The Charm
Of Charleston

A New Life for the
Old Exchange

Great American
Lighthouses

Sacagawea
THE WOMAN
BEHIND THE MYTH

Tobacco: That
Roguish Weed

Whiskey Rebels
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Contents

Features

The Lure of Lighthouses 24
America’s greatest beacons maintain a powerful hold on our imagination.

BY JAMIE ROBERTS

Tobacco Nation 30
A controversial crop played a defining role in the cultivation of a fledgling nation.

BY PAULETTE BEETE

Sacagawea: The Woman Behind the Myth 35
Lewis and Clark’s Indian interpreter was little more than a girl when she began her journey into history.

BY GIN PHILLIPS

Whiskey Rebels 40
Obscure today, the Whiskey Rebellion of 1794 marked a potent turning point in federal power.

BY BILL HUDGINS

Reclaiming a Storied Farmhouse 44
A Pennsylvania farmhouse’s restoration revealed stories hidden in every nook and cranny.

BY GIN PHILLIPS

Welcoming Wreaths
Fruits find a new vine on these luscious holiday garlands.

PHOTOGRAPHY BY KRISTINA MARIE KRUG

21
Giving Thanks
This holiday season, consider the privileges we so often take for granted.

Miscellany
Mount Vernon’s Education Center; Noteworthy exhibitions; Smithsonian’s “Price of Freedom” celebrates veterans.

Sifting the Evidence
Unearthing information about an ancestor can bring thrilling discoveries—and dead ends.

A Living Museum
Through earthquakes, fires and hurricanes, Charlestonians have preserved their unique coastal city for more than 300 years.

A New Life for the Old Exchange
Saved by the DAR, Charleston’s Old Exchange continues to tell the story of the Revolution in a key port city.

The Forgotten Colony
Despite its contributions to America’s heritage, the Dutch colony of New Netherland is a footnote lost to history.

ABOUT THE COVER: ILLUSTRATION OF SACAGAWEA BY DAVID GROVE, COURTESY OF THE NATIONAL GEOGRAPHIC SOCIETY, WWW.NGS.ORG
From The President General

Sacagawea has always been a woman of mystery. A trusted Indian interpreter for the Lewis and Clark expedition, Sacagawea’s experience sheds light on the lives of her Native American sisters 200 years ago. Little detail remains about her life apart from Corps members’ scant journal entries, but our cover story reveals what an extraordinary woman she must have been to endure the many difficulties and deprivations of the two- and a half-year expedition—while caring for a child.

The spirit of exploration was also fierce for those early adventurers who braved treacherous ocean waters before the aid of lighthouses. The Outer Banks of North Carolina is an area punctuated by these beautiful, isolated light stations. The famed light at Cape Hatteras is one of the noteworthy beacons featured in American Spirit’s photographic essay on lighthouses.

Further down the coast is historic Charleston, S.C., the focus of this issue’s Spirited Adventures department. You might be most familiar with its role in the Civil War, but Charles Town, founded in 1670, is steeped in Revolutionary history as well.

One of Charleston’s finest colonial buildings is the Old Exchange, often called one of the three most important buildings of Colonial America. Owned by the South Carolina State Society DAR, the Old Exchange was saved from destruction by the Rebecca Motte Chapter, which now serves as its custodian. For its many years of dedication to the Old Exchange, the local chapter was the recipient of the Historic Preservation Medal and Award given by the National Society Daughters of the American Revolution at the 113th Continental Congress.

DAR salutes all citizens who work diligently to preserve their local landmarks, monuments and homes. Such was the case with one preservation-minded couple in Mount Joy, Pa. They restored a beautiful 1834 Pennsylvania farmhouse—which had been a pioneer cabin, an Indian trading post as well as a stop on the Underground Railroad—and turned it into a welcoming bed and breakfast.

Pennsylvania’s wild western frontier was the site of a long-forgotten period of American history—the Whiskey Rebellion, a host of skirmishes triggered by Congress’ tax on alcohol. As you’ll learn from our feature, it’s a history worth revisiting due to its importance in the establishment of both individual and states’ rights—and how the frontier rebels contributed to the creation of our political party system.

Another engine for a new nation’s economy was the controversial crop of tobacco. Highly profitable and an economic savior for the colonists, the rogue weed’s success also came with a cost, as our fascinating story of its history makes clear.

As we prepare for the holiday season, let us remember how blessed we truly are to live in a country which fosters times for celebrating with friends and family. Make it a point to talk with your loved ones about the privileges we so often take for granted. Holidays to you and yours.
New Education Center Renews Washington’s Legacy

MANY OF MOUNT VERNON’S artifacts will move to a new home in 2006 when the massive Donald W. Reynolds Museum and Education Center is completed as a part of the $85 million “To Keep Him First” campaign.

Aimed at reintroducing the American public to George Washington’s legacy, the campaign will also fund the Ford Orientation Center, designed to introduce visitors to “America’s first action hero” through a Hollywood style film by Gettysburg director Ron Maxwell.

The Reynolds Museum will house 175 personal artifacts from Washington’s life, including new pieces purchased and donated this year. (See page 7 for more information on the newly acquired items.)

Architects have planned to place the museum facilities underground, beneath a pasture for grazing sheep, to mirror the days Washington lived on the estate and kept farm animals in the fields.

“This is one of the perfect juxtapositions between the 18th and 21st centuries,” says Dean Norton, who has been running Mount Vernon’s animal population for 27 years. “Washington would have loved the fact that a single piece of land was serving double-duty.”

The Education Center’s Revolutionary War Theater is one of the highlights of the building. It will feature a 12-minute film that includes real snow, rumble seats and fog.

(Dates provided by the National Park Service and the Library of Congress via “American Memory” memory.loc.gov)
IN THE
GALLERIES

Upcoming Exhibitions Celebrate Early American Art, Design and Adventure

Alexander Hamilton: The Man Who Made America

New York’s first truly Renaissance Man, Alexander Hamilton, will be featured through paintings, prints, sculpture, memorabilia, manuscripts and more in “Alexander Hamilton: The Man Who Made America,” a part of the New-York Historical Society’s bicentennial year celebration. The exhibition will trace Hamilton’s complex life from his illegitimate birth on the island of Nevis to his untimely death in 1804 at the hands of Vice President Aaron Burr.

For more information on the exhibit, visit www.nyhistory.org.

American Fancy: Exuberance in the Arts 1790–1840
Maryland Historical Society, Baltimore
December 4, 2004–March 20, 2005

Color and imagination overflowed when the “fancy” style overtook American art and décor in the early 19th century. From wildly painted furniture and dizzy quilt patterns to the popular kaleidoscope, early middle America became enthralled with novelty in art. “American Fancy: Exuberance in the Arts 1790–1840” will feature hundreds of decorative pieces, including 60 pieces of furniture, all deemed “fancy.” The exhibition includes a specially constructed audio-visual theater and a 12-foot, ever-changing kaleidoscope image projected on the floor.

For more information, visit www.mdhs.org.

Lewis Clark Revisited: A Trail in Modern Day, Photographs by Greg MacGregor
Philadelphia Museum of Art
December 11, 2004–February 6, 2005

For six years beginning in 1993, photographer Greg MacGregor set off to follow the legendary footsteps of Meriwether Lewis and William Clark’s 1804 Corps of Discovery route. The end result, 60 stunning black and white photographs of America’s heartland, will be featured in “Lewis and Clark Revisited: A Trail in Modern Day, Photographs by Greg MacGregor” as part of a citywide bicentennial celebration of the expedition. By photographing the modern touches to these sites, such as power lines, bridges and convenience stores, MacGregor presents an “unflinching view of the development of the American landscape over two centuries.”

For more information, visit www.philamuseum.org.

Through American Eyes: Two Centuries of American Work from the Huntington Museum of Art
Louise Wells Cameron Art Museum, Wilmington, N.C.
December 3, 2004–January 23, 2005

The exhibition features 75 notable American artists, comparing how each artist’s time period and background shaped their art. The works span several mediums and styles. For more information, visit www.cameronartmuseum.com.
COINCIDING WITH VETERANS DAY, the Smithsonian's National Museum of American History opens its latest permanent fixture on November 11—an 18,000-square-foot exhibition that explores the influence war has had on American culture, society, values and politics from Colonial times to the present.

Aptly named “The Price of Freedom,” the exhibition combines hundreds of original objects, first-person accounts, video presentations and interactive experiences to highlight the cultural and political impact of America’s major wars.

“This exhibition will give visitors a comprehensive and memorable overview of America’s military experience and the central role it has played in our national life,” said Brent Glass, Director of the museum. “The sacrifices of individuals, families, community and nation, including the ultimate sacrifice, are the price of freedom.”

Starting in 1756 with the French and Indian War and ending with a Medal of Honor display, the exhibition pays special attention to the Revolutionary War, the Civil War, World War II, the Cold War, the Vietnam War and the current wars in Afghanistan and Iraq.

Highlights include George Washington’s commission as commander-in-chief of the Continental Army, Andrew Jackson’s uniform jacket from the Battle of New Orleans in the War of 1812, a World War II jeep, as well as more recent war artifacts.

For more information about the exhibition, visit www.americanhistory.si.edu.
Welcome Home

CURATORS AT MOUNT VERNON

Estate and Gardens recently enjoyed a rare chance to return several Washington-owned pieces back to their original home.

Once hung prominently in George and Martha Washington’s stately dining room, an 18th-century pastel painting of the Virgin Mary is again on display at Mount Vernon. The great-great granddaughter of Washington's nephew John Augustine Washington III, the last private owner of the estate, donated the painting in June. Since the donation announcement, a companion painting of St. John the Baptist has also been discovered.

Eight other pieces were acquired in January when the descendants of Martha Washington’s granddaughter Nelly Curtis Lewis auctioned off much of her estate. After 48 hours of whirlwind fund-raising, more than $400,000 was acquired to buy the objects.

“The significance of the objects was indisputable and the opportunity so unusual that we pulled out all the stops to ensure that we would be competitive at the auction,” said Jim Rees, Executive Director of Mount Vernon.

Included in the sale was a blue and white Chinese export beaker vase, the fifth in a set of five, which adorned the Washington’s fireplace mantel. The Smithsonian holds the first four vases.

Curators also acquired a piece of coral most likely brought back from Washington’s only trip abroad to Barbados in 1751, and a set of music figures ordered by the Washingtons during the early years of their marriage.

“The acquisition of these pieces is a significant milestone in Mount Vernon’s collection history,” said Curator Carol Botchert Cadou.

For more information, visit www.mountvernon.org.

Other Auction Acquisitions:
* Two unusual pieces from a gold and white porcelain service Washington purchased in 1790 from the Comte de Moustier, prior to the French Minister’s return to Paris.
* A red and white Chinese export tea set.
* A blue and white porcelain guglet used for bathing.
* A wax jack.
Barham, a Revolutionary Patriot who settled in Missouri, is an instructive case. A published report said that Barham died in 1857, a date that his family disputed. A little detective work with original documents verified that the date on his gravestone—January 8, 1865—was actually the correct one.

The search for the truth about Barham followed the trail of five sources, which are useful for any genealogy investigation:

1. **START ONLINE.** If you’re new at genealogy searches, it’s best to start with the Internet, which hosts a wealth of resources that can help you uncover information about your ancestors. First, visit www.cyndislist.com for a list of genealogy sites on the Internet sorted by category. Search for the “American Revolution” to find lineage groups and historical material.

    Also try general search sites like Google.com or Yahoo.com. Using your Patriot’s first and last name in quotes as the search term, you can get a general overview of the readily accessible information on your Revolutionary ancestor. A Google search of “James Barham” produced one good lead: a set of photographs of a ceremony held on August 23, 2003, commemorating his grave in Missouri.

    There are also vast digital libraries of original documents posted online. One of these, the American Memory Project, a database of the Library of Congress, contains more than 7 million items searchable by name. Using “James Barham” as a search term resulted in two hits. An 1864 list published by the Journal of the House of Representatives included 99-year-old Barham. The other one, a document from the 38th Congress, dated February 27, 1865, placed Barham at the age of 101 in Missouri.

**Sifting the Evidence On a Patriotic Ancestor**

**WHILE IT IS EXCITING TO UNEARTH INFORMATION** about an ancestor, the work involved can often be frustrating. One minute you’re thrilled with a discovery, and the next minute you uncover conflicting information and reach a dead end.

If your ancestor was a Revolutionary War soldier, there are a wide variety of documents and sites to consult for data. Many Patriots left behind documents and records that they had a hand in creating, providing personal accounts of their military service, family and migrations. These men (and a few women) appear in cemetery, pension and census records. Unfortunately, much of this information is incomplete or incorrect, creating obstacles in one’s search for the truth about an ancestor. Take James Barham, for instance.
2. **CONSULT A BIOGRAPHY.** The next stop for data should biographical materials. Amazing as it might seem, in 1864, 81 years after the eight-year war ended, there were still men collecting pensions for their Revolutionary War service. A Congregational minister from Connecticut, the Reverend Elias Brewster Hillard, published *The Last Men of the Revolution* in 1864—a series of interviews and photographs of these survivors. Despite not being able to verify whether Barham was dead or alive, Hillard included a short biography on him.

A later edition of Hillard’s book cited a 1966 publication by the Missouri Daughters of the American Revolution that provided a death date for Barham of January 8, 1857.

After consulting only a few resources, a disagreement over Barham’s death date surfaced: His gravestone reads 1865, while Hillard’s book puts Barham’s death in 1857. This discrepancy means searching further to locate corroboration for his year of death.

3. **CHECK CENSUS RECORDS.** Consulting federal census records, taken every 10 years since 1790, should be the next step in your search.

If Barham had been living in Missouri as of 1846, locating him in census documents would further support a death date. However, the United States census data for Missouri for 1850 and 1860 are confusing. In 1850, census takers listed all members of a household and their ages. A James F. Barham, 58, appears in the 1850 census, but James Barham, the pensioner and Revolutionary War Patriot, who would have been 86, was not listed.

Curiously, neither man appears in the 1860 census. It’s possible that they were either living in Missouri and not recorded or that they had moved elsewhere.

Unfortunately in this case, the census records did not shed any further light on the correct death date for Barham.

4. **DELVE DEEPER.** Pension records are particularly useful for genealogists. Pension applications usually include a soldier’s personal testimony about his war service, family relationships and migration patterns. Often, these accounts are in the soldier’s own words, giving family members a rare look into the language of their ancestor.

In a deposition dated April 10, 1855, found in Barham’s pension file, Barham, 92, recounted his moves from Virginia to North Carolina, and later to Kentucky and Tennessee, before settling in Greene County, Mo. He applied for a transfer of his pension payment to his residence in Missouri on December 28, 1846.

Pension agents maintained payment rosters that recorded final payments, which usually included a death date and a survivor’s name. The last recorded payment to Barham was in the third quarter of 1864, but there was no final payment notation in the account books.

Two things should have happened when Barham died. Someone should have notified the pension agent so that heirs could have collected the final pension payment. But this didn’t happen in Barham’s case. Instead, a pension agent inquired about Barham with nearby residents, reporting on February 25, 1865, that Barham had died two months earlier.

While the pension records make it clear that the 1857 date was incorrect, there are still inconsistencies in the sources for the exact date of death.

5. **VERIFY YOUR FINDINGS.** One of the country’s best collections of information on Revolutionary War Patriots is at the DAR Library in Washington, D.C., which can be found online at [www.dar.org/library](http://www.dar.org/library). The library is a tremendous help in sorting out inconsistencies in documents and other research materials.

At the heart of the library are the materials used by DAR membership applicants that prove links to Patriots. Record copies of the successful applications and supplemental documents can be obtained for $10 from the Record Copy Office, DAR, 1776 D St., NW, Washington, D.C., 20006-5303.

The library also contains published and unpublished materials collected by DAR chapters across the country, as well as general reference materials.

Although no membership applications under Barham were found, the library contained two records of a cemetery located in Greene County, Mo., Barham’s last-known place of residence. And while a 1972 transcription of cemetery records by the DAR doesn’t list a date of death for Barham, another one from 1987 reveals that he died January 8, 1865.

It seems fairly certain, given the evidence in cemetery records and pension files, that the January 8, 1865, date on James Barham’s gravestone is correct.

It’s common to encounter such conflicting information in a genealogical search. Verifying historical and genealogical data is never simple—and sometimes takes a healthy dose of skepticism.

It takes time to find corroborating evidence, sift through the facts and evaluate the sources. In the end, an answer may still be unclear, but at least you’ll have worked to uncover all the possible sources and gained a broader understanding of your patriotic ancestor. 📚

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*Maureen Taylor is trying to locate photographs of Revolutionary soldiers alive after 1840. She can be contacted at Maureen@maureentailey.com.*
Charleston: A Living Museum

By Nancy Mann Jackson
Charleston is one of the few American places where visitors can stroll through a thoroughly modern city and see the same sights they would have seen more than a century ago. Craftspeople line Market Street, selling their handmade baskets and other wares. The aromas of the city’s signature she-crab soup and benne seed cookies fill the air. Carefully restored homes dot the landscape, representing the best of American architectural styles, including Colonial, Georgian, Federal and Classical Revival. With strict preservation laws—such as the ordinance forbidding homeowners or developers to change or demolish anything more than 75 years old without the approval of the city’s Board of Architectural Review—the city has safeguarded its history and charm, earning itself the nickname of “a living museum.”

“It’s known as a living museum because the city’s vitality is set on one of the most historic stages in the United States,” says Leigh Handal, Director of Marketing and Public Relations Programs for the Historic Charleston Foundation. “Charleston is vibrantly alive. It is a city full of progressive and innovative thinkers, and yet Charlestonians hold tradition in high esteem. Our culture blends a potpourri of influences from Africa, Europe, the West Indies and the Far East into an invigorating and exciting mix of old and new.”

Charleston native and American artist Elizabeth O’Neill Verner once said of her city, “It is impossible for me to enter Charleston from any side, whether by land or by sea, and not feel that here the land is precious; here is a place worth keeping.” Like Verner, centuries of Charlestonians have considered their city a place worth keeping, and their spirit and tenacity has kept the unique coastal town preserved for more than 300 years, offering a treasure for every visitor.

In 1669, three British ships, the Carolina, the Port Royal and the Albemarle, set sail for America. The Albemarle was the only ship to successfully complete its journey, sailing into present-day Charleston Harbor in the spring of 1670, with 150 English colonists, indentured servants and slaves on board. Named Charles Town after England’s king, Charles II, the settlement battled disease and poor sanitation to become a busy seaport town. By 1680, the population reached 1,000; by 1740, Charles Town was becoming the most critical port in North America. Raw material, deer-skins, rice, indigo and cotton were exported to England, and ships returned with the staples and luxuries of Europe.

From the city’s beginnings, the people of Charles Town were known for religious tolerance, a philosophy they believed would help the settlement grow in population and profitability. They were right, as the open attitudes toward religion attracted diverse groups, including French Huguenots, Baptists, Congregationalists and Presbyterians. A Jewish congregation formed in 1750, and Lutheran and Methodist churches followed. The city’s first Roman Catholic mass was held in 1786. With its reputation for religious diversity, Charles Town became known as the “Holy City,” and even today, its skyline is accented with steeples representing many different faiths.

Charles Town’s “Golden Age” ended with the Revolutionary
War, Handal says. Although a British fleet failed to take Colonel William Moultrie’s fort on nearby Sullivan’s Island in 1776, the British returned in 1778. Their second assault succeeded. Much of the countryside surrounding Charles Town was torched, and although the city itself was not destroyed, it was occupied by the British until the end of the war. By 1783, Charles Town was reborn as Charleston and went on to play a vital role in the economy of the American South and the Civil War.

While Civil War history abounds in Charleston, there are plenty of Colonial-era locations to explore as well. Consider the following historic sites.

**The Charleston Museum**
America’s first museum, the Charleston Museum, was founded in 1773. Today it explores the cultural and natural history of the South Carolina Lowcountry from prehistoric times to the present with an extraordinary collection of artifacts. Among the museum’s unique attractions are a gallery of Charleston silver, including the christening cup of President George Washington. The museum also operates two landmark homes, the 1772 **Heyward-Washington House**, the home of Thomas Heyward Jr., a rice planter and signer of the Declaration of Independence; and the 1803 **Joseph Manigault House**, reflecting the life of a wealthy rice-planting family and the African-American slaves who lived there.

**Charles Towne Landing State Historic Site**
This protected historic site and nature preserve, where colonists established the first permanent English settlement in the Carolinas, features archaeological investigation, living history, and a reproduction of a 17th-century sailing vessel. “The park includes animals native to the area in 1670, and showcases homes and crafts from the earliest settlers’ time,” Handal says.

**Colonial-Era Homes and Buildings**
There are many homes still standing in Charleston that were originally constructed in the mid-1700s, Handal says. While many of the houses are

---

**Charleston’s FIRSTS**

- **With colonists determined to avoid the narrow, twisting streets typical of European cities, Charleston became the first American city to use city planning to lay out streets in broad, straight lines.**
- **Charleston organized America’s first golf club, the South Carolina Golf Club, on the Harleston Green in 1786.**
- **Charleston produced America’s first recognized woman artist, Henrietta Johnson, who began painting portraits in 1707.**
- **The first prescription drugstore began operating in Charleston in 1780.**
- **One of the first decisive American victories of the War of Independence was the Battle of Fort Sullivan on Sullivan’s Island, off the coast of Charleston.**
- **Now a favorite Christmas flower, the first poinsettia in America was introduced by Dr. Joel Poinsett in Charleston in 1833.**
- **Charlestonian Anne Bonnet was America’s first female pirate, teaming up with Blackbeard, Gentleman Stede Bonnet and Calico Jack.**

Left: Broad Street, home to St. Michael’s Episcopal Church, which dates back to the 18th century. Opposite page: A National Trust historic site, Drayton Hall, built between 1738 and 1742, is one of the oldest and best-preserved plantation houses in America.
private residences, most feature plaques detailing their origins. A few of the highlights include:

19 Tradd Street. Known as the John McCall House, this home was built after the fire of 1740, but McCall’s great-grandmother, Mary Fisher Crosse, owned a home on the site as early as 1698.

7 Stoll’s Alley. Justinus Stoll, a blacksmith, built his home around 1745 on this quaint brick passage later named for him.

183–197 East Bay Street. Known as the Lodge Alley Project, this area includes a collection of stores and warehouses, restaurants and an inn, which once served as wholesale grocers, commission merchant dwellings and rice dealers’ offices.

7 Meeting Street. The Josiah Smith House occupies this site and was constructed in 1783.

Drayton Hall

Drayton Hall

Fort Moultrie

This site claimed one of the first American victories of the Revolutionary War at the Battle of Sullivan’s Island on June 28, 1776, and it responded in the first bombardment of the Civil War. The 171-year-old fort is an excellent example of coastal defense from 1776 through World War II.

Magnolia Plantation and Gardens

Acquired in 1676 by the Drayton family, this 17th-century estate features the year-round bloom of America’s oldest gardens with one of the country’s largest collections of azaleas and camellias. The pre-Revolutionary War plantation house features museum-quality Early American antiques.

St. Michael’s Episcopal Church

In the 1680s, a small wooden church, the first in the new town of Charles Town, was built for worshippers from the Church of England. By 1751, the church proved too small for the increasing population, and another church, St. Michael’s, was built on the old site. Completed in 1761, St. Michael’s is the oldest church building in Charleston. During his tour of the South in 1791, George Washington worshiped here. Imported in 1764, the clock and ring of eight bells in St. Michael’s steeple have been used for more than 200 years.

WHERE TO EAT

82 Queen:

Famous for she-crab soup and impeccable service, this Queen Street favorite offers authentic Lowcountry cuisine in the heart of the city’s historic French Quarter. 82 Queen St., (800) 849–0082, www.82queen.com

Circa 1886:

This restaurant is housed in an elegantly restored historic carriage house and features a contemporary, seasonal menu. 149 Wentworth St., (843) 853–7828, www.circa1886.com

Mccrady’s:

Located in Charleston’s first tavern, built in 1778, McCrady’s mixes contemporary cuisine with classic techniques. 2 Unity Alley, (843) 577–0025, www.mccradysrestaurant.com

Poogan’s Porch:

A classic Old Charleston restaurant for more than 20 years, Poogan’s Porch cooks up Lowcountry and southern breakfast, lunch and dinner. 72 Queen St., (843) 577–2337, www.poogansporch.com

WHERE TO SLEEP

The Mills House:

Newly renovated, this luxurious antebellum hotel is located in the heart of Charleston’s historic district and features antiques and period furnishings. 115 Meeting St., (800) 874–9600, www.millshouse.com

The Planters Inn:

This is the only historic inn on Charleston’s famed City Market. Built in 1844, it offers spacious guest rooms and suites with views of a lush Charleston courtyard. 112 North Market St., (800) 874–9600, www.plantersinn.com

The Anchorage Inn:

Steps from Charleston’s Waterfront Park, the Anchorage Inn offers the romance of 17th-century England in its 17 distinctive guest rooms. 26 Vendue Range, (800) 421–2952, www.anchoragecharleston.com
The holidays are the perfect time to visit Charleston, when a number of historic celebrations are under way. Here’s a roundup of favorite November and December traditions in this coastal city.

* For daily updates on holiday events, go to www.christmasincharleston.com.

**Annual Holiday Festival of Lights**
With more than 2 million shimmering lights, this three-mile driving tour brings more and more light exhibits every year, now featuring nearly 600 sparkling displays. For more information, visit www.HolidayFestivalOfLights.com.

**Holiday Traditions: Culinary Tours**
Carolina FoodPros offers exclusive holiday culinary tours for groups. Explore the rich culinary history of Charleston and its special holiday food traditions with chefs and artisan food producers; visit restaurants, food markets, bakeries and historic sites; learn about traditional holiday foods of the area; sample holiday treats and shop for specialty items to take home. For more information, visit www.CarolinaFoodPros.com.

**City of Charleston Christmas Tree Lighting Ceremony**
Charleston’s Marion Square Park is beautifully lighted and decorated throughout the month of December, including a larger-than-life Hanukkah menorah, a Kwanzaa Kinari and Charleston’s Official Christmas Tree and holiday entertainment stage. Each cultural symbol is lit at the appropriate time during the holiday season.

**Holiday Decorations at the Joseph Manigault House**
Decorated by the Garden Club of Charleston, the house is dressed for the holidays in a design typical of the period when the Manigault family resided there (1803–1852). For more information, visit www.CharlestonMuseum.com.

**Christmas Past at Historic Houses**
Two of Charleston’s premier historic house museums, the Aiken-Rhett House and the Nathaniel Russell House, are adorned for a Victorian Christmas throughout the holiday season. For more information, visit www.HistoricCharleston.org.

**The Charleston Christmas Special**
Performed at the Charleston Music Hall each December since 1995, the popular Charleston Christmas Special is a two-hour musical variety show for the whole family.

**Charleston Entertains Dining Tour**
A delicious twist on Charleston’s historic house tours, the dining tour offers visitors an opportunity to sample the Lowcountry’s finest cuisine in some of the historic district’s most magnificent private houses and kitchens. For more information, visit www.HistoricCharleston.org.

**Men’s Night**
At the traditional men’s holiday stroll down King Street, male shoppers can expect unique cocktails and treats, personalized shopping assistance, door prizes, wrapping, free delivery and specials at a number of unique King Street shops.
It was the last building built under British rule in the American colonies, and it eventually came to play a crucial role in the revolutionary effort against the British. Later saved from destruction by a local DAR chapter, Charleston’s Old Exchange Building continues to tell the story of the American Revolution in this key port city.

By the 1760s, the thriving city of “Charles Town,” in the royal colony of South Carolina, was nearly 100 years old. It became apparent that a large exchange and customs house was needed to accommodate the city’s busy industries of shipping and trading with England. When the town was first settled in 1680, a prominent site on Broad Street had been set aside for use as a public building, so the Exchange and Custom House was slated for that location.

Often grouped with Philadelphia’s Independence Hall and Boston’s Faneuil Hall as one of the three most important buildings of Colonial America, the Old Exchange is full of interesting history that has rarely been told. “From the standpoint of history, this old building is incomparably the most interesting in South Carolina and one of the most interesting in America,” said historian and Reverend William Way in his historical address at the Quarter Centennial Conference of the South Carolina Daughters of the American Revolution in 1921.

Construction of the building began in 1767 and was completed in 1771. The main level housed the open arcade...
trading floor, and the second story included city and customs offices and the Great Hall, an elegant assembly room. On the ground level, cellars used for storing goods were built.

When it was first constructed, the building directly faced the water. Over time, fill has been added, pushing the harbor back two blocks to the east. In its early days, however, the Exchange dominated the harbor with its striking architecture, and it became the social, political and economic hub of the South's largest port during the 18th century.

In the summer of 1774, South Carolina's Provincial Congress assembled in the Exchange and set up the first independent government established in America. At the same gathering, colony leaders elected delegates to the Continental Congress, which met later in Philadelphia to draft the Declaration of Independence. In March 1776, South Carolina declared its independence from Great Britain on the Exchange Building's steps.

**Wartime Headquarters** In the spring of 1780, after a 42-day siege, British troops marched into Charleston and occupied the city until late 1782. Redcoats took over the Exchange and converted its unique cellar into a prison, or Provost, where they held captured Patriots and leading citizens of Charleston, forcing them to take an oath of allegiance to the British king in return for release. Among those condemned were celebrated heroes such as Christopher Gadsden, the southern leader of the Sons of Liberty; and Edward Rutledge, 26, the youngest signer of the Declaration of Independence. In his *History of South Carolina in the Revolution*, Edward McCrady reports that even women were cast into the damp dungeon, often with no grounds for suspicion of crimes.

Isaac Hayne, a well respected and successful rice planter, came to the city and took the oath of allegiance in order to obtain medicines for family members who were gravely ill with smallpox. When later ordered to serve in the British army, Hayne refused, stating that the oath had also exonerated him from serving against his own people. Considering himself released from the oath, he accepted a commission as colonel in the South Carolina Militia. He was captured shortly thereafter in July 1781, and he was executed without counsel or trial the following month. He spent the last days of his life under guard in the small room that is now named the Isaac Hayne Room, located off the Great Hall in the Exchange.

While the British occupied the building during the war, they didn't destroy it—and didn't even seem to explore it completely. On May 17, 1780, as the British seized Charleston, General William Moultrie had placed his powder magazine (estimated to weigh 10,000 pounds or 100,000 pounds, according to various experts) in the Exchange building. After the evacuation of Charleston by the British, General Moultrie returned to the city and to his great amazement, he found his powder magazine still intact.

Clockwise from top left: Rebecca Motte Room; a Postal Display (the building was the main Post Office from 1815–1896); a statuette of Rebecca Motte clasping her famous bow and arrows; the Provost Dungeon; antiques in the Rebecca Motte Room; the SCSDAR Room; the Great Hall where President Washington was entertained in 1791.

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“The Old Exchange, with its beautiful, prominent cupola, is one of the finest examples of Georgian architecture in the country.”

As you drive down Broad Street, it’s the only thing you see. We believe that history in Charleston begins with that building.”

PHAREN JOHNSON, PRESIDENT OF FRIENDS OF THE OLD EXCHANGE AND A MEMBER OF CHARLESTON’S REBECCA MOTTE CHAPTER, DAR

“Plotting a Revolution The talk of revolution was being whispered up and down the Atlantic coast, and the Patriots of Charleston joined right in. First, prominent citizens used the Old Exchange building to protest that their town’s lack of incorporation as a city made them still subject to the direct legislation of the British government. In 1773, the *South Carolina Gazette* reported that “a number of independent and patriotic gentlemen propose to associate, to act, and by rotation, to sit every day in the large hall over the Exchange till the town shall be incorporated.” Ten years later, in 1783, the town of Charleston was finally incorporated, 113 years after its settlement.

In addition to such civic protests and complaints, the Old Exchange also played a role in the economic demonstrations of American Patriots. As Bostonians poured their outrageously taxed tea into the harbor, the people of Charleston took another approach to tea partying. In the Great Hall of the Exchange in 1773, citizens of Charleston met to protest the Tea Act. When merchants and citizens refused to purchase the taxed tea, the British stored it in the cellar of the Exchange. Later, Patriots seized the tea and used the proceeds to fund their cause. In 1774, local merchants emptied a second cargo of tea into the Cooper River.

In the summer of 1774, South Carolina’s Provincial Congress assembled in the Exchange and set up the first independent government established in America. At the same gathering, colony leaders elected delegates to the Continental Congress, which met later in Philadelphia to draft...
Celebrating a New Nation  When the war ended and British forces vacated Charleston, the Old Exchange rapidly regained its momentum and became a thriving government building again. One of its greatest moments occurred on May 23, 1788, when more than 220 men crowded into its Great Hall and made South Carolina the eighth state to ratify the U.S. Constitution, with a vote of 149 to 73. Ratification by nine states was required for the Constitution to become the law of the land, and one month later, New Hampshire’s ratification accomplished the necessary number.

Charleston, with the rest of America, basked in the glow of its new independence. And in 1791, the city had real reason to celebrate when the country’s first president, George Washington, came to visit. Without hesitation, city leaders chose the Exchange Building as the ideal spot for hosting the new leader. For four days in May 1791, Washington was lauded and entertained in the Great Hall of the Exchange. The grand events included a public dinner, a splendid ball with what Washington recalled as “256 elegantly dressed and handsome ladies,” and a gala concert about which a local newspaper reported that “so much beauty and elegance were never before displayed in this country—it was truly worthy of the occasion.” On Washington’s final day in Charleston, local merchants staged a lavish celebration including a reception in the Great Hall of the Exchange, a dinner in the arcade and an impressive display of fireworks.

Saving a Treasure  Although the Exchange played an unquestionably important role during the American Revolution and in the early days of the United States, by the late 1890s, the building was no longer needed for public service. Because it had fallen into disrepair, the government decided to either sell or raze the building. “The women of the Rebecca Motte Chapter of the DAR were alarmed by rumors that a builder was interested in the site for a gasoline station,” says Eleanor Durgee, current Chapter Regent. “They were determined to save the site.”

With dedication and perseverance, the local DAR chapter formed a committee to oppose the sale of the building and garnered support for the Old Exchange’s importance to history. The efforts of the DAR finally paid off in 1913. A bill passed by Congress authorized the Secretary of the Treasury “to convey, by quitclaim deed, the Old Exchange ... to the Order of Daughters of the American Revolution in and of the State of South Carolina, to be held by it as a historical memorial in trust for such use, care and occupation thereof by the Rebecca Motte Chapter ... as the said chapter shall in its judgment deem to best subserve the preservation of said colonial building and promote the honorable and patriotic purpose for which the grant is requested.”

The women of the South Carolina Society Daughters of the American Revolution (SCSDAR) and its Rebecca Motte Chapter took seriously their charge to maintain the Exchange as a historical monument. Their goal soon became to restore the building to its original splendor, and to make use of the building for patriotic purposes. For instance, the DAR made the building available to the War Department during World War I, when it served as headquarters for General Leonard Wood, and during World War II, when it became the offices of the U.S. Coast Guard, Sixth Naval District.

Throughout the DAR ownership of the building, chapter members have remained dedicated to preserving and repairing it. “When they first took ownership of the building, the women held card parties, bake sales and rummage sales to raise money to put a new roof on it,” Durgee says. “And for almost a century, our DAR chapter has continued to care for the building, restoring and repairing as we can. It’s a continual task; the upkeep takes a lot of time and donations.” Today, SCSDAR leases the building to the state of South Carolina, which leases it to the city for day-to-day operations.

Sharing the Story  Efforts continue to maintain the Old Exchange and its original grandeur, with a goal of sharing its history with the people of Charleston and visitors. A major renovation took place from 1979 to 1981, and the building is currently in its third phase of another restoration. The Friends of the Old Exchange is working to help raise $800,000 toward this project. “The task of maintaining a 1771 structure can be herculean at times,” says Tony Youmans, Facilities Manager. “But we make sure the work is being done in a very heartfelt, passionate way. Our job is to make sure it’s here for another 100 years so that future generations can learn its history as well.”

Now open daily, the Old Exchange hosts more than 12,000 schoolchildren and 60,000 to 80,000 tourists each year, Youmans says. Visitors are guided by docents in Revolution-era dress. Guests also learn from animatronic figures, representing various people who played a role in the Exchange’s history. These figures explain what happened in the various rooms and the role the building played in the fight for independence.

“The history this building has witnessed is just amazing,” Youmans says. “As one reporter said, it is a building drenched in the American Revolution. And the exciting part is that we’re still open, and we’re still participating in history.”
FOR ALMOST A CENTURY, the Rebecca Motte Chapter of the DAR has been the custodian of the Old Exchange Building in downtown Charleston, S.C. In July, their years of work and dedication were recognized when the chapter received a Historic Preservation Medal and Award given by the National Society Daughters of the American Revolution at the 113th Continental Congress in Washington, D.C.

Eleanor Durgee, Regent of the Rebecca Motte Chapter, accepted the award in honor of “outstanding historic preservation and maintenance of the Old Exchange Building.”

“It was really wonderful to receive this award,” Durgee says. “It was the celebration of a culmination of work by many people down through the years.”

More of the building’s story—and the National Society’s efforts to reclaim it for American history—is recorded in Eyewitness to History: The Old Exchange and Provost Dungeon, a full-length book written by Ruth Miller and Ann Taylor Andrus. Currently out of print, the book is now being revised and will be re-published by Friends of the Old Exchange, to help share the building’s story and to raise money for its renovation.

The book will be available December 1, and it can be purchased at the Old Exchange Building, from the Old Exchange Web site (www.oldexchange.com), or at www.amazon.com. Donations to Friends of the Old Exchange can be sent to 122 East Bay Street, Charleston, SC 29401, or made online at www.oldexchange.com.
The Forgotten Colony

Many Americans share an ongoing fascination with the mystery surrounding the Lost Colony of Virginia, but what about the forgotten colony? Russell Shorto’s *The Island at the Center of the World: The Epic Story of Dutch Manhattan and the Forgotten Colony That Shaped America* (Doubleday, 2004) makes a compelling case that the Dutch colony of New Netherland is a footnote lost to history, and undeservedly so.

Shorto’s book forwards an argument that New Netherland, founded on behalf of the Dutch Provinces in 1608 by Henry Hudson and held as a Dutch colony until it was surrendered to the English in 1664, contributed a spirit of tolerance and principles of free trade that came to influence both New York and our young American nation.

The Dutch colony was centered on the Island of Manhattan, known as New Amsterdam, and included the land between Albany to the north and the Delaware River to the south. All or parts of five of the original 13 states—New York, New Jersey, Connecticut, Pennsylvania, and Delaware—made up New Netherland.

The prevailing version of this region’s history, told by New Englanders, is that New York was a backwater until it was governed by English settlers in New England and Virginia. Other than a land transaction that may have been the best real estate buy in the history of the world—$24 for the island of Manhattan by Dutch settler Peter Minuit in 1626—the Dutch influence is thought to be restricted to some place names (Brooklyn, Harlem, Yonkers), and the Dutch flag colors worn by the New York Knicks and Mets. Not true, says Shorto.

New Netherland’s brave settlers set up a trade outpost at the southern tip of Manhattan in the 1620s, and New York immediately found its ancestral spirit of upper mobility, eclecticism, tolerance and entrepreneurship.

Shorto’s detailed scholarship is thanks to a 30-year-old effort by the New Netherland Project, headed by Charles Gehring. Gehring has been actively translating primary source documents and records of the Dutch colony since 1973.

Shorto’s story begins in the Old World in the earliest years of the 17th century, amid the backdrop of a changing world order. Spain’s power is on the decline, 20 years after the Spanish Armada’s defeat by the English navy. England is being torn apart by political and religious conflict. Meanwhile, the seven Dutch Provinces are ruling the high seas through dominant trade and privateering. Amsterdam, a bastion of intellectual freedom, is the home base of this world power’s trade empire.

English explorer Henry Hudson is looking for a passage to the luxury trade grounds in the Far East. Unable to sell his plan to the English, Hudson connects with a broker for the Dutch East India Company, who wants Hudson to find a faster way to Asia. Based on Hudson’s correspondence with fellow explorer John Smith, Hudson thinks that the passage to Asia was north of the Virginia colony. In his search for the Northwest Passage, he makes his way into the New York harbor.

The Dutch make the most of Hudson’s “failure” to find the Northwest Passage. Hudson’s reports awakened the entrepreneurial Dutch to consider the possibilities of a fur trade on the American coast.

The West India Company, which rose to pre-eminence by the time of the earliest settlement of New Netherland, funds the settlement and rules the colony with an eye for the almighty Dutch gulden. The leaders of the Dutch colony become the protagonists of Shorto’s book: Peter Stuyvesant, the strong director-general of New Netherland and a company man of the West India Company, and Adriaen van der Donck, who leads the Dutch settlers harboring impulses for representative governance without interference from their corporate bosses.

Van der Donck and Stuyvesant’s stories are a fascinating addition to early American history. New Amsterdam was well on its way to commercial prosperity before it fell to the English, and Shorto’s central idea, that the brief rule of the Dutch left an indelible mark on the nation, is most credible when he shares the Dutch intellectual traditions that helped shape the thinking and the writing of some of America’s founders.

Though the colony might not have been as influential as the author asserts, Dutch contributions to our heritage shouldn’t be overlooked or underestimated. Thanks to Shorto, they won’t be any longer.
This holiday season, welcome friends to your home with these creative and colorful wreaths. Grab your favorite fruit, some wire and a wreath form: It might look like a difficult process, but you can make a beautiful wreath in just a couple of hours.
(TOOLS AND MATERIALS)

- fresh fruits such as apples, lemons, limes, key limes, pomegranates
- clusters of fresh magnolia leaves
- any type of greenery
- hot-glue gun and glue sticks
- crochet needle
- 12- to 18-inch brass wreath form (for magnolia wreath)
- 12- to 18-inch grapevine wreath (for fruit wreath)
- floral tape
- medium-weight floral wire
- 26-gauge wire cutters
- Extras: red chili peppers, mixed shell nuts, cranberries
**Instructions for Magnolia Wreath**

1. Tape clusters of magnolia leaves together with floral tape.

2. Tape or wire the clusters to a brass wreath form. Make sure all the clusters are pointed in the same direction. Pack them tightly so that the wreath looks full.

3. To add fruit to the wreath, follow steps 1-3 below.

**Instructions for Fruit Wreath**

1. Puncture the lemons, limes, apples or other fruit with a crochet needle.

2. Secure the fruit together by threading floral wire through the holes. Make sure to thread enough to go around the entire grapevine wreath.

3. Twist the two ends of the wire together, leaving a few inches to connect to the wreath. To add greenery to a fruit wreath, tuck it in or fasten with wire.

**More Ideas:**
For fruit that is not as heavy (such as limes or key limes), you can use hot glue to secure each piece to the grapevine wreath. For extra flair, add a contrasting color like red chili peppers or cranberries.
The Lure of Lighthouses

By Jamie Roberts
Lighthouses are practical lifesavers, warning travelers about treacherous rocks and dangerous shoals. They are architectural and engineering wonders, evolving through the centuries into more improved signals for lost and storm-tossed ships. They are also romantic symbols, haunting us from their isolated settings and conjuring memories of the sea's mysteries. Since our nation's beginning, lighthouses have served as a reflection of our love and need for the sea—as well as a physical reminder of the ocean's awesome power.

The history of lighthouses in America began with the first permanent lighthouse on Little Brewster Island, built in 1716 at the outer entrance of Boston Harbor. There were 12 lighthouses in place by 1776—with more to come as America's ports continued to prosper. Understanding that safe navigation of the coastline was essential to a burgeoning nation's economy, George Washington made lighthouses a top priority for the new government. Bruce Roberts and Ray Jones, authors of *American Lighthouses: A Definitive Guide* (Globe Pequot Press, 2002), write that the president was "an enthusiastic promoter of lighthouses ... Even before the Revolution, he took note of ports and headlands that might someday need light towers.”

In 1789, during Washington's presidency, the Ninth Act of the first Congress established what became the United States Lighthouse Service. Over the next two centuries, the Lighthouse Service lit the way for the...
As modern technology eliminated the need for people to operate lighthouses, the U.S. Coast Guard, which took over as custodian in 1939, automated all of the nation’s light stations. But with automation came abandonment, and damage from storms, vandalism and lack of maintenance endangered these historic landmarks. Fortunately, remarkable preservation efforts are saving many of these beautiful and important reminders of our country’s maritime heritage.

Today, approximately 250 light stations are accessible to the public, and 35 fall within boundaries of national parks. Here’s a look at a few of these treasured beacons:

CAPE HATTERAS, N.C. (1803, 1870)
Just offshore North Carolina’s Cape Hatteras, the cold Labrador Current and the warm Gulf Stream meet, churning up stormy seas and dangerous shoals. This treacherous combination has swallowed 2,300 ships, earning the area’s reputation as the “Graveyard of the Atlantic.”

Desperately in need of a coastal marker, Cape Hatteras’ first lighthouse was built in 1803. Inspectors still complained that it was “the worst light in the world,” leading to its replacement by a 193-foot brick tower—the nation’s tallest—in 1870. That year, the lighthouse was 1,500 feet from the ocean; by the 1990s it was 150 feet away, on the edge of the tides. In 1999, the U.S. Park Service completed a $12 million construction of hundreds of lighthouses along the country’s seacoasts and on the Great Lakes.
project to move the venerated tower out of reach of the encroaching waves.

TYBEE ISLAND, GA. (1791, 1857, 1867)

After founding the colony of Georgia in 1732, General James Oglethorpe ordered the construction of a lighthouse on Tybee Island to guide ships into the Savannah River. The tower was finally lit in 1791—and burned to the ground that same year. Rebuilt several times—once after being destroyed by retreating Confederate troops—and restored in the 1990s, the Tybee Island Light today is maintained by the Tybee Island Historical Society.

BASS HARBOR, MAINE (1858)

In 1858, $5,000 was appropriated toward a lighthouse on the western side of Mount Desert Island, now home to Acadia National Park. One of the most scenic lights on the New England coast, Bass Harbor’s distinctive red beam—which occults every four seconds—still guides fishermen into the harbor. Its 1902 fourth-order Fresnel, an amazingly efficient “beehive shape” lens invented in 1822, remains in use today. An active U.S. Coast Guard navigational aid, Bass Harbor Light’s grounds are open to the public.

CAPE HENRY, VA. (1791)

Near the spot where Captain Newport gave thanks for safe crossing of the Atlantic in 1607, the old Cape Henry Lighthouse guards the entry into the Chesapeake Bay. The lighthouse’s construction in 1791 made the waters of the Chesapeake Bay much more navigable, ensuring safer trade routes on the Virginia and Maryland coasts. The lighthouse is now a landmark under the custodianship of the Association for the Preservation of Virginia Antiquities.
Pemaquid Point, Maine (1827)

Pemaquid Point’s striped rocks resemble rolling ocean waves, which fooled many a fog-enveloped mariner until a life-saving lighthouse was finally built in 1827. Constructed for $4,000 under President John Quincy Adams, the light’s stone tower has been replaced several times. The keeper’s dwelling was replaced in 1857 and now houses The Fisherman’s Museum. One of Maine’s most visited lighthouses, the station’s flashing light can be seen 15 miles away.

Pigeon Point, Calif. (1872)

The 115-foot Pigeon Point Lighthouse, one of the tallest lighthouses in America, was built in 1872 on a cliff 50 miles south of San Francisco. Its first-order Fresnel lens—16 feet tall and 8,000 pounds—sits in a lantern room that was constructed in New York before being shipped around Cape Horn. Although the original Fresnel lens is no longer in use, the light is still an active Coast Guard navigational aid, and the lighthouse grounds, part of a State Historic Park, remain open for visitors.
Whitefish Point, Mich.  
(1848 and 1861)
First lit in 1849, the Whitefish Point Light stands guard over Lake Superior’s Shipwreck Coast. Its light has been burning almost continuously for more than 150 years—except for one fateful night in 1975.

On November 16, hurricane-force winds cut the power to the automated beacon. Steering the enormous Edmund Fitzgerald that evening was Captain McSorley, a 44-year veteran. As the ship was being battered by heavy waves, McSorley described it as “the worst sea I’ve ever been in.” The damaged 729-foot ore freighter soon lost its bearings and sank with its 29 crewmen.

Automated by the Coast Guard in 1970, the light station no longer has a resident keeper, but the dwelling now houses the Great Lakes Shipwreck Museum. The Great Lakes Shipwreck Historical Society, a group of divers researching the wrecks, opened the museum in 1986.

Portland Head, Maine (1791)
In 1790, Congress appropriated $1,500 to build the Portland Head Lighthouse, the first major project of the federal Lighthouse Establishment Act. The 1849 poem “The Lighthouse,” by Henry Wadsworth Longfellow, was inspired by the many hours the New England native spent visiting Portland Head.

Although repaired and renovated several times, the often-photographed 18th-century tower still stands, and its red-roofed keeper’s residence now houses a museum. The lighthouse property is now owned and managed by the Town of Cape Elizabeth, Maine.

For more information on the history and the ongoing preservation of America’s great lighthouses, visit the National Park Service’s Maritime Heritage Program at www.cr.nps.gov/maritime or the United States Lighthouse Society at www.uslhs.org.
By the time British firm Leach and Baldwin created this label, tobacco had been instrumental in the success of New World colonies, started and financed one war, sowed the seed for another, and driven the westward expansion of the fledgling United States. Though tobacco had been growing on the American continents since 6000 B.C., native peoples didn’t begin to cultivate it until around A.D. 1. Europeans first encountered tobacco when Christopher Columbus stumbled on the Americas and received a tobacco leaf from a welcoming party.

Further American exploration revealed that civilizations as geographically diverse as the Mayans, Aztecs and Incas all employed tobacco in both their religious and medical rituals, a natural linkage as many ancient cultures believed disease to be spirit-based. The primarily Christian Europeans initially shunned tobacco use as a Satanic practice. Spanish officials declared, “Among other evil practices, the Indians have one that is especially harmful, the ingestion of a certain kind of smoke they call tobacco, in order to produce a state of stupor.” Spanish sailors, however, soon developed a tobacco habit, often as a curative for syphilis, and the weed traveled to Europe. Over the next century, tobacco, in its various forms, became popular with both the upper and lower classes. English children reportedly smoked during the school day to alleviate hunger pains. Even some clergy became enthusiastic users, prompting a 1588 ecclesiastical decree reading in part, “It is forbidden under penalty of eternal damnation for priests, about to administer the sacraments, either to take the smoke of … tobacco into the mouth, or the power of tobacco into the nose … before the service of the mass.” By the time Lewis and Clark were mapping the western continent, the new Americans had heartily embraced the native custom, and the expedition traveled with several stores of the leaf to use in trade.

From the New World, the tobacco habit spread from Spain to England, France and other European countries, and then from there to the Asian and Arab worlds. A 1565 pamphlet raves that tobacco cured “griefs of the breast … rottenness at the mouth … for them that are short of breath … and any other manner of wound.” By the 17th century, tobacco was “drunk from pipes,” that is, smoked, for pleasure as well as its health benefits. By the mid-1800s, a tobacco habit could be fed via pipe, cigar, cigarette, chewing tobacco or the taking of snuff, all appropriations of the ways in which indigenous Americans had ingested tobacco for centuries. It is interesting to note that due to the limits of early science, the rapid dissemination of the tobacco habit was ascribed to its great health and pleasure benefits rather than any addictive quality.
By the 16th century, England was one of the largest markets for tobacco despite a lack of its own American Colonies. In part, this was due to the monarch’s fervent hatred of tobacco. James I railed against the weed in the 1604 treatise, A Counterblaste to Tobacco, “And now Good Countrymen let us (I pray you) consider, what honour or policy can move us to imitate the barbarous and beastly manners of the wild, God-less and slavish Indians, especially in so vile and stinking a custom?” However, his subjects not only insisted on access to New World tobacco but they also became impatient with the overwhelming duties imposed on it, which at one point were 4,000 percent. Trading outfits such as the Virginia Company developed in order to gain an English foothold in the Americas.

In 1607, after several catastrophic failures, England established a precarious colony at Jamestown, Va. John Rolfe, who later married Pocahontas, experimented with the native North American tobacco, Nicotiana rustica, but the resulting crops were bitter and unmarketable. He eventually achieved success with Nicotiana tabacum seeds from the Caribbean. Accounts differ as to whether the seeds originated in Trinidad or Venezuela, though all cede the point that they were obtained illegally; Spain declared it a crime to sell tobacco to foreigners.

“The earliest settlers planned to create a corporate colony that would be an incredible provider of luxury goods like gold and silver,” says Harris Andrews, whose ancestor William Andrews started the family tobacco business in the early 1600s. “They thought they’d be able to grow tropical fruit and have silk farms, but the only thing that worked was tobacco.”

The colonists were ecstatic to establish a successful trade with Europe; the Virginia tobacco was sold as “Orinoco,” making it one of the earliest instances of product branding. By 1617, Virginia colonists were able to ship almost 20,000 pounds of tobacco to Europe. That same year Colonial officials reported, “[there are] only 5 or 6 houses, the Church downe, the palisades broken, the Bridge in pieces, the Well of fresh water spoiled [but] the market-place, and streets, and all other spare places [are] planted with tobacco.”

Virginia was not the only colony to achieve success with tobacco. Maryland and the Upper Carolinas soon followed suit. At one point, the crop was cultivated as far north as Manhattan Island’s Bowery and Greenwich Village farms. After the Revolutionary War, as the new citizens moved westward, the tobacco growing region expanded to include parts of Ohio, Kentucky, Tennessee, Indiana, Missouri, Florida and Louisiana.

Tobacco farming, though highly profitable, was difficult and time-consuming. Tim Camarda, a farmer-interpret at Claude Moore Colonial Farm in McLean, Va., farms according to 18th-century practices. He says, “Anyone can read in a book how farming with only hand tools is a lot of work, but it’s much more work than most people even think about. Our tobacco field is just under an acre and to just hill the entire thing takes a couple of days.”

To grow tobacco, the farmer seeds a small bed, usually in March. By late May, the seedlings are transplanted into a field that has been hoed and built into foot-tall hills. The growing plants require constant care: Bottom leaves must be picked off or primed. Flowers and suckers—any leaves that sprout out of a joint that already has a leaf—must continually be pruned. Pests like hornworms are also a threat. “We keep turkeys to eat these worms off of the plants, but most of them still must be removed by hand,” says Camarda. After a late August harvest, the leaves still require another six weeks to cure before they can be bundled into hogsheads (approximately 1,000 pounds) and sent to a warehouse for inspection and shipping.

By the 1730s, tobacco had become a controlled crop in the Chesapeake colonies. By law, a farmer was required to have his crop inspected at the warehouse, and only one tobacco crop could be planted per year. This legislation protected tobacco quality and helped to drive up prices. Additionally, it enabled Colonial governments to levy import as well as personal taxes on the farmers; anyone shipping tobacco paid a tax to the colony.

In 1618, tobacco notes became the first exchangeable monetary instruments in the colonies, and in 1700, the Chesapeake colonies exported 38 million pounds of tobacco. Tenants paid their landlords in tobacco while Virginia clergymen received their yearly wages in tobacco. The crop was also traded to the English and Dutch in return for material goods.

While the northern and middle colonies had neither land nor climates conducive for large-scale tobacco farming, these areas nonetheless profited from the tobacco trade. Iain Gately, author of Tobacco: The Story of How Tobacco Seduced the World (Simon & Schuster, 2001), writes, “Economic health in the north had derived from the sheer volume of shipping involved in the tobacco trade, which..."
had encouraged other commerce to develop... Tobacco was linked inextricably to almost every transaction between the colonies and the outside world.”

Although tobacco was an economic savior for the colonists, this success was not without cost. When the first Africans arrived in the British Americas in 1619, they were treated as indentured servants able to buy their freedom the same as their white counterparts. Their status soon changed due to the twin factors of tobacco’s labor-intensive nature and the lack of an available white labor force, exacerbated by a high mortality rate and low immigration rate. A constant stream of African labor was readily supplied by the Dutch, who accepted payment by tobacco. By 1638, African slaves were being sold publicly in the British colonies.

The reliance of the Chesapeake and southern colonies on slave labor to drive their agricultural economy created an ingrained cultural dependence on racial inequality. Meanwhile, the northern colonies concentrated on diversifying their economic interests. More than a century before independence, the stage was already being set for the country’s own civil war.

The tobacco trade also played a large role in the colonies’ demand for their independence. The 1651 and 1659 Navigation Acts stipulated that all colonial exports had to travel on English ships and could only be sold to England. This attempt by the Crown to circumvent Colonial trade with powers such as the Dutch and secure Colonial monies for the royal coffers did not sit well with the colonists, who had grown used to profiting from foreign trade.

In addition, the practice of trading tobacco for material goods meant that...
the planters accrued heavy debts with English merchants in those years in which tobacco yields were down. Harris Andrews explains, “On the eve of the Revolution, England was suffering from heavy inflation due to the Seven Years War while the American planters were getting deeper in debt. Because tobacco left the land so mineral-poor, a field was good for only seven years, after which it could perhaps support corn or rye for a few years before lying fallow for as many as two decades.” As available land became scarce, farmers were forced to cultivate other staples. Andrews adds, “In 1771, tobacco was valued at two pence per pound versus six shillings per bushel for wheat.” With the invention of Eli Whitney’s cotton gin at the turn of the 19th century, cotton became the more cost-effective crop and the new country’s most valuable export.

By the mid-20th century, tobacco production averaged 2 billion pounds annually, yet a combination of new technologies enabling the use of a greater percentage of each tobacco leaf and a growing public health outcry have since contributed to a steady decrease in production. Today, 21 states continue to produce tobacco, and it remains in the top 20 of U.S. exports at an average annual value of $1 billion. Although in the latter half of the last century, the negative health effects of tobacco tainted its place in American culture, the “roguish weed” undeniably remains a definitive factor in the birth of the United States.
Sacagawea
The Woman Behind the Myth

By Gin Phillips
Artwork by David Grove
OR ALL HER FAME, SHE REMAINS AS MUCH OF A MYSTERY AS the western expanse Meriwether Lewis and William Clark canoed, hiked and rode through 200 years ago: Sacagawea has a few points plotted, but little detail. No pictures of her exist, her origins are disputed and even accounts of her death differ by 60 years. Over time, her image has morphed into a confident woman standing at the prow of a boat, pointing the way to the Pacific. But Sacagawea was little more than a girl at the time she began her journey into history; and she wasn’t a guide, but an interpreter.

Chance brought the pregnant native woman into the path of the famous explorers who’d launched their Corps of Discovery, as the expedition was known, up the Missouri toward a hoped-for outlet into the Pacific. Her husband, Toussaint Charbonneau, was hired as an interpreter for the Eastern Plains Indians after encountering Lewis and Clark at Fort Mandan, where the expedition spent its first winter before launching the more adventurous leg of the journey. He spoke Hidatsa and met his two wives while dealing with that tribe. Sacagawea, the captains soon learned, had been captured by the Hidatsa in a raid on the Shoshone when she was about 12—she spoke both her native language and Hidatsa. (Hidatsa genealogy and oral tradition argue that she was always a Hidatsa and only retaken from the Shoshone, and others argue that she was brought by Charbonneau to the Hidatsa.)
In any case, the Mandan tribes had informed the captains that the Shoshone were the great horse dealers of the Plains, and to make the long and treacherous land crossing of the Rockies, the expedition would have to negotiate for a share of those horses. Sacagawea would be the only member of the party who could speak Shoshone. She would translate it to Hidatsa for her husband, who would translate it to French, and then a French member of the team would translate it to English.

It was a cumbersome, error-laden process, but it was all the captains had. At its foundation was 17-year-old Sacagawea—the only female and the only Indian in the party. From April 1805 to August 1806, as the commissioned men struggled with rapids, hail storms, blowing sand, thorn-torn feet, sickness and hunger, she did as well—while carrying an infant. She was so sick for a time that Clark bled her repeatedly, but she recovered and kept up the pace.

Our glimpses of the young woman come, of course, through the white men's eyes, and they are brief and incomplete, although dramatic. Mentions of her take up only a few hundred words in 13 volumes of journals by Lewis, Clark and other Corps members.

“The journals give very little indication of her as a person,” said Marilyn Hudson, Administrator of the Three Affiliated Tribes Museum in New Town, N.D. “She’s almost a non-person. It says something about the men's view of women, and probably native women were cast even a bit lower than Colonial women. The main question about Sacagawea, with all the unknowns, is why is there so little about her? What does that say about how these men saw her?”

Since they rarely really saw her at all, any impressions are fleeting. She must have been physically tough and determined to make the journey. Her calmness stands out, but, while Clark clearly becomes fond of her (nicknaming her Janey), neither of the captains manages to convey any sense of her inner life, her thoughts or feelings. What we have instead are snapshots, mentions of Sacagawea at moments the men couldn't help but notice her.

Her 15 Minutes

Her first contribution comes early in the journey. With Lewis and Clark both ashore—a rare occurrence—Charbonneau had taken the helm of one of the pirogues. Unable to swim, Charbonneau earned Lewis’ label as “the most timid waterman in the world,” and he reacted dangerously when a squall struck. The pirogue tipped dangerously, spilling out the most valuable treasures of the journey: the first year’s worth of journals, medicine and dried goods. Panicked, Charbonneau refused to grab the rudder and right the craft until another man held a gun to him and threatened to kill him if he didn’t do his duty. Meanwhile—winds whistling, rapids pounding and men screaming—Sacagawea had reached into the water and began quickly scooping up the almost-lost cargo.

After assessing the losses, Lewis wrote of “the Indian woman to whom I ascribe equal fortitude and resolution, with any person on board at the time of the accident, caught and preserved most of the light articles which were washed overboard.”

Familiar with the forests and the edible plants common to the Indians, Sacagawea balanced the predominantly meat diet of the expedition. Usually eating 8 pounds of meat per person each day, the Corps was flush with hunters, several quite skillful, and feasting on nothing but venison, elk and rabbit for weeks at a time was the norm. Only Sacagawea realized the forest offered more than game. On one of the party’s first nights headed upriver after the winter, she searched for hoards of wild artichokes that mice collected and buried. Using a sharp stick to search the ground near piles of driftwood, she soon gathered enough to supply the party. Later she found fennel roots, which Clark declared to be palatable and nourishing.

Likely her most useful contribution, albeit a passive one, was simply as a symbol of peace. No warring party would have included a woman and infant in its ranks, so each tribe that Lewis and Clark encountered was put at ease by the young woman’s presence. In the 5,000-mile journey through land where no white man had set foot, the party didn’t experience any attacks when she was with them. When members of one tribe continued to wring their hands and keep their distance from Clark despite his assurances of peace, no gifts could reassure them. Some remained hunched on the floor exactly as he found them, even as he talked with the two chiefs of the village. But when the cautious tribe members saw Sacagawea, wrote Clark, “they immediately all came out and appeared to assume new life ... the sight of This Indian woman ... confirmed those people of our friendly intentions, as no woman ever accompanies a war party if Indians in this quarter.”

A More Human Side

It took hundreds of pages of journal entries for the captains to start calling Sacagawea by name instead of “Charbonneau’s squaw” or “the Indian woman.” Clark clearly grew fond of her and offered to raise little Jean Baptiste (nicknamed Pompey) and provide for his schooling if they’d let the boy come back east with him. (He made good on the promise a few years later, paying for the boy's education in St. Louis.) Despite noticing her pragmatism and usefulness, Lewis seemed incapable of focusing the same observant eye on her as he did on the new flora and fauna he recorded. Lewis and Clark encountered was put at ease by the young woman’s presence. In the 5,000-mile journey through land where no white man had set foot, the party didn’t experience any attacks when she was with them. When mem- 

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37

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Sacagawea immediately adopted her nephew, according to than two brothers and a son of her eldest sister. Although frequently interrupted by her tears.”

Lewis never corrects these misconceptions in his writings, and he never regrets the condescension. But he does find himself quickly proven wrong. In its first encounter with a tribe of Shoshone, the expedition walked to the village with Indians after the second part of the Corps, including Sacagawea, had come ashore.

**The Indian Woman… Observed That She Had Traveled a Long Way With Us to See the Great Waters and That Now That Monstrous Fish Was Also to Be Seen, She Thought It Very Hard She Could Not Be Permitted to See Either.**

“They had not gone more than a mile … before Sacajawea … began to dance and show every mark of the most extravagant joy, turning round and pointing to several Indians,” wrote Nicholas Biddle, the first editor of Lewis and Clark’s journals.

The expedition had stumbled across the tribe where Sacagawea grew up, and she’d been overjoyed to recognize childhood friends. But the true moment of fairy-tale plot development was still to come: After she was summoned to begin interpreting for the first official meeting, Sacagawea recognized the Shoshone chief as her brother. “She jumped up, and ran and embraced him, throwing over him her blanket and weeping profusely,” Biddle writes. “After some conversation between them she resumed her seat, and attempted to interpret for us, but her new situation seemed to overpower her, and she was frequently interrupted by her tears.”

She soon found out that her entire family was dead other than two brothers and a son of her eldest sister. Although Sacagawea immediately adopted her nephew, according to Biddle, she left him with the tribe. While her promised husband, twice her age and with two other wives, was living with the tribe, he did not want her since she’d had a child by another man. There is no mention of her considering staying with her newly found brother and friends. As the only non-compensated member of the expedition, undoubtedly tired from the harsh travel and reunited with her tribe, she might logically have made a different decision. One reason for her reluctance might have been that her life in the village would have been even more difficult than her life with Charbonneau.

“The man is the sole proprietor of his wives and daughters, and can barter or dispose of either as he thinks proper,” Lewis wrote. “The father frequently disposes of his infant daughters in marriage to men who are grown or to men who have sons for whom they think proper to provide wives … Sah-car-gar-we-ah had been thus disposed of before she was taken by the Minnetarees.”

Apparently, no one thought to record any reasoning behind her abandoning her old home again, or even to observe that it might have been a difficult or surprising decision. Her childhood memories might have been more painful than pleasant. She’d also been frequently and suddenly uprooted in her life, so she might have felt torn between her different worlds. Or she might simply have been enjoying the journey.

One clear, strong desire we see from her is her longing to see the ocean. After they reached the Pacific, the Corps was soon told of a beached whale, and they decided to send a party in hopes of returning with blubber. While only men had been scheduled to go, Sacagawea apparently finagled her way into the trip—she had never seen the ocean. “The Indian woman was very impotunate to be permitted to go,” Lewis wrote, “and was therefore indulged; she observed that she had traveled a long way with us to see the great waters, and that now that monstrous fish was also to be seen, she thought it very hard she could not be permitted to see either. (She had never yet been to the ocean)”

**Without a Trace—Or Not Much of One**

Once she parted with the Corps of Discovery, at a Hidatsa village on the upper Missouri, Sacagawea stepped out of history’s spotlight and vanished. Even her death is disputed—most historians believe she died in 1812 at about age 25 at Fort Manuel on the Missouri River after giving birth to a daughter, but the Wind River Shoshone argue she died on their reservation in 1884. Her daughter, Lisette, was given to Clark to raise after Charbonneau was incorrectly presumed to be dead.

“Because there are so many contradicting stories, everyone should do their own research and decide was she Hidatsa or Shoshone, was she a slave, where did she die,” Hudson said.

Ultimately, the mystery only adds to her appeal—after all, nothing can topple an icon like too much reality. Instead, like the expedition itself, she shifts with the eye of the beholder. Suffragists once claimed her as an ideal. Native Americans embraced her as their own symbol. She’s come to represent not one young Indian woman, but all women achievers and explorers … all frontier women … all native women … every and any woman. Under all that symbolic weight, 200 years ago a teenage mother—one with a just-crawling baby, sore feet and a longing for what lay around the next bend—met a team of explorers and stepped into history.
IN RECENT YEARS, some scholars have emphasized that Lewis’ view of the Indian tribes he encountered was narrow-minded and missed certain subtleties in the area of power and leadership. For instance, the Hidatsa women owned earth lodges at a time when Euro-American women couldn’t own property. That might not exactly have been a resounding blow for women’s rights, though.

“When people point out that women own things, you have to consider what was the value,” said Marilyn Hudson, Administrator of the Three Affiliated Tribes Museum in New Town, N.D., which focuses on the Mandan, Hidatsa and Arikara tribal histories. “An earth lodge wasn’t a real prize. A woman owned it in the sense that she had to maintain it, which was a lot of work. And even though women owned them, men still occupied choice spots.”

Actually from East to West, culture to culture, both Colonial women and native women lacked political and economic power: It’s hard to miss Lewis and Clark’s dismissive references to Sacagawea in their expedition journals, and she would have been seen no more as an equal by the Shoshone or Hidatsa.

“What power they had was in a very restricted area,” Hudson said. “It was not expanded to things like decision-making. Survival was the dominating force.”

Most likely growing up with the Shoshone and then taken in a raid by the Hidatsa when she was 12, Sacagawea would have felt that ever-present struggle for survival. Responsible for all the basic necessities of life, women spent each day working to gather food, fuel and supplies from the time they woke to the time they slept. By the age of nine, girls were assigned specific duties—duties that may have been even harsher for nomadic tribes like the Shoshone, according to Hudson.

Boys, on the other hand, were expected to hone their skills in warfare, so their activities would have focused on learning horsemanship and weaponry so they could one day protect the village and hunt for food. That division of labor meant women were left with the drudgery.

“Their lives were probably very short,” Hudson said. “Sacagawea herself married at 14 or younger we think, and at that time your whole life was geared around survival, both for yourself and the next generation.”

With warfare, starvation, illness and disease, along with cyclical obstacles like drought, the tribes were struggling to maintain any semblance of health and comfort. Smallpox and cholera had decimated entire villages, so tribes during Sacagawea’s childhood would have been on the move frequently to escape disease and find food.

“They had the constant danger all around,” Hudson said. “The Sioux would raid the Mandan and Hidatsa villages, and women were a target.”

That high-pressure environment might explain why Sacagawea kept her wits about her during the long westward journey, whether in a capsized pirogue or a hailstorm. Women were taught to do whatever needed to be done—as efficiently as possible.

In one journal entry, Lewis recalled that during one hike, a Shoshone woman who had been leading packhorses suddenly stopped and withdrew from the party. When Lewis asked the chief about her delay, he was “informed by him that she had halted to bring forth her fourth child and would soon overtake us.” In an hour the woman reappeared carrying the newborn and passed the men on her way to camp.

—G.P.

“*They treat their women but with little respect, and compel them to perform every species of drudgery. They collect the wild fruits and roots, attend to the horses or assist in that duty, cook, dress the skins and make all the apparel, collect wood and make their fires, arrange and form their lodges ... in short the man [does] little else except attend his horses to hunt and fish. The man considers himself degraded if he is compelled to walk any distance; and if he is so unfortunately poor as only to possess two horses, he rides the best himself and [leaves] the woman to transport their children and baggage on the other.*

—Meriwether Lewis on the Shoshone, Sacagawea’s native tribe
Obscure today, the Whiskey Rebellion of 1794 marked a potent turning point in federal power.

By Bill Hudgins

SAY “WHISKEY REBELLION” TODAY AND listeners will likely smile at the quaint name applied to a series of civil disturbances in western Pennsylvania and other parts of the American frontier in 1794. The phrase evokes images of moonshiners high on their own products, carousing like frat boys until President George Washington sent an army to quell their unruliness.

In fact, the short period of active “rebellion” capped a much longer period of unrest and alienation throughout the frontier. The Whiskey Rebellion was one of several frontier uprisings rooted in issues that largely predated the American Revolution. Independence did not resolve those issues. Instead, it made them more urgent, because they became inextricably entwined with the course of the new nation under Federalism.

For more than 50 years after the Whiskey Rebellion, historians regarded the event as “the most important incident of the nation’s first quarter-century under the Constitution,” writes Thomas Slaughter, a professor of U.S. history at the University of Notre Dame, in his book _The Whiskey Rebellion: Frontier Epilogue to the American Revolution_ (Oxford University Press, 1986). However, the cataclysm of the Civil War almost eclipsed the earlier event and has absorbed most researchers’ interests ever since.

But historians should take another look at the Whiskey Rebellion, Slaughter argues. It arose from tensions over individual and states’ rights that helped create our political party system, contributed to the Civil War, and still linger today. As one of the earliest and most serious challenges to the Union, it deserves a more prominent place in our national consciousness.

TROUBLE BREWING

The Whiskey Rebellion’s most direct cause was Congress’ approval in 1791 of a 25 percent federal excise tax on distilled alcoholic beverages. Secretary of the Treasury Alexander Hamilton promoted the tax to help the federal government pay the war debts it had assumed from the states as part of the shift from the Articles of Confederation to the Constitution.

Assessed at the still, the tax fell hardest on frontier regions, where cash-strapped farmers turned their grain harvests into more valuable whiskey. In the frontier’s largely barter economy, whiskey also served as a kind of currency. Given the dangers and privations of pioneer life, and America’s fondness of drink, whiskey was also a source of comfort and courage.

From the western Carolinas to Vermont, frontiersmen refused to pay the tax. They harassed and threatened excise collectors, and forced many to resign their posts and flee. With revenue collection practically nil, in 1794, Hamilton persuaded Congress to amend some of the more onerous provisions of the law. At almost the same time, however, the administration decided to make an example by prosecuting a number of western Pennsylvania scofflaws.

Rumors that federal process servers were arresting and taking people back to Philadelphia for trial sparked mob violence in July 1794. Several tax collectors were attacked, some buildings burned and a mob of 7,000 marched on Pittsburgh. Washington and Hamilton put together an army of more than 12,000 regular troops and militia from Pennsylvania, Maryland, Virginia and Delaware.

Although ill-equipped and poorly trained, the army slogged west to flex federal muscle. By the time it arrived, peace had largely returned and the rebel leaders had fled. The army took 20 prisoners; only two were tried and convicted, then pardoned by Washington.

The federal taxmen returned to the frontier, but still failed to collect much excise revenue. After Thomas Jefferson was
What caused such a fuss? In his amusing and cheerfully partisan book, *Those Dirty Rotten Taxes: The Tax Revolts That Built America* (Free Press, 1998), Charles Adams defines an excise as a kind of sales tax, imposed on the production or sale of specific and usually basic goods, such as alcoholic beverages, candles and tobacco. The tax was perceived as falling more heavily on the rural poor who had little hard cash, because it raised the price of goods and reduced effective buying power.

“Excises [a term synonymous with interior or inland taxes] on domestic productions and trade were a known and feared Continental innovation in state finance,” Slaughter writes. Great Britain had traditionally funded most of its government with external taxes, such as customs duties and land taxes. Taxing domestic production and consumption was reserved for times of dire need—usually war—and even then was highly unpopular.

Paying the tax was bad enough. But to make sure the government got its due, excise collectors possessed broad authority to enter and search premises, and to require strict record keeping and accounting of production and sales. For example, Adams notes, candle makers were required to inform the taxman when and where they were making candles. Corruption was rife, and tales circulated of predatory, unscrupulous collectors abusing men, women and children.

Because the excise was also highly lucrative, Great Britain’s 17th- and 18th-century monarchs tried repeatedly to add it to their revenue sources, with mixed success. In 1733, when British Prime Minister Sir Robert Walpole tried to replace a customs duty on tobacco and wine with an excise tax, mob violence forced him to offer his resignation, Adams notes.

Ironically, Adams adds, one of Walpole’s aides suggested repealing the tax in England and imposing it instead on the American colonies. Walpole responded with remarkable foresight: “No, no; I will leave the taxation of America to some of my successors who have more courage than I … I have old England against me; do you think I will have new England do likewise?”

A generation later, a foolhardy government ignored his advice, and it discovered that British immigrants had brought their excise antipathy with them to America.

**BOTTLED UP**

The expanding American frontier caused trouble both for Great Britain—which tried to stop westward expansion with the Proclamation Line of 1763, an agreement marking lands west of the Appalachians as Indian nations’ territory—and later for the new national government. The frontier’s fields of dreams beckoned new immigrants and restless native-born Americans alike, but greeted them with hardship, danger and disillusionment.

The frontier’s trade was bottled up between mountain ranges and the Spanish-controlled Mississippi River, so that its economy languished. The mountain ranges that divided East from West walled off ready access to eastern markets. When the Revolution began, frontier settlers hoped the new government would persuade Spain to allow them access to the Mississippi so they could easily transport their products to markets.

Without trade, the frontier economy lacked hard cash and capital. This helped inspire the widespread production of whiskey: Grain was difficult and expensive to transport, while whiskey was easier to move and more valuable at market. Whiskey also served as an alternative currency in the barter economy, to pay laborers and others. In fact, laborers expected to get a ration of rye on the job.

Drinking habits of the times were far different from today, as Eric Burns describes in *Spirits of America: A Social History of Alcohol* (Temple University Press, 2004), reviewed in the July–August 2004 issue of *American Spirit*. People sipped and quaffed throughout the day. A farmer who didn’t open a jug for his helpers often found help hard to find.

While the government seemed unable or unwilling to help secure trade routes, it also seemed equally helpless to stem the frequent Indian attacks. From 1790–1796, the U.S. government spent most of its budget on defense against Indian attacks, but several spectacular defeats left taxpayers feeling their money was wasted. Settlers tended to take matters into their own hands, and there were a number of vicious attacks by whites on peaceful, friendly Indians.
Land ownership was another point of contention. Before, during and after the Revolution, eastern speculators and investors snapped up much of the best land. One of the most eager land barons was George Washington, whom Slaughter describes as highly determined—but not always highly principled—in his quest for prime territory. Settlers were often routed off land they thought they owned, or forced to rent lands from distant owners. They chafed at dealing remotely with absentee landlords whom they did not know and who did not understand the conditions they faced.

Those conditions included poverty beyond anything Easterners knew, Slaughter says. Disease, dirt and malnutrition were rampant, and entertainment often involved drunkenness and bloody fights. Easterners looked down on them. Those who survived frontier life tended to be strongly independent and self-reliant, with little regard for soft, far-away Eastern elites.

Many settlers felt estranged from all but the most local government bodies, partly because the seats of colonial and later state governments were all back east beyond the mountains’ natural geographic divide. They felt they were victims of taxation without adequate representation, and it seemed logical to create new colonies, or states, that might be more representative, understanding and responsive.

After the Revolution, some frontiersman began to think of breaking away to start a new nation altogether. Great Britain and its Canadian colonial government encouraged this desire, as did Spain, dangling the prospects of aid or alliance to keep the hope alive and possibly foment a fatal split in the fledgling United States. The settlers were not people one crossed lightly, and in 1791, the excise tax seemed to be the final, backbreaking, double-crossing straw.

**POLITICS AND POTABLES**

The Whiskey Rebellion took place against a backdrop of fierce political debate over the meaning of the new Constitution and the shape of the federal government. The struggle between Anti-Federalists and Federalists over ratification of the Constitution had laid the groundwork for a loyal opposition to Hamilton and Washington, writes Saul Cornell in *The Other Founders: Anti-Federalism and the Dissenting Tradition in America, 1788–1828* (University of North Carolina Press, 1999).

Collectively known as Democratic-Republican Societies, the opposition feared that Hamilton and Washington wanted to weaken the federal system and replace it with a more powerful, farther-reaching central government, according to Cornell. Hamilton and his supporters condemned the societies as fomenting factionalism and leaning toward the excesses of the French Revolution.

The Democratic-Republican Societies saw the excise tax as an extension of Federalist power into individual liberties, and the fiercest opposition to the excise came from areas of where anti-federalism was strongest during ratification, Cornell writes.

But the Societies were divided over how to oppose the tax. Some favored what Cornell calls a radical vision of participatory democracy—an extremely localized form of government or even independence from the reigning state and federal governments. Moderates such as Albert Gallatin, who lived in Pennsylvania, urged discussion, petitioning and negotiation.

He feared that the administration would exploit violence to strengthen the national government’s power.

Slaughter argues that Washington and Hamilton decided to do just that, by making western Pennsylvania a test case. Tax resistance had also flourished in other parts of the frontier as well, especially in the soon-to-be-state of Kentucky and western North Carolina (destined to become Tennessee). But by 1794, impending statehood helped defuse some of the anger there; there was no chance that western Pennsylvania would become a state. Britain and Spain were rumored to be offering aid to the rebels, hoping to split the nation in two along east-west lines. And the rebellious Pennsylvanians were embarrassingly close to the capital at Philadelphia.

The army’s display of government power ended organized resistance to the excise, although it remained difficult to collect right up to its repeal during Jefferson’s administration. Time eventually settled some of the issues that had provoked the rebellion.

Statehood for some western frontier territories brought a more amiable relationship between the governed and their governments. The national government won victories and negotiated treaties that eventually eased the threat of Indian attacks. (What this meant for Native Americans is another, infinitely sadder tale.) Caught up in another world war with France, Britain and Spain backed away from trying to lure the frontier into independence. The Louisiana Purchase opened the Mississippi River for trade and pushed the frontier a thousand miles farther west, bringing with it a host of new concerns.

But the nature of liberty and power remained unsettled—and the debate continues today. Despite fears that the fragile new nation would split apart, the national government survived a brief period of active rebellion and then peacefully changed political direction. These successes are perhaps the Whiskey Rebels’ legacy to our future, and ones we should always treasure.

*"If the system be established on basis of Income ... to step into the field of Consumption, and tax special articles in that, as broadcloth or homespun, wine or whiskey, a coach or a wagon, is doubly taxing the same article.

For that portion of Income with which these articles are purchased, having already paid its tax as Income, to pay another tax on the thing it purchased, is paying twice for the same thing; it is an aggrievance on the citizens who use these articles in exonerating of those who do not, contrary to the most sacred of the duties of a government, to do equal and impartial justice to all its citizens."

Thomas Jefferson, in a letter to Joseph Milligan, April 6, 1816*
By Gin Phillips
Photography by Kirk Zutell

When they decided to open a bed and breakfast, BARBARA AND TERRY STEPHENS looked everywhere from Georgia to New England before finally finding their 1834 farmhouse in Mount Joy, Pa. In renovating it, they had a hard act to follow: As a pioneer cabin, an Indian trading post and a stop on the Underground Railroad, the house had been designed and decorated courtesy of several eras of American history. That’s why the owners decided to make the house’s past an integral part of its present—from the original Indian safeguards in the cellar to the summer kitchen turned guest cottage.
Reclaiming a Storied Pennsylvania Farmhouse
THE STEPHENS HAD BEEN LOOKING FOR nearly six years when they found the Pennsylvania farmhouse. “We’d looked at some that looked a lot worse, and we’d seen some not in as bad shape,” Terry says, “but basically it was right in line with what we expected.”

What they had expected was to turn a historic structure into a welcoming, antique-filled retreat, which the Stephens named the Country Farmhouse Bed and Breakfast. A jack-of-all-trades, Terry did all the renovations himself, from ceilings to floors, and from inside walls to foundations. Barbara handled the antique shopping and decorating. “Barb’s responsible for making things look good,” Terry says. “I’m just cheap labor.”

The stone farmhouse with two-foot thick walls had the original touches the Stephens had craved. The double staircase layout allowed for a convenient bed and breakfast setup, so that both the hosts and guests could have a private area. Adding to its appeal, the home is set in the midst of several visitor attractions, such as the Hershey Resort, Mount Hope Estate and Winery, and Lititz, a Moravian community. (See page 48.)

VENTURING UNDERGROUND

The house’s story begins underground. The original 1739 log cabin had an “Indian Ceiling”: a layer of thick wood that acted as a ceiling for the cellar, with a floor of wood and a four-inch layer of dirt underneath. If hostiles burned down the cabin itself, the Indian Ceiling would protect the family, who would be hidden below ground and safe from the flames above. Slotted windows and doors gave occupants a chance to fire muskets at attackers with some degree of protection. The two-piece door, with its separate top and bottom segments, allowed the top half of the door to be opened for light, as well as shut for safety, with a heavy wood panel covering the glass. The basement of the farmhouse today incorporates the cellar of the pioneer cabin, with the Indian Ceiling, musket slots and protective door still within hand’s reach.

Later in the 1700s, the cabin became an Indian trading post for the Conoy Indians along the nearby Susquehanna River, with business conducted where the living room currently stands, above the original cellar. (During the renovations, Terry found a 1718 large penny on top of a basement floor beam; he suspects it fell through a crack in the floor during the structure’s trading post days.)

On the site of the original log cabin, Abraham and Susanna Hershey built the existing stone house for themselves and their 12 children in 1834. The 1800s saw the house involved in a different kind of struggle. Both the Mount Joy Historical Society and the Maytown Historical Society told the Stephens that a bricked-up passageway leading to a sub-basement was likely used as a stop on the Underground Railroad.

Through the late 1800s and early 1900s, the home was owned by several different families, including Simon Cameron, a U.S. Senator and Secretary of War in Abraham Lincoln’s cabinet. He appears with Lincoln in an early lithograph displayed in the guest cottage.

ELBOW GREASE

The Stephens didn’t know the entire history of the house when they decided to purchase it. At other potential homes, they’d run into trouble when they started asking about zoning for a bed and breakfast. This time, they decided to buy first and take their chances. Luckily, zoning was approved and they moved in April 1998.

The couple had owned other houses that needed work, but none requiring as extensive a plan as the farmhouse. They spent the first two years working on the basics of the house, transforming it into a bed and breakfast.

They reworked the plumbing throughout the house. The 24 oak-framed original windows all varied by height and width. Terry replaced them with six-by-six panes throughout. The walls are primarily horsehair plaster; both the walls and the plaster ceilings had sustained significant damage from a roof leak. The roof itself had been replaced in 1995, but the damage had never been repaired. Terry repaired the walls and ceiling, keeping the original plaster. The kitchen was gutted except for the Amish-made cabinetry: Terry put in new appliances, an island and new electrical wiring.

“The most difficult part was having so many projects going at one time,” Barbara says. “I remember sitting down one day with my husband and asking him to just finish one room, so that I could sit down in that room with a cup of tea and enjoy its completion.

“He finished up the kitchen first—I guess he really didn’t want to keep going out to dinner—which provided me the opportunity to relax there,” she says. “Then whenever I felt that the house would never be done, I’d retreat to the kitchen and enjoy it!”

In January 2002, the Stephens set about transforming a former summer kitchen into a private guesthouse. Originally designed so the cooking fires wouldn’t overheat the main house, the kitchen still contained the original stove and slaughter tub.
Front page: Arbor of morning glories on the front porch of the farmhouse. 
Clockwise from top left: Walnut step-back cupboard in the dining room; front of the farmhouse; cast-iron Farmers Friend fireplace insert; old barnwood cupboard on cottage porch; “Lancaster rose” Amish-made quilt in the Hershey Room; foyer and staircase in the main house; the summer kitchen turned guest cottage.
The renovation took 10 months—the Stephens repaired each plaster wall, put in new electrical lines and fixtures inside and out, added a bathroom (the original structure had none), put in hot water and electric baseboard heat, refinished floors, and, in order to leave the original panes, rebuilt and re-glazed the windows. With its 100-year-old concrete, the slaughter tub—located where the four-poster bed now stands—took five days to break up and carry out, chunk by chunk.

The summer kitchen also provided the toughest part of the entire renovation: To lay drain lines, Terry tunneled 13 feet through the foundation which contained stones, glass, concrete and old piping. He also found Civil War-era spoons tucked among the rocky rubble. “I think they built the foundation wall, and before they poured the concrete slab, they filled it in with whatever they could find,” he says.

**Surprise Discoveries**

The cottage’s most distinctive piece required little work. The Farmers Friend, a cast-iron insert that fits over the fire and has removable rings to control the heat, remained amazingly intact with its set of cast-iron rings and the original cast-iron doors. Terry placed a Vermont gas-operated fireplace on top of it, installing a new stack through the chimney of the walk-in fireplace.

“A lot of times you can find a Farmers Friend, but the rings are usually either warped or missing, so to have one with all rings in it is very unusual,” Terry says.

The grounds of the farmhouse offer more than well-tended gardens and spectacular views. The original, hand-dug well, more than 100 years old, sits on the porch of the summer kitchen, its original wood trap and pipe still visible. The original two-seat cedar outhouse stands in the backyard, which puzzles some guests.

“People ask why you’d need two seats—it’s because there are two sizes of people. You didn’t want a child falling in, so you needed a smaller seat,” Terry says.

From the pump organ in the parlor to 19th-century spoon-carved beds to handmade quilts, the Stephens have made an effort to match details to the feel of the structure itself.

“Finding the furnishings was no problem at all,” Barbara says. “I’m an antique dealer and shopper at heart and could do it nonstop, everyday! I think our favorite find was the parlor organ—not only is it a beautiful piece, but it’s also been well taken care of through all these years. We enjoy having company that can play and sing along. And we love the step-back walnut cupboard we recently bought at an auction.” (Terry vows that neither the cupboard nor the organ will ever leave the house: They’re so heavy he refuses to move them again.)

“I think what I’ve enjoyed most about the house is its history,” Barbara says, “like meeting the family of Thomas Wilkins, the builder of the log cabin. Then there’s the way the country life envelops you with peace … and the many, many new friends we’ve had the pleasure of sharing our home with.”

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**Hershey Resort:** For chocolate addicts, Hershey, Pa., is the pilgrimage of a lifetime. Start out at Chocolate World where, aside from an endless supply of Hershey products, you can take a free ride as a cocoa bean in a chocolate factory. You’ll get sorted, roasted, winnowed and ultimately enter the Promised Land: glori-ous rivers of flowing chocolate. Next door, there’s Hershey Park—110 acres with more than 60 attractions.

Then check in to the Hotel Hershey. The Fountain Lobby recreates an 18th-century Spanish-style courtyard down to its adobe walls, mosaic foun-tain, tiled floor and hand-painted ceiling with sky-blue clouds. Enjoy a view of the perfectly manicured gardens—you’ll need to take a walk through them to appreciate the giant koi in the ponds—and a buffet fit for a king. Be sure not to miss the sweet treat of all—chocolate spa treatments.

For more information: www.hersheypa.com or (800) HERSHEY.

**Mount Hope Estate and Winery:** The 200-year-old Victorian mansion and surrounding gardens are only the beginning of this estate, located 13 miles from Country Farmhouse. The Pennsylvania Renaissance Faire’s acting troupe performs not only during the annual Renaissance Festival, but also throughout the year at interactive theater performances in the mansion. From hair-raising Poe to classic Shakespeare and Dickens, the audience becomes a part of the story. Plus there’s the Swashbucker Brewing Company: a Renaissance-era pub with gourmet food and handcrafted ales and lagers.

For more information: www.parennaissancefaire.com.

**Rock Ford Plantation:** The 1794 Georgian-style brick mansion of General Edward Hand, adjutant general to George Washington during the Revolutionary War, is open for tours. Costumed interpreters lead tours of the mansion, and with open-hearth cooking demonstrations, even the sounds and smells conjure the feel of a working 18th-century plantation home.

For more information: (717) 392–7223 or www.rockfordplantation.org.

**Lititz:** This original Moravian community, nested among the hills and farmlands of Pennsylvania Dutch country, was founded in 1756. Today it’s still close to its roots as a settling place for Moravians, as well as Mennonites and Amish, with many of the 18th-century town buildings restored. From stone mills to wooden covered bridges, it’s a trip back in time.

For more information: www.shoplititz.com.

**Antique Markets:** The area is known for its antique shops, including Ziegler’s in the Country, Crossroads, Partners Antique Center, Herr’s Antiques, Reminiscence and York Antiques.

For more information: www.visithpa.com.
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