Ginevra De'Benci by Leonardo da Vinci, purchased by the National Gallery of Art from the Princes of Liechtenstein in February of 1967. The portrait is painted in a mixed medium of oil, resin and tempera on a single piece of Italian poplar wood about three-eighths of an inch thick; the same kind of wood used by Leonardo for the Mona Lisa. The dimensions of the panel are 15 1/2 inches high by 14 1/2 inches wide. The back of the panel is painted in grisaille with a device consisting of a sprig of juniper encircled by a wreath of laurel and palm, and a scroll inscribed Virtutem forma decorat (Beauty adorns virtue); the background simulates a slab of red porphyry. There is no other picture by Leonardo with a painting on the reverse. This exquisite portrait, the only da Vinci in the United States, is now on display at the National Gallery.
May 1967

NATIONAL CHAIRMEN
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Magazine Committee
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Magazine Advertising Committee

MAGAZINE STAFF
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Florence Checchia
Circulation
Peggy Stanley
Advertising

COVER STORY
The cover photo for this month depicts a quiet moment of remembrance at The Tomb of Unknown Revolutionary Soldier at the old Presbyterian Meeting House in Alexandria, Virginia. The young lady is carrying on the tradition established in America as early as 1868 of paying homage to those who have made the supreme sacrifice through fighting to establish and preserve a free Nation under God. In this year of 1967, when American servicemen are again dying on a foreign soil, our observance of Memorial Day should take on a special and deeply personal significance as we honor all of those who have so honored us.

The photograph is through the courtesy of The Daily Press, Inc., John Bowen, Manager, who took the picture.

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A recent Museum Special Event again honored members of the Armed Forces with the cooperation of the USO. Pictured above are: Mrs. Henry S. Jones, Treasurer General; Mrs. Ellsworth E. Clark, Past Treasurer General and Member, Museum Special Events Committee; Mrs. George Monk, National Vice Chairman in Charge of Special Events; Mrs. B. Harrison Lingo, Member, Museum Special Events Committee and Member, Board of Directors, USO; Gloria A. Tejada, United States Marine Corps, Florenceville, Texas; Diana M. Ulrich, United States Marine Corps, Alamagordo, New Mexico; Kathleen Bradner, United States Navy, Lake Park, Florida; Harold Trucksis, United States Navy, Troy, Ohio; Ronnie Larsen, United States Army, Dublin, Georgia.
From the President General’s Desk

DEAR MEMBERS:

JUST two years have passed since the delegates attending the 74th Continental Congress placed their confidence in this Diamond Jubilee Administration which is committed to promoting a progressive program in keeping with the times, based upon the established objectives of the DAR.

At the 75th Congress, your elected officers requested and received the necessary authority to lay additional fundamental building blocks upon which the National Society Daughters of the American Revolution can go forward with increased success for its next quarter of a century.

As President General, I am happy to report that these fundamental building blocks are now firmly in place and that your confidence in your officers has been justified by the successful results of three broad objectives:

First, this administration has been successful in protecting the future of the Society’s valuable property in Washington City, with particular emphasis on the future value of Constitution Hall. The improved acoustics and refurbishing of this world-famous cultural center, enjoyed for the first time by the 76th Continental Congress, have been received with enthusiasm by its many friends. In addition, the air conditioning of the Hall has assured its future as a modern auditorium for year-round rentals, thus making it self-sustaining.

Looking to the future, we expect to be able to utilize this same equipment to air condition the entire complex including the Museum with its many valuable and irreplaceable artifacts, Memorial Continental Hall and the Administration Building. This will result in substantial savings for the National Society.

Second, as promised, this administration has instituted sound, modern business procedures which have greatly decreased the cost of operation. For example:

1. Modern IBM data processing equipment is now being used by the Magazine office with plans to extend its use for the benefit of other departments.
2. The installation of an efficient, modern personnel control system has tended to raise not only the esprit de corps of the employees but has resulted in a more efficient type of operation.
3. The creation of a modern central purchasing department, consolidating the numerous purchases, has resulted in substantial savings.
4. A much needed professional survey of the security of our valuable Headquarters has been completed and the required recommendations are being put into effect, not only for the protection of the property but also for the personnel and members.
5. Recent engineering surveys and experience show that a professional maintenance program will save the Society thousands of dollars in the future.

Third, we have, of course, directed our main efforts toward the basic need of our Society: namely, to increase the membership and enhance our prestige.

The DAR Membership Commission has been highly successful in its efforts to increase the membership. Last year this administration reported a net increase of 66 members—the first since 1961. This year we are happy to report a net increase of over 2000 as of April 15, 1967.

The DAR Patriot Index which is now at the printers should be a valuable aid in obtaining new members. You will be happy to know that pre-publication orders have proven the need for the publication and have more than paid for the money expended. Over 7000 orders for this “best seller” are now on hand at National Headquarters.

As you return to your States and Chapters, renewed through your experiences at Congress, remember that the tremendous progress made this past year has all come about because You, as active members, have truly been “doers of the word and not hearers only.” The improvements you have authorized and your efforts toward their successful execution, have truly paved the way for a glorious final year of the Diamond Jubilee Administration.

During the spring State Conference Tour, your President General visited Madigan General Hospital in Tacoma, Washington, a hospital for wounded Vietnam servicemen. Visiting with these young men who are sacrificing so much to preserve the ideals of American Freedom, brought home with renewed emphasis, the true meaning of Memorial Day. As you observe this day set aside to honor those who have given their all for us, let us pledge ourselves anew to preserving the ideals which have made our country great.

Faithfully,

Mrs. William Henry Sullivan, Jr.
President General, NSDAR

MAY 1967
Memorial Day Address made by Harold David Head, honor graduate of Washington and Lee University, to the Virginia Frontier Chapter, Lexington, Virginia on 30 May 1966. The address was presented over radio station WREL.

The United States was conceived in 1776 and dedicated to the active pursuit of freedom and individual liberties. It has been very nearly 190 years since the day that declaration was ratified, 190 years not all of which were free, unfettered from strife, secure in liberty. Liberty was not a right or a privilege 190 years ago, nor is it today. Freedom must be won, and once won, guarded. For that reason better than sixteen per cent of America's history is a story of wars. The United States has been involved in eight major wars since her birth, a period of thirty years and a million deaths. Twenty of our thirty-six Presidents have carried arms in American wars, and thirty-two million of our fathers and forefathers stood with them . . . and some fell.

It is up to these men who fought and fell, who did not march home victorious, that we owe this day of remembrance. Memorial Day has not always been with us. It was first observed as a Confederate day of honor in remembrance of the men who fought for their homes and Dixie during the Civil War, and was celebrated on 30 May in several Southern states before the close of that war. The date became fixed in the North in 1868 when Commander-in-Chief John Logan established Decoration Day “for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion . . . with the hope that it will be kept up from year to year.”

30 May was continued as the day of honor, not, interestingly enough, because it was the same day celebrated in the South, but because it also happened to be the date of discharge of the last Union volunteer. The name was changed fourteen years later to Memorial Day, and by 1910 it was observed as a holiday in all states except those of the deep South. In Virginia it is observed as Confederate Memorial Day, and in Louisiana and Tennessee Confederate Memorial Day is postponed four days until the birthday of Jefferson Davis on 3 June.

Subsequent to the Civil War, Memorial Day was extended to include later wars, and it seems appropriate now that the same homage could be extended before the Civil War. Once limited to a remembrance of those who died for the North or for the South in the Civil War, Memorial Day was extended to pay respect to those who died in the Spanish-American War, the two World Wars, the Korean War, and who are now dying in a war in Viet Nam. Each of these wars was fought to preserve the American way of life and her liberty, and it seems appropriate now that we should also remember those who died in earlier wars to give us that freedom. There are those of us here in Lexington whose forebears carried arms for us not only in the Civil War, but also in the Revolution, and earlier in the French and Indian Wars, before the pioneer spirit of independence became the revolutionary spirit of equality and liberty. So let us not limit our scope to Stonewall Jackson or to New Market, but rather think also of all those who gave themselves first to win our freedom, and later to preserve it.

Today, not only in Lexington, but in virtually every city, town and parish in the nation people have paused to think of those who fought for us. This morning President Johnson led our homage, a nation’s debt, by laying a wreath on the Tomb of the Unknown Soldier in Arlington National Cemetery. “Here rests in honored glory an American soldier known but to God.” He rests
side by side with an American soldier from World War II and one from the Korean War, and together in the same cemetery they lie with a hundred thousand comrades, slain, like them, in our cause. And not far from them, in cemeteries at home and overseas, lie nine hundred thousand of their compatriots. They lie in Arlington National Cemetery; they lie in Punch Bowl National Cemetery overlooking Pearl Harbor. They rest in France and the Philippines; they rest in Antietam and Shiloh. And for us here in Lexington, they lie with “Virginia Mourning her Dead,” or in Jackson Memorial Cemetery.

These soldiers cover a period of two centuries. They fought in different lands and in different climates. Their uniforms changed, and their weapons changed. Old muzzle loaders gave way in time to 106 mm. recoilless rifles and Nike-Hercules missiles. Old farm horses gave way to Armored Personnel Carriers and graceful jet bombers. The Merrimac and Monitor paved the way for nuclear powered submarines and sophisticated aircraft carriers. The clothing was different; the equipment became more diverse and more sophisticated; organization became more elaborate; circumstances varied—but one thing has never changed, from Lexington-Concord to the Ho Chi Minh Trail. Today's soldier is the best the world has ever seen, but he is dedicated to the same principles and ideals that his forebear two hundred years ago fought to establish. He is better educated, more highly trained and skilled, better equipped, and much more versatile than his Revolutionary forebear, but he is fighting for the same homeland, the same freedom and liberty, equality and justice that a million men before him died in a valiant attempt to establish and preserve.

Danang, Hue, Bien Hoa, Saigon have so different a tone from Trenton, Saratoga, Yorktown, Bull Run, Vicksburg, Shiloh or Appomattox; but the meaning is the same. Just as our forefathers bought our independence at the price of their lives in the Revolutionary War, and fought to preserve it in later wars, so too are we now fighting to preserve democracy in a remote nation across the sea. The same men who gave their lives nearly two centuries ago that ours may be happy are now fighting in Viet Nam that freedom may persist and that Communism may not creep from island to island to our very doorstep in the Pacific. They are fighting for us here in America, here in Lexington, who go so unmindfully from day to day. Let us never be so unthankful that we cannot remember those who fought that we may live.

Let us, then, this Memorial Day, think of all those soldiers in past wars and remote conflicts who gave their lives to our greater happiness and freedom; who, as is recalled annually at the Virginia Military Institute, “died on the field of honor, sir!”

Let us remember the few words written by John Galsworthy:

“Valley of the Shadow”

God, I am travelling out to death's sea,
I, who exulted in sunshine and laughter,
Thought not of dying—death is such a waste of me!
Grant me one comfort: Leave not the hereafter
Of mankind to war, as though I had died not—
I, who in battle, my comrade's arm linking,
Shouted and sang—life in my pulses hot
Throbbing and dancing! Let not my sinking
In dark be for naught, my death a vain thing!
God, let me know it the end of man's fever!
Make my last breath a bugle call, carrying
Peace o'er the valleys and cold hills, for ever!

What could we say after the Revolution or the Civil War? What could we add after World War I or II? What can we say during Viet Nam—except “they shall not have died in vain”... and... Amen.

The National Society regrets to report the death of:

X EDNA BURNS GOODFELLOW (MRS. RAYMOND C.) on February 27, 1967, Upper East Meadow Lakes, Hightstown, New Jersey. She served as State Vice Regent of New Jersey 1938-41 and as State Regent 1941-44. On the National level, Mrs. Goodfellow served as Organizing Secretary General 1944-47; Vice President General 1950-1953; and was elected Honorary Vice President General in 1964. She was a member of Watch Tower Chapter in Maplewood, N. J.
The Noble Company of Women

By Margurite Appleton, Ph. D.
Honorary President General,
National Society of the Colonial Dames of America

In 1557 the eminent Scottish Divine, John Knox, became despondent about the "unnatural" dominance of women in the Western world. In a sense he had good cause for worry for he saw Mary of Lorraine on the throne of Scotland (at that time Scotland was independent of England), and he knew that the throne would pass to a little girl who would also be Queen of France. You and I know this little girl as Mary, Queen of Scots. Another Mary, Mary Tudor, was on the throne of England, and as she had no children, in all probability her half sister Elizabeth would some day be Queen there. Furthermore, in France still another woman, Catherine de Medici, held the position of one of the regents and might at any time become very powerful. The outlook was indeed dark! He therefore wrote a pamphlet entitled, "The First Blast of the Trumpet against the Monstrous Regimen of Women."

In sharp contrast to John Knox I have called my paper "The Noble Company of Women," and far from being a trumpet blast it is in reality a love letter to the noble company of women who played such a magnificent part in the successful colonization of this country. I would first pay tribute to them as Founders. There were women who accompanied their husbands during the Spanish explorations of America. Even though for the most part we do not know their names, let us not forget to pay homage to those first white women who came to this country. Seventeen women were listed among the settlers of the English colony of Roanoke. Who can measure their courage in the face of death? For, as we know, the fate of Roanoke has been forever lost in mystery. In the first expedition to Jamestown in 1707 apparently no women were included, but within the next two years—1607-1609—one hundred and twenty-nine women arrived in the colony. Twenty-four women came in the Mayflower—eighteen of them married—and with their husbands and families shared the rigors of the first winter in New England. Nine years later the Massachusetts Bay Colony was founded; in 1733 settlers arrived in Maryland, etc., etc. And the women came in greater and greater numbers into every community.

I think that it is absolutely impossible for you and me to really comprehend what the women suffered during the first years of colonization. One of the hardships was the climate. In neither the northern nor the southern colonies was the weather like that of England; in Virginia and the settlements to the south of her the prolonged heat and humidity made an unhappy contrast to that of the Mother Country, while the New England...
colonists were certainly unprepared for so much snow and biting cold. The Mayflower arrived at Cape Cod in late November and the Pilgrims finally began their settlement about the third week of December. Think of arriving in New England at that time of year! And, you remember, they had planned to settle not far from Jamestown; therefore they had very little equipment suitable for a New England winter. Think of what those twenty-four women endured those first months when all they had were a few sheets and blankets, a few pots and pans, and the scantiest supply of clothes beyond those on their backs!

Then, there was the loneliness. The nearest white neighbors to the north of Plymouth and Boston were the French, five hundred miles away—and they were none too friendly towards the English who were coming to lay claim to land in the New World. The nearest neighbors to the south were English, but as Episcopalians, they, too, were none too friendly towards the Separatist Pilgrims. And they, also, were five hundred miles away. In between lay the sprawling wilderness peopled with Indians—alien to the colonists in color, language, race, religion, habits of thought—who became increasingly hostile as the months and years wore on.

The toll of the white settlers taken by the Indians was ghastly! Not only during the first years of settlement, but year in and year out during the whole colonial period the English colonists were killed and murdered in unmitigated bitterness. In King Philip's War, for instance, even in Rhode Island where Roger Williams had been unusually successful in making friends with the Savages, Providence had only three houses standing at the end of hostilities; all the rest had been burned to the ground by the Indians. The Deerfield Massacre in 1707 with its list of killed and captured is a well known episode in American history, but even after that the newspapers carried notices every week of people murdered by the Indians. These items ran something like this: "When Mr. So and So did not return from ploughing his wheatfield, he was discovered lying in a pool of blood. He had evidently been murdered by an Indian," or, "When Mr. So and So returned to his house at noon time, he found his wife and two children scalped and lying in a pool of blood before the cold hearth."

And yet in spite of the terrors of the unknown, and in spite of overwhelming obstacles, the women continued to come to this country and to share with the menfolk the burdens and responsibilities of colonization.

In discussing the part played by women in the great venture, most historians emphasize that of home making, and indeed no one can deny that the women spent their days in baking, brewing, cleaning; in spinning the cloth and making the clothes; in bearing the children, bringing them up, and in caring for the old and for the sick. But the amazing thing is that often their activities fanned out from the home in ever widening circles, and their influence was felt in every phase of colonial life. There were all kinds of business women—shopkeepers, tavern keepers, women who owned ships and carried on their own importing and exporting business, women blacksmiths, and barbers, and beauticians. Of course there were dress makers and milliners, and even several women who were engaged in the business of whaling. In every colony women owned land, and many of them were real estate operators. And a favorite occupation was that of school teacher. It is the proud boast of Massachusetts that it was the first colony to make provision for education. As early as 1635 every community of fifty families was required to support a grade school, and every settlement of a hundred families to maintain what would perhaps today be called a high school. But let it be our proud boast that it is said that the first piece of land given for a free school was given by a woman, one Bridget Graffort. Her example was followed again and again in other colonies. How far did that good deed shine in the future for education!

Every colony had outstanding women. For instance, there was Lady Deborah Moody who came to Massachusetts in 1640 in search of the intellectual freedom she thought existed in New England which had thrown off the shackles of old England. She was a woman of great mental ability and was unusually well educated for her time for she knew Latin and Italian, and was well read in theology and philosophy. She acquired a good farm in Lynn where she planned to settle, and was soon accepted as a member of the church, which in those days was almost as lengthy a process as getting a college degree. Liked and admired by her neighbors, Lady Deborah looked forward to a good life in the New World. She discovered, most unhappily, however, that Massachusetts was not a Utopia of freedom of thought and freedom of speech, and as she was accustomed to speak her mind freely, it was not long before she got into trouble with the authorities. She was first "admonished" by the Church Fathers, and then excommunicated. Now a person who did not possess her strength of character might well have argued that since she owned a good farm, since she liked her neighbors and in turn was liked by them, she should accept the unpleasant situation and come to terms with the Church as soon as possible. But not Lady Deborah Moody. She sold her farm at once and moved to New York, which at that time was governed by the Dutch who were much more liberal in their attitude toward religion. She had won such a reputation for being a fine and gifted person that twenty-six of her neighbors moved with her away from Massachusetts.

She led the little group to Long Island and started a colony there. Governor Kieft of New York, or as it was then called, New Amsterdam, liked her, granted her a patent for the land for her settlement, and gave her full powers of government. Her name appears at the head of the list of patentees—the first woman in the New World to head the list of patentees! With her colonists she planned a model community; the plans of which are still in existence which show how the streets were laid out, how the home lots were allotted,
and which section of land was set aside for the church. For over ten years she ruled her colony well and braved out its troubles with the Indians. More than once the group was attacked, but her house was stoutly defended and therefore the little community was not forced to surrender.

I wish I knew what Lady Deborah looked like, but unfortunately we have no portrait of her. In imagination, however, I can see her—tall and dignified, looking out at the world with level eyes. She knew what she wanted and she intended to get it. I can also see her being entertained by Governor Kiefth and the Stuyvesants, for both of these men admired her. Then my mental picture changes; I can see her sitting down when the cares of the day were over to enjoy her favorite pastime of reading her Latin Bible, or some treatise on philosophy.

Meanwhile there was Mistress Margaret Brent of Maryland, another remarkable woman. One of thirteen children, she came with some of her brothers and sisters to this country in 1638 to escape the hardships that Catholics were suffering in England. Like Lady Deborah Moody she acquired land in her own name and with it powers of government. Now Maryland was run largely on feudal terms which meant that, as a land-owner, Mistress Brent had the right to hold court and settle various problems of her tenants. Her reputation for legal acumen grew by leaps and bounds, and gradually she was helping her neighbors in all kinds of ways—settling their estates, and representing them in litigations. Even Lord Calvert appointed her as his Executrix to settle his estate, and this responsibility she carried out with her usual efficiency. So successful was she that she was thought to be a trained lawyer, but this was not the case; she simply had a fine legal mind and learned the ways of the law by experience. Her name appears in more than a hundred cases argued in court, and she won over a half of these for her “clients.”

Finally, having been exceptionally active and having represented so many colonists, she considered that she ought to have a voice in the government of Maryland. Accordingly, she asked to become a member of the colonial assembly which would give her a vote. Well, one can guess at once the answer she received—a flat “no.” She was very angry at being denied a privilege she clearly deserved and which she would exercise intelligently. She refused to live longer in that colony and moved away to Virginia. History says little more of the fortunes of Mistress Margaret Brent, but we should honor her as the first woman in this country to start the long and dreary struggle for the political rights which women have won at last.

And I mustn’t forget little Eliza Lucas of South Carolina. At first she lived with her parents and her younger sister, Polly, in Antigua where her father was a commissioned officer in the British Army. He found that he liked this part of the world and so—perhaps looking forward to the time when his commission would run out—he bought three plantations in South Carolina. His family came over to this colony while he was getting his plantations organized, but before this was accomplished he was appointed Governor of Antigua. He returned almost at once to the little West Indian island and, because his wife was in very poor health, she went back with him. He left behind his two daughters, Polly, and Eliza, sixteen years old.

Eliza carried out her manifold responsibilities magnificently! She became very much interested in gardening, and through consultation with her father and with his encouragement she planned to make the plantations not just self sustaining, but profitable. She decided that the exportation of figs paid well, and therefore planted a fig orchard. Looking even further ahead, she planted an oak “orchard” for the lumber which in time could be used for His Majesty’s ships. Then, she turned to silk culture to take advantage of the bonus which the Mother Country was offering in the hope of competing successfully with the silk manufacturers of France and the Far East. Now, the business of producing raw silk is a long and complicated process. One has to plant mulberry trees for the silk worms to feed on, and the cocoons must be kept at a specific temperature, while finally, the winding of the silk at the proper time is a very ticklish job. All this didn’t bother the young girl, and she was successful harvesting a good supply of raw silk. At one time her cocoons produced enough to make three silk dresses; she sent one to the mother of George III, one to Lady Chesterfield, and one dress she kept for herself. And let us not forget that in those days a dress was a real dress with ruffles, puffings, ribbons and trimmings as well as having long wide skirts and often paniers—quite unlike the skimpy dresses with no sleeves, no collars, no belts, and no trimmings that you and I are satisfied with today! It must have taken about twelve yards for each dress, and thirty-six for three dresses. Enough raw silk for thirty-six yards is a great deal of silk—abundant evidence that little Miss Lucas’ project of silk culture turned out well.

But what she is really famous for in South Carolina is indigo. England was eager also to have her colonies manufacture indigo so that she need no longer import it from the Far East, and bounties were offered to all colonists who would successfully make the dye. As this was being produced in the West Indies, it was natural to try it out in the southern colonies, and Eliza’s father wanted her to cultivate indigo plants on his plantations. He sent her some plants, and also sent over his own overseer to help to get them started. Like that of raw silk, the production of indigo is a long and tedious process. One must have the right soil for the plants and must cultivate them with care. The plants are cut, soaked, and beaten in water until they and the leaves form a sort of mush which then must be cleaned before the residue is formed into small cakes to be used as the dye.

At first all went well with Eliza’s newest venture, but to her great mystification and disgust the indigo cakes were useless owing to lumps and dirt in them after the leaves and plants had been soaked and, supposedly,
cleaned. She finally came to the conclusion that it was possible that the fault lay with her overseer, the man whom her father had sent to her to get the indigo experiment set up. Becoming very suspicious, she began to watch him carefully, and soon found out that she was right. He had deliberately ruined her first crop, because he did not want competition from the mainland in this profitable export of his native Antigua. She promptly sent him back to her father with—no doubt—a scathing letter reporting his knavery. From then on she was her own overseer with the result that her indigo was very good. Then she began to give away plants to her friends and neighbors and instructed them how to care for the plants, and how to make the cakes of indigo.

At about this time she married Charles Pinckney, and that year her father gave her the whole crop of indigo plants for a wedding present. Resisting the temptation of turning this into indigo which might have brought a very good price, she divided the plants into three parts; some she gave to her friends at home; some she gave to her new friends and neighbors; and the third bundle of plants she planted at her new home. Again the indigo turned out well, and she had therefore started this industry in a new part of the south. Indeed, it is perhaps not too much to say that the enormous success of the indigo crop—innumerable profitable year after year to the colonists and to the Mother Country—was in large measure due to the energy, interest and drive of young Eliza Lucas. What a fine woman she was, and how far did her influence fan out from her home!

Now let us turn to Rhode Island which also had its group of unusual women. Among them was Mrs. Sueton Grant of Newport who took over her husband’s shipping business after his death. She managed his fleet of ships very successfully, and now and then took a flier in privateering, an exciting but risky operation carried out in war time. In reality there was only the thinnest of lines to be drawn between privateering and piracy. The only difference lay in the fact that a privateer carried a commission from the government to attack enemy ships on the high seas. At the same time it wasn’t easy to get the commissions returned after the war was over, and many a sea captain went merrily on attacking foreign ships and capturing them and their cargoes, all in the name of privateering. We do not know whether Mrs. Grant’s privateers always succeeded in bringing rich cargoes into Newport, but she seemed to do well in her shipping business and we can assume that her privateering did bring in good returns—at least part of the time.

Then there was Ann Franklin, the first woman printer in New England. She had been born in Boston and had married James Franklin, printer, the older brother of Benjamin Franklin. At about the time he was planning to get married, James became involved with the authorities of the Bay Colony, and was forbidden to carry on his printing business. For a short time he continued his newspaper, which had contained some offensive remarks about the members of the government, under the name of Benjamin Franklin, but apparently he came to the conclusion that it would be wiser to give up the struggle. Accordingly he moved to Newport in 1727, and opened a printing shop. Newport was one of the most prosperous towns in the American colonies, and this new venture proved very worth while, especially as he had the help of his wife in the composing room. While Franklin soon found out that a newspaper didn’t attract many readers among the citizens of Newport, his “Farmers’ Almanac,” a small pamphlet with prophecies about the weather, hints about the crops, etc., succeeded beyond his wildest hopes.

After her husband’s death in 1735 Ann Franklin continued the printing shop for ten years until her son, who had been apprenticed to his Uncle Benjamin in Philadelphia, was old enough to carry on the business. She had been appointed Colony Printer and had done well; now she could retire and proudly watch her son at the head of the firm that still carried the phrase, “printed by the Widow Franklin.” Following in his father’s footsteps the young man tried again to start a newspaper, and by now Newport was ready to support one. “The Newport Mercury,” a weekly newspaper, was founded in 1758 and to this day, two hundred and ten years later, is a thriving weekly newsheet. It is sad to have to relate that the “Widow Franklin” could not continue a life of ease; she had to meet a second grief in the untimely death of her son and she returned to the printing shop for several years more.

Ann Franklin’s success in Newport was paralleled in Providence by Sara Goddard who managed her husband’s business during the years that he was in Philadelphia attempting to start another printing shop. After his death she continued the business. Her son, James, also became a printer, and in 1762 started the “Providence Gazette” which for the next fourteen years voiced the growing opposition of the Rhode Islanders to the policies of the Mother Country.

But I suppose that Ann Hutchinson and Mary Dyre should head the list of great women in New England, for their names are synonymous with courage and fortitude in the face of persecution and death.

Mary Dyre came with her husband and children to Massachusetts four years before Ann Hutchinson and
in the beginning she was a very happy member of the community. While we think of her first, perhaps, as a fanatical Quaker, one of her chief characteristics seems to have been her wonderful capacity for friendliness which was coupled with outstanding charm. Even the City Fathers remarked on her winsome personality! Friendliness and loyalty to her friends were indeed paramount with her. She accompanied Ann Hutchinson to her trial, which called for considerable courage; she left Massachusetts for Rhode Island to be near Mistress Hutchinson whom she loved and admired. And one of the times she went back to Boston after she had been exiled was to visit some friends who had been imprisoned for religious reasons.

It was late in life that she became an ardent Quaker, and as such went back once more to Boston to preach the Quaker faith. She was executed on Boston Common, and although today she lies in an unmarked grave somewhere beneath the Common, her soul does indeed still go marching on.

Although in the technical sense of the word, Ann Hutchinson did not suffer martyrdom, her fate always seemed to me to have been an unusually harsh one. Like Mary Dyre she came with her husband and children to Massachusetts, and for a while settled down very happily. She was a very remarkable woman with as many facets in her character as a diamond. She was first a wife and mother; she was an expert gardener, particularly interested in herbs and simples, and was very knowledgeable about their medicinal qualities. She was outstanding as a "good neighbor." Young and old, sick or well, happy or discouraged and disturbed, all would be encouraged and strengthened by her warm friendliness and wise counsel. She shared with all her conviction of the indwelling Christ, which belief became characterized as the Covenant of Grace. And certainly she was a born teacher, as well as a mystic. She had been brought up in the stimulating atmosphere of theological discussion in her father's house and, being exceptionally well read in philosophy and theology, she delighted in metaphysical debate.

At first everything seemed to go well with the Hutchisons. Mr. Hutchinson was successful in business; Ann made friends at once, and their social position was firmly and happily assured. Ann was more than pleased to listen again to the preaching of the Reverend John Cotton whom she had admired in England, and she thoroughly enjoyed discussing interpretations of various Bible passages with the other Boston ministers. It seemed the most natural thing in the world to talk over certain points of the weekly sermons with her friends, and it was not long before her informal discussions became regular weekly meetings in which her friends and neighbors joined with greater and greater interest. Ann had a fine mind and her own remarks—sometimes elaborating an idea, sometimes pointing out the other side of a question—eventually came to have more importance than her summary of the sermon that had been preached from the pulpit.

The ministers of the Gospel were not at all adverse to her meetings in the beginning, but it soon became apparent that her neighbors liked her "sermons" and talks much better than those of the ordained ministers. Her ideas soon seemed to them dangerously original, and to depart much too widely from the accepted tenets of the Massachusetts congregationalism. From that time on Mistress Hutchinson's fate was sealed. The Church turned against her, "reasoned" with her, which meant brow beating her, and even her friendship with the Governor, Sir Harry Vane the Younger, could not save her. It was a foregone conclusion that she would be tried as a heretic, but the victory for the Church was not easily won. Ann Hutchinson was very well versed in the Bible and she had a nimble tongue; she could cite verse for verse and could shape her answers with consummate skill. But for all that she was excommunicated as a heretic and was sentenced to banishment from the Bay Colony. As, however, the trial had been held in November, the Church Fathers in an unusual spirit of leniency—at least they probably congratulated themselves on their leniency—allowed her four months before she was compelled to leave.

In March the Hutchinson family moved to Rhode Island, and it was a miracle she came through the experience with her life. She was now forty-six years old; she was pregnant, and part of the weary way she walked during the five days' journey from Massachusetts to Rhode Island. After she reached her new home on Aquidneck, as the island of Rhode Island was then called, she sunk down in a haze of physical, mental, and spiritual exhaustion which even Roger Williams' friendliness, and the religious freedom of Rhode Island could not lighten.

At length she discovered that although she no longer lived in Boston, the long arm of the Massachusetts Church could reach her in her new home. She was often visited by this or that Massachusetts Divine in the attempt to force her to admit that she was a heretic, and therefore to recant. Mistress Hutchinson was not one to recant; she could match argument with argument and stoutly defended her innocence. It was obvious that if she wanted to be left alone, she must move further away.

In 1640 she pulled up stakes once more and moved to New Amsterdam where, although the Indians were definitely hostile, the Dutch were friendly. For two years she knew a measure of peace and comfort. She realized that the Indians were sullen, but she accepted them as neighbors as a matter of course. For their part the Savages bitterly resented the whites and were determined to block their steady encroachment on their lands. One spring day they rose in revolt; Mistress Hutchinson's house was surrounded, and before she could get help she was murdered.

Lady Deborah Moody, Mistress Margaret Brent, young Eliza Lucas, Ann Franklin, Mary Dyre, and Ann Hutchinson are but a handful of noble women who lived in the

(Continued on page 554)
PRESIDENT GENERAL TO REPRESENT NSDAR AT EXPO 67: Immediately after the 76th Continental Congress, Mrs. William H. Sullivan, Jr., will leave Washington for Montreal, Canada, where she will present the Flag of the United States of America to the Commissioner General of EXPO 67, the Honorable Pierre Dupuy, on April 25, in behalf of the National Society, Daughters of the American Revolution. According to current plans, this flag will be flown at the Place des Nations among the flags of the other sixty-nine participating nations, or other appropriate place at the Exposition. Mrs. Edward J. Reilly, State Regent of New York DAR Society, will accompany Mrs. Sullivan to Montreal. EXPO 67, commemorating the centennial of Canada on the theme of "Man and His World," will open on April 28 for a six-month period.

SECOND MUSEUM EVENT HONORING ARMED SERVICES: Mr. John Metcalf, Assistant Director, National Capital United Service Organization, and Mrs. Metcalf headed the group of service men and women who attended the Museum Event at National Headquarters on April 2nd from two to four o'clock. (See photographs p. 231-232)

KANSAS CHAPEL TO HAVE NEW WINDOWS: Mrs. Robert H. Chesney of Wichita, Vice Chairman DAR Museum Committee, has secured two stained glass windows featuring the sunflower (Kansas State flower) design for the Kansas Chapel at National Headquarters. The windows were originally in the dome of the Wichita Public (Carnegie) Library, for which they had been designed more than fifty years ago by Elizabeth Stubblefield (Mrs. Rafael) Navas, a DAR member. (See photograph p. 231-232)

CONTINENTAL CONGRESS DATES LISTED IN INTERNATIONAL NEWSLETTER: The National Trust for Historic Preservation in the United States included the 1967 Continental Congress of the NSDAR in its "Calendar of Events" in the Trust's monthly newsletter, Preservation News, for March. The DAR Museum is a member of this organization, which is known all over the world for its work, "Safeguarding America's Landmarks.

CONSTITUTION HALL PRAISE CONTINUES IN THE NEWS: In reviewing a recent concert given at Constitution Hall by the Philadelphia Orchestra with Eugene Ormandy conducting, The Washington Post's long-time music critic, Paul Hume, wrote: "This concert, incidentally, was the first time that Ormandy and his orchestra have played together in the remodeled Constitution Hall. The brass sounded more magnificent than ever in my memory"
On March 12, 1967 the Soviet Union noted the 50th anniversary of the end of the Czarist rule in Russia. Pravda marked the day with articles emphasizing the importance of the "bourgeois - democratic revolution" which opened the way to the establishment of the provisional government headed by Aleksandr Kerenski, and later to the Bolshevik uprising in the fall of 1917, ending three centuries of rule by the Romanovs. Soviet government celebrations will be focused on the October Revolution, as it is called under the old Julian calendar, and will be observed on November 7, according to the Gregorian calendar adopted since the Revolution.

The basic materialistic philosophy of the twin brothers, socialism and communism, which has played an ever greater part in shaping the course of history in this century, has come down to us from the Middle Ages. The nature and ultimate goal of the communists was plainly set forth in the Communist Manifesto, written by Karl Marx and Friedrich Engels in 1848 after they had fled from Germany to London, England.

Until the time of World War I, the spread of this atheistic power was gradual. The Russian Revolution of 1917, in which the Bolsheviks were the victors, enabled the communists to establish a headquarters from which to work and raised them to a national power. World War II provided the opportunity for not only the further spread of communism, but its elevation to a world power. This created two powerful blocs, one headed by the United States, the other by the Soviet Union and the host of satellite nations it had even then invaded and subjugated. It has been said that history is likely to record that these were the only decisive results of the two costly and bloody World Wars.

Millions of Americans are aware of the threat of world communism today, but many are unfamiliar with its underlying principles and its aim of total world domination, or they dismiss this possibility as beyond the bounds of credulity. But this communist objective has never been abandoned during fifty years of communist aggression and expansion. At the time that Lenin took over the leadership in 1918, he prophesied that when the socialist conquest of all Russia had been completed, the progressive world revolution would begin. Precisely this has been taking place over the years using every device expedient at the time, with reliance on force, subversion, infiltration, espionage, murder, sabotage, stealing of secrets, stirring up racial unrest and the breaking up of Colonial Empires. According to communist doctrine, the end justifies the means, thus any scheme that advances the cause of communism, no matter how cruel or destructive, is to be overlooked in the drive toward world power and domination.

A prominent American who lived in Russia during the first crucial weeks of the Bolshevik Revolution later wrote in his memoirs that he
had reached the conclusion that "there could be no peace in the world while the masters of one nation warred upon all other nations by fanning within them every attack upon their form of government and every flame of dissension, whether economic, racial, or religious." How true this prophecy has been proven to be!

The gulf between two diametrically opposed forces now arrayed against each other is wide and deep. Our Nation was founded upon a belief in a Supreme Being. The documents drafted by our Founding Fathers which created a Government of liberty and freedom for all, were predicated upon man's inalienable rights as derived from God. They express man's primacy, his allegiance to his Creator, and apply God's moral laws to the individual. They enumerate the inalienable rights—life, liberty and the pursuit of happiness; they promise to the individual citizen freedom of religion, of speech and assembly, of the press, the right to petition, to bear arms, to a speedy trial, and trial by jury. These, and other provisions of these great documents, spell out the rights and the responsibilities of man-made government, which was established to protect these rights. This has resulted politically in a voluntary society with a positive concept of freedom—freedom to believe, to act, to speak just so long as these rights do no violate the equal rights of other citizens. A voluntary system has thus been created in which man has been free to work, to achieve and to acquire private property.

In contrast, the Communist Manifesto first dismisses God, replacing him with man, hence cancelling out the moral law and relying upon economics and science. Among its provisions are the abolition of all private property, a heavy progressive or graduated income tax, abolition of all rights of inheritance, centralization of all credit in the hands of the state. It proposes the abolition of the family, and the replacement of "social education" in the home by state controlled education of all children; it advocates the elevation of

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warnings remained unheeded. One concession after another was made to the Soviets by persons high in Government. Agreements made at high-level wartime conferences prepared the way to deliver vast territories and over 700 million helpless people into the hands of communists and to a life of abject slavery under their new masters. The later loss of China, a staunch ally of the non-communist nations, was a direct result of the deals made at Yalta, and the subsequent errors, deliberate or otherwise, made by representatives of the United States. This added many more millions to the communist empire. The treatment of the population of China is one of the black pages in history, for within a few years it was reported that over twenty million Chinese had been "liquidated." A more recent report states that 27 million have been murdered in the process of consolidating the communist Chinese state. Even the present turmoil within China is no cause for rejoicing at any cessation of communist domination, for the quarrel which is taking place is between communists and other communists, each striving to hold power.

With a world undergoing changes and chaos, what have we, the leaders of the West, done to oppose or to further this great, dynamic force which now is pressing forward to seize by subterfuge or by arms the remaining countries of the world? Have the policies and the legislation enacted during the postwar period strengthened the constitutional freedoms bequeathed to us by previous generations? Have our multiple international involvements aided our Nation or other nations of the West in resisting and holding back the onslaught of a mighty force that is dedicated to our destruction? The answer is written in the long and consistent record of appeasement on the international scene, and in a succession of weakening domestic legislation with the consequent establishment of a planned society, a welfare state with continually expanding Federal powers within our own Nation.

We have been enacting welfare state legislation in keeping with Fa-
of 20 years. In Tibet, Hungary, Angola and Cuba, the United Nations has made no attempt to either preserve peace or protect the inhabitants. The war in Korea was fought largely by United States troops and South Koreans with only minor assistance from any other United Nations members. The war in Viet Nam today has developed into an extensive military operation. Some maintain that it is not a United Nations war, yet the United States Secretary of State has said that our Government has reported on this war to the Security Council of the United Nations. The United Nations has not brought peace to the Middle East. While at the present time there are only border confrontations and minor incidents, the entire area appears to be seething just beneath the surface. The situation throughout Africa is tense and uncertain.

The commissions and committees of the United Nations from the very beginning have expressed their one world objectives in various declarations and covenants which they have drafted. Among the first was the Declaration of Human Rights which is a complete plan for a socialist one-world. After many drafts and re-writings, its provisions have now been included in two covenants (treaties) which are being submitted to all member nations of the United Nations for ratification and will become binding after the required number of ratifications. Nearly all of the provisions of the Human Rights Covenants are in direct conflict with the United States Constitution and the Bill of Rights. Yet, Human Rights Day is celebrated each year in the United States by Presidential Proclamation. Bills have been introduced into the Congress to establish a U.S. Committee on Human Rights to prepare for participation of the United States in the observance of the year 1968 as International Human Rights Year and to authorize an appropriation. Furthermore, the ratification of the Human Rights Covenants has been urged by the United States Administration, the United States Ambassador to the United Nations, and by a resolution of the United Na-

tions General Assembly in 1966.

It has recently been announced that an additional convention concerning religion has been completed by the Human Rights Commission. Since the United Nations from its inception has been a Godless organization, it will be interesting to see what ideas on this subject are now being promoted.

The ratification of the Genocide Convention is also to be pushed in this session of Congress, and there are numerous other conventions (treaties) under consideration. One is a supplementary slavery convention to be added to a League of Nations slavery convention of 1926. Another is a convention on the abolition of forced labor. It is interesting to note that this latter treaty has received the approval of the Soviet Union, although that country has thousands of persons in Soviet concentration camps. There is a Convention on the Political Rights of Women which emerged from the Commission on the Status of Women. This is also of interest. The Communist Manifesto calls for the equality of men and women. However, the status of women in communist lands hardly inspires one to feel that the situation for women has been improved. It is quite usual in Russia and also in communist Eastern Europe to find women doing some of the hardest physical labor—sweeping the streets, working in the public parks and gardens, and serving in many capacities which do not appear to us of the Western World as an improvement in their status. The United Nations Declaration on the Elimination of All Forms of Discrimination adopted by the United Nations General Assembly in 1963 contains many provisions included in United States civil rights laws enacted since that time. It might be asked whether the civil rights legislation anticipated the ratification of this Convention by the United States, for Article 2(c) provides: "Each State Party shall take effective measures to review governmental, national and local policies, and to amend, rescind or nullify any laws and regulations which have the ef-

fect of creating or perpetuating racial discrimination wherever it exists." The United States representative to the United Nations has stated that this Treaty is to be submitted for United States ratification during the present Congress.

In these and other covenants drafted by the United Nations, there are certain clauses which would bypass the Connally Amendment and, if ratified by the United States Senate, would make United States citizens subject to world law. All of these treaties could be used to implement communist one-world plans.

Many United States policies now seem to be based upon Fabian socialist ideas, as expressed in the Liberal Papers, in the Phoenix papers and in other studies paid for by the American taxpayer. Another generation of young Americans in uniform is being sent to a far-off battlefield, and yet a communist stronghold is entrenched on our very threshold in Cuba. While the strength of our young manhood and vast financial resources are being poured into Viet Nam, this stronghold is permitted in our hemisphere. In spite of the financial and military drain upon our Country for Viet Nam, the Great Society plans and expenditures are continuing and new programs are advocated. The solvency of the United States has become a serious matter, with warnings from experts in the banking and economic fields. But the gold drain continues, and the national debt climbs as we continue to spend both at home and abroad.

Have not both the socialists and the communists repeatedly stated that the wealth of the world must be divided between all nations, regardless of effort or achievement or even the ability to use resources wisely? This is advocated by the present British Fabian socialists, and it is also included in the theory set forth by Marx and Engels. Yet we continue our policies of accommodation with those who have vowed to destroy us. Only within recent months our Government has made various agreements which will strengthen the communist world. Among these have been:
1. Sale of wheat to the Soviets;
2. The removal of over 400 strategic items from the list of exports formerly prohibited to be sent to the Soviets and Eastern Europeans;
3. An agreement signed by the representatives of the U.S.S.R. and the United States to permit regular flights on Aeroflot and Pan American between the United States and Moscow—service to begin in May 1967;
4. An agreement (nonreciprocal) to permit Sputnik, a U.S.S.R. propaganda publication, to be sold on United States newstands—subscriptions for this magazine are solicited by radio announcers;
5. The Consular Treaty, ratified by the Senate on March 16, 1967, which will permit more Soviet diplomats and their families to enter the United States with complete diplomatic immunity, even from criminal and espionage prosecution;
6. A treaty on the peaceful uses of outer space, the wisdom of which is questioned by military leaders;
7. The announcement of a special agreement with the U.S.S.R. giving Russian fishermen access to territorial waters in certain instances;
8. The pressure upon the Geneva Disarmament Meeting to draft another nuclear test ban treaty which would ban all tests and development;
9. The advocacy of stepped-up trade with communist nations;
10. The official message of congratulation sent by the United States to the Soviet Union on the occasion of the 49th anniversary of the Bolshevik Revolution, on behalf of the American people; (It is unlikely that the great majority of the American people would concur in this sentiment, for the suppression of all freedoms, including religion, the murder of millions of people, the subjugation of Eastern Europe and China are not looked upon as matters suitable for felicitous greetings.)
11. The plan recommended by the Administration and endorsed by a House Subcommittee for the United States to supply $50 million worth of American machine tools for use in a Fiat factory to be built at Togliatti on the middle Volga River.

(This transaction would be financed through the Export-Import Bank. After receiving the money from the United States, the bank would lend it to the Instituto Mobiliare Italiano, which in turn would lend it to the Fiat Company. The expressed purpose of those backing this deal is to expand trade with the Soviets and Eastern European countries, thus “building bridges to the East.” Those disagreeing with the proposal ask why Federal funds should be used or American businessmen urged to increase trade with the very countries that are supplying in increasing numbers, guns, planes, missiles, and other sinews of war that are killing American soldiers in Viet Nam. The war in Viet Nam cannot be separated from the over-all communist strategy.)

Contemporary objectives of the Communist Party of the U.S.A. and its allegiance to Moscow have been clearly set forth in statements made by its leader, Gus Hall, and by policies openly advocated by him and other communist party officials. The “New Program” published in 1966 is described as a plan for the transition of American capitalism to socialism. It boldly asserts that the Communist Party of the U.S.A. is a revolutionary, working-class party dedicated to the struggle against capitalism, and for a socialist United States of America. It describes this as “the age of revolution.” It claims that the 1960s have seen an upsurge of popular democratic movements in the United States with the involvement of growing numbers of Americans in demands for civil rights, peace, and economic advancement. As in Eastern Europe and other communist dominated countries the accent is on youth, with every effort being made to capture the minds of the oncoming generations.

In reading the “New Program” it becomes evident that the ideas expressed by Karl Marx have merely been put into modern terms and a modern setting. The statement is made that our Country’s potential for the good and abundant life for all can be bridged only by wresting ownership of its resources and control of its political institutions from the corporate power. These must be administered for the common good instead of profit, and for the ultimate socialist reconstruction of society to American socialism. Great importance is placed upon the labor and “negro freedom” movement in the contest and pressures for political power, maintaining that “labor and the negro people have a joint stake in defeating the ultra right, in democratizing the South, and in destroying the potent Dixiecrat power.”

In pursuing this aim the necessity of influencing millions is pointed out, with the recommendation that the communists work within the two-party framework, but in so doing build strong communist and left components, promoting comprehensive programs for social progress, particularly against poverty and segregation of races. The new political alignment which is envisaged is viewed not as an end in itself, but as a beginning—the beginning of a socialist-communist America.

The communist role is to be fulfilled not only through participation in mass democratic movements, but through independent presentation of its objectives from platforms and through all channels that are available or can be created. In this the communist party has been aided immeasurably by schools, colleges, universities, and even religious institutions as well as “progressive” and labor political parties.

Foremost among specific goals is the acceptance by the Western nations of a policy of coexistence with the communist countries. This is urged as a necessity in the nuclear age although upon examination one finds that of the some 100 countries in the world only five now have nuclear weapons which they are not likely to share with nonnuclear countries. The majority of the others lack resources to develop nuclear capability. The few others who might choose to do so would pursue their chosen course regardless of any agreements or treaties if they believed that their survival was involved. Thus the drive for world disarmament and nonproliferation treaties is a hoax de-
signed to ensnare the United States and other free countries in the socialist trap.

The importance of the "newly-freed" former colonies is pointed out, stating that "many of these countries recently delivered from colonial oppression" wish to take the path of socialism, and that the communists have rendered, and will continue to render, all-around assistance to the peoples of these former colonies. A complete end to colonialism everywhere is called for, with the "imperialists" and their "aggressive policies," their positions of dominance, weakened and ejected from the newly independent countries. The "aggressive blocs" of NATO, CENTO and SEATO are denounced as imperialist, military threats to the "socialist community." The recognition and inclusion of Red China and Castro's Cuba in the international arena is high on the agenda, as well as the dismantling of overseas defense bases in non-communist countries. Concern is expressed for farmers, workers, minority groups—negroes, Mexican-Americans, Puerto Ricans, Latin-Americans—with particular emphasis on the "freedom movement." The communist program poses the question, "After civil rights, what?" In seeking an answer the socialist alternative provides the answer "communism."

Among the most startling statements contained in the communist manual are, "We communists are defenders of the U. S. Constitution in principle and in practice . . ."; "the socialism we seek for our nation will guarantee all the liberties included in the Bill of Rights." To ensure these "rights" a list of reforms is given which call for the removal of all barriers to the rights of minority parties, with "repeal of all sanctions against the Communist Party, and assurance of democratic rights and social welfare, especially to the working people." The decision of the Supreme Court which freed them from the obligation to register with the Government under the Subversive Activities Control Act of 1950 encouraged communist leaders to hold the first national convention since 1959, meeting in New York in June 1966. It was announced then that the time had come to openly campaign for the "socialist America" which they have long envisaged. The statement that "the enlistment of growing numbers of intellectuals and professors most conspicuously in the academic community in the struggle for peace, civil rights, democratic liberties, intellectual freedom, is a welcome feature of our time." The linking of the interests of the intellectual-professional community with labor is significant. It is contended that "only as the intellectual plays a progressive role—in common cause with that class and its allies, which at a given time represent the forward thrust of history, can his labors come to fruition." Anticommunists are denounced, as is the part played by the United States in Korea, in the Dominican Republic and now in Viet Nam. McCarthyism, and even former Senator Goldwater, come in for their share of vilification, being branded as part of the "fascist danger."

Although the "welfare state" which according to communist assessments of United States policies has in fact been established, it is labeled as "a myth." It is enlightening to review the measures adopted and the programs set up within our Country which are in complete conformity with stated communist aims. The socialism which is the premise upon which welfare-statism is based, is looked upon by the communists as the means of transition from capitalism to communism.

In his book, "The Witness," Whittaker Chambers wrote fifteen years ago that "probably within the next decades the fate of our civilization will be decided for generations to come." The great question before us today is whether, before it is too late, those who direct the destinies of our great Nation will recognize the dangers inherent in the paths that they have been following during the past thirty years. The communists maintain that today's "revolutionary" crisis is the result of the untimely death of Franklin D. Roosevelt who believed that the key to victory in war and the cornerstone of any enduring peace must be based upon United States-Soviet cooperation. They hold Roosevelt's successors responsible for the change in course resulting in the cold war, which consisted initially of economic, diplomatic, and military pressures to impose a noose of "containment" around the U.S.S.R. in order to prevent the spread of socialism. They claim that the policy of containment failed, pointing out the triumph of the Chinese revolution, the "revolutionary" war in Viet Nam and the establishment of Castro's socialist state in the Western Hemisphere. In its opposition to "social change," the United States is accused of seeking to thwart the progress of civilization; but have our leaders, while pretending to oppose communism, actually striven to withstand the wiles and onslaught of world communism? Has not the acceptance of socialist-welfare legislation weakened the fiber of our Nation, tended to destroy initiative and created ever greater demands for Government support? Is the axiom of the communists even now becoming applicable within our Land—for each according to his ability, to each according to his need?

Above all else why have our leaders failed to recognize that the socialism they have been promoting within our Country is a Godless way of life? That alone should be the key to the ultimate fate of any nation embracing such an ideology. The cruelty and soullessness of the Russian communist mind has been shown on many occasions. There was the deliberate starvation of peasants during the early days of the Bolshevik control of Russia, the great purges of the 1930s in which hundreds of thousands, perhaps several millions, of men and women were exterminated "in the interest of the Revolution,"—actually to give Stalin undisputed power. There followed thereafter the murder and deportation of millions from the Baltic States. There were wartime purges and killing of any who stood in the way of the Soviet government or the communist party, and the subsequent

(Continued on page 554)
The Unknown Revolutionary Soldier

The Tomb of the Unknown Revolutionary Soldier is located in the Old Presbyterian Meeting House yard at Alexandria, Virginia. This Tomb was placed there by the National Society, Children of the American Revolution on April 19, 1929, and has been maintained by them ever since. During the Annual Convention of the Children of the American Revolution, a Pilgrimage is made to the Tomb and a simple ceremony is held.

The dedication exercises were held on April 19, 1929, and the principal address was delivered by the Secretary of War, Honorable James Good. His address appears in the Congressional Record of May 1929.

Verification of the burial of the unknown Revolutionary Soldier is taken from the original funeral records of the Old Presbyterian Meeting House as follows:

1821
"January 19 An old Revolutionary soldier, from Kentucky."

The inscription on the Tomb was written by the Hon. William Tyler Page, author of "The American's Creed" and reads as follows:

Here lies a soldier of the Revolution whose identity is known but to God. His was an idealism that recognized a Supreme Being, that planted religious liberty on our shores, that overthrew despotism, that established a peoples' government, that wrote a Constitution, setting metes and bounds of delegated authority, that fixed a standard of value upon men above gold and lifted high the torch of civil liberty along the pathway of mankind. In ourselves, his soul exists as part of ours, his memory's mansion.

The following interesting excerpts from the book, "The Old Presbyterian Meeting House at Alexandria, Virginia," gives further information about the Tomb:

God's Acre

The small burying ground surrounding the Old Meeting House on three sides is truly historic and hallowed ground; here rest some of the founders of the city, patriots and soldiers, whose names are written on history's pages. A brief quotation from an editorial article which appeared in the Washington, D.C. Post, on February 1, 1929, will prove interesting at this time.

"Alexandria was settled largely by Scotch sea captains and merchants, many of whom were buried from the Old Meeting House. In the graveyard which surrounds the church lie the remains of revolutionary hero, John Carlyle, besides the bodies of six captains of the line in the War of the Revolution, twenty-two members of the lodge of Masons over which George Washington presided, two of his pallbearers and the wife of another, the chaplain who preached the funeral sermon, and the captain of the last military organization which Washington reviewed. As a result of an awakened public sentiment, the campaign to raise the necessary funds for the restoration is under way. When repairs are completed the structure will be thrown open to the public."

Time, the elements and, alas, vandalism have marred but by no means obliterated the charm and appeal of this unique and hallowed spot. The splendid massive brick wall which surrounds it (a restoration gift from the National Society, Sons of the Revolution) has brought back the air of remoteness and seclusion which is the heritage of ancient burial grounds, while the Tomb of the Unknown Soldier of the American Revolution, a gift of the National Society of the Children of the American Revolution, arrests the attention of the most casual visitor.
The Unknown Soldier of the Revolution

The story of the Unknown Soldier of the Revolution is interesting and in a way dramatic. When a foundation was being excavated for the rear wall of the Catholic chapel (now grown into the beautiful St. Mary’s Church), the workmen inadvertently encroached upon the Meeting House property a short distance and uncovered a coffin; examination disclosed the remains of a man and the remnants of a Revolutionary uniform.

A new grave was prepared, immediately adjacent and the body re-interred. The recently discovered records of the Session contain an entry reading, “As our Catholic brethren have more use for that little piece of ground than we have, it is not proposed to make any objections.”

The incident was doubtless known to all of the members of the church; but as years went by the Congregation changed—old members gave place to new ones; new incidents and new interests prevailed. However, there was in the congregation, in 1821, a man who, in early manhood had come from his home in Scotland, and was at that time prominently identified with the Old Church, and later for years one of its Ruling Elders. He died, full of years and honors, in 1875, in his 87th year. This was Mr. William Gregory.

Mary, the daughter of this distinguished citizen, was baptized in the Old Meeting House by the Reverend Elias Harrison, and was his pupil in Sunday School. One Sunday morning, lingering in the churchyard, Mary’s father told her the story of the Old Revolutionary Soldier, and pointed out to her the spot where he was buried. Mary plucked a flower from a nearby vine and placed it on the grave. Seeing that this act pleased her father she repeated it from time to time, and occasionally other little girls in her class joined her, adding their flowers to hers.

Came the year 1926. Mary, alas no longer young, was lending her invaluable aid and counsel to the restoration of the Old Meeting House just getting started; she called attention to the spot where the Old Soldier lies and expressed the wish to see it permanently marked in her lifetime, as she was probably the only person then living who knew the story and could identify the spot. The members of the local Post of the American Legion, who as volunteer workmen were clearing the yard of the accumulated debris, inspired by her suggestion immediately prepared a temporary marker (which Mary dedicated), and were preparing to replace it with a permanent one when, the story having received wide publicity by press and radio, a request was received from the National Society of the Children of the American Revolution, to be allowed the honor of supplying the monument.

Mary was permitted to witness the happy ending before she, too, passed the silent portals through which the Ancient Warrior whom she had honored, and the devoted father whom she truly revered had so long preceded her. (Appendix I)

When the lost records were recovered they were found to contain confirmation of the burial of the unknown. A single line in the record of burials in the old churchyard tells us all that we know today, and evidently all that was known to those who gave him sepulcher. “January 19, 1821. An old Revolutionary Soldier from Kentucky.”

Appendix I, Mary Powell, Historian

Those who knew her in life will recognize at once that Mary was the late well-beloved and lamented Mrs. Mary Gregory Powell, whose interest in and affection for her native place glows on every page of her interesting “History of Old Alexandria,” published in 1928. The story of the Unknown Soldier is given here practically as she told it to the writer. Mrs. Powell’s interest in the Old Meeting House led her, many years ago, to copy all that could be found of the records on the grave stones in the churchyard. These she has published in her history. Even then many stones were gone, or unreadable. The death of Archibald Thompson, July 15, 1772, was graven on one stone—probably the first interment in the cemetery.

The once lost but since recovered records of Marriages, Baptisms and Funerals begins with the year 1794; the minutes of the Session and of the Church Committee, in 1816. All of these records have been copied by photostat, and can be consulted by persons who are interested. Copies have been presented to the Virginia State Library, and are on file in the Archives Division in the city of Richmond.

“The people of America, conceived in the concept that all men are free, and born to defend that concept, pledge allegiance to the free people of the world and their right to remain free.”—John V. Hinkel, Arlington, Monument to Heroes.
The Osborn Family Potteries in New Hampshire

By Madeline Osborne Merrill

Jacob Osborn, of Danvers, Massachusetts, was making redware at his pottery in Loudon, New Hampshire, well before 1800, and his descendants carried on the art of pottery making for over one hundred years in that state. Jacob was of the well known Osborn potters of Danvers, Massachusetts, a fact which has not been documented in published works on American potters due to the lack of vital records. For example, The Magazine Antiques on page 123, February 1931, in an article on the Osborne Pottery at Gonic, New Hampshire, by F. H. Norton and V. J. Duplin, Jr., says, "The great-grandfather of the present William A. Osborne is stated on page 12, volume 21, of the Biographical Review, Strafford and Belknap Counties, to have been a Quaker immigrant who settled somewhere in the neighborhood of Salem, Massachusetts. On page 556 of the same volume he is called John, of Pittsfield, New Hampshire. It seems probable that the first reference is the more accurate, as Salem was, at one time, quite a pottery center. The grandfather was Elijah, who, it is stated, was probably born in Salem, and there learned the potter's trade. Yet no trace of an Elijah Osborne can be found in Essex County records around this time." The mystery as to the background of the New Hampshire Osbornes is also repeated in the excellent book by Lura Woodside Watkins Early New England Potters and Their Wares for, in Chapter 16 she writes under "North of Concord," "Even before 1800 the Osbornes were at work in Loudon. Their early history is shrouded in the mists of uncertainty."

Therefore, before these statements become fact, I would like to document the link between the Massachusetts and New Hampshire families. The name was spelled without the e until recent generations.

The Salem-Danners, Massachusetts line from which the family north of Concord, New Hampshire stems is covered from William, John, Jacob to Jacob in the published genealogical work Boston and Eastern Massachusetts, Vol. IV, Lewis Historical Publishing Co. 1908 on pages 2012, 2013, 2014 and 2015. It is this Jacob Osborn, born March 29, 1750, who left Danvers and established his home and pottery on a high hill in East Loudon, close to the town line of Pittsfield, N. H. His Bible and Salem, Massachusetts vital records agree as to the date of his birth. He married, in 1775, at Amesbury Quaker Meeting, Abigail Simpson, daughter of Andrew and Abigail (York) Simpson of Nottingham, New Hampshire, and the genealogical data on them from their Bible shows they raised five sons and three daughters; one daughter died in infancy.

The Magazine Antiques in their February 1931 issue gives a very comprehensive account of Elijah Osborn's pottery at Gonic, New Hampshire. However, the authors searched unsuccessfully for vital records that would tie Elijah to the Salem-Danners Osborn family. The Bible records of Jacob will answer their question because it is the link that connects Jacob and Elijah, of Loudon and Gonic, N. H. with their forebears, the Osborns, potters, of Salem and Danvers, Massachusetts.

Essex County, Massachusetts, can well claim to be the first permanent center of the pottery industry in America. In 1639, the town of Salem granted ten acres of land to Lawrence Southwick, William Osborn, Ananias Conklin and Obediah Holmes for the purpose
of producing pottery and glass. Conklin and Holmes, along with the manufacture of glass disappeared from the scene, but William Southwick and Joseph Osborn were making pottery in the same location a hundred years later, and their descendants carried on the making of redware for several generations. By 1775, seventy-five potteries were operating in what is today the Danvers-Peabody area, two towns that were once part of old Salem. The best known of the potter families were the Osborns, seventeen of whom were master potters. Like many of the other South Danvers potters, the Osborns were Quakers and intermarried with the Quaker families of Buffums, Puringtons, Southwicks, Burtons and Buxtons. This intermarriage within the sect strengthened the bonds of trade. Failure to abide by the rule of the Quakers that their members should marry only among themselves would “turn them out of meeting.” Given family names were commonly carried from one generation to another, resulting in the confusion in later written accounts of the Osborn potters.

The trade of the potter ran through generations of the same family due to the fact that few crafts required so long and specialized an apprenticeship. Therefore, when a pottery was found in some isolated town, it could almost with certainty be traced back to some earlier pottery elsewhere, as seldom could a man claim to be a master potter in less than seven years training in the craft.

There seems to be no record left as to why Jacob Osborn left Danvers and settled in Loudon, New Hampshire. Perhaps the Danvers area was overproducing pottery and there was an opportunity for a potter in the newly formed town of Loudon, which had earlier been part of the town of Canterbury. From the town records of Loudon in 1785, we read, “voted to give Jacob Osborn the road that lays between him and Watson’s corner, and the reserve to the brook and one rod over said brook, four rods wide, by his giving the town a receipt in full.”

Abigail and Jacob Osborn built their home and pottery on a high hill in Loudon, referred to as “Upper City,” close by the town of Pittsfield. It is here that he raised his family and died. His sons built homes nearby and today the hill is called Osborn Hill. He was progenitor of the Osborns in that area of New Hampshire and his descendants produced redware in New Hampshire for generations, until 1885. Thus, Jacob is the link connecting the New Hampshire family of Osborns to the parent family in Danvers and Salem, Massachusetts. For more verification of this fact, the will of Jacob Osborn of Danvers, Essex County, Massachusetts, gives to his son Jacob of Loudon, New Hampshire, land in Danvers. In turn, Jacob Osborn of Loudon, New Hampshire, willed, in 1824, four acres of land in Danvers, Massachusetts to his son, John Simpson Osborn and land in Guilford, New Hampshire, to his son, Elijah Osborn.

At the time of the operation of the pottery in Loudon, that town would seem to have been of some importance as it was on a stage route, boasted a tavern,
A large redware pot with glazed interior made at the Osborn pottery in Loudon, New Hampshire. Family piece handed down to the present owner, Madeline Osborne Merrill, a descendant of potter Jacob Osborn of Loudon.

several shops and stores. Jacob Osborn died in 1824 and his son, Elijah, maintained the family pottery at Loudon. He married Margaret Green of Pittsfield, daughter of Mehitable and Nathan Green. They were the parents of nine children, named in his will filed at the Merrimack County Courthouse, Concord, New Hampshire and which was drawn on May 20, 1857. The children were: Green, John Simpson, Elijah, Jr., Mehitable Lowell, Abigail Rollins, Margaret Merrill, Jemima Carr, Jacob, and Anna Sawyer. How long Elijah, Sr., operated the pottery at Loudon is unknown. At the time of his death in 1864, nothing is mentioned about it. Earlier, his father Jacob, had willed Elijah “land to begin at the middle of well . . .” It was in this area that the pottery was located. The operation of the Jacob Osborn Pottery at Loudon ended with his son, Elijah, Sr. However, it was through this son, Elijah, Sr., that the Osborn name and pottery making was carried on for three more generations at the pottery established by his son, Elijah Osborn, Jr., at Gonic.

Although now filled in, as late as 1933, the cellar hole of the pottery at Loudon was still visible. None of the redware made by the Osborns is marked. A second son of Elijah, Green Osborn brother to Elijah, Jr., worked for a while at his father’s trade. This he soon abandoned and turned to farming.

Jacob Osborn was the third son of Elijah, Sr., to follow the family trade. His name appears as running a pottery in Dover, N. H. in the New England Business Directory at about the same time his brother, Elijah Osborn Jr., was so-doing in Gonic. Jacob died before his father as the will of Elijah, drawn in 1857, says, “I give and bequeath to my grandchildren, George A. Osborne, John E. Osborne and Abbie M. Osborne, being the children of my son Jacob Osborne deceased . . .” N.H.V.R. show that Jacob Osborn, who lived in Dover, was born in Loudon and married Almira Canney who was born in New Durham, N. H. This Jacob is not to be confused with his uncle, Jacob Osborn who died without issue in Loudon in 1866.

Publications on early American potters list only one Elijah Osborn as being a potter in Loudon and Gonic, N. H. There were two Elijah Osborns—father and son. Over the years they have seemed to merge into one as far as memory is concerned. The fact that the father outlived the son who moved to Gonic might well account for the fact that he is the one referred to by the family descendants in the Loudon area, as they could well have lost contact with the far away son.

Jacob’s land in Loudon is still owned by his descendants. The area where the pottery was built is still sown with fragments of redware, and bits of broken pottery are cleared from the gardens by younger members of the family.

The homestead, built in 1775, was still standing in the early 1930’s. Insulated with birch bark, it had its original paneling, fireplaces and wooden inside shutters. Deserted in its last years in Loudon, it became forlorn and shabby. Yet, even then, it could not lose its charm. For, someone who appreciated early houses purchased it with the thought of putting it on another site. It was moved to the State of Massachusetts by Mr. G. Holden Green and is reported to be set up in the Boston area. Unfortunately, the name of the town where the house was reassembled remains a mystery. Hopefully, information on its location will be forthcoming.

The Osborne Pottery, founded before 1839 in Gonic (Rochester), New Hampshire, about twenty-five miles southwest of Loudon, was the subject of the article in the February 1931 issue of the magazine Antiques. It is, perhaps, the best known of the family potteries. Whether or not Elijah Osborn, Sr., of Loudon, helped in its establishment is a question. That his son, Elijah Osborn, Jr. did indeed found it, is certain. Born January 6, 1806, in Loudon, N. H., Elijah Osborn, Jr. married Mary Lane of Pittsfield, N. H. and they were the parents of James L., John H., and Leah Marie Osborne. Both families were Quakers. The marriage is recorded in N.H.V.R. and more information is given in William Lane of Boston, Massachusetts, 1648 by the Reverends Chapman and Fitts, Exeter, N. H. 1891, page 60. She was born in Pittsfield April 24, 1804 and at the time of their deaths, both were residents of Gonic (Rochester), N. H.

Among the examples of early redware at Sturbridge Village, Massachusetts is a butter churn inscribed “Lucinda Osborn June 25, 1822” and a colorfully glazed yellow-brown shading to green foot warmer. The latter is attributed to the Osborne Pottery at Gonic.
Elijah Osborn, Jr., with his son, James L., born March 26, 1833, carried on the work at Gonic. Perhaps his son, John H., born August 13, 1836 also helped at the trade. With the death of the father on June 17, 1861, the brothers James L. and John H. continued the business as partners until about 1875, when they separated. Thereafter, James, with the help of his son William, maintained the ancestral pottery probably until 1885, when machine-made ware caused competition to become severe. William A. Osborne, who was still living at the pottery in 1931 on Jenness Road in Gonic, was born in 1856. Although he helped his father at the pottery, he was not trained in the potter’s art; for the older man foresaw the coming of the machine product, and realized that it would soon make his own trade unprofitable.

The red-burning glacial clay used by the Osborns at Gonic came from local deposits. While the Gonic kilns were active, 250 to 300 pieces were fired in one burn. Some of the pieces were graceful and beautifully glazed. A characteristic glaze used at Gonic was of a mottled yellow and green color. They also lined some of their wares with a lead glaze. Medium sized milkpans sold for twenty cents; cups for ten cents, and large jars from forty to fifty cents each. Because the articles had to be kept cheap, the body and the glazes were fired together in one burn. By applying a second glaze of another color in blotches and allowing it to dry before burning again, the potters achieved mottled effects on their wares.

The Osborn family at Gonic did little to advertise their wares other than to dump broken scrap in the front yard to indicate to passersby that a pottery was operating there. Save for what was sold on the site, their wares were distributed by wagon among general stores in the surrounding towns of Rochester, Dover, Farmington, Somersworth, Berwick and Barrington.

The wheel top of lignum-vitae, used at Gonic, is still in possession of the family. It has a smooth depression worn in its surface—a surface that has held everything in ceramics from teacups to five gallon jars.

Elijah Osborn’s daughter, Mehitable Osborn, sister of Elijah, Jr. who went to Gonic, also carried on the family traditions. She married Isaac Lowell of Loudon, N. H., who established a pottery in 1818 at the foot of Mt. Cardigan, in what must have then been wilderness. The shop was carried on successfully by three generations of the family. Isaac’s son, Elijah C. Lowell, worked with his father and continued the business after the elder Lowell’s death in 1865. After Elijah’s death in 1870, the pottery went to his son, Allen, but he operated it for only two years as the demand for redware had declined by that time.

The home built by potter Jacob Osborn in 1775 on Osborn Hill in Loudon. His pottery was nearby. The house has since been sold, moved out of state and reassembled.
The Lowell pottery stood on the road from Canaan to Orange, N. H. A large dump pile gives evidence of the great quantities of redware produced in this remote factory and they must have had a fairly wide market as they advertised in the New England Business Directory during the fifties and sixties. The New Hampshire Historical Society at Concord has three examples of the work of Elijah C. Lowell, made in 1869 and presented to the museum by Miss Margaret H. Jewell. They are a deep porringer, a cup of the same shape, and a small black jar.

Elijah Osborn's will on file in the Merrimack County Court house at Concord, New Hampshire, drawn the 20th day of the fifth month in the year of our Lord 1857, names among his children his daughter, Mehitable Lowell. A codicil drawn Dec. 27, 1861, names the heirs of Mehitable Lowell and an additional bequest to Elijah Lowell, his grandson.

* * *

John Simpson Osborn, son of Jacob, also chose to follow his father's trade. He was born in Loudon on May 3, 1790. Duplication of given family names account for the confusion in written accounts of the family. This John Simpson Osborn is not to be confused with his nephew of the same name, who was a son of his brother Elijah of Loudon. On January 17, 1813, John Simpson Osborn bought the Carter homestead at Boscawen, New Hampshire and erected a pottery parallel to the street below the house on Boscawen Plains. The house is standing today. He married Mary Carter, May 21, 1861, and they had one daughter, Abigail Simpson Osborne, named for her grandmother, and whose descendants have pieces of John Simpson Osborn's pottery and much information on his career as a potter.

The pottery he erected was a long, large building with door and window to the north, double doors and windows on the west. The north door opened into a good sized room. At the left of the door, broad stairs led to a chamber which occupied approximately one-third of the building. This upper room was where the crockery to be sold, was stored. The south end of the building held the kiln where the pottery, which included milk pans, pitchers, crocks and assorted wares, was fired.

On October 1, 1818, when only twenty-eight years of age, John Simpson Osborn, died of typhus fever. According to his inventory and auction list, he was worth about $2500. In those days, this amount was considerable for a young man to have earned, indicating that he was quite successful as a potter. Pieces of his redware, in possession of his great-granddaughter, Mrs. Edith (Durgin) Johnson of Boscawen, New Hampshire, are dark brown, almost black in their glaze.

John Simpson Osborn died before the birth of his only child, Abigail, which took place on June 18, 1819. Among family papers are letters from Elijah Osborn, of Loudon, to his sister-in-law, Mary, inviting "thee come over," and one to his niece, Abigail, to come to Loudon to teach school and get acquainted with the relatives of her father.

* * *

One of the last vestiges of the days of the Osborn potters in Danvers, Massachusetts (now Peabody) was razed in 1961 to make way for a filling station. It was the birthplace of Jacob Osborn who, in 1775 founded the pottery in Loudon, New Hampshire. When he was born there in 1750 the site was part of Salem. During his childhood, in 1752, it became Danvers; it was separated from Danvers under the name of South Danvers in 1855, and the name of Peabody was assumed in 1868. Previously to 1710, it formed a part of the first parish of Salem, and was identified with Salem in every respect.

The house was built in all probability by Jacob's father, Jacob Osborn. The frame was of heavy oak timber, so hard that a nail could hardly be driven into it. It was very old, the front half only, the rear half was of much later build. The Osborns owned a large tract of land extending from Bowditch Street on Central Street to the foot of Buxton's Hill, and up beyond the Andover Street railroad bridge. They also owned much land on the other side of Central Street, and the little gambrel of house that is called the Bowditch house was always an Osborn house. It was here in today's Peabody, Massachusetts, earlier called South Danvers, that the manufacture of redware in the colonies had its beginning.

Under chapter nine, entitled "The Osborns of Danvers and Other Essex County Potters," of Lura Woods-Watkins book Early New England Potters and Their Wares, is written, "The Osborns exerted an influence on New England potting that is amazing when considered in relation to the industry as a whole. From the parent tree in Danvers, the branches extended throughout Massachusetts, New Hampshire, Maine, and Rhode Island, and even into New York State, spreading the old traditions and techniques to the frontier. It is not mere coincidence that potters of this name appear in Exeter, Dover, Loudon, and Gonic, New Hampshire, or that descendants were connected with potteries in Wiscasset, Newcastle, and Biddeford, Maine."

There could be much more research done on the various branches of the Osborn family of Danvers, Massachusetts, whose members pressed outward toward the frontiers establishing new potteries as they went. This paper covers but one branch—that of Jacob Osborn who built his pottery in Loudon, New Hampshire in 1775 and whose descendants established the potteries in Boscawen, Gonic, Dover and Orange, in that state.

Bibliography

Jacob Osborn Bible—In possession of Madeline Osborne Merrill.
Family records of author.
Family records of Miss Alice Osborn Dow.
Family records of Mrs. Frank Johnson of Boscawen, New Hampshire.

DAUGHTERS OF THE AMERICAN REVOLUTION MAGAZINE
Margaretta Brown Zimmerman (Mrs. A. W.) was named “Mother of the Year” in a county wide contest sponsored by a fraternal organization in Vancouver, Washington. The mother of six industrious children, Mrs. Zimmerman is active in church and civic affairs as well as the Fort Vancouver Chapter, NSDAR.

* * *

Mrs. Irvin Reed MacElwee of Swarthmore, Pa., and past Regent of the Philadelphia Chapter, was given civic recognition by the Lions Club and the men who managed the 1966 Fourth of July celebration. The plaque presented to her reads “In recognition of your devotion and inspiration as an outstanding leader in our civic and community interests with our thanks.”

* * *

Mrs. Fred M. Lange of Dallas, Texas has been honored by having the Blanche Lange Hall at Hardin Simmons University named for her. She was entertained by the dormitory’s residents at the annual Noel Banquet in December. Mrs. Lange is a member of the Jane Douglass Chapter in Dallas.

MAY 1967

Ethlyn Wisegarver Bott (Mrs. Anthony) has been honored by the St. Louis (Ill.) Globe-Democrat as a 1966 Woman of Achievement. During her 50 years of devotion to advancing womanhood around the world, her influence as a mother, patriot and educator has seeped down and touched more lives than the 38,000 population of her Belleville community. Her leadership qualities, organizational ability and the positions she has held in national and international organizations have taken her to all points of the globe. Mrs. Bott is a member of the Cahokia Mound Chapter of East St. Louis, Illinois.

* * *

Miss Mary Ann Kellogg was featured in the Fall Quarterly of the Colorado Medical Technologist. She is a member of the Denver University Chemical honorary fraternities, Alpha Sigma Chi and Iota Sigma Pi, and at present the Regional Director of Platinum and Tungsten Chapters of Iota Sigma Pi. Miss Kellogg is a member of the Mount Lookout Chapter of Golden, Colorado.

* * *

Toni Chapman (Mrs. Robert) has the unusual hobby of being a ham radio operator. She is currently serving as treasurer of the Young Ladies Radio League. This is a world wide organization with some 800 members. The members in the United States “adopt” a member in a foreign country. Mrs. Chapman is a member of the Plain City Chapter, Plain City, Ohio.

* * *

Mrs. F. I. Barber, Sr., member of the Griffith Rutherford Chapter, Rutherfordton, North Carolina, was honored recently by the Forest City Optimist Club when she was presented a plaque of the Optimist Creed and a certificate making her an honorary member of the club: probably the only woman member in the State. She was honored for her outstanding service in promoting patriotism through the Daughters of the American Revolution.

Edith Miller Klein (Mrs. Sandor S.) is Representative for her third term to the Idaho Legislature. She is a lawyer by profession and also serves as chairman of the Judiciary Rules and Administration Committee, Vicerow on Insurance, Utilities and Banking Committee as well as chairwoman of the Governor’s Commission on the Status of Women. Mrs. Klein is a member of the Pioneer Chapter of Boise, Idaho.

* * *

Miss J. Winifred Hughes of Syracuse, New York, a member of Fort Rensselaer Chapter of Canajoharie, New York, was honored by the Syracuse Post-Standard for the second time when she was presented the “All Time Award” at the 15th annual Women of Achievement luncheon meeting of the Syracuse Federation of Women’s Clubs. She was one of 12 Syracuse women who received plaques and silver bowls in recognition of their help in building a better community life and spirit.

* * *

Zillah Lee Bostick Agerton (Mrs. Edward) has the unique distinction of serving as Poet Laureate for several organizations: Washington Family Descendants; The Colonial Dames of the Seventeenth Century; Dames of the Court of Honor; Clan Campbell Association of America; and the Huguenot Founders of Manakin tow, Virginia. Her poems have been included in several anthologies, a collection of her own works, and widely read over national broadcasting systems. She is a member of the Edmund Burke Chapter of Columbus, Ohio.

* * *

Nina L. Vogel (Mrs. Adolph), of Col. Benjamin Harrison Chapter, Monroe, Wisconsin, was a recent recipient of a symbolic jeweled flag pin, presented to her for the Cecil Jones Auxiliary to Post 2312, Veterans of Foreign Wars of the United States. This recognition was for her work as Americanism chairman for the Auxiliary and the reporting of best planned programs.
We are turning back the pages of history this year of 1966 as today I ask you to review with me far reaching events which took place more than 130 years ago, important events which left their indelible mark on the future of this great Northeast. As we open our book of recollections we note that the first Chapter has to do with a wedding.

It was a clear cold day in Feb. 1836 and the scene of the wedding was the Congregational Church at Angelica, N. Y. The church was crowded for the bride was beloved by every member of the congregation. Narcissa Prentiss was the third of the nine children of Judge and Mrs. Stephen Prentiss of Prattsburg, N.Y. She joined the Church at the age of 11 and from her early youth was intensely interested in the work of the church. She visited the sick, she talked to the children, she led the church women in prayer meeting. Each Sabbath day found the tall blue eyed, fair haired girl in the choir for she had a beautiful soprano voice. She had offered herself to the American Board of Missions for service wherever she might be needed. Her great purpose in life was to further the kingdom of God.

Dr. Marcus Whitman, the bridegroom, was also a New Yorker. He was six years older than his prospective wife. He had wanted to become a minister but his brothers had persuaded him to study medicine as they feared he would have to be a charity student should he decide to attend Divinity school. So he had studied for three years with a Rushville doctor, after which he received his diploma to practice medicine and surgery. At the time of his marriage he had practiced four years in Canada, but he still wished to preach. He too had offered himself to the American Board of Missions to serve as teacher, physician and agriculturist. He met Miss Prentiss while conducting a winter revival in Angelica. It was only natural that he was strongly attracted to this consecrated and talented young woman. He told her of his far western trip the year before and the great need of missionaries to the Indians there. He was speaking of the great Oregon country which extended from the summit of the Rocky Mts. to the shores of the Pacific. He made no secret of the extreme hardships of the overland journey to Oregon and the grave dangers involved. No white woman had ever made such a trip. But when he asked Narcissa if she would become his wife and go with him she answered, “It is God’s cause! I will go.”

So the wedding preparations were made and the rites celebrated in the little white church which I saw some years ago. After the ceremony a hymn was given out:

“Yes my native land I love thee
All thy scenes I love them well
Friends, connections, happy country,
Now I bid you all farewell.”

Sobs were heard. One by one the voices dropped out, but Narcissa’s clear voice never faltered. The last stanza she sang alone. The closing hymn was “Gently Lord, O gently lead us.” It was followed by the benedictions of all present on the newly married couple.

About a month after the wedding the Whitmans, the Spauldings, W. H. Gray and the two Indian boys who had returned to the East with Dr. Whitman the year before reached Liberty Landing, which was about where Kansas City is now. Dr. Whitman had induced the
Spauldings to join the party as the Mission Board had told him he must have a married minister with him. At St. Louis the American Fur Company was outfitting for the summer trip to the Rockies and even beyond that year. They promised to protect the Whitman party to Green River, Wyoming, where the great rendezvous was to be held. At Liberty Landing Dr. Whitman bought provisions, horses, mules, cattle, a farm wagon, tools and implements, at a cost of $3000. The women bought bed ticking to make a conical tent large enough to shelter ten people sleeping on the ground. Just imagine hand-sewing a tent of that size. Bed ticking is tough even for a machine.

The plan was for Spaulding, Gray and the Indian boys to go ahead by land while the Whitmans and Mrs. Spaulding were to catch the Fur Company boat when it came up the river. The women wanted to go as far as they could by water, but the Fur Company boat passed right by without stopping. So they had to race after Spaulding to get horses to ride and only by the hardest going and forced riding did they overtake the Company Caravan 20 miles Northwest of Columbus, Nebraska. Even rugged mountain men considered the western trip out of the question for white women, and I suspect the company men thought it would be a kindness to leave them behind. But they did not know the determination of the missionaries.

In her diary Mrs. Whitman says the Company caravans was unusually large that year. First came the pilot, then Capt. Fitzpatrick, next seven great wagons heavily loaded and drawn by eight mules apiece, a cart drawn by two mules, a long line of pack mules strung out single file like Indians. Then came the Whitman party and at the very tail end, the two Indian boys driving the cows. Everyone had to jump out of bed very early in the morning at the call “Arise.” Breakfast was a hurried meal, as it was important to get an early start. Poor Mrs. Spaulding was ill most of the way and once she begged her husband to leave her with some Indians and go on alone. She was a very poor horsewoman and was always meeting with some mishap. But she was a brave woman at that. Narcissa on the other hand said she had never felt better and would not go back for anything. She said the life was preferable to any in the States and that she could live on buffalo meat indefinitely. She thought it was very sustaining. Dr. Whitman had a different way of cooking every piece. As there was no timber, dried buffalo dung was the fuel, and they were lucky to have that. The water was very bad and there was no shade when they stopped to rest, which was
all too seldom, as the Fur Company men were anxious to reach the place of rendezvous as soon as possible. Narcissa had crossed so many rivers that she did not fear to cross any river, which was indeed a mercy. She added that it was wonderful to sleep on the soft ground at night.

The rendezvous was the great event of the year and the Whitman party stayed at Green River several days before setting out to Ft. Walla Walla, which was where old Wallula is now. One can just imagine how she took in all the Indian war dances, the Indian women in their finest beaded dresses, all the chanting, racing, wrestling and contests of every kind. Every tribe put on a thrilling exhibition, at the close of which one old Indian whose job it was to do the trading for the tribe, called a halt and he alone exchanged the year's fur catch of his tribe with the Fur Company representative. No matter what the enmities, the Indians had to be at peace during the rendezvous. When it was all done they faded into the night and the next day only the quiet sun-filled valley with its trampled grass remained to tell the story.

Dr. Whitman had made a very good impression at the rendezvous the year before when he had removed an arrow from the shoulder of Capt. Bridger where it had been imbedded for two years or more. This arrow had a point like a fish-hook and it was no small feat to get it out successfully. Then too, cholera had broken out among the Indians and he was able to help them greatly, although they were very skeptical at first. Many tracts and Bibles were given out here and Mrs. Whitman said she did wish they had many more to distribute.

The trip to Ft. Walla Walla was the hardest part of the trip. Food was scarce and the sun's rays beat down on the travelers unmercifully. Their route was determined not by the grades of the land but by the location of water for man and beast. Narcissa said in her diary, "Girls don't waste a crumb of Mother's bread. If you consider sufficiently accomplished. But Mrs. Whitman was more than glad to accept. Men always liked Mrs. Whitman. Women turned to Mrs. Spaulding.

Dr. McLoughlin received them with every courtesy and their meals were veritable banquets. He set up a "ladies table" at which he or one of the other company officers presided at meal time. At first the Indian wives and their meals were veritable banquets. He set up a "ladies table" at which he or one of the other company officers presided at meal time. At first the Indian wives were not allowed to sit at this table, as they were not considered sufficiently accomplished. But Mrs. Whitman and Mrs. Spaulding made it a point to become acquainted with them and they were soon joining them at meals. That is just what one would expect of such women. Mrs. Whitman visited the school and taught the children to sing. Church services were held on the Sabbath. Most of the men were Presbyterians although there was a sprinkling of Episcopalians. The great mass of laboring men were Catholics.

Dr. McLoughlin put his daughter in Mrs. Whitman's charge and she sang with the children every evening. She says over and over in her diary that Dr. McLoughlin could not have been kinder to all of them. One of these kindnesses was to give Dr. Whitman a pair of leather britches, as cloth pants did not last very long, what with packing guns and riding horseback. All the men wore them. Dr. McLoughlin tried every way to persuade them to spend the winter at Ft. Vancouver, but Narcissa replied, "The Lord has provided and he will continue to provide to the end of our earthly pilgrimage." She had a sublime faith.

Dr. McLoughlin allowed the missionaries to buy
everything they needed at his store, and then transported all their goods up the river, free of charge. Mr. Elliott says in the “Coming of the White Women”: “The hospitality, courtesy and service to these missionaries by the officers of the Hudson Bay Company deserves special mention. The transportation up the river, nearly 300 miles, in bateaux with crews of eight and not in connection with the regular business of the company, offers good and sufficient answer to certain writers who have criticised the policies and activities of the Company in the Oregon country. The journey up the Columbia took 18 days.” Mr. Elliott further continues, “On Nov. 22 the two women, Mrs. Whitman and Mrs. Spaulding, have actually arrived at the end of the trail leading from the Rocky Mountains to the Columbia. Ft. Walla Walla became their supply depot, their port of call for mail and travel and their place of refuge in time of trouble.”

Mrs. Whitman had secured a feather bed at Vancouver and she said she slept as well and comfortably as ever, and that it preserved her health during the rainy voyage up the river. Dr. McLoughlin had insisted that the women remain at Ft. Vancouver until they had reasonably comfortable places in which to live. On Dec. 26, 1836, Mrs. Whitman reports coming to her own home, a house reared and the leanto enclosed, a good chimney and fireplace and the floor laid, blankets at doors and windows. Furniture was sawed by hand from green cottonwood. She rejoiced at the beautiful view of the Blue Mountains to the east. Mr. Pambrun sent them a door and windows cut out with a crooked knife by a Frenchman. Narcissa boasted of a barrel in which to pound her clothes when washing. She even had a cat and a dog. On March 14, 1837, little Clarissa Whitman was born, and on the second day her mother dressed her. And on the second day after little Clarissa’s birth, Indian chiefs and principal men and their wives were coming into the room to see the baby girl, and as long as she lived she was a strong tie between the whites and the Cayuse Indians. They called her Cayuse-te mi because she was born in Cayuse territory.

At Dr. Whitman’s request Dr. McLoughlin sent an orphan to help Mrs. Whitman. But the orphan did not speak English and did not know anything about housework. So she was an added burden instead of a help. In 1838 Narcissa says that she had not received a word from home. By this time the Mission school was well started and the Whitman kitchen, where it was held, was full most of the time. The older Indians were attending church services and she had taught them to sing the hymns surprisingly well. She had also taught Dr. Whitman to sing the hymns to help her.

On June 22, 1839, little Clarissa was accidentally drowned in the Walla Walla River which ran just back of the house. The bereaved mother took this tragedy bravely but she never recovered from the blow. I think she must have had many forebodings of which she did not speak. Don’t you suppose she wondered what her little daughter’s future would be in this savage land?
which they called home? I am sure any mother would have had terrible fears. But although she had lost the only child she was ever to have, she never stopped taking the little Indian children into her heart and home. One of the mission helpers, Mr. Andrew Rogers, said: “Mrs. Whitman is one of the best women in the world. She has eleven children but not one of her own.” Later he referred to her as “My Mother.” He also said: “Of the difficulties of a missionary’s life, few of us in the states have any idea.”

Many people are well acquainted with Dr. Whitman’s famous winter ride to Washington, D.C. to save the Oregon country for the U.S. Several nations had exploratory rights: Greece, Spain, England and United States. But the real contest had narrowed down to England and the United States. Whitman went East in 1843 to get settlers to come out west to make their homes, because he thought they would constitute the strongest claim on the great Northwest. Exploration and the great business establishments of the Hudson Bay Company were strong factors for final possession of the land. But he felt, and rightly, I believe, that enough good homemakers could decide the issue in favor of this country. England and the United States had made a treaty of joint occupancy many years earlier, which had to be renewed every ten years. Either party could withdraw by giving a year’s notice. Dr. Whitman’s ride was almost fatal as he got lost in the dead of winter. He barely escaped with his life. He also fell in disrepute with his Mission Board because he went to Washington, D.C. to talk to Daniel Webster about Oregon, before reporting to them. When Dr. Whitman told his story to Webster, the great man almost laughed at him. “Why my good man, you could not possibly know the whole Oregon country in the short time that you have been there.” Then he told the weary traveler that he almost had made a deal to trade off the Oregon country to England for a cod fishery in Newfoundland. Gov. Simpson, an English diplomat, who had at one time been a Hudson Bay Company executive, had assured Webster that he personally had been over the entire Oregon Territory and that it was nothing but waste land and desert. Webster had swallowed Simpson’s bait hook, line and sinker. But he mistook his man this time. Dr. Whitman rushed off to New York where he enlisted the interest of Horace Greeley. Between them they managed to turn the tide of sentiment and the great Oregon Territory was saved for the United States.

Mrs. Whitman had some terrible experiences during Dr. Whitman’s long absences. Once an Indian sneaked into her home at midnight and was turning the knob of her bedroom door before she was aware of the threat. She screamed and a young Hawaiian servant rushed to her aid and between them they got the intruder out of the house. Later they learned that the guilty man was a young Indian chief. The Indians had a strong urge for white wives and many times they thought they would take what they could not buy. As soon as Mr. McKinley of Ft. Walla Walla heard of this happening, he sent a wagon for Mrs. Whitman and took her to the Fort. Later she went to The Dalles to spend the winter. In company with other missionaries she visited their own mission and helped with the services. But she said in a letter home, “I have never felt much that I shall see my friends in the flesh.”

The Indians had burned the mill. At another point in her letter she said: “It is very trying to be here in this desolate land without a husband and were it not for sustaining grace, I should sink under it. My health is very poor. This increases the trial. In consequence I have too many gloomy, despairing and dark forebodings, which I have not strength to rise above.” She ends by saying: “May we all meet in Heaven, pray for unworthy, your lonely, but your ever loving daughter Narcissa.”

Dr. Whitman hurried to The Dalles to meet her on his return from the East. She returned to the Mission but her health was precarious and at one time she was very near death. In her last letter to her parents she urged her brother, Edward, and her sister, Jane, to come out to help them. She spoke of the importance of The Dalles. Her letter says: “Our prospects at the mission were never brighter. But Husband is wearing out fast. His heart and hands are so full all the time that his brethren feel solicitous about him. His benevolences are unbounded and he often goes to the extent of his ability and beyond in doing good for the Indians and white men. Last winter our family averaged 20—this summer 16—” She never complained of all she had to do. Later the Whitmans’ adopted the seven Sager children whose parents had both died on the way west. This adoption is a matter of record in Clackamas County.

The Massacre

On Nov. 29, 1847 the Whitman Massacre took place. The Whitmans were blotted out, as was their Oregon Mission.

The Indians and some whites were dying of dysentery and measles. The Indians blamed Dr. Whitman. A friendly Indian, Istukus, warned Dr. Whitman that Joe Lewis, a renegade Canadian Indian, was making trouble amongst other Indians. The Whitmans had befriended Joe Lewis many times. Istukus suggested that Dr. and Mrs. Whitman go away until, as he put it, “my people have better hearts.” When Dr. Whitman reached home he told Narcissa and said he would move his family if he could, but he did not see how he could. Narcissa did not sleep nor did she eat a bite of food. She sat with her face buried in her hands, weeping. About two o’clock that day an Indian came to the side door and asked for the Doctor, who took his medicine chest and went into the kitchen, where two Indians were waiting to see him. Ti-lau-kait, the war chief, talked to Dr. Whitman, while Tamahas the murderer slipped up behind him, and drawing a pipe tomahawk from under his blanket, struck the Doctor on the back of the head. The first blow stunned him, the second brought him to the floor senseless but
The signal was now given for the general massacre, probably by Joe Lewis. When she heard the tumult, Narcissa cried out in agony, “Oh the Indians. That Joe Lewis has done it all.” Everywhere people were dying by this time. Narcissa managed to get her husband to the sofa and tried to revive him. All he could answer was “No.” Joe Lewis appeared at the window and she cried, “Is it you, Joe, who are doing all this?” At that another young Indian whom she had also befriended many times shot her in the breast. She fell without a groan but soon recovered enough to stagger to the sofa where the Doctor lay. She prayed for her children and all who were left. The only regret she was heard to utter was that her father and mother would have to hear that she had died in such a way. She ordered the doors locked but the Indians broke in with whoops and yells, and Ti-lau-kair, who had been a great favorite at the Mission and who was about to be received into the church, deliberately chopped the face of the Doctor to pieces, while he was still breathing.

Guns were pointed at the school children but after being tormented for a while in this manner, they were taken out. Some of the Indians attempted to go upstairs but they saw the point of an old gun and hesitated. There was a long talk between Tam-suk-y, Mr. Rodgers and Mrs. Whitman. Tam-suk-y said he was afraid that there were Americans up there who might kill him and that if Mrs. Whitman and all the others would come down, they would not be harmed; that they would be taken to the house where the other families were collected. Tam-suk-y also said he feared the young men would burn the Whitman house when night came. Other Indians began to talk loud and angrily and it seemed best to come down and trust the Indians. As Narcissa came down the stairs leaning on the arm of Mr. Rodgers whose other arm had been shot and broken before he entered the house, she saw the face of her husband, so shockingly mutilated, just as he gave his dying gasp. The sofa on which he lay was lifted and they started to carry Mrs. Whitman outside. A group of Indians surrounded them and Rodgers had only time to cry, “Oh, God, have mercy!” when a shower of balls came and he fell. His last words were, “Lord Jesus come quickly!” The body of Mrs. Whitman was thrown from the sofa into the mud where she breathed her last a short time before Rodgers died.

Thus ended the life of Narcissa Prentiss Whitman who came west with such high hopes, so much courage. The debt we American women of this great Northwest owe to her and to her husband, we cannot repay. Many others died in this Massacre. But the names of Narcissa and Marcus Whitman are etched forever on the scrolls of Northwest history. May we never forget what they did for us.
DELAWARE STATE SOCIETY
DAUGHTERS OF THE AMERICAN REVOLUTION
Organized 1908
MRS. HELEN M. SCOTT, STATE REGENT
PAYS TRIBUTE TO THE PRESIDENT GENERAL
MRS. WILLIAM HENRY SULLIVAN, JR.
AND TO OUR DELAWARE DAUGHTER
MRS. ERWIN F. SEIMES, CHAIRMAN OF BUILDINGS AND GROUNDS
FOR THE BEAUTIFUL NEW LOOK OF CONSTITUTION HALL

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Mrs. Erwin F. Seimes

Delaware State Society congratulates the Cooch's Bridge Chapter on their Sixty-Fifth Anniversary.
Sixty-five years does not denote age but means experience and wisdom by which our younger members may benefit, in promoting the ideals on which we were founded, namely, Historical, Educational and Patriotic.

CHARTER MEMBERS
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Mrs. H. L. Curtis
Mrs. F. W. Curtis
Mrs. S. M. Donnell
Mrs. Charles Blandy
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Miss Roberta Black
Mrs. Edna Gilmore
Miss Elizabeth Clark
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Miss Miriam Aldrichs
Miss Eleanor E. Todd

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1965-1968 Mrs. Wanda Gilmore Leigh
A SALUTE TO COOCH’S BRIDGE CHAPTER
Newark, Delaware

Upon Its Sixty-Fifth Anniversary
May 14, 1902-May 14, 1967

The Chapter was named for Cooch’s Bridge, where tradition declares the Stars and Stripes were first unfurled in battle. On September 3, 1777, the American Troops met the British in the only military skirmish of the Revolution on Delaware soil.

Compliments and Best Wishes from the City of Newark

Abbott’s Shoe Repair
Crafts & Hobby Shop
Mervin S. Dale, Jeweler
Dannemann’s Fabrics
Eagle Furniture Company
Happy Harry’s Discount Center
Holiday Inn of America Motel
Hornes Enterprises, Inc.
Inden’s for Young Folks
Howard Johnson’s
Metropolitan Hair Coiffeurs, Inc.
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Newark Esso Servicenter
Newark Lumber Company
Newark Stationer’s
Pilnick’s Shoes
William H. Porter, Inc. (Buick, Chevrolet)
Post-House
Quality Car Wash, Inc.
Red Mill Nursery, Inc.
Rhodes Drug Store (Newark) Inc.
Richards Dairy, Inc.
Rock Hill Pontiac, Inc.
Scott’s TV and Appliance Store
Sharrah’s Fabrics
University Motors, Newark (Chrysler, Plymouth)
William J. Warwick Funeral Home
Harlan C. Williams Co., Realtors

H. G. Young Associates, Realtors

and from Newport, Delaware
Artesian Water Co.
APRIL AT NATIONAL HEADQUARTERS


WISCONSIN STATE ROOM FIGURES: Mrs. Mortimer P. Allen, sculptor, presenting the life-size mannequins in late 17th century costumes to Mrs. Frank L. Harris, Chairman of the Wisconsin Room, for that State Room project. This is the DAR Museum's first 17th century interior.

AT THE APRIL 2nd DAR MUSEUM EVENT: At the second in a series of Museum events, shown serving coffee to young women of the United States Marine Corps is Mrs. C. Duane Cope, of the Museum Special Events Committee. In the background, and also a member of this Committee, is Mrs. John M. Kerr, past Treasurer General, NSDAR.

During a tour of the Period Rooms in Memorial Continental Hall, a group of service men and women gathered at the door to admire the New York State Room.
KANSAS CHAPEL WINDOWS: Looking with pleasure at one of the two stained glass windows just after they were uncrated, and temporarily placed against the Kansas Chapel wall, are Mrs. Frederick Tracy Morse, Curator General, and Mr. Frank E. Klapthor, Director-Curator, DAR Museum.

BEAUTIFUL DETAILS CONTINENTAL CONGRESS DELEGATES & MEMBERS WILL SEE: Robert Nash, craftsman, cutting the intricate inlaid pieces of vinyl which form the design pattern for the aisles of Constitution Hall.

Robert Hartman installing Federal style swags and jabots with cascades, completing the Administration Building Conference Room interior. The medium blue volances are trimmed with a gold star woven border. (See May 1966 Magazine, p. 458, for an over-all view of this room.)

PRESIDENT GENERAL AT GRAND CANYON: Just received and added to the photograph collection at National Headquarters is this picture of Mrs. William H. Sullivan, Jr., with United States National Park Service Ranger Howard Stricklen. Through the courtesy of Mrs. Samuel A. Warner, Past State Regent of Nevada, who made all the arrangements and accompanied the President General, Mrs. Sullivan greatly enjoyed a trip to the Grand Canyon (which the Indians call the "entrance to heaven") during her official visits to State Conferences in the West.
Innovation In Indian Education

By Margaret Rector Johnson

State Vice Regent, New Mexico

On a high mountain plateau in the United States of America a unique educational experiment is proving highly successful. Where warlike Indians once fought the white man, the conqueror's descendants are now helping to win a battle to educate the redman's descendants. It has been no easy achievement. A great distance has been traversed in education between the modest beginnings and the tremendous recognition which is being accorded the Institute of American Indian Arts.

The Indian School in Santa Fe, New Mexico is not new. It was built in 1885, to give Indian boys and girls a high school education but increasing dissatisfaction arose among the Indians over the results. Parents complained their children were neither Indians nor white men by the time high school was completed. Often the young men and women were unhappy because they could not qualify for the jobs they wished. Their talents had not been expanded in a manner to enable them to compete in the white man's world, yet they wished to live in it. They became frustrated, incapable of adjusting to any community.

A far-seeing educator, Dr. George A. Boyce, and his competent staff (composed of Indian and white personnel) began an experiment in 1962. It was designed...
school where talented students might be taught to participate as Indians in the world of their adult years. It was hoped and expected that they would be happy individuals, knowing the satisfactions of persons at peace with themselves and their society.

Much opposition faced the new program. The local artists were vociferous. They said, "There are sufficient numbers of artists now. Why train more? It is difficult enough for artists to earn a living." Many observers exclaimed, "What a waste of money! It can not succeed." Even the governmental agency concerned had many disbelievers and uninterested onlookers. These persons who should have been most enthusiastic were sceptical. They felt this would be an experiment doomed to failure because the society into which the students would graduate would not accept them.

Dr. Boyce, the School Superintendent, envisioned and has brought into being a new national school for Indian youths. The Institute of American Indian Arts offers an accredited high school program as preparation for technical schools, for college, and for employment in the arts vocations. Two years of post high school work in the specific arts and crafts are available to students capable of exhibiting talents worthy of development.

The program is highly flexible. Emphasis is given to design and Indian tradition in aesthetics of all fields. Individual creativity in cultural expression is encouraged. This is a unique development even on our national scene where many persons and agencies are dedicated to enhancement of minority groups and their contributions. A major objective is the development of sound personal qualities in order that the Indian youth may face life problems with equanimity, confidence and success.

The achievements of this new program are reflected by the creative, well-adjusted graduates of the Institute. All of the students are of one-fourth or more Indian ancestry. They represent more than eighty tribes, from Alaska to Florida, from California to Maine. These young people are between the ages of 16 and 23 during their years at the Institute. Except for the universal factor of Indian blood, they are as varied in their likes, dislikes, and traits as any other student body in the United States.

It is fitting that Santa Fe, the heart of the arts in the Southwest, should have the first national Indian Art School of broad scope. But the tremendous success of the Institute has far exceeded the fondest hopes or dreams of anyone in the community. When the students began taking many prizes in various large art shows, open to artists and craftsmen of various skills, races, and areas, excitement prevailed. But the pride of achievement was the cause of decided community acknowledgment when the President of the United States recognized the school by utilizing a troop of entertainers at a state dinner one spring. What a thrill for young Indians, many of whom had never traveled farther from home than a few hundred miles to be flown to Washington, D.C. and to become the feature entertainers for the President and other dignitaries.
porcupine quills, out of necessity, then the grandson must use them, although they held no meaning for today's child.

With the advent of the Institute of American Indian Art, instead of forsaking the old ways entirely as he faced the new and challenging ways, now the Indian pupil familiarizes himself with the old, the traditional, and learns to evaluate it. He realizes the culture of the past was not all good. At the same time he stimulates, applies, and nurtures his native talents and abilities in order that they may have meaning in this changing world. Now he is being exposed to many media his ancestors did not use and perhaps never knew. These include painting with oil paints, writing poetry and articles, and stories in the English language, producing ceramic sculptures, and working with music totally unfamiliar to his forebears. In this twentieth century the student works with silk, wool, cotton, and linen materials. Perhaps his ancestors knew none of these. The boy or girl is exposed to the cultures of other tribes and other peoples. Using the "Indian way" he or she works with line, rhythm, color, harmony and design in new materials. To accomplish this requires a first class academic level high school and college training. Dyes require a knowledge of chemistry. Clays involve working with electric kilns, a knowledge of heat, preferably a background in physics. Science and economics walk hand in hand in this new world of the American Indian. He requires greater freedom of expression than any Indian student has had at any conventional school. The student must become possessed of social skills which artists need to deal with the "upper classes" of today's society.

The American Institute of Indian Arts set out to demonstrate to the Indian people that their children can compete successfully in an Indian way at a higher economic level and can achieve greater social acceptance in the world of today. The objective of the Institute is to train these young people to know values of their work, to be able to price and sell their wares, crafts and artistic productions or performances in a competitive market.

Approximately one young Indian out of one hundred does not wish to become a mechanic or follow some other vocational employment but possesses a strong sense of aesthetics. He wishes to earn a living based on this native talent. Previously his pride of Indian ancestry and cultural awareness have been neglected. His different background was glossed over by the sameness of others. Now the differences are magnified but joined with learning concerning other peoples and cultures.

The Institute of American Indian Arts is the only school in our country which offers this cultural bridge for the first American. The Indian is unique and much good is to be found in him, therefore the Institute program is planned to make the most of the Indian's abilities, and his heritage, and is designed to bring him a new and greater freedom and satisfaction. The Indian artist and craftsman, aside from becoming proficient

(Continued on page 558)
Old Swedes Church in Delaware

Holy Trinity Protestant Episcopal Church, better known as “Old Swedes,” was built in 1698 by the Swedish Lutherans in what is now Wilmington, Delaware. It continued its Lutheran services until 1791 when the Reverend Lawrence Girelius, the last Swedish Lutheran pastor, resigned and sailed away from Delaware. Since 1792 to the present time it has been a Protestant Episcopal Church.

Dedicated June 4, 1699, the church was a plain-loblong building of native gray stone with a brick floor, shingled roof, and hooded gable ends. Its bell hung in a walnut tree standing nearby, and standing against the walls and gables was the name of the church, Heligo Trefaldighets Kyrka (Holy Trinity Church), in iron letters colored red. Later the massive arched porch was built, a gallery with outside stairs inside the porch and the tower and belfry were added.

After many changes the interior of Old Swedes was restored in 1899. The original pulpit with its sounding board overhead—probably one of the oldest pulpits in the country—the original church chest with ball feet made to hold the church monies, and the original altar contained within the present marble altar, are all there.

Oil portraits of the Swedish ministers hang in the vestry room. The Tahlun Company of Sweden, in tribute to Pastor Bjorck, sent the church a silver chalice and a silver paten in 1718. These are still used every year on Trinity Sunday. The churchyard has been the burial ground of hundreds of citizens from all walks of life and differing religious faiths.

Old Swedes is not only a museum but a very much alive parish church, actively engaged in ministering to the requirements of present day Wilmingtonians.

Miss Marguerite Poynter
State Chaplain 1965-68
Lewes, Delaware.
In October 1842, a considerable part of what is now the District of Conejos, first Guadalupe country, was ceded by the state of New Mexico to Jose 'Maria y Antonio Martinez, Julian Gallegos and Celedon Valdez, but until 1854 no definite settlement was made. In August of the year (1854) Jose 'Maria Jaquez chose as a proper and suitable place for the establishment of a colony, the place known today by the name of Guadalupe situated to the north of the Conejos River, across from the present town of Conejos.

That year and in 1855 a colony of Spanish Americans from New Mexico settled in Guadalupe, and their first consideration was to build a hut (jacal) of small dimensions in order to pay tribute to "Our Lady of Guadalupe," patron Saint of the new little village. This was the beginning of Guadalupe, the oldest church in the Catholic Diocese.

In 1857 the Conejos River threatened to destroy the little chapel and village of Guadalupe. It was then, by the instruction of Bishop Lamy of Sante Fe, New Mexico, who had the jurisdiction of Colorado at that time, that the construction of the first church south of the Conejos River was begun. This site was chosen because it was on high ground and less exposed to floods. The present church still occupies this spot.

It is known that the first mass celebrated in these parts was in 1856 in the primitive cabin by the Rev. Father Gabriel Ussel, then Parish priest in Taos, New (Continued on page 557)

Our Lady of Guadalupe, Conejos, Colo.

The original 23 box pews in the gallery were restored, and a copy of the massive circular pew in the gallery was installed. The straight front pews in the north and south gallery are original, never having been disturbed. For several decades, the unmarried men in the community sat in the north and the unmarried women in the (Continued on page 558)

First Congregational Church, Bennington, Vermont.
Early Idaho Churches

The beautiful state of Idaho, or Ee-da-how which in Indian Language means “Light over the Mountains,” was once part of Old Oregon. Idaho became a territory in 1873 and attained statehood in 1890. Old Oregon included in its time the States of Washington, Oregon, Idaho, and parts of Wyoming and Montana. In other words it was the territory of “54-40 or Fight” fame in U. S. History.

To Old Oregon came in 1836 two famous men, Henry Harmon Spalding and Marcus Whitman, with their respective wives, namely Eliza and Narcissa. The Whitmans are enshrined forever in our western history as famous martyrs. They were a part of the Whitman massacre in November 1847 near the spot where the city of Walla Walla, Washington is today and for whom Whitman College is named.

Henry H. Spalding came to Old Lapwai or Spalding as it is known today. This is on the Clearwater River. With Spalding came the first school and the first church west of the Rockies established in 1838, the first print-

(Continued on page 548)

The Oldest Church in Minnesota Now in Existence

The oldest church, by several years, that is still standing in Minnesota is St. Peter’s Catholic Church in Mendota. St. Peter’s Catholic Church is located across from old Ft. Snelling, Minneapolis, overlooking the immense Minnesota River Valley far below. This is reached by driving over the Mendota Bridge, formerly one of the world’s longest bridges, to Mendota, south of St. Paul.

The Church is situated on a hill immediately south of a tract of land composed of seven and one-half acres on which are three houses owned and maintained by the State Society, DAR. The Sibley Tea House and the Sibley House Museum were built in 1835 by Governor Sibley and were the home of the first Minnesota Capital. Jean Baptiste Faribault, a fur trader, built the third house which is now a Museum.

The structure is the oldest church in continuous use in the state. Before it was built in 1853, Mendota Catholics worshipped in a log cabin presented to them by Mr. Faribault, then in the Faribault house for a brief time in 1842, and from 1842 to 1853 in a wooden chapel constructed under the direction of Father Galtier. The new church erected at the request of Galtier’s successor, Father Ravoux, was built of limestone quarried nearby. Measuring thirty-five by seventy-five feet, it had a roof of hand-split shingles and a steeple topped by a cross. The original spire has been twice replaced, and the cross is now mounted over the door. The first pews have been removed, and other alterations have been made in the interior.

The church membership is 2,200, with an average attendance at mass of 2,000.

It should be mentioned, however, that the first Christian Church in Minnesota was the Mission of St. Michael the Archangel, built in 1727, near the present town of Frontenac. The structure and site long ago disappeared (Continued on page 558)
### Contributions to the Constitution Hall Air Conditioning and Refurbishing Fund:

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DAUGHTERS OF THE AMERICAN REVOLUTION MAGAZINE
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| TOTAL                 | 2,883    181,227      | 184,412                           |

MAY 1967
BOSTON TEA PARTY (Boston, Massachusetts). Treasured heirlooms handed down from the Revolutionary period were on display at the Louisa Holman Fisk House in Boston, Massachusetts, on December 16, 1966, when members of Boston Tea Party Chapter held a luncheon meeting to commemorate the 193rd anniversary of the original Boston Tea Party.

Mrs. William S. Sahakian, Chapter Regent, presided and a reception was held for honored guests among whom was Mrs. George S. Tolman, III, State Regent, and Mrs. Hamilton Sweet, State Vice-Regent.

The background of each article in the exhibit was given by the individual owner and included the following: a betty lamp; three-legged iron crucible; tinder box; cartridge case of a British soldier quartered in Boston; newspaper of December 16, 1773.—Madeline O. Merrill.

ZEBULON PIKE (Colorado Springs, Colo.), in lieu of a September meeting, made a trip to the site of a proposed reservoir within the Pike National Forest, in the Rampart Road area and adjacent to the present Northfield water system. This is part of the present water system of Colorado Springs, which is undergoing a tremendous expansion. The tour was conducted by R. C. Anderson of the Pike National Forest Service. The Forest Service as well as the DAR is interested in the conservation of natural resources and reforestation, proper uses of forests, preservation of our water supply; proper use of and reclamation of our soil as well as protection of wildflowers and wildlife. A picnic lunch was enjoyed in the area which will be inundated by the planned reservoir and where now aspen and fall wildflowers are found in abundance. A stop at the Colorado Springs Filtration Plant ended the trip which took the major part of the day. In the interest of defense the members toured the underground facilities of the North American Air Defense Command at the “hard site” under Cheyenne Mountain; the January weather cooperated and the snow storm didn’t arrive until later in the evening of the planned trip.—Mrs. William C. Henderson.

HAND’S COVE (Shoreham, Vermont). At the May meeting of the chapter held at the home of Mrs. T. D. Cook of Shoreham, Vermont a program of American Music was presented by the American Music Chairman, Mrs. E. B. Shepardson.

A review of music in America was portrayed in the discourse by the chairman with the members aiding in singing from pieces picked from Negro spirituals—the true American folk music—Stephen Foster melodies, colonial ballads, sea chanteys and traditional music from westward expansion, down through some popular composers, as Victor Herbert, Irving Berlin and Rogers and Hammerstein.

The Art songs were touched upon as were portrayed by composers Edward McDowell and Ethelbert Nevin; also American opera by Reginald de Koven.

Supplemented by all members taking part were recordings offered for listening of Songs of the South by the Norman Luboff Choir, plus a western traditional ballad, Great Granddad and Great Grandma.

A review of instrumental organized musical groups was also included in the presentation. A vocal solo rendered by Mrs. Richard Wilson (a proposed new member of our chapter) concluded the program.—Mrs. T. D. Cook, Sr.

GOVERNOR WORTHINGTON (Logan, Ohio). The fortieth anniversary of the chapter was celebrated with the annual guest meeting February 18th. The organization date is February 19th. Two of the charter members are officers and were present: Miss Mary Louise Bowen, treasurer, and Mrs. Anthony J. Toerner, secretary. Only two others are living.

The regent, Mrs. J. Kerwood Martin, welcomed the forty guests and the guest speaker, Mrs. Harry A. Emrick, Columbus, State American Heritage Chairman. Luncheon preceded the program. Tables were appropriately decorated for American History Month, with red, white and blue candles, carnations, shields, silhouettes of Washington and Lincoln and a sprig of cherries on place cards. Mrs. Emrick, with wit and wisdom, acquainted her audience with the various phases of her subject and commented on the articles of an antique display. The meeting was held in a local restaurant party room.

The Chapter has complied with the request of the State Regent, Mrs. Carl W. Kietzman, and recognized Constitution Week, Bill of Rights Day and American History Month with window displays, newspaper and radio publicity in the daily paper and on the local
radio station. Anticipation is keen among members for the appearance of Mrs. Kietzman as guest speaker next year.

Though a small Chapter there is pride in accomplishment: for the annual contribution to Tamassee, Kate Duncan Smith, Bacone and St. Mary's; clothing in large quantities sent each year to one of the DAR schools; and just now to three new junior members: Mrs. Robert W. McQuilkin, Logan and Miss Mary Siddle and Miss Susan Allen, Columbus. The graves of all deceased members are marked with the insignia with appropriate rites by members. The chapter is proud of its three generation membership: Mrs. Miles Q. Shepard, Mrs. William E. Siddle, Miss Mary Siddle; the mother-daughter membership, Mrs. E. G. Hockman and Mrs. Clarence Salts, and the grandmother-granddaughter members, Mrs. Clarence E. Allen and Miss Susan Allen.—Ruth Toerner.

WESTERN RESERVE (Cleveland, Ohio). The Diamond Jubilee Year of Western Reserve Chapter, Cleveland, Ohio, will be marked by a series of special programs and short historical sketches recalling phases of Chapter activities.

Mrs. Elroy M. Avery, wife of a Cleveland historian and educator, visited Washington, D. C. in 1890, became interested in the new patriotic group being organized, and became a charter member of the DAR. On her return to Cleveland, she interested some of her friends in the project and organized this Chapter; the first in Ohio, 12th in the nation. Five of the early members were daughters of Revolutionary War soldiers. Nineteen women have been members for more than 50 years. These highlights of the first proceedings were presented by past regent, Mrs. J. Rodney Miller. In recalling services to the community, the Girls Homemaker Clubs come to mind. They were organized by Mrs. William B. Neff to teach homemaking arts to young girls particularly those of foreign parentage. This grew into a State and National project only recently being discontinued. Gala social events were described by Mrs. Katherine K. Seastead. The Memorial Service in February paid tribute to past Regents and outstanding members of former years.

The year-long celebration will be climaxed in June with a Diamond Jubilee Party combined with the Chapter's annual guest day. The committee in charge of these activities include besides the Regent, Miss Jeanne H. Kurtz, Mrs. Ralph E. Cozad, Mrs. Donald C. Fabel, Mrs. Arthur J. Harvey, Jr., Mrs. John L. Miller, Mrs. Leonard E. Schaeffer, Mrs. Frank Sommer, Mrs. Benjamin Yukl and Mrs. Wallace B. Heiser, Chairman, who is also State Vice-Regent.

Mrs. Richard J. Roberts, Regent of Elizabeth Wadsworth Chapter, with her father, Carus T. Spear, of Falmouth Foreside, Maine.

ELIZABETH WADSWORTH (Portland, Maine). Maine Society S.A.R. and Elizabeth Wadsworth Chapter, DAR are enjoying the unusual distinction of having a father and his daughter as their presiding officers. The State President of the S.A.R. is Mr. Carus T. Spear of Falmouth Foreside, and the Regent of Elizabeth Wadsworth Chapter DAR is Mrs. Richard J. Roberts, formerly Dorothy Spear. They are 6th and 7th generation descendants from Capt. Jonathan Spear who served in the French and Indian War and in July 1776 enlisted in the 4th Lincoln County Regt., Massachusetts Militia. According to an established custom, Elizabeth Wadsworth Chapter held its January meeting in the evening with the S.A.R. as its guest, thus celebrating the 208th anniversary of the marriage of George Washington and Martha Custis. Seventy-eight attended the dinner meeting in the Sheraton-East Hotel, Portland, where the father and daughter shared head table honors. A tiered wedding cake was the gift of Mr. Spear.

The speaker of the evening was the President of the Androscoggin Valley Chapter S.A.R., Dean Harry W. Rowe, formerly of the faculty of Bates College. His address, "Ballads and Ballad-singers of the American Revolution" was both appropriate and entertaining. —Mrs. Basil E. Lamb.

GENERAL HENRY DEARBORN (Chicago, Ill.). On October 1, 1966, Mrs. Royal O. Helgevold of the General Henry Dearborn Chapter, Chicago, attained a goal for which she has been working many years. That is, the memorialization and dedication of plaques for her Gillham ancestors.

The impressive Memorial Services were held in the Wanda Methodist Church near Edwardsville, Madison County, honoring four Revolutionary War brothers who were early settlers in the Illinois Territory, having come from South Carolina. In 1802 these families and others in the small community organized a group for Sunday worship. In 1806 the Gillhams donated land for a church and today the fifth church building is on this site and in which these services were held. The four brothers are Lt. Thomas Gillham, William, James and Isaac, all born in Virginia, sons of Captain Thomas and his second wife Margaret Campbell Gillham.

Following the church service tea was served by the WSCS of the Wanda Church and then a caravan of cars proceeded to the Wanda Cemetery for the dedication of seven bronze plaques and DAR Insignia—the three additional were for two men who served in the War of 1812 and one in the Black Hawk Indian War. Participants in these ceremonies were members from S.A.R., C.A.R., DAR Chapters and Scout Troop #24 from Roxanna, Illinois with their Scoutmaster, William Hubbard and descendants of the Gillham families. A flag which had been flown over our Nation's Capitol was held as a drape at each grave during the dedication and at the end presented to a descendant.

DAR personnel from Illinois taking some part in these ceremonies were: Mrs. Richard H. Thompson, Jr., State Regent; Mrs. W. Freeman Privett, State Chaplain; Mrs. John S. Devanny, National Vice Chairman, Patriot Index; Mrs. Walter I. Buchanan, Regent, General Henry Dearborn, (since resigned); Mrs. J. D. de Obaldia, Regent, David Kennison; also from this Chapter Miss Mary Hunt and Past Regent, Mrs. E. H. Nielsen; Mrs. Donald Buckley, Edwardsville; Mrs. Robert P. Guinney, Alton; Mrs. D. D. Schaffner and Mrs. Frank Sommer.

Shown at General Henry Dearborn dedication ceremonies are: descendants, Misses Pamela and Isabel Burns with flag; Mrs. R. Helgevold; Mrs. E. Crosby, with son Todd; Mrs. Verdia C. Hillis; Mrs. R. H. Thompson, Jr., State Regent; Mrs. J. S. Devanny; and Regents from participating Chapters.

MAY 1967
Hance; Mrs. Kirkpatrick Keller; and Mrs. Verdis Gillham Hillis, Missouri DAR.

Chapters involved in the day’s program were—all the Chapters in Madison County; two Chapters from the Missouri side of the River; Ninian Edwards; Edwardsville; Dr. Silas Hamilton; Cahokia Mounds; Bellville; Collinsville; Abraham Lincoln; and the two Chicago Chapters mentioned.

Descendants of these Gillham Revolutionary Soldiers in attendance had driven from Kansas, Iowa, Missouri, Illinois, Arkansas and Ohio.

Mrs. Helgevold with the able assistance of her husband planned and arranged the entire program. They are to be congratulated on this successful undertaking.—Mrs. Thomas R. Ernest.

WADSWORTH (Middletown, Conn.)

As the members and guests of Wadsworth Chapter assembled at the home of their past-regent, Mrs. Edbert H. Wall, in Middletown, Connecticut, they were greeted by thirteen women representing 11 of the Charter members, and two extra guests, all costumed in the elegant and charming gowns of the Gay-Nineties era, in a happy enactment of the skit, “The General James Wadsworth Chapter looks Ahead, February, 1892.” The author and producer, Mrs. Louis E. Richter, secretary, based her imaginary planning on the actual projects that these forward-looking women accomplished in their first decade, starting a steady growth that has now almost reached Chapter Member No. 400.

Preceding the skit, some of the Past Regents read papers about the Chapter, as follows: the present Chaplain, and Past-Regent, Mrs. Arthur H. Dutting, read a prayer of Thanksgiving written for the occasion; Mrs. Elmer Wannerstrom, read about General James Wadsworth, for whom our chapter was named, and a native of Middlesex County; Mrs. Salvatore Cubeta, read a paper about the early DAR magazine, the very first number of which contained information about Wadsworth Chapter as being the first in our State; Mrs. Horace H. Peck read the long roll of the Regents, one of whom, Miss Susan Carrington Clarke, became the second State Regent of Connecticut.

Mrs. Howard Field, Sr., was ill and not able to come, so her paper was read by Mrs. Chauncey E. Whitehead, and it was concerned with the several histories of Wadsworth Chapter, the first in 1911, by Miss Emma Gilman, a source book for the skit, and the last mentioned by Mrs. A. Fremont Rider, in 1964, “A Chronicle of Wadsworth Chapter.”

The hostess, Mrs. Edbert H. Wall, read a paper about Dr. George Browne Goode, who did so much for us with the help of his good wife, and was chiefly responsible for the impetus and encouragement of our first Charter Members to go ahead and get started as a Chapter. He, as a Member of the Sons of the American Revolution, had taken a part in the planning for our National Society, DAR. In fact, he suggested and planned the design for our DAR emblem, used on all publications, spoons, plates, stationery, etc.

Mrs. Wall, for several years has housed the possessions of Wadsworth Chapter, in her spacious home. She mentioned that the blue willow china that we had used for our dessert and coffee, had been given to us by our first Registrar, Mrs. Mary (Root) Wilcox. Also the red cherry desk, where many of our papers and documents are stored, was given in memory of our second Regent, Miss Susan Carrington Clarke. Also a gavel made of the lumber from General Wadsworth’s home, is used at every meeting.

It was Mrs. Leland W. Seeton’s part, as present Regent, to introduce the skit, “The General James Wadsworth Chapter Looks Ahead, Feb. 1, 1892,” and to read an imaginary letter from Mrs. Sarah Judd Goode, containing a secret ballot for her choice of a name for the Chapter, and to announce that National Society had chosen Mrs. Mary (Stewart) Northrop, to be our First Regent. She as NSDAR No. 22, true to her intention to help it grow, had contacted friends in Middletown, as early as November, 1890, suggesting that Middletown would be an ideal spot for the first Chapter in the State. Her enthusiasm caught on,
and as a result 12 papers, including her own, had been sent to NSDAR, with the result that there was a Chapter here in February 1892.

Each of the other costumed women introduced the next Charter member, by telling something about her, or her patriot ancestor, or both.—Mrs. Louis E. Richter.

COMMODORE SLOAT (Monterey Peninsula, Calif.) was hostess at a joint luncheon meeting at the Mark Thomas Inn of the Santa Cruz, Pajaro Valley (Watsonville), and Santa Lucia (Salinas) Chapters on December 7. Mrs. Donald Spicer, State Regent of California, was honor guest and speaker.

The Chapters were honored to have with them on this occasion Mrs. Thomas V. Coffee, State Vice Regent, of Modesto; Mrs. F. George Herlihy, State Corresponding Secretary, of San Marino; and Mrs. Frank E. La Cauza, State Assistant Secretary of Monterey. Also honored by being seated at the head table was Mrs. J. Randolph Kennedy, past Vice President General, past Registrar General, and past State Regent of Kansas. Mrs. G. Robert Giet, State Chairman of DAR Literature Sales North, was among the eighty-one members and guests attending the meeting.

Mrs. Duncan H. Murray, Regent of Commodore Sloat Chapter, presided and introduced Mrs. E. O. Coffing, Regent of Santa Cruz; Mrs. Gladys Jewett, Regent of Santa Lucia; Mrs. E. W. Smith, Regent of Pajaro Valley; and Mrs. Carl W. Forslund, Honorary State Regent of South Dakota, who is an associate member of Santa Cruz Chapter.

Mrs. Spicer inspired the Daughters with her talk on the “Challenge of the Daughters of the American Revolution.” She described the beautiful rededication ceremonies of Constitution Hall and her tour of DAR Schools.

An antique toy sleigh drawn by iron horses and driven by Santa Claus, loaned by Mrs. Barry H. Jones, was the focal point of the table decorations complemented by masses of red-berried holly.

Mrs. Orval H. Polk, Chapter Chairman of American Heritage and American Music, provided the accompaniment as the Daughters sang the National Anthem.

Mrs. A. Gordon Burns, Chairman of Committee arranging the meeting, was assisted by Mmes. William Chapman, Glenn Chase, Barry Jones, Gilbert Kinney, Carl Menneken, Orval Polk, and John Powels.—Cary Giet.

ST. LEGER COWLEY (Lincoln, Nebraska). Ten members of the Chapter spent a Sunday in Historic Brownville, Nebraska, an old river town and the oldest incorporated town in the State, visiting the Captain Bailey House where the local DAR Chapter has a museum room; the Carson House; and took a guided tour of the cemetery on the top of the bluff and other points of interest in the locality.

A Constitution Week display in a front bank window featured a “Symbols of Freedom” mobile with mounted pictures of the Statue of Liberty, the Liberty Bell, minutemen, the President’s seal, the eagle, early flags, Washington, Lincoln, the Great Seal of the United States, Independence Hall, etc., along with a 50-star flag in standard, a large print of the Constitution, a colored print of the “Spirit of 76,” the Bill of Rights, a copy of the DAR Magazine, and assorted patriotic leaflets. Many Lincoln citizens expressed their pleasure resulting from the impressiveness of the display. Letters were written to the local newspapers calling the attention of the public to the observance of Constitution Week and proclamations were obtained from the Mayor of Lincoln and the Governor of Nebraska.

The basic theme of the Chapter programs has been the Nebraska Centennial, 1867 to 1967. One of Nebraska’s most notable citizens, Miss Willa Cather, was honored at a meeting. Miss Betsy Nore, guest speaker, had written her thesis on the author while attending Columbia University.

State Regent, Mrs. Curtia Owen Lyda, visited the Chapter after the National Board Meeting. She was very impressed with the refurbishing of Constitution Hall and showed samples of the materials used. A special collection was taken honoring the State Regent for this project.

Two Naturalization ceremonies have been held in recent months at the District Court bringing in fifty-six new citizens from eleven countries. Each new American is given a DAR Manual for Citizenship and an identification card signed by the Chapter Regent.

A National figure in DAR circles, Mrs. Henry Grady Jacobs of Scottsboro, Alabama, Chairman of the Board of Kate Duncan Smith, was in Lincoln, Nebr., visiting her daughter, Mrs. Edward Sams, and consented to give first-hand information about KDS with the aid of slide pictures and her intimate knowledge of the history of each building and the management of the institution.

With the cooperation of the local radio stations, two informative topics were voiced on tape. One by Mrs. Henry Miot Cox was aired on Flag Day encouraging the public to properly display the Flag and to keep Old Glory waving. The other was by Mrs. Margaret McCandless stressing Febru- ary as History Month, the part the DAR played in getting it proclaimed, and the new $8000 American History Scholarship. St. Leger Cowley sponsored six seniors for this award.

With Chapter Regent, Mrs. Ruth Garber Danekas, presiding, the annual Charter Day dinner was held at the Cornhusker Hotel. A special invitation was given to husbands and friends for this occasion. District Court Judge Herbert A. Ronin spoke on “Duty to Country.” He emphasized, “Patriotism is not inherited; it is instilled. The seeds of patriotism need to be nurtured.” That is one of the DAR goals—to inspire that feeling for love of country and heritage.
TEXARKANA (Texarkana, Arkansas) celebrated its 50th anniversary with a luncheon at the Texarkana Country Club. The chapter was founded October 1916 with 30 members, National Number 1284. The late Mrs. N. K. Foreman was the organizing regent.

The chapter took this occasion to pay special honor to two of their charter members, Mrs. W. H. Arnold and Mrs. John Ware Holman. Mrs. Arnold was presented a 50-year pin by the Regent, Mrs. L. H. Henry, for 50 years of continuous membership. Mrs. Arnold, in accepting the pin, gave a brief but interesting talk on the first few years of the chapter. Mrs. Arnold has served in many offices in both local and state. She is now an Honorary State Regent of the State of Arkansas.

 Appropriately, the program was on American Heritage: "Treasures from Grandmother's Attic," given by Mrs. Richard S. Arnold, a junior member. A Gainesborough, from the J. K. Wadley home in Texarkana and loaned to the chapter for the occasion, was the focal point of interest. The painting is a 9½ x 13-inch landscape with figures. Painted by Thomas Gainesborough (1728-88), British portrait and landscape artist whose most important painting was "The Blue Boy," it was one of many personal treasures from Texarkana homes.

Other treasures displayed were: an early edition of Tennyson's poems, owned by Mrs. L. M. Smith; an original land grant—160 acres in Little River County—signed by President Arthur and provided by Mrs. B. Halliday; an opera coat of handsome lace, with pockets in the lining for purse and umbrella, worn about 1920, shown with black satin, laced high heeled shoes and real silk stockings; a two-hundred year old cradle, owned by Mrs. L. H. Henry, holding a doll wearing a 60 year old christening dress; a 200 year old spoon chair, for a child, from the W. T. Hutcheson home; a German Lutheran prayer cabinet of 1800, brought by Mrs. J. R. Harris; a quilt cover of intricate checkerboard pattern, started about 1816; early DAR certificates.

In her talk, Mrs. Arnold, glancing at the articles on display, said the DAR's emphasis on American History in general should be accompanied by a "concern for local history" and the DAR should foster and encourage interest in Texarkana history. "For example, a group known as the Historical Society of Texarkana has been formed and is attempting to secure a building to be used as a museum. ... It seems to me, because of our special link with the past, that we have a special responsibility to encourage such efforts. In this way, what is good may be preserved for future generations."

The tables for the luncheon were beautifully decorated in fall flowers with gold chrysanthemums predominating. Year books with gold covers printed on blue were given the guests. A large Anniversary cake was displayed on a side table and later served to the guests. Hostesses were: Mrs. Ben Cook, Mrs. C. L. Cabe, Mrs. Trevor Caven, Mrs. George Peck, Mrs. Ottis Goodson and Mrs. H. H. Watson.—Ruth Hendrick.

CHEROKEE ROSE (Hazlehurst, Mississippi). The Chapter had the pleasure of participating in a very interesting dedication ceremony for the placing of an historical marker at the birthplace of Copiah County, Coor's Springs, a spot in history forgotten by the older generation and not known by the young future citizens.

John Coor, the first sheriff of Copiah County, owned a large tract of land near the springs, and a fair sized community was located at this site and a courthouse built. The County seat of Copiah County could legally have been located there no longer than one year and two days, but, despite that short time, the origins of government of the county were there. This spot should be hallowed ground for the citizens of the county.

The dedication of this marker was an important occasion in our history and was made possible by Mr. Jack P. Lawson, a citizen of Hazlehurst, and other interested groups.

Dr. William D. McCain, President of the University of Southern Mississippi, the principle speaker, gave a most interesting address on the history of Copiah County from its birth. The members of Cherokee Rose Chapter and Copiah Chapter (neighbors) dressed in colonial costumes and greeted visitors as they arrived for the dedication ceremony. Mrs. J. H. Garth and Mrs. W. B. Alford, Sr., two of the oldest members of Cherokee Rose Chapter, were seated on the speaker's platform and were recognized.

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The monument erected to make permanent the location of Copiah County's first county seat, has the inscription:

To Commemorate the Creation of Copiah County, Miss.
January 21, 1823

On this site stood the settlement of Coor's Springs, the first County Seat from Jan. 21, 1823 to Jan. 23, 1824 when Simpson County was formed and the Seat moved to Gallatin, Miss.

FRANCIS BROWARD (Fort Lauderdale, Fla.). First place in the United States for Constitution Week Committee was won for Florida through work done by Francis Broward Chapter, Ft. Lauderdale. The Freedoms Foundation Awards for Constitution Week Essays put the State over the top. Francis Broward Chapter acted as sponsor for students entering the Chapter's annual Constitution Week Contests, who wished to have their entries forwarded to Valley Forge, Pa., for judging in the Nathan Hale Youth Contests. In February, 1966 announcements came that two high school seniors had won Certificates of Merit. These boys were the only awardees in Florida entering under sponsorship of a DAR Chapter for DAR Committee Work.

They were honored at the opening night ceremonies of the State Conference, Daytona Beach. Mrs. William H. Sullivan, Jr., President General, personally congratulated Tracy Stafford and Larry Keefaüver; she served on the distinguished jury who judge all entries. In July, the boys were honored guests at the Greater Fort Lauderdale Chamber of Commerce Education Breakfast. Their essays were read into the Congressional Record in April, (Continued on page 548)
**Genealogical Department**

**MRS. IRVIN C. BROWN**

National Chairman

Genealogical Records Committee

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**Prince Georges County, Maryland Marriage Licenses**

granted by John R. Magruder & Hugh Lyon. List taken from account book in possession of Mr. & Mrs. Thomas H. Freeland, 405 Chiquinepin St., Port Gibson, Mississippi, #39150, and presented through Pathfinder Chapter.

<table>
<thead>
<tr>
<th>Date</th>
<th>Couples</th>
</tr>
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<tbody>
<tr>
<td>May 31, 1777</td>
<td>James Merrit &amp; Ruth Conn</td>
</tr>
<tr>
<td>June 2, 1777</td>
<td>Nathan Hutchinson &amp; Tracy Kidwell</td>
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<tr>
<td>June 11</td>
<td>Thomas Gordon &amp; Ann Hardey</td>
</tr>
<tr>
<td>June 17</td>
<td>William Perkins &amp; Susannah Clarke</td>
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<tr>
<td>June 29</td>
<td>Thomas Brown &amp; Sarah Taylor</td>
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<tr>
<td>July 11, 1777</td>
<td>Patrick Sim &amp; Mary Carroll</td>
</tr>
<tr>
<td>July 12</td>
<td>Edward Perry &amp; Susannah Clarke</td>
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<tr>
<td>July 13</td>
<td>Samuel Busey &amp; Sarah Roberts</td>
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<tr>
<td>July 18</td>
<td>Dennis Coghan &amp; Rebecca Smith</td>
</tr>
<tr>
<td>July 19</td>
<td>James Wear &amp; Sarah Smith</td>
</tr>
<tr>
<td>July 21</td>
<td>Alex. Harvey &amp; Rebecca McCauley</td>
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<tr>
<td>July 25</td>
<td>Elisha Hoskinson &amp; Henrietta Brashears</td>
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<tr>
<td>July 29</td>
<td>Wm. Cowler &amp; Ann Enlio</td>
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<tr>
<td>Aug. 6, 1777</td>
<td>Cha. White &amp; Susannah Smith</td>
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<tr>
<td>Aug. 18</td>
<td>Thomas Smith &amp; Ruth Evans</td>
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<tr>
<td>Aug. 20</td>
<td>John Smith &amp; Eliza Rawling</td>
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<tr>
<td>Aug. 28</td>
<td>Wm. Cooke &amp; Henrietta Beven</td>
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<tr>
<td>Aug. 29</td>
<td>Joseph Wilson &amp; Ann Ferguson</td>
</tr>
<tr>
<td>Aug. 30</td>
<td>Jn. S. Fraser &amp; Casandra Evans</td>
</tr>
<tr>
<td>Sep. 10, 1777</td>
<td>Thos. Gill &amp; Sarah Jones</td>
</tr>
<tr>
<td>Sep. 18</td>
<td>William Tracy &amp; Mary Scissell</td>
</tr>
<tr>
<td>Oct. 1, 1777</td>
<td>Willa, Wilson &amp; Rebecca Ferguson</td>
</tr>
<tr>
<td>Oct. 4</td>
<td>Joseph Hatton &amp; Martha Jones</td>
</tr>
<tr>
<td>Oct. 21</td>
<td>Jn. Grant &amp; Ephana Cland</td>
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<tr>
<td>Oct. 23</td>
<td>Thos. Rose &amp; Mary Smith</td>
</tr>
<tr>
<td>Oct. 26</td>
<td>Josephus Adams &amp; Eliza Watson</td>
</tr>
<tr>
<td>Nov. 7, 1777</td>
<td>Daniel James &amp; Catherine Hayse</td>
</tr>
</tbody>
</table>

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**Queen Anne County, Maryland, Signers of Oath of Fidelity.**

Sent in by Mrs. Richard H. Thompson, 1121 Waukegan Rd., Deerfield, Ill., through North Shore DAR Chapter.

**Names appearing on list of W. Bruff, Justice of Peace, March Court 1778**

- Samuel Thompson
- George Finley
- Joseph Taylor
- Jno. Seney
- Philemon Murphy
- Thos. Barnett
- Simon Wickes
- Absolom Knotts
- Nathan Godwin
- John Rouse
- E. Kent
- Joshua Seney
- Vinson Offley
- Chris. Bateman
- John Whittington
- Thomas Smith
- James Finley
- Valentine Devorle
- John Anderson
- James Hackett
- Henry Story
- William Deford Sen.
- Samuel Y. Keene
- Elisha Brown
- Geo. Primrose
- James Anderson
- Thos. Collier
- Thos. Sparkes Sen.
- James Broadaway Sen.
- S. Betts
- Chris. Cox
- Nathaniel Chaires
- Charles Wait
- William Cowman
- James Fowler
- Samuel Hodges
- John Lewis
- Geo. Denham
- John Seward
- Samuel Copper
- William Ewen
- Sol. Clayton
- H. Betts
- Robert Carson
- Thomas Hamer
- John Tietkell
- R4. Gould
Sword before Turbutt Wright, Justice of Peace,
March Court 1778

Henry Pratt Junr.
Basil Warfield
Philemon Davis
John Costin
James Tarbutton
Benjamin Barwick
James Thomas
Joshua Silverstead
Nathan Knotts
Solomon Oldson
Saml. Wickes
Charles Downes Junr.
Stephen Jarman
William Skinner
John Fisher
William Phillips
William Rooke

Benj. Holding
Charles Tressies
John Hart
John Hinds
James Reed
John Knotts Junr.
Benjamin Hines
Moses Hinds
F. Bateman
Joseph Berry
James Duhamell
Nathl. Wright Junr.
Jn. Primrose
John Quimbey
Tho. Tippens
John Due
Willm. Gregory
Benj. Kemp
George Taylor
Michael Bateman
Edw. Holdson
Walter Nevill
Isaac Ford
John Mumford
Richd. Holding
Geo. Voice
Rob. Jones
Chris. Watkins
Willm. Watkins
John Hammond of Cork
Samuel Bateman
Henry Jones
Thomas Betts
John Gooding

Thomas Bannister
William Seward
Rob. Reynolds
Franl. Tubbard
Solomon Wright of Jn.
Levy Glanding
John Ewen
Edward Crues
Robert Pratt Junr.
Benjamin Gould
Francis Rochester
Edward Pinder
John Ossley
Willm. Binder

Andrew Sattersfield
William Tarbutton
James Alls
Thomas Hadder
John Emory
Solomon Tarbutton
James Reed
Tho. Woods
George Williams
John Ireland
William Alley
Jas. D. Bennett
Joseph Slocom
Solomon Holton
John Slocom
George Keys

William Golt
William Banckes
William Sweat
Thomas Graves
William Starkie
Solomon Carter
James Loyd
William Fisher
Solomon Watts

Shipley Family Bible—sent in by Mrs. Elmer L. Rees,
Route 5, Connersville, Indiana, 47331 through John Con-
er Chapter.

John Whips Shipley son of Adam Shipley and Rachel
his wife was born April the 7 in the year 1767
Adam Shipley son of the above was born May the
1 in the year 1769
Thomas Shipley son of the above was born February
the 16 in the year 1772
Rachel Shipley daughter of the above was born June
the 10 in the year 1775
Ursley Shipley daughter of the above was born August
the 4 in the year 1785
Peter Shipley son of the above was born September the
24 in the year 1787
Moses Shipley son of the above was born November
the 27 1789
Violet Shipley daughter of the above was born Septem-
ber the 3 1791
Adam Shipley departed this life November the 20 in the
year 1818
Rachel Shipley the wife of Adam Shipley departed this
life September the 6 in the year 1820
Thomas Shipley departed this life January the 7 1846
aged 73 years 10 months 21 days
Peter Shipley departed this life April the 22 1854 aged
67 years 5 months 1 day
Eliza Shipley was born January the 12 1804
Rebecca Shipley born December the 4th 1807
Hiram Shipley born December the 1st 1814
Cynthia Shipley born May 1, 1816 (or 18)
Thomas R. Shipley born November 15th 1821
Hiram Halfin born June 3, 1837
Thomas Halfin born the 7th day of April 1839
Lutesha Elender Halfin was born January 24th 1841
Hiram Shipley departed this life July 17th 1835 aged
20 years 7 months, 17 days
Elender Shipley departed this life October the 3 1857
Thomas R. and Sarah P. Shipley was married February
the 1847
Sarah P. Groves daughter of Donovan and Sarah Groves
was born May the 9 1828
John Thomas son of Thomas R. and Sarah P. Shipley
was born January the 6 1850
Donovan son of the above was born July the 17 1852
Hiram son of the above was born August the 24 1856
Martha Elenor daughter of the above was born Novem-
ber 25, 1858
Matilda C. daughter of the above was born November
the 6, 1860
Eunice H. Shipley daughter of the above was born
September 27th 1863
James H. Shipley son of the above was born November
20th 1866
John Thomas Shipley son of Thomas R. and Sarah P.
Shipley departed this life June the 20 1853, aged 3 years
5 months 14 days
Donovan Shipley departed this life February the 7 1874
aged 21 years 6 months 14 days

DAUGHTERS OF THE AMERICAN REVOLUTION MAGAZINE
**From 2nd Bible**

**Marriages**

James Washburn married Electa M. Jewett November 30th 1845

James Washburn born in Manlius, Onandaga Co., New York August 15th, 1821

Electa M. Jewett born in Deerfield, Massachusetts October 18th, 1826

Daniel Edward Washburn born December 17th, 1848 in the Town of Fenner, Madison County, New York.

Florence E. Washburn born in the village of Manlius May 13, 1850

Lucy Record Washburn born in the village of Manlius August 25, 1852

Mary Elizabeth Washburn born in Sardis, Monroe County, Ohio April 20th, 1855

James Murray Washburn born in Sardis, Monroe County, Ohio September 28th, 1857

R. Jewett Washburn born in Woodfield, Ohio August 24th, 1860

**Deaths**

Record Jewett (wife Reuben Jewett) died in Fenner, Madison County, N.Y. Sept. 18, 1847


Lucy R. Brewer died April 6th, 1887 aged 34 years 7 months & 11 days

Reuben Jewett born April 3, 1797 died December 23rd 1872

Record Richmond Jewett born Sept. 13, 1802 died Sept. 18, 1847

**QUERIES**


**Wilcox-(Willcox-Wilcoxson)-Brown**—(a) Want ances., parents, dates and places of Samuel Wilcox, served in English Army principally in India. As an aged man lived in or near Wolcott, Conn., abt. 1830. Introduced his own style of drumming by note rather than rote and taught young men in Wolcott, Waterbury, Farmington area. (b) Also for Brown who were drum makers in Windsor and Bloomfield, Conn., abt. 1814-1840. Believe there were Eli, Wm., Michael or Moses and Benjamin, all drum makers. within this period.—Mrs. E. P. Robinson, Jr., 128 Joseph St., Waterbury, Conn. 06705.

**Ellis-Barnes-Harding**—Need given name of husband of Elizabeth Ellis, whose will 2-21-1806 names chn. William; Elizabeth Simson; Susanna Harden and Edith Ellis, mar. John Mattingly 1-7-1809. Name of father of Mary Ann Barnes, mar. John Ellis Harding 2-24-1816.—Miss Eunice Haden, 5112 Conn., Ave., Washington, D.C. 20008.

**Donahoo**—Thomas M. Donahoo, b. ca 1810 in Tenn., came to Pike Co., Miss., bet. 1820 & 1830, prob. with an uncle, Aquilla Donahoo. Both men named sons Elihu. Can anyone tell me from what Tenn., County Thomas and Aquilla came or anything further about them?—Mrs. W. E. Haase, 10236 S. River Oaks, Baton Rouge, La. 70815.

**Hunt**—Want parents, dates and places of these Hunts: Jesse, b. 1755; Uriah, 1757; Eslie (Rev. soldier, b. 1759, Bedford Co., Va.); Mary, b. 1761; Thomas, b. 1762; Wm., b. 1763; Sene, 1765; Joel, 1766; Peter, 1768; Elizabeth, 1769; Moses, 1771 (to Ky.); John, 1773 (to Ky.); Benj., 1774; Phoebe, 1776. This list dated 1830 was found in Franklin Co., Ga., 1859. It is perhaps a list of children of a Rev. soldier. Some one said the list was put in Ga. by the Miss. DAR.—Miss Mildred O. Eubank, R.S., Franklin, Ky. 42134.


**Lew-Brewer**—Want ances., parents, dates and places of Abel Lewis, prob. of Burke Co., Ga., d. bet. 1840-50; mar. Rebecca Brewer; father of Elam Bowling Lewis. Rebecca Brewer, was dau. of Burrell Brewer of Eng. and Eliz. Patrick.—Mrs. Geo. C. Hagins, Sr., 320 Brannen St., Statesboro, Ga. 30458.

**Ross**—Want full inf. on ances., parents, dates and places of Robinson Ross who was in the War of 1812, d. 1830. Want direct line of when the Ross family entered America presumably from Scotland.—Mrs. Daniel J. Dietrich, Rt. 1, Box 35, Homerville, Ohio 44235.


**Gill**—William Pinkney Gill (first wfe. Cora (who?)). Want parents, grandparents and brothers and sisters. In Miss. from Ga. (?) Also brothers, sisters and children of Major Gill, 1797, ca. 1810; dau. of William W. Smith, 137 Ragsdale Ave., Hazlehurst, Miss. 39083.

**Lynn**—Would like to corresp. with desc. of two brothers of Judge David Lynn of Maryland who came to this Country with him, and who are believed to have been in possession of family records.—Mrs. H. Phelps, 3636 16th St., N.W., Washington, D.C. 20010.
Early Churches

(Continued from page 537)

ing press, and the first crop of Idaho potatoes now famous all over the land. With the first printing press, came the first intellectual life of Idaho. Henry Spalding and Marcus Whitman came primarily as missionaries to Old Oregon and were commissioned by the American Board of Foreign Missions whose headquarters were in Boston. This Board was the controlling board of the Congregational Church.

Because of Spalding’s untiring efforts, nine Protestant Churches were formed, and today six are still in existence. They are Presbyterian Churches, the oldest of which was established on Saturday, August 18, 1838 at Old Lapwai or Spalding. The area is now a State Memorial Park known as Spalding Park and includes the ancient Indian Burial Ground where the Spaldings now lie. He died in 1874 at Spalding. The site of the Old Lapwai Mission is one of the most historic spots in Idaho and is now commemorated by an eighteen ton boulder bearing a bronze tablet at the bridge over the Clearwater River.

A marble monument marks the resting place of Henry and Eliza Spalding. The Moscow Idaho Chapter of DAR is the Eliza Spalding Chapter.

Other old churches in Idaho are a Roman Catholic Mission in St. Maries 1842-46 which was moved to Cataldo in 1848. Father Ravalli, a Jesuit Missionary with an architectural background, with the aid of Indians built, without nails, a remarkable mission church which stands today near Coeur d’Alene, Idaho, one of the noted landmarks of Idaho and the oldest building of any kind in the State. Cordelia Lutheran Church, near Moscow, is the oldest Lutheran Church in Idaho.

Mrs. C. L. Woodward
State Chaplain 1965-67
Moscow, Idaho.

Chapter Reports

(Continued from page 544)


Second place in Southeastern Division was won for the Diamond Jubilee front page feature story appearing in the Fort Lauderdale News in July 1966. Junior members dressed in costumes of the last 75 years were pictured to tell the NSDAR Story. For the fifth straight year we won first place for the best DAR promotion for the State, and for the fourth year first place for Constitution Week; third place for our history book.

We have the honor of having a chapter member as Senior State President of Florida Society, N.S.C.A.R. and her daughter is the State President. Francis Broward has one daughter serving as a State officer and three as State Chairmen.

William Lauderdale Society, C.A.R. is sponsored by the Chapter with its senior officers drawn from Chapter ranks.—Mrs. George B. Futch.

GRENA DA (Grenada, Mississippi). The October meeting of the Grenada Chapter was held at the home of Colonel and Mrs. Alfred A. Bryant in Coffeeville, Mississippi. Col. Bryant served in the United States Army; in World War II he served in the Philippines and in Japan. Mrs. Bryant is an honorary Regent of the Grenada Chapter, having effectively performed her duties as Regent from 1961 to 1964 and is now Vice Regent. Col. Bryant cordially welcomed members and guests on the spacious porch of his ancestral home; Mrs. Bryant graciously received in the living room with her daughter, Mrs. E. H. Brooks and other hostesses.

The guest speaker for the afternoon was Mrs. William C. Trotter, Jr., Past Regent of Rosannah Waters Chapter DAR, Clarksdale, Past State President of the Hugenot Society, Founders of Manakin in the Colony of Virginia, and a member of Belvedere Chapter DAR, Greenville.

Mrs. John E. Liles, II, Chapter Regent, presided at the meeting and led the DAR Ritual; Mrs. C. H. Calhoun, Chaplain, offered the prayer for our Country. The group joined in the Salute to the United States Flag, The American’s Creed, and sang “The Star Spangled Banner” accompanied by Miss Edith Rhyne at the piano. A Conservation report was made that three Magnolia trees were donated for the State Diamond Jubilee Project to be planted on the Interstate Highway 55, two of the trees having been given in honor of Mrs. L. J. Doak, Acting Chapter Regent 1951, when the Chapter was reactivated. After the National Defense report, Mrs. Roberta J. Burkley, program chairman, announced “Conservation” as the subject for the afternoon. Mrs. Bryant introduced Mrs. William C. Trotter, Jr. who charmed her audience with the reviewing of “The Quiet Crisis” written by Secretary of Interior Stewart Udall.

The speaker emphasized Mr. Udall’s observations: that in recent decades we have slowly come back to some of the truths the Indians knew from the beginning, that men need to learn from nature; and credit must go to many of the past who sought to preserve our land and forests—from Thomas Jefferson to whom Agriculture was a precious art, the early frontiersmen and mountain men with their love of the land, Audubon and his fight for the preservation of wild life, Theodore Roosevelt who dealt a blow to those who would raid the woods and lands, and those on down to the present day leaders who have worked, and are now, seeking to protect the land for future generations.

At the close of the program the hostesses invited the members and guests into the dining room where an artistic arrangement of yellow mums enhanced the elegant tea table.

The hearts of all were stirred because of the renewed awareness of our great land heritage, and by the warm hospitality extended in the home.—Eddie Inez Peters Holloman.
The necessity of electing officers every several years in the chapters and in the state organizations of the National Society Daughters of the American Revolution results in women becoming chapter Regents and State Regents who are not familiar with parliamentary law. So, the need of a parliamentarian not only becomes necessary, but becomes apparent.

In chapters, the parliamentarian, if there is one, is a member of the chapter. This presents a situation which every chapter Regent and chapter parliamentarian should face before she accepts the appointment. At a chapter meeting the parliamentarian does not take sides on matters or questions before the chapter, so that her impartiality cannot be questioned. When the vote is taken by ballot, she may vote, otherwise she should not vote, for the motion may require an opinion from the parliamentarian who must be impartial to be able to help in a situation. The parliamentarian at a chapter meeting should sit near enough to the Regent that notes may be passed quickly and directly. If there is reason in advance to believe her services will be needed, such as revision of the bylaws or presentation of important resolutions, she should sit next to the Regent at such meetings. Then she can co-operate in whatever way the Regent requests or finds helpful.

A chapter parliamentarian should never be elected nor is she an officer of the chapter. The Regent may be the most knowledgeable about parliamentary law of any member of the chapter, yet because the bylaws of the chapter require the appointment of a parliamentarian, she should be permitted to appoint a member in whose ability and judgment she has confidence. A parliamentarian never should act in any way that would lessen the dignity of or respect for the person presiding. The basic principle of parliamentary law is to accept the will of the majority, protect the rights of the minority and to guard the interests of the absent. It is not obligatory for a chapter to have a parliamentarian so far as the National Society is concerned. However, the chapters having a large membership with large attendance at meetings do benefit by having a parliamentarian.

In the State Organizations a parliamentarian is necessary and no State Regent should serve without one. The choice of the parliamentarian should be the duty of the State Regent with the approval of the State board of management. This should be in the bylaws of the State Organization and should be done as soon as practical after the election of the State Regent. The compensation for her services should be determined with the approval of the State board of management. The parliamentarian should serve not only at the annual State Conference, but at the board meetings. She should also serve as a consultant to the committee on the Revision of Bylaws, but she should not serve as the chairman. She should serve as an advisor to the Resolutions Committee, though she need not attend all the meetings. The parliamentarian works under the direction of the State Regent and co-operates with her and the other State officers as requested or needed.

At meetings where business is to be conducted, the parliamentarian sits at the right of the State Regent, so that she may be available for consultation. The State Regent should provide the parliamentarian with a copy of her agenda for the meetings. When the parliamentarian notices anything out of order or omitted she should call it to the attention of the State Regent unobtrusively, so that no one is aware of it. The State Regent confers before the meetings and during the recesses with the parliamentarian regarding the business of the meeting. During the meetings it is the duty of the parliamentarian to assist the State Regent with advice, finding and handing the State Regent the rule or bylaw which covers a case that has arisen. “On this account he (she) should be familiar with all the rules governing the organization so as to be able instantly to turn to the one applicable to the matter in hand.” Robert’s Parliamentary Law, page 325. If and when the State Regent asks the parliamentarian to speak, she gives an opinion. Only the presiding officer can rule or “make a ruling,” never the parliamentarian. If the State Regent is vacating the chair, she should ask the State Vice Regent to take the chair and preside. A parliamentarian does not preside.

A parliamentarian should be selected on the basis of her own experience and competence, since there are no state licensing laws for parliamentarians and no degrees granted for them, the term “registered parliamentarian” means a person belongs to a certain organization of parliamentarians which uses this term. Another organization of parliamentarians uses the term, “certified parliamentarian.” However, whether a parliamentarian belongs to a society for parliamentarians or not, she cannot perform the duties adequately unless she is competent to deal with the many problems that arise. In addition to having an understanding of common parliamentary law, she must be acquainted with and be able to use the parliamentary authority chosen by the National Society DAR, Robert’s Rules of Order, Revised. She must know the bylaws of the National Society and the State Organization, and must at all times have a copy of each. She should be familiar with the contents of the last edition of the D.A.R. Handbook.

A parliamentarian with a fair judicial mind works on the principle that she has been selected as an authority, therefore she neither argues nor tries to prove the correctness of her opinion by citing a reference; just as no doctor would tell a patient the diagnosis of his ailment came from a certain authority. However, she should be able to explain how she arrived at an opinion if need arise. The parliamentarian who serves the best is the one who helps the officers and recognizes the opportunity wherein she can help. While the officers should be familiar with R.O.R., the parliamentarian must be familiar with this work and be able to use it as she would any ready reference because she knows where to find the answers she needs.
This drawing, which is signed "Olivia" is the work of Olivia Johnson (Mrs. Clinton G. Johnson) whose husband, Clinton G. Johnson, is the Manager of the Fort Snelling State Park.

The chapel is one of the outstanding memorials of the Northwest. Picturesque in location, beautiful in design and perpetual in usefulness, its rugged masonry will stand through the years as a noble testimonial to the patriotism, loyalty and moral earnestness of all whose gifts helped to make it possible. Although Fort Snelling was established in 1820 and there had been over 100 years of religious services at the Fort, this chapel was not completed until 1928. It is unique for many reasons. First, because it was the first strictly non-sectarian Army house of worship ever erected at an Army garrison. Second, because it is located in the geographical center of the park system of the Twin Cities and it is available to the people of the area as a shrine for rest, religious meditation and patriotic devotion. Third, because when built, it was the only publically-endowed Army Chapel in the nation, the money having been raised in a statewide Fund Campaign. And, today, as plans for the new Fort Snelling State Park, of 2500 acres, are being developed, the chapel will serve as the nucleus of this great Minnesota project.

The Minnesota State Society of the DAR, many individual DARs and DAR chapters are proud to have had a part in providing moneys for the erection and for establishing numerous memorials, through the years.

The following Twin Cities chapters are proud to sponsor this page: Captain John Holmes; Fort Snelling; General Henry Hastings Sibley; General James Knapp; John Prescott; John Witherspoon; Keewaydin; Maria Sanford; Mendota; Minneapolis; Monument; Nathan Hale; North Star; Old Trails; St. Anthony Falls; St. Paul.
Grand Portage—"the Great Carrying Place"—is a nine-mile swath of land connecting Lake Superior and the Pigeon River at the northeasternmost tip of Minnesota. Located in a region of hills, water and forests, Grand Portage sits like a painting with Lake Superior as the backdrop.

Two centuries ago, the sounds of merriment and the laughing voices of the voyageurs, fur-traders and explorers—Sieur de la Verendrye, Alexander Mackenzie, David Thompson and others—filled the Great Hall at the North West Company post at Grand Portage. From 1783 to 1804 it was a bustling fur trading depot, alive with activity.

It was a gathering place for the fur traders transporting their pelts from the Northwest Territory to eastern markets and one of the most famous and most widely-used portages in North America.

The 200-year-old Grand Portage Trail is well preserved, and many tourists take this same path, trying to recapture the experiences of these early day adventurers.

Since it was first made a National Monument in 1960 the development of Grand Portage has been steady each year. It is administered by the National Park Service, U.S. Dept. of the Interior. The Park Service is dedicated to conserving the scenic, scientific and historic heritage of the United States for the benefit and inspiration of its people. Wildlife at Grand Portage includes moose, deer, bear, wolf, beaver plus a variety of bird life.

This page is sponsored by the following Minnesota Chapters: Abigail Burnham; Albert Lea; Anthony Wayne; Bemidji; Captain Comfort Starr; Crookston; Daughters of Liberty; Fergus Falls; Greysolon du Lhut; Josiah Edson; Missabe; Mollie Stark Branham; Okabena; Red Cedar; Rochester; St. Cloud; Traverse Des Sioux; Wenonah; Willmar; the Minnesota State Society and the Magazine Advertising Committee.
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In Memoriam

MRS. MILDRED MILLS CLAUSEN
Regent
1962-65
Jean Nicolet Chapter, DAR
Green Bay, Wisconsin
For her untiring devotion and loyalty
to DAR work
Honored by her chapter friends and family

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Regent, Mrs. Charles F. Smith, Jr.
Organized January 30, 1926.
Noble Company of Women  
(Continued from page 506)

colonial period of American history, whose activities and influence expanded broadly from their homes. Twenty times as many could be mentioned. And for each one of these there were hundreds who stayed at home, as the historians tell us, devoting themselves to their families and thus played their roles in settling the New World.

A lovely quotation comes to mind that seems appropriate for my conclusion. "Beyond the river that flows between time and eternity walk the brave men and the beautiful women of our ancestry. Grouped in the twilight upon the shore, distance smooths away defects and gentle darkness rounds every form with grace. Far across the gulf that ever widens they look upon us with eyes whose glances are tender, lighting us to success. We acknowledge our inheritance. We accept our birthright, and we own that their careers have pledged us to noble actions."

National Defense  
(Continued from page 513)

liquidation of vast numbers in Eastern Europe. All of these acts of cruelty and inhumanity bear testimony to the evil of communism, and demonstrate that those who act in its spirit and interest perpetuate evil. This should be a warning to the countries of the West that they cannot coexist, they cannot temporize or “build bridges” to the Soviets and their satellites. For true human progress cannot be attained by strengthening the enemies of freedom.

The pages of history are strewn with the wreckage of nations that have abandoned God, and then died. Human societies, like human beings, must live by faith, and die when faith dies. It is for us to see that history does not repeat itself and record our generation as among those who have abandoned their spiritual heritage and strength and have allowed their Nation to be destroyed.

* Since the writing of this article, identical legislation by the same sponsors has been reintroduced in the 90th Congress.
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Display your Flag on Memorial Day
May 30, 1967
(half staff until noon)
Mexico. He died a year later as the parish priest at Walensburg. We find in one of the official books of the church the first official document which says: "On the eight Sunday after Pentecost I visited the jurisdiction of Our Lady of Guadalupe in Conejos, the priest being Fr Jose 'Miguel Vigil (uncle of Vincente Velesquez's wife), and two were administered the confirmation.

"In the parish there is not any chapel. The church is begun and is already 11 feet high, thick adobe walls and a great deal has been accomplished, but because of the few and scattered people and also because the population is so new and poor, they haven't been able to finish the church.

"Father Mantas was the first parish priest which was started three years ago. . . . Since January that Father Vigil arrived the Church has been built 9 feet and also the convent in which the Parish priest lives has been purchased with about 600 ft. of land (later a Sister's School."—Our Lady of Guadulupe, Conejos, July 22, 1860, Juan B. Lamy, Bishop of Sante Fe, New Mexico.

The church was partly burned in 1926 on Ash Wednesday but pillars were saved and restored. Jesuits stayed until 1920 then Gheatine Fathers took over.

Mrs. W. D. Carroll
State Chaplain 1965-67
Pueblo, Colorado.
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The membership of the DAR is many times greater than the 20,000 of the SAR, as you probably know. The Sons of the American Revolution refuses to believe that these figures indicate that American men are less patriotic than American women. We prefer to believe that our numbers are fewer because many eligibles are unaware of our existence. The aims and principles of the SAR are quite identical to those of the DAR, so a stronger SAR automatically means an even stronger DAR. We therefore request that you bring the SAR to the attention of your qualified husbands and relatives. Descriptive material is available from the National Society, SAR, 2412 Mass. Ave. N.W., Washington, D.C. 20008.

Early Churches

(Continued from page 536)

south gallery. This gallery is in perfect condition. The young women did not carry knives, but the north gallery shows the savage attacks by jack knives even to a scripture reference by some young rebel—“Matthew 23:8-12.”

There were two long and narrow box pews over the stairwells for negro servants. The paneling was more than seven feet high so that the servants could come to church but could neither be seen nor heard. Now this section holds the sound cabinet of the organ.

So in 1937 was completely and faithfully restored the oldest church in Vermont at the total cost of about $30,000.

Mrs. Boyd I. Payne
State Chaplain 1964-67
South Burlington, Vt.

(Continued from page 537)

and faded into the mists of history. The exact location has never been found.

The author is indebted for the church authentic material to Mr. Russell W. Fridley, Director of the Minnesota Historical Society, St. Paul, and to the Father of the parish of St. Peter’s Church.

Mrs. Sam N. Hines
State Chaplain 1965-67
Minneapolis, Minn.

Indian Education

(Continued from page 534)

in his chosen arts and crafts, must achieve a secure place in the economic world. This necessitates learning opportunities and experience in production techniques, cost accounting, promotion, marketing and sales practice. A knowledge of Indian culture is wedded to an awareness of realistic background of the general cultural milieu. The demand for the talents and products of the students going out from the Institute is proof of the need for the school. Truly a thrilling innovation has been accomplished in educating the Indian. Great promise for the future is contained in the tremendous recognition being given this new program. There is a need for the Institute of American Indian Art. It has proven its worth.

Footnote:

Examples of work, crafts and art objects, produced by the students at the Institute of American Indian Art may be seen at the Department of the Interior and the new State Department Buildings in Washington, D.C., at the Seminole buildings in Florida, at the Crown Point Buildings in Arizona, at the Institute of American Indian Art and at various art galleries in Santa Fe, New Mexico as well as in many public exhibits and private collections.

The magazine is always in need of current material.

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CAPSULE REMARKS
Observing our Magazine's Diamond Jubilee with a "Coffee," at Continental Congress was a spring interlude during a busy week. Many friends, as well as magazine and advertising chairmen attended. We were pleased to have had the honor of so many State Regents and members of executive board, and we appreciated the many complimentary remarks about our Magazine's year of increased subscriptions and advertising revenue.
The work of Chapters representing all sections of our country revealed amazing ability to succeed in securing commercial ads. For the year 1966-67, nine Chapters had over $700. Our advertising display and the Royal collection of ads from each state met with requests for next year's display. Thank you for your consideration and interest.

Mrs. Royce E. Anderson—State Regent of Minnesota and Mrs. Edward J. Balduc, State Chairman, showed increased interest with 35 of the 39 chapters active. Total $445.

Miss Helen Marion Scott, State Regent of Delaware, and Mrs. David R. Eastburn, State Chairman again had the support of 100 per cent of State's Chapters. Increase this year from $135 to $400 in this issue. In order to maintain our yearly increase at close of each year, we need to have this increase shown by all states. Especially, are we anxious to have the participation of each Chapter.

Mrs. Edward Bain, State Regent of Colorado and Mrs. Roy A. Bratcher, State Chairman had the support of 50 per cent of the chapters for $265.

Mrs. Lester Joseph La Mack, State Regent, Wisconsin, and State Chairman, Mrs. H. W. McCrory, had 13 of the 44 chapters in co-op ads for this issue. Total $215.

Mrs. Robert Crane, State Regent, Maine and Mrs. Arthur F. Roundy, State Chairman need support from more chapters. Only 13 of 32 chapters are represented in this issue. Total $164.80.

Mrs. Arnold Francis Oslund, State Regent of Idaho and the State Chairman, Mrs. Adrian Allen, had 50 per cent of their chapters working for $76.

Remember chapters may send in ads any month of the year, it all counts for state total and honor roll credit. Always a measure of additional source our regulars and miscellaneous chapters came up with one-third of the revenue for our May issue with $1,783.00. Total for May $3,348.80
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