



*Foxfire House
at Camp Furnace Hills*

Foxfire House Leader's Guide

This guide is designed to help troop and group leaders prepare for their living history experience at Foxfire House.

Revised January 2010

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An Overview of the Foxfire House Program

Foxfire House is a restored early 19th Century Swiss-German bank house. It is a unique program center located at Camp Furnace Hills. The variety of programs carried out there have one common theme: to have the girls step back in time 150 to 200 years and experience the life of pioneer settlers in Pennsylvania.

A team of volunteers is responsible for the operation of the Foxfire House Program Center. They oversee the development of programs and events, preservation work on the site, annual open houses, and leader training programs.

Age level programs have been established to help troops learn about the early Pennsylvania-Germans who settled in the area of Camp Furnace Hills. The Foxfire House Patch can be earned by Girl Scout Juniors, Cadettes, Seniors or Ambassadors. As a culminating experience to these studies, the girls live in the House for a 2 to 3 day period, during which time they try to duplicate life as it would have been from 1800 to 1850.

In addition to the House and site being used in conjunction with the Foxfire House Patch program, special programs planned by the team are offered for Brownie, Junior and Teen Girl Scouts. *Destinations* events have introduced Foxfire House to girls and adults from all parts of the country. In 1999, a Program Center was completed adjacent to the House, and program has been greatly expanded since that time. In 2005, Foxfire House was listed on the National Register of Historic Places.

Troops camping at Furnace Hills for a weekend may schedule tours of the Foxfire House with some pre-planning. Even if a camping trip to Furnace Hills isn't being planned, a Foxfire House tour is worth a special trip. It is an excellent way for a leader to involve girls' families in a troop-planned program.

Summer resident campers at Furnace Hills will find special Foxfire House programs available to them. Have your girls watch for these in the summer camp brochure.

At this time, two annual Foxfire Open Houses are held each year for the general public, Girl Scouts and their families and friends. In the fall, tours of the house are given, troops display and demonstrate crafts they have learned while working on the Foxfire House Patch, and adult crafts-people demonstrate period skills. The December Open House features tours of the decorated house and holiday music and food.

Ever since the Foxfire House program began, Girl Scouts have been involved in the restoration and upkeep of the House and site. Work projects at the site are an excellent opportunity for troops wanting to provide service. This phase of the program often involves the girls' parents in Girl Scouting. These work parties have accomplished much.

For those who want to become actively involved in the Foxfire House program, there are a variety of ways they can help. Teen and Adult Girl Scouts can be trained to be Tour Guides. Only Adults can train to become

Site Aides who live in the House for a weekend, working with a troop doing a live-in. Consultants are adults who volunteer to spend a day supervising work projects, such as cleaning or painting or teaching crafts. Committee members are adults who work with team members in a specific capacity for special programs and events. The Foxfire House Leader Workshop is for leaders whose girls are planning to work on the Patch, or who want to learn more about the Foxfire House program.

The programs, which are and can be offered at Foxfire House, are endless. All age levels, from Girl Scout Daisies to Adults, can find something to interest them at the Foxfire House Program Center.

Customized programs for Day Camps, Service Units, and Encampments have been successfully offered and could be provided for your group. Please contact the GSHPA Associate who supports Foxfire programs for more information.



Foxfire House Patch Requirements

Girl Scout Juniors, Cadettes, Seniors, and Ambassadors

Note: Copies of these patch requirements can be obtained both electronically and in hard copy. Contact the GSHPA Associate for details.

To complete this patch program, please complete the following:

- Girl Scout Juniors: Four Discover, four Connect, and two Take Action
- Girl Scout Cadettes, Seniors, and Ambassadors: Five Discover, five Connect, and two Take Action

Become acquainted with the way of life of the early Pennsylvania-Germans, especially in those families who settled in and near the Foxfire House. Foxfire House is Girl Scouts in the Heart of Pennsylvania's early 19th Century Swiss-German bank house which has been restored as a program center for Girl Scouts. It provides a place to experience rural living as many people did 100 to 200 years ago. The Foxfire House is listed on the National Register for Historic Places.

NOTE: You must participate in a Live-In to complete the requirements for this patch. See the Take Action section for details.

Discover

Read at least one book about life on an early Pennsylvania farm. Be able to answer the following questions:

- What did an early farmhouse look like?
- How was it furnished?
- What methods were used for heating, cooking, lighting, and basic sanitation?

Discuss what you have learned with your group.

Locate on a map of Pennsylvania (as it was in the early 19th Century) where various nationalities and religious groups, such as the Germans, French, and Scotch-Irish settled. Mark the location of the Foxfire House with an asterisk (*).

Visit at least two historic homes in your area and compare the different ways of life in the late 18th and early 19th Centuries.

- How would your life be different if you were considered upper class? Middle class? Lower class?
- What would your life be like if you lived on a farm or if you lived in the city?

Who were the first settlers of the south-eastern and south-central parts of Pennsylvania?

- Where did they come from?
- What nationalities were they?
- Why did they settle here?
- Which religious groups did they represent?
- Locate the area on a map of Pennsylvania.
- Mark the location of the Foxfire House.

Research what herbs, teas, and wild plants were popular home remedies for personal health, first aid, or medicine.

Learn to speak at least five simple phrases in the Pennsylvania-Dutch dialect.

Learn about the Amish, Mennonite, Brethren, Moravian, and Dunkard communities by visiting reliable sources in your community. One example would be the Mennonite Information Center located in Lancaster County. Their website is www.mennoniteinfoctr.com. You could also invite a knowledgeable person to come talk with your group.

Do you know your heritage? Were your ancestors immigrants to this area?

- Trace your own family surname to its country of origin.
- Find out the meaning of your last name.
- Make a family tree including at least three generations.
- Share something about your heritage with others.

Select one early Pennsylvania artist, such as Robert Fulton, Charles Demuth, or Jacob Eicholtz, and learn about his life and works. Discover what materials were used in the 19th century for paints, canvas, and brushes.

Learn the basic religious beliefs of any early Pennsylvania religious sect, such as Amish, Mennonite, Dunkard, or Moravian.

- Learn how they originated.
- Compare their similarities and differences.
- Explore why they live as they do.

Connect

Visit a person doing one of the following trades and learn about the history and techniques of his/her craft. How did he/she learn? How has it changed from earlier centuries?

Chair maker	Blacksmith	Basket weaver	Glass blower
Pretzel maker	Carriage or wagon maker	Bookbinder	Tinsmith
Flour miller	Spinner or weaver	Quilter	Beekeeper
Shoemaker	Any 18 th or 19 th Century craft		

Write a short story, one-act play, or a report on the life of a farm family in early Pennsylvania or the folklore of this area. Share with your group.

Make a costume or several articles of clothing that would have been worn by a Pennsylvania-German farm family. Wear your costume when visiting the Foxfire House or show it to others. Recommended age levels are listed beside each clothing article.

- Long skirt (petticoat) - JCSA
- Kerchief - JCSA
- Apron - JCSA
- Cap - CSA
- Blouse (short gown) - CSA
- Under petticoat - CSA

Interview one or more older citizens in your community. Ask questions about their early lives and their memories of the lives of their parents and grandparents. If possible, record or journal your interviews.

Attend a festival or event at a local museum in your area depicting early life in Pennsylvania.
 Make or do at least one of the following:

Girl Scout Juniors	Girl Scout Cadettes/Seniors/Ambassadors
Braid a small rug or hot dish mat	Make a corn husk doll
Make a scherenschnitte (paper cutting) picture	Make a scherenschnitte (paper cutting) picture
Stencil or cross-stitch an item	Create a piece of coil pottery
Learn the art of egg scratching and/or dyeing	Make a toy or game similar to those used in colonial times. Examples: yip-stick, flip-flop, wire puzzles, button top, ball-in-a-cup, or a doll
Stitch a small mug mat or wall hanging	Make a tin cookie cutter or candle holder
Make a period toy	Using fraktur art, design your own birth certificate or house blessing
Be able to use a drop spindle.	Make a rye straw basket or an egg gathering basket
Dip candles	Make quilt pieces
	Create a patchwork pillow or doll quilt

Take Action

Participate in a Live-In (mandatory). Spend at least one full day and one overnight at the Foxfire House participating in a Live-in. Your stay will include a tour of the Foxfire House and the outbuildings. Prepare meals typical of the 19th Century. You should plan on cooking a minimum of four meals during your stay. Girls will cook on a ten-plate stove. Girl Scout Cadettes, Seniors, and Ambassadors will also bake in the squirrel-tail oven.

Present a program of songs and/or folk dances such as were used by any of the early Pennsylvania communities: Moravians, Amish, Seventh Day Baptists, Hebrews, Welsh.

Demonstrate what you have learned about Pennsylvania German settlers using games, demonstrations, skits, songs, or by serving refreshments to your service unit or you can participate in our annual Open House at Foxfire House (last Sunday in September).

Donate at least one item from the Foxfire House Wish List to the Foxfire House program. Check with your Site Aide to learn what items are needed.

Demonstrate or teach another group three songs or three singing games of early America. Include at least one hymn which would have been sung by early Pennsylvania Dutch settlers or play on an instrument a program of music from the 18th or 19th Centuries.

Attend the Tour Guide Training and serve as a Foxfire House Tour Guide for at least three different groups. Girls must be 14 years old and older to be a tour guide.

GIRL SCOUTS IN THE HEART OF PENNSYLVANIA
FOXFIRE HOUSE REQUEST

NOTE: Please review the information on the back of this form and the HELPFUL TIPS FOR A FOXFIRE LIVE-IN before completing this form. THIS PROGRAM IS RECOMMENDED FOR GIRLS IN 4TH GRADE AND UP.

Foxfire House Registrar, Girl Scouts in the Heart of PA
350 Hale Ave.
Harrisburg, PA 17104 1- 800-692-7816

CONFIRMED DATE _____
Staff Advisor Approval _____

Name _____

Address _____

City _____ State _____ Zip _____

Day Phone _____ Evening Phone _____ E-mail _____

TYPE OF PROGRAM REQUESTED

_____ **Live-In** (Please refer to opening dates before listing your preferences). **Live -Ins** are restricted to Girl Scout Juniors and Girl Scouts Cadettes, Seniors and Ambassadors working on the Foxfire House patch. Only **one age-level** may be scheduled per weekend. **BOTH THE HOUSE AND THE PROGRAM CENTER MUST BE RESERVED.** Live-ins begin Friday evening and conclude Sunday afternoon.

_____ **Foxfire House Tour** (required as part of a Live-In)

_____ **Work Project** (will be assigned by a member of the Foxfire House Team)

_____ **Other** (please be specific)

(If you are requesting a live-in, please complete the following information)

First Aider _____

Troop Camp Trained Adult(s) _____

TYPE OF GROUP:

_____ GSHPA Troop _____ Grade Level _____

_____ Day Camp _____ Service Unit Event _____ Other (please describe) _____

Service Unit _____

Number of Girls _____ Adults _____ Others _____ (please describe) _____

DATES REQUESTED:

NOTE: For Dates Between:
January – August
September – December

Requests Should Be Submitted by:
July 1
March 1

First Choice _____ Arrival Time _____ Departure Time _____

Second Choice _____ Arrival Time _____ Departure Time _____

Third Choice _____ Arrival Time _____ Departure Time _____

FOXFIRE HOUSE AND PROGRAM CENTER CONFIRMATION

Troop # _____ CONFIRMED DATE _____

_____ Live-In _____ Work Project
_____ Tour _____ Other

NOTE: This confirmation is subject to the following contingency(s):

_____ Tour Guide Available
_____ Readiness for live-in established by Site Aide Coordinator
_____ Site Aide Available
_____ Payment of Site Fee

GSHPA groups reserving the Foxfire House and the Foxfire Program Center pay \$25 deposit and \$2/person/night. There is a minimum fee of \$20/night.

GSHPA groups reserving only the Foxfire House pay \$25 deposit and \$2/person/night. No minimum applies.

Out of GSHPA groups reserving the Foxfire House and the Foxfire Program Center pay \$100 deposit and \$250 for the weekend.

Out of GSHPA groups reserving only the Foxfire House pay \$100 deposit and \$50 for the weekend.

Cancellation Policy: Cancellations received in writing thirty days before the encampment will receive a refund of fees and security deposits minus a \$10.00 handling charge. Refunds will be made with less than thirty days notice only if there is a waiting list and the unit/site can be filled.

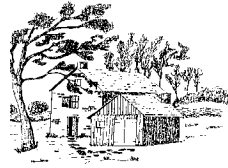


IMPORTANT INFORMATION ABOUT FOXFIRE HOUSE

Foxfire House is Girl Scouts in the Heart of Pennsylvania's program devoted to giving girls the opportunity to experience the Pennsylvania German culture of the early 1800's. This popular program brings hundreds of girls and their leaders to the house and program center for live-ins, tours, and special events.

Troops camping at Camp Furnace Hills are often curious about Foxfire House and the program opportunities available. Because the live-in experience at the Foxfire House is designed to transport the participants back to the 1800's, we work hard to maintain the isolated atmosphere the people living in the house would have experienced. Therefore, we do not allow visitors to the site when a live-in is taking place. We do encourage troops to schedule a tour, to visit during the annual Open Houses, and to work on the Foxfire House patch.

Tours of the house are available by request. Please complete the information on the front of this form and submit your request at least one month in advance of the desired date.



GIRL SCOUTS IN THE HEART OF PENNSYLVANIA

HELPFUL TIPS AND INFORMATION FOR A GOOD FOXFIRE HOUSE LIVE-IN

The following recommendations have been developed by the trained Site-Aides who provide support to troops experiencing a live-in at Foxfire House. Please take time to review them as you prepare for your troop's living history experience at this very special program center.

Live-ins are available only to troops completing the Foxfire House patch. Girls should be actively involved in making the decision to take this step back in history. A careful review of the appropriate grade-level requirements will help them make an informed decision.

The Foxfire House Leader's Guide is a must for a well-planned live-in. Almost all the information needed to complete the Foxfire House patch can be found within its covers. This valuable resource is available upon request through the Lancaster Service Center 800-692-7816.

It is important to complete most of the patch requirements **prior to** arriving at Foxfire House so you will want to begin working on them early in your Girl Scout year. Your weekend at the house is the culmination of the girls' trip back in time and everyone will benefit from thorough preparation for the experience.

The *Foxfire House History* DVD Grab 'n' Go resource can be obtained from any one of our Service Centers. It will help you and your girls become familiar with the house and its history.

Patterns for period costume parts can be found in the *Foxfire House Leader's Guide*.

Tours of the house can take place at the time of your live-in or at an earlier time by request. Tours are always available during the Foxfire Open House held annually on the last Sunday in September.

A *volunteer Site-Aide* will be assigned to supervise the troop's program. The Site Aide Coordinator will contact you approximately one month prior to your live-in to establish your readiness and to help you with your final preparations. If she feels your girls are not ready for their live-in, she will work with you to identify the additional preparation needed. It is possible that your live-in will need to be rescheduled for a later date.

12/2009 VLM





Visiting and Using Foxfire House

Dear Girl Scout Leader:

The Foxfire House Team is delighted that you are interested in the Foxfire House and its live-in program.

To assist leaders planning a live-in to complete the requirements for the Foxfire House Patch, resource materials and trained Site Aides are provided.

Since it takes many hours of research and preparation to plan and carry out a live-in which recreates the flavor of early 19th Century living, the Foxfire House Team has designed a suggested live-in schedule. Using the information included in this resource guide, your troop will be able to select appropriate menu items, crafts, and other period activities. Other menus and crafts could be added, provided they are Pennsylvania-German in nature and from the pre-Civil War period (1800 to 1850).

A trained Site Aide will be assigned to your troop after you have made your Foxfire House live-in reservation. The Site Aide will contact you prior to the event to finalize plans so that all the materials are ready, menus are chosen, a grocery shopping list is prepared, and a schedule is established. The girls should make an article of clothing prior to arriving for their live-in. The Site Aide will then spend the weekend with your troop/group and assist the adults with the troop ensuring that the Foxfire House and Girl Scouts in the Heart of Pennsylvania standards are met on the site.

Enjoy your Foxfire House experience!

The Foxfire House Team

*Suggested Schedule for a Weekend
Live-In at Foxfire House*

NOTE: This is only a suggested format. Each troop/group should adjust it as desired to fit their schedules and planned activities.

Arrive Friday Evening

Tour the House (note: in the fall and winter you may want to wait until morning to do your tour since it will be dark when you arrive at camp)

Eat a bag lunch

Make a dessert (popcorn or, during spring and summer, ice cream)

Settle into the House

Unpack gear and food

Get out lanterns and learn how to use them. Lanterns should be placed at the latrine and the birdbath.

Set up beds

Storytelling

Saturday

Awake early (between 6 and 7)

Make breakfast

Do daily chores

1. Collect wood and teach fire-building skills
2. Clean latrine
3. Clean birdbath
4. Clean lanterns and grounds

9:00 - Noon	<i>Food preparation</i> Choose a menu; lunch was the main meal. If there are 8 girls, 4 may work on food preparation while 4 do a craft (see craft ideas).
Noon -1:30	<i>Lunch and clean-up</i>
1:30 -2:30	<i>Craft period</i>
2:30 -4:30	<i>Service project and final supper prep</i>
4:30 -5:00	<i>Game period</i>
5:00 -6:30	<i>Supper</i> Light meal
7:00 -9:00	<i>Evening activity for troop</i> ♥ Singing ♥ Storytelling ♥ Reading to each other ♥ Writing in journals, playing period games ♥ Doing things for the family ♥ Folk dancing (in program center or outside, weather permitting)

Sunday

7:00	<i>Breakfast</i>
9:00	<i>Reflection Time</i>
9:30 - Noon	<i>Craft period, begin clean up, service project.</i>
Noon - 1:00	<i>Cold lunch, final clean up and check out</i>

Note: If you are able to stay longer, please feel free to adjust Sunday's schedule.

Foxfire House Rules

Please help us preserve our historic house by taking good care of it when visiting

1. Open flames should be limited to those needed to start the fire in the ten plate stove. No lit candles are permitted in the house.
2. Clothing and sleeping bags should be kept away from the stovepipe in the bedroom as it may be hot.
3. Running inside the house is dangerous and could result in injury.
4. Please ask if you do not understand what something is or how it works. Your Site Aide will be happy to show you.
5. Water can be very harmful to the ten plate stove so please avoid putting wet pots on it and never throw water on the stove. Be careful to build the fire in the stove only as big as needed for cooking. Your Site Aide will help with determining how big the fire should be.
6. Since the House is heated, the doors and windows should be kept closed during the heating season.
7. Windows should be opened and closed very carefully since they have no weights and will fall if not supported.
8. Some of the furniture and accessories in the House are antiques and everything should be treated with respect.
9. Please do not write on walls or carve into wood beams or woodwork.
10. To avoid injury, keep arms and legs inside the windows at all times.
11. Before leaving the house, please return all tools and equipment to their proper storage places.
12. Cutting boards should be used when preparing foods. The kitchen table is made of soft wood and will be damaged if used for cutting.
13. If you remove batteries from the smoke alarm when the ten-plate stove smokes, return them **IMMEDIATELY.**

When outside the house, avoid walking on the stone walls. They are not secure and you could get hurt. To protect the garden plants, always use the paths. When working in the garden, use a flat board for stepping into the beds.

Closing Checklist for Groups Using Foxfire House

House (brooms are located in Birdbath and the Root Cellar)

- LOFT:**
- Sweep floor
 - Remove all litter and personal items
 - Windows in and secure
 - Furniture and equipment in place (check inventory)
- BEDROOM:**
- Windows closed and shutters left open
 - Make bed
 - Sweep floor
 - Shut and fasten loft door
 - Remove all litter and personal items
 - Furniture and equipment in place (check inventory)
- LIVING ROOM:**
- Sweep rugs
 - Sweep floor
 - Furniture and equipment in place (check inventory)
 - Close and fasten loft door
 - Close and lock windows and shutters
 - Close and lock front door
- KITCHEN:**
- Extinguish fire and remove ashes from ten-plate stove
 - Fill wood box
 - Clean and store equipment (check inventory)
 - Oil all cast iron pots
 - Secure matches in can
 - Clean tables
 - Remove all food
 - Remove all litter and personal equipment
 - Sweep floor
 - Close and lock windows and shutters
 - Close and lock kitchen door

- Bake House***
- Extinguish fire and remove ashes from bake oven and hearth
 - Store peel and ash scraper
 - Remove all litter and personal equipment
 - Close and lock door

- Spring House***
- Remove all food and personal items
 - Remove all litter
 - Close and lock door

- Bird Bath:***
- Sweep concrete pad
 - Return brooms
 - Clean, fill and return lanterns

- Latrine:***
- Clean and make sure doors are secured
 - Remove toilet paper

- Root Cellar:***
- Return all equipment neatly to shelves and benches
 - Sweep floor

Tell Us About YOUR Experience!

What program did you attend? _____

Using the scale below, please rate the content of the program: (circle a number)

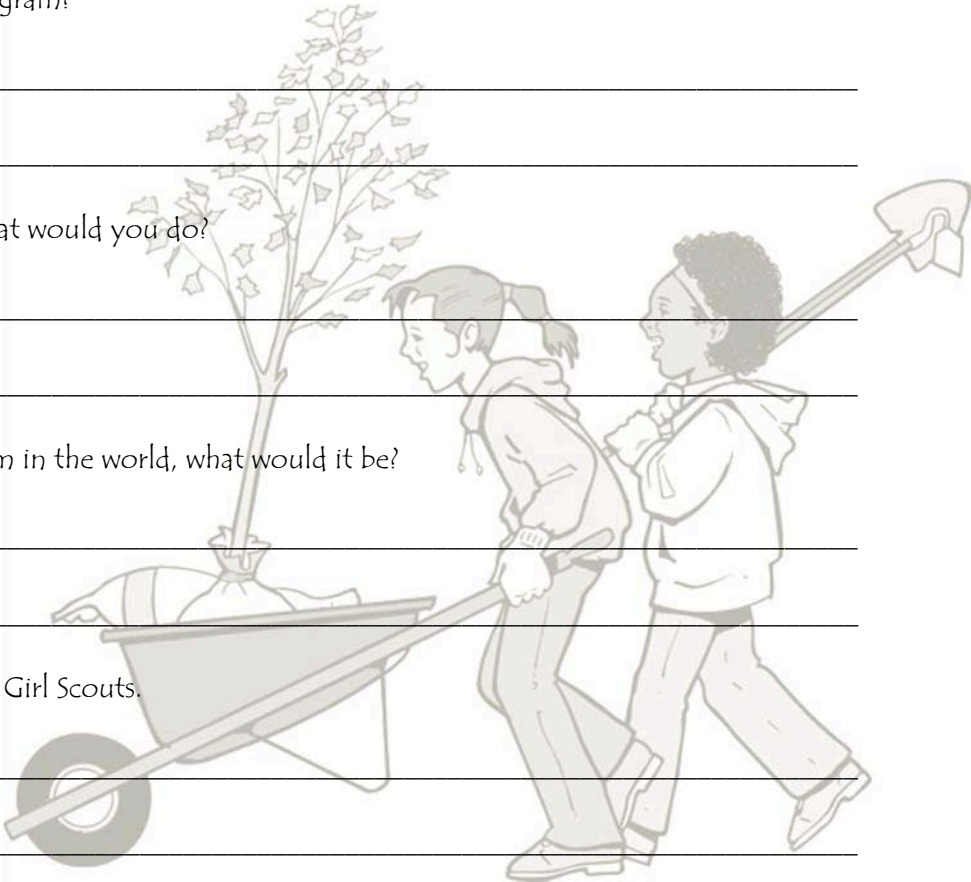
1 2 3 4 5 6 7 8 9 10
 Awful Okay Awesome

What was your favorite part of this program?

If you could improve this program, what would you do?

If you could attend the coolest program in the world, what would it be?

Tell us something you learned while in Girl Scouts.



Think about each question. Then mark the appropriate box.	YES!	NO!	I'm Not Sure
<i>EXAMPLE: Through Girl Scouting, I developed healthy relationships.</i>	X		
Through Girl Scouting, I have gained practical life skills. (D3)			
Through Girl Scouting, I feel connected to my community, locally and globally. (C5)			
Through Girl Scouting, I feel empowered to make a difference in the world. (TA5)			

Girl Scout Level (circle one): Cadette Senior Ambassador

Number of Years in Girl Scouts: _____

Troop Leader Evaluation

What program did you attend? _____

Why did you and/or your troop choose this program?

Please circle Yes or No for the following questions:

- Were you able to get the support you needed from the council? Yes No
- Did you receive your confirmation packet in a timely manner? Yes No
- Did the confirmation packet contain information that was necessary and/or helpful? Yes No

Using the scale provided, please rate the following: (circle a number)

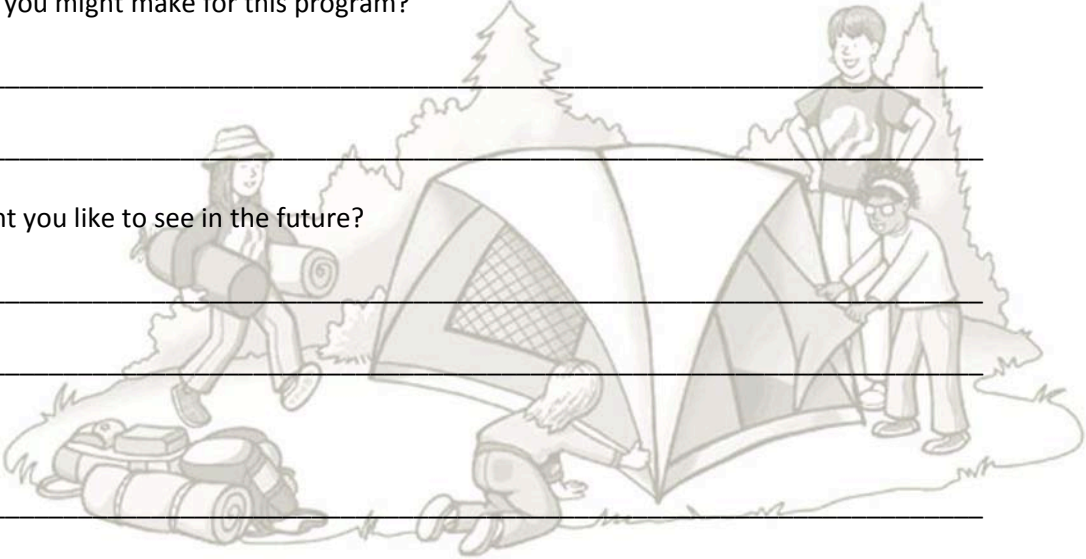
Registration Process	1	2	3	4	5	6	7	8	9	10
	<i>Low</i>									<i>High</i>
Content of Program	1	2	3	4	5	6	7	8	9	10

What were some highlights from this program?

Are there any improvements you might make for this program?

What kinds of programs might you like to see in the future?

Additional Comments:

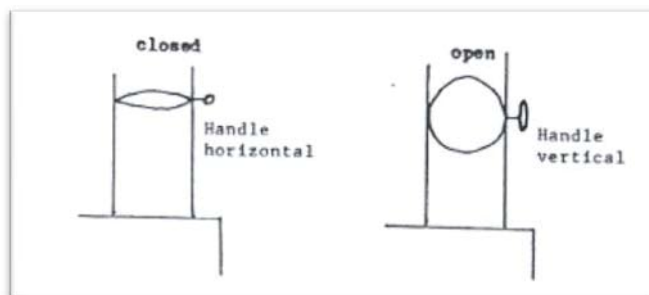
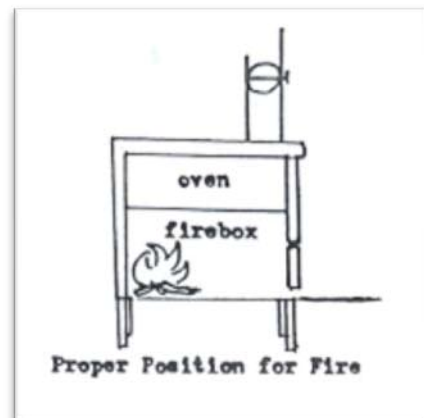


Troop Level: Daisy Brownie Junior Cadette Senior Ambassador
 Number of years as a troop leader: _____

Program Evaluation – Troop Leader (one per troop)

Instructions for Using the Ten-Plate Stove To Build a Fire in the Fire Box

- Be sure there is a bucket of sand in the kitchen.
- Start the fire by using a few dried corncobs or small pieces of wood on top of the tinder. Then light the fire. Note: Never use wax fire starters in the stove.
- As the fire burns, continue to add kindling to it.
- When the kindling appears to be burning well, add 2 or 3 good size pieces (2" x 4" x 12") of fuel or logs of comparable size.
- Fire should be confined to the back of the firebox.
- When starting the fire, **open** the **damper** found in the Flue or stovepipe. It is a small plate with a handle extending through the pipe. Turn the handle to control the amount of air flowing through the pipe.



- After the fuel has been added and the fire is burning really well, close the damper part-way. **NEVER CLOSE IT COMPLETELY!**
- You may find it helpful to leave the vent on the door of the firebox open to allow air in. Adjust the amount of air going into the firebox by opening or closing the vent as indicated by how well your fire is burning. Your fire needs some air but not so much that it is extinguished. Experience is the best teacher when making a fire so don't be discouraged if your first few fires need special attention.

Care of Cast Iron

Cast iron is an alloy of iron, carbon and other elements, cast as a soft and strong or a hard and brittle iron. The cast iron Dutch ovens and skillets that are part of Girl Scouts in the Heart of Pennsylvania camp equipment are of the latter variety. They will last for years with proper care.

Most sources do not recommend using soap when cleaning cast iron cookware. If soap is used, it should be a mild soap. Soaking in very hot water will loosen most food residue. If needed, fine steel wool or a nylon brush can be used to loosen stuck on food.

At camp:

1. Place a piece of dirty cast iron cooking equipment on the fire.
2. Let the food burn off. If fire is not hot enough, a stiff nylon brush and hot water can be used to remove stuck on food.
3. Towel dry immediately then apply a light coating of oil while the pot is still warm.

All cast iron needs to be dried completely after each use to prevent rusting. If a troop dries cast iron equipment with a cloth towel, it may be helpful to set it in the sun or in an oven that has just been turned off (if the troop is in a cabin) to assure that no moisture remains.

If rust spots occur, as they often do at camp due to improper care, a brass brush or steel wool should rub off the rust with a little “elbow grease.” Doing so (and then “re-seasoning”) is one way to leave something better than found and set a good example for troop members!

It is not necessary to rub cooking oil or shortening directly over cast iron after each use. **However, it is necessary to season cast iron in this way (1) when it has been scrubbed with a brass brush or steel wool OR (2) when it has been washed with soap and water.** In both of these cases, it is essential that the troop “re-season” the item, using the following guidelines:

1. Place the cast iron cooking equipment in the campfire (or in an oven) and warm it.
2. Remove it from the heat and rub every area inside and outside with mineral oil.
3. Place the cast iron item back in the fire (or in an oven at 400°) for 20 to 30 minutes.
4. Allow the equipment to cool slowly, either by letting the campfire die out OR by turning the oven off and not opening the door until the oven is cooled.

Troop leaders and those who camp at GSHPA campsites should never be required to season a brand-new piece of cast iron cooking equipment. Usually, the manufacturer seasons cast iron utensils. If a new piece of equipment is not seasoned by the manufacturer, it should be scrubbed completely in hot, soapy water, rinsed and dried thoroughly, rubbed all over with cooking oil or shortening, and then returned to a warm oven for several hours. After this, it is seasoned following steps 2. to 4. (above). Thereafter, it should never be exposed to soap and water again.

Dishwashing and Sanitation for Camping

Remember:

- Dishes are NEVER washed under a water faucet, bathroom sink, or hand-washing station.
- One complete dishwashing set-up is needed for every 10-12 people.
- Food utensils, dishes, etc., are cleaned and sanitized after use, following standards in *Safety-Wise*, Standards for Girl Scouts, page 91.

1. You will need 3 large buckets or basins for dishwashing. Fill 1 bucket with water and put on the stove while food is cooking.
2. Scrape dishes to remove all food. Use paper towels to remove grease.
3. When water is hot, set up a 3 bucket/basin dishwashing station.
4. Wash dishes in hot soapy water.
5. Rinse dishes in warm water.
6. Submerge dishes at least one minute in the sanitizing bucket.
7. Place dishes in dunkbag-cups and bowls sideways to drain easily.
8. Hang dunkbag on a clothes line or tree branch. DO NOT towel dry!
9. Stack unit equipment on table to dry after it has been scraped, washed, rinsed, and sanitized in the same manner. Buckets/Basins should not be stored stacked in one another.
10. Each girl should wash her own dishes. While the girls are waiting in line to wash their dishes, sing songs and play games. Time moves more quickly and so do the dishwashers.
11. Disposal of dirty dish water-use a large garbage bag with holes punched in the bottom. Fill the bag with shredded newspaper or leaves. Affix the bag to a tree. Dirty dish water is poured into the bag, and is filtered through the leaves or newspaper which catches the debris. Much better ecologically than pouring dirty, sudsy water onto the local flora.
12. Handwash set-up: If handwash sinks are not provided, a simple hand-washing unit can be made.
 - Two set-ups are needed for every 10-12 people.
 - Place one in the kitchen area and 1 near the latrines.
 - Keep water supply filled and use biodegradable soap.
 - Follow site regulations for disposal of water.
13. Trash:
 - Dispose of trash in provided dumpsters; always flatten cans, cartons, etc.
 - Close trash bags at night; place in covered cans or bins if possible.

Latrines and Bathrooms

Items provided at many (but not all!) GSHPA Bathrooms (not latrines).

Check with site host or ranger before the camping trip to determine which items you need to take along.

- Broom
- Toilet brush
- Mop
- Plunger
- Bucket
- Toilet Paper (also wise to bring a supply just in case)

Materials to Bring: (if not provided.)

- Soap
- Container used only for cleaning solution
- Hand-washing unit (if no established washstand adjacent to latrine)
- Disinfectant (not toilet bowl cleaner) or disinfectant cleaning wipes. Solution = 1 part bleach to 10 parts water.
- Trash bags or cans
- Sponge and toilet brush
- Broom
- Rubber gloves

When to Clean Latrines and Bathrooms:

- Upon arrival at the site
- Each morning or evening on overnights
- Upon departure, clean and remove all items brought by troop/group

Cleaning Procedures:

- Dry sweep ceiling, wall, floors.
- Mix disinfectant with small amount of water, following container instructions or use disinfectant wipes.
- Use rubber gloves, then dampen sponge in solution:
 - Wipe top of lid first then underside of lid, top of seat, and underside of seat. If latrine has metal base, wipe clean. Leave lid up until seat is dry, then close.
- Scatter cleaning solution on the ground, far away from walks, paths and tents. **Do not pour down latrine.**
- Clean shower stalls and clear drains, if used.

Set-up:

- Place toilet paper in covered cans/containers or on toilet paper holder.
- Prepare handwash: place soap at washstand (or sink if present) or fill and hang portable handwash unit with soap and prepare “drain” on ground.
- Hang trash bag or put trash cans in latrines; put trash bag in cans (if provided) in bathrooms or carry trash to troop/group trash bag.

Trash Disposal:

- Do not dispose of food waste, garbage or cleaning solutions in latrines, toilets, sinks or washstands.
 - -in latrines, the solution destroys bacteria that breaks down the waste.
 - -in toilets, sinks, etc., it can be damaging to the drainage system.

- Dispose of sanitary napkins or tampons by wrapping in toilet tissue and placing in small plastic bag. Then discard into trash bag or can. Do not toss down latrine pit or bathroom toilet.
- If solid deodorizer is used, dispose of in trash, NOT down latrine pit.

Care for the Campsite:

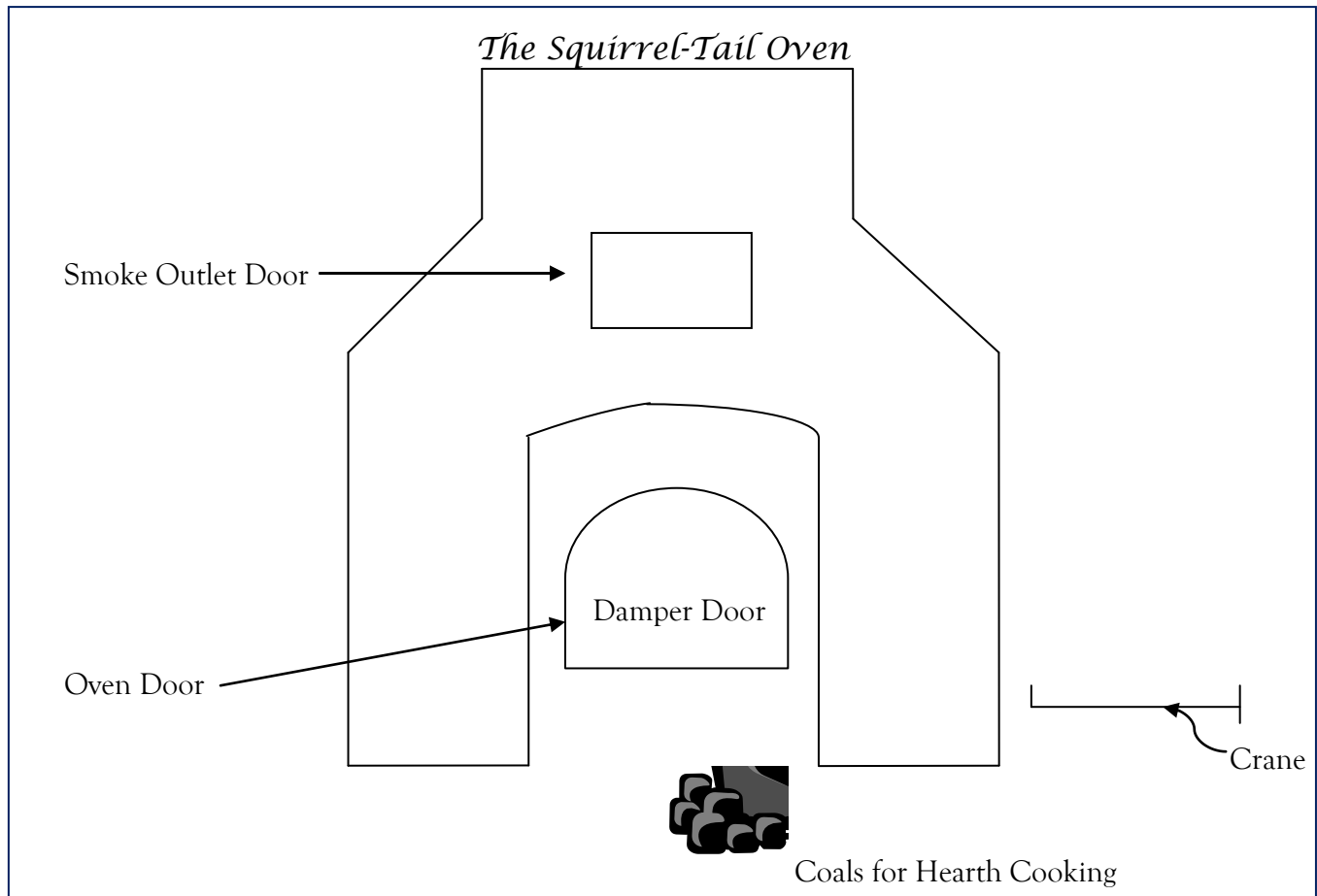
- Check faucets periodically to be sure they are fully turned off.
- Keep latrine doors and toilet lids closed.
- Pick up litter as it drops and put into trash. Encourage finding small particles and disposing of them as a game.
- When leaving, turn bathroom lights off, close and lock windows and close doors.

The Squirrel-Tail Oven

Learning to bake in the squirrel-tail oven requires experimentation, patience, and practice. There are no shortcuts to mastering the art, but the results are worth the effort. **Note:** The squirrel oven can only be used under the supervision of a trained Site Aide.

- ~ If the oven has not been used recently, it will be damp and should be dried with a fire the night before baking. Leave the door open while the fire is burning. Preheating helps warm the sand insulation and will evaporate moisture in the masonry.
- ~ The first step in baking in the squirrel-tail oven is, of course, starting a fire. Any dry, ignitable material can be used for tinder. **Note:** Never use wax fire starters in the bake oven. The tinder is laid directly on the floor of the oven. Over the tinder continue to lay the fire the same as you would if you were building a campfire. An “A” fire or teepee fire work well in the bake oven. Lay the fire toward the front of the oven where it is convenient to light. Open the smoke outlet door (above the oven door). Light the tinder. If the tinder and kindling are properly dry, they should quickly start blazing.
- ~ After the fire has caught, continue to add wood until it is burning well. With the ash hoe, push the fire to the center of the oven. Build another small fire in the front of the oven as before. When it is burning well, push it back with the previous fire. Continue to build a good, hot fire in the oven. Seasoned hardwoods, such as oak, maple, dogwood, and birch work best in the oven. Stacking the wood loosely will prevent the fire from being smothered. After the fire is burning well, close the oven door as far as possible without smothering the fire. **Caution:** keep the flames from licking the top of the brick oven. Be sure to open the draft on the oven door, and leave the smoke outlet door above the oven door open. Wood will have to be added a couple of times until the oven has reached baking temperature. This will take two or more hours.
- ~ When the oven is first fired, the bricks will look black. When it is properly heated (350° to 400°), the bricks will turn white to pinkish white. Another way of determining temperature is to scrape away the ashes in a small area and sprinkle some white flour on the oven floor; if it browns in three or four seconds, you are ready to bake.
- ~ When you are ready to bake, scrape the ashes out of the oven with the ash hoe. If they are scraped into a small metal tub or bucket, they can easily be removed from the front of the oven, put out, and disposed of in the ash receptacle. After removing the fire, close the oven door, the damper (on the oven door) and smoke outlet door above the oven door. (Ashes and coals can also be scraped into the right-hand corner under the crane for hearth cooking. Keep coals confined to the corner. Use spiders, trammel and pots provided.)
- ~ Many old recipe and housekeeping books recommend swabbing the floor of the oven before placing loaves of bread in it. However, if your loaves are in pans, this is not necessary and should be eliminated in order to avoid cracking the bricks, which would cause heat loss and costly replacement of bricks.
- ~ To use the oven’s heat to its best advantage, first put in breads. Yeast breads in tin or redware containers or rye breads, which were traditionally baked directly on the bricks, require the highest temperatures to bake. The peel is used to put the bread in and take it out of the oven. The door is kept shut until the bread is done. After it is ready, generally a second baking of cake, quickbreads, or

pies, followed by a batch of cookies or a rack of corn, peas or beans can be dried. When drying vegetables, they are left in the oven eight hours, or overnight.

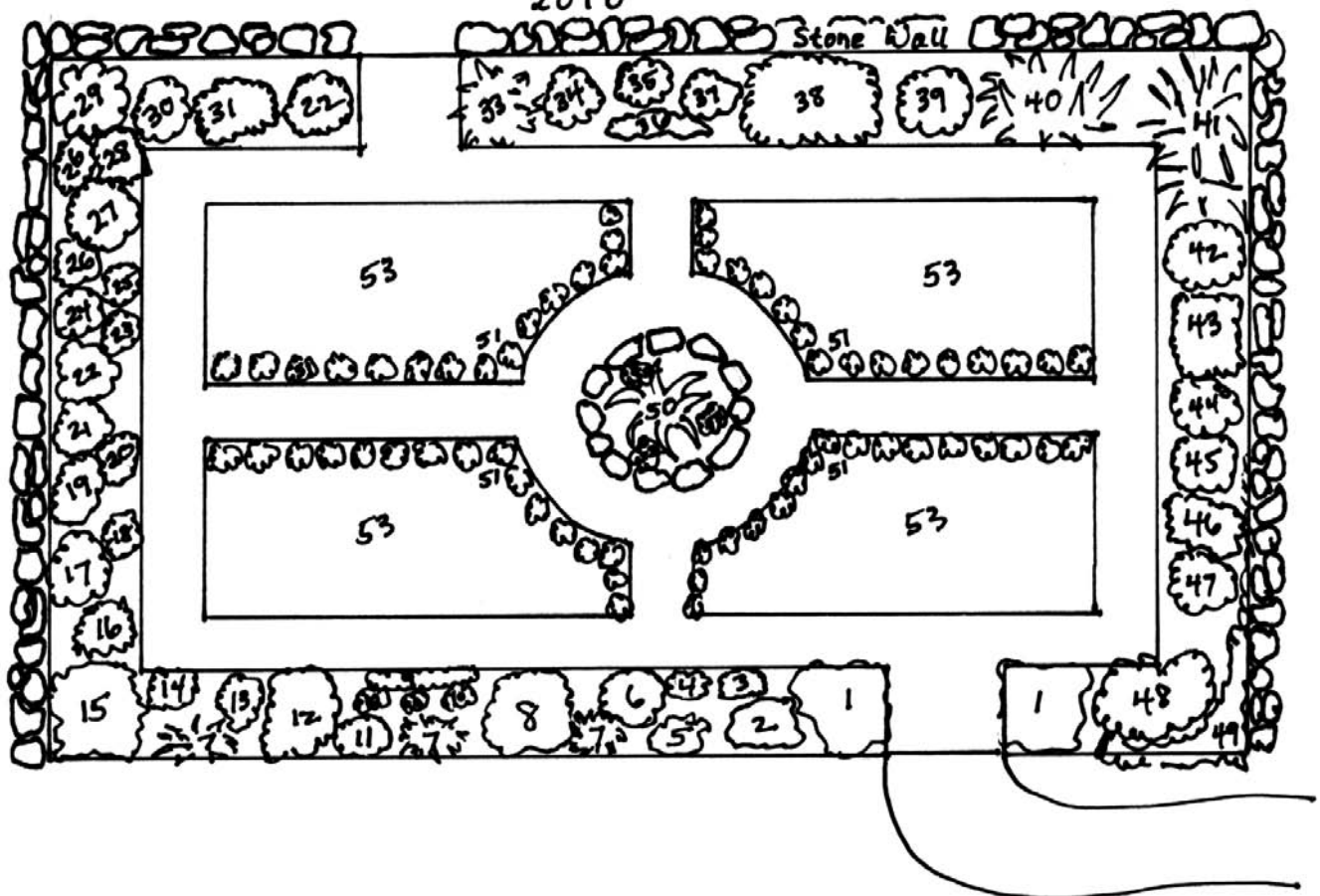


Safety Regulations

- Review fire safety skills and maintain discipline near the bake oven. Keep bucket of water in left corner.
- A trained Site Aide must be present when the bake oven is in use and when hearth cooking is being done.
- Teen Girl Scouts/Adult ratios will be 1 Adult:10 Girls.

Foxfire House Pa. German Garden

2010



1. Stachys (Lamb's ears)
2. Germanier
3. Chamomile (German)
4. Sweet marjoram
5. Sweet woodruff
6. Garden Rue
7. Daffodils
8. Sage
9. Thyme
10. Parsley
11. Fennel
12. Wormwood
13. Yarrow
14. Horehound
15. Comfrey
16. Lovage
17. Celery
18. Southernwood

19. Motherwort
20. Winter Savory
21. Tansy
22. Burdock
23. Borage
24. Bee Balm
25. Hyssop
26. Moneywort
27. Sedum
28. Mountain pinks
29. Hollyhocks
30. Digitalis (foxglove)
31. Lemon Balm
32. Gray Santolina
33. Lavender
34. Penstemon
35. Butterfly plant
36. Strawberries

37. Peppermint tea
38. Mole grass
39. Lupine
40. Iris
41. Day lilies
42. Cardinal Flower
43. Lilies of the valley
44. Coral bells
45. Solomon's seal
46. Herb Robert
47. Ground Cherry
48. Mandrake (may apple)
49. Hops
50. Yucca (Adam + Eve plant)
51. Nasturtiums
52. Pansy (Heartsease)
53. Vegetable beds

Medicines from the Garden

A WORD OF CAUTION: Because we have not tested these preparations, and in most cases do not know the recommended dosage, we urge that no one actually try these cures. They are presented for their historic interest only.

- Bergamot** Oswego tea – Leaves and flowers used as a tea popular during the American Revolution. Used medically as tea to treat menstrual cramps, colds and sore throat.
- Bloodroot** The rhizome (underground stem) was used to produce a reddish-orange-dye. The raw juice is caustic and used to corrode and destroy tissue in cases of surface cancers and fungal growths such as ringworm. It was used to treat bronchitis.
INTERNAL USE IS EXTREMELY DANGEROUS!
- Boneset** Tea made from leaves and flowers used to reduce fever and treat colds and flu. It causes **intense** sweating which, in turn, lowers body temperature.
- Catnip** Leaves and flowers as a tea to treat infant colic, flu, insomnia, and upset stomach.
- Chicory** Dried root was used as a coffee substitute and as a tea for a mild laxative. Young leaves were used in salad.
- Comfrey** Also known as bruisewort. Was used externally on bruises, broken bones, ulcers on the legs and varicose veins, and burns. The plant's nutrients are easily absorbed through the skin. Root was fried in lard and used as an ointment. Young leaves were eaten as salad greens. In addition to B12, Vitamins A and C and phosphorus, potassium and calcium are present.
- Dandelion** Flowers were used for wine and liver complaint. Greens collected were used for salad on "Greens Thursday." Root was used to brew a tea for the nerves. Also used as a mild laxative. It is high in potassium.
- Garlic** Keeps mice and disease away. Syrup made with honey relieves bronchitis, coughs and lungs fever. Poultice on the abdomen relieves inflammation of the bowels. Crushed, put in bags, garlic relieved headaches. Hot garlic tea helps the liver. It is also antiseptic and contains Vitamins A, B2, and C. It is most surely the most useful herb.
- Goldenrod** Leaves were brewed as a beverage tea during the American Revolution. Medically, a tea was used externally on bruises and wounds – or drunk to relieve intestinal gas, kidney infection and urinary problems. Also used for producing yellow dye. May have been used to treat consumption (tuberculosis).
- Hepatica** Also called liver leaf because the shape of the leaf resembles the human liver. It was used to treat diseases of the liver, and for coughs and to soothe sore throat.

Indian Pipes	Root good for spasms, nervous condition, fainting spells and as a sedative.
Jack-in-the-Pulpit	Too dangerous to use! Medical part is the corm (root). Used to treat asthma, rheumatism and whooping cough.
Joy Pye Weed	Named for an Indian medicine man who used it to cure typhus (a severe disease marked by high fever, delirium and headache). It is related to Boneset and has similar properties, but it is not as strong.
Lily of the Valley	THIS PLANT IS POISONOUS! The whole plant was used for a variety of ailments, including dropsy, heart problems, headaches, and epilepsy.
May Apple	All parts, except the ripe fruit, are <u>poisonous</u>! Highly regarded by the American Indians, it was used as a laxative, to cure intestinal worms, to treat warts, and even as an insecticide for their crops.
Mountain Pink	Also called Trailing Arbutus, it was used to treat bladder or urinary troubles.
Nasturtium	Contains an antibiotic. It was used to treat bronchitis and urinary infections. Leaves and flowers may be eaten. The plant originated in Mexico, Peru, and Chile and was introduced to Europe by the Conquistadors.
Parsley	Condiment used to hide the smell of onions. High in Vitamin C.
Partridge Berry	Native American plant used for painful periods and to ease childbirth. It also aids digestion and calms the nervous system. Belief that the plant flowers only under the snow gave it powers to cure many ailments.
Peony	THIS PLANT IS POISONOUS! It was used to treat kidney and gall bladder disease. Powdered root was used to treat nightmares and melancholy dreams.
Pumpkin	Seeds were crushed in honey and water and used to treat tapeworms.
Pokeberry	THIS PLANT IS POISONOUS! <u>Very young</u> leaves were used in salad. Used for ink and dye and as a treatment for cancer. Root was used to treat mumps, tonsillitis, and swollen glands.
Red Clover	Wine made of blossoms. Tea was made of the roots used for diphtheria, croup and whooping cough. Bloom Purifier and tonic.
Rhubarb	Root is a laxative. Overdose is poisonous!
St. John's Wort	"Almost miraculous healing powers." Oil extracted from flowers used on wounds and burns. Tea from leaves used for bowel and urinary problems.
Self-Heal	Also called woundwort. A tea from the whole plant was drunk for internal wounds and used as a wash for external wounds. It was also used as a gargle for sore throat.

- Skunk Cabbage** The fresh plant can cause blistering. The roots were bruised and used as a tea to treat asthma, whooping cough and bronchitis. Also used for nervous disorders, spasms, rheumatism and dropsy.
- Strawberry** Whiten and clean teeth and remove plaque. Tea from the leaves and roots used as a facial wash for acne or drunk for urinary problems. Juice from the fruit was used to treat fevers.
- Sweet Marjoram** Mostly used in food preparation. Medically, a weak tea was used for colic and for intestinal gas. A pillow of marjoram was used for rheumatic pain. Oil from the plant is used for varicose veins, gout, rheumatism and stiff joints. May have been used to bring out the measles.
- Sweet Wormwood** Used as a stomach medicine for indigestion and gas pains. It was also used to expel worms, reduce fever and externally for bruises and sprains. Prior to embalming, it may have been used to reduce odors at funerals. It was also used to hide body odor.
- Sweet Potato** Leaves were used as a dye of yellowish-brown. Sliced and mixed with rye, then roasted and ground, it was a substitute for coffee.
- Yarrow** Contains a substance which speeds up the clotting of blood. It was used extensively to treat wounds since it is also an antiseptic. A tea is made from the leaves and flowers to use as a wash or drunk as a tea. It causes sweating which is good for cold and flu treatments.

Sources:

Hortus III; Cornell University
 Culpepper's Color Herbal, edited by David Potterton
 A Modern Herbal; Mrs. M. Grieve
 The New Age Herbalist, Richard Mabey
 Complete Book of Herbs, Leslie Bremness
 Reader's Digest Magic and Medicine of Plants
 The Herb Book, by John Lust



Crafts

Candlemaking

Once man discovered fire, he tried to contain it to light his dwelling. Wood, and later pitch from the pines, served his purpose for a time. Man then discovered that animal fat would burn and last longer than any other form of light he had yet found. He made containers to hold the fats and oils and created the portable lamp. Later, by inserting a cord made of plant fibers, he found the lamp oils lasted longer, burned cleaner, and was less dangerous to use. Man had created the wick.

When man added melted fat and wax together, he stumbled upon a substance that could be molded to fit any space or container. The danger of hot fat spilling starting fires was eliminated. The candle was born.

The addition of special wax hardeners extended the burning time of candles, creating a fairly efficient form of lighting that was to dominate the scene for years to come. Candles were used everywhere – from chandeliers to streetlights and even for clocks.

Two basic methods for making candles emerged, according to the height and diameter of the finished product. Dipped candles were made by tying a series of weighted wick to a stick and dipping them into a vat of melted wax. Many candles could be made at one time but the length of time needed to complete the dipping was long. The second method was pouring melted wax into a mold containing a stretched wick. Only one candle could be made at a time but each candle was complete in one easy step.

Dipped Candles

1. Materials

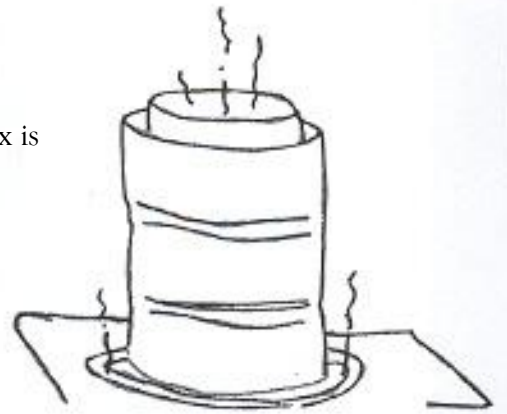
- A. Wax - Old candle scraps, old crayon scraps, paraffin (can be purchased in grocery store)
- B. Wick - cotton string - at least three-ply (wick can be purchased in craft shops)
- C. Weights - Nuts, bolts, stones, etc.
- D. Wax melter - #10 can with paper removed
- E. Water
- F. Hot pads
- G. Dip stick - size of long school pencil
- H. Knife - only for leader with younger children or older girls

2. Work Area

- A. Need a place to be hung until set
- B. Need a protective layer of newspapers to protect the area around the melter, including the floor
- C. Remove spilled wax from carpets or clothing by placing paper towels over wax spot and ironing with a medium hot iron until no more wax blots onto the towels.

3. Wax Melter Set-up

- A. Fill #10 can ¼ full of water
- B. Place all wax materials in #3 can until ¾ full
- C. Set #3 can inside #10 can
- D. Place makeshift double boiler on MEDIUM heat until all wax is melted
- E. All old wicks will sink to bottom and can be removed later
- F. Move to low heat as soon as all wax is completely melted



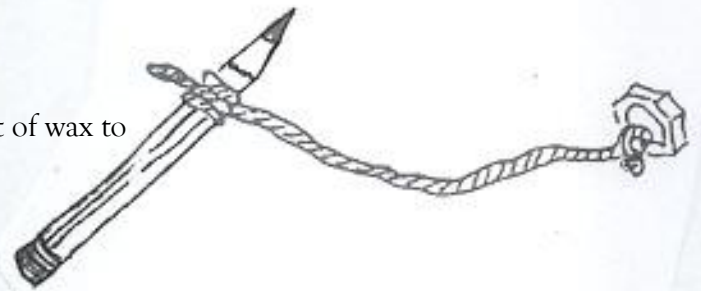
4. Preparation of Wicks

- A. Cut string or wick at least 6 inches longer than #3 can
- B. Tie weight to one end of the wick
- C. Wrap and tie other end of wick around end of stick

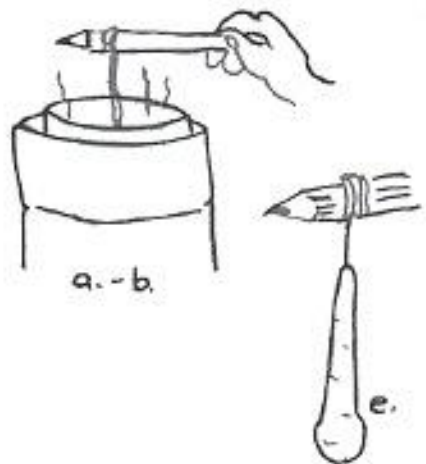
5. Procedure

- A. Hold end of stick and lower weighted wick into vat of wax to desired height of candle
- B. Slowly count to 5 and remove
- C. Hold over vat until all wax drips off
- D. Let cool a few minutes
- E. Continue until candle taper is the desired diameter
- F. Hang to cool completely and cut off weighted end
- G. Dip to seal cut end and hang to final setting of hardness
- H. CONGRATULATIONS!

Note: Cut on newspaper pad. Heat knife blade for easier cutting.



IF DIPPING CANDLES OVER AN OPEN FIRE USE THE FIRE CIRCLE AT FOXFIRE HOUSE TO AVOID WAX SPILLS THAT MAY DAMAGE FLOORS.



Weaving

Weaving is the process by which separate threads are interlocked to form a solid material called cloth. The two sets of threads are perpendicular to each other. One set is attached to a framework called a **loom**. These vertical threads are called **warp** and do not move during the actual weaving process.

The second sets of threads are horizontal to the warp and are called the **weft**. The weft passes over and under the warp. The number of threads the weft passes over and under the warp determines the design woven in the cloth.

The most basic weave is the Tabby weave pattern. Here the weft thread passes over and under only one thread of warp at a time (over one, under one). This weave makes the strongest and tightest cloth. When the pattern is changed, a looser cloth results. Tabby is still used at the edges (**selvages**) of the cloth so they do not slip apart.

To aid in passing the weft threads through the warp, a **shuttle** is used. It is usually wood with a notch cut in each end. The weft thread is wound around the shuttle.

The loom usually determines the size cloth you can weave: the length of the warp threads determines the length of the cloth, and the width is set by the width of the loom. Many homes could not accommodate large looms so cloth making was done by weavers who had large looms for making yards of material such as that needed for sheets.

The art of turning plant fibers into cloth goes back to when man emerged from the Stone Age culture. The settlers arriving in America brought with them the weaving skills developed on the Eurasian continent. Most weaving took place in the home with a time schedule of six months to a year necessary to complete a piece of cloth large enough to make clothes. The looms often took up an entire room in the home. Spinning wheels were a standard piece of furniture and were in constant use.

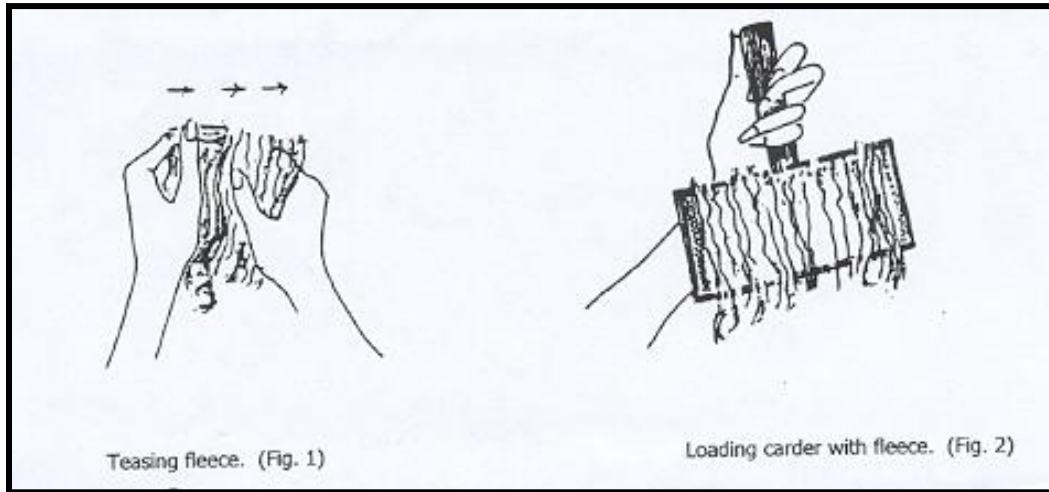
The efforts in weaving were rough since early weavers were dependent on cotton, flax and limited wool supplies for threads. The demand for clothes was so great in the struggling county that little attempt was made to weave complicated patterns. As merchant trade developed, weavers were able to obtain dye and threads from Europe. Settlers on the outskirts of urban centers still had to weave their own cloth and their color was obtained from plants that grew around them.

Small table looms are available in the Foxfire Program Center for girls to try their hand at weaving.

Carding Wool Fleece

All supplies needed to card wool are located in the spinning room in the Foxfire Program Center. Tease fleece to get rid of debris and fluff wool (Fig. 1).

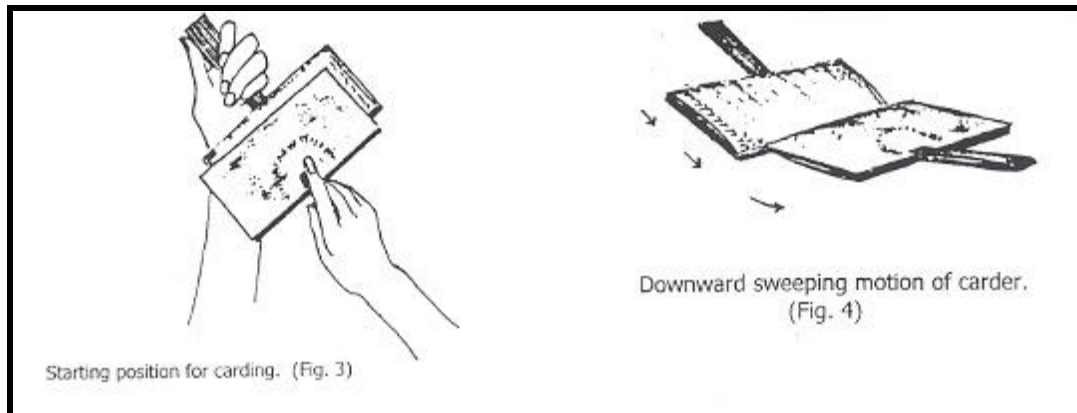
Distribute small portion of fleece evenly across the teeth of left carder (Fig. 2).



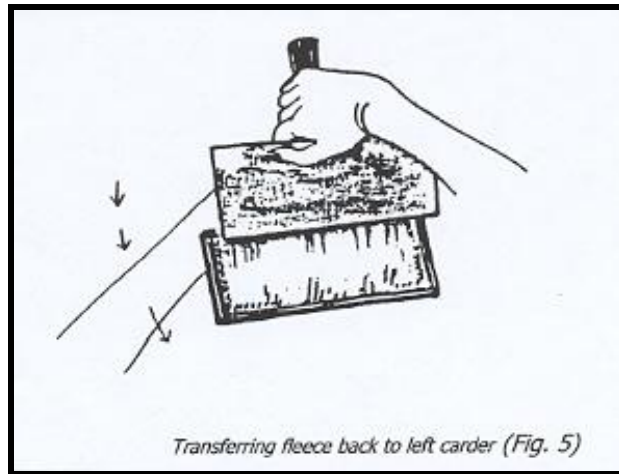
Hold left carder in left hand with handle pointed away from your body. The back of the carder rests on your knee and the teeth face upward.

Hold right carder in right hand with teeth facing down. Place the right carder over the left carder and brush gently downward (Fig. 3).

Brush lightly downward several times. The fibers will straighten and more dirt will be removed (Fig. 4).



Then transfer the fleece back to the left carder. To do this, turn the right carder so that the handle points away from the body and the same position and direction as that of the left carder. With one downward sweep, transfer the fleece back to the left carder (Fig. 5).

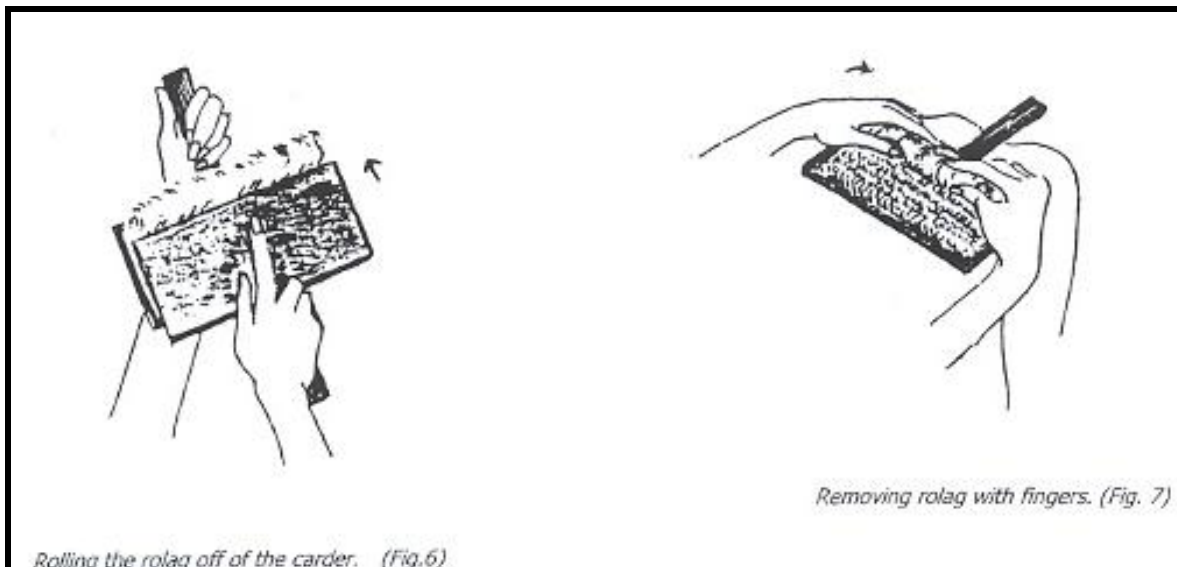


Turn right carder back to starting position and repeat the brushing process.

Do the process of brushing and transferring fleece a few times until the fleece is well combed.

Make a rolag by rolling fleece off carder (Fig. 6).

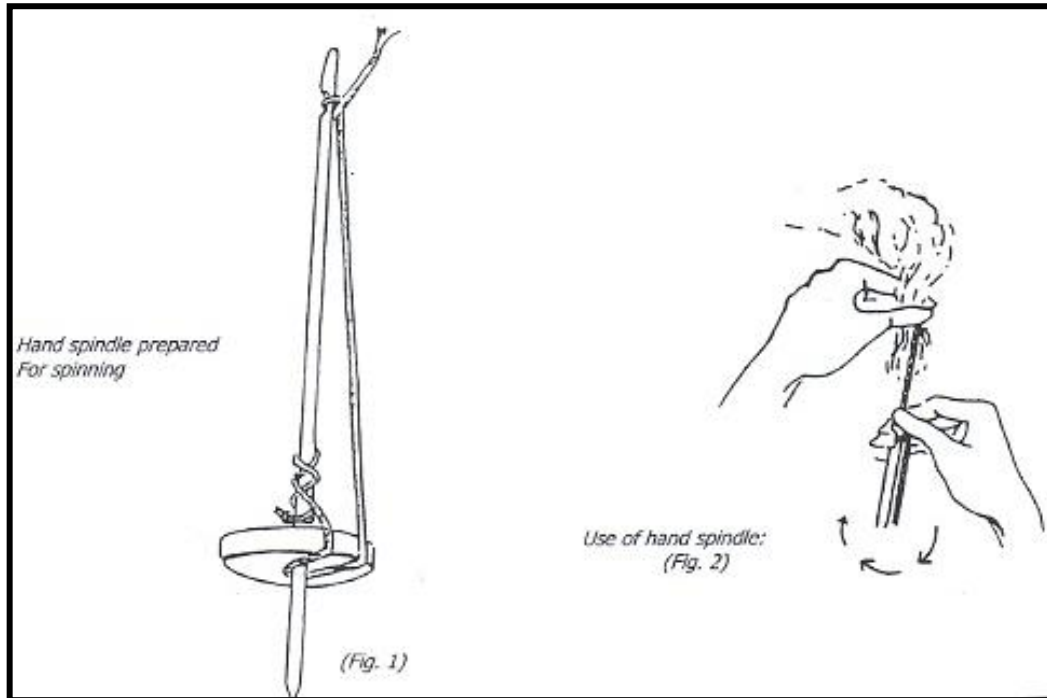
Begin by using carder to start rolag and then remove rolag with fingers (Fig. 7). Make several rolags in preparation for spinning.



Spinning Wool with Drop Spindle

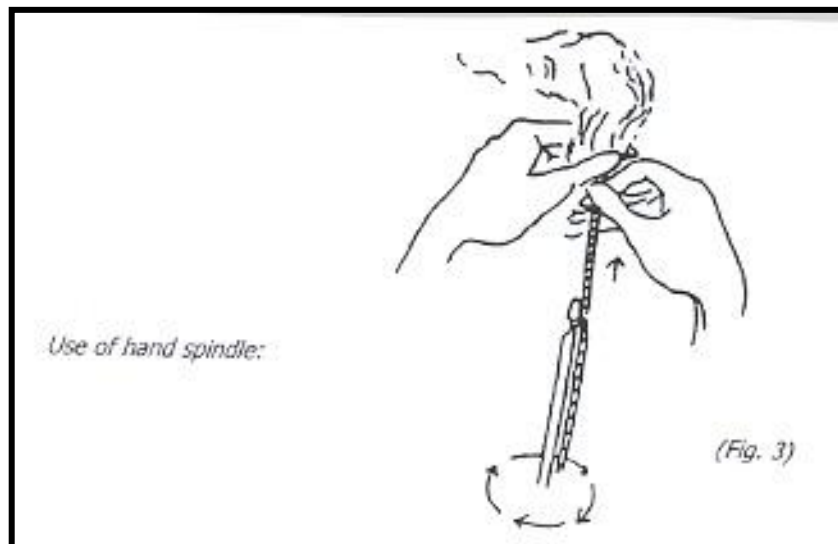
Drop spindles are available in the spinning room of the Foxfire Program Center.
Attach yarn to spindle as shown (Fig. 1).

Overlap end of the rolag with the end of the yarn on the spindle. Join by twisting spindle clockwise (Fig. 2).

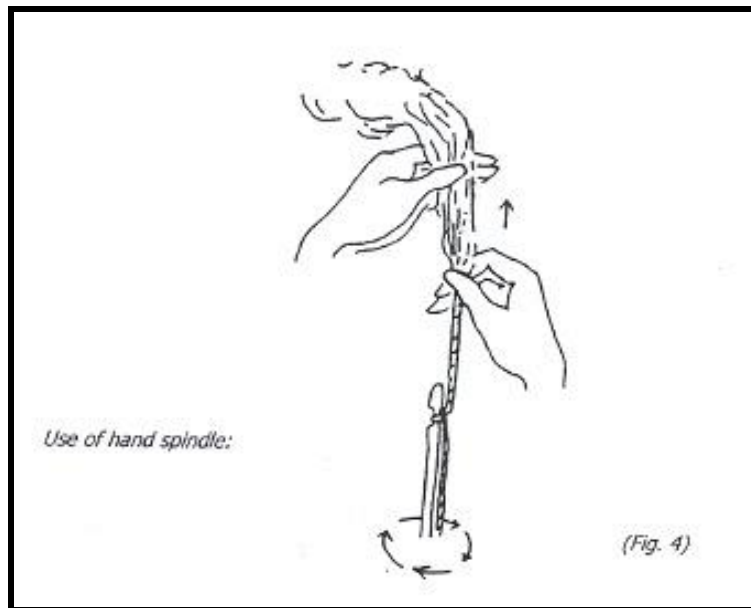


Hold the joining of the spun yarn and fleece between the left finger and thumb, letting the spindle dangle from the yar.

With the right hand, spin the spindle clockwise (Fig. 3).



Quickly move the right hand up and pinch the finger and thumb on the yarn that has spun up below the left hand. Now move the left hand upward about two inches, pulling out more fibers (Fig. 4).



Continue to spin - pinch - pull, always spinning clockwise. As yarn is spun, the spindle will drop toward the floor. When the yarn becomes too long, undo the yarn from the spindle and wrap newly-made yarn around the spindle and begin again.

Newly-spun yarn must "set" for a few days so that the twist will stay in.

Directions and pictures for carding and spinning are taken from The Joy of Spinning, by Marilyn Kluger.

Scherenschnitte (Scissor-Cutting)

In early America, paper was classed as a luxury because it was very scarce. In colonial days, it was made from rags – boiled, squeezed and dried. Until the mid-19th Century, rag paper was the only type used in America. At this time, a shortage of rags led to the development of a process to make paper from wood pulp. Although paper made from wood is cheaper and can be made in greater quantities, it doesn't last nearly as long as rag paper. Rag paper was thicker, and did not yellow or crumble with age. Because of these qualities, many examples of early paper crafts are in almost perfect condition today.

Scherenschnitte, or scissor-cutting, is as old as recorded paper. It began in China because paper was first available there and later spread to Europe. Works of great cutters have been found also in Switzerland, Germany and Poland.

Paper cutting probably became popular in the American colonies during the early 1800s through the demand for silhouettes. Originally the work of artists, silhouette cutting soon became a pasttime of many. The making of portraits grew to include family groups and then to other scenes. The Swiss and German settlers used the craft to capture the forest scenes and to illustrate their certificates of birth, death and marriage.

Materials

- ✂ Paper (usually white but can use lightweight colored papers)
- ✂ Scissors with small, sharp points
- ✂ Tracing paper
- ✂ Soft-lead pencil (labeled “B” or “Soft”)
- ✂ Background paper (construction paper is OK but tends to fade over time)
- ✂ Glue
- ✂ Spoon or other smooth object for rubbing
- ✂ Transparent tape (optional)
- ✂ Clear Contact (or similar clear, self-adhesive film), Saran Wrap type or cellophane (all optional, but very desirable for protecting the finished Scherenschnitte)

How to Do It

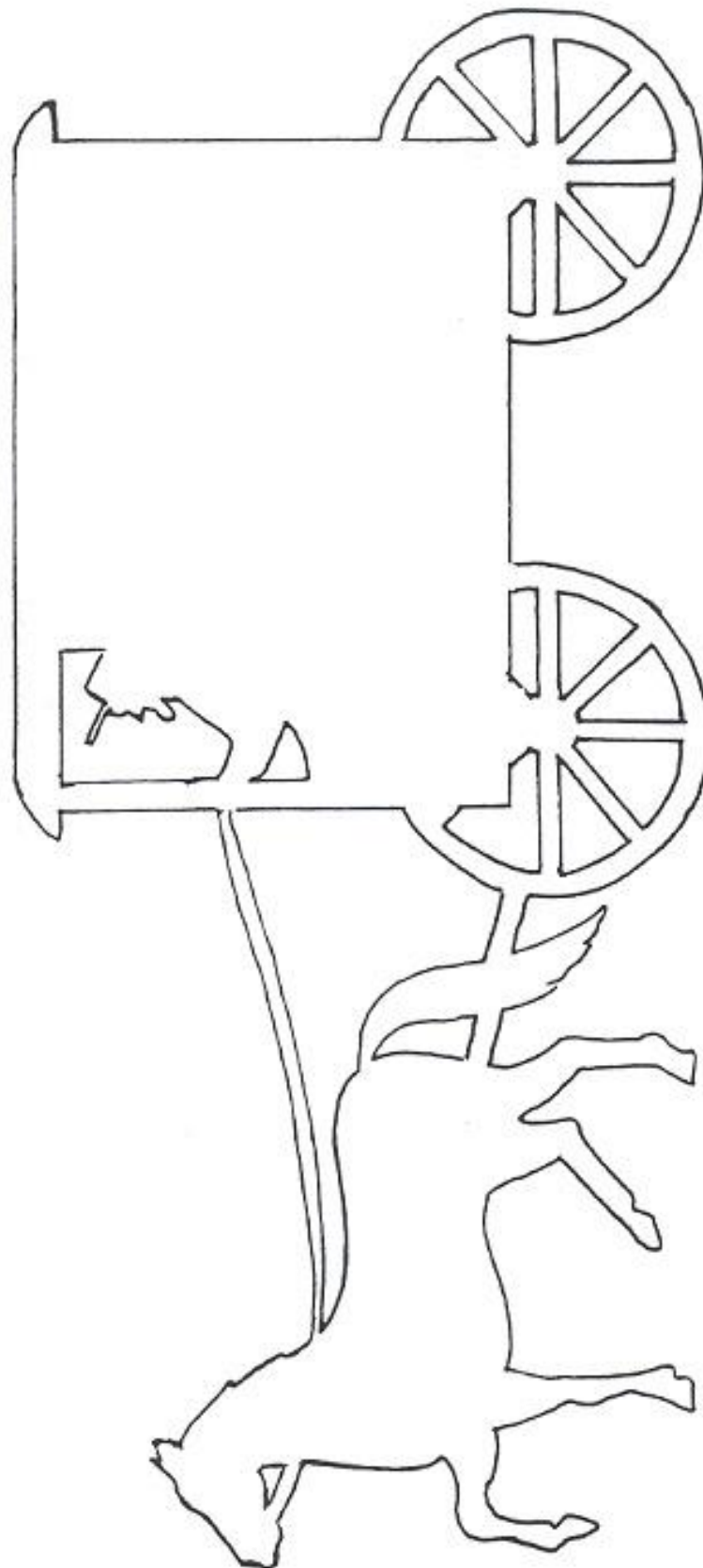
1. Select the design you wish to use.
2. Trace the design on tracing paper with a soft pencil.
3. Turn the tracing paper face-down on the good paper and rub over the lines with a smooth, hard surface (as the back of a spoon) to transfer the design onto the good paper.
4. With the sharp, pointed scissors, cut out the design starting with the fine inside details, then cutting the outside areas last.
5. For some designs the paper should be folded. For other designs keep the paper flat.
6. If the paper is folded, be careful to keep the fold smooth and the edges of the paper together. Small pieces of transparent tape can help keep them in place.
7. You may have both a negative and a positive design or just one of these, depending on what your design is and how carefully it is cut out.
8. Unfold the paper carefully to avoid tearing the design.
9. Mount the Scherenschnitte on a background using glue.
10. You may wish to protect the delicate cutting with some clear covering.
11. Try the designs given here. After you understand the methods used, plan some original designs if you wish. Remember that parts of the design must touch each other if you want your design to be a whole unit.

Scherenschnitte of Foxfire House



NOTE: This is printed in reverse. Please read all directions completely before beginning to cut, then follow them in order.

1. First, decide if you wish your final picture to be white (a) with colored background where you cut the gray areas and all around the picture, OR (b) with colored background and a white margin. For (a), cut the inner areas then cut the margin off completely. For (b), cut the inner areas and leave the white margin without cutting through it.
2. Cut away gray areas carefully, keeping lines of buildings, windows, doors straight.
3. Cut small inside areas first. It is easier to handle that way.
4. Single lines may be cut as slits or left as printed accent lines.
5. Remember you are cutting a reversed picture. When you finish, turn the Scherenschnitte over and past it to a colored background of your choice. This way any remaining printed lines will not show as much.
6. You may simplify the design by cutting away most of the trees and branches if you wish before mounting it.
7. Finally, draw a few “stone like” lines for the wall if you wish.



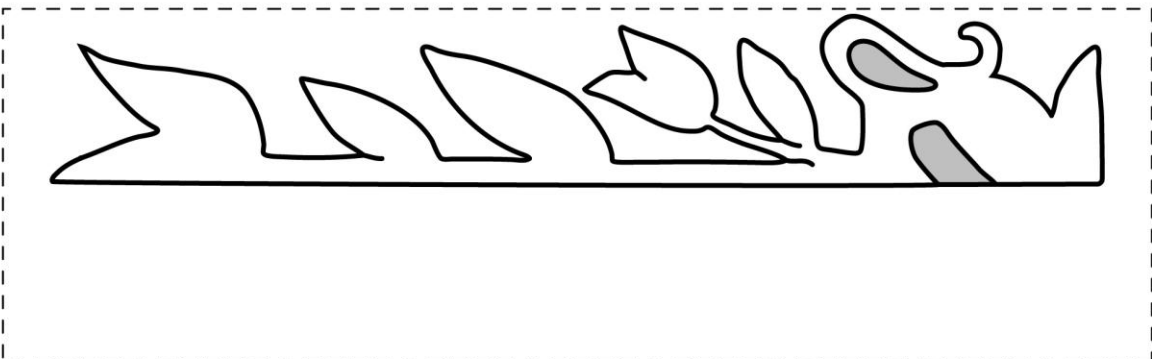
Bookmark #2



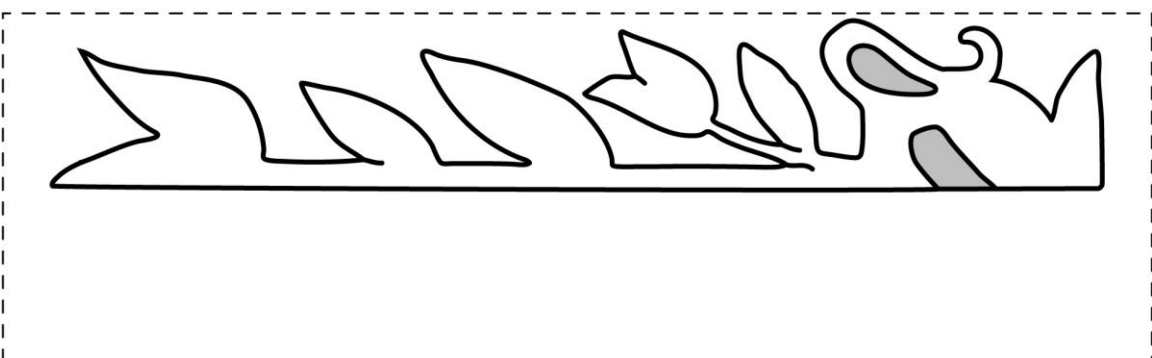
Bookmark #2



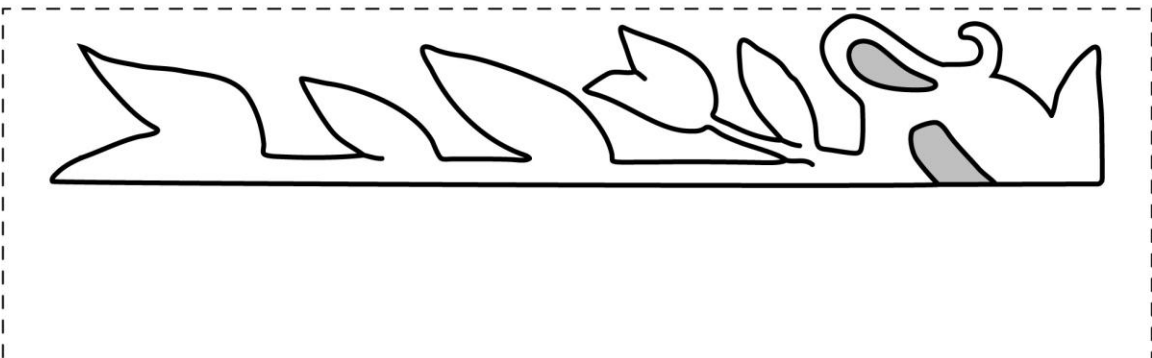
Bookmark #1



Bookmark #1



Bookmark #1



Cornhusk Dolls

Equipment

Dried cornhusks

(purchased or dry your own; see directions on next page)

Cornsilk

Strips of husks to use as ties

String (for ties out-of-sight)

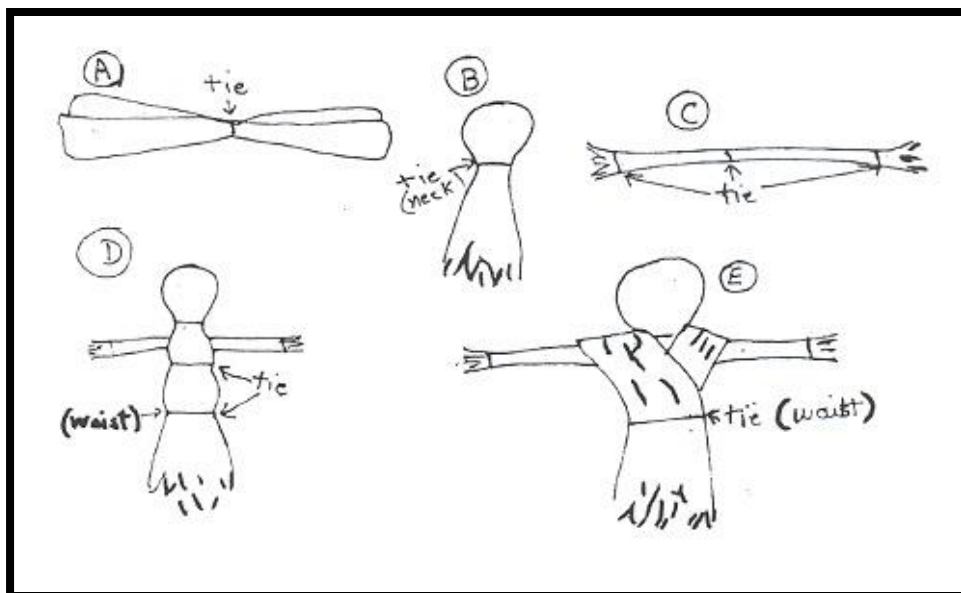
Water

Pan for soaking

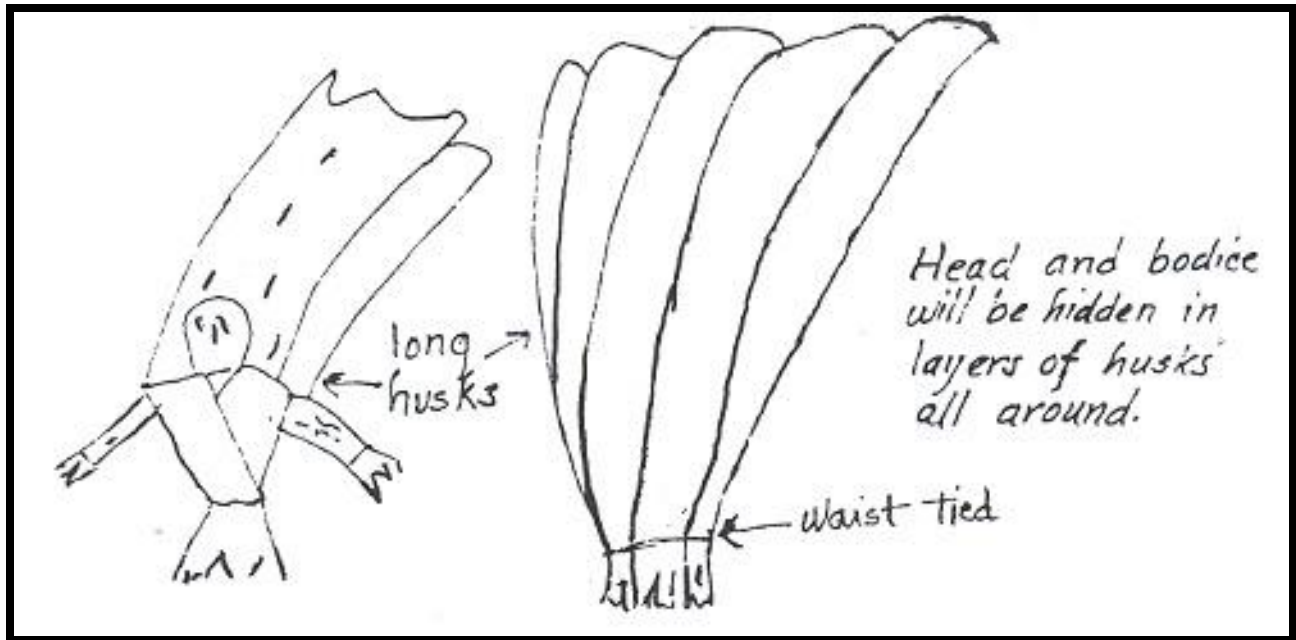


Instructions

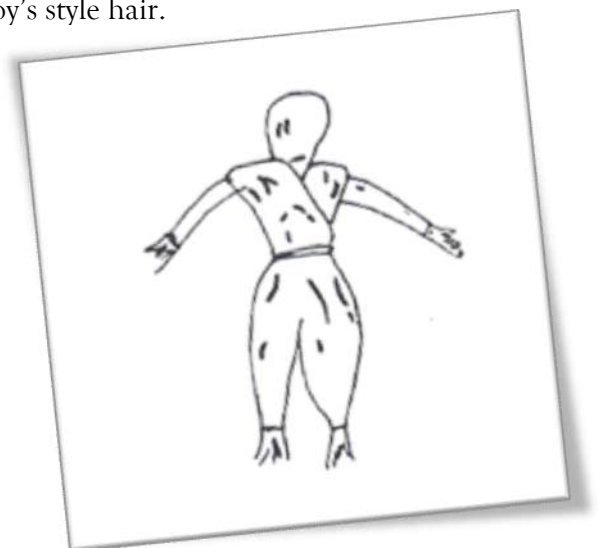
1. Soak husks in warm water for about an hour to make them more pliable so they will not tear easily. Blot well before using the pieces.
2. Tie two smooth pieces about 6" to 8" long together in the center. This will form the head and body (see A).
3. To form the head, use a small stone or roll a small piece of husk for the stuffing.
4. Fold husks from Step 2 down over the head stuffing evenly and tie to form the head and neck (see B).
5. Roll separate pieces of husk over a thin twig to form the arms. Leave the twig in if you want straight arms OR remove the twig carefully and bend the cornhusk into desired position. Tie at wrists and center (see C).
6. Place arm piece between layers of husk at the shoulder level. Tie lightly just below the arms and waist (see D).
7. To make criss-cross bodice, use two narrow lengths of husks. Place one across each shoulder, then criss-cross in front and back. Tie at waist (see E).



8. To form the skirt, use several wide lengths of husk (the more you use, the fuller the skirt will be). Place them around the body with the short ends below the waist and the long ends up over the bodice and head. Tie tightly at the waist (a good time to use string). Fold the husks down so that all the tied parts of the waist are now underneath the skirt at the waistline. Use string to tie lightly at the bottom of the skirt to keep it from separating while drying. Remove this piece of string when the skirt is completely dry. You may trim the skirt pieces to one length or leave them naturally uneven.



9. When the doll is completely dry, hair may be added. Dried cornsilk, flax, lamb's wool, or straw may be used. Glue or tie in place on top and around head.
10. To make a boy doll, use just a few wide lengths in Step #8. Slit the husks vertically from the bottom part way to the waist. Tie the ends to form pants. Use boy's style hair.



Preparation of Cornhusks

1. Discard heavy outer husks.
2. Separate inner husks and silk. Cut off about 1" of thicker ends of husks.
3. Spread husks and silk out on newspaper to dry.

Cutting a Quill for Writing

Before the steel pen came into general use in the early 1800s, writing was done with a quill. During the early American period, pens made from quills that were taken from the wings of turkeys and geese were the writing tools.

Materials Needed

- ✍ Large quill from the wing of a goose or turkey
- ✍ Very sharp knife with small blade (single-edge razor may be used for Steps 4 and 5, if desired)
- ✍ Small block of hardwood to use as cutting board
- ✍ Alum (available in drug store)

Procedures

The quills must first be tempered. After cutting $\frac{1}{2}$ inch off the end of the quills as Step 1, they are placed in boiling alum water (a teaspoon of alum to a cup of water) and allowed to remain in it for 10 or 15 minutes which gives the end of the quills in the water a milky white appearance. Heat is then applied by slowly rolling the end of quill on smooth face of an electric iron heated to “rayon” setting which will make the quill clear. (Do some research to find out what people used back then. Could we use their methods today?).

With a keenly sharpened knife, the quill must be cut to the shapes shown in Steps 2 and 3. The knife is placed in the center of the narrow end making a cut through the end of the quill about $\frac{1}{16}$ inch long, as shown in Step 4. The pen's writing edge is formed by the cut shown at 5. The reservoir (optional) is shaped from a strip of thin metal and fitted as shown in Step 6. The reservoir end must slightly overlap the split so ink is carried to the writing edge. The quill prepared in this manner can be used by dipping about $\frac{1}{2}$ " of the end into the writing fluid, passing the end over the mouth of the container to remove excess ink, and with a very light touch, write several letters. Use of the reservoir enables you to write more letters with each dip of the quill.

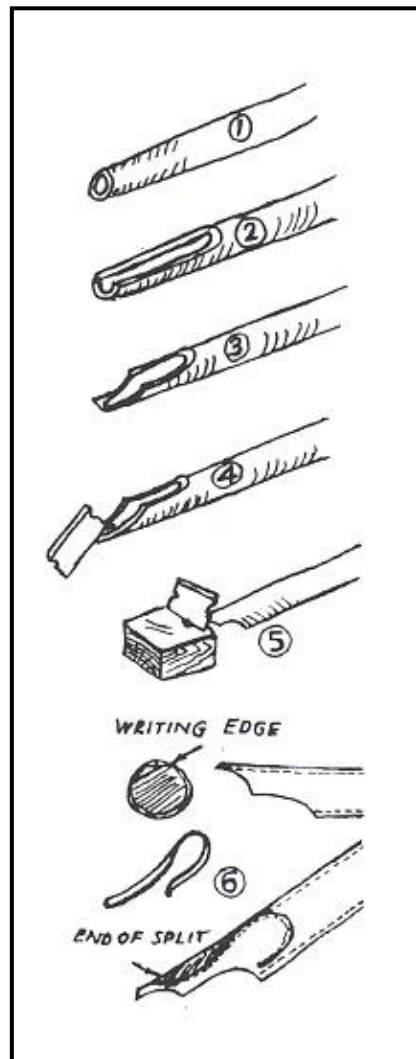
This method of cutting and using the quill pen seems to be the way writing was done in the very early one-room schools found in Pennsylvania. One of the qualifications listed for early schoolmasters was that he must be able to cut a good writing quill.

Writing Fluids

During certain seasons, colored berries are available that may be crushed and the liquid squeezed through a cloth. The juices seem to make a better writing fluid if a small amount of vinegar is added. The shells from the black walnut (crushed and pressed) give a rich brown liquid that may be used.

When the above-mentioned are not available or when other colors are desired, inks may be made by thinning tube watercolors to the consistency of ink by adding water. Even though regular bottle ink is not readily available since the advent of the ballpoint pen, it may be found in office supply or art stores.

Use the sample paper on the next page to practice your calligraphy skills



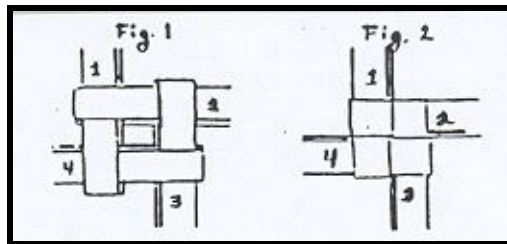
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	,	“	”
1	2	3	4	5	6	7	8	9	0																			

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	,	“	”
A	B	C	D	E	F																							

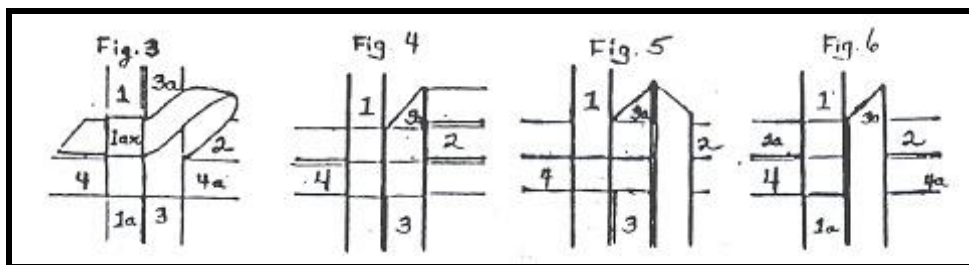
German Paper Stars

Note: Star paper can be purchased online or at Stauffer's of Kissel Hill stores in Lancaster. Paper should be 17 inches long and ½ in wide in order to complete all the steps. If using 11 inch long paper, strips should be cut in ¼ inch widths. Wider paper can be used but it must be longer than 17 inches.

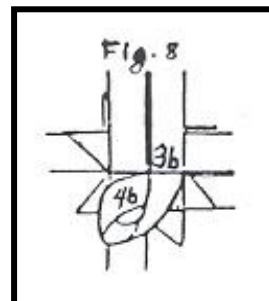
1. Fold four strips of paper of equal size in half.
2. Cut open ends to form points.
3. Form the base of the star by starting with the strip marked 1. Slip both ends through the loops as you assemble all strips (Fig. 1). Then pull the strips together (Fig. 2) to form the woven base of your star.



4. Lock your weave by folding the top piece of strip 1 down over the middle (Fig. 3). Repeat with strip 4, then strip 3. To lock, slide 2 through loop lax and pull it all the way through gently.
5. Begin with 3a and fold the strip behind itself as in Figure 4. Then fold 3a (this time to the front) as in Figure 5. Complete the point by folding the points together as in Figure 6. Lock the point in place by feeding the end of the strip through the woven loop directly at the base of the point. Repeat this process on strips 4a, 1a, and 2a. Then turn the star over and make four points using the longer strip of each set. When points have been completed, your star should look like Fig. 7.



6. To make final points, begin by folding strip 3b back over 2b and with 4b held between the thumb and forefinger, slide finger to end of strip. Then turn in a loop (should look like a shirt collar) and insert the end under 3b as in Fig. 8. NOTE: If you place a small dot on the end of each of your strips, you will always have the correct end facing up when you insert it of the star. The end of the strip will come out through the Pull it gently until you have a closed point. Repeat this remaining strips always inserting the loose end under the



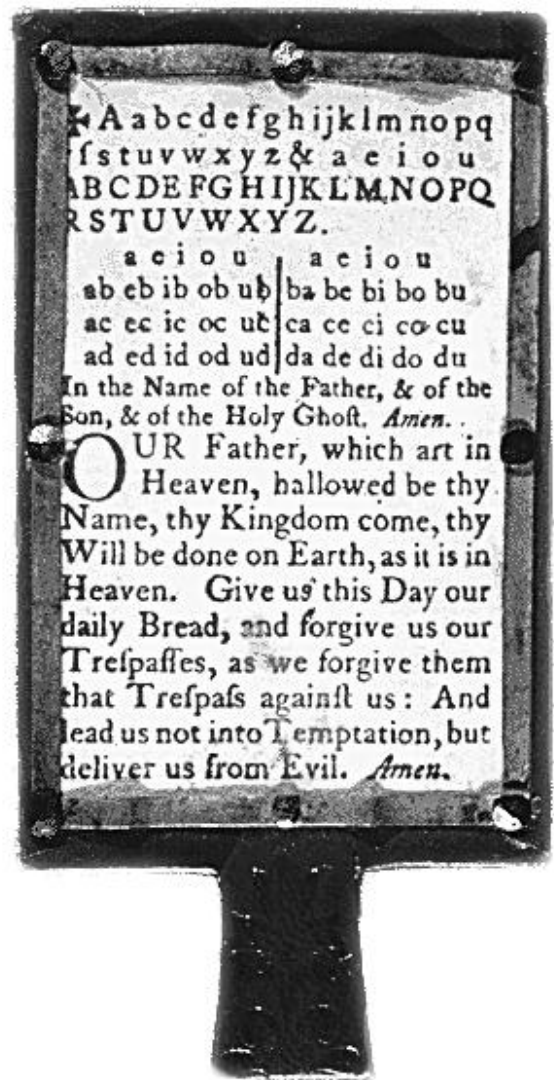
into the middle folded point. process with the last curled point.

Hornbooks

The first book children had in colonial days is known as a Hornbook. Actually, it was a paddle-shaped board with a page of alphabets and often the Lord's Prayer lay on top. Over the paper was laid a thin piece of transparent horn tacked to the board. This protected the paper. Today we sometimes laminate paper to extend its use.

The hole in the handle was used for a ribbon or cord so that the hornbook could be carried around the waist or neck.

1. A piece of wood, generally oak, measuring about $2\frac{3}{4} \times 5$ inches, whittled into the shape of a paddle or batlet.
2. The lesson, printed in type of the period surround by a printed border and pasted to the wood with a piece of horn laid over it.
3. The brass strips, about $\frac{1}{8}$ inch wide, tacked lightly at the centers, leaving the ends loose so that corners can later be matched and trimmed.
4. The strips trimmed at the ends to form square corners, and the tacks driven in to complete a hornbook which sold for three half pence.



The old alphabet was a bit different.

There were two symbols for the lower-case letter "s".

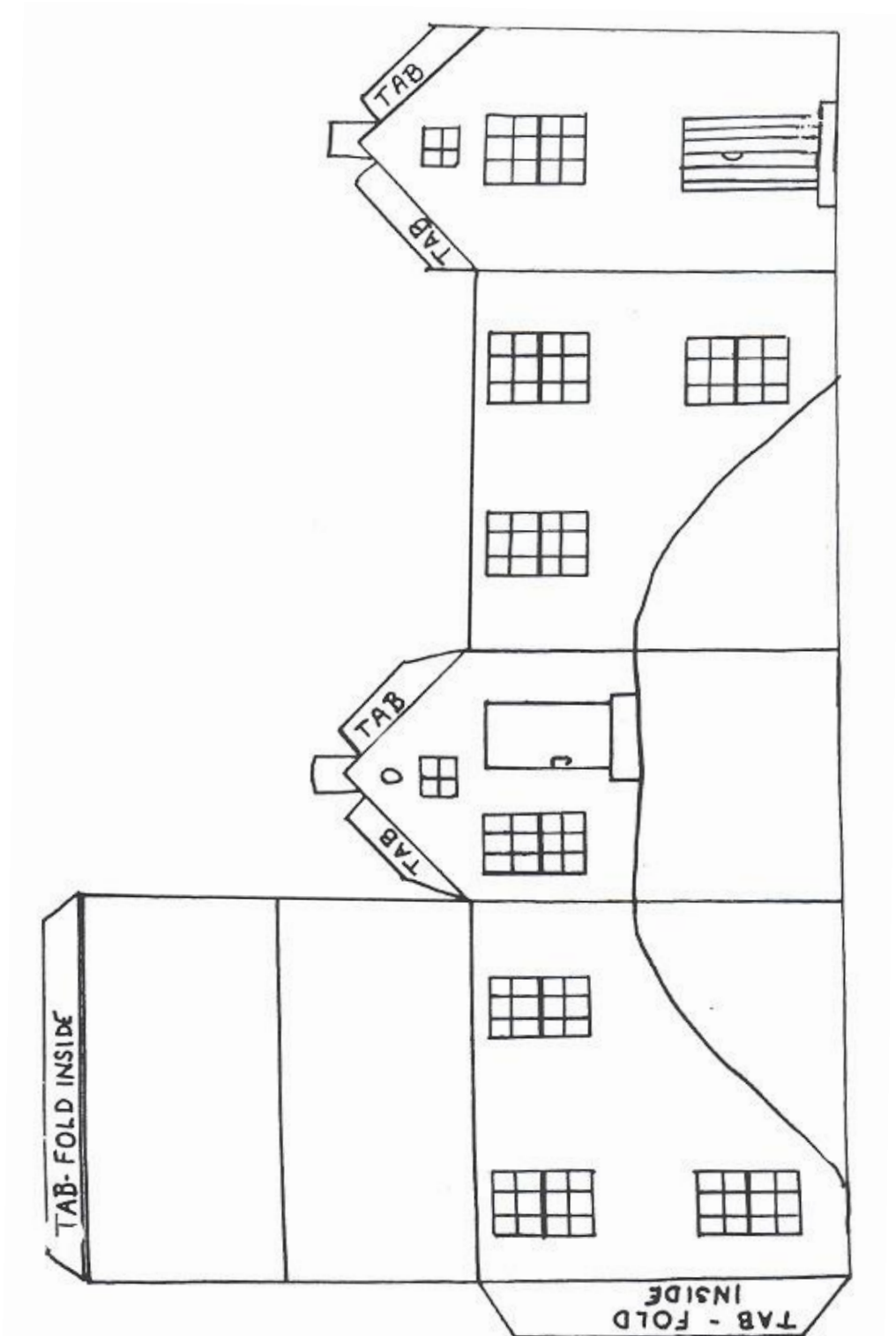
The symbol that look like an "f" without the crossbar is called a long "s".

It is used when the "s" is in the middle of a word.



Foxfire House

You can color the house. Make the stone walls red sandstone. Make the shingle roof tan. Color the doors and windowframes dark red. Color the hill green for grass. Then cut out the house and fold it together. Put it on a base. You could make the bake oven and a bakehouse for in front of the oven.



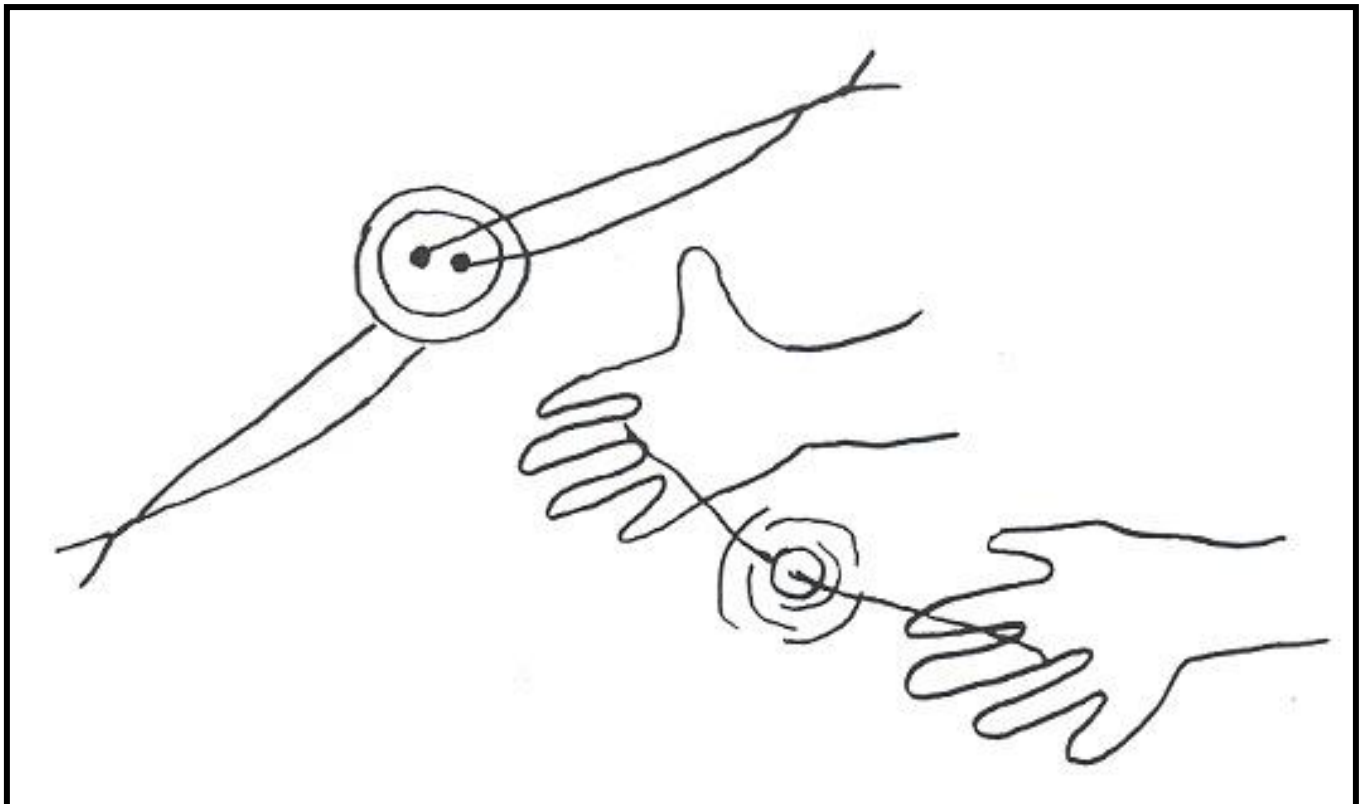
Humdinger or Buzz Toy

Equipment

1 Large button (or round wooden or bone disk) – must have 2 holes; String – 2 lengths – each 2 feet long
These toys were sometimes made with coins.

1. Thread each piece of string through a different hole in the disk or button.
2. Knot ends of string together.
3. Slip knot over middle finger of each hand.
4. Wind humdinger up by twirling disk until cord is tightly wound.
5. Spin by alternately pulling hands apart and letting go together.

Button or wooden disk must be large enough or humdinger will not work. A 2” diameter is a good size.





Games

Games People Played (1700 - 1800)

Outdoor games included cup and ball, marbles, tops, ice skates, sleds and kites, usually homemade. They also played tag, hide and seek, blind man's bluff, leapfrog, jump rope, hopscotch and ball. Fishing and hunting were methods of supplying family with food and were not considered "sports." Indoor games included backgammon, checkers, blocks, dominoes, billiards, chess, games of travel, history, religion and geography, spelling puzzles, dice and some card games. Boys usually whittled their own toys and girls made their own dolls out of corncocks, stuffed rags, and twigs or carved wood. Dolls were called puppets or babies.

Horseshoe Pitching (no set rules until 1914)

Played by two, three, or four people throwing horseshoes at a stake in the ground. Each player throws two shoes. Stakes set 40 feet apart. Scoring: Ringer = 3 points. Horseshoe closest to stake but not a Ringer = 1 point. Winning game = 50 points.

Hide and Seek

Should have at least four or five players. One player is "It." Base is selected. "It" covers eyes at base and counts slowly to 50 or 100. All other players go and hide. "It" finishes counting and begins to hunt players. Other players may stay in hiding or sneak back to base. Players who sneak back and tag base before "It" are "in free." If "It" finds a player, they race back to base. If player does not win race back to base she becomes "It" and the game begins again

Variation: Kick the Can or Throw the Stick

A stick is set up against the base. If a player can sneak to base and throw the stick or kick the can without being caught by "It," all caught players may run and hide again. "It" must retrieve the stick and begin again.

Blind Man's Bluff

One player is blindfolded. Other players stand quietly around playing area - they are not allowed to move. Blindfolded player tries to find one of the other players. When she finds another player, she touches her and tries to guess who she is without removing blindfold. If she guesses correctly, that player is then blindfolded and the game continues.

Tag

One player is chosen to be "It." "It" chases other children until she catches one who must replace her.

Variations:

Stone Tag

Pursued child is safe whenever she is touching stone.

Squat Tag

Pursued child is safe when she is in that position. Each player is allowed a certain number of squats.

Sheep and Wolf

One child is selected “wolf.” “Wolf” hides then indicates she is ready by howling. Remaining players (the “sheep”) walk around casually until one calls, “I spy a wolf!” All sheep run for home base. Wolfe tries to catch them. First person caught before reaching base becomes next wolf.

Prisoners Base

Two base lines are established at either side of a level area some distance apart (40 feet is good). Group is divided into two teams. Each lines up along its base line. At a signal, the game begins. Players tag their base line and then run toward their opponent’s side. Opponents chase them, attempting to tag and capture them. The person who last tagged the base line is “It” and can capture an opponent. When captured, prisoners line up with the first prisoner touching her opponent’s base line and the rest holding hands, forming a line stretching out toward their home base. Any player who can run and tag the end prisoner’s hand without getting caught can free all the prisoners, who then return to their home baseline and play resumes. Object is to capture all the enemies’ players and guard against their rescue.

Drop the Handkerchief

Group holds hands in a circle. “It” is on the outside, holding a handkerchief. “It” moves around the circle and drops the handkerchief behind a player who reaches down, retrieves the handkerchief and races “It” around the entire circle back to her spot. If “It” reaches the spot first, the player becomes “It” and play resumes. Like many of the singing games which are popular with children, this was played by teenagers in years past and used as a device for a young man to tell a young lady he was interested in her.

Singing Games

These games were played primarily by children of English descent. The Pennsylvania-Germans had their own singing games, but they were sung in the Deutsch dialect.

1. Here We Go Around the Mulberry Bush
2. Little Sally Waters
3. Oats, Peas, Beans and Barley Grow
4. Farmer in the Dell
5. I Put My Right Food In ~
6. London Bridge is Falling Down

Quiet Activities (or How to Spend a Long Winter Evening Without T.V.)

Do the Foxfire Word Searches on the following pages.

Pop corn or crack nuts

Storytelling

Read by lamp or firelight

Knit, make repairs on clothing or equipment

Make toys

Play games, such as *Whisper Down the Lane*, *I'm Going to Jerusalem*, *Charades*, *Checkers*, *Button Button Who's Got the Button*, *Hide the Thimble*, or *Five Stones (Chuck Stones or Jack Stones)*. *Five small stones are rolled on the floor. A single stone is tossed into the air. While this stone is in the air, the rest must be picked up, first one at a time, then two at a time, etc. When first player misses, next player takes her turn.*

Red Rover

Two lines are drawn 60 feet apart. Players stand behind one line with "It" in the center. "It" says, "Red Rover, Red Rover let (player's name) come over, OR "Let everyone come over." Players called must run from one base to the other. "It" tries to catch them. Caught players join "It" in center and help to catch remaining players.

Upset the Fruit Basket

Leader gives each player the name of a fruit, usually choosing from about three or four, depending on the number playing. Players are seated in a circle on chairs or rocks or something that will mark their seats. The leader stands in the center of the circle and calls out the name of a fruit. The people having that name must change seats, with the leader trying to steal one of them. The person without a seat becomes the leader. Occasionally the person in the center can call "Upset the fruit basket," at which signals all the players to change seats at one time.

FOXFIRE HOUSE IN GENERAL

Can you find these words about Foxfire House? Go forward, backward, up, down, diagonally.

F O X F I R E H O U S E W J A F
A S D I O S E J K S U H N R O C
X P E G S L H R T D E T N U A H
H R C M S Z K U L P D I K O P A
R I L F A R M L T T C C N B K I
O N G N I R P S O T O P A O S R
B G N B E K N A M R E G H S I Q
A H L I N E N G C Y E R E B R X
L O N T O O L S X K M L S A U M
D U E S T I R I P S D O N K B T
R S F M S U B L A N K E T E W S
A E V T E N P L A T E S T O V E
H I S T O R I C Z J D W E V G H
O R Z I E E R T T U N T S E H C
P O Y M S G Q U I L L P E N P C
E N H E U T L A N T E R N T A F

bake oven

blanket

candles

chair

chest

chestnut tree

cornhusk

crock

farm

folklore

Foxfire House

German

hard labor

haunted

historic

hope

iron

lantern

linen

pegs

quill pen

shutters

soap

spirits

spring

springhouse

stone

ten plate stove

time

tin

tools

GARDENS

How many garden words can you find? Go forward, backward, up, down, diagonally.

R	H	U	B	A	R	B	A	D	A	N	D	E	L	I	O	N
C	H	I	C	K	O	R	Y	A	C	H	K	O	I	P	D	H
A	G	B	W	O	R	R	A	Y	E	I	C	I	L	R	A	G
B	E	A	N	S	F	S	T	L	A	C	C	U	Y	J	L	Q
B	N	A	S	T	U	R	T	I	U	M	N	M	O	Y	B	E
A	U	C	V	H	R	C	F	L	D	C	O	M	F	R	E	Y
G	D	A	G	Y	R	U	E	Y	I	N	W	O	T	B	X	E
E	R	T	J	M	G	R	P	S	T	E	E	B	H	Z	D	F
K	A	N	L	E	H	I	D	N	I	O	N	L	E	E	K	S
D	T	I	H	T	N	L	P	S	M	I	R	P	V	A	C	P
O	S	P	N	S	G	P	K	A	E	J	O	Q	A	S	L	I
O	U	I	R	W	V	A	T	G	N	M	C	V	L	R	U	N
W	M	A	R	J	O	R	A	M	T	S	A	S	L	F	G	R
M	P	Y	U	T	E	S	E	N	O	B	Y	R	E	O	R	U
R	X	M	D	I	L	L	Z	E	L	P	P	A	Y	A	M	T
O	P	O	K	E	B	E	R	R	Y	A	S	Q	U	A	S	H
W	B	A	S	I	L	Y	P	P	O	P	N	P	S	P	O	H

basil

day lily

nasturtium

rue

beans

dill

onion

sage

beets

garlic

pansy

squash

boneset

hops

parsley

thyme

cabbage

leeks

parsnips

turnips

catnip

lily of the valley

pokeberry

wormwood

chickory

marjoram

poppy

yarrow

comfrey

mayapple

rhubarb

yucca

corn

mint

rosemary

dandelion

mustard

FOODS AND KITCHENS

How many words can you find? Go forward, backward, up, down, diagonally.

Y L L E J A S L E V I R B Y C F
D E B G R G I N G E R B R E A D
C M O U E K O S P G J E R I T H
D O W E T S Z V A E T E K S A B
R C L L T E V I R T J C D E E R
I O R N U M A J O A D U R R L B
E R Y N B K X P J B Q I G O O S
D N R E T T U B E L P P A C C O
F M H T R E N C H E R S W M N K
R E D W A R E X T H S A U Q S T
U A G E A S I D O U G H P S N L
I L F B S S A L T B O X W T I N
T R A E P E H L G J P E S O M P
S Q U I R R E L T A I L O V E N
C U T B U C K E T D E V F E K R

Applebutter

Basket

Bowl

Bucket

Bread

Butter

Corn

Cornmeal

Crock

Deer

Dough

Dried Fruits

Gingerbread

Jam

Jelly

Jug

Pear

Pie

Pottery

Redware

Rivets

Salt

Salt box

Squash

Squirrel tail oven

Stew

Stove

Tin

Trenchers

Trivet

Vegetables

OCCUPATIONS

How many occupations can you find? Go forward, backward, up, down, diagonally.

S C H O O L M A S T E R D F O
I Q R E V A E W P I P E S W J
L L H M C V C N I N B B A H F
V D A E C U O D N S G R O X C
E P T A I L O R N M R A H T A
R E T N I R P V E I H B G R R
S R E L E R E G R T A N N E R
M E R B W I R M I H G T W K I
I H W A G O N M A K E R B A A
T C R A I U S Y I F Y Z D M G
H T E K P K Q U I L T E R R E
X U I J C F C O B B L E R I M
K B L A R E P E E K E E B A A
S G L A S S B L O W E R R H K
N B O O K B I N D E R Z B C E
T A C O R E K A M K C O L C R

barber

beekeeper

blacksmith

bookbinder

butcher

carriagemaker

chairmaker

clockmaker

cobbler

collier

cooper

glassblower

hatter

miller

printer

quilter

schoolmaster

silversmith

spinner

tailor

tanner

tinsmith

wagonmaker

weaver



Customs, Lifestyles and Clothing

Superstitions

Folk beliefs have existed probably since the beginning of time. They are a part of human life and exist as long as they are useful, then disappear from sight.

Folk beliefs, or superstitions as they are sometimes called, have some basis in fact, feelings, science, history or imagination. They vary from one locale to another or from one family to another. They involve money, farm life, city life, food, clothing, sleeping, waking, religion, good luck, bad luck, weather, sewing, dressing, special days and seasons, the moon, dreams, and many other topics.

An itchy nose may indicate a kiss or that you are to receive a letter or something else, depending on where you live and where your ancestors came from. Which sock, shoe, sleeve or pant leg do you put on first? The answer *may* determine good luck, bad luck, quarrelling, a toothache or its relief. The day on which you do laundry, start to build a house or barn, plant a garden, bake bread or cake, clean the house, receive or pay money reportedly will affect the success or failure of the activity depending also, of course, on your belief in the particular superstition.

Hex signs are said by some to protect barns from witches or the devil. Unfortunately, those people do not know the history of hex signs. Much of the lore of hex signs developed in the last 60 or 70 years and is good chiefly for the tourist trade. The actual designs have been used on many early Pennsylvania Dutch dower chests, birth and baptismal certificates, plates, book illustrations – items decorated “just for nice.” Hex signs are used as decoration on barns, chiefly in Leigh, Berks, Bucks and Montgomery Counties, with a few in Lancaster and Lebanon Counties (except for tourist placed) and are not found in other Dutch areas.

Some Pennsylvania-German Celebrations

Customs and celebrations of Pennsylvania-Germans varied from locality to locality, as did their dialects. In the earliest day of Pennsylvania, most of our current holidays were unknown or celebrated differently. The daily work went on: animals needed to be fed and milked; crops planted, cared for and harvested when they were ready and the weather was right; family and hired workers fed. The religious significance of some days was more important than new clothes, gifts, and holiday time. Even when time was made for church activities, the animals still needed regular care. Cash money was scarce and usually needed for everyday necessities rather than for quantities of purchased gifts and toys.

Pennsylvania-Germans adapted their celebrations throughout the years, as did others in their communities. Some of the customs spread and intermingled with those of other cultures.

Some of the Pennsylvania-German celebrations over the years have included:

New Year's Day	Firecrackers to welcome the new year.
Candlemas on February 2	We now know this as Groundhog Day. In Germany, it was a badger who came out of hibernation and signaled early spring if he did not see his shadow or four more weeks of winter if he saw his shadow. In Pennsylvania and elsewhere in the U.S., it is the groundhog looking for his shadow signaling six weeks more of winter if he sees it!
Shrove Tuesday <i>Faschnacht (Fassnacht) Day</i>	Last one out of bed had to work extra hard that day. Mothers and daughters made and all ate fassnacht doughnuts, which were square with a small slit in the center. Eaten with molasses or apple butter, they were to bring good luck for the year.
Planting	Many customs regulate the planting of crops for the best harvest.
Easter <i>A religious day</i>	The days before Easter (<i>Maundy Thursday</i>), eat something green (dandelion, cabbage, endive) to avoid becoming a donkey. On <i>Good Friday</i> , don't bake or dig the garden but do gather the eggs and color them and decorate them for giving on <i>Easter Day</i> .
Housecleaning	Must be done thoroughly of everything in the house in spring and fall to celebrate the new seasons.
Independence Day <i>July 4</i>	Some firecrackers and later parades.
Harvest	Often a time for celebrating and a time for families to work together to harvest and preserve the foods for the coming year.
Thanksgiving	A more recent day of family gatherings.
Belsnickel (Belschnickel)	A character dressed in tattered clothing with dirt and smudges on his/her face (or a mask in some areas) and often a neighbor or family member. Belsnickel came near Christmas to reward the good children with nuts or candies and to threaten the naughty children with a switch.
Christmas <i>A religious day</i>	Early gifts were chestnuts or other nuts, specially shaped cookies with decorations, perhaps oranges or candies, a newly knit pair of mittens or scarf, or other needed articles of clothing, or if very lucky, a handmade toy.

Christmas Customs

No single holiday is as universal in its appeal as is Christmas. December 25 is now accepted as the birthday of Jesus Christ in western Christendom, although not by the Orthodox Church. What really matters is the Christmas Spirit, which represents God's love for mankind.

The original religious celebration has slowly changed through customs until it became the secular ecclesiastical holiday season. A lot of our ancestors who came from Germany to Pennsylvania brought all their belongings and celebrations with them. Unable to eradicate totally pagan customs of the 11th Century, the Church took over some of the traditions by making them Christian. Germans loved their Christmas customs and gave to the world their heritage of trees and decorations, special ways of celebrating and stories about the origin or beginning of these customs.

A Few Christmas Customs

FROM GERMANY . . . A wreath of greens is often placed in our Protestant churches on Advent Sunday, containing four candles to be lighted on each Sunday during Advent.

. . . On Christmas Eve in Germany, it was a custom to light a group of candles arranged in a candle stand called a *lightstock*. This tradition signified Christ as the light of the world. Later the candles were transferred to evergreen trees decorated with apples and thin round cookies representing the sweets of Redemption. Tinsel and Christmas balls have replaced the apples and cookies as decorations.

. . . Christmas Cribs – Cradle rocking in the churches at Christmas. It was an old custom to rock a cradle containing an image of the Christ Child with the priest and the altar boys participating as they danced about singing carols.

. . . Never willing to waste anything, decorations made from scraps included:

- ✚ Folded paper stars (or Moravian stars) – long strips of paper folded
- ✚ Rye straw stars – use of the stalk, plus some scraps of thread or string
- ✚ Herb bags – herbs and leftover cloth – utilitarian item
- ✚ Pomander balls – apples and cloves into a utilitarian item
- ✚ Folded and cut paper decorations – Scherenschnitte

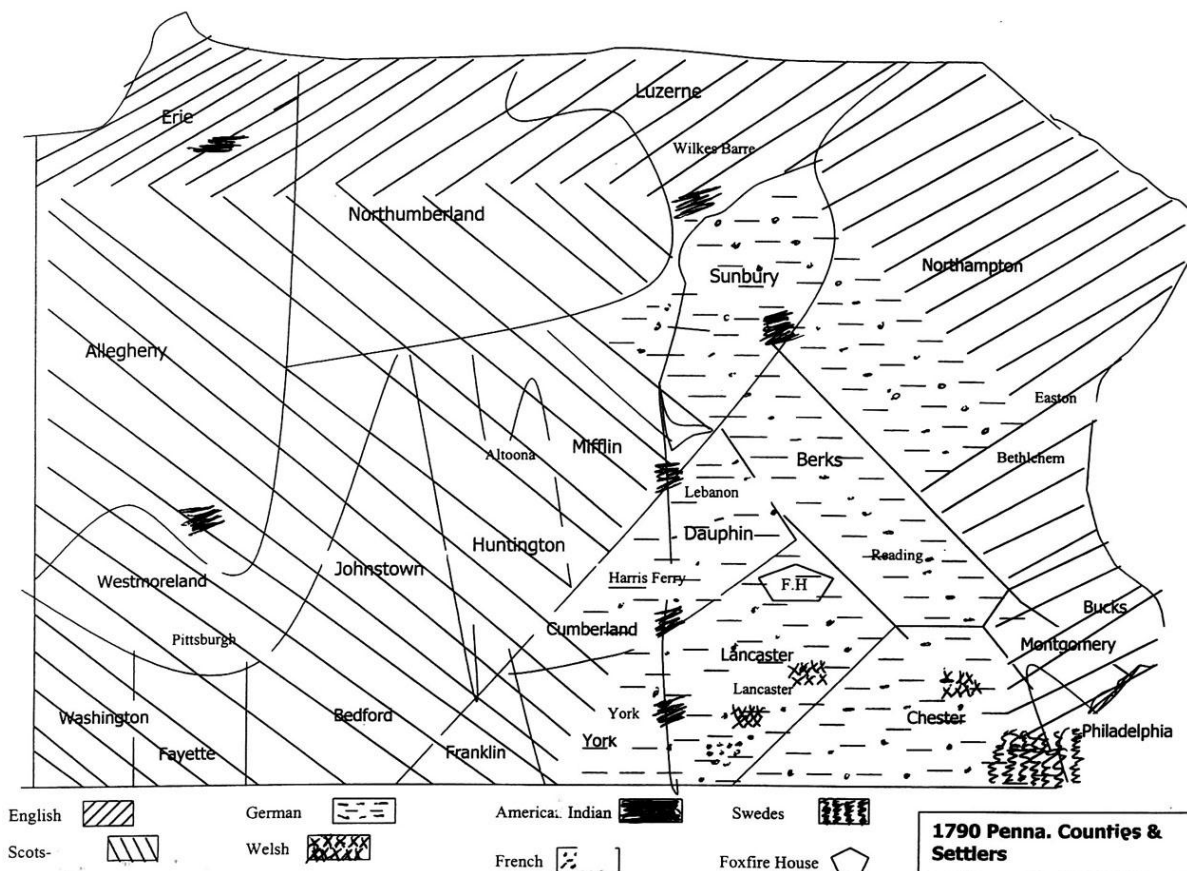
FROM BAVARIA . . . In Bavarian villages, a candle glows in the front window of every house. They say the candlelight will help the Christ Child to find His way when He comes with presents for those who have served Him. The German Santa Claus is Saint Nicholas. He wears bishop's robes and carries a cross. His special day is celebrated December 6 so he visits homes on the night of the fifth. Instead of riding a sleigh, he arrives on a white pony. The children leave hay for the pony in their shoes filled with goodies. Some leave notes telling him what they want for Christmas. They know that Saint Nicholas will deliver the note to the Christ Child, for it is the Christ Child who is the giver of gifts.

FROM AMERICA . . . Popcorn chains. The colonists ate popcorn plain, as did the Indians. They also found it delicious served with milk and it was the original dry breakfast cereal. When hot molasses was poured over the grains, it could be molded into popcorn balls. Threading the popcorn into chains developed the first American contribution to Christmas decorations.

Brief Description of Early Pennsylvania Settlers

Taken from Fletcher's *Pennsylvania Agriculture and Country Life 1640-1840*

- English** Mostly Quakers. William Penn's people ran the government from Philadelphia. Farmers at first but later mostly businessmen. Pacifists' English at northern boundary were New Englanders.
- French** Early settlers, mostly Protestant farmers. Good workers. Later mostly nobility. Very early, French were fur traders.
- Germans** Very religious. Excellent farmers. Preferred limestone valleys. Pacifists.
- Scots-Irish** Brave fighters. Good farmers who preferred hilly country and shale soil like that of Scotland. Resented (hated) the pacificism of Mennonites and Quakers. Settled the frontier.
- Swedes** Among earliest settlers. Were thrown out or bought out by later English. Broke ground.
- Welsh** Poetry and music. Farmers and miners. Few in numbers, but great in influence.



Clothing

Clothing was greatly influenced by the country or part of Europe from which the people came, as well as the work being done. Those in cities could follow the current fashions. It took fashion ideas longer to reach the more rural areas. Persons of wealth could afford luxury fabrics, more clothes, and fancier styles. Many other people used sturdy fabrics, and perhaps a “good outfit” means a new outfit, though often a similar fabric and style and an everyday outfit or two. When this was outgrown or worn out, it was passed down or re-cut for a smaller person. Eventually every bit of fabric was recycled until too badly worn to be of any use.

Fabrics were shaped to a general body fit by gathers, tucks and pleats rather than cutting to specific shapes or size. This enabled persons to adjust garments to various sizes and uses. Without zippers, snaps, Velcro or elastic, tapes and ties that were woven, crocheted or knit were used extensively. Most fabrics were either linen or woolen or a combination of both called linsey-woolsey since the flax plant could be grown locally for linen and sheep could be raised for wool. Cotton was grown chiefly in the South, so was not easily available here. Fabrics were usually solid color, though sometimes stripes or simple plaid or check but not print.

Women wore long skirts known as petticoats whether outer or inner layers, which usually stopped about eight inches from the floor except when fashion dictated gowns that swept the ground. The ankle or shoe top lengths were out of the mud and mess around many buildings and the roads. The women wore as many layers of petticoats in different pieces of fabric sewn together with a simple turnover casing at the top for the drawstrings. Two or three tucks were often near the bottom hem and allowed for lengthening the petticoat if necessary. Slits were made in the side or side front to allow access to the pocket worn underneath.

The apron was a straight piece gathered or pleated onto a waistband, which extended into ties. The apron was wide enough to cover most of the stomach, hemmed several inches shorter than the skirt and without pockets.

The top, or shortgown as it was usually named, had a rounded or square neckline. Sleeves were often cut in one piece with the front and back, though they could be separate pieces pleated or gathered onto the shoulder area. The sleeves ended below the elbow or at the wrist with a straight hem or gathered into a cuff. The front was usually closed with straight pins inserted vertically into the front hem. There was a peplum on the shortgown extending about nine inches below the waist. The shortgown was worn with the peplum on top of the petticoats and has been pictured both on top of and under the apron.

A triangular kerchief or neckerchief was worn around the neck over the shortgown, extended on the shoulder and pinned together in front. Varying fabrics were worn for winter warmth or summer coolness or for fashion. These were usually white or light colored and were either a triangle or a square folded and worn as a triangle depending on temperature.

The cap covered the head, extending over the ears and often tying under the chin. Many fabrics and styles are shown in pictures or museums with nearly all of them white or light colors. The basic shape was close-fitting to the face and head, with little or no hair showing. The back of the cap was full enough to cover all the hair or all but part of a low knot of hair. The mob cap, often seen in pictures of early American life in Williamsburg or Philadelphia, was very seldom seen in rural areas of Pennsylvania.

The pocket was attached to tape and worn tied around the waist under the main petticoat, which had a slit for accessibility to the pocket. The fabrics varied greatly but the shape remained constant.

Shoes for men and women were of either pull-on, tie or occasionally buckle style and made of dark brown or black leather. Early shoes were fashioned to wear on either foot.

Stockings were usually hand-knit of linen or wool. Many were light-colored though reference is made to those dyed indigo or some other colors. Well-knit stockings could have the feet re-knit several times before the tops wore out.

Tapes woven on the small tape loom found in most homes were used to hold up stocks, tie aprons, gather garments, such as petticoats, shortgowns and caps, as well as for a variety of other household and business uses. Its width and weight depended on the size and ply of yarns used to weave it and the use for which it was intended.

Men's clothing consisted of a variety of pieces made of linen, wool, linsey-woolsey, tow (a coarse fabric of flax), and leather.

Breeches, which tied or buttoned below the knee, and long trousers were worn as fashion or whim dictated. A gusset in the back took care of most size adjustments.

Rectangles and squares were joined in seams, gathers, tucks, and gussets to form the loose-fitting shirts. Collars and cuffs were the only fitted parts. It was quite long to serve as underwear and nightclothes also. The men wore their square neckerchiefs folded into a triangle and knotted at the chin either on top of the shirt collar or under it.

The waistcoat was a sleeveless vest or jacket that reached about seven inches below the waist, buttoned down the front and was worn extensively.

Pennsylvania colonial craftsmen frequently wore leather aprons that extended from waist to knee. Those in the foods businesses usually wore cloth aprons.

The coat was often a rather fitted garment, lined, sometimes without a collar or cuffs, long fitted sleeves, and a buttoned front. As time moved into the mid-19th Century, collars, cuffs, pockets, buttons, lengths from hip to knee varied considerably.

Broad-brimmed felt hats were worn by all ages and economic levels. Shoes and stockings were similar to those worn by the women.

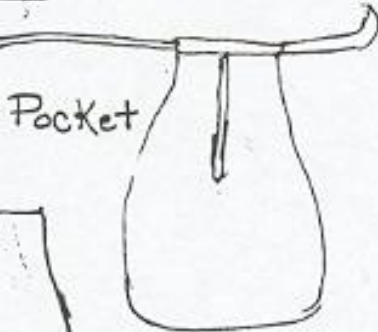
Children dressed as miniature editions of the adults.

Illustrations, descriptions, and sometimes patterns can be found in libraries although few of them are specific for the Foxfire House area and heritage. The book, Rural Pennsylvania Clothing, by Ellen Gehret, contains an extensive bibliography as well as descriptions and patterns of some 18th and 19th Century southeastern Pennsylvania clothing. Lewis Miller, Sketches and Chronicles, by Lewis Miller contains many pictures and descriptions of early York County life of the period.

Shortgown

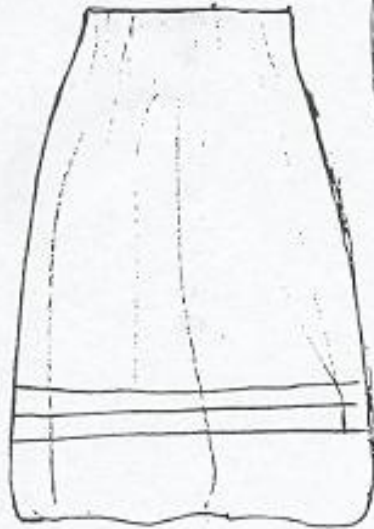


Cap (Germanic)



Pocket

Petticoat



Neckerchief

On the following pages, we have included directions for making the kerchief, apron, cap, pocket and petticoat. Younger girls can easily make a kerchief and apron. The cap and pocket can be made by teen girls. Adding these period dress pieces to a plain blouse and gathered skirt will give the girls the feeling of being back in the 1800's as they experience their live-in at Foxfire House. The petticoat is worn as a skirt and can be made by teen girls who want a more authentic piece of clothing.

If you have any questions about the patterns, please contact the GSHPA Associate who supports the Foxfire House program.

Directions and drawings for these period dress pieces were taken from Rural Pennsylvania Clothing by Ellen J. Gehret.

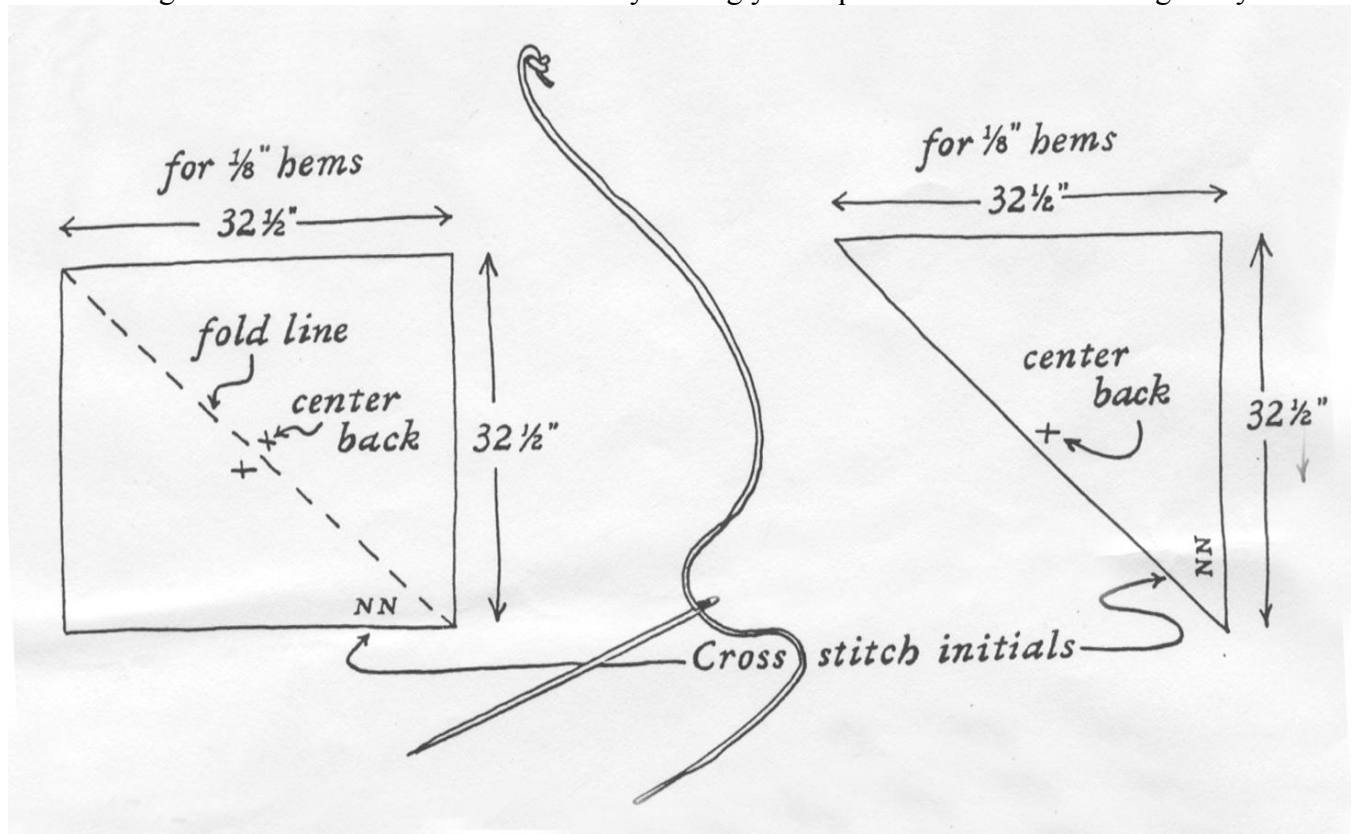
THE KERCHIEF

Hals Duch

Material used: muslin, cotton or linen in off white, white, blue, or small plaid
Yardage: a 32 ½ inch square is needed for each kerchief

Directions: Cut square of fabric and hem the edges with a 1/8 inch hem. Do not hem selvage edges if used. Fold the square in half to form a triangle. When worn, the kerchief extends just over the shoulder without restraining arm movement. Front edges can be secured with a straight pin. Cross-stitch initials can be embroidered in one corner of your kerchief.

Note: A single thickness kerchief can be made by cutting your square of fabric in half diagonally.



THE APRON

Schartz

Materials used: Muslin, cotton, or linen. Cotton tape or heavy ribbon.

Yardage needed: 40 inches wide by about 40 inches long. Length will vary depending on height of girls. Tape or ribbon long enough to tie around waist.

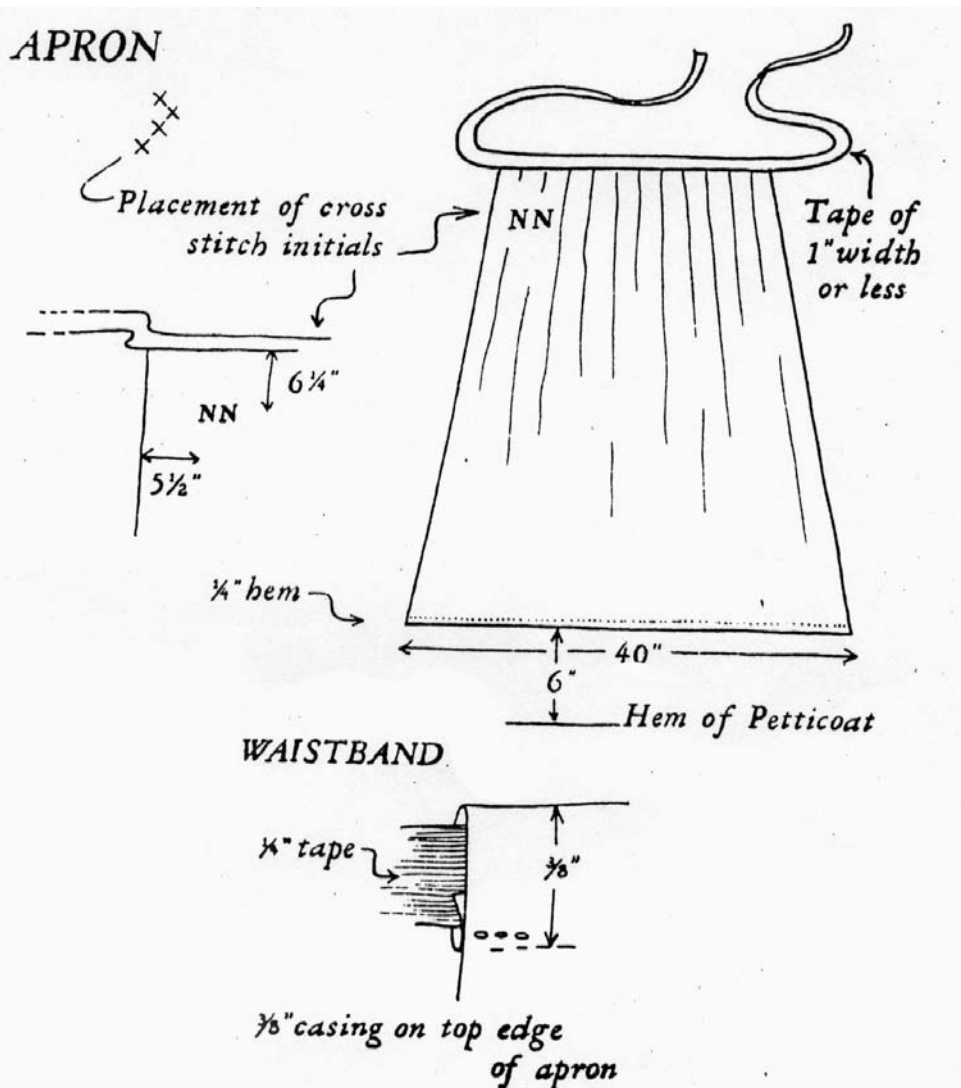
Colors to be used: White, off-white, or small check fabrics are preferred.

Note: The apron may or may not match the kerchief.

Directions: Cut fabric to desired size and hem raw edges using a $\frac{1}{4}$ inch hem. If selvage edges are used, hemming is not needed.

To make the waistband, stitch a $\frac{3}{8}$ inch casing along the top edge of the apron. Insert the cotton tape or ribbon which will act as both waistband and apron ties. The fabric will be self-gathering on the tape or ribbon.

The length of the apron depends on the wearer but the finished hem should be six inches above the hem of the skirt. There are no pockets in the apron. Cross stitch initials can be embroidered along the top or bottom edge of the apron to personalize it.



THE CAP

Haube

Materials used: Linen, handkerchief linen, batiste
Yardage needed: One half yard of 36 inch fabric
Colors to be used: White or off white

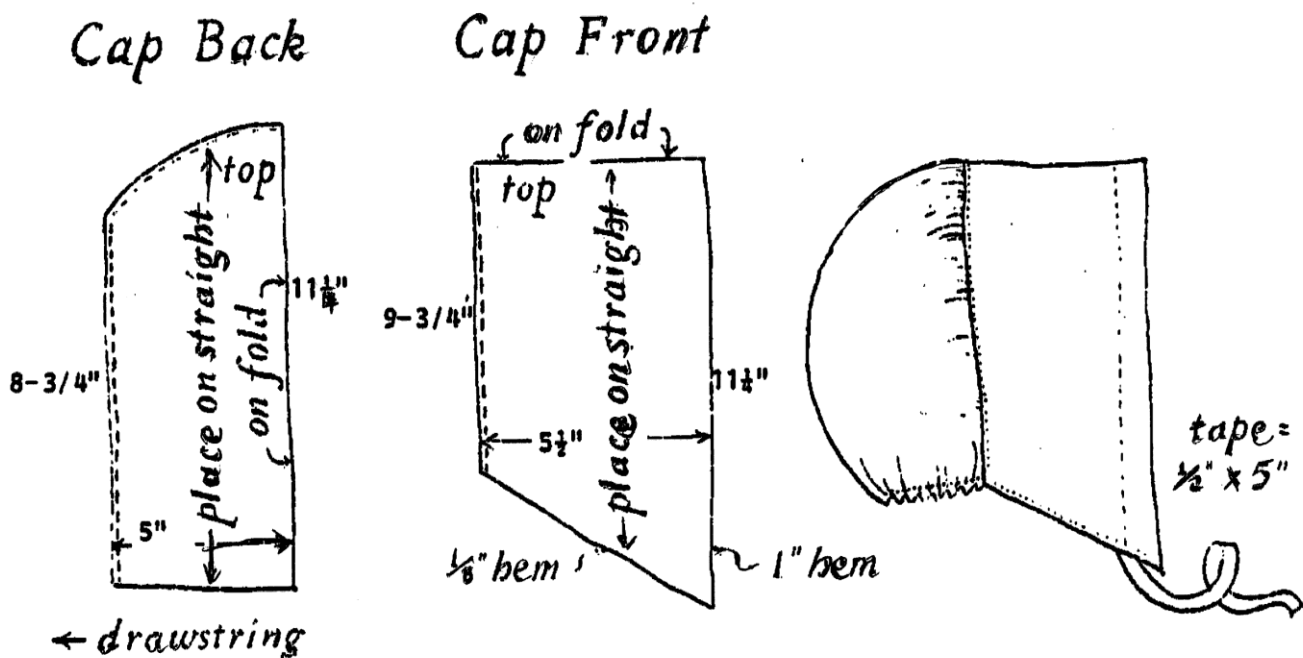
Directions: Make your own pattern from the sketches which follow. Seam allowance is $\frac{1}{4}$ inch unless otherwise indicated.

Assembling the Cap

Cut one of the cap front and one of the cap back. Run a gathering thread along the dotted line of the cap back. Note the gathering does not always extend to the bottom of the cap back. Adjust the gathers to fit the cap front along the dotted line. Stitch the front and back together using a narrow flat felled seam. It is much easier to sew the cap together by hand than by machine.

Hem, topstitch, and finish the cap following the directions given with the drawstring.

Drawstring: Cut two adequate lengths of #8 cotton thread or string and anchor one end of each at the seams where the cap front and the cap back are joined. Turn under a narrow hem encasing the thread or string. Be careful not to catch it with your needle as you stitch the hem. Allow both ends of the thread to come out of the hem at the center back and use them as a drawstring to gather the bottom of the cap back. Draw the thread and gather the fabric until it fits properly. Tie the string in a bow and tuck it inside the cap so it is not seen. This fullness will accommodate the knot of hair. By releasing this drawstring, the cap is easier to iron.



THE POCKET

Sack

Materials used: Cotton or muslin fabric in plain colors, stripes, or plaids. When selecting fabric, choose colors and patterns that would have been available in the 1800's. Scraps of fabric can also be used to make a patchwork pocket. Thread count linen can be used for embroidered pockets. Woven tape can be purchased or bias tape can be made from your fabric for the waist band.

Yardage needed: One half yard of 45 inch fabric is needed for the pocket. You will also need enough tape to go around the waist after being attached to one or two pockets.

You can make a single or double pocket. Using the sketches on the following page as a guide, make a paper pattern for your pocket. Cut two pieces for each pocket. If patchwork or embroidery will be used on the pocket front, the back of the pocket is generally a plain fabric. The back of the pocket can be cut about one inch longer than the front to give some expansion to the pocket. Trace the pattern onto your fabric. This pattern allows for ¼ inch seams. In pocket A or B, it is easier to embroider initials and the date on the front or back before it is sewn together.

Pocket A

Cut out the front and back pieces. Following the line on the pattern, cut the slit in the front piece only. Hem this slit with a quarter inch hem or bind with self or contrasting bias tape. Note that this slit does not extend to the top edge of the pocket. With right sides together, sew the front to the back along the side and bottom edges only. Turn the pocket right side out. Turn in the top raw edges and blind stitch.

Pocket B

Cut out the front and back pieces. Following the line on the pattern, cut the slit in the front piece only. Hem this slit with a quarter inch hem or bind with self or contrasting bias tape. Place wrong sides together and bind the entire pocket with self or contrasting tape.

Pocket C

The third type of pocket is the needle worked pocket. Trace the pattern for the front of the pocket on the appropriate fabric. Mark the slit. Do not cut. Trace the pattern for the pocket back on the appropriate fabric and lay aside. Cut and use a lining for the needle worked pocket. Baste it to the pocket front to cover the thread ends.

Embroider your pocket as desired. Crewel or thread count cross stitch embroidery are techniques the early Pennsylvania settlers would have used.

Pocket D

Piece scraps of fabric together in a "crazy quilt" type design, but do not embroider on top of the seams. Trace the front of the pocket on this pieced fabric. Use a lining and baste it to the patchwork to cover the raw edges.

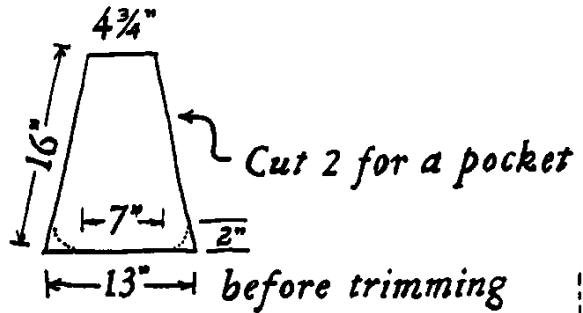
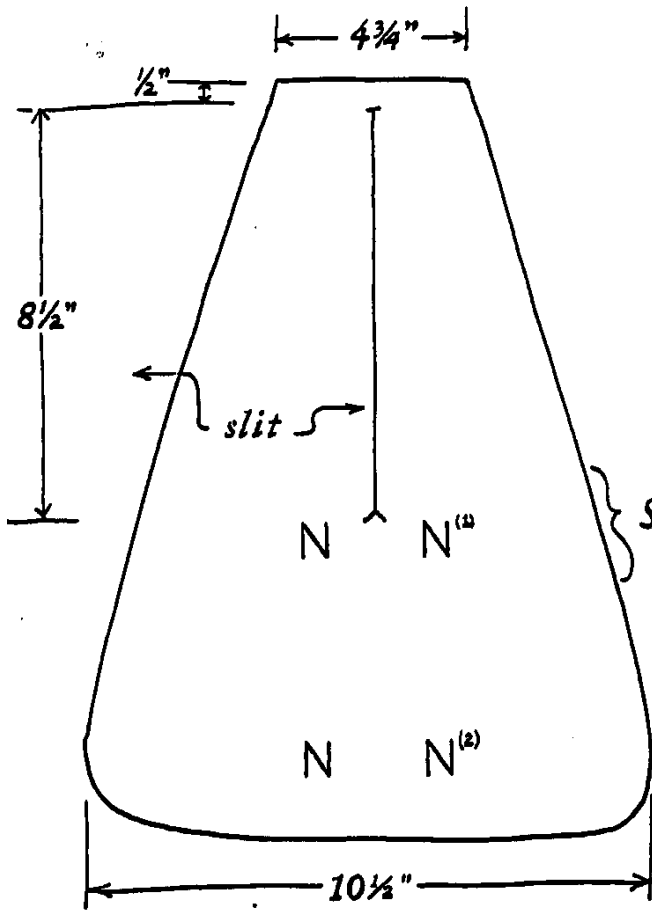
Finish pockets C or D in the same manner as pockets A or B.

Waistband

1. Cut two length of tape and whipstitch to the back of the pocket as shown in illustration 1.
2. Cut one length of wider tape, fold it over the top of the pocket and stitch it as shown in illustration 2.
3. Cut one length of tape; insert it in the pocket as shown in illustration 3.

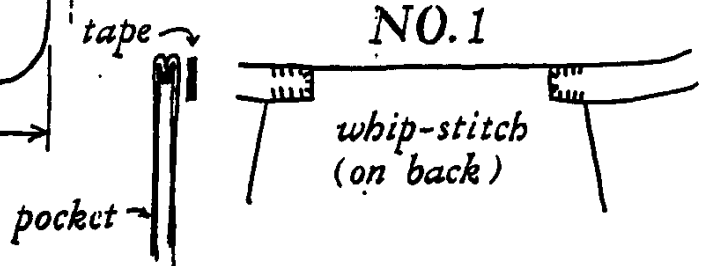
When making a double pocket, it is best to use one long length of tape and sew both pockets onto the tape comfortably apart for the wearer.

WOMAN'S POCKET



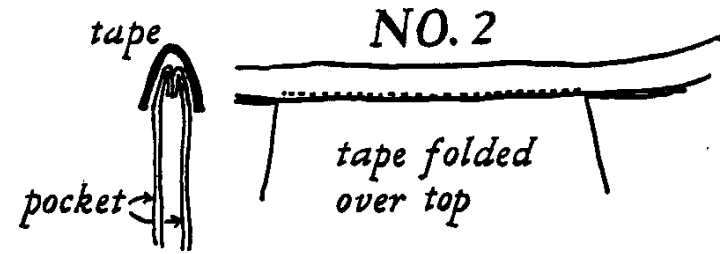
SLIT is bound. EDGES & TOP are bound or seamed.

FIG. 81 3 ways to attach the waistband:



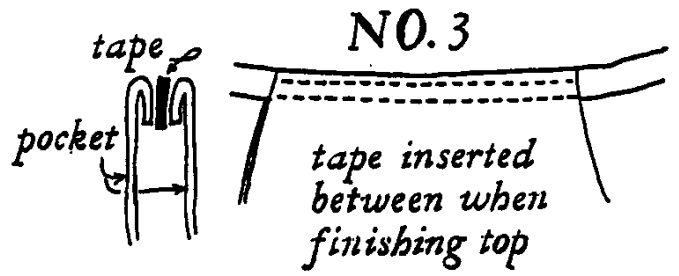
NO. 1

whip-stitch (on back)



NO. 2

tape folded over top



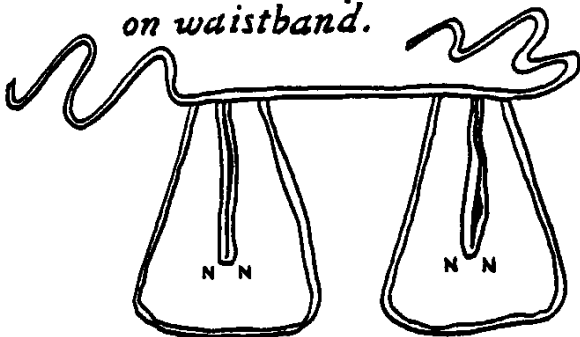
NO. 3

tape inserted between when finishing top

Initials as above (1 or 2) or here on back



Sometimes two were put on waistband.



THE PETTICOAT

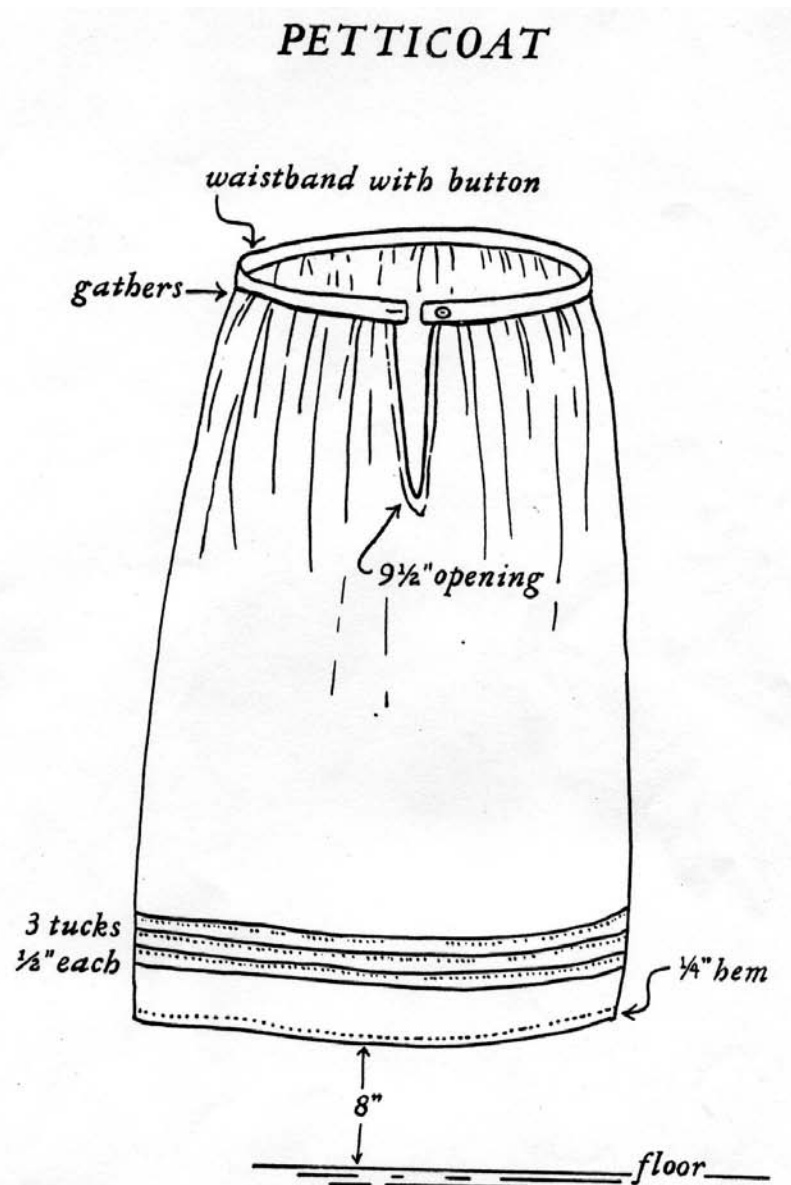
Rock

Materials used: Cotton, Linen, linsey-woolsey or worsted. One button.

Yardage needed: 2 to 2 1/2 yards of 45 inch fabric

Colors to be used: Natural fiber color, brown, black, yellow, blue, light tan or vertical blue and brown stripes are recommended.

No pattern is needed to make the petticoat because it is made of two widths of 45 inch fabric sewn together with selvage edges forming the side seams. The length is determined by the wearer's height. Allowance must be made for three rows of half inch tucks that can be placed along the bottom edge of the petticoat beginning 2 inches from the hemline. Cut a 9 1/2 inch long slit into the center front of the petticoat and bind with narrow bias fabric or tape. The petticoat is gathered onto a fabric waistband cut 2 1/2 inches wide and folded in half lengthwise. The length of the waistband should allow for the waistband to overlap and button at center front. Attach button and make a hand bound buttonhole on the waistband. Hem the bottom edge. The finished petticoat is worn 8 inches from the floor.





Foxfire House History and Background

Historic Dates of Foxfire House

- 1769 John Over applied to Penn family for warrant to purchase 30 acres of land in Cocalico Township, Lancaster County.
- 1793 James Coleman issues warrant for 106 ½ acres, part of land held by John Over. In 1801, Coleman's father, Robert, took possession by son's warrant.
- 1798 John Over sold 9 ¾ acres to Peter Sander with a warrant.
- 1801 In dispute between Peter Sander and Robert Coleman, land was given to Coleman by the Commonwealth of Pennsylvania because "Sander had not cleared land, raised grain or erected a residence." (Wealthy ironmaster Coleman had friends in high places.)
- Circa**
- 1801 Believed Coleman constructed buildings on-site as employee family residence.
- 1825 Millionaire Robert Coleman died, leaving vast landholdings to his heirs.
- 1859 After operations at Elizabeth Furnace ceased, Colemans began selling lands.
- 1864 Four-acre tenant farm was home of widow Sara Reich and daughter, Elizabeth. In 1869, Abraham Kurtz, local farmer and miller, listed as owner of land.
- 1883 Samuel Kurtz, son, became owner after father's death and in 1888 sold farm to Phillip Good, who added frame addition to house.
- 1895 John Beamesderfer purchased farm from Goods for \$600.
- 1915 Martin and Louisa Bickhart bought farm where their four children were born.
- 1920 During Prohibition years, whiskey-making flourished.
- 1939 After four subsequent owners, farm sold to Levi Bolton, a Harrisburg printer. Buildings used for storage became known as "Haunted House" to Furnace Hills campers.
- 1969 Penn Laurel Girl Scout Council bought the house, stable and 13 acres of land from Mr. Bolton.
- 1973 Study of house for program value to girls began and first steps taken to preserve site.

- 1975 House was named the Bicentennial House. Campers conducted archeological digs and federal funding obtained to further preservation work.
- 1978 Site designated an historic one by History Preservation Trust of Lancaster County and renamed Foxfire House.
- 1999 Program Center building completed to provide more space for Foxfire activities.
- 2005 Foxfire House is listed on the National Register of Historic Places.
- 2007 Penn Laurel Girl Scout Council merged with three other councils to form Girl Scouts in the Heart of Pennsylvania.

The Spirits of our Heritage

PURPOSE: To instill something of the spirit of living which has been part of gifts bestowed upon us by the people who helped to settle America – “Our Heritage.”

Spirit of Thankfulness

Proper and right to be grateful and to express this openly to God, to neighbors, to friends – reflecting on what ancestors gave us and our dependence on outside help.

Spirit of Patriotism

Quality of respect of one who is devoted to family (ancestors) in a fatherly (concerned) fashion; respect for family, nation, land, law, mankind, oneself – setting values.

Spirit of Hard Labor

Hard work as a part of life was one of the pleasures and satisfactions of living. Taking part in living – instilling pride in efforts.

Spirit of Time

Willingness to take time to do things properly and to use time wisely, produce great craftsmanship – understanding that time is a precious resource.

Spirit of Frugality

Use of every part of materials, money, food, creating a richness of life because it is founded on principle that all wealth has limits – creating sensitive and intelligent use of resources.

Spirit of Awareness

A consciousness that living was a great experience and each thing done was done to its fullest. Knowing the source, the ingredients, the results of things used in day-to-day living, instead of “buying” his way – developing satisfaction of self-security and self-vitality.

“When you create for posterity, you are most apt to be excellent.” -Eric Sloane (Our Motto)

Spirit of Hope

The responsibility to do things for the sake of remembrance and renewal and creating heritage – accepting a part in learning from yesterday, living today, and dreaming for tomorrow.

Interesting Facts About Foxfire House

Camp Furnace Hills was established in the late 1940s. A friend of Girl Scouting, John Cavanaugh frequently visited the camp, delighting in telling the girls legends about the Furnace Hills. It is believed that he is responsible for the “Haunted House” stories that have been told time and time again around hundreds of campfires. For many a young Girl Scout, the most exciting moments at camp have been walking past the deserted farmhouse and speculating on *what really happened there?* What did happen there? Is there any truth to the Haunted House stories? True or fictitious, John Cavanaugh’s stories are a part of the history of the House and are now available in a book and on tape under the title “Jack’s Tales.”

From deeds and records in the Lancaster County Courthouse, tax books, old Atlas maps, and people living near the site, limited amount of information relating to the House has been pieced together.

The road that passes on the north side of the House was never a public roadway. It is a woodland trail, like dozens of others that were used by woodcutters and colliers – the men who worked on the hills when the iron furnaces were operating (1750 to 1850). The local people living in the area also used these woodland trails and roads. This road was said to have been used by the mailman making his rounds. Mail routes were established in the area around 1837. The early routes were all very much alike, “seventeen miles in length and return,” once a week. The route started in Reamstown, to Schoeneck, and to Reinholdsville, Cocalico and Schaefferstown. It seems reasonable to assume that the road passing the House was used as a shortcut, possibly for the return trip. The road we know as Girl Scout Road has always been known by the local people as Laurel Hollow. Very few roads in the area of the camp were paved until after 1950.

The House was occupied by a widow, Sarah Reich (or Reish) around the time of the Civil War. In 1864, she paid taxes on four acres of land in West Cocalico Township. The farm may have been owned by Benjamin Kurtz, who held a mortgage on the farm, with Mrs. Reich renting and paying the taxes. Mr. Kurtz was a wealthy farmer who lived near the Cocalico Post Office, about a mile north of the House. The Widow Reich, as she was known, lived in the House at least 11 years. She was still a resident of West Cocalico Township when the census was taken in 1880. At that time, she was 70 years old. Her daughter, 38-year-old Lizzie, was living with her.

In 1872, Mr. Kurtz moved to Lebanon County, but he did not sell his holdings in West Cocalico until 1885 when he sold a large 83-acre farm to his brother, Samuel. The Bicentennial House (as it was first called) was no doubt included in the sale of land between the brothers, for in 1880 Samuel Kurtz sold the farm formerly occupied by the Widow Reich to Phillip Good. The size of the farm had increased by two acres.

It is believed to have been during Mr. Good’s ownership of the property that a three-room frame addition was constructed on the west side of the stone home. It is also believed that the Goods were the last family to use the squirrel-tail oven. They reared a foster son, Martin Bickhart. Phillip Good and his wife, Catherine, sold the property to John Beamsderfer in 1895 – for \$600. Although the farm had been sold, the Goods continued to live there at least four years longer, for their name appears on the 1899 map of the region.

In 1915, Martin Bickhart signed an indenture to A.S. Brendle and his wife, Mary, to buy the farm. The Brendles were well-to-do Schaefferstown people. Martin and his wife, Louisa, lived in the House more than ten years and their four children were born there.

It appears that between 1864 and 1930, several families attempted to purchase the property while living there, but for one reason or another were unsuccessful. Ownership of the farm reverted to the mortgage holders in each case.

During the era of Prohibition, whiskey making was carried on at the site. One still was located at the House and a second at the stable. An elderly resident of nearby Denver reported, "The best white lightening produced in Lancaster County came from that place."

In the ten years following the Bickhart's occupation, the land changed hands many times. Around 1930, a frame section was added to the east side of the stable.

Charles Weiss purchased the farm in 1934, but sold it the following year to William Ebling who sold it to Joseph and Charlotte Van Leer from Philadelphia three years later. The following year, the Van Leers sold the farm to Levi Bolton.

Mr. Bolton, a bachelor, operated a printing business in Harrisburg. In the 30 years of property ownership, he appears to have used the House only for storage purposes, making periodic trips from Harrisburg with truckloads of "junk" which he deposited in the House and stable. He became agitated upon hearing the Girl Scouts refer to his property as the "Haunted House" and refused to sell his land to the Penn Laurel Girl Scout Council because of the stories he heard circulated. Finally, in 1969, he relented and Penn Laurel Girl Scout Council purchased the land, complete with house, stable and junk.

The council had no interest in the building on the site, but wanted the land to enlarge their camping facilities. Because they appeared to be abandoned, the buildings became the targets of vandals. In 1973, consideration was being given to the razing of the structure.

Evelyn Johnston, a historically minded volunteer, investigated the physical condition of the buildings and informed Carol Bulson, a council vice president, of her findings. Mrs. Bulson, in turn, informed the Board of Directors of the investigation and the historic value of the buildings with the potential program value to troops. The Board quickly appointed a task force to develop a plan for the necessary restoration work and program possibilities and appropriated funds for the project. The directors have continued to allocate money to the project each year to carry on the work.

The first effort to clean the buildings took place in March 1974 when four Girl Scouts and two adults worked for a day in the House, clearing the attic and the upper level of debris. As word of the project spread, other Girl Scouts became involved. Whole troops took part in the work sessions.

When resident camp opened, a co-ed unit spent two weeks at the site and carried out an archeological dig. The groups salvaged furniture and other articles from the House and stable and sold them at a flea market with the money realized from the sale used to pay for protective window covers. The unit was concerned about security at the site and made the decision to have the window panels constructed. Special Foxfire units have been included in the resident camp program schedule every year since 1974.

The frame section of the House was badly deteriorated and felt to be too costly to warrant being repaired. Since it was not part of the original building, the camp caretaker, Mr. Boas, was instructed to remove it. After it was demolished, Girl Scouts and their fathers spent many days clearing the site.

The restoration had been underway for more than a year when extensive vandalism occurred. A stove was overturned, windowpanes broken and window frames smashed. The exterior walls of the House were sprayed with paint. New security measures were put into effect.

The story of the House project was shown in a series of slides at the National GSUSA Convention held in Washington, D.C. in October 1975. Girl Scouting's official magazine, *The Leader*, printed a three-page feature on the project in the May-June 1976 issue titled, "From Haunted House to Historic Showplace."

Evelyn Johnston, chair of the task group, applied to the federal government for funding and in 1976 a Lancaster County Community Development grant of \$5,000 was obtained. The money paid for the reconstruction of the squirrel-tail bake oven. Additional Community Development grants totaling \$22,365 paid for a new roof on the House, work on doorways and plastering, reconstruction of a stable wall, re-pointing the House stonework, replacing the stable roof and doors, and installation of a heating system in the House to control the destructive forces of dampness.

Work projects by countless volunteers, such as troops, Dads and Daughters, family work groups, and Junior Historian groups have completed many major renovations and additions to the site. These groups have restored the walls around the spring and built the springhouse, built the bake house, built stone walls to control erosion of the earthen bank into which the House was built. They created the kitchen garden, built the garden fence, installed brick floors in the stable and the bake house and conducted numerous archeological digs in an around the buildings.

Open houses for the public and for Girl Scouts have been conducted every September since 1977.

Foxfire House activities have become so popular that live-ins to complete the Foxfire House Patch requirements occur nearly every weekend through the school year. Most service unit encampments and many day camps have a Foxfire House activity or theme. Resident camp special units thrive and tours are in constant demand.

The exact date of construction of the buildings has yet to be established. Many authorities date it from the late 18th Century. One consultant is of the opinion the House may have been built as late as 1860. He bases this on the time lag that existed in the area for many years. Consequently, methods of construction remained unchanged for a long period of time in the hills and surrounding areas.

While we presently do not know the name of the builders, we do know the names of the families who lived in the House. There may have been others. We know the names of ten owners. Again, there may have been others. The farm appears to have always been a small one, no more than six acres, with perhaps only two acres of cleared land. There were fruit trees and a vegetable garden, enclosed by a fence. At least one owner or tenant had a love of flowers. Peonies, daffodils and day lilies were planted near the house.

For more than 100 years, the families who lived at the farm were local people of modest means. No one made any attempt to "modernize" the House.

Only by persistent and extensive research will we learn more about the House and its occupants.

A Backward Glance: The Furnace Hills and Neighboring Areas

Underwater

In a paper prepared for the Lancaster County Historical Society in 1940, Herbert H. Beck wrote, “The Furnace Hills might well be called the Red Hills for the prevailing color of their sandstone base and the soil is red . . . The red sandstone of northern Lancaster County was laid down in a land-locking sea, which extended nearly parallel with the coast, from Nova Scotia to Georgia, during the Triassic period . . . The red sandstone of the Furnace Hills is variously studded with wave-washed beach pebbles, showing their seacoast ancestry.”

Early Name

Along the Northern Lancaster and Lebanon Counties’ southern boundaries lie the area that is known as the Furnace Hills. It was not always known by this name. Most early maps show it marked as the Flying Hills – Scull’s map of 1770 and Governor Powell’s map of 1776. The name change was inevitable, however, due to the iron furnaces that operated there for well over 100 years.

The Nanticoke Tribe

When the first settlers from Europe arrived soon after 1700, the Nanticoke Indians were living in the Tulpehocken Valley along the Tulpehocken Creek. The valley (now in Lebanon County) lies approximately ten miles north of the Furnace Hills. The name Tulpehocken means *Land of the Turtle*. Around 1721, a great number of German families arrived there. Feeling crowded, the Nanticoke crossed the hills and established a village to the south, and along the stream we know today as Indian Run. The stream forms the boundary line between Clay and West Cocalico Townships. Its headwaters are on land owned by Girl Scouts in the Heart of Pennsylvania (formerly Penn Laurel Girl Scout Council). A marker may be seen on Indian Run Road, commemorating the Indian settlement there. It is located about two miles directly south of Camp Furnace Hills. The tribe continued to live there until 1758-59, when once again “new” owners came to claim their property. The Nanticoke were peaceful and the German and Swiss settlers made friends with them. But their cultures were too different. The Indians moved north to Kittochtinny, the Endless Hills, and eventually were absorbed by other tribes.

The Indians and settlers hunted the hills for a variety of animals. The black bear, beaver, deer, gray fox and squirrels were found there. Wild turkey and the now extinct passenger pigeon were abundant.

The hills and valleys and swamps were often named for the wildlife that inhabited the area. The German-speaking people were responsible for most of the names used. So we find the “Bearathal lies between the Saegelock Kop and the Swartz-aichle Barrich” (The Bear Valley lies between the Saw Gap Knob and the Black Oak Hills). A few of the creeks have retained their Indian names. The Cocalico Creek is a place where, according to the Indians, “snakes gather together in dens.” In the Indian tongue, Middle Creek was called Legawi, meaning “between two others.” The name was apparently changed at an early time, for it is designated as Middle Creek on maps printed in 1759.

In and About the Hills

The European immigrants cleared land for their farms to the north and south of the Flying Hills. They built small log houses and small log barns. In many cases, the children or grandchildren of these first settlers were the builders of the fine stone houses and large stone barns found throughout the area today. Materials used in many of these were taken from the hills. The lumber to construct the Seventh Day Baptist Community at Ephrata was taken from the hills north of Schoeneck.

By the late 1750s, Dunkerstown (as Ephrata was known) was growing and prospering to the south of the Flying Hills, while to the north, Tulpehocken Town (or Myerstown) was enduring Indian raids. Many of its inhabitants were murdered, others scalped or carried off by raiding parties. This was due, of course, to its position along the frontier.

The Flying Hills people and their neighbors involved themselves in the Revolution as much as any group in the county. The area was not overlooked when the country needed men. In West Cocalico Township alone, there were three companies of militia. They continued to meet annually on the first Monday in May until 1846.

Industries

In the hills, the iron industry was well established by the middle of the 18th Century. A German, Jacob Huber, built Elizabeth Furnace in 1750. It was from this furnace and others that the range of hills finally acquired its present name. Several miles to the west of Huber's furnace is Cornwall Furnace, which was built in 1742 by Peter Grubb. The charcoal and limestone were readily accessible. Few traces of these early industries remain. To the untrained eye, even the remains suggest nothing of their importance to the local communities or the newly founded nation 200 hundred years ago. Cornwall Furnace, open to visitors, is located in the Village of Cornwall, 12 miles west of Camp Furnace Hills.

Three forges were located on Hammer Creek near Elizabeth Furnace. When they were operating, the noise of the huge hammers was heard four miles away in Lititz. The glow from the furnaces is said to have been seen at night for miles in all directions.

While the furnaces and forges were veritable beehives of activity, they were not the only businesses being operated in this outlying section of Lancaster County. Heidelberg, several miles to the north of Elizabeth Furnace at an intersection of two main highways, was an early center for fur traders. At one time, more than 100 distilleries were located there. Most of the whiskey they produced was sent to Philadelphia.

Northern Lancaster County had gunsmiths, blacksmiths, wagon-makers, and wheelwrights, as well as distillers plying their trades. Mills of every sort were found there after 1800. Linseed oil mills, fueling mills, sawmills and gristmills appeared along every stream in the county. One of the most unusual products to be obtained from the hills was millstones. The first mills used stone sent from France as ballast in sailing ships. It was not long before stones cut by master stone cutters appeared that were far superior to the French stones.

Other stones quarried in the hills were used for steps, curbs, mounting blocks, watering troughs and gravestones. Red sandstone taken from Clay Township was used for the building of Lancaster County's Courthouse and County Prison. Great limestone barns often display red sandstone quoining, or corner stones.

By the middle of the 19th Century, the furnaces and forges were closing. The hill people saw the last of large-scale industry there. The closest thing to it was the cigar-making business in the surrounding communities. In Denver, Hopeland, Newmanstown, Schoeneck and other towns, it was big business for over 50 years, but ended with the invention of a cigar-making machine soon after the 20th Century began.

The Workers

The furnaces produced sorely needed supplies for the Revolutionary War effort. They were considered so essential that workers were excused from military duty. In addition to other workers at Cornwall Furnace, slaves performed many of the furnace-related jobs of wood chopping and charcoal-making. A slave cemetery was still in evidence 40 years ago on south Route 322, west of Brickerville.

War prisoners were among the workers of ironmaster Robert Coleman at Elizabeth Furnace. They built a sluice, or canal, to carry water from Saegerloch Run to Furnace Run, more than a mile long, six feet wide and six feet deep. It was named the “Hessian Ditch” for the German mercenaries who dug it out with picks and shovels. Descendants of many of the people who worked at the forges and furnaces may be found living in the hills and nearby villages today.

The Ironmasters

The ironmasters (furnace and forge owners) were men of position and influence. Their life stories read like classic “soap operas,” complete with romance, new ventures, personal tragedies, and financial success. Dr. Frederick Klein is of the opinion that, “. . . ironmasters were apparently very rugged individualists.”

Certainly the most colorful character among the ironmasters was Henrich Wilhem Stiegel. He made and lost a fortune before the Revolutionary War began. Stiegel lived in a grand style and impressed the country people by having a cannon shot off to announce his arrival at Elizabeth Furnace. The cannon was atop a tower, built on a hill north of the furnace. The local people soon called the place Stick Barrich, or Cannon Hill. A similar arrangement existed at Heidelberg (now Schaefferstown), where Stiegel entertained guests. It was built on the Thurm Berg – or Tower Hill. Many people called it “Stiegel’s Folly.”

Taverns

Taverns were busy places and a large number of them were operating before the country sought independence. At Schaefferstown there was “The King George” and in Reinholdsville “The Black Horse.” The most popular tavern among the ironworkers was “Molly Plaster’s Tavern” on Newport Road. The “Red Lion” tavern was built along the Paxtang Road around 1765 (now in the Village of Clay). It was the second of the King’s Highways to be laid out in the county. Planned in 1736, it was the main road from Downingtown to Paxtang (Harrisburg), and was also known as the Horseshoe Pike. It crosses the northern section of the county a few miles south of the Furnace Hills.

The Churches

Religion was a dominating force in the lives of the people. Churches were scattered throughout the countryside. Many of them served as hospitals for soldiers wounded at the Battle of Brandywine in 1777. Churches in Schaefferstown, Reamstown and Brickerville were used as well as the Moravian settlement at Lititz and the Seventh Day Baptist community at Ephrata. Wagons carrying the wounded traveled the Horseshoe Pike to these small inland towns. The soldiers who died were buried in the church graveyards, many in unmarked graves.

The Schools

Education was not forgotten, although few schools appeared until the mid 19th Century. The first one-room school in the county was the Durlach School, built in 1800 in Clay Township. The early schools in Penn Township had classes four months a year. Children were taught in German or English, whichever the parents preferred. Teachers were often day laborers. The teachers of East Cocalico Township who taught for six months out of the year were paid \$32 a month in the late 1800s.

German-Swiss Cultures

Nowhere in southeastern Pennsylvania has the German-Swiss culture been maintained to a greater degree than by the people near the Furnace Hills. People speaking the Pennsylvania-German dialect serve traditional foods. Arts and crafts are being practiced or revived. If a kind of “time lag” has occurred there, as has been suggested, it is our good fortune.

Hill people did not always see eye-to-eye with the authorities concerning the laws of the land. Some of them carried on a brisk business during Prohibition (1920-1932), when the manufacturing and selling of alcoholic beverages was illegal. Farmers often had still houses as part of their farmsteads.

Country people learned whiskey-making the same way they learned sauerkraut-making. It was passed down from father to son, mother to daughter, grandparent to grandchild, as part of their way of life. While they were breaking the law, it should be noted that distilling was a part of the German-Swiss cultures.

The 20th Century

In the last 50 years, the hills have become known for their recreational value above all else. It became a great place for fox hunting in the first half of the 20th Century. The Horseshoe Trail was developed in 1934. Much of it follows the old roads used by the wood haulers and charcoal-makers (colliers), traveling back and forth to the furnaces.

Both Boy Scouts and Girl Scouts established resident camps in the hills. The Middlecreek Wildlife Management Area covers 5,000 acres of land. Several other state game lands are nearby.

The History of Camp Furnace Hills 1947 to 1998

Before there was a Camp Furnace Hills

Prior to 1947, Girl Scouts of Lancaster County had no council-owned established camp. Beginning in 1935, the year Lancaster County Girl Scouting was started, day camping was held in various public parks. Troops of older girls seeking an overnight experience often used primitive sites near small lakes and open fields, as well as local parks. Those yearning for a more organized experience went to Camp Indian Run near Downingtown or Camp Pine Grove south of Harrisburg.

By 1946 the idea of a council-owned camp had gained ground. A two-week camp at French Creek, using the facilities and equipment of the Delaware County Girl Scouts, was established. The director was Mrs. Greta Tracy of New Haven. The following year, 1947, Betty Groff became the director of Furnace Hills camp. The council's executive director was Miss Irene Ciochine.

In January 1943, as a wartime service project, the Girl Scouts of Lancaster County started collecting waste kitchen fats. The proceeds from the sale of the fat were turned over to the council for a camp fund account. By 1946 the account was close to \$10,000. This represented not only the proceeds from the fat sales, but also those from other salvage materials, calendar sales and gifts from interested persons.

In the spring of 1946 the council requested permission to put on a campaign, to be run by a local service club, for funds to purchase a day camp. About the same time a 68 acre site in northern Lancaster County's Clay Township was discovered. After much investigation and council approval, it was decided to purchase the land and to put on our own campaign for funds. Thus a small fund drive became a major one. Two well known Lancaster County men, Dr. Stephen D. Lockey and Mr. Nathaniel E. Hager, became the fund's chairman and general chairman of the camp committee, respectively. The campaign was conducted in December 1946 raising approximately \$75,000.

The land we now call Camp Furnace Hills is believed to have originally been an old Revolutionary War farm. At the time it was purchased by the Lancaster Council it was uninhabited with Mika House being the only building on the premises. An old barn foundation is still evident.

Many adults made up the guiding spirit behind this camp plan. In addition to Dr. Lockey and Nathaniel Hager, one must remember Mr. Bruce Holley of Millersville, who supervised the construction and suggested the planting of holly trees, and Mr. Henry Shaub, the architect. From the beginning, the council had people present to help them find or invent intriguing tales based on people and events of the area. Professor and Mrs. John Cavanaugh spent many summers doing just that. These stories are still an integral part of the camp experience, especially the Foxfire House program. Dr. John Price, of the North Museum of Franklin and Marshall College, helped many young girls develop a real interest in the out-of-doors. Dr. and Mrs. Kenneth Corbett conducted bird lectures as they taught campers to identify feathered friends.

A Camp at Last

The dream of an established camp for Lancaster County Girl Scouts was soon realized. During April 1947 the old stone house on the site, then called Cleehaus, was renovated, and a dining hall was erected with a kitchen and a storage room. A well was drilled so water could be piped to all parts of camp. Two tent units, Ferndell and Hillcrest, with five tent platforms each, was completed. A wash house and latrine were in various stages of construction by July 1947. While girls were in camp and the units usable, work was still taking place with men walking around constantly. The dining hall and wash houses were not entirely finished. There were no unit and staff houses. Builders arrived around 7 AM carrying lumber up the hill to build the Hillcrest latrine. They usually began whistling a tune at the bottom to give campers warning of their arrival or used the well-known phrase "Man in camp!" This was shouted by those unable to find their early morning pucker. Needless to say the whistling or calling produced much tent flapping and giggles.

The main road into camp was gravel with huge boulder-like rocks and holes. Many fathers had their own tales to tell of broken car springs and axles while taking their daughter and friends to camp. Route 222, now 272, was being built and many girls and their parents got lost trying to find the camp.

Newspaper reports state the girls had a wonderful time during the first two-week summer of discovery. A typical 1947 cookout consisted of chili con carne, carrot sticks and banana boats for dessert. Horseback riding was substituted for swimming since the pool was not finished. The girls had to travel several miles from camp to the Fairview Stables, just outside of Schoeneck, to ride the horses. The riding program was well received and continues today. During the first summer, drama was part of the program with a Chinese wedding being portrayed on the final evening. It is said the participants made the costumes, wrote much of the script, and really got into their roles.

That first year was a time of exploration. New trails were laid for travel around camp, many animals identified, a primitive site established and springs tested. Wild strawberries, blueberries and huckleberries were there for the picking and enjoyment. Stories abound about how the berries found their way into the first camp pancakes cooked over tin can stoves known as buddy burners. A spring was found near the primitive site along with interesting drawings on adjacent trees. Who carved them and when?

A Time to Dedicate

July 4, 1948, was a date of utmost importance to the history of Camp Furnace Hills, the name chosen by the Lancaster Girl Scout Council at the time of the dedication. Of course there were other suggestions. Professor H.H. Beck made two suggestions: Camp Legawi, an Indian word meaning "Upper Waters" since Little Creek starts near the camp, or Camp Nanticoke, after the Nanticoke Indians who had their headquarters in the vicinity from 1721 to 1749. Black Oak Ridge Camp was another idea since the camp is located on that ridge of the Furnace Hills. Other suggestions involved the use of the name of the Girl Scouts commissioner at the time, Mrs. Miriam I. Kaufman, and the use of the county or township names. When Mrs. Kaufman named the camp at the dedication ceremonies it was Furnace Hills, to the accompaniment of bell ringing and song according to the program of the day.

The dedication was held at the newly erected flagpole outside Holly Hall during the first session of the 1948 camp season. The Reverend W.R. Knerr of Denver gave the invocation, Mr. Nathaniel E. Hager welcomed everyone and Dr. James Wagner of Lancaster gave the dedication speech. Mr. Hager named Holly Hall after Mr. Bruce Holley, dropping the "e" from his name. Mr. Hager also named the administration building Miriam Kaufman House in honor of the commissioner. That was later abbreviated to Mika House by using

the first two letters of Miriam and Kaufman. The flagpole was presented by the Manor-Millersville High School Key Club, under the direction of the Lancaster Kiwanis.

After renovations, Mika House served as a troop campsite, the first infirmary, administrative building, camp trading post and staff living quarters. Some of these uses happened simultaneously!

The old springhouse across the road from Mika House served many area residents as a water supply and as a cool storage spot for perishables during troop camping until the later facilities became available. The spring is no longer safe for drinking. Along with another spring across from the original primitive site on the Horseshoe Trail, they became annual cleaning service projects for early troop campers.

Mary Agatha Kelly became the new executive director for the council in 1948. Under her direction, sites for Ferndell, Hillcrest and Sunset unit houses were selected. At the request of the troop camp committee, Hillcrest was built suitable for winter camping. Ferndell has been enlarged and winterized since that time by Harry Boas during the time he was the camp caretaker.

In 1947 Betty Groff was the first camp director of Furnace Hills. The camp director for the dedication year was Anna Ruth Hess. Other early camp directors included: Greta Tracy, Mary Lou Lenker, Marilyn Houser, Marjorie Stukes, Ruth Goodling and Helen Gotjen. Under their capable leadership, with assistance from the national Girl Scout staff, other units have been added over the years: Sunset unit, originally for horseback riders; Pioneer for older girls interested in campcraft; and the C.I.T. unit for girls ages 16 to 18.

When the national organization instituted the roundup program, a place where girls could gain training within the normal camp program, the New Frontiers unit, was developed. Girls could live with a partner in a small tent and learn the special skills to prepare themselves for the roundup. In 1981 a three cabin unit was constructed, capable of sleeping eight in bunk beds and a 20'x15' unit kitchen with a fireplace was added. This unit is now used for small groups pursuing special programs. The primitive site was used off and on over the years for short-term overnight stays, Hogan camping and day hikes. It has now been exchanged for land closer to the main camp.

In addition to nature study, crafts, horseback riding, campcraft and swimming, girls of the early years particularly enjoyed searching for a spring located near the primitive campsite, making cedar bowls and candlesticks on the camp's wood lathe under the direction of Jack Cavanaugh, and singing on the "Singing Steps". Some favorite songs included:

<i>Cowboy's Lullaby</i>	<i>Walking at Night</i>
<i>Red Men</i>	<i>White Wings</i>
<i>Walk Shepherdess Walk</i>	<i>Ashgrove</i>
<i>Love Grows under the Wild Oak Tree (with motions)</i>	

As more people came to Camp Furnace Hills, the use dictated improvements. In 1953 Holly Hall received a new refrigerator, a hot water heater, five new tables and benches, and some new storage areas. Ferndell, Sunset and Hillcrest each received cabinet benches to store tents in the winter and crafts in the summer. A water line was run out to the C.I.T. unit along with the building of a latrine. Waterfront got a vacuum cleaner for the pool. In 1958 Family Camp appeared in the budget, although it had been taking place since 1956.

Lest We Forget

Some remembrances of Camp Furnace Hills border on the frightening. Campers and staff of the early 1950s may recall a stormy July night when the horses from the Paddock stampeded through the woods, down the Singing Steps and into a group of girls sleeping in pup tents outside Holly Hall. Luckily the only casualties were a few wooden steps. Another time, on visitors' day no less, the bell at Holly Hall fell on the head of a camper who was ringing it. One of the scariest events occurred in 1954. In the process of inserting the power lines, the electric company crew had burned a patch through the woods. A few days later a stiff breeze arose and fanned some smoldering sparks into a real blaze in the tinder-dry woodlands. The fire almost reached Hillcrest unit house. Only the quick action of the entire staff and counselors-in-training saved the day. With shovels, rakes, buckets and several area fire companies, the unit and perhaps a great part of camp was saved from destruction!

Somehow there seems to be a permanent cloud hanging over Camp Furnace Hills. Ask anyone who has been to resident camp, troop camp or even day camp, and they will relate stories about the rain and even snow. Some recall the summer of '55 when two hurricanes poured not only rain but also tree limbs. All the campers, staff and counselors camped in Holly Hall. Writing from the primitive unit's 1961 diary tells of digging trenches to divert water away from their beds. A group of winter troop campers in the 1970s remember the surprise snowstorm and staying an extra day. They stamped the distress signal SOS in the meadow and got an extra food delivery courtesy of an emergency helicopter unit.

Back to the primitive unit's diary, girls have fond memories of lashing all the comforts of home from tables and chairs to "Irving Weatherlow John" and "Irving Weatherlow John Jr.", the replacement. Somehow that name seems to pay tribute to some favorite counselors of the day who can still be seen around camp in various capacities.

Thunderstorm stories also abound, but so do the clear blue days and star-studded nights. August is still a time to watch the falling stars from the meadow. Almost any clear night is ripe for gazing into the heavens and realizing how small we are.

New Ideas, New Improvements and Foxfire House

During the 1960s, Boas Lodge was constructed. It is used as a staff house during the summer and for troop camping during the other seasons. The name honors Harry Boas, a former caretaker. Old time campers and staff will remember "Levi," the caretaker before Harry, who lived in a very small house across from the old pool. A new house that included a garage and camp office replaced that house. A new infirmary, contributed by Mrs. Bernice Cole Prentis in memory of her husband Henning Webb Prentis, was also added during this period. Landscaping and furnishings were contributed by Dr. and Mrs. Stephen Lockey in memory of their parents, Stephen and Elizabeth Lockey and Daniel and Gertrude Kunk.

One of three wells, which pumps 40 to 50 gallons of water per minute, is located at Mika House. This well and water system supplies the entire camp with the exception of the pool and Pioneer unit, which are on their own system from the pool well. Whispering Winds and the day camp area are supplied by the well in Whispering Winds.

In 1969 the daring hikes to the "haunted house" became permissible since the council had purchased the property, now known as Foxfire House, from Mr. Levi Bolton who operated a printing business in Harrisburg. During the 30 years that he owned the property, it appears that the house and barn were only used for storage. He made periodic trips from Harrisburg to deposit loads of "junk." Becoming rather annoyed and

agitated upon hearing the Girl Scouts refer to his property as the “haunted house,” he refused to sell the land to Penn Laurel Girl Scout Council. Finally, after being unsuccessful in finding another buyer, he relented and Penn Laurel became the owner of the land, house, stable and junk.

The council had no interest in the buildings on the site wanting only the land to expand and protect their camping facilities. Because the buildings appeared abandoned, they became the targets of vandals. In 1973 the insight and foresight of Evelyn Johnston and several volunteers championed the historic value of the property. The physical condition of the buildings was evaluated and Carol Bulson, a council vice president, was informed of their findings. She then reported to the board of directors the historic value of the property and the potential program interest to girls. The board decided to save and restore the buildings.

Now with the board’s approval, a task force developed a plan for the necessary restoration and program possibilities. The first effort to clear the buildings took place in March 1974. When resident camp opened, a co-ed unit spent two weeks at the site carrying out an archeological dig. They salvaged furniture and articles from the house that had no historical significance and sold them at a flea market. With that money they decided to pay for protective window covers since vandals had been breaking the old glass panes. Special Foxfire House unit programs have been a part of resident camp since 1974. The energy which drives the ongoing restoration and excellent girl programs at Foxfire House is attributed to the Foxfire House team.

The house has undergone several name changes from haunted, to Bicentennial in 1975 to the present Foxfire House. This name was chosen for the luminescent decaying wood and plant remains in the wetland area caused by various fungi. The luminescent light could often be seen on hot, humid, still summer evenings. This strange phenomenon could well have sparked some of the early camp stories and tales told by Jack Cavanaugh. Through the years the stories have been embellished by generations of campers.

Work projects by countless volunteers such as Girl Scout troops, “Dads and Daughters” campers, family work groups and junior historians have completed many major renovations. The groups have repaired the spring walls, built the spring house, constructed the bake house, built stone walls to control erosion of the earthen bank into which the house was built, created a kitchen garden, created a garden fence, installed brick floors in the stable and the bake house, laid paths from the house to the faucet, bake house and latrine, and conducted numerous archeological digs in and around the buildings. Marcia and David Martin have provided leadership for some of these preservation and restoration efforts among **many** others too numerous to mention. Penn Laurel Girl Scout Council hosted three national wider opportunities at the site, teaching girls from across the country about life on a Pennsylvania Dutch farmstead in the 1800s.

Improvements

In 1980 the stable was enlarged to a one-story frame construction, with a concrete block foundation, piers, metal roof, 16 stalls, a tack room and storage area. During 1982 Hickory House was moved from Camp Cornwall to the wooded area between New Frontiers and the Foxfire House. It accommodates 28 people on mats, has a fireplace for cooking, electricity, a wood stove for heat, a birdbath (washhouse) and a fire circle.

The 1980s saw major improvements at Holly Hall and Spring Hollow, the tent unit next to Foxfire House. Holly Hall’s camp kitchen received a stainless steel equipment stand, heavy duty griddle, galvanized island hood, dishwasher and dish table, a heavy duty food mixer and a 325 pound capacity ice maker. Hubert Kranich of Denver and owner of People’s Restaurant in New Holland donated the equipment. The infirmary was totally renovated in 1987. There is one large room with two small bedrooms, indoor plumbing, kitchen

cabinets for storage and accommodations for 15 on floor mats. It can be used for year round troop camping since it is heated.

The decade of the 1990s continues to bring change and improvement. Property of Girl Scout Phyllis Goodman was acquired in 1990. In 1991 the use of the original pool was discontinued. A new L-shaped swimming pool was constructed for the 1992 camping season in a location nearer the center of camp. The surface area covers 3,385 square feet with a 4-foot shallow area and a deep end that is 9 feet. A wood frame bathhouse with a shingle roof and concrete floor also was constructed at this time. The surrounding area is grass and nicely landscaped.

In 1992 Bird's Nest day use shelter was built at the same time as the swimming pool. It has a frost-free hydrant and storage closet. During resident camp it is the center for crafts and nature.

Along with Bird's Nest construction, Deer Run was relocated since the new pool occupies its space. Deer Run has six cabins, a unit kitchen, fire circle, composting toilet and birdbath. The unit is entirely handicapped accessible. The year 1992 also saw the purchase of an eight-acre property from the Snavelly family. Attempts to acquire the land prior to the construction of a two-story dwelling were unsuccessful. However, the house with a basement, three bedrooms, living room with a wood stove, dining room, and kitchen, now known as Whispering Winds, was eventually purchased. It accommodates 14 people and can be used year round. An additional seven acres north of camp with access off Project Drive was also purchased in 1992.

A permanent day camp area was established in 1994 at Camp Furnace Hills. Located adjacent to Whispering Winds, it serves neighborhood day camps that choose to come to Camp Furnace Hills while resident camp is in session. A 32' x 56' pavilion was constructed there in 1995-96.

A primitive camping area with one Adirondack shelter and no facilities was also established in the 1990s. The decision to maintain the shelter depends on program needs. It was timbered by The Lapp Lumber Company in 1997.

The latest land acquisition was in fall 1997 when the Hackman family sold us 6.2 acres along Project Drive adjacent to the road leading to Foxfire House and Whispering Winds. Three parcels of land on the Foxfire House lane are not owned by Penn Laurel. Plans for an access road to keep the lane traffic-free are being considered.

In 1998 ground was broken for a new Foxfire House program center. The old house could no longer take the wear and tear of its popular program of life in the 1800s. The new facility accommodates 30 girls interested in learning the fine art of spinning, weaving, quilting, cooking on a ten-plate stove and the open hearth. At the same time, girls are still able to bake in the squirrel tail oven, plant and harvest the garden, and store perishables in the springhouse. Small groups will be able to continue to experience the magic of Foxfire House.

From a dream in 1943 of some day having an established camp for the Girl Scouts of Lancaster County to the reality of 1998 when that vision is pausing to reflect and take stock of all that has been accomplished, one wonders what those early leaders would say today. Hopefully they are pleased as they see their ideas and plans have gradually taken fruition from the original 68 acres to the present 183 acres of Camp Furnace Hills. Like them, we find ourselves in the midst of another capital campaign, "Camping & Character: a campaign for building both." This time we will not only be reaching out to the girls of Lancaster County, but also to girls in Lebanon, York, Adams, Franklin and Fulton Counties in Pennsylvania and Frederick County, Maryland.

Girl Scout camping at Furnace Hills is still the Girl Scout program in a camp situation. It is one of the most effective ways of accomplishing the objectives of the Girl Scout movement. The magnitude of camp continues to change, while the maintenance required to keep buildings, grounds and shelters in good repair is an ongoing challenge. The unending work of the professional staff and the untold hours of countless volunteers keeps it running like a well-oiled machine. May the future hold the evolution of the visionaries of the 1940s, the dedication of the 1950s, and the adaptability of the 1960s, 70s, 80s and 1990s.

An Afterthought

In 1998, Doris White wrote this very condensed history of Camp Furnace Hills for the 50th anniversary of the dedication of Penn Laurel Girl Scout Council's Camp Furnace Hills. Material was gathered from the writings of Camp Historian Alice Johnson Parker, the Lancaster newspapers, camp brochures, Evelyn Johnston's interesting facts about Foxfire House, and the collective memories of campers, staff and parents through the years.

Camp Furnace Hills Time Line

- 1935 Girl Scouts come to Lancaster County.
- 1939 Lancaster County Girl Scout Council formed.
- 1943 Collections of waste kitchen fats begin for camp fund.
- 1946 Two week council sponsored camp at French Creek.
Capital campaign raises \$75,000 for purchase of land in northern Lancaster County, Clay Township – purchase price of \$3,700.
- 1947 First buildings erected and first camp session is held for 43 girls.
- 1948 On July 4 the camp is dedicated and named Furnace Hills and the swimming pool opens.
Approximately 417 girls attend the dedication ceremony.
- 1950 Eighteen additional acres are purchased.
- 1956 Family camp started.
An additional 6 acres are purchased for \$65, bringing total acreage of camp to 86.
- 1959 New Frontiers is built.
- 1960s Boas Lodge, the caretaker's house, garage and camp office is built.
- 1961 Lancaster County Girl Scout Council becomes a part of Penn Laurel Girl Scout Council.
- 1969 Haunted House and land purchased.
- 1973 Haunted House and barn saved from the wrecking ball.
- 1974 Beginning of Haunted House's cleaning and restoration.
Rededication of Infirmary in memory of H.W. Prentiss and Dr. & Mrs. Lockey's parents.
- 1974 Haunted House named Bicentennial House.
- 1978 Bicentennial House renamed Foxfire House.
- 1982 Hickory House moved from Camp Cornwall.
- 1987 Infirmary totally renovated.
- 1992 New L-shaped pool and bath house constructed.
Bird's Nest day use shelter constructed.
Deer Run relocated.
Snavelly property (Whispering Winds) purchased.
- 1994 Permanent day camp area established.
- 1997 Latest land acquisition of 6.2 acres on Project Drive
- 1998 Ground broken for the new Foxfire House program center

Furnace Hills Song
By
Peggy Zook Fisher
(to the tune of "Men of Haarlach")

Furnace Hills we hail thee,
And pledge our love for eternity
Whether near or far we wander
We'll return to thee.

With our leaders brave and strong,
You have taught us right from wrong
Far from cities' toil and strife
You have shared in nature's life.

Hills of green azure –
Trees so tall of stature
Your skies are bright with stars by night
By day are gates of heaven.

Furnace Hills you are our own
O'er your wide trails we all roam
„Neath the wing of scouting true
We will make our home.

The late Peggy Zook Fisher wrote this Furnace Hills camp song in 1953. She entered an all camp contest and won the prize for her Pioneer unit.

**Furnace Hills Camp of
Lancaster County Girl Scouts
Dedication Service
July 4, 1948**

Songs by Girl Scout troops –
Led by Camp Director Anna Ruth Hess

Star Spangled Banner

Invocation – Rev. W.R. Knerr, Denver

Welcome to Guest and Members – Nathaniel E. Hager
Touch on Pride in Camp
Thanks for contributions and work
Greeting to girls

Purpose of Ceremony – to dedicate and name camp
N.E. Hager

Introduction of Scout Commissioner –
Mrs. Walter Kaufman by N.E. Hager

Mrs. Kaufman gives brief history of Scouting camp

Mrs. Kaufman names camp –
Followed by bell ringing and Scout Song

Mr. Hager announces names of administration building
(Miriam Kaufman House) and dining hall (Holly Hall)

Introduction of Bruce Holley – workmen

Mr. Holley expresses thanks for flag and flagpole –
Presented by Manor-Millersville High School Key Club (under direction of Lancaster Kiwanis)

Introduction of Dr. James Wagner

Lowering of Flag –
Girls sing as they march away

Jack's Tales

Jack Cavanaugh created these stories around the campfires at Furnace Hills. These stories have been passed down through each generation of campers. This is a selection from "Jack's Tales."

The Hanging Tree

Many years ago during the Civil War, a soldier in the Union Army deserted and crossed over to the rebel lines. After awhile he decided to try to get back to the North to his fiancée, but he knew that the Union soldiers were still looking for him.

He hid in a farmer's wagon, but unfortunately for him, the farmer was taking the wagon into Union lines to deliver supplies. When the soldiers started to unload the supplies, they recognized him. He got away from them and escaped on a stolen horse.

Two Union soldiers finally caught him as he raced up the Horseshoe Trail. He never had a trial because the two soldiers hung him immediately on an old dead tree nearby.

The Indian Maiden at the Spring

At the spring near the primitive unit, there is the face of an Indian maiden carved on a tree. As the legend goes a young Indian maiden was standing near the spring watching a soldier watering his horse. He looked up and saw her and called to her, but when he spoke she became frightened and ran away. Before he left he carved her face in the tree.

The Wishing Well

For the Brownie Girl Scouts there is the story of the wishing well between Mika House and Holly Hall. A penny in the well for the fairies gives each Brownie Girl Scout her wish. (This was more popular in the days when parents, with pennies, visited the camp every Sunday afternoon.)

Camp Furnace Hills
By John W. Price
Curator of the North Museum

(Through his eyes, he describes Camp Furnace Hills in an article excerpted from the *Lancaster Sunday News* on November 24, 1946.)

Situated along the Horseshoe Trail not far from Mount Airy in Clay and West Cocalico Townships, and lying a Triassic Sandstone, in a woodland tract of almost 70 acres, is the new Lancaster County Girl Scout Camp. Millions of years ago this site was the bed of the ancient Connecticut River that flowed from Connecticut to South Carolina. That was the time when dinosaurs roamed over Lancaster County. The varied sized pebbles laid down by this stream are very much in existence in the rocks of the region.

Here along the trail the camp cannot avoid becoming an important center for Girl Scouts. The Horseshoe Trail follows over these hills from Valley Forge to Manada Gap, a distance of 116 miles. At Manada Gap, it connects with the Appalachian Trail, which extends from Maine to Georgia.

Usually when a new camp is opened, at least for the first few years, one has to compensate for things lacking with dreams of the future. Not so here! I find that with very few improvements they have a camp that even dreams could not improve upon. There is enough open land for sports and other activities without clearing timber. The stone house on the property could soon be placed in service with a bucket of paint, a few other tools and a little ambition. The picket fence, placed back in line and painted white would shout welcome to all who passed there. Just across the road and one of the camp's most valuable possessions is the spring. It, too, is housed in a sandstone enclosure and the water could be piped into the buildings.

Standing on the road and looking at other buildings in more or less disrepair, I mentally tore them down and erected in their place a large combined dormitory, mess hall and recreation building of the same sandstone of which the house is constructed and which is abundant on the property. I, however, failed to give it a name, leaving this honor to the ones who, in the near future, will make this possible.

In the Spring of the year, from nearby ponds, will come the musical trill of the Hylas, (the tree frogs) announcing that Spring is here and that another glorious season of camp life is about to start. To the lover of birds it is an ideal locality and many ornithologists make regular visits over the trail in this season to study bird life from this point of vantage.

... Now let us retire from the scene, and as we go along the trail we hear their happy voices (our campers) lifted in song, we see the glow of their council fire, and we have a feeling that peace at last is with us. And so it shall be! If you and I do not forget them, in just a few years we will be proud to say that we had a small part in making all this, (which was once a dream) come true.

From Haunted House to Historic Showplace Girl Scouts Restore an 18th Century Farmhouse

By Lynn M. Obee

Sudden gusts of wind, it was said would carry a little girl's frightened cries to anyone walking near the stone house at night. According to the story, nurtured beside hundreds of campfires, the house was haunted by the ghost of a girl who, in spite of her parents' warnings, kept swinging during a thunderstorm and was stuck by lightning years ago.

Nestled into a hill on the Penn Laurel Council's Furnace Hills property in Southeastern Pennsylvania, the house was a bugaboo to younger girls. Steep, rickety stairs, and cluttered rooms that were treasure troves to older girls were safety hazards to leaders and council property administrators.

That was two years ago. Today the three-story sandstone farmhouse pays tribute to the fastidiousness of its German or Swiss builders. Windows that were tightly boarded up in 1974 glisten with squiggly glass characteristic of the mid-1700s. Piles of animal-gnawed magazines, furniture, and debris are now gone, revealing broad planked worn, wooden floors. The façade of a large bake oven stands clear of the brush that recently hid it.

And it all happened because one volunteer refused to see a piece of history and exciting program potential for girls neglected or destroyed. Evelyn Johnston, a quietly determined woman who had camped at the Furnace Hills site for years with troops, had always been intrigued by the old stone farmhouse and surrounding structures. She decided it was time to act when rumors spread that the building might be razed. "With all the historic preservation going on with youth around the country," said Mrs. Johnston, "it would be serious negligence on Girl Scouting's part to ignore this type of building on a site."

An assiduous student of historic Lancaster County's past, she quickly found authorities of local history to assess the site. Consultants from the Historic Preservation Trust of Lancaster County visited the site and dated the building from between 1770 and 1790. Other estimates range from as early as 1747 to as late as 1815. Historians from the Lancaster County Historical Society and the Landis Valley Farm Museum, student archeologists, and historical architects, antique dealers, and older citizens have generally concurred that the house was built by farmers who immigrated from the Rhine Valley in Germany.

Through the years its inhabitants had changed the house, adding rooms, boarding up windows, papering walls. The architect pointed out parts of the building that could be torn out or peeled away to reveal the original mid-1700 structure, a project that girls could easily do with supervision, he suggested. That was all Mrs. Johnston needed to persuade Penn Laurel's Board of Directors to support the farm restoration. "What convinced us was the value of the program for girls," said Vice-President Carol Bulson. "We wanted to give girls the chance to live as people did in the past."

But before girls could leave their 1976 world of TV dinners and electricity for a 1776 existence of soap making, open hearth bread baking, weaving, and candle making, they had a mountain of work to do.

First piles of junk and rubble had to be hauled out of what was now called the Bicentennial House. When Cadette and Senior troops, who signed up for work weekends at the house, began to sweep the third floor, the dust was so thick they had to wear surgical masks. Then, a late-dated wooden addition had to be felled, windows unboarded and rebuilt, a brick floor laid in the kitchen, and an archeological dig made. Many of these heavier tasks fell to a two-week co-ed work-study unit, part of the Furnace Hills resident camp program, which Mrs. Johnston served as consultant. "I gave the group a list of what had to be done at the house. They chose what they wanted to do," she said.

One of the tasks was to cart off to a flea market items taken from the house that had no historic value. “The kids made all the arrangements themselves – they got a free stall, set up camp for one night at the market grounds, and priced the pieces,” she said. “At first they underpriced the items, until they walked around and saw what the merchants were charging. But they soon became shrewd at pricing items and even made \$150.” The money earned, they decided, would be spent on protective coverings for the windows that vandals had been breaking.

To clean up the old lumber that still cluttered the site, fathers were invited to pull nails and saw wood at Dad & Daughter Saturday work sessions. Some fathers admitted coming because the old sandstone building fired their imaginations with visions of less hectic times.

As he stood in the warmth of the south-facing bake oven for respite from the February cold, Kenneth Binkley, father of a Senior Scout, observed how foresighted the farm’s builders had been. “We talk about solar energy now as though it’s something new,” he said. “But you can see how they planned for warmth by facing the buildings south and burying the back of the house into the bank of the hill.”

At the same winter work session, girls were eager to show visitors what progress had been made. Entering the front door opening onto the second-story living room, Cadette Girl Scout Tracy Ross pointed out heat-conserving low ceilings. Coat hooks near the ceiling and all size baskets, she mentioned, took the place of closets. “These people would have used baskets woven of rye straw, a native crop, for storing just about everything.”

“Rye straw,” interjected Mrs. Johnston, “was used for everything. German or Swiss settlers would brew whiskey, weave roofs and baskets, bake bread, and stuff mattresses with it. Part of our future program may involve the replanting of rye and a study of its uses.

Fourteen year old Carol Frey described the other room on the second floor where adults probably slept. “When we first began working on this room, we thought there might be a window behind a plastered up area,” she explained. “When we knocked down the plaster and the boards behind it, we found a window like the rest in the house, with curved sides to allow more light in.” The window had been filled in and boarded up to form a solid wall for a later addition on the other side of the house. The builders, Carol learned that day, didn’t waste a thing: the plaster was bound together by both animal and human hairs. “When they butchered a pig back then, they used everything but the squeal,” said one Saturday worker.

Trudging up the steep wooden stairs to the third floor, Senior Girl Scout Maribeth Bradley noted that the children in a farm family would sleep in the middle of the room. Perhaps separating a hired man who slept on one side of the room from a hired woman on the other side. Drying fruit, vegetables, and herbs would have hung from the roof poles,” she said.

The age of the attic floor was estimated by the rough circular slashes in the wood floorboards. The slash marks were traced to water-powered circular saws that came into use in 1825.

Senior Girl Scout Kim Mable led the way to the first floor kitchen and root cellar built deep into the insulating coolness of the hillside. “I can’t wait until this is done,” she said, poking her head into the freshly whitewashed root cellar. “It’s really going to be fun to grow our own food and store it here in bins and on the rafters.” Old time graffiti, initials and numbers imprinted into the cellar’s plaster walls in the 1800s defied comprehension but spurred fantasies. “We made rubbings of these imprints, but since we couldn’t read them, we just imagine they were done by kids like us who were whitewashing the cellar one day,” mused Kim.

On the newly laid brick floor of the kitchen stands a ten-plate stove, similar to what might have furnished the house with heat in the 1700s. With no built-in fireplaces, residents depended on these stoves made of ornately embossed cast iron plates for heat. “When we bought the stove several parts were missing, so one of our volunteers, a man in his eighties who speaks the Pennsylvania Dutch dialect, scoured the countryside for replacement pieces,” said Mrs. Johnston. When his forays proved futile, he carved his own molds and took them to an iron caster at Hopewell Village.

Several yards from the house, the remains of a squirrel tail oven can be seen. Named squirrel tail because its chimney does not vent straight up but winds over the back of the oven (like a squirrel's tail) for added heat and insulation, the oven is strikingly similar to those still standing in the Rhine Valley today and further attests to its builders' frugal practicality. The oven was part of a wooden bake house, the hub of subsistence activities such as baking, lye and soap making, and clothes washing which girls hope to eventually reenact.

Girls will continue their archeological digging this summer to establish the bake house perimeter. Last summer college archeology and history students supervised the digs and helped girls inventory the buttons, pieces of broken pottery, marbles, and other items they found as they sifted through carefully-plotted grids. Later this year, girls will take potential artifacts to the state museum for analysis.

No 18th Century homestead was complete without a source of water for drinking, cleaning, and refrigeration. During their summer toils, girls cooled soft drinks in the constant 40° water of a moss-covered spring several hundred feet from the house. This summer, girls will examine the area surrounding the spring for evidence of a spring-covering building and for more steps leading to the spring.

The allure of the Bicentennial House is so strong that Junior Girl Scout troops clamored to participate. All spring work sessions are filled with Junior Girl Scout troops, once thought too young to be interested in the project. Excited by the restoration efforts they experienced while in the co-ed work study unit, many boys have returned to work on the house.

Penn Laurel attributes some membership retention to the project. Older girls enjoy the challenge of a well-focused, nitty-gritty project; younger girls plan their future Scouting days around it, and according to Mrs. Johnston, "fantasize about their role in the Bicentennial House when they'll be Cadette and Senior Girl Scouts." Historical research, which Mrs. Johnston describes as "fascinating detective story that makes tremendous program for girls," will be part of the Bicentennial House project for a long time. Restoration of the buildings and perhaps even the fields to mid-1700 conditions will probably take years. Penn Laurel envisions teaching folk craft and early farming techniques to troops and resident camp units on a regular basis, and even providing resident program staff. "I know a woman who's an expert in open-hearth cookery; she'd jump at the chance to live here for a while to share her skills with girls," said Mrs. Johnston. Ideas for a complete adaption of 18th Century life in resident camp or weekend programs are brewing in the minds of council staff members and volunteers.

Far from the fear its haunted past once inspired in children, the house now shines benevolence through its warm reddish sandstone walls. According to 17 year old Kathy Staab, counselor in a two-week Brownie Girl Scout resident program last summer, "The little kids love it. When we took them to visit the site, I heard them talking about everyday things like: If I were living here then, would I have a toothbrush? Then they went back to their units and did skits about how they'd have lived in the 1700s without things like toothbrushes!"

The author, Lynn M. Obee, is a staff writer/researcher for the Office of Council Property Development.

Editor's Note: For more information on historic preservation and heritage programs, see *Program Facilities: Planning for Needs* (Catalog No. 26-780, \$15) produced by the Office of Council Property Development. *Program Facilities: Planning with Girls*, a forthcoming publication on how to plan and develop program facilities with girls devotes a chapter to historic preservation.

Selected Bibliography

Materials Useful for Foxfire House Projects

The following is an annotated list of materials that would be useful to those using Foxfire House. Many of these books will be found in your local library or nearby college library. These are owned by Girl Scouts in the Heart of Pennsylvania and housed at the Foxfire Program Center. This is only a small selection of what is available. Ask your librarian about other material that is available or about a particular area or skill of interest to you.

Baum, Willa K. – Oral History for the Local Historical Society. 2nd rev. American Association for State and Local History, c. 1971.

How to interview people when gathering facts about early life. An introduction to oral history.

Bicentennial Program Ideas

Directions for making apple snitz, old recipes, and games from the 1700s.

Costabel, Eva Deutsch – The Pennsylvania Dutch: Craftsmen and Farmers.

Children's book, well illustrated, excellent in many respects. However, costumes are not authentic. Short bibliography.

The Dutchman – Pennsylvania Dutch Folklore Center. Spring 1956 issue.

Includes PA Dutch needlework by Frances Lichten; PA German in fiction by Preston Barba; "Love Fests" by Don Yoder.

Early American Home Remedies – Photos by Mel Horst; compiled by Almer L. Smith, Applied Arts Pub., c. 1968. Presents remedies used in early America. Just for "fun reading" – do NOT try any of the remedies!

Fiarotta, Phyllis. – Snips and Snails and Walnut Whales: Nature Crafts for Children. Workman, 1975.

Corn husk doll directions, sweet potato plant growing, popcorn painting, cranberry necklaces, berry ink, orange pomander balls.

Foxfire books. Girl Scouts in the Heart of Pennsylvania has all the Foxfire books. This series deals with ways of becoming self-sufficient. The Foxfire concept developed in Appalachia to preserve their history and culture. Our Foxfire House was named with these ideals in mind.

Foxfire House Samplers. 1982. Instructions by Anne Booske of the Foxfire House Team for making samplers representing one of the Spirits of Foxfire House. Can be used as a troop project to donate to Foxfire House.

Gehret, Ellen J. – Rural Pennsylvania Clothing: Being a study of the wearing apparel of the German and English inhabitants both men and women who resided in Southeastern Pennsylvania in the late eighteenth and early nineteenth century; also including sewing instruction and patterns which are profusely illustrated! Liberty Camp Books, c. 1976.

This is an historically documented source book. It is used especially when making reproduction of everyday rural clothing of the type worn in southeastern Pennsylvania during the period 1750 to 1820 by the farmers, the tradesmen and their wives.

Graeff, Arthur D. - The Pennsylvania Germans. Published by Mrs. C. Naaman Keyser, c. 1945.
Pamphlet answering the question, "Who are the Pennsylvania Germans?"

Heller, Edna Eby - The Art of Pennsylvania Dutch Cooking. Galahad Books. A collection of recipes of Pennsylvania German dishes. Includes history of their development.

Heritage from the Hearth - Wapehani Girl Scout Council, Daleville, IN, c. 1976.
Collection of old-fashioned recipes gathered from the Bicentennial. Includes breads, biscuits, gingerbread, Johnnycakes, spritzkuchen, schenecken, apple dumplings.

Hockberg, Bette - Spin Span Spun: Fact and Folklore for Spinners. c. 1979.
Facts and folklore of spinning myths, legends and anecdotes.

The Homespun Textile Tradition of the Pennsylvania Germans. Introduction by EllenGehret and Alan G. Keyser. Pennsylvania Historic and Museum Commission, c. 1976.
Catalog of an exhibit illustrating the various types of textiles found in farming communities of the Pennsylvania Germans.

Hoppe, Elizabeth and Edberg, Ragnar - Carding, Spinning, Dyeing. Van Nostrand, Reinhold, c. 1975.
An introduction to the traditional wool and flax crafts. Shows how to card and to use a drop spindle.

Jacobs, Betty E.M. - Growing Herbs and Plants for Dyeing. Select Books, c. 1977.
Deals with the growing of herbs and plants. Describes plants, their habitats and gives detailed dyeing instructions.

Kauffman, Henry - Pennsylvania Dutch American Folk Art. Rev. & Enl. Dover, c. 1964.
Well illustrated. Very readable. Introduction includes early Pennsylvania Dutch background information.

Lasansky, Jeannette - Willow, Oak and Rye: Basket Traditions in Pennsylvania. Penn State Univ. Press, c. 1979 (an Oral Traditions project book). A basic well-illustrated book of Pennsylvania basketry.

Long, Amos Jr. - Farmsteads and Their Buildings. Applied Arts Pub., c. 1972.
An early simplified version of Pennsylvania German Society volume. The author presents an architectural view of the farm and a description of farm life as it existed during an earlier era.

Long, Amos Jr. - The Pennsylvania German Family Farm: A Regional Architectural and Folk Cultural Study of an American Agricultural Community. Pennsylvania German Society, c 1972.
A scholarly and classic work. Topics include the family farm, the farmstead, meadow, stream, and woodlot, garden, yard, and orchard, fences farmhouses, springhouse, summer kitchen, bake oven, cave and ground cellars, malthouse, privy, washhouse. The cover illustration was done by Robert Hostetter, a member of the Foxfire House Team.

Miller, Lewis – Lewis Miller: Sketches and Chronicles: The Reflections of a Nineteenth Century Pennsylvania German folk Artist.

Historical Society of York County, c. 1966. Drawings of early life in York County. Text is in manuscript form and somewhat difficult to read. Beautiful sketches. Introduction includes biographical information. Coffee-table book format.

Mohn, Viola Kohl – Shadows of the Rhine Along the Tulpehocken.

A paper read before the Lebanon County Historical Society, May 25, 1970.

Mostly Lebanon County information on the history of Old Lebanon County structures.

Old Glory: A Pictorial Report on the Grass Roots History Movement, bound with The First Hometown History Primer – Warner Paperback Co., c. 1973.

The second part (starting on page 130) includes many projects and ideas to develop your own hometown history primer.

Pow Wows or Long Lost Friend: A Collection of Mysterious and Valuable Arts and Remedies: Good for Man and Beast – collected by John George Hohman. 1976 reprint in English or original German version of 1820. (Title on cover of book, The Pow Wow Book: Hex Cures from the Pennsylvania Dutch: “Good for Man and Beast”). Buzzards Nob Press. Intereseting reading but please do not use any suggestions.

Project 1776: A Manual for the Bicentennial: Source Book of History, Crafts, and Learning Ideas in Early American Culture. Bicentennial Commission of Pennsylvania, 1975.

Includes historical background, background for school demonstrations, activities for children, bibliography of children’s books.

Der Reggebooge (The Rainbow); quarterly of the Pennsylvania German Society. October 1978 issue.

Article on beds, bedding, besteads and sleep, including dialect words and phrases.

Schaun, George and Virginia – Everyday Life in Colonial Pennsylvania, Greenberry Publications, c. 1973.

Covers life as it was lived on the frontier, in the settlements and towns by the middle and lower classes.

Shelley, Mary Virginia – Dr. Ed. Sutter House, 1980. Story of Edward Hand, Revolutionary War doctor, who lived at Rockford and was Adjutant General to George Washington.

Shelley, Mary Virginia –Harriet Lane. Sutter House, 1980. First Lady of the White House, James Buchanan’s niece who visited at Wheatland in Lancaster.

Sloane, Eric – The Spirits of ’76. Ballantine, 1976. Eric Sloane defines the spirits as he sees them that built our nation and made it great. Sloane believes they have either weakened or vanished but says “in youth lies hope.” The Spirits of Foxfire House have largely been based on this work.

Smith, Elmer and Horst, Mel – Antiques in Pennsylvania Dutchland – Applied Arts Pub. c. 1967. This booklet includes photos of antiques characteristic of the region, including Pennsylvania rifles, Stiegel glass, fraktur work, pottery, iron, needlework and a host of other items ranging from primitive folk art to professional creations.

- Stoudt, John Joseph - Sunbonnets and Shoofly Pies: A Pennsylvania Dutch Cultural History.
Castle Books, c. 1973. Well illustrated and informative book on the Pennsylvania Dutch. Traces their story from the immigration to present day folk festivals. Includes children's counting rhymes, proverbs, superstitions, and folk medicine.
- Tod, Osma Gallinger - Earth Basketry. Bonanca, 1972.
A standard in its field. Specific directions for making baskets from such standard items as corn husks, vines, willow, bark, grasses and pine needles.
- Tod, Osma Gallinger - The Joy of Handweaving. Dover, 1974.
A practical text of basic weaving techniques. Includes directions for building a loom.
- Women's History - GSUSA, 1983. How to do living history and orgal history projects.



Some Places to Visit

Public and Private Sites to Visit

These sites are listed as possible places to visit in conjunction with Foxfire House Badges. The sites vary in date of period of living, completeness, level of wealth, as well as availability to the public. **Since hours and days of access vary, we have not identified them here. Please be sure to contact the sites before visiting them.**

Open to the Public

Name of Site	Location	City/Town
Barbara Fritchie Home	1574 W. Patrick St.	Frederick, MD
Bobb Log House	Pershing Ave. and Philadelphia St.	York, PA
Buchanan's Birthplace	Mercersburg Academy Campus	Mercersburg, PA
Cornwall Iron Furnace	Off Rt. 322	Cornwall, PA
Daniel Boone Homestead	Off Rt. 422	Baumstown, PA
Ephrata Cloister	632 W. Main St. Rt. 322	Ephrata, PA
Gates House	W. Market St. and Pershing Ave.	York, PA
Hans Herr House	1849 Hans Herr Dr.	Willow Street, PA
Heritage House Museum	43 E. High St.	Elizabethtown, PA
Hershey Museum of American Life	Main St.	Hershey, PA
Historic Hanna's Town	951 Old Salem Rd.	Greensburg, PA
Hopewell Furnace National Historic Site	2 Bird Lane	Elverson, PA
Jennie Wade House	U.S. 140, South of Lincoln Sq.	Gettysburg, PA
Landis Valley Museum	2451 Kissel Hill Rd.	Lancaster, PA
Old Bedford Village	220 Sawblade Rd.	Bedford, PA
Plough Tavern	W. Market St. and Pershing Ave.	York, PA
Robert Fulton Birthplace	1932 Fulton Highway	Quarryville, PA (Weekends only)
Rockford Plantation	Lancaster County Park	Lancaster, PA
State Museum of Pennsylvania	300 North St.	Harrisburg, PA
Wheatland	1120 Marietta Ave.	Lancaster, PA
Wright's Ferry Mansion	38 South Second St.	Columbia, PA

Private

Name of Site	Location	City/Town
Abbot House and Log Cabin	Rt. 30	Abbottstown, PA
John Burn's Home (Log Cabin)		Waynesboro, PA
Harriet Lane House	Main St.	Mercersburg, PA
McConnell's House	114 Lincoln Way West	McConnellsburg, PA
Schaefferstown Museum	Rt. 501	Schaefferstown, PA
Zellers Fort	Rt. 419 near Newmanstown	Newmanstown, PA
Log Cabin Homestead	2084 Mt. Gretna Rd.	Elizabethtown, PA