COME **AND**
TAKE IT!
Rallying Cry of Revolutionaries

VISIONS OF AMERICA
National Cemeteries: How a Nation Honors Its Veterans

IF NOT FOR THE DAR ...
Recognizing Historic Preservation Efforts
By Daughters Past and Present
**Granddaughter, I Love You to the Moon**

**Musical Glitter Globe**

Plays the melody of “Always in My Heart”

Genuine Swarovski Crystal adorns the dangling heart

Enchanting musical globe sparkles with star-shaped glitter

A loving message in graceful script adorns the silvery base

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**PHOTO BY HARRIS HATCHER**

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From the President General

As winners of the 2014 Spread the American Spirit Subscription Contest, members of the Come and Take It DAR Chapter, Bryan, Texas, served as guest editors of this issue of American Spirit magazine. Chapter members scored a subscription percentage of 307, thereby earning the chance to suggest a feature story topic and vote on the cover design. They chose a story on the origin of their fascinating chapter name, one that cemented their pride in the defiance and bravery of their Texas ancestors.

So many of America’s most memorable historic and commemorative sites—the Natchez Trace Parkway, Washington, D.C.’s, Boundary Stones and the Madonna of the Trail monuments—might not be present today had DAR not gotten involved in saving, marking or preserving them. We feature some of these projects spearheaded by DAR members in a feature aptly named “If Not for the DAR …”

Another feature tells the story of how several Wisconsin chapters saved one of their state’s only remaining American Indian effigy mounds. And in Charlotte, N.C., five area chapters have long been involved in the preservation of the Hezekiah Alexander House, a two-story stone house built in 1774 that is now a National Historic Landmark under the management of the Charlotte Museum of History.

As our feature on the circa-1800 camp meeting describes, religion was different—and much more raucous—on the early American frontier. In states west of the Appalachian Mountains in the early 1800s, the scattered populace couldn’t support many fixed churches, so circuit riding preachers filled the void—and rallied multitudes for public services in the middle of the woods.

During the Revolutionary War, Quakers were faced with the choice of honoring their religious tenets of pacifism or fighting for freedom with their fellow colonists. We spotlight a small group of rebellious Quakers who chose to involve themselves in the war’s cause.

Though officially created in 1862 during the Civil War, America’s 147 national cemeteries hold the remains of men and women from all of our wars and, in some cases, the remains of some who were once our foes. Our Visions of America department visits some of these sacred grounds, which honor those who risked all to protect our nation.

Our Whatnot department also touches on the sacrifices made by our service men and servicewomen. We spotlight artist Herb Pritchard, who paints beautiful oil portraits of fallen American service members and donates them as gifts to their families, and we cover a planned documentary on the sentinels who guard the Tomb of the Unknown Soldier at Arlington National Cemetery in Virginia. On this Veterans Day, we humbly thank all veterans for your brave and unflinching service.
Dr. Linda Schwartz still has the issue of Life magazine that made her want to join the U.S. Air Force as a nurse during the Vietnam War. It was filled with photos of soldiers covered in mud, some of them dying. “We saw the war every night on TV, but something about that magazine made me get up off the couch and join,” said the member of Abigail Phelps DAR Chapter, Simsbury, Conn. “I said to myself, ‘Those are Americans, I’m a nurse, and I should be there, too.’”

S

he volunteered in 1967, but because of a rule that no more than 2 percent of the armed forces could be women, she didn’t begin training until the following year. By 1968, she had arrived at Tachikawa Air Force Base in Japan, a battle casualty staging area for the Vietnam War. Stationed there for two years, Dr. Schwartz sometimes worked around the clock caring for injured soldiers.

Nursing casualties from the bloody Battle of Hamburger Hill in May 1969 reaffirmed Dr. Schwartz’s decision to join the Air Force. Wounded soldiers, even those with severe injuries, were pleading with her to take care of their worse-off buddies first. “To see how they cared for each other, it made me realize that I would never be able to go back to civilian nursing,” she said.

After returning to the United States, Dr. Schwartz became a flight nurse for the Air Force. From Rhein Main Air Force Base in Germany, she helped evacuate injured military personnel and civilian Americans from locations throughout Europe, Africa, Russia and the Middle East, including Iran during the Iranian Revolution.

Dr. Schwartz was a reservist and flight nurse instructor in 1986, when her Air Force career came to a screeching halt. During a training mission 30,000 feet in the air, an overhead hatch blew off the aircraft, which caused severe, debilitating decompression sickness in her brain and spinal cord. Her doctors told her she would never go back to nursing or be able to complete the graduate degree she was pursuing at Yale University. “They told me to thank God that I had a husband to take care of me, and that I should just go home and bake bread,” she said.

The doctors clearly underestimated her. She earned the degree and continued on to obtain a doctorate. She still hasn’t baked a loaf of bread. “My husband is the baker in our house,” she said.

Three years later, when she finally received health benefits from the Department of Veterans Affairs (VA), she was disappointed by the inefficiencies she saw and the shortcomings in care, particularly for women veterans. It was then that she became an advocate, speaking up on behalf of a variety of veterans’ issues, including women’s rights, Agent Orange exposure, homelessness and suicide prevention.

As an advocate, Dr. Schwartz helped change the VA’s position on women veterans and post-traumatic stress disorder (PTSD) in 1987. “Previously, women weren’t allowed to have a diagnosis of PTSD,” she said. “We studied this issue and realized the salient question was not, ‘Do you have a combat infantryman badge?’ but ‘How often were you exposed to the sights, smells and sounds of death and dying?’”

For almost a decade Dr. Schwartz served in an advisory capacity to the VA before becoming the state commissioner for Connecticut in 2003. Today, Dr. Schwartz is finishing her first year as the assistant secretary for Policy and Planning at the Department of Veterans Affairs in Washington, D.C. One of her many duties is to help streamline veterans’ transition from the military to the VA. “My goal is for no one to fall through the cracks,” she said.

It was in Connecticut that Dr. Schwartz first became acquainted with the DAR. After substandard conditions at a VA facility in the state made national headlines, local DAR chapters started reaching out to her, offering to help buy new beds for the facility. “I still get a little choked up thinking about it,” she said. “The DAR is such a vital part of the veteran community, and I am so very proud to be a Daughter.”
THIS WATCH FOB or seal features the Washington family coat of arms in a shield carved in moonstone, and opens to reveal a profile of George Washington inscribed on a carnelian stone. According to Mount Vernon, the first president had his family’s heraldic crest applied to a wide variety of items, including silverware, horse-drawn carriages, walking sticks and even the interior of Mount Vernon, where it graced the wooden fireplace mantel in the front parlor. The District of Columbia flag also bears the design of the Washington coat of arms.

Watch seals were worn attached to a watch chain and were often incised, like this one, so that they could be used to stamp the sealing wax on letters and documents.

This fob is one of several Washington family mementos on display in the DAR Museum’s current exhibit, “Remembering the American Revolution 1776–1890,” on view through September 3, 2016.
Conservation and reforestation projects have been popular activities for DAR members since the 1890s, when Daughters began planting trees in their local communities. The National Society’s Conservation Committee formed in 1909 in response to President Theodore Roosevelt’s call to protect America’s national resources. In a July 1931 DAR Magazine article, President General Edith Hobart shared plans to commemorate the bicentennial of George Washington’s birth. “At least every DAR chapter and many individual members, as well, will plant a tree some time before the close of 1932 in honor of the great American whose own love of trees is so exemplified at Mount Vernon,” she said.

As the DAR approached its 50th anniversary in 1940, President General Sarah C. Robert adopted the Penny Pines Project as an official Golden Jubilee service effort, leading Daughters to intensify their conservation and reforestation work. (It cost between $5 and $10, or one-half to one cent per tree, to plant 1,000 seedlings to an acre, thus the name Penny Pines.) Each of the Society’s 2,503 chapters was challenged to plant one acre.

C.L. Graham, supervisor of White Mountain National Forest in New Hampshire, sent Mrs. Robert a balsam fir in December 1938. “This envoy of conservation from the North Country is being sent to you with a hope that it may be used as the first tree to inaugurate your Penny Pines Project,” he said.

In a report to the 48th Continental Congress in 1939, Conservation Committee National Chair Inez Warthen wrote, “We are joining forces with our government and with other patriotic organizations in reforesting denuded, idle and eroded lands for timber, for soil protection, and to provide harbors for birds and other wildlife.” The Civilian Conservation Corps planted and cared for the trees under the supervision of the U.S. Forest Service.

Across the country, Daughters responded by creating DAR State Forests. Today there are a total of 41. Most of these were established between 1938 and 1941, although some state forests, including those in Massachusetts, Texas and Wisconsin, were created in 1929 and 1930. “I marvel at...”

Continued on page 8
Get Clued-in to the Facts about Chronic Lung Disease

Down
1. Pulmonary air sacs where the exchange of \(O^2\) for \(CO^2\) occurs.
2. Plants such as fern or aloe vera, or an air purifying machine help ___ indoor air.
3. ____ smoked on air for years as the Tonight Show host. He succumbed to emphysema at age of 79.
4. The American Lung Association gave Santa Fe, New Mexico, top marks in its annual ____ report.
5. Type of cell therapy in the US, defined as “derived from oneself.”
6. Situated roughly 2,000 miles off the US West Coast, the Pacific island city of ____ has some of America’s lowest levels of ozone and particulates.

Across
6. The Centers for Disease Control and Prevention (CDC) recommend that all adults receive an ___ shot every year.
8. A common inhaled medication to help manage lung disease symptoms.
9. Bone marrow, blood and ____ are types of tissue where stem cells can be harvested.
10. Dean Martin smoked heavily, developing ____ late in life, along with a perpetual wheezing.

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A Perfect Match

IN THE MEDIA ROOM for the BB&T Atlanta Open tennis tournament, tennis lover and veteran television news writer and producer Leslie Olejnik, a member of Cherokee DAR Chapter, Atlanta, Ga., found a volunteer opportunity that engages both her professional expertise and her enthusiasm for the sport. For five consecutive years, most recently from July 26–August 2, 2015, Ms. Olejnik has spent a week volunteering and mentoring budding journalists in the tournament’s media room.

All volunteers must work at least four shifts, according to the BB&T Atlanta Open website, which calls the event’s hundreds of volunteers “the heart of the tournament.” A self-described “newsie” who has produced sports programming including the first live broadcast from the Ballpark at Arlington, Texas, Atlanta Braves World Series games and the 1996 Centennial Olympic Games, Ms. Olejnik served as media room supervisor and volunteer team leader for the BB&T Atlanta Open in 2015. Her responsibilities included identifying college students from across the country as potential media room volunteers and coordinating the volunteer schedule.

This year the collegiate volunteers included Katie Olejnik, who is Ms. Olejnik’s daughter and a freshman at Georgia Tech’s Ivan Allen Liberal Arts College. Working alongside her mother in the media room for the first time, Katie wrote two feature stories for the tournament website, which ran many articles composed by volunteer students.

America’s male tennis stars performed well at this year’s BB&T Atlanta Open, with University of Georgia graduate John Isner winning the singles event for the third consecutive year, and Bob and Mike Bryan claiming the doubles title. Ms. Olejnik dreams of adding another illustrious American to the volunteer roster next year. “If I could just get first lady and tennis player Michelle Obama to volunteer at the BB&T Atlanta Tennis Open in 2016, what a thrill that would be!” she said.

The Celebrate America initiative encourages DAR members to provide and document meaningful service in their communities. Send information and photos of members in action to DARCelebrateAmerica@gmail.com.

what Daughters did during severe times financially for our country. We were in the midst of the Depression and on the verge of war,” said Conservation Committee National Chair Gale Crafton.

The creation of the 41st DAR State Forest was a much more recent venture. This year the Fremont DAR Chapter, Riverton, Wyo., established the Wyoming DAR State Forest to honor the shared 125th anniversary of DAR’s founding and Wyoming’s statehood. Working in cooperation with the U.S. Forest Service, the chapter raised funds to replant a portion of Shoshone National Forest burned by the Purdy Fire in 2006. Shoshone National Forest makes a fitting site for a 125th anniversary project. Created in 1891 as part of the Yellowstone Timberland Reserve, it later became the first national forest in the United States.

Planting occurred in mid-July, and in late September Fremont DAR Chapter dedicated the new Wyoming DAR State Forest in a ceremony attended by Wyoming State Regent Susan Haines and Mrs. Crafton. “We thought about having the dedication on the DAR anniversary, October 11, but with the Wyoming weather we could be covered with 3 feet of snow by then,” said Fremont Chapter Regent Barbara Murray.
A Mother Holds Her Child’s Heart Birthstone Pendant

The “A Mother Holds Her Child’s Heart” Birthstone Pendant is exquisitely hand-crafted and plated in shimmering sterling silver. The pendant’s exclusive design features a round disk sparkling with a pavé of clear crystals that has a unique, heart-shaped “window” in the center. Floating inside the glass inlay that forms the heart are free-moving heart-shaped birthstones—one for each precious child—and the engraved sentiment, “A Mother Holds Her Child’s Heart Forever.” The back of the pendant is engraved with the names of the children represented by the birthstones. The pendant is suspended from an 18” chain. It’s a beautiful way for Mom to display her treasured family!

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City State Zip
E-Mail (Optional)

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with a gift of fine jewelry from The Bradford Exchange
Pritchard’s Gift

OSCAR WILDE ONCE SAID, “Every portrait that is painted with feeling is a portrait of the artist, not the sitter.” That’s true about Herb Pritchard, whose oil portraits of fallen American service members reveal much about this 80-year-old’s servant’s heart.

In the last seven years, Pritchard has painted—and given as gifts—more than 50 oil portraits of military personnel killed in action in the Iraq and Afghanistan wars, or who died from war wounds or committed suicide back home.

The son of a professional illustrator, Pritchard resisted his mother’s desires that he, too, become an artist. Instead, he dropped out of high school, did odd jobs, then worked his way through American University in Washington, D.C., and earned a bachelor’s degree in economics.

He later earned a master’s degree in economics as a presidential fellow at the University of Maryland. “At Maryland, I studied in the library that I had helped build years before as a carpenter’s helper,” he said.

After a 25-year career in the federal government, Pritchard retired and went back to school to become a clinical social worker. He traces this career change to a chance encounter in college.

“I saw a Peace Corps poster that asked the question, ‘What in the world are you doing?’ That really grabbed me, and since then, I’ve always tried to have a satisfactory answer to that question.”

As a social worker, Pritchard often encountered people at low points—he counseled in prisons and at an abused woman’s shelter, and served as a victim’s advocate for abused women in court.

About 10 years ago, he began volunteering at a local hospice, where he befriended one of the patients, Jim, a World War II Army veteran. Jim had fought in North Africa and across Europe until being captured at the Battle of the Bulge. He was released at war’s end and returned home a hero, with his photo in the local paper.

“After Jim died in hospice, his wife showed me the photo,” said Pritchard, who had taken up painting as a hobby a few years earlier. “I had seen a news story about a woman in Utah who painted portraits of fallen service members. I thought I can do that, too.” And within a few weeks, he presented the portrait to the widow.

Word spread and Pritchard soon began receiving requests for portraits, many of which arrive via his website, www.fallenamericanheroes.com. After a family contacts him, he talks with them about the fallen hero to get a better sense of his or her personality, interests and life.

One of the most memorable showed a soldier reaching down from a vehicle toward the photographer.

“He mother said that he would measure his growth as a child by putting his hand up to hers, and with this portrait, she can re-experience those moments,” Pritchard said.

Though he didn’t serve in the armed forces, Pritchard sees his portraits as way to give back. “This is my mission as an aging American to do this for the families who have given a loved one.”

Guarding the Unknowns

A duo of independent filmmakers plans to commemorate veterans by releasing a documentary film by Memorial Day 2016 about the soldiers of the U.S. Army’s 3rd Infantry Regiment who guard the Tomb of the Unknown Soldier at Arlington National Cemetery in Virginia.

“The Unknowns” film was created by Army veterans Neal Schrodetzki and Ethan Morse, whose experiences as Sentinels, as tomb guards are known, will bring a unique perspective to the demanding and intricate training process.

After leaving the Army, Morse and Schrodetzki worked at KTLA in Los Angeles, where they decided to make the film and launched a Kickstarter campaign to help fund it.

To secure a Sentinel post, one must navigate a rigorous selection process. Since 1958 only slightly more than 600 soldiers have earned the sterling silver guard’s badge, which displays three figures representing Peace, Victory and Valor.

Guards were first posted at the Tomb in 1925 to keep visitors at a distance—before that, some visitors actually picnicked at the site, according to the Society of the Honor Guard, Tomb of the Unknown Soldier. Today, the guards ensure visitors remain respectful and don’t venture too near to the Tomb for photos.

“The Unknowns” takes viewers inside the selection and training process, with interviews of former and current Sentinels, and fascinating facts about their service.

View a preview at www.theunknownsmovie.com. For more about the Tomb Guards, visit tombguard.org.
"Nation to Nation" documents the history of treaty-making between American Indians and the United States. Featuring nine original treaties on loan from the National Archives, the exhibit will cover the days of the Early Republic, when treaties were considered by both sides to be diplomatic agreements based on the recognition of each nation’s sovereignty, as well as the U.S. government’s use in the 19th century of coercive treaties to dispossess American Indians of their lands.

The earliest treaty on display is the Treaty of Canandaigua between the Haudenosaunee (the Six Nations, or Iroquois Confederacy) and the United States signed by Cornplanter, Red Jacket, Handsome Lake and President George Washington in 1794. Drawing upon its own collection and those of lenders, the exhibit features more than 125 objects, including peace medals given to Native Nations by Washington and Thomas Jefferson, the sword and scabbard of Andrew Jackson, wampum belts, beaded pipe bags, a Seneca dress, a Navajo blanket, a Cheyenne painted deer skin depicting the Battle of Little Big Horn, Potawatomi medicine bags, tomahawks, baskets and archival photographs. Three original videos narrated by Robert Redford and four interactive media stations underscore the themes of the exhibit.

For more information, visit www.nmai.si.edu.

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

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

The name of Dancing Rabbit Chapter, Macon, Miss., recalls the Treaty of Dancing Rabbit Creek between the Choctaw American Indians and the United States government. One of the first treaties of the Indian Removal Act, the agreement ceded 11 million acres of Choctaw land to the United States in exchange for 15 million acres in the Indian Territory, present-day Oklahoma. It was signed September 27, 1830, near the banks of Dancing Rabbit Creek in Macon, and ratified the following February. Approximately 15,000 Choctaw migrated from Mississippi to the Indian Territory between 1831 and 1833.

Gila Butte Chapter, Sun Lakes, Ariz., takes its name from a majestic promontory located on the Gila River Indian Community. The site is sacred to the Akimel O’otham, a peaceful people who cultivated corn, beans, squash, cotton and tobacco in villages clustered throughout the Gila River Valley. The O’otham trace their origins to the prehistoric Hohokam tribe, builders of elaborate ancient canals that remain in place today as evidence of their engineering acumen. Occupants of the Gila River Indian Community include the Pee Posh, who fled a Yuman settlement along the Colorado River to take refuge with their hospitable neighbors in the shelter of Gila Butte.

The name of Koussinoc Chapter, Augusta, Maine, pronounced “cush-noc,” echoes its hometown’s original moniker as well as the location of Cushnoc Trade House, a Pilgrim trading post established in the 1620s on the Kennebec River at the site of present-day Augusta. The American Indian name is believed to translate to “the sacred site beside rippling waters.” Crucial to the Pilgrims’ economic survival, the outpost helped to establish interdependence between settlers and the American Indians. The Pilgrims used their gains to repay their debts to the Londoners who financed their journey to the New World.

If your chapter name has an interesting story behind it, please send it to americanspirit@dar.org.
For more than a century, the location of Jones’ body was unknown—the cemetery itself had been abandoned and covered by earthen fill and new buildings. It was only when public interest in Jones as a pillar of the U.S. Navy rekindled after the Civil War that America began to want her adopted sailor returned home.

Scott Martelle’s *The Ambassador and the Admiral: One Man’s Obsessive Search for the Body of John Paul Jones* (Chicago Review Press, 2014) chronicles the long hunt for Jones’ burial place spearheaded by Horace Porter, former Union general, Medal of Honor recipient and, at the time he began the search, President William McKinley’s ambassador to France.

What emerges is a fascinating portrait of two very different men who nevertheless shared a dogged determination to prevail and win, despite the odds.

Martelle’s account begins with biographies of both men. Regarding as one of the fathers of the U.S. Navy, Jones found himself adrift when the navy was dismantled following the Revolution. He made a halfhearted attempt at being a merchant. When that failed, he approached several European courts seeking a billet with some royal navy—an ironic turn of events since he was famous for helping the United States establish its independence.

For a time, he served as an admiral under Catherine the Great of Russia, but he grew frustrated with the arrangement and went to France, where he had been based during much of the Revolution. He hoped his old contacts with the French court might help him find a berth. But the French Revolution was raging, and the royal family could not help themselves, much less an aging and ailing sailor.

Like Jones, Porter had a military background—he had served with distinction as a Union general in the Civil War and was a close friend of Ulysses S. Grant; after Grant died, Porter led the campaign to erect Grant’s Tomb in New York City.

After the war, Porter enjoyed a highly successful business career and remained active in Republican politics, eventually being named ambassador to France under President William McKinley.

America was embroiled in the Spanish-American War, and the U.S. Navy’s triumph at Manila Bay invoked memories of the hero of the Revolution. A movement to locate and bring home Jones’ body began, and Porter adopted the cause as his own.

Porter was not the first to seek Jones’ burial place, but earlier efforts had little support and soon flagged. The ambassador was the first to approach the hunt in a painstaking, systematic fashion.

The hunt for John Paul Jones became an archaeological quest. Porter and his team spent six years searching records, checking out rumors and false leads, and peeling back a century of Parisian history and urban change to locate the cemetery. Then they essentially mined an entire city block looking for his coffin.

Mercifully, Martelle skips most of the grisly details of the dig in the forgotten cemetery, which on April 7, 1905, located a lead coffin of the right size, though there was no nameplate. So Porter brought in forensic scientists and doctors to examine the corpse and compare it against what was known of Jones’ physical characteristics—including a life-size bust by Jean-Antoine Houdon. After a week of study they agreed—this was Jones.

Porter had already tendered his resignation as ambassador before Jones was unearthed, and the retired diplomat sailed home with the admiral’s body, which was taken to the U.S. Naval Academy at Annapolis, Md. Attendees, including a group of DAR members, witnessed a solemn ceremony there on April 24, 1906. (DAR also provided the U.S. flag that was draped over Jones’ casket.) His casket then spent seven years sitting on sawhorses in the Naval Academy’s Bancroft Hall dormitory while Congress dithered over funding a tomb.

Some members of Congress doubted the body was Jones’, while others balked at the cost. Again, Porter took the lead in forcing Congress to act.

Jones’ final funeral was held January 26, 1913, when his remains were reinterred in a bronze and marble sarcophagus in the Naval Academy Chapel. The sailor was at last home from the sea.
The storied WWII bomber brings classic power to the desktop

Impressive 9½-inch wingspan!

One of the most famous airplanes ever built, the B-17 was America’s workhorse bomber of WWII, pummeling targets during countless daylight raids. Known for its ability to take heavy damage and keep its crew safe, the Flying Fortress was key in decimating the Axis war effort. Now, this beloved war plane is authentically recreated in intricate, hand-crafted detail on a handsome wooden desk clock exclusively from The Bradford Exchange.

The B-17 Flying Fortress Thermometer Clock proudly displays a replica B-17 with a 9½-inch wingspan in gleaming cold-cast bronze atop an analog clock and indoor temperature gauge inspired by the instrument panels of vintage aircraft. This quartz-accurate timepiece includes a Certificate of Authenticity. Peak demand is expected, so act now to acquire it in four convenient installments of $24.99 for a total of $99.95*, backed by our 365-day money-back guarantee. Don’t wait to order—return the Reservation Application promptly!

*Plus $14.99 shipping and service. Limited-edition presentation restricted to 295 crafting days. Please allow 4-8 weeks after initial payment for shipment. Sales subject to product availability and order acceptance.
Spirited Adventures

Saguaro silhouette and Picacho Peak in Saguaro National Park
From its thriving prehistoric civilization to its lawless Wild West era, Tucson boasts a tapestry of historical, cultural, architectural and natural heritage. Nestled amid the saguaro-lined Santa Cruz River Valley and protected by five imposing mountain ranges covered in aspens and pines, the “Old Pueblo” is one of the oldest continuously inhabited cities in the United States, and its enduring allure is immediately evident to the millions of visitors who arrive here each year.

Early Inhabitants

The first human presence in the Santa Cruz River Valley dates back to 10,000 B.C. with the migrations of Paleoindian hunters and gatherers. By 1200 B.C. the Hohokam tribe had established a flourishing agriculture-based society in the place where Tucson now stands, employing a massive system of irrigation canals to grow a wide variety of crops. However, by approximately 1350 A.D., recurring flash floods would begin to upend the Hohokam way of life. Within a century their society had largely vanished.

Descendants of the Hohokam formed the semi-nomadic O’odham tribe, which had a far greater reliance on wild foods. The name “Tucson” derives from the O’odham name Cuk Son, which means “at the base of the black hill”—a reference to the basalt-covered Sentinel Peak that rises southwest of downtown Tucson. Today there are approximately 28,000 living members of the O’odham tribe, about half of whom reside just west of Tucson on the Tohono O’odham Nation Reservation.

New Spain

The first Europeans arrived in the Santa Cruz River Valley in 1540 when the Spanish conquistador Francisco Vázquez de Coronado led a massive expedition from present-day northern Mexico to present-day Kansas in search of the mythical Seven Cities of Gold. Though destined for failure, Coronado’s quest did map the Santa Cruz River Valley and much of the Southwest for the Spanish crown. Expeditions such as Coronado’s revealed to Spanish authorities that there were no wealthy American Indian empires like that of the Aztecs to be found in the northern frontier of New Spain. Consequently, the Spanish sought instead to utilize the north as a defensive barrier against other European Colonial powers and as a place where pagan souls might be saved.

During the late 1600s and early 1700s, Father Eusebio Francisco Kino established more than 20 missions in northern Mexico, Baja California and southern Arizona. The most notable of these is Tucson’s Mission San Xavier del Bac, which was founded in 1692. A national historic landmark, this magnificent mission is considered the oldest intact European Colonial
structure in Arizona, and is widely considered to be the finest example of Spanish Colonial architecture in the United States. With many of its original statues and murals still in place, it offers visitors a virtual trip back in time to 18th-century mission life.

In 1775, the site that now comprises downtown Tucson was selected for the construction of a fortified frontier outpost for the Spanish government. Dubbed “Presidio San Augustine del Tucson,” its purpose was twofold—to protect the Mission San Xavier del Bac from Apache attacks, and to help facilitate an overland stage route between New Spain and California. Occupying 11 acres, it became one of Spain’s largest presidios, housing hundreds of Spanish soldiers and their families, as well as adventurous Spanish settlers and Christianized American Indians. Though most of this presidio was dismantled after the territory was acquired by the United States, a large-scale archaeological excavation of its foundation was completed in 2006, and a reconstruction of its original structures is presently underway in an effort to preserve the presidio’s vital history.

A Time of Turmoil

Between 1820 and 1863, the flags of no fewer than four different governments would fly above Tucson. When Mexico won its independence from Spain in 1821, Tucson became part of the Mexican state of Occidente. During the Mexican-American War that followed, Tucson was captured for a brief time by a U.S. battalion, only to be recaptured by Mexico. The United States formally purchased Tucson from Mexico in 1854 as part of the Gadsden Purchase that yielded portions of Arizona and New Mexico. During the Civil War, Tucson was the western capital of the Confederate Arizona Territory. In 1863, Tucson and all of present-day Arizona became part of the newly formed Arizona Territory, with Tucson serving as the territory’s capital.

Rebranding Tucson

Throughout the 1800s, Tucson’s legendary gunfights, brawls and Apache attacks would inexorably link it with the fearsome folklore of the Wild West. When the Southern Pacific Railroad reached Tucson in 1880, the city’s politicians and businessmen began to look for ways to attract tourists and settlers to the legendary frontier town. The nickname “Old Pueblo” was coined to emphasize Tucson’s rich Spanish-Indian cultural heritage and charm, and it remains the city’s nickname to this day.

The Gold Rush spread to Tucson in the 1880s when many prospectors who were disappointed in California turned their attention to the Santa Catalina Mountains that border Tucson to the north. Like men after Coronado’s own heart, many of these prospectors came in search of a mythical gold-lined cavern that a group of Jesuit priests were rumored to have seen nearly two centuries prior.

Timeless Beauty

Today, visitors to the Santa Catalina Mountains come to seek out their bounty of natural wonders. Tucked among the foothills of this mountain range is Sabino Canyon, a natural desert oasis that boasts spectacular desert landscapes and abundant wildlife. Just minutes outside of Tucson, Sabino Canyon features a tram ride that visitors can exit and reboard at various points on their way up the canyon.

Tucson is bordered on the east and west by Saguaro National Park, which features majestic, ancient forests of giant saguaro cacti. Within Saguaro National Park is the award-winning Arizona-Sonora Desert Museum, which is the most-visited tourist attraction in Tucson. The mission of this “fusion museum” is to preserve the Sonoran Desert region, and the majority of its exhibits are outdoors. Part zoo, part botanical garden, part aquarium, part natural history museum and part art gallery, Arizona-Sonora Desert Museum has been ranked as one of the top 10 museums in the country.
★ YOU CAN HELP DAR continue to tell and preserve the stories of those who played a part in securing America’s independence by donating your stocks and bonds to us. When you make a charitable gift of these securities that you have owned for more than one year and that are worth more today than when you purchased them, you will receive two tax benefits.

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2

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3

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How a Nation Honors Its Veterans

As the American Civil War raged in July 1862, Congress authorized President Abraham Lincoln to acquire property to be used as national cemeteries “for soldiers who shall have died in the service of the country.” Tens of thousands had died by that time, and 14 cemeteries were established by the end of 1862.

By 1870, the newly reunited nation had 73 national cemeteries containing the remains of almost 300,000 Union soldiers. The number would grow as the U.S. Army searched for remains of soldiers buried elsewhere.

Today, there are 147 national cemeteries. They range in size from the largest at Calverton, N.Y., with 1,045 acres, to the tiny 0.03 acre burial ground at the Hampton, Va., Veterans Affairs Medical Center.

The National Cemetery Administration (NCA) within the Veterans Administration administers 131 of the cemeteries in 40 states and Puerto Rico. There are no national cemeteries in Montana, Idaho, Nevada, Utah, Wyoming, North Dakota, Rhode Island, Connecticut, Delaware and New Hampshire, though a Veterans Affairs spokesman said there are plans for cemeteries in at least some of those states.

The NCA also oversees 33 soldiers’ lots and monument sites within other cemeteries that contain Civil War dead from both sides. The U.S. Army oversees the cemeteries at Arlington, Va., and Soldiers Home in Washington, D.C., and the National Park Service maintains 14 cemeteries within National Battlefield Parks. In addition, the American Battle Monuments Commission administers overseas military cemeteries that serve as resting places for almost 218,000 American war dead.

Many of the cemeteries are in the Southeast, where much of the Civil War fighting took place, or near military posts that guarded the ever-advancing western frontier. Since the start of the 20th century, cemeteries have been established near large metropolitan areas where many veterans live. In some cases, the federal government acquired land within or adjacent to existing cemeteries to use for national burial grounds.

More than 4.1 million veterans—from the Revolution to Iraq and Afghanistan—are interred in national cemeteries. Thirteen cemeteries hold the remains of foreign World War II prisoners of war, and the Chattanooga National Cemetery in Tennessee contains the remains of foreign POWs from both world wars; in 1935, the government of Germany erected the German World War I monument to honor its veterans there.

A number of American Indians are buried in national cemeteries, including the Apache Chief Geronimo, who is buried at the Fort Sill National Cemetery in Oklahoma. His wife, Ga-Ah, is buried at the Barrancas National Cemetery in Pensacola, Fla., and a son and a cousin of Geronimo’s lie in the Mobile, Ala., cemetery.

And though the practice is prohibited now, the Los Angeles National Cemetery contains the remains of Old Bonus, a dog adopted by residents in the soldiers’ home adjacent to the burial ground, and Blackout, a war dog wounded in the Pacific during World War II.

More than 22 million living veterans could qualify for burial in a national cemetery. Service members who die on active duty may qualify, as well as veterans with discharges other than dishonorable, their spouses and dependent children.

For more information about our national cemeteries and policies regarding interments, visit www.cem.va.gov.

STORIES FROM SELECT NATIONAL CEMETERIES

Chattanooga National Cemetery, Tennessee

Chattanooga National Cemetery contains the remains of a Revolutionary War veteran identified only as S. Miller. It also has the graves of the first four recipients of the Medal of Honor, recognized for their role in “The Great Locomotive Chase” of April 1862, when several Union soldiers and a civilian scout stole a rebel locomotive in Georgia and raced toward Chattanooga, heavily damaging the rail line along the way.
Arlington National Cemetery, Virginia
Arlington is our best-known national cemetery. It encompasses more than 600 acres, holds about 6,900 burials annually, and shelters the remains of more than 300,000 veterans from the Revolutionary War to the recent conflicts in Iraq and Afghanistan. The Tomb of the Unknowns contains the remains of three unidentified service members, one each from World War I, World War II and the Korean War. Many historic figures are buried in Arlington, including President John F. Kennedy.

Beaufort National Cemetery, South Carolina
In May 1987, souvenir hunters using metal detectors on Folly Island near Charleston, S.C., discovered the remains of 19 Union soldiers of the all-black Massachusetts 54th and 55th Infantry. The bodies of these soldiers were moved and reinterred in the Beaufort Cemetery in 1989 with full military honors. Also buried there is U.S. Army Master Sergeant Joseph Simmons, hero of the 25th Infantry Buffalo Soldiers in World War I and II. Simmons fought on three fronts in France and was awarded the Legion of Honor Medal by the Republic of France. Another grave contains the body of Colonel Donald Conroy, inspiration for author Pat Conroy’s novel *The Great Santini.*

Hampton National Cemetery, Virginia
In addition to the bodies of many Union and Confederate soldiers, Hampton National Cemetery holds the remains of 28 German sailors whose bodies were recovered from the German submarine *U-85*, which was sunk off the U.S. coast on April 14, 1942.

Fort Leavenworth National Cemetery, Kansas
The fort’s cemetery dates back to 1827, when disease killed many soldiers who were stationed at the frontier outpost. The cemetery contains dead from the Civil War-related Quantrill’s Raid and massacre in nearby Lawrence on August 21, 1863. As the American Indian wars ended, the federal government closed a number of small western outposts and reinterred some 2,000 bodies from other cemeteries at Fort Leavenworth.

**DULCE ET DECORUM EST PRO PATRIA MORI.**
It is sweet and fitting to die for one’s country.
—HORACE
Puerto Rico National Cemetery, San Juan, P.R.
Modesto Cartagena, the most decorated Hispanic soldier of the Korean War, is buried here. Cartagena enlisted in the U.S. Army in 1942 and earned Bronze and Silver stars while fighting in Europe in World War II. In Korea he saved the lives of his unit by charging into enemy fire and single-handedly knocking out enemy emplacements before being wounded. He received the Distinguished Service Cross; his unit was awarded the Congressional Gold Medal; and the Legislative Assembly of Puerto Rico awarded him its Military Medal of Honor.

Cypress Hills National Cemetery, Brooklyn, N.Y.
The Cypress Hills National Cemetery began as a 3-acre section within the large, private Cypress Hills Cemetery. Today, the grounds include the graves of soldiers who fought in the Revolution, the Spanish-American War, the Korean War and the Vietnam War. Its British Navy Monument was erected in 1939 in memory of some British Revolutionary War soldiers whose remains were discovered and reinterred at Cypress Hills in 1909. Sergeant John Martin, the trumpeter for the 7th Cavalry at the Battle of the Little Bighorn in 1876, is buried there.

Eagle Point National Cemetery, Medford, Ore.
Eagle Point is the final resting place for U.S. Navy Lieutenant George R. Tweed, who was the sole survivor of a group captured by the Japanese after they occupied Guam in World War II. Tweed hid out for more than two and a half years while managing to supply valuable information to the Allies. Tweed’s story inspired the book *Robinson Crusoe, USN*, and the movie “No Man Is an Island.”

Zachary Taylor National Cemetery, Louisville, Ky.
Originally the Taylor family burial ground, in 1928 the president’s descendants asked Congress to take title of the site where President Zachary Taylor was interred.

Baton Rouge National Cemetery, Louisiana
In 1886, the remains of Revolutionary War and War of 1812 veteran General Philemon Thomas were disinterred from the old Baton Rouge post cemetery and reinterred in the national cemetery. Born in Virginia in 1763, Thomas commanded the forces that captured the Spanish fort at Baton Rouge in 1810. He later served in both the Kentucky and Louisiana legislatures and was twice elected to the U.S. Congress.

Fort Logan, Denver, Colo.
Located near the southwest boundary of Denver, Fort Logan was named for Union General John A. Logan, commander of volunteer forces during the Civil War. After the war he led the Grand Army of the Republic veterans’ organization and encouraged the establishment of May 30 as “Decoration Day” to honor Civil War dead by putting flowers on their graves. The holiday is now known as Memorial Day. Though long in use, the cemetery did not become a national burial ground until 1950.

Little Rock National Cemetery, Arkansas
The current cemetery is located on lands occupied by Union encampments early in the Civil War. In 1884, an

National Memorial Cemetery of the Pacific, Honolulu, Hawaii
Often called “The Punchbowl” for its dramatic setting in an ancient volcanic crater, the site’s Hawaiian name, “Puowaina,” means “Hill of Sacrifice,” referring to its early use as an altar for human sacrifice. The cemetery contains the remains of many who died in the bombing of Pearl Harbor and in the island-hopping Pacific campaigns of World War II.
11-acre Confederate cemetery was created adjacent to the national cemetery, and is now known as the Confederate Section of Little Rock National Cemetery. World War I veteran Simon Alexander Haley, father of Roots author Alex Haley, is buried in the national cemetery.

**Sitka National Cemetery, Alaska**
This remote and beautiful cemetery is on an island once colonized by Russians, who called it New Archangel. The Russians clashed violently with and finally defeated the native Sitka tribe and also enslaved other local peoples. Sitka was later the site of the official transfer of Alaska from Russia to the United States, and briefly the capital of Alaska.

**Fort Mackinac Post Cemetery, Michigan**
Located in the Straits of Mackinac between Lake Michigan and Lake Huron, Mackinac Island occupied a strategic location in early American history. The French held it in the 1600s, then Britain took it in the Seven Years’ War. In 1796, Britain ceded it to the United States, but recaptured it in the War of 1812, only to hand it back to America at the end of that war. The national cemetery was originally the Fort Mackinac Post Cemetery and is located near Skull Cave, a burial site for American Indians. The earliest known burials have been dated to the mid-1820s.

**Camp Butler National Cemetery, Riverton, Ill.**
Carved out of the second-largest Civil War training camp in Illinois, Camp Butler is the burial site of Colonel Otis B. Duncan, a Springfield, Ill., native and the highest-ranking African-American officer of World War I.

**Santa Fe National Cemetery, New Mexico**
Though far from the major Civil War battlefields, Union forces clashed with advancing Confederate troops near Santa Fe at the Battle of Glorieta Pass. The Santa Fe National Cemetery was established for the reinterment of Union soldiers who died as a result of the action. There is also a granite memorial dedicated to women who served in the Navy.

**San Francisco National Cemetery**
“Major” Pauline Cushman’s headstone bears the inscription “Pauline C. Fryer, Union Spy,” but her real name was Harriet Wood. Born in the 1830s, she became a performer under the name Pauline Cushman. While performing in Louisville, Ky., she was asked by the provost marshal to gather information about local Confederate activity. On a spy mission in Nashville, Tenn., she was captured and nearly hanged. She had a difficult life after the war and died destitute in 1893. Members of the Grand Army of the Republic and Women’s Relief Corps held an elaborate funeral for her.
The first resolution ever adopted by the Daughters of the American Revolution was a pledge to support the completion of the monument to George Washington’s mother, Mary. The monument, located in Fredericksburg, Va., was first dedicated in 1833 by President Andrew Jackson, but was not completed and, by 1890, was falling apart. At its organizing meeting on October 11, 1890, the fledgling Society recognized the importance of preserving Mary Washington’s monument for America’s cultural heritage. It would, over the next three years, provide three-quarters of the funds, or more than $8,000, to replace it. The monument was rededicated in 1894.

Since then, Daughters working at the national, state and chapter levels have located, marked, rescued, restored, maintained or financially supported thousands more monuments, historic trails and other places of importance to American history. If not for the DAR, these sites and their stories may have been lost forever.

Early Preservation Efforts

As the 20th century approached, the organization grew exponentially. By the Ninth Continental Congress, held in February 1900, the DAR included 500 chapters and 30,000 members. This growth helped bolster the organization’s historic preservation efforts. In fact, in her opening address to the convention, President General Mary Margaratta Fryer Manning referenced dozens of historic preservation projects from chapters around the country.

Among them was the work of the Ruth Wyllis Chapter in Hartford, Conn., which raised $80,000 to purchase and restore a dilapidated downtown city block containing the burial grounds of the early settlers and founders of Connecticut. The area, known as Gold Street, was restored in 1899 and is still supported by the chapter today.

DAR chapters quickly gained a reputation for their leading roles in locating, restoring and marking Revolutionary War patriot gravesites and headstones.
The Office of the Historian General estimates that tens of thousands of DAR markers have been placed, but it’s difficult to pinpoint an exact number. Chapters and states had already been marking sites by the time the Society began keeping track of such activities, and early records are regrettably incomplete.

One significant early project to mark a historical site was launched by the Mississippi State Society (MSSDAR) in 1905. The MSSDAR sought to place granite markers in every Mississippi county along the Natchez Trace, a road that served as a major trade route for Natchez, Choctaw and Chickasaw American Indians in the 18th century and later was traveled by noteworthy figures such as Davy Crockett and Meriwether Lewis.

The first granite marker was placed in 1908 by the LaSalle DAR Chapter, Corinth, Miss. Over the next 25 years the MSSDAR placed 14 more markers. Eventually, Daughters in Alabama and Tennessee got involved in the project, helping to place markers along the historic road in those states as well. Their work finally led to a 1938 congressional authorization to pave the highway.

The highway, now managed by the National Park Service, is complete, but preservationists’ work on its behalf is far from over. According to Honorary Mississippi State Regent Dot Ward, a longtime board member of the Natchez Trace Parkway Association, more than 356 archaeological sites, 36 cemeteries and 21 National Register of Historic Places properties lie along the route, and they all require protection.

“These sites all along the parkway tell an important story,” said Mrs. Ward. “And if it had not been for the DAR, we wouldn’t know that story today because it all would have been gone. It should behoove us, then, as members and as Americans, to protect these sites so that future generations can not just learn about their history, but see and experience it as well.”

Marking the Trail

Elsewhere in the United States at the turn of the century, many other Daughters were concerned about the state of their historic roads. According to Ann Arnold Hunter in A Century of Service: The Story of the DAR (NSDAR, 1991), members in Colorado, Kansas, Maryland, Missouri, Nebraska, New Mexico, New York, Ohio, Vermont and West Virginia began trail-marking projects in their respective states. This interest led to the 1912 creation of the National Old Trails Road Committee in order to create a national highway. “All across the nation, from coast to coast, from north to south, Daughters were locating and marking the pathways of the past,” Mrs. Hunter wrote. In 1924, the National Old Trails Road Committee changed its objective. Instead of creating a coast-to-coast highway, which was proving to be too costly and duplicative of other organizations’ efforts, the DAR would erect, in each of the 12 states through which the National Old Trails Road passed, identical memorial markers “of dignified and pretentious proportions,” according to the resolution presented at the 33rd Continental Congress in 1924. In 1927, it was decided that these markers would be monuments to a symbolic pioneer mother, or the Madonna of the Trail.

The sites selected for the monuments, from east to west, were Bethesda, Md.; Beallsville, Pa.; Wheeling, W.Va.;...
Springfield, Ohio; Richmond, Ind.; Vandalia, Ill.; Lexington, Mo.; Council Grove, Kan.; Lamar, Colo.; Albuquerque, N.M.; Springerville, Ariz.; and Upland, Calif. The Ohio monument was the first to be dedicated, on July 4, 1928; the final dedication, in Maryland, took place during the 38th Continental Congress on April 19, 1929.

In 1988, President General Ann Fleck requested that all of the 18-foot-tall Madonna of the Trail monuments be restored and rededicated. Since that time, the Indiana statue has required two additional restorations, the latest being in 2005, when a coating for breathability, color retention and waterproofing was applied. The New Mexico statue had to be relocated in 1998 to make way for a new federal courthouse. (For more on the National Historic Road and Madonna of the Trail monuments, read the July/August 2007 issue.)

**A New Home for History**

While daunting, moving historical structures oftentimes is the only way to preserve them. Such was the case with the Pioneer Mothers Memorial Cabin in Champoeg, Ore., which was built by the Oregon State Society (OSSDAR) in 1929 on the banks of the Willamette River. In recent years, erosion had begun to cause damage.

**Restoring Relics of the Past**

Over the years, Daughters have come to the rescue of countless monuments and markers that have been neglected, forgotten or simply left too exposed to the elements.

Starting in 1915, the D.C. DAR Committee on Preservation of Historic Spots and Records took on the responsibility of reclaiming the 36 remaining boundary stones that once outlined Washington, D.C. Forty stones were originally placed in 1791 and 1792 by the surveyor Andrew Ellicott, but, with time, four were lost and many others had become fragile. To protect them, Daughters erected iron fences that remain in place today.

In 2011, members of the Mount Rosa DAR Chapter, Denver, Colo., took on the restoration of the Colorado Liberty Bell replica, which was placed there in 1950 as part of a national savings bond drive. (Each of the then-48 states, plus the District of Columbia and six U.S. territories, received a replica from the Department of the Treasury.) Colorado’s bell, which was located across the street from the state capitol, had fallen into disrepair: It was missing two commemorative plaques, and the bell itself could not be rung. A state historical grant combined with funds raised by the chapter provided the more than $30,000 necessary to complete the restoration. The bell was rededicated on Constitution Day, September 17, 2014.
For its work and dedication to historic preservation, the Mount Rosa DAR Chapter won first place in the 2014 National Historic Preservation Project Contest, which is organized by the Historic Preservation Committee. Established in 2008 to promote historic preservation among members, the committee also awards Historic Preservation Medals and Recognition Awards to members and nonmembers who demonstrate a commitment to historic preservation.

“Now, more than ever, when our history and its values are in danger of being underestimated and discarded, it is vitally important to the fate of our nation that the National Society and its members continue to dedicate their energies and passion to historic preservation,” said Martha Hartzog, Historic Preservation Committee National Chair. “We can and do make an enormous difference.”

REMEMBERING THE ROLE OF WOMEN IN THE MILITARY

The Women in Military Service for America Memorial (see below), which opened at the gateway to Arlington National Cemetery on October 18, 1997, was built to fill a void. While Washington, D.C., housed many memorials to honor America’s military, none was specific to women.

Led by retired Air Force Brigadier General Wilma Vaught (above) and funded in part by the DAR and many of its members, the memorial is the only major national memorial to pay tribute to all the servicewomen of the United States Armed Forces, from the Revolutionary War through the present day. The DAR has been involved in the memorial since its inception.

“President General Ann Fleck was one of the first people I met with,” said Brig. Gen. Vaught, who became a member of the DAR after the memorial was dedicated in 1997. “I knew the DAR did work related to history and felt sure that this was the kind of project it would support. If she had done nothing more than say ‘I support what you’re trying to do,’ then that would have been enough.”

Mrs. Fleck not only pledged the National Society’s support in helping to fund it, but she also played the drum the night of the dedication. DAR State Regents donated their state flags for the memorial’s Hall of Honor, and just in the past year the DAR donated the money for new computers to house the memorial’s database of servicewomen. The database—modeled after a similar effort implemented by the Maryland State Society—allows visitors to view photos, military histories and the individual stories of registered women. To date, NSDAR and its chapters have donated a total of $49,257.

For more information, visit www.womensmemorial.org.

HERE, THERE AND EVERYWHERE

The DAR Historic Sites and Properties Database

Created in 2011, the DAR Historic Sites and Properties Database contains more than 200 properties and sites owned, operated or maintained by DAR. These span all 50 states and chapters overseas. Each entry includes a photo or video, as well as information about its historical significance and DAR involvement. Visitor information is also listed to encourage tourism to DAR sites.

For more information or to view the database, visit www.dar.org/historicsites.
In 1850,Increase A. Lapham, author of *The Antiquities of Wisconsin*, discovered an intaglio effigy mound along the shore of the Rock River near Fort Atkinson, Wisc. (Intaglio means depressed into the ground rather than rising above, and effigy mounds are earthworks sculpted into the shapes of mammals, birds or reptiles or other figures.) At that time, Wisconsin had 11 of this rare type of American Indian mound. Now there is only one in the world—and it owes its survival to the preservation efforts of members of the Fort Atkinson DAR Chapter, Fort Atkinson, Wisc. (Fort Atkinson DAR Chapter merged with Eli Pierce DAR Chapter in 1992 to become the Fort Atkinson-Eli Pierce DAR Chapter.)

Wisconsin is home to more effigy mounds built by ancient American Indian societies than any other region of North America. But of the 15,000–20,000 effigy mounds that evoked awe in the region’s early 19th-century explorers, only about 4,000 remain today, according to Robert A. Birmingham and Leslie E. Eisenberg, co-authors of *Indian Mounds of Wisconsin* (University of Wisconsin Press, 2000).

Thousands of effigy mounds were plowed under by farmers and speculators eager to facilitate property development. Others were destroyed when opening American Indian mounds became a popular Sunday afternoon activity during the late 19th century.

Frances Cole Jones, one of the 17 charter members of the Fort Atkinson DAR Chapter, which convened its first meeting on February 22, 1899, read Lapham’s book with its account “of a group of 17 mounds and of an intaglio.” When she moved to Fort Atkinson in about 1868, she made an effort to locate this mound group and discovered all the mounds except the intaglio “had been ploughed up by that time.” Shortly after it was founded, Mrs. Jones “asked the chapter to try to save this earthen monument for all time,” according to a history of the chapter written in 1949 by Angie Kumlien Main.

The chapter decided to try to save the intaglio. Despite some mishaps along the way, its members’ perseverance and willingness to reach out to other organizations for assistance were successful.

In 1904, a committee of chapter members met with George Telfer, the owner of the land where the intaglio was located. On June 14, 1904, the committee reported that Telfer agreed to keep the intaglio “properly mowed” if the chapter would pay for this service. Additionally, the committee reported that Telfer pledged, “as long as he lived the intaglio would never be defaced.”

The committee decided to take additional action to preserve the intaglio mound. On June 12, 1905, it leased the land upon which the intaglio was located for a period of three years. The lease included “permission to fence it in and preserve it from possible destruction.”

The lease was not renewed. The Fort Atkinson Chapter hosted the State DAR Conference in 1908, and, wrote Mrs. Main, “Our first big undertaking had made us forget that the lease ran out.”

But, as Chapter Regent Florence Chambers Dexheimer noted in her address at the 1920 unveiling ceremony, “Each regent, as she came into office, saw to it that no matter how short the money in the treasury of the D.A.R...
enough was secured to protect this intaglio.”

This process continued until 1910. “Then the Daughters were informed that unless $200 was raised to purchase the intaglio and the mound at the foot of the tail it would be plowed under in 24 hours,” Mrs. Dexheimer said.

Despite the short notice, Charles E. Brown and A.B. Stout, officers of the Wisconsin Archeological Society, traveled to Fort Atkinson to examine the intaglio. They declared it would be a disgrace not only to Fort Atkinson but also to the state if the intaglio was destroyed, Mrs. Dexheimer said.

The Fort Atkinson Chapter and the Tuesday Club of Fort Atkinson called a meeting and emptied their treasuries to purchase the land.

Here the tale becomes a bit fuzzy. In the 1920 address, Mrs. Dexheimer said, “The intaglio effigy was not purchased, why I do not know positively. Perhaps the committee came up against some difficulty, perhaps they had a good reason. It was not purchased, but it was saved.”

When Lucina Buell Beach became chapter regent in 1915, the chapter learned that the owner planned to plot his land and wanted $1,000 for the section with the intaglio. The chairman of the chapter’s Landmarks Committee was able to secure a verbal contract to sell a 70-foot by 30-foot plot for $500. She also spoke before a joint meeting of the Wisconsin Archeological Society and Sauk County Historical Society, arousing statewide interest in the project. Feeling the weight of public sentiment, Fort Atkinson Mayor John Hager and the city council agree to pay $300 if the chapter would raise the other $200. “It was no trouble,” Mrs. Dexheimer said. “$236 was raised and almost before we realized it the intaglio effigy was saved.”

On June 5, 1920, several thousand spectators joined historians and archeologists on the banks of the Rock River to witness a ceremony and pageant celebrating the unveiling of a bronze tablet marker for the intaglio effigy. The event was interrupted.

Given the relatively large size of Panther Intaglio Effigy Mound, it is difficult to discern the entire shape in a single glance or capture an image with a camera.

In 1919, George R. Fox, a self-taught archeologist, developed a unique method for photographing effigy mounds. It involved using whitewash or lime to outline the mound. Then Fox hauled his 5x7 Seneca camera to a nearby high point (which was often a tree), a method that was not without mishap. When there was no tree near an effigy, he had to resort to other means. As he noted in a 1920 article in The Wisconsin Archeologist, “A view of the intaglio effigy at Fort Atkinson was secured only by permission of the owner of a house near it who permitted the camera to be set up on the roof of his dwelling.”
was sponsored by the chapter in cooperation with the Wisconsin Archeological Society. The ceremony also marked the purchase of the land. Alas, there was another problem. "It is too bad that our city fathers did not at that time notice that they did not include all the tail," Mrs. Main wrote in 1949. "We still lack 32 feet, which has now been plowed under."

Today, the Panther Intaglio Effigy Mound—the only known intaglio effigy remaining in the world—rests serenely on Riverside Drive in Fort Atkinson. The property is owned and maintained by the city. In 1970, the site was added to the National Register of Historic Places.

Although the Fort Atkinson-Eli Pierce DAR Chapter is no longer actively involved with the intaglio, the chapter continues to play an active role in preserving local history through its association with the Hoard Historical Museum. In the 1930s, the chapter started preserving Fort Atkinson artifacts, eventually starting a museum in a room in the public library. When Luella West Hoard, a charter member of the Fort Atkinson Chapter, died in 1956, her children, Shirley Kerschensteiner and Bill Hoard, gave the family home to the city for use as a museum. The artifacts from the public library were transferred to the Hoard Historical Museum and to the ownership of the Fort Atkinson Historical Society. Extant copies of old chapter minutes and scrapbooks are also available at the Hoard Historical Museum.
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 as Patriots not only soldiers, but also anyone who contributed to the cause of American freedom. To find out if your ancestor is recognized by the DAR as a Revolutionary Patriot, use the request form available online. Visit www.dar.org and click on “Membership.”

How many members does the National Society have?
DAR has more than 180,000 members in nearly 3,000 chapters worldwide, including chapters in 14 foreign countries and one territory. Since its founding in 1890, DAR has admitted more than 945,000 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 this vital, service-minded organization.
Nearly 60 years apart, two sets of revolutionaries, each fighting to create an independent nation, met their opponents’ demand for surrender with a challenge that made clear their refusal to concede without resistance. By challenging their adversaries to “Come and take it!” these freedom fighters captured the sense of defiance and bravado that propelled the Americans and the Texans to victory in their respective revolutions. The story of the events that followed these rebellious retorts involves a lost seaport town, the cannon that fired the first shots of the Texas Revolution, and a flag that remains recognizable throughout the Lone Star State today.

“COME AND TAKE IT!”
Rallying Cry of Revolutionaries

By Courtney Peter
A Hostile Frontier

After the United States declared its independence, the Continental Congress turned its attention to the task of protecting the new country’s territory. One of the forts constructed for this purpose was Fort Morris, a rare remaining Revolutionary War-era earthwork fortification, at the seaport town of Sunbury in southeastern Georgia.

The region bordered the British-held territory of East Florida, a predominantly Loyalist colony “dependent on English trade with little internal economic growth of its own,” according to the National Parks Service (NPS) publication “British East Florida: The 14th Colony.” Furthermore, noted NPS, “its population had no history or experience of the growing democratic culture in other colonies.”

Raids along the Florida-Georgia border occurred regularly as the warring armies fought to gain ground. The Patriots tried repeatedly to invade East Florida, but challenges including chain of command issues, supply shortfalls, tropical illnesses and desertions thwarted their efforts. Southeastern Georgia’s Fort Howe fell to the British in the spring of 1778, leaving a gap in the Patriot defense. That summer, the Americans planned another invasion of East Florida that ultimately was cancelled. Diverted from the cancelled invasion, Lieutenant Colonel James Marc Prevost led his troop into Georgia over land while Colonel L.V. Fuser and his men approached by water.

Colonel John White, the commander at Fort Morris, set out with 100 men to meet Prevost. The opposing forces skirmished at Midway, so named for its location between Savannah and Darien. Believing that Patriot reinforcements would soon come to White’s aid, and still awaiting Fuser’s arrival, Prevost retreated to St. Augustine after the battle.

Fuser, who had been delayed by storms, landed south of Sunbury and led his force toward Fort Morris, where McIntosh remained as the ranking officer. Stretching the definition of polite correspondence, Fuser sent McIntosh a
letter that read, in part, “The resistance you can, or intend to make, will only bring destruction upon this country. On the contrary, if you will deliver me the fort which you command, and lay down your arms and remain neuter [sic] until the fate of America is determined, you shall, as well as all the inhabitants of this parish, remain in peaceable possession of your property.” He expected McIntosh to answer within an hour.

If Fuser thought that one note would bully the young officer into surrender, he soon learned he was wrong. McIntosh responded with a challenge of his own, “We have no property, compared with the object we contend for, that we value a rush; and would rather perish in a vigorous defense than accept your proposals. We, Sir, are fighting the battles of America, and therefore disdain to remain neutral till its fate is determined. As to surrendering the fort, receive this laconic reply: Come and take it.”

Faced with McIntosh’s audacious response and the knowledge that Prevost had already retreated, Fuser withdrew. McIntosh earned the nickname “Come and Take It” and, from the Georgia legislature, a sword with his words engraved on it.

“Three months after defending Sunbury, McIntosh enlarged his legendary status by making a determined stand at the Battle of Brier Creek,” Johnson writes. He was taken prisoner at that battle and held captive for more than a year before being freed in a prisoner exchange.

Fighting soon returned to Fort Morris. In early January 1779, Prevost succeeded in capturing both the fort and the town of Sunbury, leading settlers to flee. “Sunbury never recovered from the exodus, and eventually became known as one of the dead towns of Georgia,” Johnson writes.

Revolutionary Reprise

Almost 60 years later and 1,000 miles west, another revolution loomed. “After winning its own independence from Spain in 1821, Mexico welcomed large numbers of Anglo-American immigrants to Texas in the hopes they would become loyal Mexican citizens,” noted History.com. “But while these emigrants legally became Mexican citizens, they continued to speak English, formed their own schools, and had closer trading ties to the United States than Mexico.”

After Antonio Lopez de Santa Anna overthrew the constitution of Mexico and established a centralized state, he dispatched the Mexican army to disarm the Anglo-American Texans in order to quash potential uprisings. One such effort involved a small cannon in the town of Gonzales, the capital of a colony founded by Green DeWitt.

“The colonists of DeWitt’s settlement had in 1831 been furnished for their defense against the Indians a six-pounder which was kept at Gonzales,” wrote Miles S. Bennet in the April 1899 edition of The Quarterly of the Texas State Historical Association. “When in the latter part of September 1835 Colonel [Domingo de] Ugartechea, commanding the Mexican forces at San Antonio, sent a small troop of cavalry with an order for the delivery of the piece, it was resolved by the inhabitants not to give up the gun.”

Not only did the residents of Gonzales refuse to surrender the cannon, but they also captured the handful of soldiers sent to retrieve it. They buried the cannon in George W. Davis’ peach orchard for safekeeping and put out a call for reinforcements.

On September 29, 1835, Lieutenant Francisco de Castañeda arrived with 100 troops in a second attempt to recover the cannon. It was a lot of effort to expend to reclaim one gun—especially one that, the Mexican military contended, had been loaned, not given, to the citizens of Gonzales.

“The Texas Revolution is the pivotal element in the evolution of our state. When we’re recruiting [new members] here, people love the name. In Texas, people automatically know what we’re talking about.” —Pamela Marshall

LARRY D. MOORE
Castañeda carried a message for Andrew Ponton, the alcalde, or municipal administrator, of Gonzales. Eighteen militiamen—who became known as the Old Eighteen—stalled the Mexican troops on grounds that Ponton was away and the Mexicans were forbidden to advance until he returned. The troops camped across the river from Gonzales while the Texans gathered 150-plus volunteers to defend the town and its cannon. On October 1, Castañeda moved his camp upriver, looking for uncontested ground.

Having unearthed the cannon from the orchard, the Texan volunteers attacked the Mexicans’ camp on the morning of October 2. The contested cannon fired the first shot of the Battle of Gonzales, the Texas Revolution’s counterpart to the Revolutionary War’s Lexington and Concord. Much like McIntosh at Fort Morris, the Texans were unmoved by Castañeda’s request to surrender that which they viewed as their own. According to the Texas State Historical Association (TSHA), “The Texans pointed to the gun which stood about 200 yards to their rear, and said, ‘There it is—come and take it.’” Thus, the weapon became known as the “Come and Take It” Cannon.

“During a lull in the fighting Castañeda arranged a parley with Texan commander John Henry Moore,” according to the TSHA. Like the Texans, Castañeda opposed Santa Anna’s policies; he declared that his only objective was to retrieve the cannon as ordered. But the two sides could not reach a resolution that would end the fighting, so the battle resumed until the outnumbered Castañeda withdrew to San Antonio.

Six and a half months later the Republic of Texas emerged as a sovereign nation after the Texans’ decisive victory at the Battle of San Jacinto.

An Enduring Symbol

The Come and Take It Cannon is not the only lasting battlefield emblem of the action at Gonzales. During the battle, Texan leaders asked the women of Gonzales to create a flag to fly over the cannon. They fashioned a simple flag with a white background and a black cannon in the middle, with the motto “Come and take it!” stitched above and below. Modern iterations of the flag employ a lone black star above the cannon and the spirited battle cry at the bottom.

While many Americans are unfamiliar with the history of this battlefield retort, it’s widely recognized throughout Texas. Seventh graders learn the story in state history class, and the flag and motto are spotted frequently on T-shirts and even cattle guards, said Pamela Marshall, regent of Come and Take It DAR Chapter, Bryan, Texas, which drew inspiration for its name from the historic rallying cry.

“We’re recruiting [new members] here, people love the name. In Texas, people automatically know what we’re talking about.”

Chapter members learned of the phrase’s Revolutionary War connections while researching possible chapter names. That discovery only adds to the name’s appeal, as it gives chapter members an opportunity to educate prospective members and the public about its tie to the fight for American independence.

It seems an appropriate bond for two New World nations that fought for and won their own liberty to share. Although the Republic of Texas remained independent for only a decade, upon admission to the United States, Texans joined a country of citizens who share the fortitude and resolve to rebel against unjust rule.

The “Come and Take It!” motto embodies the spirit of Texans—and Americans—yesterday and today. “It’s feisty, and that appeals to us,” said Mrs. Marshall of the chapter name.

This is American Spirit’s first “winners choice” feature article, based on a topic proposed by members of Come and Take It DAR Chapter, winners of the 2014 Spread the American Spirit Subscription Contest. Work to increase your chapter’s subscription percentage, and you could see a story suggested by your chapter in our pages next year.

Watch Colonial demonstrations, musket and cannon drills, a skirmish, and more at this annual event commemorating Colonel John McIntosh’s defiant reply to a British demand for surrender.

The historic site’s park and museum are open Thursday through Sunday, 10 a.m.-5 p.m.

Gonzales Memorial Museum
414 Smith Street, Gonzales, Texas
(830) 672-6350
www.gonzalesmemorialmuseum.com
Open 10 a.m.-12 p.m. and 1-5 p.m., Monday through Saturday, and 1-5 p.m. Sunday
Free admission
Visit the Gonzales Memorial Museum to become immersed in the history of the Texas Revolution.
BUILT in 1774 and now managed and maintained by the Charlotte Museum of History, the Hezekiah Alexander House is not only known as the oldest house in Mecklenburg County, N.C., but it is also the last surviving home of a framer of the state’s 1776 Constitution and Bill of Rights. Five Charlotte DAR chapters—Battle of Charlotte, Halifax Convention, Liberty Hall, Mecklenburg and Mecklenburg Declaration of Independence (originally, all members were descended from signers)—helped raise funds to preserve this two-story stone house, fondly called the “Rock House.” Working together, the chapters oversaw its restoration and furnished it with period antiques, including many pieces that belonged to Alexander family descendants.

“There were three ‘Rock Houses’ in Mecklenburg County by 1949—now there is only one. Daughters stepped up and saved the house, or today there would be none,” said Anne Glovier, regent of Mecklenburg DAR Chapter, Charlotte, N.C. Currently, the chapter holds meetings and community events here and has a member on the museum’s board of trustees. Individual members still support the museum.
financially and volunteer at events, added First Vice Regent Amanda Ellinger.

‘Most Horrid and Treasonable’

Born in 1728 in Cecil County, Md., Alexander was the son of James and Margaret McKnitt Alexander. His Presbyterian ancestors moved from Scotland to Northern Ireland around 1610. Due to political turmoil, religious persecution and economic hardship in the 1640s, they sailed from Jamestown across the Chesapeake Bay to Virginia’s Northampton County. The family moved to Maryland’s Eastern Shore in the 1670s. Though Maryland was a Catholic Colony, the Maryland Toleration Act of 1649 extended religious freedom to all Christians.

Alexander, a blacksmith, married Mary Sample and moved to North Carolina sometime after 1754 with his brother, John McKnitt Alexander. He bought more than 300 acres from his brother in the village called Charlotte Town, and built a home, where he and Mary raised 10 children and he became a prosperous farmer. He lived there until his death in 1801.

Alexander signed the Mecklenburg Resolves in 1775, called “the most horrid and treasonable” publication that “this continent has yet produced” by North Carolina Royal Governor Josiah Martin. (The publication bluntly stated, “All laws and commissions … derived from the authority of the King and Parliament are annulled.”) Alexander served twice as magistrate of Mecklenburg County, in 1768 and 1777. But during 1774–1775, he joined other Patriots in the local Committee of Safety to carry out a ban on trade with Britain, seize and sell imported goods, and make military
preparations. These actions spurred Martin to flee to the safety of a British warship, the Cruizer.

Elected in 1776 to the Council of Safety, a temporary government created by North Carolina’s Fourth Provincial Congress, Alexander’s duties entailed defending against threats from British warships off the coast, bellicose Cherokee American Indians and restive Loyalists. He later joined the militia in Mecklenburg County, as did his older sons. During the Battle of Charlotte in 1780, British troops marched past the Alexander home, which they ransacked, stealing honey from the basement and converting the attic to a jail. In his memoir about his military campaigns, British Lieutenant Colonel Banastre Tarleton wrote, “The counties of Mecklenburg and Rohan [sic] (Rowan) were more hostile to England than any in America.”

From Piedmont Furniture to Moravian Pottery

Built almost square, with a gabled roof, walls nearly 2 feet thick and a full basement with whitewashed stone walls, the Georgian Vernacular-style house resembles stone houses in Maryland and Pennsylvania. The structure retains about 90 percent of its wood ceiling beams and original stonework, including three stone fireplaces faced with plaster. The largest of these, in the keeping room, was probably used to warm cooked food.

The house showcases many excellent examples of North Carolina furniture, reflecting rustic influences from English, German, Irish, Scottish and Swiss traditions. Furnishings made in the Piedmont region include a circa-1760–1770 poplar desk in the entrance hall, a circa-1790–1800 nine-drawer walnut chest with hand-carved details on each side, and a circa-1770 tilt-top Queen Anne-style walnut table in the parlor. (The table, owned by General William Harrington, survived the Revolutionary War because its owner hid his valuables under corn cobs in a friend’s field.)

Two other circa-1800 Piedmont-made furnishings are a painted yellow pine cupboard with raised panel doors in the keeping room, and a black walnut, tulip poplar and yellow pine chest of drawers in the master bedroom.

The master bedroom also features a rare example of a circa-1780 pencil-post tester bed of yellow pine with rope springs, with head and foot boards of rail and spindle construction. A mattress of corn husks, rags or even pine needles would have been topped by feather ticking and bed coverings. In the girls’ bedroom, the low post-pine rope bed was refinished to imitate the red buttermilk paint popular in the 18th century. In the boys’ bedroom, a reproduction bed crafted from timber on-site has blue milk paint.

In the boys’ bedroom, a map of “Carolina” from 1729, the year the province was divided into North and South, refers to
American Indian tribes called the “Charakeys” (Cherokees) and “Cuttambas” (Catawbas). A 1785 map of South Carolina, which includes North Carolina’s southern half and shows important routes taken by both American and British forces during the Revolutionary War, hangs in the parlor. A third map depicting the marches of Lord Cornwallis in the South during the Revolution, which lists all towns, roads and American Indian villages, is in the entrance hall.

Ceramics—a half-pint mug with a greenish glaze and a redware bowl—in the keeping room were made by Moravian potters of a Protestant sect originally from the Czech Republic. The sect emigrated to Winston-Salem and nearby in the 18th century. A four-pedal oak loom, made in Pittsboro, and a spinning wheel, both on the second floor landing, illustrate that Colonial households often made their own fabrics.

Two outbuildings occupy the grounds. A log cabin kitchen was reconstructed on the foundation of the original. Inside the two-story stone springhouse, cool water flowing from a natural spring was used to preserve food in ceramic jars and crocks. A bronze statue of a backcountry Patriot and gardens of plants and herbs used by American Indians and early settlers are also here.

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In the mid-1600s, more than 2,000 Seekers left behind their religious upbringing to follow the teachings of George Fox, an Englishman who espoused principles of peace, acceptance and tolerance of all people. This group of people, who became known as the Religious Society of Friends, had two main religious tenets: “There is that of God in everyone” and the “inward light of God lives in everyone.”

The Religious Society of Friends grew rapidly—people flocked to the religion that authorized both men and women to become ministers. Within a quarter of a century, the Religious Society of Friends—or Quakers, as they’re commonly called—had grown to include more than 60,000 people.

The Quakers were most commonly known for their devotion to pacifism and charity. “Pacifism grew organically,” said Dr. Michele Lise Tarter, Professor of English at The College of New Jersey and a scholar in early Quaker studies. “The Quakers came to an understanding that if there was ‘that of God in everyone,’ then they could not kill or hurt ‘that of God.’ Pacifism became one of the defining features of the Quakers.”

In 1681, English Quaker William Penn received permission from King Charles II to establish a colony in America. In what became known as Philadelphia, or the City of Brotherly Love, Penn desired to create a government filled with virtuous people encouraging peace, justice, charity and liberty. Under Penn’s guidance the Quakers rose to importance, controlling the Pennsylvania government and becoming leaders in business and education.

“Penn called this the ‘Holy Experiment,’” Tarter said. “The Quakers were tired of the persecution from Puritan authorities in other Colonies. They wanted a place where they—and anyone else—could feel safe.”

However, Penn’s “Holy Experiment” didn’t last long for the Quakers. Mid-to late-18th century Philadelphia was quickly becoming a melting pot of cultures and religious beliefs, and the number of non-Quaker immigrants was swiftly increasing. The Quakers’ pacifist beliefs and refusal to participate in the French and Indian War didn’t resonate well with those agitating for change.

By 1775, the War for Independence was brewing, and the Quakers were faced with a difficult dilemma: to honor their peaceful faith or fight for freedom with their fellow colonists.

By Megan Hamby

A PACIFIST’S DILEMMA

Quakers and the Revolutionary War

Left: 18th-century engraving of a Quaker man in traditional dress, 1767.
After the General Yearly Meeting of Friends, held in Philadelphia in 1774, an Epistle was formally approved and sent to all meetings of Friends in America. The Epistle proclaimed that it was the duty of all members to refrain from war and strife, suggesting that members of the Society who took part in any war efforts would be disowned. The majority of members respected the Epistle and its writers, choosing to take no part in the war efforts.

However, not all members obeyed. Some young men and women made the decision to fight alongside other colonists in the Continental Army. Many of these people, known as Free Quakers, organized their own meetings.

“The Free Quakers held, admitting the necessity of government, that all government is essentially a defensive war for the protection of public peace,” wrote author Charles Wetherill in an essay published in the November 1894 American Monthly Magazine. “When the government is threatened by domestic treason or foreign invasion, it then became the plain duty of every man to join in the public defense by all means possible …”

Lydia Darragh, a Quaker woman, giving news of British troop movements to Colonel Craig, one of General George Washington’s aides, near Philadelphia, December 1777.

An Opposition to War

Some Quakers chose to adhere to their religious beliefs and adamantly refused to participate in the Revolutionary cause. However, this refusal did not sit well with colonists who supported the war. Several Quakers were jailed, their storefronts were vandalized and, by 1777, many were forced to quarter soldiers in their homes.

In September 1777, a group of 18 Quaker men was forcibly exiled to Winchester, Va., for acting against “the cause of America.” Their wives and families were left behind to care for themselves in Philadelphia. The journal of one wife, Elizabeth Drinker, records daily thoughts and worries of her husband’s imprisonment and the ongoing war.

Philadelphia was at a crossroads between Colonial rule and democracy. In order to move toward democracy, the leaders felt their only option was to deny the freedoms that they were fighting for to anyone who did not believe in their views.
every man to join in the public defense by all means possible, and that war, while an extreme measure, was in such instances not merely justifiable, but right and proper.”

This small group of rebellious Quakers was promptly disowned by the Religious Society, but their influence on the Revolutionary cause was strong. Members served in the militia, were elected to legislative positions, spied on enemy armies and tended to wounded soldiers.

“I imagine that many of the Free Quakers thought, ‘For this cause, we have to make an exception to our beliefs,’” Tarter said.

But despite their involvement in the war, many still held dear the beliefs with which they had been raised and did not want to depart from their religious upbringing. Many of the disowned Quakers united in 1781, founding the Society of Free Quakers. The Free Quakers met together in one another’s homes before building their own meetinghouse in Philadelphia in 1783.

The building of the meetinghouse coincided with the end of the Revolutionary War, meaning the reason for expulsion was no longer an issue. Though Free Quaker meetings continued, some disowned Quakers returned to their original meetings. By the early 1800s, the meetinghouse was used more for charitable pursuits than worship gatherings. In 1836, the doors of the meetinghouse were officially closed and the building was rented to other groups, with rental income going to charity.

In October 1952, the Religious Society of Friends rescinded their expulsion of the Free Quakers, stating their “view of the propriety of fighting for their country has now been vindicated and approved.”

Almost 170 years after the Revolution ended the Religious Society of Friends issued an apology, rescinding their expulsion of the Free Quakers.

The original meetinghouse of the Society of Free Quakers still stands today in at the corner of 5th and Arch streets in Philadelphia.
Betsy Ross

Perhaps the most well-known Free Quaker, Betsy Ross was disowned by the Religious Society for marrying John Ross, an Anglican and a member of the military. Ross and her husband opened an upholstery business in Philadelphia. After John was killed in battle, Ross continued running the business, making tents, blankets and flags for the Continental Army. Tradition holds that Ross sewed the first U.S. flag, though it hasn’t been proven.

In the 1780s, Ross married John Claypoole and joined the Society of Free Quakers. She continued running her upholstery business for 50 more years until retiring at the age of 76. The Elizabeth Ross DAR Chapter founded in Ottumwa, Iowa, in 1896 was named after her.

Samuel Wetherill

Though he came to Philadelphia to work as a carpenter’s apprentice, Samuel Wetherill found his true calling as a merchant and manufacturer. His factory produced wool, linen and cotton, and according to the Appleton’s Encyclopaedia of American Biography, Volume 6, he supplied clothing to George Washington’s army at Valley Forge and also served in the military. In 1779, the Religious Society disowned Wetherill for his support of the war.

Wetherill is commonly considered the founder of the Society of Free Quakers. He also served as clerk of the Society of Free Quakers and published several religious tracts.

Lydia Darragh

Though Lydia Darragh was a nurse and midwife, she’s best remembered as a spy. During the occupation of Philadelphia in the early winter of 1777, British General William Howe commandeered an upstairs room in Darragh’s home for meetings. Family legend claims that Darragh would eavesdrop outside the room and take notes, then conceal her notes by sewing them into her coat.

On December 2, 1777, Darragh overheard Howe planning a surprise attack on George Washington’s army in Whitemarsh, Pa., for December 4 and 5. Claiming she needed to buy flour, Darragh fled to pass the information along to Washington. When the British reached Whitemarsh on December 4, they were surprised to find the troops waiting for them.

Though only her husband and brother knew of her spy escapades, Darragh was disowned by the Friends for attending Free Quaker meetings.

Today, the Sons of the American Revolution has an award named after Darragh, given to the woman who has been most helpful to the society or to a chapter president, vice president general or president general during his tenure.

Timothy Matlack

Disowned by the Quakers for reasons unrelated to the Revolutionary War, Timothy Matlack still considered himself a member of the Religious Society. However, he ardently supported the Revolutionary cause. He served as an assistant to Charles Thomson, the secretary of the Continental Congress (read more about Thomson on page 46), and later became clerk to the Second Continental Congress. He later served as a colonel in the Continental Army.

Nathanael Greene

Though raised as a member of the Religious Society of Friends, Greene helped organize an army in 1774, as war with Britain grew increasingly likely. Because of his involvement with war, the Religious Society would no longer allow Greene to be a member.

Greene played a significant role in the eventual American victory in the Revolutionary War. He was appointed brigadier general in command of the army in Rhode Island. He earned George Washington’s trust and respect and was later appointed quartermaster general of the Continental Army.

In 1780, Washington gave Greene command of the army in the South. His successes in the South paved the way to the surrender of Cornwallis in Yorktown, Va.

Though there are no records of Greene joining the Society of Free Quakers, he earned his reputation as a Patriot and is remembered as one of the most trusted generals in the Revolutionary War. The Nathanael Greene DAR Chapter in Greenville, S.C., was organized on November 12, 1896.

Advertisement

Patriot Pinn’s Pearl, a historical fiction account, chronicles the lives of a rare Native American tribe of mixed Cherokee and Wiccocomico, unique and distinctive by its extraordinary ingenuity and strength to survive several hundred years, despite colonial settlers’ racial hatred and attempts to take its lands and destroy its aboriginal heritage. The most prominent character during the eight generations noted in this account is Chief Raleigh Pinn, a Wiccocomico and Cherokee from Wiccocomico Indian Town in the Northern Neck area of Virginia. Having been an indentured child servant for English settlers who confiscated his ancestors’ official reservation lands, Raleigh learned the ways of the settlers, moved to Central Virginia at the end of his Northern Neck indentured servitude, purchased properties in Buckingham and Amherst Counties, and provided a haven for his family and other dispersed Cherokee and Wiccocomico people.

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Circa 1800

THE CAMP MEETING

Conversion and Conflict on the Tented Field

By Martin John Brown
It was a beautiful time for a sermon—a Sunday morning in southern Ohio in 1806. Birds tittered in the sycamores, the Scioto River rolled by as smooth as silver, and a whiff of ham floated in the air, as volunteer cooks readied lunch. But not everyone wanted to hear him speak.

“Two very fine dressed young men marched into the congregation with loaded whips and hats on,” he wrote later, “and rose up and stood in the midst of the ladies and began to laugh and talk.”

These “rowdies” were determined to cause a disturbance and had a mob of allies with them.

Cartwright couldn’t throw them out of church, because they weren’t in a church. They were at a camp meeting—a public service in the middle of the woods. Everyone for 30 miles had been invited.

So Cartwright took the direct approach: He stepped down from his platform and knocked out the ringleader with a solid left hook.

The fight scene takes up a full page in Cartwright’s autobiography, and it could be a bit of a fish tale, since Cartwright parries whips and fights drunks like a cross between a kung fu master and a modern wrestler. But his account makes it clear that religion was different on the early American frontier, and camp meetings were at the very heart of it.

Of course summer retreats are a part of church life today, but few expect fisticuffs. How did these raucous events morph into the gentler gatherings we know?

Cartwright’s kinds of meetings were a response to conditions in states west of the Appalachian Mountains in the early 1800s. A scattered population couldn’t support many fixed churches with permanent ministers.

Evangelical Protestants pushed to fill the void. Methodists assigned “circuit riders” such as Cartwright to go from settlement to settlement, conducting prayer meetings, funerals or whatever the situation demanded.
lying … joined to the woeful and convulsive cries, gave to each, the air of a cell in Bedlam.”

This was all too much for some observers, who saw the high emotion and physical displays as a perilous gateway to sex. Latrobe, like many men, was reluctant to bring the females in his family. Gossips commented “as many souls were begat as saved” at camp meetings.

There were purely religious critiques as well. The title of one Quaker pamphlet speaks for itself: A Trip to a Camp Meeting: or, a Portrait of the American Antichrist. Another pamphlet, Methodist Error, contrasted the passion of camp meetings with a more deliberate, reasoned approach to faith.

Just as troubling as the critique of outsiders was the tendency of camp meetings to lay bare the relations between black and white.

The informal setup led to racial intermingling. Blacks and whites might listen to the same preaching, and blacks might speak as well, sometimes very movingly. “There were whites who felt they owed their salvation to black exhorters,” Heyrman said.

Such experiences suggested spiritual equality between the races, which contrasted starkly with the earthly fact of slavery. Pointing this out could be hazardous, as Methodist preacher Jacob Gruber discovered in 1819, when he spoke to a camp meeting on Proverbs 14:34, which contrasts the sins of nations and persons. Slavery was his example of national sin, and Gruber was prosecuted for inciting slaves to rebellion.

Though Gruber was acquitted, his trial was a sign of the times. Churches were changing their attitude toward slavery.

Many early evangelicals had been against it. Methodist founder John Wesley wrote a long critique of the slave trade, at personal risk. The pugilistic Peter Cartwright moved to Illinois, partly because of his objections.

But now plenty of ministers supported slavery. “By the time camp meetings were in vogue,” Heyrman said, “the architects of the pro-slavery argument were evangelical preachers.”

The nature and role of camp meetings were evolving as well. Historian Charles Johnson records how organizers introduced rules and guidebooks, and incidents of jerking declined. As population increased, emphasis turned to fixed places of worship closer to home.

From his perch in Illinois, Cartwright lamented the new institutional style.

“I am sorry to say that the Methodist church of late years, since they have become numerous and wealthy, have almost let camp meetings die out,” he wrote. “Come … my Methodist brethren, you can well afford to spend one week each year … on the tented field.”

He seemed to be yearning for a fight. Cartwright clearly relished the challenge of the rowdies, since his autobiography revels in stories of converting the worst of the worst. Yet the battles were more subtle.

Even secular writers saw something special was slipping by. Timothy Flint, in his 1828 geography of the Mississippi, painted this scene: “The moon begins to show its disk above the dark summits of the mountains; a few stars are seen glistening through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God.”

In such a place, Flint wrote, there was no need for tricks of oratory to move the heart. Though many came to mock, some stayed to pray.

Harry Hosier, Insider and Outsider

“[Harry Hosier] possessed a most musical voice," reminisced a New Jersey minister, “which he could modulate with the skill of a master, and use with the most complete success in the pathetic, terrible or persuasive parts of a discourse ... few of the white preachers could equal him.”

It’s not clear whether Hosier—probably born a free black around 1750 in North Carolina—ever preached at camp meetings. But the scant details of his life echo the troubled relationship of race and religion that could be so evident at those events.

Hosier was a free black man, a servant of Methodist bishop Francis Asbury. He memorized swaths of the Bible and started speaking on his own, first to slaves, then to whites as well. Soon he was a bigger attraction than Asbury, leading audiences to peaks of emotional tension before finding glorious resolution in faith.

With fellow black preacher Richard Allen, Hosier was present at the 1784-1785 “Christmas Conference” where the American Methodist church was founded. But neither man had a vote at this meeting, and Hosier was never officially ordained.

Impatient with racism, Allen left to form what became the African Methodist Episcopal church. Hosier chose to stay, and died in 1806, just as camp meetings were coming into vogue.
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Charles Thomson Leaves His Mark

How an orphaned Irish immigrant became a key player in our nation’s birth

— By Jeff Walter —

As America was being conceived and birthed, Charles Thomson was in the thick of it all. He not only helped instigate the Revolution, but also helped deliver and foster the new nation. As secretary of the Continental Congress throughout its 15-year existence, he chronicled America’s formative history. And he helped create an enduring American symbol.

John Adams dubbed him the “Samuel Adams of Philadelphia,” a nod to his own second cousin. And when the Continental Congress sent the Declaration of Independence for its first printing, it bore only two signatures: John Hancock and Charles Thomson.

Teacher, Merchant, Friend of Indians

Thomson was born November 29, 1729, in County Derry, Ireland. When he was 10 his mother died, and his father set sail for the Colonies with Thomson and his brothers. His father fell ill at sea and died within sight of land. Upon arrival, the penniless orphans were separated. Charles was taken into the care of a blacksmith in New Castle, Del., and educated in New London, Pa.

In 1750 he became an instructor of Greek and Latin at the Philadelphia Academy, forerunner of the University of Pennsylvania. He also established himself as a merchant of integrity, which led to the Delaware American Indians’ selecting him to represent them in negotiations leading to the Treaty of Easton. This 1757 agreement between the British colonial governors in Pennsylvania and New Jersey and 13 American Indian nations declared that the Delaware would not ally themselves with the French against Great Britain. In exchange, large areas of land were returned to the tribes.

Political Activism

As dissatisfaction toward British policies grew in the Colonies, Thomson aligned himself with the Whig party and its push for a Continental Congress. He also became a leader of the Sons of Liberty, a secret organization that opposed the actions of the crown. Other members included Samuel Adams, Paul Revere, John Hancock, Benjamin Rush, Oliver Wolcott and Benedict Arnold.

After the British Parliament passed the wildly unpopular Stamp Act, Thomson helped force the resignation of John Hughes, official stamp collector for Pennsylvania and a close friend of Benjamin Franklin.

In the Prime of His Power

The First Continental Congress convened September 5, 1774, in Philadelphia. Loyalist members of the Pennsylvania

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Assembly prevented Thomson and other radicals from becoming delegates. But after the Massachusetts delegates—including John and Samuel Adams—arrived, Thomson was elected secretary, a position he would not relinquish until 1789.

The final adoption and signing of the Declaration changed the nature of Thomson’s position, as the secretary’s office became an official U.S. department. In his study, “Charles Thomson, ‘Prime Minister’ of the United States” in The Pennsylvania Magazine of History and Biography, Vol. 101, No. 3 (The Historical Society of Pennsylvania, July 1977), Fred S. Rolater, a history professor at Middle Tennessee State University, makes a case that Thomson’s power and effectiveness would make later presidents envious.

His duties were wide-ranging and ever-expanding, beginning with keeping the journals of Congress, which entailed recording the resolutions that were adopted for inclusion in the minutes. Because some materials were omitted from the published journals, Thomson also kept secret journals for domestic and foreign affairs.

At various times over his tenure, his responsibilities also included: certifying the authenticity of congressional actions; serving as Congress’ directing administrator and the liaison for the body’s wartime communications with General George Washington; supervising the transfer of essential documents and materials when Congress moved from Philadelphia to Baltimore and back; conducting important investigations; and notifying U.S. states and federal departments of laws and resolutions passed by Congress.

In addition, he was immersed in foreign affairs, including sending congressional resolutions to the British king and Parliament; authorizing privateers to attack and capture enemy vessels at sea; and even serving for 18 months as unofficial secretary of foreign affairs.

The British saw Thomson as a crucial cog in the American war machine, and twice tried unsuccessfully to place a spy in his office. Their second attempt, in 1781, resulted in their agent being hanged.

On June 13, 1782, Thomson and lawyer William Barton, an expert in heraldry, were tasked with designing the Great Seal of the United States—a national emblem or coat of arms. This process had been initiated in 1776, but since then three committees had submitted ideas that had been rejected. Thomson, while not an artist, synthesized the best aspects of the various designs into a cohesive whole. On June 20, the Continental Congress officially adopted the new design.

The Great Seal of the United States is distinguished on one side by an eagle with wings outstretched, clutching 13 arrows in the left talon and an olive branch in the right, reflecting the original 13 states and the nation’s desire for peace while being prepared for war. The flip side features a pyramid topped by the Eye of Providence. Both sides have been featured on the $1 bill since 1935.

In 1782, Charles Thomson described to Congress the symbolism of the Great Seal, which shares the colors of the American flag: “White signifies purity and innocence; Red, hardiness and valor; and Blue ... signifies vigilance, perseverance and justice.”

Character and Controversy

The well-educated Thomson had a reputation for honesty that earned him the trust and respect of superiors, peers and subordinates. But, while he was often a unifier, he could also be headstrong, full of Scots-Irish fire, unafraid to take a controversial stance and skilled at making enemies.

In a 1785 letter to Thomas Jefferson in support of the Virginian’s deepening anti-slavery stance, Thomson painfully acknowledged the problems such a position would bring in the South, but concluded: “This is a cancer we must get rid of. It is a blot on our character that must be wiped out.”

Among Thomson’s detractors was delegate James Searle, who once started a cane fight with him on the floor of Congress, claiming Thomson’s official minutes had misquoted him.

After the Constitutional Convention created a new form of government when the Constitution was ratified in 1788, Thomson’s days in office were soon to be over. George Washington became America’s first president on April 30, 1789, and Thomson resigned as secretary on July 23, bringing to an end the Continental Congress.

He spent the remainder of his life at Harriton House in Pennsylvania, translating the Septuagint Bible from Greek into English.

According to Thomas Jefferson, in a letter to John Adams, Thomson in his old age could not recognize members of his household. He died August 16, 1824, at the age of 94.
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