

the Mirror

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Lancaster Mennonite Historical Society • www.lmhs.org

PA Whoopies Not Whapped

by Marilyn Odesser-Torpey

On April 21, the Maine legislature passed Bill LD 71 proclaiming the whoopie pie Maine's official "State Treat." But, the question is, can anyone legislate heritage?

Pennsylvania Dutch Country whoopie warriors say an emphatic "no." "We don't need legislation to know that the whoopie pie is part of the heritage here," says Anne Faix, manager of Hershey Farm Bakery's annual Whoopie Pie Festival in Strasburg.

To add insult to injury, Maine did not proclaim the prized pastry as its official "State Dessert." Despite all of the hoopla, the sweet ended up playing second fiddle to wild blueberry pie.

Pennsylvania folklorists, such as Susan Kalcik of Johnstown, believe that an ancestor of the whoopie was brought over with German immigrants, including the Amish, in the early 1700s. When the cakes made their way to the coal mining regions in western Pennsylvania, they became known as "gobs," a name that Kalcik suggests might have been inspired by the lumps of coal refuse commonly called "gob piles."

Although the "Maine Whoopie Pie Association," a tongue-in-cheek group of avid aficionados, reported that they had found "rock solid proof" of their state's claim with the discovery of an ancient petrified whoopie, they later admitted that the whole thing was an April Fools hoax. In reality, even the most die-hard defenders can trace their connection with the confection back only as far as 1925.

Besides, Hershey Farm also created

the world's first whoopie-centric festival in October 2005. Maine waited five more years before following suit.

At the first festival, Hershey Farm built what was then generally acknowledged to be the world's biggest whoopie (no Guinness verification, unfortunately), a 195-pound wonder. The bakers topped their own record last September by constructing a close-to-240-pounder—"about the size of a kiddie pool," according to Faix.

Instead of going to the state government for a decision, Pennsylvania Dutch Country whoopie warriors took their appeal directly to the people. In February, the Lancaster County

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Only a baker's dozen came forward with evidence that the whoopie pie should be Pennsylvania's state treat, but entries for the Society's "Big Whoopie Research Contest" were still hard to judge. This image of William Penn was submitted by Melissa Telesha of Mechanicsburg, Pa. To read the winner's work, turn to page 7.

History Meets Science in DNA Testing

Last year, Lancaster Mennonite Historical Society introduced a pilot program to sell DNA test kits for genealogical research and to help individuals interpret the results.

In this issue of the *Mirror*, three stories about genes and how they're changing the face of family history.

- *Page 4*—Scientist Darvin Martin discovers his Swiss DNA matches someone from Puerto Rico—Society director Rolando Santiago.
- *Page 5*—Santiago reflects on migrations: in the Bible, in church history and in daily news.
- *Page 6*—Librarian Steve Ness answers common questions about genetic testing.

Kits sold at the Society are tested by Family Tree DNA, Houston, Texas. The most basic test costs \$149. Data interpretation is \$20 per hour for members, \$30 for non-members. Contact Steve Ness at (717) 393-9745 or ssness@lmhs.org for more information.

Bonus 'Roots' Events in June

The Historical Society is teaming up with Garden Spot Village to offer four extra Lancaster Roots offerings in June. See the back page.

Upcoming Lancaster Roots Events

"Lancaster Roots" is the combined programming of Lancaster Mennonite Historical Society and the 1719 Hans Herr House. This calendar is online at www.LancasterRoots.org. Call (717) 393-9745 for a color brochure.

Friday, June 10, 6:30 PM–8:30 PM

Rare and Used Book Auction

F **LMHS**

Saturday, June 18, 9:00 AM–3:00 PM

Folk Arts Class: Native American

Crafts

Weave a sea-grass mat, decorate a gourd, make a cornhusk doll, and try beadwork with Ruth Py and Lanie Buckwalter. **\$ R HH**

June 20–24,

Monday–Friday, 10:00 AM–2:00 PM

Walk into History: Grades 3-5

Campers dress in period clothing and experience the rigors and rewards of early American life. **\$ R HH**

Saturday, June 25, 6:00 PM

Music in the Orchard

Picnic with a great mix of live music—Mandalele and Jessica Smucker & The Sleeping World—at the 1719 Herr House. Adults \$5; children under 12 free. **\$ HH**

Saturday, July 9, 9:00 AM–3:00 PM

Folk Arts Class: Blacksmithing

Use an anvil and coal-fed forge with smiths Matt Holliday, Frank Gillespie and Dave Kauffman. **\$ R HH**

Folk Arts Class: Bake Oven

Learn to fire an outdoor bake oven and make some traditional goodies. **\$ R HH**

July 11–15,

Monday–Friday, 10:00 AM–2:00 PM

Walk into History: Grades 6-8.

Campers dress in period clothing and experience the rigors and rewards of early American life. **\$ R HH**

Saturday, July 23, 6:00 PM

Music in the Orchard

Picnic with a great mix of live music—Fire in the Glen and The Stray Birds—at the 1719 Herr House. Adults \$5; children under 12 free. **\$ HH**

Saturday, August 13, 8:00 am–6:00 pm

Field Trip: Goschenhoppen

Historians Folk Festival &

Schwenkfelder Library **\$ R LMHS**

August 17–20; Wednesday–Friday 9:00 am–7:00 pm, Saturday 9:00 am–4:00 pm

Bookworm Frolic

Over forty thousand used books for sale outside at Lancaster Mennonite Historical Society. **F LMHS**

Saturday, August 27, 7:00 AM–noon

Heritage Trail Bike Ride & Walk

Four routes raise funds to build a replica Native American longhouse. **\$ HH**

Thursday, September 8, 7:00 PM

Introduction to Pennsylvania

German Dialect with Butch Reigart.

F LMHS Classes continue through November 17. **\$ R LMHS**

Saturday, September 10, 10:00 AM–3:00 PM

Pequea Settlement Historic Driving

Tour Visit sites in Lancaster's County's first European settlement. All routes start at the 1719 Herr House. **\$ HH**



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KEY TO CALENDAR SYMBOLS

F Free admission

\$ Fee charged

R Advance reservations required

LMHS Contact LMHS

HH Contact the 1719 Herr House: (717) 464-4438 or info@hansherr.org

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Avoid the Rush!

Register now for upcoming field trips:

- August 13—Goschenhoppen Historians Folk Festival & Schwenkfelder Library
- September 17—Colonial New Amsterdam and New York Mennonites
- September 24—Native Americans of the Lower Susquehanna Valley
- December 10—Buffalo Valley Mennonites and the Christkindl Market

For more information, go to www.lmhs.org or contact Peggy at (717) 393-9745, tours@lmhs.org.

Community Events

1855 Alleghany Mennonite Meetinghouse, 39 Horning Road near Alleghenyville, Pa., will host its annual outdoor meeting Sunday, July 17, 2011 at 6:30 PM. Kenneth Sensenig will speak on “The Rise and Decline of the Alleghany Mennonite Congregation”; men from Groffdale and Weaverland Conferences will lead singing. Please bring a lawn chair and 1969 *Mennonite Hymnal*. For more information, call (610) 777-3003 or (717) 336-0009.

The 100th Landis Family Reunion will be held Sunday, July 24 at the Reedy Pavilion, Lititz Springs Park, Lititz, Pa. All Landis/Landes family members and descendants are welcome. Covered dish luncheon at 12:45 PM; program at 2:00 including “Stories of Our Landis Families” by John G. Landis. Bring your own table setting and a main dish and salad or dessert to share. Beverage provided. For more information please call (717) 926-4829.

89th Annual Brubaker Families of America Reunion, Sunday, August 7 at Church of the Apostles, Rohrerstown, Pa. Darwin Martin will speak. Bring your Brubaker genealogy and stories. Reservations required for box lunch at 12:15 PM. Contact Jane Barge at (717) 393-4639, handybird@verizon.net.

Bossler Mennonite Church Bicentennial Celebration. Saturday, August 13th: bus tour highlighting points of historical interest, followed by evening service. Sunday, August 14th: speakers such as John L. Ruth, Robert Shreiner, Clair Good, Wilmer Longenecker. For more information and registration visit www.Bosslermennonite.org or call Deb at (717) 367-6354.

Wenger Meetinghouse Preservation Association is restoring the 1871 Wenger Meetinghouse in Swatara Township for use by community organizations. Donations may be sent to P.O. Box 54, Jonestown, PA 17038.

To submit an item for The Mirror, write Mirror@lmhs.org a month before publication.



Students from Lititz Area Mennonite School mulch flower beds in May.

April Showers Bring Volunteers

by Peggy Erb

Many hands make light work and that was certainly the case from two groups of students who helped to landscape Society headquarters this spring.

Thank you to **Cross Current Discipleship School** from Manitoba who washed windows, trimmed bushes, pulled weeds and raked—or, I should say, shoveled—some very wet leaves.

Also a *big* thank you to the sixth graders from **Lititz Area Mennonite**

School who were very energetic and spread mulch, pulled weeds and planted flowers. They did a beautiful job.

Thank you to **Maureen Chritzman** and **Chris Horne** as well as volunteer **Georgia Keeney** for supervising.

A special thank you to **Jay and Rhoda Oberholtzer** for their donation to the Society to purchase mulch, and to **Miller's Greenhouses** for donating the lovely flowers that Lititz Mennonite School students planted. Without their gifts you would only see plain dirt.

What Will Bring You?

Have you considered volunteering? The Historical Society is seeking volunteers for the following jobs at 2215 Millstream Road, Lancaster:

- Library Reference Desk staff (half or full-day posts available);
- Data entry;
- Organizing and alphabetizing documents;
- Scanning obituaries, wedding notices and articles for our online surname files;
- Sorting books for the August Bookworm Frolic (limited days).

In addition, our partners at the 1719 Hans Herr House Museum in Willow Street are looking for:

- Store clerks to work in the newly renovated Museum Store in the 1892 Huber House;
- Docents to tell stories about the 1719 House and grounds.

Training will be provided.

To volunteer on Millstream Road, contact Peggy at (717) 393-9745 or e-mail perb@lmhs.org. For 1719 Herr House placements, call 717-464-4438 or e-mail director@hansherr.org.

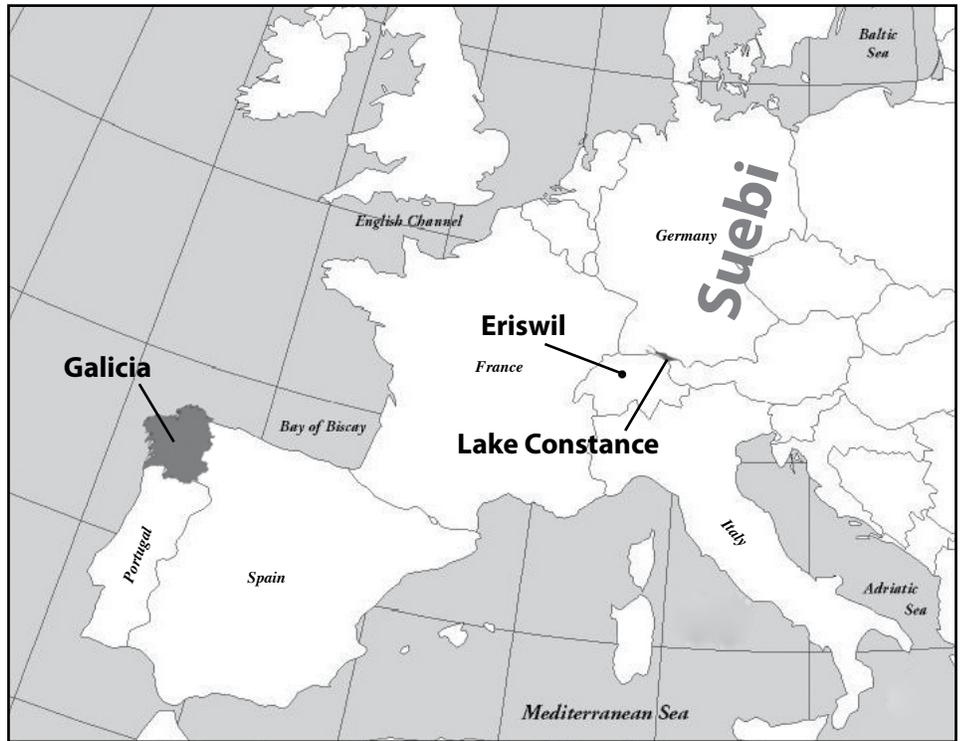
DNA Connects Swiss, Puerto Rican Mennonite

by Darvin L. Martin

Puerto Rico is among the last places one would expect to find ancient relatives of the Swiss-German Martin family of Lancaster County. Yet a recent analysis of Society director Rolando Santiago's DNA unlocked a secret never revealed before. As I compared my DNA to that of every staff member of the Lancaster Mennonite Historical Society, it was Rolando who matched me the most closely. My Swiss Martin ancestry and Rolando's Puerto Rican Santiago ancestry ultimately originate within the same "tribe."

While DNA testing often reveals unforeseen family connections that may be difficult to comprehend, research into the political and geographic history of ancient Europe gives us significant clues as to how and why my connection with Rolando is possible.

According to family tradition, Rolando's ancestry derives from Galicia, the Spanish province in the extreme northwestern portion of Spain, north of Portugal. His family name is a tribute to the Way of St. James, the ninth century Catholic pilgrimage route to the Cathedral of Santiago de Compostela in central Galicia and the supposed site of St. James' burial. His ancestors probably



DNA, dialect and recorded history all suggest that Society director Rolando Santiago's Puerto Rican ancestors share a common history with researcher Darvin Martin's Swiss ancestors, 4,000 years ago in Germany.

settled in Puerto Rico sometime between 1508 and 1528, during a period of intensive Spanish colonization initiated by gold seekers—mainly single men who later married native (Taíno) women.

1500s and through the 1600s. The surname Martin derives from St. Martin of Tours (316-397), a early Catholic bishop who was revered by many in modern-day France and western Switzerland. Within the Emmental, the surname Martin probably came into common use through the church at Kirchberg, west of Eriswil, which was dedicated to St. Martin as early as 1208.

Why are the Santiago families of Spanish Galicia related to the Martin families of the Swiss Emmental?

As a first clue, the Spanish dialect spoken today in Galicia has both Celtic and Germanic influences. Roman history reveals that a portion of the Germanic tribe known as the Suebi migrated from the regions north of Lake Constance in Germany to the Roman province of Galicia between 406 and 409 A.D.

Rolando's paternal ancestor was likely among the people who took part in this mass migration. During the Roman era, my Martin ancestors also lived in the region north of Lake

Constance and made up a portion of the population of the Kingdom of Swabia—a name derived from the Suebi.

The ancestors of these Santiago and Martin families were part of the Suebi tribe prior to the mass migration to Galicia in 406. The ancestors of the Martins remained behind and probably lived for several centuries north of Lake Constance as part of the Kingdom of Swabia before moving south and west into modern Canton Zurich, and then eventually into the Emmental, around 760 years ago.

These movements can be traced nearly perfectly within the political history of the time. Through marriage, the feudal Kyburg lands near Winterthur were passed on to the Swabian counts of Dillingen in 1078. This allowed migration from Swabia into modern Switzerland. The Kyburgs continued as vassals of the Duke of Swabia and expanded their holdings to the south and west. By 1250, they founded the town of Huttwil, only

By the time my Martin ancestors were converting to Anabaptism, Rolando's paternal ancestry had already moved to Puerto Rico.

settled in Puerto Rico sometime between 1508 and 1528, during a period of intensive Spanish colonization initiated by gold seekers—mainly single men who later married native (Taíno) women.

The Mennonite Martin family points to the Emmental village of Eriswil, located in the eastern part of Canton Bern in an area known for a strong Anabaptist presence in the late

five kilometers north of Eriswil, where the paper trail of the Martins begin.

By the time my Martin ancestors were converting to Anabaptism, Rolando's paternal ancestry had already moved to Puerto Rico.

The Swiss Yoder and Zimmerman families also relate very closely to the Martins and share this same ancestral profile with Rolando Santiago's ancestry. One can think of these families each as branches on the same tree. The Martin, Yoder and Zimmerman families form a tight cluster, sharing a common ancestor as recently as 700 years ago and probably all diverge from one man who helped expand the Kyburgs into the



Martin

Emmental. Digging deeper, the Swiss Leshner, Foeller, Flory and Lampert families merge with the Martin/Yoder/Zimmerman cluster while living in the traditional Kyburg lands (Winterthur) or Swabia (north of Lake Constance) as early as 1,500 years ago.

It is only after tracing back further than this that Hispanic lines begin to converge with the same cluster. And Rolando's family is not the first. The Galarza family from Mexico and the Cavalcanti family from Brazil who both have Galician ancestry begin to connect to this same subset of the Swabian families immediately prior to 406 A.D.

While part of the same tribe, Rolando's parental ancestry converges to these others at a much earlier date—perhaps as early as 4,000 years ago, when the proto-Suebi were living further to the north, between the Elbe and Oder Rivers in modern eastern Germany.

This is but one of countless examples how DNA connects families across time zones, cultures, religions, and ethnic barriers in surprising and complex ways. DNA reveals that humanity is intricately and delicately knitted together. We are far closer to those who are very different from us than anyone would have guessed prior to the knowledge of one's deep ancestry—made possible through studying DNA.

Darvin L. Martin interprets test data for the Society's DNA research pilot program.

Director's Reflections

by Rolando Santiago

And I have promised to bring you up out of your misery in Egypt into ... a land flowing with milk and honey.

—Exodus 3:17 (NIV)

Migration is part of the history of many faith communities.

The people of Israel spent 40 years journeying in the desert before they arrived in the promised land. During this time, they pledged to become a community that encouraged relationships of justice and peace with God, themselves and others.

Migration is certainly part of the past, present and future experience of Anabaptist Mennonites, regardless of their race, ethnicity or national origin.

Three hundred years ago, on July 13, 1711, Amish and Reistian *täufer* or baptizers (now Mennonites) were forced to board four ships in Bern, Switzerland, sailing down the Rhine river toward the Netherlands. The Amish and *täufer* were expelled from their homelands because they insisted in following Christ,



Santiago

practicing the radical pacifist faith of the early church and refusing to join the state Reformed church.

On March 15, 1930, the first group of 1,853 Russian Mennonite refugees left camp Mölln in Germany to settle in Paraguay and Brazil. Most of them had fled from the Ukraine in the 1920s because they could no longer practice their way of life and Christian non-resistance faith under the Russian revolutionary government of the time. On April 26, 1930, they founded Fernheim Colony in the Paraguayan Chaco. Soon after, they reached out to indigenous populations and established sustainable farming.

Today, hundreds of Anabaptist Mennonites who have migrated from the Dominican Republic, Guatemala, Mexico and many other Latin American countries are members of Mennonite churches in the United States. In the 21 congregations of the Concilio de Iglesias Menonitas

Hispanas of Lancaster Mennonite Conference alone, there are 1,200 to 1,500 Mennonite Hispanic members. Some of them live in fear because they are undocumented. However, together with those who are documented, they seek to follow Christ and practice a life of discipleship, community and peace in the Anabaptist and early church tradition.

In the biblical narrative, migration was a fundamental experience for the people of Israel during the exodus and in subsequent deportations to Assyria and Babylon. For early Anabaptists, fear of expulsion fueled their zeal to become radical evangelists among their neighbors. In the 20th and 21st century, fear of removal propel modern day Anabaptists in countries around the world to live out vigorously their commitment to follow Christ as they interpret it through the Anabaptist faith.

Understanding migration history in the Anabaptist community help us to pray and support Mennonite sisters, brothers and their families who live in fear of a forced move and who as a result are dynamic followers of Jesus.

Frequently Asked Questions about DNA

by Steve Ness and Lowell Brown

1. What is DNA?

Deoxyribonucleic acid (DNA) is the chemical found in the cells of every living organism. It contains instructions for how those cells reproduce. In other words, your DNA contains the genetic directions for making you.

2. What will a DNA test tell me about my health?

DNA testing can be used to predict our body's reaction to diseases and other medical conditions. The testing and interpretation offered by Lancaster Mennonite Historical Society, however, is focused on genealogical information rather than medical information.

3. Do I have to give blood?

No. The testing is painless and simple. Participants swab the inside of their cheek for a short period of time, place the sample in a specimen tube, and mail the sample to the lab.

4. How much does it cost?

There are two fees associated with the test kits through LMHS. The first fee is for the tests themselves which range in cost from \$149 for a Y37-marker test and \$159 for a mitochondrial test up to \$797 for the comprehensive genome (males only). The second fee is for our interpretive assistance—\$20 per hour for LMHS members; \$30 for non-members.

5. What are markers?

In order to compare one person's DNA with another, scientists have defined specific segments of DNA for testing purposes. These segments are typically called DNA markers.

When testing is done for genealogical purposes, specific DYS (DNA Y-chromosome segment) markers are utilized. You have the option of testing for 12, 25, 37 or 67 markers. A test result is composed of specific numeric values assigned to each marker. These numeric results are then compared with results from other people with the same surname (or different surnames) to prove or disprove genealogical connections.

6. What are chromosomes?

Long molecules of DNA in your cells form chromosomes, which contain genetic information that is passed from parent to child. Each human normally has 23 pairs of chromosomes. Each pair consists of one chromosome from the mother and one from the father. Twenty-two of these pairs are made of chromosomes that are essentially identical to each other but the 23rd pair is unique. Females get one X-chromosome from their mother and one X-chromosome from their father. Males also get one X-chromosome from their mother but get one Y-chromosome from their father.

7. So what does a DNA test tell me about my family history?

The information contained in the Y-chromosome is normally passed from father to son intact, which means that the genetic code for a male, his father, his father's father, and so on will be very similar. Likewise, the mitochondrial DNA is passed nearly intact from mother to child, which means that the genetic code for a female, her mother,

her mother's mother, and so on will also be very similar. The "Y" line coincides with the passing of a single surname from father to son, whereas the mitochondrial line will not be associated with a single surname.

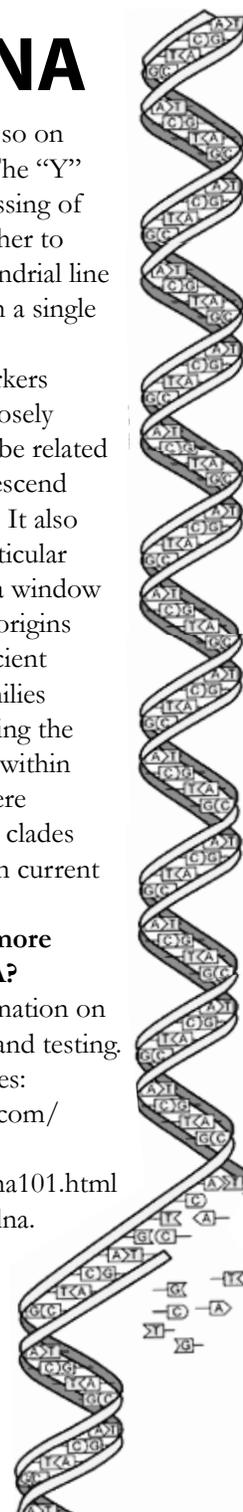
Examining DNA markers closely, we can see how closely various individuals might be related and whether they likely descend from a common ancestor. It also places individuals in a particular "haplogroup," providing a window into the early geographic origins of a particular family. Ancient migration patterns of families can be projected by studying the "clades" and "subclades" within each haplogroup, and where various concentrations of clades and subclades are found in current populations.

8. Where can I get more information about DNA?

There is much information on the Internet about DNA and testing. Here are several useful sites:

- <https://www.23andme.com/gen101/>
- <http://blairdna.com/dna101.html>
- <http://www.familytreedna.com/faq/>

LMHS also hosts an on-line discussion forum with conversations about DNA research involving more than twenty family surnames. Go to <http://discuss.lmhs.org>.



Recent Acquisitions at the LMHS Library

Religion/Philosophy/Psychology

Janzen, J. Gerald. *At the scent of water: the ground of hope in the book of Job*. William B. Eerdmans Pub. Co., 2009 (BS1415.52 .J36 2009)

Kreider, Alan. *Worship and mission after Christendom*. Herald Press, 2011

(BV15 .K74 2011)

Rohrer, S. Scott. *Wandering souls: Protestant migrations in America, 1630-1865*. University of North Carolina Press, 2010 (BR516.5 .R64 2010)

Stoesz, Edgar. *Setting the agenda: meditations for the organization's soul*. Herald Press, 2011 (BV900 .S76 2011)

Stories of service = Histoires de serviabilité = Historias de servicio.

Mennonite World Conference, 2010 (BX8128.W4 S76 2010 (DVD))

Stutzman, Ervin R. *From nonresistance to justice: the transformation of Mennonite Church peace rhetoric, 1908-2008*. Herald Press, 2011 (BX8128.P3 S79 2011)

Biography/Genealogy

Radical followers of Jesus. Evangelical Anabaptist Fellowship, 2011 (BX8141 .R33 2011 (DVD)) *Continued, next page*

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Sahm, Thomas Henry, Sr.
Emanuel S. Sahm ancestry. Bridge to Yesterday, 2010 (CS71.S2565 2010)

History

Jantzen, Mark. *Mennonite German soldiers: nation, religion, and family in the Prussian East, 1772-1880*. University of Notre Dame Press, 2010 (BX8119.P6 J36 2010)

Souls for sale: two German redemptioners come to revolutionary America: the life stories of John Frederick Whitehead and Johann Carl Büttner.

Edited with introductions and notes by Susan E. Klepp, Farley Grubb and Anne Pfaelzer de Ortiz. Pennsylvania State University Press, 2006 (F158.9.G3 S68 2006)

Steiner, Peter. *Aargauer in der Pfalz: die Auswanderung aus dem Berner Aargau nach dem Dreissigjährigen Krieg*. Hier + Jetzt, Verlag für Kultur und Geschichte, 2009 (DD801.P47 S74 2009)

Art/Language/Other

Cooper, Wendy A. *Paint, pattern & people: furniture of southeastern Pennsylvania, 1725-1850*. Henry Francis du Pont Winterthur Museum, 2011 (GR110.P4 A372 v.45)

Griffith, Sally Foreman. *Liberalizing the mind: two centuries of liberal education at Franklin & Marshall College*. Pennsylvania State University Press, 2010 (LD1871.F22 G75 2010)

Living more with less. [Edited by] Doris Janzen Longacre; updated and edited by Valerie Weaver-Zercher. Herald Press, 2010 (TX147 .L58 2010)

Mennonite Hour Men's Quartet. *Breathe on me breath of God a musical journey: the Mennonite Hour Men's Quartets, 1950-1967*. Third Way Media, 2010 (CD MENNON BREATH)

Roth, John D. *Teaching that transforms: Why Anabaptist-Mennonite education matters*. Mennonite Pub. Network, 2011 (LC586.M4 R68 2011)

The Lancaster Whoopie Pie

By Claire Molitoris, age 13

I have many different names. Some call me "gob." Others call me a "moon pie." But you all know that's not my name. I am a whoopie pie, originated in Lancaster, Pa. I do not belong to Maine!

The first one of my kind, a whoopie pie, is believed to have been created in the 1920s. The Amish are really the ones who made me first. They made me in Lancaster, using leftover cake batter, according to information from the PA Dutch Country Visitor's Bureau. Originally, my cream filling would be vanilla flavored, but now my filling can be made of many things, from peanut butter to cream cheese.

According to an old Amish legend, I got my name from the Amish children saying "Whoopie" when they found me at lunchtime.

So how did Maine get involved in all of this? It is believed that the Amish migrated to Maine, bringing my

recipe with them, after making me in Pennsylvania.

But, if you're looking for definite proof that whoopie pies originated in Lancaster, consider this: Where else in the world do people call something a "pie" that isn't really a pie? Have you ever had chicken potpie? In the rest of the world, it's a pie filled with chicken and vegetables. Not in Lancaster. Here, it's chicken noodle soup! The whoopie



pie isn't a pie, either, but Lancasterians call it that, just like they do with chicken potpie.

The bottom line is, whoopie pies are wholesome, sweet goodness! Those three words sum up everything Lancaster County is

about. Therefore, the whoopie pie must have originated here.

Claire won the Society's "Big Whoopie Research Contest" and will receive two dozen whoopie pies and a gift certificate to The Good Cooking Store, Intercourse, Pa.

Whoopie *Continued from page 1*

Convention and Visitors Bureau posted a petition on its web site asking locals to sign a "Save Our Whoopie" petition to protest the attempt at "confectionery larceny" being perpetrated by Maine's "misguided moose lovers." By mid-April, the petition had garnered more than 4,200 signatures.

Also in February, 100 Lancaster locals, led by native sons, Nick Martin and Josh Graupera, took to the downtown streets with signs vowing "to claim what is rightfully ours." And John Smucker, owner of Bird-in-Hand Bakery, dared Mainers to come down and "taste a really good whoopie," even going so far as to offer a free one to anyone who shows a Pine Tree State license. Within the first few weeks of his challenge, Bird-in-Hand Bakery had given away close to six dozen whoopies and Smucker plans to continue the offer

until the end of the year.

In March, a Maine baker usurped the "world's biggest" title with the creation of a 1,062-pound whoopie using 162 pounds of eggs, 230 of granulated sugar, 180 each of flour and vegetable shortening, 80 of cocoa and four gallons of vanilla extract. But, says Faix, Pennsylvania Dutch Country is not even close to ready to cry "uncle."

"We're planning to build a bigger and better whoopie at our sixth annual Whoopie Pie Festival in September," she said.

Meanwhile, Brad Igou, director of the Amish Experience interpretive center in Bird-in-Hand, is plotting to propose replacing the traditional ice cream sandwich with the frozen whoopie pie as the "official treat of summer everywhere." Maybe a visit to the White House is in order.



See inside for:

- **Whoopie Winner**
- **Bonus Lancaster Roots Events**
- **DNA FAQ**

Special thanks to our 2011 business partners—please support them!

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Mast Electric, Inc.
(717) 656-2906
www.mastelectric.com

Sign-A-Rama Lancaster
(717) 397-3173
www.signarama.com/17603

The Old Country Store
(717) 768-7101
www.theoldcountrystore.com

Vector Security
(717) 285-0050
www.vectorsecurity.com

The YGS Group
(717) 505-9701
www.theYGSgroup.com

New Lancaster Roots events in June

This June, Lancaster Mennonite Historical Society will collaborate with Garden Spot Village retirement community on four events not previously announced. Three Wednesday evening presentations will join Garden Spot's LIVE series:

- **June 1—Contemporary Native American Issues: The Doctrine of Discovery and Federal Recognition**—Mary Ann Robins and Jeff Worley;
- **June 15—Historic Interactions between Native Peoples and**

European Settlers—Mike Salamh, Jr. and Sharon Muhlfeld;

- **June 22—The Dream of William Penn: A Peaceable Kingdom**—John Ruth interviewed by Darvin Martin

All three events begin at 7:00 PM in the chapel at Garden Spot Village, 433 South Kinzer Avenue, New Holland, Pa. For more information, call Chet Yoder at (717) 355-6203.

A fourth event, **Encore: The Festival**, is a “day-long celebration of vitality focused on living and aging

well.” The festival will include exhibits, book sales and workshops organized by the Society and 1719 Herr House, including:

- **Building Communities Around Photos and Sharing Memories Online**—Tom Lehman
 - **Make Memories Come Alive: Writing Your Memoirs**—Shirley Showalter
 - **DNA Testing and Family History: A Primer**—Darvin Martin
- For details, call (717) 989-2300 or visit www.encorethefestival.org.