How the American Santa Claus Conquered Christmas

Philadelphia House
The Life Cycle of a Roadside Respite

The Fresh-Air Movement
For More Than a Century, Organizations Have Used Nature to Nurture Needy Children

The Oneidas
Our Patriot Allies

Revealing Alaska
Captain James Cook’s Groundbreaking Exploration of the Last Frontier
Consider membership in the National Society Daughters of the American Revolution (NSDAR), a volunteer women’s service organization that honors and preserves the legacy of our Patriot ancestors. Nearly 250 years ago, American Patriots fought and sacrificed for the freedoms we enjoy today.

As a member of the DAR, you can continue this legacy by actively promoting patriotism, preserving American history and securing America’s future through better education for children.

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

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.
18 A Breath of Fresh Air
Since the late 19th century, charitable organizations have used nature to nurture needy children. Discover how the Fresh-Air Movement got its start and how the cause endures today.
B Y L E N A A N T H O N Y

22 How the American Santa Claus Conquered Christmas
American Spirit traces the storied path of St. Nicholas, from his real-life origins in Asia Minor to his modern—and American—identity as Santa Claus.
B Y K A R L F E L S E N

26 Over an Open Hearth
Generations of Americans have experienced the satisfying crackle of food cooking over an open hearth. For colonists, it was a necessity; today, it’s born of a desire to create food slowly and methodically, with the old-fashioned, time-tested methods of our ancestors.
B Y S A M A N T H A J O H N S O N

30 Revealing Alaska
Searching for the elusive Northern Passage, which would shorten trade routes to the East, Captain James Cook led an expedition that offered one of the first records of the land that would become America’s 49th state.
B Y C O U R T N E Y P E T E R

34 ‘Our Trusty Friends’
Serving as scouts, guides and warriors, the Oneidas played a critical role in the American Revolution. The 1794 Treaty of Canandaigua recognizing Oneida sovereignty, land rights and tax freedoms remains in effect today.
B Y B I L L H U D G I N S
# Table of Contents

**November | December 2016**

## Departments

<table>
<thead>
<tr>
<th>Page</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>President General’s Message</td>
</tr>
<tr>
<td>4</td>
<td>Today’s Daughters</td>
</tr>
<tr>
<td>6</td>
<td>Whatnot</td>
</tr>
<tr>
<td>16</td>
<td>National Treasures: Pewter Power</td>
</tr>
<tr>
<td>41</td>
<td>Bookshelf</td>
</tr>
</tbody>
</table>

## In Every Issue

1. President General’s Message
2. Today’s Daughters
3. Whatnot
4. National Treasures
5. Bookshelf

### About the Cover

**Victorian-style Santa Claus. Artist unknown**

**Photo Credit:** Super Stock, Getty Images

---

3. Spirited Adventures
San Diego, Calif.

> After a few false starts, colonists began arriving in San Diego in the late 18th century. Today, this “birthplace of California” retains much of its early allure.

**By Jamie Roberts**

38. Veterans Day Tribute
Honoring the Unknown

> Once a burial place for unknown Continental Army soldiers, Philadelphia’s Washington Square commemorates America’s first freedom fighters.

**By Megan Hamby**

42. Our Patriots
Andrew Pickens

> After distinguishing himself as a militia leader in the Revolution, the Scots-Irish Patriot settled in South Carolina and represented the state in the U.S. House.

**By Jamie Roberts**

44. Historic Homes
Pennsylvania House

> A place for pioneers to rest, refresh and refuel, this stately Springfield, Ohio, former inn is now under the care of the Lagonda DAR Chapter.

**By Courtney Peter**

---

2. Daughters of the American Revolution
As winners of the 2015 Spread the American Spirit Subscription Contest, members of the Fox River Valley DAR Chapter, Algonquin, Ill., served as guest editors of this issue of American Spirit magazine. They chose the image for the cover story, which gives an interesting twist on the evolution of Santa Claus and how Christmas—as we and most of the world now know it—developed in the Hudson Valley by pre-Revolution Dutch settlers.

The chapter also suggested a fascinating story for our magazine staff to cover: The Fresh-Air Movement. The Fresh Air Fund and organizations like it were born out of a desire to improve public health, particularly that of poor urban children, by sending these children to two-week camps where they could experience the wonders of nature and wide-open spaces. Camp Algonquin in Illinois was one of the fresh-air camps that’s now in need of preservation.

To celebrate November’s Native American Heritage Month, we explore the role of the Oneida American Indians as supporters of the American cause in the Revolutionary War. Though many of them left New York for the Midwest after selling large tracts of their land to the government, the Oneida Nation in New York has been steadily repurchasing former tribal lands and has established a number of businesses, including casinos, marinas, and hunting and fishing enterprises. We wrap up our year-long tribute to the National Parks Centennial by featuring parks that honor and preserve American Indian cultures throughout the nation.

Our first-person feature on hearth cooking gives readers a few hints for experiencing the fulfilling process of cooking as our Colonial foremothers did. The story ties in contemporary interest in hearth cooking and the resurgence of enthusiasm for recreating old methods.

Owned by Lagonda DAR Chapter, Springfield, Ohio, the Pennsylvania House was built in 1839 as a tavern and inn along the National Road. Our Historic Homes department examines its restoration and 19th-century collection of furniture and artifacts.

Andrew Pickens, militia leader and U.S. congressman from South Carolina, is the focus of the Our Patriots department. We go west to San Diego for our Spirited Adventures department, touring the lovely bay city that explorer Juan Rodriguez Cabrillo discovered in 1542.

To mark Veterans Day, we visit the Tomb of the Unknown Revolutionary War Soldier in Philadelphia’s Washington Square Park. And in a special edition of the Today’s Daughters department, we salute Major General Peggy Wilmoth, Nancy Taft, M.D., of the Army Reserves, and Hospital Corpsman First Class Jeanette Barrows. We humbly thank all veterans and military service people for your brave sacrifices for our freedoms.
Honored to Serve

In celebration of Veterans Day, American Spirit salutes three Daughters who have willingly sacrificed for our nation.

Peggy Wilmoth’s childhood dream was to become an Army nurse. That dream has come true and then some. In 2015, after being confirmed by the U.S. Senate, Major General Wilmoth became the first nurse in the 106-year history of the Army Reserve to serve as Deputy Surgeon General. In this position, she advises the Army Surgeon General on the mobilization and readiness of Army Reserve medical personnel.

Her Army Reserve career began 35 years ago, when she was commissioned as a captain. A highlight of her career came in 1984, when MG Wilmoth earned the Expert Field Medical badge, one of the most prestigious Army special skill badges.

“It’s extremely hard to earn, and it’s rare for officers to have it,” she said. “But it’s important for a leader to validate that they understand what it takes to be a soldier. It’s important to walk the walk, not just talk the talk.”

She did just that when her own son and daughter-in-law, both in the Army Reserve, mobilized to Iraq and Afghanistan.

“I have not only sent other people’s sons and daughters to war, but I have sent my own,” she said. “I understand the family toll and the family sacrifice of commitment.”

Since joining the Army Reserve, MG Wilmoth has juggled the demands of two full-time careers. Outside of the Army Reserve, MG Wilmoth is a professor of nursing at Georgia State University, where she previously served as dean of the Byrdine F. Lewis School of Nursing and Health Professions. Her focus is on health policy, which she honed as a fellow in the competitive Robert Wood Johnson Foundation Health Policy Fellows program in 2009. For a year, she worked on Capitol Hill in the Office of the Speaker of the House, the Honorable Nancy Pelosi.

The balancing act can be challenging, but there are two factors that keep her and other reservists motivated.

“We do it for the love of country,” she said. “And we do it because of the bonds of friendship. It’s the people you serve alongside of—your battle buddies—who keep you doing this juggling act.”

As an Army officer and nurse, MG Wilmoth is also committed to good health: She counts running and yoga among her favorite hobbies. She also likes to travel, especially to North Carolina where she can see her son, Michael, daughter-in-law, Tara, and her granddaughter, Emma. Another son, John, lives in Atlanta.

As a woman in the military, MG Wilmoth says her membership in DAR is especially important. “I really appreciate the love of country that bonds Daughters together,” she said.

As an Army officer and nurse, MG Wilmoth is also committed to good health: She counts running and yoga among her favorite hobbies. She also likes to travel, especially to North Carolina where she can see her son, Michael, daughter-in-law, Tara, and her granddaughter, Emma. Another son, John, lives in Atlanta.

As a woman in the military, MG Wilmoth says her membership in DAR is especially important. “I really appreciate the love of country that bonds Daughters together,” she said.

Nancy Taft, M.D.
Captain William Penny Chapter,
Chatham, Ill.

Nancy Taft, M.D., has always been patriotic, but it wasn’t solely a love of country that led her to the Army Reserve just 22 days before 9/11. A single mother of two and full-time nurse, she needed the extra money to help pay her medical school bills and to help send her children, Megan and Nathan, to college.

A surgeon specializing in breast cancer surgery, she graduated from medical school in 2004, and was called up for her first deployment the following year. She spent four months at Fort Bliss in El Paso, Texas, filling in for active-duty doctors who were sent to the front lines in Iraq. Four years later, she deployed to the Forward Operating Base Salerno in Afghanistan, where she helped staff a combat support hospital.

“It’s important for a leader to validate that they understand what it takes to be a soldier. It’s important to walk the walk, not just talk the talk ... I have not only sent other people’s sons and daughters to war, but I have sent my own. I understand the family toll and the family sacrifice of commitment.”

–MAJOR GENERAL PEGGY WILMOTH
In 2013, she returned to Afghanistan. At Kandahar Airfield, she was part of a forward surgical team, a small, mobile unit composed of 20 medical professionals. The unit practiced hooking up supplies to a helicopter and quickly setting up a triage center upon landing, so that they would be able to perform so-called damage control surgery on wounded soldiers and civilians within 90 minutes of touching down.

“It was intense,” Dr. Taft said. “I was either stabilizing badly injured patients, or was ready to at a moment’s notice. We had to practice every day so that when it happened, we knew it would all run smoothly.”

Dr. Taft initially committed to the Army Reserves for eight years, but she stayed on for seven more. In March 2016, after 15 years, the lieutenant colonel was honorably discharged. After serving her country, she said she has developed a deeper appreciation for her membership in the Captain William Penny DAR Chapter, Chatham, Ill.

“Military service is a family tradition for Jeanette Barrows. As a member of the Roger Sherman Chapter, New Milford, Conn., she’s undoubtedly proud of her Patriot, Zadoch Noble. But the eight generations after him have also served, including Ms. Barrows. Ms. Barrows is a Hospital Corpsman First Class in the U.S. Navy Reserve. She enlisted in 2000 after receiving her paramedic’s license—and a letter from the Navy expressing interest in her joining.

“For patriotic reasons, I had wanted to be a part of the military when I graduated from college, but I wasn’t able to join,” she said. “When I got the letter, I realized this was the chance to finally be able to serve my country.”

In 2014, Ms. Barrows deployed to the Kandahar Airfield in Afghanistan for seven months. She served as the lead petty officer for the 12-bed trauma bay, which treated serious casualties. On one occasion, after a nearby medical clinic was bombed, the trauma bay treated 50 patients in the span of four hours. “But that was a rarity,” she said. “Every day was not like that.” In fact, many of the injuries Ms. Barrows saw in the hospital were construction-related.

When she wasn’t working 24-hour shifts, Ms. Barrows spent a lot of time on her own. “I was there during the drawdown, so there wasn’t much to do in terms of entertainment,” she said. Luckily, Internet service had improved, so she could Skype almost daily with her family.

When she returned home, she resumed her job at the Girl Scouts of Connecticut managing the organization’s adventure programs, such as archery, canoeing, kayaking, snowshoeing and cross-country skiing.

“It’s so rewarding to see girls get outside and do the things that challenge them to be stronger and grow into smart, self-reliant young women,” she said.

Using her skills as a paramedic, Ms. Barrows volunteers as an EMT and teaches first aid and CPR in her community. She’s also a member of her local garden club.

“During her deployment, the New Milford, Conn., Garden Club planted flowers in her honor. “They sent me a picture and let me know what they had done,” she said. “These four planters in the middle of downtown were spilling over with red, white and blue flowers, and it was all for me.” 🌸
Celebrating the NPS Centennial

National Monuments Honoring American Indian Cultures

In the final edition in American Spirit’s yearlong celebration of the National Park Service centennial, we feature three national monuments and a national historic site that honor, preserve and offer education about American Indian cultures throughout the United States.

•••

**WASHITA BATTLEFIELD NATIONAL HISTORIC SITE** in Cheyenne, Okla., protects and interprets the setting along the Washita River where Lieutenant Colonel George A. Custer led the 7th U.S. Cavalry on a surprise dawn attack against the Southern Cheyenne village of Chief Black Kettle on November 27, 1868. The army destroyed the village, and more than 100 Indians in the village died, including Chief Black Kettle, a respected Cheyenne leader, who had sought peace and protection from the U.S. Army. Custer’s victory shattered the Plains Indians’ security and morale. For more information, visit: www.nps.gov/waba.

•••

**MONTEZUMA CASTLE** near the town of Camp Verde, Ariz., was one of our nation’s first national monuments. Although the site was extensively looted of its original artifacts, Roosevelt’s decision assured the continued protection of one of the best-preserved cliff dwellings in North America. Situated about 90 feet up a sheer limestone cliff, the main structure comprises five stories and 20 rooms, and was built between approximately 1100 and 1425. It was built and used by the Sinagua people, an Ancestral Puebloan culture, who inhabited this oasis along Beaver Creek for more than 400 years. For more information, visit: www.nps.gov/moca.

•••

**EFFIGY MOUNDS NATIONAL MONUMENT** in Harpers Ferry, Iowa, is considered sacred by the monument’s 20 culturally associated tribes. Located in the Upper Mississippi River Valley, the site is an educational center for interpreting the earthen mounds that were built by the “Effigy Mound People,” an ancient American Indian culture. “Prehistoric mounds are common from the plains of the Midwest to the Atlantic seaboard,” according to the Iowa Natural Heritage Foundation, “but only in this region of the Upper Midwest was there a culture that regularly constructed effigy mounds in the shape of mammals, birds or reptiles.” For more information, visit: www.nps.gov/efmo.

•••

**BANDELIER NATIONAL MONUMENT** in Los Alamos, N.M., preserves more than 33,000 acres of rugged canyon and mesa country as well as the homes and territory of Ancestral Pueblo people, who lived here from approximately 1150 to 1550. Evidence of their culture is found in petroglyphs, dwellings carved into the soft rock cliffs and standing masonry walls. President Wilson designated the monument on February 11, 1916, naming it for Swiss-American anthropologist Adolph Bandelier, who researched ancient Southwestern cultures and supported the site’s preservation. For more information, visit: www.nps.gov/band.

•••

**WASHITA BATTLEFIELD NATIONAL HISTORIC SITE** in Cheyenne, Okla., protects and interprets the setting along the Washita River where Lieutenant Colonel George A. Custer led the 7th U.S. Cavalry on a surprise dawn attack against the Southern Cheyenne village of Chief Black Kettle on November 27, 1868. The army destroyed the village, and more than 100 Indians in the village died, including Chief Black Kettle, a respected Cheyenne leader, who had sought peace and protection from the U.S. Army. Custer’s victory shattered the Plains Indians’ security and morale. For more information, visit: www.nps.gov/waba.
Preserving the Home of the Caddo

LATE LAST YEAR, Jacqueline Banatwala of the Major Jerrell Beasley DAR Chapter, Crockett, Texas, read about a service project in the Houston County Courier that would suit her new role as chair of the chapter’s American Indian Committee. The project turned into a rewarding volunteer opportunity with the Friends of the Caddo Mounds, an organization that preserves the history of the Caddo American Indians of East Texas. The group presents educational programs and maintains the Caddo Mounds State Historic Site.

The Friends of the Caddo Mounds had long planned to build a Caddo-style house—a tall, sturdy, dome-shaped grass house—on the grounds of the Caddo Mounds in Alto, Texas. An earlier one had fallen into disrepair and was ceremonially burned in the mid-1990s.

In January 2016, Mrs. Banatwala, her husband, Zain, and 17 other volunteers traveled to East Texas Plant Material Center in Nacogdoches, Texas, to begin helping with the project. The group worked several hours to cut, gather and store switchgrass. It took the volunteers three different sessions and more than 30 hours to cut enough grass to complete the house.

The Banatwalas volunteered again in mid-June to cut down pine poles for the house’s frame. By July 1, volunteers had started thatching together the roof and sides.

“It has been a long process, but we’ve had a great time,” said Mrs. Banatwala. “We worked with so many wonderful volunteers and tried our hands at so many different tasks, from cutting switchgrass to building the frame to thatching the roof.” The Banatwalas each put in more than 65 hours toward the project and logged 1,040 miles traveling to and from the worksite.

The house was finished July 16. Friends of the Caddo Mounds plans to furnish it with traditional items and use it to teach visitors about the rich history of the Caddo. The house has already been used as a classroom, and it has also hosted a prayer and singing service for some of the Caddo people.

WHAT’S IN A NAME

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.

Sleeping Lady Chapter, Eagle River, Alaska, organized in 1980, takes its name from Alaskan folklore. Mount Susitna is often referred to as “The Sleeping Lady” because its rock formations and outcrops resemble a reclining woman. According to legend, Cook Inlet was once a warm locale, inhabited by a race of peaceful giants. The beautiful maiden Susitna was betrothed to Nekatla, a young man from her village. One day a stranger came with news of dangerous warriors attacking from the north. Nekatla proposed that the village’s men should attempt a peace treaty with the northerners. Susitna promised to wait for him, but finally, exhausted, she gave in to sleep after several days with no word from the men.

While the maiden slept, the villagers learned that the men had been killed. They decided not to wake Susitna, and instead covered her with a blanket woven from soft grasses and wildflowers. The weather began to change, and the remaining villagers saw the first snow. Eventually the giants died out, except for Susitna, still sleeping peacefully and waiting for Nekatla.

Organized in 1978, Black Partridge Chapter, Eureka, Ill., is named for Potawatomi Chief Black Partridge. Chief Black Partridge was a strong supporter of peace, unlike some of the young men of his tribe. These warriors joined with Chief Tecumseh in attacking Fort Dearborn.

American Spirit | November/December 2016
Chief Black Partridge rode ahead of the war party to warn Captain Nathan Heald of the impending attack, and was given special recognition for rescuing Margaret Helm, the wife of one of the Fort Dearborn defenders. While he was away, Illinois Governor Edwards sent 300 Rangers to attack the now vulnerable Potawatomi camp, massacring Chief Black Partridge’s people and family members. After Chief Black Partridge returned to his devastated village, he joined with another war party in attacking Fort Clark in retribution. He would eventually sign a peace treaty in St. Louis in December 1813. Chief Black Partridge remained loyal to this vow of peace until his death in 1819.

A monument of a Sioux Indian, created by E. Collier, stood on this hill from 1931 until 2000. The statue had been damaged over the years by vandals and weather erosion. Prospective DAR member Mary Tanner restored the statue in 2000, and it was moved to the corner of the Lincoln County Courthouse in North Platte.

Continued from page 7
My Granddaughter, Owl Always Love You
Jeweled Musical Owl with Movable Wings

Interactive! Adorable musical owl’s hinged wings open to reveal a loving message from the “heart” inside

Large, glossy eyes capture the innocent charm of owls

Show your granddaughter whooo you love!
Full of giggles, smiles, and fun, your granddaughter brings of world of joy to your life. Now a wise, whimsical, and wide-eyed owl opens its heart-shaped wings to reveal a special message of love as it plays a sweet melody! This delightful, hand-crafted Heirloom Porcelain® owl is hand-glazed with an embossed heart design. The heart-shaped jeweled winder turns as the melody plays. Your granddaughter is sure to love this darling owl’s large, glossy eyes, bright colors, and interactive, folding wings!

Exceptional value...order now.
Order now for $59.99*, payable in three installments of $19.99. Your purchase is backed by our unconditional, 365-day money-back guarantee, so there’s no risk! Strong demand is expected, so don’t wait. Send no money now, just mail the coupon today!

www.bradfordexchange.com/23897

PLEASE RESPOND PROMPTLY
SEND NO MONEY NOW

9345 Milwaukee Avenue • Niles, IL 60714-1393

YES. Please accept my order for the Granddaughter, Owl Always Love You Musical Owl(s). I need send no money now. I will be billed with shipment. More than one granddaughter? Please check quantity desired below.

1 Owl  2 Owls  3 Owls  4 Owls

Jeweled heart key spins as it plays

Mike, Mr., Ms.
Name (Please Print Clearly)
Address
City State Zip
Email (optional)

01-23897-001-E27781

We must receive your order by 12/15/16 for Christmas delivery. Call 1-800-323-5577 or visit www.bradfordexchange.com/23897

*Plus $6.99 shipping and service per owl. Limited-edition presentation restricted to 5000 sets. Sales subject to product availability and order acceptance.
LETTERS TO THE EDITOR

MOTHER/DAUGHTER MEMORIES

I am a long-time subscriber of American Spirit, and I look so forward to every issue that I have just paid my subscription until 2024! Although I love every edition, I wanted to particularly thank you for including the story on Annin flagmakers in the July/August 2016 issue—it brought back especially sweet memories for me. In 1976, my mother brought me to downtown Detroit when I was five to see the massive flag unfurled on the side of the J. L. Hudson Building in honor of the Bicentennial. I have wonderful memories of that day and my mother, who inspired me to get actively involved in the good works of DAR.

All of the articles that you research and illustrate so beautifully speak to the heart of not only what it means to be a Daughter, but also to know and appreciate America’s past and values. It’s more important than ever before to educate Americans about the history of our great country, and in my opinion, no other publication or program does that better than does American Spirit.

The amazing quality of our magazine is one of many great reasons why I am so proud to be a part of this organization, and gift subscriptions have become one of my favorite ways to spread an appreciation for who we are and what we do. Keep up the good work—it’s important and appreciated.

Kelly VanWormer
Stoney Creek DAR Chapter, Port Huron, Mich.

CIVIL WAR GEOGRAPHY

“Fighting Words” in your September/October 2016 issue contained an error. Andersonville Prison was in Georgia, not South Carolina.

Sandra Herrick
Trenton DAR Chapter, Aiken, S.C.

PITTSBURGH ON OUR MIND

A mistake on page 46 of the July/August 2016 issue reads, “Fort Duquesne near present-day Philadelphia.” Check the facts: It’s near present-day Pittsburgh.

Lois Cocanougher
A loyal reader of the magazine

Thanks to Mrs. Cocanougher and other readers who pointed out our mistake. Fort Duquesne was later taken by the British and renamed Fort Pitt. Pittsburgh DAR Chapter owns the Fort Pitt Block House, which we featured in our November/December 2014 issue. This photo shows Point State Park in downtown Pittsburgh, where bricks mark the outline of the former site of Fort Duquesne.
Flour Fit for a King or Queen

IT'S HARD TO MISS the red and white packages of King Arthur Flour on the shelves of your supermarket’s baking aisle. Professional and amateur bakers alike tout the flour for its consistent results, higher levels of protein and premium quality. But many are surprised to learn the company—bearing the name of an English king—was started in post-Revolutionary-era Boston.

In 1790, businessman Henry Wood began importing English-milled flour to Boston’s Long Wharf, hoping to provide high-quality flour for bakers in the United States. His idea took off, and in the early 1790s, he started Henry Wood & Company with his business partners, John Sands and Benjamin Franklin Sands.

Fast-forward to 1896, and Wood’s thriving flour operation had a new name and new owners: Sands, Taylor & Wood owned and operated by Orin Sands, Mark Taylor and George Wood (no relation to Henry).

The trio planned to launch a new brand of U.S.-grown premium flour, but did not yet have a name for their new product—until George Wood attended a performance of the play, “King Arthur and the Knights of the Round Table.” He was inspired by the legendary King Arthur’s purity and strength—and wanted to promote those attributes of their flour. The company first introduced King Arthur Flour at the Boston Food Fair in September 1896, and business grew steadily.

In 1999—more than 200 years after Henry Wood began importing flour—Sands, Taylor & Wood officially adopted the King Arthur name. Today, the company’s headquarters in Norwich, Vt., is appropriately named Camelot, and its warehouse in the nearby town of Wilder, Vt., is named Avalon.

In addition to producing flour, King Arthur Flour also sells baking equipment, ingredients, mixes and cookbooks through its website, Norwich store, and publication, The Baker’s Catalogue. In 2012, King Arthur Flour opened a bakery, cafe, store and school in Norwich, providing classes and cooking demonstrations to bakers of all skill levels.

Gingerbread Cakes, Then and Now

18th-century recipe:
Take three pounds of flour, one pound of sugar, one pound of butter rubbed in very fine, two ounces of ginger beat fine, one large nutmeg grated, then take a pound of treacle, a quarter of a pint of cream, make them warm together, and make up the bread stiff; roll it out, and make it up into thin cakes, cut them out with a teacup, or small glass; or roll them out like nuts, and bake them on tin plats in a slack oven. — Hannah Glasse, The Art of Cookery Made Plain and Simple, 1796.

21st-century recipe:
1 ½ lb. King Arthur unbleached all-purpose flour
½ lb. sugar
½ lb. butter, softened to room temperature
2 Tbsp. ground ginger
1 Tbsp. ground nutmeg
1 cup molasses
¼ cup whipping cream

Preheat oven to 375 degrees. In a large mixing bowl, blend the flour, sugar and spices thoroughly with your hands.
Warm the molasses and cream over low heat in a small saucepan, stirring together to blend.
Work the butter into the flour mixture with your hands until it has a grated bread look.
Add the molasses and cream mixture and work it up into a stiff dough with your hands. If it seems dry, add a bit more cream to it. The dough should be stiff, not dry.
Roll the dough about ¼-inch thick onto a floured surface and use cookie cutters to cut shapes.
Bake in oven for 8–10 minutes. They should still be soft to touch before they come out of the oven. Let cool to harden.

—18th- and 21st-century recipes courtesy of the Colonial Williamsburg Historic Foodways series, “History is Served”
The Birthplace of California

The first European to reach Southern California soil was Juan Rodríguez Cabrillo, a Portuguese explorer who sailed into San Diego Harbor in 1542. On behalf of Spain, Cabrillo was searching for a northwest passage to link the Atlantic and Pacific oceans, and he named his discovery San Miguel. In 1602, explorer Sebastián Vizcaíno renamed the bay for San Diego de Alcalá de Henares, a Spanish monk.

It was the mid-1700s before Spain began to colonize Baja California and push north into Alta, or Upper, California. Because San Diego Harbor was the halfway point between Loreto, the administrative center of Baja California, and Monterey, the region was chosen as the first base for exploration. In 1769, Spanish captain Gaspar de Portolá founded the San Diego presidio, or fort, as the first settlement in the new colony.

Portolá’s expedition continued to Monterey Bay, where he served as the first governor of Alta California. Franciscan priest Junípero Serra stayed in San Diego and dedicated San Diego de Alcalá, the first California mission, there on July 16, 1769. Serra went on to help establish a chain of 21 missions lining the California coast.

Instead of using military force to drive out Kumeyaay American Indians in the territory, the missions attempted to convert them to Christianity. The Kumeyaay were among the first people to occupy the Southern California coastal region. Composed of two related groups—the Ipai and Tipai—the tribe has lived in the region since at least 1,000 A.D. (Some evidence suggests they might have been in the San Diego area for 12,000 years.) The Kumeyaay Nation now lives in reservations extending from San Diego and Imperial counties in California to 60 miles south of the Mexican border.

Lower your latitude and set your coordinates for San Diego, where an incomparable climate helps surfers, sailors and Navy SEALs live together in perfect California harmony.
In 1821 Mexico declared independence from Spain, and by 1834, Mexico had secularized the missions. The Mexican government gave the settlement pueblo status in 1834. (The first settlement is now known as Old Town, and it’s often credited as the birthplace of California.) Mexico’s loss in the 1847 California campaign of the Mexican-American War led to the United States’ annexation of California. It became the 31st state on September 9, 1850.

**Boom to Bust and Back Again**

San Diego grew slowly until San Franciscan Alonzo Horton, intrigued by a lecture about the beautiful pueblo town by the bay, arrived in 1867. The wealthy real estate speculator bought a 960-acre tract of land three miles south of Old Town for about 27 cents an acre. He returned to San Francisco to promote San Diego as the city of the future, one to rival neighbor Los Angeles. “I have been nearly all over the world, and this is just the prettiest place for a city I ever saw,” he said.

Santa Fe Railway was finally extended into San Diego in 1885, which drew thousands to the bay city.
Sugar heir John D. Spreckels invested heavily in the region in the 1880s. He owned the streetcar system, two of the town’s three newspapers, most of Coronado and North Island, and the landmark Hotel del Coronado, which was built in 1888 at a cost of more than $1 million. But because San Diego’s economy was built so heavily on real estate speculation, with little industry to support new residents, the population bubble was often prone to burst.

Military Might and Tourism Trends

In the early 20th century, the U.S. military was attracted to San Diego’s clear, year-round flying weather and natural deepwater port. During World War I, the U.S. Army opened the Camp Kearny military base there, and the U.S. Army Air Corps’ Rockwell Field opened in nearby Coronado, along with a school of aviation. (Today the historic field and its buildings are part of the Naval Air Service.) With the growth of naval aviation bolstering the city, the Great Depression affected San Diego less than most of the United States.

World War II brought even more of a military presence to San Diego, as the area landed a naval district headquarters and training center, Marine Corps Air Station Miramar (on the former site of Camp Kearny), the Marine Corps Recruit Depot and Camp Pendleton. By 1950, the city had more than 300,000 residents, the majority of whom were veterans who returned from war to make their old base home. Many found jobs in the city’s burgeoning defense and aerospace industry.

The 20th century also saw huge growth in tourism, which continues to be a major industry in the city today. The 1915–1916 Panama–California Exposition led to the construction of much of the city’s 1,400-acre Balboa Park, with the world-famous San Diego Zoo growing out of exotic animal exhibitions that were abandoned after the exposition. During the 1920s and 1930s, the Los Angeles film industry was drawn southward to cinematically beautiful Coronado and La Jolla. In the 1960s, the Salk Institute for Biological Studies and the University of California at San Diego campus also opened in La Jolla.

San Diego has recently emerged as a high-tech, biotech and communications center. Today there are more than 1 million people living within the city limits, making it the second-largest city in California and the eighth-largest in the nation. Like San Diego’s first founders, few who travel here are able to resist the draw of the area’s glorious beaches, practically perfect weather and historic California appeal.
Things to Do

**Panda Land:** The world-famous San Diego Zoo is the city’s most popular attraction, and the giant pandas are just one of the reasons why. The zoo’s Giant Panda Research Station features panda-watching spots where visitors can catch cubs chomping on bamboo. Double-decker bus tours are a fun way to see the rest of the sprawling 100-acre park; hop on and off to catch the Polar Bear Plunge, Hippo Beach and Monkey Trails exhibit. ([www.sandiegozoo.org](http://www.sandiegozoo.org))

**Animal Kingdom:** For up-close-and-personal views of rhinos and giraffes and other exotic wildlife, take a short drive to the San Diego Zoo’s Wild Animal Park, 35 miles north of San Diego in Escondido. This 1,800-acre sanctuary is home to more than 3,500 animals living in natural settings. Caravan Safaris take visitors to field habitats in open-air trucks. ([www.wildanimalpark.org](http://www.wildanimalpark.org))

**A Whale’s Tail:** Wintertime is prime whale-watching time, and Cabrillo National Monument’s rugged cliffs offer breathtaking views of the migrating mammals and the San Diego Bay. Linger at the park and discover more about the life of 16th century explorer Juan Rodríguez Cabrillo, and take a tour of the Old Point Loma Lighthouse, whose oil lamp was first lit in 1855. ([www.nps.gov/cabr](http://www.nps.gov/cabr))

**Tasty Travels:** Craving chimichangas but no time to head to Tijuana? Try Old Town, San Diego’s oldest neighborhood, for its authentic Mexican cuisine. Another choice locale for restaurants is the Gaslamp Quarter Historic District, boasting 16 blocks of preserved buildings, art galleries and fun nightlife. The district also features Victorian home tours.

**Ships Ahoy:** Brush up on your nautical history at the top-notch Maritime Museum, where you can imagine yourself at the helm of a sailing ship like the famous Star of India, which made 21 trips around the world in the late 1800s. ([www.sdmaritime.org](http://www.sdmaritime.org))

**Radical Waves:** Watch the surfers show off their flare at Windansea Beach, La Jolla Shores or Tourmaline Surfing Park in nearby La Jolla. Go early and grab a space on beautiful Coronado Beach, a popular spot for sunbathing. You could even splurge on a night at the famous Hotel Del Coronado, a national historic landmark that has been the setting for several movies, including "Some Like It Hot."
National Treasures
Step inside the DAR Museum for a closer look at its fascinating collection.

From the earliest days of American colonization and far into the 19th century, pewter was an integral part of day-to-day living. Pewterers’ wares included spoons, plates, bowls, tankards, lamps, chamber pots, inkstands, nursing bottles, buttons and even sundials.

The Danforths were one of Colonial America’s foremost families of pewterers, and the DAR Museum owns several of their pieces. Patriarch Thomas Danforth owned a shop and sold pewter and other metal wares in Norwich, Conn., starting somewhere around 1733. His son, Thomas Danforth II, who moved to Middletown, is often called Connecticut’s most important pewterer not only for his exemplary skills, but also for his training of apprentices and successful business practices. His six sons followed him in the trade, and at least 19 members of subsequent generations became pewterers or pursued allied metal trades from 1755 until about 1873.

The Danforths worked in several Connecticut towns, as well as Philadelphia, Richmond, Va., and Augusta, Ga. Since the chronicle of their lives is complicated by the duplication of Danforth given names and family trademarks, Connecticut Pewter and Pewters by John Carl Thomas (Connecticut Historical Society, 1976) is a helpful resource for clarification of family history.

Plate: Thomas Danforth II and his son Joseph Sr., Middletown, about 1780. Porring: Josiah Danforth, son of William and grandson of Thomas II, Middletown, 1825-1837. The letters “ABC” are the initials of the original owner, Abigail Bates Curtiss. Britannia Teapot: Josiah Danforth, Middletown, 1825-1837. Britannia was a later form of lighter and shinier pewter.

Pewter Power

Pewter Power
Give a Gift That Makes Cents

★ 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.

To learn more about giving appreciated securities to DAR, please complete and return the enclosed reply card or visit us online today at www.ouramericanlegacy.org.

Be part of our American legacy.
FOR MORE THAN A CENTURY, ORGANIZATIONS HAVE

“THEY WENT OUT MEN AND WOMEN—THEY CAME BACK LITTLE CHILDREN.”

—REVEREND WILLARD PARSONS, founder of the Fresh Air Fund

In the summer of 1877, dozens of underprivileged children living in New York City tenements got to enjoy something few, if any of them, had experienced before: a trip to the countryside. Host families in Sherman, Pa., welcomed the children, one or two at a time, into their homes for a two-week stay. It was an experiment created by Reverend Willard Parsons, the founder and manager of the Fresh Air Fund. And it “was a most gratifying success,” he wrote in *The Poor in Great Cities: Their Problems and What (sic) Is Doing to Solve Them* (Charles Scribner’s Sons, 1895). The first year it served 60 children; by 1895, the Fresh Air Fund had served more than 100,000 poor and needy children.
USED NATURE TO NURTURE NEEDY CHILDREN

— By Lena Anthony —
The Fresh Air Fund and organizations like it were born out of a desire to improve public health, particularly that of poor urban children, who were forced to breathe in polluted air and often lacked sufficient food. The idea was that a two-week vacation in the country could help strengthen these children and protect them from diseases such as tuberculosis, which spread rampant in overcrowded, run-down, multi-family dwellings. As the summers passed and his experiment grew, Parsons saw another benefit, which he wrote about in *The Poor in Great Cities*:

“Appetites improved, coughs ceased to be troublesome, ulcers healed, growing deformities were arrested, cheeks filled out and grew ruddy, spirits became buoyant, the step elastic and childlike, while the sickly smile gave place to the hearty laugh of childhood; or, as very happily expressed by a friend, ‘They went out men and women—they came back little children.’”

**History of the Fresh-Air Movement**

Parsons is widely credited as the founder of the so-called Fresh-Air Movement, but evidence suggests his idea wasn’t entirely original.

The earliest recorded mention of the fresh-air concept in the United States was made by Rev. William Muhlenburg of New York City, in the summer of 1849, according to Walter Shepherd Ufford in his statistical study of the movement, *Fresh Air Charity in the United States* (Bonnell, Silver & Co., 1897). A year or two later, Ufford wrote that Muhlenburg’s church established a summer charity called Fresh Air Fund, which funded trips for a few of the city’s poor to Staten Island.

Another New York organization, St. John’s Guild, was involved in fresh-air work in 1873, when it “hired a barge and gave two excursions for sick children,” according to Ufford. The following year, he wrote, the organization provided 18 excursions for 15,202 sick children. The Country Week, a program of the Boston Young Men’s Christian Union, was founded in 1875 by Rev. William C. Gannett, who, according to Ufford, drew his inspiration from a similar experiment in Copenhagen, Denmark.

Between 1874 and 1883, 13 fresh-air agencies existed in the United States; between 1884 and 1895, 38 more were organized. By the time Ufford published his book, he counted 51 fresh-air groups in 24 cities in 13 states. The majority of the programs were in New York, Massachusetts and Pennsylvania, but others also served poor children in the major cities of Illinois, Indiana, Maryland, Michigan and Ohio. By and large, fresh-air programs served children in large cities east of the Mississippi River (Minneapolis and St. Louis were two notable exceptions).

What, if anything, the founders of these organizations knew about the others is largely unknown. Parsons described in *The Poor in Great Cities* that organizers in other cities, even countries, wrote to him asking for instructions on how to start a program. “Some time ago a lady from the Sandwich Islands [today known as Hawaii] wrote for full information concerning the work,” he wrote. “The latest call for reports and statistics came from Russia.”

“It is impossible to demonstrate that the various agencies which entered upon the work at that time drew their inspiration from a common source or were directly dependent

---

**Saving Camp Algonquin**

While the majority of fresh-air programs whisked city kids off to vacations with families living in the country, some programs hosted kids—and their parents—at camps. Camp Algonquin, located along Illinois’ Fox River in a northwest suburb of Chicago, is one of them.

Established in 1907, the camp was initially supported by the Chicago Bureau of Charities, the Chicago Board of Trade and the Chicago Tribune, among numerous other donors. In 1910, noted landscape architect Jens Jensen designed a master plan for the campsite. In addition to the fresh-air camp, the site is home to American Indian burial grounds, and archaeological evidence suggests it was also the location of the first white settlement in the area in 1834.

In 2004, it became the property of the McHenry County Conservation District. The following year, it provided shelter for residents displaced by Hurricane Katrina. But by 2014, it was on Landmark Illinois’ 10 Most Endangered Historic Places List.
one upon the other,” Ufford wrote. “… these early endeavors were more or less spontaneous movements animated by a common Zeitgeist.”

Many of the programs were backed by churches, which were usually successful in sharing best practices with other churches within the same denomination. Some of the programs were supported by newspapers, including the New York Tribune and the Chicago Daily News, and regular appeals to subscribers to donate to the cause were a mainstay in their pages.

The movement lacked unity, however, which is perhaps why there are few fresh-air programs still around. One program still in existence is the Children’s Fresh Air Farm, which has been serving underserved children in the Birmingham, Ala., area since 1923.

The Fresh Air of the Future

And then there’s New York’s Fresh Air Fund, the largest and longest-running fresh-air program in the United States. In its nearly 140-year history, the organization has served 1.8 million New York City children through its Friendly Town program, which matches children with host families in rural areas up and down the East Coast, and at five summer camps in Fishkill, N.Y. Recently, through a partnership with the singer Mariah Carey, the organization launched a year-round academic program for middle-school, high-school and college students. According to Fatima Shama, executive director of the Fresh Air Fund, the organization is still helping solve a public health problem, but instead of tuberculosis, it’s addressing gun violence, obesity, asthma and a lack of green space for children living in low-income neighborhoods.

“One-hundred forty years is an extraordinary lifespan for a nonprofit,” Shama said. “The reality that we are still in business speaks magnitudes in what we do and also what we need to do. There are still years ahead of us.”

Today, its future is still uncertain as the conservation district decides what to do with the property and its 47 buildings. The answer had been to bulldoze them, until the McHenry County Historical Society was able to convince the conservation district to save three of the most historic ones—a barn, a dormitory and a counselor cabin.

Since funding is the biggest roadblock, the local Fox River Valley DAR Chapter, Algonquin, Ill., is also pitching in by helping to research historic preservation grants that could help pay for the buildings’ restoration.

But without public support, said Kurt Begelka, administrator of the McHenry County Historical Society, saving these buildings could be close to impossible.

“Would they have saved Gettysburg if the public had not gotten involved?” he said. “But one problem is that the people of McHenry County never really had a connection to the camp. They may have known it was here, but they didn’t know what purpose it served. Our job has to be to educate people about the importance of it. It’s historic and unique and deserves to be saved.”

This is American Spirit’s annual “winner’s choice” feature article, based on a topic proposed by members of Fox River Valley DAR Chapter, Algonquin, Ill., winner of the 2015 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.
We think of St. Nicholas—or, more commonly, Santa Claus—as a jolly gift-giver donning a red suit and full, white beard. But did you know that many of our ideas of Santa Claus and the celebration of Christmas were handcrafted in New York’s Hudson Valley? Dutch settlers; New York City Loyalist newspaper editor James Rivington; John Pintard, one of the founders of the New York Historical Society; Clement Clarke Moore, likely writer of “The Night Before Christmas”; and the American author Washington Irving—together, they were responsible for helping turn a saint into Santa.
WHO WAS ST. NICHOLAS?

We know very little about the actual St. Nicholas. Historians estimate that he was born in Asia Minor (now Turkey) around 271 A.D. He became the Greek bishop of Myra at a young age, and upon his parents’ death, gave away all their considerable wealth to the poor. In 325 A.D., he attended the most important gathering of the early Christian church—the first Council of Nicaea, convened by Emperor Constantine. Many miracles and legends—including a reputation for secret gift giving—are ascribed to St. Nicholas, but his first surviving biography dates to around 700 A.D., more than three centuries after his death in 342 A.D.

St. Nicholas’ fame spread outwardly from Asia Minor. He became the patron saint of Greece and Russia. Greek sailors would leave port with the benediction, “May Nicholas’ hand be on the tiller.” Five popes took the name Nicholas. He became the patron saint of sailors, children, pawnbrokers, bankers, barrel makers and several other professions.

Celebrations of the saint began appearing around his December 6 feast day all across Europe, where Nicholas was accompanied by a menacing discipline-oriented “helper” by the name of Krampus, Pelznichel, Knecht Ruprecht, Hans Muff and at least a half-dozen other regional monikers. In Holland, St. Nicholas became known as Sinterklaas who arrives by ship from Spain accompanied by a Moorish helper, Swarte Piet or Black Peter.

His popularity is still evident: The new church being built to replace the one damaged at Ground Zero in New York City on September 11, 2001, will be named St. Nicholas Orthodox Church.

DUELING FEAST DAYS

Coincidently, the establishment of Christmas and the choice of December 25 as Christ’s birthday occurred during St. Nicholas’ life. Around 200 A.D., Clement of Alexandria called for a feast of the Nativity, but no one could agree to the date or time of year. In 350 A.D., Pope Julius I declared that the birth of Christ be celebrated as the “Feast of the Nativity of the Sun (sic) of Righteousness” on December 25, the same day as the pagan festival of the “Birth of the Invincible Sun” (or Sol Invictus).
Pope Julius I chose December 25 to combat the Romans’ winter solstice feast of Saturnalia, a week-long celebration of Saturn, the god of agriculture and time, and Mithras, the god of light. Christmas vanquished Saturnalia, winning the religious battle in Rome, but Christmas’ connection to the Roman Catholic Church would later mean the celebration was put under scrutiny and its celebrants open to attack.

In England, under Charles I, Parliament banned the celebration of Christmas in 1645 as a papal superstition. Cromwell’s Protectorate Parliament not only sat in session on December 25, 1656, but lawmakers discussed the need to further clamp down on the celebration. The Puritans of the Massachusetts Bay Colony also outlawed Christmas. In Boston people could be arrested or fined for choosing to close their businesses on that day.

The Protestant Reformation was not kind to saints either. Martin Luther even tried to curb the feast day of St. Nicholas and its associated custom of gift giving.

After the Restoration in England in 1660, Christmas slowly regained acceptance in Protestant Europe, but in the New World, there was very little celebration of St. Nicholas, especially among the Puritans and Dutch Protestants. George Washington strategically set his Delaware-crossing attack on the Hessians at Trenton for Christmas Day because his troops weren’t celebrating, but he knew the Germans would be. The new American Congress, like Cromwell’s Parliament, sat in session on December 25, 1789.

**Hudson Valley**

It would take early 19th-century New Yorkers laying the groundwork to launch Christmas into the stratospheric celebration it is today. One of the most fertile imaginations of this period came from Hudson Valley writer Washington Irving.

Irving’s *Knickerbocker’s History of New York* was intentionally published on St. Nicholas’ feast day in 1809. In this humorous parody of the Dutch settlement of New Amsterdam, St. Nicholas tells the sage Oloff Van Kortlandt where to build the new city by giving him his signature sign: laying his finger beside his nose and winking. The story tells of the first chapel in New Amsterdam being dedicated to the saint, as well as his promotion to the city’s patron. “At this early period was instituted that pious ceremony, still religiously observed in all our ancient families of the right breed, of hanging up a stocking in the chimney on St. Nicholas Eve; which stocking is always found in the morning miraculously filled; for the good St. Nicholas has ever been a great giver of gifts, particularly to children,” Irving wrote.

Irving transforms his St. Nicholas from a Greek saint into a jolly Dutch burgher who flew over the rooftops dropping presents down chimneys on December 6. As he wrote, St. Nicholas “often made an appearance in his beloved city, riding jollily among the treetops, or over the roofs of houses, now and then drawing forth magnificent presents from his breeches pockets, and dropping them down the chimney of his favorites.”

What was likely the first depiction of our now more-familiar figure—Santa Claus—was found in an eight-page pamphlet called “The Children’s Friend,” dated 1821. Published anonymously in New York City, the pamphlet included an illustration of the following stanza showing “Santeclaus” or “Santaclaus” in a sleigh being pulled by a single reindeer:

*Old Santeclaus with much delight,*  
*His reindeer drives the frosty night,*  
*O’er chimney tops, and tracks of snow,*  
*To bring his yearly gifts to you.*

The poem gets us closer to familiar territory—the means of locomotion is a flying sleigh, and the driver, Santeclaus, is definitely derived from Irving’s roly-poly St. Nicholas. But the subtitle of the pamphlet, “A New Year’s Present to the Little Ones from Five to Twelve,” leaves out one essential detail: There’s still no definitive connection with Christmas.

In 1823, in a poem obviously inspired by Irving’s tale, writer and professor Clement Clarke Moore wrote “A Visit From St. Nicholas” (known today as “The Night Before Christmas”) for the *Troy (N.Y.) Sentinel*. His St. Nicholas goes up and down chimneys, leaving presents in stockings and giving his winking gesture before he goes. His hooved transport morphs from a single horse and wagon to a sleigh with eight reindeer. One big difference in Moore’s and Irving’s portrayals is that St. Nicholas is now associated with Christmas on December 25, not his own feast day on December 6.

**Santa’s Transformation**

So are these early 19th-century iterations the origin of the actual term Santa Claus—or did that come earlier? A December 23, 1773, post in James Rivington’s *New York Gazetteer* described the following:

“Last Monday the anniversary of St. Nicholas, otherwise called St. a Claus, was celebrated at Protestant Hall, at Mr. Waldron’s, where a great number of the Sons of that ancient Saint celebrated the day with great joy and festivity.”
What’s a “St. a Claus”? Some have guessed a typo, but more likely, it is a clumsy attempt at the Dutch “Sinterklaas.” (Dutch continued to be spoken in many parts of the Hudson Valley well into the 1800s.) An Englishman, Rivington tried to approximate Sinterklaas, and the puzzling “a” is merely a short vowel that not only mimics the common pronunciation, but also implies the word isn’t English.

In a footnote to his amusing article, “Knickerbocker Santa Claus” printed in the October 1954 issue of the New York Historical Society Quarterly, Charles W. Jones captures the shifting sands beneath St. Nicholas’ December 6 feast day and Santa Claus’ December 25 feast day. John Pintard, founder of the New York Historical Society in 1804 and great public promoter of St. Nicholas, apparently got confused himself.

In 1793, Pintard’s diary marks December 6 as St. Nicholas Day. In 1810, he not only cited December 6 on his calendar as St. Nicholas Day, but he also printed the Historical Society’s broadside “Sancte Claus god heylig man (dear holy man).” In 1820, he set St. Nicholas’ appearance on New Year’s Day (and, indeed, there was a custom, as Irving noted, of visiting friends and consuming St. Nicholas cookies on New Year’s Day). And finally, writing to his daughter in 1828, he set St. Nicholas’ visit for December 25, calling it “Christmas and thought it had occurred on Christmas throughout his life.” If this great champion of history and St. Nicholas was so fluid in his customs, it’s easy to imagine how malleable the customs of the general public must have been.

Our idea of Santa Claus was developed in the late 18th and early 19th centuries as an amalgam of real and imagined Dutch traditions filtered through the romantic, nostalgic and humorous sensibilities of Washington Irving and his contemporaries. From there on, the celebration grew in prominence, helped by a few cartoons from caricaturist Thomas Nast in the latter half of the 19th century and promotion by the Coca-Cola Company beginning in the 1930s. Somewhere along the way, the American Santa Claus conquered Christmas.
A POUND OF navy beans simmer in my Dutch oven over an open hearth. The fire in my Rumford fireplace is burning merrily, my guests are chatting, and I’m watching the bubbling beans with equal parts fascination and trepidation. How long will the cooking process take? Is the fire hot enough? Is it too hot? Should I swing the iron crane further away from the flames? Leave it where it is? And then—I can’t believe I’m cooking a pot of beans in my own fireplace! It feels unbelievably traditional, historic and real.

I’m not the first to experience these feelings. Throughout history, from ancient times until innovations in stoves and ovens provided a valid alternative, people prepared their food over fires or on the hearth itself, heating food with the aid of hot embers. Generations of people have undertaken the satisfying experience of hearthside cooking, whether out of necessity or born of a desire to create food slowly, methodically, with the old-fashioned, time-tested methods of our ancestors.

People tend to assume that hearth cooking is strictly a matter of cooking something over a fire in a hanging pot, but this is a limited perspective. In the Colonial era, women utilized a variety of cooking procedures that encompassed much more than simply cooking over a single, large fire. Early primitive “ovens”—sometimes built into the side of a fireplace—provided a place to bake loaves of bread, and Colonial cooks prepared many dishes by nestling the pot or the food itself (in the case of potatoes, for example) directly in the coals or ashes. This form of cooking often necessitated the creation of multiple small cooking areas on the hearth, offering more versatile opportunities than just hanging a pot over a fire.

MY BEANS CONTINUE TO bubble over the fire, but the progress is slow. There is no way
The word *hearth* derives from the Old English word *heord* meaning “the part of a floor on which a fire is made.” Similarly, the West Germanic word *hertha* meant “burning place.” When you consider the fact that hearth cooking often takes place directly on the hearth, the definitions seem appropriate.

RECOMMENDED RESOURCES

HEARTHSIDE COOKING: *Early American Southern Cuisine* by Nancy Carter Crump

THE OPEN-HEARTH COOKBOOK: *Recapturing the Flavors of Early America* by Suzanne Goldenson and Doris Simpson

THE MAGIC OF FIRE: HEARTH COOKING: 300 Recipes for the Fireplace or Campfire by William Rubel and Ian Everard

Cooking over a hearth isn’t easy. In fact, the very attempt of cooking something in this slow, imprecise way inspires admiration for those innovative Colonial women who faithfully fed their families despite limited resources. “Food is a link across time,” said Nancy Carter Crump, culinary historian and the author of *Hearthside Cooking: Early American Southern Cuisine*. “Those of us who study culinary history become aware of our foremothers’ knowledge of good food, the importance of seasoning, the use of herbs and spices—sophisticated palates. Those of us who hearth-cook develop a respect for those who came before us, who turned out prodigious meals every day in relatively primitive surroundings.”

From our modern perspective, it seems strange to think of cooking as an unsafe occupation, but hearth cooking has inherent dangers. Iron pots brimming with hot liquids, sparks bursting unexpectedly from smoldering kindling, long skirts brushing the floor near the fire—hearth cooking in Colonial times was an activity that involved elements of danger. The same safety challenges exist today, although we have modern means at our disposal—fire extinguishers, for example—for added protection. The presence of fire for all aspects of cooking and baking necessitated that the fire could never go out; the heart of it had to remain burning at all times.

Something to note: One modern innovation—cotton clothing—is not safer; wool or linen clothing as worn by women in the Colonial era provided a safer, less-flammable choice for anyone cooking around the hearth.

HEARTH COOKING SOUNDS deceptively simple—just fire and ashes, some food, and you. “Hearth cooking in one’s home requires experience in a modern kitchen,” Crump said. It’s not as straightforward as following a recipe with the aid of modern appliances, so it helps to have an existing understanding of the basics of cooking before branching out into hearth cooking. Crump suggested using a food thermometer to make sure your food has heated to the appropriate temperature.
It’s easy to assume that cooks in the Colonial era struggled along with the most fundamental pieces of equipment, but they had access to a surprisingly varied array of tools. Cast-iron cookware was—and is—the gold standard for hearth cooking: it’s been the go-to choice for centuries.

Of cast-iron items, it’s hard to find anything superior to the Dutch oven. This versatile implement is arguably among the most important items for hearth cooking; it’s valued for a variety of tasks and is well-suited for use over the fire or when nestled in the coals.

An iron swinging crane makes it easier—and safer—to cook in a fireplace because it prevents the need to lean in over the fire; instead, the crane swings out, away from the fire, when it’s time to check on a dish.

Along with the swinging crane comes the need for pot hang-ers (an S-hook, for example). Also valuable are long-handled tools, for the same reason that the swinging crane is such a necessity. Long-handled utensils (spoons, meat forks, ladles) keep the cook further away from the fire, providing protection while still being amply utilitarian. Trivets, gridirons, gloves, andirons, tongs, hearth brooms and bellows are helpful and serve to make the cooking process more effective.

THE BEANS COOK

for several hours, which is considerably longer than I’d calculated, and definitely longer than my hungry guests had anticipated. As the beans cook, we stand around the fire and snack on thick slices of homemade bread with butter and chives. Occasionally I use a long-handled spoon to stir the beans, and someone adds a bit of wood and adjusts the fire.

“The hearth,” wrote American author Gladys Taber in Still Cove Journal, “is the symbol of mankind’s belonging on this mysterious planet.” And there’s something undeniably connective about preparing food in a manner that is one part simplistic, one part complicated, and one part sheer bravery.

“Just imagine,” said one of my guests, “people used to cook like this all the time.”

We fall silent as we stare at the crackling fire and the humble pot of beans. For a moment, we’re not sure whether we feel awed, amazed or even—yes—envious.

**HEARTH-COOKED BEANS**

Yield: 10 to 12 servings

**Ingredients:**
- 1 lb. navy beans (or your favorite dry bean), presoaked until softened, according to package directions
- 3 medium onions, chopped
- ⅓ cup molasses
- ¼ cup brown sugar
- ½ cup ketchup
- 1 packet Sloppy Joe seasoning mix
- 2 ½ cups hot water
- 1 lb. bacon, cooked

**Directions:**
1. In a large Dutch oven, place half of the presoaked beans, followed by half of the chopped onion. Repeat with the remaining beans and onions.
2. In a mixing bowl, combine the molasses, brown sugar, ketchup and Sloppy Joe seasoning mix. Add hot water and stir.
3. Pour the molasses mixture into the Dutch oven, directly over the beans and onions. Cover and place over the fire.
4. This dish requires lengthy cooking time—several hours over the fire (until the beans are tender). Add additional water as necessary during the cooking process. You may wish to remove the cover for the last couple of hours in order to monitor the beans more closely and add any necessary water.
5. Serve with crumbled cooked bacon sprinkled over the beans, or layer uncooked bacon in step 1, along with the beans and onions.

By Samantha Johnson
Beatlemania, COPD and the Rise of Stem Cell Therapy

BY CAMERON KENNERLY | Staff Writer

In 1963, Walter Cronkite of CBS News was looking for something positive to report after the assassination of JFK. He chose to re-run a report on “Beatlemania” in the U.K. After the broadcast, a 15-year old girl named Marsha Albert immediately requested her local DJ play the band’s album. Inciting a chain reaction in what would become the beginning of Beatlemania in the US, this event marked the tipping point of the British Invasion. Almost overnight, The Beatles changed the American music scene. Although not as quickly as The Beatles, stem cell therapy and its rise to prominence within the medical community has also fundamentally changed the medical landscape. With origins stemming from 1956 when stem cell therapy was called a “bone marrow transplant,” the science has continued to develop in relative isolation until a discovery in 2012 placed stem cell therapy and its potential widespread application on center stage.

One such application was in the treatment of chronic obstructive pulmonary disease (COPD), a relentlessly degenerative lung disease with no known cure. Although stem cell therapy is not a cure for lung diseases such as COPD, pulmonary fibrosis or emphysema, when compared to traditional treatment options such as medication, oxygen and inhalers—which only work to mitigate disease symptoms—stem cell therapy is uniquely distinct.

Addressing the progression of the disease itself, stem cell therapy takes the naturally occurring stem cells generated within blood or bone marrow, and reintroduces them back into the lungs where they can promote healing and reduce inflammation from within.

One clinic in particular, the Lung Institute (lunginstitute.com), currently specializes in this form of treatment and has been in operation for over three years, effectively increasing the quality of life for over 2,500 patients and boasting an 83 percent success rate. With a belief in “pushing the status quo” clinics like the Lung Institute offer hope to those who may have otherwise given up.

Within six years of coming to America, The Beatles had revolutionized not only music but American culture as a whole. Similarly, stem cell therapy seems to be entering its moment, and with it, creating an opportunity to dramatically influence the lives of Americans for generations to come. To the benefit of our future, as Walter Cronkite would often say, “That’s the way it is.”

Stem Cells: The Next Big Thing

Lung disease accounts for the loss of 150,000 lives every year and is the third leading cause of death in the United States.

Specialists using stem cells from the patient’s own body can offer treatment for people suffering from lung diseases like:

- COPD
- Pulmonary Fibrosis
- Emphysema
- Interstitial Lung Disease
- Chronic Bronchitis

With clinics located in Scottsdale, Arizona; Nashville, Tennessee; Pittsburgh, Pennsylvania; Dallas, Texas; and Tampa, Florida, the physicians at the Lung Institute are able to treat patients from anywhere in the United States and around the world.

If you or a loved one suffers from a chronic lung disease, contact the Lung Institute to find out if stem cell treatments are right for you.

Call (855) 618-4694 to find out if you qualify or visit LungInstitute.com/Info
Revealing Alaska

Captain James Cook’s groundbreaking exploration of the Last Frontier

By Courtney Peter

On July 12, 1776, eight days after the United States declared its independence, two ships prepared to sail from Plymouth, England. That same month, a large fleet left Britain bound for Revolutionary War action, but the Resolution and Discovery pursued a different mission. These vessels, commanded by famed explorer Captain James Cook, aimed to find a long-sought Northwest Passage that would shorten trade routes to the East.

The search brought Cook and his men to Alaska, a place still considered a wild and punishing far north frontier. While they never found a northern waterway connecting the Atlantic and Pacific oceans, their journals, drawings and observations gave the Western world an early record of the land that became our 49th state.

A Life at Sea

Born October 27, 1728, into a modest Yorkshire family, and educated due to the benevolence of his father’s employer, James Cook became a shopkeeper’s apprentice in the seaside town of Staithes at age 16. He quickly became fascinated by the seafaring life and traded his retail apprenticeship for a shipboard one.

Cook joined the Royal Navy on June 27, 1755. He studied navigation and charting aboard the Eagle, then made his first ocean crossing in 1758, headed to Canada to serve in the French and Indian War. Later, Cook returned to survey Newfoundland. These early experiences formed a foundation for the extensive explorations to follow.

Between 1768 and 1779, Cook made three separate multi-year voyages to the Pacific Ocean. Trade was a major motivator for Britain, as was discovery itself. “The Age of Enlightenment brought the idea of science to the fore,” said James K. Barnett, co-author of Arctic Ambitions: Captain Cook and the Search for the Northwest Passage (University of Washington Press, 2015). “The British were interested in learning for learning’s sake.”

Cook covered enormous swaths of territory in pursuit of these goals—“more than 140 of the earth’s 180 degrees of latitude, as well as its entire longitude several times over,” Tony Horwitz wrote in Blue Latitudes: Boldly Going Where Captain Cook Has Gone Before (Picador, 2003). He never found a Northwest Passage, or the fabled land mass believed to occupy the southern hemisphere to balance the continental expanses.
north of the equator. But he did visit, map and, in some cases, discover a great deal of what actually was there, including Tahiti, New Zealand, Australia, Easter Island and Hawaii.

Records from these voyages drastically improved knowledge of the planet’s largest ocean, replacing conjecture with data and inexactitude with accuracy. As Horwitz wrote, Cook “redrew the map of the world.”

A Portrait of Alaska

Cook first encountered North America’s west coast at Oregon in March 1778, approximately 20 months into his third voyage. The expedition reached Alaska’s Panhandle on May 1. For the next six months, Cook worked his way along Alaskan shores to Prince William Sound, the Kenai Peninsula, present-day Anchorage and the Aleutian chain, through the Bering Strait, into the Arctic Circle and along the Siberian coast.

Given the rough seas and unpredictable weather, the route would be dangerous in any era. Cook negotiated it using 18th-century navigational aids and existing Russian maps that “gave an imperfect view of what Alaska looked like,” Barnett said.

Even seeing the immediate surroundings was a challenge. With visibility low, navigational cues sometimes came from unexpected sources—for example, walruses. “They lay in herds of many hundred upon the ice … and roar or bray very
loud, so that in the night or foggy weather they gave us notice of the ice long before we could see it,” read Cook’s August 19, 1778, journal entry.

Searching for through passage was time-consuming work. The frustration of exploring one dead end after another is evident in the name Cook gave a once-promising waterway: Turnagain Arm. “If the discovery of this river should prove of use, either to the present or future ages, the time spent exploring it ought to be the less regretted,” Cook wrote on June 1, 1778, “but to us who had a much greater object in view it was an essential loss. We were now convinced that the continent extended farther to the west ... and made a passage into Baffin or Hudson bay far less probable.” Time revealed the utility of exploring Turnagain Arm and the 180-mile Cook Inlet leading to it, at the northern end of which now lies Anchorage, Alaska’s largest city.

Other discoveries proved immediately valuable, such as the availability of edible berries, herbs and fish to supplement the crew’s diet. Wildlife drew attention, too. Noting the abundance of otters, Cook recorded on June 5, “There is no doubt but a very beneficial fur trade might be carried on with the inhabitants of this vast coast.” Key members of the expedition—including...
Discovery Captain Charles Clerke, astronomer William Bayly, botanist William Anderson, botanical collector David Nelson and artist John Webber—contributed their own observations, calculations, specimens and drawings to the historical record.

An eager audience awaited their findings. On March 10, 1779, in the midst of the Revolutionary War, Benjamin Franklin issued a dispatch to American ships regarding Cook’s voyage. Calling the expedition “an undertaking truly laudable in itself,” and citing its potential to facilitate “communication between distant nations … and the extension of arts … to the benefit of mankind in general,” Franklin urged American vessels not to plunder or delay the Resolution and Discovery, but to treat Cook’s party “with all civility and kindness,” and provide assistance if necessary. (Franklin issued the letter after Cook was killed in Hawaii, in a skirmish with islanders, on February 14, 1779; news of his death was not yet known.)

People of the North

Cook wasn’t the first outsider to visit Alaska. Russian presence in the region began decades earlier. Traveling east to west along the Alaskan coast, the expedition met a series of native groups demonstrating increasing degrees of contact with Russia. “In Alaska, Cook, for the first time, met natives in the early throes of the upheaval wrought by sustained European contact,” Horwitz wrote. “The picture he and his men came away with proved a melancholy preview of what lay in store for the societies Cook himself had opened to the West.”

Whereas the Russians’ primary objectives were to subdue and enslave the native people in service of the fur trade, Cook focused on observing and recording all he could about the various groups he met. (However, it’s important to note that he did claim native lands for Great Britain, as his orders dictated.) Playing the role of an ethnographer, Cook compared native groups’ physical characteristics and customs to each other and to those of Greenlanders, watchful for similarities that might indicate freedom of movement via a Northwest Passage. Cook’s log provides insight into how inhabitants survived the harsh environment by describing how they made their clothes, built their homes and warmed their bodies.

“He recognized differences in physical appearance, language, and even the structure of canoes and kayaks. These observations, and the art of John Webber, formed the foundation of knowledge of the varied people of the Pacific,” said Jerry Yucht, U.S. Agent of the Captain Cook Society, an international society dedicated to investigating Cook’s life.

In late October 1778, Cook left Alaska for Hawaii, where he intended to pass the winter. He was killed there less than four months later, making his groundbreaking exploration of Alaska one of his final gifts. Today, “Alaskans appreciate that Cook put us on the map,” Barnett said. “Because of Cook, we know what Alaska looked like at the time when America was fighting for independence.”
While America observes Veterans Day on November 11, members of the Oneida, Cayuga, Onondaga, Seneca, Mohawk and Tuscarora American Indian nations will also observe the 222nd anniversary of the signing of the Treaty of Canandaigua. Also known as the Pickering Treaty, it established peace between the Six Nations of the Iroquois Confederacy and the United States.

At the time of the American Revolution, the Iroquois Confederacy, also called the Haudenosaunee Confederacy, was already a centuries-old pact that secured peace, trade and mutual self-defense among its members. And, just as the Revolution dissolved the political bonds connecting Great Britain and the United States, it also ruptured the Confederacy as the Oneidas and Tuscaroras decided to support the Patriot cause, while the other nations sided with England.

Serving as scouts, guides and warriors, the Oneidas played a critical role in the Revolution in New York. One of their most important contributions was helping the Patriots prevail at the 1777 Battle of Saratoga, a victory that buoyed sagging Patriot spirits and helped convince France to become America’s ally.

In 1777, the Continental Congress recognized the Oneidas’ achievements by declaring, “We have experienced your love, strong as the oak, and your fidelity, unchangeable as truth. You have kept fast hold of the ancient covenant-chain, and preserved it free from rust and decay, and bright as silver. Like brave men, for glory you despised danger; you stood forth, in the cause of your friends, and ventured your lives in our battles. While the sun and moon continue to give light to the world, we shall love and respect you.”

‘OUR TRUSTY FRIENDS’

Remembering the Role of the Oneida Nation in the American Revolution

By Bill Hudgins
As our trusty friends, we shall protect you; and shall at all times consider your welfare as our own.”

The Iroquois Confederacy

Many Americans are unaware that the members of the Iroquois Confederacy and other American Indians had developed sophisticated diplomatic, political and military strategies to foster peace, independence, trade and territorial sovereignty among themselves, said Dr. Scott Stephenson, vice president of Collections, Exhibitions and Programming at the Museum of the American Revolution in Philadelphia.

(In 2012, the Oneida Nation donated $10 million toward the campaign to build the museum, which will include a gallery exploring the role the Oneida Nation played in the Revolutionary War. The Museum of the American Revolution opens on April 19, 2017.)

It’s not clear exactly when the Iroquois Confederacy was founded, but it was already firmly established by the time European contact and exploration began, Stephenson said. The Confederacy originally comprised the Oneida, Mohawk, Cayuga, Seneca and Onondaga nations. After migrating north from the Carolinas in the early 1700s, the Tuscarora were invited to join under the protection of the Oneidas.

“The most important tenet was to keep peace internally within the Iroquois Confederacy,” Stephenson said. “They had a number of mechanisms to reduce and manage internal tensions, and they were largely successful up to the time of the American Revolution.”

One of the most successful strategies was to play the various Colonial powers against each other to extract favorable trade arrangements, gifts, military support, and promises to respect territory and sovereignty, he said.

For many years, the Confederacy had remained officially neutral during wars among the Dutch, British and French. However, Stephenson noted, members of each nation enjoyed considerable personal freedom, so individuals could, and did, choose to take part in those struggles.

The policy of official neutrality broke down during the French and Indian War (1756–1763; also called the Seven Years’ War) when the British persuaded the Iroquois nations to side with them against the French and their allies from the Great Lakes and other western tribes.

Ironically, given the Confederacy’s support of the winning side in the French and Indian War, the British victory left the Iroquois in a precarious position: The French were gone, and the Confederacy could no longer use them as leverage over the British.

The war left Great Britain deeply in debt and prompted English officials to scale back on traditional gifts and support supplied to the Iroquois. The British also demanded that native peoples pay more for trade goods they had come to depend on such as clothing, blankets, food and weapons.

“We know that Colonial Americans bristled under Great Britain’s efforts to raise money through taxes and new regulations, but native peoples were actually...
among the first to experience that,” Stephenson said.

From ‘Family Quarrel’ to Revolution

As relations between Great Britain and the Colonies deteriorated, the Iroquois nations once again debated neutrality. After the battles of Lexington and Concord in April 1775, both the British and the Patriots asked the Six Nations to stay out of what each side described as a “family quarrel,” according to Forgotten Allies: The Oneida Indians and the American Revolution by Joseph T. Glatthaar and James Kirby Martin (Hill and Wang, 2007). However, the Continental Congress also asked the Oneidas to report on any potentially warlike actions by the Mohawks and other British-leaning nations.

The Mohawks were originally the Confederacy’s easternmost nation and had the most contact with the Europeans. But many migrated west as whites encroached on their lands, making the Oneidas next-door neighbors to the white settlements.

Unlike the Mohawks, the Oneidas enjoyed generally good relations with the colonists. Many were followers of Presbyterian missionary Samuel Kirkland, who had lived among the Oneidas since 1766. Kirkland’s teachings and increasingly pro-Patriot stance influenced many of the young warriors, as well as powerful Oneida leaders such as Good Peter, Oneida War Chief Skenandoa, and War Chief Han Yerry and his wife, Tyona.

The Mohawks, on the other hand, had been courted as British allies by Sir William Johnson, British superintendent of Indian Affairs for the Northern Department. Having already lost lands to Colonial encroachment, the Mohawks looked to the British to halt further losses. In 1775, Johnson took the Mohawk chief warrior Joseph Brant to England, where he had an audience with King George III. The king promised to restore all lost Mohawk lands if they supported the British: His sister, Molly, was Johnson’s common-law wife.

The Oneidas detested Johnson. During negotiations at the 1768 Treaty of Fort Stanwix (near present-day Rome, N.Y.), Johnson had forced the Oneidas to surrender a large tract of land that included the fort and the small Oneida town of Oriska. To promote dependence on the British, he also thwarted Oneida efforts to regain self-sufficiency.

From 1774–1776, despite their Patriot leanings, the Oneidas refused to take sides. Even as they sought neutrality, they increasingly helped the Patriots garrisoning Fort Stanwix (called Fort Schuyler during the Revolution in honor of General Philip Schuyler), which was located in the heart of traditional Oneida territory.

“During the period that the Americans garrisoned the fort, the Oneida provided them with information, warriors, scouts, spies and aided the troops in catching deserters,” according to the National Park Service’s history of the military base.

Coincidentally, the U.S. flag was flown for the first time on August 3, 1777, at Fort Stanwix. Three days later, the flag came under fire for the first time in a decisive New York battle.

The Battle of Oriskany

In early 1777, the British planned to wrest control of the Hudson River-Lake Champlain waterway from the Patriots, thus isolating New England from the rest of the Colonies and potentially ending the conflict. General John Burgoyne was to lead an army of Redcoats, Loyalists and American Indians south from Canada past Lake Champlain to Albany, N.Y.

Meanwhile, another mixed force led by Lieutenant Colonel Barry St. Leger was to march from Lake Ontario through Oneida territory to take Fort Schuyler and then to rendezvous with Burgoyne at Albany. A third army under General William Howe was to march up the Hudson from New York City.

Although the British warned the Oneidas they would face dire consequences if they opposed St. Leger’s invasion, they decided they could not allow this violation of their territory, according to Forgotten Allies.

When St. Leger surrounded Fort Schuyler on August 6, 1777, Tyona, the wife of Oneida Chief Warrior Han Yerry,
rode 30 miles to alert the Tryon County Militia commander Nicholas Herkimer, who summoned 800 militiamen and set out to relieve the fort.

Unfortunately, Herkimer rejected the Oneidas’ offer to scout ahead of the Patriots. The militia was ambushed the next day by hundreds of Iroquois warriors, as well as Loyalists and Redcoats, near Oriska, a few miles from Fort Schuyler.

The Battle of Oriskany on August 6, 1777, was one of the war’s bloodiest, with more than 1,000 killed, wounded, missing or taken prisoner, according to Forgotten Allies. Herkimer was killed, and most of his militia were killed or wounded. The surviving militia retreated.

The heavy British losses stunned and disheartened their native allies, who had not expected such fierce opposition nor that they would comprise the main fighting force. They left for home, forcing St. Leger to lift the siege after three weeks and retreat to Lake Ontario.

A month later at a conference in Albany called by General Schuyler, the Oneidas learned that General Horatio Gates at Saratoga needed reinforcements in his efforts to block Burgoyne’s advance. At least 150 Oneidas, including Han Yerry and Tyona, went to his aid.

**Broken Confederacy, Broken Promises**

At great cost to themselves, the Oneidas continued to assist the Patriot cause for the rest of the war. The war destroyed their homes, farms and way of life. They were destitute and dependent on the new state and national governments for subsistence. According to NPS history, the U.S. government finally paid restitution for their losses in 1794.

After the war, Congress promised to respect Oneida sovereignty. And in 1784, New York Governor George Clinton assured them the state had “no claim on your lands; its just extent will ever remain secured to you.” But just a year later in June 1785, Clinton summoned the Oneidas to a council and demanded they sell large tracts of land.

Once the land grab began, it eventually reduced Oneida territory to a 32-acre reservation near present-day Sherrill, N.Y., according to the NPS. A number of Oneidas moved to Wisconsin and Canada in the early 1800s. An 1838 treaty with the Oneidas in Wisconsin established a 65,400-acre reservation that has been their home ever since.

In 1792, the revered Oneida Chief Good Peter observed, “We Indians are unwise, and our want of wisdom is owing to our want of knowledge of the ways of white people … We verily thought our white brothers meant good to us; and hence we have been deceived in respect to our lands.”

Still, the 1794 Treaty of Canandaigua recognizing Oneida sovereignty, land rights and tax freedoms remains in effect, and is honored by both the United States and the Six Nations.

On February 22, 2016, about 50 leaders of the Six Nations and the United States gathered in the Indian Treaty Room of the Eisenhower Executive Office Building in Washington, D.C., to perform the 222-year-old ceremony confirming the treaty: As specified by the pact, the U.S. government presented a piece of muslin called “treaty cloth” to the Haudenosaunee representatives.

---

**DAR and the Oneida Nation**

As part of its effort to uncover and document the minorities in the American Revolution, the DAR has long been involved in helping tell the story of the Oneida Nation and its accomplishments in the fight for American independence.

The story was publicly lauded in 2002, when a DAR Museum exhibition titled “Forgotten Patriots: African American and American Indian Service in the Revolutionary War 1775–1783” opened. It featured artifacts such as the silver pipe given to Oneida War Chief Skandaoa by New York State Governor Daniel Tompkins.

The exhibit showed the names of thousands of American Indian and African American Patriots identified by DAR at that time, and it described the methods used by the DAR to identify these individuals.

The DAR Genealogy Department and the DAR Library published their work on the project in the DAR volume, Forgotten Patriots—African American and American Indian Patriots in the Revolutionary War. It lists, state by state, the names of identified minority Patriots as well as the type of service given to aid the patriotic cause.

As part of the 2002 event, the DAR presented the Oneida Nation with a lifesized bronze eagle sculpture.

“This eagle symbolizes the peace and friendship shared by all whose ancestors fought in the American Revolution,” said DAR President General Linda Tinker Watkins (2001–2004) at the ceremony (see photo). “It also symbolizes the strength of this nation, of our diverse cultures and of our resolve to live together in harmony.”
In the heart of Philadelphia’s Washington Square stands a bronze statue of President George Washington keeping vigilant watch over a stone tomb and flame. Though Washington Square is now a public park in the middle of a bustling cityscape, it was once a burial ground for unknown people—including hundreds of Revolutionary soldiers from Washington’s army.

**A Park of Many Purposes**

Washington Square—originally called Southeast Square—was not initially intended to be a burial ground. In the spring of 1682, Pennsylvania proprietor and governor William Penn appointed Thomas Holme as surveyor general of Pennsylvania. Together, Penn and Holme worked with city commissioners to map out the layout of what Penn called the “City of Brotherly Love.” Washington Square became one of the four public parks surrounding a center city square in what Penn referred to as his idyllic “green country town.” In the late 1600s, squares were named for their geographical location, because the Quakers avoided naming places after people. Southeast Square in the southeast quadrant of the city lies between Locust and Walnut and Sixth and Seventh streets.

In 1706, Penn granted the city a formal patent to use the land as a burial ground. From 1706 to 1794, the square was used as a potter’s field, or a burial place for unknown people. During that time, however, the park served other purposes, too: It was used as a pasture, hayfield, church revival meeting grounds and a place for slaves to gather during holidays.

**HONORING THE UNKNOWN**

Once a Potter’s Field, Philadelphia’s Washington Square Commemorates America’s First Freedom Fighters

By Megan Hamby

In 1706, Penn granted the city a formal patent to use the land as a burial ground. From 1706 to 1794, the square was used as a potter’s field, or a burial place for unknown people. During that time, however, the park served other purposes, too: It was used as a pasture, hayfield, church revival meeting grounds and a place for slaves to gather during holidays.

*continued on page 40*
Tracing Your Ancestors?
Here are some helpful publications

Purchase all five books for $45.00 (includes shipping) and save. Makes a great gift!

Soft-cover magazine format publications

3 ways to order:
• Mail check payable to: Internet Genealogy, PO Box 194, Niagara Falls, NY 14304
• Phone Toll-Free 1-888-326-2476 EST. Please have your American Express, Visa or MasterCard ready.
• Visit our online bookstore at www.internet-genealogy.com. Paypal is also accepted.

Please note that your Credit Card will indicate MAG888-326-2476. Transactions are processed through our Canadian office and foreign transaction fees may apply.

___ Tracing Your Germanic Ancestors (NEW) — $14.45, 68 pages ($9.95 plus $4.50 s/h)
___ Tracing Your Eastern European Ancestors — $14.45, 84 pages ($9.95 plus $4.50 s/h)
___ Tracing Your Ancestors Using Google Vol. 2 — $14.45, 68 pages ($9.95 plus $4.50 s/h)
___ Tracing Your Female Ancestors Vol. 1 — $14.45, 68 pages ($9.95 plus $4.50 s/h)
___ Tracing Your Female Ancestors Vol. 2 — $14.45, 68 pages ($9.95 plus $4.50 s/h)
___ Best Deal - $45.00 for all five books, includes shipping (regular price $72.25)

First Name ______________________ Last Name __________________________
Address __________________________ City __________________________
State __________ Zip Code __________ Phone Number __________________________
Email __________________________

We do not rent or sell customer information to outside companies. Please allow 2 to 4 weeks for delivery.
A Melancholy Place

At different times during the Revolutionary War, the Walnut Street Prison in the northeast corner of the square housed both Tories and American prisoners of war. According to J. Thomas Scharf and Thompson Westcott in *History of Philadelphia* (L.H. Everts & Co., 1884), large numbers of American prisoners died of cold and hunger; the jail was filled with broken windows, and fires were not permitted. “Every day the victims of this infamous barbarity perished, and they were dragged to the trenches in the Potter’s Field nearby,” Scharf and Westcott wrote.

Though few battles were fought in Philadelphia, wounded or sick soldiers were treated at the Pennsylvania State House, which was converted to a hospital during the war. When patients died, they were buried in the potter’s field. Mass graves were dug along Seventh Street, and coffins were piled on top of one another until space ran out. On the south side of the square, more graves were dug in the same fashion.

In April 1777, John Adams—then a member of the Continental Congress—took what he called a “melancholy walk” through the burying ground. In a letter to his wife, Abigail, he wrote, “I have spent an hour this morning in the congregation of the dead. I took a walk into the Potter’s field, a burying ground between the new stone prison and the hospital, and I never in my whole life was affected with so much melancholy. The graves of the soldiers, who have been buried in this ground from the hospital and bettering house … are enough to make the heart of stone to melt away.”

In a 1777 letter from early 19th-century Quaker historian and memoirist Deborah Norris to Sally Wister, a young Quaker girl in Pennsylvania, Norris described the scene at Potter’s Field as soldiers were buried: “Oh! It is too dreadful a scene to attempt to describe. The poor creatures died without number. Large pits are dug in the negroes burying ground, and forty or fifty coffins are put in the same hole. This is really true I do not exaggerate.”

Revitalizing Washington Square

In 1787, the Philadelphia Society for Alleviating the Miseries of Public Prisons, founded by Dr. Benjamin Rush, worked to reform and renovate Walnut Street Prison, creating cells for solitary confinement and separating the criminals from the debtors. By 1794, the square no longer permitted burials.

But it wasn’t until the early 1800s, when neighborhoods around the area were revitalized and developed, that the park began to see improvements. Trees were planted, streets were paved and more citizens gained interest in improving the park. By 1815 that Southeast Square began to resemble an urban park setting. Ten years later, the square was renamed in honor of George Washington.

In 1953, the Washington Square Planning Committee began making plans to construct a monument to Washington and a memorial for the Unknown Revolutionary War Soldier, choosing architect G. Edwin Brumbaugh to design it. The statue of Washington is a replica of sculptor Jean-Antoine Houdon’s statue, which was commissioned by Thomas Jefferson in 1785. Inscribed in the wall behind the statue—“Freedom is a light for which many men have died in darkness”—are the words of John J. Pullen, a 1950s copywriter for N.W. Ayer & Son, a publisher in Washington Square.

The planning committee hired a team of historians, archaeologists and anthropologists to exhume the body of a Revolutionary War soldier, distinguishing it from others buried in the square. On November 20, 1956, such a body was found; a wound on the soldier’s skull was believed to be caused by a Revolutionary-era musket ball. The sarcophagus below Washington’s statue bears this inscription: “Beneath this stone rests a soldier of Washington’s army who died to give you liberty.” An eternal flame burns in front of the tomb, and positioned around the monument are 14 flags—one for each of the 13 Colonies and the original American flag.

In 2005, the National Park Service took ownership of the memorial and made it part of Independence National Historic Park. Today, members of the Pennsylvania State Society of the DAR help care for this hallowed ground.

Twenty-two years ago, members from several Pennsylvania chapters joined together to host a wreath-laying ceremony, which they now do every year on Memorial Day at the tomb, explained Patricia Coyne, Regent of Flag House DAR Chapter, Philadelphia, Pa.

“The park is sacred ground,” Ms. Coyne said. “Many people walk through this park and don’t know the history. It’s important for people to know about this monument.”
The Journey To Treason

Nathaniel Philbrick’s fascinating account of the road that Benedict Arnold followed from being a Patriot battlefield hero at the Battle of Saratoga in 1777 to betraying his country in the fall of 1780 poses a provocative assertion: that Arnold’s treachery contributed substantially to the American victory.

“By the summer of 1780,” Philbrick writes in Valiant Ambition: George Washington, Benedict Arnold and the Fate of the American Revolution (Penguin Random House, 2016), “America had reached its lowest ebb.” The war was five years old and, despite the withdrawal of a substantial number of British troops to fight with France for possession of sugar-rich Caribbean islands, the Patriot armies appeared far from being able to conclusively defeat the British. Riven by internecine and personal discord and disabled by the refusal of states to fund the national effort, the Continental Congress had virtually ceased supplying its soldiers. Loyalist and Patriot citizens were often at each other’s throats in a civil war that could be even more brutal than any military clash.

“Without the discovery of Arnold’s treason in the fall of 1780, the American people might never have been forced to realize that the real threat to their liberties came not from without but from within,” Philbrick asserts.

The Arnold that emerges from Philbrick’s richly detailed history is a supremely egocentric, vain man quick to take offense at perceived slights. Arnold was overwhelmingly convinced of his superiority and competence, and he was often bungling in his pursuit of what he believed was rightfully his, whether that was a promotion from Congress, ill-gotten profits from selling war materials, or the hand of his second wife and, ultimately, co-conspirator, Peggy Shippen.

Indeed, Philbrick argues convincingly that money and love played star parts in the drama that was Arnold’s life. Once a well-to-do merchant, Arnold sacrificed his wealth to the Revolution and then racked up huge debts to maintain his lifestyle and persuade Shippen’s father to permit their marriage.

The author notes that other Americans in the war similarly sacrificed, but did not turn traitor. Arnold’s ego led him down the path from righteous indignation over Congress’ refusal to promote him or reimburse him for his expenses, to treason—when he attempted to hand the strategically critical American fort at West Point, N.Y., over to the British.

The loss of West Point, Arnold knew, could bring an end to the war. In his eyes, betraying it to the British would make him a hero not only to the enemy, but also to war-weary Americans who would welcome an end to the fighting and a reunion with the mother country. Such was the extent of his ambition and self-deception.

Valiant Ambition is a spy thriller replete with secret codes, clandestine meetings, battlefield valor and butchery. While Philbrick never lets Arnold off the hook for his deceit and betrayal, the author’s portrait helps shed light on the traitor’s motivations, and the conflicting demands that surrounded each choice Arnold made toward his doom.

Philbrick asserts that the public outrage at Arnold’s treason helped unify, at least for a while, the 13 Colonies’ splintering confederacy, and he cites a number of positive changes that followed the traitor’s unmasking. Rather disappointingly, this assertion is in a brief epilogue. It bears the ring of truth, but given the depth of detail preceding it, a full chapter on the aftermath would have been a welcome conclusion.

The Bookshelf

Robert H. Miller and Andrew Wakeford collaborated on this beautiful coffee-table book from National Geographic that celebrates U.S. servicemen, servicewomen and veterans serving during the past seven decades. The 2016 volume brings readers firsthand accounts of veterans’ experiences, blending their personal dramas with examples of patriotic sacrifice. Filled with wartime stories of inspiration, courage and resilience—as well as the evocative photography National Geographic is famous for—it’s a fitting gift for current military personnel, veterans, and fans of American and military history.
A Scots-Irish Core

Pickens, the son of Scots-Irish immigrants Anne and Andrew Pickens Sr., was born September 13, 1739, in Bucks County, Pa. The Pickens family, like many Scots-Irish pioneers, traveled south from Pennsylvania along the Great Wagon Road in search of land on which to settle and farm. They first landed in Virginia’s Shenandoah Valley, and later moved south to the Waxhaw settlement along the North Carolina–South Carolina border.

As a young man, Pickens fought in the Cherokee War of 1760–1761 and was an officer in a regiment that joined British troops in an 1761 expedition against the Lower Cherokee towns (roughly the group of settlements found in the Keowee and Tugaloo river valleys of Georgia and South Carolina).

In 1764, Pickens bought land in the Long Cane settlement in Abbeville, S.C., near the Georgia border. Because of its proximity to the trading path to the American Indian village of Keowee, the settlement was multicultural. There Pickens married Rebecca Calhoun, and they started a family. (One son, Andrew Pickens Jr., would serve as governor of South Carolina from 1816 to 1818.)

Pickens farmed and raised cattle, and served as a justice of the peace and a leader in the local Presbyterian church, gaining a reputation as the “Fighting Elder” because of his strict faith. In 1768, Pickens built a blockhouse to defend his family against American Indian attacks and serve as a base for his prosperous business trading with the local Cherokees.

Fierce Frontiersman

In Long Cane, Pickens became recognized for his tenacious fighting methods, many of them gleaned from Cherokee warfare. In July 1776, boundary disputes were turning bloody between the Cherokee Indians and white settlers in frontier towns. By August 1776, Pickens, now a captain, was leading a 25-man detachment to destroy the village of Tamasee in retaliation.
for the violent attacks that had killed dozens of settlers. When the militiamen were attacked and surrounded by a large Cherokee force in an open field, they formed a circle and fired at the warriors. Pickens and his men ultimately won what came to be called the “Ring Fight.”

His Long Cane militiamen joined Brigadier General Andrew Williamson’s expeditions in Georgia, South Carolina and North Carolina to suppress the Cherokees who banded with the Loyalists in the hopes of keeping their ancestral lands. Williamson’s forces destroyed more than 30 villages in the Cherokees’ Lower and Valley settlements (roughly those located north of the Hiwassee River in North Carolina, North Georgia and Tennessee). The expeditions forced the tribe to give up huge portions of land between the Savannah and Chattahoochee rivers in the treaty signed at Long Swamp in today’s Pickens County, Ga.

**Revolutionary Valor**

In the spring of 1778, Pickens was promoted from major to colonel of the South Carolina militia’s Ninety Six District Regiment. In 1779, British commander Henry Clinton sent British soldiers to South Carolina and North Georgia to control the backcountry and drum up Loyalist support. On February 14, 1779, Colonel Pickens and his 300 men defeated Colonel Boyd and a British force of close to 800 men at the Battle of Kettle Creek in North Georgia, 50 miles northwest of Augusta.

The victory at Kettle Creek slowed the recruitment of Loyalists, but by 1780, the British recovered enough to defeat the Southern Continental Army in the Siege of Charleston. Pickens was forced to surrender. He and other militia leaders accepted parole and agreed to return to their farms for the remainder of the war.

However, when Loyalist raiders looted his property and burned his home in late 1780, Pickens had no qualms in breaking parole, reactivating his militia and resuming guerrilla activities against the British.

Pickens worked well with Continental Army forces, as he proved at the Battle of Cowpens when his South Carolina militia was called upon to reinforce Brigadier General Daniel Morgan and his troops. On the morning of January 17, 1781, his rebels fired off two rounds before retreating, a tactic not carried out in previous battles, then reformed to help surround the enemy. The British regulars, led by Lieutenant Colonel Banastre Tarleton, believed that the militia was fleeing and charged ahead. Drawn into a double flank, the Redcoats were decisively defeated.

For the Patriots in the South who had been repeatedly forced to retreat, this victory marked a turning point. Pickens’ conduct at Cowpens earned him a sword from the Continental Congress, and a promotion to brigadier general from South Carolina Governor John Rutledge. His next command was with General Nathanael Greene in North Carolina.

In May 1781, Greene sent Pickens and Colonel “Light Horse Harry” Lee to support Colonel Elijah Clarke in a siege against British-held Augusta, Ga. They succeeded in forcing British Lieutenant Colonel Thomas Brown to surrender on June 5, 1781.

The British, however, were able to withstand Greene’s subsequent Siege of Ninety Six, S.C. As Greene withdrew, he ordered Pickens to harass the Redcoats while keeping tensions down between the backcountry rebels and Loyalists. By July the British had destroyed the fort and village at Ninety Six and moved south.

As the British withdrew, Pickens joined Greene, Henry Lee and Francis Marion at the Battle of Eutaw Springs on September 8, 1781, one of the final major Southern battles in the war. During the battle, Pickens was shot off of his horse by a bullet that hit the buckle of his sword belt. He was not seriously hurt, but the wound continued to bother him after the war. The battle ended in a draw, but it rattled the British.

**Post-Revolution Service**

Pickens served in the South Carolina House of Representatives from 1781 to 1794, and was a South Carolina delegate to the Constitutional Convention. Pickens was later elected to the U.S. House of Representatives, serving South Carolina from 1793 to 1795. He opposed the policies of Alexander Hamilton.

Pickens acquired land in frontier South Carolina and built the Hopewell Plantation on a hill overlooking the Seneca River, across from the Cherokee town of Seneca. Hopewell would be his home from about 1785 to 1815. Several treaties with Southern American Indian tribes were negotiated at his home, each called the Treaty of Hopewell.

Though Pickens began his military career by fighting the Cherokee in the Cherokee War, he became well-regarded and trusted by tribal leaders. He served as a commissioner for Indian affairs and sympathized with American Indian causes in his later years.

In 1815, Pickens moved to the site of the former Cherokee village of Tamasee, S.C., near where he won his Ring Fight victory, and built a home. He died near Tamasee on August 11, 1817. (The Tamasee DAR School is now located in the same town.) He is buried at Old Stone Church Cemetery in Clemson, S.C. Hopewell Plantation is now owned and maintained by Clemson University.

**Did You Know?** In the 2000 movie “The Patriot,” Andrew Pickens served as one of the sources for the fictional character of Benjamin Martin played by Mel Gibson. In a scene prior to the Battle of Cowpens, Martin asks the militia to fire two rounds before they retreated—similar to Pickens’ actions in that battle.

American Spirit | November/December 2016 43
Imagine an early 19th-century pioneer, leaving a previous life to venture westward along the National Road toward a new beginning. These pioneers reached their ultimate destinations after navigating a journey of increments, their progress spelled by periodic breaks to rest, refresh and refuel. In the late 1830s, Springfield, Ohio’s Pennsylvania House inn and tavern rose as a beacon of hospitality for such weary travelers. For a time, the inn marked not only the western edge of town, but also the end of the road itself, as federal funding ran out, temporarily halting construction. (Building later resumed, fueled by state funds.)
Historic Homes
While the road and most of its travelers continued west, stately Pennsylvania House has remained at its original Main Street location, its fortune rising and falling with those of the town and the times. Now under the care of Springfield’s Lagonda DAR Chapter, the inn marks a milestone this year—its 75th anniversary as a historic house museum.

**Construction, Decline, Rebirth**

Simultaneously an agent of dispersal and connection, the National Road played an integral role in the nation’s growth and development. “As a civi-lizer, as a unionizer and promoter of peace and prosperity among the states, it takes precedence over public schools and the press,” wrote Caroline M. Zimmerman, a Lagonda Chapter member, in a November 1936 *Daughters of the American Revolution Magazine* article titled “Our Old Road.”

The road reached Springfield by the mid-1830s. Pennsylvania House followed closely behind it, providing food, drink and beds for travelers and a social center for the town. Like many National Road inns, Pennsylvania House was built in the late Federal style, with allowances for local needs and building methods, as David M. Davis explained in the booklet “The Inn at the End of the Road: A History of the Pennsylvania House” (Lagonda Chapter, 2003). Framed in local hardwood, “The bricks for its walls were baked on-site in open fire pits made from clay readily available, and strongly bonded with mortar furnished from bountiful limestone deposits for which the area is famous,” Davis wrote.

Encompassing 26 rooms, 17 exterior doors and 14 fireplaces spread over 7,000 square feet, the inn’s size attests to the volume of traffic it received. The structure’s east and west wings bookended the central portion stretched between. David Snively, the first tavern keeper, built the center section shortly after the east wing was completed, and Peter Schaffner, the last tavern keeper, erected the west wing in the 1850s.

By then, however, the crowds had already begun to wane. People and freight increasingly traveled by rail, and traffic on the National Road decreased sharply. Pennsylvania House closed in 1869, after 30 years in business. During the final decade of the 19th century, Doctors Sam and Ada Adams operated a sanatorium at the inn. Their treatments included electroshock therapy and fresh air; three double-decker porches offered plenty of room to fill the latter, gentler prescription. After the Adams’ tenure, the building housed apartments and a tenement. On March 1, 1937, it was condemned.

Six months later, Lagonda Chapter purchased the dilapidated structure, vowing to restore and preserve it. This was no small task, given the building’s deteriorated, pest-ridden state. Finally, during the final decade of the 19th century, Doctors Sam and Ada Adams operated a sanatorium at the inn. Their treatments included electroshock therapy and fresh air; three double-decker porches offered plenty of room to fill the latter, gentler prescription. After the Adams’ tenure, the building housed apartments and a tenement. On March 1, 1937, it was condemned.

Six months later, Lagonda Chapter purchased the dilapidated structure, vowing to restore and preserve it. This was no small task, given the building’s deteriorated, pest-ridden state. Finally, during the final decade of the 19th century, Doctors Sam and Ada Adams operated a sanatorium at the inn. Their treatments included electroshock therapy and fresh air; three double-decker porches offered plenty of room to fill the latter, gentler prescription. After the Adams’ tenure, the building housed apartments and a tenement. On March 1, 1937, it was condemned.

The Madonna of the Trail monument, less than two miles away. One of a series of 12 statues commissioned by the Daughters of the American Revolution and installed along the National Road from Bethesda, Md., to Upland, Calif., to honor the nation’s pioneer women, the Springfield Madonna was dedicated in 1928. In the early 2000s, Marilyn Vaglia, a Lagonda DAR Chapter member then serving as Ohio State Regent, raised $55,000 to restore the statue through her State Regent’s Project. Moved twice since its original installation, the monument now serves as the focal point of downtown Springfield’s National Road Commons park. “We’re so happy with the Madonna being downtown now. It’s so accessible,” Mrs. Vaglia said.

**Madonna of the Trail**

Representing a Nation of Pioneer Mothers

To turn a Pennsylvania House visit into a National Road double feature, head to Springfield’s Madonna of the Trail monument, less than two miles away. One of a series of 12 statues commissioned by the Daughters of the American Revolution and installed along the National Road from Bethesda, Md., to Upland, Calif., to honor the nation’s pioneer women, the Springfield Madonna was dedicated in 1928. In the early 2000s, Marilyn Vaglia, a Lagonda DAR Chapter member then serving as Ohio State Regent, raised $55,000 to restore the statue through her State Regent’s Project. Moved twice since its original installation, the monument now serves as the focal point of downtown Springfield’s National Road Commons park. “We’re so happy with the Madonna being downtown now. It’s so accessible,” Mrs. Vaglia said.

<< Opposite page, clockwise from top left:
In the south bedroom, known as the Porter bedroom, a portrait of George Washington overlooks a canopy bed and trundle bed, both clad in period textiles. • The tavern bar was rebuilt in its original first-floor location. • The Grace Porter Button Collection includes examples made of ceramic, bone, shell, plastic, wood, walrus tusk, metal, celluloid, enamel, milk glass, leather and more. • This top hat and carpet bag belonged to Richard Stanhope, a former slave of George Washington who later settled in Ohio.
on November 5, 1941, the Pennsylvania House opened its doors as a museum. In 1973, it was added to the National Register of Historic Places.

By the early 21st century, another restoration was in order. The chapter took the opportunity to reinterpret several rooms to better reflect the building’s inn and tavern era. The exterior got a new look, too. Workers removed white paint from the façade by hand to avoid damaging the underlying brick. A grant from the Turner Foundation and the expertise of a restoration architect contributed significantly to the four-year project, completed in 2006.

“In this community, we have had beautiful buildings torn down. People are so glad this place is still here,” said past Lagonda Chapter Regent Carol Spurlock.

**A Historic Showpiece**

With three floors of 19th-century furniture, artwork, china, textiles and accessories, the Pennsylvania House contains an extensive collection. An assembly room outfitted with a timeline tracing the property’s history provides an orientation. Ground-floor highlights include a tavern room, where a framed copy of the tavern-keeper’s license that the state of Ohio issued to David Snively in 1839 hangs on the wall. Opposite the bar, the inn’s original exterior sign adorns the inside of the front door.

Pennsylvania House also holds one of the nation’s finest button collections. A bequest of chapter member Grace Porter, the 100,000-piece collection features buttons of every motif and material imaginable. The earliest button dates to 1736. Delivered in bushel baskets, the buttons were cleaned, cataloged and mounted on acid-free paper by members of the Ohio Button Society. The tiny works of art fill an entire room. “After so many years here, I can still come in and see a button I’ve never noticed before,” Mrs. Spurlock said.

Upstairs, three bedchambers contain a variety of treasures, such as a top hat and carpet bag that belonged to Richard Stanhope, a former slave of George Washington who later moved to Ohio. Other objects of note include a shaving stand once owned by Edward Tiffin, Ohio’s first governor, a collection of 19th-century samplers and a hide-covered chest lined in newspaper from 1793.

In a nod to the inn’s years as a doctor’s office, part of the second story’s west wing is presented as a physician’s room. A local doctor donated a wooden examination table complete with swing-out glass shelves, bearing a plaque that reads: “W.B. Allison Co. Physicians’ Office Furniture Invalid Chairs, Indianapolis, Ind.”

Housing the drovers’ bunkhouse and a display space for textiles, from coverlets to quilts to nightgowns, the third floor is a study in contrasts.

The variety and breadth of the Pennsylvania House collection make it nearly impossible to take in every detail on a single visit. Luckily, there’s no need to hurry. With 75 years of careful stewardship already to its credit, Lagonda Chapter has proved its stamina as a keeper of local heritage.

“This is the very essence of historic preservation to me,” Mrs. Spurlock said. “The three tenets of DAR—historic preservation, education and patriotism—we do it all right here.”

---

**Visit Pennsylvania House**

1311 W. Main St., Springfield, Ohio 45504

www.pennsylvaniahousemuseum.info

Pennsylvania House welcomes visitors from 1–3 p.m. on Saturday and Sunday, from March through December. Admission is $10 for adults and $3 for students.

For maximum merriment, visit during the 75th Anniversary celebration on November 5 from 1–5 p.m., or the annual Christmas at Pennsylvania House event on December 3 from 11 a.m.–4 p.m.
Don’t miss even one issue of this great publication.
American Spirit
MAGAZINE OF THE DAUGHTERS OF THE AMERICAN REVOLUTION

□ New  □ Renewal  □ Gift

☐ YES! Send a one-year subscription of American Spirit (6 issues) to the person below. I’ll pay $18, a 24% savings off the cover price.

☐ Instead, send a two-year subscription (12 issues), $34.

☐ Instead, send a three-year subscription (18 issues), $48.

NAME ________________________________

ADDRESS ________________________________

CITY __________________________ STATE _______ ZIP ____________

PHONE (___)_____________ EMAIL __________________

DAR CHAPTER __________________________ NATIONAL # __________

Gift Subscription (Please complete for gift card.)

Donor’s Name ____________________________________________

DAR Chapter (for DAR records) ______________ National No. (for DAR records) ______________

You may pay by check or credit card.

Please send form and payment in a stamped envelope to:
DAR Magazine Office, 1776 D Street NW, Washington, DC 20006-5303.

Make check payable to: American Spirit, NSDAR.

Credit Card # ___________________________ Security Code #: ____________________________

Expiration Date: ____________ ☐ MC  ☐ Visa  ☐ AmEx  ☐ Discover

( last 3 digits on signature strip at the back of the card)

* All payments must be in U.S. funds.

For Faster Service, Call Toll-Free: 1(866) DAR-MAGA (327-6242) or subscribe online at www.dar.org/americanspirit

Discover new ways to reconnect with your past, learn about great destinations across the country, and read about fellow Americans who share your values of heritage, history and family.

Save 24% off the cover price of $3.95/issue. Please allow 4-6 weeks to receive subscription. Canada and Mexico, $23/yr., $44/2yrs. or $63/3yrs. Other international subscriptions, $30/yr., $58/2yrs. or $84/3yrs. First Class Air Mail, add $20/yr., $40/2yrs. or $60/3yrs.
HAMLET JEWELERS IS PROUD TO BE THE OFFICIAL JEWELER OF THE NATIONAL SOCIETY DAUGHTERS OF THE AMERICAN REVOLUTION

Units Overseas Pin and Bar

NSDAR Associate Member Pin and Bar

Represent your association with chapters both domestic and overseas.

To order, please call us at 1.800.786.5890, or shop online at hamiltoninsignia.com
930 Town Center Drive • Suite G-50 • Langhorne, PA 19047