

Living History

A Quarterly Journal of Historical Preservation

Volume 3, No. 4

ADIRONDACK CRAFTSMAN

by Peter Sinclair



The Drying Room of Jack Leadley's Shop. On the left is a finished Fountain chair, and on the right a chair frame waiting for its black ash seat and back. The short pieces of unpeeled yellow birch on the floor and stacked against the wall must dry for a year before they are ready to make into the frames of chairs.

(Photo by P. Sinclair)

Jack Leadley of Speculator, New York, exemplifies many of the historic traditions and skills of Adirondack survival. Jack was born on Staten Island 65 years ago but for many summers his parents rented a cabin on Lake Pleasant in the Adirondack Mountains, fifty miles north of the Mohawk River. The area so attracted him that after serving in the army he settled in Speculator, New York, in 1947, married into a local family, and raised three children. Through the years Jack earned his grocery money working at a variety of odd jobs and seasonal activities. These included cutting ice, working in a sawmill, and trapping the beaver, otter, and muskrat for their fur. Today his maple syrup operation is his largest source of income. He and his son tap 2,400 trees each spring.

His sugar bush is on the side of a hill - which is very efficient for collecting the sap through a network of plastic tubing. This modern innovation so expanded production that Jack has built a larger sugar house and converted the old one into a basket shop where he makes Adirondack pack baskets and chairs when he is not fishing, hunting, making maple syrup, or talking to curious visitors.

Jack got into basketmaking 30 years ago when he found that the old pack-basket he used in the woods was wearing out and he could not find a new one. Twenty years later, after he had become known as a basketmaker, people started to bring him their Fountain chairs to repair. Also known as "Whitehouse chairs", they were

(Continued on Page 8)

THE PIONEERS OF FORT KLOCK

Each Summer the Young Pioneer come to Fort Klock for some days of 18th century living. The Klock homestead was established on a steep hillside of the Mohawk River Valley in 1742. Its small stone house and Dutch barn served as a refuge in times of danger for the people of this isolated community during the French and Indian Wars and later in the American Revolution.

Joahannes Klock established his frontier homestead on the Mohawk River as a fur trading post. He chose the site because it was easily defended and the surrounding land was good for grain farming. The sheltered cove along the riverbank directly bellow the house provided anchorage for the trading bateaux that plied the river. Like the Natives before him, Joahannes planted corn on a four acre island near the cove. The ownership of this island of rich agricultural land was later disputed by the Mohawk who said they had never intended to sell it to him.

By 1775 a line of frontier, fortified settlements stretched westward, 65 miles from Schenectady to German Flats. The 15,000 white settlers and black slaves of this valley provided a militia of about 2,500 men to hold back an invasion of British, Indian, and Tory

(Continued on Page 10)



Young Pioneers, Fort Klock,
August 10-12, 1993

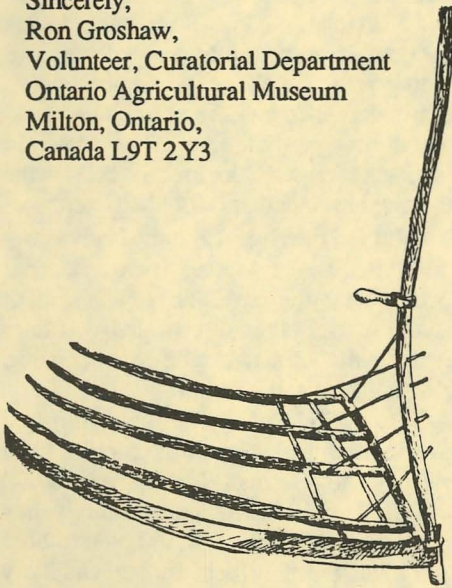
COMMUNICATIONS

Dear Mr. Sinclair,

I enjoyed reading your Spring 1993 issue, especially the article about Old Sturbridge Village. This is my first and only exposure to your publication.

In my efforts to describe various grain cradles located at this museum, I am perplexed by terminology. I have enclosed a photocopy of three pages from two catalogues produced by a former scythe manufacturer of St. Catharines, Ontario. On pages 73 and 56 there are models called Mulay, Morgan, Grape Vine, Turkey Wing, etc. Do these terms refer only to the heel design or is it the configuration of the entire grain cradle? I think I appreciate the ring and wedge principle but I need help to understand the loop ball fastener.

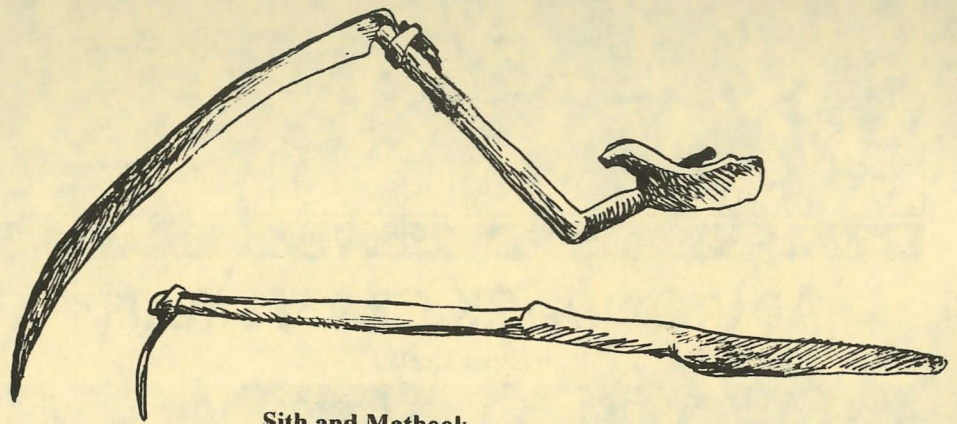
Sincerely,
Ron Groshaw,
Volunteer, Curatorial Department
Ontario Agricultural Museum
Milton, Ontario,
Canada L9T 2Y3



Cradle Scythe

Dear Mr. Groshaw,

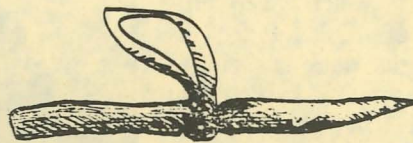
I am enclosing Volume 3, Number 1 (Winter, 1993), with an article on the sith and mathook, the harvest tools of the Dutch that I am especially interested in. The sith is sometimes called the Flemish scythe. Before the advent of industrialization and easy access to cast iron, the blade of the scythe and the sith were always attached to their wooden handle with a ring and wedge. I would guess that the "loop ball fastener" was a name given to promote a new product. I noticed that one of the loop balls was patented January 2, 1878.



Sith and Mathook

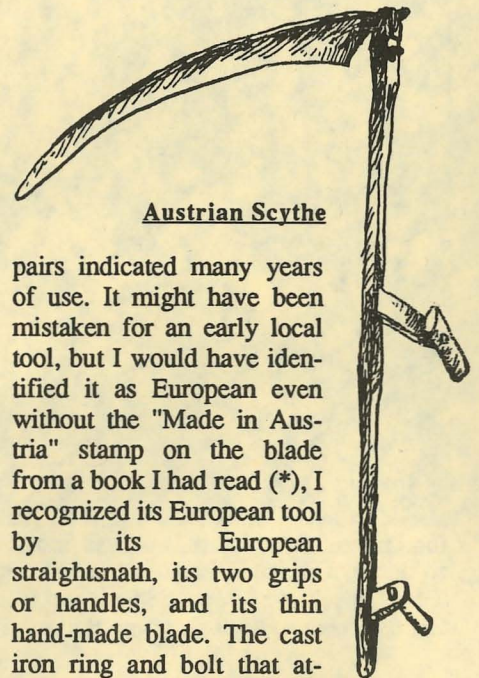
"Mulay", "Morgan", "Grape Vine", and "Turkey Wing" might describe overall configurations of the cradle scythes being sold, but they make use of manufactured devices of iron fitted to the wooden handle for attaching the blade, modern ideas that replaced the traditional ring and wedge. Evidently it was necessary to supply the three types of blades with four different tang designs to match these new fittings.

I am also enclosing two issues of Living History (Volume 1, Numbers 1 and 3) that have information on the corn-husking peg, a harvest tool of Native American origin. You will notice that the simple traditional husking peg illustrated on page 3 of number 1 is later replaced by a wide variety of manufactured models. The husking peg and the scythe seem to show a similar development from a simple traditional form that could be manufactured locally to complex and innovative products of the industrial age, which immediately pre-date the obsolescence of husking pegs and cradle scythes. I wonder if these later innovations actually improved the tools function?



Husking peg

The other day I bought an old grass scythe at a second-hand shop near here. Its weathered wood and minor re-



Austrian Scythe

pairs indicated many years of use. It might have been mistaken for an early local tool, but I would have identified it as European even without the "Made in Austria" stamp on the blade from a book I had read (*), I recognized its European tool by its European straightsnath, its two grips or handles, and its thin hand-made blade. The cast iron ring and bolt that attached the blade told me that it was a manufactured model of a tool that had been almost forgotten in North America, where I would guess, the curved snath replaced the original straight one.

When I tried using the tool to some weeds and tall grass, I gained an appreciation of its light weight and balance. Now I know why many contemporary North American gardeners have adopted this European tool, which is still available (**), in preference to our own modern grass scythes, many of which seem awkward and heavy in comparison.

Do you have any early or hand-made cradle scythes in your collection? The tool first appeared in North America in the 1740s. It seems that there are very few early examples.

Do you know of the Early

LIVING HISTORY FOR THE COMMON MAN

by Richard N. Pawling

Rouse ye noble sons of labor
And protect your country's honor,
Who with bone, and brain and fibre,
Make the nation's wealth.
Lusty lads, with souls of fire,
Gallant sons of noble sire,
Lend your voice and raise your banner,
Battle for the right!

These rousing words from the 1875 "March of the Rolling-Mill Men" describe the common laborer of the late 1800s. Often forgotten, these "lusty lads" have earned their place in American history through an honest day's work and a job well done. First-person interpretation of their lives is one of the most powerful tools available to the living history interpreter intent on giving these forgotten heroes their rightful place in America's history.

It is difficult to provide an accurate image of the past without glamorizing the historic site or indulging in hero worship at the expense of truth. We must be careful not to create "folklorismos" (fakelore) which are pseudo-traditions passed on to the visitor as historical truth. As Jay Anderson wrote in 1984, "no recipe exists from which to concoct the thoughts, values, and emotions of people who lived in the past." Even having steeped ourselves in the literature of the period, worn its clothes, and slept on its beds we never shed modern perspectives and values.

Interpreters at historic sites are challenged to recreate a scene of the past for the visitor without blemishing the historical accuracy of the place. All good site interpreters know that ideal interpretation implies recreation of the past, and kinship with it. No longer is the site seen as a ghost town, but as a community of people who lived there during a different era. By interpreting the common laborer, we are no longer encouraging the criticism that living history only interprets war; now we are beginning to recreate the lives of all types of people.

Today's social historians are rejecting the traditional notion that rulers are more important than the ruled. For those historical sites that feel left out because George Washington never slept in their bed, we can now confidently interpret the lives of the common people who did sleep there; we can meet the woman who changed the linen. Accurate information does not have to be dull.

Richard Pawling is the owner of HISTORY ALIVE (see his ad below), a new living history company which provides interpretive training workshops and living history programs concentrating on America's working class. He specializes in the interpretation of the social history of industrial and transportation workers, their clothing, music, lifestyles, salaries, and frustrations. His characters include teamsters, canal boat workers, railroad employees, miners, and iron workers.

Richard Pawling will be participating in
the National Interpreters Workshop
of the National Association for Interpretation
November 17 to 22
in Washington DC
(see Coming Events page 12)



Frank Kehoe, 1905 Miner
(known as Rich Pawling)

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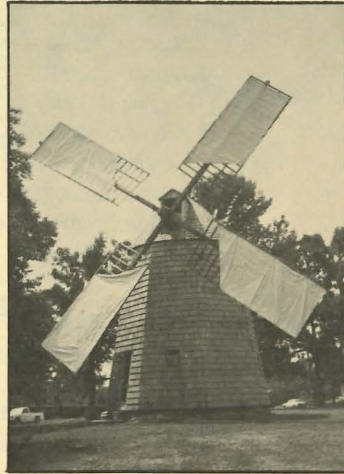
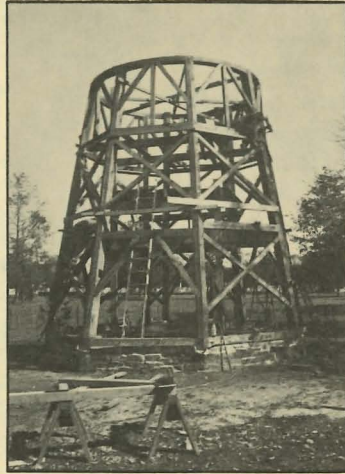
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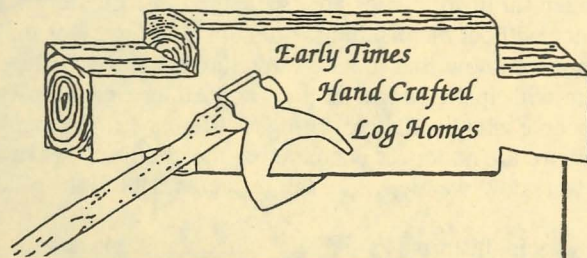
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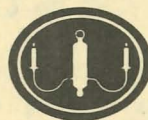
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A VISIT WITH

A MOHAWK VALLEY WHEELWRIGHT

by Peter Sinclair

Just after noon on a bright September day, Willis Barshied took me to visit an Amish friend, Emanuel R. Byler, who runs a buggy shop off route 5 in Palatine Bridge. Emanuel learned the craft from David E. Byler, his wife's grandfather who died recently. Emanuel is young and speaks humbly of his new skills. He and Willis recall David and his warm personality, how, after his death, his body was returned to his birthplace in Pennsylvania and buses were chartered to take many of his relatives and friends from the Mohawk Valley to his funeral at New Wilmington.

When Willis and I arrived at the Byler farm about seven men, some smoking pipes, two teenagers, and a boy, all with straw hats, were sitting on the grass in the shade of a big tree. They were taking a short rest after lunch before returning to work. Willis introduced me and I gave Emanuel a copy of Living History. We began to talk. One of the men noted the tobacco ad on page four of the summer issue and asked about it. I could tell him little but noticed that they used a store bought brand in a blue pouch.

Emanuel showed me a letter he had just received about a new publication from Virginia called Burkholder Buggy Shop which will be out soon. It is intended for that trade just as The Harness Shop News has been doing for its trade. As we talked, a brown United Parcel truck turned into the driveway and a friendly man delivered three items, a box of paint, a carton of new cast-iron buggy parts, and one five-foot buggy axle. We carried them into the shop.

Bylers Buggy Shop contains a hand-operated forge, drill press, and specialized machines, one for shrinking metal rims and one for attaching rubber rims to wheels. This last is a service for people who feel that a rubber tire makes a smoother ride. The Amish do not use it on their own buggies.

There are bins of wooden wheel-spokes and racks of half-rims and shafts of bent wood. Emanuel buys the long graceful shafts from his grandfather who makes them back in Pennsylvania. A pair of shafts form the arms that attach the horse to the buggy.

Emanuel makes new buggies, repairs buggies and wheels, and sells wagons and sleds which he keeps out back of the shop. This afternoon he is shrinking an iron rim on a wheel. He would have preferred using new heavier rims, as these are worn thin, but he tells us that his customer is only using the buggy wheels for a decoration so that it probably doesn't matter. Emanuel has repaired the hub, spokes and wooden rim of one wheel, he measures the diameter of the wheel and rim with a traveler, makes a few adjustments to the rim, and now he heats and slowly turns the iron rim in the forge. With one arm he fans the flame, with the other he turns the rim and occasionally stokes the fire or adds more coal. The heat expands the iron and by experience Emanuel knows when to take it from the fire and slip it over the wooden wheel. As it cools the rim


shrinks to a tight fit on the wheel and it is secured with bolts.

The Amish have brought a number of crafts and family based enterprises to the Mohawk Valley. Hand-lettered signs are occasionally seen by the motorist on the back roads of Palatine Bridge. Some of them read "Hickory Chairs", "Quilts," and "Baked Goods Fridays." Some of them, like the furniture shop of Aden A. Mast, are booked ahead for orders.

* * *

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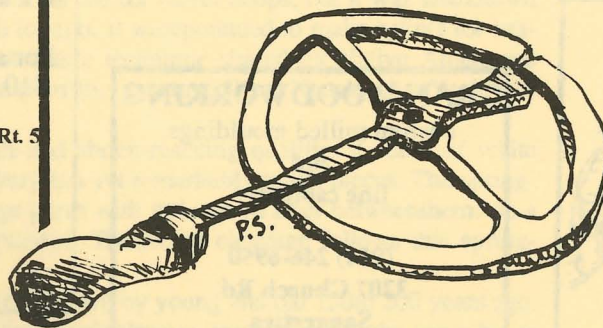
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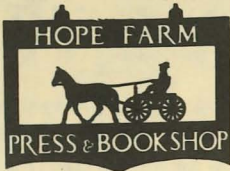
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Emanuel R. Byler



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editor's note....This article is the first in a series that will address woodlore, forestlore, and trees; what the dynamics and products of the forest meant to people, past and present. Black ash was chosen for this issue because it is the tree used by Jack Leadley, Adirondak Craftsman, for his baskets. White pine will be the subject of the next article.

A World of Trees and Woodlore

by Greg Huber

BLACK ASH (*Fraxinus Nigra*)

The genus of tree named *Fraxinus*, or ash, includes about 65 species. Rarely shrubs the ashes and are primarily found in temperate regions of the Northern Hemisphere, although species have been found in the tropical forests of Java and Cuba. The forests of North America contain 16 species of ash, 5 of which may attain commercial size and abundance.

The ash is deciduous, with compound leaves composed of many leaflets and oppositely arranged on twigs. The fruit is a one-seeded samara, shaped somewhat like the maple seed. There are four principal species of ash in the Northeast: white, green, blue, and black. White ash is the most important and abundant. It grows to 70 or 80 feet and has a 2- to 3-foot diameter trunk. White ash is included in 24 forest covers or groups of trees that distinguish mature forests.

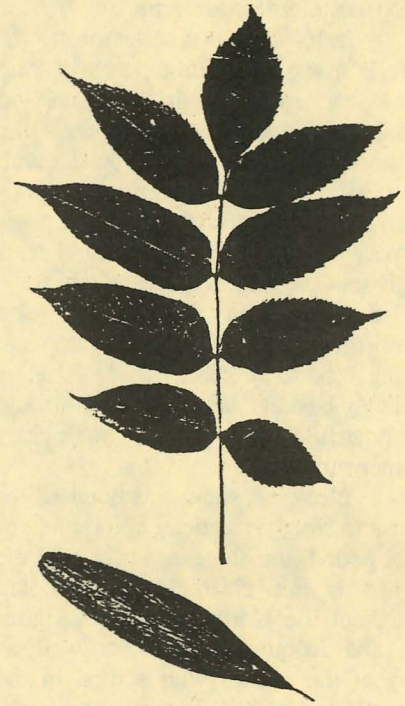
Green ash is the most widely distributed of American ashes. A small to medium-sized tree, it reaches 30 to 40 feet in height and 20 inches in diameter, and is exceedingly hardy to climatic extremes.

Blue ash is also of medium size; it is found mostly on the dry limestone uplands of Ohio and the Upper Mississippi Valley. The pioneers prepared a blue dye by macerating (softening) the bark in water. Black ash is typically a northern tree whose range includes New England, the Northeast, and Midwest. It grows 40 to 50 feet tall and 18 inches in diameter, although one example has been measured at 90 feet and 4 feet in diameter. The species occurs as a scattered tree along stream banks or on the borders of swamps. Because it is intolerant of shade, black ash is not found under heavy forest cover. In a few localities it is abundant enough to be of some importance to local woodsmen.

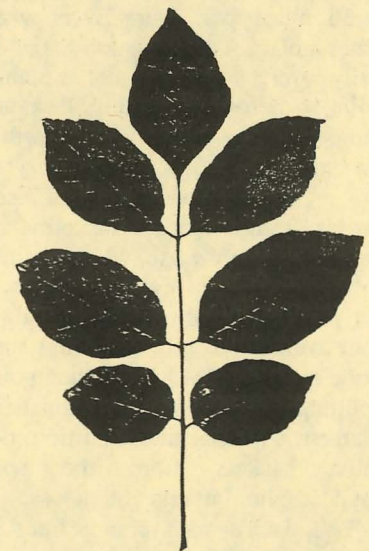
The black ash is well named for at least three reasons - its shiny blue-black winter buds, its dark green foliage, and its dark heart wood. In his notes, George Washington called it the "hoop tree" because of its use for barrel hoops, but it was also known as the basket tree because billets (small logs) of it were pounded to make splints for baskets and chair bottoms. Pounding a splint was a technique shared by Native Americans and white settlers in the Northeast. Early in this century, West Nyack, New York was known as Baskettown.

Although it lacks the strength and shock-resisting qualities of some of white ash, black ash can be split easily into very thin yet remarkably tough pieces. The springwood is made up almost entirely of large pores with little wood fiber between them. As a result, the growth rings are easily separated. The line of cleavage follows this springwood weakness.

Trees and woods were intimately known by young and old 150 to 200 years ago. Every wood was meticulously chosen for a particular use, tested through the years by its serviceability and its resistance to wear and rot. I will attempt to bring you some of that knowledge and lore. If you have questions, information, or stories about trees, send them to me, care of Living History.



Leaf and Samara of
the Black Ash



Leaf of the White Ash

(ADIRONDACK CRAFTSMAN From Page 1)

named after Lee Fountain, a local inn-keeper who designed and made them in the late nineteenth century. It wasn't long before Jack made one for himself and began to take orders for more.

Jack's shop is a series of rooms. There is a screened front porch, a long narrow work room and drying room, and a shed out back where he pounds the black ash logs with a four-pound maul. This separates a long, thin splint approximately 3" wide which he later prepares for weaving baskets, and backs and seats for chairs. On the screened porch are a few handmade chairs and two loose and awkward examples of his first attempts at making pack-baskets. Today Jack Leadley's baskets are tight and strong, their graceful form realized through years of experience.

Black ash splint was not used for baskets in North America before the colonial period and the exact origin of the practice is not clear. It was adopted throughout the Northeast by the Algonquin and Iroquois Indians as well as many of the whites who settled in the Adirondack, Catskill, Taconik, and Berkshire Mountains.

Black ash is not a common tree. Jack says there are a thousand white ash for one black ash. He is always looking for them and has learned to spot one on the side of the road while driving past it at 50 miles per hour. Even when he loates a black ash his search is not necessarily over: some are not suitable for splint so before harvesting Jack takes a core sample to be sure the growth rings are right.

The relative scarcity of black ash has lead some Northern basketmakers (*) to substitute white ash, whose splint does not separate as easily. Because they can not pound the splint from the log as is done with black ash, they first split the wood into bars, which are then pounded. Splitting or riving distinguishes the southern Appalachian tradition of oak splint baskets from the northern poundedsplint baskets of black ash.

Jack's work room is fitted with a small wood stove he uses occasionally to steam the white ash he bends into basket handles and rims. On one side of the room is his shave bench, where he works with a draw knife. On the other side, near the stove, are long trays of water for soaking splint, a knee vise used divide the raw splint, and a bench where he cuts the



Jack Leadley Working at His Shave Bench. With a draw knife, he fashions a basket rim of white ash, which will be steamed and bent to fit a pack basket.

(Photo by P. Sinclair)

long splints with a home made guage, a knife with a series of blades, into pieces of uniform width. When weaving, Jack does not form his basket on a wooden form, as many Adirondack pack basket-makers do, but works from a blueprint he keeps in his head.

Jack has noted recent environmental changes in the Adirondacks. Lake Pleasant, which was once full of many species of fish are now rare, and the mayfly and the swallow are mostly gone. Nonetheless he is leery of environmental decisions which are made in Albany and proposed by many of the conservation groups. He believes that local people are more sensitive to their environment and should have more say about its future.

Always looking to learn more about the crafts he practices, Jack has picked up some techniques from old-timers and books (***) and he has visited Indian reservations and living history museums, but most of his knowledge has come by doing. "People think I'm a woodsman, but I know nothing compared to [what people knew] a hundred years ago. So much has been lost. Simple things everyone knew, now nobody knows."(****)

Last year, to mark the centennial of the Adirondack Park and to prepare for the bicentennial of the settlement of Lake Pleasant, Jack built a traditional bark shanty in the woods near his workshop. He wanted to honor the woodsmen who first settled here, and lived on what the land, water, and forest provided. He wanted to stress the importance of the

link between them and today's hunters, trappers, and fishermen. Today, he says, none of the original bark shanties survive; once you couldn't go five miles in the woods without finding one being used by a trapper or guide.

As his model, Jack used a photograph of a bark shanty built by his wife's great-grandfather, George Burton, 100 years ago at Moose Lake. Without ruler, square, or level, Jack built his shanty in ten days using hemlock sills and balsam poles that he cut locally. The framework was carefully fitted and held together with a few nails and lashed with strips of the inner bark of a basswood tree, a rope as strong as binding twine. The shanty measures three by five paces and is fitted with pole beds along the side walls and a fire pit at one end.

It took three of the ten days for Jack to gather the sheets of bark, some up to 4 feet wide, with which he covered the shanty. One reason no shanties are left, he explains, is that it is usually impossible to get the necessary bark. For his project the International Paper Company let him remove bark from some 150-year-old spruce trees they were harvesting on the Miami River Flats.

Jack's bark shanty is a short walk into the woods from the Leadley roadside shop on route 30, just north of Speculator's four corners, where the family sells maple syrup, pack-baskets, Jack's watercolors and rustic furniture, and crafts made by his wife Joan and her mother, Edna Weaver.

(Continued on Page 9)

(ADIRONDACK CRAFTSMAN From Page 8)

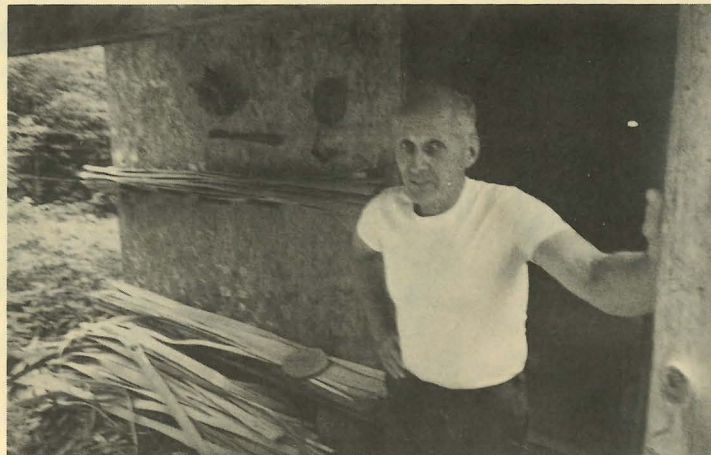
Jack is a busy man whose life moves with the seasons. When he is not away hunting or up the hill in the sugar bush repairing the plastic tubing, he enjoys sharing with visitors his knowledge of the woodlore and traditions of the Adirondacks.

(*) "William Houck Maker of Pounded Ash Adirondack Pack-baskets," by Henry Glassie, Keystone Folklore Quarterly, Spring 1967.

According to Glassie, the harvesting of black ash has often eliminated the tree in specific regions and forced basketmakers to go great distances to find it or, like the Seneca Indians of western New York, adopt white ash which is abundant.

(**) Through Poverty's Vale: A Hardscrabble Boyhood in Upstate New York, by Henry Conklin (1832-1862

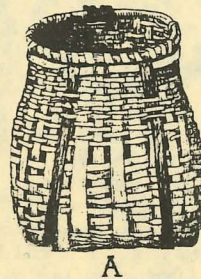
(***) Quote from "Jack of All Trades," by Lynn Woods, Adirondack Life, January/February 1993.



Jack Leadley and a Pile of Black Ash Splint. Here, in the shed built on the back of his workshop, Jack pounds the splint from logs of black ash. (Photo by P. Sinclair)

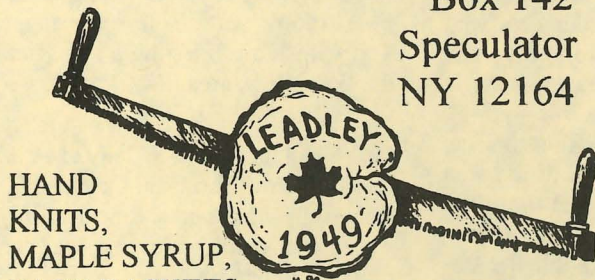


Jack Leadley's Bark Shanty. The north side of the shanty is built against the flatside of a granite boulder. Inside, the stone wall serves as the back for the open firewhich burns in a shallow pit at its base. A rawhide deer skin serves as a window. Jack prefers sleeping here than to sleeping in the house (Photo by P. Sinclair)



Adirondack Pack-Baskets. (A.) Round mouth pack-basket made by Orson "Old Mountain" Phelps (1817-1905) of Keen Valley, Essex County, NY. (B.) Oval mouth pack-basket from Long Lake, Hamilton County, NY. (C.) Oval mouth pack-basket made in 1965 by William Houck, Vernon Center, Oneida County, NY. Drawing by Henry Glassie from his article in Keystone Folklore Quarterly. (*)

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(From Page 1)

forces from Canada. By 1781, after six years of constant warfare, 700 homes had been burned and the population reduced to 5,000 with a militia of only 800 men. Ten thousand had fled to Canada and hundreds had been killed.

Each summer at Fort Klock, the Young Pioneers pick vegetables, gather wood, and watch demonstrations of the crafts and processes of 18th century rural survival. In the restored stone house groups of women cook on the open hearth of the kitchen and in the loft others spin and weave wool and flax. From the tinsmith and the blacksmith these teenage pioneers experience an iron age of two-hundred years ago. They meet the colorful Third Battalion of the Tyron Militia with their long flint-lock muskets and learn the peaceful use of a plow share and a threshing floor.

The present Fort Klock property includes a stone house, a blacksmith shop and a one room school all on their original sites. A Dutch barn, whose frame was brought from a nearby farm was reerected and restored in 1989 on the foundation of the original Klock barn. The fort and adjacent buildings had suffered years of neglect and the barn had been destroyed by fire in the mid 1930's.

The restoration of Fort Klock was started by the Tryon County Muzzle Loaders. The organization had been formed on March 4, 1953 by twelve people interested in black powder guns. In the following months the membership had grown considerably. With permission of Alex Klock Don, owner of the property, preliminary work was carried out during the Spring and Summer of 1954. The overgrown grounds were cleared, windows and doors were secured and repairs to masonry was begun. The organizations search for a meeting place came to an end when a long term lease was signed on September 20, 1954. The organization was re-structured in 1964 becoming "Fort Klock Historic Restoration" a not-for-profit educational institution. The lease was replaced by a deed to the property on September 13, 1965 through the generosity of Mr. Alex Don.

Years of volunteer labor and donations from many friends have made it possible for the group to restore much of the historic complex. In 1974 Fort Klock was designated a National Historic Landmark and it remains an important site in the middle Mohawk valley for a number

of seasonal events, re-enactments, and traditional craft shows.

At a recent open house at Fort Klock, Walter Fleming, 19th century tinsmith from Ballston Lake, demonstrated and explained the history of his craft while "Skip" Barshied with a jack-knife



Charlotte Therrien and Chris Cobb, in front of the restored Dutch Barn at Fort Klock. Charlotte Therrien is president of The Fort Klock Historic Restoration. She greets guests and supervises the Young Pioneers program. Chris Cobb demonstrates historic wood-crafts and the flint-and-steel method of making fire called "strike-a-light." His faithful dog Fifi waits in the doorway of the restored Dutch barn. (Photo by P. Sinclair)

draw-knife and shave-bench, fashioned an 18th century broom from a 4" diameter length of yellow birch. Willis is a lifelong student of local history and material culture, and his knowledge of the Mohawk valley is widely recognized. One of the original twelve people who established the Fort Klock Restoration in 1953, Willis served as its first president and remains an active member of the small group of dedicated volunteers who continue to maintain the fort, organize programs, and demonstrate historic crafts.

As a young boy, Willis took an interest in the Indian artifacts of the area and the stories his parents and the older people told him. He bought his first spinning wheel at age 12. Through the objects and the written records, the past came alive for Willis and he continues to explore it, and like the staff and volunteers at Fort Klock, he enjoys sharing his knowledge. As a 63 year old historic preservationist, it has been hard for Willis to

see so many local historic-buildings purposefully destroyed or let go to ruin, but he continues his dedication to preserving what he can of what is left.

The Mohawk Valley, west of Albany, is an interesting rural area of New York State. It has a colorful history and a number of restored historic sites. These include Johnston Hall, home of Sir William, which was an important political and cultural contact during the 18th century between the six-nations of the Iroquois and the English.

Farming is still practiced on the rolling open fields of the Mohawk valley. Today the rich soil and rural character of the place is attracting Amish families as well as families of Mohawk Indians. Recently, a group of 10 to 15 Mohawk Indian families from the Saint Regis Reservation on the Saint Lawrence River acquired, at a public auction, some abandoned buildings and 300 acres a few miles from Fort Klock, in Palatine Bridge.

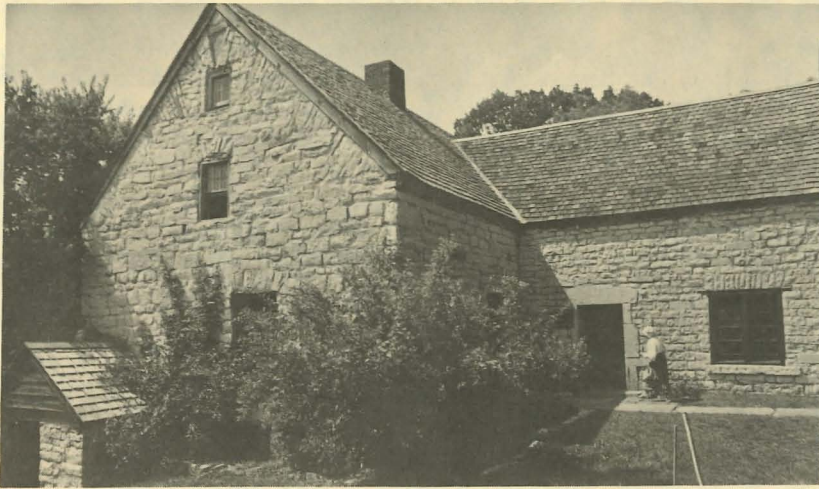
These traditional Mohawks, lead by chief Tom Porter, are planning to return to their homeland. They are fleeing from the conflicts which have plagued reservation life at Saint Regis on the US/Canadian border, conflicts which are aggravated by casino gambling, bootleg cigarettes, and alcohol, to establish a peaceful farming community which will preserve their language and traditions.

In the past five years, 20 to 25 Amish families from New Wilmington, in the Pittsburgh area, have established homesteads in the Palatine Bridge area. Leaving Pennsylvania to accommodate their own growing numbers as well as to escape the conflicting forces of urbanization there, they are buying farmland on the Mohawk. In the past few years, five new barns have been raised. The simple forms of their new barns and houses are in harmony with their older neighbors. The Amish are bringing a new vitality to the Fort Klock area.

* * *

Fort Klock is open 9-5, daily except Mondays Mid-May thru Mid October.. Groups by advanced reservation only. There is a small admission fee, none for children under 10.

**Fort Klock Historic
Restoration**
P.O. Box 42
St. Johnsville, NY 13452
(518)-568-7779



Fort Klock, Fortified Farm Homestead Built in 1750 by Johannes Klock, It is an excellent and little-altered example of New World Dutch architecture. The two foot thick limestone walls are provided with loopholes on every side so that muskets could be fired from the inside. The mouse-tooth stone work on the gable end was commonly used by the Dutch in their brick walls but is rare in stone. (Photo by P. Sinclair)

(COMMUNICATIONS Continued from Page 2)

American Industries Association (***) . They have been very helpful in my search for information on the sith and mathook. Their publications are a good medium for networking tool information.

Sincerely,
Peter Sinclair

(*) The Scythe Book, David Tresemer, By Harfd & Foot, Ltd., Brattleboro, Vermont, 1981.

(**) Lehman Hardware and Appliances, Inc., P.O. Box 41, Kidron, Ohio 44636.

(***) Early American Industries Association, P.O. Box 2128 Empire State Plaza Station, Albany, NY 12220-0128. Standard membership \$25.

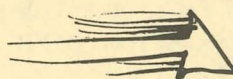
LAST WORD TO SUBSCRIBERS

Finally, this fall issue is ready for the printer. The radio is predicting snow and my new \$50 desk-top publishing program has crashed again. It now commands the printer, "translate text into unreadable alien script."

This program which promised the world has proved to be an outer-space jungle. After three years of meeting the dead-line, I will be a week and a half late mailing Volume 3, Number 4. Pardon me.

Dedicated to historic preservation, Living History began without a clear definition of its title. In these few years it has discovered it to be a broad term which includes the reenactment of war and work, and the demonstration of historic crafts and ways of life. living history is about historic farming, and the preservation of heirloom seeds and minor breeds of domestic livestock. It is also about the history preserved in the folkways and memories of older people. Living history covers a wide spectrum but shares a common concern for truthfulness and continuity.

The winter issue will explore the conservation of minor breeds of domestic farm animals. I would welcome information and writing on the subject. Sincerely



Peter

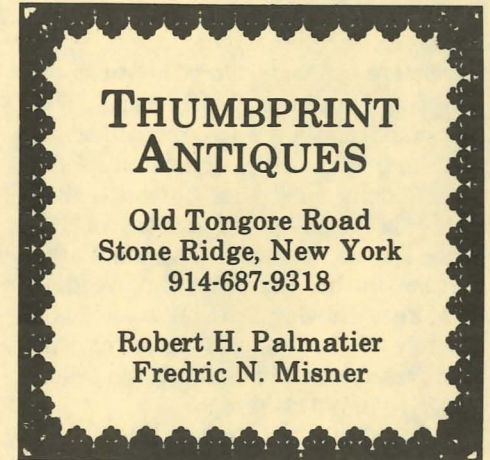
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November 17-22, 1993
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This year's National Interpreters Workshop will include five general sessions with over 100 concurrent presentations focusing on topics of importance to the interests of practitioners, managers, administrators, and academics in the interpretive field. Vice President Al Gore will be giving one of the keynote talks.

Write or Call:

NAI Office
Box 1892
Ft. Collins, CO 80522
(303) 491-6434 or
(301) 855-8811

Nov. 20 - Dec. 13, 1993

Leesburg, Virginia

Experience a Victorian Christmas at Oatlands Plantation. Take a candlelight tour of the mansion with costumed actors recreating life on the plantation as the Carter family anticipates Christmas Eve. Enjoy the wedding preparations of 100 years ago as Elizabeth Grayson Carter prepares for her Christmas Day wedding to Morgan Hawley Beach. Oatlands is a property of the National Trust for Historic Preservation. For information call:

(703) 777-3174, or
(800) 752-6118

December 1-24, 1993

Staunton, Virginia

Traditions of Christmas from Europe and America at the Museum of American Frontier Culture. This large open air museum in the Shenandoah Valley includes a visitor's center and four historic working farms representing European and American traditions. For information call or write:

Mus. of Am. Frontier Culture
P.O. Box 810, Dept. CE93
Staunton, VA 24402-0810
(703)-332-7850

December 2-4, 1993

Lancaster, Pennsylvania

Days of the Belsnickel at Landis Valley Museum. Luncheon Tour by reservation, \$14.50; Candlelight Dinner by reservation, \$16.60 (Dec. 3 only). Write:

Landis Valley Museum
2451 Kissel Hill Rd.
Lancaster, PA 17601

December 5, 1993

Red Hook, New York

Holiday Open House at the historic El-mendorph Inn, 1-5 PM. Enjoy the festive aromas of hearthside cooking and brick oven baking. Located on North Broadway, Rt. #9, Red Hook. Call:

(914) 758-3535

December 3-5, 1993

San Antonio, Texas

Annual Winter Rendezvous, a living history camp of military and civilian reenactors. Fort Concho, one of the best preserved frontier forts in the nation, invites all living history people and sutlers to submit an application to be part of this event which attracts 25,000 people. Call the fort for information on weekdays:

(915) 657-4441

December 6-8, 1993

Boston, Massachusetts

Restoration 93, will be the largest preservation event ever held in North America. A trade show and interdisciplinary forum where professionals, tradespeople, enlightened property owners, and collectors interested in preservation efforts can meet and exchange information, services and products. Write:

The Assoc. for Preservation
Technology
P.O. Box 8178
Fredricksburg, VA 22404

January 1-2, 1994

Bruce, South Dakota

Annual Frozen Foot Rendezvous, Oak-wood Lakes State Park. Call:

(717) 334-4564

February 11-13, 1994

Sullivan, Illinois

Annual Frozen Asses Camp & Shoot, sponsored by the Prairie Land Frontiersmen and M-L Association, Inc. of Sullivan, Illinois. Contact Steven Wood
200 W. Harrison Street
Sullivan, IL 61951

April 3-4, 1993

Barberville, Florida

Fifth Annual Tool Swap and Pioneer Crafts Show. This get-together is organized by the Society of Workers in Early Arts and Trades (SWEAT) & the Midwest Tool Collectors Assn. (MWTCA) Write:

Fred Bair
606 Lake Lena Blvd.
Auburndale, FL 33823

May 19-22, 1994

Williamsburg, Virginia

Annual meeting of EAIA (Early American Industries Association) is scheduled to coincide with Colonial Williamsburg's Symposium on 18th Century Hand Tools which will include lectures by an outstanding group of experts. There will be tool displays by members and tool sales.

Write:

EAIA
179 Mt. Pleasant Rd.
Smithtown, NY 11787

June 19-23, 1994

Troy, New York

The Annual meeting of ALHFAM (Association for Living Historical Farms and Agricultural Museums) will be held at Russell Sage College. It will explore the roles and interrelationships of work and community in both agrarian and industrial settings, as well as contemporary issues and concerns within the museum field. ALHFAM is seeking quality papers that explore these issues as well as architecture, ethnic customs, and technology. Write:

ALHFAM
Conner Prairie
13400 Allisonville Rd.
Fishers, Indiana 46038

August, 1994

Green Lane, Pennsylvania

The annual Goschenhopp Folk Festival is held in Montgomery County. This is the best of its kind. Demonstrations of over 20 traditional crafts and lifeways of the Pennsylvania German. They include rye straw thatching, timber framing, co-opering, gun smithing, and butchering. More about this event later. Write:

Goschenhopp Historians
Red Men's Hall
Green Lane, PA 18054

September, 1994

West of Albany, New York

Annual meeting of the Society for the Preservation of Old Mills (SPOOM). Write:

SPOOM
707 North Fork Lane
Whitleyville, TN 38588-9702



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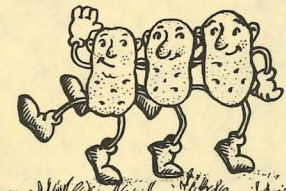
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A Herd of Dutch Belted Cattle Cross a Field on the Diamond Heart Farm in Northern Vermont. Paul and Nancy Daniels who own the Diamond Heart Farm near Irasburg maintain a number of minor breeds of domestic animals including the hardy Lineback and Pinzgaur cattle, and the Gloucester old spot pig. **The Next Issue of Living History** will visit with some people dedicated to preserving rare varieties of domestic animals, historic breeds which might otherwise become extinct. The winter issue will examine the history of the conservancy of minor breeds and the organizations and individuals who are involved with it. We welcome articles and information on the subject.