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Illuminating Michigan's Early American History

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The novel's role in Colonial women's education

Dig In
Do-It-Yourself Preservation

A Cup of Colonial Joe
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30 A Cup of Colonial Joe
Coffeehouses like Charlton’s—soon to be restored at Colonial Williamsburg—were popular social hubs long before lattes came along.
BY AMY CATES

36 Reading Revolution
Opening an avenue to a social and political world often out of reach, the novel played an important role in women’s education in early America.
BY KIM HILL

40 Brides, Revisited:
What She Wore
While styles, customs and tastes have changed, one wedding tradition remains—our obsession with the bride’s dress.
BY SHANNON McRAE

46 Dig In: Do-It-Yourself Preservation
The Passport in Time program connects passionate volunteers to archaeological digs and other preservation projects in our nation’s forests.
BY LENA ANTHONY
4 Today's Daughters
This Schoolhouse Rocks
Marcia Hicklin's work to renovate a school in Lexington, Mo., shows the power of one person's perseverance.
BY LENA ANTHONY

6 National Treasures
Birthday Threads
Who needs a cake and 100 candles when you have a centennial quilt to celebrate the nation's birthday?
FROM THE DAR MUSEUM COLLECTION

18 Spirited Adventures
Bridge to the Past
Cross over to Mackinac Island, Mich., a carefully preserved, history-rich hamlet.
BY AMY CATES

24 Crafts
A Patriotic Table
Want to make your summer events more spirited? Try these ideas for all-American desserts.
BY JAMIE ROBERTS

28 Genealogy Sleuth
Capture the Moment
Transform yourself into the family shutterbug with these photo tips.
BY SUMMER HUGGINS
From the President General

Summer is in full swing on Mackinac Island, Mich., the charming location that graces this issue’s cover. Horse and buggy is one of the favored modes of transportation around the small island where no motorized vehicles are allowed. Although well-known for its restored Victorian homes and shops, the island’s story stretches back further. Our feature gives a glimpse of its more than 300 years of American Indian, French and American history.

The happy bride in front of Mackinac Island’s Mission Church most likely celebrated her wedding day with something borrowed and something blue. Where do these traditions come from? Our survey of bridal attire from early America to today answers some of those questions about common wedding traditions. The article is accented with beautiful gowns from our own DAR Museum.

An exciting project is now under way in historic Williamsburg, a task that the destination calls one of its most important in 50 years: the restoration of a historic coffeehouse. Charlton’s Coffeehouse was built in the mid-18th century as a gathering place where locals could talk politics and current events. It even became the setting for a public uprising over the Stamp Act in 1765. As the popularity of coffeehouses has increased, interest in reconstructing Charlton’s Coffeehouse has also grown. Our feature describes the extensive process involved in rebuilding an 18th-century structure on its original foundation, as well as the lessons the coffeehouse can teach us about the social and political life of Williamsburg during the period before the American Revolution.

Coffeehouse patrons of the period might have had their cup of coffee while reading pamphlets like Thomas Paine’s Common Sense, which reportedly sold 150,000 copies and helped spark a revolution. In comparison, a 1794 novel titled Charlotte Temple went through 200 printings and sparked a different kind of revolution—a reading revolution, which we explore in our feature, that increased literacy levels and education in Colonial America.

Modern-day education through service is one of the by-products of the U.S. Forest Service’s Passport in Time program. We spotlight ways the program has linked passionate volunteers with professional preservationists and archaeologists to protect forests across the country.

If you’re in charge of planning your family’s summer get-together, two of our departments offer how-tos. In Genealogy Sleuth, our writer/photographer offers tips for capturing family members in beautiful settings and more flattering poses than those in typical family albums. In our Crafts department, we map out an all-American table accented with red, white and blue desserts that promise to impress your summer guests.

Linda Gist Calvin
The Power of One

Marcia Hicklin restored and renovated an early 20th-century schoolhouse and fostered a new sense of community in Lexington, Mo.

By LENA ANTHONY

Think one person can’t make a difference in preserving America’s history? Clearly you haven’t met Marcia Hicklin. In 2003, this longtime corporate project manager set out to complete her most complicated project yet—saving an early 20th-century schoolhouse from ruin in her family’s hometown of Lexington, Mo.

The schoolhouse had special meaning to Ms. Hicklin. Her father and all of his siblings attended the Hicklin School, which was open from 1914 until 1957. The schoolhouse was also located at the edge of her family’s 200-acre property, and Ms. Hicklin recalls playing around it as a child on summer vacations to Missouri.

“It looked haunted,” says Ms. Hicklin, who had never gone into the schoolhouse until the early 1990s. “It was in really bad shape. It had holes in the floor, lots of mice and black snakes in it, and plaster was falling off the walls.”

In 1995, her father started work on stabilizing the schoolhouse, but got only as far as replacing the roof and painting the exterior when ill health forced him to stop working. After he died in 2000, Ms. Hicklin, who was then working in Atlanta, returned to Lexington to help her mother with the farm. Seeing the half-renovated schoolhouse gave Ms. Hicklin an idea.

“Knowing that Dad would have wanted the school to be preserved and that restoration would be costly, I researched available Missouri state and federal preservation tax credit programs,” she says. “In 2003, I began the process to put the school on the National Register of Historic Places. My plan was to apply for tax incentive credits after the project was complete, but the building first had to be on the register to qualify.”

After eight grueling months of application drafts and research, which included interviews with former students and teachers, the school was placed on the register in February 2004. With an ambitious plan to complete the work in 12 months, a small savings account and financial assistance from her mother, Ms. Hicklin lined up contractors—and neighbors—to gut and renovate the entire interior of the schoolhouse.

In true project manager style, Ms. Hicklin completed the renovation by the deadline. Today, the schoolhouse features living and dining areas in the main classroom, a full kitchen and bathroom, as well as the original pitcher pump and chalkboard. Visitors to Lexington can rent the School House Suite, as it is now called.
“I would love to live there,” Ms. Hicklin says. “It’s a monument to the simplicity of early 20th-century rural life. People have huge houses today with thousands of wasted square feet, but this place has only 900 square feet. It has everything one needs—I could live in it and be happy.”

Ms. Hicklin says the renovated schoolhouse also helps honor the memory of the hundreds of rural children who walked miles every day to the school. “I don’t think people appreciate how hard it was to get an education during the early 20th century.”

In 2005, Ms. Hicklin celebrated the school’s nearly complete renovation by participating in Lexington’s Preservation Day tour. When former students walked into the schoolhouse that day, they were greeted with a surprise—a first cut of the documentary film that Ms. Hicklin compiled from their interviews.

The idea for the film sprang from her research for the National Register. “Initially, I collected data for the application from the students via questionnaires, but their stories were so good, and they had so much fun telling them, that I asked a video professional friend to film them,” she says. “I thought it would be good for our local history to capture the stories of school days at Hicklin School from the few folks who attended it and were still alive.”

Filming started in August 2004 and wrapped the next year. In early 2006, Ms. Hicklin sat down with the videographer to finish the final edit. “I had never produced a documentary, so that, too, was a huge learning experience,” she says. “I’m glad I did it, not only for the community, but also because it may be the only video I have of my aunts, uncles and cousins and their lifelong friends.”

For her accomplishments with both the schoolhouse and the oral history project, Ms. Hicklin, who is a member of the Westport Chapter, Kansas City, Mo., was awarded the DAR Historic Preservation Medal, which was presented to her at the Missouri State Conference in 2006. “It was so exciting to get the award,” Ms. Hicklin says. “But it was probably most exciting to thank my mother, Alma Hicklin, my aunt Virginia Hicklin Thieman and Missouri State Curator Mary Holmes in front of all of those people.”

With her first restoration project completed, Ms. Hicklin is already thinking about the next one.

“There are buildings all over the country just like the Hicklin School that are being torn down because they’re in the way of developers,” she says. “I hope to send the message that anyone can do what I did, and that money and resources are available to help you restore these structures that are such an important part of our history.”

To nominate a Daughter for a future issue, e-mail a description to americanspirit@dar.org.
National Treasures
Step inside the DAR Museum for a closer look at its fascinating collection.

Birthday Threads

Made by Katherine Shely Fretzen, this centennial quilt was a product of the 1876 trend of women making items to commemorate the nation’s 100th birthday.

The piecing is all plain silks, mostly taffeta, in red, yellow and black and, to a lesser extent, blue, green and gray. The corners surrounding the main hexagon feature elaborate floral embroidery done in ombre, or variegated, thread. The center of the main hexagon features the American eagle holding a flag in its beak and an olive branch in its talons. Above the large hexagon is one pair of crossed flags saying “1776,” and below the hexagon is another pair of crossed flags saying “1876.” (See inset photo.)

Although evidence is lost, the donor’s family reports to the DAR Museum that the quilt was exhibited and received a medal at the 1876 centennial exposition in Philadelphia. More than 8 million people attended the six-month exhibition celebrating 100 years of American cultural and industrial progress.
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* Rehoboth Beach, Del.
* El Dorado, Ark.
* Broadway District, Green Bay, Wis.
* Federal Hill, Baltimore
* Livermore, Calif.

The National Trust’s Great American Main Street competition was founded to help communities protect the places that matter to them. NTHP honors communities that have preserved the integrity of their downtown areas and revived their commercial cores.

For more information about the NTHP’s Main Street project, visit [www.preservationnation.org/main-street](http://www.preservationnation.org/main-street).
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Hawaii’s Golden Anniversary

In 1959, both Houses of Congress passed the Hawaii Admission Act, and soon after Hawaii was admitted as a state. This year, as the state celebrates its 50th anniversary, a yearlong celebration will commemorate its vibrant culture, history and people.

Those lucky enough to visit Hawaii can take a walking tour of the state capital and cultural district, or attend one of the summer anniversary celebrations, including the Lanai Pineapple Festival, the Hawaii Performing Arts Festival’s 50 Years of American Music celebration or the Makawao Paniolo Parade. But if you can’t make it all the way to the islands for the events, you can still check out the Hawaii 50th Anniversary Celebration Commission’s 50 Voices of Statehood project online. Learn what life was like in Hawaii before, during and after its journey to statehood as you listen to video interviews of 50 native islanders detailing their memories. Visit hawaii.gov/statehood to view the 50 Voices of Statehood interviews or learn more about the anniversary celebration.

Train Connections

In the 1850s, approximately 200,000 orphans lived in the United States, an estimated 30,000 of them resided on the streets of New York City. In the city, homeless children survived by selling newspapers, matches and rags, and formed gangs to help protect one another from street violence. The street gangs were so threatening that police often imprisoned children—some as young as age 5—with adult criminals. Disturbed by the sight of so many vagrant and troubled children, minister Charles Loring Brace founded the Children’s Aid Society to alleviate the problem. With help from the New York Foundling Hospital, the organization raised money to obtain legal permission to arrange accommodations in homes for as many children as possible. Thus, the “Orphan Train” was born.

Brace and his contemporaries concluded that running trains of orphans to the Midwest would be the most efficient way to decrease the number of homeless children in urban areas, namely Boston and New York City. Between 1854 and 1929, at least 100,000 children were shipped via train to rural America. Farmers in the Midwest needed labor to settle the expanding farm country, and Brace believed farm families would welcome needy children into their homes. While this was true in many cases, many children were treated as indentured slaves and later reported abuse. Nonetheless, Brace’s orphan trains gave way to modern foster care, which has placed countless children into loving homes.

Unfortunately, many riders on the orphan train lost their birth certificates and other important documents, making it difficult to trace their roots. The National Orphan Train Complex hopes to preserve what history is left — and connect the dots for people — by collecting stories and artifacts from those who were part of the Orphan Train Movement.

To learn more about the Orphan Train Movement or search for your family’s connections to the orphan train, visit www.orphantraindepot.com.

Sojourner Truth Honored in U.S. Capitol

Sojourner Truth, the 19th-century abolitionist and women’s rights activist, was recently honored as the first African-American woman to have a memorial bust in the U.S. Capitol rotunda. The effort began in 1997, when Congress passed an act that called for relocating the “Suffragettes Statue” of Susan B. Anthony, Elizabeth Cady Stanton and Lucretia Mott to the rotunda. Upset that Truth, whose given name was Isabella Baumfree, was not included in the list of women’s rights activists, the Sojourner Truth Crusade proposed creating a new statue.

Then-Sen. Hillary Clinton and Rep. Sheila Jackson Lee drafted legislation to commission a bust of Truth, and in 2006, Congress passed a bill to honor the activist and abolitionist with her own memorial. On April 28, the bronze statue, which was made by sculptor Artis Lane of Los Angeles, was unveiled in Emancipation Hall.

Among the speakers to pay tribute to Truth were Secretary of State Hillary Clinton, first lady Michelle Obama and Senate Republican leader Mitch McConnell. Actress Cicely Tyson was on hand to recite Truth’s “Ain’t I a Woman” speech, which Truth famously presented to a women’s rights convention in 1851.
In 1835, government surveyor John Brink laid claim to a waterfall and land that is known today as Lake Geneva, Wis. Soon after, settlers from New England and New York flooded the town, which became a center of industry in the area. By 1840, Lake Geneva boasted grist, flour, wool card and sawmills, as well as two hotels, two general stores, three churches and a distillery. When the Great Chicago Fire of 1871 caused Chicago residents to flee the city, many found solace 75 miles north in Lake Geneva. Soon, the lakeside retreat became the perfect vacation destination for city dwellers, many of whom built summer mansions on the shoreline.

Many of the lakeside homes and industrial buildings have been maintained to preserve building styles from the frontier and settlement periods, as well as Gothic Revival, Queen Anne, Colonial Revival and Victorian architecture. History buffs will enjoy Golden Oaks Mansion, which was built in the 1850s and predates the town’s summer homes. It is considered one of Lake Geneva’s finest attractions.

Many historic homes in Lake Geneva have been noted for their architectural preservation, including the Black Point Mansion (1888), House of the Woods (1905–1906) and Maple Lawn (1870). But the town is more than a historical destination—popular recreational activities on the lake include hiking, swimming and boating.

For more information about Lake Geneva, visit www.lakegenevawi.com.
What’s in a Name

Discover the meanings behind some of the DAR chapters’ interesting names.

The Vinsans Trace Chapter, Flora, Ill., is named for an early American trail that traversed the southern section of the Illinois Territory. In 1779, en route from Fort Kaskaskia near St. Louis to the British fort at Vincennes, Ind., Colonel George Rogers Clark and his Virginia militia followed the Vinsans Trace. The chapter was named to commemorate Col. Clark’s heroic march in February 1779, during which he overcame hardships such as frigid weather and the flooded Wabash River. Col. Clark was eventually able to capture the British Fort Sackville. Had it not been for this victory, the western theater of the conflict may have been lost.

The Greenwich Tea Burning Chapter, Bridgeton, N.J., was named for a tea rebellion in Greenwich, N.J. In 1774, the British sailed up the Cohansey Creek to Greenwich with a cargo of tea sent by the East India Tea Company, assuming that the locals would submit to a tea tax. An English sympathizer named Dan Bowen had agreed to secretly store the cargo of tea in the cellar of his house. On the evening of December 22, 1774, a company of about 30 young Whigs, disguised as American Indians, entered the cellar of Bowen’s house, took possession of the whole cargo, piled the chests of tea in an adjoining field and set them on fire.

The Mary Torr Chapter, Rochester, N.H., is named for the daughter of Vincent Torr, an immigrant who settled in Dover and fought in the American Revolution. Mary was born in Durham, N.H., in a house that still stands on the eastern edge of town. She married Judge Ebenezer Thompson, said to be the first secretary of the state of New Hampshire and one of the company members who helped capture the gunpowder at Fort William and Mary in New Castle, near Portsmouth, N.H. Mary Torr organized her neighbors into groups to spin, weave and sew clothes for the Continental Army. The chapter was organized in 1906. Most of the chapter’s charter members descended from the Torr family.

Does your chapter name have an unusual story behind it? E-mail a description to americanspirit@dar.org.

Literary Corner

Hit the Road: Sometimes you’ve just got to get away—and that’s exactly what President Harry Truman did on June 19, 1953, when he left his home in Independence, Mo., for a 19-day road trip to Washington, D.C., Philadelphia and New York City. With no Secret Service or press in tow, Truman packed up his Chrysler New Yorker and took a historic trip with his high-school sweetheart, Bess, to celebrate their wedding anniversary.

In his new book Harry Truman’s Excellent Adventure: The Story of a Great American Road Trip (Chicago Review Press, 2009), author Matt Algeo retraces the president’s route, stopping at the same hotels and restaurants and taking the same detours. Highlighting the places where the president’s grand plan for an incognito road trip went awry—like when state troopers, squealing teenagers or fellow diners blew his cover—Algeo puts readers right in the middle of the ‘Trumans’ adventure. With commentary about post-war America, McCarthyism and the decline of Main Street America, Harry Truman’s Excellent Adventure gives readers a new appreciation for a president who aspired to live like an ordinary citizen.

Solving Digital Dilemmas: If you have questions about sharpening your digital photography skills, check out National Geographic’s The Ultimate Field Guide to Photography (2006), which guides readers through 10 easy-to-read chapters that cover everything from buying the right equipment to deciphering the functions on your digital camera to making the highest quality prints. Each chapter is filled with must-read tips and award-winning photographic examples to guide you through the learning process. Whether you want to take better action shots, use editing software to enhance your photos or perfect the art of portrait photography, The Ultimate Field Guide is an essential resource.

Do-It-Yourself History Lessons: Did you know that in early America, women would often wear the same dress for 15 years? Or that the phrase “sleep tight” referred to making sure your bed didn’t collapse? Or that both men and women wore wigs—and some women put mousetraps in them to keep mice out? Even if you knew all of these fun facts, the children in your life probably don’t. That’s where Kris Bordessa’s Great Colonial America Projects You Can Build Yourself (Nomad Press, 2006) comes in. From dyeing yarn to spinning wool and creating tin plates and lanterns, the book provides step-by-step instructions for building Colonial projects with household items. It also includes anecdotes to help readers understand the historical significance of each project, providing a closer look at the daily lives of our ancestors.
July Fourth and Anvil Shoot
Museum of Appalachia, Clinton, Tenn., July 4
Before fireworks were readily available, Southern Americans celebrated their independence by using gunpowder to fire anvils into the air. Today, anvil shooting is the highlight of the Independence Day celebration at the Museum of Appalachia in Clinton, Tenn., near Knoxville. The celebration includes old-time mountain music and songs native to the southern Appalachian region, and a demonstration of mountain skills like broom-making, cross-cut sawing and spinning. A replica of the Liberty Bell will be rung as the Sons of the Revolution raise the Liberty Pole to commemorate the Colonial protest of British rule. Visit www.museumofappalachia.org for more information.

We Walk in Two Worlds
Historic Arkansas Museum, Little Rock, Ark., ongoing
Featuring 158 objects, including pottery, clothing and weapons, the latest exhibit from the Historic Arkansas Museum uses historical objects to tell the story of Arkansas’ first people: the Caddo, Osage and Quapaw Indian tribes. Thanks to interviews with members of Arkansas’ three prominent tribes that inform and guide visitors, the American Indian voice remains dominant throughout the exhibit. For more information, visit www.arkansashistory.com.

Trails and Tales of Boston
Old State House Museum, Boston, July 13-17
Educators are encouraged to join the Old State House Museum’s week-long teacher institute and meet some of the famous (and lesser known) Bostonians who helped the United States gain independence. The institute includes in-depth walking tours of Boston’s Freedom Trail and Black Heritage Trail led by national park rangers. Participants also will explore primary documents, examine artifacts and hear lectures from historians.

Space is limited. For more information, visit www.bostonhistory.org.

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My Shaker Heritage

I was thrilled to see the May/June 2009 article about the Mount Lebanon Shaker Village being restored. My 6th great-grandfather Joseph Talcott and my 7th Ebenezer Deming (Joseph’s father-in-law) were members of the Shakers and gave land for the village as it was being organized. My sister, daughter and I visited the remains of the village in 1997. I took pictures of the remains of the old stone barn and thought you might like to see what it looked like back then. I am so glad that they are reconstructing the barn. That must be quite an undertaking—hats off to those working on the project!

Marjorie Kinkade
Nancy McKay Harsh Chapter
Creston, Iowa

Shakers in Maine

Thank you for the article “Bringing the Shakers Home,” which tells your readers about a little-known but very interesting group of 19th-century Americans. I am the descendant of an even earlier member of the Shakers, William Nason. William and his wife Hannah and their children lived at the Shaker settlement in Enfield, N.H., in the 1780s, not long after Mother Lee had come to America. After Hannah died in Enfield, William took his son and daughters to Alfred, Maine, where a Shaker settlement had been started very early. The Nasons joined the “Second Family” at Alfred.

William’s son, John Nason, didn’t care for the celibate life of the Shakers, so he left for nearby North Waterboro, where he met and married Olive Bagley. Their son, John, married Sally McLucas, the daughter of my Revolutionary War ancestor, John McLucas. The Shaker village at Alfred is now owned by a monastic group, but enthusiastic historians are trying to preserve relics of the Shakers who lived there. They were an industrious and inventive people, and I am proud to include my great-great-great-grandfather among their number.

Doris J. Woodward
Jonas Babcock Chapter
Mead, Wash.

Harken Back to the Halleujah Trail

I enjoyed Nancy Jackson’s article, “Halleujah Trail in Alabama,” in the November/December 2008 American Spirit magazine. My daughter, a DAR member, sent me the magazine and it brought back a lot of memories.

In December 1942, I arrived at Courtland (Ala.) Army Air Field by train in the middle of the night, while it was snowing, and I remained until August 1, 1945.

As you can imagine, the little village of Courtland had little to offer the soldiers in the way of entertainment except for church services. But we soon learned that church attendance often led to being invited to a church member’s home for a good meal. Also, it didn’t take us long to learn that churches in Decatur, Tuscumbia, Sheffield and Florence were just as hospitable. I was once invited to spend Thanksgiving at Stephenson—and accepted. There is no telling how many marriages resulted in that area of Alabama due to soldiers attending church services.

Several church houses shown in your article are still familiar to this 86-year-old veteran. Thank you for the memories.

Russell M. Johnson
Dublin, Ga.

Biloxi Not-So-Blues

What a surprise I had when I reached page 39 in the January/February 2009 issue. In the story “The Other Colonial Coast,” I recognized the house [the Beauvoir Mansion in Biloxi, Miss.] and some of the other pictures!

After completing nursing school in Syracuse, N.Y., I served as a nurse at the U.S. Air Force base in Biloxi from December 1945 to the spring of 1947, when I transferred to Boca Raton, Fla. I was transferred back to Biloxi and discharged in March 1948 due to marriage.

It was interesting to learn about all of the changes—the bridge over the bay surprised me. We had lots of shrimp right off the boats at the Officers’ Club parties. I used to take the train to New Orleans—another nursing class was stationed there at the naval hospital. To go home, I took the train from Mobile to St. Louis to Syracuse. Thank you for an interesting article.

Shirley Barnes
Wayland, Mass.

Saluting the Veterans History Project

It is my pleasure to join in the salute to Gail Chumbley and her students at Eagle High School in Eagle, Idaho, subjects of the March/April Class
Act article. Their participation in the Veterans History Project is to be commended. The Bend Chapter, Bend, Ore., congratulates them as we know what an important service this is in preserving our country's history.

The Bend Chapter has been recording and transcribing veterans' histories for the past four years. We have interviewed 56 veterans from World War II through the War in Iraq. We have heard amazing stories told by the veterans of WWII, who were only 18- or 19-year-old kids when they were defending our United States. We also have interviewed women who served as nurses or were in the women's branch of service. We even talked to one lady who flew an airplane with a piece of cloth hanging out the back that was used as target practice for the fighter pilots.

This fall a new chapter chairman, Marilyn Jole-Spiegel, took over the responsibility of selecting a committee and collecting the data required by the Library of Congress. It's a time-consuming but rewarding experience.

Donna Joan Batchelor Kifer
Bend Chapter
Bend, Ore.

Willing Recruits

I thoroughly enjoyed the “Old Corps” article in the March/April issue by Dr. Charles Niemeyer. In researching my Revolutionary War ancestors, I discovered that my ancestor, Philip Hupp, recruited from the Continental Army in Virginia, served aboard the Rattletrap with Captain Willing’s 1778 Expedition.

Readers might be interested to find out that the DAR published an article more than a century ago on this topic. Margaret B. Harvey’s “The Expedition of Captain James Willing” (American Monthly Magazine, January–June 1902, Vol. XX) provides a list of Captain Willing’s company of Marines.

Kathryn Schulin
Fauquier Court House Chapter
Warrenton, Va.

A Question About Quincy

I really enjoyed the article on the Quincy Homestead in the March/April 2009 edition. However, it contained an error: Your article stated that John George Washington Hancock died in 1778 after a fall on the ice. He was actually born in 1778 and died in early 1787.

Thank you for the lovely article.

Freida Ryle
Major Francis Grice Chapter
Wichita Falls, Texas

A Texas Road Trip

American Spirit is amazing! Just when I believe the current issue is the best ever, the new magazine arrives and is equally as beautiful and interesting!

I attended college in Natchitoches, La., and knew of the El Camino Real, but never knew the story of its rich history. During those college years, on weekend afternoons, friends and I drove from Natchitoches to San Augustine and occasionally as far as Nacogdoches through the beautiful piney woods of Louisiana and East Texas. After reading your article, “A Timeless Trail in Texas,” I know it is a drive I would like to make again.

The pictures of the Church of the Immaculate Conception and the Judge Porter house brought back very pleasant memories of the unique architecture found in Natchitoches and the surrounding Cane River area. Walking to church on Sunday morning, we would pass a very old graveyard where legend said Davy Crockett’s wife was buried. We never actually found her gravesite, though. Thank you for a beautiful and informative article!

In addition, the “Old Corps” article was of special interest since my father, a World War II veteran, my husband, a Vietnam veteran, and my brother, a Desert Storm veteran, all served in the U.S. Marines.

Susan Woodard, Regent
Colonel Thomas Johnston Chapter
Richlands, N.C.

Please send letters to the editor to americanspirit@dar.org.
A new book combines an exciting account of shipwreck and survival with a snapshot of a critical time in the history of the English settlement at Jamestown, Va., and even throws in a case of literary sleuthing.

The narrative of *A Brave Vessel: The True Tale of the Castaways Who Rescued Jamestown and Inspired Shakespeare’s “The Tempest”* (Viking, 2009) by Hobson Woodward, associate editor of the Adams Papers at the Massachusetts Historical Society, moves along briskly, telling this complex tale in clear, spare prose.

The narrative is full of dramatic, fateful plot twists—coincidences that even a genius like Shakespeare would have rejected as too contrived to be credible.

The story focuses on the experiences of aspiring author William Strachey, who sought to find financial security in the New World by observing and writing about the life of indigenous peoples. He joined an expedition carrying badly needed supplies and new colonists for the struggling Jamestown colony.

Along with his fellow 153 passengers and crew aboard the flotilla’s flagship, the *Sea Venture*, Strachey survives a terrifying hurricane that drives the ship to the semi-mystical archipelago of Bermuda. Through amazing good fortune, the leaking vessel slips past deadly reefs and comes aground upright at an island.

At this point, *A Brave Vessel* turns the typical plotline of shipwreck and survival on its head. Bermuda had long been rumored to be a bewitched place, even verging on evil. Much to their surprise, the castaways discovered the archipelago to be a place of bounty, Edenic in the ease with which they could obtain ample food, fresh water, shelter and even resources to build two small sailing ships to attempt a crossing to Jamestown. The islands were far healthier and cleaner than the England they had left behind, and many probably pined for Bermuda upon reaching famine- and disease-ridden Jamestown.

In their homemade ships, the castaways arrived at Jamestown on May 23, 1610, to find that most of the 500 or so settlers had perished in the winter called the “Starving Time.” Besieged by local American Indians and weakened from hunger and disease, the survivors are ready to give up the settlement and return home to England. The castaways agreed, and they all set sail for England—only to run into an inbound relief fleet with enough provisions to save the colony.

After about a year in Virginia, Strachey decides to return home. He had already sent detailed accounts of the *Sea Venture* wreck, life on Bermuda and Jamestown’s woes. Others had also sent their narratives to friends and officials. At this point, author Woodward begins tracing how elements of these accounts found their way to that notorious literary borrower, William Shakespeare.

Woodward traces the history of this last major play of Shakespeare, its appeal to the London masses and how the Bard’s unique genius turns the voyagers’ accounts into high literature. Fittingly, Strachey—who aspired to make his own writing reputation on the history of the voyage—comes to realize he has been beaten out of the gate while attending a performance of “The Tempest.” He recognizes phrases and scenes from his dispatches and, according to Woodward, is flattered to find himself a source for Shakespeare’s pen.

*A Brave Vessel* will be available on July 13; put it on your list for a quick, entertaining and educational summer read.

— Bill Hudgins

### A Pour Man’s History

In his book *History of the World in Six Glasses* (Walker Publishing, 2006) Tom Standage traces the origins and influences of six beverages on history, commerce, thought and culture. In some cases the liquids—beer, wine, distilled spirits, coffee, tea and Coca-Cola—made a big splash in one or more arenas; in others, they rippled through events and were themselves affected.

The book begins and ends with the most essential of all liquids—water. Access to potable water influenced the movements and actions of wandering hunter-gatherers, primitive farmers and early urbanites. Water supplied food and, later, transportation and power.

But water could be easily contaminated. Early cultures knew this and sought safer alternatives. They quickly saw that something in the process of making the beverages or the liquids themselves made them less risky, more palatable—and more pleasant. The relative scarcity of reliably safe water helped make safer beverages so popular that they came to influence the course of history.

The roots of beer and wine stretch far back in human history, possibly far back in human history, possibly...
predating the development of pottery. Beer is probably older. Symbols for beer appear in some of the earliest extant examples of writing. It served as a form of currency and as liquid bread. It also eased aches and pains—and not just in Mesopotamia: A lack of suds aboard the Mayflower added urgency to the Pilgrims’ decision to land at Plymouth.

Probably as venerable as beer, wine’s origins have been traced as far back as 5400 BCE in northern Iran and Armenia. Wine contained more alcohol, which made it more potent and more valuable as a product.

Wine became the drink of choice at Greek philosophical gatherings called symposia; rare vintages were collected by conquering Rome; it was shipped widely throughout the Greek and Roman worlds. Where it went, Greek and Roman ideas and influences also spread.

The third beverage—distilled spirits—came along later, likely as a byproduct of alchemical research by Arab scholars. Spirits such as brandy and uisge beatha—the forerunner of whiskey—were far more potent, and thus more profitable to transport than wine or beer.

One distilled spirit, rum, played a crucial role in the American Revolution. Made from West Indian sugar, rum emerged as a favorite beverage in Great Britain and her American Colonies. Great Britain’s attempts to control and tax elements of the slaves-molasses-rum trade angered the Colonies and sparked calls for revolution.

Alcoholic beverages weren’t alone in fueling trade and revolution. Two caffeinated beverages—coffee and tea—also played significant roles in world commerce.

Coffee came to the West via the Muslim world and sparked a trend toward coffeehouses, where patrons discussed the events of the day, shared gossip and made business deals. Standage argues that coffee ideally suited the rationalist spirit of the Enlightenment, helping in the development of the philosophical underpinnings of democracy.

Long a Chinese monopoly, tea ultimately eclipsed coffee in Great Britain and became a favorite of all classes. Standage credits tea with being an important fuel of the Industrial Revolution: Tea had natural antibacterial qualities, so that it helped purify water available to the masses of new city dwellers who worked in the factories. Tea thus kept diseases at bay, helped clear the mind and energized workers performing tedious tasks.

The efforts of British tea traders to break China’s monopoly on the product and tighten their own control led to a complex scheme that also increased the opium trade. The traders ultimately fed not only the addiction to tea’s caffeine, but also the far more dangerous addiction to opium.

Encouraging addiction in children helped the sixth beverage become the best-known and most quintessentially American brand on the planet—Coca-Cola. Originally a patent medicine whose ingredients included coca leaf compounds such as cocaine as well as caffeine from the kola nut, Coke soon was remarked as a refreshing beverage. The trace of cocaine was removed early on, but caffeine remained and survived attempts to ban Coke as harmful to children.

Standage wraps up his easy-flowing account by predicting that water will emerge as the most important drink of the 21st century. Millennia of civilization have failed to make potable water available to all. Solving this problem will be a major undertaking, and one that will ultimately become a matter of life and death.

— B.H.
Spirited Adventures

BRIDGE to the PAST
n the center of the Great Lakes waterway, where Lakes Huron and Michigan converge and the lower and upper peninsulas of Michigan meet, lies an island rich in American Indian, French and American history. More than 300 years have passed since Europeans first arrived on Mackinac Island, Mich., and its history continues to be told through carefully preserved customs that remain faithful to the region’s past.

While the island is home to only 450 permanent residents, its population swells during vacation season (May through October) when some 850,000 visitors cross the Mackinac Bridge, a famous suspension bridge that connects the upper and lower peninsulas of Michigan, and take ferries to the island. Numerous festivals throughout the summer and early fall add to the island’s appeal, and historic inns beckon guests to step back in time and absorb the island’s rich heritage.

Rich Resources

“Mackinac” is derived from the American Indian name “Michilimackinac,” whose definition is largely accepted as “Great Turtle,” which may describe the shape of Mackinac Island. Michilimackinac generally refers to the region encompassing the present-day Straits of Mackinac, the Mackinac Bridge, Mackinac Island and the counties of Emmet, Mackinac and Cheboygan. Hundreds of years ago, cities along the Great Lakes were desirable because of their accessibility to food, lumber, minerals and commerce. And on Mackinac Island, commerce flowed freely for generations throughout this remote and self-sufficient community. “The island was always a gathering place,” says Mary McGuire Slevin, executive director of the Mackinac Island Tourism Bureau. “The waterway was the highway. We were such a strategic location.”

Chippewa and Ottawa tribes inhabited the island long before Europeans arrived in the 1670s to establish a French mission. These Jesuit missionaries were intent on spreading Roman Catholicism.
Spirited Adventures

(Father Jacques Marquette moved his congregation of Huron Indians to the safety of the island in 1671. He eventually settled in what is now mainland St. Ignace around 1708.)

As French missionaries worked to convert American Indians, the relationships spurred a secondary link—a lucrative fur trade among the French, American Indians, British and Americans. “The French and Indians had a nice relationship,” Slevin says.

On the mainland, Fort Michilimackinac was built on the site of present-day Mackinaw City. In the winter of 1779–1780, the fort was moved to Mackinac Island, with the dismantling and reconstruction of barracks, the guardhouse and the provisions storehouse. It remained under British control until Americans took over in 1796.

Fort Mackinac functioned as the central government for the Northern Frontier after the Revolution and was an integral part of the region by the end of the War of 1812. The village of Mackinac was incorporated in 1817 and served as the seat for Mackinac County from 1849 until 1882. This territory covered much of Michigan. During the War of 1812, the British recaptured the fort, which was returned to the United States after the war and remained active until 1895.

St. Anne’s Catholic Church, one of the first dedicated to St. Anne in New France, was constructed around the same time that the fort was in operation on the mainland. During the Revolution, it, too, was dismantled and relocated to Mackinac Island (1780), as ordered by Lt. Gov. Patrick Sinclair.

As the French spread Catholicism throughout the area, Slevin explains, the British brought Protestants to the region. Reverend William Ferry arrived on the island in 1823 to launch a school as part of his Presbyterian mission. St. Anne’s most famous parishioner, Madame Magdelaine Marcot LaFramboise, a successful fur trader in the territory, was among the first to welcome Rev. Ferry to the island. She provided classroom space for his school in her home, despite their religious differences.

The remote island became a model of the ecumenical community in many ways. In 1840, Father Toussaint Santelli and the Rev. Ferry hosted a joint worship service for soldiers at Fort Mackinac. After the service, Lieutenant John Phelps remarked, “One would think that the time of the lying down of the lion and the lamb together had come.”

But it was LaFramboise who is credited with sustaining St. Anne’s through hard times. The daughter of a French trader and his Ottawa wife, LaFramboise grew up to become one of Mackinac Island’s most important and revered citizens. Upon her husband’s death in 1809, she earned a license to trade and continued his business, working with Indians and traders across the Northwest. “She is incredibly important here,” Slevin says. “Anyone who was anyone who visited the island visited her.”

Her legacy continues today at what was once her home, Harbour View Inn, which offered LaFramboise an

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Island Sites, Stops and Stays

**MACKINAC ISLAND** is a registered National Historic Landmark whose downtown streets and bluffs are lined with historic structures.

Even before you get to the island, the 5-mile Mackinac Bridge, an engineering marvel, is an experience in itself. The world’s longest suspension bridge between cable anchorages, “The Mighty Mac” celebrated its 50th anniversary in 2007.

The American Fur Company Store at the corner of Market and Fort Streets honors the island’s fur trading industry, as well as the mercantile shops of the day.

Built in 1780, the Biddle House was home to Chippewa Chief Agatha Biddle, described by Mary McGuire Slevin as one of Madame Magdelaine Marcot LaFramboise’s close friends. “They pretty much ran things,” Slevin says. The home is the oldest building on the island and is today the site of craft demonstrations and re-enactments.

The Benjamin Blacksmith Shop invites visitors to watch live demonstrations of 18th- and 19th-century workmanship. The fully restored McGulpin House, which may have been relocated from the original Michilimackinac community, showcases French-Canadian architecture with help from exposed wall sections and ceilings.

On Main Street, Mission Church, where Reverend William Ferry delivered his sermons in the 1840s, is open to the public June through September.

The Stuart House Museum on Market Street, previously a social hub for fur traders, honors the island’s earliest trade that led to American Fur Company owner John Jacob Astor’s rank as America’s first millionaire.

In 2010, the Indian Dormitory will reopen as an art museum—the first time it will be open in eight years. The center will feature fine and decorative arts by American Indians and today’s island residents. Built in 1838, the dormitory was the office/home of Henry Rowe Schoolcraft, who used it as the place to administer payments to American Indians from the federal government for their land. The building has also been used as a public school and the Mackinac Island Summer School of Art.

Haan’s 1830 Inn Bed and Breakfast was once the private residence of Colonel William Preston, one of the last officers at Fort Mackinac and the first mayor of the island at the turn of the century.

The Jacob Wendell House Bed and Breakfast was built in 1846 and owned by Wendell, a merchant and landowner, as well as a one-time gubernatorial candidate. During the tourist season, one of the island’s—and the area’s—most popular and ubiquitous products is fudge. The aroma permeates the island air.

For more information, visit [www.mackinacisland.org](http://www.mackinacisland.org).
Clockwise from top left:
Lighthouses have helped support the area’s maritime commerce. The Mackinac Bridge is visible from the Old Mackinac Point Lighthouse, which lies on the mainland. • The Old Mackinac Point Lighthouse has guided ships through the Straits of Mackinac since 1892. • Round Island Passage Lighthouse sits out on the southwestern tip of Mackinac Island. • Transport of luggage on Mackinac Island is largely done by horse-drawn carriages. • Indian Dormitory, first built in 1838, will soon reopen as an art museum. • A view of the island with St. Anne’s Catholic Church in the background. The church was relocated from the mainland to the island in 1780.
expansive view of the waterway so that she could watch traders come and go. Today, the home is one of three buildings on the site of the bed and breakfast inn.

**Trade Off**

By the 1820s, the island had become one of the most valuable trading posts of the American Fur Company. In the 1830s, trade shifted, as fishing took the top spot on the island’s list of industries. Up to 20,000 barrels of fish were shipped from Mackinac Island each year.

The Industrial Revolution gradually helped dissolve much of the island’s earlier trades. Railroads were built, and competition on the mainland hurt island commerce. But Mackinac Island’s scenic views and seclusion led to a new industry following the Civil War. As large railroad companies invested in the area and construction of upscale homes increased in the 1880s and 1890s, Mackinac Island took on a slightly different persona. Meat packers, railroad barons and foresters built cottages along the bluffs. Fur trading diminished, and fishing took a back seat to tourism.

The U.S. Congress provided a big boost to the island’s popularity by creating Mackinac Island National Park, the second national park in the country after Yellowstone. Cleveland Steamship Navigation Company) was created in response to a need for hotel accommodations on the island. In 1887, the company opened The Grand Hotel, which was billed as a “summer retreat” for guests traveling by steamer from Chicago, Erie, Montreal and Detroit and by rail from other cities.

As word spread about the charm of Mackinac Island, its historic preservation and its new upscale hotels, the local government held fast to its culture and heritage. The popularity of carriage rides led Thomas Chambers, a local carriage driver and president of the island’s carriage men, to petition the government of Mackinac Island to ban “horseless carriages” and automobiles since they “startled the horses.”

By the 1920s, the local government put in place a regulatory system that continues today. It restricts motor vehicles, with the exception of emergency vehicles, in the state park and within the city of Mackinac Island. The Carriagemen’s Association was formed in the 1920s, and by 1947, Mackinac Island Carriage Tours Inc., was in operation. The company still exists today.

When you arrive on Mackinac Island, you can choose to bike, hike, walk or trail ride as you venture outside the historic district. Seventy miles of natural and paved trails wind through Mackinac Island State Park.

*Amy Cates is a freelance writer in Birmingham, Ala.*
Written by genealogist and author Janice Nickerson, *Saving Family Memories* takes you step-by-step through the process of interviewing your relatives about family history. With sections on recording the interview, getting reluctant people to share their stories and preparing the results for publication or distribution, *Saving Family Memories* provides everything you need to know to get started right away!

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Hungry for a classic slice of Americana? Try this apple pie recipe from Beth Havard, a reader in Mobile, Ala. And because summertime is when the livin’ is easy, use her pie-making hints to make baking a little less complicated:

Beth’s hints for a perfect pie:
* Although shiny red apples are the iconic image for this pie, some people prefer using Granny Smith apples because they have a tart flavor that gives a nice contrast to the sweetness of the rest of the pie.
* Ready-made pie crust from the cold foods grocery section is an easy alternative to homemade dough.
* Use scraps of dough to make fun cutouts for the top of the pie. You can do these by hand or use small cookie cutters. (Stars would work great for a patriotic theme.)
* If you prefer a lattice crust, use a pizza cutter to cut strips.
* Use cold water on your knife or pizza cutter so it doesn’t stick to the dough.
* Use an egg wash on top to make the crust shiny and golden.
* If edges begin to get too brown, cover with foil, or put foil on the edges at the beginning and then remove halfway through baking time.
* While baking, place your pie plate on a cookie sheet to prevent major spills in case any of the juice overflows.

Ingredients:
2 pastry shells
5–6 cups cooking apples, peeled and sliced
2 T. all purpose flour
1 cup sugar
¼ tsp. salt
1 tsp. ground cinnamon or apple pie spice
2 T. butter or margarine

1. Line pie plate with pastry shell.
2. Combine flour, sugar, salt, cinnamon and butter.
3. Start layering in the apples, sprinkling the cinnamon mixture in between the apple layers until the pie is full.
4. Place the other pastry shell on top, cut off excess dough and seal.
5. Bake at 375 degrees for 1 hour and 15 minutes.
Try this summer combo: Garnish your slice of apple pie with a dollop of homemade ice cream—in a bag! After you combine the ingredients and shake ’em up, you’ll have a homemade treat that’s perfect for a hot summer day.

Ingredients (yields 8 servings):
- 2 cups heavy whipping cream
- 2 cups half-and-half
- 1/2 cup white sugar
- 2 teaspoons vanilla extract
- Ice cubes (enough to fill each gallon-size bag about half full)
- 4 cups coarse salt (Kosher or rock salt is best, but table salt will work in a pinch)

Each person will need:
- 2 pint-size resealable plastic freezer bags
- 1 gallon-size resealable plastic freezer bag
- Gloves or towel to protect hands from the cold

1. Stir together the whipping cream, half-and-half, sugar and vanilla extract until the sugar has dissolved.

2. Pour 1/2 cup of mixture into a pint-size plastic bag and seal carefully, squeezing out extra air. Place each sealed bag into a second pint-size bag, again squeezing out extra air. Seal tightly.

3. Fill each gallon-size plastic bag about halfway with ice and add 1/2 cup coarse salt. Place the small bag inside the large one, sealing the large bag carefully.

4. Wear gloves or wrap the bag in a towel to protect hands. Shake the bag until mixture thickens into ice cream (about 5 minutes). Add more salt and ice to the outer bag if ice cream hasn’t formed after 10 minutes of continuous motion.

5. Carefully take the smaller bag out of the larger one. Add mix-ins (syrup, fruit, bits of cookies or candies), but fold them in gently so you don’t create a soupy consistency. Eat the ice cream right out of the bag.

—Adapted from allrecipes.com

Did you know?
According to allrecipes.com, the process of making ice cream in a bag is a mini-chemistry lesson: The salt lowers the freezing point of the ice, creating a cold brine. That then absorbs heat from the milk mixture, causing the mixture to freeze. The motion of shaking the bag breaks up the large ice crystals, allowing the mixture to freeze uniformly and creating smoother ice cream.
blue
blueberry trifle

Need an easy dish to take to a family reunion or picnic in the park? Try blueberry trifle, a simple recipe to make on the fly since all the ingredients can be self-contained. And it’s a perfect dessert for July, which happens to be National Blueberry Month.

**Ingredients:**
- 1 angel food cake
- 1 (5 oz.) package instant vanilla pudding mix
- 1 (8 oz.) container frozen whipped topping, thawed
- Blueberries and other assorted berries

1. Mix the pudding according to the directions on the box, then add about half of the tub of whipped topping. Stir well.
2. In a large glass bowl, tear the angel food cake into bite-sized pieces. Cover the pieces with one layer of the pudding/whipped topping mix, then a layer of assorted berries. Repeat the layering process until the bowl is full.
3. Top with the remaining whipped topping and berries.

—Courtesy of Jody Stickle

**A Final Festive Touch** Now that you have a kitchen full of red, white and blue desserts, don’t forget to decorate the table with a few patriotic accents. Sonja Daniel Cook, a reader from Norfolk, Va., recommends decorating with small plants or herbs in patriotic containers. Two ideas:

1. Grab a terra-cotta pot and art paint from any craft store. Dip sponges shaped in patterns of stars, a flag, an eagle, the Liberty Bell or other patriotic images in paint and press on the pots.
2. Paint the rim of a flowerpot blue and the lower part white. Then make it star-spangled by painting white stars on the blue section and red stripes on the white section.

“What’s even more special is when kids get involved with painting the pots,” Cook says. “It makes them a keepsake.” Add candles in festive star-shaped candleholders and place candy dishes full of red, white and blue M&M’s, and your patriotic table is set.

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Ahh, summertime—the perfect time of year for family reunions, backyard barbecues and spontaneous moments of outdoor fun. And of course, you’ll want to capture every moment in a photograph. Here are seven tips to keep in mind when photographing the people around you.

1. **Grab candid moments.** You’ll get many great pictures of friends and family posing for the camera—so why not consider snapping some photos of candid, warm moments? Some of your best photographs will happen when your subjects aren’t even looking at the lens. A family shot with Mom and Dad playing with the kids or a secret being shared between two friends can be much more appealing than forced smiles and uncomfortable positions.

2. **Catch kids in their element.** Sometimes if you tell a child to smile or say “cheese,” you end up with a forced grin and a photo that looks overly posed. Instead, let kids be kids. Watch for their eyes to light up while doing a puzzle, playing a game or reading a book—things they like to do that don’t include posing for you. That’s when you’ll get the best natural smile.

3. **Have some shots in mind.** Have some thoughts about what you want to see through your lens before you even grab your camera. You can do this by flipping through your favorite magazines or searching online. Do you want to catch Dad flipping burgers in the air? Kids splashing in the pool or playing games? Having a few good ideas in mind will allow you to recognize and capture those moments as they happen.

4. **Have a joke or two ready.** If you do want to get some posed shots, instead of trying to pose everyone with perfect smiles, get them in position and tell a good joke. You’ll probably get the chance to capture some genuine smiles and laughter in your photos.

5. **Snap, snap and keep snapping.** You never know what a child is going to do, how his or her expression is going to change or what (or who) else...
might come into the frame. Have your camera ready at all times and just keep shooting. Not every picture will turn out perfectly, but one of the many benefits of digital cameras is that you can keep the best and delete the rest.

6. Notice your surroundings. Take advantage of natural light when you can. Get close to a window, open the shades or go outside during the “golden hour”—that hour just after sunrise or just before sunset when light is at its natural best for taking pictures. And always check your background; move close to your subject if you need to clear out the clutter in the background. Another good tip to keep in mind: Don’t back your subjects up against the wall. The resulting shadow is not pretty.

7. Change your angle. You may be tempted to shoot at eye level with your subject, but don’t be afraid to get higher or lower to add interest to the composition of your photographs. Consider stepping up on a balcony or stairs and photographing down into the yard, or stand over the kids while they roll in the grass or look up at them climbing in a tree.

The pictures you take today will be the happy memories your family looks back on later. I think fondly of spending Saturday afternoons with my grandmother when I was growing up—she would often pull family photo albums out of the closet and tell me stories about her childhood and what my great-grandparents were like.

The memories and stories captured in a photograph today will be shared for generations to come.
Neighborhood taverns were relatively abundant in Williamsburg, the capital of the Royal Colony of Virginia. That’s where Richard Charlton set out to carve his own niche business. In the process, he became one of the first owners of an American coffeehouse, as well as one of Williamsburg’s marketing pioneers.

Patterned loosely after the coffeehouses in England and Europe, his establishment created a gathering place where locals could talk politics and current events over a cup of coffee or tea or even a full meal. Archaeological finds and extensive research reveal that coffeehouses like Charlton’s were popular social hubs long before Starbucks ever existed.

Unlike taverns, coffeehouses tended to cater to a more elite crowd, didn’t always offer boarding and didn’t always serve alcohol (although some did). However, the occasional fight did break out.

Charlton’s, in fact, was the setting for a public uprising over the Stamp Act in 1765. An angry crowd demanded George Mercer, the Colony’s appointed collector, swear an oath that he would not distribute the official stamped paper. The crowd chased him down Duke of Gloucester Street, where he sought refuge at the coffeehouse. Royal Governor Francis Fauquier, who was on the porch, saved Mercer, who later resigned. (The Stamp Act was repealed the next year.) On a more typical day, government leaders, lawyers and gentlemen would assemble in one of the front rooms, exchanging information and ideas.
As the popularity of coffeehouses has grown in more modern times, so has interest in reconstructing Charlton’s Coffeehouse, which sat just a short distance from the Capitol and across from Shields Tavern on Duke of Gloucester Street, one of Colonial Williamsburg’s busiest gravel lanes. The project, funded by a $5 million gift from Mr. and Mrs. Forrest E. Mars Jr. of Big Horn, Wyo., ranks as one of Williamsburg’s most important undertakings in 50 years.

**Location, Location, Location**

According to Bill Weldon, director of Colonial Williamsburg’s daily dramatizations, “The Revolutionary City,” coffeehouses in the British context evolved from the late 17th century through the 18th century. As literacy spread and participation in government grew in the mid-18th century, the democratization of culture, which had been the domain of the wealthy and privileged since the Renaissance, became evident. Taverns and coffeehouses provided the backdrop for citizens to gather to discuss the news of the day.

Williamsburg had a modest population in the 1760s—about 2,000—and half of its residents were enslaved. “This was a small town, a hotbed of political and social gossip,” adds Jim Horn, vice president of research and historical interpretation at Colonial Williamsburg. In 1765, only two years after the French and Indian War ended, Britain was the most powerful nation in the world. Williamsburg served as the Royal Colony of Virginia’s seat of government, so a place like Charlton’s served as “a switchboard of information,” Horn says. “If you were a businessman, you needed to know what was going on back in London.”

Charlton’s proximity to the Colonial Capitol was likely no accident. Although the building already existed when Charlton opened the coffeehouse in the early 1760s, he may have chosen to operate in that spot to be near the public area—the Exchange—around the Capitol. The Exchange was a place where merchants met and business was conducted. “This was a very lively part of town,” Horn explains. In the mid-18th century, he says, coffeehouses were “places where you could do business, talk about deals.”

Charlton’s coffeehouse site has been an archaeological centerpiece of Colonial Williamsburg since the 1990s. Over the years, the site has produced a half-million artifacts—300,000 of which are from the coffeehouse period. “It’s a complicated site because we have so many periods of operation,” adds Kelly Ladd-Kostro, associate curator of archaeological collections. Charlton closed the coffeehouse sometime in the 1770s, leaving the building to pass through several owners, serving as a tavern, store and residence before being purchased by Cary Peyton Armistead in 1885. Armistead rebuilt a two-story Victorian house on the site that remained there for more than 100 years. In 1994, the Armistead House was lifted...
from its foundation and relocated to North Henry Street.

Resurrecting and Rebuilding

Colonial Williamsburg never wastes an opportunity to inject education and craftsmanship into its reconstruction projects. As a team of architects and designers began to plan the rebuilding of the three-story coffeehouse, they decided to make the methods of 18th-century construction an exhibit to visitors. The 18th and 21st centuries meshed when a webcam was posted on the fence surrounding the site, allowing the public to see the progress from anywhere in the world. (View it here: www.history.org/capitolcam/coffeehouse.cfm.)

Architects and carpenters looked for ways to shorten construction time while still allowing the site to be an exhibit. “It’s a nice place to show off handiwork,” says Garland Wood, manager of historic carpentry trades. “Projects like this give apprentices an opportunity to try things they never have. You get a lot of programming bang for the buck.”

The north and west side cellar walls still in place were “largely original,” according to Willie Graham, curator of architecture. Framing from the original structure, curators found, was recycled into doors and woodwork in Armistead’s 19th-century house. “Our problem was, we couldn’t prove these things came from the original building,” Graham says.

Graham and his team turned to paint analysis and dendrochronology, or tree-ring dating. Paint remnants revealed that the bottom layer was a red-brown on top of a shellac sealer. “The building was painted the same red-brown inside and out,” Graham explains. In the coffeehouse years, the interior and exterior of the building were neutral beige.

Dendrochronology helped link some of the woodwork in the Victorian home back to the original structure. Since the coffeehouse had been built in the summer of 1750, the trees had to have been cut in the winter of 1749–1750. As for...
when you visit

Charlton’s Coffeehouse marks the first commercial endeavor of Colonial Williamsburg’s Historic Foodways Program. Until Charlton’s, the program had been featured exclusively in Williamsburg households. Visitors to Colonial Williamsburg are invited to explore the reconstructed Charlton’s Coffeehouse in late November. The ticketed site will serve samples of period beverages—coffee, tea and chocolate, says Jim Gay, Historic Foodways journeyman. Gay explains that chocolate is grouped with coffee and tea “because it was intended to be a beverage.” All three stimulants are “best consumed in the mornings,” and chocolate and coffee have “an almost symbiotic relationship,” predicated by sugar, Gay says.

The front rooms will provide small areas for guests to absorb the coffeehouse culture of the day and take a tour of the main level and cellar, which will house a working kitchen. “The real cooking [in a coffeehouse],” Gay says, “still goes into the roasting [of the coffee beans].” Find more information at www.history.org/Almanack/life/trades/tradefood.cfm.
the exposed bricks in the cellar—used as the foundation for both the coffeehouse and the Victorian house—those remain and will be visible to visitors.

Inside the Coffeehouse

Curators have learned that coffeehouses in the Colonies were different from their English counterparts. The English variety centered around tea, chocolate and coffee, with little emphasis on food. In Colonial America, however, large amounts of high-end food were served. Visitors sipped on coffee and tea (and alcohol) and dined on full meals. “The table settings appealed to an elite cliente,” Ladd-Kostro explains. “It was a knowledgeable elite.”

Recovered pieces of English delftware and Chinese chinoiserie provide a glimpse into the lives of coffeehouse patrons. But a few surprises along the way raise questions about other businesses that may have operated out of the coffeehouse. “Other odd things popped up,” Ladd-Kostro says. Among them: wig curlers, evidence of a small kiln, milk pans and, perhaps most bizarre, five human vertebrae and a partial articulated skeleton. “This may have been a place of lectures, [a place to explore] a curiosity of the sciences,” she explains.

Much research had already been conducted on coffeehouses of this time. “We knew from the beginning that the interiors of most coffeehouses could be more elaborate than the taverns,” says Kim Ivey, associate curator of textiles and historic interiors. She describes the layout as a “hierarchy of rooms,” which was reflected in the furnishings and even in the wallpaper. The southwest room served as a public bar or coffee room, she says, “and we envision that space being a hub of communication.” The north back room may have served as a multifunctional space, probably as Charlton’s bedchamber and his overflow or office space. The reconstructed back room will help explore Charlton’s many occupations as “objects and artifacts tell a story.”

As reconstruction nears completion and as the stakeholders prepare to tell Charlton’s story, the team of architects, archaeologists and curators are amazed by the depth and detail of the project. “This one is just absolutely fascinating,” staff archaeologist Andy Edwards says.

Freelance writer Amy Cates visited Colonial Williamsburg in March to research this article.
“La Lecture,” (Boston circa 1830) a lithograph most likely copied from a French print, shows a woman reading a book about the size of an early American novel.
In graduate school, I enrolled in “American Literature Through 1820” solely because the course fit into my schedule. After all, why else would I want to peruse Puritan-era sermons or hyper-inflated descriptions of the New World? Over the course of the semester, however, I learned that post-Revolutionary Americans enjoyed reading and had a variety of materials from which to choose. Of these, novels were enormously popular.

Early American novels encouraged education for Colonial women

~ By Kim Hill ~

In graduate school, I enrolled in “American Literature Through 1820” solely because the course fit into my schedule. After all, why else would I want to peruse Puritan-era sermons or hyper-inflated descriptions of the New World? Over the course of the semester, however, I learned that post-Revolutionary Americans enjoyed reading and had a variety of materials from which to choose. Of these, novels were enormously popular.
After the Revolution, book publishers began offering novels about and for middle- and working-class readers rather than limiting their catalog to nonfiction books for an often-elite audience, according to Cathy N. Davidson, an expert on early American novels. Davidson believes that the novel played a crucial role in a “reading revolution” that was no less significant than that of the new republic’s independence. This reading revolution was stirred by “the increased access of more and more citizens to books that could be read for political and material advantage as well as for pleasure,” Davidson writes in *Revolution and the Word* (Oxford University Press, 2004). “For many average and even underprivileged Americans, and especially for women, this reading revolution conferred an independence as profound as that negotiated in Independence Hall.”

**Literacy in Colonial America**

The Puritan devotion to the education of children is well-documented. Massachusetts passed legislation as early as 1642 empowering its elected representatives to inquire about the ability of all children to read. Other Colonies soon followed suit. Throughout the 17th century, colonists had easy access to reading materials, and reading at some level was widely taught to nonslave children—though more emphasis was placed on the education of boys, according to E. Jennifer Monaghan, author of *Learning to Read and Write in Colonial America* (University of Massachusetts Press, 2007).

In spite of considerable research on the subject, exact levels of literacy in Colonial America remain unknown. What we do know is that there was a steady increase in literacy levels through the course of the 1700s. The early American novel became one of the “single most vociferous sources of encouragement for women in striving for literateness,” Davidson says.

The most popular form of Colonial fiction was the sentimental novel. Characterized by extreme emotion, sentimental novels often included a hero preoccupied by his or her troubles and sufferings with love. This type of book “recognized the restricted social lives of its women readers and made fiction from the very restrictions of those lives,” Davidson writes. Within the often-melodramatic plots, self-improvement and furthering of one’s education was nearly always advocated. The novel expanded the educational horizons of readers “well beyond the provinciality or even isolation of one’s community and beyond the restrictions on mobility and self-expression placed on women in 18th-century society,” Davidson writes.

Even the most isolated women found community and socialization through their daily tasks. Diaries and other historical records tell us that Colonial women often met to sew or quilt. While the rest of the group worked, one member would read aloud. “Such group reading was often followed by discussions on topics ranging from national politics to local gossip,” Davidson says.

One of the most popular books of the era was *Charlotte, a Tale of Truth* by Susanna Haswell Rowson. Originally published in England in 1791, the book is more commonly known as *Charlotte Temple*, and it became one of America’s first best-selling novels when published in Philadelphia in 1794. An allegory of a British soldier and the subsequent abandonment of a 15-year-old English girl in America during the Revolutionary War, the story of the innocent girl’s plight and eventual redemption has been quite popular among readers. A 1797 edition of the book, priced at three pence, became one of the best-selling books of the American Revolution.
Novels allowed for a means of entry into a larger and intellectual world and a means of access to social and political events from which many readers (particularly women) would have been otherwise largely excluded.

War, Charlotte Temple went through more than 200 editions and sold nearly 40,000 copies by the first decade of the 19th century. It was the most popular novel in America until Uncle Tom’s Cabin was published in 1852.

Charlotte Temple is one of the approximately 100 novels written between 1789 and 1820, according to Davidson. Other popular titles of the era included William Hill Brown’s The Power of Sympathy (1789), the new republic’s first novel; Hannah Webster Foster’s The Coquette (1797), America’s first epistolary novel; and Ormond (1799) and Wieland (1798), both by Charles Brockden Brown.

No Stephen Kings or Stephenie Meyer Novels were popular, but their authors did not enjoy the same level of celebrity as today’s authors. Writers, in fact, had a surprisingly minor role in the publishing process. An author contracting with a printer to publish a new book accepted whatever compensation the printer was willing or able to pay, based on the number of books sold. At times authors were paid only in copies of their books. The concept of writing as art was only beginning to gain credence in some circles in the post-Revolutionary period. The prevailing view was that “the writer merely formulated what everybody already knew,” Davidson writes. Why, then, would an individual’s words on paper be valued if people already knew what he or she had to say?

Indeed, no novelist in America before 1820 could support him or herself solely by writing novels, Davidson says. Women writers, in particular, were viewed as amateurs by society and by themselves. Writing was avocation rather than vocation, even for those who tried to support themselves by their pens. Authors of both genders most often published their novels anonymously. Of the approximately 65 American novelists published before 1820, fewer than one-third of authors were named on the title pages of their books, according to Davidson. “Sometimes a title page bore a rubric such as ’By a Lady,’ or ‘An American,’” Davidson writes. And sometimes the title page displayed only the book’s title.

Some writers may have chosen to remain anonymous because of official opposition to the new genre. “Men of status and substance feared, not without basis, that the novel would [make the poor] unfit to be good workers and women to be good wives,” Davidson writes. Notable critics of novels included Noah Webster and, ironically, Founding Father Dr. Benjamin Rush, whose niece, Rebecca Rush, published a novel, Kelroy, in 1812. Others thundering against the novel included the theologian Jonathan Edwards and Timothy Dwight, then president of Yale.

Libraries Provide Access

Novels also were relatively expensive, typically costing between 75 cents and $1.50. For example, Charlotte Temple sold for between 50 cents and $1, depending on the bindings and other factors. A carpenter in 1800 Massachusetts would be lucky to earn $1 a day; it would take a servant girl a week to earn that much, Davidson explains. “A common day laborer in Massachusetts had to work two days to buy a copy of Wieland,” she writes.

Even so, historical evidence indicates that low-income citizens read many books due to the popularity of libraries, particularly circulating libraries. Typically owned by a bookseller, the circulating library “stocked the most popular books of the day and rented them at terms affordable even by common laborers,” Davidson writes. As much as 75 percent of a circulating library’s collection consisted of novels, she notes.

Novels Open Door to the World

The post-Revolutionary period was one of significant social change for America, and novels played a role, Davidson says. “Given both the literary insularity of many novel readers and the increasing popularity of the novel, the new genre necessarily became a form of education, especially for women,” she writes. “Novels allowed for a means of entry into a larger and intellectual world and a means of access to social and political events from which many readers (particularly women) would have been otherwise largely excluded.”

After writing this article, freelance writer Kim Hill read The Coquette just for fun.
what she wore

Celebrating bridal attire traditions throughout American history

By Shannon McRae
On a shelf in my living room, next to a candid snapshot of my husband and me on our wedding day, sits my favorite photograph of my grandmother. Clad in a cotton, short-sleeved dress with a plain brooch pinned at her neck, she’s sitting outside on a bench, her hands clasped calmly in her lap and a bright smile on her face. It was Christmas Day 1945—the day she married my grandfather. (She can’t remember today why they chose a major holiday for their wedding date, other than the guarantee that no one in her rural farming community would have to work that day.)

The black-and-white image—the only photo taken of my grandmother on her big day—is a reminder of the drastic changes over time to the simple ceremony where two people commit their lives to each other. In times past, a few close friends and family gathered to celebrate a couple. Today’s average wedding includes a guest list of several hundred and a price tag of nearly $22,000, according to the Tucson, Arizona-based research firm The Wedding Group. While styles, customs and tastes have changed, there’s one wedding tradition in our country that transcends time—the focus on the bride’s dress.
"It’s almost sad that historically what people notice and comment on most is women’s taste in dress and their decorative aspect,” says Alden O’Brien, curator of costumes and textiles at the DAR Museum in Washington, D.C. “Even today’s interviews with celebrities—political or other experts included—will sometimes describe what the woman is wearing before the focus of the article emerges.”

**A Colorful Past**

Wedding announcements in some newspapers today occasionally will include a description of the bride’s dress. But before such announcements were common—or possible—people still reported what the bride wore through letters exchanged among family and friends.

Though a long white gown seems entrenched in our culture as the ideal traditional bridal attire, it’s actually a fairly new custom.

“In general, brides wore the best possible dress they could afford in the style of their times,” says Linda Otto Lipsett, historian and author of *To Love and To Cherish, Brides Remembered* (*Quilt Digest*, 1997). “Women often had only one best dress. Most didn’t have the means for a wedding dress that would only be worn once—so a white gown was totally impractical.”

During Colonial times, brides wanted bright and unusual fabrics for their wedding dresses. Vividly colorful fabrics imported by the East India Trading Company were popular, and hats—not veils—were the choice for headgear.

First lady Martha Washington wore a yellow brocade dress (and purple satin shoes!) when she married the country’s Founding Father in 1759. Blue was also a popular choice of the era, chosen by romantics who hoped the well-known rhyme was right: Married in blue, love ever true.

But no matter what color a bride chose, during this period, her wedding dress might not have been the most important outfit in her trousseau.

“In many 18th-century communities, events other than the wedding garnered more attention,” the DAR Museum’s O’Brien says. “Since most weddings were small, private affairs, the couple’s first appearance together—usually at church on the first Sunday after their marriage—was called ‘walking out the bride.’ The bride’s dress on this more public occasion got more attention than her wedding dress. Sometimes it was this dress—and not the one she was married in—that was saved.”

*Top:* 1904 ivory silk wedding dress worn by Helen Hodgson Baily. DAR Museum, Gift of Beverly Blackford.

*Bottom:* Wedding dress worn in 1892 and 1906 by cousins married in the same church. DAR Museum, Gift of Margaret Garrett Shropshire.
Inset, top: 1861 wedding dress of Anna Holyoke of Vermont. DAR Museum, Gift of Knute Malmborg.

Inset, bottom: 1885 wedding dress of Mary Emma Funk of Philadelphia. DAR Museum, Gift of Stuart R., John M. and James W. Christie III.

Main photo: 1914 wedding dress of Sarah Cunningham Radcliffe, daughter of Mary Emma Funk of Philadelphia. DAR Museum, Gift of Stuart R., John M. and James W. Christie III.
The Age of Innocence

White became the standard wedding dress color less than 200 years ago. Great Britain’s Queen Victoria is often credited with setting the style when she wore white at her wedding to Prince Albert. Engravings of her wedding portrait were widely published around the world. But English brides had begun wearing white with gold or silver many decades before Queen Victoria’s wedding, and she chose the color only because she wanted to incorporate some white lace she already owned, Lipsett says.

While recent generations have associated white with chastity, many early American brides chose the color strictly as a fashion statement. “Babies and young girls wore white linen dresses throughout the 18th century,” O’Brien says. “When white became fashionable for young women around 1800, brides began choosing it for their wedding dresses.”

“White had long been associated with youth and innocence—so the leap to making it standard for weddings was easy,” she says.

In the Judeo-Christian tradition, white symbolizes purity and new life. Angels in biblical scripture are often described as wearing white garments, underscoring the connection between white and holiness. Before chlorine bleach, it was hard to achieve a true white in fabrics without extensive work and processing, making white garments even more special.

“The dress of the bride … should be white, and of a rich material, a wreath of orange blossoms round the head, and a veil of white lace enveloping the whole of the figure.”

_The American Book of Genteel Behavior, 1875_

As the Industrial Revolution was born and more Americans moved into cities, the need for a wedding dress to be completely practical faded, and white became the dominant color. Department stores opened, and women—especially wealthier ones—owned more clothes. Those who sewed their own wedding dresses had an easier time copying popular styles thanks to paper patterns, which were widely available by the 1870s.

By the mid-1800s, a white silk wedding dress with a veil of lace or embroidered gauze was firmly established as conventional bridal attire, O’Brien says. Fashion magazines even noted that the wedding dresses they illustrated were also suitable for evening dresses if worn without a veil.

Upon Her Head

As with the white dress, the image of a father lifting his daughter’s veil before giving her hand in marriage isn’t an age-old tradition. Colonial-era brides didn’t wear veils, but opted instead for caps or bonnets trimmed in lace. Practicality dictated this choice since hats were common to wear to church—and veils were not.

Martha Washington’s granddaughter, Nelly Custis, wore a veil at her wedding in 1799, but more for love than fashion, explains Jane Peters Estes, a historian who has studied weddings for almost 25 years. While they were dating, Custis’ groom saw her peering out of a window from behind a lace curtain and couldn’t stop telling her how beautiful she looked. On her wedding day, Custis tried to recreate that look with a veil. But it wasn’t until around 1810 that veils became a bridal tradition.
When veils did come into style, they weren’t worn over the face, but pinned on the back of the head and made of silk, lace or cotton voile, Estes says.

“Veils didn’t cover brides’ faces until the last third of the century,” O’Brien says. Some say veils were the reason fathers started walking their daughters down the aisle. With her view obstructed by a heavy lace veil, a bride risked falling down on her big day—and needed someone to hold on to.

To Have and to Hold

Though Estes says there’s no documentation of brides tossing their flower bouquets before 1900, women always carried something with them on their wedding day—whether flowers, a prayer book or a pretty handkerchief.

During the Victorian era, roses were the most popular flower for weddings. Orange blossoms, which symbolized fertility, were often carried by the bride or used to decorate her dress or hair in some way. “In an era predating refrigeration, the use and choice of flowers would have been restricted by region, season and affordability—or by what was in one’s own garden,” O’Brien says.

Historians have difficulty pinpointing the genesis of the well-known tradition for brides to wear “something old, something new, something borrowed, something blue.” Etiquette books rarely discussed weddings until the 1870s, so it was most likely a folk custom that predates its written record, O’Brien says.

“This rhyme can’t be traced with much certainty to more than 100 years ago,” she says. “But there does appear to be a much older tradition for the bride to wear something from a previous wedding—often a mother’s—for good luck and sentiment.”

Modern Marriages

Long white dresses continued to be the norm for American brides through the 19th century. But during the Jazz Age, many modern brides followed current trends and shortened the hemlines of their wedding dresses.

“Brides of the late 1920s had to have a short dress—short was ‘in’ and long was impossibly ‘out’,” O’Brien says. Brides still wore long trains, but they attached at the waist or shoulders instead of being an extension of the skirt.

Frugality was forced into fashion again for most who married during the Depression and World War II eras. Wartime fabric rations meant many brides married in street clothes, or borrowed dresses from sisters or friends. Marriages were often hastily arranged by couples eager to tie the knot before the groom left for military duty—leaving little time for a traditional wedding dress to be bought or made.

Whether bought, made or borrowed, a wedding dress holds special meaning for the woman wearing it, regardless of which century it is when she walks down the aisle. “On your wedding day, you aspire to look as good as you possibly can,” Estes says. After all, who doesn’t want to be well-dressed on her path to happily ever after?

Shannon McRae wrote about footwear in Colonial America for the May/June 2007 issue.

What the Wedding Party Wore

The bride’s attire has always been the focus of a wedding, but what about everyone else? Here’s a quick look at how styles have changed for the other participants.

The groom. It’s no surprise that men have had much simpler wedding attire choices for several centuries. “Until recently, grooms wore clothes suitable to the time of day of the wedding, but nothing out of the ordinary range of his wardrobe,” says the DAR Museum’s Alden O’Brien.

The bridesmaids. Eighteenth-century bridesmaids often wore all white, making it difficult to distinguish between the bride and her attendants when looking at old photographs, says historian Jane Peters Estes. By 1900, bridesmaids began wearing pastel colors, and while they didn’t always dress alike, etiquette books encouraged it.

The flower girl. Flower girls appeared on the wedding scene at the end of the 19th century. They often carried baskets of flowers, instead of bouquets like the bride and bridesmaids.
The U.S. Forest Service Passport in Time program gives passionate preservationists the chance to explore—and protect—America’s national forests.
A prehistoric American Indian site had been badly looted, and the Kellermanns—along with about 40 other volunteers—were there to protect it. “We found many significant artifacts, which could have been lost to looters forever,” Rose says. “If we do not identify and protect significant historical sites like this, we will lose so much of our past.”

The Kellermanns are definitely doing their part to protect America’s cultural heritage. They’ve completed 30 projects in the last 15 years, contributing more than 3,000 hours to Passport in Time. And they’re just two examples of the thousands of Passport in Time volunteers nationwide. Many of these volunteers have given more than 500 hours to the program.

After its founding in 1991, interest in the program was immediate, says Jill Osborn, national coordinator for Passport in Time. “Archaeology fascinates a lot of people, but not everyone can make it their profession,” she says. “Passport in Time was one of the first openings for the general public to be involved in this kind of work. We opened that door for them—but I don’t think we knew how many people were going to come through it.”

In fact, Osborn says, demand for the program far exceeds the supply of projects. Approximately 3,000 volunteers apply for about 2,000 spots per year.

“We turn away applicants, but it’s not because there isn’t work to do,” Osborn says. “It’s that we don’t have the resources, time or money to host other projects that need to be completed. If it weren’t for the volunteers, these projects just wouldn’t get done. They’d still be on our to-do list or get moved to the back burner.”

When Rose Kellermann and her husband, Jim, entered the Kisatchie National Forest in northern Louisiana this past March, they might have been mistaken for typical outdoors enthusiasts. But they weren’t there to relax or take in the scenery. As volunteers with the USDA Forest Service Passport in Time program, they were there to work. A prehistoric American Indian site had been badly looted, and the Kellermanns—along with about 40 other volunteers—were there to protect it. “We found many significant artifacts, which could have been lost to looters forever,” Rose says. “If we do not identify and protect significant historical sites like this, we will lose so much of our past.”

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SOMETHING FOR EVERYONE

Projects vary each year, and they have included photo indexing in the Tongass National Forest in Alaska; excavating dinosaur fossils in Colorado’s Comanche National Grassland; surveying Apache rock art in New Mexico’s Lincoln National Forest; and rehabbing a turn-of-the-century homestead in Montana’s Lolo National Forest, which took 10 years to complete.

The Kellermanns’ most memorable project was excavating a 19th-century Chinese mining camp in northeastern Nevada. “It was so exciting,” Rose says. “We found a store with 19th-century items and many other surprises, including the remains of houses with significant fireplaces still intact.”

Projects vary in length, too. Some last just two days; others go on for more than two weeks. Volunteers are responsible for getting to the site and arranging accommodations once there—which often involve sleeping bags and tents.

For camping enthusiasts like the Kellermanns, the camping is part of the appeal. “A huge part of being involved in the program is the camaraderie,” Rose says. “We meet the most interesting people from all backgrounds, professions and income levels. Spending a week working hard with people and gathering at campfires and for evening meals generates an atmosphere of fellowship. Just to have fun and pass the time are great rewards.”

The Kellermanns, who live in Lake Wales, Fla., say they have formed many friendships through the program. “We e-mail and talk on the phone with them often, and if we’re lucky, we’ll cross paths with them at digs,” Rose says.

Friendships aren’t all that develop through Passport in Time. The program has also brought together a number of couples: One wedding even took place on a Passport in Time site.

“It makes perfect sense,” Osborn says. “While volunteering, they’re running into people with the same interests. They’re all active, adventurous, curious and interesting people.”

DO YOU HAVE WHAT IT TAKES?

BECOMING A PASSPORT IN TIME VOLUNTEER requires passion but not experience. “The whole idea behind the program was to open it up to people who were interested in archaeology and preservation,” says Jill Osborn, national coordinator. Volunteers, ages 12 and up, receive training at the beginning of each project. In addition to the archaeologists and preservationists on site, seasoned volunteers also pitch in to train new volunteers.

Rose Kellermann offers a few tips: “You need to enjoy hard and tedious work, keep detailed records and be able to follow instructions. A sense of humor helps, too.”

For more information on Passport in Time, visit www.passportintime.com.
Consider membership in the National Society Daughters of the American Revolution (NSDAR), a volunteer women’s service organization that honors and preserves the legacy of our Patriot ancestors. More than 200 years ago, American Patriots fought and sacrificed for the freedoms we enjoy today. As a member of the DAR, you can continue this legacy by actively promoting patriotism, preserving American history and securing America’s future through better education for children.

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 12 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
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