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Available in Misses sizes S to XL and Women’s sizes 1X to 3X

*Plus a total of $9.99 shipping and service. Please allow 4–6 weeks after initial payment for delivery. All sales are subject to product availability and order acceptance.
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Keep Faith, Hope and Love With You—Always

The faith, hope and love that guide your life are inspiration to everyone around you. Now those cherished beliefs are beautifully expressed in a brilliant jewelry creation available exclusively from The Bradford Exchange.

Aglow with Genuine Diamonds and Brilliant Sapphires

Exquisitely hand-crafted of solid sterling silver, the “Faith, Hope and Love” Diamond and Sapphire Ring is actually a trio of rings—radiant with genuine diamonds and brilliant sapphires. The middle band features a delicate cross of four sapphires accented with a solitaire diamond in the center and two more on either side. Three diamonds also sparkle from the matching top and bottom bands—a total of nine diamonds in all! Plus each band is elegantly engraved on the inside with a meaningful word: Faith... Hope... and Love.

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www.bradfordexchange.com/10100
From the President General

Holidays in the 18th century meant days of cooking, baking, roasting and stewing for the lavish feasts ahead. Tarts, candied orange peel and a frosted cake are a few of the holiday dishes you might have been served by a well-off 18th-century hostess.

Today, those early American feasts have been recreated in many historic homes and museums—from Philadelphia to Columbia, S.C. But just like the desserts on our cover, they can’t be eaten. It’s all fake. Dig into our feature to learn about the masterful art of making artificial food for historic homes and museums. The food not only helps bring a historic property to life, but it also lets visitors experience for themselves what an 18th-century holiday feast might have entailed.

Professors at the Rhode Island School of Design are partnering with the National Park Service to make period furniture from fallen Witness Trees, the NPS term for a tree that has been standing long enough in an important place to have “witnessed” a historic event. We feature students in a joint furniture studio and history seminar who visited the site of a former plantation, researched the tree’s Civil War-era history, and were inspired to create objects from the harvested wood.

In celebration of November’s American Indian Heritage Month, we explore how American Indian heritage continues to permeate the Black Hills and Badlands regions of South Dakota. Spirited Adventures takes in the big sky country of Montana, another center of rich culture for our first people as well as a place of breathtaking natural wonders. The What’s in a Name portion of Whatnot also looks at the American Indian-inspired names of several DAR chapters.

An Our Patriots story on John Witherspoon provides an in-depth profile of the signer of the Declaration of Independence. A native of Scotland, Witherspoon came to America in 1768 to assume the presidency of the College of New Jersey, now Princeton University. A clergyman and even an itinerant preacher, he went on to be an influential member of the Continental Congress and mentor to the nation’s young leaders.

Built in 1763 by statesman John Rutledge as a place to host family and friends, the John Rutledge House Historic Inn in Charleston, S.C., has welcomed many guests in its time, including George Washington. Restored to its ornate wrought-iron facade and elaborate woodwork, the 19-room inn is one of only 15 surviving homes belonging to signers of the Constitution.
“Soaring Spirits”
Wall Sculpture

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Doris Woodward
Helping write the definitive history of the Spokane Police Department

Every Wednesday morning for the past eight years, Doris Woodward has had an appointment with the police. No, not that kind of appointment—she’s one of the main researchers responsible for writing, editing and printing the history of the Spokane Police Department. In addition to meeting weekly to discuss the goals of the project, she spends at least a few hours each week combing the archives of The Spokesman-Review, Spokane’s newspaper, uncovering new facts and checking those her team has already found.

“We’ve become such good friends over this,” she says of the committee, which includes fellow DAR member Rae Anna Victor. “I love the give and take. We don’t all agree about everything. We each have our own ideas, but we talk things out. It’s nice because life isn’t always like that.”

The project encompasses a series of five books, spanning the early history of Spokane (settled in the mid-1800s) to present day. Right now, the team is wrapping up the third book, covering the Great Depression to World War II, which they hope will be finished by the end of the year.

“It’s a huge job but an interesting one, because we’re discovering new things about Spokane and our police department all the time,” she says.

One of the earliest facts Ms. Woodward and her team uncovered was the year the Spokane Police Department was established—1881, which is three years before the date listed on the police department badges. “They’ve been wrong all these years,” she says.

A longtime genealogist and self-proclaimed history nut, Ms. Woodward was first turned on to genealogical research after studying her own family’s lineage. “My mother died and left me family photo albums,” she says. “I had seen the photos before, but had not paid much attention to them. Suddenly, I wanted to know who these people were.”

She says she jumped in right away to look into both her mother’s and father’s family trees. “They had such different backgrounds, which made the research all the more interesting,” she says. Her father’s family settled in Maine and Massachusetts shortly after the Pilgrims arrived, while her mother’s family from Austria didn’t come until well after the Revolutionary War ended. She received an Award of Achievement from the Maine Genealogical Society for her work writing genealogical articles, editing and transcribing records.

Ms. Woodward, a member of Jonas Babcock Chapter, Spokane, Wash., believes that knowing your history—whether your family tree or the history of your city—is important. “We can learn so much from the past—whether from the mistakes people made or the wonderful things they did.”

Pat Tosch
Responding to families in times of crisis as a volunteer chaplain for the King County Sheriff’s Department

How do you help someone whose loved one has just died? What if that loved one was a beloved grandmom or a teenage son killed in a car accident? Ask Pat Tosch, who has developed the sensitivity necessary to handle such situations as a volunteer chaplain with the King County Sheriff’s Department in the greater Seattle area.

Ms. Tosch is responsible for notifying the next of kin when someone in the precinct has died. When making notifications to family members, she is very careful about how she approaches them. Since everyone reacts differently to tragic news, she has to make a quick assessment on how to help them understand what has happened. She not only gives them details about the death, but takes care in handling their emotional state. She also leaves her contact information for follow up. Sometimes she hears nothing from these grieving individuals; other times she has been asked to conduct funerals; and occasionally, she has developed friendships with the families she has served.

Ms. Tosch was the first female chaplain for the King County Sheriff’s Department when she joined in 2002, which surprised even her. “There are so many things a
Some gifts are to be cherished for more than a season.

It is in this spirit that the NSDAR teamed with OrangeHOWELL to create a custom Christmas ornament featuring a spectacular snowflake design, adorned with Swarovski crystals, wrapped in vibrant sapphire and featuring a bold centerpiece display of the circles of friendship, service and commitment logo.

Manufactured in the United States exclusively for the NSDAR, this beautiful ornament is a gift that will be treasured for years to come, allowing both the giver and recipient to “Preserve the Past, Enhance the Present, Invest in the Future.”

Quantities are limited—available while supplies lasts!

Mail with payment to The DAR Store, 1776 D Street NW, Washington, DC 20006-5303
Credit card orders accepted between 8:30 a.m. and 3:30 p.m. (ET). Toll free # for credit card orders only: (888) 673–2732

Ms. Tosch, a member of the Cascade Chapter, Bellevue, Wash., also volunteers with a number of other local organizations, including the Port of Seattle Fire Department and the local chapter of the USO. Earlier this year, Ms. Tosch was involved in greeting U.S. military families who had to evacuate Japan after the tsunami ravaged the country and caused a nuclear crisis.

Ms. Tosch finds her work very fulfilling, but what’s most important to her is family, which includes her husband, two children, five grandchildren—and her local police department. “I love my police officers,” says Ms. Tosch, who has developed relationships with them by participating in ride-alongs. “I have a wall in my house with all of their pictures, and they’re always around for meals or just stopping in to say hello. My doors are open to them all the time. I was an only child, and I always wanted a big family with lots of boys. I got them; it just took me a while.”

woman can do in this role that a man can’t,” she says. “When a mother is devastated over her son’s death, I can hold her. A man can’t do that. If there are children involved, I’m able to help with them in a way men just don’t know how to do. It’s often really nice to have a woman there.”

She has made it a personal mission to encourage more women to join the chaplaincy. “I’m recruiting all the time,” she says. Ms. Tosch also hosts a monthly luncheon at her house for an organization she created—the Northwest Women Chaplain Fellowship. “It started out just for female chaplains, giving us a chance to sit around and talk about the difficult calls we’ve been on, but it has since expanded to 911 operators and the women from the medical examiner’s office and police department. It’s tough to talk about our work with our families, so this gives us a chance to debrief and let go of the stress that is associated with our work among people who understand.”
A new history explores the lives of 10 men who played disparate, but influential, roles in America’s westward expansion.

Boundary Breakers

TO PARAPHRASE safecracker Willie Sutton’s explanation for why he robbed banks (because that’s where the money is), Americans went west because that’s where the land was. Westward expansion was inevitable due to a soaring population bolstered by waves of immigrants. Settled land was too expensive for new arrivals.

But in Lions of the West: Heroes and Villains of the Westward Expansion (Algonquin Books, 2011), Robert Morgan argues that for a new nation, the idea of the West was far more complex than merely cheap and convenient land. The earliest colonists invested America with spiritual, mystical and philosophical profundities, alongside potential wealth and physical well-being. They endowed America and her western expanses with a kind of purity and superiority that flowed into her people—thinking that led to concepts such as Manifest Destiny.

Morgan attempts to shed some light on the conflicting impulses behind westward expansion by recounting the lives of 10 individuals who played important roles in the movement: Thomas Jefferson, Andrew Jackson, John Chapman, David Crockett, Sam Houston, James K. Polk, Winfield Scott, Kit Carson, Nicholas Trist and John Quincy Adams.

Though most of the characters are familiar to students of American history, Morgan’s short biographies focus tightly on the influences, desires and achievements through which they enabled westward expansion. These stories also trace the historical, political and personal links among the group.

For instance, we know that Thomas Jefferson drove one of the greatest land bargains in history—the Louisiana Purchase almost doubled the size of the United States and also secured the Mississippi River and the vital port of New Orleans. But it’s fascinating to read about this highly cultured, cosmopolitan thinker growing up tramping and hunting through Virginia’s woods and hills.

Later, in his chapter on John Chapman, far better known as Johnny Appleseed, Morgan pries fact from romantic legend. Yes, the man did wander barefoot across Ohio and Indiana—then further west—lugging a sack of apple seeds and planting small orchards in advance of settlers. But Chapman also carried books and tracts about a mystical religion, Swedenborgianism, and interspersed tales of encounters with snakes, bears and American Indians with theological discussions. And he owned those scattered orchards, though he usually bartered for them rather than charging new arrivals cash for the property.

Morgan includes this mystic among more worldly types because Chapman not only sowed orchards to sustain future settlers, but he also embodied a vision of the West in which settlers were free to live life on their own terms as masters of their fates.

Where Jefferson used diplomacy and dollars to acquire new lands, Jackson, Houston, Polk and Scott used the sword. The account of Old Hickory’s victory over the Red Stick Creeks at Horseshoe Bend on Alabama’s Tallapoosa River in 1814 is compelling reading. And it makes his subsequent betrayal of his Cherokee allies and the theft of their land all the more distressing.

Nicholas Trist is the least-known figure profiled. A protégé of Jefferson, Trist later negotiated the Treaty of Guadalupe Hidalgo that ended the Mexican-American War and resulted in the United States acquiring California and the Southwest. The ins and outs of Washington politics and meddling in military affairs—and President Polk’s own renunciation of Trist in the midst of the negotiations—sound quite familiar today.

The book’s title derives from a popular 1831 play, “Lion of the West,” depicting David Crockett and other larger-than-life frontier types. (One of the play’s lines, uttered by a character named Colonel Nimrod Wildfire, was used in the 1950s to describe Crockett in Walt Disney’s TV series, “Davy Crockett”: “I can jump higher, squat lower, dive deeper, stay longer under and come out drier.”)

The play, Morgan writes, poked fun at the caricatures of backwoods types and “allowed audiences to laugh at traits and attitudes in themselves they might otherwise have been ashamed of: the arrogance, the sense of being chosen, the shrewd air of destiny.” The humor also diverted audiences from grimmer realities, like the displacement and death of American Indians in order to obtain their land. — Bill Hudgins
A Rockin’ Good Toy

THIS DAPPLE-GRAY WOODEN ROCKING HORSE was probably made in either the United States or England in the second half of the 19th century, when the carved toy became most prevalent.

Folklore holds that Queen Victoria visited rocking horse maker J. Collinson in Liverpool in 1851 and gave his dapple-gray version her royal approval, helping spur it to become the most popular “breed” of rocking horse.

The rocking horse design evolved in 1877 when P.J. Marqua of Cincinnati patented the safety stand. Instead of the original bow rocker, the safety or swinger stand provided a fixed frame on which the rocking horse could swing.

The DAR Museum’s version features a mane and tail made of horsehair, and its saddle and bridle are leather, with metal stirrups.

The toy was a gift of Mrs. Matherson, and conservation was funded by the New Hampshire State Society in honor of Bea Dalton. §
Compassion—and Chickens—for France

In 1917, while World War I raged across Europe, France ran out of chickens. So the Daughters of the American Revolution launched a fundraising campaign to “rechickenize” the country.

“Every dime given means an egg, every quarter means a chicken,” wrote Mrs. William Henry Wait, publicity director of the society’s War Relief Service Committee, in a society bulletin dated July 24, 1918. “Four-thousand dimes establishes a poultry farm with two incubators and 1,000 eggs—and pays the salary for one-year of a wounded soldier to act as poultry-man. To everyone donating a dime or quarter to the cause, a button is given (that) shows the picture of a hen and says in the inscription around the edge, ‘I have a chicken in France.’... Will you lend a hand to this work to feed the children of France and to stimulate the spirit of patriotic sacrifice in children of America?”

The rechickenization effort was just one of the compassionate relief projects undertaken by the DAR to aid the French during the war and help them recover in the aftermath. A War Relief Fund was set up, and thousands of dollars in money and goods were given to set up a water system, repair destroyed homes, train nurses, and provide clothing, food and even “bathing machines.” Daughters also “adopted” 5,000 French children whose fathers died in the war, providing money toward their support—at least $36.50 per quarter, according to the DAR Magazine. A 1920 issue of the DAR Magazine details an August 1919 visit by President General Sarah E. Guernsey to Tilloloy, France, a northern village that had long suffered from heavy fighting in the area. The story includes photos of DAR gifts to destitute villagers, the ravaged landscape, significant battlefields and the American Cemetery at Chateau Thierry, where the group reports, “every honor has been paid to the American dead by the French.”
The 70th Pearl Harbor Day Commemoration, a weeklong remembrance of the 1941 attack on Pearl Harbor, will be held December 2–7, 2011, at the WWII Valor in the Pacific National Monument’s Pearl Harbor Visitor Center in Oahu, Hawaii. Sponsored by the National Park Service and Pacific Historic Parks, the commemoration will feature a 70th Anniversary Attack Symposium with panels and lectures by nationally acclaimed authors, historians and Pearl Harbor survivors recounting and analyzing the events that led America into World War II. Visitors can also register to attend a “Jukebox Saturday Night: USO Tribute” featuring a 1940s-era swing band, the Blu-Ray world premiere of “Tora! Tora! Tora!” and narrated boat tours of attack sites throughout Oahu.

On Pearl Harbor Day, December 7, the National Park Service and Navy Region Hawaii will host the annual observance ceremony. The ceremony will be held from 7:40 a.m. to 9:30 a.m. at the Pearl Harbor Visitor Center, which looks directly out on the U.S.S. Arizona Memorial. More than 3,000 distinguished guests and the general public will recognize Pearl Harbor survivors, World War II veterans and those who gave the ultimate sacrifice for their country.

For more information and to register, visit www.pearlharborevents.com or call (808) 422–3300.

“In the Galleries

“The Great American Hall of Wonders”
Smithsonian American Art Museum, Washington, D.C.
Through January 8, 2012

From the entrance to the exhibition space, Charles Willson Peale’s towering self-portrait, “The Artist in His Museum,” beckons visitors to explore the Smithsonian American Art Museum’s “Great American Hall of Wonders,” a showcase of American discoveries and innovations of the 19th century. It is a fitting theme for a museum that occupies the building that served as the original home of the U.S. Patent Office.

As scientists, naturalists, artists and inventors of the era examined the innate treasures of our nation, from thundering Niagara Falls to the bison herds of the Great Plains to California’s giant sequoias, their new knowledge fueled not only Americans’ imaginations but also industrial growth. The journey included disasters—such as the near extinction of the bison—and successes—like the development of hydroelectric and steam power—each of which helped propel the country toward its current state. Among the varied items on display are a drawing by John James Audubon, the last spike that completed the transcontinental railroad and a patent model of a machine for making paper bags. The education in ingenuity illustrates how much the United States has learned in less than two and a half centuries and awakens contemplation of the changes still to come.

For more information, visit http://americanart.si.edu.

“Alcatraz: Life on The Rock”
Statue of Liberty National Monument’s Ellis Island Museum of Immigration, New York
Through January 12, 2012

“Alcatraz: Life on the Rock,” a traveling exhibit that tells the legendary Alcatraz story through artifacts and interactive displays, will be at the Ellis Island Museum of Immigration until January 12, 2012. The 2,800-square-foot modular exhibit features authentic artifacts and recreated areas of the prison. The exhibit marks the first time these historic artifacts are available for public display. Murals, video clips and memorabilia help bring to life historical elements of the island, such as its role as a military prison, the American Indian occupation of 1969 to 1971 and Alcatraz’s depiction in pop culture. Visitors can also get an inside look at the infamous federal prison, operated from 1934 to 1963.

Guests can visually experience life inside the prison by looking through a mock tunnel similar to the one dug by prisoners attempting escape, and by searching for Civil War-era etchings in a recreated prison wall. For more information, visit www.alcatrazcruises.com/exhibit.
Discover the meanings behind some of the DAR chapters’ names.

In celebration of American Indian Heritage Month, each of this issue’s chapter names features a connection to the country’s earliest inhabitants.

With its name, Princess Timpanogos Chapter, Salt Lake City, Utah, honors a romantic legend based on a prominent geographic feature, 11,750-foot Mount Timpanogos, part of Timpanogos Cave National Monument. “Timpanogos” means “sleeping lady,” a reference to a form the American Indians saw in the silhouette of the mountain overlooking Utah Lake, where a princess sacrificed herself to her gods. She followed a secret love to the mountaintop only to learn that he was not a god but a fellow mortal subject to human frailties. Believing she had let down her gods and her people, she leapt to her death. A nearby cave contains a huge stalactite in the shape and color of a heart. According to American Indian lore, the formation results from the blending of two bleeding hearts: those of Princess Timpanogos and her love.

A Yakima American Indian word meaning “most beautiful” inspired the names of Wahkeena Chapter, Portland, Ore., and a nearby waterfall. Wahkeena Falls is located along the old Columbia River Highway in the Columbia Gorge, which features one of the continent’s highest concentrations of waterfalls. The cascade tumbles 242 feet downward in three distinct tiers, placing its height nearly midway between the gorge’s majestic 620-foot Multnomah Falls and the diminutive 15-foot Punch Bowl Falls. Wahkeena Falls flows into Wahkeena Creek and onward to the Columbia River. Formerly called Gordon Falls after an early pioneer, the present name was adopted in 1915.

The namesake of Princess Sehoy Chapter, Birmingham, Ala., was a Creek American Indian woman whose name translates to “Princess of the Wind.” She married Captain Louis Marchand, commander of the French outpost Fort Toulouse. Before Marchand was murdered during a mutiny in 1722, the couple produced a daughter, also named Sehoy. Members of many prominent Alabama families are counted among Princess Sehoy’s descendants. Her grandson, Alexander McGillivray, signed the Treaty of New York in 1790 along with President George Washington and Secretary of War Henry Knox. Her great-grandson William Weatherford, or Chief Red Eagle, led his people in fighting the Creek War against the United States.

Koo Koose Chapter, Deposit, N.Y., derives its name from an American Indian word meaning “the place of the owls.” Deposit is situated partly in Broome County and partly in Delaware County, the division being the Fort Stanwix Treaty Line established in 1768 as the boundary between settlers and American Indian territories. The Delaware County side of the town was formerly known as Coke-ose. Over the years, the spelling changed. The town was renamed Deposit when it became a repository for logs on the banks of the Delaware River. The Fort Stanwix Treaty Line is memorialized by a stone marker placed and maintained by Koo Koose Chapter.

Whatnot
ORCHIDS 2012

The American Orchid Society's 14-month Calendar

What miniature orchids lack in size, they make up for in the pleasure they bring to those who grow them. Possessing the same diversity of color, shape and growth habit as their larger kin, these small-in stature orchids have found an enthusiastic following among space-challenged orchid growers. Representing such popular genera as Dendrobium, Cattleya, Oncidium, Mokara and Pleurothallis, miniatures offer exotic beauty and unending fascination. Just look at the 15 amazing specimen plants depicted in this calendar. Join master grower Phil Jesup — who has been growing orchids for nearly 60 years — on a journey into the kingdom of wee orchids and discover the magic of these tiny treasures.

Thank you for supporting the American Orchid Society's mission of promoting the passion for orchids through education, conservation and research.

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Modern Technologies Widen a Cityscape

Many historical societies across the country are taking advantage of modern technologies to improve how they save the past and preserve the present. The Cambridge Historical Society (CHS) in Cambridge, Mass., has undertaken several ambitious technology-driven projects in recent years:

**Neighborhood snapshots.** With the help of students from the Massachusetts Institute of Technology (MIT), CHS is photographing every building in Cambridge to establish a comprehensive database, circa 2011.

“To document what has changed over time, you have to have a baseline of what the city looked like at a given time,” says Gavin Kleespies, executive director of the CHS. “So we have spent the last three years working with MIT to document the city as it is today.”

CHS works with the MIT City-Days Project, a program for incoming freshmen that involves volunteering for one day with a nonprofit organization. Students assigned to CHS split up into groups, and each group is assigned a small area of the city. They evaluate, describe and photograph every building standing in their area, then return to meet a CHS representative and download all of the images.

The students give the society a snapshot of each neighborhood at a specific moment. “In the future we will be able to evaluate how the neighborhood has changed in reference to a specific time in the past,” Kleespies says. “This data will help the society understand and document the changes in the community, and it will also be available to future researchers.

“While this benefits the historical society, it also allows the MIT students to explore areas of the city they would rarely go into and is a really enjoyable way to get to know your new town.”

**Community memorabilia.** The 20th century is a focal point for preservation at the CHS. Since reaching out to the community for memorabilia of recent decades, they have seen a tremendous increase in the number of donated collections—by one estimate, more in the last year than in the previous 100 years. A photo-scanning project invites residents to bring old photos to the CHS for preservation, and audio recordings with Cambridge residents are being preserved in an oral history collection.

**Map preservation.** Delicate antique maps are being scanned, a painstaking process that ensures long-term preservation.

**Online presence.** For those unable to travel to their offices at 159 Brattle Street in Cambridge, an increasing number of CHS collections are now available online at www.cambridgehistory.org.
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 170,000 members in nearly 3,000 chapters worldwide, including chapters in 12 foreign countries. Since its founding in 1890, DAR has admitted more than 875,000 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
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EIGHTH-GRADE STUDENTS at South Florida’s Coral Springs Middle School can’t complain that their U.S. history class is boring. On a daily basis, their teacher, Nicole Marsala, defies the stereotype that history class is nothing more than memorizing dates and names of the presidents. Yes, her students still learn when the American Revolution was fought and who the sixth president was, but getting to that knowledge is often an adventure.

During the first week of school, students investigated the “crime scene” at the lost colony of Roanoke. In October, they all headed outside to march to the sound of a drum and fife, as if they were Continental Army soldiers. Students also create sock puppet presidents and write speeches for their presidential puppets to perform in Marsala’s puppet theater. “I have never laughed so much, listening to those googly-eyed presidents,” she says.

And the list of interactive activities goes on, from a Lewis and Clark field day, where students keep detailed journals of the plants and insects they discover in a nearby park, to a mock presidential election, in which three toy ducks represent the candidates. “One of my goals every day is to make sure it’s enjoyable and fun—for me and my students,” says Marsala, who was named the Florida State Outstanding Teacher of American History this year by the DAR and was a finalist in the national contest.

She draws inspiration from teaching workshops, her travels (including an annual trip to Colonial Williamsburg) and all kinds of media. “I got the idea for sock puppet presidents after watching a TV show,” she says.

The fun and games serve a purpose beyond entertainment. She says these activities, while they may seem goofy, are helping her students more fully engage in the lessons. For the sock puppet president project, for example, students had to cite primary sources in their puppet’s speech. “It’s the same research they would do for a term paper,” she says. “It’s just a different way to present it.”

Her favorite event to teach is the Battle of Yorktown. “We look at military geography and strategy. We get out big maps and move people around, looking at how General Cornwallis really got trapped.” In addition to these hands-on activities, Marsala also relies on storytelling to grab students’ attention. “Everything that makes a good storyline—intrigue, deceit, murder—is in our past,” she says.

She says it’s important for students to grasp the concepts and not just memorize facts because history is cyclical. For instance, Marsala touches on 9/11 in lessons about Pearl Harbor. “We discuss the similarities,” she says. “In both instances, the government had many pieces of information, but the different agencies weren’t communicating and couldn’t put those pieces together.”

Marsala always knew she wanted to be a teacher, but almost missed out on the career opportunity. “I went to college thinking I was going to work for the government.” But despite getting a bachelor’s degree in political science and a master’s in international affairs, she just couldn’t shake her desire to teach. She’s been teaching for 12 years at Coral Springs. In 2008, she was named the Broward County Teacher of the Year.

Every year Marsala takes her eighth graders on a field trip to Washington, D.C., and in 2009, they attended the inauguration of President Obama. This fall, she’s guiding students as they work on the Footprints project, in which they research famous Americans and present their findings dressed as the American they feel was the most influential.
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ANGLERS ARE LURED by its alpine lakes and crystal-clear streams, while skiers, snowboarders and snowmobilers are drawn to 16 pristine ski areas. Hunters come for the abundant wildlife, while outdoor lovers are attracted to the natural wonders of Glacier and Yellowstone National Parks. Those curious about American Indian culture come to experience the heart of ancient tribal lands. No matter the traveling agenda, whether searching for solitude, a walk in the wilderness or a closer look at the nation’s first people and Wild West history, they’ll find much to satisfy in Montana.

Lewis and Clark Landmarks

Long before European settlers and explorers trekked across Montana, a number of American Indian tribes occupied the land, with the earliest known settlements dating back to 3500 B.C.E. From the 1700s until European settlement in the 19th century, the region was home to tribes such as the Salish, Blackfeet, Shoshone, Piegans and Gros Ventre.

In 1803, the U.S. government acquired more than 800,000 square miles of land west of the Mississippi River, including much of what is now Montana, as part of the Louisiana Purchase. President Thomas Jefferson sent Meriwether Lewis and William Clark westward to explore the new territory and search for a water route to the Pacific. The members of the Corps of Discovery are believed to be the first group of white explorers to visit what would later become the city of Missoula. The expedition, led by a Shoshone guide they called Old Toby, stopped just south of Missoula on September 9, 1805, to conserve energy before traversing the mountains to reach the Pacific coast.

American Indian tribes that crossed the mountains and traveled back and forth across the Bitterroot Valley had previously used the campsite. It was an ideal resting place with ample grass for horses, accessible firewood, a clear mountain stream and plenty of game to hunt. Lewis named the haven “Travelers’ Rest.” The group departed the camp on September 11, 1805, for their arduous journey along the Lolo Trail. Lewis and Clark stopped again at Travelers’ Rest from June 30 to July 3, 1806, before splitting up to explore a wider section of the state.

Clark traveled up the Bitterroot River and later crossed overland to the Yellowstone River. Along the way he discovered a 150-foot-tall sandstone pillar decorated with American Indian petroglyphs. Clark climbed it, carving “Wm Clark July 25, 1806” on its surface. He named it Pompey’s Pillar, after his nickname for the infant son of Sacagawea, the expedition’s Shoshone guide and interpreter. Today Pompey’s Pillar is a National Monument near Billings.

Lewis’ route took him up the Blackfoot River to the Great Falls of the Missouri. On his way to meet up with the rest of the expedition, the group encountered members of Blackfeet tribe. A scuffle over weapons occurred, and two Blackfeet were killed, the Corps’ only deadly experience with American Indians.
Trappers and Traders

While Lewis and Clark’s Corps of Discovery is widely celebrated for the exploration of the American West, fur trappers and traders also played a significant role in documenting the region’s geography and economic value. In 1833, German Prince Maximilian of Wied joined the traders of the Upper Missouri Outfit of the American Fur Company on a voyage up the Missouri River to the mouth of the Marias River in Northwestern Montana. Like Lewis and Clark, the prince devoted himself to exact observation and recording details of the surrounding terrain, indigenous peoples and artifacts.

As a paying guest of the American Fur Company, Maximilian became familiar with the lifestyle of fur traders and American Indians—at first, the prince disdained the crude and vulgar behavior that he witnessed among the men. “When Maximilian first met the fur company’s ‘rough, wild army of Canadian engagés,’ they were holding one last raucous celebration before they shipped out,” writes Joseph C. Porter in his essay “The Montana Expedition of Maximilian, Prince of Wied.”

Eventually, Maximilian and the fur traders overcame their cultural barriers and began to appreciate one another. The prince recorded the company’s experience with a number of American Indian tribes, and his notes about the dangers and rewards of fur trading and a violent battle between the Cree and Piegan tribes are invaluable historical records. The prince wanted to travel farther north, but a Piegan Indian chief warned him that other tribes could be unfriendly, and Maximilian chose to turn back east with the company.

“Although forced to leave Montana behind, Maximilian had captured much of a sense of it in his journals,” Porter writes. “Like his Enlightenment predecessors Lewis and Clark, the prince had served his science as best he knew how. In his work he labored to preserve something of that time and place.”

The Gold Rush Years

Pioneers continued to settle the rough Montana countryside throughout the mid-19th century. Settlements like Missoula and Bozeman were established in 1860 and 1864, respectively, but most towns didn’t experience rapid growth until miners struck gold in Virginia City in 1863 and in Butte the following year. Along with the arrival of the gold rush, Montana gained a reputation as a rowdy frontier state. This reputation was particularly true for Butte in the 1860s and 1870s.

Butte began as a mining town after gold was discovered in the Silver Bow Creek Valley. At first only gold and silver were mined at this location, but with the advent of electricity came the soaring need for copper wiring—and Butte had copper in abundance. Copper miners arrived in Butte from all over the United States and from several other countries, including Ireland, England, Mexico, China and Croatia. Saloons and other disreputable establishments popped up all over Butte and Virginia City, and miners made them the most profitable businesses in the city.
In his book *Montana: High, Wide and Handsome* (University of Nebraska Press, 2003), Joseph Kinsey Howard writes, “The trail which led to the independent, devil-may-care life of the frontier was, however, a two-way road: outgoing traffic balanced, and occasionally exceeded that which was coming in. The gains—a certain implicit freedom from restraint, a gay and unbuttoned spirit—could never quite compensate for the losses, for the transitory character imposed upon the community.”

The railroads arrived in the 1880s, including the Great Northern Railroad, the Northern Pacific Railroad and the Union Pacific Railroad. Boasting two transcontinental railroads to the Pacific coast, Montana became a major thoroughfare for industry. In 1889, it officially became a state.

### Earning Your Explorer’s Badge

While Montana’s free-spirited gold rush days are over, its wide expanse of plains, endless blue skies and sparse population make it a perfect place to escape. It can be tough to cover its more than 147,000 square miles in a short time, so here are a few areas to consider when planning your trip:

**Missouri River Country.** Located in the Northeastern portion of the state, Missouri River Country is a sportsman’s dream. Antelope, deer, elk, turkey and other wild game will keep hunters busy, while the Missouri River and Fort Peck Reservoir offer more than 50 kinds of fish for seasoned anglers. History buffs can follow the path of Lewis and Clark, learn about the history of dinosaurs at the Valley County Pioneer Museum, and brush up on the homesteading era of 1912 at the Garfield County Museum.

**Land of the Last Stand.** Time your vacation to experience American Indian life in southeast Montana, near Billings, where every June visitors gather for a re-enactment of Custer’s Last Stand. Home to the Crow and Cheyenne tribes, celebrations and powwows give visitors an authentic peek into American Indian culture. Learn more about the Battle of Little Bighorn by visiting the Custer Battlefield Museum and the Little Bighorn Battlefield National Monument, which memorializes the battle between Lieutenant Colonel George A. Custer’s 7th Cavalry and warriors of the Lakota and Northern Cheyenne tribes on June 25–26, 1876.

**Gold West Country.** Relax at Boulder Hot Springs, a century-old historic inn that offers geothermal pools for swimming and soaking as well as opportunities for hiking and wildlife viewing. At Alder Gulch Gold, you can swirl a gold pan and view a collection of mining equipment. Check out a ghost town like Virginia City or Nevada City to experience the 1860s gold rush. Also, don’t miss out on a stop to Travelers’ Rest State Park to see where Lewis and Clark rested on their journey.

**Stamp Your National Park Passport.** No visit to Montana is complete without a glimpse of two of America’s finest national parks: Yellowstone and Glacier. Sprawling across Wyoming, Idaho and Montana, Yellowstone National Park is home to 2.2 million acres of natural geysers and bubbling paint pots, with a rich variety of wildlife including elk, bison, grizzly bears and wolves. Hike some of Glacier National Park’s 700 miles of trails among forests, alpine meadows and numerous lakes, or drive the spectacular Going-to-the-Sun Road through the Many Glacier region.

For information, visit [www.visitmt.com](http://www.visitmt.com), or contact the Montana Office of Tourism at (800) 847–4868.
Host to almost 3 million visitors a year, Mount Rushmore National Memorial stands as a legacy to the United States’ commitment to exploration and expansion throughout the 19th century. The iconic image of four granite faces—George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln—gazing over the Black Hills, an isolated mountain range in western South Dakota and northeastern Wyoming, serves as a tribute to our most revered presidents. It also symbolizes the early American desire to accumulate land and resources to accommodate a growing nation.
Although the monument allows visitors to reflect on the rich history of Western expansion, Mount Rushmore’s presence in the Black Hills continues to be controversial to many American Indians in the region who also value the land for its historical and cultural significance.

“For thousands of years, before mountain men, before Custer, before gold and before Europeans made their way west, [American Indians] called [the Black Hills] their sacred land,” Laural A. Bidwell explains in *The Moon Handbook for Mount Rushmore and the Black Hills* (Avalon, 2010). It is difficult to determine, however, who inhabited the region prior to European contact. Because many American Indian cultures used oral traditions to maintain tribal histories, there is no written record of happenings in the area before French explorers claimed the region in 1743. Recently, however, anthropologists and historians have begun to take oral traditions into account when reconstructing an image of South Dakota before Europeans entered the unknown territory. Their research helps to illuminate the complex history of the region and preserve cultural landmarks.

Much of what we know about the spiritual geography of the Black Hills has been passed down through Lakota oral history. The Lakota phrase *Paha Sápa*, meaning hills dark and dense with pine trees, gives the area its name. Those who visit the area today can still observe the landscapes that hold tremendous cultural significance to a number of American Indian tribes. In his book, *The Lakotas and The Black Hills: The Struggle for Sacred Ground* (Penguin Books, 2010), Jeffrey Ostler explains that “the Black Hills were at the center of the Lakotas’ world on the Plains” and hold an especially strong spiritual significance because sites such as Bear Butte, Devils Tower and Wind Cave vertically connect “all aspects of the Lakota cosmos.” The topographical features of the Black Hills mirror the heavens, and its caves link its landscape to the depths of the earth.

As Linae Sundstrom explains in her essay “Mirror of Heaven: Cross-Cultural Transference of the Sacred Geography of the Black Hills,” several American Indian tribes, including the Lakota, Cheyenne, Arapaho, Kiowa and Kiowa-Apache, consider the area sacred. Over the course of the past several centuries, these groups lived among the Black Hills and Badlands, a desolate wilderness marked by eroded buttes, steep slopes and soaring pinnacles in southwestern South Dakota. In fact, some scholars assert that by 1700, Kiowas and Kiowa-Apaches already may have lived in the area for several centuries.

“As groups entered new territories, they gradually adapted their belief systems to their new physical environments,” Sundstrom explains. “This often involved adopting many of the traditions of earlier occupants of the area. The development of a sacred landscape thus was a process of transferring old mythic locales to new points on the landscape and incorporating new beliefs borrowed from groups with whom they were coming into contact. Shades of very old belief systems are retained even today by various groups that once occupied the Black Hills.”

When studying the Black Hills before European contact, historians often focus on the Lakota, who became one of the most powerful tribes in the region during the late 1700s. Due to their complex tribal system, which
included several bands that moved throughout the region, the Lakota attained economic and political power through the fur trade, particularly with the French. Not only did their involvement in the fur trade help the Lakotas to acquire political power, it also allowed them to amass European firearms and other supplies that provided them with a significant advantage over rival tribes. The tribe was also able to survive many of the endemic diseases brought by European and American settlers that other groups could not withstand because Lakota bands were smaller, somewhat disparate and independent from one another.

These factors, along with the necessity to move into new territory as Europeans encroached on American Indian holdings to the east and the promise of plentiful bison, allowed the Lakotas to become a formidable force in the Western Plains. Even Lewis and Clark, as they moved through the area on their expedition, recognized the Lakota as the dominant force ruling commerce on the Missouri River.

As the Dakota Territory became increasingly valuable to the United States in the late 19th century, especially with the discovery of gold in the Black Hills in 1874, the Lakota were forced to defend the land that they held as sacred and integral to their spirituality. Lakota tribal chief Sitting Bull, an inspiration to his people during the 1876 Battle of Little Bighorn, was killed in 1890 after years of resistance to government policies toward American Indians. Although the subsequent Wounded Knee Massacre of 1890 effectively established the United States as the dominant power in the region, the Lakota maintained their cultural and spiritual practices despite mounting pressures to assimilate to white culture.

Today’s visitors to the Badlands and Black Hills marvel at the geological landscape that boasts buttes, spires, rolling grasslands and dark hills. Together with the National Park Service, the Oglala-Lakota Tribe preserves and manages the region, allowing tourists to gain a deeper understanding of the cultural and historical significance that the land holds. In 2004, Gerard Baker became the first American Indian to be appointed as superintendent of Mount Rushmore. Under his leadership, tourists are now able to visit the Lakota, Nakota and Dakota Heritage Village where on-site interpreters explain the traditional American Indian customs that existed in the area before Europeans arrived. These efforts have contributed to the ongoing effort to incorporate the American Indian experience into the fabric of the United States that is celebrated at Mount Rushmore.

Freelance writer Courtney Shultz studied literature of the American Indian at the University of Oklahoma.

**THE BIRTH OF A MONUMENT**

Originally conceived as a monument that would draw tourism to South Dakota, the Mount Rushmore National Memorial evolved into a heroic evocation of four of America’s greatest presidents.

In the early 1920s, South Dakota historian Doane Robinson contacted sculptor Gutzon Borglum about creating a series of gigantic figures representative of the American West. Borglum envisioned a more nationally focused sculpture that would symbolize the meaning of America. He chose to sculpt Mount Rushmore, originally called Six Grandfathers by the Lakota.

After turning the idea down twice, the South Dakota legislature finally approved the plan. Because the site was on federally owned land, Congress’ authorization was also needed, but work was able to officially begin on October 4, 1927.

Though funding was often precarious, the sculptor and his workmen used dynamite, jackhammers and hand tools to create the masterpiece over a period of 14 years. Borglum chose the four presidents for specific reasons, according to the National Park Service:

- Washington represented the birth of the United States.
- Thomas Jefferson stood for westward expansion.
- Abraham Lincoln represented the preservation of the Union and the abolition of slavery.
- Theodore Roosevelt stood for leadership in a time of rapid growth and the protection of the rights of the average person.

In 1941, with World War II looming ever larger, the work was completed.

For more information on Mount Rushmore National Memorial and its companion Lakota, Nakota and Dakota Heritage Village, visit [www.nps.gov/moru](http://www.nps.gov/moru).
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Visit [www.history-magazine.com](http://www.history-magazine.com) or call toll free 1-888-326-2476!
One of the most historic inns in Charleston, S.C., the John Rutledge House Inn served as the home of the statesman Rutledge—U.S. Constitution signer, South Carolina governor, U.S. Supreme Court associate justice and chief justice of the South Carolina Supreme Court—for 37 years.

Written by Sharon McDonnell | Photography by Matthew Scott
The two-story, two-bedroom house at 116 Broad Street was constructed as a wedding gift to Rutledge’s wife, Elizabeth Grimke. It was built of local brick with a plain Georgian facade topped by a slate roof. On the first floor, a dining room faced a parlor across the hall, with two kitchens in back—one for cooking wild game from nearby forests, the other for cooking vegetables and domestic meats. Upstairs was a drawing room with an adjoining library, where Rutledge wrote. A carriage house, stables, gardens and arbor stood behind the house. The lot extended a full city block to Queen Street, while a wine cellar held 220 gallons each of Madeira and claret, plus port, schnapps, ale, French brandy, West Indian rum, Irish whiskey, and sauterne.

Born in 1739 in or near Charleston, Rutledge was the oldest of seven children of Irish emigrant and ambitious doctor John Rutledge and his wife, Sarah Hext. One of three sons who became eminent in South Carolina politics, he went to London to study law at age 19. (His brother Edward signed the Declaration of Independence and also became a governor of South Carolina, while his brother Hugh became speaker of the South Carolina House of Representatives.)

In cosmopolitan London, Rutledge learned many lessons that he later imparted to Edward, who also studied law in London. “Remember the old man’s advice to his son: Think twice before you speak once,” he wrote. His steely resolve to excel is evident in his recommendation to be adept in a foreign language: “If you stick close to French, and converse generally in that language, you will soon be master of it, and I would not have you attempt it unless you are resolved to speak it well and as fluently as you do English … Whatever you attempt make yourself completely master of.”

While urging Edward to hear debates in the House of Commons, attend church often, and “establish [your
reputation] when young or it will be very difficult to acquire it," his letter opened with a tip to learn shorthand: “The very first thing with which you should be thoroughly acquainted is the writing of shorthand, which you will find of infinite advantage in your profession and will give you the means of great superiority over others who do not write it.”

A Swift Ascent to Leadership

After Rutledge was admitted to the bar at 21, he began practicing law in Charleston in 1761. He was one of three delegates appointed from South Carolina to attend the Stamp Act Congress in 1765 in New York, and his committee prepared a plea to Parliament to repeal the act. The Stamp Act was finally repealed in 1766.

Elected in 1774 as one of five South Carolina delegates to the First Continental Congress, Rutledge was a fierce advocate for Southern interests. After becoming a member of the Council of Safety, the political arm of the Revolutionary cause, he helped form the Republic of South Carolina and was elected its president in 1776. He also helped write South Carolina’s first Constitution.

Busy with South Carolina affairs, he didn’t attend the Continental Congress in Philadelphia to sign the Declaration of Independence, though his brother Edward did. Rutledge was elected governor of South Carolina in 1779, the year the British were repulsed at the gates of Charleston. Nicknamed “Dictator John,” he was given broad powers to act in wartime by South Carolina lawmakers. Replying to a suggestion that it might be wiser if the Americans surrendered during the Battle of Fort Moultrie, Rutledge said, “You will not do so without an order from me, and I would sooner cut off my hand than write one.”

Charleston was captured by the British in 1780 after a 42-day siege, beginning an occupation that would last more than two agonizing years. Rutledge was forced to leave Charleston, but repeatedly asked General George Washington and Congress for troops. He encouraged General Francis Marion, nicknamed the “Swamp Fox,” and Generals Thomas Sumter and Andrew Pickens to continue their guerrilla attacks on the British while they hid out in North Carolina border towns. Conducting state affairs largely on horseback, Rutledge carried a printing press with him so he could print official papers.

After Britain’s final defeat at Yorktown, Va., in 1781, Rutledge continued to serve as governor until 1782, then as congressman from 1784–1790. He signed the U.S. Constitution as one of four South Carolina delegates in 1787 in Philadelphia.
Asked who was the greatest man in Congress, the famous orator Patrick Henry replied, “If you speak of eloquence, Mr. Rutledge of South Carolina is by far the greatest orator; but if you speak of solid information and sound judgment Colonel Washington is unquestionably the greatest man on that floor.” Rutledge was even called “the Patrick Henry of South Carolina” by South Carolina historian and writer William Gilmore Simms: “a statesman, orator, and patriot quite worthy to take rank ... with any of the statesmen which the American Revolution produced.”

After the first U.S. Supreme Court was formed in 1789, President Washington appointed him associate justice. (A bust of Rutledge is in the U.S. Supreme Court courtroom today.) He resigned to become chief justice of the South Carolina Supreme Court three years later. Though nominated to be the second chief justice of the United States by Washington in 1795, he served only a few months while the U.S. Senate was in recess, as his nomination was not confirmed.

On July 23, 1800, the man with “an air of reserve, design and cunning” in the words of John Adams, and “a fascinating companion, a striking orator, an honest man, a fearless patriot, a wise statesman, a pure, just and well-informed judge” died. He was buried in St. Michael’s Church courtyard in Charleston.

New Owners, New Stories

After Rutledge’s death, the next owner of the home was General John McPherson, who fought in the American Revolution and later became a horse breeder and developer of a racetrack in Charleston. Thomas N. Gadsden, a prosperous slave trader and real estate broker, purchased the mansion in 1853. Gadsden added the distinctive wrought- and cast-iron porch and fence and a third floor. The ironwork features a palmetto tree, a symbol of South Carolina, a Federal eagle and the year 1763 between the initials “J” and “R” on posts and columns on each side of the entrance. Christopher Werner, one of the most outstanding iron craftsmen in Charleston in the mid-19th century, designed the ironwork to honor Rutledge’s dedicated service to state and country.
The architect in charge of Gadsden's eight-year renovation, P.H. Hammarskold, added a two-story outbuilding. Also added were Gothic windows topped by terra cotta cornices and iron pillars flanking the rear steps to the garden. Twelve Italian marble fireplace mantels were imported, and carved angels, cherubs and a small owl adorn the mantel in the ballroom. The intricately designed parquet floors and stairs, made from three kinds of wood, were modeled after those found in European palaces.

After the Civil War, the drawing room became the meeting place for the U.S. District Court. Charleston mayor R. Goodwyn Rhett bought the house about 1920, and entertained former President William Howard Taft and his wife there on several occasions.

The story goes that “she-crab soup” was created by Rhett’s African-American butler, William Deas. When Deas was told to “dress up” the pale crab soup generally served, he added orange-colored crab roe from female crabs, greatly enhancing its flavor. While she-crab soup claims other origins, it was served during formal dinners at the Rhett home. Another story says that Margaret Mitchell read about Mayor Rhett during research on the history of Charleston, and named her dashing, Charleston-reared character in Gone With the Wind after him.

The mansion was converted to apartments in 1951 and a boys’ school in 1961. Then it became the law offices of Charleston lawyer Paul N. Uricchio, who kept its architecturally important aspects intact but installed partition walls and false ceilings.

An Inn is Born

After lying vacant for three years, the neglected mansion was purchased by Charleston hotelier Richard Widman, who restored the home and converted it to a bed-and-breakfast that opened in 1989. With 19th-century-style antiques and historic reproductions, the 19-room inn features 11 rooms in the main house and eight rooms in two carriage houses. Working fireplaces and canopied four-poster beds are found in the second- and third-floor rooms. Painted in bold colors like buttercup yellow and forest green, several rooms display framed inscriptions related to their names. The Elizabeth Grimke Room, for example, features an excerpt from Washington’s diary about his breakfast with Mrs. Rutledge while visiting Charleston in 1791.

In the parlor, a case displays artifacts discovered during an archaeological dig in the courtyard. It features Delft tile, Colomo ware (earthenware made by local slaves), blue glass beads used for jewelry or for trade with American Indians, musket balls, lead Bale seals (affixed to imports to certify that tax was paid), gunflints and a King George half-penny. The excavation, conducted by the Charleston Museum in 1988, identified more than 30 distinct deposits, dating from the early 18th century through the late 19th century.

Sharon McDonnell followed the women’s history trail for the March/April 2011 issue.

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a witness tree reborn

HARVESTING HISTORIC TREES YIELDS LEARNING EXPERIENCES—AND A NEW LIFE FOR THE OLD MATERIAL

by Nancy Mann Jackson
Many of history’s silent witnesses still stand on the battlefields and front lawns where the country’s seminal events took place. They are the trees that have stood firm while generations of Americans have come and gone, and many of them have observed conversations, treaties and bloodshed that tell the story of America.

So what happens when one of these “witness trees,” as the National Park Service (NPS) designates trees that have stood during significant moments or periods of history, falls or dies? That’s the question Dale Broholm asked when he first heard about witness trees from a friend who works as a historian for the NPS. As a senior critic in furniture at the Rhode Island School of Design (RISD), Broholm believed that he and his students could make something useful from fallen witness trees rather than allowing them to be destroyed, as was the NPS’ former practice.
After meeting with colleagues about the possibility of working with downed witness trees, Broholm approached the NPS with a proposal to use the wood of fallen trees from national historic sites as material for education and study. “When we approached the people at the National Park Service with this idea, they were very excited because part of their mission includes educating the public,” Broholm says. “This project was a perfect way to do that.”

Discovering the Historic Context

Broholm soon learned that a pecan tree from Hampton National Historic Site, a former plantation in Maryland, was available. Daniel Cavicchi, associate professor of American Studies at RISD, was asked by his department head to join the initiative. Together, they developed a curriculum for a course that would include both a seminar on the historical context of the tree and a furniture studio course that would work directly with the tree’s wood and make relevant objects from the material.

The tree had long been a witness to history: The plantation grounds even included an armory that built weapons for the Revolution. “So the tree had really witnessed the evolution of the United States as an industrial power,” Broholm says. “The students explored that through readings, writings and discussion, and then they went into the studio and created works in response.”

After that first project, “the National Park Service kept identifying new trees that we could work with, so we just kept going,” Cavicchi says. After starting with the wood from Hampton National Historic Site, the group worked with trees from Theodore Roosevelt’s home commemorated at the Sagamore Hill National Historic Site, Oyster Bay, N.Y., and the George Washington Birthplace National Monument, near Colonial Beach, Va. This fall, the Witness Tree Project is focusing on a historic elm from the Frederick Law Olmstead site in Boston, which was the home of the founder of American landscape architecture and the nation’s foremost park designer.

Broholm and Cavicchi begin each semester by leading a field trip to study the tree’s location. Last semester, for example, with a focus on studying the presidency, the group visited Sagamore Hill National Historic Site, as well as the John F. Kennedy Library in Boston. During the seminar, along with assigned readings and research, students heard about historic monuments from speakers including Ted Widmer, former speechwriter and senior advisor to President Bill Clinton; Seth Bruggeman, a professor of history at Temple University and the author of Here, George Washington Was Born (University of Georgia Press, 2008); and Louis Hutchins, a regional historian with the NPS.

The information and research discussed in the seminar is then used as the basis of design and exhibition, Broholm says. “The students work with the tree to translate, deepen and give shape to their understanding,” Cavicchi adds. “The circumstance of working with the actual material of a historic tree is a powerful means for evoking the past and also for exploring historical practice.

“Students learn not only about the events radiating from a tree’s location—the rise of slave labor in antebellum America, for example, or Roosevelt’s reshaping of presidential power—but also about how a given tree poses questions of interpretation,” he continues. “To what extent can a tree serve as material evidence for American history? How might one assess the significance of place in historical thought? How do historic sites shape national and public history?”

Meaningful Design

Each semester, students participating in the project have created an array of meaningful items that resonate with the history of the tree. After studying the Hampton site, for instance, one student created a polyrhythmic, or sound, stool. (See object at left.)

“As one sat in the stool, it wobbled in circles and rang bells; it was a wonderfully creative interpretation of the status of slaves at Hampton in material, sound and experience.”

Historic Elm from the Frederick Law Olmstead site in Boston, which was the home of the founder of American landscape architecture and the nation’s foremost park designer
so one could never be ‘steady,’ and she attached tiny bells, reminiscent of the line of bells in the mansion that called slaves to different rooms, to the bottom. As one sat on the stool, it wobbled in circles and rang bells; it was a wonderfully creative interpretation of the status of slaves at Hampton in material, sound and experience.

After studying Sagamore Hill, one student made a set of abstract geographic markers out of wood from the site. These markers would enable visitors to enact Roosevelt’s famed “point-to-point” walks.

“Roosevelt used to like to play a game with his children and guests in which he would identify a distant point and ask everyone to make their way to the point directly, having to go over any obstacles in the path, including barns, trees, rocks, hills or buildings,” Cavicchi explains. “The markers capture the spirit of the game, while also enabling visitors to exercise, experience nature and appreciate Roosevelt’s understanding of human beings’ profound ability to both commemorate and manipulate the landscape.”

Once the students’ pieces are reviewed and juried, some are sent back to the historic site for exhibition, and some are sold to benefit the ongoing maintenance of the sites from which the trees came. The public exhibition offers a method for educating the public about the history of the site, which benefits both visitors and the NPS. “It’s hard to get people engaged in our nation’s history,” Broholm says, “but this is a means that allows us to get students engaged and take that interest wider by returning their pieces to the site. Potentially, these items will start conversations that wouldn’t happen otherwise.”

Another benefit for the NPS is an intense examination of their interpretive program by students, which sometimes results in new interpretations that can challenge existing narratives, Cavicchi says. “Overall, the course aligns, to mutual benefit, the act of creating objects and the act of creating history,” he continues. “Students’ designed objects, from historic wood, are shaped by historical analysis, and their historical interpretations are honed by questions that arise in the processes of design and critique.”

For the professors, teaching about witness trees has been rewarding, too. “It has taught me the extent to which our understanding of history is almost always rooted in places and things,” Cavicchi says. “The students have been quite astute in thinking through the ramifications of how we remember and commemorate history in our communities and in the nation as a whole.”

The students, all future designers and architects, have learned just how significantly the study of humanities and the social sciences can deepen their design education. “Art and design students are not always excited about having to take history courses,” Cavicchi says, “but in the Witness Tree Project, history and design are not separated. We have purposefully blurred those disciplinary lines. In fact, we try to show that they cannot be separated; creativity requires an understanding of the world and its past, and historical interpretation requires imagination, empathy and creativity.”

Nancy Mann Jackson wrote about Colonial Americans’ attitude toward money for the September/October 2011 issue.
A Twelfth Night cake is prepared in the Tudor Place kitchen.

Martha Washington’s recipe for “Great Cake”, a type of fruit cake which would be served on Twelfth Night, reproded out by Martha Pears.

Take 6 eggs, stake the whites from the yolks, beat them with a fork. Then put the whites in a cream and beat them fine. Grate in a dozen of a lemon all, and add three pounds of sugar. Lastly, knead in half a dozen of eggs and five pounds of flour. The same with half a pound of rum and two pounds of currants.

A Twelfth Night cake is prepared in the Tudor Place kitchen.
Faux Holiday

Feasts

The Art of Making Artificial Food for Historic Homes

By Karen Edwards
After leading a tour of Tudor Place Historic House and Garden—the 19th-century Georgetown residence of Martha Washington’s granddaughter, Martha Custis, and her husband Thomas Peter—a curator walked back through the rooms to lock up. In the living room, she happened to spy something that had slipped between the cushion and the frame of a chair. She lifted the cushion and found a ham biscuit that had been snatched from the dining room’s food display. Apparently, the sneaky visitor had discovered the ham biscuit was not the work of a chef. Instead, it had been prepared by artist Peter Waddell to resemble the kind of biscuit that would have been served at Tudor Place years ago.

Welcome to the world of faux food, where everything looks good enough to eat—but never is. The concept of creating fake food is said to have started in the years following World War II when Americans traveled to Japan to assist with relief efforts. They were unable to read restaurant menus, so Japanese artists and candle makers created wax displays of menu items. Visitors had only to point to the dish when they wanted to place an order.

In the United States, fake food has been around since at least the 1980s, and is frequently used in film, television and onstage. More and more historic properties are also turning to faux food displays, not only to make rooms seem less static, but also to better illustrate the lifestyles of the people who once lived there.

“Food is a part of our social history,” explains Sandy Levins, president of the Camden County Historical Society in Camden, N.J., and owner of Historic Faux Food.

“Displays of food can tell us how plentiful or scarce food was in that time period. It tells us about the people and their tastes, what food was available in that season and location, and the socioeconomic status of the people who lived there.”

Faux food displays can also vividly recreate the holidays of the past.

For example, at Pomona Hall, the 18th-century Quaker mansion in Camden, N.J., that serves as the site of many Levins-prepared feasts, the table is overwhelmed with dishes. “We used to observe the holidays very simply, as the Quakers would have done, but visitors on our holiday tours were disappointed, so we’ve adopted a Colonial Williamsburg approach where Christmas was celebrated more lavishly,” she says. Now, a boar’s (or pig’s) head becomes the holiday table’s focal point, and so many dishes fill the table that the array of desserts is relegated to a sideboard. “It’s a sumptuous feast,” Levins says.

While the feasts could be sumptuous, Amanda Rosner, Colonial Williamsburg’s assistant curator of historic interiors, says early American holidays still were less festive than today. “Residents might hear gunfire on Christmas morning and go to church, but there were no gifts to unwrap,” she says. This was, however, a season when balls and weddings were held. The faux desserts, including a Twelfth Night cake that visitors find in the Governor’s Palace at Christmas, reflect that kind of extended hospitality, she says.
Jane Ann Hornberger, a school program guide at Winterthur Museum, Garden and Library in Wilmington, Del., has created faux food for the former du Pont home for 10 years—and during the annual Yuletide tour, she says, food displays reflecting a typical family Christmas are everywhere. “The curators come up with a different theme each year and tell me what foods they want prepared,” she says. Since rooms at this decorative arts museum reflect styles ranging from the late 1800s through the 1960s, there is a broad array of faux food to look at—from historic tea cakes to melting popsicles.

At Tudor Place, New Zealand-born artist Peter Waddell also re-creates Christmas meals that represent a span of time—from 1809 to 1986. In addition to the lifelike ham biscuits, he has also created Scotch eggs, ham, baked apples and even cheese spread on a cracker. “The family recognized from the beginning their place in history, so they kept careful records of everything that was served,” he says. Consequently, Waddell has only to dive into the notebooks of the Peter family to learn what was eaten on any special day.

Other faux-food artists, however, start every project with extensive research into what might have been served in that season and location.

At Colonial Williamsburg, Rosner says she begins her research with the archeology staff, who have dug up bones and other refuse around Williamsburg properties. The trash invariably reveals early Colonial dining habits. “They’ve found bones from squirrels and even a peacock bone,” Rosner says. Once she has an idea of what was eaten at a specific location during the season to be illustrated, she turns to period cookbooks, such as Martha Bradley’s The British Housewife, to see how the food might have been prepared. She also looks to Williamsburg’s food historians and cooks, who can prepare the recipe so artists or conservators who make the faux food can see what it looks like.

### Holiday Faux Food Tour

During the holiday season, you can find faux food displays at many historic properties, including these:

- **Colonial Williamsburg, Williamsburg, Va.** There are seven interiors that feature faux food displays, including the Governor’s Palace, the Wythe House and the Peyton Randolph House. [www.history.org](http://www.history.org)

- **Deshler-Morris House, Philadelphia.** The first summer White House of George Washington has faux uncooked food that would become meals for the first president. [www.nps.gov/demo/index.htm](http://www.nps.gov/demo/index.htm)


- **Pomona Hall, Camden, N.J.** The winter holiday setting includes a roasted pig’s head, in addition to other 18th-century fare. [www.cchsnj.com/mansion.shtml](http://www.cchsnj.com/mansion.shtml)

- **Tudor Place Historic House and Garden, Washington, D.C.** The holiday food on display here will be exactly what was served, according to detailed notebooks kept by the family. [www.tudorplace.org](http://www.tudorplace.org)

- **Winterthur Museum, Garden and Library, Wilmington, Del.** The former du Pont family home and current decorative arts museum features 19th-century yuletide tables. [www.winterthur.org](http://www.winterthur.org)
Like Rosner, Levins turns to period cookbooks she has collected, such as *The Encyclopedia of Food* and *The Martha Washington Cookbook*, for ideas on what was served at the time. She has learned, for example, that raisins, a favorite early American treat, were often made from Muscat grapes so they were larger than the raisins we enjoy today. (See sidebar on page 39 for recipes from early American cookbooks.)

Hornberger, meanwhile, has researched everything from early apples to what kind of food rationing the du Pont family may have been subject to during World War II. For information and inspiration, she says she dives into her collection of old cookery books, including *The Virginia Housewife* as well as a book of Dutch table paintings that illustrates the kind of food available in the 1800s and how it might have looked. Hornberger, like many artists, has prepared real food before attempting the faux version. “There’s just no way to imagine what a ‘hoe cake’ looks like until you make one.”

It’s with that same attention to detail that these faux-food artists create their food. Levins casts much of her food in plaster from latex molds that are shaped around the actual item—a smoked fish platter, for example, was made from a variety of actual fish Levins picked up from her local fishmonger. Other food, like the roasted pig’s head on the Pomona Hall Christmas table and the Victorian-era sausages created for Winterthur’s Yuletide Tour, is sculpted from various materials. Levins has also used real oyster shells collected from a local raw bar, then sanitized and sealed to create a dish of oysters for display. (The faux oysters were made from modeling clay.)

Waddell says he also turns to a variety of materials, including plastic foam and wax, to create his dishes. “You can make a very realistic whipped cream by liquefying the wax, then letting it harden,” he says. Waddell begins each project with a careful observation of the actual food, or a photograph of the food. Since meat is probably the most difficult food item to turn faux, he studies modern-day Christmas catalogs sent by meat companies to capture the right look. “The secret is texture and color,” he says. He is also careful to make the food imperfect—a cake that’s not evenly iced, for example. “A level of perfection denies the evidence of human hands,” he says.

Once the faux food is finished, curators set the scene, including plating the food on historic china. “We use a mylar sheet between the platter and fake food,” Waddell says. For Hornberger, it’s hands-off once the food has been created. “The curators set up the displays,” she says. One of their concerns, says Levins, is “off-gassing,” a term used to describe how manmade objects can emit chemicals into...
the environment that are unsafe for fine china, textiles and more. That’s why Levins, Waddell and Hornberger are careful to use only certain products to create their faux food and why Colonial Williamsburg rarely buys the fake food that’s available through commercial catalogues. “They’re often made from materials that are harmful to the collections,” explains Patricia Silence, conservator of historic interiors. Still, Williamsburg staff members regularly clean and monitor the food to ensure the collection’s safety.

At some of the historic sites, faux-food displays represent all social classes. Pomona Hall, for example, while home to a wealthy family, was also a Northern plantation home, so Levins created typical remnant food, like leftover potatoes and bacon. Colonial Williamsburg displays faux food in seven of its interiors, ranging from the desserts at the Governor’s Palace to more common fare at the taverns and gruel in the slave kitchens at the great plantations.

Fortunately, most faux food created by these artisans lasts a long time. “We keep it in Tupperware bins and use it as long as we can,” Rosner says. At Winterthur, “The whole ninth floor is stocked with faux food from the past,” Hornberger says. “We may shift an item from room to room, but we use many of the same foods over and over.”

The effect of faux food tableaux on visitors is dramatic. “People, especially kids, love the foods,” Levins says. After all, there is a real “yuck” factor to seeing a roasted pig’s head, or beef tongue (which Levins created for Washington’s summer retreat in Philadelphia). “It adds an element of surprise to the visit,” Waddell says. “And people love surprises.”

Karen Edwards is a freelance writer in Worthington, Ohio.

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Back to Basics
Making fake food look authentic takes a lot of work. Historians turn to period cookbooks to get a more accurate picture of what an early American dish would look like.

A Rich Cake
Take four pounds of flour dried and sifted, seven pounds of currants washed and rubbed, six pounds of the best fresh butter, two pounds of Jordon almonds blanched, and beaten with orange flower water and sack till fine; then take four pounds of eggs, put half the whites away, three pounds of double-refined sugar beaten and sifted, a quarter of an ounce of mace, the same of cloves and cinnamon, three large nutmegs, all beaten fine, a little ginger, half a pint of sack, half a pint of right French brandy, sweet-meats to your liking, they must be orange, lemon, and citron; work your butter to a cream with your hands before any of your ingredients are in; then put in your sugar, and mix all well together; let your eggs be well beat and strained through a sieve, working in your almonds first, then put in your eggs, beat them together till they look white and thick; then put in your sack, brandy and spices, shake your flour in by degrees, and when your oven is ready, put in your currants and sweet-meats as you put it in your hoop; it will take four hours baking in a quick oven: you must keep it beating with your hand all the while you are mixing it, and when your currants are well washed and cleaned, let them be kept before the fire, so that they may go warm into your cake. This quantity will bake best in two hoops.
—From The Art of Cookery, Made Plain and Easy by Mrs. Glasse, London, 1796

Forced Cucumbers
Choose fresh cucumbers of a middling size; cut them into halves, take out the seeds with a knife, fill the cavity with forcemeat, and bind the two halves together with strong thread. Put them in a stew pan with vinegar, salt and veal stock, a small quantity of each. Set them over a fire, simmer them till three parts done, and reduce the liquor; then add with it a strong coulis [a rich sauce or coulis made from meat juices, pureed shellfish, vegetables or fruit] put it to the cucumbers, and stew them gently till done.
—From The Art of Cookery, John Mollard; 1808

Karen Edwards is a freelance writer in Worthington, Ohio.
When the British ordered the French to leave Canada in 1755, they were forced from the dikes of Nova Scotia to the bayous of Louisiana. They began their passage as Acadians and ended it as Cajuns. These Acadians are a proud people numbering several million who have their own flag, anthem, language and dialect, and even holiday—National Acadia Day, observed on August 15 in North America. Their prolonged search for a permanent home suggests that they also possess an innate resilience.
The deportation of the French from Grand-Pré, Nova Scotia, in 1755 is a tragic period in the history of Canada. The group's banishment from the America Colonies by the English in 1762 and relocation to Louisiana were more sad chapters in the story of the Acadians. Still, those forced into exile persevered and eventually found a home.

Acadia, or “Acadie” in French, referred to the French Colonies in northeastern North America that included parts of eastern Quebec, New Brunswick, Nova Scotia, Prince Edward Island and modern-day Maine. It is thought that the word Acadia comes from the 16th-century explorer Giovanni da Verrazzano, who used the ancient Greek name “Arcadia,” meaning “refuge” or “idyllic place,” to describe and map the entire Atlantic coast north of Virginia.

Today, the arts and culture of French descendants are thriving in Nova Scotia and Cape Breton Island, from the renowned rug hookers at Chéticamp to the masked Mi-Carême marauders at Grand Etang. Cajuns also have preserved many of their French-inspired traditions in Louisiana: Accordion and fiddle music, spicy crawfish jambalaya, and waltz and two-step dances are common in Lafayette.

BUILDING A NEW COLONY

The French began settling in Port-Royal, Nova Scotia, in 1605, two years before the English arrived at Jamestown, Va. Nobleman Pierre Du Gua, Sieur de Mons, claimed the basin of Port-Royal under a title grant. He began to develop the settlement of Acadia in the area of present-day Nova Scotia, Prince Edward Island and New Brunswick.

From the start, Port-Royal was a place of joie de vivre for the Acadians, who held banquets, plays and musical recitals there. Poutrincourt composed sacred hymns and other works, and Samuel de Champlain even formed a dining society there called the Order of Good Cheer.

The merriment at Port-Royal ended by 1613 because of internal strife between the Poutrincourts and the Jesuits. The Acadians left that May for Penobscot, Maine, to found the village of Saint-Sauveur.

FIGHTING FOR THEIR HOMELAND

When the British sought to drive the French from Nova Scotia, Captain Samuel Argall was sent from Jamestown in July 1613 to attack the
undefended Port-Royal. He burned houses, raided crops and killed livestock. In 1622, the Scots, under Sir William Alexander with permission from King James of Scotland, settled in Port-Royal, leaving their mark by officially declaring the area “Nova Scotia,” or “New Scotland.”

The French reclaimed Port-Royal by 1702 under Charles de Menou d’Aulnay, eventually constructing a star-shaped fort with bastions overlooking the Annapolis River. Along the tidal flats, they made dikes and sluices that are still used today for agricultural purposes.

Eight years later, the English seized Port-Royal for the last time. Officer Francis Nicholson launched a weeklong assault with 2,000 troops—many from New England—and a fleet of 35 boats. Following the defeat of the French, Port-Royal was christened Annapolis Royal in honor of Queen Anne.

Under the 1713 Treaty of Utrecht, France ceded claims to the Hudson Bay territories, Newfoundland and Acadia, retaining Prince Edward Island, Cape Breton Island and parts of Quebec. However, Acadia’s boundaries were never fully defined under the treaty, leading to further disputes. The Acadians never lost hope they would take control of the terrain again, even as they moved toward the upper Bay of Fundy and established new villages.

LIVING UNDER THE MONARCH

Britain and France continued their “Empire Wars” over North America. By the early 1700s, the Acadians remained neutral toward the British in Nova Scotia. While they elected their own deputies to manage affairs with the English, they vowed not to pledge loyalty to the Crown.

The British swore a modified oath in 1730 declaring the Acadians would never have to take up weapons against the French or the Mi’kmaq Indians. Yet Parliament never sanctioned it, so the Acadians feared it might never be enforced.

Their fears were realized in 1749 when the English began pressuring the Acadians to become their allies after the seat of government transferred to Halifax. Some 1,200 Acadian men, women and children were detained at what is now Fort Edward National Historic Site.

With the outbreak of the French and Indian War in 1754, the Acadians could no longer evade the conflict. When the French were overpowered at Fort Beausejour in spring 1755, the British confiscated the Acadians’ guns and boats. There were mounting tensions around the town of Grand-Pré, which by then had exceeded Annapolis Royal in population.

On September 5, 1755, Lieutenant Colonel John Winslow of Nova Scotia summoned every Acadian male age 10 and older to Grand-Pré. Meeting them inside the Catholic church, Winslow told them they would be forcibly removed because Governor Charles Lawrence had issued a British deportation order to send them as far south as Georgia.

More than 10,000 Acadians were marshaled into awaiting ships and sent southward, imprisoned at Fort Edward or scattered throughout Nova Scotia. Winslow threatened: “If within two days, the absent ones are not delivered up, military execution would be immediately visited upon the next of kin.”

Although the British promised not to divide the Acadian families, those promises were not kept during the expulsion. “I would have you not wait for the wives and children coming in but ship off the men without them,” Lawrence instructed.

On October 13, 1755, some 1,100 Acadians sailed to South Carolina, Pennsylvania and Georgia. Only continued on page 44

From Acadian to Cajun: Follow the story of the Acadians at these historic sites.

NOVA SCOTIA
Annapolis Royal Historic Gardens, Annapolis Royal, Nova Scotia
Acadians settled in 1605 on a “miniature experimental farm” on these same wetlands in Port-Royal. Today, a French cottage—La Maison—has been reconstructed near a pine forest on the 17-acre grounds.
Phone: (902) 532–7018
Website: www.historicgardens.com

Le Centre de la Mi-Carême, Grand Etang, Nova Scotia
Get into the spirit of carnival with handmade masks from the circa-1600s French-Acadian celebration of Mi-Carême, the period between Ash Wednesday and Easter, in these exhibits. During Mi-Carême, revelers in disguise visit homes in three Nova Scotia towns (Magre, Chéticamp and Saint-Joseph-du-Moine) to see if neighbors can guess their identities.
Phone: (902) 224–1016
Website: www.micareme.ca

Fort Anne National Historic Site of Canada, Annapolis Royal, Nova Scotia
The Scots arrived at this 37-acre landmark in 1629, and the name, flag and coat of arms of Nova Scotia are all derived from the Scots’ settlement. In 1632, it was ceded to France, which governed the colony of Acadia from Fort Anne until 1710.
Phone: (902) 532–2397
Website: www.pc.gc.ca/fortanne

Fort Edward National Historic Site of Canada, Annapolis Royal, Nova Scotia
Charles Lawrence, British major and later governor of Nova Scotia, constructed Fort Edward in 1750, and it lasted through the French and Indian War, the American Revolution and the

continued on page 44
Clockwise from top left: An Acadian dwelling, the Doucet House is one of the oldest houses on Prince Edward Island, Canada. This 1750 building, Canada’s oldest surviving military blockhouse, is located at Fort Edward National Historic Site in Nova Scotia. Fort Edward was constructed in June 1750 to secure the overland route between Annapolis Royal, the old capital of Nova Scotia, and the new capital at Halifax, founded in 1749. The arts and culture of the Acadians are still thriving on Canada’s Cape Breton Island.
American ties for the May/June 2011 issue. Patricia Bates explored Caswell-Massey’s early power in southern Louisiana.

and grew to exert a significant cultural influence. These descendants of Acadian exiles developed their own dialect, Cajun French, and founded the Cajun nation. Joseph Broussard led one of the first groups of Acadians to arrive in Louisiana on February 27, 1765, aboard the Santo Domingo. Before Britain and France again made peace in 1763, after the French and Indian War, thousands more Acadians would be expelled, some being deported to France.

Seeking to live under a French-governed colony, many other Acadians moved to present-day Louisiana, some traveling via the French colony of Saint-Domingue (now called Haiti). Joseph Broussard led one of the first groups of Acadians to arrive in Louisiana on February 27, 1765, aboard the Santo Domingo. These descendants of Acadian exiles developed their own dialect, Cajun French, and grew to exert a significant cultural power in southern Louisiana.

FURTHERING THEIR HERITAGE

Today, Cajuns are as proud of their ancestral heritage in Nova Scotia as they are of their ties to Louisiana. The Acadian World Congress meets in either the United States or Canada every five years to discuss everything from economic issues to women’s concerns related to both nations. The next Acadian World Congress, which is similar to a family reunion, with theater, arts, cuisine, music and genealogy workshops, is scheduled for July 2014 in Edmundston, New Brunswick.

War of 1812. Acadians prepared the timbers for the blockhouse, where 1,200 of their women and children were detained during the expulsion from Nova Scotia in 1755.

Grand-Pré National Historic Site of Canada, Grand-Pré, Nova Scotia

Thousands of French Americans and Canadians make the pilgrimage to the church and cemetery at Grand-Pré, where deportation of Acadians began in 1755. In the gardens, a statue of Evangeline recalls the heroine of Henry W. Longfellow’s tragic poem “Evangeline: A Tale of Acadie.”


The world-famous tapestries of Chéticamp are displayed at this museum with furnishings from the Acadian settlement on Cape Breton Island. Portraits in wool of U.S. presidents by the area’s most famous artist, the late Elizabeth LeFort, also hang in its gallery.

LARC Acadian Village, Lafayette, La.
Southern Louisiana families donated seven ancestral Cajun homes to create this living history village, which replicates a 1800s Cajun village.

Musée des Acadiens des Pubnicos et Centre de Recherche, West Pubnico, Nova Scotia

Descendants of the Acadian founders of West Pubnico still live in this village, where the museum exhibits copies of three original land surveys through 1785. This 1864 homestead also includes traditional Acadian rug-making and redwork embroidery workshops.

Port-Royal National Historic Site of Canada, Annapolis Royal, Nova Scotia

French fishing, fur trading and farming began in 1605 at Port-Royal under the guidance of Pierre Du Gua, Sieur de Mons. Visitors can walk through pitched-roof houses, a blacksmith workshop, kitchen, apothecary and other dwellings.

Louisiana

Acadian Cultural Center, Lafayette, La.

Cajun dance, food, music and storytelling are demonstrated in the center’s galleries. Watch a film about the exile from Nova Scotia, or take a ranger-led boat tour.

LARC Acadian Village, Lafayette, La.

Southern Louisiana families donated seven ancestral Cajun homes to create this living history village, which replicates a 1800s Cajun village.

Vermilionville Living History Museum and Folklife Park, Lafayette, La.

The simple life in Acadiana between 1765 and 1890 is remembered through artifacts in original homes on this walking tour of 18 buildings. Music is performed inside the La Cuisine de Maman restaurant.
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Some scholars and historians have called

JOHN WITHERSPOON

the forgotten Founding Father, and a closer look at his contributions to a fledgling nation makes it surprising that his name is not more well-known. A renowned educator and statesman, Witherspoon, a mentor to many, also has been called “THE MAN WHO TAUGHT THE MEN WHO SHAPED AMERICA.”

by NANCY COOPER
Born in East Lothian, Scotland, in 1722 or 1723, Witherspoon was the son of a minister of the Church of Scotland. At that time, members of the clergy were the most educated members of society, and the young Witherspoon was no exception. He earned a masters of divinity degree from Edinburgh University in 1743 and an honorary doctorate of divinity from the University of St. Andrews in 1764. His sermons and other writings were highly circulated in Europe, and his popularity did not go unnoticed in the Colonies. He caught the attention of the faculty of the struggling College of New Jersey, now known as Princeton University. In 1766 officials from the school traveled to Scotland to offer him the post of president, but his wife, Elizabeth, was reluctant to make the ocean crossing. She said leaving home “would be as a sentence of death to her.”

The school did not give up its pursuit of Witherspoon. Benjamin Rush, then a medical student at Edinburgh, finally convinced Elizabeth to reconsider. Two years later, Witherspoon arrived via the brigantine Peggy with his wife, three sons and two daughters. He carried with him 300 books as a gift to the college’s library.

Transforming a College

Upon arriving at the college, Witherspoon confronted two challenges. The college’s finances were in such poor shape that it was on the brink of bankruptcy, and there was a sharp decline in enrollment from the Southern Colonies. Students also came to the school inadequately prepared for a rigorous curriculum and weak in basic areas like grammar and composition.

In his efforts to bring financial stability to the school, Witherspoon set out on a series of fund-raising trips from Boston to South Carolina. He collected a contribution of 50 gold guineas from his friend George Washington, and he encouraged James Madison’s parents to send their son (class of 1771) to the school. Through his travels, sermons and public speaking, Witherspoon became known throughout the Colonies as an educator and supporter of the cause of liberty. The school flourished as well. Within two years, it was on firm financial footing.

Witherspoon also transformed the school into an intellectual powerhouse. He added a professor of mathematics and philosophy, introduced English grammar and composition, and instituted a strict daily regimen for students. He was thought to be the first to use the Latin term “campus” as he described the college’s pastoral setting.

Leading the Debate

Witherspoon began his civic career by presiding over the Somerset County, N.J., Committee on Correspondence from 1775 to 1776. From there, he went on to serve in the Provincial Congress of New Jersey in 1776. He was a fierce political activist, and under his leadership, the college helped foment the revolution. “In 1776, when the question of secession was hotly debated and one delegate argued that the country was not yet ‘ripe’ for independence, Witherspoon shot back, ‘In my judgment the country is not only ripe for the measure, but in danger of becoming rotten for the want of it,’” writes Roger Kimball in a 2006 New Criterion essay, “The Forgotten Founder: John Witherspoon.”

In January 1777, the college was only three miles away from the Battle of Princeton, in which Washington claimed victory and revived the Patriots’ chances. About 200 British troops took refuge in Princeton University’s Nassau Hall.
after being driven from Princeton Battlefield by the Continental Army. There’s still a dent in the wall of Nassau Hall left by a cannonball.

Witherspoon was a member of the Continental Congress from 1776 to 1782 and served on more than 100 committees, including the important War Board and Committee on Finance. He also signed the Declaration of Independence, the only clergyman and college president to do so.

Witherspoon taught hundreds of students who directly shaped the landscape of the new America, including 114 ministers, 13 university presidents in eight states, nine cabinet members, 21 senators, 39 congressmen and three Supreme Court justices. Six graduates became members of the Continental Congress and 12 became governors.

Although Witherspoon did not attend the Constitutional Convention, five of the 55 members of the convention were Princeton graduates. Witherspoon taught one president (James Madison) and one vice president (Aaron Burr) at Princeton. In 1777, 52 of the 177 known ministers in America were former students of Witherspoon. He also had a hand in restructuring the newly independent Presbyterian Church in 1789.

‘Among the Brightest Lights’

Witherspoon’s first wife, Elizabeth, died in 1789. In 1791, he married 24-year-old widow Anne Dill, and they had two daughters. He died in Tusculum, N.J. (now a suburb of Princeton), on November 15, 1794.

His name lives on in the John Witherspoon DAR Chapter, Bloomington, Minn., established in 1934, and statues honoring Witherspoon stand in Princeton and Washington, D.C. The headquarters of the United Presbyterian Church is located in the Witherspoon Building in Philadelphia. His gravestone reads: “Affable, charming and agreeable in private conversation, and a man of extraordinary skill in the public affairs of the church… He shone for a long time among the brightest lights both of education and of the Church.”

The current climate of historical illiteracy in America is disheartening, but not hopeless. Through the Center for Advancing America’s Heritage, the Sons of the American Revolution is keeping patriotism alive. With the completion of our new genealogical library in Louisville, Kentucky that houses over 58,000 items – including family histories, state genealogy materials, federal censuses, Revolutionary War pension applications and CD collections, we’re making great strides. But more is yet to come. To find out, visit us at www.sar.org.

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“Well, I finally did it. I finally decided to enter the digital age and get a cell phone. My kids have been bugging me, my book group made fun of me, and the last straw was when my car broke down, and I was stuck by the highway for an hour before someone stopped to help. But when I went to the cell phone store, I almost changed my mind. The phones are so small I can’t see the numbers, much less push the right one. They all have cameras, computers and a “global-positioning” something or other that’s supposed to spot me from space. Goodness, all I want to do is to be able to talk to my grandkids! The people at the store weren’t much help. They couldn’t understand why someone wouldn’t want a phone the size of a postage stamp. And the rate plans! They were complicated, confusing, and expensive… and the contract lasted for two years! I’d almost given up when a friend told me about her new Jitterbug phone. Now, I have the convenience and safety of being able to stay in touch… with a phone I can actually use.”

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