American Spirit
Daughters of the American Revolution

September/October 2007

Cooking a Colonial Breakfast

I’ll Drink to That:
The Role of Taverns in the American Revolution

A Grand Tour of Hyde Hall

Best Foot Forward:
The Evolution of Early American Dance

Tracing Captain John Smith’s Historic Trail

A Treasured Heritage:
Real Daughters Of Our Patriots

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WHO IS ELIGIBLE FOR MEMBERSHIP?
Any woman 18 years or older, regardless of race, religion or ethnic background, who can prove lineal descent from a Patriot of the American Revolution is eligible for membership. DAR volunteers are willing to provide guidance and assistance with your first step into the world of genealogy.

HOW IS PATRIOT DEFINED?
DAR recognizes Patriots not only as soldiers, but as anyone who contributed to the cause of American freedom. To find out if your ancestor is recognized by the DAR as a Revolutionary Patriot, a request form is available online at www.dar.org by clicking on “Membership.”

HOW MANY MEMBERS DOES THE NATIONAL SOCIETY HAVE?
DAR has 165,000 members in nearly 3,000 chapters worldwide, including chapters in 11 foreign countries. Since its founding in 1890, DAR has admitted more than 800,000 members.

HOW CAN I FIND OUT MORE?
Go to www.dar.org and click on “Membership.” There you’ll find helpful instructions, advice on finding your lineage and a Prospective Member Information Request Form. Or call (202) 879–3224 for more information on joining the work of this vital, service-minded organization.

Preserving the American Spirit | www.dar.org | (202) 879–3224

Daughters of the American Revolution
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From the President General

Every member of DAR takes pride in her heritage and treasures her connection to the American Revolution. Imagine the distinction felt by Real Daughters—members of the DAR who were just a single generation separated from the Revolutionary War. Our cover feature honors the 770 known daughters of America’s first Patriots who were still alive when the National Society formed in 1890.

We invited an enthusiastic group of DAR members from the Sarah Polk Chapter, Nashville, Tenn., to create an authentic Colonial breakfast in a modern kitchen. The cooks tracked down the ingredients and braved recipes like “An Egg as Big as Twenty” from a 1742 cookbook, Accomplished Gentlewoman’s Companion. The blend of 21st-century cooks and 18th-century recipes resulted in a fascinating cooking experiment and glimpse into early American life.

Our feature on Colonial taverns details the important role that taverns and public houses played in early America. Taverns were not only places for gathering and dissecting the news of the day; circuit-riding judges used taverns to hold court in towns without public buildings, and Patriots turned them into a horned for inciting political change and plotting the Revolution.

Taverns were just one of the places where Colonial Americans enjoyed dancing, the subject of our next feature, which delves into the origins and evolution of early American dance. From stylized minuets to country dances, dancing was an organic art that developed from the intersection of cultures and classes in the new republic.

Our Historic Homes department explores Hyde Hall, a country estate along New York’s Otsego Lake that transports guests back to the days of English patriarchy. Built for George Clarke, an Englishman who inherited a fortune in land, the neoclassical mansion is preserved by a foundation dedicated to its restoration and interpretation. Our Spirited Adventures department travels across Otsego Lake to Cooperstown, birthplace of the Susquehanna River, James Fenimore Cooper and baseball.

When John Smith arrived on Jamestown Island in May 1607, the intrepid explorer lost no time charting the reaches of the James River and Chesapeake Bay. We retrace his almost 3,000 miles of exploration in our story on the Captain John Smith Chesapeake National Historic Water Trail. It’s another way we’re celebrating the 400th anniversary of the country’s first permanent English settlement at Jamestown.

Our Class Act column features Keil Hileman, winner of the 2007 Outstanding Teacher of American History, awarded by DAR at the recent 116th Continental Congress. Hileman takes “show and tell” quite literally, collecting objects from the past and turning his classroom into a museum to help students connect to history.

Today’s Daughters are known for their remarkable accomplishments and generosity—and Dorothy Young, an original member of Harry Houdini’s 1925 touring group, is no exception. Age hasn’t slowed her down. This 100-year-old living legend is still sharing her time and talents with others.

As the seasons change and cooler weather arrives, I hope that you are warmed by these inspiring stories and discover even more ways to carry on the legacy of service that has defined the women of our great organization for generations.

Linda Gist Calvin
Create Your Legacy

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BEA DALTON, MEMBER, DAR

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In 1925, at the age of 18, Dorothy Young landed the job of her dreams—as Harry Houdini's on-stage assistant. Today, 82 years later, as the last living member of Houdini's touring show, the 100-year old describes that experience with so much detail you'd think it happened yesterday.

"Houdini told me that he chose me from the more than 1,000 girls who showed up that day because, unlike all of them, I was a quiet, little girl sitting all the way in the back—and because I was shorter than he was," she remembers.

Mrs. Young's career in show business was sparked in high school when she first saw the ballet "Swan Lake.

"Here I was watching the great Anna Pavlova dancing the divine swan," she says, "and from then on I knew I had to be a dancer."

She spent the next few summers studying ballet in New York City and auditioning for various shows, including the fateful audition for Houdini's magic act.

After a year traveling with the legendary magician, Mrs. Young married Robert Perkins and had a son, Bob. She wasted no time returning to work, performing on Broadway at night and working as a model and a body double during the day. She married her second husband, Gilbert Kiamie, in 1945, and they traveled the world as the internationally acclaimed dancing team "Dorothy and Gilbert."

When World War II broke out, Mrs. Young (who now goes by her maiden name) contributed to the war effort by taking a job at the Standards Agency at Fort Monmouth, N.J., writing the purchasing specifications for shock absorbers used by the Army and Navy. She didn't return to the stage when the war ended, but she always kept her love of the arts and started taking painting lessons. "It just came natural to me," she says. "You completely forget the world when you're painting."

She painted regularly for the next 30 years and became a member of the Fifty American Artists, a guild of American realists. Her house in Ocean Grove, N.J., is filled with her stunning landscapes and portraits. One of her works hangs at Jersey Shore Medical Center in Neptune, N.J., in the chapel she donated to the hospital in memory of her parents.

Mrs. Young has given generously to her community throughout her life. In addition to the hospital chapel, the Dorothy Young Center for the Arts at Drew University in Madison, N.J., was made possible with a substantial donation from Mrs. Young, as was the rebuilding of the historical Youth Temple in Ocean Grove in 1977.

"It just makes me happy to give back," says Mrs. Young, who credits her father for her giving spirit. "He was a true philanthropist and would give his last dollar to anyone who needed it."

Today, when she's not doting on her seven great-grandchildren, the 100-year-old follows her favorite routine: "Every morning I get up, drink a cup of coffee, look at the ocean and count my blessings," she says. After her daily exercises, she usually goes to brunch with a friend. A Daughter since 1948 and a current member of the Governor William Livingston Chapter, Spring Lake, N.J., Mrs. Young also passes the time reading and playing backgammon—and autographing the constant stream of Houdini memorabilia that still arrives in her mailbox from fans.

"Isn't that funny?" Mrs. Young says. "Of all of the things that I've done in my life with the church, the community and as an artist, the fact that I was with Houdini is how everyone knows me."
War Stories

RENOWNED FILMMAKER KEN BURNS EXPLORES
WORLD WAR II
IN NEW DOCUMENTARY

Burns, best known for his Emmy-winning documentary “The Civil War,” has once again taken on the subject of war in an epic miniseries documenting World War II for PBS. Burns directed and produced “The War” with partner Lynn Novick over a six-year period, conducting interviews in four American towns: Mobile, Ala., Waterbury, Conn., Sacramento, Calif. and Luverne, Minn.

The stories of veterans and their family members are the film’s focus. Burns explores the human cost of the war, highlighting personal accounts that depict how individuals, families and communities were affected by the horrors and hardships of the war against tyranny and the democratic cause around which America rallied. Over the course of the series, Burns brings combat in both Europe and the Pacific to life through harrowing interviews with soldiers who saw the brutality of Omaha Beach and the assault at Okinawa. By also focusing on the trials of wives and children left at home during the war, Burns gives one of the most complete accounts available of the war and the sacrifices American citizens made to ensure a safer world for generations to come.

The miniseries airs over a two-week period starting September 23 on PBS. For more information, visit www.pbs.org/thewar.
Books Go Digital

Thanks to a $2 million grant awarded to the Library of Congress by the Alfred P. Sloan Foundation, older books in danger of deteriorating will be digitized and archived for public access. The project, Digitizing American Imprints at the Library of Congress, will also scan American history volumes, genealogy histories and rare books authored by Benjamin Franklin and Hans Christian Anderson. In addition to scanning and uploading the works, project coordinators will include page-turning and index-display technology that will allow for easier public access.

“A significant number of books from the library’s great collection will now be available to anyone in the world in an open, nonexclusive and nonprofit setting, thus bringing the ideal of a universal digital library closer to reality,” project coordinator Deanna Marcum says. While brittle books are rarely scanned due to their vulnerable nature, the project hopes to provide an example of how best to handle such delicate works so that more books can be preserved in the future.

Digging for History

TWO EXCITING archaeological discoveries were made recently in Fort McCoy, Wis., and Mexico City, Mexico. Although the sites may be thousands of miles apart, each finding could potentially be a key to questions about past cultures.

A team of archaeologists at Fort McCoy recently excavated a pot that could be as many as 2,500 years old. The more than 350 digs at Fort McCoy are a result of the National Historic Preservation Act. To date, the pot has been the most intact object ever excavated there.

Stephen Wagner, cultural resource manager of Fort McCoy, is leading the excavation team. Six months a year, Wagner and his team search for artifacts and determine the cultural significance of the findings. “We appreciate the beauty of the really nice stuff, but everything we dig up has some value in interpretation,” he told the La Crosse (Wis.) Tribune. “It’s all about context.”

Wagner says artifacts such as the pot will give archaeologists a better understanding of how the region’s American Indians lived in the past.

South of the border, Salvador Guilliem leads a team excavating sunken remains of an Indian mural painted shortly after the Spanish conquest. The mural is one of the earliest paintings to show an integration of the Indian and Spanish cultures and depicts a lakeside scene of both real and mythical animals. At the center of the 16-foot-long mural stands a black and white cross.

Archaeologists believe the Aztecs painted the mural in the 1530s during a period of Spanish tolerance and were most likely assisted by Franciscan monks. Yet some details point to a “conflict of interests between the priests and the painter,” Guilliem told the Associated Press, with figures wearing traditional Aztec clothing being depicted with European features.

On This Day

September 3, 1783: The Treaty of Paris is signed, officially bringing the Revolutionary War to a close and recognizing America as an independent nation.

September 13, 1814: Francis Scott Key composes the national anthem while watching British forces bombard Fort McHenry.

September 17, 1862: Union and Confederate forces begin fighting at Antietam in a battle that would result in more casualties in one day than any other conflict in American history.

September 27, 1905: Albert Einstein publishes an article introducing the famous equation e = mc²

September 29, 1789: Congress officially creates the United States military on the last day of its first session.

October 4, 1957: The Russians launch Sputnik, the first artificial satellite to orbit the Earth.

October 7, 1777: Benedict Arnold defeats outnumbered British troops in the second battle of Saratoga.

October 12, 1492: Americas are sighted by a sailor aboard Christopher Columbus’ ship, The Pinta.

October 20, 1803: The U.S. Senate ratifies the Louisiana Purchase Treaty, doubling the size of the country and paving the way for westward expansion beyond the Mississippi River.

This pot, believed to be 2,500 years old, was excavated from Fort McCoy, the U.S. Army installation in Wisconsin.

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A Divine Display
The Museum of Fine Arts, Bayou Bend
Collection and Gardens, Houston

In 1925, Ima Hogg and her two brothers, Will and Mike, selected 14 acres of thick forest in Houston as the site of their new home. Although Miss Hogg described the land as “nothing but a dense thicket,” she had already drawn up the blueprints for an elaborate garden in her mind, even before the construction of her home was completed. After years of hard work, her organically preserved garden—which boasts nine separate sections and represents past, present and future—remains on display for the public as a tribute to her talent as a gardener and her dedication to beauty. While the elaborate gardens are beautifully maintained, the Bayou Bend home is arguably just as well preserved.

In addition to Miss Hogg’s love for gardening, she also maintained a remarkable collection of art and decorative art spanning the years 1620 to 1870. Her collection began in 1920 when she purchased a Queen Anne chair and ended in 1957 when she donated her entire compilation of artwork, furniture, ceramics and glass to the Museum of Fine Arts, Houston. Currently, the Bayou Bend house displays the collection of more than 1,000 pieces in 28 room settings and is regarded as one of the most important collections of American decorative art. The property as a whole keeps alive the remarkable spirit of Miss Hogg, a DAR member whose appreciation for the arts and charitable character are still widely remembered today. A cultural escape in the middle of Houston, Bayou Bend welcomes tourists year-round to enjoy one of the country’s finest collections of American art as well as the gorgeous scenery surrounding the museum.

To learn more about Bayou Bend or plan your trip, visit www.mfah.org/bayoubend.

Our Universes:
Traditional Knowledge Shapes Our World
National Museum of the American Indian,
Washington, D.C., ongoing

Exploring native cosmology and the spiritual relationship between mankind and our natural surroundings, “Our Universes” focuses on native ceremonies that take place in the course of a solar year. The ceremonies included in the exhibit range from Mexico’s Day of the Dead to Canada’s North American Indigenous Games and illustrate the coming together of different native peoples. Spiritual leaders from eight Native American tribes worked with the curator to develop the exhibition. “Our Universes” also houses a star-filled “night sky” that allows visitors to discover how celestial bodies influence Native Americans’ daily lives and ceremonial rituals.

Overlooked Hero:
John Glover and the American Revolution
St. Paul’s Church National Historic Site,
Mt. Vernon, N.Y., through January 2009

Explore the inspiring life of John Glover, a Revolutionary War general who led three important operations during some of the Continental Army’s bleakest moments, in an exhibit at St. Paul’s Church National Historic Site in Mt. Vernon, N.Y.

Glover’s many accomplishments are spotlighted in this exhibition, which includes historic prints and images, artifacts, models, text and audio. The display runs through January 2009.

For more information, visit www.nps.gov/sapa.

Power and Might
Mighty Eighth Air Force Museum,
Savannah, Ga.

Seventeen medals of honor, 220 Distinguished Service Crosses, 7,000 Purple Hearts—these are just a fraction of the awards received by the Mighty Eighth Air Force after World War II. Now a brochure with Gil Coates’ beautiful “Crewman” drawing helps promote the Mighty Eighth Air Force Museum and serves as a historical reminder of the bravery and patriotism displayed by the members who served.

To find out more about the Mighty Eighth Museum or to obtain a brochure of your own, call (912) 748–8888, ext. 123, or visit www.mightyeighth.org.
Discover the meanings behind some of the DAR chapters’ interesting names.

The Dancing Rabbit Chapter. Macon, Miss., takes its name from one of the last great treaties between the American government and the Indians east of the Mississippi. In September 1830, the Choctaws and the representatives of the American government signed a treaty on land located between the Big Rabbit Creek and the Little Rabbit Creek. A legend among the Choctaws told that on moonlit nights, rabbits would dance along these creeks. The treaty became known as the Treaty of Dancing Rabbit Creek.

The namesake of the Dr. Silas Hamilton Chapter, Jerseyville, Ill., was a native of Tunmouth, Vt., who died in Jersey County, Ill., in 1834, bequeathing $4,000 “for the establishment of a primary school.” In 1870, the original building was razed, and a stone structure was erected upon the same site. Tuition-free and integrated, the well-known school brought many families into Jersey County, as parents were intent upon securing a good education for their children. Near the school is a monument erected according to the provisions of the will of a slave named George Washington, whom Dr. Hamilton purchased as a young child, freed and raised as a member of his family. The former slave attended the school and later became a respected member of the community. This is the only known monument a freed slave ever erected to his former master.

The name of the Golden Spike Chapter, Ogden, Utah, honors the completion of the Union Pacific and Southern Pacific railroads. On May 10, 1869, the golden spike was driven at Promontory Point, Utah, to connect the west to the rest of the country. When the Golden Spike Chapter was formed in 1919, the founding members thought it appropriate to choose this name. Every few years the chapter holds one of its meetings at Promontory Point to see the two engines come together at the spot where the connecting spike was driven.

LOOKING FOR A PEACEFUL weekend getaway this fall? Set your sights on New Harmony in southern Indiana. Originally founded as a utopian society in 1814, New Harmony remains a tranquil town in which visitors can easily take a break from the stresses of everyday life and enjoy solitude reminiscent of quieter times.

The town features elaborate gardens, intricate hedge labyrinths, historic architecture and art as well as the New Harmony Inn. The town may be steeped in traditions of the past, but the recently renovated inn offers comfortable lodging complete with wireless Internet access. Visitors looking to enjoy New Harmony’s pristine surroundings will want to take advantage of the garden’s walking trails, weekend carriage rides and the Harmonist Labyrinth, a hedge maze that symbolizes the path to true harmony.

For more information and to make reservations, visit www.newharmonyinn.com.
Teacher turns his classroom into a history museum

By Emily McMackin

VISITING KEIL HILEMAN’S classroom at Monticello Trails Middle School in Shawnee, Kan., is like spending an afternoon at a history museum. Every nook and cranny is filled with some object from the past, and every object tells a story about a person, place or period in American history.

In one corner, you might find a gilded 19th-century cash register next to a turn-of-the-century stove; in another, a World War II Navy uniform and the first packaged brand of soap (Ivory). Cabinets and cubbyholes display a hodgepodge of relics from nearly every era in American history, including an oil-stained Colonial fire starter (a precursor to the match) and a 1797 “cartwheel” penny, the largest ever made, bearing King George III’s image. Student-made models of early forms of aviation hang from the ceiling, and boxes hold about 20,000 antique coins, buttons and books.

“People say my room smells like an antique store,” says Hileman, who uses the artifacts to help students connect to history. “This isn’t the kind of museum where you have to keep your hands to yourself.” Hileman passes the objects around and uses them as teaching prompts.

“Many of us grew up looking at history books, listening to lectures and filling out worksheets—and for many years, pictures were the best way to connect with history,” says Hileman, winner of the 2007 DAR Outstanding Teacher of American History award. “When I teach history, I use all the senses.”

In a digital age where students are so spoiled by special effects that nothing dazzles them, that’s essential, Hileman says. Whether it’s the sparks of a flintlock pistol, the weight of a bronze slave collar or the artistry of a Colonial tea set, artifacts evoke reactions that nothing else will. Even the most utilitarian object can fascinate.

Take a Revolutionary-era key, for instance.

“It’s crude—the round parts aren’t round and the square parts aren’t square—because the key and the lock were handmade, and it had to be whittled down until it worked,” Hileman says. “It took two hands to turn because it’s 6 inches long and weighs 2 pounds. We talk about what kind of lock it might have fit and ask questions like: Why was it so big? What were the Colonists trying to protect?

“It shows students how things were and links them to a different time.”

When possible, Hileman collects the story behind the artifact, too, but some objects possess inherent mystery, such as a button from a Patriot soldier’s uniform.

“It’s bent, and most of the nickel is worn off,” Hileman says. “We talk about how it got that way, when it might have happened and what that battle must have been like—and then we do some creative writing.”

Hileman’s collection started with Civil War-era bullets and has grown so much that he built a class around it called Museum Connections, which draws more than 600 middle-schoolers. Students help preserve and restore the museum’s relics, conduct archaeological digs and develop projects from a piece of history that interests them. Though Hileman still scours flea markets and garage sales for relics to add to his stash, much of it now comes from the students themselves and their parents.

“They’re always searching their grandparents’ attics for artifacts,” Hileman says.

Learn more about how to transform a classroom into a museum like Keil Hileman’s at www.usd232.org/education/staff/staff.php?sectionid=46.
IN THE 19TH CENTURY, meat preservation was a serious business, though quite messy and time-consuming. A family usually made sausage at the same time it butchered a hog. Pork was ground and mixed with several spices as a means of preservation. A sausage stuffer was then used to force the ground meat into a casing, which was usually made from hog intestines.

The DAR Museum’s large, cumbersome sausage stuffer consists of wood and tin. The casing would fit over the funnel-like structure, then the handle would be raised and lowered to push the meat into the casing. This mid-to-late 19th-century example was used by Rebecca Hendrickson Conover (1805–1892) of New Jersey. Today’s stainless-steel sausage makers weigh only three pounds, a vast improvement over this 25-pound example.
MARGARET'S MANOR
The story on she-merchants by Gin Phillips in the May/June 2007 issue is fascinating.
I have lived in lower Westchester County for 60 years, surrounded by Philipse Manor, Sleepy Hollow Manor, Van Cortlandt Manor and the thousands of acres owned by the wealthy Philipse family in the 1600s. Never have I heard a word about Margaret Hardenbroeck, who was a wealthy woman before she was married for the second time to a gentleman named Philipse. It is even more amusing to me that his name was not mentioned in the article. How fortunate those Dutch women were!
Thanks to the Rockefeller Foundation, all three manor houses are listed under Historic Hudson Valley and are in great shape, welcoming tourists for all kinds of interesting programs. The Georgian brick mansion, Philipse Manor, shown in the article, still stands today in the center of Yonkers.
Jean Otto MacIntosh
Hudson River Patriots Chapter
Southern Westchester, N.Y.

MICKLEY’S MISSION
When I was young, my great-grandfather entertained us with stories of how his ancestor John Jacob Mickley was entrusted with the job of moving the 11 bells of Philadelphia on his horse-drawn wagon to Allentown, Pa., where they were concealed beneath the floors of Zion Reformed Church so that the British could not use the bells to make cannons.
It was not until I read the 1893 Genealogy of the Mickley Family of America that I was able to authenticate this story. Since that time, my sisters and I have done our best to perpetuate the account of the contribution made by our Mickley ancestor to the Revolutionary effort. We would like to see him given credit for the part he played in hiding the bells of Philadelphia from the British.
Ruth L. Carlin
Arizona Member at Large

AN UPTURNED PENNY
Your interesting article on the Liberty Bell ended with a mystery: What became of the Columbian Liberty Bell?
Most of the bell’s metal was made up of pennies collected from schoolchildren across the nation. After the Columbian exposition closed, the bell was broken into small pieces and distributed to interested people. My grandfather, a descendant of John Jacob Mickley (the man who transported the Liberty Bell from Philadelphia), received one piece that he wore proudly on his watch fob. It passed to me on his death and now resides in my collection. It is inscribed with his name on one side and “Columbian Liberty Bell 1893” on the other.
Richard C. Wolfe
Covisille, Va.

HEALTHY HOME LIFE
I enjoyed “Manchester’s Little Red House” in the May/June 2007 issue. Most of my early American ancestors lived in New England so it’s nice to read details of life there in those times.
The author writes of General Stark’s wife Molly: “She bore 11 children and raised 10 of them to adulthood, a remarkable feat in that time.” My ancestors had similar good fortune in raising most of their very large families to adulthood. I believe that what made that possible was living in a relatively healthy climate and avoiding living in a city where illness spread much more easily. Perhaps living in a remote location, as most of my ancestors did, made the difference.
Karen Nilsen, Registrar
Washington Crossing Chapter
Yardley, Pa.

RECOGNIZING DAUGHTERS OF EVERY AGE
I took great pleasure in reading “The Doctor Is In” in the May/June 2007 issue. I was elated to discover that American Spirit is ensuring that all DAR members, young and old, are recognized not only for their research but also their advocacy and contributions to modern society. The Daughters have embraced the new with the old and acknowledged that history is what makes us strong … and passionate.
As a human resources director, certified financial planning professional and Generation Xer, I cannot express my newfound respect for making these efforts to recognize “Today’s Daughters.”
Jean Marie Marden
Swallow Cliff Chapter
Palos Heights, Ill.

OUR MOTHER’S DAY
The historical glimpses published in American Spirit educate and entertain. The May/June 2007 issue, which featured Mother’s Day in its Quick Quiz section, is no exception—and it prompted me to share another historical tidbit.
For more than 30 years, I have managed Modern Woodmen of America’s Archives. Several years ago, I prepared a series of historical trivia for our employee newsletter, including an item on Modern Woodmen’s involvement in assisting Ann Jarvis’ vision for a national day to honor mothers. Although we didn’t admit women or children to our membership until June 1929, then-president Adolphus R. Talbot led the campaign to raise awareness among our million members in support of Jarvis’ endeavor. I’d like to believe we made a difference and helped in establishing the day.
Again, congratulations on a spectacular publication. The covers entice me inside, and the material never disappoints.
Gail Ann Hodges Levis, Regent
Hannah Caldwell Chapter
Davenport, Iowa

We want to hear from you. Please send letters to the editor to americanspirit@dar.org.
NEVER BEFORE HAVE Native American dresses been described with so much detail and eloquence as in *Identity By Design: Tradition, Change and Celebration in Native Women’s Dresses* (HarperCollins Publishers, 2007).

Inspired by the Smithsonian Institution’s National Museum of the American Indian exhibit of the same name, the book highlights the beauty and cultural importance of Native American dresses dating from the 1830s. The book draws from the Smithsonian’s extensive collection of Native women’s clothing and accessories from the Plains, Plateau and Great Basin regions of North America and Canada.

For the women who wear them, each dress is a unique blend of tradition and innovation that makes a statement about their personality and heritage. Native dresses consist of materials ranging from deer hide to elk teeth, but regardless of material, each is infused with the maker’s spirit. *Identity By Design*, filled with historical and contemporary photographs and personal accounts from Native American artists who design and create the dresses, helps readers appreciate the work put into making the dresses and their significance in ceremony and everyday life.

From the side-fold dresses of the northeastern Plains Indians decorated with beads and fringes to the two-hide dresses of the Plains tribes ornamented with silk ribbons, the dresses integrate the ritual and design that have played an important role in Native American culture.

Emily Her Many Horses, award-winning beadwork artist and curator of the Smithsonian exhibit, served as the editor of *Identity By Design* and wrote a number of the book’s essays, along with other Native American artists, scholars and professors.

The exhibit itself contains many of the dresses photographed for the book and runs through January 2, 2008, at the National Museum of the American Indian in Washington, D.C.

**JOHN B.L. SOULE** is credited with coining the famous quote, “Go west, young man,” in 1851. More than 150 years later, there are still plenty of reasons for men and women of all ages to explore the fascinating cultures, cities, wildlife and geography of the majestic West. If you can’t actually make it out West but would like to learn more of what the region has to offer, look no further than the “Look West” series of collectible books. From the legend of the O.K. Corral to Navajo rug designs, the series from Rio Nuevo Publishers highlights western America’s most significant features in hardcovers.

Each book in the series presents a different aspect of the American West, exploring incredible cities such as Taos Pueblo, fascinating animals like the roadrunner and the coyote, and Native American spiritual icons like Kokopelli, the mythical humpbacked flute player who inhabits the Western cliffs. Each title in the series is written and illustrated by regional experts, such as Anna Silas, a Tewa-Hopi who manages the Hopi Cultural Center Museum and wrote *Journey to Hopi Land*, the latest edition in the series. No matter what subject the “Look West” authors tackle, each book allows readers to capture a piece of the Western spirit in the palm of their hand.

—GRANT THOMAS

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Born to Greatness:
THE DAUGHTERS OF THE FIRST PATRIOTS
surprising number of daughters of America’s first Patriots were still alive when the Daughters of the American Revolution formed in 1890. Amazingly, 770 women once held the distinction of being called Real Daughters—members of the DAR who were just a single generation removed from the Revolutionary War. Women seeking a way to honor their Revolutionary history submitted applications for membership to the DAR, offering proof of their ancestry from the men who served or contributed to the war effort.

Among these women was Mary Hammond Washington (1816–1901), daughter of Samuel Hammond, who held the distinction of being the first recognized Real Daughter among the first 100 members of the National Society. By 1893, as members of the new organization examined applications, they realized that many more of these Daughters were still alive. Chapters enthusiastically sought out the Real Daughters residing in their midst. The DAR acknowledged Real Daughters’ status by presenting each of the women with a gold souvenir spoon engraved with her initials and her national number on the back.

Beginning in the early 20th century, the DAR collected the stories and photographs of these women to share in regular installments in its publication, the American Monthly Magazine and its successor, the Daughters of the American Revolution Magazine. The biographies reflected the women’s pride in being members of the DAR and included a history of their fathers’ military participation.

By Maureen Taylor | Photography By James Kegley
Page 15: A collage of letters and photos of Lydia Moss Bradley, Angelina Loring Avery and Louisa Thiers are just a few of the Real Daughters-related treasures in the DAR Americana Collection.

This page, above: Louisa Thiers’ scrapbook shows a record of family birth, marriage, move and death dates. Below: Several books belonging to Angelina Loring Avery were donated to the DAR Museum.
A LIVING CONNECTION

More than 100 years after the American Revolution, these women represented a direct link to the conflict that formed the United States, and many could recount the stories of their fathers’ service. Phidelis Coffren Lowell (1815–1908), the eighth of 11 children born of Robert Coffren of Pembroke, N.H., remembered her father’s tales of encamping near Washington’s headquarters at Morristown. Coffren often told his children how the soldiers foraged for food and kept their feet warm by alternately resting one foot at a time on the opposite leg. Some women like Sarah Entrott Horton (1825–1904) descended from the German mercenary soldiers the British hired to fight. Mrs. Horton’s father, Henry Entrott, was a Hessian who deserted his regiment to serve on the American side. Emily Gerry (1802–1894) was the only Real Daughter with ties to the new government. Her father, Elbridge Gerry, was a signer of the Declaration of Independence and the U.S. vice president under President James Madison.

THE FATHERS THEY NEVER KNEW

In many instances, Real Daughters were the youngest daughters of a large family or the result of a marriage late in life. In the latter case, these women’s fathers usually died when their youngest children were barely out of infancy. Angelina Loring Avery’s (1839–1937) father, Solomon Loring of Connecticut, died in 1842 when she was about 30 months old, leaving her an orphan to be raised by an aunt. Her mother, Loring’s third wife, died while giving birth to her. Sisters Sarah Pool and Mary Pool Newsome joined the DAR on June 5, 1929, under the service of their father, Henry Pool. At the time of his youngest child’s birth, Pool was 90, and his eldest child was 64. Elizabeth Ann Frank Russell (1840–1920) and Julia Ann Frank Demaray (1840–1912) of Michigan were twins born to John Peter Frank when he was 81.

COMmUNITY LEADERS

The majority of Real Daughters married and had children of their own, and a few had careers outside of the home. Sophronia Fletcher (1806–1906), daughter of Peter Fletcher of Massachusetts, became one of the first women physicians in the country and taught anatomy and physiology at Mount Holyoke College. Sally M. Reynolds Allen (1810–1905) of Massachusetts worked in the weave room of a fabric factory as a young teen before her marriage to Richard Allen. At 95, the sole survivor of 11 siblings, she still remembered seeing General Andrew Jackson during her childhood. Amelia Dodge Southard of New Hampshire, daughter of Brewer Dodge, married at 15. Late in life, she related how she returned to school when her children were young to pursue her studies while her mother cared for her kids.

Lydia Moss Bradley (1816–1908), daughter of Zealy Moss of Virginia, inherited her husband’s half-million-dollar estate when he died unexpectedly in 1867. She took over the reins of the First National Bank of Peoria, Ill., where he was president, and she served as board director for 25 years. In 1897, she founded the Bradley Polytechnic Institute, now called Bradley University, endowing it with her entire estate.

RECOGNITION AND SUPPORT

In contrast to Mrs. Bradley’s wealth, many of the Daughters found themselves on limited incomes when their husbands died. In 1905, the DAR established a Real Daughters’ Committee to locate more Daughters and help support those who needed financial assistance. The National Society and local chapters supplied necessities, such as food, clothing, household goods and monetary gifts, when needed. In recognition of their historic designation, the DAR established a pension fund in 1908. Tracy Robinson, director of archives and history for the DAR, explains that the women “received a pension or a one-time sum as a gift of affection to help them in a time of illness or other need, and how much was given depended on the individual’s personal situation.” In 1908, three Real Daughters received a monthly sum of $8. By the 34th Continental Congress in 1925, it had increased to $25 a month.

DAGHTERS OF HISTORY

Born in the early to mid-19th century, several Real Daughters lived well into the

Proud of their Real Daughters, DAR chapters around the country sent presents on their birthdays or other anniversaries, while individual members made additional cash settlements to help these final seven in their advanced age. The last surviving Real Daughter was Annie Gregory (1843–1943) of Pennsylvania.

Today this first generation of American women is still revered, respected and remembered by the DAR. Past Registrar General Shirley Wagers and Kati Grulke, DAR members of the Elizabeth Forey Chapter, Tacoma, Wash., are currently researching these women. Using DAR records, they’ve clarified the status of all 770 Real Daughters, updated birth and death dates, and are working to ensure all Real Daughters’ graves are marked.

Throughout their research, Mrs. Grulke has been amazed at the impact these women made, especially in male-dominated times. “They had drive, they had ambitions, they had hardships,” she says. “They made a difference in their families and in their communities. In many ways they faced the same things we do now: taking care of their family, trying to instill the fundamentals of God, home and country to their children and trying to lead by example as Daughters do today.”

Mrs. Wagers hopes the spotlight on Real Daughters’ lives serves as “a lesson for all Daughters to help them appreciate and take pride in our organization and our patriotic heritage.”

For now, the memory of these Real Daughters lives on in the chapters named in their honor, within the archives that chronicle their lives—and through the descendants who carry forth their unique connection to a new nation.

Maureen Taylor is writing a history of the Revolutionary War generation. Learn about how to participate in her project by reading her blog, www.lastmuster.blogspot.com.

This portrait of Real Daughter Lydia Moss Bradley hangs in the Hartmann Center of Bradley University, which she founded in Peoria, Ill., in 1897 in memory of her husband Tobias and their six children.

Maureen Taylor is writing a history of the Revolutionary War generation. Learn about how to participate in her project by reading her blog, www.lastmuster.blogspot.com.

Harrisburg, June 15, 1898
Ladies:

Permit me to acknowledge your friendly fellowship in accepting me as one of your patriotic body. I cherish very highly the honor conferred upon me at this my advanced age, eighty-one. I am also the recipient of a most magnificent spoon from this same patriotic body. I prize it beyond all I can express. In its solid purity I hold a souvenir of a noble parent shedding his pure blood that his country might have a solid footing. The spoon shall ever be sacred to me while I live; and at life’s close shall be bequeathed to my posterity as a patriotic heirloom from the Daughters of the American Revolution. With genuine thanks for so beautiful a gift, love born of patriotism, I am with sincere thanks a genuine Daughter of the American Revolution.

Yours truly,
Hannah Hess
Harrisburg, Pa.

THE FOLLOWING LETTER FROM REAL DAUGHTER
HANNAH HESS WAS FIRST PUBLISHED IN AN
1898 VOLUME OF AMERICAN MONTHLY MAGAZINE.
Nested next to the southern end of Otsego Lake, Cooperstown, N.Y., is the birthplace of the Susquehanna River, James Fenimore Cooper and baseball—a game that many consider to be America’s favorite pastime. With the Baseball Hall of Fame located on Main Street, thousands of baseball fans travel to Cooperstown to pay their respects each year. Commonly referred to as “America’s hometown,” this village of about 2,000 located 70 miles from Albany embodies the hospitality of a typical small town while offering plenty of homegrown history for visitors who come to explore its attractions. By Megan Pacella
Its landscape was striking enough to garner the attention of Fenimore Cooper’s father, William, who, after scouring the New York countryside and acquiring thousands of acres of land to find the perfect plot, chose to build his village here in 1786.

“Cooperstown is designed to reflect an earlier, simpler time that is at the heart of America,” says Brad Horn, communications director of the National Baseball Hall of Fame and Museum. “Main Street looks today much like it looked 50 years ago. It is void of chain restaurants and chain stores. This is small town USA.”

BASEBALL ISN’T JUST A GAME IN America; it’s a passion. It’s the game children grow up playing and dreaming about—a sport that humbles every player while still providing its participants with some fleeting but joyous moments of triumph. It mirrors the simplicity and excitement of the American Dream.

Since its inception nearly 170 years ago, baseball has permeated popular culture and captured the hearts of millions of Americans. Cooperstown’s appreciation of and devotion to the game’s history preserves the pastime’s storied legacy.

“Baseball is a game that is centered on its history—every year brings comparisons of today’s players to players past.” Horn says. “Every effort in Cooperstown is focused on conserving its history and connecting generations. Families can come here, and fathers can tell their sons and daughters about the players they watched when they were kids.”

Cooperstown’s devotion to baseball’s past makes it the perfect place to house the National Baseball Hall of Fame, but why was Cooperstown chosen in the first place?

The quest to find where baseball originated began in 1905 when the Mills Commission, comprised of seven prominent baseball leaders, read an article written by Henry Chadwick, a prominent sportswriter in the early 20th century. Chadwick wrote that the English game “rounders” was the primary source that led to the invention of baseball. In an effort to prove Chadwick wrong and reveal the real history behind the game, the Mills Commission formed.

During its three-year investigation, the committee didn’t find the answers it wanted until its members began to take the claims of a man named Abner Doubleday seriously. Doubleday claimed that he invented the game during his school days in Cooperstown, and once his old school buddy, Abner Graves, began to confirm Doubleday’s claims through letters, the commission took a closer look. Graves claimed that Doubleday made changes to the local game, “town ball,” and added the diamond shaped field and four bases that resulted in what we now call baseball. After years of searching and deliberating, the Mills Commission officially named Cooperstown baseball’s birthplace on December 30, 1907. Years later, the discovery of a misshapen homemade baseball in a Cooperstown attic cemented the claim.
WITH THE HISTORICAL EVIDENCE linking baseball to Cooperstown, the rural town was an obvious choice for the Baseball Hall of Fame, opening at the perfect time—during the celebration of baseball's 100th anniversary in 1939. On June 12, the first class of inductees, including baseball legends like George Herman “Babe” Ruth and Ty Cobb, became members of the Hall of Fame. Once the ceremony ended, the 15,000 gathering fans became the first to enter the Hall of Fame. Since its opening nearly 70 years ago, the Hall of Fame has made many improvements, and now draws 325,000 visitors every year. The expansion of the museum has allowed room for all three floors to be filled with dramatic stories, statistics and artifacts about America's greatest game. One of the most popular exhibits, “Diamond Dreams,” pays homage to the All-American Girls Professional Baseball League, as well as other powerful women who have served the game behind the scenes. Visitors also frequent the “Today’s Game” exhibit to reflect on significant baseball milestones of the last 10 years. “The exhibit is widely popular because so many fans come from across the country,” Horn says. “Team loyalties have no geographic boundaries today, but 50 years ago life would be hard for a New York Yankees fan living in Texas.”

The Hall of Fame's featured exhibit—“Autumn Glory: A Postseason Celebration”—revives the memory of previous World Series with rare artifacts such as the ball that was caught for the last out of the 1903 Series. To learn more about the Hall of Fame and the history of baseball or schedule a visit, go to www.baseballhallofame.com.

WHILE THIS SMALL NEW YORK TOWN draws many visitors for its baseball heritage, it isn't just a haven for sports fanatics. Cooperstown's museums, festivals and architecture also make it a destination for rural American history buffs. Stop by any of the ongoing exhibits at the Fenimore Art Museum to learn about the lives of 19th-century rural Americans. In addition to its large collection of American folk and fine art, the museum displays the Eugene and Clare Thaw Collection of North American Indian Art—more than 700 pieces that reflect the craftsmanship and artistry of our Native American ancestors.

Along with the five permanent exhibits, the museum also houses temporary collections. Now through December 30, exhibits depict the history of fires in America, the growth of cities in New York and original works of the native Canyon People. Another temporary collection, “The Art of the Great Plains,” highlights and disproves the myths about the Old West and the Plains Indians. Learn more about the Fenimore Art Museum at www.fenimoreartmuseum.org.

For a hands-on look at history, the Farmer’s Museum re-creates a rural 1800s village complete with farm animals and costumed interpreters. On September 15 and 16, the Farmer’s Museum hosts its annual Harvest to celebrate the promise of a winter filled with food and friends. For information about the Farmer’s Museum or the annual Harvest, call (888) 547–1450 or visit www.farmersmuseum.org.

Megan Pacella’s review of Women of Valor: The Rochambelles on the WWII Front was featured in the May/June 2007 issue.
grand TOUR
Neoclassical country mansion recalls a bygone era of the early republic

By Emily McMackin
Photography by Philip Scalia

Cut into the side of a mountain above New York’s Otsego Lake sits a grand country mansion that, from a distance, resembles a scene in a landscape painting. Drive east toward the lake, past the sprawling acres of Glimmerglass State Park, and you can spot its grayish-brown limestone façade, airy portico and towering gables from the horizon. Take a few more twists and turns past a covered bridge, up a hill and down into a steep gorge, and the setting changes from tranquil to wooded and wild. Then, suddenly, the dramatic progression stops, culminating at the corner of the mansion, otherwise known as Hyde Hall. The mansion’s south side showcases an unspoiled view of Otsego Lake, spanning down the water to Cooperstown nine miles away.
Its east side is equally stunning, with its vista of a bay that dips into a valley and farms that ascend into the forested hills beyond.

"It seems as tho' nature had formed this for an agreeable place of retirement," wrote Philip Hooker, an Albany architect who drew the plans for Hyde Hall, which is considered by historians to be the oldest and finest example of neoclassical architecture in America.

Hooker’s client, wealthy British emigrant George Clarke, must have thought so, too. Though the land sat on the edge of the wilderness—and a small but steep mountain—Clarke purchased its original 400 acres and cleared a plateau on which to build a lavish 50-room country house, the kind of retreat common to the European elite.

"Great country houses were not a tradition that existed in America the same way they did in Europe," says Gilbert Vincent, a trustee of Hyde Hall Inc., a private foundation that runs the home. "But Clarke was confident of setting up a dynasty similar to what had been done in Europe and also in New York with the Livingstons and the van Rensselaers."

The mansion’s square moldings, blank panels and austerity reflect the precise simplicity of neoclassicism, a style popular in late 18th-century Europe. Inspired by classic Greek temples discovered in southern Italy and popularized by English architect Sir John Soane, this style was “very much of the moment,” Vincent says.

Even more so, the home represents a fleeting moment in American history when Old World aristocracy collided and coexisted with New World individualism.

In his book, Architecture, Men, Women and Money in America (Random House, 1985), Roger Kennedy, former director of the Smithsonian Institute, describes Hyde Hall as “a great house, architecturally and a social document of the first importance.”

Master of the Manor

Clarke probably felt royal because he was. His great-grandmother, Anne

Hyde, was a cousin of Queen Mary II and Queen Anne of England, and his great-grandfather, also named George Clarke, was royal governor of the New York Colony from 1736 to 1743—an appointment that allowed the elder Clarke to amass 120,000 acres.

Clarke, who inherited his grandfather’s fortune, along with other British properties, could have lived anywhere, from a sugar plantation in Jamaica to a medieval estate in the English countryside.

He came to New York as a 21-year-old to survey his properties in the Hudson and Mohawk valleys, and during his visit, sought American citizenship to protect his inheritance from being sequestered. He soon went back to England, but returned to the United States in 1806 after his marriage failed.

It didn’t take long for him to realize the new republic’s profitability.

“Both his English and West Indies land had reached their peak, and the income was declining there,” Vincent says. “Of all of his properties, the land here had the most potential for growth.”

His British heritage made him the target of numerous challenges to his right to claim land in post-Revolutionary America. Clarke was sued for his inheritance many times, but successfully defended his position, most notably in the U.S. Supreme Court case of Jackson v. Clarke in 1818.

“In the end, he retained almost all of his property, though it rankled him a great deal,” Vincent says.

Clarke was a shrewd businessman, a strict landlord, an active patron of local arts and somewhat of a wanderer until he
met Ann Cooper, the wife of his land agent, Richard Cooper. Raised along Otsego Lake at Swanswick, a home that still stands three miles from Hyde Hall, Ann had married Richard Cooper, whose family settled Cooperstown and whose brother was famed American author James Fenimore Cooper. After Richard's death in 1813, she married Clarke, and the couple decided to settle near Swanswick.

From naming the mountain that he excavated to build its foundation—Mt. Wellington, after the Duke of Ellington, his Eton classmate—to the inclusion of his name on Hooker's drawings, “Clarke was actively involved in the design of the house and envisioned it as a seat for subsequent generations,” Vincent says.

The Stone Cottage

Clarke started building Hyde Hall in 1817, beginning with the Stone Cottage, which functioned as the family quarters. Early plans called for a modest structure with a sitting room, bedrooms and a dairy and a buttery, but as construction progressed, so did Clarke's vision. "Once he started building the house, it got more personalized and grander," Vincent says. An open porch in the original drawing was enclosed as a dining room, and two connected libraries replaced a sitting room.

Completed in 1819, the small house, often called “the cottage," resembled a smaller version of a Jamaica plantation house. Its wraparound veranda "looked down a knoll on Otsego Lake as if it were looking down Montego Bay," Kennedy writes.

Though his plans for the rest of the house had yet to evolve, Clarke laid the foundation for what would later become the Great House during the first construction phase—further indication that he planned Hyde Hall's dramatic views from the beginning, Vincent says.

Each library was stocked with mahogany bookshelves built by Albany craftsmen to satisfy Clarke's love of literature. The couple each had a first-floor bedroom suite—his with an office and hers with a sitting room—while the children slept in bedrooms upstairs. The furnishings, from imported marble mantles to high-end cut-wool carpets, curtains and linens, captured the couple's luxurious taste.

It wasn't until a wooden staff quarters burned that Clarke began his extensive additions to Hyde Hall. Though the family initially had only a butler and a maid, in time the staff grew to more than a dozen servants. Between 1820 and 1824, Clarke built a long, sturdier limestone wing on the property's west end to provide living areas for staff, extra bedrooms for guests and an extensive kitchen complex with multiple pantries and a scullery.

The Great House

In 1828, Clarke embarked on construction of Hyde Hall's crown jewel, the Great House. Meant not only as a place for entertaining but also as a symbol of his wealth, he placed it on the eastern side of the property for the view as well as for it to be seen, according to Vincent. Clarke had the...
original road rerouted so it would run past the house instead of leading straight to it, a feature typical of English country estates.

Unlike most mansions in the early republic, this one had no gardens dotting its lawn, only clumps of trees and the distant view of the bay, valley and hills beyond.

“The garden was further east, below the view from the house, so it wouldn’t disturb the picturesque landscape,” Vincent says.

No records explain why Clarke waited so long to build the Great House, but it was likely due to finances. Since 1817, the Hyde Hall properties had been under continual construction, with more than 30 buildings erected, including a dairy barn, a boathouse and a sawmill.

“Even though he was a wealthy man, it stretched his resources to build a house like that,” Vincent says.

Income from his West Indies sugar plantations, British coal mines and New York tenant farms, which produced wheat, grains and sheep, provided the means for these projects, as well as investments in the Erie Canal, an iron foundry in the Adirondacks and other burgeoning New York industries.

Building the Great House at the peak of his wealth, Clarke spared no expense for the finest details and design. Guests entered the mansion through an entrance with a spiral staircase leading to a billiard room, a cast-iron stove where they could warm themselves and an elevated furnace chamber where damp clothes and shoes were dried. Suspended ceilings 20 feet high with ornamental plaster and floors with the finest Venetian carpet awed visitors. Beyond that, the design was austere—with few curved moldings, archways or decorative panels—fitting Clarke’s taste for the simple, straightforward neoclassical style.

Silk curtains of gold in the drawing room and red in the dining room hung from rectangular tripartite windows. Walls consisted of a mixture of plaster and highly micaceous sand from Rockaway, Long Island, which tinted the surface to resemble white marble. The effect caused the walls to shimmer at night, especially in the drawing room where it accentuated the cut glass of the chandeliers, mirrors and candelabras.

The drawing room, with its white marble mantle, green plantation shutters and white ornate woodwork and valances, was “conceived as a female space,” Vincent says. The dining room, later painted red in the 1880s, was intended be a “masculine space,” with its black marble mantle, mahogany furniture and gilt and bronze chandeliers.

The Clarke family held frequent dinner parties there with multiple courses and a variety of entertainment for guests of high economic and political influence.

“Someone who owned 120,000 acres was in a small strata of people at the time, and the house reflects that,” Vincent says.

A courtyard in the center tied the wings together, bringing in sunlight and fresh air and providing family and staff with privacy from the smoke and the noise of frequent parties. Corridors with hatchways along the back of the Great House allowed servants to stoke the fireplaces and furnace without being seen.

Latest Conveniences

One of the characteristics that distinguishes Hyde Hall is its modernism, Vincent says. Clarke implemented the latest heating, plumbing and lighting innovations. A cistern on a hill behind the house provided running water for sinks equipped with faucets and a flush toilet from England. Primitive water boilers, consisting of cauldrons and enclosed tanks, connected to the stove to purify and heat water. Some servants were baffled by the
modern conveniences, especially a stove equipped with cooking ranges.

“Clarke later added an open fireplace and a brick oven because the locals didn’t know how to use the newfangled ranges,” Vincent says.

Clarke installed a sublevel furnace in the Great House with terra-cotta pipes that ran underneath the floors to seven fireplaces and the entryway stoves, all of which had vents to pull the hot air through. Cast-iron chimney boxes behind the fireplaces also drew in warmth from the furnace and vents and kept the heat circulating. Clarke’s use of cast-iron parts was “on the cutting edge of what modern construction was at the time,” Vincent says.

When purchasing chandeliers for the Great House, Clarke had the fixtures, which contained Argand-type lamps and candleholders, altered to burn an alcohol mix instead of oil so they would produce bright-burning gas vapors.

Clarke likely had more grand plans for Hyde Hall, but those were cut short in 1835 when he suffered a spell while sitting on the veranda, overlooking the lake he loved, and died in his office shortly afterwards. His untimely death left several elements in the Great House unfinished, including plasterwork on some of the ceilings.

His properties in England and the West Indies were divided among sons from his first marriage, while his one son with Ann, George Clark, only 13 at the time, inherited Hyde Hall and its properties, along with the rest of his father’s vast acreage.

The younger George didn’t take charge of the estate until he turned 21, but he soon added to his properties, earning him the reputation of being possessed by “land mania.” With much of his property devoted to growing hops, a key ingredient in making beer, he became one of the top producers in the country, but by 1887, dwindling land values and shifts in the beer industry, coupled with his purported stubborness, led to his bankruptcy.

Restoration and Revival

Hyde Hall was almost lost forever until George’s son, George “Hyde” Clarke, who abandoned his law career to help his father run the estate, saved it with the help of his wife, Mary Gale Carter Clarke, who used her inheritance from her prominent Cooperstown family to repurchase it, along with 3,000 acres of former Clarke farms. Their determination to restore the manor to its former glory by refurbishing neglected parts and planning new building projects led to its revival in the late 1880s.

The Great House even regained its regality with galas that rivaled what guests in previous generations had seen. “The women of the house would open the drawing room shutters, put boards across them and fill them with as many candles as they could find to light the room,” says Linda Van Cleef, a Hyde Hall interpreter. “It must have been beautiful, with all the brass, mirrors and reflective surfaces inside magnifying the light.”

In 1908, Mary Clarke, a DAR member and close friend of American Girl Scouts founder and frequent Hyde Hall visitor Juliette Gordon Low, started a boys’ school there to educate her two youngest sons and earn extra income. After her husband’s death in 1914, she helped her eldest son, also named George Hyde Clarke, manage the estate and later sold it to him.

George, who left a railroading career to run the house after his father’s death, had seven children with his first wife, but they all left Hyde Hall when the couple divorced. His second marriage produced a son, Thomas Clarke, who became Hyde Hall’s final heir.

After World War II, the family visited Hyde Hall less and less, and in 1963, sold the dilapidated manor to the state, which wanted it for a park. Their connection to the home didn’t end there; they contributed the money to start its restoration.

Today, the house is structurally sound again, thanks to roof, plaster, woodwork, floor and drainage system repairs, and now “we are concentrating on the furnishings and interpretation inside,” Vincent says.

The six generations that owned Hyde Hall didn’t make much change to it, and amazingly, the manor retains most of its furnishings and all of its original graining and painting, along with a collection of family portraits from the 1740s on. Bills and receipts record most of the specific purchases made for the house, and many of Clarke’s instructions, from flowers to grow in the garden to dinner menus, still survive.

“There’s a fair amount of information of how life was lived there, and the research is so voluminous it has never been totally gone through,” Vincent says.

For future generations, this means the story of Hyde Hall may just be unfolding.

Emily McMackin is a contributing editor. The July/August issue featured her story on old-fashioned Fourth of July fests.
Best Foot Forward

The Origins and Evolution of Early American Dance

By Bill Hudgins

“A Colonial Wedding in Kentucky.” Illustration after Howard Pyle.
LONG BEFORE THE BEATLES took America by storm, British music imports—in the form of new dances and new steps for existing dances—were eagerly awaited by Colonists. Dance was a major form of entertainment, courtship, and social and cultural interaction in early America. Its importance and distinctiveness in social life is hard to imagine today, despite the popularity of such mass media fare as TV’s “Dancing With the Stars.”

These imports included the minuet and other formal, highly stylized dances that developed in the royal courts—what we might equate with ballroom dancing today—as well as less structured dances, such as English country dance, the ancestor of today’s contra dancing and square dancing. Dancing was a popular recreation at a time when many forms of amusement were homemade, says Marcy Wright, performing arts dancer at Colonial Williamsburg.

Members of all classes danced, from the gentry to the servants. Africans captured as slaves brought their dances, many of which had formed an integral part of village and tribal life. With that world shattered, the dances became a part of life in slave quarters, providing a measure of escape and recreation in their captivity.

Dancing is an organic art, and the intersection of classes and cultures in America encouraged borrowing from different styles and tweaking existing ones.

Still, until the 19th century, America’s dancers depended largely on foreign sources for much of their dancing expertise. Immigrants brought their Old World dances with them and continued to do them here; new immigrants and visitors brought updated steps and styles.

Night on the Town

Colonial Americans danced at home, at village gatherings, in taverns and at fancy parties and balls. In Williamsburg, for instance, public entertainments were held when the Colonial Assembly met. “Public entertainments were open to anyone who could afford the price of a ticket, and they allowed for a mingling of groups,” Wright says. “In Williamsburg, a middling family might attend several evening entertainments on a subscription ticket during the time the General Assembly was in session.”

Wright cites the example of Benjamin Powell, a builder who had done some work for the city and thus had connections to the governing class. Like others in the middling classes, he and his family attended the events not just for entertainment but also to network.

The middling classes—professionals, shopkeepers, workers and artisans—who wanted to learn and improve their skills took lessons as time and money allowed. They and their families wanted to cut a
good figure at these socially important gatherings and took pains to look and dance their best.

The gentry were expected to acquire some degree of social grace and participate in formal events. This group had the time, leisure and wealth to receive the most formalized instruction.

We usually think of dancers as couples moving independently of each other on the dance floor. But this intimate, closed couple reference in dance was almost inconceivable to early Americans, whose custom was to dance as a group, Wright says. “It is only in the couple jigs that the individual, impromptu form of dancing we enjoy today was evidenced in the 18th century,” she says.

The minuet was the most formal Colonial-era dance. Older Hollywood films portrayed minuets in contra, or opposing, lines, but in reality, the minuet was a danse a deux—a dance of couples. The French tradition was to have only one couple at a time dance, while the assembly watched, says Richard Powers at Stanford University, a choreographer and expert in American social dance.

Having originated in the court of Louis XIV, the graceful minuet was a precursor of ballet. It contained a set of prescribed movements of the limbs, five basic foot positions still used in ballet and ballroom dancing today and a rhythmic traveling pattern.

The minuet radiated hierarchy; in the French court, rank determined the order in which couples moved through the patterns. In the more democratic Colonies, a ranking official or citizen would likely lead off each dance. At private balls, the order would be worked out in advance and positions assigned.

The Colonial era placed great emphasis on protocol and deference, and dances reflected this obsession, Wright says. “The organizers of a dance had rules about how to hold the event—about the master of ceremonies, the lighting, the music and musicians, the food, proper dress, who danced with whom and in what order,” she says. “The rules were different all over. These were rules for the hall where a dance would be held—deportment, manners, protocol and conduct.”
Swing Your Partner

To our eyes, English country dancing looks nearly as stylized as the minuet. Although dubbed “country,” these dances could be sophisticated and complex. They are the kinds of dances seen in films of Jane Austen novels such as Pride and Prejudice. Dancers glide in stepped patterns and travel through figures, sometimes hand in hand, to music that can range from elegant and stately to lively and vigorous. In this kind of dance, all the couples will have a chance to dance with each other if the music lasts long enough.

Most dances were written to be performed to particular tunes. Country dance books sold briskly: the earliest known collection, The English Country Dancing Master, was first published in 1651 by John Playford. New editions appeared regularly during the next 130 years, according to dance historian Alan Winston.

Unlike courtly dances, country dances were performed by groups of several couples arranged in circles, squares or a longwise formation, Wright says. In fact, the most familiar descendant of country dance is what we now call square dancing, which first became popular in the Colonies in the 1770s. It derived from a French dance called the cotillion, which enjoyed a huge vogue in Europe starting in the middle of the 18th century.

Dancing was not restricted just to the white society. Servants, especially African slaves, had their own dances and infused them with elements from the dances that they saw their masters perform.

African tribes incorporated dance into their daily lives and rituals. Slaves seized in Africa were forced to dance for exercise aboard ship. They had opportunities to observe sailors performing dances such as traditional British stepped routines (such as “Lord of the Dance”) to jig or hornpipe music. Combined with native steps, these hybrid jigs were first observed in the slave quarters and later adopted by the whites.

Slaves also picked up what they saw in the plantation houses and brought it back to their quarters. Often, they parodied the whites, giving rise eventually to new dances. For instance, the cakewalk with its strutting movements and broad gestures is thought to have arisen as a send-up of the stylized, controlled minuet.
In most New England towns, there were two public buildings—a church and a tavern. The latter became “the place of informal gatherings, in which current politics would be a subject,” says Richard Kollen, historian for the Lexington Historical Society, which operates the Colonial-era Buckman Tavern in Lexington, Mass.

These meeting places were used by businesspeople, who often sealed deals over drinks, and by the Colonial government, which employed circuit-riding judges to hold court in taverns in towns that had no courthouse. But local taverns were most notably used as headquarters for Revolutionary plotting.

“No other activity of the time, perhaps not even the conceiving and implementing of freedom itself, was as important to the colonists as the consumption of alcoholic beverages,” writes Eric Burns in *The Spirits of America: A Social History of Alcohol* (Temple University Press, 2004). “Booze was food, medicine and companionship in the early days of America... It was how the tongue got loose and the mind receptive, how the body unlimbered and the future grew bright. It was a boost for one’s courage, a shield against loneliness, a light in the midnight hours when the stars were hidden and the moon otherwise occupied. Even the Pilgrims, thought to be so ascetic, so unwilling to yield to temptations of either the flesh or...
Daughters of the American Revolution

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courts, congresses and private clubs met in them. While rural taverns often had simple food and offered the most basic oflodgings to travelers, urban taverns became centers of commerce, culture and fine cuisine."

“The tavern was the heart of the community, and it beat with the town’s rhythm,” adds Gregg Smith, author of

Revolutionary Meeting Places

While the Patriots’ grievances against the British were certainly justified, the fiery revolutionary rhetoric was only made more potent by the booze.

“Taverns were public gathering places where ideas could be freely exchanged,” Adamo says. “Free speech could be practiced within their walls, including discussion of government laws and actions that were disagreeable to the populace. These were the places that revolutionaries like the Sons of Liberty met, developed their plans and drummed up popular support for their sentiments. The Revolution was born in Colonial American taverns.”

Indeed, Samuel Adams and John Hancock “fanned the flames of independence at the Black Horse Inn in Winchester, Mass.,” Burns writes. Captain John Parker made Buckman Tavern on Lexington Green the headquarters for the minutemen.
Adams met George Washington for the first time at the City Tavern in Philadelphia. Thomas Jefferson began writing the Declaration of Independence at that city's Indian Queen Tavern. And hundreds of other colonists assembled at public houses across the Colonies to "express their grievances and decide on their actions and form more tightly the bonds of their resolve," Burns writes.

In fact, a number of taverns "became associated with the political ideals of the groups that met there," Admo says. "The Sons of Liberty [which met at Fraunces Tavern during the pre-Revolutionary years] obviously would choose to meet in taverns run by sympathetic tavern keepers... When Samuel Fraunces opened his tavern in 1762, it was called the 'Queen's Head,' [but] by the 1770s, it was simply known as Sam Fraunces House or Fraunces Tavern—and it was a meeting place for the Sons of Liberty."

Plenty of other taverns were known for their political leanings. For instance, the Golden Ball in Weston, Mass., was a Loyalist tavern, and the Green Dragon in Boston was a well-known Patriot tavern, according to Kollen.

Women in the Taverns

Like the new government that was designed in them, taverns were "for the most part a men's club," Burns says. However, Colonial women were welcome on some occasions.

"Many of the better sort of taverns had ballrooms, and, of course, women would attend the dances held in them," Admo says. "Tavern-keepers also offered other sorts of 'genteel entertainments' suitable for ladies, such as plays, a circus and a 'magic lantern' show and even art exhibitions. Samuel Fraunces advertised displays of his shellwork and waxwork figures."

At Lexington's Buckman Tavern, "on Sundays during the noon church break, women might spend time in the tavern in a room separate from the taproom," Kollen says.

While upper- and middle-class women "did their best to avoid taverns as places to stay [overnight], they would occasionally accompany their husbands to..."
a tavern for dinner,” says Sharon Salinger, professor of history at the University of California, Irvine, and author of *Taverns and Drinking in Early America* (Johns Hopkins University Press, 2002).

But even if few women patronized taverns during Colonial days, many could be found behind the bar.

“There were many documented female tavern-keepers,” Adamo says. “Quite often [these were] widows who either carried on their husbands’ businesses or needed to earn a living and did so by opening their homes as taverns. Tavern-keeping was one of the few acceptable occupations for women.”

**Tavern Morality**

It seems surprising that drinking houses would be so accepted and play such a vital role in the life of Colonial communities without any opposition. Because taverns were largely embraced as social gathering places, however, the imbibing that happened inside was often overlooked until it became a problem. “Some ambiguity did exist in terms of the tavern and drink, but mainly surrounding issues of overdrinking,” Salinger says. “Drink is itself a good creature of God, and to be received with thankfulness, but the abuse of drink is from Satan,” wrote Increase Mather in a well-known Puritan sermon quoted by Andrew Barr in *Drink: A Social History of America* (Carroll and Graf, 1999). “The wine is from God, but the Drunkard is from the Devil.”

“As the 18th century progressed and the Puritan influence waned, taverns found more favor,” Kollen says. “That is not to say that taverns were forbidden in the 17th century. But some people were more ambivalent since moderation was not always observed. Into the 18th century, taverns were so accepted and so political that a number of tavern-keepers became representatives to the Massachusetts legislature.”

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**TODAY’S TAVERNS**

For a glimpse into the heart of early American communities, visit one of these authentic Colonial-era taverns, which are still open to the public. These days, women are always welcome.

**Buckman Tavern**
1 Bedford St., Lexington, MA 02173
Phone: (781) 862–1703
[www.lexingtonhistory.org](http://www.lexingtonhistory.org)

**City Tavern Restaurant**
138 South 2nd St. at Walnut St.
Philadelphia, PA 19106
Phone: (215) 413–1443
[www.citytavern.com](http://www.citytavern.com)

**Fraunces Tavern Museum and Restaurant**
54 Pearl St., New York, NY 10004
Phone: (212) 425–1776
[www.frauncestavernmuseum.org](http://www.frauncestavernmuseum.org)

**Gadsby’s Tavern Museum**
134 N. Royal St., Alexandria, VA 22314
Phone: (703) 838–4242
[http://oha.alexandriava.gov/gadsby](http://oha.alexandriava.gov/gadsby)

**The Golden Ball Tavern**
P.O. Box 223, Weston, MA 02493
Phone: (781) 894–1751
[www.goldenballtavern.org](http://www.goldenballtavern.org)

**Indian King Tavern Museum**
233 Kings Highway East
Haddonfield, NJ 08033
Phone: (856) 429–6792
[www.levins.com/tavern.html](http://www.levins.com/tavern.html)

**The Merchant and Drovers Tavern Museum Association**
1632 St. Georges Ave.
Rahway, NJ 07065
Phone: (732) 381–0441
[www.merchantsanddrovers.org](http://www.merchantsanddrovers.org)

**The Phelps Tavern Museum and Homestead**
800 Hopmeadow St.
Simsbury, CT 06070
Phone: (860) 658–2500
[www.simsburyhistory.org](http://www.simsburyhistory.org)
While overdrinking may have been looked down on in some circles, taverns were never considered establishments of ill repute. “Of course, as in any other times, there were dens of vice and evil, but, in general, this was the exception,” Smith says.

“Keep in mind that the quality of the taverns varied widely, just as the quality of restaurants varies today,” Adamo adds. “They ranged from the grimy waterfront grog shops to the genteel establishments such as Fraunces Tavern in New York and City Tavern in Philadelphia. An individual could be judged by the type of tavern he frequented.”

As a rule, Colonial-era taverns were not viewed with moral disapproval; “just the opposite,” Burns says. “So vital a part of Colonial life was the consumption of alcoholic beverages that there was cachet attached to doing public business in a tavern.”

For example, consider the important business conducted in taverns throughout the Colonies, from plotting a noble revolution to forming a new government. “George Washington chose Fraunces Tavern as the place to say farewell to his officers at the end of the war,” Adamo says. “The New York Provincial Congress met here. The New York Chamber of Commerce met here. The first New York Stock Exchange was located at the corner of Wall and Water Streets, in the Tontine Coffee House, a tavern. Think of Colonial taverns more along the lines of our modern convention centers or large hotels; part of their function was to cater to the needs of business.”

While Colonial-era taverns were certainly the backdrop for conducting important business, they were also the sites of social get-togethers and entertainment, the best places for news-gathering and relaxing watering holes for neighbors to come together and enjoy visiting with each other.

‘Taverns were the Colonies’ answer to today’s theaters, ball fields, courthouses and shopping centers. “Looked upon with a type of community pride,” Smith says, taverns were the gathering spots where neighborhoods—and a new republic—were built.”

Nancy Mann Jackson’s story on online family trees was featured in the July/August 2007 issue.

The Fathers’ Favorites

Most colonists believed water was unsafe to drink; alcoholic beverages, on the other hand, were widely accepted as not only safe but medicinal as well. So what did they drink? Many of the same items available today—and everyone had his favorite.

“Everyone drank beer, including the children; it was with them from cradle to grave,” says Gregg Smith, author of Beer in America: The Early Years. “At that time the rivers and streams in Europe were becoming increasingly fouled. Beer, however, was boiled, killing most of the microbes, and that was combined with a low pH; no known pathogens survive in the low pH contained in beer.”

Colonial beers included ale and porter, a dark beer, but colonists also favored hard cider, “which, with New England’s abundant orchards, almost became the most popular of American drinks,” Smith says. “Later, whiskey [became popular] because of the Colonies’ abundance of corn, which was easier to store as a distilled beverage than in bulk as dried product.”

The most popular mixed drink of the time was flip. According to Smith, there were many local variations of flip, but in general, it included beer, rum, sugar, cream and beaten eggs. A red-hot poker was thrust into the mixture to caramelize it.

One of the most popular wines was Madeira, which was John Adams’ and Benjamin Franklin’s drink of choice. George Washington preferred porter and wine, Smith says. According to Eric Burns, author of The Spirits of America, both Washington and Thomas Jefferson encouraged Americans to drink wine or beer rather than hard liquor.
How to Cook a Colonial Breakfast


By Gin Phillips
Photography by Sheri O’Neal
“A traveling Britisher named Henry Wansey leaves a description of breakfast at the Executive Mansion in Philadelphia: Mrs. Washington, in person, made the coffee and tea. On the table were plates of sliced tongue, dry toast, bread and butter, but no broiled fish as is the general custom.”

—From The First Ladies Cookbook, 1969

TO UNDERSTAND THE IMPORTANCE and (literal) weight of a Colonial breakfast, first consider the manual labor that followed one. The morning meal fueled a day of housework or fieldwork, maybe travel or running errands—and a bowl of cereal or a piece of fruit couldn’t have provided nearly enough mileage. Meals became progressively smaller as the day went on, and snacking wasn’t common. So breakfast was taken very seriously.

It was a heavy meal, high in fat and protein and low in fiber. According to The Williamsburg Cookbook (1971), tidewater Virginians kept with English customs of a “hearty” breakfast “between nine and ten o’clock of venison, game or poultry, and ham.”

But how would such a breakfast translate to today? What would it be like to cook a Colonial breakfast in a modern kitchen with no open fires or kitchen helpers? No muscle memory of how to stretch a bladder? Where would you get lard or musk? How would you know the ins and outs of ambergreese or mushroom lard or musk? How would you know the stretch a bladder? Where would you get helpers? No muscle memory of how to kitchen with no open fires or kitchen cook a Colonial breakfast in a modern late to today? What would it be like to?

American Spirit recruited eight volunteer cooks from the Sarah Folk Chapter, Nashville, Tenn., put them in a spacious kitchen accented with stainless steel and assigned them four Colonial recipes. A pair of DAR members worked on each recipe, most taken from The Williamsburg Art of Cookery or Accomplish’d Gentlemewoman’s Companion, an adaptation of a 1742 cookbook, reprinted in 1939. None of the recipes mentioned temperature (which would likely have been harder to pin down over an open flame) or cooking time. At 8:30 on a Saturday morning, the women gathered, ingredients in hand, to see what they could produce for a Colonial breakfast. Here are the results.

MAKING HUMPTY Dumpty

As everyone arrived, two by two, one recipe had clearly been the source of most of the anticipation. Everyone was waiting for the cooks in charge of the giant egg or, officially, “An Egg as Big as Twenty.” The recipe involved separating 20 eggs, pouring the yolks in a cow bladder and boiling it. The bladder could then be removed, leaving one large yolk. That cooked yolk would then be put into another bladder, which would be filled with the egg whites, tied and boiled.

The obvious question was whether you could even find bladders in 2007. No one in the kitchen thought the chances were promising. But Colleen Spears and Susan Flippin walked in holding a clear plastic balloon which would be filled with the egg whites, tied and boiled. The balloon wouldn’t expand. Aside from the logistical problem, balloons had another downside: “a rubbery taste,” according to Susan.

Next, they tried plastic sandwich bags, which cooked the eggs adequately but left them bag-shaped instead of egg-shaped. Bladders, on the other hand, made a perfect egg shape.

On the morning of the cooking experiment, with all 20 eggs separated, the women filled the first bladder with yolks fairly smoothly, with Colleen holding the bladder open while Susan poured. A note about bladders: They are highly stretchable, and Colleen could easily fit her fist into one, burrowing down until her wrist disappeared, pushing from every angle. “Massage the bladder,” they would repeat, mantra-like.

The tying of the bladders caused the most difficulty. The recipe didn’t specify how to fasten the bladder, so they used twine, anchoring the string with a needle first. All seemed promising until, after
only a couple of minutes, they checked the covered pot and found all the eggs had leaked out. So they broke another 20 eggs, tried to tie the bladder more tightly—no needle poking this time—and secured the bladder right side up by tying the ends of the twine to the handles of the pot. They cooked the yolk for 25 minutes, and when the bladder was cut off, the large ball of yolk was perfectly egg-shaped—a small planet the consistency of scrambled eggs. (Bladders are tough, requiring puncturing with a knife before sawing with the blade.)

Catastrophe nearly struck when they tried to tie off the second bladder with the uncooked whites and the cooked yolk inside. The whites kept spilling over the side, and by the time a third person came to tie the bladder while Susan and Colleen held it together, most of the whites had overflowed. They opted to pour back a few of the whites—noting that they now had an egg for maybe 19 or 18—but once again the whites cooked out of the bladder almost immediately in boiling water. The twine couldn’t be tied tight enough to hold the eggs, though the method seemed to work as long as someone held the ends of the string to keep the bladder vertical. Maybe, the women guessed, eggs were smaller in Colonial days, and simply using a dozen Grade A eggs today would come closer to approximating the right volume.

“The bladder was easier to work with than the balloon,” Colleen said. “You couldn’t stretch the balloon to hold enough, but with the bladder we had the volume problem solved. Then the closure problem took us down.” (Prep time: At least 45 minutes, assuming you’ll need more than one try. Cook time: The yolks boiled for 25 minutes, and the whites would likely boil for 15.)

A SHAD STORY

Trina Schmidt and Patsy Brown had practiced their shad the night before the official breakfast. The broiled shad dish, which was to be stuffed with forcemeat, contained two main surprises right off the bat: The cooks had salmon instead of shad, and forcemeat for fish does not involve meat.

Quickly realizing no grocery stores sold shad, Trina had begun researching the
background of the fish. The Native Americans fished for shad and taught their methods to colonists, who ate the fish and used it for fertilizer. She learned that George Washington was a commercial shad fisherman and reported a catch of more than 7,700 fish, but in the centuries since, the shad population has greatly declined. Trina found a Web site of shad fishermen and contacted them, but no one e-mailed her back.

“It’s not an easy fish to find because now it’s used for bait for the most part,” Trina said. “Trying to get a hold of a piece of shad big enough to stuff is next to impossible.”

Then there was the downside to the fish itself. In terms of quality, shad had a reputation for being a poor man’s salmon, similar to mullet and carp.

“Even if I had found a piece of shad, it has 769 bones in it and requires 22 cuts on each side to debone,” Trina said.

She had, however, found canned shad for sale on the Internet. She bought two cans, but when they arrived, the rust on the outside made her nervous about serving the fish. So she fed one can to her dog, a precaution she didn’t mention until several of the other cooks present had already tried the canned shad. “My dog’s still alive and didn’t even get sick, so it’s fine,” she explained.

She and Patsy opted for an appetizing piece of real salmon and went through the recipe with the salmon fillet, heating wood chips in a Dutch oven to give the fish a taste of fire and smoke.

As for the stuffing, they found that forcemeat “can be pretty much anything,” Trina said. For fish recipes, forcemeat usually involved only breadcrumbs, herbs and butter, although with other dishes the stuffing might include pork or beef. They used an 1840s breadcrumb-based recipe; Trina practiced the night before the breakfast with a box of Stove Top Stuffing.

The recipe also called for mushroom catsup, which, in the 1700s, required a week’s worth of effort with mushrooms drying in salt, then sitting covered while they stewed in the sun. Trina opted for a less-bacteria-friendly method, using

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**Baked Shad**

The Shad is a very indifferent Fish unless it be large and fat; when you get a good one, prepare it nicely, put some Force-meet inside, and lay it at full length in a pan with a Pint of Water, a Gill of red Wine, one of mushroom Catsup, a little pepper, Vinegar, Salt, a few cloves of Garlic, and fix Cloves: stew it gently till the gravy is sufficiently reduced; there should always be a fish-slice with Holes to lay the Fish on, for the Convenience of dishing without breaking it, when the Fish is taken up, flip it carefully into the Dish; thicken the gravy with Butter and brown flour, and pour it over it.

— *The Williamsburg Art of Cookery or Accomplished Gentlewoman’s Companion*
pre-dried mushrooms and adding a touch of water before pureeing them in a food processor. (Prep time: 20 minutes; Cook time: 20 minutes at 400 degrees in a Dutch oven.)

**CARB (AND LARD) LOADING**

The bread recipes—sweet potato biscuits and breakfast puffs—required the least research and most common ingredients. For the biscuits, lard was the only ingredient not typically found in any kitchen cabinet.

Even lard only took one trip for Rachel Norris: “I just went to Kroger,” she said. “It was right next to the Crisco.”

She and Carol Johnson used buttermilk where the recipe called for sour milk, but otherwise the recipe translated easily. The biscuits turned out well, dense rather than fluffy, but tasty with a dollop of butter. (Prep time: 20 minutes; Cook time: 20 minutes on 400 degrees.)

While it was interesting to watch Catherine West and Lee Hunt bake the puffs, the results were not as appetizing. With no soda or baking powder, the puffs rise solely because of the heat and grease. Catherine got a sense for the recipe ahead of time by comparing it to a family recipe.

“I pulled out one of my great aunt’s popover recipes that’s very similar, with no leavening or anything,” she said. “It’s almost the same thing as Yorkshire pudding.”

With minimal time for mixing the dough and heating the lard, the puffs were soon ready to go in the oven. They baked light and airy, overflowing the muffin cups. The end result tasted bland, but presented well. (Prep time: 5 to 10 minutes; Cook time: 20 minutes at 400 degrees.)

**THE TASTE TEST**

The popovers weren’t bad and the egg was worth sampling, but the sweet potato biscuits and the salmon won the best reviews. All the cooks agreed the salmon would be better without the mushroom- and wine-based sauce; for a sweeter and less dense taste, more sweet potatoes added to the biscuits could be a plus.

Gin Phillips, a freelance writer in Birmingham, Ala., explored Conner Prairie’s living history museum for the July/August 2007 issue.

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**Sweet Potato Biscuits**

Sift together two Cups of Flour, one-half Teaspoon of Soda, and one Teaspoon of Salt. Work in four level Tablespoons of Lard. Mix one Cup of mashed sweet Potatoes with one-half Cup of sour Milk and mix to a soft Dough. Roll thin, cut and bake in a hot Oven.

— Old recipe from Disputanta, Virginia. Adapted by Market Square Tavern Kitchen, 1937.

**Breakfast Puffs**

Heat greased iron or other heavy Muffin Pans in the Oven until very hot. Fill two-thirds full with a Batter made as follows. Sift one cup of Flour with one-fourth Teaspoon of Salt. Mix together two well-beaten Eggs, seven-eighths of a cup of milk and one tablespoonful of melted butter. Stir slowly into flour but do not overmix. Bake in a hot Oven for about twenty Minutes and dry them in a moderate Oven for about fifteen. Serve at once.

— The Williamsburg Art of Cookery or Accomplished Gentlewoman’s Companion
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When John Smith stepped ashore on Jamestown Island in May 1607, he saw the James River flowing wide and clear, brimming with fish and oysters. He saw a wooded shoreline sheltering white-tailed deer and wild turkey. It was a land of pristine beauty and natural resources, promising unlimited potential—and unknown perils including wary Indians.

In spite of the danger he faced, the intrepid explorer is often quoted as saying “heaven and earth never agreed better to frame a more perfect place for man’s habitation.”

Smith, not yet 30 but already a seasoned soldier and adventurer, lost no time exploring the new world. Within less than a year, he was aboard a 30-foot shallop, a small open boat fitted with sails and a crew of 14, exploring and charting the reaches of the James River and Chesapeake Bay. His maps showed the first accurate charting of the Bay area and the Native American villages there.

RETRACING SMITH’S STEPS

In December President George Bush authorized the establishment of the Captain John Smith Chesapeake National Historic Water Trail that retraces almost 3,000 miles of Smith’s exploration along the Chesapeake Bay and many of its tributaries. The trail, part of the National Trails System, is a fitting salute to the 400th anniversary of the country’s first permanent English settlement at Jamestown. It’s also the country’s first national historic water trail.

In 2005, Virginia, preparing for 400th anniversary festivities across the commonwealth in 2007, preceded the national trail with its own shorter water trail and auto tour, “John Smith’s Adventures on the James River.”

The Virginia trail and the national trail share a common beginning. Patrick Noonan, chairman emeritus of The Conservation Fund, is credited with the idea of both trails, according to Gary Waugh, public relations manager with the Virginia Department of Conservation and Recreation.
Virginia created a trail along the Potomac River five years ago and used that as a model for the John Smith Adventure Trail. The newest leg of the trail, “John’s Smith’s Adventures on the Pamunuk Flu,” covers the Mattaponi, Pamunkey and York rivers.

Other agencies cooperated with Waugh’s department on the development and funding of the trail, including the Virginia Department of Historic Resources, the Virginia Council on Indians and Jamestown 2007. The Conservation Fund, the National Geographic Society, the Chesapeake Bay Foundation and the James River Association also supported the project.

“Virginia has a wealth of natural and historic sites along the river,” Waugh says. “We hope the national trail will look at us as a prototype, incorporating the Virginia trail into the national trail as it develops.”

The John Smith Adventure Trail consists of 40 sites along a 100-mile water route and a land route that circles the James River along scenic roads, including the picturesque Colonial Parkway. The driving tour is divided into three loops, each corresponding to approximately one day on the water tour. The water route can be enjoyed by kayak, canoe or small powerboat.

Trail followers travel from the Jamestown Settlement and Historic Jamestowne, the major venues of the Jamestown 400 commemoration, to lesser-known sites, many highlighting the Native Americans whose lives depended upon the river.

This is the James as Smith saw it, and there is a history lesson at every turn.

“We hope the national trail will look at us as a prototype, incorporating the Virginia trail into the national trail as it develops.”

The southern segment of the tour, the Oyster Loop, encompasses the Jamestown area, the bustling Newport News waterfront on the north side of the lower James and the quieter landscape on the river’s south shore, which looks almost like it did in the early 1600s.

Setting out from the Jamestown settlement, Smith sailed on to the lower James at one of its broadest points, five miles across in a body of water that resembled a bay more than a river. Just east of the settlement lies a point of land called Archer’s Hope, the colonists’ first choice for their new home—and now visible from the Colonial Parkway.

“The soile was good and fruitful, with excellent good Timber … We did see many Squirrels, Conies, Black Birds with crimson wings, and divers other Fowles … We found store of Turkie nests and many Egges,” wrote George Percy, a settler.

But the James was too shallow there for the settlers’ ships, so they sailed to Jamestown instead.

Several restored plantations and museums along the Oyster Loop tell the story of the early settlement. Chippokes Plantation was named for a chief who befriended the colonists. One of the oldest working farms in the country, it dates to 1619. Now a state park, it boasts a variety of gardens filled with heritage plants, a restored manor, a farm and a forestry museum.
Lying nearby is Hog Island, the peninsula where, in 1608, colonists turned their swine loose to graze. They built a blockhouse to guard their herd, but Indians eventually killed the guards and pigs, adding to the plight of the starving settlers.

The area is now a wildlife management area and a prime location to spot bald eagles.

In a moment of humor in his “Generall Historie of Virginia,” Smith writes of the futility of using frying pans (since his crew had no nets on board) to catch some of the fish so abundant in the James that it seemed like they could be scooped up.

The Watermen’s Museum, just off the Colonial Parkway in Yorktown, captures the unique history of area watermen who flourished on the rivers until the 1900s when the fish became fewer, and oysters were decimated by disease and over-harvesting. The museum is a short drive southeast from Werewocomoco, the recently discovered site believed to be the principal village of the great chief Powhatan and the area where Smith may have been held captive and, as legend has it, saved from death by Pocahontas.

A NATURAL OASIS

To help protect Jamestown and create a retreat from the constant threats of the Indians and the Spanish, Smith began in 1609 to build a fort directly across the river from the settlement. But he was called back to Jamestown to deal with rats infesting the corn supply and never returned to finish the fort. Now only the earthworks—2 feet high and not easily discernible but regarded as the oldest structure of English origin in the state—are left on the wooded bluff, along with a sense of uneasy peace that Smith may have felt as he worked there.

The John Smith Adventure Trail consists of 40 sites along a 100-mile water route and a land route that circles the James River along scenic roads. This is the James as Smith saw it, and there is a history lesson at every turn.

Flowerdew Hundred is one of several restored plantations and parks on the Cypress Loop that were developed on former Indian towns. The museum at Flowerdew Hundred is a treasure of the Adventure Trail. Opened 25 years ago, it houses an extensive research library and some of the 200,000 artifacts uncovered on the plantation, once a Weyanock Indian town. Here you’ll find a 1590 English breastplate — army surplus from the Tower of London, according to Karen Shriver, curator of collections at Flowerdew.
“The British wouldn’t waste good armor on the Colonies,” Shriver says.

Also on display is a rare brass medallion presented by Maurice, Prince of Orange in the Netherlands, to his soldiers in the early 1600s. Like John Smith, Sir George Yeardley, the plantation’s original owner, had fought with the Dutch in their revolt against Spain. The medallion, found on the plantation, is one of only four known in the world, with two of those in the British Museum.

**ADVENTURE-WORTHY WATERS**

The Oxbow Loop, the trail’s northernmost third, winds its way among the James’ “oxbows” or bends where the waters turn from brackish to fresh. Just west of downtown Richmond, as the Coastal Plain meets the Piedmont, the river crashes on the rocks at Pony Pasture Rapids—the same rocks and rapids that stopped Smith and his men from exploring any further west.

Today the 105-foot drop in the river that deterred Smith provides excellent white-water canoeing and kayaking.

The Oxbow Loop brings visitors into Richmond’s historic canals and riverfront. The Valentine Richmond History Center, the Virginia Historical Society and the Library of Virginia offer everything you might want to know about the commonwealth’s history.

But it’s in the loop’s natural attractions—the Presquile National Wildlife Refuge where bald eagles soar from the treetops and wild turkeys flourish, the tidal lagoons of the Dutch Gap Conservation Area, and the rock cliffs and breadbasket marshes of Point of Rocks—that modern-day tourists catch a glimpse of the world as Smith might have seen it.

Tayloe Murphy, former Virginia secretary of natural resources, hopes Virginia’s James and York trails can serve as models for the development of a bay-wide water trail. “The Chesapeake Bay is a national treasure, and there is no better way to discover the real Chesapeake than from the water—just as John Smith did.”

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**Can’t get to Virginia?** Check out the adventures of Captain John Smith by following the virtual trail online at [www.JohnSmithTrail.org](http://www.JohnSmithTrail.org) hosted by the Virginia Tourism Corporation.

Find maps of the John Smith Trail and more information at [www.virginia.org](http://www.virginia.org).

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Phyllis Speidell’s article and John Sheally’s photography on the Blennerhassett Mansion in West Virginia was featured in the January/February 2007 issue of American Spirit.
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