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THE LEWIS & CLARK BICENTENNIAL

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Powhatan’s Capital Unearthed
Historic Provincetown
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Personal Histories

Our granddaughter, Alexis Anne Pierson, is a Daughter of the American Revolution. She enlisted in the United States Air Force in March 2000, strove for and qualified as loadmaster in March 2001. We keep in constant touch with Lexi, though she spends her time on missions to and from Europe and the Far East. Lexi has a subscription, and when I asked her if she wanted me to continue it now she is in the service, her response was, “Grandma, I love receiving American Spirit—it’s the only thing that keeps me sane.” Lexi paged at the 109th Continental Congress when I was State Regent of New Hampshire. She is a member of Mary Butler Chapter in Laconia, N.H.

Anne Jollimore
Honorary State Regent, NHSODAR Meredith, N.H.

Thanks to your “Historic Trails” (July/August), I now know who, where and when to contact the Chesapeake and Ohio Canal HQ of the National Park Service in Georgetown. My ancestor, W. Robert Leckie, a Scotsman who came over in 1805, was the masonry superintendent for the canal’s construction from Lock 1 up to and including the Monocacy Aqueduct. He resigned due to ill health before the aqueduct was finished and was not listed on the plaque. A book available at the Great Falls Park gift shop corrects this major oversight. Thank you for stirring my interest again in this historic area and in my ancestor.

Virginia Newsome Overman Manteo, N.C.

America’s First Ghost Story?

Many families have a good goose-pimpling ghost story in their family history. But reader Jim Lorentz of Mullica Hill, N.J., may have the great-grandmother of them all:

“America’s First Ghost Story” involves my fifth great-grandmother, Elisabetha Reimer, 1716–1802; her sister, Susanna Elisabetha Reimer, 1721–aft. 1803; and their father, Dionysius Frid- erich (Fritz) Reimer, c. 1693–1757, who lived in Montgomery County, Pa.

One day in August 1738, Susanna saw a roof thatcher atop her father’s barn. She was the only one who could see him and did so again on several occasions around the farm. Her description led the neighbors to believe it was the ghost of a local day laborer named Miller, who died four years earlier.

Three weeks after the initial sighting, Susanna, with Elisabetha along, confronted the ghost: “What are you doing? What do you want here?” He claimed to have died owing money to a woman in Holland. His spirit could not rest until the debt was paid. The girls agreed to take care of the debt and followed the jubilant ghost to a small family graveyard that is still located on the adjacent farm. He slipped into the grave, never to be heard from again.

Fritz Reimer investigated the circumstances of the debt. Miller’s widow claimed her husband had attempted to borrow 30 Gulden from the woman in Holland, but never got the money. Based on this, Fritz Reimer never repaid the debt. When he was found dead in a snowdrift on Christmas day in 1757, the locals attributed it to a curse by the Miller ghost for not repaying the debt.

The story was mentioned in “America’s First Ghost?” by Andrew S. Berky in the “Bulletin of the Historical Society of Montgomery County, Pa.” (October 1955, Vol. X, Number 1, pages 5–11). It is also related as “America’s First Ghost Story,” in Montgomery County Ghost Stories by Charles J. Adams (Exeter House Books, 2000), which begins: “Susanna Reimer could be considered...to be a part of American history. It is believed that she was the first person in the American colonies to see and talk about a ghost, and then have it recorded for others to read. Susanna Reimer is one important character in what could truly be called ‘America’s First Ghost Story.’”

Corrections and Clarifications

In our article on the Louisiana Purchase in our May/June issue, it was incorrectly stated that Thomas Jefferson was the principal author of the Constitution. Jefferson was ambassador to France at the time of the Constitutional Convention; James Madison wrote much of the final draft of the Constitution. Also, the survey of part of the territory conducted by William Dunbar and George Hunter did not begin “In a swamp at the corner of Lee, Phillips and Monroe counties,” in Arkansas as stated; this was the starting point for a survey by P.K. Robbins and Joseph Brown.

A reader also took issue with the statement that, “He [Jefferson] agrees to the deal and presents it to Congress as a treaty. Both houses mull it over for six months but then ratify it in October.” The reader points out correctly that only the Senate can ratify treaties. However, the House of Representatives had to approve funding, and both houses in October passed legislation authorizing the president to “take possession of, and occupy the territory ceded by France to the United States.”

Also, the bylines of two writers were switched in the July/August table of contents. Maureen Taylor wrote “Ghosts of the Revolution,” while Joan Hunter was the author of “Good Deeds.” American Spirit apologizes for the errors.

Letters to the Editor

Spirited comments from our readers

Please send us your questions and comments. We encourage e-mailing them to the editor at americanspirit@dar.org. Alternatively, mail them to DAR Magazine Office, 1776 D St. NW, Washington, D.C. 20006-5303. Please limit letters to 200 words.
From The President General

Preserving and passing on our heritage are important missions for the National Society Daughters of the American Revolution. We recently concluded our 112th Continental Congress—our annual convention at DAR Headquarters in Washington, D.C., a few blocks from the White House and the other patriotic structures that preserve our nation's past and ensure our legacy is safeguarded for the future. In fact, our Headquarters has become one of those guardians.

Stretching the length of an entire city block, our three buildings hold artifacts of our own collective history as well as extensive collections of period art, furniture, textiles and more. Our Americana Collection is one of the few places anywhere that include the signatures of every signer of the Declaration of Independence and the Constitution of the United States. The DAR Library offers one of the foremost collections of genealogical resources in the world. Anyone may visit; details are available at our Web site, dar.org.

This year, many Americans are focused on their heritage because of the wide interest in the Louisiana Purchase bicentennial. As part of an ongoing series of articles about the Louisiana Purchase and the subsequent expedition of Lewis and Clark, we interview Stephenie Ambrose Tubbs, the daughter of the late historian, Stephen E. Ambrose, and an ardent student of the two captains. (To the dismay of both leaders, William Clark’s commission gave him only the rank of second lieutenant. This was not disclosed to the rest of the men, and Clark was always referred to as “Captain” in the journals; he signed his name with the rank of Captain, as well, and has ever since been accorded that title. On January 17, 2001, a President Clinton granted Clark a posthumous promotion to captain.)

This issue also reports on an exciting archeological discovery near Jamestown, Va. Archeologists believe they have found the site of Werowocomoco, which was the primary village of Chief Powhatan at the time English settlers arrived. A treasure trove of artifacts sheds new light on the life of this Indian nation, as well as on their interaction with the Colonists.

Also in this issue, we cast some light on the deceptively mundane topic of personal grooming in Colonial America. Blessed as we are with abundant, clean water (and indoor plumbing), it is difficult to imagine living in an era when bathing was rare enough to record in one’s diary. But our ancestors coped, as our article reveals. And in our feature on early photography, we describe how to identify and preserve your photographs, whether they are recent or more than 100 years old.

Finally, in a few weeks, we will celebrate Constitution Week, September 17–23, which was instituted at DAR behest in 1956. It is a wonderful opportunity to reeducate ourselves to the objectives our Society espouses—patriotism, education, and historic preservation—and celebrate our unwavering allegiance to God, Home and Country.

LINDA TINKER WATKINS
PRESIDENT GENERAL, NSDAR
past the Pilgrims’ first landing place, the land curls up and around like a cat’s tail, the colorful line of Provincetown houses yielding to a range of sand dunes and finally the Atlantic Ocean. On the inner curve of the tail, Cape Cod Bay is hemmed by docks full of small fishing dories along with larger whale-watching ships—a view just as breathtaking seen from above.

It was a scene admired by a number of early adventurers, starting with Vikings in 1004, before the Mayflower arrived in November 1620. But wanting land better suited to farming, the Pilgrims set sail again a few weeks later and arrived at Plymouth on December 26. Despite this early slight, Provincetown has continued to thrive as a history-laden vacation spot.

Arriving in town, you can’t help but notice the Pilgrim Monument. Standing 253 feet high, the monument is the tallest all-granite structure in the United States. Modeled after the Renaissance-style Torre del Mangia in Siena, Italy, the monument’s cornerstone was laid in 1907 by President Theodore Roosevelt. The adjoining Provincetown Museum features exhibits encompassing items as diverse as a quarter-scale model of the Mayflower and materials documenting Provincetown’s role in the early days of American theater. The museum also offers special seasonal exhibits such as “iam provincetown”—a visual and oral history of the town drawn from the stories of its citizens and visitors. The $7 museum admission includes a chance to climb the monument’s 116 steps and 60 ramps. On a clear day, the viewing area at the top, 353 feet above sea level, provides a sweeping vista of Provincetown and the Lower Cape.

Two parallel main streets run through P-town, as it is universally called: Bradford Street and the aptly named Commercial Street, on which you will find the majority of town businesses—guesthouses, restaurants, galleries and stores. The best way to get to know Provincetown is on foot since Commercial Street has
only a 22-foot width to share with countless pedestrians, bicycles and motorized vehicles. High season runs roughly from July 4 through Labor Day, and annual summer events include the Portuguese Festival and Blessing of the Fleet and the Provincetown International Film Festival. In the fall, Campus Provincetown offers a wide range of classes sponsored by participating institutions, such as the Fine Arts Work Center and the Center for Coastal Studies. While many shops and restaurants now stay open through the winter holidays, most businesses open only on weekends once the season is over and close completely for much of January and February.

Standish Street, running perpendicular to Bradford and Commercial streets, roughly divides the town into the West and East Ends. If you face the bay and turn right, you head into the West End, which has many historical buildings of note, including the Universalist Church at 236 Commercial St. Listed in the National Register of Historic Places, it is the oldest standing church in town and features a 153-year-old English organ as well as pew medallions carved from the teeth of sperm whales, a nod to the town's whaling history. The benches in front of the white clapboard Town Hall, built in 1885, offer a good location for people watching as well as for waiting for the Provincetown Trolley, which offers a 40-minute narrated tour of Provincetown and the Provincelands for only $9.

Walking deeper into the West End, you can enjoy the residents' riotous gardens while keeping an eye out for houses bearing small blue and white plaques imprinted with a house on a barge. These houses are the remnants of the former settlement at Long Point, the curling strip of land at the very end of the Cape's long arm. As the fishing dried up around Long Point in the mid-1800s, families loaded their houses onto barges and floated them to new locations in the still-thriving Provincetown.

At the very end of Commercial Street in the West End, where it joins up with Route 6, you'll find the breakwater, a man-made boulder bridge connecting Provincetown to Long Point. The adventurous can scramble their way across the bridge to visit both the Long Point and Wood End lighthouses as well as see the remnants of Civil War forts. The breakwater also marks the beginning of two of Provincetown's ecological systems—the tidal flats and the salt marshes. In the fall, you can apply to the Town Shellfish Warden for a permit to go clamming in the flats, and it's not unusual to see residents coasting toward the West End on their bikes carrying pails and claming rakes.

Following the line of tidal flats down Route 6, you'll eventually come to Herring Cove Beach, part of the nearly 44,000 Cape Cod acres designated by Congress in the 1960s as protected National Seashore. On the Atlantic shore, Race Point Beach features a visitor's center where you can learn more about the National Seashore and the various ecological systems that comprise it, as well as visit the Old Harbor Life Saving Station. Both beaches are quite a distance from the town center, and you may want to bike (Arnold's on Commercial Street offers both daily and weekly rentals) or take the town shuttle bus.

Back at the center of town, a left turn on Commercial Street leads to the East End, home to most of Provincetown's dozens of art galleries. Since Charles Hawthorne opened his School of Art in 1899, the town has been home to artists such as Robert Motherwell, Max Ernst and Jackson Pollock.

At 460 Commercial St., you'll find the Provincetown Art Association and Museum. Founded in 1914, its collection is a historical record of the changing trends of the art world. Many of the same battles fought in New York at the Arts Student League, such as abstraction versus realism, found themselves enacted on the walls of the Art Association as well. You can peruse Anne Packard's fog-drenched
canvases of dories at the Packard Gallery or visit the Albert Merola Gallery to browse Picasso ceramics and evocative seasonal studies of Cape Cod Bay by Pat deGroot.

Of historical note in the East End, at 501 Commercial St., is the Ice House, now renovated into condominiums. The 1893 structure is one of the original seven cold-storage buildings used for quick-freezing baitfish during the town’s fishing heyday. Literary fans can have fun guessing which bayside house belongs to Norman Mailer while keeping an eye out for 570 Commercial St., the original home of the Provincetown Theatre, which premiered the first works by a young Eugene O’Neill.

Provincetown is still home to a whaling industry, though these days it’s in the form of the whale-watching fleets that share MacMillan Pier. One of the best is the Dolphin Fleet because a scientist from the Center for Coastal Studies is on board for each voyage. Most whale-watching outfits make several trips a day including sunset cruises. Trips last about three and one-half hours, and you’ll want to remember to bring a jacket as the temperature drops noticeably on the open water.

Onshore, Art’s Dune Tours offers daily sightseeing through the National Seashore dunes, including the historic dune shacks. Originating as a tradition in the late 1700s, many of the surviving dune shacks were built between 1935 and 1950. Without the benefits of electricity or indoor plumbing, the shacks are nevertheless highly sought after, especially by artists and writers who consider a dune shack residency a creative rite of passage.

Provincetown also offers a wealth of dining options. In the West End, the Mayflower offers affordable family dining featuring Portuguese specialties such as kale soup. At Front Street, chef Donna Aliperti excels at rack of lamb and tea-smoked duckling. The Martin House, also serving New American cuisine, is notable not only for fine dining, but also for the fact that its front door faces the bay rather than the street, a legacy from the original owners of the house who refused to turn the property around when Commercial Street was finally paved in the 1800s.

In the East End, the family-friendly Lobster Pot serves Tim’s New England Clam Chowder, the best in town. Art-strewn Café Edwidge, across from the Provincetown Library, is famous for its hearty omelettes and fresh-baked sweet pastries as well as the staff’s laid-back but attentive service. Chester, at 404 Commercial St., was noted in the most recent Zagat’s Survey as “polished and elegant” and “simply irresistible.”

In the center of town, don’t miss the Provincetown Portuguese Bakery. In business since the early 1900s, it bills itself as “perhaps the oldest bakery on the Cape.” Try one of the many specialties such as malasadas (Portuguese fried dough) or a roll filled with linguiça (lin-gweesa), a spicy Portuguese sausage. These are just a few of the restaurants in town, and it’s not hard to find one to suit every palate and every budget.

The same is true for accommodations. Outdoor enthusiasts might choose one of several campsites such as Dunes Edge Campground. For a more luxurious experience, book one of the 16 antique and art-filled guest rooms or suites at The Land’s End Inn, which The New York Times called “a lavishly decorated outpost.” The Chamber of Commerce (ptownchamber.com) can advise you on housing for every budget and taste. If planning to visit in the high season, book rooms two to three months in advance to guarantee availability.

Though a car is not necessary in Provincetown, if you do have one, you might consider taking an afternoon ride to Truro and Wellfleet, the next two closest Lower Cape towns. In Truro, you can tour the Truro Vineyards, while in Wellfleet, you can swim in one of the numerous glacier-made kettle ponds. In Wellfleet, sample the famous Wellfleet oysters at PJ’s or visit Adrian’s in North Truro for fine dining with a breathtaking view of the Provincetown dunes.
Looking for a patriotic song or poem? Or did you ever wonder how some of our favorite songs, like “My Country, ‘Tis of Thee,” came to be written? Then two recent books belong on your bookshelf.

The first is *A Patriot’s Handbook: Songs, Poems, Stories and Speeches Celebrating the Land We Love* (Hyperion, 2003) selected by Caroline Kennedy. With choices as diverse as George Washington’s “Farewell Address,” Frederick Douglass’ “If I Had a Country, I Should Be A Patriot” and “Surfin’ USA,” this 663-page collection embraces a truly American diversity of viewpoints. Its photos also include glimpses of pop culture as well as cultural changes, such as the integration of New Orleans’ public schools. As a resource and as a source of entertaining and thought-provoking reading, it’s a must for your library.

Another fascinating read is *Songs Sung Red, White and Blue: The Stories Behind America’s Best-loved Patriotic Songs* By Ace Collins (HarperCollins, 2003). This 223-page handbook-sized edition also goes far afield for material, from Francis Scott Key’s “The Star-Spangled Banner” to Merle Haggard’s “The Fightin’ Side of Me.” Mr. Collins offers fascinating nuggets of history. For example, he writes that “Hail to the Chief” derived from a British play and was first performed for a living president on July 4, 1828, when the U.S. Marine Band played it for John Quincy Adams. And did you know Woody Guthrie’s “This Land Is Your Land” started out as a parody of Irving Berlin’s “God Bless America”? Like Ms. Kennedy’s book, this is a great source of little-known stories about our musical heritage.
Philadelphia is preparing for another national birthday. In slightly more than two years, on January 17, 2006, Philadelphia will host the nation’s—and the world’s—celebration of the 300th anniversary of the birth of one of the most revered and mythologized men in all history: Benjamin Franklin.

Benjamin Franklin
An American Life

WALTER ISAACSON
Simon & Schuster, 2003
448 pages, $30

There’s no better way to start preparing for the event than by reading the currently bestselling biography, Benjamin Franklin: An American Life, by Walter Isaacson. Like last year’s well-received character analysis, Benjamin Franklin, by Edmund Morgan, Mr. Isaacson’s book is a satisfying delight for those who enjoy discovering, and re-discovering, the marvelous mistakes that resulted in the miracle of America.

Mr. Isaacson’s sweeping biography provides even reluctant readers of history a thoroughly researched, refreshingly readable overview of Franklin’s life and times. And in keeping with the subject himself, his story is presented with great passion, insight and humor.

Even among that complex and paradoxical fraternity we now call the Founding Fathers, Benjamin Franklin stands out (and above) for his complexity and paradox. Certainly, as Mr. Isaacson repeatedly proves, Franklin emerged as “the most accomplished American of his age and the most influential in inventing the type of society America would become.” Franklin is an inspiration and role model for modern Americans of all political persuasions and philosophical stripes.

Yet Franklin is not easily pegged to any single point-of-view. This is especially frustrating to those who would pigeon-hole him by piecing together out-of-context quotations from the voluminous writings of a long, prolific lifetime. Understanding Franklin is not the same as understanding his cherished alter ego, Poor Richard.

Debating Franklin has been a part of American history for well over 250 years. Indeed, one can argue that the cycles with which he comes in and out of popularity with new generations of Americans reveal more about the era than about his life and work. Franklin serves as a mirror, allowing all who gaze upon him the opportunity to see themselves (both their beauty and flaws) in his reflection. As the Nation magazine declared in 1868, “Mankind divides into two classes: the ‘natural-born lovers’ and the ‘natural-born haters’ of Benjamin Franklin.”

In 2003, Franklin is enjoying one of the upswings in this roller-coaster love affair. Perhaps it is because we are drawn to him in the way the French were during the second half of his life. The French were inspired by his brilliance and charmed by what they perceived as his simplicity and naiveté. Like much of the Western world, they celebrated Franklin as one of the greatest minds of the ages for his scientific discoveries, especially those related to the properties of electricity. Revered as a writer and philosopher, Franklin freely used his popularity and fame in devoted service to the formation and defense of America. His role in its creation cannot be over-estimated.

As a scientist, Franklin’s experiments and discoveries, like those later of Thomas Edison, were profound for their immediate application and impact in contemporary life—most significantly the life- and property-saving creation of the lightning rod. Likewise, his philosophical theories were typically constructed within the context of solving practical, yet history-altering, challenges.

Until age 42—approximately the first half of his life—Franklin principally practiced printing, the trade he would claim as his profession for the rest of his life. In his entrepreneurial approach and through his writings, it is easy to understand why he still serves as the patron saint for American small businessmen and -women.

Ironically, considering his emphasis on the virtue of humility, he remained proud of his ascent to the then-uniquely American middle class. Despite being feted by royalty and the world’s most powerful and elite, Franklin clung vigilantly to his self-promoted image as a leather-apron tradesman. Even when living a courtly life in London and Paris, he would always be quick to instruct a family member on the importance of Poor Richard-type industry and frugality.

Mr. Isaacson’s book will certainly dispel naïve notions that Franklin’s life and contributions to his country and the world were in any way simple and stereotypical. For example, there is little to support the modern stereotype of Franklin as a kind of Colonial-era, Santa Claus-like, jolly old elf. As Mr. Isaacson clearly documents, all facets of Franklin’s personal, professional, scientific and civic lives provide plenty of drama for a unique life—and a unique story—for the ages, especially the age of 300.
Federal family

Thomas Sappington House
CRESTWOOD, MISSOURI

BY JANE ROY BROWN

Photography by J. Bruce Summers
When Thomas Sappington built his home in the Louisiana Territory in 1808, more than a decade before Missouri achieved statehood, its distinguished Federal-style architecture and brick construction marked it as an outpost of civilization. Federal buildings—simple, elegant and classically proportioned—were common in the eastern United States between 1780 and 1830, but rare on the frontier. Now a museum, the Thomas Sappington House showcases furnishings and artifacts from the Federal period and tells the story of a pioneer family.

In the years immediately after the Louisiana Purchase in 1803, Anglo-American settlers from the East streamed into the sparsely populated lands. Among them was John Sappington, a Revolutionary War veteran who served as George Washington’s bodyguard at Valley Forge during the winter of 1778 and was present when Cornwallis surrendered at Yorktown in 1781. John Sappington bought 1,900 acres in the Louisiana Territory and moved with his wife, Jemima, and their 17 children from Kentucky. In 1808, John presented his son Thomas with 200 acres on which to settle with his bride, Mary Ann Kinkead.

The same year, Thomas Sappington sent to Kentucky for plans for a four-room Federal brick house. Family slaves constructed the newlyweds’ two-story home with bricks handmade from Missouri clay and river sand. Two wide chimneys flanked the house on the gable ends. A row of transom lights ornamented the front and back doors. A separate building housed the kitchen until the Sappingtons added one to the main house around 1820. A gentleman farmer, he served as a lieutenant in the War of 1812. He was twice widowed before he died in 1860 at the age of 77. One of his five children lived in the homestead until finally selling it out of the family in 1877.

During the following decades, the city of Crestwood grew up around the house, which changed hands often but was never significantly altered. In 1961, the city bought the deteriorated house on 2.2 acres—all that remained of the original 200-acre tract. During the early 1960s, the city and St. Louis County funded an extensive restoration of the building and grounds, and added public amenities, including restrooms, a parking lot and a caretaker’s house. Restorers also added period gardens, including a formal flower garden and an herb garden by the kitchen door. The house opened as a museum in 1966 and was listed on the National Register of Historic Places in 1974.

Sappington House is now the oldest known brick structure in the county. Its two-and-a-half stories rise from a mortared fieldstone foundation. Because no nails were available in this part of the frontier until 1814, wooden pegs fasten the frame. The interior carpentry, especially the millwork, reveals a high level of craft: Chair rails and windowsills are cut in one piece. Four of the five fireplaces have their original wood mantels, which display country variations on neoclassical designs popularized in the late 18th century by Robert Adam, a Scottish architect, and his brother James. The only original hearthstone is the hexagonal one in the child’s bedroom, handmade, like the bricks for the house, of local clay and sand.

Restorers succeeded in preserving much of the home’s original woodwork, including two doors in the living room and the stairway, which features an elaborate scroll ornament and a walnut banister. Painted, random-width boards compose the flooring throughout the house. The original upstairs floors remain, but those downstairs were replaced during restoration. The interior paint on walls and woodwork also dates from the restoration, but workers used colors matched to scrapings of the original paint.

Although none of the Sappington family’s furnishings remain in the house, researchers directed by Carolyn McDonnell, a driving force behind the restoration, selected furniture and artifacts that authentically represent the Federal period, with none dating past 1835.

Though it was added last, the kitchen is one of the most fascinating rooms because many of its contents speak to everyday tasks. A two-piece pine cupboard holds dishes, including a Spatterware platter, a Wedgwood plate, Delft plates, flint glass serving dishes, spice boxes and pewter beakers. The cupboard was decorated using a technique popular in the Federal period: While the surface was wet, brass combs were drawn over the wood to simulate the finer grain of oak. The drawer fronts bear a yellow and green floral design painted with a feather. Also in the kitchen, a pine corner cabinet next to the fireplace contains Gaudy Dutch pitchers, pewter measuring cups and two Leeds plates c. 1779–1813.

An assortment of chairs includes five Windsor chairs, a ladder-back hearth chair with a splint seat, a tall slat-back chair with arms and pegged legs that likely came from Kentucky, and two other slat-back chairs from Missouri. A walnut-and-pine dower chest beneath the fireplace contains Gaudy Dutch pitchers, pewter measuring cups and two Leeds plates c. 1779–1813.

The dining room curtains feature a delicate red, white and blue floral pattern. The English chintz fabric, c. 1820, was wood-block printed. The woodwork in the dining room is painted medium-toned Williamsburg blue, offset
(Top) Staffordshire china soup plate depicts the Capitol in Washington, D.C., as it looked before being burned in the War of 1812. (Above) The gray wood Barn Restaurant and Gift Shop and the Library of Americana, which is furnished with antiques such as mahogany bookcases (right), Prattware-Staffordshire tea service and cast lead Richard 1st statues. (Below left) The top of the cherry dish-top tea table tilts; it is set with Rockingham china and coin silver teaspoons. The faux-bamboo Sheraton fancy chair has its original rush seat. On the mantel is a pair of rare Lambeth Delft pottery vases. (Below center) The apothecary chest in the master bedroom has all its original fittings. (Below right) The fall-front desk in the living room is believed to be English, c. 1790.
by antique white, the color of all the walls in the house. A hand-hooked rug with log-cabin squares outlined in black creates a strong setting for the dining table. Four hand-carved Sheraton chairs of tiger maple surround the cherry table, which is two matching tables pushed together, as historical records reveal the family used drop-leaf tables.

Place settings include white milk-glass cups and saucers, a Spode sauceboat and Staffordshire soup plates that depict the Capitol building before it was burned in the War of 1812. On the sideboard, c. 1800, attributed to John and Thomas Seymour of Boston, sits an inlaid wood tea caddy with two containers for tea and crystal bowl for blending. A rare mahogany Chippendale mirror, c. 1750–80, hangs over the sideboard. Two platters and a covered vegetable dish on the mantel belonged to the Sappington family.

In the living room, a crimson challis window valance sets off an ingrain carpet hand-loomed in red and gold, c. 1825. Carved elliptical medallions decorate the fireplace entablature, which is flanked by Doric pilasters and painted to match the walls. A copy of Thomas Sappington's portrait hangs over the mantel. The venetian blinds here and elsewhere in the house are reproductions, but similar ones were widely used in the period. The formal furnishings include a fall-front inlaid desk, likely English, c. 1790; a Hepplewhite wine cellarette from Virginia; an 18th-century maple-frame wing chair, three Sheraton “fancy” chairs and a matching settee carved to resemble bamboo; a cherry tea table; four hand-carved Country Chippendale chairs, c. 1770; and a cherry-and-pine corner cabinet from the Shenandoah Valley with 13 panes of glass representing the 13 Colonies, c. 1795–1810.

The stairway between the first and second stories is original, with a reproduction handrail added for safety. The sixth step is an early form of burglar alarm: The riser is not the same height as the others, causing a loud footfall.

Upstairs are two bedrooms. The child’s bedroom contains several fine examples of furniture and toys. A child’s canopy bed dates from c. 1835, and a red-painted baby chair, c. 1760, is enclosed around the legs to keep out drafts. A child’s rocker stands between two Windsor chairs. Against the wall is a miniature dresser of pine, oak and poplar that has handblown glass knobs. The four dolls here range from 125 to 200 years old. One rests in a miniature Shaker cradle. Three colorful, hand-hooked rugs warm the floor.

A cherry four-poster bed with a knotted-string canopy cover is the centerpiece of the master bedroom. Beside the window, a wing-backed Hepplewhite chair, c. 1810–20, is covered in light-blue fabric, which matches the bed’s dust ruffle. The bed’s quilt is appliquéd in an eagle-and-oak leaf design with 13 stars, c. 1830. This room also contains a cradle and several chests, notably a solid mahogany bowfront Sheraton-Hepplewhite from Philadelphia, c. 1800, and a rare apothecary chest with its original fittings, c. 1810.

The Thomas Sappington House Foundation now manages and maintains the museum. Although the house is not a DAR property, several members of the Webster Groves Chapter NSDAR have served as longstanding volunteers, including Peggy Stroh, who tends the herb garden; and Enid Barnes, Harriette Morgan and Ruth Jones, who sit on the foundation board. A barn containing a gift shop and restaurant, which serves lunch in a tearoom setting, was added by Carolyn McDonnell’s family in 1967 to honor her. In 1976, a separate research library was built to house Mrs. McDonnell’s donated collection of books on American history and decorative arts. It is open to the public.

VISITOR INFORMATION
Thomas Sappington House Museum • 1015 South Sappington Rd. • Crestwood, MO 63126 • (314) 822–8171 • Online at ci.crestwood.mo.us. The complex is open to the public Tuesday through Saturday, year-round, except for major holidays and the month of January. Hours: Tuesday through Friday 11 a.m.–3 p.m.; Saturday noon–3 p.m. Admission: Adults $2.50; Children 6 to 11 $.50 (under 6 free). Guided tours run on demand, with the last tour beginning at 2:30 p.m.
Newly unearthed Werowocomoco site excites archaeologists and historians

By Phyllis Speidell

Photos by John H. Sheally II
Almost 400 years ago

the great Algonquian chief Powhatan, father of Pocahontas, ruled his vast empire from Werowocomoco, a village overlooking the York River in Eastern Virginia. Often translated as “king’s house,” Werowocomoco was the capital of Powhatan’s paramount chiefdom—15,000 people in about 30 groups spread across most of coastal Virginia.

Although several early Jamestown settlers left descriptions of the village and Capt. John Smith noted it on his 1612 map, the precise location of Werowocomoco has eluded researchers until recently.

When archaeologists and historians announced last May they had identified the long-sought site of the village, they credited much of their success to Lynn Ripley. She and her husband, Bob Ripley, own the land on which the 50-acre Werowocomoco was built. It was her natural archaeologist’s eye—and her unflagging enthusiasm—that propelled the couple and their farm into the international spotlight.

In 1996, when the Ripleys bought 300 acres in Gloucester County, they heard rumors that Indians had lived there hundreds of years ago. Over the last century researchers, including staffers at the College of William and Mary in Williamsburg, an hour away, had theorized that Werowocomoco might be located in the general vicinity of the Ripley farm.

Bob Ripley, a retired lawyer and real estate developer, gazed out over the York River from the high bluff that is his front yard. He speculated that the farm would have been a suitably majestic site for Powhatan, the most powerful political figure along the East Coast in the early 1600s.
Mrs. Ripley has been a homemaker, social worker, property manager and interior designer—nothing close to archaeology. But she intuitively sensed the secrets of the land. She walked its broad lawns and fields, finding clues to long-ago cultures and peoples. From the first broken shard of glazed pottery to arrowheads and even a small blue glass bead—her finds seemed to prove that the Ripleys, believe it or not, were living on the long-sought site of Werowocomoco.

As she picked up artifacts almost daily—old bottles, crocks, dishes, buckles, thimbles—her view of life changed. “I walked with my head down, constantly looking at the ground, searching for old trash piles,” she laughs. “I would do a little dance over finding an arrowhead—like a kid in a candy store. I fell into this and discovered that it is what I should have done all my life.” Shoeboxes full of her finds soon covered the dining room table. She spent evenings piecing shards together into nearly whole jugs and crocks. When her collection overflowed the dining room, she moved the project into a large outbuilding. Although still uncertain if her collection had any real value, she painstakingly labeled and cataloged each projectile point, potsherd and stone fragment. They were, after all, part of the farm’s history.

**Archaeological Treasure Trove**

When two Gloucester based archaeologists, David Brown and Thane Harpole, heard about Ripley’s collection, they offered to do a controlled archaeological survey during the summer of 2002. With the assistance of the Virginia Department of Historic Resources, they dug 603 test holes, 50 feet apart, over 50 acres of the Ripley property. To their amazement, 510 holes yielded artifacts of some type. The site was one of the archaeologically richest the pair could have imagined. The trash of the past would yield future lessons of history.

Following the successful survey, the two archaeologists, the Ripleys, researchers from the Virginia Department of Historic Resources and College of William and Mary, and representatives from the Virginia Indian community formed the Werowocomoco Research Group. In February, the group took the unusual—and progressive—step of meeting with the eight recognized Indian tribes of Virginia. Seven of those tribes, about 2,500 people, are descendants from Powhatan’s tributaries (those who paid tribute to Powhatan) or his allies.

It was the first time major archaeological and academic partners in a significant research project on an Indian site came to the descendent community for input on research goals, methodology and interpretation, according to Deanna Beacham, a member of the Nansemond Tribe, one of Powhatan’s descendant tribes, and part of the Werowocomoco Research Group. “That the Indian voice will be heard is tremendously exciting,” Ms. Beacham says. Dr. Martin Gallivan, anthropologist with the College of William and Mary, agrees that with the upcoming 400th anniversary of the founding of the Jamestown settlement in 2007, the lessons of Werowocomoco can offer an expanded view of Colonial history, less biased than the Anglo-centric records of John Smith.

Overlooking the broad, shallow Purton Bay of the York River, Werowocomoco commanded a view of the waterfront.
and was bounded by marsh and creeks, not easily crossed by an enemy. Brushing a tenacious spider from the broad brim of his straw hat, Dr. Gallivan described the site as a “landscape of power.” He led a field school dig there in June with Mr. Brown and Mr. Harpole working as teaching assistants for 20 students, including Mrs. Ripley. Grimy in the humid Virginia summer heat, a streak of dirt across her face, Mrs. Ripley learned how to bust sod and read layers of soil, to shovel shave a site and to wield a Marshalltown 45 (trowel, that is.)

The student archaeologists excavated a tiny portion, about 1,250 square feet, of the village site. They found fragments of white glazed stoneware and iron nails—artifacts of an early English settlement. “Extraordinary, but not the focus of our research,” Dr. Gallivan says. They also found evidence of typical Indian residential areas with more artifacts and post hole stains. “Neat, but not unexpected,” he adds.

The unexpected came with the discovery of two linear, ditch-like features running parallel to each other about 5 feet apart. The features (archaeology-speak for dark stains in the soil) were 800 feet from the riverfront, set apart from the living areas of the site. While Dr. Gallivan admits that it is hard to get people excited about dark brown stains in the soil, such features are critical in hypothesizing the layout of the village. He hesitated to speculate on the origin of the ditches until more work on the site reveals if their lines are straight or circular or what artifacts may be found within the area.

Legends, Romance and Tantalizing Clues

Powhatan lived at Werowocomoco from 1607 to 1609 before moving west to put distance between his people and the English settlers. In 1607, Capt. John Smith was leading an exploratory expedition when Indians captured and delivered him to Powhatan at Werowocomoco.

Legend claims that the captive Smith was almost executed. Pocahontas, according to an account by Smith almost 20 years later, rushed in to save his life—and gave rise to the romantic story that in the 19th century became as oft-told as the tall tales of the steel-driving man, John Henry, or the itinerant apple tree planter, Johnny Appleseed.

Ms. Beacham said Smith’s account was never corroborated. Researchers from the College of William and Mary agree. The mock execution and salvation ritual was an Indian tradition that Smith may have experienced for the first time at Werowocomoco with the 12-year-old Pocahontas playing a ceremonial, not romantically life-saving, role.

Pocahontas’ documented relationship with the English settlers includes a time when they held her for ransom and also her eventual marriage to tobacco planter John Rolfe in 1614. Unfortunately for the strong public interest in Pocahontas’ life, few details are likely to come from Werowocomoco.

Since the May announcement, the Ripleys have faced scores of media interviews and appeared on television news across the country. What was Mrs. Ripley’s personal pleasure—sharing her treasures with those friends who asked to see them—has become major historical news. Several organizations have contacted the couple about filming documentary and educational programs at the site.

“All the attention and the magnitude of the site we happen to live on has been fun, mind-blowing in some senses,” she says. “I am very proud of what I was able to do, what I instinctively kept, but it is bigger than me, and now I am sharing it with the world.”

Dr. Gallivan will inventory, measure and study the artifacts gleaned from the summer field school in the lab over the winter months. Through the Werowocomoco Research Group he plans a long-term multiyear project at site. For now that research is the only project the Ripleys have agreed to host.

“This is still our home and we thought long and hard about how all this would change our lives,” Mrs. Ripley explains. “But how could we not share it?”
While we’re generally well-versed in the historical names and dates of the Colonies, much less is known about the crops that physically and economically sustained our pioneering forebears. Most of their fruits and vegetables were like them: immigrants, some of them average Joes, some overlooked workhorses, and a few overachievers with compelling stories (see page 24).

Amazing Maize

Any story about the food of America must begin with corn. This wasn’t how the Pilgrims foresaw it. Their plan had been to grow wheat. But that was before the storms, the leaks and the break in the Mayflower’s main beam delayed their trip, before the frigid winter and low food stores killed half of the new arrivals, and before the miserable attempts to farm in rocky soil and brutal summers. That was before they learned that wheat doesn’t thrive in new soil; it requires ground that’s been tilled for years.

Almost as soon as the Pilgrims arrived in the New World, they found themselves utterly dependent on a strange, coarse grain that they most likely would have scoffed at in England: corn. They had traveled for 66 days and crossed several thousand miles to encounter the humble plant that would alter their fate. Corn, also called maize, had traveled nearly as far to cross paths with the Pilgrims, and taken much longer to do so.

Originating in central Mexico, corn traveled northward, passed along by native tribes. It entered the United States in the Southwest, continuing on to the Midwest and then the eastern woodlands.
Tobacco existed in North America well before Rolfe’s arrival: Native Americans are believed to have domesticated the plant around A.D. 900. But the Colonists and their English buyers didn’t like the flavor of the domestic leaf, preferring instead a more fragrant variety from the West Indies. Prior to tobacco. Regulating tobacco trade and production dominated the Burgesses’ agenda for the next two decades.

Around the same time, tobacco pounds became currency in Virginia, used to pay taxes, buy wives (initially, 120 pounds of tobacco would pay a woman’s passage to the New World) and measure the value of all traded goods. Eventually, tobacco would be grown in Maryland—giving the Chesapeake Bay the name “Tobacco Coast”—as well as in the northern Colonies.

The reason behind the plant’s popularity isn’t hard to fathom: It grows quickly and isn’t finicky about soil or climate. However, a tobacco-based livelihood depended on the mercy of English market cycles and merchants. “The problem with tobacco is that in order to sell your crop, you had to go through middlemen in England. It’s the typical thing where the farmer doesn’t do nearly as well as the middleman,” says Mount Vernon Research Specialist Mary Thompson.

In the 1760s, tobacco prices dropped sharply, plunging many planters into debt. Anxiety descended on the Colonies. To add to the troubles, decades of mono-cropping had depleted the soil. Many men, including George Washington, abandoned their major crop and turned their fields over to wheat, rye, barley and other products.

Tobacco continues to be a major U.S. export, although most domestic attention is focused on limiting its use. Anti-tobacco campaigns are almost as old as its use: In the 1600s, Pope Urban VIII banned smoking and taking snuff in holy sites and threatened to excommunicate anyone who did so. (Pope Benedict XIII, a tobacco user, repealed this in 1724.)

As early as 1602, an anonymous author writing about the soot-related illnesses of chimney sweepers suggested that tobacco may create similar ill effects. The next year, English doctors complained to King James I that people were taking tobacco without prescriptions. By 1632, Massachusetts was the first Colony to forbid public smoking; 15 years later, the Colony of Connecticut followed suit and limited private smoking to once a day. Today, at least one New York City restaurant touts tobacco’s future as a spice. After the city banned smoking in bars and restaurants earlier this year, Serafina Sandro unveiled a menu that included filet mignon with a tobacco-wine sauce, gnocchi with tobacco and tobacco-laced chocolate soufflé.
Apple Squeezings

The tobacco industry might hope to find inspiration from an unlikely source: the American history of the apple. The Colonists didn’t import apples to bake pies; they imported them to ferment into hard cider. “Apples were grown to be drunk,” says author Michael Pollan, who delved into the heritage of the apple while writing *The Botany of Desire* (Random House, 2001).

This was because of a small but important detail about apples that most people don’t know: the fruit doesn’t breed true. If you were to plant the five or so seeds from an apple, every seedling would lead to a different variety. Most of them would be inedible. The only way to keep a line pure, to keep growing Jonagolds and McIntoshes, is by cloning the plant through grafting.

Most of the grafted apple trees that the Colonists brought with them died in the New World’s hard winter and unexpected late-spring frosts, forcing them to plant seeds instead. A few of their wild apples—the Newtown Pippin, the Roxbury Russet, the Early Chandler—turned out to be pleasingly sweet or tangy. The green-skinned Newtown Pippin became the first and only American fruit “to achieve lasting fame and fortune in England,” according to Peter Hatch, Director of Monticello Gardens and Grounds.

The Pippin originated in the early 18th century in what is now Queens, N.Y., far in every way from the apple’s native Kazakhstan. By the mid-1700s, the Pippin grew in several Virginia orchards; these local varieties were called the Albemarle Pippin. Benjamin Franklin imported barrels of the fruit in 1759 while living in London, and by 1807, the Horticultural Society of London’s “Select List” of apples included the Newtown Pippin.

Americans may be captivated by the fruit—adopting the phrase “as American as apple pie” despite the pie’s English origins—because the apple’s story reflects their own. A tasty wild apple points to individual achievement, to a fruit that has mustered all of its genealogical and environmental resources to rise above its lineage. “The botany of the apple squares very nicely with the American myth of the self-made hero,” says Mr. Pollan.

He adds that the apple’s early history as the source for an intoxicating beverage puts a new spin on John Chapman, aka Johnny Appleseed, whose apple orchards were grown from seed because he considered grafting sinful. Keeping one step ahead of westward expansion, Chapman ensured settlers that alcohol would be available regardless of their primitive surroundings. By the 1830s, he had established nurseries all the way into Indiana; his orchards signaled domestication.

In the early 20th century, Prohibitionists launched an attack on the apple. Through catchphrases like “an apple a day keeps the doctor away,” the apple industry’s public relations arm turned the fruit from a racy little liquor-maker into the symbol of clean living we know today.

Can the tobacco industry find any inspiration in the apple’s turnaround?

“That’s a bit of a stretch,” says Mr. Pollan. “Cigarettes have to labor under the fact that they can kill you. Apples have never quite had that public relations challenge.”
## From Everywhere to America

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<thead>
<tr>
<th>NAME</th>
<th>BELIEVED ORIGIN/PATH TO NEW WORLD AND USAGE NOTES</th>
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<tr>
<td>Asparagus</td>
<td>Eastern Mediterranean. Asparagus was cultivated by ancient Greeks and Romans. One of the oldest vegetables in Western civilization, it was imported by Colonists. Growing asparagus from seed requires three or four years before the plant is ready to be harvested. The wait pays off: A healthy asparagus will produce for 30 or more years. While most vegetables bear stamens and pistils, asparagus grows in two gender-specific plants. The males produce for about twice as long as the females.</td>
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<td>Carrot</td>
<td>Yellow and violet carrots trace their roots to Afghanistan, from which they traveled to Iran, Syria and then Spain; the white carrot is a European native. The orange root we think of as a carrot developed in Holland in the 1600s and was brought to the Colonies by Dutch Mennonites. If carrots are allowed to cross freely, they eventually will devolve into an orange relation of wild carrot, also known as Queen Anne’s Lace.</td>
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<td>Coffee</td>
<td>Ethiopia. Coffee was in the Near East by the 1500s and in England around 1640. Foretelling the Starbucksization of America, coffeehouses proliferated in the Colonies, where men gossiped and complained about politics. Anti-tax Colonists picked coffee over tea and were rewarded with an inexpensive supply from the Caribbean.</td>
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<td>Cucumber</td>
<td>India (Himalayan valleys). From there, the cucumber followed the Silk Road to China. Cucumber seeds have been found in the Roman ruins in London, although it’s unclear whether they were grown there or imported. By the 16th century, the English were cultivating cucumbers in cold frames. Because the vegetable required cold frames or greenhouses, it was a sign of the upper crust. The cucumber thrived in America’s steamy summers, however, making it common in the New World. The Colonists ate it with bacon or ham, or with vinegar, pepper and oyster broth.</td>
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<td>Onion</td>
<td>Central Asia, then through western Asia to the Mediterranean. The Spanish introduced the onion to the West Indies, its launching pad to all corners of the New World. By the 1770s, Native Americans as well as Colonists cultivated it. Onions belong to the massive Liliaceae family, which also includes chives, leeks, garlic, hyacinth, tulips and lilies.</td>
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<td>Pea</td>
<td>India and Afghanistan. Pea seeds have been found in archaeological digs in Troy. The pea was first mentioned in London in the 12th century. The Colonists could store peas through mid-winter if they cooked, strained, dried, then bottled them with melted mutton fat. The bottles were then corked and put in the cellar.</td>
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<td>Sweet potato</td>
<td>South America, exact location unknown. Spanish explorers transported it to Europe as well as the East Indies. From there, it traveled to China and India. Virginia Colonists cultivated it by the mid-1600s. One of the oldest varieties of sweet potato is the Spanish Potato, which grew in Virginia, Maryland and Pennsylvania. This variety supposedly came from the Caribbean and was enjoyed by all Colonists, regardless of social class.</td>
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<tr>
<td>Rhubarb</td>
<td>Central Asia. Used medicinally in China as early as 2700 B.C., rhubarb was found in Western Europe by the Middle Ages. It is believed to have arrived in the newly formed United States in the late 1700s. An odd combination: Rhubarb, a natural laxative, makes a light champagne.</td>
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<td>Tomato</td>
<td>Peru. Francisco Pizarro is credited with importing the tomato to Spain in 1530. From there it traveled to Italy, where its floral beauty is mentioned by 1554. Historians dispute whether Colonists considered it poisonous. Recipes including tomatoes appear in Hannah Glasse’s 1758 <em>The Art of Cookery</em>, a cookbook owned by Martha Washington. Colonists grew it as a flower; Mount Vernon records don’t mention tomatoes at all. Dr. John de Sequeyra, who served on the board of the Public Hospital for the Insane 1774—96, is believed to have introduced the tomato to Williamsburg. It gained U.S. popularity for its flavor in the mid-to-late 1800s, possibly because of the influx of Italian immigrants and the rise of the canning industry. Catsup predates the tomato; an English Catchup recipe calls for vinegar, white wine, anchovies, mace, ginger, pepper, lemon peel and horseradish.</td>
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In the past two centuries, their names have become a shorthand for epic adventure, unflagging effort, deep loyalty and, ultimately, the opening of the American West. The bicentennial commemoration of the Corps of Discovery’s achievements began early this year, and it gains momentum this fall with the celebration of the two captains’ rendezvous near The Falls of the Ohio River on October 14, 1803.

For months before his reunion with Clark, Lewis had been busy planning the journey, purchasing supplies, overseeing the construction of a keelboat, expanding his knowledge of medicine and recruiting members for expedition. He had already begun keeping his part of the now-legendary journals of daily events and sights. After leaving Pittsburgh on August 31, it took Lewis nearly six weeks to arrive at the Falls of the Ohio between Louisville, Ky., and Clarksville, Ind. They spent 12 days in further preparation before shoving off into the Ohio for the Pacific.

Today it would be an extraordinary media event, akin to the launching of a manned trip to the moon or perhaps Mars. But even that is only an approximation, because our modern technology would all but guarantee at least periodic communication from the travelers. Theirs was an era, as the late Stephen Ambrose noted, when most news moved at the speed of a horse or ship. As they moved farther west, the Corps knew there would be no messages home. Their return came as a thunderbolt, whose reverberations have yet to be fully reckoned.

Over the next three years, American Spirit will follow the journey of the Corps of Discovery in a number of articles. These will include profiles of some of the members of the Corps as well as some of the American Indian nations they met, a look at the expedition’s technology and their medical skills, and a consideration of the lasting impact of their astounding achievement.

If you are interested in following the trail, the second national signature event of the bicentennial will be held October 14–26 in and around Louisville and Clarksville. The two cities, in partnership with the Shawnee United Remnant Band, have planned many events to mark the occasion. More information is at fallsoftheohio.org. For information on other Lewis and Clark events, see lewisandclark200.org.
For some, having a parent who is a world-famous historian could be intimidating. But for STEPHENIE AMBROSE TUBBS, it’s been inspiring. Her father, the late Stephen E. Ambrose, produced a remarkable 36 books, including *D-Day June 6, 1944*, *Undaunted Courage* and *Band of Brothers*, which was made into a widely praised HBO miniseries. Growing up as the oldest of five children, Ms. Ambrose Tubbs benefited greatly from the love of history and writing in her home.
They camped out, cooked over open fires and saw parts of the West little changed since the early 1800s. While on the trail, the Ambrose family read from the journals of Lewis and Clark. Her family retraced the entire Lewis and Clark trail in 1976, when she was 16. It was then that she met her future husband, John, at the trail’s monumental landmark in Montana, the Gates of the Mountains. (John Tubbs’ family operated the tour boats there, the place where the couple exchanged wedding vows in 1983.)

Now she’s carrying on her father’s proud tradition. After three years of research, she and noted Jefferson scholar and historian Clay S. Jenkinson have just released *The Lewis and Clark Companion: An Encyclopedic Guide to the Voyage of Discovery* (Henry Holt and Co., 2003).

The result is a very entertaining and informative book that details every facet of the 28-month, 8,000-mile long journey—in literally A to Z fashion. (OK, it’s actually A to Y, because there are no Z words included.) The first entry is “air gun,” which Lewis purchased in 1803 in Pennsylvania. The last is “York,” who was Clark’s slave and, by most accounts, the only African American in the expedition.

The book is packed with fascinating facts and trivia, including an expansive list of Indian presents provided to the Lewis and Clark party. Among them: 30 calico shirts, 288 brass thimbles, 10 pounds of sewing thread, two dozen blankets and 20 sheets of tin.

Ms. Ambrose Tubbs and her husband live in Helena, Mont. (in Lewis and Clark County), with their two children, Alex, 16, and Riley, 13, where they can see the Gates of the Mountains from their home. She’s also a board member of the U.S. Lewis and Clark National Historic Trail Interpretive Center in Great Falls, Mont.

With two degrees in history from the University of Montana, she writes articles on state and local history and, with her husband, was even once listed in the credits as a boat person in a Ken Burns documentary about the Corps of Discovery. Recently, *American Spirit* magazine interviewed Ms. Ambrose Tubbs, who reflected upon the need to tell America about the great story behind Lewis and Clark, and how her father’s passion for history lives on:
Your grandmother [Rosepha Montague Trippe] was a card-carrying member of the DAR, and had all of her granddaughters, including you, listed as well. How devoted was she to the organization?

Very much so. She considered it an honor to be a part of the organization and felt very strongly that the family should continue to be a part of it. She was active her whole life, and now has the DAR listed on her gravestone marker. My father, before he died, was honored by the Sons of the American Revolution. They gave him a medal, and he was very honored that they would travel to his home to do that. Our relative in the Revolution was Maj. Richard Montague, and we remain very proud of him. My grandmother made sure that we knew about him, and that we didn’t forget. I think it helped inspire my father’s love of history as well.

Your father took the whole family on a great adventure in 1976, traveling the entire Lewis and Clark trail. What was this like?

It was wonderful experience. It all came about because one of my father’s aunts gave him a copy of the Lewis and Clark journals. He was entranced with the story. And the best thing about having a history professor as a father was that he could take the entire summer off to do this. We had camped out West before, but this time he was determined to follow the trail all the way through. We had a set of journals with us, so we could read about it along the way. We pretty much did it by car—camping, hiking and canoeing. There were no nice hotels to stay in overnight, believe me. We even took a couple of dogs and a cat with us. It was truly an adventure. When we were gathering up our camping gear, preparing for it, we began to realize how exciting it would be to literally follow in the captains’ footsteps. We kept our own journals, too. We made friends along the way with people who are still our friends to this very day. And, of course, I married one of them! I urge every family to do this—if not the entire trail, at least part of it.

What can families get out of such an experience?

They’ll find that virtually every field of knowledge is covered by the Lewis and Clark experience—botany; astronomy, ethnology; the inventory of our minerals, the mapping of our country—everything really, that we continue to study today. We can get anything and everything from this trail. There is always something new for every age group to discover about it. Jefferson called it his “Empire of Liberty.” He wanted Lewis and Clark to extend the ideas of the Enlightenment out West.

How do we make this exciting for young children to experience—not to mention older ones, who are always being bombarded with movie blockbusters and video games?

At the Lewis and Clark Interpretive Center, we make sure the story is exciting and real to young people. We explain that this was an incredible camping trip, but much of what they’d be doing would be unknown before they started. We tell young people that, to succeed, they had to cooperate with each other. They had to collect all kinds of “awesome” things too, like live animal specimens, bones, bows and arrows. Young people understand that. They get it. You show them the maps. You show them the kind of housing the different tribes lived in. You show them what they ate—buffalo, deer, elk, duck, geese, turkey, sometimes even dog. We tell them that some experts say they ate up to nine pounds of meat a day. They burned so many calories because of the extreme demands of the journey. Kids really get sparked by those kinds of stories. You tell them about how determined they were, how they confronted their fears, how there could be a grizzly bear just around every corner. That kind of storytelling gets them interested.

With my own family, we take our sons on the trail and we go to the festivals where you have all the re-enactors who are in character. At the Interpretive Center, there’s a fiddler who demonstrates how much of a role music played in the experience. I show my sons all the books that have been written on just this one part of history; and how many scholars were inspired by what Lewis and Clark did. They don’t have to go out and read all of those books. But I do want them to see how much work has been generated by just one part of history. Then, they can see how many works of history have been written about the American Revolution, the Civil War, frontier history or World War II. I encourage them to go out and discover which of these great events most interests them, then for them to dig in and read about it.

When all is said and done, what most intrigues you about the Lewis and Clark experience?

It’s that the journey really represents what America is. There was an African American who took part. There were Indians. There were those whose heritage went back to France, Ireland and Scotland. They all came together and made it through. They achieved, even if they didn’t find the Northwest Passage. They lost only one man out of 32. That’s amazing.

What’s the most revealing?

What Lewis and Clark learned along the way—how much the Native Americans had to offer to them. People need to hear these stories. People believe that Lewis and Clark went through nothing but uncharted wilderness. They didn’t. They went
through someone else’s homeland. Lewis and Clark intended to help the Native Americans, by working with them to build a trade network that would better support their day-to-day needs and economy. But the Native Americans already had trade networks in place—trade networks far more extensive, covering more ground than Lewis and Clark could ever imagine. That was the hubris of the mission. The tribes had better solutions to things than Lewis and Clark did, in many cases. The tribes taught the Lewis and Clark party that, instead of hacking out a large tree to make a canoe, that it was much easier to just burn a hole in it. We need to keep stressing this as we’re educating people about what really happened.

Who are your favorite characters in this story? We like fiddler Pierre Cruzatte, described as “a one-eyed, half-French, half-Omaha Indian and Missouri River boatman.”

He’s one of my favorites, too. But the more I learned about the Lewis and Clark journey, the more I came to respect and admire Clark. I discovered that he was the real glue of the journey and held everything together. He was the best at relating to the men. Lewis could be moody. Sometimes, he’d want to be away from the men. Clark was much better at relating to the Indians, as well. And he kept his fire burning long after the experience. He moved forward with his career. Lewis, as most of us accept, ended up killing himself.

Which historians do you admire today?

Donald Jackson. He’s the historian who gathered all the letters of Lewis and Clark—everything before, during and after the journey. He gathered all of this, synthesized it and added his own highly informative footnotes, without using a computer. My understanding of the Lewis and Clark expedition would not be the same if not for his work. His book is called Letters of the Lewis and Clark Expedition (University of Illinois Press, 1978). And Barbara W. Tuchman and Doris Kearns Goodwin, because I really admire writers who can tell a great story and get to the human element of history.

And, they’re two women who have made a great contribution in a field that is traditionally male-dominated. How important is that to you?

It’s very important. In the Indian tribes now, there are more women who are taking a lead role in the gathering of the history. They’re the ones documenting the stories and the oral histories, and getting their tribes involved. Even if the story is about men, mainly, they reveal the significant role that the women played. Women in the Mandan, Hidatsa and Arikara tribes were in control of all the planting of the crops, for example. They were the backbone of those tribes’ survival, and they knew it. That story needs to come out more. When I was in college, I did my thesis on the historic women’s clubs in Montana. There were all kinds of clubs—a news society, or a sewing club—but they played a key part in setting the agenda for the community. It was the women in these clubs who insisted upon building good schools and libraries in these new communities out West. They insisted to their husbands that this had to be done, or they wouldn’t settle out there. They convinced their husbands that this was what made for a civilized society. It’s important for women to continue to make contributions to our understanding of history, so we can find out more about the role that women played in creating it.

What was it like growing up in a family like yours, with your father so dominant in his field?

It was a great way to grow up. He had such an appreciation of story and the rhythm of words. He valued the research and the writing so much. He always said, “You have to apply the seat of the pants to the seat of the chair.” (Laughs) What he meant was that you can’t just dream of doing things—you had to sit down and do the work. He was very disciplined when it came to his writing. He got up early, and he wrote. Then he went to teach, and wrote in between classes. He wrote all day, and then he came home and read everything to us and asked for our input. If I had something to say, I’d say it. He’d tease me that I was his harshest critic. But that helped me develop an ear for telling the story, and I used that for my own work as an adult.

What was it like to work as a researcher with your father on his three-volume biography of Nixon?

It was very exciting. My job was to go through all of the newspaper microfilm, starting at the beginning of Nixon’s career. I made copies of anything that I thought was interesting. It gave me a great sense of the amount of research that is needed to do a great biography. It helped me learn what would stick with my father—what kind of finding would result in him saying, “That’s a gem!” and which would have him saying, “I can’t use that. It’s been covered a million times before.”

How much public response has there been, in the aftermath of your father passing away?

There’s been a tremendous response, and that can be a very hard thing for me, sometimes. I go to conferences and have so many people tell me how much he meant to them. They tell me how he opened their eyes to biography and history. They tell me they never appreciated the history of Custer—or World War II or Lewis and Clark—before they read my father’s work. That really gets to me. I appreciate it so much, and I’m glad people are comfortable enough to tell me that.

But I wonder if he ever really knew how much he meant to America. He received all sorts of honors and awards, and I’m sure people came up to him and told him how much he meant to them, but I wonder if he ever really knew the breadth and depth of his impact. I feel blessed, now, to hear it. I can only hope that, somehow, he knew. He was an inspiration, not only to me, but to countless readers across the country.
Readers need to allow Brian Hall some liberties in his novel, *I Should Be Extremely Happy in Your Company: A Novel of Lewis and Clark* (the title is a quotation from Meriwether Lewis’ letter to William Clark, inviting him on the expedition). Mr. Hall does not intend to provide an exhaustive account of their epic journey, nor does he cite historical records to justify some of his more fanciful hypotheses. He omits not only episodes but also entire months of the expedition, and dares to posit petty jealousies, dissent and violence within the Corps of Discovery. But if readers keep an open mind, they will be greatly rewarded by this surprising, engaging and ultimately heartbreaking novel.

The story Mr. Hall tells is a familiar one, but his narrative is driven by a complexity of characterization, rather than a sequence of events. This is not to say that the novel is short of adventure—Mr. Hall’s grizzly bears may be the most ominous villains in print this year—only that for every clash of weapons in the book, there is a clash of wills and another of competing allegiances. Alternating chapters present the points of view of the main characters—Meriwether Lewis, William Clark and Sacagawea—interspersed with perspectives from Sacagawea’s husband, Toussaint Charbonneau; Clark’s slave, York; and the writer, Washington Irving.

Few stories in American history have achieved the mythic status of the adventures of Lewis and Clark. Brian Hall dares to recast these “adventures” in a way that will renew the sadness, the curiosity and the awe of every reader.

The dominant character is Meriwether Lewis, whom Mr. Hall presents as humble yet impatient, socially awkward but sharp enough to hold his own with President Thomas Jefferson. When Jefferson presents his idea for the mission, Lewis leaps at the chance to lead it, gazing in wonder at the incomplete map of the continent, “the virgin linen, marred only by the dotted lines of conjectural river courses, looking like the footprints of a man lost in a vast field of snow. If the dinner table was Mr. J’s paradise, this blankness was Lewis’. Five hundred thousand square miles, newly created, as it were, still awaiting the separation of its lands from its waters, still awaiting its Adam.” Such is Lewis’ motivation to take on a grueling journey that exacts a price far more emotional than physical.

The early Lewis sections, while revealing him to be erratic, are lighter and more digressive, displaying both a fascination with Jefferson’s philosophical nature and a rather amusing frustration with his tangled pedantry (“Lewis’ job is to listen, and not to disagree, since Mr. J will disagree with himself”). Lewis focuses on challenge, success and celebration, as well as his fondness for his “co-captain” Clark. But frustration is soon followed by despair as Lewis begins to doubt his efficacy as a man: “Of course...
he had known since the cradle that if he did nothing from morning till night, he had lost the day. What oppressed him, upon looking up in the evening after sixteen hours of a horse’s labor, was the realization, ever new, ever surprising, that he had lost the day anyway.”

Lewis’ emotional desperation contrasts sharply with the befuddled resilience of Sacagawea. Though she is plagued by survivor’s guilt after her inexplicable escape from an ambush, Sacagawea shows a remarkable ability to adapt to new situations and weather the indignities to which she is subjected. Readers will at first be challenged by the narrative style in Sacagawea’s chapters; long sentences impart a disorganization of ideas from an uneducated teenage girl in a foreign culture.

However, Mr. Hall’s narrative is consistent in tone and rhythm, and readers will quickly adjust to her curious point of view, lushly filled with myth and natural detail. Sacagawea’s chapters are also the most action-packed, with scenes of war, sex and not one but three near-death experiences.

If Sacagawea’s style challenges readers, Clark wins them over immediately. His shorter, sometimes blunt sentences reveal a disappointment with military brutality but also a fervent hope that his actions will help to improve his nation and world. Clark is a man of action, not words, and there are numerous comical misunderstandings between him and the more esoteric Lewis.

Clark is proud, ebullient and dedicated, but even this great optimist must wrestle with bitterness near the end of his life, as his relationship with York sours and his friends begin to die. He reflects, “Of course, as a man grew old, the dead crowded. Yet no old man had communicated to Clark, when he was young, this horror awaiting him. He guessed the young never listened to the old … Every generation was struck all over again by the horror. The death of everyone you knew, their replacement by young strangers who didn’t understand you (because the young never listened to the old).” Clark’s last section is bittersweet for readers, who must now say farewell to this charming, superbly conceived character.

Triumphs aside, I Should Be Extremely Happy in Your Company does display the excesses of an author too enamored with his own narrative abilities. The mercifully short chapters from Charbonneau’s point of view add little to a reader’s understanding except annoyance that the third-person voice seems to be in a crude French accent. Are readers to believe that Charbonneau thought in run-on sentences of broken English?

Likewise, some elements of Sacagawea’s sections seem overdone. Surely a 13-year-old girl purchased as a “wife” would have been confused about sexuality and motherhood. Mr. Hall, a 44-year-old man, convincingly conveys the girl’s questions, but does the novel need so many of them? Here and there, the text calls out for more aggressive editing. Had it been about 30 pages shorter, I Should Be Extremely Happy in Your Company would be nearly flawless.

Readers should also be aware that this is not a novel for children: Mr. Hall writes unflinchingly about a sweaty, 8,000-mile journey undertaken by a band of less-than-refined men. He also follows Lewis to his tragic end, as a man who fears that his journals contain “all evidence of his goodness,” but who is unable to complete them.

Readers will be heartbroken and yet riveted by Lewis’ disintegration in the face of executive difficulties, bad debts and romantic failures. Lewis’ suicide is a matter of historical discomfort—it simply does not square with our conception of what it takes to be a great explorer—but Mr. Hall provides a convincing and moving account of what may have happened.

These flights of imagination may be Mr. Hall’s greatest achievement with I Should Be Extremely Happy in Your Company. With so much previous documentation, there certainly was no academic need for a new book about the Corps of Discovery. Indeed, history buffs will find much to take issue with in this book—for example, there’s no mention of Sgt. Floyd, the only member of the Corps of Discovery to die during the expedition, and York is deemed still alive in 1840. But Mr. Hall has taken thousands of facts and woven them into a narrative that seems fresher than the usually bland accounts conveyed in textbooks.

Few stories in American history have achieved the mythic status of the adventures of Lewis and Clark. Brian Hall dares to recast these “adventures” in a way that will renew the sadness, curiosity and awe of every reader.
detailed portrait you give of westward expansion, without any kind of airbrushing of what the Indians did to each other, has to depict a catastrophe for the Native Americans. You don’t have to imbue them with a 21st-century sense of peaceful nobility to make that very clear. I’m impatient with the idea that victims can only be victims if they’re perfect people. And yet it’s not correct to say that Lewis and Clark caused this slaughter. This was going to happen because of white expansion, but it’s still horrible.

As a character in the novel, Thomas Jefferson strikes me as the sort of fascinating guy I’d avoid at parties. How did you chisel through so much historical material to create a unique character for your novel? I got the tone and vocabulary from actual speeches and letters, and also some of the specific ideas. Most of all, I wanted this image of a guy who was basically composing an ode in his library with Lewis as an audience. I love this one detail from Joseph Ellis’ book, American Sphinx, that even when Jefferson wasn’t talking, he kind of hummed and murmured. I wanted to imply that speaking for Jefferson was not that much different from singing a song, that he would put together words, double back, change them a bit and fashion something that sounded really convincing to him, that had a rhetorical ring that he really loved. In doing this, he could convince himself of these somewhat contradictory truths that he was often simultaneously embracing. That’s why we remember Jefferson for his rhetorical excellence, whereas we don’t remember him for his extremely contradictory pronouncements on slavery through the years.

The end of the book shows it was hardly a smooth transition when the United States took “control” of the Louisiana Territory. Indeed, it often seems to teeter on the verge of chaos. In your opinion, was it a good idea to appoint Lewis the governor? No, it was terrible for Lewis personally and terrible for Louisiana as a territory. People have wondered why Jefferson made this appointment, and I think Jefferson’s blind spot was that he himself combined easily the duties of an executive and the ability to write voluminously. Lewis just did not have Jefferson’s temperament, even though he admired Jefferson greatly and, in some ways, wanted to emulate him. Lewis was not suited for a lawless frontier town like St. Louis, and I think it contributed to his suicide.

There are more than a million words recorded in the expedition’s journals. What can a novel bring to our understanding of the voyage? Despite the public image of harmony, there seemed to be some tensions between Lewis and Clark. There are entries that have intriguing differences of opinion. I think the psychological aspect that’s going on is something very difficult for a historian to focus on, because it has to be speculative, based on what you think you see between the lines of the journals and letters. A novelist can come in and, using the facts, focus entirely on the issues that a professional historian has to keep in the margins. This is a complementary volume to a straight historical text. You read a historical text to learn what we know to be true. You read my book to ponder what may have led to these truths.
The passion for collecting, for preserving pieces of history, brings with it a challenge we all must eventually face—how to pass them on to future generations. Whether you’ve inherited an antique silver tea service that has been in your family for generations or you’ve spent years amassing your own bisque doll collection, give thought now to what will happen to these prized possessions when you pass away or decide it’s time for someone else to enjoy them.

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Colonial health care depended mainly on faith and fate

A single handwritten line in the 1770 medical text, Medica Pennsylvania, perfectly captures the concepts of health and health care in Colonial America — “fear God and follow a calm, moderate life, and with the blessings of providence, you will preserve your health.”

Physicians, as we understand them today, didn’t exist. Most often, when care was needed, Colonists turned to mothers and other women in their communities, says Arleen Tuchman, Associate Professor of History at Vanderbilt University. “There was an oral tradition of caring for the sick and injured that mothers taught their daughters.” In the absence of today’s science, they did what they could with what they had. Sometimes the patient survived. Sometimes not.

A woman who was particularly adept at treating illness and injury might develop something of an informal medical practice. She was the one who was called when a household’s own healer ran out of remedies, the first called when an injury was serious. She might be paid, or she might barter for her services. Her work could simply be perceived as part of her role as a good neighbor. Hers was a skill learned at the patient’s bedside and practiced with a combination of talent, insight, trial and error, and no small amount of faith.

“The population at large didn’t operate with a knowledge of distinct diseases. For instance, they had [basically] fevers or diarrhea,” says Dr. Tuchman, a history of medicine scholar. Such vague groupings could lead to a simple cold being treated in the same way as typhoid, a ruptured appendix in the same way as stomach flu. “Today, we say ‘diphtheria swept through a community,’ but [at that time] you were dealing with a knowledge that a lot of kids ended up with red tongues, a symptom that manifested as a general systemic problem.”

Paraphrasing from the work of Charles Rosenberg, a Harvard University history of medicine scholar, Dr. Tuchman points out that in the Colonies everyone shared a belief system about how the body worked. This continuity of belief was integral, she
sage was used as a decoction and used to make gargles to treat sore throats. Plantain seeds were believed to prevent miscarriage. Stinging nettle mixed with bayberries, gunpowder and honey was given to relieve rheumatism. However, just because a substance may be regarded as natural does not mean it’s mild or harmless, so risks abounded. Jalap is a violent purgative. Ergot was used to speed labor but it could be dangerous if the woman was not properly dilated and effaced.

Among those who could read, books such as American Domestik Medicine, Rational Physic and Family Dispensatory, almanacs and pamphlets promoting particular products or approaches, were popular. Containing little information about disease or prevention, most followed a simple symptom-solution approach.

“Let’s face it, most illnesses are self-correcting,” says Dr. Tuchman, explaining that treatment such as purging, cupping, bloodletting and others gave visible evidence that was perceived as healing. And in some cases there was a bit of truth, she adds, pointing to speculation that bloodletting when a woman had childbirth fever may have saved lives because it decreased the sheer volume of toxicity in the bloodstream.

“If you believe something works, to an extent, it does,” says Dr. Tuchman. “From a scientific perspective, there is currently much research on the immune system and the extent to which emotions affect it. It could provide interesting explanations for why some of these early treatments worked.”

“Women were critical to the good health of their communities,” says Dr. Tuchman. “And midwives provided the bulk of this care. It’s easy to imagine how this might occur. Women were pregnant frequently during their reproductive years. When a midwife was called in, there were usually other kids running around. If they needed care, she provided it. She was more integrated into her community than early physicians were.”

As is true today, lifestyle, genetics and fate were also factors in health. People who had natural immunity or were lucky enough to be away during an epidemic were spared. If they had enough to eat and a warm, safe, dry place to sleep, they might thrive. If women were healthy and strong, they might survive childbirth. Children who did well might grow to adulthood because of sufficient food, clean water and the fact that they lived in New England instead of the Middle Colonies, where diseases such as typhoid and malaria were endemic.

**Enter the Physician**

“Early physicians were trained not in patient care or technique but in Greek, Latin and Hebrew. They were taught the medicine of Galen,” says Zachary B. Friedenberg, author of The Doctor in Colonial America (Rutledge Books, 1998).

Galen, a first-century Greek physician and philosopher, theorized that maintaining a balance of the humors or body fluids was key to good health. When one of these humors—blood, phlegm, yellow bile and black bile—was out of balance, illness occurred.

This kind of balancing approach may have contributed to the death of George Washington in 1799. Several days before he died, Washington had a septic throat and possibly tonsillitis. It became so severe that he would have been unable to breathe, Dr. Friedenberg says. “If you had a condition like that today, a tracheotomy would be performed [to open an airway directly in the throat.] Instead, they bled him, he weakened and died.” It was not uncommon for a physician to bleed as much as 60 to 80 ounces—30 ounces equals about two units of blood today.

The intertwining of health and faith emerged from several factors. Because of their education, many early clergy were viewed as knowledgeable about health care and brought their faith to everything they did. And because the earliest Colonists emigrated to escape religious persecution, they put credence in clergy’s care.

The linkage of health and faith could be devastating. For example,
primitive but often effective form of smallpox vaccination had been used since ancient times but was uncommon in the 1700s. That’s because the Colonists believed epidemics came from God; seeking preventive care risked divine wrath.

Another school of thought was that unwholesome air caused most illness, given that epidemics seemed to start in crowded cities, the holds of ships, hospitals and prisons. It was an association that held an element of truth, but not enough to lead to effective treatment or prevention.

“Morbid excitement” was another commonly believed cause of disease. Physicians of the time theorized patients experienced increased vascular flow and engorgement of the vessels, resulting in increased heat in a body part and fever. “The treatment demanded a low diet, purges, bleeding and keeping the patient relaxed,” Dr. Friedenberg says. “Regardless of the theory, the treatment always depended upon ... bleeding, purges and the same medications.”

Few physicians practiced any type of surgery, leaving that to a group known as barber-surgeons. Most surgery was reparative—the surgeon controlled hemorrhaging, treated wounds, repaired muscles and tendons and set dislocated and fractured bones. For head injuries, he could remove a part of the skull to relieve intracranial pressure. There also was a primitive treatment for cataracts.

Infection was the most common cause of death and the most common condition the Colonial surgeon dealt with. To treat it, leeches might be used to reduce swelling and drain fluid. Recent studies have shown leeches secrete an anticoagulant that provides some pain relief in addition to reducing swelling, he says. It is an approach that has regained some popularity today.

“Few surgeons were concerned with cleanliness, though some went so far as to wash their hands and instruments,” Dr. Friedenberg adds. “Some even poured wine or vinegar over dressings. Both have antiseptic properties.” Tetanus was another common and fatal complication.

‘Take Some Oyle of Neat’s Feet and Call Me in the Morning’

WE READ ABOUT NEW MEDICATIONS EVERY DAY, AND KNOW THAT MANY OF THEM HAVE UNDERGONE LENGTHY TESTING TO DETERMINE THEIR SAFETY AND EFFECTIVENESS. BUT IN COLONIAL TIMES, LOCAL HEALERS, MIDWIVES AND PHYSICIANS PREPARED MOST OF THEIR OWN MEDICATIONS.

“It’s a wonder their patients survived,” says Dr. Friedenberg. “Some of the drugs they used, particularly mercury and bismuth, are poisonous.” Others, such as opium and laudanum, are addictive.

“Few of their treatments stand up under the light of today’s understanding,” he says. But there were exceptions. They used quinine to treat malaria and fever in a manner similar to today, although “Quinine was the aspirin of the period,” and was taken for a wide variety of complaints. Digitalis, from the foxglove plant, was used to treat heart conditions; a derivative of it is still used today for heart disease.

But most treatments were homemade, concocted from herbs, roots and other substances. “Some of the formulae were quite complex with a lot of ingredients,” says Dr. Friedenberg. “It was sort of a shotgun effect. They hoped by including lots of ingredients that something might work. They also believed that the worse it tasted the better it worked.” He quotes one such prescription that appeared in Medicine in Revolutionary New Jersey (New Jersey Historical Society, 1975):

“For an ague (a chill or shivering) and to restore limbs and loins lamed through gout: take a foxe and draw out the entriales, then take Sage, Rosemary, Juniper leaves and berries, Dill, wilde marjoram of the garden, Lavender, Chamomile of each halfe a pound, Stampe these herbes in a mortar of stone very finely, then cut the foxe in pieces and put him with the herbes in a vessel of eight gallons and put to foure pints of Oyle of olive, Oyle of Neate’s feet, calves suet, Deer suet, Goose grease, Brocke’s grease of each one pound, and a halfe of sea water three quarters and as much as good malmsey, set all together on the fire and baile it till the wine and water be consumed and that the flesh and bones be separated asunder; then take it from the fire and straine it and presse it through strong canvassse cloth and so reserve it to your use as an ointment against all aches.”
On Becoming a Colonial Doctor

Just as women learned healing hands-on from their mothers, aunts and grandmothers, most doctors in America learned by doing. “They applied to an established practitioner who might have one or more additional apprentices between the ages of 14 and 17,” explains Dr. Friedenberg. “The apprentices signed an indenture that stated they would dedicate themselves to the exclusive task of serving their masters.”

And that service could be broadly defined. The apprentice might go on calls with the physician, but also be responsible for caring for his horse and helping his wife around the house. He read medical texts of the day, learned to compound medicine but rarely had practical experience with dissection or classroom lectures. At the completion of his indenture, usually three to five years, an apprentice might hang out his shingle. But one could simply stumble into the practice of medicine, as shown by an anecdote related by Alexander Hamilton in 1744.

Hamilton, also a doctor, met a shoemaker who had “cured” a woman of a “pestilent mortal disease.” “He thereby acquired the character of a physician,” Hamilton wrote, “was applied to from all quarters and finding the practice of physic a more profitable business than cobbling … instead of cobbling soals, he fell to cobbling … human bodies.”

By the mid-1700s, Scotland’s University of Edinburgh was a leading center for medical training among physicians interested in a scientific, practical approach. Education was clinical, focused on patient care and based on the best science of the time. Despite growing interest in more education and the waning of care based on the four humors, by 1800 well-trained physicians were still scarce in the Colonies. There was one doctor for every 800 people in cities, and one for 10,000 to 12,000 people in rural areas, according to Dr. Friedenberg.

For all their education and attempts to professionalize, 18th-century physicians remained handicapped by the lack of real knowledge of the causes of illness. By the start of the 19th century, an understanding of disease pathology began to emerge.

“The trickle of understanding of disease symptoms and pathology, and the role of a single organism as the cause of disease became a torrent that unraveled the complexities of most diseases,” he says. “But effective treatment would not be forthcoming until the 20th century.”

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Keeping the property. If your loved ones want to keep the valuables within the family, decide who will be the caretaker—not all relatives may be interested in doing so because tastes differ and space may be limited.

Make sure your family understands the ramifications of ownership. You may need special storage to preserve a century-old quilt or wedding dress. And you may want additional insurance to protect a valued asset; don’t assume that homeowner’s insurance covers these types of keepsakes. An antique rug worth in excess of $10,000 may, for example, have only a $2,500 limit under a homeowner’s policy.

Selling the property. If you want to sell the items because your family has no interest in them or you need to raise cash, consider putting them up for auction. Usually this sale method can bring the highest price for your items. Deal only with a reputable auction house—preferably one specializing in the particular type of item you have acquired.

In assessing what you might receive from the sale of your valuables, factor in selling costs, such as commissions to an auction house (which can be as high as 20 percent of the final value received), as well as federal, and possibly state, income taxes. Your gain from a sale can be taxed at a 28 percent federal rate if the item is a collectible and you are in a tax bracket above this rate.

Gain for tax purposes is the difference between what you receive on the sale and your basis, which is generally what you paid for the item. If you inherited the item, its basis is the estate’s value for the item; if you received it as a gift, its basis is the donor’s basis. But if you don’t know what these figures are, your basis may be zero, so that all proceeds on a sale are taxable gains to you.

Donating the property. If you want a collection to stay together or think an item may be of particular interest to a museum, school or historic site, consider making a charitable
The DAR Museum collects—while you are alive, if you are downsizing to smaller living quarters and have no room for certain items—or upon your death.

Whatever you’re donating, make sure the organization wants your property and will accept the donation. As a practical matter, you may also need to make a cash donation to the organization to pay for the preservation or display of your item.

If your primary home or vacation property would be of interest to an organization because it is within a historic district or can be of use to the organization, you can have the best of both worlds. You may continue to live in your home for the rest of your life, but also pass it on to the charity while obtaining an income tax deduction now for the donation. All you need to do is change the deed to the property, giving the organization a remainder interest in your home. You (or you and your spouse) retain a life interest in the property and cannot be forced to leave for as long as you live.

**APPRAISALS**

Determine the value of your items before deciding what to do with them. Something that has great sentimental value to you because it belonged to your grandmother may not have a correspondingly high intrinsic value.

If you are donating an item (or a group of similar items) worth more than $5,000, you must obtain a written appraisal to accompany your tax return, and the recipient—organization must acknowledge receipt of the property. (Special rules apply to art donations valued at $20,000 or more.) Failing to follow Internal Revenue Service appraisal requirements can cost you a tax deduction for your donation. Appraisal rules are explained in IRS Publication 526, Charitable Contributions (www.irs.gov); better yet, consult your accountant and estate attorney. Different appraisal requirements apply to donations through your estate.

Make sure the appraisal is conducted by a qualified appraiser, preferably an expert in the type of item you are having appraised. For example, if you’re donating a work of art, consult with a firm such as Sotheby’s or Christie’s; if your home is a historic landmark and you want to donate it, a real estate appraiser is the person to use.

Costs for an appraisal vary widely, depending on what kind of item is being appraised. To locate an appraiser, check with the American Society of Appraisers (800) 272–8258, appraisers.org; or the International Society of Appraisers (888) 472–5587, isa-appraisers.org.

**ESTATE PLANNING**

If you decide to leave certain treasured heirlooms to your relatives, discuss your decision with your family to avoid any bad feelings later on. Leaving your great-grandfather’s pocket watch or Civil War rifle to your oldest grandson may cause other grandchildren to feel slighted, but explaining to them that the watch has always passed from generation to generation through the oldest male (something that wasn’t your decision) can ease family tensions. Work with a knowledgeable estate attorney who can draft your will to reflect your intentions and avoid family squabbles over property after your death.

John Wesley’s observation notwithstanding, cleanliness was next to impossible for Colonials, who favored perfumes, wigs and voluminous garments over bathing.

The genteel impression offered by period portraits—of well-to-do ladies and gentlemen attired in exquisitely embroidered silk gowns and waistcoats, with elaborately powdered and curled coiffures— belies a distasteful truth. Bluntly put, “Americans were usually dirty and often insect-ridden,” according to historian Jack Larkin.

Most of the world’s primitive peoples practiced cleanliness and personal hygiene, often to make themselves pure in the eyes of their gods. Public bathhouses were common in ancient Greece and Rome, but by the Middle Ages, when plagues began depopulating the nations of Europe, water had become anathema, blamed for allowing germs to seep into the pores and contaminate the body. The alternative was dry cleansing, accomplished by wearing white linen undergarments to absorb perspiration and bodily secretions. White linen became synonymous with cleanliness and sophistication, a notion that persisted well into the 19th century.

Bathtubs did exist in the American Colonies (Benjamin Franklin was said to have had the first; he liked to read in it), and by the mid-1700s, furniture makers had introduced washstands: tables with special compartments to hold a basin, glass and soap dish, along with a shelf for a pitcher of water. But such accoutrements of cleanliness were rare—and rarely used. “Most Americans never even undressed completely, much less bathed the entire body at once,” wrote Jane C. Nylander in Our Own Snug Fireside: Images of the New England Home, 1760—1860 (Alfred A. Knopf, Inc., 1993).

Author and antiquarian Alice Morse Earle, who began writing in the 1890s about everyday life in her native New England, researched Colonial inventories but failed to find basins or pitchers listed among bedchamber furnishings. A product of Victorian sensibilities, she concluded, “This conspicuous absence of what we deem an absolute necessity for decency speaks with a persistent and exceedingly disagreeable voice of the unwashed condition of our ancestors, a condition all the more mortifying when we consider their exceeding external elegance in dress.”
Despite the persistent notion of a harsh frontier life, the reality is that the latest fashions, furnishings and other elements of refinement were available to the Colonists, and not just the upper classes. Carl Holliday, another student of early America, wrote that “the typical gentleman before 1800 probably wore as many velvets, brocades, satins, laces and wigs as any woman of the day or since.” He cited the attire of a Boston printer in the 1780s as an example: “He wore a pea-green coat, white vest, nankeen small clothes (undergarments made of a type of cotton cloth), white silk stockings and pumps fastened with silver buckles which covered at least half the foot, from instep to toe. His small clothes were tied at the knees with ribbon of the same color in double bows, the ends reaching down to the ankles. His hair in front was well loaded with pomatum, frizzled or craped and powdered. Behind, his natural hair was augmented by the addition of a large queue called vulgarly a false tail, which, enrolled in some yards of black ribbon, hung halfway down his back.”

The Crown encouraged the exportation of finished goods to its Colonies, so in addition to the ready availability of British-made linens and woolens, Americans had access to exotic textiles such as chintz from India and silk from China. While some families raised sheep to provide wool or grew flax to make linen, it was easier and more practical for large households, particularly Southern planters who might have dozens or hundreds of slaves to clothe, to buy imported textiles. (This reliance on fabrics from Britain proved awkward during the Revolution, spurring some patriots to return to the practice of making their own homespun.)

Textiles were expensive, however, and it is unlikely the average person owned more than one or two complete sets of clothing. Gowns, cloaks and other custom-tailored garments were expected to last for years. Often they were taken apart and the fabric reversed and reconstructed to hide stains, extend use and update style. Such garments were frequently bequeathed in wills. Everyday shirts and shifts were generously cut so alterations could be made for growing children or pregnant women.

If few body parts beyond the face, neck, and hands were washed with any frequency, the garments intended to protect costly outerwear and bedclothes—men’s shirts and women’s shifts, aprons and petticoats, stockings and handkerchiefs, as well as bed and table linens—were laundered regularly, usually once a week. Monday was typically wash day because, according to Ms. Nylander, women would have rested on the Sabbath in preparation for the daylong chore of hauling enormous quantities of water from outside wells, tending fires, boiling and scrubbing clothes, and laying or hanging them to dry.

Monday was typically wash day, Jane Nylander wrote, because women would have rested on the Sabbath in preparation for the daylong chore of hauling enormous quantities of water from outside wells, tending fires, boiling and scrubbing clothes, and laying or hanging them to dry.
In the 18th century a wig or queue was considered a necessity and a status symbol for many Colonial men and some women. The wigs were works of art; journeymen and their apprentices would work long hours on intricate, custom-made wigs. Visitors to Colonial Williamsburg can see Wigmaker Shop staff create wigs to outfit the interpreters of this historic town.

(Bottom left) During a re-enactment in Colonial Williamsburg, two women give a young girl a bath in a wooden tub. (Bottom right) At the Benjamin Powell House in Colonial Williamsburg’s Historic Area, interpreters depict what might have been a morning routine for the lady of the house as a slave interpreter assists Mrs. Powell in getting dressed.

water from outside wells, tending fires, boiling and scrubbing clothes, and laying or hanging them to dry. Gowns, pantaloons, vests, and cloaks, on the other hand, might be worn for weeks or even months before they were cleaned. (Making soap—the ideal recipe called for boiling lye, from wood ashes, and reserved tallow, from butchering, with quicklime—was another laborious task, usually done in a large batch once a year.)

Given the aromatic nature of our ancestors, it is no surprise they were fond of perfumes, oils and beauty waters made from flowers and herbs. Powerful, heavy perfumes derived from animals—musk, civet and ambergris—were popular until the late 18th century. English psychologist Havelock Ellis, author of a six-volume study of human sexuality (1897–1910), claimed women used perfume as a means of emphasizing rather than masking, their natural body odor, much like they used corsets to accentuate and exaggerate their form. With advances in hygiene came a preference for more subtle and delicate fragrances.

White skin was the ideal for women; they wore gloves and veils to protect themselves from the sun. Cosmetically, they achieved this ideal by mixing flour, white lead, orris root or cornstarch with grease and applying it to the face. Crushed shells of cochineal beetles (also used to make expensive red dye for cloth) colored the cheeks and lips of the well-to-do, while poorer women made do with berry stains. Lampblack (carbon residue) highlighted eyebrows and lashes.

The hair was dressed, usually weekly, with pomatum, a fragrant ointment that was available in black, white and yellow by the mid-1700s. Hair might also be powdered, usually with flour; hairdressers sold powdering puffs, powdering bags, powdering machines and a dozen types of colored and/or scented powders.

Women’s wigs, common only in cosmopolitan cities like Philadelphia, were left in place for up to a month, which sometimes necessitated the use of mice or lice traps. For elaborate coiffures, women sometimes used a commode, a wire frame covered in cloth or ribbon to which the hair was fastened and styled.

The commode was replaced in the late 18th century by a tower called a talemattongue. As Alice Morse Earle described it, the front hair was pulled up and over a stuffed cushion or roll, mixed with powder and grease, and “surrounded and surmounted with ribbons, pompons, aigrettes, jewels, gauze, flowers and feathers until the
Men, whose heads were shaved and fitted with wigs at about age 6, could choose from a dizzying array of styles, with archaic names that sometimes hinted at their descriptions: the campaign, neck-lock, bob, lavant, vallaney, drop wig, buckle wig, bag wig, Grecian fly, peruke, beau-peruke, long-tail, bob-tail, fox-tail, cut-wig, tuck-wig, twist-wig, scratch.

Another recipe noted that "ground up broken pans" could be substituted for coral. It's little wonder that the Colonists were "pitifully tooth shaken," as Josselyn described them.

Advertisements in contemporary 18th-century newspapers listed all manner of toilet articles: nail-knippers, pick-tooth cases, silk and worsted powder-puffs, deerskin powder bags, lip-salve, ivory scratch-backs, flesh brushes, curling and pinching tongs. Catherine Rathell, a milliner who operated stores in Fredericksburg and Williamsburg, Va., just before the Revolution, sold a wide range of items typical of what was available throughout the Colonies. In addition to fabrics and trimmings, gloves and stockings, shoes, fans, jewelry, and pocketbooks (for both men and women), she offered razors, flesh brushes, nail nippers, powder machines for dusting wigs, toothbrushes and "Essence of Pearl" tooth powder.

Fortunately, by the turn of the century, notions of personal hygiene had begun to change. Bathing became acceptable again, and 19th-century medical treatises stressed the role of soap and water in overall health. Catherine Beecher, a pioneer in health and physical education for women, opened the Hartford Female Seminary in Connecticut in 1824 to train women in essential daily skills, believing it was their profession to guard the health and form the physical habits of the young.

In justifying the need for such lessons, she wrote, "Were you ever taught to understand the operation of diet, air, exercise and mode of dress upon the human frame? Have the causes which are continually operating to prevent good health and the modes by which it might be perfected and preserved ever been made the subject of any instruction?"

In her 1869 book, *American Woman's Home*, Ms. Beecher opens the chapter on cleanliness by saying: "Both the health and comfort of a family depend, to a great extent, on the cleanliness of the person and the family surroundings. True cleanliness of the person involves the scientific treatment of the skin."

By mid-century, other books offering advice on household management included chapters on cleanliness and health. *A Mother's Book of Traditional Household Skills* listed "Hints on the Preservation of Health" that covered fresh air, diet, exercise, bathing and care of the eyes and teeth. "Wash the body every morning, and rub it dry with a rough towel, or else use friction ten or fifteen minutes with a flesh brush."

Yet it was the mid-1900s before indoor plumbing and bathrooms with tubs became commonplace. Perhaps the "good old days" were simpler, but they were certainly less savory.

**For further reading:**

*American Woman's Home*, by Catherine Beecher and Harriet Beecher Stowe (J.B. Ford & Co., 1869)

*Customs and Fashions in Old New England*, by Alice Morse Earle (Scribner's, 1893)

*Woman's Life in Colonial Days*, by Carl Holliday (Cornhill Publishing Co., 1922)


PRESERVING PHOTOGRAPHS

BY MAUREEN TAYLOR
In order to understand preservation techniques, it is important to identify what causes damage. Some of it is the result of a single incident, such as a broken photograph, while other damage happens slowly, such as the fading of color photographs. Most of the damage acquired over time is the direct result of three factors: physical, biological and chemical. Physical damage consists of tears, cracks, warping and creases. Biological deterioration is a result of insects, animals and mold. Chemical damage is characterized by fading, yellowing and staining. Improper storage materials and environmental conditions such as excessive moisture, temperature fluctuations, pests, chemicals and light influence the rate at which these factors deteriorate your images.

Fortunately, taking care of your photographs no longer involves expensive supplies that are difficult to locate. With the availability of inexpensive, high-quality materials for scrapbooks and art projects, it is now easy to preserve your photographs for future generations.

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Photography has been around for more than 160 years, and many people own, inherit or collect images that date back almost to the beginning. Sometimes these photos are in good condition. But often, they haven’t been well cared for, and their new owners are not sure how to keep them from deteriorating further.

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SAFE HANDLING TECHNIQUES

Most conservators suggest wearing clean, white-cotton gloves when handling images, while others say washing your hands with soap and drying them completely is sufficient. The reason for these cautions is simple. No matter how clean you think your hands are, there are oils and other substances that transfer to the surface of any photograph you handle.

SPACE CONSIDERATIONS

The areas most commonly utilized for storage—basements, attics and garages—experience fluctuations in temperature and humidity. Those environmental changes can cause deterioration of your images, encourage pests to nest and let mold grow on your pictures. The best place to store your photographs is in a windowless closet in your home away from water pipes, moisture and heat sources.

PRESERVING FOR THE FUTURE

Conservators recommend using boxes made with reinforced corners from materials free of acid and lignin, the chemical that causes newspaper to yellow. These can be purchased from the suppliers listed in this article and in some art supply or craft stores. Identifying the type of image (i.e., the photographic method) will help you take find suitable storage containers for the various types of pictures in your family album. Among the earliest are cased images, so called because the fragile media were enclosed in protective cases. These include:

Daguerreotype (1839–60s): metal photograph with a reflective surface, sometimes found in a case. They must be held at an angle to be seen.

Ambrotype (1854): Negative image on glass that appears as a positive due to being backed with a dark material. They were usually placed in a case because of their fragility.

Ferrotype or tintype (1856): These dark-metal images are on thin sheets of iron. Photographers sold them in cases, with paper mats or alone.

All types of cased images—daguerreotypes, ambrotypes, and even some tintypes—can be stored in small boxes made from acid- and lignin-free materials with metal-reinforced corners that help protect the cases and the images from damage. These are available from specialty suppliers. Never attempt to clean any images yourself. You could cause irreparable damage to these fragile 19th-century treasures.

Paper Prints (1840 to the present): There are three categories of paper prints—19th- or 20th-century paper prints on plain photographic paper, color pictures and prints on resin-coated paper. Images on paper were available in a variety of sizes and colors ranging from brown to a purple tinge.

Candid images became widespread when George Eastman introduced the Kodak camera in the 1880s. Color photographs had to wait until 1936 for the first Kodak Kodachrome slides, and 1941 for color still film. Photographic paper coated with resin, a type of plastic, became available in the 1960s.

All three types of pictures require acid- and lignin-free paper, but color images require dark storage and cool temperatures for longevity. Resin-coated paper images are especially susceptible to high humidity and can become stuck together if not stored in an area with stable temperature and humidity.

ALBUMS

If you want to use photo albums, the same rules apply. Make sure that they consist of acid- and lignin-free materials and that the plastic overlaps are made of polypropylene or Mylar. While you can purchase expensive albums from library suppliers or home show companies, I’ve found albums meeting those specifications in craft and art supply shops for a fraction of the cost.

If your images are already in albums, the next step depends on the condition of the album. You should remove photographs from anything that has an adhesive surface, like a “magnetic” album. Use a piece of dental floss to carefully free them, then re-create their arrangement in a new acid- and lignin-free album. If your photographs are in a black-paper album in relatively good shape, then leave the images alone. It’s important to remember that photo albums tell a story—one created by the person who selected and laid out the pictures.

LABELING YOUR IMAGES

The first rules of photo preservation should be: Never write on the front of your pictures and never use ballpoint or felt-tip pens. Writing on the front can injure your picture, while ink can bleed through the back of your photo causing permanent damage. There are plenty of
alternatives, from placing the images in albums to using writing utensils that are photo-safe. If you have an older photograph, use a soft lead graphite pencil to gently write the names and information on the back of the photograph while it is face down on a clean surface. If you are trying to write on the back of a resin-coated image, then you’ll need to use an odorless, waterproof permanent marker.

You’re probably thinking all this advice is useful for prints but what about slides and negatives? Store slides in appropriate plastic sleeves or pages (polypropylene or Mylar) and label each mount with pertinent information. Negative storage depends on the type of negative. For instance, glass negatives need to be in reinforced boxes with acid- and lignin-free dividers; never stack them. Film negatives are similar to slides. They require the same care. Just make sure to label the negative storage sleeve, envelope or page so that you’ll remember what roll of film it goes with.

DIGITAL PRESERVATION TIPS

If you store pictures on your hard drive, back up, back up, back up! Don’t depend on a single CD-ROM or hard drive to last forever. Mark your calendar so that you back up your files on a regular basis. Whenever you upgrade equipment, don’t forget to transfer your digital images to the new format. New photo organizing software like Picasa (picasa.net) for all digital image formats make it easy to keep track of what images are stored on your hard drive.

PRINTING DIGITAL IMAGES

Rather than print photographs at home, use an online photograph processing service like ofoto.com and snapfish.com or a local photo lab, because they use traditional photo paper that tends to last longer. Most prints made at home have a surprisingly short lifespan and are sensitive to water. Epson has a new series of printers that claim to create long-lasting prints, but for the latest research on the stability of new products consult Wilhelm Imaging at wilhelm-research.com. Henry Wilhelm (of Wilhelm Imaging) and Carol Brower wrote The Permanence and Care of Color Photographs: Traditional and Digital Color Prints, Color Negatives, Slides, and Motion Pictures (Preservation Publishing Co., 1993), a technical study of the preservation of contemporary images.

Regardless of the type of photograph you are trying to preserve, there is a low-cost solution that you can employ. In addition to these companies, many scrapbook stores now offer acid- and lignin-free products to create scrapbooks and heritage albums that should endure for generations.

PHOTO PRESERVATION SUPPLIERS

Hollinger Corporation
hollingercorp.com
Call (800) 634-0491 for a free catalog

Light Impressions
lightimpressionsdirect.com
Acid- and lignin-free papers, polypropylene and Mylar protectors, pens and storage containers.
Call (800) 828–6216 for a free catalog

University Products
archivalsuppliers.com
Papers, pens, polypropylene and Mylar protectors, storage containers and more can be found at this site.
Contact (800) 628–1912 for a free catalog

HELP! My Images Are Already Damaged

Inevitably, some of the pictures you own are already damaged. This is especially true for color pictures that experience color shifts or instant pictures that darken or crack with age. Relax. There are several options to explore, including software and professional help.

PHOTO EDITING SOFTWARE

If you need to correct those color shifts, erase red-eye or eliminate mold spots from images, you might want to invest in a special software package. Basic image-editing packages come with digital cameras and scanners, but might not include all the features you need. Choose image editing software carefully. Some software such as Adobe Photoshop 7.0 is intended for professional use. Its price places it out of reach of most average computer users, and it has a steep learning curve. You’ll have to learn a new vocabulary and techniques. Go to any bookstore and see how many publications focus on teaching Photoshop. That’s an indication of the amount of time you’ll spend learning about the product.

There are plenty of other choices, including Adobe Photoshop Elements that contains many of the same features of its more expensive cousin. There is also Microsoft’s Picture It! that comes in several different versions such as Platinum or Digital Image Pro. It’s affordable and most people find it user-friendly. Read reviews on Web sites such as ConsumerSearch.com before you purchase any program.

CONTINUED ON PAGE 48
TERMINOLOGY

ACID-FREE: Paper with a pH higher than 7.1. Acidic paper tends to yellow and become brittle with age. The acid can also transfer to other items, damaging them in the process.

LIGNIN: A substance found in wood that acts as a natural strengthening agent that—when combined with the acid found in wood pulp—causes deterioration. Look for materials labeled as acid- and lignin-free.

MYLAR: A type of plastic approved for the storage of photographic materials.

POLYPROPYLENE: Another type of plastic approved for use with photographs.

PHOTO RESTORATION

There are two other methods of restoring photographs—airbrush restoration and photographic enhancement. Airbrush restoration uses a pressurized paintbrush as a tool. The restorer fills the airbrush with pigment and sprays it onto a copy print to cover the defects you are trying to eliminate. The final product is a copy print of the original photograph. Restoration work is never done on an original picture.

With photographic enhancement, an original print is copied using special film, filters and chemistry. This is especially useful for faded prints.

CONSERVATORS

These experts examine your pictures and use scientific analysis to evaluate and stabilize any damage. Photographic conservators are trained to work with all the mediums that appear in the history of photography. A free list of conservators in your area can be obtained by contacting the American Institute for Conservation of Historic & Artistic Work, Inc. (AIC) aic.stanford.edu, Conservation Services Referral System, 1717 K St. NW, Suite 200, Washington, D.C. 20006. Call them at (202) 452–9545 or send them an e-mail at infoaic@aol.com.

Preserve your family photographs by following the preventive measures presented here so future generations can enjoy them. Tackling the preservation process takes time, so work on it in small pieces so that you will finish the project. Your descendants will thank you for the time and effort you devoted to saving their visual heritage.

Maureen A. Taylor is the author of Preserving Your Family Photographs (Betterway, 2001) and Scrapbooking Your Family History (Betterway, 2003). She may be reached at her Web site photodetective.com.

(Above, left) a daguerreotype portrait from the 1850s. The ambrotype of the boy dates from the 1860s.

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7. Custom Base with engraving plate (black), $60
8. Halcyon Days Box with Memorial Continental Hall on Front, $220
   (w/ custom blue sides DAR insignia placed on inside lid J.E.C. inscribed
   on bottom. Official certificate and numbered box)
9. Solid Brass Insignia Clock Collection (can be engraved)
   a. Small carriage clock, DAR insignia, quartz movement, $100
   b. Round desk clock, w/ swivel cover, DAR insignia, quartz alarm movement, $160
   c. Carriage clock, DAR insignia, quartz movement, $210