

BARN RAISING

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cream, and fat sugar and oatmeal cookies came along later. Cigars were passed as an anti-climax.

But the washing up under the cherry and pear trees came first, and as the men filed down the path from their work, they stood around in self-conscious groups waiting their turn at the bucket and soap. Their hats were hung on the low branches of the cherry tree, and then two and three at a time they took their turn over the bucket.

Plenty of Food

After Rev. George Shea, D.D., pastor of the Middle Octorara Presbyterian Church, had given thanks for the food in a short prayer, the men "fell to." The ladies hustled up and down the rows of tables replenishing empty water glasses and encouraging the pickles and potato chip dishes that would somehow get waylaid along the line.

Conversation, which all morning had been limited to hurried instructions, was now centered around good humor. Everyone joined in the fun—between bites that is, and when one man would call down the table "What's Joseph doing at the table; he didn't work?" all eyes would focus on a bashful and blushing Joseph, and the guffaws would make the countryside ring. Another would try the old trick, getting an extra dish of ice-cream for himself by hiding the first one, and at those times, the ladies got in on the fun. It was a social gathering—a regular field day for most of these men who would ordinarily be very much alone, hard at work in a field.

Back To Work Again

Then it was back to work after the first few digested puffs on the cigars—but not all were returning to the building. Carts began pulling away, and other farmers drove off in cars back to their fields. Most of the heavy work that they could help with had been accomplished, and from there on in it was up to the carpenters. The farmers were needed more badly at home now.

The remaining carpenters buzzed about the framework, and the women began to clear the tables. Since the weather siding hadn't arrived

former Nazi stronghold once known as Breslau, and thousands who flocked here after the battle ended, are being expelled as fast as the Polish government can arrange transport.

They travel in comparative comfort and with sufficient food in marked contrast to the long forced marches of Poles under the Nazi whip.

Truck Caravans

Some Germans leave by truck caravans, but the majority ride in boxcars or third-class railway coaches to central distribution points where they are handed over to British authorities in Germany.

This movement of Germans is duplicated at various points, and particularly around Stettin, where every vessel unloading Polish expatriates from Germany and elsewhere in western Europe immediately is re-loaded with Germans.

Many Germans particularly those who fought for Adolf Hitler, still retain much of their swagger and taunt the Poles. "We are coming back, and the next time we'll make sure there won't be a single Pole left," they say.

Families Notified

Poles are sent to advise German families when they are scheduled to leave, allowing them time to get their belongings together. Each German is permitted to take all that he or she can carry, including jewels, clothes, foodstuffs, and money up to an equivalent of 500 German marks.

Each German, is given a medical examination. Expulsion is delayed for those who are sick.

Polish authorities supply food rations sufficient to last ten or 12 days—three to four times as much as the British require. Fuel is placed aboard each train to make travel reasonably comfortable.

yet and probably wouldn't before several more days, the long-anticipated holiday was over. The crowd dispersed—probably never to be met together again until the next time a neighbor had a barn to go up.

So about this time Hassel's old John McClure farm has its new barn. In the old house from which John McClure left to become a wagon master for General Washington new memories have been carved and nailed into place for future generations.