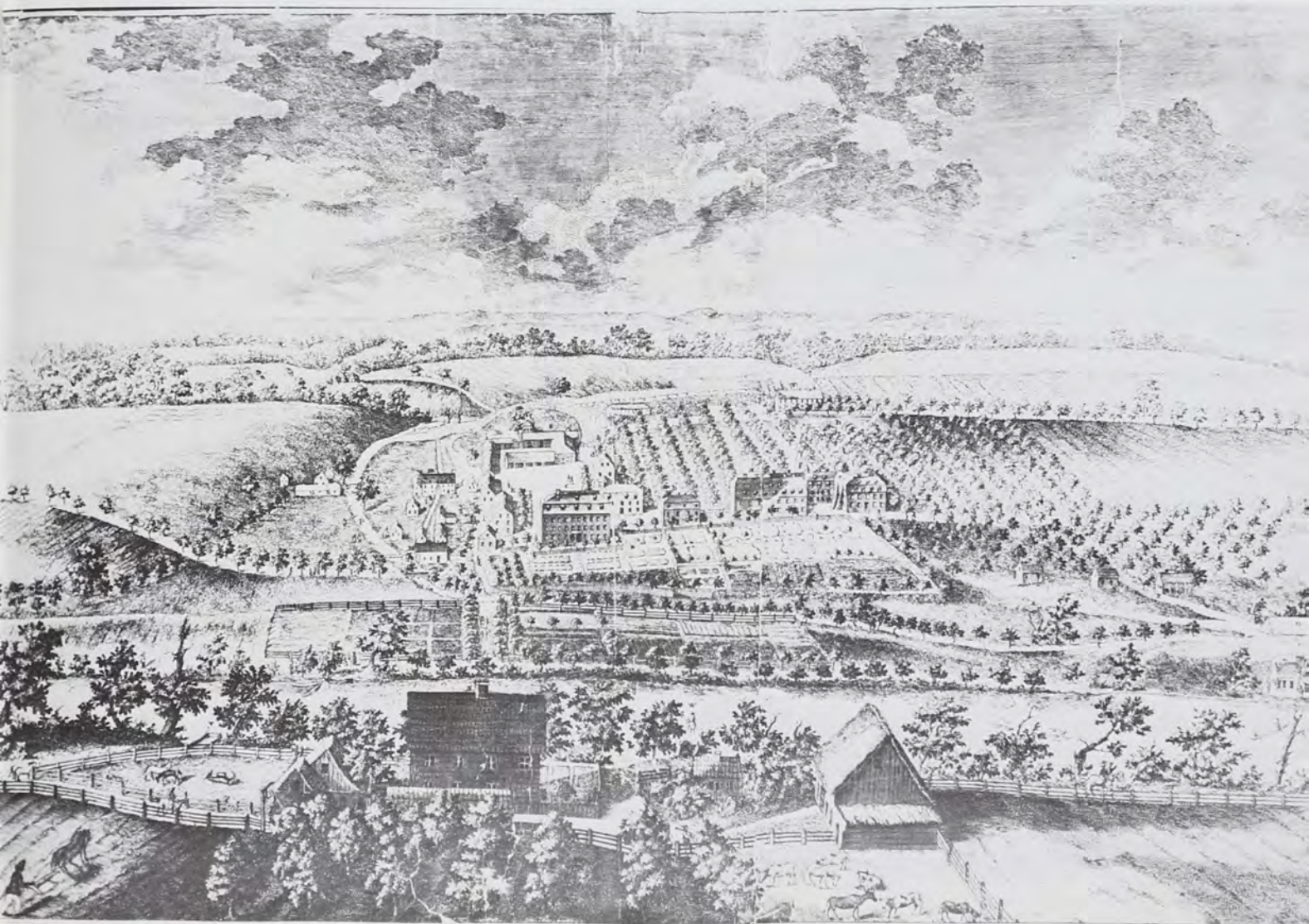
By **VERNON H. NELSON** and **LOTHAR MADEHEIM**

When the Marquis de Chastellux visited Bethlehem in December, 1782, he received a guide, about whom he wrote: "This man is a seaman, who happens to have some talent for drawing." The seaman was Nicholas Garrison, Jr., a competent artist who lived in Pennsylvania from 1755 to 1784 and produced a small number of very significant drawings of Pennsylvania places.

Nicholas Garrison, Jr., has been neglected, even by Pennsylvania historians, because until recently the extent of Garrison's known work consisted primarily of only four prints: two of Bethlehem, one of Nazareth, and one of Philadelphia, showing the Friends' Almshouse, the Pennsylvania Hospital, and vicinity. Few people suspected that Garrison had left any original drawings. Local historians knew of the two drawings of Bethlehem—presumably by Garrison—in the Archives of the Moravian Church, but that was all.

Research done recently by the staff of the Archives has resulted in attributing to Garrison ten additional drawings of places in Eastern Pennsylvania. Nine of these drawings are on a single sheet of paper pasted on cardboard. The paper was damaged years ago, but most of the significant details have not been affected. The tenth item is another view of Bethlehem, this time from the north. It is pasted on cardboard and is seriously discolored due to a coating of shellac.

The nine views on one sheet, done in 1757, portray Salisbury (or Emmaus), Allemängel, Oley, Heidelberg, Lebanon (or Hebron), Donegal (or Mount Joy), Warwick, Lititz, and Lancaster, and are in several cases the earliest view of each place and in a few cases the only view. Garrison's attention to detail in drawing buildings, fences, trees, and even farm implements makes them an indispensable source for studying Pennsylvania architecture and related subjects.



View of Bethlehem, Moravian capital of the British Colonies, in 1757. Drawn by Garrison, etched by J. Noval. Note ecclesiastical and industrial complex (center), the community orchards, and in foreground the details of the farm scene—farmhouse, garden, and thatched barn.

Nicholas Garrison, Jr., was born on Staten Island on June 18, 1726. His father, Nicholas Garrison, Sr., was a sea captain who, after becoming a member of the Moravian Church, was put in charge of *The Little Strength* and then *The Irene*, Moravian-owned ships used to transport colonists from Europe to America. Nicholas Garrison, Sr., survived his first wife, who died in 1747, remarried, and died in Bethlehem in 1781.

Nicholas, Jr., went to sea at an early age; in 1743 he was a member of the crew of *The Little Strength*. He also sailed on *The Irene* and in 1755 captained *The Irene* on a voyage from New York to London and back.

It has not been determined whether Nicholas, Jr., had any formal education, particularly in drawing. Artistic ability undoubtedly ran in the Garrison family; a brother, Benjamin, is the supposed artist for a picture at the Moravian Historical Society in Nazareth showing the wreck of *The Irene*.

It was during the period between 1755 and 1762 when Nicholas Garrison, Jr., was living in Bethlehem (although he travelled widely, even as far as North Carolina) that he produced most of his extant work. In May, 1757, he set out from Bethlehem on a visit to the Moravian congregations located to the west. By



Nazareth, Northampton County, in 1761. Drawn by Garrison, etched by J. Noval.

reference to various diaries, it can be determined that his itinerary was as follows:

TRIP TO ALLEMAENGEL

Fri., May 13, Lv Bethlehem in morning, Ar Salisbury
Sat., May 14, Lv Salisbury for Allemängel
Sun., May 15,
Mon., May 16, Ar Salisbury from Allemängel in afternoon
Tues., May 17, Lv Salisbury, Ar Bethlehem

TRIP TO WARWICK

Fri., May 20, Lv Bethlehem, Ar Salisbury
Lv Salisbury
Sat., May 21, Ar Heidelberg
Sun., May 22,

Mon., May 23, Lv Heidelberg, Ar Warwick
Tues., May 24,
Wed., May 25, Lv Warwick, Ar Lebanon at noon
Thurs., May 26, Lv Lebanon, Ar Swatara
Lv Swatara, Ar Lebanon toward evening
Fri., May 27, Lv Lebanon in morning, Ar Donegal
Sat., May 28, Lv Donegal, Ar Warwick
Sun., May 29, Lv Warwick, Ar Lancaster toward evening
Mon., May 30, Lv Lancaster, Ar Warwick
Tues., May 31, Lv Warwick in morning
Wed., June 1,
Thurs., June 2, Ar Bethlehem

Garrison presumably attended church services at Allemängel on May 15, at Heidelberg on May 22, and

at Warwick on May 29. He could have done his sketch of Lititz while he was staying at Warwick, about one mile away. It is probable that Garrison stopped at Oley either on his way to Heidelberg or on his return from Warwick to Bethlehem, or both.

The diary of Warwick for May 31, 1757, is especially enlightening. It mentions "Br. Nicol. Garrison, who has made sketches of all the Gemeinshouses in the country and their situation." This therefore appears to be an extraordinary case where drawings can be dated almost to the exact day the sketches were made. One has only to match the existing drawings with the days that Garrison is known to have been in a particular community.

A year later, on July 29, 1758, Garrison married Grace Parsons (also known as Johanna) in Bethlehem. A daughter of the famous William Parsons, she had been born in Philadelphia in 1736. The marriage was arranged by the Moravian leaders. In a letter written to John Ettwein in 1797, Johanna mentions having been married "in obedience to the congregation, believing our Lord to be director in such cases in it."

In 1762 the Garrisons moved to Philadelphia, where Nicholas became a shopkeeper. Their names, as well as the names of their children, appear frequently in the records of the Moravian Church in Philadelphia during the succeeding years. Life could not have been entirely happy; three children died at the ages of fifteen weeks, six months, and thirteen months.

The American Revolution created a major crisis for the Garrisons. In September, 1777, Garrison removed his family from Philadelphia to the relative safety of Oldmann's Creek, New Jersey, where they lived with the Moravian minister. In 1778 the Garrisons settled in Cumru Township, Berks County, near Reading. They were located about ten miles from the Heidelberg Moravian Church, which they attended on special occasions. When Johanna became ill she moved to Heidelberg and spent the winter in the parsonage. Then she decided it was necessary to return to Bethlehem to recuperate further.

Unlike most Moravians, who remained neutral, Garrison apparently sided whole-heartedly with the American cause during the Revolution. The York diary mentions on June 19, 1778, that "Br. Nicol. Garrison came from the vicinity of Reading on business . . . for the Board of War . . . He also reported to us the evacuation of Philadelphia and much else."

The Garrisons returned to Bethlehem in May, 1780. The leaders of the community considered them refugees and expected that they would not remain in Bethlehem permanently. This temporary arrangement actually lasted four years. During this period Garrison did a view of Bethlehem from the north (an unusual angle for Bethlehem views) as well as the more conventional view from the south, which was printed in 1784 (with the names of N. Garrison and Oerter on the print).

After other possibilities did not materialize, the Garrisons finally left Bethlehem in 1784 and moved to Newport, Rhode Island. In Newport Johanna taught reading; it is not clear what Nicholas did. Johanna

complained in her letter to Ettwein in 1797: "Happy would it have been for us, had he [Nicholas] been a little sensible of his own weakness, or that the congregation could have conceived how matters were, compelling us to stay in a place of safety. He has taken things so easy since here, as to make my burthen oppressive beyond measure." The Garrisons remained members of the Moravian Church in Newport until their deaths. Their last years were spent in poverty. Johanna died in 1799, Nicholas in 1802.

This is no portrait of Nicholas Garrison, Jr., extant, as far as is known. The closest thing to a likeness, possibly of Garrison, is the portrayal of the artist and his dog in the corner of the 1784 view of Bethlehem. Also, it is possible that the two figures who appear in several places in the 1757 drawings represent Garrison and his traveling companion, Samuel Herr.

In several ways Garrison is more important for the history of American art than the more prominent Moravian artist, John Valentine Haidt. Haidt, who was among the first painters in America to do religious pointings, arrived in America at the age of fifty-three. His work can hardly be considered more than that of a transplanted foreigner. Furthermore, it is quite possible that additional examples of Garrison's works remain undiscovered or unidentified. A considerable amount of research has been applied to Haidt and unknown Haidt paintings have been uncovered; similar research on Garrison may turn up equally exciting items.

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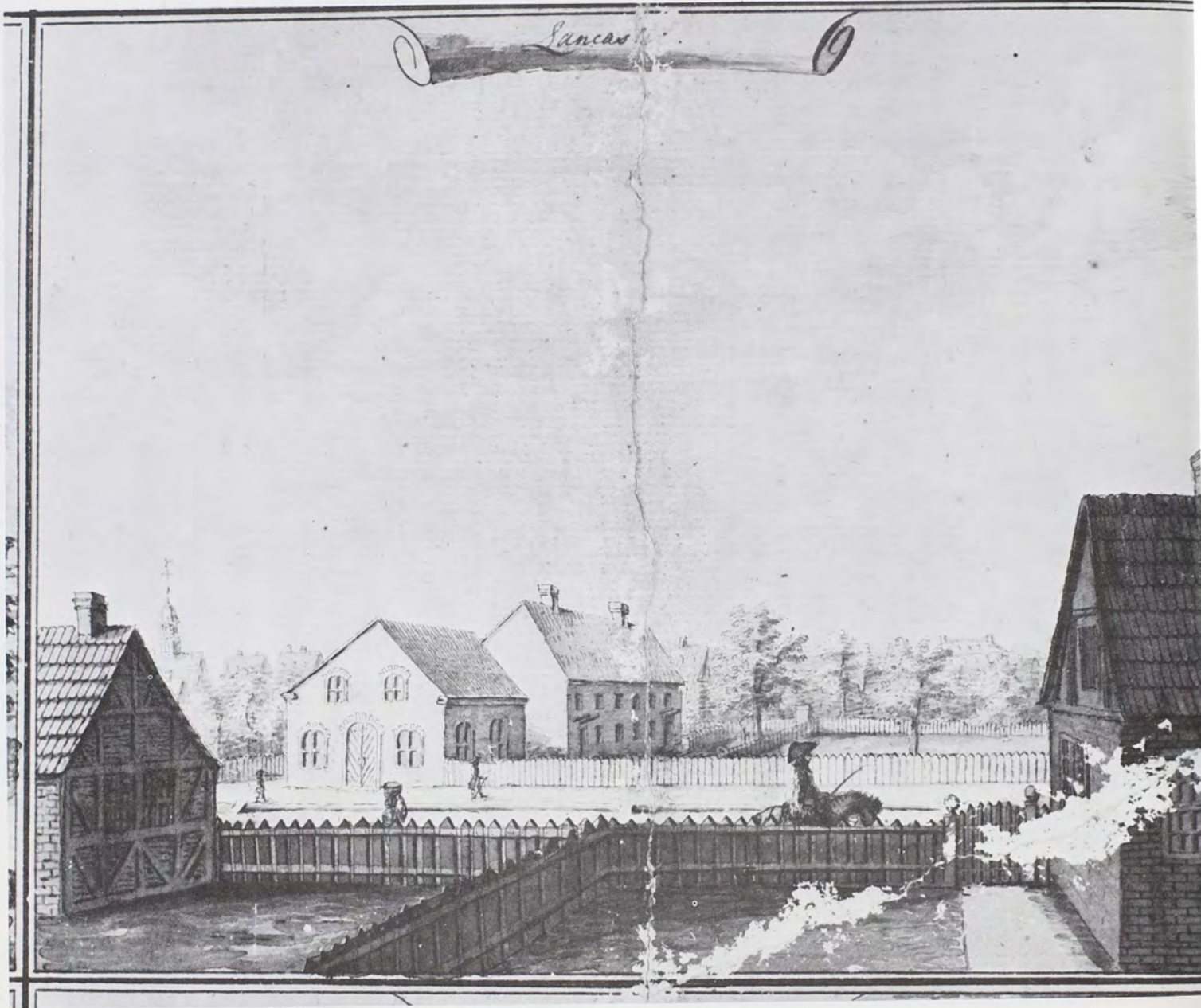
Manuscripts

1. The Archives of the Moravian Church, Bethlehem. Original records for all of the Moravian places mentioned were consulted. Besides diaries—the most helpful source—letters, minutes of conferences, church registers and catalogues, maps, pictures, and other materials were consulted.

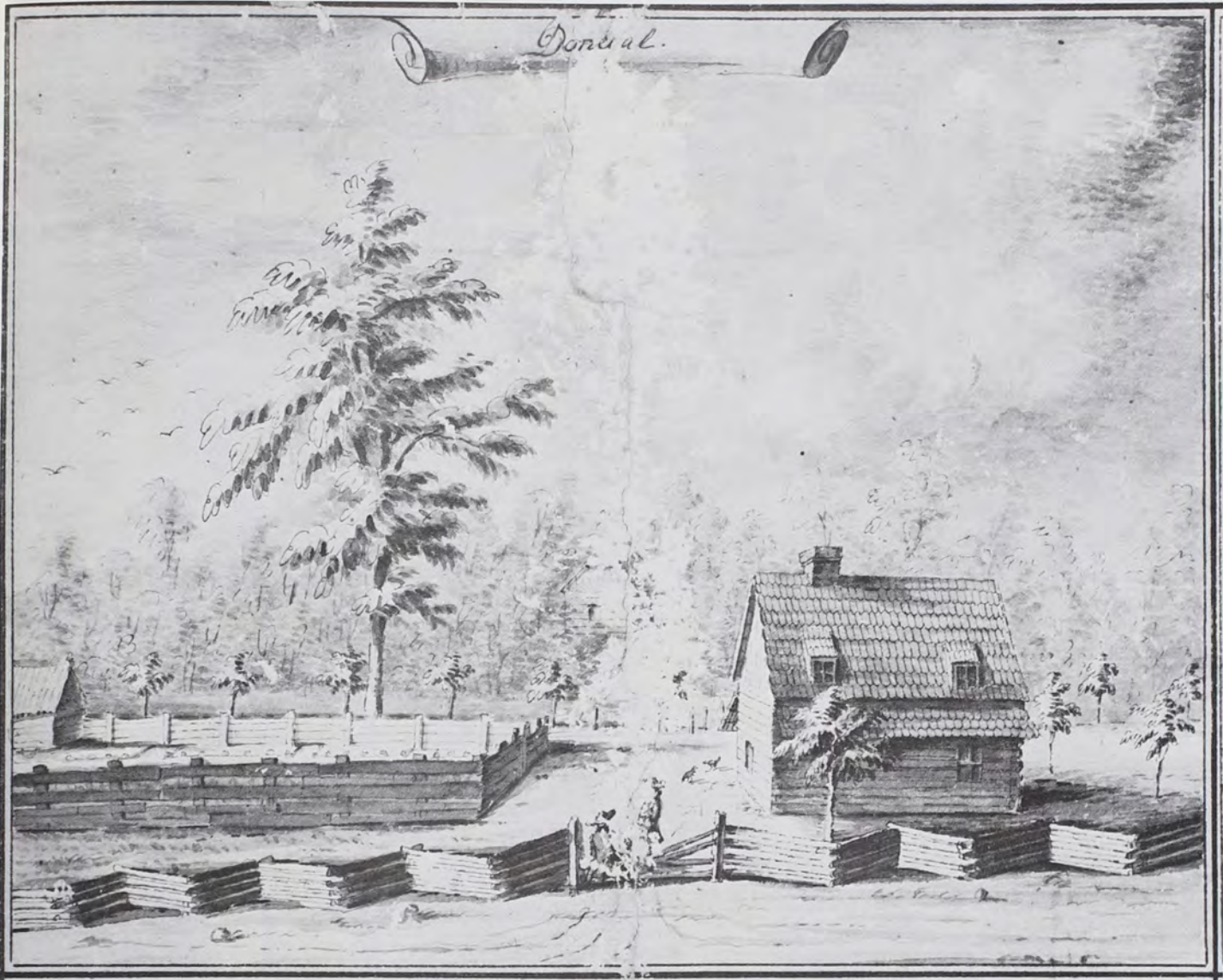
2. Berks County Court House, Reading, Pennsylvania. The Deed Books were particularly valuable.

Garrison Sketches

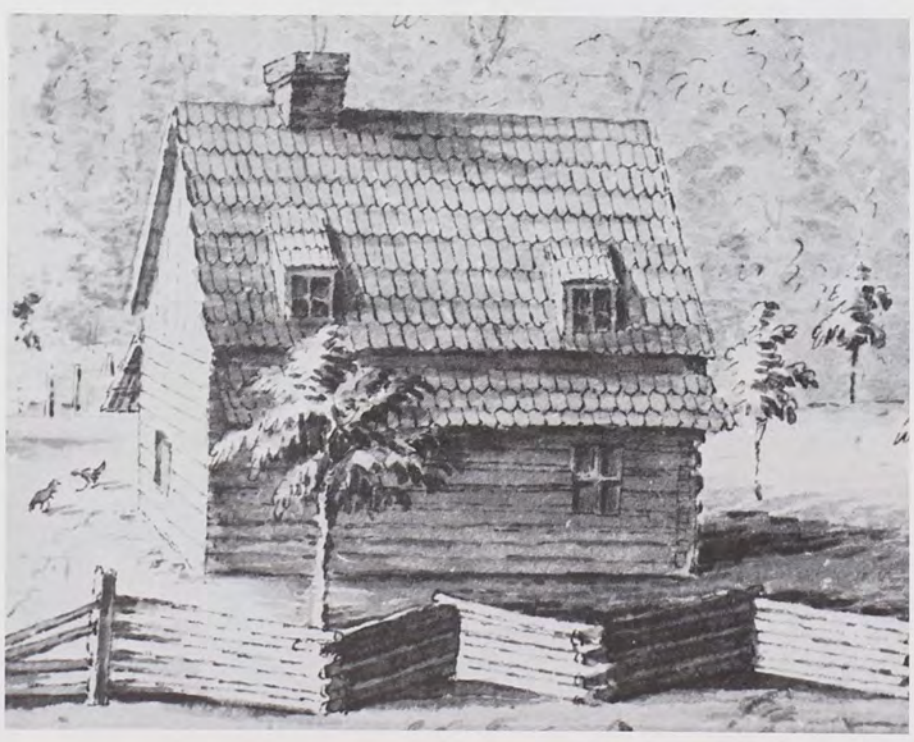
None of the original Garrison drawings used with this article may be reproduced without the written permission of the Archives Committee of the Archives of the Moravian Church, Bethlehem, Pennsylvania.



Lancaster, Pennsylvania, in 1757. The Moravian Church (left center) was built in 1746, the adjoining parsonage with two chimneys and two doors, was erected in 1750. The property was on West Orange Street. Note tower (courthouse?) and large buildings on horizon. The building at extreme left is half-timbered, with interstices filled with brick.



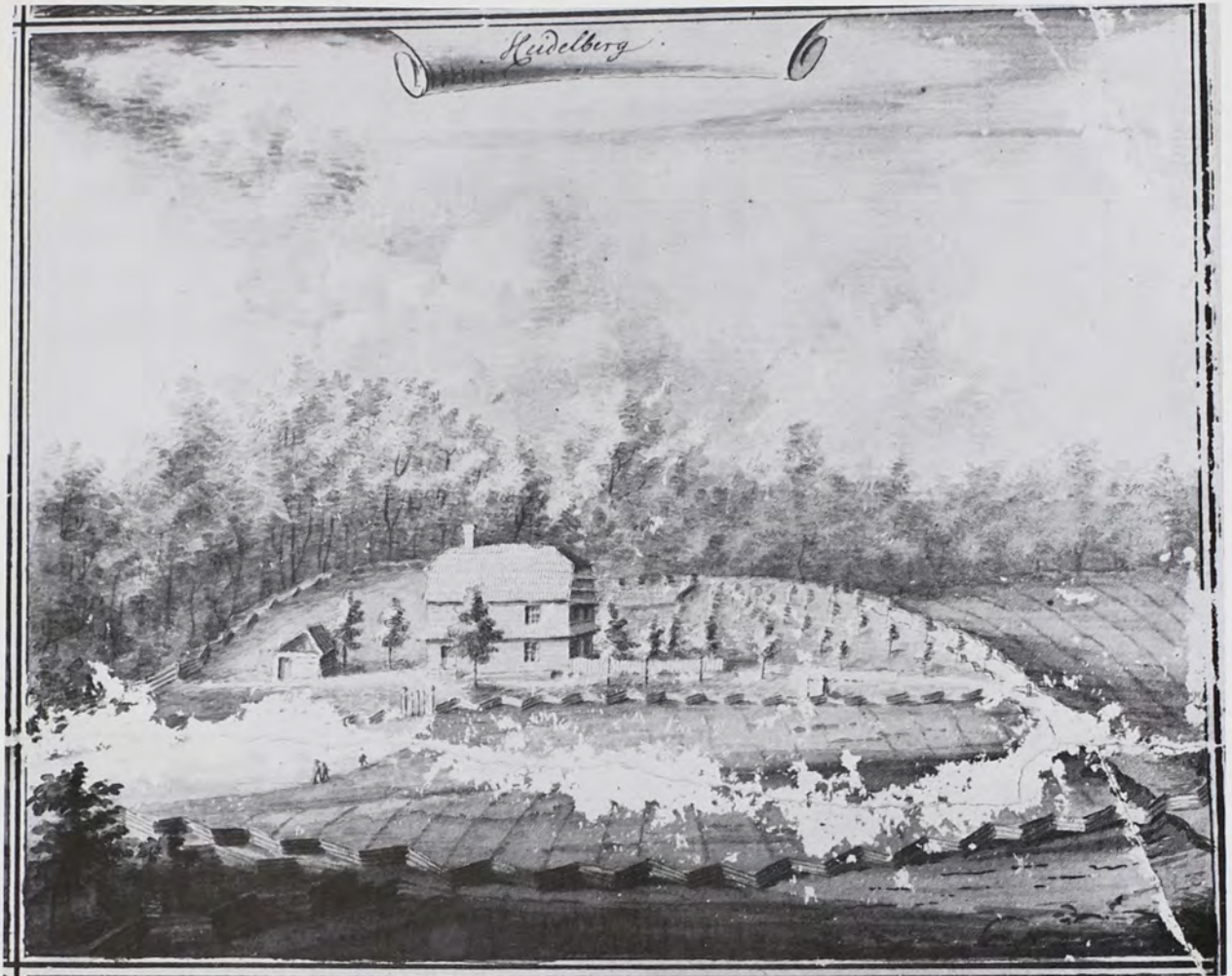
The Donegal or Mt. Joy Moravian Center, near present town of Centerville, Lancaster County. The settlement dated from 1752, and this view, like the others by Garrison, dates from 1757. Note pent roof on house, slanting dormer windows, and snake fence. Detail of drawing at right.



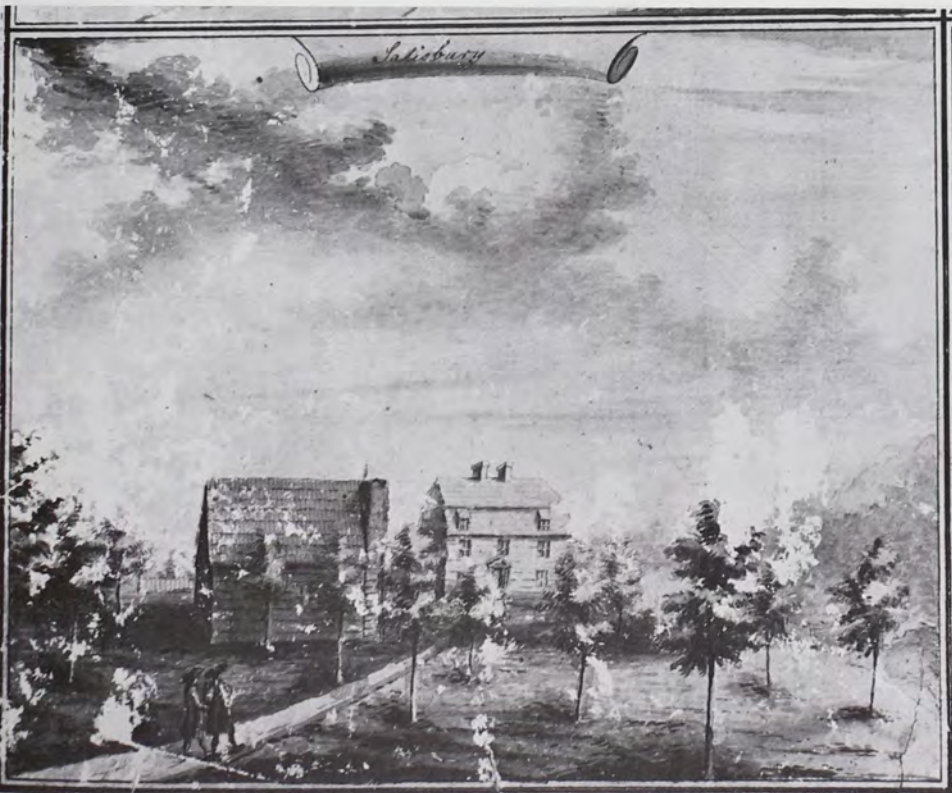
Garrison Sketches



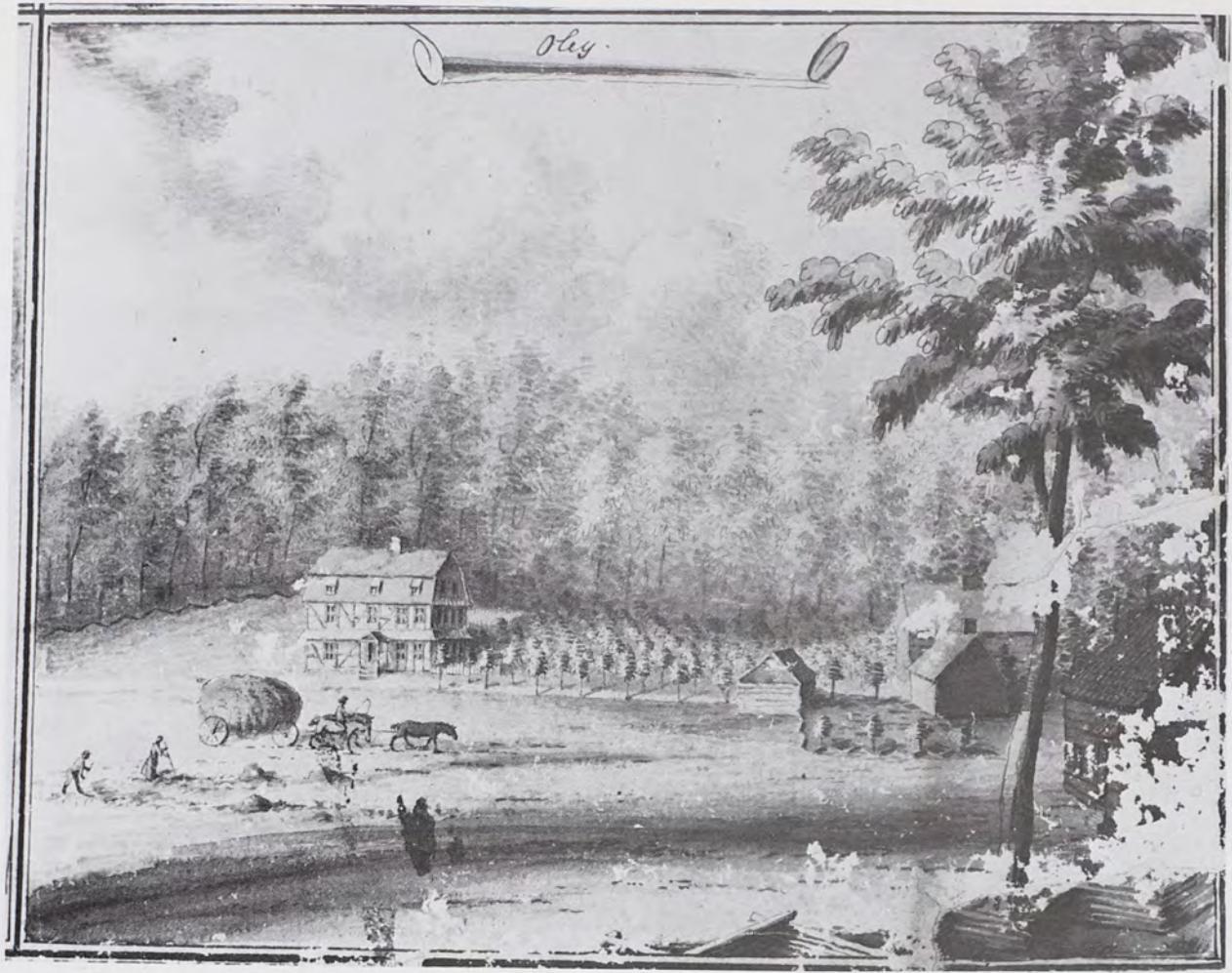
The Warwick Gemeinhaus, near Lititz in Lancaster County, was erected in 1747. Like many larger Moravian structures, the building had a gambrel roof.



The Heidelberg Gemeinhaus was built in 1744, and was located in what is now North Heidelberg Township, Berks County. Note pent roof protecting lower wall and windows, and bipped (Walm) roof truncated at either end. Here again Moravian pioneers had planted orchards and surrounded their fields with the widespread American "snake fence".

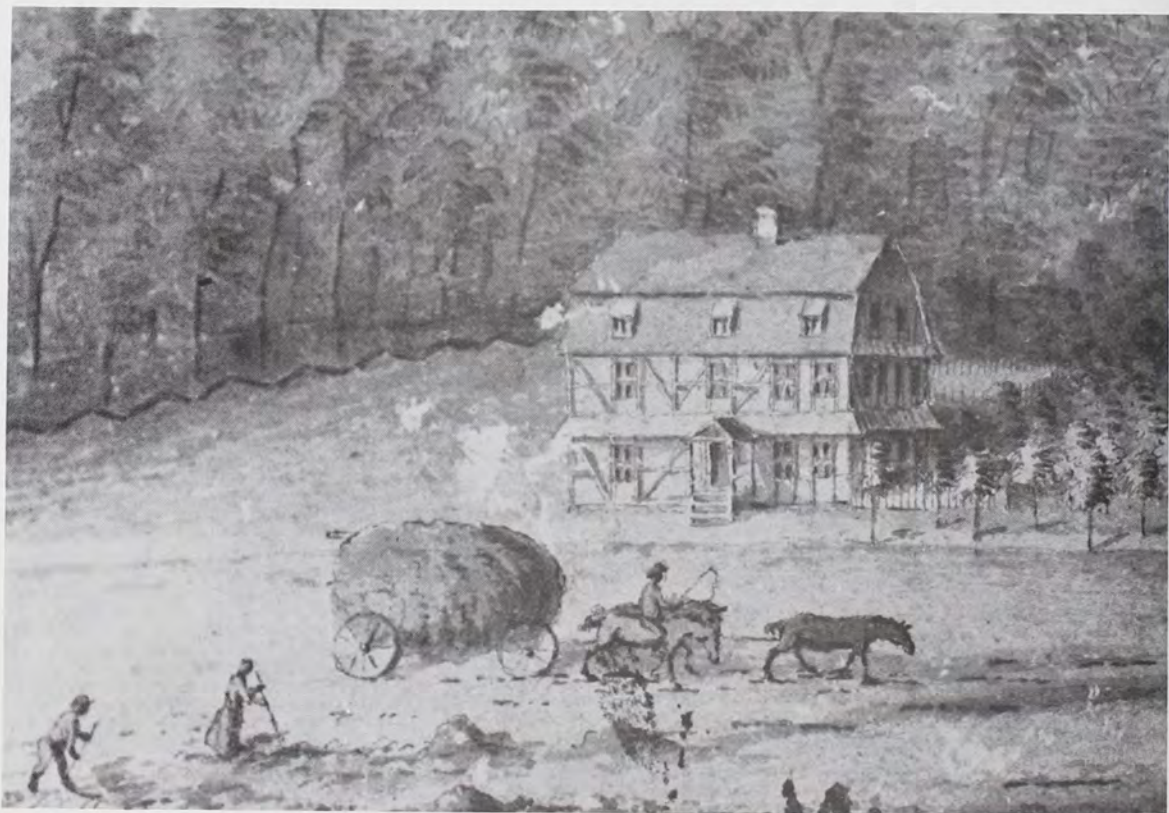


Salisbury (Emmaus) in what is now Lehigh County. The Gemeinhaus dates from 1746, this view was drawn in 1757.



The Oley Gemeinhaus in Berks County was built in 1748. This view shows it—the half-timbered, bipped roof building in left center—in 1757. The building, later known as the Moravian Schoolhouse, stood until the 20th Century, when photographs of it were taken.

*Detail:
Haymaking
scene
in Oley, 1757.*



Garrison Sketches

Detail: Barn and other buildings in Moravian Lititz, 1757. Harvesters with scythes in left foreground.



Lititz in Lancaster County. The first house was built here in 1754. Note one-story barn at left, and hay barrack (hay barn with adjustable roof) at extreme left. Lititz today still preserves its colonial Moravian character, with many homes and ecclesiastical structures restored.

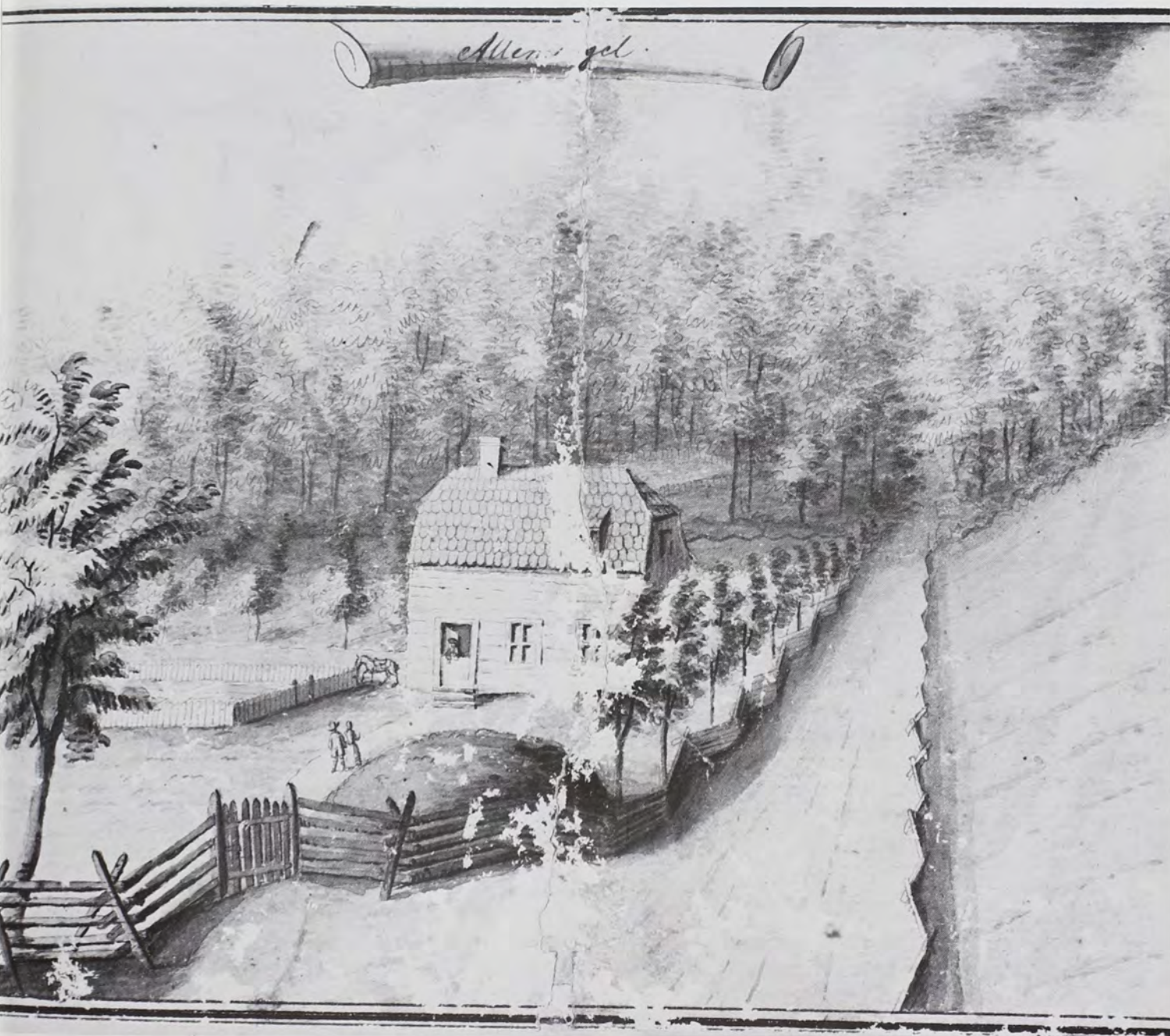


Libanon (Lebanon) in 1757. This was the Hebron Moravian settlement, now within Lebanon's city limits. The Gemeinhaus has the usual two doors, two chimneys, but a straight gable.

Detail: An enclosed garden with vertical palings, and a new orchard adjoins building. Brick arches above windows and doors of the Gemeinhaus and a house-inscription or house-blessing (between middle upper windows) were features of 18th Century Germanic houses of Pennsylvania.



Garrison Sketches



Allemaengel in present Lynn Township, Lehigh County, was founded as a Moravian outpost in 1751. This view, dated 1757, shows the small Gemeinhaus there, in a clearing in the Blue Mountains, surrounded with the usual orchard and snake fence.



The Aliquippa San Rocco Procession. Men of the parish carry the church's statue of the patron saint through the streets as in Italy. Note the sixteen large chiambellis (San Rocco's bread) encircling the base of the statue.

The SAN ROCCO FESTIVAL At Aliquippa, Pennsylvania: A Transplanted Tradition

By MILDRED URICK

Preface

Ethnic groups in America lost much of their identity during the early period of immigration that came with the industrial revolution. In an effort to "Americanize" themselves, they abandoned many of those traditional customs that made them distinctly different from other groups. Alvin D. Capozzi, the National Vice-President of the Sons of Columbus Federation said in a speech delivered in Westmoreland County during the spring of 1967, "In our highly mobile society, the strong family unit which gathered at Christmas and at Thanksgiving, and at Sunday dinner has, in the main, disappeared. The Saints' days and the Feast days with the band concerts and the fireworks are rarely, if ever, celebrated.

The color and the joy that was found in the Italian-American home and community is fast disappearing. This, then is our first great task—to perpetuate and pass on the great traditions in which we were raised".¹ My home town, Aliquippa, Pennsylvania, has managed to maintain just such a tradition, complete with "band, concerts and fireworks," in our annual San Rocco Festival.

When the topic of Saints' days and folk festivals came up in one of my early folklore classes it just seemed natural for me to write of our celebration and its old-world traditions. I would especially like to thank my parents for their help in contacting sources and

¹Editor's note, *The Columbus Sentinel*, August 21, 1967, p. 4.

for their enthusiastic support of my project and Mrs. Hilda Kring for her irreplaceable encouragement.

Fireworks, a band playing arias from the Italian operas, children struggling with dripping hot sausage sandwiches, teenagers laughing and milling around, softball games, morra tournaments, little girls in white communion dresses marching behind the festival queen, chiambellis and pensive, barefoot old ladies quietly following the procession after high mass —this is Aliquippa's San Rocco festival, which means many things to many people, but to most it provides an exciting weekend of music and games in the middle of a hot, slow-moving summer. Months before the actual celebration, the San Rocco Committee, sponsored by the Musical and Political Italians Club (M.P.I.), comprised of men who are dedicated to keep this old world festival alive, meets and begins planning the weekend. The grounds must be secured, the band rehearsed, lighting and platforms erected, the queen elected; women must

be found to do the baking and cooking, and most important, money must be raised. The yearly expenses for the celebration are paid for by private contributions. The bulk of the \$3000 needed is raised through a drive in which people are personally contacted, and the lesser portion is gathered during the procession. A large banner depicting San Rocco is carried during the procession and people pin money to it. Children also carry a flag by the corners, and people on the procession route toss coins into it. The committee often invites guests to share in the festivities. The mayor of the Italian town of Patrica, Bishop John Wright of the Pittsburgh Diocese, and the late Justice Michael A. Musmanno have all been guests in recent years. In the final days before the celebration plans are checked, the traditional chiambellis are baked along with the regular Italian foods that will be served; the speakers platform is erected, a courtesy of the Jones and Laughlin Steel Corporation. Game booths and refreshment stands are made ready; the inevitable "Sno-cone" truck stands at the park entrance. Everything is still, awaiting a signal.

All this in the United States, so often referred to as a giant "melting pot" for people from every continent have immigrated here and, to some degree, have been assimilated into its culture. Without this assimilation, our country could never have reached any degree of unification, much less the American ideal of a distinctly American culture. In an effort to Americanize themselves, to become part of the "Anglo-Saxon" ideal, some of those non-Anglo-Saxon ethnic groups have abandoned their heritages in order to escape the stigma attached to "foreigners." Once the folk customs of a people are abandoned, they are hard to recover, for they seem to lose the spontaneity of the original. In opposition to this trend, Aliquippa, Pennsylvania, a town of 25,000 persons located about twenty-three miles northwest of Pittsburgh, has managed to preserve some of the ethnic customs of its inhabitants. Aliquippa is almost a textbook example of the "melting pot" theory with its large groups of Polish, Serbian, Croatian, Ukrainian, Russian, Slovak, Greek, Lebanese, Jewish, Italian, and Anglo-Saxon peoples. They all have been assimilated into the American cultural ideal, but not at the expense of their ethnic heritages. One can find cases of individuals rejecting their backgrounds in an attempt to "Americanize" themselves, but by and large, these groups have held fast to their own customs and in many cases have adopted customs, foods, expressions and holidays of other groups. Serbian and Croatian groups sponsor orchestras and dance groups made up of the adolescent members of their nationalities who carry on traditional folk instruments, tunes and dances. The Orthodox churches still celebrate Christmas on January 7, and New Year's on January 14, complete with traditional foods, customs and music. The Italians maintain the old-world custom of celebrating a saint's day with their traditional San Rocco Festival held yearly during the Saturday and Sunday nearest to August 16, the Feast of San Rocco. It is with this festival that this paper is concerned. One must realize that although



The San Rocco Procession in Patrica, Italy. Here the statue-bearers are dressed in white robes as part of the tradition.

this festival is distinctly Italian in origin, it is celebrated and looked forward to by all the ethnic groups one finds in Aliquippa.

Aliquippa owes its existence to the Jones and Laughlin Steel Corporation that established a steel mill in Aliquippa on the bank of the Ohio River around 1907. With the industrialization of the Ohio Valley came thousands of immigrants from southern Europe looking for work in this new industrial area. As the immigrants came to Aliquippa, they tended to settle in distinct areas according to their nationalities. After they had begun work, they sent word back to their respective villages of the glowing prosperity of this new land. As soon as possible, people from these villages would come to Aliquippa and move into houses near their friends and relatives. Therefore, within the neighborhoods settled by these ethnic groups one found another division according to villages surrounding the major cities in the "old country." The Italians especially held a fierce pride in their native villages. To outsiders they were all Italians, possessing all the customary Italian characteristics, but the social structure within the group was built on area rivalries—one knew better than to confuse a person from the Naples area with one from the Rome area or the Milan area or Sicily or any other location. These local groups maintained distinct dialects, personality traits, and religious customs. Aliquippa's San Rocco Festival emerged from none such group.

Quite a large number of people from Patrica (pronounced "Pa-drē-ga"), Italy, a small village about 86 kilometers from Rome, settled in the Plan 11 section of Aliquippa.² Each village and town in Italy has a patron saint, and San Rocco is the patron of Patrica. San Rocco is a relatively obscure saint and usually treated rather nominally by the traditional books of saints' lives. This writer, however, was fortunate in finding Mrs. Bilde Giufre, a native of Patrica who was kind enough to pass on her version of San Rocco's life.

San Rocco was born around 1340 in Montpellier, France, to noble parents. At birth, he was found to have a red cross on the left side of his chest. He was a devout child who prayed with great devotion to God and the Blessed Virgin Mary. In his early youth he was orphaned and raised by his uncle. As he grew older, Rocco had no interest in his noble background or in the vast riches he had inherited from his parents. His primary goal in life was to serve God and his fellow man. When he became a man he took a vow of poverty and distributed his riches to the poor. During his pilgrimage to Rome, a disease called "the pestilence" struck France and Italy. San Rocco went among the people and cured them of this dread disease by praying

²The residential sections of Aliquippa were originally laid out in various areas fanning out from the mill and the valley in which the main streets of the town were planned. These original residential districts were outlined on different levels of the surrounding hills and these areas were referred to, in the initial stages of development, by their number in the original scheme. Even today, some sections are still called by their numbers, such as Plan 6, Plan 7, Plan 11, and Plan 12. The other areas have taken on more conventional names such as McDonald Heights, Sheffield Terrace, and New Sheffield.



Prayer Card from Patrica, showing San Rocco as Patron of the City

for them and making the Sign of the Cross over them. There are also stories of his healing powers with running water at Cesena, Rome, Piacenza, Montpellier and in other parts of France. As he journeyed, he, too, caught a disease and sought refuge in a cave after being chased from his native town. San Rocco was probably afflicted with leprosy because he is always portrayed in statues and pictures pointing to an open sore on his leg. While he was an outcast in the cave, an angel cured his sores and provided a spring for drinking water. Here he met a strange dog who would not eat, but used to bring the saint bread from the house of Goltardo, the hunter. Weak and sick from all his past suffering, San Rocco begged to return to his childhood home. When he returned, no one recognized him and he was arrested as a spy and imprisoned. When questioned, he would only bow his head and pray. When asked of his parents and his religion, he would answer, "I am a child of God and my religion is Paradise in Heaven." The uncle who raised him was the governor of Montpellier and even he did not recognize Rocco, for his uncle had ordered the arrest of this stranger. Although they could not prove that he was guilty, he was kept in prison for five years until he died from



Latin American Color Print of San Rocco, complete with attributes of wound, dog, and bread. Such prints are used as means of devotion in Catholic homes. This one was bought by the Editor at Lujan, Argentina, one of South America's principal Catholic pilgrimage shrines, in the Spring of 1969.

neglect. On the morning of August 16, the guard entered his cell to bring in his breakfast and found Rocco near death, a blue light radiating from his body illuminating the dungeon room with its eery light. When the governor heard of this, he rushed to the prison and demanded for the last time to know who Rocco was and where he came from. In a thin voice the figure replied, "I am your nephew Rocco." The governor had him disrobed in front of all the people present, and they all saw the red birthmark shaped

like a cross on the left side of his chest. The uncle immediately recognized his only nephew. Those present knew that such a man must be a saint, for a voice from Paradise announced that Rocco's soul had gone to heaven to receive the prize of immortal glory.

In 1925 a group of Patricians celebrated the first San Rocco Festival in Aliquippa by holding a street fair in the Plan 11 section. Throughout the years the celebration has changed its form only slightly although its location has been moved and confined. The other

Italians in Aliquippa almost immediately adopted San Rocco as their patron saint. In Italy the feast of San Rocco is *always* held on the sixteenth of August, on the day following the Feast of the Assumption of the Blessed Virgin Mary. "This day, in honor of the patron of the sick and plague-stricken is celebrated with great ceremony throughout Italy. In Florence there is a flower festival with various picturesque features such as a 14th Century costume procession, races, and competitions. In Realmonte, the saint's poverty is recalled by a procession of ragged folk who carry about a shabby picture of the saint. Musicians accompany the strangely garbed band, which finally goes to church for the Mass of Saint Roche."³ In Aliquippa the Saturday and Sunday falling nearest August 16, are the dates chosen for the celebration. One finds slight variations between

³Dorothy Gladys Spicer, *The Book of Festivals* (New York: The Womans Press, 1937), p. 87.

⁴Some of the Italian people who have been born and raised

the American and Italian celebrations. These differences will be discussed below.

At six P.M. Saturday, the traditional aerial bomb is exploded bringing forth an almost unconscious "Viva San Roc!" from those who hear it.⁴ The celebration has officially begun. Early Saturday evening the park area is brimming with happy sounds. Children swing on the swing sets and get stomach aches from mixing cotton candy and pizza; teenagers wander around the grounds much as teenagers do everywhere, some muttering about the senselessness of the celebration, yet these same teenagers will stay until the end—both nights, as they probably will as long as they live here. One finds that the festival has kind of a magnetic aura

in Aliquippa seem to associate loud noises such as an explosion with the San Rocco Festival since there are small bombs being set off all during the celebration and during the fireworks display. Because of this association, one can detect people unconsciously saying "Viva San Roc!" as they continue working whenever a bomb is exploded.

Traditional Outdoor Processions are part of Catholic devotion in other urban Italian settlements in Pennsylvania. These clippings from Altoona in Blair County show the same Italian ethnic flavor that is evident in the San Rocco Procession at Aliquippa. Altoona's Italian population came principally from South Italy, many of the emigrants coming from two towns, Pontecorvo, between Rome and Naples, and Ripacandida, in the Basilicata (Lucania). The large photograph and article about the Mount Carmel Festival appeared in the Altoona Mirror July 11, 1969; the advertisement of the festival, July 15, 1969. The smaller advertisement for the Corpus Christi Procession appeared June 11, 1968. Clippings courtesy of the Altoona Mirror.

PREPARE TO HONOR PATRONESS — Three youngsters of Our Lady of Mount Carmel Parish, dressed in outfits from the "old country," are learning their roles in the annual procession scheduled Wednesday, July 16, to honor the patroness of the parish. The procession, with this statue of Our Lady of Mount Carmel, through streets near the church at Eighth Avenue and Eleventh Street, will follow a solemn mass at 6 p.m. Lu Anne Spinner, Carla Conferio and Lisa Dinardo know that paying public tribute to the Mother of God through an outdoor procession is a tradition brought to this country from Italy. The custom is still maintained in Italian neighborhoods of many cities, including New York.

Mount Carmel Parish Slates 3-Day Festival

The three-day festival in conjunction with observance of the feast of the patroness of Our Lady of Mount Carmel Parish begins today at 7 p.m. on the church grounds, Eleventh Street near Ninth Avenue.

On each of the three nights, Friday through Sunday, there will be entertainment for the entire family. A cavalcade of bands, Italian and American foods and delicacies, games, rides, booths and a dance for teenagers.

The annual novena to Our Lady of Mount Carmel is now in progress, with mass, devotions and benediction of the Blessed Sacrament scheduled at 7 p.m. through July 15.

On the feast day, Wednesday, July 16, there will be a solemn high mass at 6 p.m., followed by the traditional procession with the statue of Our Lady through streets of the neighborhood. Various organizations of the parish will participate in the procession.

Afterwards Family Night will be observed on the church grounds and in the church basement. There will be refreshments, games and prizes, also a band concert and other entertainment.

The public is invited to participate in all the activities surrounding observance of the annual feastday.

Feast of Our Lady of MOUNT CARMEL Wednesday, July 16th

Solemn High Mass 6 P.M.

In Mount Carmel Church, 8th Ave. & 11th St. followed by

Traditional Outdoor Procession with the statue of the **Glorious Madonna of Mount Carmel**

Holy Rosary Church Juniata

Corpus Christi Procession Outdoors—Weather Permitting Thursday, June 13th—10 o'clock A.M.

ANNUAL SPRING FESTIVAL Rain or Shine — School Grounds 4th St. & 6th Ave. Thursday, June 13th—4:30 to 10 P.M. Lunches, Games, Block Dance Public Invited to Both Affairs

Family Night on Church Grounds

Games — Valuable Prizes

BAND CONCERT

Pastries, Amer. & Italian Delicacies

THE PUBLIC IS INVITED.

"Chiambelli" are modern day versions of San Rocco's bread, baked to traditional recipes by Aliquippa's Italian housewives for the August festival days.



people. Those who don't find seats in the bleachers sit or stand on the grassy field and await the fireworks. After the fireworks display, most everyone goes home either to prepare for Sunday's procession and high mass or just to rest up for tomorrow's activities.

At seven a.m. Sunday morning the M.P.I. Band begins its march around the Plan 11 area to awaken residents for the high mass. They march to the home of the vice-president of the San Rocco committee where they receive the San Rocco banner (the one that contribution money is pinned to), which will then be placed at the front of the church during the high mass. After the mass, at about 10 o'clock, the procession begins to form in front of the M.P.I. Club. Leading the parade is the M.P.I. Band, the officers of the committee, the parish priests and the bishop, if he is present. Following them are the standard bearers and the statue of San Rocco that was purchased with private donations made by participants of past festivals. The statue was imported from Italy and is very similar to the one used in Patrica. The base and carrier have been hand-carved and were recently added to the procession, giving the festival another touch of the old-world traditions.

Around the foot of the statue are sixteen large chiambellis, one for each of the men who carry the statue. These chiambellis are light, golden brown doughnut-shaped biscuits that are traditionally associated with the festival.⁵ They symbolize the bread that the dog brought San Rocco when he was sick and hiding in the forest. Literally bushels of small chiambellis are made before the festival for the marchers during rest stops.

Sixteen men, eight from the San Rocco committee and eight from the Sons of Columbus Federation, comprise the two relay groups that carry the statue through-

out the two and one-half mile parade route. This part of the parade is essentially the same in the old country except that the men there wear long white robes (as can be seen in the picture). An honor guard of the Knights of Columbus, altar boys in cassocks and surlices, and little girls dressed in First Communion dresses carry bouquets of flowers and follow the statue. A girl who portrays the Blessed Mother follows them. Immediately preceding the festival queen and her attendants, a group of girls carries an outstretched American flag that catches the coins tossed by spectators. The festival queen, "Miss M.P.I.," and two children, "Little Mister M.P.I." and "Little Miss M.P.I.," are chosen before the celebration and ride in a decorated, open car behind the flag. At the end of the parade march members of the M.P.I. and the auxiliary, along with other women. At one time women who had petitioned San Rocco and had their prayers answered marched barefoot in the parade out of gratitude. As the older generation passes on, so do old-world customs such as this one. The procession frequently stops at homes along the parade route where they are served cold drinks and home-made chiambellis. The procession ends its march at its point of origin, The M.P.I. Club, where a buffet luncheon is served.

The parade in Italy differs only slightly from Aliquippa's. The Patricans usually like to have two bands. They often spend extravagant sums for bands from towns over 400 miles away. Large, ornate candles, nearly three feet tall, are always carried by women in the procession, and as was mentioned, the men wear long, white robes. The Patrican festival is also the time for new clothes. In America one equates new clothes with Easter, but in Italy children associate a new outfit with the San Rocco festival. Anne Simoni, a second generation Patrican who returned to Patrica along with her sister several years ago, recalls how disappointed one little girl was when she didn't have a new dress to wear and how delighted the child was when Miss Simoni offered to buy the dress material for her.

A two-and-on-half mile parade route may seem quite a distance for an ethnic celebration parade, yet this

⁵The chiambelli dough is a very basic one containing only eggs, sugar, oil, and flour, yet its preparation is tricky and time-consuming. Women often spend years perfecting their technique, and even after years of practice they still may turn out a batch that does not have the proper lightness, coloring or texture. In the vast area of Italian cooking, a woman who can consistently produce fine batches of chiambellis is considered one of the best bakers.

distance has been considerably shortened in recent years. During the first celebrations, the parades began downtown and proceeded through the main street and then up to and around Plan 11 and finally to the festival blocks. Yet even this is a seemingly minor trek when one realizes that the Patrican procession manages to march up and down *every* street and alleyway throughout the hilly terrain of the village. Along the parade route they also manage to visit each each of the five churches in the village. Finally, because the feast of San Rocco occurs on the day after the Feast of the Assumption, the decorations and general merriment are transferred over to the San Rocco festival. Ornate pictures constructed of flower petals line the streets along the procession route, especially near the churches.

Large numbers of people from other locations visit both the Italian and American celebrations. Rooms in Patrica are booked for weeks in advance and the number of people swells far beyond Patrica's 3000 inhabitants. Many of the people who return for the festival are former residents or relatives of present residents who feel a special reverence for San Rocco, and some are just tourists. Aliquippa also receives quite a few visitors for the festival. Most of the people who return were originally from Aliquippa, and the weeks adjacent to the San Rocco festival are always a prime period for reunions and homecomings. Some families who never lived in Aliquippa but are natives or descendants of Patrican immigrants often travel great distances to visit the festival. Several years ago, the M.P.I. Club sponsored an Italian-American group from Aliquippa who returned to Italy for the San Rocco Festival in Patrica. For some it served as an opportunity to renew

old acquaintances and to revisit the villages of their youth. To those second- and third-generation members it served as a visual introduction to the homeland they had only heard about from their parents and grandparents. They walked the same streets and visited many of the same houses that their parents knew, for little change comes to the outlying villages. This "San Rocco Airlift" was greeted with uninhibited enthusiasm on both sides of the ocean. City officials from Rome and Patrica met the plane in Rome, giving the tired travelers the warmest welcome a stranger could receive in a foreign land. They visited various parts of Italy alone and in groups, but the climax of the trip was the visit to Patrica at the time of the San Rocco Festival.

Sunday afternoon is filled with softball tournaments and the traditional Morra Tournament.⁶ This Morra Tournament is a prime example of the inter-ethnic relations in Aliquippa, for the game is distinctly Italian, yet the Morra team from the Serbian Club has won the trophy for the past several years. Trophies are awarded after the tournaments. At this time, presentations are sometimes made to individuals for their service to the community and/or to the San Rocco celebration. In 1967 an inscribed plaque was presented to Mrs. Thomas A. Darroch in memory of her late husband for his cooperation during past celebrations. Three past chairmen of the San Rocco Festival, Pio Colonna, Cesira Biancucci, and Joseph Paladini, were given plaques by Victor Vespiaziani, the chairman of the 1968 celebration.

⁶Morra is an Italian game based on throwing fingers much like the American "odd or even" idea, only one must guess the number of fingers that will be showing. The game requires mental and physical dexterity—and an especially loud voice for outshouting one's opponent.



The Banner of San Rocco, Aliquippa, Pennsylvania. Note the money attached to the edge.

Later that evening, the scene in the park is much the same as Saturday's, only this evening's festivities are climaxed by the traditional Doll Dance. By 11:30 the crowd begins to shift, each person trying to find the most advantageous position from which to watch the dance. The doll itself is an old manikin dressed in a shawl and a ruffled paper skirt built over a wood and wire cage. Her torso is perched atop the cage and the man who has been chosen to do the dance stands under this skirt/cage. A stick that holds rockets and fireworks is slipped through her bent arms and behind her back. The band begins to play an Italian Tarantella, and the doll and dancer emerge from behind the bandstand. He dances the intricate Tarantella for several minutes while men move the crowd back and prepare to light



The "Doll" used in the Doll Dance as the last feature of Aliquippa's San Rocco Festival. Drawing by author.

the firecrackers. These sparkling firecrackers are arranged in such a manner that one is lit as the one preceding it dies down and lights the fuse connecting the two. While the fireworks are shooting off their brilliant white lights, the dancer continues swaying and dancing to the haunting Tarantella. Children gasp and giggle as fiery bits fly from the doll, entranced by the rhythmic motion of dancer, doll, and shooting sparks. Older people inspect the dancing talents of the unknown man under the skirt's cage, speculating whether or not he is worthy of the honor of doing the Doll Dance. At one's first Doll Dance the spectacle created by the fireworks and music is impressive but seemingly not impressive enough to draw such large crowds year after year; but watching the Doll Dance is like reading an epic poem—the first time, one learns the story; upon rereading it, he learns *about* the story. Objectively, the Doll Dance has little significance aside from being the traditional ending of the celebration. The music is typically Italian; the dance is typically Italian, and the

fireworks are not spectacular, but these are of little importance, for the significance of the dance lies in tradition. This tradition of music, dance, customs, and language has become a state of mind. The Italians of Aliquippa are good Americans. They, like most ethnic groups, appreciate what the United States has done for them, and what they have done for the United States; yet, they will always possess that unmistakable Italian spark that is fired by old-world tradition. A real understanding of the Doll Dance and the entire festival, for that matter, come when one is able to see the reaction of the festival's participants. The faces of the people make the dance the extravaganza that it has become. The Doll Dance symbolizes their rich Italian heritage; for without perpetuating these customs, the heritage fades and is soon lost. Without their heritage, the people are lost. Such ties to an old and established order act as a foundation for the new ties one makes in a new order.

As the last sparkler dies, and the band finishes playing, the dancer removes the doll, and the festival is over. Some people remain to talk for a little while longer, but most just gather up children and start home. The festival is ended.

PEOPLE INTERVIEWED

Giufri, Bilde. Mrs. Giufri lives at 138 Fourth Ave., Aliquippa, Pennsylvania. She is a former resident of Patrica, Italy, who is in her seventies. She wrote out for me the San Rocco legend that served as a basis for my short biography of the saint.

Morrelli, Norma Legge. Mrs. Morrelli, 34, is a former newspaper woman who is now married and living in Beaver Falls, Pennsylvania. She is a former neighbor of mine who arranged for me to see old clippings from the *Beaver County Times* along with Fran Contangelo who is presently employed by the newspaper.

Simoni, Anne. Miss Simoni is a legal secretary and a former neighbor of mine who lives at 515 Highland Ave., Aliquippa, Pennsylvania. Miss Simoni, who is 46, provided me with pictures and much of the information concerning the festival in Italy.

Vespiaziani, Mr. and Mrs. Victor. Mr. Vespiaziani was the chairman of the 1968 San Rocco Festival and he and his wife were a great help in providing information concerning the behind-the-scenes work done for the festival.

Urlick, Nick and Vera. My parents played a significant part in laying the groundwork for my research by contacting people for me while I was away at school. My mother also translated Mrs. Giufri's story from the Italian.

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Amish Genealogy: A Progress Report

By JOHN A. HOSTETLER and BEULAH S. HOSTETLER

Folk societies are characterized by a kinship system that stabilizes the social order. "Folk" in contrast to "industrialized" societies are small, homogeneous, distinctive, and self sufficient.¹ Kinship is the major integrating factor within all folk societies and the Amish are no exception. A comparative study of kinship systems reveals how man in different societies arranges the basic biological and social requirements for survival—mating, marriage, parenthood, training of the young, and the relation of individuals to property and to inheritance during life and after death.

To date there has been no modern scientific analysis of the Amish kinship system. Hopefully a step in that

direction is the compilation of a list of all known family genealogies pertaining to the Old Order Amish.

In offering this list of published Amish genealogies it is necessary to make a few points of clarification. Genealogy and family history are closely related and often combined in the same book. Our list does not include family histories apart from genealogy. The aim was to assemble all titles that pertain to the current Old Order Amish population and their ancestors. There are many non-Amish or former Amish persons listed in these genealogies. The list includes all of the genealogy titles appearing in John A. Hostetler, *Annotated Bibliography on the Amish* (1951) and all titles known to have been published since that date. All of these titles have been published in North America. No genealogies of Amish people were published in Europe.²

The genealogies provide information on birth, marriage, and death dates, number of children born to the couple, and often the occupation, residence, and religious affiliation. It is not unusual to find in these titles biographical sketches and accounts of extraordinary happenings such as fire, accident, murder, stealings, and strange occurrences in nature. Knowledge of these incidents has been orally perpetuated along family lines for many years. Titles issued by non-Amish compilers frequently give accounts of significant accomplishments by individuals or photographs of notables.

The genealogies vary in quality and type of organization. Numbering systems vary. In some, much of the valuable information is contained in the preliminaries.

The titles of all Amish genealogies that relate to the current Old Order Amish population are listed below alphabetically by author, title, place of publication or author's address where known, year of publication, and number of pages.

The most profound contribution to Amish genealogy was made by the research of one man, Harvey Hostetler, who compiled two comprehensive volumes: *Descendants of Jacob Hochstetler* (1912) and *Descendants of Barbara Hochstetler* (1938). (Barbara was a daughter of Jacob Hochstetler.) The well-known account of the Indian massacre of the Hochstetler family, in 1757, appears in both volumes. Harvey Hostetler was born in 1857 at Summit Mills, Pennsylvania, moved with his parents to Marshalltown, Iowa, in 1865, and was graduated from Iowa State University in 1881 and from Union Theological Seminary in New York City in 1884.

¹For greater clarification of the concept of folk society see: Robert Redfield, "The Folk Society," *American Journal of Sociology*, Vol. 52 (1947), 293-308; also Alvin Boskoff, "Structure, Function, and Folk Society," *American Sociological Review*, Vol. 14 (1950), 749-758.

²A list of Mennonite genealogies was compiled by Nelson P. Springer and appears under "Genealogy," *The Mennonite Encyclopedia*, II, 457-465.

Herold der Wahrheit

„Alles was ihr tut mit Worten oder mit Werken, das tut alles in dem Namen des Herrn Jesu.“ Kol. 3, 17.

Jahrgang 36

15. Juni, 1947.

No. 12

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

Die geistliche Schmiedekunst.

Mein Herz, ein Eisen grob und alt,
So hart, so falt, so ungestalt;
Die Liebe soll mein Feuer sein;
Der Hausherr kann mich so nicht brauchen.
Durchs Weien komm ich da hinein,
Ich halte still und laß es rauchen.

Wäst dann der sanfte Liebeswind,
So wird das Herz in Lieb entzündt;
Ich halte still und laß es glühen;
Des Eisens Schwärze muß vergehen.
Es wird allmählich weich und schön,
So glühend, man's heraus mag ziehen.

Der Sterbens und Verleugnungsriegel
Der Amboß ist, drauf ich mich leg;
Da fängt der Meister an zu schlagen,
Des Meisters Arm gibt Schlag auf Schlag.
Das weiche Eisen, das gibt nach,
Es läßt sich wenden, krümmen, plagen.

Es will sich doch nicht geben recht;
Draun ruft der Meister einen Knecht,
Der vorschlägt mit dem groben Hammer;
Gibt tapfere Schläge, so gut er kann;
Schlag zu! So komm ich aus dem Jammer.

Des Meisters Hand lenkt alles wohl,
Dah jener schlägt da, wo er soll,
Und wie es zur Gestaltung müge;
Bald leat er's wieder in die Blut,
Bald geht das Schmieden wieder gut —
Die Schläge folgen auf die Sitze.

Am Feuer schien das Eisen schön;
Da dacht ich: Nun ist's bald gegeben.

Indem ward Feuer und Glanz entzogen,
Da ward mein Eisen schwarz und falt.
Noch gar zu roh in der Gestalt;
Da sah mein Hoffen sich betrogen.

Am Feilbrett immer Rot und Bein,
Man schraubte mich, so falt hinein,
Man hiennte mich, um nicht zu weichen,
Man streich mit scharfer Feile lühen,
Da flog so viel Umhütes hin —
Drauf mußte man's ins Feine streichen.

Mein Meister, du verstehst die Kunst:
Poliere mich nach deiner Kunst!
Nur dann erst werd ich dir anständig;
Doch hilft kein fein polierter Glanz,
Nicht über, nein, durchgoldet ganz.
Mein Herze wird im Feu'r beständig.
Bon Maria S. Koehn.

Editorielles.

Die Ernte ist groß, der Arbeiter aber sind wenig; bittet den Herrn der Ernte, daß er Arbeiter aussende in seine Ernte. Luc. 10, 2.

Die Welt ist groß, der Sünder sind viele, es ist eine große Ernte vorhanden für das Volk Gottes; sind wir Christi Nachfolger, sind wir Kinder Gottes, so sollen wir eine Bitte thun: bittet den Herrn der Ernte, daß Er Arbeiter aussende in seine Ernte." Der Mensch in seinem unbefehrten Zustand faun sein wie ein Wolf in Schafskleider, reichend und fürcht. Der Heiland jagt aber: Siehe, ich jende euch wie Lämmer mitten unter die Wölfe." Warum nicht ausgehen wie ein Wolf? Der möchte die garten Lämmer (Kinder Gottes) machen Schaden leiden, er möchte sie zerstreuen. Ein Lamm, das hat eine ganz andere Eigenschaft, es will sich nicht gesellen zu den reichenden Thieren, Art

Amish family news from many scattered plain communities was printed in the Amish paper, Herold der Wahrheit, Scottdale, Pennsylvania, and Kalona, Iowa. This copy dates from 1947.

After his retirement as a Presbyterian pastor he compiled these two large volumes. Many of the small, privately published genealogies overlap the Harvey Hostetler volumes but contain more recent family listings.

Studies made by geneticists in recent years of recessively inherited diseases among the Amish have given impetus to genealogical research. The Amish have several characteristics which make them a valuable group for genetic research.³ They are a relatively closed population, their members are readily identifiable, and they have extensive, published genealogical records covering ten or more generations. The basic motive of the research is to increase knowledge of the genetic structure of man, patterns of inheritance, and the nature of hereditary disorders. Where possible, medical aid and counseling has been given to affected Amish persons who have participated in these studies.

Two major publication projects are in process that should be mentioned. Both are underwritten by the Johns Hopkins University. The first is a composite index of names listed in more than 100 Amish genealogies. This index includes all unindexed family genealogies, all publications with an inadequate index, and all titles of less than 100 pages whether or not they currently have an index.

The second project is a composite genealogy of all living, married, Amish persons. This material is now being prepared. It is designed for computer use but can also be used by any individual. When completed it will be possible for the computer to print out all ancestral lines of a given Amish person as far back as he can be traced. The composite genealogy will have real significance for geneticists and will be a great time-saver for the genealogist tracing a family line. Initially this project was done for the Holmes County, Ohio, Amish settlement. The resulting publications, the *Ohio Amish Directory* and *Ohio Amish Genealogy* (1965) were issued in two imprints: Harold E. Cross, M.D., Johns Hopkins University School of Medicine, and Ervin Gingerich, Millersburg, Ohio.

Since the genetic projects described above require access to all of the volumes at one place in order to trace all family lines, these books are now all in the Mennonite Historical Library, Goshen, Indiana. Dr. Nelson P. Springer is Curator. Some of the titles are for sale by the compilers. Dr. Delbert Gratz of the Bluffton College library assisted with the compilation of the bibliography and location of hard-to-get genealogies. His periodic price list of family histories issued for sale is invaluable for Mennonite and Amish genealogical work.

Mrs. Rachel Kreider of Wadsworth, Ohio, who has done extensive research on Amish and Mennonite families, has given invaluable assistance in tracing individuals (especially Yoders) that would otherwise have been impossible to identify.

³Victor A. McKusick, et. al., "The Distribution of Certain Genes in the Old Order Amish," *Cold Spring Harbor Symposium on Quantitative Biology*, 1964, Vol. 29; also Harold E. Cross, *Genetic Studies in an Amish Isolate*, Ph.D. Dissertation, Johns Hopkins University, 1967; H. S. Bowman, et. al., *Annals of Internal Medicine*, Vol. 58 (1963), 567 ff.; and C. E. Jackson, "Progressive Muscular Dystrophy," *Pediatrics*, Vol. 28, 77 ff.

Korrespondenz.

Missin County, Penna Den 1, Juni, 1947.

Erläutlich ein Gruß der Liebe und des Friedens an alle Herold Leser. Wünsche euch allen Gottes Gnade und gute Gesundheit an Leib und Seel. Der Petri schreibt: Macht euch eure Seelen in Gehorjam der Wahrheit durch den Geist zu ungefarbter Bruderliebe, und habt euch unter einander brünstig lieb aus reinem Herzen, als die wiederum geboren sind, nicht aus vergänglichem sondern aus unvergänglichem Samen, nämlich dem lebendigen Wort Gottes das da ewiglich bleibt.

Wir sind in den Jahreszeiten davon der Salomo geschrieben hat und gesagt: Gehet aus meine Freunde, und meine Söhne und kommet her. Denn siehe der Winter ist vergangen, der Regen ist weg und dahin. Das ist aber nicht gänzlich in Erfüllung, denn der Regen währt bisher noch bei uns, so daß noch viel Korn zu Pflanzen ist im Juni.

Die Gesundheit in unserer Gegend durchaus scheint ziemlich gut zu sein ausgenommen der alte Woiw B. Zoof ist schwer leidend zu dieser Zeit, ist so daß er sich selbst nicht mehr in acht nimmt. Sein Weib die noch älter ist denn er, ist noch in guter Gesundheit.

Der Diakon Joe E. Beachy ist auch noch nicht verändert zur Besserung, war jetzt nahe drei Jahr nicht von Seim, ist doch so, daß er gut besuchen kann wenn jemand hin kommt.

Die Katie, Wittwe von David E. Beachy ist auch nicht so gut, kann doch noch der Gemeinde bei wohnen, ist so daß sie die Leute nimmer kennt.

Die Andia, Weib von Menno Zoof ist schon eine Zeitlang in dem Hospital, scheint sehr langsam auf der Besserung sein, nach dem sie sich zwei Operationen unterworfen hat.

Der Abram J. Zoof ist beerdigt worden am alter von 79 Jahre am Sonntag den 18 Mai. Er war ein getreues Glied in der John B. Zoof Gemeinde. Leichenrede war gehalten durch Enos Kurz und Dan. King. Fre. Zoel King und Isaac Kings von Paieca, waren hier der Leiche bei wohnen. Wahren auch in der Abe. Beachy Gemeinde Theil beigewohnt.

Der Bisch. John B. Menno von hier und Bisch. Aaron Esh von Bequea waren nach

Drrville, Ohio da auch andere Bischöfe hin waren auf Gemeinde arbeit.

Die Bischöfen David Fischer und Aaron Esh und Lewis M. Beachy von Garret Co. Md., waren hier auf Gemeindegarbeit in der Christ. Byler Theil Gemeinde.

Bisch. Johann B. Kennou und Diakon Ver Knagus waren in der Pequea Gegend a der Zeit der Einigkeit und haben dort da Brot gebrochen in den Theilen von Jacob Lapp, David J. Fischer, Samuel M. Stoltz, Clam Stoltz. Und sind dann nach St. Marus County, Md. gegangen beische und haben dort auch Einigkeit gehalten i dem John B. Fischer seiner Gemeinde.

Der Apostel sagt habt nicht lieb die Welt noch was in der Welt ist. Denn so jemand die Welt lieb hat, in dem ist nicht die Lieb des Vaters.

Seid alle Gott befohlen.

Ein Leser.

Herold der Wahrheit

JUNE 15, 1947

A semi-monthly publication, in the interest of the AMISH MENNONITE CHURCHES (Old Order and Conservative), designed to awaken and maintain a greater spiritual activity, for disseminating and maintaining the full Gospel of the Lord Jesus Christ.

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GOD BE OUR GUIDE

God be our Guide, His help is sure;
In Him our hope shall rest secure;
His strength alone success can bring;
This pray'r from every heart shall
spring:

God be our Guide, God be our Guide!

Work that we purpose ev'ry hour
Can prosper only through His Pow'r;
Our souls His gracious presence seek;
With joyful lips this pray'r we speak:
God be our Guide, God be our Guide!

Mighty to bless from day to day
Till life's brief light shall pass away;
He gives and takes, and works His will;
We pray and bid our hearts be still:
God be our Guide, God be our Guide!

—From a German Hymn.

EDITORIALS

Pastor Niemoeller, writing after his return home to Germany, states that he has had reports from the Ruhr, where people died from cold right on top of one of the world's most productive coal fields. That, according to reliable report of Bishop Dibelius, 2,000 people froze to death in Berlin.

He also asks the question, "Who will answer for this misery? God knows. But who will help overcome it? That responsibility is ours."

He also writes, "When I left Germany in December the food ration was nominally 1,550 calories—three fifths of a normal minimum. Actually it was only about 1,200. Today it is once more 1,550, but according to a report in the Associated Press, many people in the British zone received, during the last weeks, only 900, and for this week only 700 calories. . . . The situation means starvation in the strict sense. . . ."

"People have hoped that, with 'unconditional surrender,' the victorious nations would take the responsibility for those who gave themselves away into their mercy. In fact, the responsibility rests with the victors, but only little hope is left that this responsibility may be realized. . . . And yet: there is

one thing that can be done, and one need which might be overcome, if only Christians will begin to see the issue and do what they really can do."

We are told through the same medium of publication that Bishop Gustaf Aulen of Sweden declared that "There was no accident about the atrocities of World War II. They were natural consequences of a theory. . . . That this theory was that the state has no law except its own wishes. Justice was only a servant to enforce its own will. That what was right for the Aryan was not right for the Jew."

I shall not undertake to say **who are our brethren**, but we read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (1 John 3:17-19).

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15,16)?

And in that well-known passage of Scripture—Matthew 25:31-46, referring to assistance of those in need and the significance of such service, Jesus said concerning those banned to everlasting fire, "Ye gave me no meat . . . ye gave me no drink . . . ye clothed me not . . . ye visited me not," adding, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Note, the Word does not specify "brethren" here, if we are disposed to quibble about the distinction of brethren or non-brethren.

However, let us bear in mind that the Word does say, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

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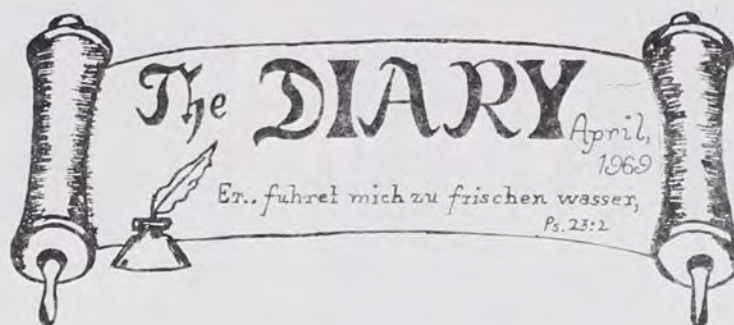
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VOLUME ONE, NO. 4

OF THE OLD ORDER AMISH CHURCH OF AMERICA

A CONTRIBUTION OF THE CHURCH FOR THE CHURCH BY THE CHURCH IN
THE INTEREST OF COLLECTING AND PRESERVING ITS HISTORICAL VIRTUES

FALL FROM ROOF FATAL TO LANCASTER COUNTY, PENNSYLVANIA MAN

Daniel K. King, aged 73 of Gordonville R.1, Pa. was killed on Tuesday morning, April 8, when he fell 14 feet from the roof of an out-kitchen to a concrete floor at the home of his wife's sister, Susie F. Esh at Bird-in-Hand.

INDIANA GIRL DIED FROM INJURIES IN HIT AND RUN ACCIDENT

Elnora, daughter of Sam E. and Ruby (Miller) Miller of Wolcottville, Indiana died April 23, 1969 at the Parkview Memorial Hospital in Fort Wayne, Indiana, aged 7 Yrs. 8 Mo. 8 days.

She suffered severe head injuries and lacerations when the buggy in which she was riding with her mother and sister Delila was struck by an auto driven by Michael Criswell 26 of Rome City. The mother 32 suffered cuts and bruises and was treated and released from the LaGrange County hospital. Delila 3 was admitted to the hospital with a broken arm. Criswell was traveling west when he veered to the left side of the road, striking the east bound buggy. His auto traveled 675 feet along the side of the road and into the ditch. Wreckage from the buggy was scattered for many feet. Although the impact wrecked the front of his car, Criswell fled from the scene and abandoned his auto in Rome City.

In addition to her parents and sister she is survived by four brothers Kenneth, Raymond, Devon and Monroe, the paternal grandmother Mrs. Emory (Mary) Miller of R.1 LaGrange, Indiana, the paternal great grandmother Mrs. Uriah (Rebecca) Miller of R.1 Shipshewana and the maternal grandparents Mr. and Mrs. William Miller of Centerville, Michigan.

INDIANA HOME DESTROYED BY FIRE

On Monday morning, March 3, 1969 the house of Ora H. and Alma (Miller) Bontrager was damaged to the extent that the entire house had to be torn down. The fire was caused by a defective kerosene cook stove. Very little furniture was saved. The flames and smoke spread through the house very rapidly and the mother had very little time to get the children out.

JUNIATA COUNTY, PENNSYLVANIA FIRE

In the night of April 15, 1969 Emory Weaver's sawmill and Mike Kauffman's pallet shop combination burned down from fire which started in the diesel room. It was a total loss estimated at \$22,000. They have rebuilt on the same site, 40-180 feet, ready to open in May.

TWO INJURED IN LANCASTER COUNTY, PENNSYLVANIA ACCIDENTS

Samuel, 6 year old son of Daniel and Aary Stoltzfus, Soudersburg, was caught and dragged by a plow which was being operated by his brother. He suffered a compound fracture of the leg and a fractured skull. He was in the hospital two weeks and is now recovering at home.

Joseph L. Fisher who lives on the home farm with his father, Amos H. Fisher broke his foot on April 10, 1969. He had a ladder on the porch roof to get up to the house roof. The ladder fell and he fell with it. His foot was caught in the ladder and his weight was on the foot when he landed on the concrete below. He had 45 fractures in his foot. He is in traction at the Osteopathic Hospital in Lancaster, Pa. and will possibly be there a total of 12 weeks. Their home address is Ronks R.1, Pa. 17572

Let us remember our bereaved ones in prayer

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PULPIT HUMOR

In Central Pennsylvania

By MAC E. BARRICK

When first informed of this meeting and asked whether I had a topic about which I could speak, I felt as a local Church of God minister must have felt once some fifty years ago.* The Reverend William Shade was a well-known and popular preacher around McClure's Gap about that time and his homiletic abilities were such, or at least his self-confidence was such, that he used to announce that he would preach on any topic the congregation wanted if they would write it on a slip of paper and place it on the pulpit. When he began to preach, he would look at the paper and preach on the subject written there. Then one day, he looked at the paper and it was completely blank, so he preached on "Nothing," taking his text from the first chapter of Genesis, "Out of nothing God created heaven and earth." Local residents claim that this was the best sermon he ever preached. Despite the personal references, the same story is told throughout Eastern Pennsylvania about a variety of preachers,¹ and the following version of it appeared in the *Carlisle Gazette* for October 22, 1788:

A Prussian Clergyman applied to the late King of Prussia for his permission to preach in his chapel, and to honor him with his presence. His Majesty thought it rather presumptuous for a country clergyman to ask such a favor, but nevertheless granted his request, and told him he would give him a text to preach on; that he should preach the Sunday following, when he would be there to hear him. The Clergyman waited with anxiety from day to day for the text, as he wished to have it in time, that he might make a fine sermon on it; but Sunday morning came, and no text. He, however, went into the pulpit with the intent to preach one of his old sermons, thinking the King had forgot to send him a text.—The King came to chapel soon after, and sent the Clergyman a letter, which he opened and read; the contents were, "The inclosed is your text, and you will preach immediately." He opened the bit of paper that was inclosed; when,

to his astonishment, he found it quite blank; he looked at the other side of it, it was blank there too. He held it out for the audience to look at, and said, "Here is nothing" and then turning it, "and there is nothing, and of nothing God created Heaven and Earth." Then quoting a verse in the first chapter of Genesis, he preached a sermon on it extempore. The King was so delighted at the great presence of mind the Clergyman had shewn, that he made him his Almoner.

Mac E. Barrick Collection

The Blind Man

Autobiography of J. H. Maice, better known as "The Blind Evangelist," his birth, a tribute to his father, his school boy pranks, his first marriage, his experience as a drunkard, rescued by the Central Union Mission of Washington, D. C., a tribute to G. W. Wheeler, and twelve years experience as an Evangelist, a number of short sermons by him and a great many touching and very amusing anecdotes ♦ ♦ ♦ ♦



Published by the United Evangelical Publishing House, August, 1904, at Harrisburg, Pa., and for sale by J. H. Maice, the Blind Evangelist, Carlisle, Penna. Agents wanted.

Price Twenty-five Cents

*An expurgated version of this paper was read before a meeting of the Cumberland County Historical Society at Allenberry, Boiling Springs, Pennsylvania, October 16, 1968.

¹J. Russell Barrick, Carlisle, reports hearing of Shade's sermon about 1918. The story is popular among the Pennsylvania Dutch; see Thomas R. Brendle and William S. Troxell, *Pennsylvania German Folk Tales* (Norristown, 1944), p. 188. Cf. Conrad Richter, *A Simple Honorable Man* (New York, 1962), p. 28.

J. H. Maice, the Blind Evangelist of Carlisle, Pennsylvania, tells stories in his autobiography which are related to those in the accompanying article.



Evangelist Maice and Family, a photograph from his autobiography.

The same story is told verbatim in the *Cumberland Register* (Carlisle), February 4, 1806.

For a time I thought that, like the preacher, I'd have to talk about "Nothing," until I remembered this story and others like it and decided that "Pulpit Humor" was better than nothing, usually not much better, but it will have to do this evening.

The previous story reveals an interesting fact about the rural folk of Central Pennsylvania. They take great pleasure in seeing a preacher expound extemporaneously on his text. They tend to be suspicious of a preacher who reads his sermons. One of these preachers used to brag that he never prepared a sermon, that the Lord would tell him what to say. There is a story, not native to this area, of a young preacher who reads his first sermon and is criticized by a member of the council: "In the first place, you read it. In the second place, you read it badly. In the third place, it wasn't worth reading."² In Cumberland County they tell of a preacher who read his sermons, and one of the members later discovered that he had written on the margin such instructions as "Pause here," "Look up," "Pound on pulpit," and "Yell like hell."³

The closer the preacher was to the level of his congregation in education and background, the better his people liked him. It was not uncommon a generation or so ago to see a rural preacher participating in the large farm gatherings—threshings, butcherings, and barn-raisings—and working right alongside the other men. Most of these rural preachers were simple honorable men, to use Conrad Richter's phrase, who had been "called" to preach. And sometimes there were those who misread the call. The story is told of a man out

in the field working one day when he saw the letters "P. C." in the sky. He went to his minister and told him of the vision and said, "I'm convinced the Lord wants me to preach, because he put the letters 'P. C.' up there, and that means 'Preach Christ!'" "It's more likely," the minister decided, "that He means 'Plow corn.'"⁴

Being a member of the working classes, the preacher could hold his own with rough men, and many stories are told of how order was maintained at camp-meetings, with the preacher being compelled at times to beat up rowdies who were causing trouble. The blind evangelist, J. H. Maice, who lived in Carlisle about 1900, tells of several such incidents in his autobiography.⁵

Preachers were, and I suppose still are, subject to human foibles. Many years ago there was a preacher in the Newville area who was notorious for his behavior, and he always tried to justify himself by saying, "Do as I say, not as I do."⁶

Many stories are told of how a preacher's rhetorical flourishes get him into trouble or how a parishioner

²Told during a sermon by a Holiness preacher in Carlisle about 1950. Stith Thompson's *Motif Index of Folk Literature* lists this as Motif X459.1.1. A similar story in which the letters G. P. C. are interpreted to mean "Go Preach Christ" and "Go Pick Cotton" appears in A. W. Eddins, "Anecdotes from the Brazos Bottoms," *Straight Texas*, ed. Dobie and Boatright (Austin, 1937), pp. 99-100; cf. Boatright, *Folk Laughter*, pp. 139-140; Langston Hughes and Arna Bontemps, *The Book of Negro Folklore* (New York, 1958), pp. 139-140.

³*The Blind Man* (Harrisburg, 1904), pp. 14-15.
⁴JRB, 1963; the preacher was not identified. The phrase has parallels in Livy and the New Testament; see Archer Taylor, *The Proverb* (Hatboro, 1962), p. 131. Cf. John Selden, *Table-Talk* (c. 1654): "Preachers say, Do as I say, not as I do" (in Burton Stevenson, *Home Book of Proverbs* [New York, 1948], 1871:13); Conrad Richter, *The Fields* (New York, 1946), p. 112: "This [dominie] liked playing the deil's cards in the back of the tavern. 'Do like I say, not like I do,' he would tell his church folks." The Spanish proverb dates from 1499: "Haz tú lo que bien digo, e no lo que mal fago" (*Celestina*).

⁵Mody Boatright, *Folk Laughter on the American Frontier* (New York, 1949), pp. 130-131.

⁶Before 1950. Ken Murray's *Giant Joke Book* (New York, 1954), p. 245.

humiliates with a clever retort a preacher who tries to reform him. A minister chides a man for swearing, and the man says, "Reverend, I've often heard *you* swear." The preacher says, "I never swear. In fact, if you ever catch me swearing, I'll give you an apple pie." So the next Sunday, when the preacher announces his text: "By God we live and by God we die," the man jumps up and shouts, "By God, I get my apple pie!"

Another story involves an attempt to reform a swearing man:

This fellow went to the preacher and told him he wanted to quit swearing, but couldn't, so the preacher said, "Get yourself a handful of \$2 bills, and then when you catch yourself swearing, give one to the first person you see, and pretty soon you'll stop it." So he thought he'd try it and went and got the \$2 bills. So the next day he was walking down the street and stumped his foot and let out with a real one. And then he remembered what the preacher said so he looked up and there stood the preacher's wife. So he pulled out a \$2 bill and handed it to her and said, "I guess you know what this is for." And she looked around and said, "Yes, but where will we go?"⁸

Some preachers had more obnoxious habits than swearing:

This preacher always used to git awake in the morning an' let a string of farts. An' his wife got tired of it, so she said, "If you don't quit that, someday you're gonna fart your guts out." But every morning it was the same thing over agin. So one morning before he gits awake, she puts a bunch o' chicken guts in the bed, an' when he gits awake, he lets a string o' farts. So later he comes down t' breakfast an' his wife says, "Didn't I tell ya y'd far yer guts out some morning?" "Yes, but with the help o' God an' my index finger, I got 'em all back in agin."⁹

Children around Carlisle delight in telling stories in which a preacher is faced with an obscene parrot. The parrot embarrasses the visiting preacher and the host by swearing or telling dirty jokes, or the parrot interrupts the preacher's sermon with off-color remarks. In one of these, a preacher wants to buy a parrot to teach the Sunday School children the Lord's Prayer and other memorable things. Unfortunately the only parrot available is one that had belonged to the local madame, but the preacher says that will be all right; they can re-train him. The next Sunday, the parrot is sitting in church when the preacher comes in wearing his chasuble. The parrot says, "New madame." The choir comes in. The parrot says, "New girls." Then the church council comes in, and the parrot says, "Same old crowd."¹⁰

⁸C. K. Snyder, Carlisle, before 1958. Charles Coleman Sellers (*Lorenzo Dow* [New York, 1928], pp. 250-251) tells how Dow used a similar text, Acts 17:28, to win a bet that he would swear from the pulpit.

⁹Lester Brown, Carlisle, June 19, 1966.

¹⁰Carlisle, about 1950.

¹¹Mrs. Jean Barrick, Carlisle, October 12, 1968.



*Jacob Gruber (1778-1850), Methodist circuit-rider of Pennsylvania Dutch background, circulated through Central Pennsylvania in pioneer times. Many amusing stories, some of them of the preacher variety, were told by him and about him. Engraving from W. P. Strickland, *The Life of Jacob Gruber* (New York: Carlton & Porter, 1860).*

Another tells of a preacher who decided to lend dramatic emphasis to his sermon by hiding a parrot in the loft of the church. "Each time I say, 'All good things come from heaven,'" he tells the parrot, "you throw down a loaf of bread." So while he's preaching, he says, "All good things come from heaven," and down comes a loaf of bread. "All good things come from heaven," and another loaf of bread. So finally the parrot runs out of bread, and the next time the preacher says, "All good things come from heaven," the parrot says, "What do you think we're runnin' up here, a god-damn bakery?"¹¹ This story is obviously an adaptation of a much older one, told about a number of preachers, including the famous Lorenzo Dow. Dow, it is related, once engaged a young Negro boy named Gabriel to hide in a tree beneath which he was going to preach. The boy had a tin horn, and when Dow came to the climax of his sermon, "Suppose that at this moment you should hear the sound of Gabriel's trumpet," the boy blew the horn and frightened the congregation into being converted *en masse*. In another version of the story, the preacher does not know the boy is there and is himself scared, saying, "Lord, you ought to know that I don't mean everything I say."¹²

Another time, a preacher was trying desperately to convert a certain man in his congregation and every Sunday he would preach his sermon directly at the man's vices, but after the service the man would always say, "You sure told it to 'em this morning, preacher." This went on Sunday after Sunday, until one winter day, a heavy snow fell and no one made it to church except the preacher and this one man. The preacher thought, "This is my chance to get him," and preached his fiercest sermon. After the sermon, the man came up, shook his hand, and said, "You'd a sure told it to 'em today, if they'd a been here, preacher."¹³

Sometimes someone falls asleep in church, despite the preacher's best effort. It is said, that if all the people who sleep in church were laid end to end, they'd be much more comfortable. One preacher, seeing a man asleep during the sermon, turned to a little boy sitting next to him and said, "Waken that man, little boy." And the little boy said, "You waken him. You put him to sleep."¹⁴ Another preacher, to waken a sleeping man, said, "All those who want to go to heaven stand up." So everyone did, except the sleeping man. Then he said, shouting this time, "All those who want to go to hell, stand up!" The man, suddenly awakened, stood up, looked around, and said, "I don't know what we're voting for, preacher, but it looks like you and I are a very puny minority."¹⁵ The Reverend Timothy Priest-

ley, brother of the scientist, had an effective way of wakening sleepers: "Observing one of his congregation asleep, he called to him (stopping in his discourse for the purpose) "Awake! I say George Ramsey, or I'll mention your name."¹⁶

Issues of early Carlisle newspaper frequently carried anecdotes about preachers, some of which have entered oral tradition:

A certain bishop had a Biscayan man servant, whom he ordered one festival to go to a butcher, who was called David, for a piece of meat, and then come to church where the bishop was to preach. The bishop, in his sermon, bringing authorities from the scriptures, in this manner: "Isaiah says thus—Jeremiah says thus." At last happening to turn toward the door, as his servant came in, he went on, "And what says David?" Upon which the Biscayan roared out, "He swears that if you do not pay your bill, you need never send to his shop again."¹⁷

A Clergyman in Scotland, desired his bearers never to call one another *liars*, but when one said *the thing that was not*, they ought to *whistle*. On Sunday he preached a sermon on the parable of the loaves and fishes, and being at a loss to explain it, he said the loaves were not like those now a days, they were as big as some of the hills in Scotland; he had scarce pronounced these words, when he heard a loud whistle—"Who is that (says he) ca's me a liar;" "It is I, Whilly M'Donald, the baker." "Well Willey, what objection have ye to what I ha' told you;" "None Mess John, only I



Lorenzo Dow, Methodist itinerant, and source of several of the preacher stories in this article.

¹³Told by a high school student, Carlisle, before 1951.

¹⁴Sellers, *Lorenzo Dow*, pp. 146-148; Boatright, *Folk Laughter*, p. 135. The story is generally told about a Negro preacher: see Leonard W. Roberts, *South from Hell-fer-Sartin* (Berea, Kentucky, 1964), p. 144; Roger Abrahams, *Deep Down in the Jungle* (Hatboro, 1964), pp. 193-194; Richard M. Dorson, *American Negro Folktales* (Greenwich, Connecticut, 1967), p. 366, mentions several other occurrences. Ernest Baughman (*Type and Motif Index of the Tales of England and North America*, The Hague, 1967), lists the tale as Type 1833J: "Preacher says: 'Let Gabriel Blow His Horn.'" Vance Randolph publishes a different version in which the preacher calls out, "Ain't that right, Lord?" And a voice from the loft replies, "You're right, my Son" (*Hot Springs and Hell* [Hatboro, 1965], pp. 53-54); cf Bennett Cerf, *Try and Stop Me* (New York, 1944), p. 145; H. Allen Smith, *The Compleat Practical Joker* (New York, 1953), p. 75. Edmund Fuller (*2500 Anecdotes for All Occasions* [Garden City, N. Y., 1961], p. 275) has a story of an evangelist who hires a Negro boy to release a dove when he speaks of the Holy Ghost, but, "A yaller cat is dun et the Holy Ghost, shall I throw down the yaller cat?"

¹⁵McClure's Gap Church of God, before 1954.

¹⁶JRB, Carlisle, circa 1945-1948.

¹⁷Told by Harold Starry at the Grace E. U. B. Church, Carlisle, March 15, 1965. Cf. J. E. Herrera, *Pennsylvania Dutch Wit and Humor* (Gettysburg, 1966), p. 3: "Prof: 'If there are any other dumbbells in the room, stand up. (No one stands but Jacob). Ach, Jacob, so you are a dumbbell.' Jacob: 'No sir, it's just that I hate to see you standing there by yourself.'" Boatright (*Folk Laughter*, pp. 133-134) includes a story of a preacher who calls for the friends of Jesus to stand up. When no one does, a cowboy rises, saying, "I'll stand up for any man who hasn't got any more friends than he has."

¹⁸*American Volunteer*, Carlisle, December 14, 1815, p. 4.

¹⁹*Kline's Carlisle Weekly Gazette*, February 27, 1799, p. 4. This is tale Type 1833A, Motif X435.1: "What Says David?" Cf. Dorson, *American Negro Folktales*, pp. 366-367; Stith Thompson, *The Folktale* (New York, 1946), p. 213.

want to know what sort of ovens they had to bake those loaves in.”¹⁸

A fellow who was travelling in the new settlements of the western country, in the state of New York, was overtaken by a Methodist preacher. This Mr. Longface attempted to exhort our plebeian, and began by asking him “What state his soul was in?” “In the state of New York d—n you,” retorts he. “Lost! lost! Thou art wholly lost!” groaned the Preacher.—“Lost!” exclaimed the traveller, with some indignation, “Why d—n you, I knew this country before there was a road in it.”¹⁹

And recently a Harrisburg paper published the following:

A boyish-looking minister, serving his first mission in the Kentucky hills, noticed that one of his faithful flock, an elderly woman, had been absent from services several Sundays in a row. Her friends assured him she wasn't sick, so he decided to see her and find out why she stayed away. Shaking her head and looking at him pityingly, she said: “Son, you just ain't old enough to have sinned enough to be able to preach about it.”²⁰

So you can see, the poor preacher joke ye have always with you.

Denominational differences are often the basis for stories about preachers. J. H. Maice quotes one:

A good Methodist and a good Baptist clergyman, says an exchange, got to telling dreams to each other one night at a church social. “I dreamed I was in heaven and saw no Baptists there,” remarked the Methodist. “I inquired where they were,” and was answered, “They have not arrived yet; they're coming by water.” “I dreamed,” retorted the Baptist, “That I was in heaven and saw no Methodists there. Upon inquiry I was told they were all outside the walls on six months probation.”²¹

Another tells of a preacher who was filled with spirits other than holy:

This preacher was drunk and they made him get off the train and he saw his fellow standing there all dressed in black, so he said, “Who are you?” “I'm a Dunkard preacher.” “That's what they called me, and they made me get off the train.”²²

Catholic priests figure in a number of jokes told in the area, and frequently these jokes are highly satirical of Holy Mother Church's beliefs and practices, especially the doctrine of celibacy. Such anti-Catholic humor probably dates from Reformation England, though similar stories appear in the Catholic countries of Europe as early as the 14th Century, for example in Boccaccio's *Decameron*. *Kline's Gazette* published the following on November 11, 1801:

¹⁸*Kline's Carlisle Weekly Gazette*, June 5, 1799, p. 4. This is Motif X434.1: “The large loaves need a large oven.”

¹⁹*Kline's Carlisle Weekly Gazette*, April 14, 1802, p. 4. For a similar tale about backwoods ignorance, see Boatright, *Folk Laughter*, pp. 132-133.

²⁰*Sunday Patriot-News*, August 18, 1968.

²¹*The Blind Man*, p. 186.

²²William A. Hunter, *Carlisle*, March 17, 1966.

There is no place, where an instance of simplicity appears with less propriety than in the Pulpit. A Priest at Tiveli, was declaiming in his Sermon against adultery. “I would rather,” says the indignant preacher, “be connected with ten virgins, than one married woman!”

More recently, the following story was told in the Carlisle area:

A priest and a rabbi each received a new car as a gift from their congregations. Going through the Holland Tunnel, they met and started to race. The rabbi got ahead of the priest and had to slow down when suddenly the priest smashed into him. A big Irish cop came over and asked the rabbi for his license, then walked back to the second car. Seeing the priest's collar, he said: “How fast was this fellow going when he backed into you, Father?”²³

The gastronomic habits of the local minister come in for some ribbing in a number of stories. Whether chicken is his favorite dish or not, it is invariably served when the preacher comes for dinner. A common story in the area is one in which the preacher is sitting at the table, eating, and hears a rooster crowing constantly outside. “What's he crowing about?” he asks. “You'd crow too if your son had just entered the ministry,” is the reply.” The following is less delicate:

The old man was away, and the old woman was out in the yard chasing a chicken. Somebody asked her why and she said it was for the preacher.

“F - - - the preacher,” the other one said.

“I did, but he still wants chicken.”²⁴

Of course, the preacher must eat what is set before him, so as not to offend the lady who prepared the meal. Mose Dissinger, a Dutch preacher about whom many stories are told in Eastern Pennsylvania, once visited the filthy home of a church member, and seeing the conditions inside the house, spoke the following prayer as grace: “God bless this dirty woman; God bless this dirty food; and God bless poor Mose who must eat it. Amen.”²⁵ J. H. Maice tells of a similar experience:

The next morning the old lady asked me whether I would have some eggs for breakfast. I said yes, I will take about three, and she said, how do you want them? I said “soft boiled.” She went into the kitchen and I heard them consulting together, finally they agreed they would put them in water, and see if they could boil them soft. They boiled and boiled them, again and again for about 20 minutes, when the old lady came in and said to me, “we have boiled them eggs 20 minutes, and they are just as hard as they were when we put them in the water. I do not know what we will

²³Source unknown, about 1950-1954.

²⁴JRB, circa 1950. Cf. Conrad Richter, *A Simple Honorable Man* (New York, 1962), p. 48: “Dr. Lang went home and sighed to Mrs. Lang. ‘I'm afraid,’ he said, ‘our chickens have entered the ministry.’”

²⁵Told at Enola, before 1918; collected at Carlisle, May 23, 1963.

²⁶Richard M. Dorson, *American Folklore* (Chicago, 1959), p. 83. Similar stories are told about Lorenzo Dow; see Sellers, *op. cit.*, pp. 226-227.



More stories are told about "Mose" Dissinger (1824-1883), Evangelical preacher from Eastern Pennsylvania, than any other Pennsylvania minister. This engraving is from Henry Stetzel, *A Brief Biography of Moses Dissinger, Preacher of the Evangelical Association (Allentown, Pennsylvania, 1892)*.

do." Of course, I laughed. I said they should take three more and put them in water, and leave them in scarcely three minutes, take them out, break them in a cup, put salt in them, break a little bread up, and I will show you how to eat them. They laughed and said, "That poor greenhorn, he don't know that eggs ain't good that way."²⁷

Many of the jokes told in the rural areas of Cumberland County involve the antics of "colored" preachers. One tells of a minister who had spent some time in jail, for stealing, not for civil disobedience. He had later acquired a position of importance in his community and was loved and respected by his parishioners. Then one morning as he started to preach his sermon, he saw a former cellmate sitting in the last row. So he said, "Today I'm goin' to take my text from the 83rd verse of the fiftieth chapter of Matthew, "Them as sees me and knows me and says nothin', them will I see later and reward."²⁸

Another tells of a Negro preacher who wanted to give his son a Biblical name, so he called him Beelzebub, adding, "and I hope he does credit to his namesake."²⁹

²⁷*The Blind Man*, pp. 101-102.

²⁸Source unknown; before 1955. This is tale type 1831; see Abrahams, *Deep Down in the Jungle*, p. 193; Dorson, *American Negro Folktales*, pp. 368-369.

²⁹Mrs. Ella Barrick, Carlisle, about 1945. The story appears in Baer's Almanac for 1911.

A visiting evangelist at the Holiness Christian Church in Carlisle in the late 1940's recalled having attended services at a Negro church while he was in college. Each time the preacher saw someone come in after the service had started, he'd take up a collection, saying, "Let's give these people a chance to take part in the service".

A tale widely told is the following:

There was a preacher he got up, it was supposed t' be in a colored church, got up back o' the pulpit with a handful o' stones. An' he said, "there's a chicken thief, in this audience, an'," he said, "I know which one it is, an'," he said, "I've got five stones here, an'," he said, "if I don't git him with the first one, I'll git him with one o' the other ones." An' he said, "The one that stole the, uh, the chickens, I'm gonna hit him with this stone," and when he drew back, there was five ducked down behind the seat."³⁰

The same story is told about Lorenzo Dow, but is probably much older than that. I seem to recall a story about a preacher named Moses who was up in the mountain one time and when he came down, he said, "Now, I found out that while I was up in the mountain, some of you people have been lyin' and stealin' and worshippin' a golden calf, an' I know who those people are, an' I'm gonna hit 'em with these two rocks."

By now, some of you are wondering what it is about the preacher that makes him such an attractive topic for folk humor. It is undoubtedly because preachers are a highly select group of men, looked up to by their congregations as examples of conduct and models to follow. "The people of the country lanes expected the preacher to know everything,"³¹ and the preacher in fact possesses a certain knowledge or training that is mysterious to the layman.³² And it is the awe with which the layman regards the minister that leads him to joke about the profession, possibly in an attempt to equate himself with the mysterious Shaman-figure. It is quite likely, too, that the curious juxtaposition of the sacred and the profane that we find in many of these preacher jokes is simply a present-day extension of the mood of burlesque and gaiety that lay just beneath the surface of the somber and religious Middle Ages.³³

Medieval preachers occasionally introduced humorous or colorful anecdotes into their sermons to assist in teaching moral behavior or simply to entertain a restive audience. The fifth-century bishop Sidonius Apollinarius had suggested that jocularity should be used to enliven serious instruction: "Tetrica sunt amoenanda jocularibus" (*Epistolae*, i.19) and preachers' manuals from

³⁰JRB, tape-recorded in Carlisle, March 20, 1968; told frequently before that. See Sellers, *Lorenzo Dow*, pp. 149-151. Cf. Motif J1141.15: "The thief is tricked into revealing himself in church."

³¹Sellers, *Lorenzo Dow*, p. 202.

³²See William Hugh Jansen, "The Esoteric-Exoteric Factor in Folklore," in *The Study of Folklore*, ed. Alan Dundes (Englewood Cliffs, N. J., 1965), pp. 44-51, esp. 47-50.

³³See J. S. P. Tatlock, "Medieval Laughter," *Speculum*, XXI (1946), 290-294; Helen Adolf, "On Medieval Laughter," *Speculum*, XXII (1947), 251-253; Ernest Robert Curtius, *European Literature and the Latin Middle Ages* (New York, 1953), pp. 417-435.

the 13th Century on not only recommended the use of moral illustrative tales and anecdotes, called *exempla*, but also provided collections of them for use by the clergy.³⁴ Master Rypon of Durham, a contemporary of Chaucer, included in one of his Latin sermons a narration about a certain bailiff who is accompanied on his rounds by the Devil. The Devil says that he accepts not what men say he is to take, but what they are willing to bestow on him with their whole heart and soul, that he accepts. Thus he refuses to take an ox which a ploughman is commending to the Devil, nor does he take a child whose mother is wishing it to the Devil. But then they see a poor widow whose cow the bailiff had seized the day before. She shrieks, "To all the devils of hell I commend thee!", and because she is sincere in her wish, the Devil carries the bailiff to hell.³⁵

Medieval preachers drew their illustrative material from a variety of sources—saints' lives, historical chronicles often legendary in character, impressions gleaned from foreign travel, natural history, and classical literature, though there was some difference of opinion as to the value of the latter. Similarly, modern preachers draw stories from many places—personal experience, literature of various types, and, I suspect, the *Reader's Digest* and television. Some preachers refrain from telling jokes from the pulpit because their parishioners object to such frivolity in a preacher. Much depends on the minister's popularity. If he is well liked, he can do no wrong, and if he is not liked, nothing he does is right. When the preacher draws on his own experience, he occasionally introduces elements which are not strictly true, to make his point more effectively. Dr. Owst, the historian of English sermon literature, says this is perfectly proper: "Whether it is the truth of history or fiction doesn't matter, because the *example* is not supplied for its own sake, but for its significance" (*Literature and Pulpit*, p. 155).

One preacher of my acquaintance tells of a time when he was a boy; his father told him to plant a sack of corn in the field. To save time, instead of planting it, he buried the whole sack at the end of the field. Later in the summer, the corn came up anyway, and he reaped a just reward. The moral he draws from this: "Be sure your sins will find you out."³⁶

A speaker visiting a Carlisle church in the late 1940's was trying to convey an idea of the horror of hell. He told of attending a service in the coal regions, and during the course of the service, a baby began to cry. The mother tried to quiet the child, to no avail, and it soon began to annoy the other worshippers and especially the preacher, who said, "Madam, please quiet that baby, or take him out." At this a burly miner arose and said, "Let that baby cry. I've been down in the mines for

two weeks, and I didn't think I would ever get out. I never thought I would hear a baby cry again. That baby crying is the most wonderful thing I ever heard. Let me hear that baby cry." Then the speaker, very dramatically, made his point, "My friends, there'll be no babies crying in hell."

Sometimes the preacher will take his illustration from nature, like the one who compared original sin to a bosom-serpent:³⁷

A man is walking in the woods one day and he becomes very thirsty. Then he sees a cool spring and goes to it to drink. He kneels down at the side of the spring and drinks his fill, but as he does, a small white object hidden in the grass at the water's edge slips down his throat without his noticing it. In his stomach the object hatches and produces a snake, and as the months and years pass, the snake grows larger and larger, feeding on his sustenance, while the man, deprived of nourishment, wastes away, not knowing the cause, until finally the snake destroys him.

Though scientifically inaccurate, the imagined incident very effectively carried within it the desired symbolism of the nature of sin.

A speaker at a Youth for Christ rally in Carlisle about 1948 told the story of a man who defied God. He vowed to prove there was no God, and climbed up onto a hilltop where he stood and said, "If there is a God in heaven, let him strike me down with lightning." Just at that moment, a black widow spider climbed up his leg and bit him. The speaker drew a moral from this, that God's judgment is not always spectacular, but it is certain.³⁸ Another preacher in Carlisle was once asked why atheists are not struck dead when they defy God. He suggested that this situation is like that of a famous evangelist who was in Chicago preaching on the street one day, when a dirty ragged fellow challenged him, "Hit me, you coward." The man persisted, cursing the evangelist, who did nothing. Though he was a strong, healthy man who could have squashed the heckler easily, he realized that the fellow as not in possession of his senses, and so restrained himself. So it is, explained the preacher, that God does not strike down the foul-mouthed people who curse him, since he feels they are not worth the trouble.

A story frequently told to refute the arguments of atheists is the following which appeared in the *American Volunteer*, October 22, 1818:

A celebrated astronomer and Christian Philosopher, having an acquaintance who denied the existence of the supreme Being, took the following method to convince him of the grossness of his error, upon

³⁷The motif of the bosom-serpent is an ancient and much-used one, occurring in Ovid's *Metamorphoses*, IV; Fernando de Rojas' *Celestina*, Act 10; Ribadeneyra's *Príncipe christiano*, I, 23; Bécquer's short story, "Creed en Dios"; Hawthorne's story, "Egotism; or the Bosom Serpent"; Michael Dyne, "A Tongue of Silver," in *Best Television Plays 1957* (New York, 1957), p. 56; etc.

³⁸J. H. Maice tells of two cases of God's swift judgment on those who defied him; see *The Blind Man*, pp. 156-157. Cf. Motifs Q 552.1.8: "Infidel defies God to strike him with lightning"; Q558.4: "Blasphemer stricken dead."

³⁴See Gerald R. Owst, *Preaching in Medieval England* (Cambridge, 1926), pp. 299-302; Charles Smyth, *The Art of Preaching: A Practical Survey of Preaching in the Church of England, 747-1939* (London, 1940), p. 57; Thomas F. Crane, *The Exempla of Jacques de Vitry* (London, 1890), p. xx.

³⁵G. R. Owst, *Literature and Pulpit in Medieval England* (Cambridge, 1933), pp. 162-163.

³⁶The Rev. Joseph Miller, evangelist at the McClure's Gap Church of God, about 1950.



A recent German collection of "preacher stories" is entitled *Fröhliche Herzen im schwarzen Habit* (Gütersloher Verlagsbaus Gerd Mohr, 1961).

his own principles.—Expecting him at a certain time, on a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room, where it could not escape the gentleman's observation, the latter seized the first opportunity to ask from whence it came, and to whom it belonged. 'Not to me, said the astronomer, 'nor was it ever made by any person, but was moulded into that form and came into this room by mere chance; That replied the gentleman, "is impossible." The astronomer, however, with an air of seriousness persisting in his assertion, took

occasion to reason with the gentleman upon his atheistical principles. You will not, said he, believe that this small body originated in mere chance; and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came fortuitously into existence without order or design.—Pursuing this chain of reasoning, the gentleman was at first confounded—in the next place convinced—and ultimately joined in a knowledge of the absurdity of denying the existence of God, as the intelligent, all wise and powerful Architect of the universe.

The same incident is told as happening to Henry Ward Beecher (1813-1887):

The noted agnostic, Colonel Robert Ingersoll, during a visit with Henry Ward Beecher, noted a beautiful globe portraying the constellations and stars of the heavens. "This is just what I've been looking for," he said after examining it. "Who made it?"

"Who made it?" repeated Beecher in simulated astonishment. "Why Colonel, nobody made it; it just happened."³⁹

I have heard the story told in the Carlisle area within the past twenty years.

One preacher speaking about prayer used the text "Faith to Move Mountains" (Matthew 17:20), and told of a woman who prayed every day that a certain mountain blocking her view would be moved. And every morning she would get awake and say, "Just as I thought. It's still there."⁴⁰

Similar lack of faith is shown in the story of a preacher who was conducting a testimonial service in Texas, and member after member would stand up and thank God that he was ready for heaven and just couldn't wait to get there. Finally, a cowboy stood up, walked down front, pulled his gun, and said, "Now I been listenin' to all you people, how you're ready for heaven and just can't wait to get there. So, since you're all so anxious to go, I'd like to see you get there, so anybody who wants to go to heaven right now, stand up." Of course, no one stood up.⁴¹

On occasion, a fundamentalist preacher will take a joke seriously. One of these preachers was speaking on the Second Coming of Christ and said that it is an event so imminent and so inevitable that a newspaper in Chicago has a front page all set up for when the event occurs. His source for this idea is probably the story told of a small town newspaper whose editor was very conservative in his use of type-faces. One day in his absence, an assistant came out with a 60-point headline to announce an important local disaster. The editor was furious. "All these years," he said, "I've been savin' that type for the Second Coming of Christ."⁴²

Sometimes a preacher introduces a joke or anecdote just for the hell of it, but these cases are rare. A preach-

³⁹Edmund Fuller, *2500 Anecdotes*, no. 1651.

⁴⁰McClure's Gap Church of God, before 1955. Listed by Boatright, *Folk Laughter*, p. 135.

⁴¹Carlisle, about 1945-50.

⁴²Fuller, *2500 Anecdotes*, no. 1246.

er in Plainfield once told of a hillbilly who bought himself a mirror and hid it out in the barn so his wife wouldn't find it. Every day he'd go out and look at himself, combing his hair and preening in front of the mirror. His wife became suspicious of this, so one day she slipped out to the barn, found the mirror, looked at it and said, "So that's the old hussy he's been runnin' around with!"⁴³ The preacher may have drawn a moral from that, but it's difficult to think what it might be.

Another form of medieval humor still exists in the pulpit today. I'm not referring to the theological concepts still reiterated by some rural preachers, but to the use of accommodated scriptural texts as the punch lines of jokes. Such jokes were told in the monasteries of the 12th and 13th Centuries and are still popular today. One hears of such things as additional Beatitudes—"Blessed are they who run around in circles, for they shall be known as wheels"⁴⁴—and new commandments: "Thou shalt not get caught," which the Reverend Owen Brubaker, pastor of the Methodist Church in Montoursville, once called the eleventh commandment.⁴⁵

Many of these stories involve a little boy who goes to church, listens to the sermon and then returns home to tell his parents what it is about. Once he tells them the preacher spoke on "Many are cold and a few are frozen."⁴⁶ Then again he says the topic was, "Don't worry, the quilt's here," rather than "Thy comforter has come."⁴⁷ In at least one story, the preacher asks the little boy why his parents aren't present:

The little boy went to church and after church the preacher asked him where his folks were. He said, "Mom's real sick." The preacher said, "That's too bad. What's wrong with her?" "I don't know. She's just sick." So the preacher thought he'd go and see her so he goes and she's cleaning the house. The preacher says, "I see you're feeling better." And she said, "Why what do you mean?" And he said, "Why Johnny said you were sick." So she asked him, "Johnny, why'd you say I was sick. Where'd you ever get that idea?" "Well, I heard Daddy this morning saying, 'Roll over and take your medicine.'"⁴⁸

⁴³Plainfield Church of God, May 12, 1963. This is based on Motif J1795: "Image in mirror mistaken for picture."

⁴⁴Cf. George Monteiro, "Parodies of Scripture, Prayer and Hymn," *Journal of American Folklore*, LXXVII (1964), 48.

⁴⁵November 10, 1963. Burton Stevenson lists five occurrences of this in his *Home Book of Proverbs* (New York, 1948), 383:3. To these add: "Thou shalt not be found out" (*Lean's Collectanea*, IV, 158); "Das eilfte gebot heisst: lass dich nicht verwischen" (Wilhelm Binder, *Sprichwörtertschatz der deutschen Nation* [Stuttgart, 1873], no. 1245); "Loss dich net frwische is 's elft gebot" (Edwin Fogel, *Proverbs of the Pennsylvania Germans* [Lancaster, 1929], p. 64); "It's almost as if there were a new commandment, Thou shalt not be found out" ("Slattery's People," WCBS-TV, Nov. 30, 1964); "I want you to take the negro's eleventh commandment: that is, Every man mind his own business" (*Autobiography of Peter Cartwright* [New York, 1856], p. 218 (cf. Sellers, *Lorenzo Dow*, p. 22)); "The eleventh commandment: mind your own business" (Albert D. Richardson, *Beyond the Mississippi* [Hartford, 1867], p. 289); Thomas Hardy, *Return of the Native*, Bk. VI, Aftercoursers, ch. 3.

⁴⁶EB, Carlisle, before 1955; JRB, before 1955. Cf. *Matthew* 20:16; Monteiro, art. cit., p. 48.

⁴⁷JB, August, 1968.

⁴⁸LB, Carlisle, March 12, 1966.

Sometimes it is a Sunday School teacher who is the butt of the joke, as when the teacher tells of the destruction of Sodom: "Then the Lord told Lot to take his wife and flee out of the city. And Lot's wife looked back and was turned into a pillar of salt." One little boy asked, "Please, teacher, what happened to the flea?"⁴⁹

Another teacher came in and found two little boys fighting. To restore order, she had each one in the class recite a Bible verse, and when she came to these two boys, the one glared at the other and said, "And he went out and hanged himself." And the other said, "Go and do thou likewise."⁵⁰

One Sunday School teacher was telling the story of Samson and asked, "What did Samson use to kill the Philistines?" When no one answered, he pointed to his chin and said, "What's this?" One little boy said, "The jawbone of an ass."⁵¹

To illustrate the dangers of alcohol, a Sunday School teacher (in some versions, a Negro preacher) took a glass of water and a glass of alcohol. She dropped a worm in the glass of water and he swam around happily. Then she dropped him into the alcohol where he died. Then she asked, "What lesson can we learn from this?" And one member yelled out, "If we drink alcohol, we won't get worms!"⁵²

Some jokes involve parodies of hymns.⁵³ In one of these, the preacher was preaching a temperance sermon and concluded with the words, "I think that all the beer and whiskey should be dumped into the river." Then someone stood up and said, "Now for our closing hymn, let's all sing, 'Shall We Gather at the River.'"⁵⁴

A much older story is one of a man who goes to stay all night at a small hotel. They ask him the next morning how he slept, and he says, "Oh, I heard such beautiful music last night. I seen so many bedbugs on the wall, and they started to sing, 'There is a Fountain Filled with Blood.' And then they sang, 'I'm at the Fountain Drinking,' and 'Fill Me Now.' Then as they went back up the wall they sang, 'God Be With You Till We Meet Again.'"⁵⁵

These tales and anecdotes reflect the importance of preachers and religion in the life of the people of Central Pennsylvania. For generations the coming of a new preacher or a peddler represented for these people a contact with the world beyond their own community. Whatever the preacher's background, whatever sources he utilized in preparing his sermons, all of this had an influence on the culture of his parishioners.⁵⁶ This influence of the rural preacher on the expansion and diffusion of folk-culture deserves additional attention and study.

⁴⁹Source not known; before 1955.

⁵⁰JRB, before 1945.

⁵¹Source and date not known.

⁵²JRB, ca 1950. Told on "The Smothers Brothers," WCBS-TV, October 15, 1967.

⁵³See Monteiro, art. cit., pp. 49-50.

⁵⁴JRB, before 1955.

⁵⁵CKS, Carlisle, about 1950; JRB, before 1955.

⁵⁶Sometimes their culture influenced him; see "Folk-beliefs of a Pennsylvania Preacher," *Keystone Folklore Quarterly*, X (1965), 191-193.

The PRE-METRIC FOOT

And its Use

In Pennsylvania German Architecture

By ARTHUR J. LAWTON

To be no more than three hundred and fifty years removed from the introduction of the now dominant culture to this continent provides the American folklorist scholar with a short-term opportunity to develop cultural studies which are comprehensive in the sense that they can yet get to the beginnings of American culture with a considerable mass of detail extant for study. The initial phase of the evolution of our cultural forms is not lost in antiquity. A second factor which bears strongly on the urgency of this opportunity is the period which now separates the American scholar from the last American generation to grow to adulthood in a world largely uninfluenced by radio, television, air travel, computerization and other forces which have restructured American society in a way which is unmistakably different. The last generation which was largely raised in rural America is now at least fifty years of age, and there remains but a scant twenty years in which to collect from this generation firsthand.

It is the intention of this paper to outline briefly one such project which attempts a thorough study of the

forces and environmental factors at work in the American rural scene from the first interaction of the European settler with the New World environment to the introduction of new elements of communication and power which appear to have caused a restructuring of American culture.

This paper will then develop one research problem evolving from the work of the HRSMC¹ and show how this anomaly may possibly be developed as a diagnostic device in the analysis of early settlements in the area of study.

Because each settlement area is unique when studied in detail, a considerable effort has been made here to provide the reader with a social and geophysical context to which the detailed analysis and problem may be related.

The Montgomery County townships of Upper Frederick, Lower Frederick, New Hanover, and Limerick were chosen for a number of reasons. This area com-

¹Historic Resources Survey of Montgomery County, Goschenhoppen Historians, Inc., Unpublished.



This early photo of the Heinrich Antes Homestead demonstrates the central fireplace and the double attic common to its type. All houses of this type (all houses mentioned in this article are of this type) measured thus far indicate the thirteen-inch foot. This photo probably dates from 1880-1890 and is preserved in the Schwenkfelder Library in Pennsburg, Pennsylvania.

prises a good portion of the drainage basin of the Swamp Creek. Two very early routes of access traverse the area, these being the present Swamp Pike and Route 73. The area is one of the few near Philadelphia which are largely untouched by suburban development, the economic basis of the townships being largely agricultural. Numerous homesteads in the area of study have shown upon investigation to be occupied until very recent years by conservative folk who have done little remodeling.

A further and very important reason for choosing this area is that it forms the community in which a family lived and worked, whose homestead the Goschenhoppen Historians, Inc., have undertaken to restore. This undertaking requires a thorough understanding of the contemporary community. Hence the indicated survey was undertaken.

Finally, the project presently scheduled is to be considered a pilot project, testing methodology for the development of a survey covering a much larger unified culture area. This area is that part of Montgomery County, Pennsylvania, which was known almost universally in the 18th and 19th Centuries as Goschenhoppen. Goschenhoppen comprises a long rectangular area following the longitudinal axis of Montgomery County. Its northern terminus is generally accepted as the range of low but rugged hills north of Hereford, Pennsylvania, known locally as the Brandywine Mountains. Its western border follows approximately the course of the Schuylkill River. It does not extend eastward into Bucks County. Its southern edge is presently the subject of considerable debate among knowledgeable local people, though for our purposes we might draw an arbitrary line across the County at about the level of Skippack. The location of these bounds is based largely on the location of the word Goschenhoppen on older maps of the area.

The four township study area is situated in the Piedmont Province of the Appalachian Highlands.² The Piedmont Province is the non-mountainous portion of the older Appalachians. Its plateau surface is the result of degradation since the underlying rocks are deformed throughout the area. The surface is rarely parallel to the rock beds and the original surface is not preserved.

The Piedmont is divided into Uplands and Lowlands. The survey area is situated in the northern of two lowland areas which are separated from each other by a widening of the Highlands at the line of the Schuylkill River. This northern Piedmont lowland extends north to the Hudson River in New Jersey and Southeast New York. From this place it extends to Reading, Pennsylvania, abutting along the Eastern side of the Reading Prong of the New England Upland. On the seaward side it extends to the Coastal Plain in New Jersey, but it is separated from the latter in Pennsylvania by a narrow tongue of the crystalline Piedmont Uplands which parallels the Delaware River.

²All geophysical details are from Nevin W. Fenneman, *Physiography of the Eastern United States* (New York: McGraw-Hill Book Co., Inc., 1938).

Within the boundaries of this Lowland both altitude and topography vary considerably. Part of this variation is referable to rock character. The Newark Group of Triassic rock contains three formations, of which the Lockatong in the middle consists of hard dark shale. This is more resistant than the rest of the lowlands. The softer Brunswick Shale above and the Stockton formation below, largely soft sandstone, form the more typical rolling Lowlands. The Lockatong is evident in the form of swells, which rise to exceed the rolling plains in height by 100 to 150 feet.

A greater contrast in resistance is found between the above Triassic sediments on the one hand and igneous formations on the other. These igneous formations are commonly known as Trap Ridges. These occur in sheets parallel to and included between the Triassic beds. Along with the sediments they were tilted by faulting before the erosion which produced the present features. The building within the survey area is frequently of igneous rock, small quarries being found in the trap ridges. It yet remains to be determined the extent to which Bedford Shale was used in construction, though it has been frequently noticed.

The ethnographic distribution of the Goschenhoppen area was largely Germanic, entering the area by way of the settlement at Skippack as early as 1700. Not enough is yet known about this early wave of settlement to be precise. This will have to await further extension of the survey. Also unstudied at the present time is the matter of specific routes of entrance. While the location of Indian trails has not been documented as yet, we may feel quite certain that the settler's use of Indian pathways for his earliest transportation needs was not different from that of the Musconetcong Valley in Northern New Jersey, so well documented by Wacker in his study of that valley.³ Access into the area in general was had by way of the Bethlehem Pike out of Germantown, through Chestnut Hill and Erdenheim to Whitmarsh, at which point, after 1713 the road divided, continuing on one hand toward Montgomeryville and on the other hand to Skippack. There were at least three parallel routes into Goschenhoppen, the westernmost being Skippack Pike, the center one Morris Road and the easternmost Sumneytown Pike, all having their origin off of Bethlehem Pike.

Research has not been completed to determine the extent of non-Germanic settlement, though it did exist. An analysis of thirty-six names on a randomly selected page of the HRSMC Index of Landholders shows twelve names definitely Swiss; ten names Germanic, of undeterminate origin; four names English; four Holland Dutch; two French names; two Palatine names, and two Silesian names. Though this question has not had adequate research, there can be no question but that the Goschenhoppen region was almost exclusively Germanic. The Germanic settlement consisted primarily of the following groups, the distribution of which has not yet been adequately studied: Holland

³Peter O. Wacker, *The Musconetcong Valley of New Jersey* (New Brunswick, N.J.: Rutgers University Press, 1968).

FEET Old Style	FEET & INCHES New Style	FEET Old Style	FEET & INCHES New Style
1/2	6 1/2"	19 1/2	21'-1 1/2"
1	1'-1"	20	21'-8"
1 1/2	1'-7 1/2"	20 1/2	22'-2 1/2"
2	2'-2"	21	22'-9"
2 1/2	2'-8 1/2"	21 1/2	23'-3 1/2"
3	3'-3"	22	23'-10"
3 1/2	3'-9 1/2"	22 1/2	24'-4 1/2"
4	4'-4"	23	24'-11"
4 1/2	4'-10 1/2"	23 1/2	25'-5 1/2"
5	5'-5"	24	26'-0"
5 1/2	5'-11 1/2"	24 1/2	26'-6 1/2"
6	6'-6"	25	27'-1"
6 1/2	7'-1/2"	25 1/2	27'-7 1/2"
7	7'-7"	26	28'-2"
7 1/2	8'-1 1/2"	26 1/2	28'-8 1/2"
8	8'-8"	27	29'-3"
8 1/2	9'-2 1/2"	27 1/2	29'-9 1/2"
9	9'-9"	28	30'-4"
9 1/2	10'-3 1/2"	28 1/2	30'-10 1/2"
10	10'-10"	29	31'-5"
10 1/2	11'-4 1/2"	29 1/2	31'-11 1/2"
11	11'-11"	30	32'-6"
11 1/2	12'-5 1/2"	30 1/2	33'-1/2"
12	13'-0"	31	33'-7"
12 1/2	13'-6 1/2"	31 1/2	34'-1 1/2"
13	14'-1"	32	34'-8"
13 1/2	14'-7 1/2"	32 1/2	35'-2 1/2"
14	15'-2"	33	35'-9"
14 1/2	15'-8 1/2"	33 1/2	36'-3 1/2"
15	16'-3"	34	36'-10"
15 1/2	16'-9 1/2"	34 1/2	37'-4 1/2"
16	17'-4"	35	37'-11"
16 1/2	17'-10 1/2"	35 1/2	38'-5 1/2"
17	18'-5"	36	39'-0"
17 1/2	18'-11 1/2"	36 1/2	39'-6 1/2"
18	19'-6"	37	40'-1"
18 1/2	20'-1/2"	37 1/2	40'-7 1/2"
19	20'-7"		

Conversion Table. Thirteen-Inch Foot
and Ordinary Twelve-Inch Foot

Dutch Mennonite, Swiss Mennonite, Palatinate Lutheran, Palatinate Reformed, and Palatinate Dunkard.

These settlers in the first wave located always along a waterway providing meadowland. An adequate study of the effect of the aboriginal burning and deforestation has not been made. Therefore, we cannot be sure of the extent of early meadowland. Investigations are now underway of the considerations which entered into the layout of the settlement.

The initial project of the survey is to map and prove the precise location of all initially settled tracts. At the present time there is indication that land was first sold both to speculators and directly to settlers. Land was sometimes bought by a land speculation company, such as the Frankford Company. Speculators were both English and Germanic, including David Powell, 3,000 acres, William Bacon, 5,000 acres, Thomas Mayberry, and Heinrich Van Bebber. That land was also sold directly to the settlers is indicated by the sale of HRSMC Tracts XI and XII by the proprietors to Michael Dotterer and George Phillip Dotterer in 1734.

These tracts ranged in size from about 50 acres to 250 acres. All surveys are run on a base line running from Southeast to Northwest. Where the tracts are not remnant pieces they fall into two types. The prevailing pattern is a broad rectangle ranging from an approximate ratio of 1:3 to a square of 1:1. Ratios of 2:3 and 5:9 are frequently noted throughout the area. One exception to this is a cluster of tracts along the Swamp Pike which bear ratios of approximately 1:10. This is a phenomenon which shall be investigated, as it may represent both the *Hof* and the *Dorf* settlement pattern in the study area.

Mapping of well over fifty tracts has now been completed. These tracts have each been proven by thorough title search. They have been drawn on plastic overlays which may then be placed on enlarged sheets of the Aerial Photography Survey of Montgomery County. These tracts were drawn from dimensions on the deeds and it was very gratifying to see the accuracy of the work reflected in the degree to which the proposed tract lines were matched by field lines, corners and roads.

With the tracts securely identified it was then possible to begin a detailed study of the settlement areas on each tract. In most cases it is not difficult to identify the original settlement site. Knowing the original settler makes it possible to analyze the settlement type. The present phase of work includes a photographic record of each building on the site and a measured scale drawing of the house including the floor plan.

An analysis of these measured drawings has resulted in the discovery of an anomaly in the standard of measurement used in the construction of the earliest period of settlement. It appears at the present time that this anomaly does not show up in all of the early Germanic houses, nor does it appear in late 18th Century houses. For these two reasons it could possibly be developed as a diagnostic device. This anomaly can only be described at the present time, but the study outlined above will

eventually provide the framework of knowledge within which it may be interpreted for diagnostic purposes.

One house surveyed has been given particular attention. This is the 1735 homestead of Johann Heinrich Antes, born in Freinsheim in the Rhenish Palatinate in 1701, and died in his home in 1755. Heinrich came to Pennsylvania around 1722 and married Catherina De Wees of Whitmarsh in 1726. He is listed as millwright, wheelwright, and sometimes as carpenter. He purchased his tract of 175 acres (HRSMC I-A) of John Hageman on September 2, 1735. Previous to building his house, he built the first grist mill within 25 miles on the edge of his tract, using water from the Swamp Creek. The stone for both of these buildings was taken from a trap ridge of igneous rock located in the very eastern corner of the tract.

The house is of a type frequently found in the study area. It is characterized by a central fireplace and a lack of symmetry. This house type may be found in a number of German sources, but there has not yet been time to explain certain variations found in the American type. This house is called by Rudolf Meringer "*das Oberdeutsche Haus*."⁴ August Meitzen shows this floor plan, calling it both "*Fränkisches Haus*" and "*Schweizerhaus*."⁵ Richard Weiss gives a very plausible architectural evolution of the type, which may be found in *Häuser und Landschaften der Schweiz*.⁶

The accompanying floor plan is the one given by Meringer for the *Oberdeutsches Haus*. This particular form of the *Oberdeutsches Haus* he calls the "*Kreuzhaus*." The house is bisected by a stone wall on which is located the bakeoven. To the right is the kitchen, to the left in the front is the formal room, and on the left to the rear is the sleeping room. One enters first a shallow corridor on the right. The elements to be remembered are the kitchen on the right with the bakeoven to the left as one enters, and the two left-hand rooms, the larger *Stube* in the front and the smaller *Kammer* in the rear.

The floor plan of Meitzen's *Schweizerhaus* has lost an area of usage on one side. It is a mirror image of the *Kreuzhaus*, but otherwise is the same. He speaks of "*Flur mit Herd*" rather than *Küche*. There is apparently no bakeoven.

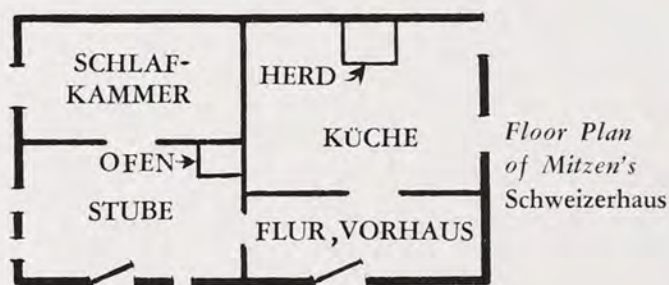
The floor plan of the Antes house shows the central fireplace, the basic three-room floor-plan with the lack of symmetry imposed by the axis of the *Küche* parallel to the gable. Thus, while we are not yet able to make a perceptive analysis of the origins of this house-type, we may be sure that we are dealing with a traditional house-type, brought from Germany relatively intact.

Since this building is established as a very traditional house, built early in the 18th Century, it was surprising to find upon studying measured drawings of the house a most capricious and apparently arbitrary set of measurements. The measurements in themselves suggest a

standard of workmanship that can be most aptly phrased by the colloquial term "eyeballing it." The following table will demonstrate the apparently haphazard dimensions of the house.

TABLE I

1. Length of House	36' 10"
2. Length, outside wall to Feuerwand	18' 6"
3. Feuerwand	2' 2"
4. Height, ground level to roof peak	32' 7"
5. Outside rear wall to Front Fireplace Jamb	20' 7"
6. Right front corner to Stube window	9' 8½"
7. Width, Fireplace Jamb	3' 3"
8. Right side of Feuerwand to Fireplace Jamb	5' 5"
9. Right side of Stube wall to Kammer	8' 8"
10. Right side of Front door to Left side of Stube window	13' 0"
11. Right front corner to Right Stube window	10' 10"
12. Right Stube window to Right Kammer window	15' 2"
13. Front door to left front corner	10' 10"
14. Top of Stube window from ground level	7' 6½"
15. Height, left front second floor window	4' 5"
16. Width, right front window	3' 2"
17. Left front corner to left front upstairs window	9' 10"
18. Right front corner to right upstairs Stube window	9' 10"
19. Left front corner to right side, front door	10' 10"



Floor Plan of Mitzen's Schweizerhaus



Floor Plan of the Oberdeutsches Haus by Meringer

⁴Rudolf Meringer, *Das Deutsche Haus und Sein Hausrat* (Leipzig: B. G. Verlag), 1906) p. 22.

⁵August Meitzen, *Das Deutsche Haus in Seinen Volksthümlichen Formen* (Berlin: Dietrich Reimer Verlag, 1882).

⁶Richard Weiss, *Häuser und Landschaften der Schweiz* (Zurich: Eugen Rentsch Verlag, 1959).

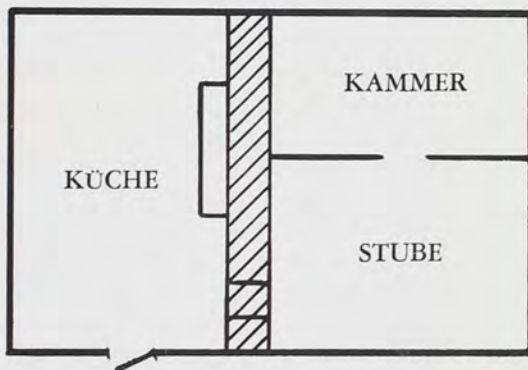


The rear wall of the Antes House. Note the small Seelenfenster on the left-hand side.

The Seelenfenster, located in the Kammer, or downstairs bedroom of the Antes House, is of particular interest. It is closely associated with folk beliefs regarding death. In no house examined has it been possible to relate this window to other architectural features in terms of the Baufüss.



Floor Plan of the Antes House



Henry Antes was a millwright, a craft which by its very nature, was precise. One need only read Oliver Evans' to determine this. When one considers the problems that must be faced in raising a large stone house, it is easily seen that if one was to minimize the labor necessary, very careful planning was required beforehand. How much stone must be quarried? How long must the roof rafter be to meet at the ridge pole? What quantity of wood must go into the beams to support a span of a given length? The assurance that these requirements be met necessitated a very careful formulation of the geometric principles governing the dimensions of a building. It is my belief that house "types" represent successful formulations of geometric requirements which are adapted to various patterns of space

¹Oliver Evans, *The Young Mill-Wright and Miller's Guide* (Philadelphia, 1807).

usage with a structure. The traditional builder was careful, accurate and essentially conservative because he knew his house "type" would work. Variation was in general limited to non-structural decorative features. Thus it is not possible to conceive of the traditional builder as "eyeballing it." Therefore, the apparent arbitrary measurements must be explained in terms of either the geometric formulations used by the builder or the tools with which he worked.

It will be noticed in Table I that the following pattern occurs frequently: 2' 2", 3' 3", 5' 5", 8' 8", 9' 9" and 10' 10". When one allows a tolerance of \pm one inch for the difficulty of measuring a stone surface, we find 9' 8½" becomes 9' 9"; 7' 6½" becomes 7' 7";

4' 5" becomes 4' 4"; 3' 2" becomes 3' 3" and 9' 10" becomes 9' 9". Thirteen feet is 12' 12".

If we postulate an inch whose length is equal to 1.1 standard English inches, we arrive at a foot whose length is 13.2". For reasons to be outlined later we have named this 13" foot the *Baufuss*. It will be noted that 2' 2" = 26", or two 13" feet. Thus 2' 2" = 2 *Baufüsse*; 3' 3" = 3 *Baufüsse* etc. If we then take the length of the house, 36' 10", convert it to inches and divide by thirteen, we have 34 *Baufüsse*. Applying this principle of the *Baufüss* to Table I, we get the following results:

TABLE II

1. Length of House	34 B. ± 0"
2. Length, outside wall to Feuerwand	17 B. + 1"
3. Feuerwand	2 B. = 0"
4. Height to roofpeak	30 B. + 1"
5. Outside rear wall to front Fireplace Jamb	19 B. = 0"
6. Right front corner to Stube Window	9 B. — ½"
7. Width, Fireplace Jamb	3 B. ± 0"
8. Right Side Feuerwand to Fireplace Jamb	5 B. ± 0"
9. Right Side Stube wall to Kammer Door	8 B. ± 0"
10. Right Side Front Door to Left Side Stube Window	12 B. ± 0"
11. Right Front corner to Right Stube Window	10 B. ± 0"
12. Right Stube Window to Right Kammer Window	14 B. ± 0"
13. Front Door to Left Front Corner	10 B. ± 0"
14. Top of Stube Window from Ground Level	7 B. — ½"
15. Height, left front Second Floor Window	4 B. + 1"
16. Right Front Window	3 B. — 1"
17. Left Front Corner to Left Front Upstairs Window	9 B. + 1"
18. Right Front Corner to Right Front Upstairs Window	9 B. + 1"
19. Left Front Corner to Right side, Front Door	10 B. ± 0"

Thus it may be seen that the dimensions of the Antes house were carefully laid out, using however, a standard of measurement very close to, if not exactly, thirteen modern English inches.

It must be noted here that in taking measurements from a drawing for the purpose of converting them to thirteen-inch feet, one must be sure to find the point from which the builder took his measurement. Thus, when establishing the distance of the front door from the left front corner, one must decide which side of the door to measure to. Since all of the features on the front of the house appear to have been taken from the right front corner, one must add the width of the door, 3' 10" to the distance from the left side of the



The north gable wall of the Antes House. Note the double attic indicated by the two levels of smaller windows above the second floor.

door to the corner, 7'. This gives the desired 10' 10", or 10 feet of 13 inches.

Though we have not yet clearly established enough measurements throughout the house, it may well be possible to trace the way in which the house was laid out from the knowledge of where each point of departure is located.

To this end it may be said that nearly every first floor feature has been related to the overall pattern of the house in terms of *Baufüsse*.

To simplify matters, we shall use the German word *Baufuss* from this point on to indicate a foot of 13 inches. The reason for this choice of terms will be indicated later when discussing the European background of this phenomenon. The front of the house is 34 *Baufüsse* wide. The front *Stube* window is located 9 *Baufüsse* from the right front corner and the door is 24 *Baufüsse* from that corner. The rear of the gable *Stube* window is 10 *Baufüsse* from the same corner and the gable *Kammer* window is 24 *Baufüsse* from the same corner. The rear *Kammer* window is 8 *Baufüsse* from the right rear corner. The interior door leading from the *Stube* to *Kammer* is 8 *Baufüsse* from the right gable wall. The *Feuerwand* is 17 *Baufüsse* from the right front corner. It is 2 *Baufüsse* thick and the fireplace jamb extends 3 *Baufüsse* from the *Feuerwand*. The front jamb of the fireplace is located 19 *Baufüsse* from the outside of the rear wall. The distance from the *Feuerwand* across the *Küche* to the outside of the left gable wall is 15 *Baufüsse*. The right side of the rear door is 9 *Baufüsse* from the left rear corner of the house. The left *Küche* window is 16 *Baufüsse* from the left front corner, with an error of 1½ inches, the only one of the above measurements with an error of more than one inch.

There are two important features on the first floor which do not seem to be expressible in terms of the *Baufuss*. The first of these is the *Seelenfenster*⁸. Since the *Seelenfenster* cannot as yet be related to any architectural feature in the house in terms of point of meas-

⁸The *Seelenfenster* is a folk tradition in Germanic architecture which has been carefully documented by Richard Weiss in *Völkskunde der Schweiz* (Zurich: Eugen Rentsch Verlag, 1946), Plate #286, facing p. 320. It is a small window located by the master bed which was quickly opened at the moment of death to permit the soul to pass out of the house.



This fine cabinet is located in the wall of an upstairs room of the Antes House. The function of this room has not as yet been determined. It is peculiar that there are two of these cabinets in one room, suggesting an unusual room usage.



The lock on the cabinet door.

urement, one is led to wonder if, because of its particular significance in the folk mind, perhaps its location is governed by the placement of the furniture in the room. Though much more work must be done in the matter, Alan G. Keyser, of the Goschenhoppen Historians, Inc., has succeeded in establishing relationships between compass orientation, fenestration, and furniture placement. It may be that the location of this window is determined by the placement of the master bed in the room.

The second feature which cannot be expressed evenly in terms of the *Baufuss* is the depth of the house, that is, the length of the gable wall. It is interesting to note that on no structure yet studied has it been possible to express the length of the gable in even *Baufüsse*.

Referring back to the concept that apparent anomalies in the dimensions of traditional architecture find their explanation in formulations of geometric principles which governed the construction of the building, J. Marshall Jenkins, writing in "Ground Rules of Welsh Houses: A Primary Analysis"³ has developed the geometric principles governing the proportions of Welsh houses. Work is now underway to apply this type of analysis to Germanic houses in Pennsylvania. Though it is not

³J. Marshall Jenkins, "Ground-Rules of Welsh Houses: A Primary Analysis," *Folklife*, Vol. 5.

ready for publication, it is worthwhile to note that Jenkins derives one dimension of the floor plan through geometric treatment of the diagonal of a square, thus resulting in derived measurements which are expressible only as values of the square root of two. This would certainly explain our consistent inability to measure the gable wall in even units of measurement, while the front is always so measured. We are extremely anxious to get on with this analysis, as it provides such a basic understanding of the house as a unified structure.

The *Baufuss* has been identified in a number of other Pennsylvania houses in the Goschenhoppen area of Montgomery County. Two of these structures are of log and two are of stone. In each case the house is of a type which is described as a continental central-fireplace house. Two other houses of Swiss origin were tested with negative results. Cross-cultural testing has not been carried out at this point to an extent which would warrant drawing any conclusions. The two log houses present considerable evidence of the *Baufuss*. However, the problems of sag and deterioration in log houses are considerable enough to hamper the reliability of the measurements. It is thus necessary to be selective. In the Knurr log house, located on Meng Road in Schwenksville, Montgomery County, enough data was taken from the masonry to produce satisfactory results. Title search on this property does not indicate the builder of the house. Its probable date of construction is 1750. This building possesses a *Feuerwand* two *Baufüsse* thick, and fireplace jambs 3 *Baufüsse* in length. The second floor is 7 *Baufüsse* wide and 10 *Baufüsse* high. On the front of the building, the door is located 7 *Baufüsse* from the left front corner and the *Stube* window 7 *Baufüsse* from the right front corner. The gable *Stube* window is located 7 *Baufüsse* from the right front corner and the gable *Kammer* window is located 18 *Baufüsse* from the same corner. The reliability of these two measurements is questionable due to evidence of major reconstruction of this wall. As in the case of the Antes house, neither the depth of the house nor the *Seelenfenster* in the rear wall can be correlated to the rest of the house in terms of *Baufüsse*.

The second log house has been shown by title search to have been built on land owned by Valentine Nungesser. Its probable date of construction is circa 1740. This house has a left gable end of stone. There is clear evidence in the interior that the existing gable fireplace replaced a central fireplace through an early renovation. The overall dimensions of the structure cannot be expressed in *Baufüsse*. The log portion can however, supporting the thesis that the present fireplace and the stone gable represent an early renovation. The length of the log portion is 22 *Baufüsse*. The *Stube* window is 7 *Baufüsse* from the right front corner, and the front door is 16 *Baufüsse* from that corner. The right gable window is 4 *Baufüsse* from the right rear corner and the window is 3 *Baufüsse* wide. The rear *Kammer* window is 11 *Baufüsse* from the right rear corner. There is no *Seelenfenster* in this house, but as in the other two

Measurements
of the Yost Home.

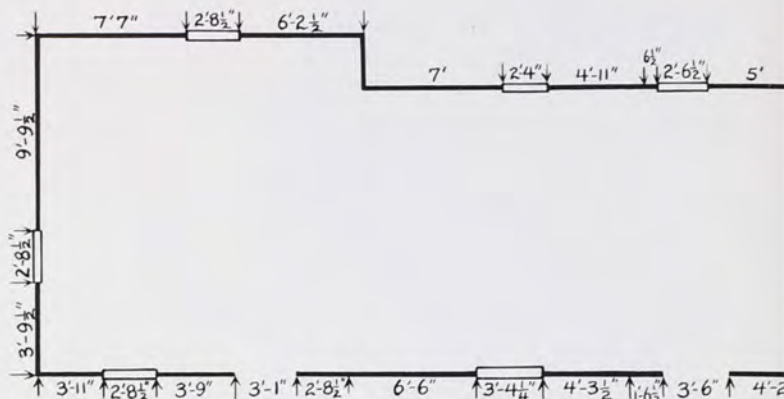


The Yost Log and Frame House. This structure, located in Central Montgomery County, is a significant field demonstration of the two standards of measurement. The older right-hand part is log construction, of English origin, and measured with the ordinary 12-inch foot. The frame left-hand portion is of a later date, and shows the Germanic (13-inch foot) measurements. Site documentation shows the later owners to be German.

buildings, it is not possible to express the depth in *Baufüsse*.

The stone house is located on the Geryville Pike north of Sumneytown. Title to this house has not been searched. It is an early 18th Century Germanic house of the Palatinate type, but nothing more is known of it. This house is precise in terms of *Baufüsse*. Each of seven window is $2\frac{1}{2}$ *Baufüsse* wide. The front door is 5 *Baufüsse* from the right front corner. The interval between the left two front windows is 5 *Baufüsse* and the distance from the left front window to the left front corner is 5 *Baufüsse*. The first left gable window is 5 *Baufüsse* from the left front corner, the interval between it and the next window is 5 *Baufüsse*, and the distance from there to the left rear corner is 7 *Baufüsse*. The intervals along the rear wall are 5, 5, and 6 *Baufüsse*. The right gable was obscured by an addition and could not be studied.

The above observations serve to establish clearly the use of the *Baufuss* by the Germans of the early 18th Century in Eastern Pennsylvania. With measurements of such precision it is necessary to propose that the German settlers brought with them measuring in-



struments which they used in the construction of their buildings and which reflect the standards of measurement current in Europe at the time they left.

Sir William M. Flinders, writing in the *Encyclopedia Britannica*, presents a long history for the thirteen-inch foot.¹⁰ The ancient foot of Asia-Minor was 13.35 inches, the ancient Greek foot was 13.36 inches, at Lachish, 13.18 inches, in Syria about 620 A.D., 13.22 inches and the Drusian foot of the Belgic tribes during Roman times was 13.10 inches. A foot of 13.2 inches was the basis of the old mile, six feet equalling one fathom, 79.2 inches 10 fathoms equalling one chain, 792 inches 10 chains equalling one furlong, 7,920 inches, and 10 furlongs equalling one mile of 79,200 inches. The 13-inch foot was the most common building unit of medieval England and was the basis of medieval French architecture, since the *Canne* equaled 78.24 inches, or six feet of 13.04 inches.

The situation in pre-metric Europe can only be described as chaotic. The complete lack of standardization made necessary the publication of the *Cambists*, books which discussed in detail the standards of measurement in each of the cities of Europe. *The Universal Cambist and Commercial Instructor*¹¹ gives the following values for the length of the foot in the following European cities.

¹⁰Sir William Flinders-Petrie, *The Encyclopedia Britannica*, 1960 Edition, XV, 135

¹¹P. Kelly, *Universal Cambist and Commercial Instructor* (London, Printed and Sold by Messrs. Longman & Co., 1835), pp. 33, 38, 71, 271, 274.

TABLE III

1. <i>Berlin</i>	12.36 inches
2. <i>Berne</i>	11.57 inches
3. <i>Cologne</i>	10.83 inches
4. <i>Hanover</i>	11.45 inches
5. <i>Bavaria</i>	11.37 inches
6. <i>Nuremburg</i>	11.96 inches
7. <i>Osnaburg</i>	11.00 inches
8. <i>Zurich</i>	11.81 inches

Perhaps the best source for pre-metric values of the foot is *Dictionnaire Universel des Poids et Mesures Anciens et Modernes*.¹² This book gives approximately 600 values for the length of the foot. A study of these values did shed some light on the problem of pre-metric Europe, although it was not conclusive in terms of the particular thirteen-inch foot in Pennsylvania.

The areas chosen for study were Holland, Belgium, France, Spain, Lombardy, Venetia, the Papal States, the Roman States, Switzerland, Bavaria, Hessian Electorate, Prussia, Schleswig-Holstein, Hanover, Baden, Hesse-Darmstadt and Saxe-Weimar. The mean length of the foot was computed from the number of observations in each state as indicated in the following table.

TABLE IV

1. <i>Saxe-Weimar</i>	11.246
2. <i>Baden</i>	11.548
3. <i>Hesse-Darmstadt</i>	11.349
4. <i>Schleswig-Holstein</i>	11.430
5. <i>Hanover</i>	11.398
6. <i>Bavaria</i>	11.993
7. <i>Prussia</i>	11.831
8. <i>Roman States</i>	16.655
9. <i>Piedmont</i>	18.006
10. <i>Papal States</i>	18.072
11. <i>Lombardy-Venetia</i>	15.619
12. <i>Spain</i>	10.958
13. <i>Switzerland</i>	12.113
14. <i>France</i>	12.061

It may be seen from the tables that the length of the foot in the Italian states was considerably longer than in the rest of Europe. Two areas are indicated extending across Lombardy and into the Eastern Piedmont. The shorter of these is to the north and the longer to the south. It is not clear what factor influences this distinction. In Switzerland there are also two distinct areas, the eastern value being about 11.812 inches and the western, about 11.546 inches. Data for Holland was insufficient. The picture in Belgium indicates four clusters of values, which may fall roughly along the lines of the Belgian provinces. The province of Hainault shows a very consistent foot of 11.551 inches. The Flemish foot to the west is shorter, around 10.8 inches, as are the clusters to the north and east. The map of Germany is interesting in that while it shows three distinct clusters, it shows also a completely random pattern in the areas of the Rhenish Palatinate and Bavaria. An explanation for this is not yet evident. A detailed look at the values for Bavaria will indicate the completely random appearance that this area shows.

TABLE V

1. <i>Eichstadt</i> —	<i>The Foot</i>	11.943
2. <i>Ansbach</i> —	<i>The Foot of 12 inches</i>	11.803
3. <i>Aschaffenburg</i> —		11.319
4. <i>Baireuth</i> —	<i>The Ansbach Foot</i>	11.803
5. <i>Bamberg</i> —	<i>Ordinary Foot of 12 inches—</i> <i>The Field Foot of 12 inches</i>	11.963 11.041
6. <i>Durckheim</i> —		12.012
7. <i>Grunstadt</i> —		11.303
8. <i>Kaiserslautern</i> —	<i>The Foot Called Mannheim</i>	10.957
9. <i>Lambsheim</i> —		19.221
10. <i>Lindau</i> —	<i>The Foot</i> <i>The Field Foot and Builders Foot</i>	11.368 11.491
11. <i>Munich</i> —	<i>The Legal Bavarian Foot</i>	11.491
12. <i>Neuhornbach</i> —	<i>The Agricultural Foot</i>	10.949
13. <i>Neustadt</i> —	<i>The Ordinary Foot</i> <i>The Nuremberg Foot</i>	10.910 11.973
14. <i>Ratisbonne</i> —	<i>The Legal Bavarian Foot</i> <i>Ancient Foot of 12 inches</i>	11.491 11.374
15. <i>Spire</i> —		11.374
16. <i>Wurzburg</i> —	<i>Ancient Foot of 23 inches</i> <i>Nuremberg Foot</i>	11.963 11.963

A great number of the various feet derive their name and perhaps their value from the way in which they are used. We have thus the Builders' foot, the Field foot, the Foresters' foot, the Carpenters' foot, the work foot, the stone-carvers' foot, the artillery foot, the stone foot, the legal foot, the town foot, and the land foot. In Belgium we find the feet named after a Saint, such as the Saint Gertrude foot, the Saint Lambert foot, and the Saint Hubert foot. A very common foot in France was the *pied de Roi*, 12.789 inches, and the Rhemish foot, 12.357 inches.

For our purposes, it must be noted that very few of these values are 13 inches. Another source¹³ lists under the German term *Zoll*, meaning inch, a specific builders inch which has a value of 1.111 inches. Since he lists the values of specific cities also, it may be assumed that this particular measure had a widespread usage, it being common enough to list separately. This will give a foot of 13.3333 inches, which is quite close to the value evident in Pennsylvania houses. One of the questions which should be answered is whether or not the builders foot was the unit in use throughout pre-metric Germany or whether it was used alongside other units in an area when a building was being built.

When the previously mentioned survey of four townships is completed, we shall be able to determine if there is a point in time after which the thirteen-inch foot is not used. It will also be possible, perhaps not within the four townships, but as the survey is extended and more data collected, to correlate this phenomenon with particular ethnic groups. When this has been done it can take its place as another of the diagnostic devices used in the study of the culture of Southeastern Pennsylvania.

¹²Horace Doursther, *Dictionnaire Universel des Poids et Mesures Anciens et Modernes* (Bruxelles: M. Hayez, Imprimeur de L' Académie Royale, 1840).

¹³J. H. Alexander, *Dictionary of Weights & Measures* (Baltimore: Wm. Minifie & Co., 1850).

Mennonite Contacts Across the Atlantic: The Van der Smissen Letter of 1838

Edited by DON YODER

We have published several documents which illustrate the continuing contacts kept up by families of the 18th Century emigrants to Pennsylvania with their relatives who remained behind in Europe. The latest such contribution was the Bertolet Letter of 1806, published in *Pennsylvania Folklife*, XVI:1 (Autumn 1966), 44-45.

Particularly extensive is the literature on Mennonite contacts across the Atlantic. The Mennonites, with branches in Switzerland, Germany, Holland, France, Denmark, Russia, Canada, and the United States, even though dispersed in small groups, were an international church body, and brethren of the faith frequently corresponded with each other over vast distances. In some cases this correspondence led to Mennonite emigration.

The letter we present here was written by Carl Justus van der Smissen (1811-1890), from Friedrichstadt, Holstein, then in Denmark, where he was preacher of the Mennonite congregation. The letter, a kind of epistle general, was directed to the Mennonites of Canada, from whom he sought information about themselves. It was published in the *Canada Museum*, the pioneer German newspaper of Berlin (now Kitchener), Ontario, and picked up by the Reverend Friedrich Schmidt,

editor of the *Lutherische Kirchenzeitung und allgemeines Schulblatt* of Easton, Pennsylvania, who published it in his issue of May 2, 1839, from which it has been translated here.

Carl Justus van der Smissen was a member of a distinguished Mennonite family which originated in the Netherlands and migrated to Germany, where important branches were established at Hamburg and Altona, branches as distinguished for their business networks as for their Mennonite piety. Carl Justus van der Smissen was born at Altona, studied at the Missionshaus in Basel as well as the University of Erlangen, and succeeded his father as minister at Friedrichstadt. In 1868 he emigrated to America, called by the General Conference of the Mennonite Church to teach theology at their school in Wadsworth, Ohio. He served the General Conference also in editorial and administrative capacities, as did also several of his children. His thought and his teaching have had extensive influence on the General Conference Mennonites. We are indebted for our information on him to Cornelius Krahn's sketches of the van der Smissen Family in *The Mennonite Encyclopedia*, IV, 549-551. —EDITOR.

The following letter is excerpted from the *Canada Museum*, and we commend it to the perusal of our readers on account of the Christian spirit which it expresses.

To the Mennonites in Canada, in America.

Friedrichstadt on the Eider, in the Duchy of Schleswig, Kingdom of Denmark, the 19th of August, 1838.

The grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit, be with you, beloved brethren, and with us. Amen!

Those who can with all their heart offer each other their hand with this greeting, are sighting a common goal and striving toward membership in that glorious congregation, which has neither stain nor wrinkle, which is irreproachable in love, cleansed, purified and made righteous by the Lord Jesus Christ and through the Spirit of our God. In them Christ has taken shape. They are as members in Him, [who is] the head united to a body, and united through all joints through which one gives the other charity. They serve one another, each with the gift which he has received of the Lord. They live one in the other and one for the others, and all live in the One, who died for all on the cross and poured out his blood for the remission of the sins of many. They all have one feeling, which is

the feeling of their natural misery, their sorrow over sin, their need of grace. They travel a path, the narrow way which leads to life, and they strive toward going to the peace which is ready for the people of God. As one of these, with this before his eyes, I write to you, beloved brethren in the Lord, since I hope you will in friendly manner receive a brotherly greeting from the far, far distance and read with sympathy that here too there are brethren according to the faith and confession.

Through my brother-in-law, Heinrich van der Smissen, who as you perhaps know lives in Tornhill near Toronto, I have heard that brethren in the faith, i.e., Mennonites, also live in Canada, hence the desire arose in me to write you and ask you to write me sometime and if possible quite soon, giving me report on how you are getting along; for I love my brethren wherever they may be scattered in this world, and I rejoice very much when I receive a letter from a brother in the faith, whom I may not learn to know face to face except before the throne of our God in heaven, and then join with him in singing: Holy, Holy, Holy is our God, the Lord of Hosts.

My great love for the Mennonites was the motive in my taking the trouble of learning to know our congregations as much as possible; I have therefore made many

Wir denken nun es sei nur billig und recht das die Synode, zu welcher Walter gehört, die Sache in ihre Hände nehme, sie ist es sich, und der lutherischen Kirche im Allgemeinen schuldig! Walter war früher der Herausgeber des Protestanten, und wir ergreifen diese Gelegenheit den 1. Beobachter auf einen Fehler in dem Namensverzeichnis lutherischer Prediger aufmerksam zu machen. In diesem Namensverzeichnis sind zwei Walter angeführt. D. Walter Cincinnati, Ohio. Dieses sollte G. Walter heißen, denn dieses ist der obige Walter, der früher Herausgeber des Protestanten war, nun aber den Deutschen Amerikaner herausgibt. Einen andern Walter führt er an: Martin Walter, Vettercourt County, Va. Nach dem Predigerverzeichnis, welches den Verhandlungen der Harwood Synode angehängt ist, heißt dieser nicht Walter sondern Walter.

⚭ Nachfolgenden Brief entnehmen wir dem Canada Museum, und empfehlen ihn, des christlichen Sinnes wegen, der sich in demselben ausdrückt, unsern Lesern zur Durchsicht.

An die Mennoniten in Canada, in Amerika.
Friedrichstadt an der Eider, im Herzogthum Schleswig, Königreich Dänemark, den 19ten August 1838.

Die Gnade unsers Herrn Jesu Christi, die Liebe Gottes des Vaters und die Gemeinshaft des heiligen Geistes, sey mit Euch, geliebte Brüder, und mit uns. Amen!

Diejenigen, welche von ganzem Herzen einander mit diesem Gruße sich die Hand geben können, haben ein gemeinsames Ziel im Auge und trachten darnach, daß sie mögen gehören zu der Gemeinde, die da herrlich ist, die nicht hat Flecken oder Mangel; die unsträflich ist in der Liebe, abgewaschen, gereinigt und gerecht gemacht durch den Herrn Jesum Christum und durch den Geist unsers Gottes. Christus hat in ihnen eine Gestalt gewonnen. Sie sind als Glieder an Ihm, dem Haupte zu einem Leibe vereinigt, und zusammengefügt durch alle Gelenke, dadurch Eins dem Andern Handreichung thut. Sie dienen einander, ein Jeder mit der Gabe, die er von dem Herrn empfangen hat. Sie leben Einer in dem Andern und Einer für den Andern, und leben Alle in dem Einen, der am Kreuze für Alle gestorben und sein Blut vergossen zur Vergebung der Sünden für Viele. Sie Alle haben Ein Gefühl, das ist das Gefühl ihres natürlichen Glattes, ihr Sündenschmerz, ihr Gnadenbedürfnis. Sie wandeln einen Weg, den schmalen, der zum Leben führt und trachten darnach einzugehen zur Hube, die vorhanden ist für das Volk Gottes. Als Soldat, der dieses vor Augen hat, schreibe ich Euch, geliebte Brüder in dem Herrn, indem ich hoffe, Ihr werdet einen brüderlichen Gruß aus weiter, weiter Ferne freundlich aufnehmen und mit Theilnahme lesen, daß auch hier Brüder sind dem Glauben und dem Bekenntnis nach.

Durch meinen Schwager Heinrich van der Smiffen, der, wie Ihr vielleicht wißt in Tornhill bei Toronto wohnt, habe ich gehört, daß auch in Canada Glaubensbrüder, das heißt Mennoniten wohnen, und so ward der Entschluß in mir rege, ich wolle an Euch schreiben und Euch bitten mir einmal und wo möglich recht bald wieder zu schreiben und mir Nachricht zu geben, wie es Euch geht; denn ich liebe meine Brüder wo sie auch immer auf dieser Welt

zerstreut sein mögen, und ich freue mich gar sehr, wenn ich von einem Glaubensbrüder einen Brief erhalte, den ich im Himmel vor dem Throne unsers Gottes erst von Angesicht kennen lernen werde, und dann mit ihm anstimme das: heilig, heilig, heilig ist unser Gott, der Herr Zebaoth.

Meine große Liebe zu den Mennoniten war Veranlassung, daß ich mir Mühe gab, so viel nur möglich unsere Gemeinen kennen zu lernen; ich habe deshalb manche Reise gemacht und mit vielen unserer Brüder siehe ich in Briefwechsel. Ich war mehrere Jahre in Basel in der Schweiz und besuchte von da aus mehrere unserer Gemeinen im Schweizerlande und in Elsas. Später machte ich eine Reise nach Rhein-Bayern besuchte dort Friedelsheim, den Weirhof, Mönshelm, und Ibersheimerhof. Solltet Ihr aus dieser Gegend ausgewandert sein, so wüßte ich gerne, ob bei Euch auch Familien wären die den Namen Egly oder Strichler führen, denn in meiner Gemeinde hier ist eine Familie dieses Namens, deren Voretern aus Ibersheim und Mannheim hieher gekommen sind.

Von Ibersheimerhof reiste ich nach Eppstein, von da wieder nach Friedelsheim und ging über den Mohrthof nach Mannheim. Dann besuchte ich die badischen Mennoniten in Brechhausen, Wiesloch, Bochschaft, Vöckelhof und Regenau. Auf dieser selben Reise lernte ich auch einige Gemeinen in Alt-Bayern kennen, namentlich Marweiler bei Neuburg an der Donau.

Vor 6 Jahren hatte ich Gelegenheit auch in Preußen viele unserer Glaubensbrüder kennen zu lernen; denn dort wohnen gegen 30,000, obgleich viele nach Rußland ausgewandert sind, wo nun auch gegen 30,000 wohnen. Aus dem Angeführten, seht Ihr nun, liebe Brüder, daß ich mich mit unseren Gemeinen bekannt gemacht habe und ich hoffe Ihr werdet mir die Freude machen mir nun auch von Euch etwas zu schreiben, besonders hätte ich gerne folgende Fragen beantwortet:

1. Wie groß ist die Anzahl der Mennoniten, die in Canada wohnen?
2. Aus welcher Gegend in Deutschland sind diese ausgewandert?
3. Wie sind Eure äußern Verhältnisse, findet Ihr euer Auskommen und werdet Ihr von der Regierung gebuldet?
4. Habt Ihr gute Gelegenheit Euren Kindern den nöthigen Unterricht geben zu lassen; wie steht es besonders mit dem Religionsunterricht?
5. Wie viele Aelteste, oder beständige Diener, und wie viel Lehrer sind unter Euch?
6. Worin besteht der Taufunterricht? Nach welchem Bude wird derselbe erteilt; wie oft kommen die Täuflinge vor der Taufe zum Unterricht?
7. Kennt Ihr das Buch "Die Glaubenslehre der Mennoniten oder Taufgesinnten von Cornelis Ris"?
8. Sind auch unter Euch Solche, die die Fußwaschung halten?
9. Endlich, meine Brüder wie steht es mit dem lebendigen Glauben an Jesum Christum; wird unser hochgelobter Heiland verkündigt als Solcher, auf dem einzig und allein unsere Seligkeit beruht; und suchen noch Viele auf dem Wege der Buße und des Glaubens, das Heil ihrer Seele zu schaffen mit Furcht und mit Zittern? oder ist auch unter Euch wie an so manchen Orten, unter unsern Glaubens-

brüdern, Kälte und Gleichgültigkeit eingedrungen, so daß wohl der äussere ehrbare Wandel da ist, aber daß es an einer lebendigen Sündenerkenntnis fehlt, wo wir dann auf dem Irrwege uns befinden, daß wir glauben uns den Himmel verdienen zu können, da doch die heilige Schrift lehrt die Gerechtigkeit komme aus dem Glauben?

Damit Ihr nun aber auch einige Nachrichten von hier erhaltet, will ich Euch auch etwas von uns mittheilen. Die Gemeinde in der ich Prediger bin, ist im Jahre 1626 von Holland ausgewandert und hieher gezogen; damals war sie ziemlich ansehnlich aber theils zogen später Viele nach Holland zurück, theils sind viele Familien abgestorben, daß sie jetzt nur noch aus 40 Seelen besteht. Etwa ums Jahr 1734 entschloß sich die Gemeinde, da der Unterricht der Kinder so sehr vernachlässigt wurde, und so viele Brüder die Wahl zum Lehrerdienst ablehnten aus Holland sich einen Prediger zu berufen, der kein Gewerbe treibe, sondern von der Gemeinde unterhalten wird; zu diesem Zwecke sind so viele Vermächtnisse gestiftet, daß die Zinsen zu dem Gehalt des Predigers hinreichen. Ich weiß nun sehr wohl, daß viele Mennoniten daran Anstoß nehmen, daß so gar einige den traurigen Wahn begen, es sei dieses eben so, als wolle man den heiligen Geist um Geld kaufen, aber diese lieben Brüder haben nicht nur den heiligen Geist selbst nicht, sondern sie forschen auch nicht in der Schrift, sonst hätten sie wohl einmal 1 Corinth 9, 7,—14 und 1 Timoth. 5, 18 gelesen. Lucas 10, 7 beachtet. Euch meine Brüder bitte ich, Ihr wollt mich nicht so ansehen, als sei ich Feind von den Euren, wenn Ihr gleich hierin nicht einer Meinung mit mir seid, es kommt ja nur darauf an, daß wir in der Hauptsache eines sind und ist das nur, so können solche Dinge nicht trennen. Ich, meine Brüder, achte und liebe Euch und kann mit dem Apostel Paulus Euch zurufen: 1 Corinth 2, 1, 2, und ich möchte gern von Euch hören, daß wir verbunden wären als Brüder in dem, der für Euch und für mich sein Blut am Kreuze vergoß.

Je größer in unserer Zeit die Versuchungen sind, je mehr bei Vielen die Liebe erkaltet, desto nothwendiger ist es daß die, welche den Namen des Herrn anrufen, und in Ihm allein das Heil suchen sich eng und innig verbinden und sich gegenseitig ermuntern treu zu bleiben; die Gemeinschaft hat etwas Stärkendes und Belebendes, sie erquickt das Herz und belebt den Glauben und Liebe. Nach solcher Gemeinschaft sehnt sich mein Herz; denn außer meiner kleinen Gemeinde giebt es hier sonst keine Mennoniten; die nächste Gemeinde ist Altona und Hamburg deren Prediger Isaac Gooß heißt; sie ist 15 Deutsche Meilen von hier; um so erquicklicher ist mir der Briefwechsel mit den entfernteren Brüdern und ich hoffe Ihr werdet mir nun bald einen langen ausführlichen Brief senden, den Ihr nur an meinen Schwager in Tornhill zu geben braucht, welcher mir dann denselben sendet.

Der Herr unser Gott segne Euch nach Seele und Leib! Er, der Gott des Friedens, heilige Euch durch und durch, und Euer Geist ganz, samt der Seele und Leib, müsse behalten werden unsträflich auf die Zukunft unsers Herrn Jesu Christi, das wünscht Euch und sich Euer

im Herrn verbundener Bruder
Carl Justus van der Smiffen,
Prediger der Mennoniten Gemeinde in
Friedrichstadt an der Eider.

The Van der Smiffen letter as it appeared in 1839 in the Lutherische Kirchenzeitung, Easton, Pennsylvania, following earlier publication in the Canada Museum, pioneer German newspaper of Berlin, Ontario.

journeys and carry on correspondence with many of our brethren. For several years I was in Basel in Switzerland and from there visited sundry of our congregations in Switzerland and in Alsace. Later I made a journey to Rhenish Bavaria, there visiting Friedelsheim, the Weierhof, Monsheim, and the Ibersheimerhof. If any of you emigrated from this region, then I should like to know if there are among you too families who bear the name Egly or Strichler, for in my congregation here there is a family by this name, whose forefathers came hither from Ibersheim and Mannheim.

From Ibersheimerhof I journeyed to Eppstein, from there again to Friedelsheim and went via the Rohrhof to Mannheim. Then I visited the Baden Mennonites in Brechhausen, Wiesloch, Bockshaft, Pickelhof and Regenau. On this same journey I also learned to know some congregations in Old Bavaria, namely Marweiler near Neuburg on the Danube.

Six years ago I had opportunity also in Prussia to get acquainted with many of our brethren in the faith; for there there live about 30,000, although many have emigrated to Russia, where also now about 30,000 are living. From what has been cited you see now, dear brethren, that I have made myself acquainted with our congregations and I hope you will give me the satisfaction now of writing me something also about yourselves; in particular I should like to have the following questions answered:

1. *How large is the number of Mennonites who live in Canada?*

2. *From what region in Germany did these emigrate?*

3. *How are your external conditions? Are you making a livelihood, and are you tolerated by the government?*

4. *Have you good opportunity to have your children given the necessary instruction? How is it particularly in regard to religious instruction?*

5. *How many elders, or stated ministers, and how many teachers are there among you?*

6. *What does your baptismal instruction consist of? From what book is this imparted? How often before baptism do the baptismal candidates come to instruction?*

7. *Do you know the book, "Die Glaubenslehre der Mennoniten oder Taufgesinnten," by Cornelis Ris?*

8. *Are there also among you, such as practice foot-washing?*

9. *Finally, my brethren, what is the status of the living faith in Jesus Christ? Is our blessed Savior preached as the one upon whom simply and solely our salvation rests; and are there still many persons on the path of repentance and faith, seeking to work out their soul's salvation in fear and trembling? Or, as in so many places among our brethren in the faith, have coldness and indifference also gained ground among you, so that indeed the outwardly respectable conduct is there, but there is lacking an active confession of sin, so that we then find ourselves on the wrong path,*

believing ourselves able to earn heaven, yet the Holy Scriptures teach that righteousness cometh from faith?

Now so that you may receive some news from here, I want to impart something to you about us. The congregation in which I am preacher, emigrated from Holland and came here in the year 1626. At that time it was pretty considerable, but later many returned to Holland, and many families died out, so that it now consists of just 40 souls. About the year 1734, since the instruction of children was so very much neglected, and so many brethren had refused election to the service of the ministry, the congregation resolved to call a preacher from Holland, who was not to practice a trade, but be supported by the congregation. Toward this end there had been so many bequests that the interest suffices for the support of the preacher.

Now I know very well that many Mennonites take offence at this, that indeed some cherish the sad delusion that this is just as if they wanted to buy the Holy Spirit for money. But these dear brethren not only do not have the Holy Spirit themselves, but they are not searching the scriptures either, otherwise they would indeed have read in I Corinthians 9: 7-14 and I Timothy 5: 18, [and] take notice of Luke 10: 7. I beg of you, my brethren, that you regard me not in such a way, as if I were none of yours, if on this question you are presently not in agreement with me. Indeed it just calls to mind that we are at one on the main point and it is just that, then such things cannot separate. I, my brethren, respect and love you and can call to you with the Apostle Paul, I Corinthians 2: 1-2, and I should like to hear from you, that we were united as brethren in Him who for you and for me poured out his blood on the cross.

The greater the temptations in our time, the more love grows cold in many, the more necessary is it that those who call upon the name of the Lord, and in Him alone seek salvation, bind themselves closely and intimately and mutually admonish each other to remain faithful. The community has a strengthening and enlivening factor, it quickens the heart and enlivens faith and love. For such communion my heart longs; for outside of my little congregation there are otherwise no Mennonites here. The nearest congregation is Altona and Hamburg, whose preacher is named Isaac Goos; that is 15 German miles from here. All the more comforting to me is the correspondence with distant brethren, and I hope you will now send me a long, detailed letter, which you need only give to my brother-in-law in Tornhill, who then will send it to me.

The Lord our God bless you in soul and body! He, the God of Peace, hallow you through and through, and may your spirit wholly, along with soul and body, be preserved irreproachable toward the coming of our Lord Jesus Christ—that is my wish for you and for me.

Your brother united in the Lord,

Carl Justus van der Smissen, Preacher of the Mennonite Congregation in Friederichstadt on the Eider.

BREAD, BAKING, and BAKEOVENS: Folk-Cultural Questionnaire No. 13

Almost lost in America, even in rural America, is the fine art of making home-made bread. Except for its survival among some more conservative farm elements, and its revival among progressive suburban housewives, home-made bread is a thing of the past. Even more archaic, and disappearing rapidly from the rural scene, is the outdoor bakeoven, once a necessary part of the Pennsylvania German farmstead, and found widely on farms of other ethnic groups in rural Pennsylvania. Because of the urgency of collecting material on bread preparation while Pennsylvanians still remember the time-honored older methods, we have prepared the following questionnaire which we invite our readers to answer. For our readers who come of Pennsylvania German background, note that we want names for tools and processes involved in baking, in Pennsylvania German dialect as well as in English.

BREAD, ITS TYPES AND USES

1. What types of bread were made traditionally in your childhood home, the homes of your uncles and aunts and grandparents, and of your neighbors? What were the names, shapes, and approximate sizes of the different types of bread? Especially be specific on the rivalry between wheat and rye bread in the Pennsylvania past. Was there a time when rye bread was more common than white bread?

2. What grains were used to produce Pennsylvania's bread? Was the milling different for each? How was flour procured for home use in baking? When did one go to the mill to have grain ground into flour? Where was the flour kept in the house?

3. List and discuss the varying ways in which bread, in its different forms, was eaten. Where was bread kept in the house? Were there special cabinets, boxes, or containers for it? How was bread cut, before or during the meal? Describe the taboos about placing bread upside down. How was bread passed at the table?

4. Was fresh bread eaten the same day it was baked? Was bread eaten at all three meals?

5. Do you recall older members of your family telling of the earlier hunger times, when bread was scarce?

Baking Shoo-fly in an Outdoor Oven



THE BAKING PROCESS

6. Describe the different steps in making bread, kneading the dough, etc. How large was an average "baking"? What is a "doughtray" and what is its purpose?

7. What does it mean to "set" bread? What types of "rising" were used in bread dough? Where did the housewife earlier get her yeast for baking? Were hops ever grown for domestic yeast production? If so, describe the process of yeast preparation.

8. Describe the production of bread in the common coal or wood stove. How was the stove prepared for the bread? How long did the baking take?

THE OUTDOOR BAKEOVEN

9. Describe the outdoor bakeovens that you remember. If possible, draw us a sketch of what they looked like. Did they have a shed-roof to protect the opening? What is a "squirrel tail" bakeoven? What was a "summer oven"? Name and describe the parts of the bakeoven, including the rounded vault which covered the actual baking space. With what material was the bakeoven roof covered? Was the bakeoven a separate building, or was it connected with other outbuildings?

10. Describe and name the tools of the bakeoven—the bread baskets or baking containers, the instrument with which one raked out the coals before the baking began, the instrument with which one shoved the bread into the oven. How were the ashes removed from the ash pit?

11. Describe the baking process in an outdoor bakeoven. How was the oven heated? What was the usual type of wood used? How did one test to see whether the bakeoven was just hot enough and not too hot for the bread? How long was the baking period? How big was the normal "baking" that you remember? Were other pastries baked in the oven after the finished bread was removed? Where was the bread deposited to cool? Where was it normally stored before use on the table?

12. Was there a specific baking day in the housewife's week? Who of the family normally did the baking?

13. Describe the use of the bakeoven for the drying of vegetables and the parching of corn for "mush meal," or did your family use a "dry house" for this purpose?

14. Were there also community bakeovens in villages, where more than one family could bake their bread on an agreed schedule?

15. We will appreciate your sharing with us any stories, jests, dialect phrases or sayings, songs, or other remembered materials which refer to bread, baking, or bakeovens. What, for instance, does it mean to "ride the bakeoven"?

16. Finally, what in your opinion are the reasons for the decline in the home baking of bread?

Send your replies to:

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