



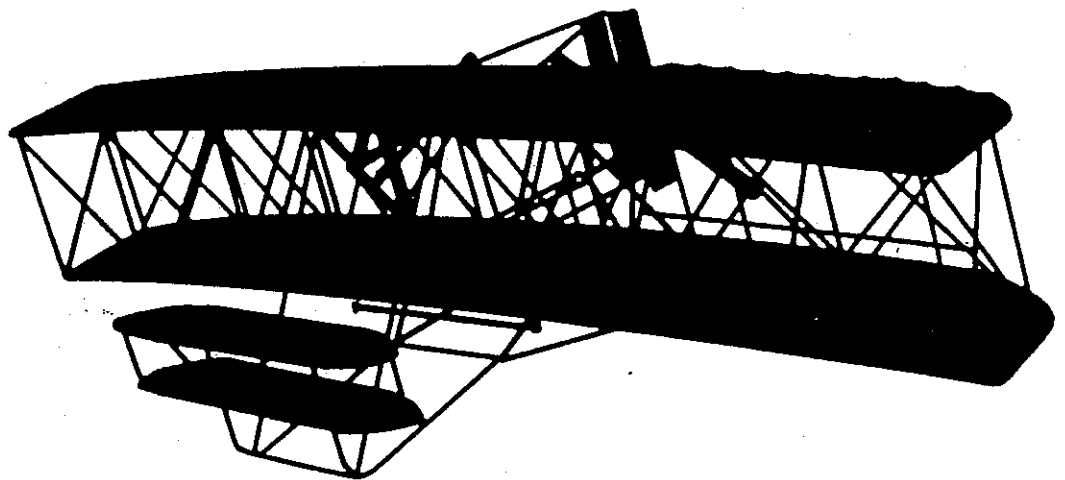
Heritage Trails



A JOURNAL OF THE FOUNDERS OF AMERICA



"Oh, I have slipped
the surly bonds of earth..."



THAT WE MAY HAVE WINGS
By Otto A. Krumbach

MEDIEVAL FEUDALISM - PART TWO
By Robert Blumetti

BROOKLYN BEGINNINGS - CONCLUSION
By Henry C. Waldbaum

CHRISTMAS - THE OLDEST AND HOLIEST
EUROPEAN HOLIDAY
By Robert Blumetti

HERITAGE FAIRY TALES AND MODERN MYTHS
By Stephen McNallen

SILENT NIGHT, HOLY NIGHT
By Peter A. Vanderhuff

"CHRONICLING THE CULTURAL HERITAGE OF AMERICANS OF EUROPEAN ORIGIN"

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Members:

The National Confederation of American Ethnic Groups, Inc.

Communications in a "Free" Society

Some persons may be content to receive messages from radios, television sets, tape recorders, and other electronic devices. Others may prefer to read thoughts written by others. Whether the media be electronic or print, the communication processes in the foregoing cases are only one-way.

To many others, however, the need to exchange thoughts is paramount. One would not think such a phenomenon difficult to achieve in a free society, since freedom of speech is presumed to be the rule, and diversity of opinion is permitted. Are there any grounds to doubt the freedom of communications in contemporary western countries?

Alexis de Tocqueville, a French political scientist, on a study mission to the United States 140 years ago, expressed admiration for the political freedoms enjoyed by Americans under the federalist system. On the other hand, reviewing their presumed freedom of speech and being aware of intimidating influences that could exist in supposed free societies to inhibit the full exchange of thoughts, he reported, "I know of no country in which, generally speaking, there is less independence of mind and true freedom of discussion than in America." He explained, "In America the majority has enclosed thought within a formidable fence. A writer is free inside that area, but woe to the man who goes beyond it."

Alexis de Tocqueville went more deeply into the subject of true freedom of communication and found that when the majority in a democracy

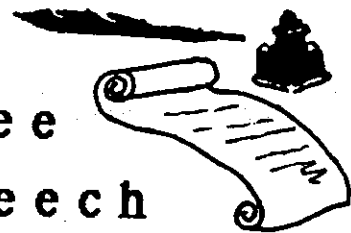
renders its judgment, a person expressing dissident views is subjected to endless social and economic reprisals. Support for such ideas, even from those who may secretly agree, is often withheld.

Today, the process of developing majority thought starts in the modern communication processes and is carried out by people interested in the field of writing. They like words. They attend journalism school. They are often like-minded and inclined toward social progress. They tend to be forgiving of government, and unforgiving of industry.

Today's highly selective mass communication process often presents one-sided views favoring the inclinations of the writers and editors. At the same time, condemnation or omission of contrary views effectively limits their propagation. The press is accused of "advocacy journalism" or "rat pack journalism". As a consequence of unbalanced presentations, even personal conversations begin to reflect opinion approved by the media.

An unusual situation exists in mass communications today of special interest to European Americans. Contrary to the clear identification of racial minorities which is always made, members of the majority are given no special designation. European Americans are apparently simply "other" Americans. This is extraordinary since the American society is rapidly becoming pluralistic and every citizen belongs to one or another specific group.

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Free Speech Department

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.

September 5, 1985

Dear Editors:

It was good (almost downright heart-warming) to receive not only my Summer '85 issue of HT so promptly, but your complimentary Spring '85 issue, and a personal letter.

I found the two issues interesting, heartening, and informative, and I believe HT shows a great deal of promise. All Americans, whether European in heritage or not, stand to profit from the expanding circulation of ideas that are unabashedly Europhile without being obsessively focused on whatever Europhobes think of us. In short, it seems to me to be more important for Euro-Americans to shed their guilt and inferiority complexes by examining our positive record rather than by expending all our energy catering to those who have other interests in mind...

The best of fortune to you in this enterprise...

William F. Hurst
Readville, MA

DEAR MR. HURST:

THANKS FOR BUCKING UP OUR SPIRITS. YOU ARE NOT ALONE. WE THINK YOU ARE JOINING A FINE COMPANY OF READERS.

ED. STAFF

Sept. 24, 1985

Dear Editors,

Your article on the Medieval Trivium was fantastic. I showed it to several other educators and they were quite impressed...it made me realize how much in our rich heritage might continue to be neglected because of excessive interest in our American experiences alone...Keep up the good work.

Marilyn Cooper
Allentown, PA.

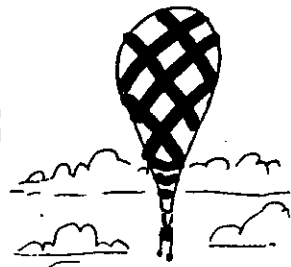
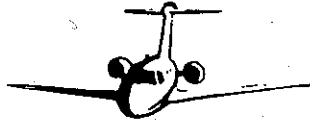
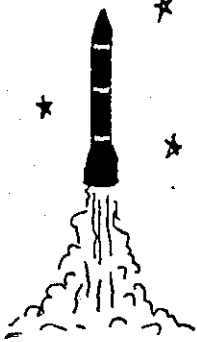
DEAR MS. COOPER:

YOU ARE ONE OF A SMALL BUT GROWING NUMBER OF PERSONS SHOWING INTEREST IN OUR APPROACH. IF YOU GET THE CHANCE, POSSIBLY YOU MIGHT WRITE UP YOUR EXPERIENCES AS AN EDUCATOR, AND SEND THEM IN TO US. IT MAY BE THAT THERE IS AN ARTICLE THERE.

ED. STAFF

(Continued on page 11)

That We May Have Wings



He faced the wind and began to run down hill. The air caught the winged contraption upon which he hung. The man and his curious glider miraculously lifted off the ground! By shifting his weight, the adventurer could exert some semblance of control over the direction of his aerial vehicle. A wondrous new mode of movement was making its appearance in the world in the year 1893. Otto Lilienthal in Germany was probing the frontiers of knowledge about heavier-than-air flight in an effort to turn theories into reality.

The yearning to fly has burned deeply in human breasts from earliest times but no practical outlet to express the urge existed until the possibility of flight through the atmosphere by means of lighter-than-air balloons was discovered by the Montgolfier brothers, Jacques-Etienne and Joseph-Michel, in Annonay, France. The first officially recorded lifting of a hot air balloon took place in Annonay on June 5, 1783. The first controlled and recorded ascent into the air of a manned Montgolfier hot air balloon was made on October 15, in the same year. On November 12, still in the same year, man took his first free and untethered flight through the air from the Jardins de la Muette in the Bois de Boulogne in Paris! It was completed safely.

Early balloons led to dirigibles which had rigid frames and depended upon hydrogen or helium for lifting power. Lighter-than-air vessels reached their height of sophistication in the first part of the Twentieth Century with German, English, and American versions of reliably controlled models sailing through the skies. Interest in dirigibles faded only with the disastrous crash of the Hindenburg, a German dirigible, in Lakehurst, New Jersey in 1937. Attention turned to heavier-than-air vehicles which had only lately become reliable

and useful.

But knowledge had come slowly. In Europe serious speculation about manned, heavier-than-air flight occupied such thinkers as Roger Bacon (1214-1292) and Leonardo da Vinci (1452-1510). John Wilkins (1614-1672), one of the founders of the Royal Society of England, after observing the gliding capabilities of birds, forecast the invention of the fixed-wing airplane which he called a flying chariot.

Despite the interest, real knowledge remained elusive. Even the great Leonardo da Vinci explored the possibilities of ornithopters which flapped their wings in the manner of birds. Others followed his efforts in this direction, all of which came to naught. Still others pursued the dream of controlled, heavier-than-air modes of aerial transport.

European science fiction writers were more successful than were the would be flyers. The writers envisioned remarkable aerial and even space vehicles which, at least, stimulated the imaginations of undaunted aerial explorers, but actual flights were hard to launch.

While early scholars knew that air was a physical substance in the manner of a fluid, they did not know how to make use of it to sustain flight. Understanding of the principles involved required more than empirical observation. The fact that two thirds of the lifting force acting upon an air foil is actually exerted on the top of the air foil, because of the relative vacuum created by the movement of the foil through the air, had to be envisioned almost in the abstract.

(Continued on Page 8)

H I G H F L I G H T

Oh, I have slipped the surly bonds of earth
And danced the skies on laughter-silvered
wings;
Sunward I've climbed, and joined the tumbling
mirth
Of sun-split clouds--and done a hundred
things
You have not dreamed of--wheeled and
soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.
Up, up the long, delirious, burning blue
I've topped the windswept heights with
easy grace
Where never lark, or even eagle flew.
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of
God.

John Gillespie Magee, Jr.

The poet was a 19-year-old American Pilot Officer who wrote this beautiful verse while serving with the Royal Canadian Air Force in England. He was killed in December, 1941, when his Spitfire collided with another airplane inside a cloud. He composed his immortal poem several months before his death and mailed a copy to his parents in the United States.

Medieval Feudalism -



A Way of Life

Part Two

The Castle

The principal architectural expression of feudal society was the castle which, like feudalism itself, arose from the need for protection. Built on easily defensible hilltops, preferably behind the natural protection of a stream or artificial mounds, surrounded by walls and moats, castles faced each other across the open countryside, each signifying the independence of its lord and his constant readiness to defend himself by force.

The first castles were simple timber blockhouses. The rooms were narrow and dark. The windows were slits covered with glazed linen. This type of structure was gradually transformed into the stone dungeon or keep, a tower that was fortress, residence, and storehouse all in one, piled up in successive stories like a diminutive skyscraper. In time, new buildings were erected in the courtyard inside the outer walls which protected the keep. These new buildings might include a private house for the lord's family, quarters for the household and for guests, a chapel, stables, and storehouses.

Castle Life Styles

Life in the castle underwent a gradual refinement in the course of the Middle Ages in respect to food, dress, furnishings, and manners. To modern people with the current emphasis upon material comfort, it will seem to have been a rough, hard, and uncomfortable life style.

Food was usually in ample supply but limited in variety and simple in prepara-

tion. It was not until after the Crusaders brought in spices from the Levant that food became more exotic in taste. Cabbage, turnips, carrots, onions, beans and peas were the usual vegetables. The plentiful fruits were apples and pears, although plums and cherries were not uncommon. Meat and fish were staple articles of diet. Milk in Europe was not commonly consumed until only 100 years ago. Almost all milk was made into cheese, except that reserved to make into butter. Coffee and tea were unknown, the usual drinks were ale, mead, and wine. Vineyards extended much further north in Europe until a century ago than they do now. Olives were grown everywhere in the south. Fruit juices and honey were the only means of sweetening foods. Sugar was a luxury and was even used as a drug.

Cooking was over charcoal or on a spit with pots in the fireplace. The furniture was scant and primitive, plank tables on trestles, plank forms or settees, few chairs but rather stools, and many chests around the wall harboring clothing and bedding. Until the Crusaders introduced rugs and tapestries, floors and walls were bare and chilly. Rushes or willow wands or straw covered the floor in winter and was periodically changed.

J. W. Thompson in his "Economic and Social History of the Middle Ages", writes, "Woolen garments were universal, summer or winter, indeed, the interior of these castles was so drafty and so chilly that heavy clothing was necessary even in summer. Undergarments were introduced during the 13th Century, again owing to the

introduction of silk and cotton goods during the Crusades. Night garments were unknown. The bed was high above the floor and lumpy, with curtains to prevent drafts. It is a popular error to believe that the upper classes were indifferent to cleanliness. Every castle courtyard had a well and, if possible, running water was introduced. Lead piping was used in the Middle Ages. As there were tubs, so there were latrines in the better castles."



Leisure was rare in the medieval castle and guests were an uncommon excuse to entertain. A merchant with his wares, a pilgrim with tales of distant lands, strolling acrobats with perhaps a dancing bear, a minstrel with new songs afforded occasional diversion. When fairs became the fashion, the whole family might take a week off to attend. Eating and drinking in the main hall, especially when guests arrived, were prolonged far into the night, illuminated by the dim light of candles or burning
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rushes. Everyone cut his meat with his dagger and ate with his fingers. The use of forks, was a practice brought from Constantinople in the 11th Century, spread from Venice over the rest of Italy and slowly through western Europe and England.

Gentlemen Hunters

Not all medieval nobles were merely hard-riding, hard-drinking gentry. Many of them came to be genuine patrons and cultivators of the arts, refined and cultured gentlemen. Almost every medieval noble, however, was an indefatigable hunter. Hunting was a pastime in all daylight hours when he was not in his lord's service. If he went to visit neighbors or kinsmen, he expected to hunt. If he was at home, business had to be of the greatest importance to interfere with hunting. Hunting was more than a sport, it was an art. Every noble knew how to kill, handle, and cut game. The time came when, of all things, he was perhaps proudest of his falcons, whose training, call, and use were studied and perfected. But hunting was still more: it was a cult, almost a religion, the special and cherished privilege of the nobility. It was also a means of providing food and it was a training for war. The game and forest laws were burdensome and cruel to the peasantry. Valuable land was specifically reserved for hunting and penalties for poaching were severe.



Knightly Conduct

Some of the concepts of knighthood may have originated in the German ceremony, described by Tacitus, of conducting the young warrior with his arms into a full

assembly of freemen of the tribe, thus making him a full fledged member. The early practice of "dubbing" a knight, before it was influenced by the church, was a simple matter of the accolade, a blow with the flat of the sword on the back of the neck, the formal sign of entrance into the loose, international fraternity of knights.



Chaucer in his Canterbury Tales gives us a charming picture of the young squire at 21, ready for knighthood:

"A lover and a lusty bachelor
With locks well curled, as
if they'd laid in press,
Some 20 years of age he was, I
guess.

Prinked out he was, as if he
were a mead,
All full of fresh-cut flowers
white and red.
Singing he was, or fluting all
the day;
He was as fresh as in the month
of May.

He could make songs and words
thereto indite,
Joust, and dance too, as well
as sketch and write.
So hot he loved that, while
night told her tale,
He slept no more than does a
nightingale."

All was not fun and games for knights. The benefits of knighthood could be weighed against the responsibility it imposed, but the institution provides a clear view of the idealistic outlook and the aspirations which may still lie within many people of European origin.

(To be continued)

Robert Blumetti

CHIRICAHUA.

You have heard of Tombstone, the town to tough to die. It is located in Cochise County in Southeastern, Arizona near Chiricahua National Monument, the spectacular mountain home of the Apache. Come to study rock formations, plants and animals, Indian culture and the history that shaped the area.

Cochise Trail Visitor
Association
Douglas, AZ 85607

Pennsylvania Dutch Country

Dutch Haven Barn, Dutch
Hex Signs, Weaverston
One-Room Schoolhouse,
Amish Farms and Homes,
Hershey Chocolate Town.
Explore the towns of
Bird-in-the-Hand,
Intercourse, and Paradise.

Pennsylvania Dutch
Visitors Bureau
Lancaster, PA 17601

In the Real West of Yesterday

See the Gallery of Western
Art, Founders Hall, National
Rodeo Hall of Fame, End of Trail,
and Fraser Studio Collection.

Step back into a complete
Pioneer City, Mountain Life,
Matchless Mine, Sod House,
Matador Ranch Chuckwagon.
Ride a Stagecoach and more.

The National Cowboy
Hall of Fame and Western
Heritage Center

Oklahoma City, OK

Brooklyn Beginnings

Conclusion

Life Goes On

Life was not all fun in early Brooklyn. Funerals were big. I remember several at my grandparent's house on "wide" Bedford Avenue. They lived on the top floor railroad flat of a three-story house. There was a kitchen, a small bathroom at the rear, then three windowless bedrooms, then a front parlor. Families were large and deaths, mostly in child-birth, were not a rare thing. The coffin was always displayed on wooden horses covered with a black drapery, and situated between the two parlor windows. The infrequently used parlor (for lack of heat) was opened up for the occasion. A "crepe" was hung on the front door to notify all of the presence of death.



Family members rushed out to buy black dresses and suits, which were worn for a year afterward. For about two days there was a "wake", an opportunity for visitors to pay their respects.

Prayers were said, tears shed, condolences given, and food and beverages consumed. A good time was had by all (so it seemed to me), as old friendships were renewed, long-lost relatives re-discovered, and good times fondly remembered. Then came the horse-drawn hearse, open flower-cart, and carriages for the near and dear - and a trip to one of Brooklyn's dozens of cemeteries.

On other occasions, I enjoyed the trips to my grandparents. There was a barber shop on the street floor, operated by family friends. They would allow me to sit around and watch, if I promised to behave. In those days, before the advent of the safety razor, many men had themselves shaved daily - for a dime. ("Shave and a haircut - two bits!") The wall shelves were lined with the clients' shaving mugs, the names on which I learned to pronounce. I loved the smell of hair tonic and bay rum. They even allowed me to sweep up the hair from time to time.

The saloon on the corner also intrigued me. I was frequently entrusted with the family "skittle", to have it filled at the saloon. I would push through the swinging doors, cross the sawdust floor to the bar where there was always someone to lift me up on to the counter while the bartender filled my can with the foaming brew, then put the cover on tightly, and set me down. I would gingerly cross the floor, carefully dodging the "spittoons", and make my way homeward with the beer,

Early Politics

The center of activity in most neighborhoods was the local political club, invariably Democrat, and at that time, predominantly Irish-American. The main purpose of these clubs was to perpetuate the party's dominance in public office. To insure success in this respect, the "ward heelers" stood ever ready to assist in domestic matters - food for the needy, bushels of coal for the freezing, health assistance, and jobs, although the main family support during hard times came

The saloon on the corner also

intrigued me. I was frequently

entrusted with the family

"skittle", to have it filled

there.

from savings stored "for a rainy day." All this philanthropy was returnable in votes at election time. The clubs catered to men only. There was always beer available, and sandwiches and cigars. Although there were card games, pool tables and darts, the favorite activity was political argument. Cigar smoke filled the air - the origin of the "smoke-filled room".

Staying Healthy

Prevention of illness took various forms. Railroad flats without windows were popular because the damp night air was considered lethal. Although infection was still

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somewhat of a mystery, people were smart enough to know that flies carried disease. So, every home was equipped with "fly paper" - flat sheets with a sticky, sweet coating on which the flies were captured. A paper could be filled completely in half a day. Coiled ribbon fly papers hung suspended from the gas light fixtures.

All children had to take tonics - sulphur and molasses; Swiss herb tea; cod-liver oil - and "Father John's Medicine" for practically everything. A bag of camphor (naphthalene) was safety-pinned to all kids' underwear to ward off germs. Cures were numerous for chest congestion - mustard plasters, flaxseed poultices, "Musterole", onion packs, even a tablespoonful of whisky mixed

The main family support during hard times came from savings stored "for a rainy day".

with kerosene. Constipation called for "Ex-Lax", Epsom salts, castor oil mixed with sarsaparilla, or an enema. Skin swellings and black eyes called for the application of live leeches that sucked out the fluid.

The scourges of the young were smallpox, scarlet fever, diphtheria, meningitis, infantile paralysis, and consumption (tuberculosis). They more often than not ended in death. Sudden death of adults was usually attributed to "heart failure".

So, how did those people survive without antibiotics and antihistamines; x-rays; vitamins; or even "Band-Aids"? Well enough. In the manner of so

many other pioneering Americans, many lived through age seventy even after a lifetime of vigorous endeavor.

The Final Years

Early American aspirations for themselves and their country were almost unlimited and probably bolstered their spirits when things went wrong.



Their retirement years were very few and their final needs were paid for without the benefit of government by the bequest of assets to whomever took care of them in their old age, so all provisions for a successful life were available.

Turn-of-the-century Brooklyn immigrants accepted responsibility for their own lives and welfare. It was widely understood that the new climate of freedom provided opportunity but required responsibility as well. America was built on such ideas.

Henry C. Waldbaum

Where America Grew Up

Fredericksburg, Virginia was visited by Captain John Smith. It was the home of Mary Washington, John Paul Jones, James Monroe, and other influential people in our history. It was the site of four pivotal Civil War battles. All this history has been lovingly preserved and is available for the visitor to enjoy.

Fredericksburg, Virginia

In the Heart of New England ...

THE FOLKWAY
An Inn, Cafe, Craft Shop

85 Grove Street,
Peterborough, NH 03458
Reservations: 609-924-3701

Missionaries
in the Northwest.

Missionaries helped establish the Oregon Trail in 1836. Discover their role and the role of women in opening up the Pacific Northwest. The first two women to cross the continent were Narcissa Whitman and Eliza Spalding. The adventure ended with a massacre in 1847.

Whitman Mission
Walla Walla, WA 99362

The Plainsman Museum

See murals, mosaics, and exhibits that trace the history of the Midwest from prehistoric times to the present day. Included is a log cabin (1859), a sod house of the prairies, Victorian and turn-of-the-century homes, a Prairie Chapel, and Main Street, Pioneer Hamilton County. Other exhibits include 19th Century dolls, clocks, china, agricultural implements, firearms, and more.

The Plainsman Museum
Aurora, Hamilton County, NB

Home of Lucky Lindy

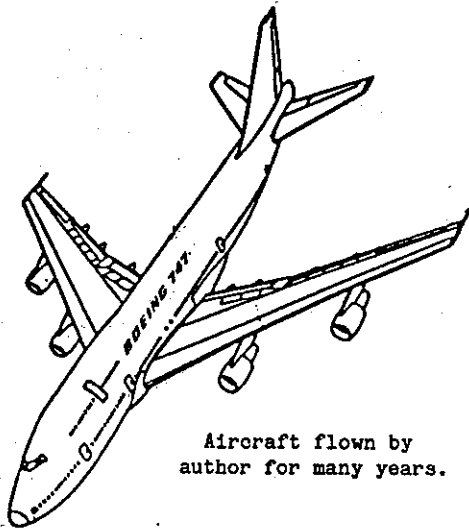
See the boyhood home of Charles A. Lindbergh. Many personal artifacts on display. An exhibit dramatizes his many achievements and those of his wife, Anne Morrow Lindbergh.

Home of
Charles A. Lindbergh
Little Falls, MN

Among the earliest of the theorists, it was Sir George Cayley, known as the father of British aeronautics, who developed the first great body of knowledge about the principles of flight during the beginning of the Nineteenth Century. He experimented with small and large scale models of gliders until he compiled sufficient basic aerodynamic knowledge to have made possible a man-carrying flying machine. Unfortunately, light-weight materials that could have produced a craft capable of being borne by the air were still lacking.

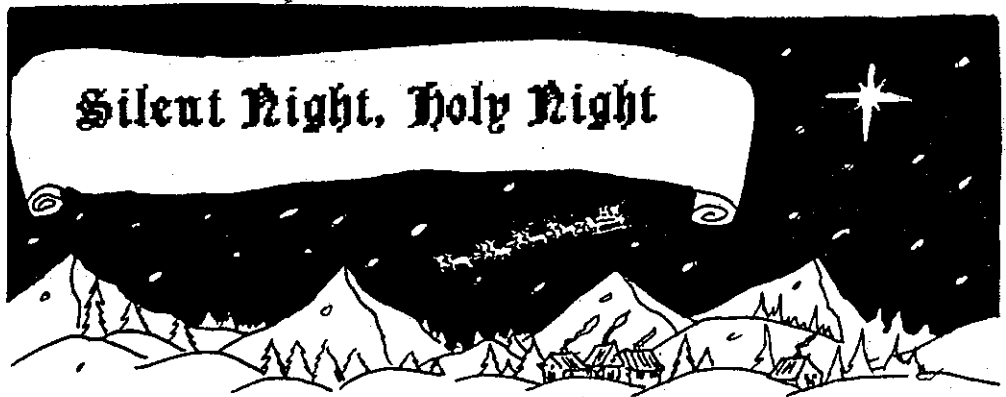
The American, Samuel P. Langley, began his work in the field of aeronautics in 1886 at the Western University of Pennsylvania (today's University of Pennsylvania), where he used devices to test the aerodynamic characteristics of numerous air foil shapes in various angles of attack. He left a detailed record of his experiments which were required reading for all early students of manned flight.

Other European and American enthusiasts pursued the dream of man's controlled flight through the air. Among them was Otto Lilienthal who made some 2,000 gliding flights. He was concentrating upon improved methods of control when he made his final and fatal flight on August 9, 1896. His work was studied by others in the field, including the Wright brothers of the United States.



Aircraft flown by author for many years.

Another early pilot concerned with better control of gliders was the American Octave Chanute who was ultimately given credit for the development of ailerons which replaced wing warping and provided excellent control of the rolling motion of early aircraft. The Wright brothers drew heavily on his bridge-truss construction technique and his gliding experience when building their gliders.



It was Weinachtsabend, the day before Christmas, in the year 1818. A minor disaster had occurred in the town of Oberndorf, a tiny village about 18 miles north of Salzburg, in the spectacular Austrian Alps. The church organ had broken down (maybe a mouse had eaten away at the bellows) so no music could be provided for Heilige Nacht (Christmas Eve) services that would take place that night.

The worried assistant Pastor of the Church of St. Nicholas, Josef Mohr, who had once been a student of voice and violin, sat down in the afternoon and wrote six stanzas of a poem. He hurriedly took them to his friend, Franz Gruber, a teacher about two and one half miles away in the still smaller village of Ansdorf. Gruber, who had a reputation as a creative musician, had recently taken on organ duties at St. Nicholas.

Mohr left the lyrics with Gruber suggesting that he compose a melody for two soloists and choir with accompaniment by guitar since they would have no organ. The rest is history. That night the villagers of Oberndorf who attended Christmas Midnight Mass became the first in the world to hear "Stille Nacht, Heilige Nacht," the most beloved Christmas hymn in all the world. A musical miracle had taken place.

This wondrous work remained a local piece until 1825 when master organ builder, Karl Mauracher, came to Oberndorf to repair the old organ. He heard the carol, recognized the beauty of its simple Austrian folk melody, and brought it back to his home in Tyrol. There it was picked up by a group of family singers and it began its journey into the hearts of people all around the world.

The birth of the song is celebrated each Christmas season in the towns of Salzburg, Oberndorf, and Ansdorf, which is still a farming village. At the celebrations the local museums to Mohr and Gruber are filled with visitors. The celebrations are glorious, as might be expected. They are combined with reverent renditions of Mozart's works for both he and Mohr were born in Salzburg.

But "Silent Night, Holy Night", taking on a life of its own, has become a part of the Christmas spirit felt by far-flung peoples of all races and backgrounds. It has been translated from its original German into 100 different languages, including Chinese, Japanese, and several African dialects.

A Christmas gift to all.

Peter A. Vanderhuff

Other experimenters were hard at work in most countries of Europe and in the United States. Countless efforts to build various components of flying machines took place in barns and backyard workshops. Flying efforts in almost every conceivable type of machine were made. Many were fatal but almost all of the early flight attempts served to at least eliminate some possibilities.

When the Wright brothers were ready to try their powered flight experiments there was still no light weight engine which could produce the required power to sustain their vehicle in the air so they designed and

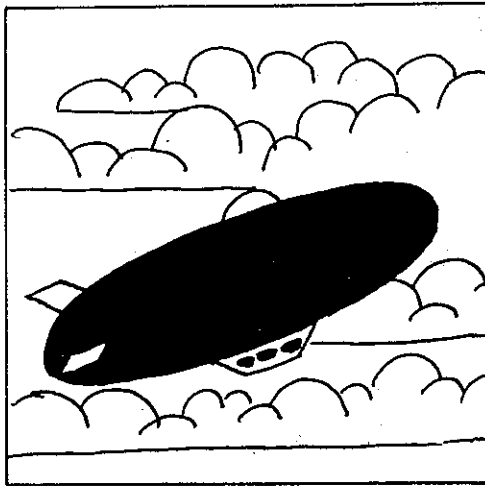
built their own gasoline engine. Using a wind tunnel to test the efficiency of various air screws, or propellers, they designed and built their own. They then assembled and flew the first successful manned, heavier-than-air machine the world had ever known.

It was World War I which gave a great impetus to airplane development. Of some passing interest, the combat experiences of the pilots gave the world a last look at the European code of honor which required respect for a brave opponent. The "dogfights" were often replicas

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WINGS (Con'd from prev. page) of earlier knightly combats, one on one, and tributes to downed enemy pilots were sometimes made in the form of an overflight of an enemy aerodrome and the dropping of a message of farewell.

Since then progress has been swift and flights which serve to transport people to almost anywhere on earth in just a few hours are commonplace. Of special interest to European Americans, the flights are all made in aircraft produced by "western" countries. A review of the history of human flight reveals that it is none other than scientists and daring adventurers of European origin who have given wings to the people of the world!



But hold on. This is not the end of European man's quest for knowledge about his environment. The search has now been extended toward the most distant reaches of space as vehicles of all kinds, which will soon include space stations able to sustain human life and nearly normal activity for prolonged periods of time, are being readied.

New frontiers seem to make an irresistible appeal to European folk. The people, as always, seem to be able to do no less than to respond with relentless exploratory efforts to discover whatever it may be that lies beyond the far horizon.

Otto A. Krumbach

Classified Heritage Directory

ANTIQUES

ANTIQUES USA. Publ. by Collector's Media, 100 S. Antonio St., Kermit, TX 79745

ANTIQUES WORLD. Publ. by Antiques News Assn., 315 Fifth Ave., New York, NY 10018. A blend of service & investigative features devoted to all aspects of antiques.

SPINNING WHEEL. Publ. by Spinning Wheel, Pegasus Lts., Annapolis, MD 21401 "...planned for those who like antiques and would like to know more about them".

ART

INTERNATIONAL CENTER OF MEDIEVAL ART, The Cloisters, Ft. Tryon Park, New York, NY 10040. Study and understanding of medieval art and culture between 925 and 1500 AD. Publication.

SOCIETY OF AMERICAN HISTORIC ARTISTS, 444 Bedford St., Stamford, CT 06805. Preserve and portray historic truth through art. Meetings and annual art show.

CRAFTS

AMERICAN CRAFT COUNCIL, 401 Park Ave., New York, NY 10018. American Craft Museum in New York City, bimonthly magazine, "American Crafts", annual craft exhibition in MA.

COUNTRY WORKSHOPS, INC., Summer school, Marshall, NC. For adults interested in learning folk trade and craft skills.

CULTURAL ORGANIZATIONS

AMERICAN NAT'L HERITAGE ASSO., 101 S. Whiting St., Alexandria, VA 22304. Gen'l. culture, especially languages, traditions and customs of American life.

AMERICAN ANTIQUARIAN SOC., 185 Salisbury St., Worcester, MA 01609. "to collect, preserve, and encourage serious study of the materials of Amer. history and life through 1878".

INST. OF EARLY AMERICAN HISTORY AND CULTURE, P. O. Box 220, Williamsburg, VA 23187. "Dedicated to furtherance of study of history to year 1815. Extends back into Europe. Various publications.

AMERICAN FOLKLORE SOCIETY, Maryland State Arts Council, 15 W. Mulberry St., Baltimore, MD 21201

MUSEUM ASSO. OF THE AMERICAN FRONTIER, Rm 2, Box 18, Chedron, NE 69337. Clearinghouse for inform. about Mo. Amer. fur trade. Publication.

IRISH AMERICAN CULTURAL ASSO., 10415 S. Western, Chicago, IL 60643. All areas of Irish culture, many activities.

DANCE

COUNTRY SONG AND DANCE SOCIETY, 505 Fifth Avenue, New York, NY 10018. Classes and workshops in Morris Dancing as well as other forms of English and American traditional and historical dances. Dance teams across the United States and Canada.

GENEALOGY

FEDERATION OF FRANCO-AMERICAN GENEALOGICAL AND HISTORICAL SOCIETIES, Box 3588, Manchester, NH 03105. Promotes Franco-American genealogical research. Annual meeting, publication.

NATIONAL GENEALOGICAL SOCIETY, 1821 Sunderland Pl., N.W., Washington, D. C. 20036. Creates int. and promotes genealogical research. American genealogy and training courses. Library, publication, etc.

HISTORIC HOUSES

HISTORIC HOUSE ASSO. OF AMERICA, Decatur House, 1800 N St., N.W., Washington, D. C. 20006. Dedicated to preservation of nation's privately owned historic houses, helps owners to maintain them.

LITERATURE

AMERICAN HOBBIT ASSO., 2438 Meadow Dr., N. Wilmette, IL 60091. Promotes works of Tolkien, sponsors events, library, publication, "The Rivendell Review".

INT. ARTHURIAN SOCIETY, N. Amer. branch. Dept. of French, Dalhousie Univ., Halifax, N S, Canada. Interested in Arthurian lit. maintains libraries, documentation center in Paris, France.

RALPH WALDO EMERSON MEMORIAL SOCIETY, c/o J. M. Forbes & Co., 24 Federal St., Boston, MA 02110. Promotes int. in Emerson's life and works. Operates his home in Concord, MA. Annual meeting.

NATHANIEL HAWTHORNE SOCIETY, c/o Hawthorne-Longfellow Library, Bowdoin College, Brunswick, ME 04011. Study and appreciation of his works. Edu. courses, annual meeting, publication.

MARK TWAIN MEMORIAL, 361 Farmington Ave., Hartford, CT 06105. Maintains memorial to life and works of Samuel L. Clemens, library, publication.

MUSEUMS

ASSOCIATION FOR LIVING HISTORIC FARMS AND AGRICULTURAL MUSEUMS, Smithsonian Inst., Washington, D. C. 20560. Preserves info. on plants, animals, tools and implements used in past, bimonthly publication.

INTERNATIONAL CONGRESS OF MARITIME MUSEUMS, Mystic Seaport, Mystic, CT 06355. Maintains liaison between museums and other institutions concerned with U. S. maritime history. Publication.

INSTITUTE OF THE GREAT PLAINS, Museum of the Great Plains, Box 88, Elmer Thomas Park, Lawton, OK. 73502. Further study and understanding of history, ecology, anthropology and sociology of Great Plains of N. America. Research, publications, museum, etc.

SOUTH STREET SEAPORT MUSEUM, 207 FRONT ST., New York, NY 10038. Preserve New York City maritime history, restores seven blocks of 19th century port including buildings and ships, such more. Publication, "Hubble Bubble".

MUSIC

AMERICAN SOCIETY OF ANCIENT INSTRUMENTS, 1205 Blyth Ave., Draxel Hill, PA 18028. Promotes int. in music and instruments of Renaissance and Baroque periods through performances on authentic 17th and 18th cent. violas. Annual series of festival concerts.

AMERICAN UNION OF SWEDISH SINGERS, c/o Martin Ahlm Nelson, World Travel Bureau, 333 N. Michigan Ave., Chicago, IL 60601. Spreads knowledge of Swedish songs and music. Publication.

COUNTRY MUSIC FOUNDATION, Four Music Square E., Nashville TN 37203. Edu. Foundation, preserves history of country music and encourages scholarly research in related areas.

INT. COUNTRY AND WESTERN MUSIC ASSO., 102 E. Exchange Ave., Suite 302, Ft. Worth, TX 76106. Promotes interest in and study of development of country and folk music, has international artist exchange programs. Annual awards, etc.

HISTORIC PRESERVATION

AMERICAN CANAL SOCIETY, c/o Wm. H. Shank, 808 Rethon Road, York, PA 17403. Promotes int. in historic canals and encourages their preservation, restoration, and continued use. Many activities. Publication, "American Canals", guide series, and index sheets on many canals.

NATIONAL SOCIETY FOR THE PRESERVATION OF COVERED BRIDGES, 44 Cleveland Ave., Worcester, MA, 01803. Works with independent historical societies and libraries to aid cause. Publications available.

NATIONAL TRUST FOR HISTORIC PRESERVATION, 1795 Massachusetts Ave., N.W., Washington, D. C. 20036. Chartered by U. S. Congress to facilitate public participation in preservation efforts. Publications available.

CHRISTMAS

The Oldest and Holiest

European Holiday



It began in dim antiquity, the celebration of the promise of new life marked by the winter solstice, December 21. The day the sun stopped its movement southward delivered a divine, celestial signal that the following Spring would bring the return of life despite the death of winter about to be inflicted upon the land.

The event was celebrated for thousands of years and was called Yule in early times, a term derived from the Indo-European Sunwheel which represents, among other things, the turn of the seasons. The main festivities continued until December 25th, but the holiday extended sometimes into January.

The night of December 24th was called Modranecht (Mother's Night) by ancient Anglo-Saxons. Celebrations continued all night to the accompaniment of mead drinking, corn eating, dancing, and rejoicing at the promised return of the Sun.

The celestial assurance of new life in the Spring to come was celebrated by Anglo-Saxons, Teutons, Celts, Romans, and other pre-Christian Europeans. The people were basically nature worshipers, or more properly, nature appreciators, so they deeply rejoiced in the turning of the wheel of time or the Sunwheel. The minds of farmers, fishermen, and hunters naturally turned to thoughts of the rebirth of life.

Across large parts of early Europe, fires were lit on the tops of hills and Yule brands were waved through the night to honor the Sun's role as the giver of life. The people felt they were one with nature and the cosmos. They celebrated

life's simply joys, a home, a hearth, and reproduction, which provided the foundation for families where security and love could be found.

Even up until the beginning of the 18th Century it was common for Europeans to go through forest and field with brands of blazing fire for midnight services at the churches where the floors had been strewn with Yule straws. This custom was eventually banned as a relic of Heathendom. Other customs included the lighting of the Yule-log, which was the remains of the candle-lit Christmas tree from the previous year. Holly and mistletoe, which were hung from doorways under which lovers kissed, were considered to contain special powers of fertility considered to be important at a time when children were believed to be a part of the divine plan and life was thought to be a precious gift. Today's giving of gifts, plum puddings, and other special Christmas practices are all part of the pagan spirit of Yuletide.

In Sweden much folklore was and is used at Yuletide, which today begins on Christmas Eve and nominally ends on the 12th night of January, just before Saint Knut's Day on the 13th. Some Swedish people still associate the Yule with Tomtegubbe, a mysterious dwarf or gnome who keeps his eye on house and home. Let him be forgotten and woe betide one afterwards! He gets a special offering of tidbits put outside on plates for his own private consumption.

Some European American children still leave a glass of milk and cookies on the kitchen

table before going to bed so that Tomtegubbe will have something to eat. Of course, in America he is called Santa Claus.

The selection of the most sacred day of ancient pagan people to celebrate the birth of Jesus Christ was a natural choice because the life giving properties of the Sun and God's divine gift of life could be seen as one. No precise date of the birth of Christ existed so a specific day had to be designated. It was not until 354 AD that December 25th was adopted as the date of Christ's birth.

In the same vein, many of the earliest churches were built on the site of ancient pagan shrines and holy places. Other Christian holy days were scheduled to be celebrated on pagan holidays. This established a continuity of veneration which continues today when both the birth of Christ and the return of the sun are celebrated.

As in ancient days, people of European origin throughout the world celebrate their oldest festival with laughter and good cheer. There is much hanging up of stockings by children, and present giving by friends and relatives expressing their love and appreciation for each other. A new feature is the singing of carols during this time set aside to contemplate the divine message of hope.

So it is that Christmas is still the holiest of all European festivals.

Robert Blumetti

Sept. 1985

Dear Editors:

Isn't it about time that we began to list our ancestral heroes and to write about them? Contemporary video images seem to be getting stranger and stranger...we can hardly expect to keep the respect of our children if they are influenced by current entertainment fare...

Silas Maretain
Ogden, Utah

DEAR MR MARETAIN,

WE CERTAINLY AGREE AND NOTE THAT THE LIST YOU SUGGESTED IS A VERY GOOD ONE. WE SEEM TO HAVE GRATITATED MORE TOWARD IDEAS THAN TO SPECIFIC PEOPLE IN THE PAST. SOME BIOGRAPHICAL OUTLINES DO SEEM TO BE IN ORDER.

ED. STAFF

Dear Editors,

Believe it or not, your article, "Brooklyn Beginnings" took me back eighty years! Mr. Waldbaum certainly lived there as did I...We are nearly the same age so I guess we are survivors...Give him my heartiest thanks...

George Merriwell
Atlanta, GA

DEAR MR. MERRIWELL,

WE PRINTED THE BROOKLYN MATERIAL IN RESPONSE TO CURRENT INTEREST IN WHAT IS KNOWN AS "POP CULTURE". WE HAVE BEEN PLEASED WITH THE WARM FEELINGS THE FIRST ARTICLE SEEMS TO HAVE STIRRED. ON THE FOLLOWING PAGES IS THE CONCLUDING ARTICLE. WE HOPE YOU ENJOY THIS ONE AS WELL.

ED. STAFF

Oct. 1985

Dear Editors:

You seem to be finding modern technology somewhat of a negative influence...You don't really advocate going back to "the good old days", do you? So many people seem to have romanticized ideas about what conditions were like in earlier times. You are not performing a service for your readers if you perpetuate old-time myths and misconceptions...

Mary Lee Glass
Sacramento, CA.

DEAR MS. GLASS:

NONE OF US HERE AT THE WORKSHOP IS ROUGHING IT IN A PHYSICAL SENSE, NOR DO WE TAKE POSITIONS ON HOW PEOPLE SHOULD LIVE THEIR LIVES. WE SEEM TO BE THINKING MOSTLY ABOUT THE IDEAS AND INSPIRATIONAL CONCEPTS WHICH MOTIVATE PEOPLE. IT MAY BE THAT OUR CONTEMPORARY MATERIALISTIC GOALS COULD BE EXAMINED MORE CLOSELY TO SEE IF THEY REPRESENT THE BEST THAT LIFE HAS TO OFFER. WE APPRECIATE YOUR CRITICAL COMMENTS, ANYWAY.

ED. STAFF

MERRY CHRISTMAS

TO ALL OUR VALUED READERS!

The Staff of Heritage Trails.



Notable Restorations

Just a Sample of the Treasures in Store



ALABAMA, Mobile, I-10, US 43, Church St. East Hst. Dist. City Hall, Kirkbride House, Phoenix Fire Company, houses, etc. De Tanti Square Hist. Dist., houses, etc. Oakleigh Garden Hist. Dist. Houses, sites. Tours avail. esp. second half of March. Azalea Trail Fest. Cham. of Comm.

ALASKA, Juneau, Cham. of Comm. 200 N. Franklin, Red Dog Saloon, Last Chance Basin, Governor's House, other houses, churches. Alaska State Museum.

ARIZONA, Tombstone, US 80, Tombstone Hist. Dist. Tombstone Courthouse, Bird Cage Theatre, Wyatt Erp Museum, Crystal Palace, O.K. Corral, Fly's Photographic Gallery, Wells Fargo Museum, Boot Hill Cemetery, Underground Mine Tours, "El Dorado", annual three day reenactment of 1880s.

ARKANSAS, Eureka Springs, US52, Indian "healing place" to take water cure, Eureka Springs Hist. Dist. Cham. of Comm. Walking tour. Hotels, houses, edifices, sites, etc.

CALIFORNIA, Monterey, St. 1. Cham. of Comm. Walking Tour along Monterey's Path of History, Buildings, theatres, houses, Colton Hall and Old Jail, Old Whaling Station, much more.

CANADA, Alberta Province, Calgary, Prim. 2, 1A, Heritage Park. Auth. pioneer village on 80 acre site, Canoro Opera House. Ann. "one of a kind" Calgary Stampede in July. Auth. Indian Village.

COLORADO, Cripple Creek, St. 87, Cripple Creek Hist. Dist. Old Homestead Parlour House, Dist. Museum, Narrow Gauge Railroad ticket station and 4 mile trip avail. in summer. Mollie Kathleen Gold Mine, Imperial Hotel, etc.

CONNECTICUT, Hartford, I-80, Numerous fine museums and hist. sites. Conv. & Visitors Bureau, 1 Civic Center Plaza. Old State House, Armswear, Nook Farm, Harriet Beecher Stowe House, Noah Webster House, Mark Twain House, many others.

DELAWARE, Wilmington, I-95, Henry Francis du Pont Winterthur Museum, NW of town, Hagley Museum, Brandywine Village Hist. Dist., Old Town Hall, Willington Square, Market Street Mall, Opera House, Fort Christina, many houses.

FLORIDA, Key West, US 1, Key West Hist. Dist. Old Post Office and Customhouse, Audubon House (his temporary home), Ernest Hemingway House, other houses. Old Towne Trolley. A conch Tour Train. Both offer 1 1/2 hour tours with narration.

GEORGIA, Athens, US 28,78, Cham. of Comm. 155 E. Washington St. Dearing St. Hist. Dist., Wilkie House, Dearing House, many others, Lucy Cobb Institute Campus. Old North Campus Hist. Dist. Founder's Mem. Gardens, Governor Wilson Lumpkin House.

HAWAII, Honolulu County, Oahu, Iolani Palace, Kawaiaho Church, Mission Houses Museum, Frame House, Printing House, Chamberlain House, churches, schoolhouse. Walking tour incl. State Capital, other sights. Merchant St. Hist. Dist. Chinatown Hist. Dist.

IDAHO, Boise, I-80, Idaho State Hist. Society Museum, Julia Davis Park, orig. Log cabins, stagecoaches, early fire engines, "Big Mike" Union Pacific locomotive. Assay Office, houses, etc.

ILLINOIS, Galena, US 20, Cham. of Comm. 124 N. Main St. Hist. Society has an open house in June, Guild of the First Presbyterian sponsors Sept. tour. Vinegar Hill Hist. Lead Mine and Museum, Dowling House, U. S. Grant Home, Old General Store, Museums, Galena Hist. Society Museum, Stockade and Underground Refuge.

LOUISIANA, Baton Rouge, East Baton Rouge Parish, Rte. I-10, Conv. & Visitors Bur., Old State Capital, Riverside and Beauregard Town, worth studying by preservationists, RR station, Baily House, Spanish Town, other houses, Magnolia Plantation House, and LSU Rural Life Museum.

MAINE, Bangor, Penobscot County, I-95, Broadway Hist. Dist. Excep. houses, St. John's Catholic Church, Wheelwright Block, old office buildings, Grand Army Mem. Home, other fine edifices. Penobscot Heritage Museum of Living History.

NEW HAMPSHIRE, Portsmouth, Rte. I-95, Strawberry Banke Hist. Dist. Capt. John Clark House, John Paul Jones House, many others. The Hill, restor. of 14 houses. Portsmouth Athenaeum, Public Library with hist. displays.

NEW YORK, New York City, N.Y. Conv. & Visitors Bureau, 80 E. 42nd St., 10017, Midtown area Chelsea, Gramercy Park Dist. incl. Sniffen Court, Turtle Bay Gardens, Greenwich Village incl. hist. districts and buildings. Other districts, South St. Seaport Museum at Fulton St., great days of sailing ships.

NEW JERSEY, Cape May, US 8, tip of peninsula. Some 600 structures from second half 18th to first half 20th cent. Cape May Court House to west. Original charm very evident.

NEW MEXICO, Santa Fe, US 84,85, Hist. end of Santa Fe Trail beautifully restored. Palace of Governors, (El Palacio Rest.), houses, churches, missions, ranches, etc. Info. Cham. of Comm.

NEVADA, Austin, US 50, Austin Hist. Dist., Lander County Court House, Stokes Castle, St. George Episcopal Church, stores. Large number original adobe houses. Cham. of Comm.

NORTH CAROLINA, Winston-Salem, US 52, I-40, Old Salem Hist. Dist. Recap. Ctr., Market-Fire House Museum, shops, houses, churches, Home Moravian Church, Hist. Bethabara, etc.

NORTH DAKOTA, Medora, US 10, Marquis de Morès Chateau, Teddy Roosevelt Nat'l. Mem. Park, Medora Doll House, De Morès statue, Indian Artifacts Museum, church, general store, etc.

OHIO, Bath, St. 21, Hale Farm and Village, Benjamin Wade Law Office, Borden Land Office, Goldsmith House, Meetinghouse, other houses, Log Schoolhouse, Log Barn, etc.

RHODE ISLAND, Newport, Newport Hist. Dist., Bowen's Wharf, Visitor Bureau, numerous edifices and sites inc. Common Burying Ground and Island Cemetery. Key-Catherine St.-Old Beach R. Hist. Dist. 17th to 19th cent., many buildings inc. "hypotenuse" style house. Much more.

PENNSYLVANIA, Philadelphia, Independence Nat'l Hist. Park, Downtown, Incl. Independence Hall, Congress Hall, old banks, cemetery, etc. admin. by Nat'l. Park, info. avail. Hist. Square Mile begins at Visitors Center, 3rd and Chestnut. Also Phil. Conv. & Visitors Center, has maps, etc. for other hist. districts and edifices.

MARYLAND, Annapolis, I-301, 50, Colonial Annapolis Hist. Dist. 120 buildings from 18th cent. Walking tours avail. Houses, offices, taverns, etc.

MISSISSIPPI, Columbus, St. 68,82E, Cham. of Comm. Info. pilgrimages, esp. late March & early April. Showplace for cotton planters and their homes. Offices, superb restored homes, and other edifices and sites. Also write Hist. Columbus, Box 1018, Columbus, 38701.

UTAH, Salt Lake City, US 40,88, Utah Pioneer Vill. Trolley Square, Temple Square, Tabernacle, etc. Daughters of Utah Pioneer Museum, Utah State Hist. Society. Other sites.

VERMONT, Bennington, US7, Tourist Inf. Booth, 507 Main St. Bennington Museum, Park-McCullough House, Burying Yard, Old First Church, much more.

WEST VIRGINIA, Harpers Ferry, US 240, Harpers Ferry Nat'l Hist. Park, Visitor Center in Stagecoach Inn. Houses, library, farms, etc.

Ethnic Culinary Corner



ROTKOHL --

RED CABBAGE

Here's an easy yet superior vegetable recipe. It's a long-time favorite German treat. Even most children like it! Guaranteed to go well with Sauerbraten. Can be made ahead of time and is even better heated the next day. This gives you time to air out the house before company comes!

1 head of red cabbage shredded
1 cup boiling water
3 apples, peeled and sliced
2 Tablespoons margerine
1/4 cup cider vinegar
5 Tablespoons brown sugar
1 teaspoon salt
1 1/2 teaspoons flour

Add boiling water to cabbage and cook covered for 10 minutes. Add apples and cook 10 minutes longer. Add rest of ingredients combined and heat.

Elaine D. Rapp

FREE COMM. (Con'd from Pg 2)

Festivals of separate European ethnic groups are presented in today's American society but merely as momentary and pleasurable events. Good food and drink as well as entertainment are essential to their success. There is no suggestion that past European values and traditions may have some significance and importance to Americans of this background.

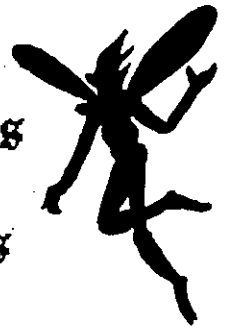
A review of contemporary communications processes quickly reveals that the lack of commentary about the unique European American cultural legacy prevents any rise of interest in the subject. It also explains why no other publication in the United States but HERITAGE TRAILS concerns itself solely with heritage subjects of especial interest to Americans of European origin!

It will be interesting to see what the future brings to this divergent enterprise.

Editorial Staff



Heritage Fairy Tales and Modern Myths



Ancient fairy tales are often derided in our logical, hi-tech society. Who has time for antiquated stories when there's television to watch, or there are computer games to play? The very term, "fairy tale", has come to mean something that's silly and untrue. From this all-too-common viewpoint, the fact that our European heritage abounds in a rich selection of these stories is simply unimportant.

Those who hold this view, however, are neglecting a cultural treasure trove that is as relevant today as it was to our ancestors centuries ago. Let's look at some of the ways that these stories from our childhood can be of value to ourselves and to our own children in the latter part of the Twentieth Century.

For one thing, fairy tales contribute to a sense of history, of continuity, the feeling that others very similar to ourselves have been this way before. In an age when so many social ills can be traced to the alienation, atomization, and rootlessness of modern life, it is surely no mean feat for a young person to find a truly compatible group with which to identify. By telling - or hearing - tales that reflect our culture and traditions, we gain a context for our lives. No longer are we being miraculously materialized from a void, but we have a collective past and, by implication, a future. Not only is this more pleasant than the view of man as a single entity who is the product of economic and political forces, it is a true picture of a people world that can satisfy primeval social and gregarious longings.

Aside from encouraging an awareness of one's culture and history, fairy tales serve another vital function. We hear a lot today about role models. Why limit ourselves to only contemporary images, especially when so many of them hardly exemplify the traits we want to encourage? Childe Rowland and Jack the Giant Killer, are nobler characters to emulate, and parents have a right, if not

a duty, to expose their children to these healthy models bequeathed to us by our predecessors from a day when the world was a saner place.

Beyond the matter of role models, there is another, less obvious value to these tales. More and more, psychologists are coming to realize that folk stories and myths are a sort of language by which the unconscious portion of our psyche speaks to the conscious part of us. There are valuable truths to be communicated symbolically, in a way that is not linear, logical or literal. By immersing ourselves in the lore of fairy tales, we can absorb many lessons about our inner selves and the world around us which are not otherwise taught. Often the lessons will be elusive, hard to verbalize, and not at all like the rational disciplines of science, mathematics, or formal logic. By gradually exposing our conscious minds to the wisdom of the unconscious, and by processing it on whatever level, we promote a balanced integration of these two aspects of our being. In short, we become whole.

Beware, though, the tampered tales of social engineers! A trendy approach to fairy tales in recent years has been to change old stories to match present ideological preferences. Such manipulation reveals a complete lack of understanding on the part of the re-writers of the role to be played by authentic fairy tales. To get the unadulterated flavor of our heritage, stick to the original versions.

Modern mythology being propagated showing strange values and modes of behavior alien to our true, cultural heritage, makes it all the more important that our wonderful repository of European folklore and tradition be made available to our children.

Now that you have been prepared, do you remember? "Once upon a time, long, long ago....."

Stephen A. McNallen