"So many people know so much that isn't so." This truistic quotation has been blamed upon a good many people, the chief "blamee" being Abraham Lincoln, but it is true, nevertheless, with respect to many people's ideas regarding the Pennsylvania Dutch. That the Amish for example paint the gate blue whenever there is a marriageable daughter in the family is mere legend. On the other hand, wishing-in and shooting-in the new year may be distinctly and perhaps exclusively Pennsylvania German.

It is not the purpose of this discussion to present a learned treatise on the subject of the Pennsylvania Dutch. That has been done, as, for examples, in Fisher's chapter on the Germans in his *Making of Pennsylvania* (1896); Kuhns' *German and Swiss Settlements of Colonial Pennsylvania* (1901); Gilbert's *Picture of the Pennsylvania Germans* (1947), which contains an authentic ten-page bibliography; and the publications of the Pennsylvania German Society during the past five or six decades. The most recent and most comprehensive work is Klees' *Pennsylvania Dutch* (1950). The present purpose, therefore, is chiefly to set the records straight concerning language, religious groups, attitudes toward edu-

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1 A somewhat condensed version of an address given at a meeting of the Historical Society of Western Pennsylvania on December 11, 1951. Dr. Hoechst is director of Extension Education in the Pittsburgh Public Schools, as well as a lecturer in General Education at the University of Pittsburgh.—*Ed.*
cation, population ratios, superstitions, and loyalties.²

Name—There used to be quite a warfare of words among scholars on the matter of nomenclature as to whether these people should be called Pennsylvania Germans or Pennsylvania Dutch, each side presenting ethnological and linguistic evidences in support of its choice. Meanwhile the popular choice of “Pennsylvania Dutch” has persisted and seems to be gaining favor. The term is used in the classes at Franklin and Marshall College, Muhlenberg College, Penn State, and at Hershey, Pennsylvania, where classes in the dialect are popular. It is used by broadcasting stations in Allentown, Bethlehem, Lancaster, Philadelphia, Reading, and Sunbury.

Population—The Pennsylvania Dutch number about forty per cent of the population of the state, exact figures being unobtainable. It is estimated that the language is spoken by about five hundred thousand people in Pennsylvania and several other states, and that an additional five hundred thousand have some understanding of the language even though they may disclaim speaking ability. About twenty per cent of the forty per cent above mentioned make up the so-called “plain people,” that is, the Amish, Mennonites, and Brethren. The rest of the Pennsylvania Dutch citizenry—an overwhelming majority—belong to the so-called church groups and are largely Lutheran, Reformed, and Moravian, with scatterings of Presbyterians, Methodists, Schwenkfelders, and Roman Catholics. One of their finest poets, John Birmelin, who died several months ago, belonged to the last named group.

Language—Pennsylvania German, or Pennsylvania Dutch, is a dialect of High German. The terms “High German” and “Low German” are used with reference to the language spoken respectively in the highlands or South Germany, and the lowlands or North Germany. Pennsylvania German, therefore, has no connection with Low German, and would not be understood by Frisians, Walloons, or the Holland Dutch. Furthermore, Pennsylvania German is very definitely not corrupt German. It is basically the Rheinpfälzisch dialect spoken in the Rhenish Palatinate and the Oberrhein, with here and there an admixture with other German dialects (especially Alemannic) and English. It should not be confused with Plattdeutsch, which is Low German. As contact with the English increased, more and more English words were added.

² Fuller citations of the works referred to are included in the bibliography appended below.
If these are omitted, the natives of the Rhineland districts can understand the Pennsylvania German; many of our young men who spoke the dialect acted as interpreters in both World Wars. There is probably not so much difference in the transplanted German of the various counties in Pennsylvania as most persons would expect. It seems that a sort of leveling process has taken place. There are some variations, it is true, but mostly in vocabulary.  

**Grammar**—Gender and word order are identical with modern literary German. The chief difference lies in the area of simplification. There are only two tenses. Nouns have no genitive case. Possession is expressed in a manner akin to old English thus: “The man his book;” there are, however, possessive adjectives and possessive pronouns. All noun endings are reduced to -e, -er, and -m or -n. Umlauts are leveled out, for example, ü becomes ie, and ö becomes ee. There is a strange phenomenon in Pennsylvania Dutch pronunciation, in that, contrary to pure German, there are nasal sounds, for example aw when sounded like French on means also; aw without nasalization means to, at or towards. Tsaë nasalized means teeth; un-nasalized means ten or toe. Hard g, hard b and hard d are sounded more softly as if they were a combination of gk, bk and dt, except initially or when followed by another consonant. I mention these matters of pronunciation because in so far as I have been able to learn they have been rarely mentioned in critical writings or grammars.

There are several fairly comprehensive Pennsylvania German dictionaries, containing twelve to fifteen thousand words. The time is ripe for a new dictionary of, say, twenty-five thousand words. To illustrate Pennsylvania German, the following second paragraph of Lincoln’s Gettysburg Address is rendered into the dialect, followed by a German translation:

_Nau fechte m’r in ’n gross’r burger krieg, sehne eb selle Nazion, odder ennige Nazion so awg’fähne odder so g’dedikeet, lang aushalte kann. Do sin m’r tsamma kumme uff ’n grosser schlachtfeld von sellem krieg. Mier sin do an ’n schtick dafunn dedikeeta, as der letscht ruheplatz f’r die wu ihre leeva gevva hen, so dass selle Nazion leeva mecht. Es iss ganz richtig und gut, dass mier des thu setta._

_Wir befinden uns jetzt in einem gewaltigen Bruderkrig, um fest-_

zustellen, ob diese oder irgendeine Nation, die so begründet und einem solchen Ziele gewidmet ist, auf die Dauer bestehen kann. In diesem Kampfe befinden wir uns auf einem groszen Schlachtfelde. Versammelt sind wir hier um einen Teil dieses Feldes als letzten Ruheplatz zu weihen für die Tapferen, die ihr Leben dahingaben, damit diese Nation fortbestehen möge. Es ist ganz und gar angebracht und schicklich, hier diese Pflicht zu erfüllen.

Literature—The picturesque characteristics of the “plain people” group have stirred the imagination of nonresidents, which of course is natural, but this has led to much caricaturing of all Pennsylvania Dutchmen. A portrayal of the individual rather than of the typical has for many years been a stumbling block to the research man; although this is not limited to the Pennsylvania Dutch, particularly when the investigator deals with fiction, poetry, music, and artifacts. In the field of fiction, “Tillie, the Mennonite Maid,” which sold by the hundreds of thousands about the time of the First World War, did considerable injustice because of its exaggerations and atypical characterizations. Two decades later the play “Papa is All” presented the same sort of misrepresentation. For instance, no Pennsylvania Dutchman uses the word “all” in reference to people in designating “all gone” or “departed.” This adjective is used without exception in reference to things and not to people! Secondly, one of the main characters in this play dressed in Amish garb seeks his enemy with a pistol, a weapon which the plain people simply don’t have. They use shotguns for hunting, but that practice is usually limited to getting food. Thirdly, such works as the Boonastiel Book, published by the late Colonel Harter of Bellefonte, assembled from his weekly articles in a local paper, were avowedly published, read, and understood as being trivial and humorous.

On the other hand there have been published from time to time articles, poems, essays, etc., which evince considerable poetic insight and sentiment. Most popular probably is Harbaugh’s Harfe, now out of print, containing such gems as “Die alt Schulhaus and der Krick,” “Aus Busch und Schtetel,” and eight or ten others. Most recent of the two poets is the late John Birmelin. Compared to the nineteenth century Pennsylvania Dutch poets, his fluency and facility in the use of the dialect make him appear a virtuoso. His knowledge and love of music have given his verse an unfaltering rhythm and a melody rare in Pennsylvania Dutch poetry. Most striking of all is his unusual range of mood, whether
But generally, though these poets were filled with zeal and though they worked hard over their verses, not one is a major poet. Usually their verses scan and their rhymes ring true, but there is little magic with words or other signs of the poetic imagination at play that we look for in the work of the great poets.

With the turn of the century writers using English became aware of the Dutch country. In 1902 appeared the first of Helen Reimensnyder Martin's stories, and for many years the market was flooded with her tales, each mediocre, each superficial, and each a slur on the Pennsylvania Dutch. Far superior to her is her contemporary, Elsie Singmaster, who writes with sympathy and insight of a people she knows well. A third woman to write about the Pennsylvania Dutch is Katharine Loose, who uses the pen name of Georg Schock. Her short stories and novels show an exact knowledge and understanding of this people. However, even when written in the dialect this literature is American in spirit and in spite of the short shrift it gets from scholars, is a part of the literature of the United States.

Social Change—An interesting sociological phenomenon might well be reviewed at this point. The metamorphosis of a minority group involves three stages. The first stage can be observed when a group migrates into a new area and because of language and social characteristics they are set apart from the majority group as being either queer or not acceptable. The second stage represents that period when because of travel, social, industrial, and educational intercourse, they mingle with majority groups and are accepted with reservations; during this period the group still remains more or less bilingual and reputedly eccentric. The third stage represents the period when members of the minority group freely commingle and intermarry with majority groups; it is during this period that assimilation and amalgamation are in a large measure consummated. One can draw from one's own experience to illustrate this; for example, things that my parents discarded as useless or ugly when I was a child, such things as utensils, quilts, dishes, pictures, furniture, etc., are on sale now under the generally accepted but questionable term "antiques" and at exorbitant prices. This is one of the indications that the minority group has been raised to respectability and social recognition, in spite of the existence of rare and fairly delimited or backward areas. It is interesting to note at this point that during the last two periods of the evolution of the Pennsylvania Germans, the group fur-
nished ten governors of Pennsylvania, as follows: Snyder, Hiester, Shulze, Wolf, Ritner, Shunk, Bigler, Hartranft, Pennypacker, and Brumbaugh.

Food—When I was a small boy my parents conceived the idea that they wanted to own their home. An Elder in the Brethren Church by the name of Adam Brown wanted to sell his home located along the road leading from Hampton to East Berlin. Father bought it. One blustery spring day we moved to that home. Packing up furniture and other personal property, loading it on wagons and transporting it to a new home was called a “flitting.” Four or five horse-drawn wagons transported our personal property and us to the new place. I thrilled with the excitement of the commotion and the big dinner served to all neighbors and friends who helped with the flitting. At that dinner there were mounds of mashed potatoes, hot cabbage slaw, cold slaw, pickled beets, pickled cucumbers, four kinds of jelly, fresh fried ham, cold slices of beef, and two large platters piled high with stewed chicken. Then came two kinds of pie and three kinds of layer cake. Not everybody could be served at one table so there was a succession of three tablefuls. And there was practically nothing left at the end of the third serving.

Copious food was just a bit of our everyday life, with special additions and trimmings on Sundays when there was usually company. Kinfolks would drive for miles with their families and visit among relatives, sometimes several surrey loads at one place. You see, a housewife had to be ready for all emergencies, and small wonder that everybody raised chickens, pigs, and garden vegetables.

“Cooking is an art with the Pennsylvania Dutch: this is the land of shoofly pies, Moravian buns, smoked sausage, corn pie, chicken pot pie, chicken corn soup, hickory nut loaf cake, dandelion salad, Schnitz unt Knepp, and dozens of other tasty dishes. Here quality is combined with quantity. To set a good table is a matter of pride. These people do not stint themselves; with them enough means more than enough. No housewife wants to be caught short by unexpected guests. Though serving seven sweets and seven sours with every meal may be more legend than fact, the story has a base of solid truth. It set up the goal of the groaning board loaded not only with meat and vegetables and possibly even desserts, but also with the accompanying sweets and sours: fox-grape jelly, apple butter, strawberry jam, quince chips, honey in the comb, spiced peaches, ginger pears, kimmel cherries, green-tomato pickle,
red beets, pepper cabbage, sour beans, Jerusalem artichokes, chowchow, and watermelon pickle. On the farm there were four or five uncut pies to any of which—or to all of them—a man could help himself; but in general such prodigality went out with the nineteenth century."

Superstitions—Many people write and talk about witches, hexerey, and superstitions, repeating over and over again that barn signs were painted to scare witches away. Such conclusions are not factually grounded. Certain critics have painted great scrawling pictures of man's primitive fears and superstitions and then labelled them: Pennsylvania Dutch. Everything queer, strange, primitive, gruesome, unbelievable, all that is evil, is attributed to Pennsylvania Germans. A century ago we were supposed to practice occult arts, to have a strange medicine and folk healing. Powwowing was nothing else than faith healing, for the Powwow doctor was a holy man, who practiced white magic, and always used the Bible and Scriptural phrase. Pennsylvania Germans carved lilies and Virgin Sophias on their tombstones and rarely, if ever, put skulls and crossbones, or devil's heads, in their church yards. Certainly some Pennsylvania Germans believed in witches; certainly things became bewitched; but these beliefs were general characteristics of the age and were commonly believed by all folk centuries ago. We had our ballads about Bucklich Mannli', Puck, who worked mischief and played tricks; yet Shakespeare has raised him to respectability. It has been stated that we had less superstition here in Pennsylvania than in any other colony on the Atlantic Seaboard.

Barn Signs—Cornelius Weygandt has written that “the six-lobed conventionalized flower is the sign-manual of all good things in our folk-culture, and when these flowers are painted in stylized fashion on our barns their association is not with evil superstition, but with deep faith in a loving God.” The earliest discoverable dates for the painting of designs on barns are 1850, 1852, and 1859. Prior to 1840 barns were not painted at all. Wallace Nutting has reproduced a line drawing of barn decorations in his "Pennsylvania the Beautiful," Page 9. Barn designs are confined mainly to the area between the Lehigh and Schuylkill rivers, south of the Kittatinny range, although a few decorations appear in Monroe County, in Lancaster, and in New Jersey. Barn decoration did not exist among the Amish. Hearts and tulips frequently appear on

barns, and on one in Oley and another in Saucon, the lily grows from a heart. Ask any Pennsylvania Dutchman today: "Why the barn decorations?" and he will tell you they were painted there "chust fer nice." 

Proverbs and Other Sayings—The proverbs of the Pennsylvania Germans run far back into German history. Forefathers (the ruder part) brought with them much of the superstition of the fatherland and through mixture and marriage with other elements found much to sustain it. Many of the customs of the eighteenth century, both in Germany and America, are survivals of heathen customs that have come down through the centuries, mostly religious beliefs of their pagan ancestors. Here are a few of these beliefs culled at random:

When suffering with mumps, rub the swollen part on the used part of a hog trough.

If a child kisses a Negro before it is a year old, it will never get whooping cough.

You will rid your house of vermin if you sweep it on Ash Wednesday and throw the sweepings on someone else’s property.

Washing the face with the cloth used to wash milk cans produces a beautiful white complexion.

Never plow or use any pronged farm implement or sew on Ascension Day.

If a woman wipes her mouth with a dishcloth she will get a hairy lip.
Scrape the edges of the kitchen table and put the scrapings into the victuals of your new servant girl; then she won’t be homesick and leave.
If your dog is lost call him through a knothole facing the east, nine mornings in succession, holding your breath, and the dog will return.
When a girl is anxious to get married, she should feed the cat out of her shoe.

Religion—The Pennsylvania Germans of the eighteenth and nineteenth centuries were essentially a deeply religious people. For the first two or three decades there was little or no religious organization outside the various “plain” sects. Many who lived in the remote districts had lost the habit of church going. In the early part of the eighteenth century the Reformed and Lutheran churches were without any organization or regular pastors, and the only real religious activity was to be found among the Mennonites and Brethren.

5 Alfred L. Shoemaker, Pennsylvania Dutch Hex Marks, 6 (Lancaster, Pa., 1950).
But the people hungered for the word of God. This explains the extraordinary success of the Ephrata Community, the Moravians, the rise of the Brethren, and the crowds that flocked to hear Muhlenberg when he came to Pennsylvania. This same love continued through the century and crowned with success the efforts of Boehm, Otterbein, Albright, and Winebrenner in the formation of several new evangelical denominations.

Lutheran and Reformed—The great majority of Germans in colonial Pennsylvania belonged to two principal confessions, Lutheran and Reformed; the latter coming chiefly from Switzerland, and the Palatinate, whither they had been driven from Switzerland by persecution, and the former from Württemberg and other parts of Germany. While these two sects had been unfriendly at times in Germany, utter lack of hostility featured these groups in America, for in most cases they worshipped in the same church, marriages, baptisms, and funerals frequently being performed by either minister. These two denominations are still very strong, especially in the eastern part of the state, where in some localities sermons are preached in German.

Mennonites—The Mennonites came chiefly from Switzerland and Holland. In 1711 the Mennonites of Bern were offered free transportation down the Rhine, permission to sell their property, and to take their families with them on condition that they never return to Switzerland. It was about this time that the settlement of Lancaster County by Swiss Mennonites began and many of those in the Bern exodus found their way there, which thus became the first county outside Philadelphia founded by the Germans. Others settled in what is now Berks County. Difficulties with land titles elsewhere caused still others, in 1723, to make their way to the headwaters of the Susquehanna, thence down through the present sites of Binghamton and Wilkes-Barre, till they arrived at the mouth of the Swatara Creek up which they made their way to what is now known as the Tulpehocken. The growth of Berks County was rapid and the tide of immigration overflowed into adjoining counties.

The Mennonites trace their history back to earlier centuries. Their basic doctrine included: refusal to take oath, non-resistance, rejection of a paid ministry and infant baptism, simplicity of dress and life, and religious worship. They are expert farmers, and the stateliest barns, the sleekest horses and cattle belong to them. In general they have retained the manners and customs of their fathers, even to the wearing of their
quaint garb, the women wearing caps even in their housework. They worship in plain meetinghouses, choose their ministers by lot, and will neither take oath nor bear arms.

Amish—An important division among the Mennonites occurred in Switzerland resulting in the formation of a sub-sect. This branch was known as the Amish, founded by Jacob Amman of Canton Bern, his purpose being to preserve more severity of doctrine and dress. They wear clothing with no buttons, hooks and eyes being used entirely. A typical colony is that in Big Valley, a few miles west of Lewistown. Their religious services are marked by a note of austerity. The services last for two or three hours, during which time the worshipers sit on backless benches. To endure such an ordeal one must be inured to it from childhood. Among the House Amish the men and boys sit in one room, the women and girls in another. In the central room, where the preaching takes place, the men sit in two groups facing one another with the preachers in between. Each Amish congregation has from two to four ministers and a deacon, with a bishop to every two meetings.

Brethren—The Dunkards (or Brethren), a flourishing denomination, were founded by Alexander Mack of Schwarzenau in Westphalia in 1708, though their real origin dates from 1719, when about twenty families came to Pennsylvania and settled in Germantown, Skippack in Montgomery County, Oley in Berks County, and on the Conestoga Creek in Lancaster County. Their first church was established by Peter Baker at Conestoga in 1723. A division among them in 1729 caused a withdrawal of some members under the leadership of Conrad Beissel, who founded the society of Seventh Day Baptists. At the deaths of Mack and Baker in 1734 and 1735, the Dunkards had settlements in Lancaster, Berks, Lebanon, and Dauphin counties. Later settlements were made in Virginia and especially in Ohio, where they are still numerous. Their doctrines differ little from those of the Mennonites, but are not practiced so literally. There are two wings—the Progressives and Conservatives, the latter dying out. They promote higher education and progressive farming. Their garb is being gradually discarded for conventional dress. In some areas their churches have carpets, special music is condoned, and church architecture is modernized. Juniata College and Elizabethtown College were founded by this sect.

6 Klees, Pennsylvania Dutch, 61.
Fractur Schriften—Fractur manuscripts made here were the outgrowth of a European tradition transplanted without substantial change to this new country. They were used until the universal spread of the printing press superseded records illuminated by hand. In Germany the law required that a record of vital statistics be preserved. "Educated" men, schoolmasters and ministers among the Pennsylvania colonists, were expected to be proficient in the art of "fractur writing," in order that they might supply the new settlers with the documents custom demanded.

"Fractur-schriften," as it is called in Germany, is a decorative calligraphy named after a sixteenth century German type face called "fraktur," which was itself an imitation of the work of the manuscript writers of the day. Another source of inspiration was provided by a type face called "Schwabacher" which featured an even, rounded, more cursive letter.

Besides producing Taufschein, the fractur writer illuminated family records in Bibles, drew and painted the frontispieces in songbooks, made charming bookplates, and lettered the "Haussegen" or house-blessing—a prayer invoking the blessing of God on the family and its dwelling.

Humor—One of the best examples of indigenous humor is the Boonastiel book of Colonel Harter. It is a compendium of newspaper articles published over a period of five years, when the author was contributing to the Middleburg Post. No Pennsylvania Dutchman can read these dialect tales without bursting into hilarious laughter. Unfortunately they lose so much in translation that an English rendering would sound flat. I cite this book only as an example, although there are many, many others. On the other hand there are in circulation today books and pamphlets purporting to be examples of Pennsylvania Dutch humor, many of them of universal origin rather than indigenously Pennsylvania Dutch, and most of them risqué and insulting to the reader. These booklets, unfortunately, have been attaining wide circulation. I purchased one over the counter at Midway on the Pennsylvania Turnpike sometime ago. I read it through in the interest of learning how low one could descend, but promptly destroyed it lest anyone observe that I had such product in my possession.

The following examples by and about the Pennsylvania Dutch are culled from a rather long list and are meant to be typical examples:

A traveling salesman passing through York stopped his car and
inquired of two pleasant looking natives on the sidewalk, "where is the noodle factory?" After some debate one volunteered, "yes, vell, we don't have no noodles factory." The man thanked them and was about to leave when one of the men halted him and said, "mebbe you meant the macaroni factory?" "Sure, that's it," said the traveling man. "Yes, vell, we don't have dat either."

Some years ago when the Philadelphia and Reading Railroad was being constructed through Berks County, the right of way led through a very productive farm in the possession of a prosperous Pennsylvania German landowner. When the foreman appeared with his gang of men and carts and started a necessary embankment, the owner of the farm appeared and irately commanded the foreman to desist. Some warm words followed and finally the foreman produced his blue prints and his documentary evidence of the right of way. "Vat's all dat?" inquired the farmer. "These are my credentials," replied the foreman. The farmer scratched his whiskers and seemed nonplussed. He walked slowly back to his house in deep thought. All night he couldn't sleep. About four in the morning he arose, went to the barn, and turned out into the disputed field an enormous ferocious bull, and returned to the house. After several hours when the workmen appeared to resume labor, there ensued naturally a wild scramble for shelter to escape the onsets of said bull. Presently there was a knock at the farmer's door, and there stood the foreman, wrapped in perspiration and wrath. "What do you mean by such conduct?" demanded the foreman, threatening arrest. "Vell, vat's de matter?" inquired the farmer. "You know very well what's the matter—your bull is interfering with our legal rights and is dangerous to my men—get him out at once." The farmer quietly scratched his chin and replied: "Vell, chust show der bull der credenshuls."

When Henry ("Pappy") Houck was in the midst of his campaign for election to the office of secretary of internal affairs some thirty or more years ago, his train stopped for an hour in a village in Lebanon County, and Dr. Houck was flatteringly introduced for a speech from the platform by a native supporter of his candidacy. The latter waxed enthusiastic and vouched for unanimous support on the part of the whole community; after the applause Dr. Houck acknowledged the introduction and pledge with proper grace, and added: "I believe every word you say; even the dogs are for me; as my train slowed down I heard them vociferously barking, Houck, Houck, Houck."

Mr. and Mrs. Schmit were members of the church consistory and when a candidate for the position of pastor came for his trial sermon, it haply fell to their lot to entertain the minister. Mrs. Schmit got up early in the morning and prepared such a breakfast as only a Pennsylvania German lady knows how. There was the usual menu plus an extra or two, such as several kinds of meat, two kinds of layer cake, some cookies and pie. The minister was called and after grace, she noticed that he took nothing but a cup of coffee. Inquiring as to his health, she learned that it was his habit to eat nothing before a
After breakfast she said: "Now Pap, you take der preacher to church and I'll stay home and git der dinner. After an hour or two Mr. Schmit and the minister returned, the latter went to his room, and Mr. Schmit went to the kitchen where his wife was still busy with the noonday dinner. "Vell, Pap, how did der preacher do?" she inquired. Quietly came the reply: "O vell, he might chust as vell ett his breakfas."

Old man Schollenberg had the reputation of being the meanest man in York County. And when he died his sons wouldn't even drop their plowing to show respect for their father's passing. They couldn't even get a minister that was willing to officiate. Finally several of the older men gathered and conducted the wake. And at the burial service no one volunteered to say a word in behalf of the deceased. At last one of the men stepped forth and remarked: "Vell, I don't know vat to say, but ennyvay, Old Chake wasn't alvays so mean as he sometimes vas."

All over southern and eastern Pennsylvania the question came up here and there in the Mennonite church as to whether sermons in the German language shouldn't be discontinued. Such matters were settled at the "Rotfersammling." This was a meeting of the whole congregation sitting in council. At one of these meetings in Lebanon there was a heated debate on the subject. Finally an elderly sister arose and said she was strongly opposed to English sermons, saying: "Anybody knows that our good Lord spoke 'Dutch.'"

Mother Myler had never been ill, and when she took sick it soon proved to be serious, and the doctor told them he could do no more for her. They held a family council, and decided to send for the minister. Their own Reformed preacher was away for his summer vacation but the eldest son decided to bring the Lutheran minister, and quietly entered the sick chamber, roused his mother, and told her of their plight. She slowly sat up and inquired: "O, du bist der Parra?" (Oh, so you are the preacher?). She was assured that he was. "Unt bist du Refermeert?" (And are you Reformed?) "Nay, ich bin Lutterish." (No, I am a Lutheran). "Vell, dann bist du Demokrat?" (Well, then are you a Democrat?) He said he was. "Vell, den go ahead."

Colorful Folkways—The "Rattle Band," with its discords of dishpans, cowbells, fohhorns, kettles, and other paraphernalia, was used to greet the newly-weds. The beautiful chords of the Moravian trombone choirs in the town and the cemeteries on Easter morn are still heard, expressing the joy of the Resurrection. Easter eggs are colored with the typical brown of the onion skin. Raisin pie, or "funeral" pie, is prepared for friends and relatives who come great distances to a funeral, a practice especially common in the days of the horse and buggy. The Christmas tree and "putz" are still in vogue, as well as the baking of varied Christ-
mas cookies. Apple-butter and quilting parties are fading out, but not so with the "Fendu" or public auction of household goods and farm implements. Barn-raising festivities and many other customs portray the especial closeness of the serious and the lighthearted, as well as the community spirit of helping each other. The traditional habits of the Pennsylvania Germans have helped to make a difficult life as colorful, imaginative, and uplifting as possible. Certain attractive customs are not necessarily peculiar to them in that much folklore, like art, breaks national bounds and has no limits.

Conclusion—These people and their descendants have been in America for more than 225 years; they have done their part in our country's development, and have shared in its political, social, economic, and religious evolution. They are American to the core. Many of them have become assimilated and amalgamated into our common ethnic stock. Yet in certain isolated areas they predominate, having their own peculiar language and religious forms, in some cases like the "plain people," not to be found elsewhere in the United States. Traditional characteristics are not so striking now as they were a hundred years ago, yet even today the type is fairly distinct.

Martin G. Brumbaugh, a Pennsylvania German and a former governor, has well said: "Our history was peculiar because our life was peculiar and unique. . . . In Massachusetts and Virginia the life was homogeneous—the ideals of one were the ideals of all. . . . In Pennsylvania the life was not homogeneous; it was complex. The ideals of some were not the ideals of others. There were the Quakers, the Germans and the Scotch-Irish, and these differed in religion, in nationality and in social ideals. It is this complex life that makes our history unique and renders comparative study unfair and inadequate."

They came to Pennsylvania
In the early long ago,
Those sturdy sons of many lands
To till the soil and sow.

The Dutch, the Germans, Swedes and Swiss
Sought here a Canaan land of bliss
And in the seething melting pot
The Welsh and English cast their lot.

7 Gilbert, Picture of the Pennsylvania Germans, 51, 55.
Scotch, Irish, Huguenot, and Jew
Lent flavor to the mixing brew
And through time’s master stroke and touch
Were born the Pennsylvania Dutch.

By Will George Butler

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