

Interpreter's Guide



The Mission of the Depreciation Lands Museum:

**“To Preserve and Interpret the history of the
Depreciation Lands and Hampton Township”**

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Cover photo of Tom Vechio as Towakanay
Photo by Jeff Semke

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Part I

The Settlement called Talley Cavey

A Tour of the Settlement called Talley Cavey

Talley Cavey was the first village in our area and included the Pine Creek Covenanter Church, now the Museum grounds. The Talley Cavey Post office and Store was just across the road and the McIntyre blacksmith shop just a few doors south.

On the following pages, for each area of the Museum you will find a box containing the basic information, to incorporate into your presentation to visitors. This is followed by a section containing additional information which you may include in your presentation as you wish, and depending on the interest of your visitors.



An effort is made to immerse the visitor into the 18th century life of the early settler, through our dress, demonstrations and conversation. When possible, invite the visitor to engage in your activity.

Covenanter Building

Weather permitting, you should sit outside the door, engaged in a period activity, otherwise in the Foyer

Admissions: Welcome Visitors to the Depreciation Lands Museum

“Welcome to the Depreciation Lands Museum” --- Introduce yourself

- Collect their “Donation” fee
- (there is *no admission fee to visit just the grounds and cemetery since it is a township park*)
- record # visitors on Sunday Log
- pass out the museum color **Brochure** and **Calendar of Events**. Mention future Events they may wish to attend
- Give them a **Visitors Guide**, showing the map. Point out the various staffed areas
- suggested intro:

You will be visiting the Village of Talley Cavey, made up of original and reproduction buildings and objects. There are Interpreters throughout the Village for you to talk to. The time is around 1792, after the Revolutionary War, but before the Industrial age changed life filled with manufactured wares. Let me tell you about the Covenanter Building and the Depreciation Lands (see next boxes)

Additional Museum Information - Background information

- NOTE: Visitors who wish to do special research on land or families should be advised to make an appointment via e-mail or telephone.
- The mission of DLM is to preserve and interpret the history of the area of Pennsylvania known as the Depreciation Lands, and of Hampton Township.
- We offer our visitors an up close, hands on look at history during the earliest years of the Depreciation Lands (1783-1803) in a real-life setting, showing the food, shelter, clothing, activities, and dreams of the early settlers. Our exact target date is 1792. Living History makes history real, interesting, and understandable.

History of the Covenanter Church & Building

To be presented outside ,weather permitting:

It can be challenging to present all this history in an entertaining way. On Page 13 you will find Dennis Raible's suggestion of how to turn facts into entertainment.

This building was originally the Pine Creek Covenanter Church, built around 1837 of local materials by members of the congregation. The bricks for the church and for the Anderson home, just down Rt 8, were made in the Anderson Brickyard on their property.

Additional Information - Covenanter Building and Church

The Covenanter Church Congregation and beliefs

- Covenanters were a very strict form of Reformed Presbyterian, which originated in Scotland in 1639.
- The Congregation was formed in 1805 and worshiped in a log building located just up the road, behind the Quality Inn. The Cemetery is still there for you to visit.
- First Minister was Matthew Williams
- Covenanters did not allow instrumental music in the church. Hymns were all taken from the Psalms and sung a cappella.
- Covenanters did not celebrate Christmas, because Christmas is not a celebration found in the bible.
- In 1833, the Reformed Presbyterian Church suffered a violent, major split into the “New Light” and the “Old Light” groups. The split was so serious that some families dug up family graves and moved them to new cemeteries! The New Light congregation, which supported political rights, remained in the original building, while the Old Light congregation, which adhered to the old beliefs, began building a new home and cemetery here.
- The New Light congregation eventually became the Hampton Presbyterian church, relocated to Hardies Road in the early 1950's.
- The Old Light Congregation dissolved in 1925, with only 3 or 4 members remaining

The Building and Grounds

- This building was later used, beginning in 1948 by St Thomas in the Field Episcopal Church (now located on Rt 8 in Gibsonia), then in 1960, by Calvary Baptist (located nearby on Pioneer Rd) before becoming a Museum in 1973.
- James Cunningham was in charge of surveying this area – Survey Area #4. In 1786 he purchased this 201 acre tract, named the “Green Grove”. (he also purchased several other adjacent tracts of land)
- After several owners, Green Grove was eventually bought by Hugh Anderson in 1836
- Pine Creek Congregation acquired 1.9 acres from Hugh (not the Hugh in our cemetery), in 1837. The Church was built soon thereafter. The Cemetery was established at this time, with the first burial in 1738.

History of the Depreciation Lands

Ask if they know how the Depreciation Lands got their name. Explain:

- During the Revolutionary War, money depreciated such that \$72 in Continental Script at the end of the war was the same value as \$1 at the beginning of the war and business people refused to accept continental script.
- Beginning in 1781, Officers and soldiers of the PA Line & PA Navy, who had served 1777-1780, were issued Depreciation Certificates to make up the difference between their pay in Continental Script, and equivalent, pre-war dollars. The Depreciation Certificates were vouchers which could be used to buy land anywhere in the state.
- However, there was not much available, unclaimed land left in Pennsylvania, so in 1784 Pennsylvania purchased 720,000 acres (1,125 sq miles) from the Iroquois nation. Note that prior to 1784, this was Indian Territory; it was illegal for a white person to live here.
- The Depreciation lands extended from the Ohio & Allegheny Rivers to 4 ½ miles north of the current city of Butler or 33 ½ miles north of the Point in Pittsburgh. (*show area on wall map*) and included parts of Allegheny, Beaver, Lawrence, Butler, and Armstrong Counties. (*see map next page*)
- A Settler's Act was passed in 1792. Settlers could claim land 2 ways:
 - 1) Select a plot at the land office in Phila and pay \$18/100 acres desired. Then settle and live on the land 5 years, build a house, barn, orchard, clear 2 acres for every 100 claimed, and furnish the house. Max claim was 400 acres.
 - 2) Travel here, make a Tomahawk Claim (notch trees 6' high around perimeter of claimed land), have land surveyed within 2 years of claim, live on the land for 5 years and make improvements, as above. At the end of 5 years, go to the land office in Pittsburg, pay \$18/100 acres claimed to receive Patent (deed) to land.
- *You may Invite them to go downstairs and offer to help them find their home on the maps.*

--- Now Invite our visitors into the Museum Displays and Textile Area of the Building

Additional Information - History of the Depreciation Lands and Talley Cavey

The Depreciation Lands Program

- Definitive Treaty of Peace which official ended the Revolutionary war, and gave the US all territory between Ohio River and Great Lakes, signed with British in Paris on September 3, 1783 (Fighting ended 1781 at Yorktown)
- PA negotiated with the Native Iroquois Leader, Cornplanter for the Depreciation Lands, paying about \$5,000 for 720,000 acres. Treaty of Ft. Stanwix (located in Rome, NY) signed with Indians, October 24, 1784
- Note (Hampton Twp has 10,323 acres = 16.4 sq miles = 1.5% of the Depreciation Lands)
- The value of each man's Depreciation certificate was based on the number of years he served, his rank, and the rate of depreciation during his time of service.
- (Note: The Donation Lands, located just north of the Depreciation Lands, and extending to Lake Erie, were lands established at the same time, with parcels given outright to officers and soldiers of the PA line who served until the end of the war, as an incentive to induce men to stay in the service. The size of the parcel was based on military rank, and the land was exempt from taxation for the lifetime of the veteran if he retained ownership.)
- The Depreciation Lands were surveyed into lots of not less than 200 or more than 350 acres each and sold at auction in Philadelphia.

- Two Reserve tracts of 3,000 acres each, in Allegheny and Beaver Counties, were set aside for cities. These areas became Allegheny City (now Pittsburgh's North Side) and the town of Beaver. The first lots sold in Allegheny on November 19, 1788.
- Surveyed lots in the Depreciation Lands could be purchased by the soldiers using their Depreciation Certificates as currency or by the public using "hard" money. Depreciation Certificates could also be sold for cash.
- The sales of land at the auction were poor, with only half of the land sold, and the average price being 28 cents per acre. Most soldiers already had homes in the east, and continuing problems with the Indians made settlement here difficult.
- All of western Pennsylvania, including the Depreciation & Donation Lands were part of Westmoreland County until Allegheny County was created on Sept 24, 1788
- Note: Both VA and PA claimed this area. Dispute was settled in 1779 by agreement to extend Mason-Dixon Line five degrees west.

Settler's Act and Problems

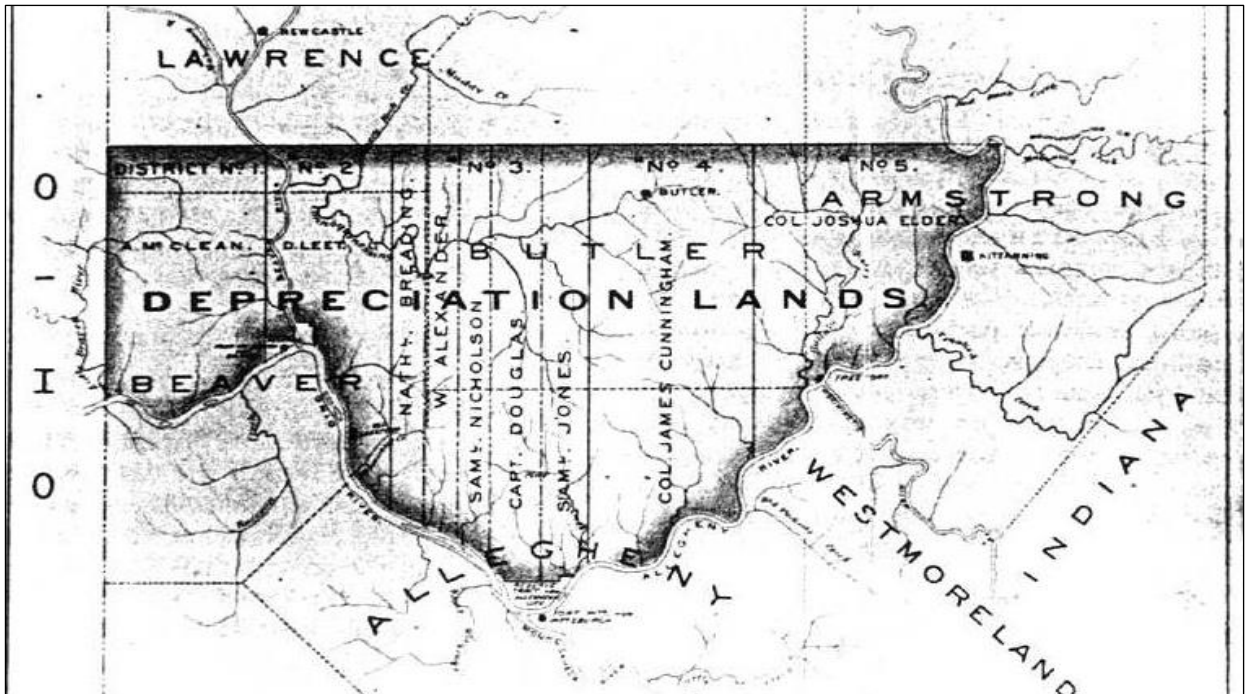
- Max of 400 acres could be claimed through the Settler's Act
- Because of the Settler's Act of 1792, there were many conflicts with land being claimed by more than one person, especially in cases where many parcels had been purchased by land speculators. It was not until the 1830's when the majority of the disputes were ruled, often in favor of the settlers who had lived and made improvements on the land, but not always.
- Battles with Indians continued, because they refused to give up this land, which was primarily hunting grounds. They believed that the Indians (Cornplanter) who had negotiated the treaty had no right to do so.
- Two generals, Harmer and St. Clair, were defeated before General Anthony Wayne defeated the Indians at the battle of Fallen Timbers (located near Toledo, Ohio) on July 20, 1794, thus making the area safe for settlement.

Talley Cavey

- The Village of Talley Cavey was established in 1805; the Talley Cavey post office was the first in the area, located just south of the Covenanter Church on the other side of Rt 8, which was originally called the Allegheny and Butler Plank Road . The exact date the PO was established is not yet known; it was listed in records from 1870.
- Earliest settlers were primarily Protestant Scotch-Irish (Scots who had spent several generations in Ireland before coming to America) and Soldiers who purchased land with Depreciation Certificates.
- The first mill in Hampton twp was built in 1808 by Philip Mowry, on Pine Creek, probably near where Duncan Ave intersects Rt 8 today.
- The name Talley Cavey may mean "Hill over the Borough". Speculation is that the area was named after Tally Cuvy, County Down, Ireland
- In 1794 there were about 40 stores in Pittsburgh proper:

<ul style="list-style-type: none"> ▪ 1 clock and watch maker ▪ 2 coppersmiths ▪ 1 skin dresser & breeches maker (breeches of leather) ▪ 2 tanners ▪ 4 cabinet makers ▪ 2 hatters ▪ 2 weavers 	<ul style="list-style-type: none"> ▪ 5 black smiths ▪ 5 shoemakers ▪ 3 wheel wrights ▪ 1 stocking weaver ▪ 1 rope maker ▪ 2 whitesmiths (makers of tin goods)
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Maps

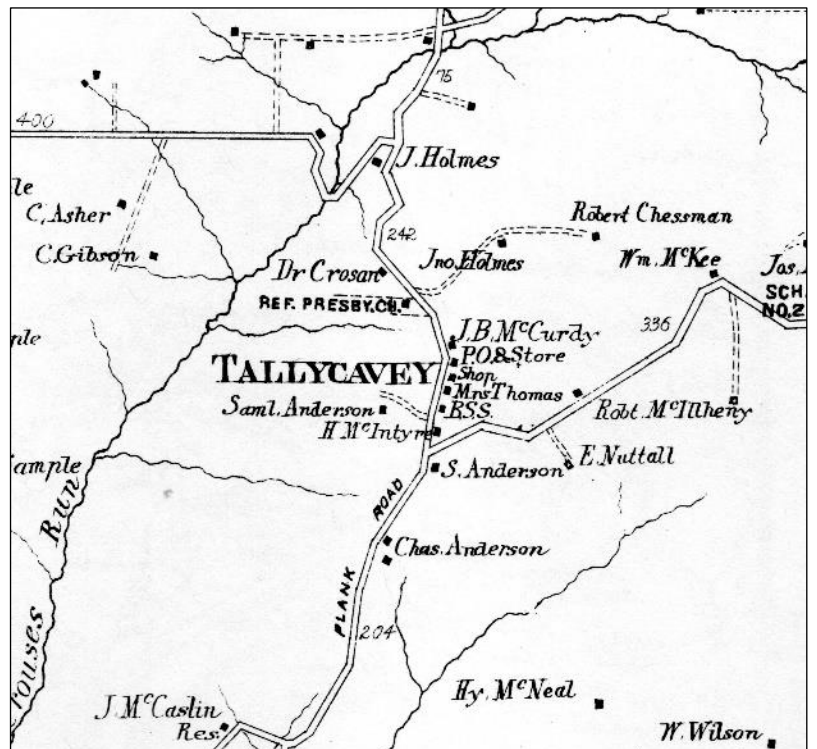


Depreciation Lands)

The Depreciation Lands included the 720,000 acres bordered by the Ohio and Allegheny Rivers. The area extended 33 ½ miles north, or 4 ½ miles north of the present city of Butler. DLM is located in Survey area No 4. James Cunningham was in charge of surveying this area.

Talley Cavey

- Note P.O & Store (Post Office)
- Ref Presby Ch, which is now DLM
- BSS, the McIntyre blacksmith shop



An example of a light hearted presentation of the history

Covenanter Building & Depreciation Lands Presentation

- by Dennis Raible

Let me prepare you for what you are about to experience today. Imagine if you will, everything you know, where you live, where you work, where you go to church, shop, play, right here where you are currently standing, was Indian hunting ground and forbidden to the white man.

After the revolutionary war, America was broke. The currency we used called continental script was practically worthless. The government issued Depreciation certificates to Pennsylvania soldiers as supplemental pay. These certificates could be used to purchase land in Pennsylvania. With all these soldiers holding certificates to buy land, land for sale needed to be found.

That brings us to where we are standing right now. In 1784 Pennsylvania bought this land we are standing on from the Iroquois nation. The land now known as the Depreciation lands, started across the river from the point, where the northside is and followed up both branches of the Allegheny and Ohio rivers up to Beaver on the Ohio and Kittanning on the Allegheny, and a few miles north of the city of Butler.

An auction was held in Philadelphia and parcels of land were auctioned off. Now most soldiers had no intent of moving from Philadelphia all the way across the state to make a new home. In fact, some members of the Iroquois nation did not recognize the sale of their land which led to some conflicts between our ancestors and the natives. Most of the land purchased was resold to the newest wave of immigrants to America which in this case happened to be the Scott-Irish.

So, are we standing in the village of Talley Cavey? Well, yes and no. This is not an exact replica of the village of Talley Cavey nor is it the center of town. We are however standing within the village limits of Talley Cavey so we're good.

As you are walking around today I want you to be aware of a few things. There are things here that are real deal historical things and buildings, other things are replicas or interpretations of what you may see if you could go back in time. For instance, the cemetery and church behind me are real deal features; the church was built in 1837 and the cemetery started filling up shortly after that. The land for the Church and cemetery were donated by the Anderson family whose home still stands along Rt 8 headed south just past the Aldi on the same side. Our Log House is real and the oldest structure here. It was built in 1803. That is not its original location, it was brought here in the 70's. You will find out more about the cabin on your visit. In our barn, the wagon you will see is 100% real. It's almost 200 years old. Inside the church you will find a lot of real artifacts on display and explanations regarding what they are and how they were used.

Please take your time, enjoy your visit and don't be afraid to ask questions, the villagers love to tell you what they're doing and what life is like here in Talley Cavey.

Textile Display & Demo

- You are probably a Spinner or Weaver gathered in this workshop.

-We (the Settlers) produce most of our food and clothing. Most homes have a spinning wheel and many homes have looms. (as of 1816 only 5% of cloth was factory made in the US)
-Wool from sheep, and linen, produced from flax, are the primary local fibers.
-Invite children to try weaving on the large children's loom
-Invite children and adults to try carding wool. Possibly help them spin a piece of wool
- "It takes a year and a day to make a linen shirt". Plant – harvest-rett. *Demo Break-Scutch-Hackle-* mention next steps: Spin then Weave

Additional Information

Wool

- Sheep are sheared in the spring
- Fleeces are washed
- Wool is carded with hand cards into "rolags", ready for spinning.
- Wool rolags are spun into yarn on the great wheel
- It then can be woven into cloth or knitted into socks, hats or mittens (they did not knit sweaters)
- Point out the clock skein winder - it counts the # of wraps, after 30 – it clicks. Way of measuring a skein of wool for uniformity for sale
- Blanket – about 5lb wool =most of a fleece, 6000yds yarn, at 8epi
- Regarding hand cards: Metal toothed cards are documented as far back as the Vikings. Teasel brushes were still in use to raise the nap on fulled wool.

Flax

- Flax seed is planted in early spring and harvested in mid to late summer (we have flax growing in the Settler's garden next to the Log House)
- The flax is then retted for several weeks to loosen the fibers in the stem, then dried
- The flax stems are broken with a Flax Break, Scutched to removed straw, heckeled to clean and separate the fibers
- The fibers are spun into linen thread on the small flax wheel
- Linen is usually woven into cloth, but can also be knitted into stockings.

Additional Information - Skeins

- The size of a skein varied from place to place
- In one location:
 - Wool: 40 strands, 54" long = knot, 7 knots = skein, 6 skeins = day's work
 - Flax: 40 strands, 54" long = knot, 20 knots = skein

Flax - even more information:

Linum usitatissimum – "most used linen"

It is a bast fiber: outer bark, then fiber, then inner woody core, all held together with a pectin

History of Linen

- Egyptians, 4000 BC years ago, Swiss lake dwellers as early as 8000 BC
- Egyptians: Pre 2500 BC: typically loosely spun 2 ply yarn, sett=20epi, by 25 picks per inch
- Egyptians: Around 2500 BC, mastery of extraordinarily fine linen, Sett=160, by 120 ppi. One example of Sett=540 epi, never duplicated in modern times
- Woven on horizontal ground looms

Virtues of Linen

- Can be cultivated in most climates, including cool climates like northern Europe and Canada (unlike cotton which needs 6 months of hot weather)
- Highly absorbent, good for underclothing and warm weather clothes. Washes well.
- Stronger when wet, & not damaged by sunlight – flax & hemp used for sails
- Note: more easily damaged in hot and dry – ie, in the clothes dryer

Cultivation – “A year and a Day to make a shirt”

- In PA: plant in early April, harvest early August. Needs consistent moisture to germinate
- Use a 7-10 year crop rotation – flax seriously depletes the soil, esp nitrogen
- 2 lb seed plants a 25' x 30' plot, the size of this room, which produces enough linen for a shirt
- It take over 8000 yds of linen yarn to weave a work shirt at 40epi.
- 55 lb seed per ½ acre → about 26 items, such as shirts, shifts, towels, enough for a family
- Plant broadcast, in a square patch. Weed after 3-4 weeks
- Harvest about a month after start of blossoms for fine fiber, 90 days (seed pods exist, along with some flowers), a bit later for mature seed and coarser fiber, 100 days
- Harvest by pulling, to preserve roots. Shock to dry.
- Ripple to remove seeds
- Rett to break down the pectin and release the fibers
 - a. Water: best for line flax, preserves strength, but pollutes water & smells. Fresh water-→golden fiber
 - b. Dew – slightly less strength and consistency, uses lots of field space, produces gray fiber
 - c. Today commercially Enzyme chemical retting is used - weakens the fiber
- Dry the flax.

Processing – Break, scutch, hackle, spin. Flax is called Linen after it is spun.

- Short fibers left in the hackles is Tow – useful for coarser cloth or cordage
- 10-20% of the original fiber is line flax, stored as stricks until spun
- Flax seed pressed to extract linseed oil for paint & wood finish. Seed is also animal feed.

Spinning Line Flax & Tow– spin “S”:

- from a distaff – “bird cage”, “umbrella”, “pole”
- Different ways to dress the distaff
- Can also spin from your lap
- Linen line thread washed & beaten before weaving as singles
- Tow is carded & spun like wool

Interesting note:

- Linen fabric is beaten and bleached – takes up to 6 months to bleach
- Linen was the last fiber to be spun automatically.
- 2nd half of 19th c , linen still spun by hand, automation just beginning
- Today – short fibers preferred for modern equipment

About fabrics produced at home

In examining probate records from Cumberland County, PA, for the period 1750-1800, Tandy and Charles Hersh determined flax production grew rapidly during the last half of the eighteenth century, although they estimated "only one of every three households produced flax or wool." The majority of the inventories they examined listed tow flax and about 1/3 reported "spun flax," or yarn. Linen accounted for 58% of the unused fabric found in households. Locally produced linen included various grades of linen as well as tow, shirting, checked, stamped, and striped cloth. Linen imported from other areas included cambric, Holland, Irish, Russia Sheeting, and Osnaburg.

In Cumberland County, Pa, more linen was found in household textile inventories than any other fiber. Traditionally, it was used for men's and women's clothing as well as for bedding and bed furniture, tablecloths, and towels. Tow and coarsely spun linen was used for wagon covers and bags.

In many instances a linen warp – of line linen, not tow - was combined with a cotton weft, producing the fabric known today as fustian. (Jean cloth in the 18th century was a twilled fustian.) The extent to which this was done depended on the availability and cost of cotton. Fustian was first imported to Massachusetts in 1629 and continued in use throughout the Colonial period.

A linen warp, woven with a wool weft is Linsey-woolsey, a warm, sturdy cloth.

Tow yarn was woven into rough cloth for work clothes and grain sacks. Tow weft may have been woven on a linen warp, according to some sources, especially for clothing.

Other linen fabrics were not always available but were sometimes offered in the stores: birdseye, canvas, crocus, diaper (a small figured weave, not baby coverings) and toweling. Most of these were likely to have been imported and brought from Philadelphia or Baltimore to local stores.¹³

Bibliography for Spinning, Weaving & Fiber:

- **The Practical Spinners Guide: Cotton, Flax, Hemp** by Stephenie Gaustad
- **Linen Hand Spinning and Weaving** by Patricia Baines
- **A Treatise on the Propagation of Sheep, the Manufacture of Wool, and the Cultivation and Manufacture of Flax** by John Wily, originally published 1765, reprinted in historic Williamsburg, VA

Resources for flax seed

Landis Valley Heirloom Seeds: <http://www.landisvalleymuseum.org/index.php/programs/heirloom-seed-project/>

Dates of Innovations in textile production

(compiled from *Textile History, a timeline* by Paula J Vester)

- 20,000 BC – invention of the **sewing needle**
- 8500 BC – sheep domesticated in the near east
- 7000 BC – **spindle spinning** in the Mideast
- 6400 BC – First evidence of a **loom**
- 5000 BC – **Cotton** cultivated in Mexico
- 3500 BC – sheep with wool instead of hair introduced in Europe
- 3200 BC – **Silk** cultivation in China
- 3000 BC – **Flax** cultivated in Egypt; Hemp cultivated China/Tibet
- 2500 BC – Egyptian mummy wrapped in linen woven at 540 ends per inch (epi). Wool is a major industry
- 327 BC – **Printed cotton** in India
- 200-300 BC – **Treadle Loom** used in China to weave silk
- 126 BC – Old Silk Road opens, 6000 miles from Rome to Changan
- 100 BC – **Merino sheep** developed in Cadiz

- 256 AD – **first knitting** appears
- 552 AD – Silk worms smuggled to Europe
- 500 AD – Draw looms in used to weave Damask patterns in the Mideast
- 900 AD – Wool industry well established in England. **Treadle Loom** arrives in Europe
- 1000 AD – Flanders becomes the great wool weaving center of Europe.
- 1000 AD – Flanders, Germany & France reach a high level of linen spinning and weaving
- 1100 AD – Dutch invent the **thimble**
- 1200 AD – Buttons used as decoration on clothing, but not as fasteners
- 1290 AD – 3 main dyes are: **weld, madder, woad**
- 1298 AD – first spinning wheels (spindle wheels) in Europe, but not in general use

- 1300 AD – Scissors are produced in Germany.
- 1300 AD – **Horizontal Treadle looms** are now fully developed and widespread
- 1400 AD – Saffron dye , from crocuses, established in Essex
- 1400 AD – the High Wheel or **Wool Wheel** is seen
- 1480 AD – first **flyer and bobbin** wheels appear on hand-turned spinning wheels (no treadle)
- 1518 AD – **cochineal** used in Mexico for red dye
- 1533 AD – Saxony wheel developed by Jahann Jurgen.
- 1540 AD – Spanish bring sheep to the New World
- 1598 AD – William Lee perfects the knitting frame to produce stockings
- 1599 AD – knitted Monmouth caps are at the height of popularity, especially for soldiers and sailors
- 1632 AD – **Flyer-treadle spinning wheels** reach Ireland
- 1634 AD – First American Fulling Mill established at Rowley, Mass.
- 1650 AD – Cotton plantations established in Virginia
- 1654 AD – Textile craftsmen forbidden to emigrate from England to America to protect trade secrets.
- 1656 AD – **Linsey-woolsey, kersey, flannel and worsted serge** are America's most popular fabrics and remain so until the Civil War.
- 1656 AD – Massachusetts requires all persons not otherwise employed to spin. -each was required to produce "three pounds of linen, cotton or woolen yarn each week for thirty weeks of the year."
- 1664 AD – Massachusetts requires all children to learn to spin and weave.
- 1665 AD – American colonists now have enough sheep and family workshops to be self-sufficient.
- 1677 AD – Double flyer wheels in England

- 1700 AD – **Indigo** replaces woad as the most popular source of blue dye
- 1720 AD – American Linen industry started by 100 Scotch-Irish families in New Hampshire.
- 1733 AD – Fly shuttle loom invented by Joan Kay (in England)
- 1764 AD – Spinning Jenny in England. Common within 20 years – IN ENGLAND
- 1768 AD – “**Made in America**” –Harvard graduating class all wear suits spun and woven in the colonies to protest English restrictions.
- 1768 AD – Spinning and Weaving contests held to oppose the Stamp Act.
- 1770 AD – George Washington **imports Merino sheep**
- 1776 AD – **Woven Coverlets** become part of American tradition
- 1787 AD – **Spinning Jenny** and **fly shuttle loom** introduced in the US
- 1790 AD – First **carding mill** established in New England
- 1792 AD – **Cotton gin** invented by Eli Whitney
- 1794 AD – Machine made cotton sewing thread described as “very poor”
-
- 1804 AD – Jacquard loom invented in France
- 1810 AD – “Turkey Red”, the first color fast red dye developed (France)
- 1812 AD – War of 1812, trousers become popular in the US as a symbol to oppose British knee breeches.
- 1813 AD – **Jacquard loom** reaches England
- 1816 AD – **5% of US cloth is factory made; 95% is made at home.** 170 textile mills in the US
- 1822 AD – Calico printed in 7 or 8 colors in the US
- 1825 AD – In New York 10 yards of cloth per person is produced at home.
- 1825 AD – **Wet spinning of linen** developed in Ireland
- 1825 AD – Erie Canal opens. Important for transporting wool
- 1827 AD – Williamsburg, Mass has 90 acres of cultivated teasels for fulling.
- 1830-40 AD – first interest in crochet begins in British Isles
- 1835 AD – **Jacquard Loom now in common use** to make coverlets as far west as Indiana
- 1845 AD – Howe invents sewing machine
- 1846 AD – Woolen Mills at Lowell, Mass
- 1849 AD – **Safety pin**
- 1853 AD – Isaac Singer, former ditch digger, makes the **first sewing machine for home consumers.**
- 1860 AD – Steam powered carpet looms make Carpets available to average person. Carpets become popular
- 1863 AD – Ebenezer Butterick offers paper patterns for women’s clothing
- 1866 AD – Clark thread company develops “O.N.T” (Our New Thread) , the first for machine use
- 1890 AD – **Mercerized cotton** improved and now in use

School House

- *You are the School marm or School master. You might also be a parent or student, and talk about your or your child's schooling.*
- *As a teacher, prepare for the day by writing a proverb or other instructional saying on the board, along with some simple arithmetic problems.*

- Invite Visitors to sit down.
- Welcome them to the McCaslin School
- If there are children, have a mini school day, with arithmetic and spelling, and perhaps more.
---- See suggestions for a Children's School Day on the next page.
- If only adults, offer more facts, see suggestions for an Adult Presentation (below)

Adult Presentation

- This is an exact replica of the McCaslin school which was originally built in 1885, at the corner of Rt 8 and Mt Royal Blvd, where the Hampton Fields Retirement Center is now. The building was used by the Hampton schools for over 100 years. Our School is named "McClarren-McCully Schoolhouse" to honor the families who funded the project.
- Children were taught to read so they could read the Bible. They learned arithmetic which was necessary for even the simplest of commerce.
- School attendance in Pennsylvania was not compulsory until 1895
- original school terms were only 3 months in the winter
- later, schools added a 3 month term in summer to make 2 terms (children are needed at home to help with spring planting and fall harvesting)
- Teachers had no special training until after 1857
- The first school in the area was built of logs in 1800 near Wildwood/Hardies intersection.
- Children had to provide their own books and slates

Children's School Day Suggestions:

- Welcome to the McCaslin School. Please come and take a seat. (encourage younger children to sit near the front)
- I am (*name*), your teacher
- The school term is 3 months in the winter & 3 months in the summer. I know you are all needed at home to help with spring planting and fall harvesting in this year 1792
- Ask the children's names and ages and whether they have attended school before
- Hygiene check – ask children to place their hands on the desk – check for clean nails, ask if they washed behind their ears.
- Begin the school day with a proverb, for example from Ben Franklin, such as:
 - o A penny saved is a penny earned
 - o A stitch in time saves nine
 - o Haste makes waste
- Arithmetic – have a selection of problems from very easy to more difficult on the board
 - o Ask them to select problems they can work and copy them onto their slate
 - o Mention that they use a slate because paper is too expensive
 - o Help the very little children do simple addition with their fingers
 - o Ask the children to stand up and “recite”, ie: “3 plus 2 equals 5”
 - o Move to “mental math” – word problems. There are good problems in the math texts on the shelf at the back of the room. Adults may participate in this as well.
- Spelling
 - o Show the Blue Backed speller – select words and ask various children to stand up and spell the word saying “cat: c-a-t cat”
- Reading
 - o Talk about the McGuffey readers. Tell the children they should bring their own books from home – this may be the books their parents or older siblings used. The school does not provide text books.
 - o Consider passing the book around and having several people read a few sentences.
 - o Consider discussing the story, writing about the story on their slates, or having the children draw a picture on their slate to illustrate the story.
- Geography
 - o Use the maps on the wall to discuss the Depreciation Lands, routes taken to get to the “west” – out to Pittsburgh, location of Philadelphia, etc
- History
 - o Use History & Geography time to reinforce/clarify what visitors are told when they first arrive. (*Here you are speaking to the adults as much as the children*)
 - o Mention Pennsylvanian borders just before and after the Rev war. The Depreciation lands would have been in Virginia had they not relinquished the claim, along with Connecticut on the north and Maryland along the South east.
 - o Depending on the age of the students, You might ask for the names of the 13 states, the date the Declaration of Independence was signed and what the Constitution is. If the kids are older, ask what was the first state to ratify (Delaware-3 days) and when did Pennsylvania ratify (2nd state-3 months).
 - o Notes: George Washington is “currently” president (1789 – 1797)
 - o Philadelphia “is” the capital of our country (1790-1800) (NYC was 1782-1790)
- If the kids still want to hang around, you can ask them to write a story – maybe put some story starter words on the board? Or ask them to draw a picture on their slate and tell about it.
- Dismiss school for the day by ringing the little bell on the desk. Invite them to take the games outdoors to play for “recess”.

Additional Information - School House

Schooling

- small children sit on the benches in the front and learn the alphabet and a few bible verses from a horn book (*show one*)
- older children bring textbooks from home such as a McGuffey Reader and an arithmetic book
- children use slates and slate pencils to do work because paper is expensive. (*show a slate pencil*)
- lunch is brought to school in a “dinner pail”, and usually consists of bread or corn bread, with apple butter, cheese or meat. Water is fetched each day and kept in a bucket with a dipper on the bench in the entry. (*restrooms, of course, are outside*).
- Round Holes in the desks are for inkwells. Ink was made of berries, such as pokeberries, or walnuts.
- Metal nib pens were available during the 1700’s to professional writers, but quill pens were in general use until the late 1800’s. Children of an age to learn to write with ink were required to bring pen knives to school to carve their quill pens
- A favorite game at the McCaslin school was called “Annie Over” or “Andy Over”. Teams of children threw a ball over the roof of the school house!

School Standards

- Earliest schools were far more primitive. There was no glass, just greased paper; no desks, just benches; no stove, just a wood burning fireplace. Older students sat at a shelf mounted under the windows in order to get the best possible light for writing.
- Beginning in 1790, PA required free public education for all families who could not afford to pay
- 1790-1836 - The “blue backed speller” of Noah Webster was by far the most common textbook from the 1790s until 1836, when the McGuffey Readers appeared. Both series emphasized civic duty and morality
- 1834 – Free School Act – genuine Public Schools Created in PA
- 1852 – PA State Teachers Association created
- 1857 – Normal School Act – creating a PA government dept to supervise schools and establish teacher training schools, usually a 2 year program
- 1887 – PA Law authorizing establishment of High Schools
- 1895 – Every school district in PA was authorized to have a high school. (Hampton did not establish a high school until 1942.)
- 1921 – PA creates a centralized teacher certification standard. Previously, each district set their own standards.

Armstrong Log House

You reside in the home or are a visitor..

Have a fire and something cooking. It might be a simple soup or cornmeal mush

“Please come in” – introduce yourself by name and how you fit into the household

-for safety, keep all visitors off of the brick hearth

- all cooking is done in the fireplace during both the summer and winter

- food storage upstairs

- corn meal is a staple (corn can be grown in early years of settling an area, wheat requires a more prepared field)

- other foods include beans & squash, wild meats, wild fruits and greens. Herbs are valuable for flavoring food and as medicines. We grow vegetables, herbs and flax in our garden.

- The eldest member(s) of the family would have the simple rope bed. Often others slept on pallet beds which could be stacked during the day and spread out for sleeping.

During the course of conversation, try to include these facts:

-The log house was built by Thomas Armstrong in 1803 at McNeal/Middle Rd.

- the second generation of Armstrong’s raised 10 children in this house.

- point out the latch string lock.

Additional Detail – Log House

About this log house

- James Armstrong was the first Armstrong in the area.
- Thomas Armstrong bought tract of land in 1803 and built this log house. Date stone found near foundation of house at original site. The house was either rebuilt or added to in 1839 (See date stone built into chimney)
- The original location was near what are now McNeal and Middle Roads. It was owned by the Armstrong family until donated to the museum in 1973. It was rebuilt in the exact orientation as it was originally built, with the door facing east and the window west, to take advantage of the morning and evening light.
- The hearth bricks are original, as are the logs, stair risers and door frame; Chimney bricks are from an addition built by the Armstrongs in 1839.
- The house was originally ten logs high but the bottom row rotted out. House measures 19-1/2 feet by 18 feet.

Log Homes, general information and life in a log home

- This is a log house. A log cabin was a quickly built structure of untrimmed, smaller, round logs. Once the family was more established, they would cut and square large logs, and with the help of neighbors, raise a house.
- The earliest pioneer homes had little in the way of furnishings. They were limited to what they could carry on their back or in carts. The rest were made after their arrival out of available wood. As the population grew peddlers arrived bringing settlers many of the amenities needed. Most communities soon had a blacksmith, cooper (barrel maker), and tinsmith who could provide additional items to make life more comfortable.
- Beds were usually pallets stuffed with grass or straw. During the day they were piled up in the corner and at night they were spread close to the fire (oldest closest and youngest farthest away). A Coverlet, which also served as a blanket, was the first colorful luxury item for most settlers. Ours was produced at DLM from a late 18th century pattern.
- All cooking done in the hearth or outside. Breakfast generally cornmeal. Noon would be the main meal & evening left overs.
- Bathing was actually considered unhealthy. Only hands, face & neck were routinely washed.

Blacksmith Shop

You are the Blacksmith, an apprentice, or a customer

- The blacksmith is a most important member of community because he can make and repair all metal goods such as nails, hinges, farm equipment & kitchen tools. We are most fortunate to have a blacksmith here to make all the things we need for our village
- This is a popular place for men to meet and chat.
- *demo if blacksmith is available, otherwise point out:*
- 3 sided forge, allows blacksmith to work on one side, apprentice on the other. Forge burns coal
- double bellows (*demonstrate*) is operated by an apprentice.
- show the anvil with Hardie tools
- Boys were apprenticed for 7 years to become a Journeyman Blacksmith. An apprentice was to be provided with food, housing, clothing & education. By the time he completed his apprenticeship, he should have made himself a set of tools.

Additional Information – Blacksmith shop

- The forge was originally part of Hampton HS industrial arts program, moved to the museum 1986
- This building was erected 1986 to house the forge.

Indian Encampment

You might be an Indian, native or adopted, or a European Hunter/Trapper who is friends with the Indians, or you might be a Trader exchanging goods for furs.

Most importantly, any presentation must be respectful of these Native peoples and their heritage. At DLM we use the term "Indian" because it is period appropriate as a commonly used non-derogatory term in the 18th century.

- The Indians in our area are part of the Iroquois Confederacy (the 6 Nations) which included the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora tribes. They are considered part of the Eastern Woodlands Indians. They hunted deer, fished and cultivated corn, beans & squash.
- This structure is a Wigwam, erected in typical Iroquois fashion of lashed poles, covered with Elm bark. The small size suggests it is a temporary shelter for hunting parties who might spend a month or more at one base.
- This area had been shared hunting grounds for all the tribes in the Iroquois Confederacy until their leader, Cornplanter agreed to the sale of land to Pennsylvania 1784.
- In the fall, Indians fish and hunt large game, such as deer, elk and bear, drying and smoking the meat before returning to their permanent village several days travel away.
- Travel was often by dugout or birchbark canoe. In winter, snowshoes were worn for overland travel.
- Smaller fur animals, especially beaver, were trapped during the winter months
- Furs were traded for desired European goods: guns, ammunition, blankets, shirts, metal goods such as pots, knives, hatchets, fishhooks, fire starting steels, needles, linen thread and decorative bits and pieces such as ribbon, glass beads and silver jewelry

What might you demo here?

- Cooking: grind corn, cook cornmeal or cakes, stew of the 3 sisters, roast venison
- Sew moccasins or other items of clothing
- Talk about hunting, drying meat to make jerky, stretching & scraping skins
- Talk about general living quarters – the structure, cooking fire, platform bed, division of labor in villages
- Talk about trade goods.

Additional Information - Iroquois

The Confederacy

- The Iroquois Confederacy or Five Nations, was formed during the 15th or 16th century. It originally included the Mohawk, Oneida, Onondaga, Cayuga and Seneca. When the Tuscarora joined, it was often referred to as the **Six Nations**. The tribes lived primarily in New York and northern Pennsylvania. The purpose of the Confederacy was to establish peace among the tribes. Importantly, it established a rate for “blood money”, compensation to a murder victim’s family within the confederacy. Typically the compensation was a designated number of strings of wampum.
- Wampum is a belt made of tiny tubular shell beads, sewn into intricate patterns. Traditionally the beads were difficult to produce, and the resultant belt or string was of real value, and used as currency. European manufacture of the beads lessened the real value, and use as money ceased, but the ceremonial value remained very important. Wampum continued to be exchanged when delivering an important message or negotiating a treaty, for instance.
- The greatest conflict with Europeans was caused by European land ownership. Indians can not comprehend the idea of owning land any more than owning a block of air. Traditionally, relations with hunters/trappers with no fixed abode was amicable.

Men’s Roles

- Iroquois men engaged in hunting to supply meat, warfare to gain status for themselves and their tribe, and diplomacy. They were considered outstanding orators and diplomats.
- Raids on tribes outside of the confederacy and European settlers were important to determine a man’s status within the confederacy. Adoption of captives, especially women and children, replaced family members lost to death or capture.
- Indians had no immunity to common European diseases, such as measles and smallpox. Large numbers of the native population succumbed to disease.

Women’s Roles

- Iroquois women cared for the children, cooked, sewed and tended the gardens. They raised the Three Sisters: corn, beans, squash, as well as orchards of fruit trees. They also hunted for wild berries, nuts and tubers for food. Maple syrup was made by tapping trees in early spring and boiling the sap.
- Babies were swaddled on Cradle boards where they were safe and secure. Mothers or older sisters carried the Cradle board using a trump line or band around their shoulders or forehead. The Cradleboard could be propped against a tree or hung up, where the child could watch his family at work.

Food & Clothing

- Dried corn, often processed into hominy, was ground into meal using a mortar made of a hollowed log, and a wooden pestle, for porridge and cakes.
- Hominy: boil kernels of corn in weak lye solution, then remove the hulls by rubbing the kernels. The wood ash lye actually adds calcium to the kernels, thus greatly improving the food value. Today we often eat hominy in the form of grits.
- Prior to European contact, cooking was often accomplished by placing hot stones in a clay or wooden container. Metal cooking pots were a welcome trade item.
- Clothing by the time we represent (1792) was mostly of European trade goods. “Trade Shirts” made of medium weight off white “half bleached” linen were worn by everyone. Wool blankets were utilized or repurposed by the Indians for the rest of their clothing.

- Traditionally Indian men wore a breechcloth, which is a 5 foot long piece of wool or leather which passed between the legs and was secured over a waistbelt in front and back, with flaps extending down front and back. The leggings were thigh high and held up by a band attached to the waistband. The shirt hung over all of this.
- Moccasins were made of brain tanned leather, sewed with sinew made from the leg tendons. The brain of every animal is sufficient to tan its own hide into a most durable leather, superior to vegetable tanning.

General Life

- Permanent settlements were laid out along a central road. Houses were Longhouses, basically an elongated Wigwam, 22 feet wide and 40 to as much as 400 feet long. Typically 10 families lived in one longhouse, sharing the 5 fire hearths placed down the center.
- While they never spun or wove cloth, men and women did twine vegetable fiber into string. Dogbane made excellent string. They also twined or “finger wove” intricate sashes, especially after wool yarn was available as a trade item. Fishnets were created, as well as mats woven of cattail or even corn husk.
- Iroquois were a Matriarchal society. Women had autonomy and importance in the community. While the men were the ruling body, the women were responsible for electing the leaders.
- Clans were groups of related families. Individuals were expected to marry outside their clan. Iroquois clans were matrilineal. Children became a member of the mother’s clan. Clans took responsibility to care for any member who could not care for themselves, such as an orphaned child, widowed mother or elder with no direct family. Persons adopted into a tribe were also adopted into a clan and were treated like a true blood relation.
- It is worth noting that not all Europeans who were captured and adopted into the Iroquois desired to return to European society. The story of Mary Jemison is worth reading.
- Because there was no written language, memory and the relating of traditional and historic tales was of great importance.
- Indians consider all living things to contain a spirit. That spirit must be honored when harvesting and respectfully utilizing the thing, whether it is animal or plant life.

Other tidbits

- The Ohio Shawnee were fierce warriors and enemies of the Iroquois
- During the War of Independence, many Indian towns were destroyed in PA
- 1784 – Ft Stanwix treaty with the 6 Nations and the purchase of the Depreciation Lands.

Mercantile, Workshop & Barn

Mercantile

You are the proprietor of the shop or a customer. Chat freely, showing off wares and explaining their use. (Note that the Mercantile is a display shop; no goods are actually offered for sale.)

- Talley Cavey was the first local village, established 1805, and the first to have a general store and post office.
- Barter for goods was common.
- Money was confusing. States issued their own currency; the first Federal money was minted in 1792, but little of it reached Pittsburgh. English money continued to be most common, but local merchants often accepted dollars from other states, English & French Guineas, and Spanish pistols. One pound of gold = 15 pounds of silver.
- The *Pittsburgh Directory for 1815* printed complex formulas for translating the various currencies. (see *Keeping House* by Virginia Bartlett for more detail)
- Explain the Barter System
- Show and explain the ledger of accounts
- Show the Fur trade board and furs

Additional Information

- Cash was extremely limited on the frontier, so most exchanges were bartered.
- Mercantile or shop generally kept accounts or lines of credit for customers which could be settled by trading farm products such as wool, eggs, butter, cider, etc.
- Main source of “cash” was furs, with deer and beaver being the base currency. See the “trade board” in the Mercantile
- Paper currency was used by the government for pay, and could be used to pay taxes.
- “Hard” currency meant gold and silver coinage

Work Shop

You are the craftsperson or customer to the Cabinet Makers shop

If you are engaged in a project:

- Show and explain to visitors what you are doing and give a use for the project – such as Mistress X ordered this, etc
- Talk about what can be made in the shop, as if the visitor might be a potential customer
- Know how you learned your trade and what your current position is: apprentice, journeyman, or a farmer in his farm workshop.
- Note that the various woodworking skills: Carpenter (building construction), Joiner (interior finishing, including windows and doors) and Cabinetmaker (furniture) are all apprenticed trades. Boys were apprenticed for 7 years to become a Journeyman. An apprentice was to be provided with food, housing, clothing & education. By the time he completed his apprenticeship, he should have acquired a set of tools.

If you do not have a project, then offer a demo of these 3 tools:

- use of Holdfasts. Use a wooden mallet to engage/disengage
- Shaving horse & Drawknife. Wear a leather apron
- the Pegmaker. Use a wooden mallet (let people try it out) Use safety glasses.

Additional Information

- Wood Mallet - used any time you are striking wood, striking the frow, to engage & disengage the holdfast and other similar tasks. A metal hammer is used only to strike metal, such as a nail.
- Draw knife – must be kept very sharp to be safely used. It is used with the Shaving horse
- Shaving horse – the bench seat style vice used to hold wood to be shaped.
- Frow – a blade used for splitting wood into shingles or other smaller workable pieces, such as cutting blanks for the peg maker.
- Hold fast – an ancient device used since the 1st century to hold wood in place on either a workbench or dog bench
- Peg maker – wooden pegs were cheaper to make and use for furniture and building construction, instead of nails or screws.
- If you want to learn to use more tools, ask about apprenticing in the wood shop.

Barn: Wagon, Transportation & Farm Tools

You are a waggoneer or perhaps part of his family, or perhaps a traveler or even a wheel wright. Try to help your visitors understand travel and transportation at this time.

- Our Kramer wagon was manufactured by Warner & McGowan Builders, Newton, PA., possibly around 1840 - 1850
- Show the brake mechanism and brake shoe
- talk about planked roads, *show original plank from Butler Plank Rd*
- wagon bells
- other roads if interested
- construction of wagon wheel (*see display*)
- harness vice for mending harness
- other farm tools displayed around the room

Additional Information

Travel

- Travel by wagon averaged 5 to 12 miles per day, depending on the weather and road conditions.
- At this pace, it took 1-3 months to make the trip between Philadelphia and Pittsburgh.
- All goods not grown or made locally had to be hauled over the Allegheny Mountains by pack horse or wagon.
- A horse and rider could generally travel much faster, covering as many as 30 miles per day.
- The most common mode of travel was on foot.

Our Wagon (*according to its "autobiography", on file at DLM*)

- Our wagon is a Kramer Wagon, similar to a Conestoga, but with some differences (below).
- Few Kramer Wagons still exist. Ours is all original in excellent condition.
- Manufactured in Newton, PA is just north of Philadelphia
- Kramer wagons were the freight wagons of the day
- Our wagon could haul about 8000 lbs , which is 4 tons of freight
- Ran smoother & faster the Conestoga
 - Wheel held on with a square fitting
 - Wheels are similar in size (Conestogas are 4' front & 5' rear)
 - Fitting to keep mud out of the inside bearing
- Manufactured by Thomas McGowen, who came from Ireland 1830
- This wagon hauled freight to Wheeling, WV on the National Road, and also into Pittsburgh
- Goods were loaded in barrels
- In general, Kramer wagons, worked mainly between Baltimore and Philadelphia, but some were also used on the National Road to Wheeling, WV
- Conestoga wagons mostly traveled the Lancaster Turnpike
- Wagons were replaced by trains mid 1800's
- Somehow our wagon ended up in Missouri. A Butler dealer named Jim Hopper purchased it and brought it back by train. Ben Boyer bought it and donated it to DLM in 1976.

Conestoga Style Wagons general information *(note differences with our Kramer, previous page)*

- named for the Conestoga Valley where this style of wagon was made
- Conestogas were used for long distance hauling 1750-1850
- after railroads, used for shorter haul, ie. from train station to local destinations, until trucks came
- came in different sizes: large held 5 tons of freight, small held 2-3 tons of freight

-features of all Conestoga Wagons

- curved oak floor to keep load centered
- end gate panel was removable for loading
- large rear wheels 5-6 feet high worked well on rough, muddy roads
- front wheels about 4 feet high for maneuverability
- they were the only wagons with brakes
- 8-10 bows to support a linen cover, which was coated with beeswax or linseed oil

-Conestoga horse

- special breed, no longer in existence
- 16-17 hands tall (hand=4", measured at the withers)
- 1800 lbs, about the size of a Belgian or Clydesdale draft horse of today
- no fetlock hair (no long feathery hair by the hoof to get muddy)

Travel

- about 12 miles per day if the roads were good
- took 5 days to travel from Philadelphia to Lancaster, 60 miles
- Taverns were spaced 1 day's travel apart

Driving

- 6 horse team
- Left horse next to the wagon was the "saddle horse" or "wheel horse"
- driver walked next to the wheel horse, or occasionally rode the saddle horse
- driver used a single rein called a "jerk line" on the left side
 - Right turn: "Gee" & short jerks
 - Left turn: "Haw" & steady pull

Bells

- Lead team had 5 bells
- middle team had 4 bells
- wagon team had 3 bells

Decline of the Conestoga

- by 1850 trains carried freight equivalent to 10 to 100 wagons
- trains traveled 10 mph, so Philadelphia to Lancaster now took 1 day

Grounds

Herb & Dye Garden

- herbs are valuable as medicines as well as for flavoring foods
- dye plants are used for coloring fabrics

- flax is grown for linen , normally in a field, ½ to 1 acre of flax for a family
- point out the herb brochure in the box by the gate

Additional detail - Garden

- Linen, made from the flax plant, was the common fabric of the settlers, in addition to wool, prior to the industrial revolution when cotton, grown in the south, became cheap and plentiful. Cotton can not be grown in the north. Flax is planted in early spring and harvested in mid-summer. The linen fibers are extracted from inside the husk of the stalk by a many step process which includes retting, breaking, scutching & hackling, before spinning into thread. These steps are demonstrated in the Covenanter building. A family would need ½ to 1 acre of flax to provide for a family.
- The Indians taught the pioneers to grow the “3 sisters” : corn/beans/squash (pumpkins). Vegetables were stored for winter use, such as pumpkins, carrots & onions. Other vegetables, were dried, such as beans and corn. Fruits were also dried for winter use.
- Basil- it was chiefly used as flavoring when cooking. Used dried to relieve headaches and colds.
- Catnip- long used as a tea to treat almost everything and seems to be good as a sedative.
- Feverfew- Pioneers used a tea made from it to lower fevers and for female hysteria and melancholia.
- Garlic Chives- used to flavor foods.
- Horehound- It soothes sore throats and coughs. Pioneers used plants to make cough drops. Mixed with plantain for snakebites. Soaked in fresh milk it repels flies. The leaves are used for flavoring beer, cough drops, honey, and making tea.
- Lavender- Used in soaps and perfumes to give a pleasant scent. Dried herbs also used in linen closet or chest for the same reason. It was also used as an insect repellent.
- Sage- Used in cooking to flavor pork, sausage, and poultry. Medically in combination with other herbs for headaches. Decocted and as a mouthwash for sore throats and infected gums.
- Sweet Woodruff- Also used in perfumes and often dried for use in linen closets.
- Pennyroyal – Used as an insect repellent
- Tansy- Often called a “strewing herb”. Early settlers scattered it on floors, because the strong odor it gave off when crushed underfoot served as a room deodorizer. (It had long been used for this purpose in England- King James II had a royal herb strewer, who strewed 6 bushels along the route to the throne at his coronation) It was also placed in coffins, reputedly to repel insects, but also quite possibly to retard odor in the days before embalming. It was also one of the “bitter herbs” mentioned in the Bible, as part of the Seder meal.
- Dill- Used in making pickles and to flavor food. Early settlers used to call the seeds “Meetin’ House Seeds”, because the tangy flavor would help to keep them awake when eaten in church during the long and often boring sermons.
- Chamomile- Pioneers considered a tea made from the plant to be good for their general health and often used it also as a cure for many ailments, especially indigestion. Also considered good for the skin as an anti-inflammatory medicine.
- Mint- Many kinds, but Spearmint and Peppermint are best. Makes good tasting hot tea when dried. Fresh leaves good in iced tea, and as a flavoring for jelly. Lemon Balm (sometimes called Eau de Cologne Mint) use in perfumes.

- Thyme- Used for many ailments, especially those of the gastrointestinal tract and for breathing problems, such as asthma. Girls used to wear a bouquet of thyme to show that they were available and boys would drink a tea made from it to give them courage to take them up on it.

Wild Plants

- Day Lily- Dried blooms could be cooked and eaten – nodules on the roots also
- Bloodroot – Used for dye. Indians used to paint bodies with the sap before going into battle
- Coltsfoot- Named because the leaf was thought to resemble the hoof of a colt. Pioneers used it to make cough drops. Bloom appears before leaf, and resembles a dandelion bloom.
- Staghorn Sumac- Makes a drink, pink in color- Often called Indian Lemonade
- Violet – Petals often candied – Also used for making jelly
- Sassafras- Roots and bark used to make tea in the Spring.
- Pokeweed- Young leaves can be cooked and eaten as a vegetable. Berries supposed to be poisonous, but pioneers used them to make ink.
- Fleabane – used as an insect repellent. Bunches might be tied under a woman’s petticoats.

Bake oven

- baking takes all day
- the fire has to be started early in the morning of a baking day
- when the oven is hot, coals are brushed out and the food put in. Usually pies and bread first, since they need the hottest oven, then when they are done, slower cooking, lower temperature foods, such as baked beans can be left overnight.
- yeast is to be homemade, and is of a sourdough nature
- (*baking powder and soda were not yet known for leavenings.*) Eggs are an important leavening.

Smoke House

- Meat and fish is preserved by smoking. Usually it is soaked in a salt brine, before smoking.
- A small fire is built on the floor of the smoke house, and the meat hung from hooks on the rafters, and smoked for several days.
- The meat is then covered with a light cloth, and stored in a cool , dry place.

- Hot smoke – Build and maintain a fire inside the Smoke house. The meat will be cooked when finished and ready to eat.
- Cold smoke – Build and maintain a fire in the outside fire pit, which funnels smoke into the smoke house. The food will be preserved by the smoke, but not cooked.

Cemetery

- *You might be the Cemetery caretaker, a mourner, relative, or just a villager passing through*

- Was established at the time the church was built, 1837
- Miller Family(Rows 9 & 10): note 5 children died in the same year, and one in the following year of a diphtheria epidemic. Many children died young, but if a child survived to age 6, he might well live into his seventies.
- McCurdy Plot (R5, G3-4)- the McCurdys' ran the toll house in Allison Park
- McIntyre Plot (R5, G9)- child named Hercules (means strong) because he would be strong and follow the family trade of blacksmithing. The shop was approx. the corner of Rt 8 & Wildwood Rds
- Anderson Plot (R6, G17+)- Andersons gave/sold this land to the church in 1837.
- Agnes Donahue (R8, G24)- 1838 or 1839, the first person buried in church cemetery
- Jane McFarland(R3, G8) - she lived to be 101 years old. If a person survived childhood and did not die in battle or childbirth or in an epidemic, he or she could expect to live to a ripe old age.
- "Our Baby" (R7, G19) - many children died as infants.
- Lone grave "Mother"(R13, G12)- separated from the rest. She was buried away from the rest, not on "hallowed" ground, because (according to relatives) she had a child out of wedlock. (NOTE: in 2021, a survey of the cemetery graves suggests that the Lone Grave tale is mythical; this grave appears to be part of the original cemetery. The presence of the school makes it appear an outcast.)
- In front of cabin is the Auld grave. (R13, G10) Note that Mr Auld may not be buried under this stone.
- Graves are numbered from the NE, starting closest to Pioneer Rd & Rt 8. The last Row 13, is closest to the Tavern.
- A reference map, reference book and compiled listing of grave information is s available in the Covenanter Building.

Additional Information - Cemetery

This is a partial list of graves. A much more complete list is available if you are interested.

- Miller Plot: In children's deaths from diphtheria, their throats swelled shut so that all they could eat was beef broth which their older sister prepared. She prepared so much of it that she could not eat beef the rest of her life. Such epidemics were a major problem for the pioneers and were particularly serious for children under the age of 12. Newspaper articles from 1871 confirm Diphtheria in Pittsburgh.
- In early cemeteries, people were buried with the feet to the east and the head of the coffin to the west, so that the deceased would be ready to rise and face a new day. Note that some of the graves have both a headstone and a smaller footstone.
- McCurdy Plot : the McCurdy's ran the toll house for the Pittsburgh-Butler turnpike. Their store was located where the Allison Park post office now stands. Toll roads were originally Indian trails. They were built by creeks so they were hard to avoid and toll was based on the number of animals using the path rather than the number of people.
- McIntyre Plot: Hercules McIntyre came from a family of blacksmiths. He owned a blacksmith shop located on what is now the corner of Wildwood and RT 8. He also purchased the farm of the Lambies when it was sold at a sheriff's sale in 1893.

- **Anderson Plot:** It was Charles Anderson (tall monument, second row) whose brother, Hugh, donated this land to the church in 1837. (The Hugh Anderson buried in our cemetery is one of many Hugh Andersons, but not the one who gave land to the church). The Hugh Anderson house is next to Aldi's on the east side of Rt 8, and was built in 1837 at the same time as the church. The Anderson homestead was known as "Green Grove".
- **Campbell Family graves:** James & Eliza Campbell chose very unusual names for their children:
 - Saurin Manton Campbell - 2 yrs - flower on his grave symbolizes innocence and purity
 - Letitia Lulu - 5yrs - again a flower for innocence and purity
 - Bithiah Evadnah - 20 yrs - hand holding a rose, symbolizes "Farewell to those left behind" and that the deceased died in the prime of her life
- **Mary Agnes Campbell:** her grave has a dove which stands for innocence and purity. Daughter of Robert & Mary Campbell, she died April 1, 1874, aged 29 year, 7mos & 29 days. (in March, 1874, President Grant's daughter was married at the White House) Considering Mary Agnes' age, and the verse on her grave: "Pure her soul as were the flowers that enwreathed her lonely brow", we wonder if she lost her love in the Civil War?
- **Lambie Family:** Obelisks were very popular after Napoleon's Egyptian campaign of the 1790's. They were used in cemeteries because of the pure uplifting lines pointing to heaven. They were also popular because they could be used in relatively small spaces and were less costly than large elaborately sculpted monuments.
 - Francis E Lambie was killed in N Dakota in a strip mine explosion
 - John Lambie was injured and left a hunch back after a fall from an oil derrick at the age of 14
 - William Lambie ran a grist mill that his father purchased for him. He later died of what was thought to be miller's asthma, a lung disease caused by breathing in dust from grinding grain. He died only a month after his young son, John William
- **Robert Glasgow:** Robert enlisted in the army in April 1864. He died of disease in a Baltimore Hospital on Aug 15, 1864; Battery F Independent PA Light Artillery was one of the most celebrated units in the Northern army. They marched in the final parade in Washington DC. They were in every major battle of the Army of the Potomac. After the battle of Antietam, as they were moving away, they picked up a young girl walking and placed her on their cannon so she could ride.
- **William Auld** - his death certificate states that he was buried in the Hampton Cemetery, next door, but no gravestone has been found. Is he in fact buried under his stone in our cemetery and no death date was engraved?
- **James Bryant** was school director for 29 years and a Justice of the Peace. The Bryant Station on the P&W railroad was named for him. James C. Bryant, preceded his parents to America by three years. Born in Stratford-on-Avon, England, July 7, 1813 and educated in England. He came to Pittsburgh at 17 years of age and apprenticed in charcoal refining of iron and worked in the business starting many refineries until 1840. In 1840, he purchased a farm near the township near the McCandless, Shaler Line. Married his wife, Rachel, and had 4 children, one (James S. Bryant) remained a farmer in Hampton.
- **Dr John Sloan** served in the Civil War and practiced medicine in both Allegheny County and in Virginia

Part II

On Being an Interpreter

On Being an Interpreter



Why are Interpreters so important?

Our goal is to make history come alive. We aim to create an atmosphere where our visitors will feel they have walked into the 18th century settlement of Talley Cavey. Interpreters, wearing 18th century dress, engaged in period appropriate activities turn history into something real. Buildings and artifacts are dry, flat objects. We have found that the average person can not envision how they could be used or how people lived in this environment. This is our chance to engage our visitors and bring history to life!

Who may become an Interpreter?

- Any adult or teen, age 14 and older, with an interest in making history come alive!
- A family with children of any age who wish to present family life in an historical context.

What are Interpreters expected to do ?

- Be available to work Sunday afternoons (preferably 2-3 Sundays per month) during the Season May thru October
- The museum is open 1pm – 4pm. Please plan to arrive by 12:45pm. Check in with the leader when you arrive & leave. Everyone is asked to help sweep and tidy the building they are in.
- All communication is via e-mail with the Volunteer Coordinator. Scheduling is done on a monthly basis. Teens as well as adults must respond on their own behalf.
- Be available to help with Special Events – see Museum Calendar of Events – and Village Clean-up Days
- Always come dressed in correct period clothing. (There is clothing to borrow if you have a need when you are first starting). You should plan to acquire your own wardrobe by your second season. Note that you will always need to provide your own 18th c stockings and cap.
- Be engaged in period appropriate tasks while the museum is open (see Ideas page for suggestions). The goal is to make it look like you live and belong here. (More about how to do this, in the sections that follow)
- It is expected that you will pursue self-directed research into your area of historical interest.

How do you become an Interpreter?

After an initial Orientation class, you will work under the guidance of another Interpreter. As your skills develop, you will graduate to being an independent Interpreter. The period of time for this varies from person to person.

Adults and teens, 16 years and older, may become qualified to cook and work around fire. This usually involves taking at least one of the cooking classes or Fire Safety classes offered at DLM, and an additional apprenticeship.

Persons who wish to demonstrate firearms or blacksmithing must also be at least 16 years old, and approved by DLM staff.

Who are You in Talley Cavey?

An Interpreter shows visitors something about the life in this newly settled area in the year 1792. It is helpful if you can envision who you would have been, had you lived in this area in the late 18th century. This will help you to determine what to wear, and what activities to demonstrate. You may not be exactly the same “person” each week, depending on which building you are staffing. Keep in mind that most of our early settlers were of Scot-Irish heritage, and members of the Covenanter Church.

Wherever you are, you need to create the impression of a person who belongs there. Think of who you logically might have been. For example, if you are in the school, you might be a teacher, a student, or a parent of a student. In the cabin, you might be a resident of the cabin or a visitor. In the blacksmith shop you are either the village blacksmith, apprentice or a customer. In the Mercantile, obviously, you are the shop keeper or a customer. In the Covenanter building and the Workshop, you are a craftsperson or a customer. On the grounds you might be a hunter/trapper or an Indian.

Visitors appreciate learning why you are doing your particular task. If you don't have a real reason, have fun making one up! Why are you carding wool? Making pegs? Cooking a meal? Minding the garden? Setting up a camp? It is helpful to carry on a banter about what you are doing as you demo, including saying things like “the fire is getting low, I will need to add a log”, or “I need to be sure to get the peg made with the grain of the wood or it won't be strong”.

You don't need to try to speak in an “old fashioned” way. But do try simply replacing your 21st century greetings with a period greeting and be amazed how quickly your visitor is drawn into this 18th century world we are trying to create.

Talley Cavey settlers are dedicated to sharing their skills and knowledge, both with the public and with each other. If you want to learn how to do something, just ask! But we also encourage and expect you to engage in your own personal research to develop your skills, knowledge and persona. Take advantage of the extensive library at DLM. Volunteers who are DLM Members may check books out of the library. Stop in any time the office or library is open. You can peruse the list of titles in the library catalog on-line at: www.librarything.com/catalog/DLMuseum

Who are you.... Advanced ideas

Your 18th century persona will develop over time. Don't be in a hurry.
Enjoy the journey into historical life.

As you go, you might consider:

- Are you recreating a real person, or a fictional person?
- What is your name? How would you like to be addressed?
- How old are you? Where were you born?
- How did you get to our area?
- Where do you currently live?
- Are you Married/Widowed/Single?
- Do you have any Children? How old are they? Where are they?
- What is your Occupation?
- Do you have any Education? What specialized skills or knowledge do you have?
- What are your religious beliefs? (most of our earliest settlers were Covenanters)
- Political beliefs?
- What clothing, tools, material objects do you have?
- How do you speak?
- What are your dreams and aspirations in life? How do you expect to achieve them?
- What struggles and successes have you had in your life?

Some Ideas for Demonstrations & Period Appropriate Activities

Note: you will need to bring your own materials for many activities

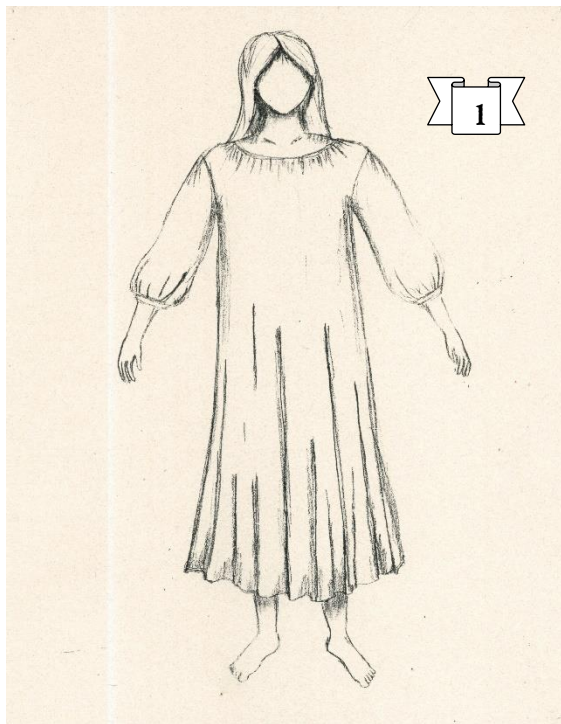
- Cooking: open hearth /baking in bake oven (*after completing the appropriate cooking class*)
- spinning , either with wheel or drop spindle
- weaving
- sewing of period garment or household item
- embroidery & beading – cross stitch samplers, crewelwork, canvas work
- knitting (not crochet, which is a Victorian art)
- quilting – “whole cloth”, not patchwork which began closer to the Civil war
- candle making
- basketry
- laundry
- cleaning house
- making soap
- period style drawing
- penmanship with nib pen (ie, writing letters or a composition, accounts, or just practicing!)
- pen making
- story telling
- period conversation, within your historical characters
- studying – ie botany, languages, maps
- games:
 - graces
 - tops
 - marbles, clay
 - dolls
 - ball and cup
 - fish in a puddle
 - blind man’s bluff
 - cards
 - draughts or checkers
 - quoits
- become familiar with the period textbooks (carefully!!)
- talk about early schooling from the point of view of your character – teacher, student, parent
- music - instrumental or vocal
- wood crafts, including whittling
- broom making
- blacksmithing, ie hooks, nails, toasting forks
- metal casting/silver smith
- tinsmith
- button making – ie horn buttons, wooden buttons, thread buttons
- leatherwork, i.e. moccasins
- splitting wood
 - cleaning or making tools
- gardening
 - make a military or civilian camp
 - be engaged in activities of a hunter or trapper
- demonstrate fire starting
- discuss and demonstrate the workings, care & use of a flintlock
- making, repairing fishing equipment
- make Moccasins

Period Appropriate Clothing in the Depreciation Lands

How to Dress as a Settler, step by step for Women and Girls:

Note – obvious make-up is inappropriate. No nail polish. No visible tattoos. Wrist watches and most jewelry is also inappropriate. No sunglasses. No cellphones.

DLM allows these anachronisms: wedding rings, modern eyeglasses, hearing aides, corrective shoes.



#1 – Shift

This is the innermost layer, for all females, young and old. It worn day and night.

It should be made of white linen (you may substitute a white peasant blouse)

#2 – Stockings, Stays and Pockets

Pull on **Knee length or over the knee stockings**, which are white or dark cotton linen or wool.

Modern knee socks are fine.

Over the shift, you wear **Stays or Jumps** . While not absolutely essential, they should be acquired as soon as possible. Note stays and jumps are undergarments.

Tie your **Pockets** on at your waist. They are made of linen or cotton





#3 – Petticoat & Shortgown

The **Petticoat** goes on next. It is a full drawstring or pleated skirt, mid calf to floor length.

The **Shortgown** or the slightly longer and looser **Bed jacket**, is like a jacket. Both are fastened with straight pins, and may be a fitted or unfitted garment..

As your wardrobe grows, you may wish to add a **Gown**, which is worn over the petticoat instead of a Shortgown or Bed jacket.

All of these garments should be made of plain, stripe or plaid linen, wool or cotton.

#4 – the Last Very Necessary Bits

Tie on your **Apron**, made of plain, stripe or plaid linen or cotton

Tuck your **Kerchief** around your neck and into the front of your shortgown. This is a 30” square of fine linen, cotton or silk. It is often white, but may be plaid, stripe or a solid color.

All females wear a white linen **Cap** at all times.

Your **Hair** should be pulled back under your cap. Pin bangs back.

Shoes may be mules or colonial style with buckles or ties, or plain center seam moccasins (please, no tennis shoes!) Plain dark shoes are fine to get started.

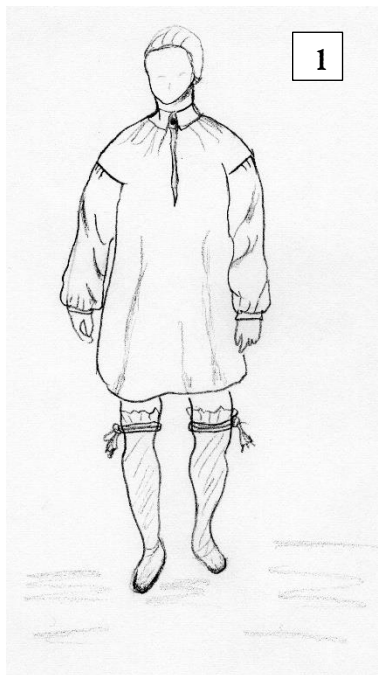
You are ready to join the residents of Talley Cavey in the 18th century!



This is how you should look when you are finished !

How to Dress as a Settler, step by step for Men and Boys:

Note – Wrist watches and most jewelry is inappropriate. No visible tattoos. No sunglasses. No cellphones. DLM allows facial hair, even though it was rare in colonial times. DLM also allows these anachronisms: wedding rings, modern eyeglasses, hearing aides, corrective shoes.



#1 – Shirt and stockings

All colonial males, young and old, wear a **shirt** at all times. It is the inner most garment for a male. The shirt is full and about knee length. It is made of white, colored or small checked linen, osnaburg or cotton.

Over the knee **Stockings**, in white, or solid dark colors, are made of linen, wool or cotton, and held up with woven tape or leather **Garters** above the knee.

#2 – Breeches and the rest of the absolutely essential items

Put on **Breeches** made of heavy linen, cotton, linsey-woolsey or wool. They are generally of a solid, dark color.

Tie a **Neck Kerchief** or **Stock** inside or outside your shirt collar. It is a 36” square made of linen or cotton.

Shoes should be Colonial buckle shoes, low lace boots or plain center seam moccasins (no tennis shoes!). Plain dark shoes are fine to get started.

DLM requires that all males wear a **Work Cap** or hat (hat is illustrated in figure #3). The cap may be sewn of linen, cotton, or leather or may be a knitted wool cap in the Voyager Style.



At this point you are extremely casually dressed. DLM allows this for new interpreters.



#3 – Waistcoat and Hat

As soon as you can, acquire a **Waistcoat**. This is a long vest made of linen or wool.

A properly dressed man also wore a **Coat** over his waistcoat (coat not illustrated). It is a long jacket made of linen or wool. Alternately, some men wore a “sleeved waistcoat” in place of the waistcoat and coat.

When going out, a man or boy replaced his linen work cap with a tri-corner **Hat**, usually made of felt.

#4 – Hunter-Trapper

Hunter/trappers tended to wear a hunting frock made of heavy osnaburg or tightly woven canvas, and a knitted voyager cap in place of the waistcoat, coat, and tri-corn hat.

The hunting frock is belted at the waist with a leather belt or a woven sash. He might wear center-seam moccasins in place of European style shoes.



How to Dress as an Indian

Note – Wrist watches are inappropriate and modern jewelry is inappropriate.

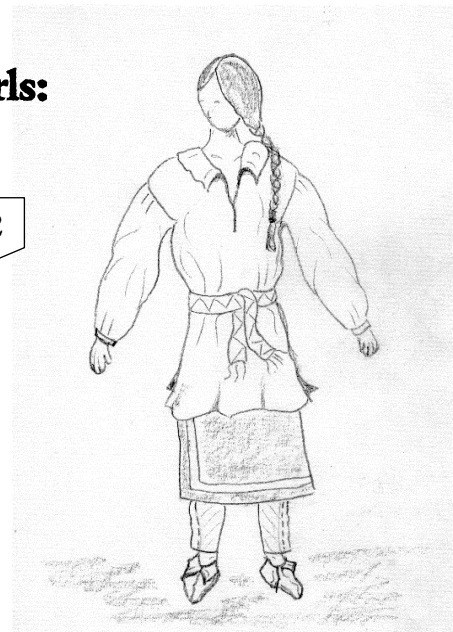
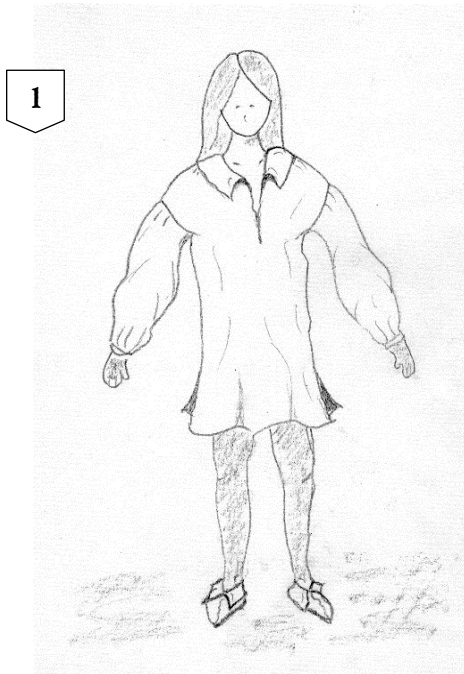
No visible tattoos. No sunglasses. No cellphones. DLM allows facial hair, even though it was rare in colonial times. DLM also allows these anachronisms: wedding rings, modern eyeglasses, hearing aides, corrective shoes.

For Men and Women:

Both men and women wore primarily “Trade” clothing by the late 18th century, except for foot ware. Both sexes wore, as a basic garment, a “Trade shirt”, made of medium weight off-white linen. The shirt might occasionally be a small blue and white or red and white check. The shirt was never tucked into other clothing, and was belted with a woven sash. Leather center seam moccasins were the standard foot ware. They did not wear stockings.

Favorite colors included red, blue and bright golden yellow. Trade Silver jewelry, shiny objects and animal teeth were added to clothing as decoration. It is recommended that you study the many well researched paintings by Robert Griffing which hang in the Covenanter Building, and images of John Buxton’s work, available on his website: www.BuxtonArt.com for reference.

How to Dress as an Indian, for Women and Girls:



#1 – Trade Shirt & Moccasins

This is the basic garment. It may be off white linen, Osnaburg or a colored check.

Center seam moccasins are your foot ware. No stockings

#2 – Skirt, Sash, Hair and optional Leggings

The skirt was usually a wrap made of a red or blue blanket. It might be plain, or edged with ribbon and adorned with shiny baubles. Casual European skirts, “petticoats” to a Settler, were also seen.

Both men and women wore leggings as desired for warmth or protection from underbrush. Leggings can be as simple as wrapping wool or leather around your legs and securing with ties. Often they were also sewn with a side seam for a more secure fit.

Tie your hair back in a low queue or braid and you are ready!

How to Dress as an Indian for Men and Boys:

1



#1 - Trade Shirt & Moccasins

This is the basic layer. It may be off white Osnaburg or a colored check, always very long, nearly to the knees.

Center seam Moccasins are the foot ware. No stockings.



2

#2 - Breeches & Sash

Indian men and boys tended to wear a breech cloth under their shirt. DLM recommends wearing breeches instead. Leave the shirt untucked. A sash is worn at the waist.

#3 - Leggings & Hair

Wrap wool or leather leggings around your legs and secure with ties. Often leggings were sewn with side seams for a more secure fit.

Hair is kept off the face with a cloth headband



3

Optional Extras

Men adorned themselves with a variety of European clothing. A waistcoat or jacket is possible.

Helpful Books and On-line Video about Clothing and Sewing

-- many are available in the DLM library

Tidings from the 18th Century (277pp) by Beth Gilgun

An excellent sourcebook for clothing (including gridded patterns & detailed sewing directions), manners, pastimes and cookery.

**** Highly recommended by DLM folks as a first book to purchase ****

Whatever Shall I Wear (49pp) by Mara Riley

“A guide to Assembling a Woman’s Basic 18th Century Wardrobe.” Lovely drawings by Cathy Johnson, good info about fabric selection & styles for your choice of persona. Easy and interesting to read. No patterns.

Fitting and Proper (122pp) by Sharon Ann Burnston

Illustrated with beautiful photos of 18th Century Clothing from the Collection of the Chester County Historical Society. Gridded patterns and directions for sewing garments for men, women and children.

“Rarely are everyday (*middle class*) clothes from the 18th century given this much loving attention” ...Susan Claus.

Rural Pennsylvania Clothing (309pp) by Ellen J Gehret

Very detailed treatment of everyday clothing from the German heritage in Eastern Pennsylvania, including patterns and detailed directions for sewing. A very useful book for the person serious about reproducing detailed period clothing.

Had on and Took With Her (35pp) Compiled & Edited by Sue Huesken & Karen Mullian

A collection of advertisements for run away servants, including descriptions of their clothing, as originally published in the Pennsylvania Evening Post, 1775-1784

Costume Close-Up (120pp) by Linda Baumgarten & John Watson

“Clothing Construction and Pattern 1750 – 1790.” Published by the Colonial Williamsburg Foundation, this book contains lovely photos and in an in depth study of clothing construction details, including linings and interior finishing techniques.

What Clothes Reveal by Linda Baumgartner

“The Language of Clothing in Colonial and Federal America.” Published by the Colonial Williamsburg Foundation, this book contains beautiful photos of historical American clothing, illustrated with contemporary paintings and drawings to put the clothing into context.

Historical Fashion in Detail: the 17th and 18th Centuries by Avril Hart and Susan North

Close-ups of fashionable men’s and women’s clothing, with an emphasis on needlework. Clear, concise drawings put the details into context.

The American Duchess Guide to 18th c Dressmaking by Lauren Stowell & Abby Cox. Excellent resource for sewing techniques! Beautifully illustrated.

Four Hundred Years of Fashion Edited by Natalie Rothstein

From the Victoria & Albert Museum in London. Very High Fashion.

On-line video: www.Townsend.us/

This site offers extensive videos to help you get started and learn basic skills.

On-line video: <http://www.burnleyandtrowbridge.com/>

Really wonderful sewing tutorials from this outstanding company. They also offer classes and workshops in 18th c sewing skills.

Facebook, 18th c Sewing with Sharon Burnston www.facebook.com/groups/618389418346204/

Sharon Burnston authored *Fitting and Proper* (see above), an outstanding resource for detailed recreations.

Some Sources for Colonial Supplies

Fabrics:

JoAnn Fabrics – several stores locally, plus on-line ordering

Appropriate choices for DLM wear is the 100% linen, cotton osnaburg, and “homespun” cottons

Burnley & TrowbridgeCo ph: 757-253-1644, <http://www.burnleyandtrowbridge.com/>

Based in Williamsburg, Virginia, this company has lovely fabrics, trims, books, patterns and sewing tools. (I am especially enamored of their pins and delicate wooden thread winders.- SC) You may order from their catalog by telephone or post.

Hamilton Dry Goods (online catalog only) <http://www.hamiltondrygoods.com/>

A source for natural fiber fabrics at competitive prices.

Liberty Linens <http://www.libertylinens.com>

Lovely, period linen fabrics and sewing notions.

Larkin & Smith, at the Sign of the Golden Scissors <https://atthesignofthegoldenscissors.com>

Well researched 18th century patterns, fabrics and supplies

The Fabric Store <https://fabrics-store.com/>

Linen fabrics available

Farthingales www.farthingales.on.ca/home.htm

Mail order source for costume, corseting, tailoring and sewing supplies. Period costume patterns, fabrics, notions and findings. Fabrics for dyeing and more.

96 District Storehouse (864) 366-9600 www.96storehouse.com

Wonderful period fabrics, trims and notions.

111 Trinity Street, Abbeville, SC 29620

Wm Booth, Draper (815) 648-9048 or (262)886-9133 <http://www.wmboothdraper.com>

Woolen, flax & hemp fabrics, patterns, books & notions

2115 Ramada Drive, Racine, WI 54406

The Dragon's Magic (570) 836-2318 <http://www.classactfabrics.com>

Linda Learn carries fabrics for medieval clothing as well as 18th century.

PO Box 307 Tunkhannock PA 18657

Reconstructing History (866) 518-1558 <http://www.reconstructinghistory.com>

Well researched patterns for historical garments

All Manner of goods:

Cooperstown Trading - local retailer: Call first: 724-898-3146, Valencia, PA

Socks in all colors (men & women) , men's clothing, lanterns, blankets, some fabrics, gun parts

Smoke & Fire: (paper & online) www.smoke-fire.com, 1-800-766-5334. Clothing & accoutrements.

Townsend: (paper catalog & online) www.Townsend.us/

Townsend carries all manner of wonderful goods for eighteenth century enthusiasts, including a good selection of children's clothing and toys.

G.Gedney Godwin: <http://www.gggodwin.com/>

Globe Thistle Clothier – contact Debbi Lambert at 740-626-2455 or e-mail: grantrite@yahoo.com, find Globe Thistle Clothier on Facebook and Gaelic on Ebay. Purveyor of modestly priced custom clothing. Good quality work.

Fort Frederick Market Fair – https://friendsoffortfrederick.info/market_fair.htm

held in Big Pool Maryland the last weekend in April. The largest 18th c Market Fair in our area, boasting over 100 purveyors of fine 18th c goods, and opportunities to acquire used goods from “blanket traders”.

Well worth attending!

A J Morgan eyewear <http://ajmorganeyewear.com>. They mostly sell modern eye glasses, but their models “Alpha” and “Baristers” are acceptable as 18th c style reading glasses.

Shoes:

Fugawee: (online only) <http://www.fugawee.com/>

Townsend: www.Townsend.us/

DLM does not endorse any of these purveyors of goods, however, all have been utilized with satisfaction by our volunteers

References and Further History Reading:

-- many are available in the DLM library

Access the On-line Catalog at: www.librarything.com/catalog/DLMuseum

Historic Hampton Township by Lib Hunter & Debbie Rassau, pub 2003 (available for sale at the Museum)

Pennsylvania Land Records, a History and Guide for Research by Donna Bingham Munger pub 1991 by Scholarly Resources Inc, (available public library)

Pennsylvania in 1800, edited by John Stemmons, pub 1972 (available public library)

Warrantee Altas of Allegheny county, Historical Sketch to Land Titles in Western Pennsylvania ,by Joel Fishman, PhD, available online at http://images.library.pitt.edu/w/warrantee/historical_sketch.html

History of Allegheny County, pub A Warner & Co, 1889. Available as a free PDF file.

Conestoga-Masterpiece of the Blacksmith, by Arthur L Reist. Pub. Lancaster Co, Forry & Hacker 1975

Conestoga Wagon 1750-1850, by George Shumway & Howard C Frey, pub George Shumway, York Pa, 1968

Conestoga Wagons, by Richard Ammon

Home Life in Colonial Days – by Alice Morse Earle, available DLM library and online public domain

Child Life in Colonial Days – by Alice Morse Earle, available DLM library and online public domain

Any of the books on tools, wood, buildings by Eric Sloane

Diary of an Early American Boy – by Eric Sloane, excellent book for upper elementary and older

Child Life in Colonial Western Pennsylvania – by Percy Burdelle Caley, available online public domain

The Cabin Faced West – by Jean Fritz, easy read grades 3 and up

A Midwife's Tale: The Life of Martha Ballard, Based on Her Diary, 1785-1812 – by Laurel Thatcher Ulrich. Excellent glimpse into early life in America

Keeping House: Women's lives in Western Pennsylvania, 1790-1850 – by Virginia K Bartlett

Embodying the Story through Character Interpretation- by Darci L Tucker

A Light in the Forest – by Conrad Richter., (fiction) upper elementary and older, Indian captives

The Bread Sister of Sinking Creek, Maggie Among the Seneca, Up the Frozen River – a trilogy by Robin Moore, read aloud, or 4th grade and up. Set in Western PA. Includes local Indian life.

Death by Petticoat: American History Myths Debunked – by Mary Theobald.

American Indians of the Northeast and Southeast – Edited by Kathleen Kuiper. A concise and readable overview of Eastern Woodlands tribes and customs

Indian Handcrafts – by C. Keith Wilbur. An excellent how-to guide for crafting practical traditional Indian items, including moccasins, sashes and trade shirts, tools and toys

Websites and Blogs

www.materialculture18t.wixsite.com/18thcmrc - A website rich with photos of 18th century items. Well worth your visit.

<http://passionforthepast.blogspot.com> – a great blog by an historical interpreter

<http://youtube.com/jastownsendandson> - Townsend and son videos about many skills

DLM Contact Information

Volunteer Coordinator: DLMuseum.Volunteer@gmail.com

To check event schedules and get details about events, please visit:

www.DLMuseum.org

To check the work schedule and other items of Volunteer interest, please visit:

www.DLMuseum.org

- Scroll down to bottom
- Click on the Logo in the lower left corner.
- You will see “Volunteers Page
- Click on “Online Master Calendar”
- Click on the desired day, then click “more details”

The screenshot shows the homepage of The Depreciation Lands Museum. At the top, there is a navigation menu with links: Home -- Hours -- Directions -- All Events -- Classes -- Guided Tours -- Membership -- About Us. Below this is a banner with the museum's name and tagline: "The Depreciation Lands Museum a colonial village where history is real life!". A central text block describes the museum as a Colonial Era Living History Museum located in Western Pennsylvania, just north of Pittsburgh, in Allison Park, PA. To the left, a sidebar lists various events and classes, including "Winter Events", "Weaving Classes", "New Interpreters Class", "Deacon's Pub Night", "Spinning Wheel Class", "Drop Spindle Class", "Pioneer Living Camp", and "See All Events...". To the right, there is a section titled "Walk into Another World..." with a photograph of a woman in 18th-century attire. Below the photo, it says "Open during the Summer Every Sunday 1-4pm May thru October". At the bottom, there is a footer with links: "Volunteering -- Tavern Rental -- Donations -- Music -- History of Hampton Book -- Vendor Info -- Other Museum".