

# Heritage Trails

A Journal of the European-American Folk

"Awaast, ye landlubbers!"



IRON MEN AND WOODEN SHIPS  
By Percival S. Harding

SOCIAL CUSTOMS PART TWO  
By Elaine D. Rapp

CULTURAL SURVIVAL - A NEW TWIST  
By Otto A. Krumbach

FOLK WEATHER WISDOM  
By John L. Perraud

"ALL ABOARD!" CANAL BARGES SAIL AGAIN  
By Peter A. Vanderhuff

ITALIANS IN AMERICA  
By Robert Blumetti

THE GOVERNOR SAYS "HELLO"  
By Otto A. Krumbach

AND MUCH, MUCH MORE.....

"AN ETHNOLOGICAL VOICE FOR AMERICANS OF  
EUROPEAN ORIGIN"

Editorial Staff

Robert Blumetti, Bronx, N. Y.  
Otto A. Krumbach, Ridgewood, N. J.  
Arthur T. Nelson, River Edge, N. J.  
Elaine D. Rapp, Nashua, N. H.  
Ronald Reniewicki, Spring Valley, N. Y.

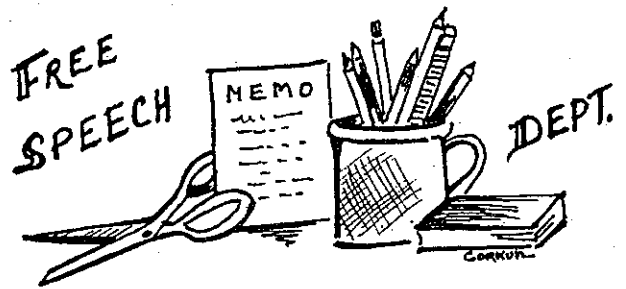
Art Staff

Mary Lee Gorkun, Ridgewood, N. J.

Circulation Manager

Jean D. Lohman, Ridgewood, N. J.

HERITAGE TRAILS, P.O. Box 445, Ridgewood,  
N.J., 07451, U. S. A., is published four times  
a year. Subscription: \$6.00 U. S.; \$8.00  
elsewhere. All material is copyrighted.  
Manuscripts or graphics donated will be read  
but not returned unless accompanied by SASE.



HERE'S YOUR CHANCE! READERS ARE INVITED TO  
SOUND OFF; TO LET THE EDITORS AND OTHER READERS  
KNOW HOW IT REALLY IS -- OR WHATEVER! LETTERS  
TO THE EDITOR WILL BE PRINTED IN WHOLE OR IN  
PART UNLESS OTHERWISE RESTRICTED BY THE WRITERS.

## ← THE KINSHIP FACTOR →

We need to be alone, and we need to be  
with people. We need to be free to express our-  
selves and we need to be disciplined in the  
common interest. We need to be selfish and we  
need to be generous. People have been all these  
things.

Ahh, but have people been happy? Rest-  
lessness seems a more common human condition.

Nowadays, we talk a great deal about  
individual rights and "doing our thing". Even  
so, we are not without order. There is a  
discipline or we would not, for example, have  
automobiles or other popular artifacts. It is  
the discipline of the assembly line and it  
touches everything, even our socializing  
process. We did not mean for technology to  
become so pervasive. We meant to confine it to  
a portion of our lives. Instead, it has  
developed a life of its own and, in the course,  
made us into a world of strangers.

What have we lost? Well, basically, we  
seem to have lost a sense of belonging, a  
"kinship factor". Go to Europe. Visit a small  
town. Note that the town seems to be knitted  
together by a thousand years of associations.  
The people even seem to look alike to us.  
Neighboring towns have a similar appearance.  
Yet to the native, the differences may be subtle  
but are nonetheless real. These people know who  
they are and whence they came. They are not  
yet, like us, rootless strangers. Give them  
time, they are on their way.

What are we doing to retain or regain a  
sense of belonging? We have ways. We have our  
jobs. We have something resembling marriage and  
family. We have hobbies. We have religious  
associations. We have many, many ways of relat-  
ing to one another. Yet, we grope on. We are  
not satisfied. We need more.

Possibly, there is something physio-  
logical. Even trees have been found to com-  
municate danger to like trees. A caterpillar  
infestation of one tree can cause a neighboring  
tree to change the composition of its leaves.  
Maybe we do have so basic a thing within us.

What we can do and what we are doing is  
to explore our heritage, our roots, our songs,  
our myths? We need to feel that we are someone  
special because this is the fact. We just need  
reassurance. We weren't patched together on a  
single, great assembly line. We have kinfolk  
out there somewhere in time and space. We still  
care and we still have time to make connections.

Editorial Staff

September, 1984

Dear Editors:

My great grandfather brought his family  
from England to Indiana about 1858 or so. His  
youngest son was my grandfather. At this point,  
Anglo-Saxon or Norman, I cannot tell but the  
name indicates Norman.

Grandfather married a German girl as did  
father, but my name is not German. My aunt  
started to run the family tree and soon  
discovered that great, great, grandfather flew  
the skull and cross bones from the mast of his  
ship and used a Scottish port for a base of  
operations! At that point, she drew two  
conclusions: (1) that she had learned enough (I  
never found out whether she was proud of the old  
man, or ashamed of him), and (2) that we were  
Scots.

I studied the Scots and that didn't  
entirely fit. My insurance agent suggested that  
my name sounded like a Huguenot name so I  
followed through on logic and history. I now  
believe the name was originally Basque and the  
boys who went down the mountain to the south  
adopted the name Morales and the ones who went  
down to the north brought my name into France,  
England, and America.

This may not be related, but in  
metaphysics, I was told that I had spent several  
prior lives on Atlantis! The Basques are  
believed to be the purest descendants of the  
Atlanteans; they settled nearest and remained  
isolated to a greater degree than others.

Can you go back 15,000 years?

"Lucky" Willard Merrilees  
Indian Springs, Indiana

DEAR MR. MERRILEES:

YEP! BET THAT'S A SURPRISE! WE HAVE A  
STORY ABOUT ATLANTIS SUBMITTED BY A SUBSCRIBER  
THAT LOOKS PRETTY GOOD. HANG IN THERE. YOU MAY  
HAVE A MOST FANTASTIC HERITAGE.

EDITORIAL STAFF

December, 1984

Dear Editors:

.....Don't you think you could begin to  
provide some different departments covering  
music, art, literature, etc.?

Harry C. McNeil  
Boston, Massachusetts

DEAR MR. MCNEIL:

WE KNOW THE NEED EXISTS BUT THE SPACE  
DOESN'T. WITH JUST A LITTLE MORE GROWTH AND  
SUBSTANTIAL RENEWALS, WE CAN EXPAND OUR JOURNAL.

EDITORIAL STAFF

# IRON MEN

AND



# WOODEN SHIPS



"Thar she blows!" "Man the riggin!"  
"Avast, ye landlubbers!"

For just a moment, close your eyes. Listen carefully to the pounding surf beating upon the coastline of Maine, breathe in the salty air. If you have any heritage interest at all, you will hear these phrases, as though they were borne by the biting wind. They are real expressions used by the indomitable American sailors who embarked from these parts upon their adventurous lives not very long ago. They were used by the iron men who sailed their wooden ships and established new world standards of maritime bravery and skill.

Their daring was legendary. Without the benefit of modern knowledge and communications, they attempted to forecast weather conditions upon which the safety of their next day's voyage depended, sometimes with disastrous results. Widely used expressions reveal some of the guidelines they followed to make their meteorological prognostications. "Mare's tails and fishes' scales, make high ships carry low sails," is attributed to Ralph Phippen; "Red sky at night, sailor's delight. Red sky in the morning, sailors take warning;" is credited to Prue Beal, and "Mackerel sky, wind is nigh;" is by Ted Spurling. These give some idea of their weather lore as they cast their eyes skyward from their heaving decks and hoped they were right.

New England's coastline is sprinkled with seaports, built and supported by early European-American sailors. It was here most sturdy whaling ships of the 19th century were built and were manned by fearless seamen who braved the "terrors of the deep" and endured hardships unknown to their grandchildren. Many are the homes still standing here with their "crow's nests" facing the sea from which anxious eyes scanned the ocean to the horizon for signs of the return of loved ones, vigils which all-too-often ended in tragedy.

It was also here that the Flying Clippers were built and it was from here that they sailed to new heights of seamanship and established new speed records for long distance sailing. Built to beat the competition from China to East Coast ports of the United States carrying cargoes of spices and tea, the Flying Clippers were otherwise economically limited because their thin-of-beam design resulted in small holds. They had also gained their speed with enormous spreads of canvas, up to two acres, which required crews of more than sixty men, and crews were hard to come by considering the dangers of the occupation and the long separation from home.

Despite the more glamorous nature of the building and sailing exploits of their neighboring states which produced the Flying Clippers, it was in Maine that the real "mistress of the seas", the Down-Easter, came into its own, beating out the Clipper and asserting its supremacy as a practical merchant vessel. A superbly designed ship, it was almost

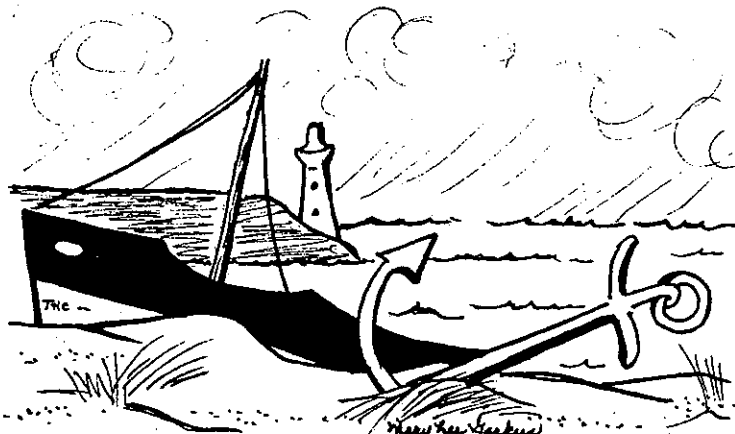
as fast as the uneconomical Clipper, but was able to carry twice its cargo. Another advantage of the Down-Easter was that it could be sailed with a crew of only thirty-four seamen.

All of the East Coast American vessels that vied for the lucrative Far East trade had to navigate nearly one thousand miles fighting the most violent and treacherous winds and seas in all the world as they attempted to round Cape Horn westward at the southern tip of South America. Many ships were lost; others fought the elements for weeks, only to end with disabled vessels and exhausted crews. Still others, recognizing the near futility of westward sailing, actually turned eastward to sail around the entire world to get to the China seas!

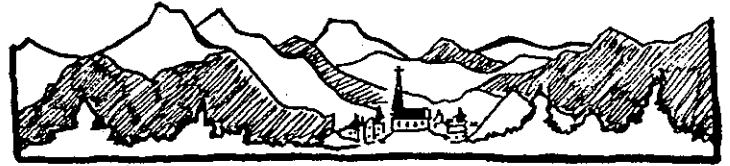
Some men of the sailing era risked their lives; others risked their fortunes. In Searsport, Maine, where many ships were built, the necessary money to finance construction of a vessel was sometimes raised in one night from local Captains, crewmen, workers who would build the actual craft, business men, and bankers. Ownership was divided into shares according to the contributions of each party. Voluntary cooperation among local people was fundamental to the economic growth of the shipbuilding industry here as elsewhere in New England. It is also of some historic importance to note that a century ago, this same small, coastal town produced one-tenth of all deep water shipmasters in the American Merchant Marine!

By the end of the 19th century, the great era of sailing vessels had come to an end except for their isolated, sometimes ignominious use. Awe and admiration turned to disinterest as steam vessels took command of the seas. Some of the magnificent sailing ships passed from the scene by being wrecked, a not unusual end, while others were deliberately scuttled, burned for their metal, cut down to serve as coal barges, displayed as curiosities at seaside amusement parks, or simply left to rot as abandoned vestiges of the past.

(Continued Page 8)



# SOCIAL CUSTOMS THROUGH THE AGES



## PART TWO

### Individual Status

The desire for personal freedom marks a distinctive urge of the European people. As a consequence, respect for the individual is widely evident in many early Caucasian and European societies. However, the new neolithic life styles, which include animal husbandry and food growing, create productive work opportunities in the Southeastern Caucasian homelands. As a result, enemies defeated in battle are pressed into involuntary servitude instead of being killed, as was customary in previous societies. But the rights of slaves are taken into account even in the earliest Sumerian city-states.

The practice of benign slavery continues in Greece, where the rights of slaves continue to be vigorously protected. Slavery is also practiced in the Roman Empire until it is outlawed by the Romans themselves. In Central and Northern Europe, little chattel slavery is in evidence during early times and almost none in later periods, although a distinction between "free" and "unfree" persons can be made at times.

The evaluation of each individual, based primarily upon personal performance, influences the selection of European community leaders and develops a natural "aristocracy". Early leaders are usually chosen by their fellows and may be deposed in direct, democratic fashion when their performances prove to be unsatisfactory. Another kind of "aristocracy" arises in time favoring the nomadic horsemen over the agrarian peasants. People are somewhat segregated and arranged in hierarchies, depending upon their contributions to society. They might be warriors, priests, or farmers, with their "free" or "unfree" status determined by their dependence upon their leaders. Despite some class differences, respect for the individual and the democratic process continue to mark European social practices and community organization.

### Chivalry

High regard for the individual leads to high expectations in personal practices and influences general codes of conduct. Druids, who are Celtic priests, teach that "virtue lies within" and that "truth is in the heart, strength is in the arm, honesty is in speech." They also teach that "the Gods must be honored, no injustice done, and manly behavior always maintained."

The idea that man must fulfill himself in a moral sense and rise above even a possibly cruel fate by responding heroically, is true to European values of individualism and idealism. European oral literature is filled with heroic deities and abounds with tales of inspirational exploits. Notwithstanding their strong emphasis on individual character and accomplishments, general personal codes seek to inspire a sense of responsibility toward one's fellow man.

In the Middle Ages, European nobility employs the Code of Chivalry. The Code requires courage, fair play, truth, honor, and faithfulness, as well as respect for and devotion to women. Every youth of good family aspires to be a knight. At the age of seven a boy chosen for this training is placed as a page in the household of a knight or nobleman where he is subjected to rigorous training. As a squire he learns to fight, to take care of his lord if he is wounded, and to bury him if he is killed.

By twenty-one years of age a young man is thought to be trained for knighthood. He takes solemn vows promising to protect the distressed, uphold right against might, and to maintain his honor, after which he is ready "to ride abroad redressing human wrongs." Although the conduct of the knights often falls short of their noble goals, the chivalrous code remains a consistent ideal for European man.

### Charity

Despite a strong emphasis upon individual responsibility, charity is widely practiced in Europe through the millenia. In early times, it is considered the duty of family or clan to provide for dependents. In Greece, charitable duty toward wives is recognized by the Pythagoreans, and is placed alongside the duty people owe to strangers and orphans. In Crete and Sparta, if no family members can provide help, the poor are supported out of public resources. In Attica, official help parallels private help. Charity programs include relief from excessive indebtedness, transfer to areas where a livelihood can be obtained, the supply of grain at reduced prices, public help for the disabled, and government jobs for those who are able-bodied.

In early Roman life the family under the direction of the father assumes responsibility for its members. As the population increases, government programs become available and charity becomes a responsibility of the state. The positive inclinations of Europeans toward charitable acts leads toward escalating programs as clever politicians and recipients learn to exploit the process.

(Continued Page 6)

FLASH

FLASH

### HERITAGE STUDIES NEGLECTED !

The National Endowment for the Humanities published a scathing indictment of American colleges last Fall pointing out that 75% of their graduates had taken no courses in European history, and 72% had taken no courses in United States history or literature.

Viewing "documentaries", "sitcoms", or other entertainment fare on television is no way for Americans of European origin to learn about the historic experiences of their forebears or about their unique literary heritage.

What can be done about this?

# Cultural Survival



## A New Twist

Do the cultural practices of forebears have any significance to their descendants? An article about an organization concerned with this very question appeared in a most lofty place -- this past summer's edition of a quarterly magazine called, "Parabola, The Magazine of Myth and Tradition", 150 Fifth Avenue, New York City, N. Y. 10011, published by the Society for the Study of Myth and Tradition.

Any cultural heritage publication worth its salt, such as HT is endeavoring to become, should prick its ears at a voice sounded from this prestigious journal, well regarded by most academicians. The article in question is entitled, "Surviving the Present, An Interview with David Maybury-Lewis" and it explained the formation and function of "Cultural Survival, Inc." A fund-raising brochure for the group further explains its purpose.

The organization was started in 1972 by a group of social scientists at Harvard after they became aware of tribal and ethnic sufferings that followed modern development of the land. The scientists noted American Indians were "deprived of their lands", and "reports of genocidal programs against them were received". The intrusion of industrialized cultures was seen to bring changes such as "disease, poverty, and the theft of ancestral lands all over the world."

As a result of their observations, interested scientists and others now help indigenous populations (through Cultural Survival, Inc., and other organizations) to cope with the traumatic effects of modernization. These groups offer advice and support to native peoples. In trying to do so, they apparently take into account past cultural practices and seek to overcome difficulties posed by the transition to life styles compatible with today's world-wide practices.

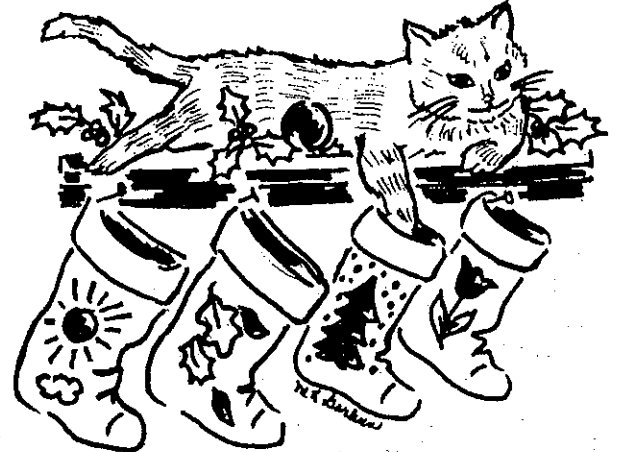
But is there more to the significance of "cultural survival" than has yet been proclaimed? Is it possible that very different life styles were evolved by the varied peoples of the world to suit unique inner needs? If this is the case, can any single society satisfy all of the people in a "pluralistic" grouping? The concept of personal freedom, for example, as opposed to collective efforts, might be examined. People of European origin have demonstrated relatively weak gregarious urgings in the past and have preferred individually assertive practices and local community control. People of Asian, African, and Pacific Island background, on the other hand, have exhibited a far greater acceptance of collective life styles and higher levels of political control.

For persons who consider that time-honored cultural practices may be of importance to all people, the subject catapults out of the "ivory tower" and lands in the forefront of community realities. A sound cultural survival program of value to everyone might first determine if there are specific features of past social practices which may continue to be of great importance to any people.

Those who may wish to pursue the subject might contact the Cultural Survival's headquarters in the Peabody Museum of Anthropology at Harvard University, 11 Divinity Avenue, Cambridge, Mass. 02138. The office of President Maybury-Lewis, Co-founder and President, is nearby.

Otto A. Krumbach

## Folk Wisdom



## on the Weather Watch

Far to the east, the European folk who lived across the steppes and up into the Ural Mountains of Russia knew how to forecast the weather centuries ago! Even today the old women on Moscow's city park benches are not surprised at an early snowfall. They already know from the large crops of berries, mushrooms, nuts providentially provided, and the early flight of birds, the winter will begin early and be severe for that year. You didn't know about that?

You just have to be open minded about folk wisdom, folks. Everybody in the olden days also knew, for example, that if a cuckoo called on a dry tree, there would be frost, and that if wolves howled near the village they could expect a harsh winter or a war! You may not remember now, but everyone once knew that if a cat curled up or scratched the wall, if a goose stood on one leg, or the crows cawed in unison, if the horse snored, or the chickens flew around inside the hen house, you could expect deep frosts.

But that isn't all our ancestral folk knew that moderns have forgotten. They knew that if mice wove woolen threads into their nests, heavy snowfalls were ahead, and that if your right ear rang, warm weather was coming, and if your left ear rang it would turn cold!

Who knows? It may be that if a modern forecaster would first sit down to reminisce, then bone up on ancient folk weather wisdom, accurate forecasts about future weather, drawn from signs not yet revealed by space satellites, would flow effortlessly!

John L. Perraud

# ALL ABOARD! CANAL BARGES SAIL AGAIN!

Serving only industrial purposes, they have been long forgotten by nearly everyone. I'm referring to the modest towpath canals that were in use in the 19th and early 20th centuries in New Jersey. The Morris Canal was built primarily to carry anthracite coal from eastern Pennsylvania to New York and to the forges and furnaces in the hills of northern New Jersey, as well as to take high quality ore from these same hills to the Lehigh Valley in Pennsylvania. The Delaware and Raritan Canal served normal commercial purposes transporting goods from Bordentown through Trenton and on to New Brunswick.

Of what possible interest or significance could these limited waterways have to persons in the modern world? Much of them have been filled and their former locations can be identified only by experts. Only some parts of the former canals are still managed as parks by state agencies. The question is worth pursuing because today the Canal Society of New Jersey, P. O. Box 737, Morristown, New Jersey, 07960, has an active membership of more than 800 canal enthusiasts!

The program of this unique group is also of some interest. They usually hold six meetings a year that feature noted guest speakers. Their organized tours take in not only the New Jersey canals and related historical sites, but other canals and sites elsewhere in this country, and even in Canada and England. They may last as long as three weeks. They maintain a museum, publish a newsletter, and support historical preservation efforts of many kinds.

Let's start probing. Surely, the old barge operators, would stare in disbelief at today's interest in their dull and grinding toil. Is there anything of especial interest here? In the case of the Morris Canal, there is an unusual feature. Faced with a major uplift from east to west, and confronted with a limited water supply that eliminated the use of locks, the builders of the canal came up with an ingenious solution. They designed "inclined planes", wooden structures equipped with iron tracks and a special trolley, which moved the barges, up to 90 tons in weight, from level to level. These used hydraulic power, which turned turbines to pull the barges up, and did so using only about 20 percent of the water locks would have required.

It's all downhill in interest after this with only common and ordinary features to think about in relation to ancient canals. Something else must provide the motivation and satisfaction evident in canal pursuits. Upon reflection you may find you don't have to search very far. The answer may lie in the people who designed and used the old waterways. These predecessor people were very much like today's readers of HT. In fact, they were exactly like them because they were just about all European-Americans! Here may be seen what may be the ultimate attraction many people find in historical, cultural, and folk areas of interest: the responses made by earlier people, much as themselves, to conditions they faced in their lives.

The Canal Society welcomes inquiries about its field of interest and happily sends out literature so that all may take trips of fancy along inland waterways of yesteryear. Membership is available for a modest annual fee but the Society is eager to reach out to all people; so drop them a line for more information.

Peter A. Vanderhuff

## SOMETHING MISSING?

YOU LOOKED FOR A SUBJECT AND IT WAS NOT IN HERITAGE TRAILS. IT MAY HAVE BEEN THERE BUT WAS NOT PRESENTED WELL. NOW'S YOUR CHANCE! PICK UP YOUR PEN OR PLUG IN YOUR TYPEWRITER AND LET US KNOW ABOUT IT. BETTER YET, WRITE THE SUBJECT UP YOURSELF. NOTES WILL DO.

ONE OR MORE STAFFERS WILL MOUNT YOUR MATERIAL ON A COMPUTER AND SEND A REASONABLE FACSIMILE FOR YOUR PERUSAL. WE KNOW THERE IS TALENT OUT THERE.

SEE YOUR IDEAS IN PRINT, WE ALWAYS SAY. YOU WILL PLEASE YOURSELF AND MAY ALSO PLEASE SOMEONE ELSE.

EDITORIAL STAFF

## SOCIAL CUSTOMS (Continued from Page 4)

As the feudal system develops, a form of charity is carried out by the manor. In fragmented Europe of the Middle Ages, family, clan, and church also play important roles in the administration of charity. During Charlemagne's reign, local relief is administered primarily by the church. In time, trade guilds add forms of relief to their other programs.

As national societies become more organized, endowed charities grow in number. Contributions to finance hostels, poor-houses, infant and orphan homes, and homes for the aged are encouraged by granting tax credits. The industrial revolution, however, seriously effects existing stable life styles and supportive practices. As the people rush into cities not yet prepared to cope with rapidly rising public needs, chaotic conditions often prevail until new programs can be devised and instituted.

Under these circumstances, European immigrants flock in rising numbers to the New World to establish a society that will better reflect their desires for personal freedom, with power held securely in the hands of the people.

(To be continued)

Elaine D. Rapp.

# AMONG THE FOUNDERS~ ITALIANS IN AMERICA

Most of them came during the latter part of the nineteenth century but some Italians were here well before that time. Despite their long presence, early Italian participation in the establishment and development of the United States, except for the "discoverer" of America, still seems to be little known. A quick review brings interesting facts to light.

The name, Cristoforo Colombo, means Christ Sea colonizer. It is more familiar in its Latinized version, Christopher Columbus. The name might have been a factor in determining the profession of the bearer: that of sailor and explorer, bringing his religious tidings to heathen lands.

Following his star, Christopher Columbus set sail from Spain with three ships in 1492 to discover a short route to the Orient and, in the process, "discovered" America. So it was that an Italian set into motion the great European migration to America which confirmed the inherent European yearning for freedom, heard the shots fired at Lexington and Concord, and made possible the birth of a nation dedicated to highest European ideals.

But Italian participation continued in the establishment of European societies in the New World long after the initial voyages of Columbus. Italian bankers, explorers, and missionaries were instrumental in Portuguese, English, Spanish, and French colonization efforts. One of the first Italian settlements was carried out by Piedmontese Waldenseans, and took place in what was to become the State of Delaware, one of the thirteen original states of the United States.

It was William Paca, an original settler, who became Governor of the State of Delaware and a signer of the Declaration of Independence. But other Italians were instrumental in the revolutionary cause in 1776. Philip Mazzei served as an agent for Virginia, gaining European support for American independence. Five officers of George Washington's Continental Army were Italian, three from the Togleafferro family and one each from the Bracco and Finizzi families.

Italian contributions to America's cultural life were evident from the beginning. Philip Mazzei was commissioned by President Thomas Jefferson to find Italian artists to work in Washington, D. C. Later, Constantino Brumidi painted frescoes in the Capitol Building. Italians were very instrumental in building all of the arts in the new country. Lorenzo da Ponte from Venetia taught the first classes on Dante provided at Columbia University and he promoted Italian opera by building New York City's first opera house in 1833.

It was in the 1880's that Italians joined their fellow Europeans in a greatly increased migration to America. They comprised the second largest group to arrive in the past 150 years, numbering some 5.6 million, of which two thirds remained to become citizens. In the year 1970, 23 million Americans claimed Italian ancestry, 8 million solely of Italian ancestry, and the others of partial Italian background. It is obvious that many Italians assimilated directly into the European-American majority, probably aided by their Catholicism which they shared with many other Europeans. Italians continue to intermix today with 61 percent of them marrying outside of their original ethnic group.

The average Italian-American has a very strong, possibly misnamed "Protestant", work ethic which might better be called a European trait. They take pride in their work and many are engaged in family businesses which seem to merge body and soul in work and pleasure. Few nationals work harder and it may be significant that they suffer less than most groups from heart disease, alcoholism, mental illness and suicide. Their average income is 12 percent higher than the American average as a whole.

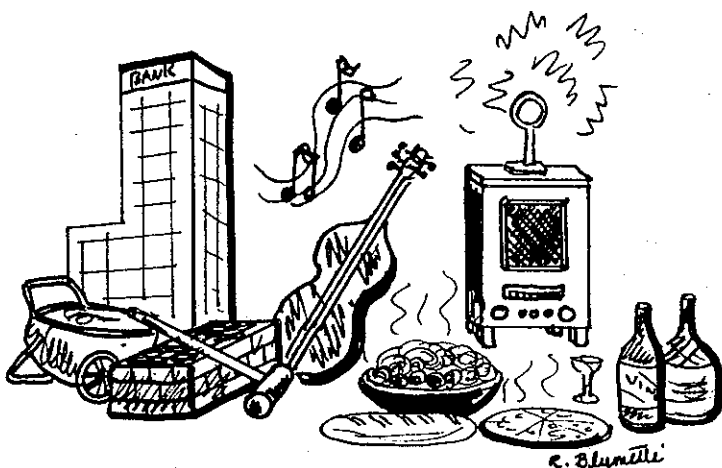
As everyone seems to know, Italians invariably have a strong affection for their families and children. They are very patriotic and have fought heroically in America's wars, even against their ancestral homeland in World War II.

Many Italian words have become assimilated into the American version of English. Among these are pal (synonymous with Paesano), vino, quota, motto, ballot, propaganda, fiasco, replico, incognito, contraband, gusto, confetti, manifesto, umbrella, malaria, influenza, lava, volcano, inferno, and there are many more.

American housewives and restaurants now commonly serve favorite Italian dishes such as pasta, macaroni, ravioli, and lasagna. All kinds of Italian cheeses such as Parmesan, Romano, Ricotta, Mozzarella, and others, are found in American kitchens. Where is the American who has not eaten that all-American dish, pizza?

It is easy to understand the pride Italians feel in the contributions they have made to American life. They believe themselves to be typical of other European-Americans who came to these shores to work hard and to establish a great society which many of them feel God has blessed.

Robert Blumetti



# THE GOVERNOR SAYS HELLO!



It was better attended than the five previous gatherings of this kind, and the weather was superb at the New Jersey State Ethnic Festival held last September 8 and 9, at Liberty State Park in Jersey City. But something quite different from previous occasions was there, Heritage Trails presented itself to the viewing public in a colorful display!

Invited to make a presentation on behalf of HT by the Office of Ethnic Affairs of the Department of State of New Jersey, staff members eagerly prepared signs and material and manned the table. It was an interesting and happy occasion for all.

The most noticeable reaction of the hundreds of viewers to our display was one of surprise! Odd as it may be, it seems that most Americans of European origin have not usually seen themselves as belonging to their own distinct ethnic group. But other reactions were shared by many of the onlookers. After recovering from their surprise at the "new" concept we projected, they were invariably drawn to a sign prominently displayed entitled, "Ethnic Origins." Below the heading was an outline map of Europe and on each side of the map were listings of basic ethnic groups of Europe with lines drawn from each to its approximate area of origin on that continent. Underneath the map was the simple phrase "European-Americans".

Endless people, including many couples of different ethnic backgrounds, spent a great deal of time tracing their personal, "heritage trails". They often expressed surprise at the close proximity of different ethnic groups to others. It was obvious that basic commonalities which might unite all people of European origin, despite past differences, were easy to accept with the aid of this visual presentation.

Another common reaction of visitors was one of new interest in their origins. Passers-by poured over sample copies of HT as though they were in a state of wonder about what could possibly be inside such a magazine, and most people seemed to be pleasantly surprised. Sample copies were sold and even some subscriptions, which was not expected because of the very limited appraisal viewers could make of our display during their trek to examine all of the ethnic displays.

One distinguished visitor who examined our display was none other than Thomas H. Kean, Governor of the State of New Jersey. Editorial members of HT gave him a briefing on the publication and he acknowledged during the exchange of thoughts that he was made up of seven ethnic groups himself!

Staff members have conferred with various other government officials, including persons concerned with ethnic and folk affairs, about the efforts of HT. There seems to be universal agreement that communications among all groups involved in these pursuits are in dire need of improvement. We hope to do our part to help the situation as time goes by.

Otto A. Krumbach



## Ethnic Culinary Corner

### POT ROAST A-LA-NEW ORLEANS

Here's another winner! Submitted by subscriber Ann Anton, Rapid City, Michigan, our latest ethnic recipe comes from our own exotic southland.

4 lb. Beef Pot Roast (Bottom round, top round, rump or chuck)  
1/2 tea. each - pepper, ground cloves, mace, allspice  
1 Tbsp. salt  
1 large onion  
1 or more garlic cloves  
1/2 cup oil  
2 Tbsp. lemon juice  
1 Tbsp. vinegar  
1 1/2 cup tomato juice - or canned tomatoes  
2 or 3 bay leaves

Wipe meat with damp cloth. Mix dry ingredients and rub into cut surfaces. Chop onion and garlic - add lemon juice, vinegar and 1/4 cup oil. Pour mixture over meat, turning several times so that all parts are well covered. Let soak in refrigerator 5 hours. Turn occasionally.

When ready to cook, sprinkle with flour. Heat 1/4 c oil in heavy pan over high heat. Sear meat on all sides until dark brown. Reduce heat. Add liquid in which meat was soaked and tomatoes, bayleaf. Cover and simmer 3 hours. Add carrots, onions and peeled potatoes 45 minutes before roast is done. Serve with thickened gravy. Enjoy!

### IRON MEN AND WOODEN SHIPS (Con'd from Page 3)

But all has not been lost forever. New England abounds with wonderful maritime museums. Mystic Harbor in Connecticut is well known, as is the maritime museum in Bath, Maine, and there are many other fine exhibits. The Penobscot Marine Museum located at Church Street, Searsport, Maine, 04974, is typical. This extensive museum houses a treasure of authentic artifacts and factual information in six buildings, themselves restorations of original structures built during the great sailing era. There are pictures of old vessels, examples of the equipment which was on board, and exhibits which show old construction and sailing techniques. There are even pictures of many of the very men who lived through these perilous times, accompanied by careful documentation of their successful voyages, and respectful notations of their final voyages.

Probing the superb maritime museums of New England requires time. A visitor steps into the past and into a wholly different world which existed only a short time ago, and yet is now gone. It is an era to contemplate with wonder and awe and, by European-Americans, with some understandable, button-popping pride.

Percival S. Harding