OUR DEFINING LANDSCAPE

Discover the ghosts of American history on an autumn trek through the Hudson River Valley.

When Women Lost the Vote
Jefferson vs. Adams
 Conjuring Up Halloween
Hollywood Does History
Oregon DAR Preserves a Pioneer Past
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Though his big plans for the Potomac didn’t pan out, Washington’s trek along its shores was a grand adventure.

About the Cover: The Hudson River Valley’s Roscoe View, Cold Spring, N.Y. Photo by Hardie Truesdale.
From The President General

In 1956, at the request of the DAR, a joint resolution of Congress proclaimed September 17-23 as Constitution Week. Every year since then, Americans across our country have set aside this time to honor and to study this great document, which is the safeguard of our American liberties. We urge all citizens to be mindful of the principles upon which our government is based and of our responsibilities to preserve our constitutional republic.

This year marks the 85th anniversary of the ratification of the 19th amendment that granted women the right to vote. Most people consider this event to be the first time that women were enfranchised in the United States. However, for three decades following the founding of our country, some women in New Jersey enjoyed the right of suffrage. Why and how they lost this right makes for one of this issue’s fascinating feature stories.

As we head to the November 2 election, it seems that each presidential campaign grows more contentious than the last. So it’s enlightening to look back at how little American political wrangling has changed in more than two centuries. In the divisive campaign of 1800, the mudslinging between Thomas Jefferson and John Adams set a precedent for future campaigns.

Because of the intense interest that articles of presidential memorabilia generate, they make fascinating collectibles. Tennessee native Johnny Hayes graciously shares his wide-ranging collection of political mementos with American Spirit. His collection, already thousands of items strong, even includes an official Palm Beach County, Fla., voting machine. Hayes’ display of 18th and 19th century artifacts—including those from the campaigns of George Washington, Andrew Jackson, James K. Polk and Abraham Lincoln—will be a find for collectors of all affiliations.

Oregon pioneers are the focus of our Historic Houses department. Here, readers can glance inside the five historic house museums owned and operated by the Oregon State Society Daughters of the American Revolution (OSSDAR). Dedicated caretakers at the beautifully preserved buildings teach visitors about the lives of Oregon’s 19th century settlers.

DAR members were privileged to hear from Randall Wallace, Oscar-winning Hollywood screenwriter, producer and director, at our recent 113th Continental Congress. He talks to American Spirit about his new novel Love and Honor. Set in the American Revolution, it’s an epic page-turner of a Virginia cavalryman’s adventures in Russia during the time of Catherine the Great.

Another revolution—the Haitian Revolution of 1791—had a tremendous, and often unrecognized, impact on the United States. A feature story explains how a successful slave rebellion in the former French colony of Saint-Domingue drastically altered the American political and physical landscape.

Finally, take our Spirited Adventure through the Hudson River Valley, a perfect autumn destination for trips to historic sites such as Washington Irving’s Sunnyside and FDR’s Springwood. (You might even discover the ghost of Ichabod Crane in Sleepy Hollow) Speaking of spooky, October 31 is just around the corner. Our feature story on the deliciously mingled traditions comprising Halloween peeks behind the mask of this characteristically American holiday.
Spirited comments from our readers

Everything’s Coming up Roses
Thanks to you and all your staff for the excellent work done on American Spirit. The May/June edition came in the mail, and I sat up half the night until I had read it cover to cover. The photography is outstanding. I’m ready to book a flight to Portland to see the roses! The stories are educational without too much technical jargon and give excellent insights into our ancestors’ everyday life and circumstances. Keep up the good work!
Andrea Lawrence
General Francis Nash Chapter
Brentwood, Tenn.

Remembering Our Mothers’ Strength
I thoroughly enjoyed the “Founding Mothers” article about Cokie Roberts in the May/June issue. I’ve often wished I knew more about the mothers in my ancestral lines; they must have been amazing, strong women.

I have a great-great grandmother who lost six children, ages 18, 12, 14, 5 and 2-year-old premature twins, in the space of two years. Two drowned in late September in a mountain lake. She had 13 in all. Besides the duties of motherhood, she ran an inn and lived to be 80. I only know these things because my great-great-grandmother spent time with my grandmother in later life. My grandmother herself lived to be more than 100. I have a small notebook of another great-grandmother where she wrote accounts from “roomers” she had and the births and deaths of relatives and townspeople.

Catherine B. Ossenfort
Fort Plain Chapter
Caroga Lake, N.Y.

The American Dream?
American Spirit is a beautiful magazine. As a DAR member I am proud that NSDAR publishes such a fine product.

However, I did not like the article, “If You Lived Here, You’d Be Home By Now,” by Richard McCann in the July/August magazine that just arrived. I do not think it lived up to your comments on the contents page describing it as “a time when the future seemed open and assured.” I actually felt that it was rather deflating as Mr. McCann described his family’s hardships but never quite seemed to express the optimism and potential of the “American Dream.”

I hope that in the future, the articles published in the “My American Experience” section will be more positive and upbeat.

Bonnie Tigner
Beloit Chapter
Beloit, Wisc.

The Torch of Liberty
I want to call your attention to a monument that I have just learned about, the Tomb of the Unknown Soldier of the American Revolution. I don’t understand how it has been overlooked for so long. The monument, located at the Old Presbyterian Meeting House in Alexandria, Va., was erected in 1929 by the C.A.R. A history of the church and its restoration, as well as photos can be found on www/opmh.org/history.htm. The adjoining cemetery contains graves of many prominent figures of the Revolution.

The inscription on the marker says, “Here lies a soldier hero of the Revolution whose identity is known but to God. His was an idealism that recognized a Supreme Being that planted religious liberty on our shores, that overthrew despotism, that established a people’s authority, that fixed a standard of value upon men above gold, and that lifted high the torch of civil liberty along the pathway of mankind.”

Dr. Betty Drake
John Rolfe Chapter
Hattiesburg, Miss.

A Grand Recognition
Awards for Publishing Excellence (APEX) recently honored American Spirit magazine with its top prize, “Grand Award for Magazines and Journals.” This marks the second year in a row that American Spirit has received the honor.

The official magazine of one of the best-known and most celebrated women’s organizations in America, the National Society Daughters of the American Revolution (NSDAR), the bi-monthly American Spirit captures today’s growing fascination with historic preservation, travel, genealogy, collectibles and Americana.

APEX Award judges’ remarks about American Spirit include: “Spectacular photography and illustrations ... each different than the last, yet all coming together into a coherent whole to showcase fascinating articles, each marvelously written and superbly researched.”

In addition to the Grand Award, American Spirit won awards for Feature Writing (“Landscape of Power” by Phyllis Speidell, September/October 2003) and Design: Contents and Letters Pages.
New Smithsonian Museum Focuses on America’s First Inhabitants

The Smithsonian’s new $199 million National Museum of the American Indian opens September 21 on the National Mall in Washington, D.C., after years of preparation and fund raising.

The 250,000-square-foot, limestone-covered facility, located directly in front of the U.S. Capitol, features thousands of Native Indian art and artifacts from North, Central and South America, spanning 10,000 years of history. The Smithsonian collaborated with representatives from more than 300 Indian communities in the United States, Canada and Latin America over a 15-year span to make the museum a reality. The five-story, curvilinear building uses American Indian design influences, featuring materials such as shell inlay, hand-sawn cedar paneling and pipestone flooring throughout the facility.

Opening day ceremonies will include a “Native Nations” procession and a six-day First Americans festival on the National Mall featuring live music, traditional native foods and special exhibitions. All are free to the public. For more information about the museum, visit www.AmericanIndian.si.edu.

TIP CHECK OUT THE MUSEUM’S “LIGHT SHOW” ON THE POTOMAC RIVER BETWEEN 11 A.M. AND 2 P.M., WHEN CRYSTAL PRISMS INSTALLED ON THE BUILDING’S FACADE CATCH THE SUN’S RAYS AND ILLUMINATE THE RIVER WITH A SPECTACULAR COLOR SPECTRUM.
LOOKING DOWN upon the city of Birmingham from his perch atop Red Mountain, Vulcan, the 55-foot god of the forge, shines brightly in the Alabama sun after a three-year restoration returned the largest cast-metal sculpture in the world to its original majesty.

Visitors can explore Vulcan Park not only to experience the massive Vulcan, which had been taken down and disassembled since 1999, but also to see the new Visitor Education Center’s impressive presentation on the region's history. This includes an entire wall of cast iron objects ranging from sewing machines to fire hydrants.

Vulcan has been a long-time destination point for area visitors. Birmingham leaders commissioned Italian sculptor Giuseppe Moretti to create the 60-ton sculpture to showcase at the 1904 World’s Fair in St. Louis, as a representation of the city’s booming manufacturing industry. Vulcan won the grand prize in Mine and Metallurgy, but never came home to a winner's welcome.

After years of neglect, including being dumped by a railroad, Vulcan was saved by the Kiwanis Club’s 1939 citywide campaign, which brought the statue to its current location atop a 123-foot pedestal on Red Mountain. Even though a new marble pedestal and observation deck were added in the 1970s, the statue itself corroded and was in danger of collapsing until the Vulcan Park Foundation formed in 1999 to raise money for the statue’s makeover.

For more information, call (205) 933–1409 or visit www.vulcanpark.org.

REENACTORS MARK 200TH ANNIVERSARY OF HAMILTON-BURR DUEL

Douglas Hamilton (left in both photos), a fifth-great-grandson of Alexander Hamilton, and Antonio Burr (right), a descendant of Aaron Burr’s cousin, fire their pistols during the July 11 re-enactment marking the 200th anniversary of the Hamilton-Burr duel, in Weehawken, N.J. The July 11, 1804, duel left Hamilton mortally wounded and a sitting vice president’s reputation tarnished.

(AP Photo/Marko Georgiev)
Virginia Courthouse Rich in Genealogical Treasures

Nestled in the picturesque Shenandoah Valley, the Augusta County Courthouse in Staunton, Va., holds within its walls thousands of priceless documents detailing the lives and transactions of western Virginians as far back as 1745. Fortunately for historians and genealogy enthusiasts, the friendly courthouse staff is dedicated to an ongoing restoration of the county’s oldest records.

Miraculously, Augusta County’s five courthouses have stood on the same site for more than 250 years, preserving the wills, deeds, court records, marriage licenses, birth and death records, as well as property tax and land records, of its European settlers. The current court clerk, John B. Davis, has overseen the restoration of 50 will, deed and order books since he began his tenure at the courthouse. A current project includes the flattening and re-categorizing of 250-year-old Judgment and Chancery records in an effort to keep the rich history of western Virginia alive.

Formed in 1738, Augusta County lies along the old Great Wagon Road, which hosted tens of thousands of migrating Scots-Irishmen, along with German and English settlers, who courageously entered a wild frontier. These 18th and 19th century pioneers brought with them richly diverse customs, but all came to America with the goals of pursuing freedom.

First to Vote

Long before Constitutional amendments granted slaves and women the right to vote, two members of the Lewis and Clark expedition—York, William Clark’s slave, and Sacagawea, their Indian interpreter—made history.

In November 1805, the Corps had to decide on which bank of the Columbia River it should build its winter shelter. Instead of the Army captains making the decision on their own, Lewis and Clark recorded the preference of each member of the Corps. Clark’s journal entry of November 24 recorded York’s vote to cross the river and examine the land, and Sacagawea’s vote for a place with “plenty of Potas” (potatoes). York’s vote took place 65 years before the 15th Amendment; Sacagawea’s, 115 years before the 19th Amendment.


The Pierce Enigma

The New Hampshire Historical Society investigates the life of one of America’s most enigmatic presidents—and the only one to call New Hampshire his home state—in its latest exhibition “Franklin Pierce: Defining Democracy in America.”

Through May 8, 2005, the Historical Society’s Concord, N.H., library will feature more than 100 paintings, objects, photographs and documents exploring America through the lens of Pierce’s life. The exhibition opens during the bicentennial year of Pierce’s birth in Hillsborough, N.H., 30 miles west of Concord. The 48-year-old Pierce was the youngest president to be elected when he rose to the presidency in 1853 during one of America’s most troubled times, the buildup of tension leading to the Civil War.

“The overall goal in presenting this exhibition has been to use those materials to move Pierce out of the realm of myth and legend and show him as a human being and how he influenced, and was influenced by, ideas and events of his time,” said Wesley Balla, Director of Collections and Exhibitions.

For more information, call (603) 228-6688 or visit www.nhhistory.org.
Johnny Hayes of Gallatin, Tenn., has had a lifelong interest in politics. A former director of the Tennessee Valley Authority during the Clinton Administration and former finance chairman of Al Gore’s 2000 presidential campaign, Hayes began collecting presidential memorabilia in 1988. His bipartisan collection now contains thousands of items, from political posters and buttons to a William H. Taft pipe and a “Tippecanoe and Tyler, Too” walking cane. The artifacts on these pages give a rare glimpse at how our 18th and 19th century presidents were promoted, elected and remembered.

**Torchlight Parade.** Office hopefuls hired torchbearers to go from town to town rallying their supporters, a practice popular in Lincoln’s day. c. 1860.
True Blue. Even handkerchiefs became a campaign tool. A large star-spangled one spotlighted Benjamin Harrison and Levi Morton’s presidential campaign in 1888.

In Memory. A 1845 mourning ribbon commemorated the death of Andrew Jackson, “Hero of New Orleans.”

Coin Toss. Before campaign buttons became popular in 1896, coins were passed to promote candidates. Hayes’ collection includes a copper lanyard button from George Washington’s inauguration (center) and coins for Andrew Jackson (1824), Martin Van Buren (1837), Andrew Johnson (1866) and James Garfield-Chester Arthur (1881).
EVEN IN THE EARLY 1800s, the Hudson River Valley of upstate New York seemed to be full of the ghosts of American history. This lovely valley, fertile with vegetation as well as democratic ideals, was the stomping ground of many of the nation’s first heroes. Its rich history made the Hudson Valley a perfect setting for Washington Irving’s “Legend of Sleepy Hollow” and other American folk tales, and it’s still the perfect spot for a fall jaunt back into our country’s heritage.

“The Hudson Valley has the largest concentration of historic landmarks in America,” says Rachel Carr, Director of Public Relations for Historic Hudson Valley. “American art, architecture, frontier development and freedom all have roots in this area of the country.”

In fact, in 1996, the U.S. Congress recognized the valley’s significant role in American history by declaring it a National Heritage Area. In its declaration, Congress called the valley “the landscape that defined America.”

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“Explorer Henry Hudson reached the river that bears his name in 1609, and its many valley towns and villages played major roles in America’s Colonial and Revolutionary War history. However, the Hudson Valley has been continually important in subsequent years, earning itself a spot in the tales of America from Colonial days up to the present. As a result, the area’s historical sites span several centuries, which adds to the area’s charm. “The historic sites in the Hudson Valley are very popular, and they’re representative of different time periods, which makes it even more interesting,” says Sara Mascia, Director of the Historical Society of Sleepy Hollow and Tarrytown. From earliest to most recent, here’s a roundup of some of the historical sites that visitors to the area won’t want to miss.

The Old Dutch Church and Sleepy Hollow Cemetery
The setting for Washington Irving’s “Legend of Sleepy Hollow,” the Old Dutch Church and its burial grounds have long been popular sites for visitors. Established in 1683, the Old Dutch Church still hosts worship services from mid-June through August. Along with its own burial ground, established by early Dutch settlers, the Old Dutch Church is surrounded on three sides by the Sleepy Hollow Cemetery. Spanning nearly 100 acres, the cemetery is the resting place for more than 39,000 dead—pioneers, warriors, statesmen, scholars and other Americans from all walks of life. Irving himself rests there, on the land about which he once wrote, “If ever I should wish for a retreat whither I might steal from the world and its distractions, I know of none more promising than this little valley.”

“The whole neighborhood abounds with local tales, haunted spots, and twilight superstitions; stars shoot and meteors glare oftener across the valley than in any part of the country, and the nightmare seems to make it the favorite scene of her gambols. “

“The Legend of Sleepy Hollow”
WASHINGTON IRVING

OPENING PHOTO: BOSCOBEL HOUSE COLD SPRING, NY

OLD DUTCH CHURCH AND SLEEPY HOLLOW CEMETERY
540 North Broadway
Sleepy Hollow
(914) 631-0081
www.olddutchburialground.org;
www.sleepyhollowcemetery.org

10 Daughters of the American Revolution

11 Daughters of the American Revolution
In 1693, Frederick Philipse was granted a charter for 52,000 acres along the Hudson River by William and Mary, rulers of England. He developed the land into a milling, farming and trading complex, Philipsburg Manor. Owned by an Anglo-Dutch family, the manor’s tenants were farmers of diverse European backgrounds and it was operated by enslaved Africans. The site vividly interprets aspects of the history of colonial New York and the system of racially based slavery, which helped keep the estate running in the 18th century. The stone manor house is filled with a handsome collection of 17th- and 18th-century period furnishings, and the site also includes a working water-powered grist mill and millpond, an 18th-century barn, a slave garden and a reconstructed tenant farmhouse. The manor is now a living history museum, and visitors can tour the site with guides in 18th-century costume.

Janet Livingston Montgomery, the widow of Revolutionary War hero General Richard Montgomery, had this Federal-style mansion built in 1804 and 1805, and established a successful commercial nursery on the property. With the help of the era’s best designers, architect Alexander Jackson Davis and landscape designer Andrew Jackson Downing, her descendants created one of the most beautiful estates in the nation during the first half of the 19th century. Guided tours of the meticulously restored mansion, garden and greenhouse are available, as well as nature walks, trails, picnicking and a museum and garden shop.

One of the most famous historic landmarks in the Hudson Valley, Sunnyside, now a National Historic Site, was the home of America’s first successful, internationally known author. Washington Irving purchased the riverside home in 1835 and remodeled the structure to its present appearance, including a wisteria-covered, gabled entrance and a Spanish-style tower. Visitors can tour the romantic home and landscape with the help of guides dressed in the costume of the mid-Victorian period. To help visitors make the most of their experience, Sunnyside offers “Irving’s Traveling Totes,” gift bags that include a brief guide as well as a number of family activities. These include The Legend of Sleepy Hollow Picture Book, drawing and painting activities, and a Sunnyside Matching Card Game.

WHERE TO STAY:
In addition to the usual hotels, check out Castle on the Hudson, 400 Benedict Ave., Tarrytown, (914) 631–880, www.castleonthudson.com; a historic landmark with 31 rooms and suites, with a main tower that forms the highest point in Westchester County. The Alexander Hamilton House, 49 Van Wyck St., Croton-on-Hudson, (914) 271–6737, www.alexanderhamiltonhouse.com; is a romantic Victorian property with river views. And Crabtree’s Kittle House Restaurant and Inn, 11 Kittle Road, Chappaqua, (914) 666–8044, built in 1790, offers an intimate atmosphere with live entertainment and fine wines.

WHERE TO EAT:
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Montgomery Place
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WHERE TO EAT:

Food & Lodging
Lyndhurst

As New York City grew rapidly in the early 1800s, many well-to-do New Yorkers looked for property away from the noise and turmoil of the city where they could experience a more rural existence. Lyndhurst represents one of the finest of these country estates, which lined the eastern shore of the Hudson River by the mid-19th century. Originally completed in 1842, Lyndhurst, a National Trust Historic Site, was built for William Paulding, former mayor of New York City. The home was later purchased by merchant George Merritt and finally, by tycoon Jay Gould. America’s premier Gothic Revival mansion, Lyndhurst recently underwent dramatic renovations and features elaborately decorated rooms, stained glass and artwork, and spectacular views of the Hudson River. Fall activities at Lyndhurst include a top-rated Halloween party.

Springwood

The lifelong home of Franklin Delano Roosevelt (1882–1945). America’s only four-term president. Springwood spans 800 acres along the Hudson River. Visitors may take a guided tour of the home, visit the FDR Library and Museum, and view the Rose Garden, where Franklin and Eleanor Roosevelt are buried. Now a National Trust Historic Site, the Springwood property also includes miles of hiking trails and beautiful grounds, where FDR developed his lifelong love for the outdoors. In 1944, ill and weary from the effort of World War II, FDR once said, “All that is within me cries out to go back to my home on the Hudson River.”

Hyde Park, The Vanderbilt Estate

Frederick Vanderbilt, the grandson of Cornelius “Commodore” Vanderbilt and the son of William Henry Vanderbilt, bought the property at Hyde Park in 1895. Shortly after Frederick and his wife, Louise, acquired the 600-acre estate, the New York Times described it as “the finest place on the Hudson between New York and Albany.” Like most prominent families in the area, the Vandersells used their retreat only for a few weeks in spring and fall, while a staff of 60 kept the place running year-round. After Louise Vanderbilt died in 1926, Frederick lived out his days at Hyde Park, leaving the estate to a niece, who donated 211 acres to the federal government in 1940. The property is now a National Trust Historic Site, and except for a few personal belongings, the mansion and its contents remain unchanged from the time the Vandersells lived there.

Vanderbilt Estate

Route 9, Hyde Park
(845) 229-9115
www.nps.gov/vama/home.htm

“Tours to Kykuit depart from the Visitor Center at Philipsburg Manor Route 9, Sleepy Hollow
(914) 631-3992
www.hudsonvalley.org/web/kyku-main.html

All that is within me cries out to go back to my home on the Hudson River.”

PHOTOGRAPHY COURTESY OF HISTORIC HUDSON VALLEY | WWW.HUDSONVALLEY.ORG

Kykuit, The Rockefeller Estate

A landmark estate and a National Trust Historic Site, Kykuit was home to four generations of the Rockefeller family. Built in the Classical Revival style from 1907 to 1913 by John D. Rockefeller Jr., the home represents the work of architects Chester Holmes Aldrich and William Adams Delano, with additions by William Welles Bosworth. Four different tours of the estate are available, including the House and Inner Garden Tour, the Gardens and Sculpture Tour, the Grand Tour, and the Estate Life Tour.

Photography courtesy of Historic Hudson Valley | www.hudsonvalley.org/web/kyku-main.html

Tours to Kykuit depart from the Visitor Center at Philipsburg Manor
Route 9, Sleepy Hollow
(914) 631-3992
www.hudsonvalley.org/web/kyku-main.html

Srivatsa Reddy

Lyndhurst
635 South Broadway
Tarrytown
(914) 631-4481,
www.lyndhurst.org

www.nps.gov/hofr/index.htm

www.westchestertourism.com

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635 South Broadway
Tarrytown
(914) 631-4481,
www.lyndhurst.org

www.nps.gov/hofr/index.htm
Lyndhurst

As New York City grew rapidly in the early 1800s, many well-to-do New Yorkers looked for property away from the noise and turmoil of the city, where they could experience a more rural existence. Lyndhurst represents one of the finest of these country estates, which lined the eastern shore of the Hudson River by the mid-19th century. Originally completed in 1842, Lyndhurst, a National Trust Historic Site, was built for William Paulding, former mayor of New York City. The home was later purchased by merchant George Merritt and finally, by tycoon Jay Gould. America’s premier Gothic Revival mansion, Lyndhurst recently underwent dramatic renovations and features elaborately decorated rooms, stained glass and artwork, and spectacular views of the Hudson River. Fall activities at Lyndhurst include a top-rated haunted house, a Victorian craft show, an antiques auction, and tag sale, and a Victorian Halloween party.

Springwood

The lifelong home of Franklin Delano Roosevelt (1882–1945), America’s only four-term president. Springwood spans 805 acres along the Hudson River. Visitors may take a guided tour of the home, visit the FDR Library and Museum, and view the Rose Garden, where Franklin and Eleanor Roosevelt are buried. Now a National Trust Historic Site, the Springwood property also includes miles of hiking trails and beautiful grounds, where FDR developed his lifelong love for the outdoors. In 1944, ill and weary from the effort of World War II, FDR once said, “All that is within me cries out to go back to my home on the Hudson River.”

Hyde Park, The Vanderbilt Estate

Frederick Vanderbilt, the grandson of Cornelius “Commodore” Vanderbilt and the son of William Henry Vanderbilt, bought the property at Hyde Park in 1895. Shortly after Frederick and his wife, Louise, acquired the 600-acre estate, the New York Times described it as “the finest place on the Hudson between New York and Albany.” Like most prominent families in the area, the Vanderbilts used their retreat only for a few weeks in spring and fall, while a staff of 60 kept the place running year-round. After Louise Vanderbilt died in 1936, Frederick lived out his days at Hyde Park, leaving the estate to a niece, who donated 211 acres to the federal government in 1940. The property is now a National Trust Historic Site, and except for a few personal belongings, the mansion and its contents remain unchanged from the time the Vanderbilts lived there.

Kykuit, The Rockefeller Estate

A landmark estate and a National Trust Historic Site, Kykuit was home to four generations of the Rockefeller family. Built in the Classical Revival style from 1907 to 1913 by John D. Rockefeller Jr., the home represents the work of architects Chester Holmes Aldrich and William Adams Delano, with additions by William Welles Bosworth. Four different tours of the estate are available, including the House and Inner Garden Tour, the Gardens and Sculpture Tour, the Grand Tour, and the Estate Life Tour.

Vanderbilt Estate

Route 9, Hyde Park
(845) 229-9115
www.nps.gov/vama/home.htm

Lyndhurst

635 South Broadway
Tarrytown
(914) 631-4481,
www.lyndhurst.org

Photograph courtesy of Lyndhurst

Springwood

4097 Albany Post Rd., Hyde Park
(845) 229-9115
www.nps.gov/hofr/index.htm

Photograph courtesy of the National Park Service

Tour to Kykuit depart from the Visitor Center at Philipsburg Manor
Route 9, Sleepy Hollow
(914) 631-3992
www.hudsonvalley.org/web/kyku-main.html

Photograph courtesy of the National Park Service

Taking a Break from History

When you’ve seen all the historical attractions that the Hudson River Valley has to offer, or when you just want to enjoy a 21st-century activity, there’s still plenty to do in the Valley.

Consider taking in the scenery with a fall foliage driving tour (for options, visit www.westchestertourism.com). Don’t forget to visit Sleepy Hollow. (Hudson Highland Cruises depart from Peekskill, but there are other operations throughout the Valley.) Apple or pumpkin picking are favorite New York autumn traditions. Visitors can join in the fun at the Wilkens Fruit Farm in Yorktown or at Outhouse Orchards in Pleasant Valley. Or please all your senses with wine tours and samplings at the North Salem Vineyard.

Experience more of the area’s culture at the New York State Museum and the Hudson River Museum or the acclaimed Caramoor Center for Music and the Arts. Conduct genealogical research with the assistance of various historical societies, such as the Westchester County Historical Society and the Historical Society of Sleepy Hollow and Tarrytown. Shop till you drop at Woodbury Commons, an outdoor outlet mall, or attend one of the area’s many fall festivals, including Harvest Fair, Legend Weekend and Heritage Crafts Fair.

Finally, sports enthusiasts will love autumn in the valley. If you just want to be a spectator, drive up to West Point and take in an Army football game. If skiing in the fall is more your style, breathe in the cool autumn air while kayak- ing or biking trails. Find your own way among the Valley’s many fall festivals, including Harvest Fair, Legend Weekend and Heritage Crafts Fair.
ROBERT NEWELL HOUSE
The five historic house museums owned and operated by the Oregon State Society Daughters of the American Revolution (OSSDAR) commemorate Oregon’s 19th-century pioneers.

Carefully recreating the lives and preserving the artifacts of Oregon’s pioneer mothers and fathers are the primary goals of caretakers at Caples House Museum, Pioneer Mothers Cabin, Robert Newell House, Butteville Academy and Schminck Memorial Museum. At all of these remarkably preserved sites, OSSDAR State Curator Nancy Burton oversees the artifacts, and Honorary State Regent Virginia Burgh supervises the maintenance of the buildings and grounds.

By Jane Roy Brown
Photos by Robert Graves

For a virtual tour of all the houses, go to www.rootsweb.com/~orossdar
Joseph Caples migrated to Oregon from Missouri with his family on the Oregon Trail. In 1847, he founded Columbia City, which sprouted up around Caples’s 640-acre homestead near Mount St. Helens.

One of Joseph’s sons, Charles Green Caples, became the first doctor in Columbia County. In 1870, he built a two-story wood-frame house on the site of his father’s log cabin overlooking the Columbia River. Caples’s descendants occupied the house until 1959, when the last surviving family member, Charles’s daughter Dell Caples Houghton, donated it to the Mount St. Helens Chapter of the OSSDAR. It opened as a museum in 1970.

Today, the white-painted, eight-room house and several outbuildings occupy a full city block. Except for the removal of a bathroom added in the 1930s, the Caples House has seen no significant alterations. The covered front porch still offers impressive views of the river, an apple and pear orchard planted by Dr. Caples, and two small adjacent parks. The original six-over-six-paned windows remain intact on the building’s gabled ends, and a covered breezeway leads to the wash house—also original—on the west side of the building.

Inside, the house contains a parlor, doctor’s office, kitchen, pantry and three bedrooms, all furnished with antiques, many of which belonged to the family. An ell off the kitchen once served Dr. Caples as a birthing room and now displays Indian artifacts collected from the Yukon at the turn of the 20th century by Fred Caples, the doctor’s son.

The nearly 90 years that the Caples family occupied the home are represented in various exhibits. Cabinets built by Dr. Caples, his medical instruments and books, examining couch, family Bibles, diaries and many other objects are on display. The parlor holds a square grand piano that was shipped around the tip of South America and then carted by wagon to the Caples house. It was too big to fit through the doors, so the family removed windows and part of the front wall to bring it in, says Shari Ouillette, the on-site caretaker who leads tours.

Elsewhere on the grounds, two garages, a replica “Country Store” and the Knapp Social Center were built shortly after the OSSDAR acquired the property. A carriage house added in 1938 served the Caples family as a garage and now contains one of the property’s most popular attractions, the Children’s Attic, a museum of dolls and toys dating from the 1830s to 1980.

In 1842, two fur trappers laid out the town of Champoeg on the south bank of the Willamette River. Champoeg prospered rapidly during the Gold Rush, as Willamette Valley farmers supplied wool, food and other provisions for mining camps. In 1861, a flood wiped out the town, and although residents began rebuilding, a second flood washed away their efforts in 1891.

To commemorate the pioneer women who settled in the Northwest, in 1930 the OSSDAR built a memorial museum on the northwest corner of the original Champoeg town site, now located in Champoeg State Park.

Modeled after a typical log cabin in 19th-century Oregon, the museum contains artifacts from more than 40 settler families. The cabin is constructed of native fir logs, peeled on the outside and finished with a broadax on the inside. According to caretaker Bill Buckingham, the builders chinked each log by laying a strip of hemp rope on it and then pouring hot pitch over it before placing the next log on top. Shakes of western red cedar cover the building’s pitched roof. On the front of the cabin, four six-over-six-paned windows, each with a shutter, flank an entry porch and a massive front door. An imposing stone fireplace stands at the building’s west end.

Inside the cabin, visitors can easily see its structural elements.
including the hand-split roof shakes and Ponderosa pine stringers and rafters. A large main room, two bedrooms, kitchen, contemporary bath and a sleeping loft make up the interior.

The artifacts, some of which are handcrafted, tell the stories of early settler families: a clock that belonged to the Hubbard family who settled Hubbard, Ore.; a collapsible Hudson Bay heating stove brought to the Catholic mission at St. Paul in 1838; antique china, glassware and quilts; and a fife played at Abraham Lincoln's funeral. Notes on the provenance of the objects, as well as family stories, accompany many of the exhibits.

The museum caretakers reside in a one-story cottage east of the cabin. Built in 1953, the cottage contains a spacious main room with vaulted ceiling and brick fireplace, bath, bedroom and large open kitchen. Two acres of landscaped grounds with raised perennial beds, a rose garden and abundant flowering trees and shrubs surround the buildings.

**ROBERT NEWELL HOUSE AND BUTTEVILLE ACADEMY**
8089 Champoeg Road, NE, St. Paul, (503) 678–5537

Robert Newell served on the legislative committee that framed the first laws of the Oregon Territorial Government. After the great Willamette River flood of 1861 washed away his mercantile store and flour mill in the town of Champoeg, he sold his extensive land holdings and moved to Lapwai, Idaho, where President Andrew Johnson appointed him to serve as Indian Agent for the Nez Perce (or Nimi'ipuu, as they call themselves) in 1868. The federal government appointed such agents to live with the Native American tribes on reservations and guide their assimilation into white society.

Newell left behind his 1852 wood-frame house in Champoeg, which stood on high ground and survived the flood. When OSSDAR acquired the house as a gift more than a century later, the house was badly deteriorated. Caretaker Judy Van Atta says that in order to restore the house, workers had to take it apart, draw a blueprint, retain as much original material as possible and rebuild it from the ground up. They were able to salvage the original brick two-sided fireplace, the interior doors, many of the exterior doors and windows, and cedar siding (although that now lies beneath protective vinyl siding). The reconstruction team also scraped down to the original wallpaper throughout the house and found suitable reproduction wallpaper to replicate the original interior.

The restored building retains the original's box-frame construction, with two stories, 10 rooms and elegant front and rear porches. A distinctive center gable with a steeply pitched roof accents the front of the house.

Inside, the central brick chimney provides a double fireplace shared by the great room and the parlor on the first floor. The house is furnished in 1860s-period style. Newell's Boston rocker, a gift from his descendants, stands in the kitchen. In the parlor sits a mid-19th century armchair with dog-face carvings on the arms, which belonged to one of the first European settlers of Champoeg. A human-hair wreath—a fine example of parlor art of the period—hangs in the great room. The grounds feature a heritage rose garden and a tea patio used for private parties.

Sharing the three-acre site with the Newell House is a 145-year-old schoolhouse that was relocated from the nearby town of Butteville in the mid-1950s. The two-room wood structure, with a pitched roof, gabled ends and rear porch, contains a single classroom furnished with an antique desk and rustic reproduction tables and chairs. Here, says Van Atta, students are able to experience a mid-19th century school day through the “Butteville Academy, a Country School” program.

A back-to-back brick fireplace inside provided heat for both the classroom and the “teacherage,” which is furnished with an antique dresser, a rope bed, a melodeon (a small organ-like musical instrument) and other 19th century accents.

Next to the school stands the 1848 Butteville Jail. The structure has two barred windows, a dirt floor, and walls made of rough two-by-fours stacked on their broad sides for sturdiness.

**SCHMINCK MEMORIAL MUSEUM**
128 South E. Lake Street, Lakeview, (541) 947–3134

The 1922 bungalow of Dalph and Lulu Schminck stands on a residential lot near the center of town. Though both Schmincks were the children of pioneer families, hers from Oregon and his from California, the museum’s historical significance rests not
with their personal histories nor even with the Craftsman-style house, but with the 7,500 artifacts displayed inside. The couple transformed their home into a live-in museum in 1938 and willed it to the OSSDAR in 1962, when it was refurbished. Caretaker and curator Sherrain Glenn notes that the varied collections, begun by the Schmincks and continually added to by later donors, tell the stories of many Lake County families.

Inside the single-story house, the main floor contains rooms furnished in assorted period decor. The kitchen displays household utensils dating from the 1700s to the 1940s, including a cast-iron cook stove with a water well, a butter churn and a hand-crank ice cream maker. The north bedroom features furnishings of the mid-19th century, including a rope bed, a chamber pot, books and a marble dresser and wash stand. A closet holds vintage clothing and quilts dating from the mid-19th to the early 20th centuries.

The centerpiece of the Victorian parlor is a large piano that was carted over the mountains to Summer Lake in the 1870s. The dining room showcases an extensive collection of glassware, china, porcelain, silver and linen, including one of the West Coast’s finest collections of American pressed glass. The library’s collection of books devoted to Oregon includes many first editions and volumes of history, poetry and fiction, as well as diaries.

The south bedroom is outfitted in 1920s style, with a pansy quilt made by Lulu Schminck and a matching hooked rug made by Dalph. The closet holds vintage clothing dating from the 1920s to the 1970s, and quilts from the 1930s to the present.

Beside the basement stairs stands a desk from the battleship U.S.S. Oregon, given to the Schmincks in 1942 for selling war bonds. (The battleship served in three wars.) In the basement galleries, the Tack Room shows off saddles, guns and wooden tools. The Artifact Gallery exhibits Indian-made objects, some dating from 8,000 years ago, including baskets and bead work. An outstanding Winchester collection on loan from local collector Jim Cyr features 28 firearms and tools from 1866–1894.

10,000 YEARS OF HISTORY: The Native Americans of Oregon

Today, historians recognize both sides of the legacy of European settlers by acknowledging the Native Americans who lost their lives and land in the settlement period. Although conflicts destroyed many tribes of the Pacific Northwest, their descendants have done much to protect their traditional culture and increase awareness of their history.

Some 10,000 years before white pioneers arrived, about 80 Native American tribes inhabited what is now Oregon. The nomadic hunter-gatherers who lived along the coast—Quinault, Quileute, Chinook and Tillamook peoples—are still renowned for their sophisticated art and culture. The Nez Perce (Nimi’ipuu), Cayuse and Spokane migrated seasonally over the high plateaus between the Cascades and the Rockies. These tribes shared cultural traits with both the coastal Indians and the plains peoples to the east.

European nations began struggling for control of the Pacific Northwest in the 18th century. In 1792, Captain Robert Gray sailed up the mouth of the Columbia River and staked the American claim to the Oregon Territory, which was reinforced by the Lewis and Clark expedition of 1804–1807. But before the United States secured parts of the territory, it had to battle competing claims from Spain, Great Britain and Russia. By the time a steady stream of Americans reached the region via the Oregon Trail, control had boiled down to a contest between the United States and Britain. An 1846 compromise ceded British Columbia to Britain, and Oregon and Washington to the United States.

The federal Land Donation Act of 1850—a government land giveaway to white male pioneers, “American half-breed Indians” and married white couples—fueled American western expansion. The 53,000 settlers who poured into the Pacific Northwest between 1843 and 1860 rapidly developed the region, creating increasing conflicts with the native inhabitants. In 1855, the government herded the coastal Indians onto reservations, where illness, starvation and cultural dislocation extinguished many tribes. But the tribes east of the Cascades mounted fierce battles against settlers, especially between 1855 and 1877. In the end, the survivors also ended up on reservations. Like many Native Americans in the East, tribes were decimated by alcohol and disease brought by white settlers.

Today, Oregon’s Native American peoples have preserved much of their traditional culture and maintain tribal governments. Many museums in the Pacific Northwest also recall the history and culture of the region’s Native Americans, including the Northwest Museum of Arts and Culture in Spokane, Wash.; the Portland Art Museum in Portland, Ore.; and the High Desert Museum in Bend, Ore. —J.R.B.

The Bookshelf

By Harvey King  •  Superb narrative runs through this tale of George Washington's little-known river ride.

Washington’s Passion
For the Potomac

In *The Grand Idea: George Washington’s Potomac and the Race to the West* (Simon & Schuster, $26), author Joel Achenbach displays grand skills as a writer, which is fortunate. Told with lesser skills, interest in this story of a 1784 horseback trip that Washington took inland along the Potomac River would be limited to a regional audience or a small group of hard-core Colonial history buffs. The events grow in stature, however, when woven with Achenbach’s storytelling savvy. While no *Undaunted Courage* (or *Huckleberry Finn*), *The Grand Idea* proves to be an engaging river trek adventure.

*The Grand Idea* is the story of America’s formation from George Washington’s point of view as booster-in-chief of the Potomac River fan club. During the post-war era in which *The Grand Idea* is set, Washington’s trip was a testimony to his decades-old zealous faith in the commercial destiny of the river. He was convinced the river would be the transportation gateway to the Ohio River and beyond. Unfortunately for George Washington, the Potomac River’s role in the country’s expansion west was bogged down in failure and insignificance.

Achenbach notes that Washington’s 1784 trip west along the river has never generated much interest or enthusiasm among the most noted Washington biographers. But perhaps this should come as no surprise, as historians tend to focus only on those events that the passage of time proves important.

On the other hand, newspaper reporters, Achenbach’s day job, cover whatever happens from day-to-day with little regard for the long-term impact. Shedding the burden of proving its historic significance (Achenbach’s attempts to do so are some of the few times the book comes up short), the author can tell the story of Washington’s travel to the Potomac’s headwaters with verve and drama.

By diverting up and down the trek’s tributary stories, Achenbach is able to stretch the trip into a fascinating, 80-page travelogue. In the end, Achenbach inadvertently proves the historians correct: When it comes to the long-term importance of Washington’s Potomac fever, and its influence on the country’s race west, the facts of the book pale in comparison to how well it is told.

Whether or not Washington’s river passage was driven by self-interest or creative vision, in the end his plan proved misguided: Other water routes west (notably, the Erie Canal) filled the role. More importantly, the railroad and, later, the automobile, proved that history does not flow in a linear fashion. They prove that, like the Potomac, history can change course with little warning, radically altered by spring-flood factors such as the introduction of revolutionary new technology. The future is notoriously hard to predict, even by the unusually prescient likes of George Washington.

Ironically, it is the ultimate lack of significance of the river’s role in trade and commerce that provides Achenbach with the opportunity to show off his skills as a non-fiction writer, one obviously influenced by journalist John McPhee. Like McPhee, Achenbach can bring ancient geology, geography and politics alive in a way that even a Beltway commuter will find fascinating.

Achenbach lyrically uses the river, both literally and metaphorically, to unveil the story of the region’s role in American history. Why the nation’s capital is adjacent to Georgetown and across the river from Alexandria (and not in Philadelphia, Baltimore, St. Louis or Los Angeles) is a great story as re-told by Achenbach.

The contemporary reader is also reminded of something hard to fathom, especially when looking back at the nation’s formative years through the filter of the Civil War. In Washington’s time, the young country’s geographical and political issues were more often than not divided along east and west alliances, rather than north and south.

Ultimately, by focusing his version of America’s birth into the context of a stretch of strategically located, but unpredictable river, Achenbach has found a means to convey the fragility of its founding and the miracle of its survival. For the general reader, especially those with an interest in the mid-Atlantic region, *The Grand Idea* is a grand read.
Old Flames

Photography by Kristina Marie Krug • Light up a room with floating candles.
LET IT BURN
Add atmosphere to your autumn table with these six easy steps for making old candles new again. Just melt the wax, pour it into a favorite mold and add wicks. Your new flames will be even more vibrant when set afloat.

TOOLS AND MATERIALS
• used tapers, pillars or votive candles
• muffin tins, tart tins or other molds
• nonstick cooking spray
• double boiler
• craft sticks for stirring
• 1 1/4 inch metal-tabbed tea light wicks

INSTRUCTIONS
1. Cover tins and molds with nonstick cooking spray to allow easy removal when candles have cooled and hardened.
2. In a double boiler, melt old candles. As wax melts, stir and remove old wicks.
3. Pour melted wax into molds. One large pillar can make 12 or more small floating candles.
5. After candles harden (1/2 hour to 2 hours), lift them out by the wicks.
6. Wipe off any haze with paper towels and trim the wicks to 3/4 inch before burning.
When Women Lost the Right to Vote
For 30 years, from 1776 until 1806, the state of New Jersey granted women the right to vote. But after a gender gap threatened to alter election outcomes, the male-only legislature disenfranchised the fairer sex. If only the ladies of New Jersey had known what it would take to get back the right to vote, maybe they would have fought to keep it.

By Stacey Evers
Abigail Adams is famous for her 1776 “remember the ladies” admonition to her husband, which he laughed off, calling the proposition “extraordinary.” He added, “Depend on it, we know better than to repeal our masculine systems.” Mrs. Adams wasn’t making outlandish claims for Colonial women. During the critical formative years of the Colonies, women assumed unconventional gender roles, while at the same time continuing their normal responsibilities of childbearing and rearing, housekeeping, and nursing sick and elderly family members. They managed businesses, worked in shops and poured ale at the local taverns. Benjamin Franklin’s own sister, Jane Mecom, ran a Boston business in the 1760s.

During the Revolutionary War, women took on even more, organizing boycotts and war-relief efforts; gathering food and clothing for soldiers; launching spinning societies to provide themselves with cloth; protecting their families against invading British troops; spying on the enemy; and sometimes even fighting. When it was all over, they wanted recognition for their service and sacrifice.

Mrs. Adams was the most visible spokeswoman for the gender, but other ladies publicly lamented their status. One well-known example is the Virginia widow Mary Willing Byrd, who remarked that, in spite of everything she’d done during the war as a mother of eight children and as a law-abiding, patriotic citizen who paid taxes, she had “not been Personally or Virtually represented. My property is taken from me and I have no redress.” The politically active Daughters of Liberty also expected an increased civic role for women in the new nation, although this vision didn’t extend to women’s suffrage, says historian Catherine Clinton, author of The Other Civil War: American Women in the 19th Century (Hill and Wang, 1999). Unfortunately, the Founding Fathers saw only a limited civic role for women: one largely centered on reproductive skills and the ability to raise patriotic sons.

The new U.S. Constitution didn’t exclude women’s right to vote. Instead, the states retained the power to establish voting requirements. Most state leaders used the same line of reasoning to deny suffrage to men without property as they did to women: Because voting is an expression of individual will, women and non-landowning men would be subject to coercion. As John Adams put it in a May 1776 letter to James Sullivan, women were “too dependent … to have a will of their own.” The bottom line was that allowing women to vote would give married men an advantage over single men at the polls.

The New Jersey Exception

But in New Jersey, the Provincial Congress on July 2, 1776, adopted a state constitution granting the right to vote to “all free inhabitants” who could meet age and residence requirements, as well as a property qualification of 50 pounds. This implicitly gave women the right to vote for state and national political representatives, as well as on state issues. The constitutional language differed from that used in the 1709 New Jersey Colonial Charter, which limited voting to “male freeholders.” Historians are unsure whether the shift to more ambiguous language was deliberate, noting that the state constitution was written in a rush because British forces were anchored nearby.

Timeline of the Women’s Suffrage Movement in the United States

1776 The New Jersey Provincial Congress adopts a state constitution granting the right to vote to “all free inhabitants.”

1807 New Jersey lawmakers pass an election reform law that takes away the vote from “undesirables,” including women.

1848 Lucretia Mott and Elizabeth Cady Stanton host the first women’s rights convention in Seneca Falls, N.Y. Three hundred people attend.

1851 Sojourner Truth gives her famous “Ain’t I a Woman?” speech at a women’s rights convention in Akron, Ohio.

1866 Susan B. Anthony delivers to the U.S. Congress thousands of petitions asking for women’s voting rights.

1869 The Wyoming territory is the first territory or state to give unrestricted voting rights to women.

1872 Susan B. Anthony votes in a presidential election and is arrested.

Women at the Polls in New Jersey. This engraved depiction of New Jersey women voting around 1800 was created by noted illustrator Howard Pyle in an 1880 edition of Harper’s Weekly to make women aware of the earlier voting rights they had lost. Courtesy of the Women’s Project of New Jersey.
The property requirements prevented most New Jersey women from voting, however. Married women were broadly excluded because, under common law, their legal status was subsumed in their husbands’. In contrast, single women were under the protection of their fathers and thereby given all the rights of men. Women comprised about 5 percent of the state’s landowners, a percentage higher than normal because of the number of war widows.

Because the state constitution didn’t omit women or blacks, many widowed and unmarried women, some black men and at least one black woman voted in local elections. Occasionally a married woman voted, too; if she could show that she’d received 50 pounds as a gift, it was considered hers and not her husband’s. It’s believed that as many as 10,000 New Jersey women voted between 1790 and 1807, according to Neale McGoldrick, History Chair at the Polytechnic Preparatory Day School in New York, and Margaret Crocco, Assistant Professor at Columbia University’s Teachers College, in their book, Reclaiming Lost Ground: The Struggle for Woman Suffrage in New Jersey (Women’s Project of New Jersey, 1994).

It took a while to build to this number, though. A Burlington, N.J., poll list from October 1787 shows that women cast only two of 258 votes, Clinton says. It isn’t known whether the lack of political involvement is due to apathy or to confusion over who was eligible to vote. Also, if women even knew they were eligible to vote, their husbands or social convention may have dissuaded them from doing so. “The notion of women voting was more on the outrageous side of things,” says Delight Dodyk, President of the Women’s Project of New Jersey, a nonprofit organization dedicated to retrieving women’s history and integrating it into school curriculum.

‘HE OR SHE’

A 1790 election law amendment clarified the ambiguous language, referring to “he or she.” Quaker Joseph Cooper, a women’s rights advocate, sponsored the specific language, and only three of his fellow lawmakers voted against the amendment. In the equal-rights-minded Society of Friends, which dominated local politics in southern New Jersey, Quaker women routinely expressed their opinions and were ordained. They also took leading roles in schools, hospitals and charities.

However, the legislation’s goal may not have been lofty so much as partisan. It applied only to seven southern counties, which were more heavily Quaker, conservative and Federalist than the northern part of the state, which included fast-growing Essex County. Women at the southern polls would offset the growing number of voters in the north. Regardless of its original intent, however, the bill was not controversial, passing 33-4.

Seven years later, the state legislature passed a similar law that decreed, “Every voter shall openly and in full view deliver his or her ballot which shall be a single ticket containing the names of the person or persons for whom he or she votes ...” This law applied to the entire state. Records indicate that more women voted after this, and that some married women participated. In 1802, the Trenton True American newspaper estimated that women were responsible for about a quarter of the city’s votes.

The downfall for women’s suffrage started during a state legislative campaign in October 1797. It was a heated race,
with the male political establishment backing Democrat-Republican John Condict. About 75 women voted, most of them for Federalist William Crane, and he narrowly lost to Condict. The near-defeat of Condict launched a political movement to take the vote from women, who were accused of forming a bloc. However, historians have yet to turn up evidence that women organized to campaign for Crane. Many newspaper editors wrote opinion pieces claiming that women had been misled by the opposition or had voted the way their husbands wanted them to. The Republicans also started an anti-woman suffrage campaign, charging that voting women were unfeminine and easily manipulated by the men in their lives.

In 1800, the year of Thomas Jefferson’s election to the presidency, even more New Jersey women cast ballots, including some who probably didn’t entirely meet the state’s property requirements. Some newspapers commented positively on the civic role of women. “May their patriotic conduct at the late elections add an irresistible zest to their charms,” said the Newton paper; while in Bloomfield, N.J., editors wished that “The fair of New Jersey who gave their suffrage to the Republican candidate, may they receive for their reward peace and happiness.”

FEARS OF A ‘PETTICOAT GOVERNMENT’

Still, the concerns about politically active women and the ensuing risk of a “petticoat government” continued. According to McGoldrick and Crocco, lawyer William Griffith, who wanted the state constitution changed, declared it “perfectly disgusting to witness the manner in which women are polled at our elections. Nothing can be a greater mockery of this invaluable and sacred right, than to suffer it to be exercised by persons, who do not even pretend to any judgement on the subject.”

Hunterdon County records show that women voted in a tight 1802 election. The political parties accused each other of fraud, which was a fairly common element in the new nation’s elections. After investigating, the state legislature decided against setting aside the results, although it did take extra time to examine the case of a married woman who had voted. Lawmakers determined that she’d acted within her rights; as her husband had deserted her, she had taken back her maiden name and had paid her property taxes.

CONDICT’S REVENGE

The final straw against women’s voting rights came in 1806, during another controversial campaign. The state wanted to build a new courthouse in Essex County, but local voters had to decide whether it would be located in Elizabeth or Newark. The contest was so vicious that it allegedly was dangerous for a resident of one city to visit the other. Voting occurred over three days, during which time men, women, boys, blacks and whites—not all of them residents and some of them in disguise—voted multiple times at various polling places. The election atmosphere was carnival-like, says historian Clinton. By the end, nearly 14,000 votes had been cast in the county, whose highest turnout in the earlier elections had been about 4,500.

As in the 1802 election, the state legislature established a committee to look into the voting irregularities. This panel, also responsible for recommending changes to prevent future fraud, was led by none other than John Condict. Lawmakers produced the election reform law of 1807, designed explicitly to keep “undesirables,” including women, from voting. After that, a New Jersey adult could vote only if he was a “free white male citizen of this state,” a stipulation notable not only for disenfranchising women but also for expanding suffrage to men who didn’t own property. Because the state constitution didn’t specifically mention women, an amendment wasn’t required.
EIGHTY-FIVE YEARS HAVE PASSED SINCE WOMEN IN America finally were given the right to vote. To commemorate the signing of the 19th amendment in 1919 and the suffragists who fought valiantly for that day to arrive, the Valley Forge Convention and Visitors Bureau near Philadelphia is hosting a 19-month celebration called “Women Advancing.” Through September 2005 “Women Advancing” will sponsor a multitude of performances, exhibits and events in the Philadelphia area celebrating women and their contributions to American life, including politics, the arts and preservation.

The series’ spotlight event to honor Pennsylvania’s ratification of the 19th amendment occurred June 27 with the Bell to Bell Bike Ride. The 22-mile ride along the Schuylkill River began at the Liberty Bell in Independence National Historic Park and ended at the Justice Bell in Valley Forge National Historic Park.

The Justice Bell is a replica of the Liberty Bell commissioned in 1915 by suffragist Katharine Wentworth Ruschenberger, who requested the words “establish justice” be added to the inscription. The 2,000-pound bell traveled the nation promoting women’s suffrage with its clapper fastened for several years, prohibited from ringing until women won the right to vote.

The bell rang June 27, 2004, from its home in the Washington Memorial Chapel, reminding the audience of the thousands of women who struggled to establish justice for all future American women.

For a schedule of events, visit www.womenadvancing.org.

GRIT AND PERSEVERANCE

Forty-one years passed before Lucretia Mott and Elizabeth Cady Stanton hosted the Women’s Rights Convention at Seneca Falls, N.Y., kicking off an earnest effort to win the right to vote for women. Women would march, lobby, picket outside the White House gates, and survive imprisonment and the threat of institutionalization before the 19th Amendment was added to the U.S. Constitution in August 1920. The suffragists’ grit and perseverance is rooted in the American Revolution, Clinton says.

“The war went on for a decade and, during that time, women were on their own and forming a new political consciousness,” she says. “It transformed their lives. It had a permanent impact, and they ran with it. We’re still running with it today.”

Unlike black communities, which objected to losing the vote and agitated for its reinstatement for decades, women apparently did not petition the legislature to return the vote to them. Newspapers from the time didn’t report any female uprising, and so far, historians haven’t unearthed any documents indicating that women were upset by the reform. There are some indications, however, that women wrote protest letters to the editor under pen names, but no one has been able to uncover their identities, Clinton says.

Planning protests on a large scale would have been difficult because, once outside cities like Trenton and Newark, people lived far apart and travel was time-consuming and rigorous, adds Dodyk. For a woman to object to her second-class status, she would have had to be politically informed, literate and married to a progressive husband who would approve of her speaking out. Historians also assume that women were silent about their disenfranchisement because their political involvement was extremely limited, partly because of their onerous domestic responsibilities. But also, they couldn’t hold public office, and no organization existed that would help them politically.

When Women Regained the Vote
MUD SLINGING, 1800-STYLE

Think today’s politics are rough? They’re no worse than the bare-knuckled stumping of the good old days.

By Kathleen Landis

{ No man will bring out of that office the reputation which carries him in. — THOMAS JEFFERSON, 1796 }
When Thomas Jefferson wrote those words, was he foretelling the rancor of the following presidential election? Was he tipping his hand? Whatever may have been on his mind, Jefferson’s words rang true during the presidential campaign of 1800.

For many reasons, the 1800 campaign differed dramatically from the prior three. For one thing, it would be the first and last time in American history that a president, John Adams, was running for election against his vice president, Thomas Jefferson. In addition, two political parties, the Federalists and the Democratic-Republicans, had emerged, full of energy and resolution.

Complicating matters, the policy at that time mandated that the candidate who received the second-highest number of votes (no matter the party of the winner) in the electoral system won the vice presidency. Thus, the vice presidency was actually a race for second place. Finally, under the 1798 Sedition Act, part of the Alien and Sedition Acts instituted by President Adams, those publicly faulting the president risked fines or imprisonment.

Seeking re-election, Adams supported the choice of Charles C. Pinckney as his vice presidential running mate. The duo campaigned under the Federalist Party, which espoused a strong central government. Democratic-Republicans, who believed in states’ rights in which governmental powers are distributed to states rather than to a central government, backed Thomas Jefferson and vice presidential candidate Aaron Burr.

**NEWSPAPERS WAGE WAR**

As the first openly contested election, there was a passion and a newness to this campaign, says Evan Cornog, political historian and author of *Hats in the Ring: An Illustrated History of American Presidential Campaigns* (Random House, 2000). Cornog maintains that both sides took the campaign very seriously, “because the notion was that this was a struggle over the future of the nation. The very health of the Republic was at stake. The Federalists saw the Republic threatened by the atheistic and pro-French Jefferson; the Jeffersonians by the pro-British and monarchist Adams and others,” he explains.

This contest was not a campaign in today’s sense, according to Michael Corgan, Associate Professor of Political Science, Boston University. At the time, Corgan notes, newspapers were the main vehicles for voter information. Each aligned itself with one party or the other and printed scurrilous charges that were “vitiolic in a very blunt and personal way.

“If you read the papers, everything that the Federalists did was good, right and virtuous; the Democratic-Republicans had made a pact with Satan, or the other way around,” Corgan says.

“The Federalist charge was ‘Choose God and a religious president over Jefferson and no God’ ... Federalists asserted that if Jefferson were elected, there would be ... murder, robbery, rape, adultery and incest being openly taught and practiced.”

A New York paper warned that civil war would follow a Jefferson victory and that “hordes of Frenchmen and Irishmen, ‘the refuse of Europe,’ would flood the country and threaten the
life of all who love order, peace, virtue and religion,” writes David McCullough in his book *John Adams* (Simon & Schuster, 2001). Charges of Jefferson’s swindling and his cowardice also surfaced. Claims of his atheism were a central theme. “In New England, word went out that family Bibles would have to be hidden away for safekeeping, were he elected,” McCullough observes. Rather than printing articles that reported actual news, newspapers printed letters filled with savagery about the other side, written under names such as Brutus or Grotius, great Roman Republican figures and statesmen. Political historian Cornog calls the newspapers “platforms for partisan abuse.”

**A CONTEST OF PERSONAL VILIFICATION**

Jefferson was not the only candidate whose character detractors sullied; they took exception with Adams as well. McCullough notes that in the *Richmond Examiner*, propagandist James Callender belittled Adams in a series of essays, calling him a “repulsive pedant,” a “gross hypocrite,” and “in his private life, one of the most egregious fools upon the continent.” According to Boston University’s Corgan, the stories others told about Adams, and the attacks written against him, were so vicious that Adams wrote of his fear in his diary. In it he noted that he told his servants to keep a set of pistols available in his house in case the mob in Philadelphia got out of hand.

Following numerous written assaults against Adams, Callender was arrested for inciting the American people against their president. A jury found him guilty and sentenced him to nine months in jail. While Callender was at work disparaging Adams, 14 newspaper editors were arrested and fined or jailed under the Sedition Acts for what appeared in their papers. “A clever Federalist campaign tactic was to run around and arrest opposition editors,” Cornog notes.

While Federalists with obvious leanings generally rebuked Jefferson, both Democratic-Republicans and High Federalists railed against Adams. But despite the vicious attacks, Adams took the high road of silence rather than cast aspersions on Jefferson. Some saw Adams’ willingness to remain silent as a demonstration of naivety and a lack of political sophistication. Ironically, as Adams remained quiet, Jefferson “was actively distributing a variety of campaign propaganda throughout the country, always careful to conceal his involvement,” observes McCullough, who refers to this campaign as “a contest of personal vilification surpassing any presidential election in American history.”

**THE HOUSE DIVIDED**

Before ratification of the 12th Amendment, the electoral system provided no way to elect the president and vice president separately. When the electors gathered on December 3, 1800, the final electoral count showed that Jefferson had 73 votes; Adams had 65. But something unforeseen had also occurred: Aaron Burr, Jefferson’s vice presidential running mate, also received 73 electoral votes. This tie meant that Burr, under the existing electoral system, could potentially become President instead of Jefferson.

Although the Democratic-Republicans wanted Burr as their vice president, not president, the tie threw the election to the House of Representatives, where each state had one vote. While Burr was fully aware that the party’s presidential candidate was Jefferson, he refused to leave the race.

A Federalist-dominated Congress opposed to Jefferson struggled with the vote. For six days, the tie pitted running mates Jefferson and Burr. The 16 states deadlocked as more than 30 ballots were cast, with neither candidate achieving the required majority of nine states. Finally, on Tuesday, February 17, on the 36th ballot, the House chose Jefferson after Federalist James A. Bayard of Delaware switched his vote. The ballots showed...
Jefferson with 10 votes, Burr with four, and two states abstaining.

Strife within the Federalist ranks was among the most important factors in Jefferson’s victory over Adams. The Democratic-Republican’s ability to organize, mobilize and manipulate the press was also key.

In addition to their personal diatribes made through the press, Democratic-Republicans cast doubt on Adams’ ability to lead, concentrating their outcries against the Federalist party-approved Alien and Sedition Acts. They maintained that these acts were evidence that the Federalist goal was to remove the common man’s basic freedoms.

Detractors also pointed to a national debt that grew by $10 million under Adams’ administration, and they spotlighted Federalist-sponsored taxation as costly and unnecessary. Despite the fierce invectives, the Federalists mounted little resistance, leading to Adams’ loss.

**A NEW AMENDMENT**

After the 1800 election’s rigorous debate over the lawful president and vice president, Congress decided to correct the procedure to guard against future controversy. Just prior to the election of 1804, on September 25, 1804, Congress ratified the 12th Amendment, which clarified the presidential electoral process.

Rather than awarding the presidency to the candidate who received the most votes and the vice presidency to the one having the second-highest number, electors cast one ballot for president and one ballot for vice president.

**WHAT AMERICA LEARNED**

Corgan calls the 1800 election “probably one of the most important in not only American history, but world history. This was the first time that a whole country, by the vote of the people, changed from one political outlook to another.”

Despite the fact that power changed between groups of people who despised each other, says Corgan, the power was handed over easily. “It’s the complete ratification of the American democratic experiment,” he marvels. “It works.”

The presidential election of 1800 certainly set the stage for venomous campaigns to come. Though John Adams and Thomas Jefferson weren’t able to attack each other through television ads, their supporters used other creative propaganda to further their cause. Both candidates blasted each other and simultaneously burnished their own image in newspapers, political cartoons, pamphlets—and even in song.

Consider the song “Adams and Liberty,” written by Robert Treat Paine Jr., to support Adams’ campaign:

Let fame to the world sound America’s voice
No intrigue can her sons from the government sever;
Her pride is her Adams—his laws are her choice
And shall flourish till Liberty slumbers forever.

Then unite heart and hand
Like Leonidas’ band,
And swear to the God of the ocean and land
That ne’er shall the sons of Columbia be slaves
While the earth bears a plant, or the sea rolls a wave.

Jefferson supporters countered with “The Son of Liberty”:

Hark! what voices rend the sky!
Lo, the sovereign people cry
Jefferson shall leader be,
Honored son of liberty

They also sneered at Adams with this “Yankee Doodle” tune painting the president as pro-British:

See Johnny at the helm of state
Head itching for a crowny
He longs to be, like Georgy, great
And pull Tom Jeffer downy.

Song lyrics courtesy of Jim and Maggi Dalton (www.singingstring.org). Their musical program, *What a Weapon Is the Ballot: Political Campaign Songs From Washington to Nixon*, showcases the scandals and mayhem of 200 years of American political infighting. Their show can be seen at Colonial Williamsburg October 23 at 2 p.m. and 4 p.m. For more information, visit www.history.org or call (800) HISTORY.

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FIVE DAYS AFTER CHRISTMAS IN 1778, American General Robert Howe lost 83 soldiers and the city of Savannah, Ga. To retake the colony, the Patriots sought the aid of Comte Charles-Henri d’Estaing, who commanded a fleet of French warships in the Caribbean. On his way to Savannah, d’Estaing stopped on the French island colony of Saint-Domingue to recruit 500 volunteers from among the gens de couleur, the free people of color. Though the gens de couleur helped secure the blessings of liberty for America, the goodwill of France was too much for America to risk by becoming involved in Saint-Domingue’s bloody, but successful, slave rebellion of 1791.
In October 1779, d’Estaing’s forces joined the American soldiers under the command of Major General Benjamin Lincoln and began their assault on Savannah. They were routed, and more than 1,000 lay dead. Only the Battle of Bunker Hill cost more lives during the American Revolution.

But there would have been even more casualties, had it not been for the volunteers from Saint-Domingue. As the British forces pushed through the crumbling line of the French and American forces, the volunteers swept down and prevented the British from leaving the city, allowing the French and Americans to retreat. The drummer for the volunteers, Christophe, is averred to be the same person as the Henri Christophe, who became the first King of Haiti; however, no irrefutable historical evidence has been found.

France’s help to the 13 Colonies had little to do with a desire to see a population emancipated with the rule of its European master, but rather from her desire to weaken the British. Indeed, Saint-Domingue itself was subject to many of the same strictures as the 13 Colonies. For example, Saint-Domingue’s economy was mercantilistic, called in French, l’exclusif. Saint-Domingue sold all its exports to France and purchased all its finished goods from the parent country. Prices were not competitive.

Led by the legendary general Toussaint L’Ouverture, Saint-Domingue’s war of independence is more commonly referred to as the Haitian Revolution, and it is the only successful slave revolt in history. But the narrative of the revolution is far more complex than a successful slave revolt or another North American colony breaking away from its mother country.

Three separate power struggles blended and diverged to weave the fabric of the Haitian Revolution: white planters rebelling against l’exclusif; the gens de couleur—comprised mainly of mulattoes and a few free blacks—trying to maintain their privileged and precarious status; and black slaves struggling for freedom.

Before it became Haiti, Saint-Domingue acquired the title of “The Pearl of the Antilles,” due to its voluminous agricultural exports and the industry that arose to service the expatriates who oversaw the plantations. In 1789, the year of George Washington’s inauguration, the French colony’s imports and exports exceeded those of the entire United States. Saint-Domingue produced about 60 percent of the world’s coffee, and about 40 percent of its sugar. More than 65 percent of France’s commercial interests abroad and 40 percent of its foreign trade originated in Saint-Domingue.

However, the fields of coffee and sugar also sprouted the seeds of revolution. The society of Saint-Domingue was divided into three groups who strove against one another in conflicts both
legal and martial. White planters, known as blancs, controlled the political system in the colony and owned most, though not all, of the land. On the very bottom were the slaves, who numbered around 450,000 in 1791—they outnumbered the blancs by nearly 15-to-1.

Between these groups were the gens de couleur, which translates literally to “people of color.” As in America, some French planters took African women as concubines, and their children could enter the ranks of the gens de couleur, also called affranchis, from the French verb affranchir meaning “to free.” The affranchis could own land and lend money to blancs, but a series of restrictive laws curtailed their rights: They could not marry whites, attend social functions where whites were present, wear European clothing or carry weapons in public.

Each group had a separate stake in and perspective on independence. The blancs chafed under l’exclusif and wanted independence to secure the best prices for their products. Affranchis, noting how the blancs stripped them of rights they had previously enjoyed, tended to remain loyal to France as the guarantor of their freedom. Slaves, however, wanted not only independence from France, but also freedom from the blancs, and it was their uprising in 1791 that sparked the Haitian Revolution.

In the face of this new uprising, many gens de couleur joined forces with the blancs. In the western city of Port-au-Prince, a French detachment set out to meet the oncoming slaves, but they were handily dispatched. When the slaves reached the city, it was not merely the planters, but also the gens de couleur who defended the town.

The affranchis likely thought they were in the midst of another revolt doomed to failure, and that if their loyalties were questioned, the blancs would strip them of what few rights they had. By aligning with the blancs, they sought to improve their position in the aftermath of the conflict. The actions taken in Port-au-Prince were copied in the northern part of the island, where the blancs reached out to the affranchis and offered them greater liberties in return for loyalty in the face of insurrection.

Many planters left the colony after the 1791 uprising, which the slaves won. Two other peak migrations followed—in 1793 after the burning of Le Cap, and in 1803–1804 upon the declaration of Haiti’s independence. Planters went to other islands in the West Indies, such as Cuba and St. Kitts, as well as the French territory of Louisiana. Dr. Donald Meinig of Syracuse University writes that planters from Saint-Domingue “brought new varieties of sugar cane and applied their expertise to the marginal conditions in frost-endangered Louisiana; within a few years, sugar had replaced indigo as the principal export from bayou plantations.” In short, the émigrés from Saint-Domingue transformed the economy in Louisiana, adding a valuable resource to the land Thomas Jefferson bought from Napoleon.

THE IRRESISTIBLE FORCE OF EMANCIPATION

No slave revolt before or since 1791 succeeded in emancipating the slaves. The revolt in Saint-Domingue would likely have failed, but for a number of auspicious circumstances. First, France itself was in the midst of political upheaval. The governing body changed titles, as well as personnel, seven times between 1791 and 1804. Not only was France torn by internal strife, but it was also soon at war both with Britain and Spain. The slaves of Saint-Domingue, led by Toussaint L’Ouverture, opened a dialogue with Spain, which controlled the eastern part of Hispaniola, the island that contained Saint-Domingue. At the same time, the British invaded the French colony and took over a number of cities, including Port-au-Prince.

Finally, the blancs themselves played to the benefit of the slaves. Thomas-François Galbaud, the Governor of Le Cap and champion of the primacy of the blancs, resisted the authority of the chief civil servant of France in the colony, Leger Felicite Sonthonax. Galbaud raised an army to resist Sonthonax, but was far out-manned when Sonthonax took the extraordinary measure of enfranchising all the blacks in the plain d’nord, about 15,000 in all.

The force of emancipation that was set in motion would prove irresistible. First, the families of the blacks whom Sonthonax had already freed would have to be emancipated. Then, facing the combined forces of England and Spain, Sonthonax emancipated the entire colony of Saint-Domingue.
This was an important development. However, Toussaint L’Ouverture’s decision to quit the company of the Spanish and join the French forces was likely more critical to the French hold on their colony, the middle and south of which they had lost to the British.

Toussaint’s impact on the revolution is quite clear. His knowledge of the terrain and command of his troops were unsurpassed. One chronicler noted of Toussaint: “He disappears—he has flown—as if by magic. Now he reappears again where he is least expected. He seems to be ubiquitous.” After defeating the Spanish, the French promoted Toussaint to Brigadier General.

**Haiti’s Brutal Beginning**

In 1804, Saint-Domingue declared its independence from France and changed its name to Haiti, a word taken from the language of the indigenous Tainos tribes, meaning “beyond the mountains,” or “mountainous country.” This name was a way of rolling back the colonization of the territory and signaling to France and the world that Haiti would stand on its own.

Often in the years after the initial revolt and during the first years of independence, brutal and bloody struggles broke out among the black rulers of Haiti. One of the most famous is the War of the Knives. It was fought between the forces of Andre Rigaud and those of Toussaint, commanded by Jean Jacques Dessalines, who became the first president of Haiti.

Rigaud initiated the conflict on June 16, 1799, by attacking the city of Petit Goave in the south and killing many of the inhabitants with swords, from which the war drew its name. Into the melee, Toussaint sent Dessalines, who forced Rigaud to flee to France and massacred perhaps as many as 10,000 of the insurrectionists. Upon hearing of Dessalines’ excesses, Toussaint is said to have exclaimed, “I did not want this! I told him to prune the tree, not to uproot it.”

Dessalines became infamous for his battle cry when he tried to rid Haiti of all whites: “Koupe tet, Boule kay,” meaning “Cut off heads, burn down houses.” Such was the wrath of an enslaved people grudgingly given freedom after generations of brutality.

**The Revolution’s Far-Reaching Impact**

The Haitian Revolution had a number of benefits for the United States. Bouts of violence fueled spurts of migration from Saint-Domingue to other colonies, including Louisiana. L’exclusif was broken and finally abandoned, enabling the states to import Haitian sugar and coffee at lower prices than France demanded. Perhaps most important, when France lost Saint-Domingue, Napoleon was willing to sell the Louisiana Territory to the United States for pennies per acre.

Not all of the effects of the revolution were salutary, however. The wrath and ferocity of the Haitian slaves were terrible, and the fearful slave states in the United States took measures to ensure that American blacks would not emulate their Caribbean counterparts, including tightening restrictions on their own slaves.

The most dramatic outcome of the Haitian Revolution, however, is that it largely made possible the Louisiana Purchase. When Napoleon failed to retake the colony, France’s interest in its North American holdings waned, and he saw the Louisiana Territory as more of a liability than an asset. Also, the French emperor needed to raise money quickly to finance his wars on the European continent.

The United States was slow in recognizing Haiti. One of the most famous squabbles in the Senate—the caning of Massachusetts Senator Charles Sumner by South Carolina Representative Preston Brooks—was occasioned by Sumner’s insistence that the United States recognize Haiti, and by Sumner’s “ungentlemanly” description of Brooks on the floor of the Senate.

In fact, it was not until the middle of the Civil War that a U.S. president appointed an ambassador to Haiti. In 1889, Fredrick Douglass, a self-taught former slave and leading abolitionist, became the ambassador to Haiti. About 110 years after gens de couleur from Saint-Domingue proved their friendship in combat, the United States sent its most famous affranchis as a symbol of friendship in peacetime to the soldiers’ progeny in Haiti.

Haiti Analyst Jenna Hoffman and Historian Jennifer Pierce were invaluable resources for this essay. Also helpful were http://haiti-usa.org and www.webster.edu/~corbetre/haiti/haiti.html, the Web site of Bob Corbett.
Better Breath Technology

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It is estimated that over 80 million Americans suffer from bad breath, or halitosis. In the past, treatment has consisted of masking the odor with mouthwashes or mints or flooding the mouth with alcohol-based rinses. None of these treatments work, because scientific research has shown that halitosis is caused by anaerobic sulfur-producing bacteria, breeding within the back of the tongue, the throat, and in the tonsils, if present. The way to stop bad breath is to stop this process, and this is the secret behind the revolutionary TheraBreath™ System. But TheraBreath™ doesn't just stop with chronic bad breath (halitosis). Instead, it targets all types of bad breath including morning breath, food odors (from onions, garlic and coffee) and smoker's breath.

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TheraBreath is the system that tackles all of the sources of bad breath including the tongue, throat, tonsils and naso-sinus. TheraBreath also works hard to focus in on dry mouth, sour/bitter/metallic tastes and unhealthy gums. Forget about harsh medicine tastes or “mega” minty artificial flavors you may have experienced in the past, TheraBreath is incredibly pleasant tasting!

It’s not just food odors. Of course, certain foods can contribute to the production of sulfurous gases in the back of the mouth. Because the bacteria involved in bad breath are anaerobes (oxygen-hating), an effective means of eliminating the sulfur gas production is to introduce oxygen to the bacteria, causing them to produce tasteless, odorless sulfates. As opposed to other oral formulas, Oxyd-8™, the active ingredient in the TheraBreath System, destroys oral odors, whether bacterially produced or those that originate from onions and garlic! There's no need to use your “old-fashioned” mouthwash and toothpaste.

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Randall Wallace took a roundabout road to becoming a noted author and film director. Born in Tennessee, Wallace studied literature, religion and Russian history at Duke University and then put himself through seminary by teaching karate. He then moved to Nashville, Tenn., to pursue a career in songwriting, while moonlighting as creator and manager of shows at Opryland. The Los Angeles music scene lured him to California, where he discovered a flair for screenwriting. He landed an agent and assignments at the major networks. He also wrote several novels that received critical acclaim.

In 1996, Wallace wrote *Braveheart*, the first formal telling of the legend of Scotland’s greatest hero, William Wallace. The film earned five Academy Awards, and Wallace won the Writers Guild of America Award for Best Original Screenplay and Golden Globe and Oscar nominations as well.

He made his directorial debut with *The Man in the Iron Mask* (1998), then wrote the original script for *Pearl Harbor* (2001). Next, he adapted and directed *We Were Soldiers*, one of 2002’s most critically praised movies, based on the *New York Times* best-seller, *We Were Soldiers Once ... and Young*.

Wallace produced *We Were Soldiers* through his production company, The Wheelhouse. He also co-wrote the hymn, “Mansions of the Lord,” for the film’s credit sequence. The song has gained widespread use at military funerals and memorial services, including that of President Ronald Reagan.

During all this time, Wallace pondered a project that encompassed both the American Revolution and the exotic court of Catherine the Great of Russia. Finally, this life’s labor has come to fruition in his just-published novel, *Love and Honor*, which he is also turning into a soon-to-be-released film, starring Angelina Jolie as Catherine.

His commitment to convincingly conveying stories to audiences is legendary. For example, to prepare for directing *We Were Soldiers*, he trained with career soldiers at the U.S. Army Ranger School, going through swamp missions and hand-to-hand combat war exercises that had claimed the lives of recruits in the past. His work often delves into martial themes as well as eternal values; in that way, he projects the aura of a warrior poet.

In addition to his work as a filmmaker, Wallace is the founder of Hollywood for Habitat for Humanity and the father of two sons. He recently spoke at the DAR Continental Congress, where he was presented with the 2004 Motion Picture, Radio and Television Award. In an e-mail interview, he told *American Spirit* about his new book and the inspiration behind it.

**A Conversation With**

**Randall Wallace**

*By Bill Hudgins*
Your biography says you began work on Love and Honor some years ago. Why did it take until now to finish the novel?

I started Love and Honor with no idea how long it would take to write and no definite outline for the plot. I wanted to let my heart and imagination push me on and pull me forward. After four years, I had a massive, sprawling manuscript, a thin bank account and a new son on the way. I put the novel aside and began writing scripts for television and movies. But Love and Honor wouldn’t let me go. Over the years I honed it, refined it; I wrote a screenplay based on the novel, and some of the skills I’d gained in writing scripts helped me clarify and strengthen the story. There are different types of writing, but it’s all writing, and I’ve continued over the years to love all different aspects of the craft. I think doing any one aspect has strengthened me in the others. With Braveheart and Pearl Harbor, I wrote the screenplays first and then the novels. Over the years, I’d picked up Love and Honor and kept at it; then after We Were Soldiers, I got the chance to finish it.

What attracted you to this period of history and this particular aspect of the American Revolution?

I’ve always been in awe of the strength and character our ancestors displayed in giving birth to the freedom we thrive on today. And I am fascinated as I wonder how they were like us, and how they were different. I look to the past as a way to find a lamp to light our future.

You took combat training to prepare for We Were Soldiers. What kind of research did you do for Love and Honor? For example, did you practice cavalry maneuvers or saber fighting, or spend time with Revolutionary War re-enactors?

My research was mostly about Russia. I had already studied American history extensively, so the discovery of what was going on in the court of Catherine the Great, and how it pertained to the American Revolution, was utterly captivating.

Your hero, Kieran Selkirk, is fictional, as are his secret mission to Catherine’s court and his encounters there. Yet Russia remained neutral in the American Revolution, even offering to arbitrate between Great Britain and America. What was the historical background to the story?

The threat of Russia’s involvement, of Catherine’s potential aid to the British and their war against American independence, as portrayed in Love and Honor, is historical reality. The American colonies had no independent standing in the courts of Europe, and even after the Revolutionary War started, our greatest leaders, such as Franklin, Adams and Jefferson, struggled to scrape together help for their young nation. Russia remained a remote mystery—and as such, it is a perfect setting for a novelist like me to imagine what might have happened.

You also include an apparent break between Catherine and Grigori Potemkin. Is this a reference to the end of their affair?

Catherine and Potemkin were lovers for many years, and their relationship was passionate and turbulent. But she continued to love him even when their sexual closeness ended. Russian historians will tell you that after his death, she was inconsolable.

Certain themes run through your work—love, honor, valor—and of course, Love and Honor is the title of this novel and film. Why these? Have we lost sight of these values today, as many believe?

Love, honor, valor, sacrifice—they are timeless values and I believe they have a power for every human being. Cynicism and fashion play on the surface and often obscure what is fundamental in people. The timeless values sometimes seem to disappear—but they never go away; they just get hidden sometimes.

You seem to have captured some essential elements of the Russian soul—the almost mystical quality of the Rodina, or Motherland, the volatile emotions of her people and especially the penchant for intrigue and contradiction. How did you develop that sensitivity and awareness?

The Russians are like us—particularly like those of us from the American South. They believe in the soul of things.

What’s your take on that country’s tumultuous history and its future?

Russia is Russia. It will survive, and it will suffer. Its people are brilliant and beautiful. We should love them, and they should love us. I believe our relationship will deepen a great deal in the near future, especially as China rises to a competitive position.

How has your study of Russian literature and history influenced your work? Which Russian writers have influenced you the most?

I love Russian literature and have studied it, as well as the language. That and religion were my major fields of study in college, and my professors were native Russians, survivors of the siege of Leningrad. They taught me to love Pushkin, Chekhov, Dostoyevsky and Tolstoy. I can’t say I loved them more than Dickens or Mark Twain, but I loved them, for sure.
What films have been influential?
   As a boy, I loved Man for All Seasons, Doctor Zhivago, Spartacus. I loved going to another world and seeing an epic vision.

Angelina Jolie seems an unusual choice for the role of Catherine, in part because Catherine would have been about 45 years old at the time of the story. What led to her being cast in that part?
   Angelina Jolie radiates intelligence and sexual power. She’s one of the few actresses alive—one of the few ever—to have that particular spirit. And I always cast for spirit, not for age.

Who else is in the film, and when is the planned release?
   John Malkovich is my choice for Potemkin, and he’s agreed to play the role. I’m thrilled; I worked with John in The Man in the Iron Mask, and it was a fabulous experience. And Bruce Willis is interested in playing Gorlov, a wild Russian mercenary.

How does writing a book differ from writing a screenplay? Did you write Love and Honor with the film production in mind, or did you have to make significant adaptations for the screenplay?
   In some ways, novels are the most intimate artistic medium, because the story lives totally within the imagination of the reader. Movies don’t require as much imagination on the part of the audience; watching a film can be a more detached experience. But movies have their own magic; the artists who make them use music, silence, sound effects, as well as narrative. Writing a film requires knowledge of those possibilities. I love them both, the way I love each of my sons, who are unique, so I love them in different ways.

What’s your next project?
   I may write a musical with Nick Glennie-Smith, who’s been my composer for the films I’ve directed. I was a songwriter—an unsuccessful, tortured songwriter—for several years, and never felt those ambitions fulfilled. Having the music come together so beautifully in those films was sublime. Then Nick and I wrote a hymn (“Mansions of the Lord”) for the ending of We Were Soldiers, and the Reagan family chose the music to end the memorial service for President Reagan at the National Cathedral. The moment was overwhelming and encouraging.

Finally, if you could live in any time period and place, where would that be and why?
   I’d live when I could meet my grandfathers. ♛

... a Review

In late 1774, Benjamin Franklin dispatches Kieran Selkirk, a young Virginian soldier-for-hire, to attempt a desperate mission to the court of Catherine the Great of Russia. With tension between Great Britain and her American colonies nearing the boiling point, the English government schemes to enlist Russia as an ally in the oncoming conflict. Temporarily at peace, Russia could supply thousands of battle-hardened troops to decisively augment England’s forces. Franklin must try to keep Russia neutral in America.

Selkirk has no formal credentials, cannot speak the language and has only one tenuous connection in Russia. Nevertheless, he must reach St. Petersburg in the dead of winter, penetrate the corrupt labyrinth of Russian society and gain the attention of Catherine and her co-ruler and lover, Grigori Potemkin. Franklin must try to keep Russia neutral in America.

Selkirk is after more than titillation. Instead, his characters act out a morality play pitting idealism, fidelity, self-sacrifice and love against decadence, intrigue, selfishness and dalliance.

Few believe the Revolution can succeed in establishing a viable democracy—Catherine least of all. Russia’s degrading, decadent feudal system mocks the idealism of would-be democracies. Mired in Russia’s medieval system, Catherine represents the conventional wisdom that the vast bulk of humanity will always act in its own immediate, self-centered interest to gratify a desire or indulge an emotion. Selkirk’s upright Scots-Yankee code contrasts sharply with the court’s corrupt intrigues.

Historical fiction presents serious obstacles for the novelist—everyone knows how the major events turned out, so the plot ultimately must jibe closely with the facts. Authors must keep major characters’ actions consistent with the known framework. But historical fiction also allows authors the freedom to explore character and themes. Wallace takes full advantage of this freedom to weave his tale around the facts of Russia’s neutrality, the licentiousness and intrigue of the Russian court, and Britain’s efforts to secure foreign troops.

History buffs will object that, as in Braveheart, Wallace takes too much license in creating events that have no historical basis. And the ending stretches credulity, as it turns on a literally uncanny encounter.

But Love and Honor is ultimately a romantic novel and a fun, quick read—if not the stuff of dissertation bibliographies. So, as the days grow shorter and cooler, pick a weekend to fire up the samovar and steep some samovar tea, while Wallace sweeps you back to a time of grand passions, global conflict and cunning intrigue. —B.H.
Conjuring Up

Halloween

The Origins and Ingredients of America’s Spookiest Holiday

Come October 31, millions of costumed American children will trample through neighborhoods, shrilling “Trick or Treat!” With Halloween’s emphasis on pranks, food, masquerade and rollicking good times, it’s hard to think of a more quintessentially American holiday. But it’s a potion brewed in our melting pot society, created with generous measures of England, Ireland and ancient Rome, a handful of Africa, and pinches of other lands.

[By Bill Hudgins]
For more than 2,000 years, Halloween has adapted and thrived despite governmental and religious opposition. It now ranks as a commercial success, as well; it is our second-leading holiday for decorating, after Christmas and ahead of Thanksgiving. That’s quite a change for a day originally observed to honor the dead.

The Un-Grateful Dead

Halloween customs date back to the Celts, a tribal people who lived more than two millennia ago, chiefly in Britain and parts of Europe, and their most important religious holiday, Samhain. Held on October 31, Samhain (pronounced Sao-in) was a harvest festival that marked the end of summer and the beginning of winter.

The Celts believed this transition time was rich with magic, according to Nicholas Rogers in *Halloween: From Pagan Ritual to Party Night* (Oxford University Press, 2002). Barriers on the supernatural world eased. The spirits of the dead could walk the earth that night and visit their old homes and families. Druid priests tapped the strong magical currents to peer into the future.

Scholars argue about the details of Samhain celebrations. It is generally agreed that Celts celebrated with bonfires, dancing and feasting. Weaker livestock were slaughtered to try to ensure that healthier animals would have enough food to last the winter. Families honored their ancestors by preparing food and drink for their visiting dearly departed—not just out of respect, but also to make sure the ghosts were content and didn’t cause any harm.

Other spectral visitors also went abroad—demons and other malevolent creatures. Some Celts donned weird costumes and masks to disguise themselves from the evil-minded spirits, or paraded in costumes through villages to lure the spirits away.

Later on, invading Roman armies brought their own harvest festival, dedicated to Pomona, a goddess of fertility and orchard crops such as apples and nuts. Pomona’s festival was held at nearly the same time as Samhain, and the two traditions fused. This added another aspect to the celebration that endured into the Victorian era: Halloween was not only about spirits but also about romance. Girls and young women employed a number of divination spells to try to identify their future husbands and predict the course of their marriages.

Many rituals employed apples and nuts, writes Lesley Pratt Bannatyne in *Halloween: An American Holiday, an American History* (Pelican Publishing Co., 1998). For instance, the winner in the quaint game of bobbing for apples was thought to be the first who would marry. Girls often placed a nut in a fireplace to divine her man’s fidelity. If the nut simply burned, the man would be faithful; if it popped, he would not. These rituals were so popular that October 31 was also called “Snap Apple Night” or “Nut Crack Night” in parts of early Britain and later, in America. Other divination rituals involved girls looking into mirrors or reflective pools of water such as wells, usually at midnight, hoping to catch a ghostly image of their future husbands.

As people became better educated, divination rituals slowly faded or, as in the case of apple-bobbing, became parlor games devoid of their original meaning. Once October 31 became primarily a children’s holiday, 2,000-year-old traditions vanished.
When Christianity swept over Europe and Britain, the early church tried to co-opt many pagan celebrations and turn them into Christian observances. This was the case with Samhain. Pope Boniface IV created All Saints Day in 610 A.D., to remember early Christian martyrs. Originally celebrated in May, the commemoration was moved to November 1 in 835 by Pope Gregory III. All Saints Day was also known as All Hallows, and the day before as Hallows Eve or Even. Over time, October 31 came to be called Halloween.

The church urged people to continue to honor their dead, but with prayers for souls in Purgatory and acts of charity and piety. However, the church did not succeed in stamping out all the old observances, and pagan elements remained part of Halloween.

A Dash of Gunpowder

The Protestant Reformation posed different challenges to Halloween after Martin Luther nailed his 95 theses to the door of the Castle Church in Wittenberg on October 31, 1517. Some Protestant groups abolished the Catholic holidays. They also tried to suppress related celebrations such as Halloween as being either too pagan or too Catholic—or both. Other denominations, notably the Church of England, retained the old feast days and allowed Halloween festivities to continue.

Ironically, this religious strife helped ensure Halloween’s survival, both Bannatyne and Rogers say. A group of Catholics in 1605 schemed to blow up England’s pro-Protestant Parliament. The Gunpowder Plot, as it was called, was discovered about midnight on November 4, 1605, just hours before Parliament was to sit. One of the plotters, Guy (Guido) Fawkes was arrested in a room crammed with gunpowder beneath Parliament. Fawkes was executed, and Parliament declared November 5 a day of national thanksgiving. Popular celebrations borrowed much from Halloween—people celebrated with bonfires, burned effigies of Fawkes and the Pope, danced, feasted and masqueraded. Carrying candles in rude lanterns made of carved turnips, youths roamed villages and towns demanding money—”a penny for the Guy.” The event was a hit in Protestant areas, although less so in Catholic enclaves where the older holiday persisted.

Spirits are Afoot

When England began founding permanent colonies in America a few years later, colonists brought their holiday customs with them. As a result, Halloween’s early history in America varied from colony to colony, depending largely on the dominant religious beliefs and national origins of the settlers.

Puritan New England banned Halloween and all other Catholic-oriented holidays. To the Puritans, Halloween had three strikes against it—it was pagan, papist and puerile. But folk traditions die hard, and the Puritans permitted Guy Fawkes Day celebrations, which preserved at least some of the traditions for the future. A strong folk belief in the supernatural also persisted in the region, if for no other reason than as the dark counterpart to the light of Christianity. Strongly Protestant Connecticut and New Hampshire followed this pattern, while Rhode Island, with its more tolerant government, permitted its residents to celebrate both traditions.

The middle colonies, such as New York, New Jersey and Pennsylvania, also preserved Halloween traditions. Over time, the British customs assimilated into those brought by immigrants from Germany and other parts of northern and western Europe, especially in regard to a belief in witches, Bannatyne says.

Halloween enjoyed much freer reign in Anglican Virginia, where the feast days remained part of each church’s calendar, and in Catholic Maryland. Anglican and Catholic settlers in the Carolinas and Georgia also preserved Halloween celebrations.

Regardless of their religious practices, colonists also brought their beliefs in occult and supernatural forces, including witches, ghosts and evil spirits. Enslaved Africans also contributed their religious beliefs, which included magic. Over time, these traditions mingled and spread throughout the new nation.

Carving Up New Traditions

After the American Revolution, celebrations of Guy Fawkes Day understandably vanished quickly. But the firmly rooted custom of autumn celebrations remained in fairs and work gatherings such as barn raisings, as well as in play parties, which were just for fun. These featured dancing, eating, drinking, flirting, socializing, story-telling and often fortune-telling

Washington Irving’s 1820 short story, “The Legend of Sleepy Hollow,” describes a play party at which the hapless Ichabod Crane hears the story of the Headless Horseman. Considered the first American Halloween tale, “Legend” includes many of the trademarks of the holiday—a dark night, ghost stories, romance, feasting and an evil spirit.

But the package of symbols and activities we associate with Halloween didn’t begin to come together until the large-scale Irish immigrations of the 1820s and the 1840s. Irish Catholics had retained many of the old traditions, both pagan and Christian. Over time, they added their own customs. One was “souling.” In the early years of Christianity in Britain, people went from house to house asking for food, beverages or money
in exchange for prayers for the dead. Later, the visitors simply promised not to do mischief.

The Irish also developed jack-o-lanterns from those primitive lanterns carved from turnips or beets, Bannatyne says. The immigrants quickly adopted America’s much larger and easier to carve pumpkin. As Irish immigrants spread across the nation, these customs merged with existing activities and gave them a new flavor and vigor.

The Victorians eagerly celebrated Halloween with elaborate parties involving costumes, food and drink, dancing and games. The “haunted house” dates back to this period, Bannatyne says. Victorian hostesses often adorned their homes with spooky decorations to set the mood for their soirees.

Kids’ Night Out

In the early 20th century, Halloween evolved further into a children’s holiday. Starting in the 1920s, trick-or-treating, with its roots in souling and Guy Fawkes Day, became increasingly popular. Today, it is nearly synonymous with the holiday.

Strangely, after centuries in which most of the pranks were relatively harmless, modern tricksters quickly escalated the degree of damage done. Starting in the 1920s, many communities debated banning the holiday or at least the trick-or-treating part. Many cities organized community events to channel destructive energies into more peaceful channels. During World War II, Halloween went on a war footing with strict limitations or bans intended to minimize vandalism.

After WWII, Halloween underwent yet another transformation influenced by the post-war economic boom, the advent of the suburbs and the impact of increasingly potent mass media. This venerable festival that once included charity for the poor and hungry became a profitable business. Homemade disguises gave way to mass-produced costumes of not only traditional figures such as ghosts, demons and witches, but also the new media stars, such as cowboys, princesses and comic book characters.

Today’s Profitable Party

Nevertheless, controversy still haunts Halloween. Some religious groups want to ban the event, charging that its pagan origins are rooted in Satanism. Reports of tainted treats have curbed enthusiasm for trick-or-treating, while vandalism and violence continue to plague communities.

But as even the Puritans learned, it’s hard to kill a good party, especially a profitable one. In the 21st century, the pendulum appears to be swinging back toward a more adult-oriented holiday. Spending on Halloween decorations has soared until it ranks just behind Christmas.

A study conducted by Unity Marketing for the National Retail Federation found that consumers spent nearly $1.5 billion in 2003. (Christmas and Hannukah spending hit almost $7.6 billion, while third-ranked Thanksgiving posted about $969 million.) Halloween supports whole business categories — there’s even a haunted house supply industry. In fact, the enthusiasm with which we celebrate it may be Halloween’s one truly American characteristic.

Mid-20th century American Halloween collectibles include noisemakers (left and center) and friction sparkers (upper left).

ITEMS COURTESY OF WILDA DODSON.

Tales abound of restless spirits from the American Revolution.

Countless homes claim hauntings, and many communities offer tours for those hoping to spot Colonial ectoplasm. General “Mad Anthony” Wayne supposedly rode the Pennsylvania roads, while Colonial Williamsburg has two productions about spirits.

Not surprisingly, the city that gave us Ghostbusters claims a number of phantom patriots, according to Marilyn Stults, founder of Street Smarts New York Walking Tours (http://streetsmartny.com).

“We have heard reports of the ghost of a Revolutionary War soldier roaming the graveyard at Trinity Church and Broadway, but to my knowledge he’s never been identified,” Stults says. “I do know that soldiers were buried in what is now City Hall Park during the conflict.”

Some have claimed spotting Aaron Burr at Battery Park, she says, “but I think the restaurant, One If By Land, Two If By Sea at 17 Barrow Street, has the stronger claim to Burr’s ghost. It was his carriage house when he owned property in Greenwich Village, and we have had many reports from the restaurant staff of his antics. He likes to play tricks.”

Burr isn’t the only ghost haunting the restaurant; others spotted are “a lady in a long white, Empire-style dress that the staff seem to think is Burr’s daughter, Theodosia, and an unidentified African-American man. My guess is that it is Burr’s faithful valet, who served him for over 30 years,” Stults says.

“Burr’s political rival Alexander Hamilton still walks a couple of blocks on Jane Street in the far West Village, near the site of the house where he died,” she adds. “He is extremely interested in modern conveniences and likes to turn on radios, blenders and computers. But above all, he likes to flush toilets—a very common occurrence with old ghosts.”
Strange enough, Hollywood did not adapt Arthur Miller’s classic play The Crucible until half a century after its Broadway success (a French feature and some TV versions were produced in the meantime).

Inspired by the infamous Salem Witch Trials of 1692, The Crucible was initially written as a symbolic response to the Red Scare of the early 1950s. Communism may be a non-issue now, but the threat of social hysteria and paranoia remains as timeless as ever.

Director Nicholas Hytner does a good job of liberating the story from its stage-bound origins. Winona Ryder is effective as Abigail Williams, who accuses her neighbors of witchcraft with horrifying results. Daniel Day-Lewis is John Proctor, Abigail’s erstwhile lover, whose attempts to defend his wife, Elizabeth (Joan Allen in an Oscar-nominated performance), from Abigail’s charges leads to his own condemnation.

Excellent support from the likes of Bruce Davison, Jeffrey Jones and especially Paul Scofield (as the fanatic Judge Danforth) makes this version of The Crucible mesmerizing. As usual, certain liberties are taken with the source material, but playwright Miller can’t complain—he wrote the screenplay himself.

You know you’re in trouble when the director of your film about Colonial America is the guy who created TV’s “Miami Vice.” Most of James Fenimore Cooper’s novel about the French and Indian War was jettisoned for the movie; even poor old Natty Bumppo, one of the first major heroic figures in American literature, suffers the indignity of being rechristened “Nathaniel Poe,” although he keeps his “Hawkeye” nickname. As
played by Daniel Day-Lewis, Poe is brave, honorable, tough and irresistible to Cora (Madeleine Stowe), daughter of the local British commander, Colonel Munro (Maurice Roeves), who is trying to protect Fort William Henry from French-inspired Indian attacks.

The historical record fares no better than Cooper’s highly fictionalized version; in the film, Munro meets a grisly demise during the assault on the fort, even though the real-life commander survived the battle. Regardless, Day-Lewis and Stowe generate plenty of on-screen heat, so if you prefer historical bodice-ripping to historical accuracy, you might find The Last of the Mohicans reason-ably diverting.

**THE PATRIOT**

Entertainment: ★★★★☆

Accuracy: ★☆☆☆☆

Overall: ★☆☆☆☆ 2000

One of the most frustrating issues in dealing with modern historic films is Hollywood’s abhorrence of morally complicated protagonists. Thus we get Roland Emmerich’s The Patriot, a technical masterpiece that boasts incredible production design, stunning cinematography (by Caleb Deschanel), a great cast headed by Mel Gibson—and a vapid, politically correct script by Robert Rodat (Saving Private Ryan). Gibson stars as Benjamin Martin, a French and Indian War veteran who stubbornly refuses to take sides in the American Revolution until nasty English soldier Colonel Tavington (Jason Issacs) murders his young son and burns his South Carolina plantation. Thirsting for revenge, Martin forms a guerilla band to harass the Redcoats, leading to a series of bloody confrontations that effectively illustrate the oft-forgotten brutality of the War for American Independence.

Gibson is fine as a former warrior haunted by how easy it is to re-embrace violence, and Issacs establishes himself as a great bad guy. Star-making supporting work by Chris Cooper, Tom Wilkinson (as British Commander Lord Cornwallis) and newcomer Heath Ledger (as Gabriel, Martin’s eldest son), as well as superbly rendered battle sequences, make The Patriot required viewing for any history buff.

Yet Emmerich and Rodat undermine their film by bowing to modern hypersensitivity. The action stops dead in its tracks long enough to explain that Martin, a Southern plantation owner in the 18th century, refuses to use slave labor on his farm—a ridiculous attempt to distance good guy Gibson from the complexities and moral ambiguities of Colonial sensibilities and values. British depredations against the Colonists are maximized—Tavington imprisons dozens of civilians in a church and burns it to the ground—while Patriot crimes against Loyalists are conveniently neglected. And Martin’s final confrontation with Tavington, a showdown on the battlefield at Yorktown, is a silly Tinseltown coincidence.

**THE PRESIDENT’S LADY**

Entertainment: ★★★★☆

Accuracy: ★★★★☆

Overall: ★★★☆☆ 1953

Henry Levin’s thoughtful adaptation of Irving Stone’s popular novel is one of the best mixtures of history and historical romance ever made. Charlton Heston makes the first of two memorable appearances as Andrew Jackson (Heston also plays Jackson in 1958’s The Buccaneer), our country’s seventh president. Even better is Susan Hayward as Rachel, Jackson’s beloved wife, whose failed first marriage would permanently stain her reputation.

Both history and Stone’s novel are honored by Levin’s fidelity to his sources, although the chronology of some events is reorganized for dramatic purposes. Despite lobbying from fans and historians alike, 20th Century Fox has yet to release The President’s Lady on video, but fortunately it shows up on cable TV from time to time.

**THE ALAMO**

Entertainment: ★★★★☆

Accuracy: ★★★★☆

Overall: ★★★☆☆ 2004

Given the political minefield that now surrounds the Alamo story, it’s miraculous that the latest version of the famous Texas siege is as good as it is. Director John Lee Hancock and his screenwriters, Leslie Boehm and Stephen Gaghan, make a valiant effort to respect all versions of the events of 1836. Any student of Alamo history will be impressed by the phenomenal attention to detail. Except for the circumstances surrounding the death of Jim Bowie (Jason Patric), every major element of the film is taken right out of the history books.

Yet in their zeal to pacify historians and political activists alike, the filmmakers neglected to give the proceedings dramatic weight. In an attempt to avoid sounding like a textbook, Hancock and company eschew the exposition necessary for uninhibited audiences to understand the film’s context. If you’ve never read a book about the Texas War for Independence, you’re apt to get lost.

Patric’s interpretation of Bowie is a bad Marlon Brando impersonation—the mumbling knife-fighter stumbles around in a fever dream long before he is stricken with typhoid. Patrick Wilson is too slight in stature and screen presence alike to make much of an impression as Alamo Commander William B. Travis, and top-billed Dennis Quaid, though serviceable as Sam Houston, is simply not in enough scenes.

But these casting miscalculations are redeemed by Billy Bob Thornton’s Oscar-worthy turn as David Crockett. Thornton perfectly captures Crockett’s ambivalence about being America’s first genuine celebrity, a living man trying to come to terms with the legend he has already become. Memories of previous Crocketts played by Fess Parker and John Wayne are obliterated by what may be the best performance of Thornton’s career.

The technical elements are excellent, particularly the brilliantly rendered final assault. Jarring shifts in narrative focus suggest that a lot of important footage was excised from The Alamo; here’s hoping a “Director’s Cut” will restore important material left on the cutting room floor.
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