



## A former Briton on the Bicentennial

by Paddy Schatz

It is thirty years to this very day that I came to America from England, a young wife with an eight month old baby also born in England, but American indeed because of his American father. This son has his own wife now and lives in the South. When I mentioned our anniversary, saying that we are surely both Yankees by this time, he replied, "You are, Mother, but I'm a Rebel!"

Someone asked me recently if the American Bicentennial makes me feel awful, being British, and I was quite astonished and then amused, for such a thing had not occurred to me. First of all, I've always thought of America as being peopled from the countries in which the love of liberty is the strongest, and, secondly, I certainly wasn't responsible in any way for the War of Independence.

I believe that red, white, and blue is beautiful, patriotic, and American, but to me it is also English, for those colors I grew up with too. I get a feeling of emotion and pride when I

see the Stars and Stripes flying, just as I did when we flew the Union Jack.

When I was a child in England, we celebrated Empire Day, an Empire which has since experienced a succession of quiet constitutional changes and left England as it started—little England, which can easily be put into the state of Pennsylvania. That was a patriotic day, a fun day, and a day to be thankful; isn't this how America's birthday anniversary should be too?

When I visit my homeland, I miss Pennsylvania and find myself thinking of its beauty—the lovely countryside with fields of corn, peaches, and pumpkins, and the mountains and wild geese in flight. My favorite time here is Autumn, all golden and mellow and balmy, but I love snow too. And when I remember England, it is Spring with the scent of flower gardens and the constant greenness and gentle serenity. Each country holds so much for me, how fortunate I am to have enjoyed both of them. No, this is not my native land—it is my home.

## Presbyterians pursued their mission

by Rev. Robert C. Murphy

Even in the midst of war, Presbyterians were concerned with the mission of the Church of Jesus Christ on the frontiers, i.e. the South and West. The Synod of New York and Philadelphia, meeting in Philadelphia in 1779, just after the British evacuated the city, received a petition:

"(21 May 1779) An application by a member of Hanover Presbytery (a league of Churches) praying that some missionaries might be sent into the state of Virginia to preach the gospel, and especially that a few ministers of genius, prudence, and address, might spend some considerable time in attempting to form that people into regular congregations, under the discipline and government of the Presbyterian Church..." (Records, pp.484f)

The concern of the Synods of New York and Philadelphia, was, already in this country's young life, A REPEAT OF HISTORY, with a connection to Donegal Presbyterian Church.

The first pastor of Donegal, The Rev. James Anderson was born in Scotland, November 17th, 1678; he was ordained by Irvine Presbytery, November 17th, 1708; he arrived in this country April 22nd, 1709; he settled in Newcastle; he was called to supply a church in the city of New York, where he remained until 1726; he was called, September 24th, to Donegal on the Susquehanna and accepted it; he was installed the last Wednesday in August, 1727. The Donegal Presbytery was organized and held its first meeting at Donegal (Presbyterian Church), Oct. 11th, 1732, and consisted of Messrs. Anderson,

Boyd, Orr, Thompson of Chestnut Level, and he proposed to Donegal Presbytery to employ an itinerant in Virginia. In 1738, Anderson was sent to Virginia, bearing a letter to the government of Virginia soliciting its favor in behalf

of our interests. The Synod provided supplies for his pulpit and allowed for his expenses in a manner suitable to his design. Anderson performed his mission satisfactorily." (Ziegler's History of Donegal Presbyterian Church)



## Why not serve Liberty Tea?

by Vera Cox

Why not serve Liberty Tea in celebration of the Bicentennial?

In the 1760's and 1770's, an effective boycott of the British East India Company's tea took place in the colonies. The boycott was noticed both in the marketplace and at the tea tables of patriotic Americans. All along the eastern area, colonial ladies resolved not to serve the imported tea but they had to find something in its place.

The herb, loosestrife, was apparently the first to be called Liberty Tea. Patriotic households also served tea made from dried raspberry leaves. In spite of the frequent use of the raspberry leaves, one man declared that the tea was nothing more than vile, but

heroic citizens proclaimed it to be a delicate and excellent beverage.

Next the colonists turned to bergamot (bee balm) for their Liberty Tea. This herb had been introduced to the colonists by the Indians. Both the leaves and the flowers produced a tea with a minty flavor. Finally the women started to use sassafras root, lemon balm, sage, boneset, pennyroyal, strawberry leaves, ribwort, mint, and rose leaves. These were used either fresh or dried.

Today a Liberty Tea may be served that is made from any of the sweet herbs; alone or in combination. Both the teapot and the vessel used to boil the water should not be metal. Cold water should be brought to a quick boil and then poured immediately over the leaves in the

warmed pot. Put the lid on the pot and steep for eight to twelve minutes. Sweeten as desired but often a touch of honey smoothens, blends, and enriches the herb flavors.

Simple refreshments rather than rich pastries would be suitable to complete a Liberty Tea Party. Sugar cookies flavored with herb seeds, small open-faced sandwiches garnished with a very thin slice of cucumber, nasturtium leaf, or watercress would be light. Another suggestion would be to serve cookies made from an eighteenth century recipe that was typical of both Lancaster and Lebanon Counties. Lebkuchen are of German origin. The recipe is as follows:

3 lbs. yellow sugar  
¾ lb. (1½ cups) lard  
1 lump of butter the size of an egg

1 qt. buttermilk  
2 tbs. soda  
1 tsp. hartzhorn (can be purchased at some drug stores)  
1 tsp. salt  
4 lbs. flour  
2 eggs

Blend sugar and shortening. Add one egg. Combine hartzhorn and soda in buttermilk. Alternately add milk, mix, and flour. Add salt. Drop onto cookie tin, brush with beaten egg. Bake at 400 degrees about 8 to 10 minutes. (This recipe yields a basket of Lebkuchen.)

The recipe is used through the courtesy of the Historic Shaefferstown, Inc. the 90-acre farm which is being restored to its original condition as an 18th century Swiss Weinbauern farmstead.

## History of Donegal Mills Plantation

by Joanne Zink

Colonial Donegal Mills Plantation is a restored community dating from a Penn Grant in 1736.

From a pioneer village to a rural industrial area, the story of the Plantation reveals the way people lived in the late 18th and the 19th century.

In 1784, J. E. Kreybill, a Swiss Mennonite, began to build the community into a successful and productive mill site. The mansion house at Donegal Mills is especially significant since it is only one of seven or eight ever in the area.

Possibly the only one left with a monumental temple front of the Ionic Order. The Kreybill family expanded the acreage of the Plantation and the site included five business. It was the focal point of five roads and was a busy bustling community.

In the latter part of the 19th century, the site was divided with the miller's house and mill staying in the Mennonite tradition until 1925 when the mill was then known as Marietta Mills or Nissley's Mill. The mansion was owned in the later 19th century by the Watsons, prominent members of the Donegal

Presbyterian Church.

The plantation is now an American Heritage story. The tour includes the mansion, miller's house, mill, bake house, gardens, hatchery, and nature trail.

An archaeological excavation has begun at the plantation under the supervision of Dr. Sam Casselberry, chairman of the De-

partment of Anthropology and Sociology at Millersville State College. At present the excavation is conducted four days a week. The purpose is to determine where all of the buildings and other characteristics of the site were in order that the community can be restored to the fullest possible extent.

## Mother Seuss

by Sally Hess

At the beginning of the colonial era, most children's stories emphasized moral and religious precepts, and by 1719, "Mother Goose Melodies" had been printed in Boston. American children have loved those stories and fables ever since. In the twentieth century the stories of Dr. Seuss are popular with young children, and like the Mother Goose rhymes, they contain rhythm, rhyme, humor, and an element of nonsense.

Therefore, the room for the Colonial Language Arts class during the Grandview Living History Week, was known as "Ye Old Colonial House of Mother Seuss: 1776-1976." The primary objective of the class was to expose today's children to the children's literature of colonial times and through this exposure—prompt the composition of their own contemporary rhymes based upon the rhythm and rhyme of Mother Goose. The framework of the Mother Goose rhymes plus the added humor and nonsense unique to the Dr. Seuss stories, aided children in

creating their own original "Mother Seuss Rhymes." A few examples are as follows:

Cary, Cary quite scarey  
How does your skeleton jangle?  
With dried up bones and ice cream cones  
And the skulls all a-jangle.  
by Andrea Markley

Sam Can could eat no pan  
His wife could eat no lid  
And so they kissed each other  
And cooked a little kid.  
by Sarah Harnish

To be printed in Grandview's Living History Week book.

