

The Folklore Society

OF GREATER WASHINGTON

P. O. Box 19174 • 20th Street Station • Washington D. C. 20036

VOL. 3, NO. 3

December, 1966

Linda Brennan, Editor

DECEMBER 9, 1966/ Pierce Hall
16th and Harvard Streets, N.W.
Members free/ non-members, \$1

PROGRAMME OF OLD TIME BARN DANCE MUSIC & SONG

PERFORMERS INCLUDE...

THE BOB BEACH BAND (fiddle piano, two guitars, & banjo)

TONY ALDERMAN (fiddler with guitar accompaniment; also novelty instruments featured)

FIELDS WARD (vocalist with banjo and guitar)

LESTER WOLFE (fiddler)

GRAHAM "SPEEDY" BAKER & his K-Y BAND (fiddle, guitar, banjo and mandolin)

ROY TULLIVER (banjo)

AUBREY SMITH & WIFE (fiddle and guitar)

"BLACKIE" MORGAN (fiddler accompanied by Aubrey Smith & wife and possibly others)

C. R. KINES (fiddler)

Occasional calls by RALPH CASE and dancing by the RALPH CASE DANCERS

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BOB BEACH was raised in Iowa and came to Washington in the early 1930's and has been playing for the Alamande Lefters Square Dance Group for the last 30 years. He is accompanied by his wife on piano and Joe Wynn on guitar, with Howie Mitchell on banjo and Joe Hickerson on second guitar.

TONY ALDERMAN was born and raised in Grayson County, Virginia in the vicinity of Galax. He was a member of the original "Hillbillies" who recorded for the Brunswick Company in the 1920's and was one of the first "live" entertainers to appear on radio station WRC. He has been a resident of Washington for the past 35 years.

FIELDS WARD, also an original resident of Grayson County, Virginia, performed with his father, Crockett Ward, and his uncle, Wade Ward. He was a featured vocalist with groups who recorded for the Okeh Co. and Gennet Co. during the 1920's. He also was a featured member of the Bog Trotters Band, known for their frequent appearances at the Galax Fiddlers Convention in the 1930's, and their radio appearances. They were recorded by the Library of Congress during this period, and some of these recordings have been released for commercial purposes. Fields Ward presently resides in Maryland.

LESTER WOLFE is originally from New York State and has played at various festivals all over the country, including several appearances in the National Folk Festival. He presently resides in Washington, D.C.

GRAHAM "SPEEDY" BAKER, a singing fiddler, was born in Davies County, Kentucky. His father was also a musician. He played with various groups around Western Kentucky during the 1930's and came to Washington, D. C. during the late 1930's performing over the radio and also at various night clubs in the city. He appeared on the Hayloft Conservatory, a country television show, in 1949 and has also performed on the Jimmie Dean Show.

ROY TULLIVER is from Washington County, Virginia and has performed at parties and local square dances, although never professionally.

AUBREY SMITH is from West Virginia and played with H. M. Barns' Blue Ridge Ramblers during the 1920's. H. M. Barns recorded for the Brunswick Company. Mr. Smith also recorded with the Best Brothers from Charlottesville, and with the Rowe Brothers. He is now living in Arlington, Virginia.

"BLACKIE" MORGAN was born and raised in Washington, D. C. He learned to play the fiddle from his father and has been playing for dances in the Washington area for a number of years.

C. R. KINES is from Front Royal, Virginia and now makes his home in Warrington.

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Executive Board Meetings of the Folklore Society of Greater Washington will be held on December 6th at the home of Chuck Perdue, 9936 Braddock Road, Fairfax, Virginia, and on December 20th at the home of Lani Herrmann, 3034 Manor Road, Falls Church, Virginia. All are invited to attend.

TO JOIN the FSGW, fill out the form below. Checks should be made out to:
Folklore Society of Greater Washington
P. O. Box 19174, 20th Street Station
Washington, D. C. 20036

Name _____ Check here _____ if you wish to make a donation.

Address _____

Phone _____

Circle one: Family \$7.50 Single \$5.00 Mailing List Only

THE KICKIN' MULE...

Nobody knows when the use of a divining rod began, but there are references to its use among the ancients for forecasting events and searching for lost objects. There are many references in the Bible to the "rod" in connection with miraculous performances; Moses' "smiting of the rock" among them. The Scythians, Persians, and Medes used them. At one time or another divining rods have been used to: locate ore deposits, discover buried treasure, find lost landmarks, detect criminals, analyze personal character, cure diseases, trace lost or strayed domestic animals, locate well sites, determine heights of trees, and just about anything else you care to name. The first published description of the rod came out in 1556 in Georgius Agricola's "De re metallica". Many people attributed satanic influences to the rod and some even went so far as to lay the rod in the bed with a newly baptized child and thereafter address the rod by the child's Christian name. The use of the rod to find water is thought to have begun in the early 1500's.

Most of this information has been taken from U. S. Geological Survey Water-Supply Paper 416, 1917. This publication contains a bibliography of 570 items written between 1532 and 1916. Water Witching seems to be a controversial subject. WSP 416 states: "It is difficult to see how for practical purposes the entire matter could be more thoroughly discredited, and it should be obvious to everyone that further tests by the United States Geological Survey of this so-called "witching" for water, oil, or other minerals would be a misuse of public funds." For my own part, I like to think that there is a physical explanation for everything. It's just possible that there are a few things left unexplained. The problem with water witching is that most, if not all the people doing it do not understand the forces with which they are dealing. (Who does?) This doesn't disprove the existence of such forces, however. We use machines to detect all kinds of geophysical anomalies---small, local variations in the magnetic field, in the force of gravity, etc. Is it not possible that some people are more in tune with these variations than others? Is it not possible that a human body can "feel" variations in gravity, magnetism, etc. I think so.

Chuck Perdue
President

A FEW PLACES in the Washington-Baltimore area where folk music can occasionally be heard--

THE PILGRIM'S CAVE - Church of the Pilgrim - 23rd & P Sts., N.W., Wash. - Friday

BEHIND THE WALL - Arlington Presbyterian Church - S. Lincoln St. at Columbia Pike, - Fri.

THROUGH THE GATE - Capitol Hill Presbyterian Church - 4th St. & Independence, S.E.,
Washington, D.C. - Friday-Saturday

THE AGORA - George Washington University Faculty Club - 21st St., N.W., Wash. - Wed.-Sun

THE UNIVERSAL JOINT - Silver Spring Unitarian Church - 10309 New Hampshire Ave.,
Silver Spring, Md. - Saturday

THE COFFEE GATE - Concordia Lutheran Evangelical Church - 20th & G Sts., N.W., - Friday

ALEXANDRIA FOLKLORE CENTER - 205 N. Royal St., Alexandria - Sunday - (the Center will
give 10% discount to Folklore Society of Greater Washington
members)

PATCHES 15 BELOW - 2020 $\frac{1}{2}$ York Road, Timonium, Md. - Friday-Sunday

FOLK GET-AWAY II

Due to the success of the last Get-Away and the good time had by all, the FSGW has gotten impatient and decided to hold another camp-out in the Spring. Once again, it will be held at Prince William Forest Park in Triangle, Virginia, with tentative dates of either the last weekend in April—that's the 28th through May 1, or the first weekend in May—that's the 5th through 8th. An extra day has been added to allow for more socializing and a more relaxed atmosphere. As before, the Get-Away will begin Friday night with movies and a sing, run all day Saturday with workshops, and feature a square dance and singing Saturday night. Sunday's daytime schedule will also include workshops, and the main concert will be held Sunday evening, afterwhich a midnight supper will be held, and those who wish can sing till dawn. Monday will allow us time to socialize and pack up in a relaxed manner, departing whenever you wish. Please go out exit.

This format was used at the Atlanta Folk Festival and seemed to work to everyone's satisfaction. It has also been mentioned that some fresh blood is needed in the way of performers, and so we are planning to import carloads of performers from Philadelphia, Atlanta, and New York to help provide the entertainment. Cost will be \$12 for adults, \$8 for kids from 12 to 16 and \$4 from 12 down. Space will be limited to 130 people, so get your reservations in early. Reservations can be made by calling Nan Perdue at 273-0762.

*****The 1966 CHRISTMAS PAGEANT OF PEACE will be held December 16 through January 1 with performances scheduled for any of those days between 3 p.m. and 9 p.m. on the outdoor stage next to the national Christmas tree in the President's Park in the Elipse. The Pageant will feature various dance, vocal, and instrumental groups, as well as performers from all over the world. The Folklore Society will be participating in the Pageant.

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RETURN REQUESTED



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