

November/December 2005

Volume 11, Issue 5

From the Chairman

Dear Docents,

We truly are proud of our Historical Cooking Guild for its invitation to and participation at Fort Dobbs. Our docents always dress and cook authentically with enthusiasm and skill. The Guild's raffle for its 18th century dinner was successful financially. I am sure that their dinner guests had a gastronomic treat.

Congratulations to our own Journal Committee for the transcription of Sarah Frew Davidson's journal and its publication. The book will be on sale in late autumn (see related articles on page 2). The Journal Committee will make a presentation at the MHA dinner meeting on November 14, 2005, and to the docents in February.

Historic Rosedale Plantation had a record crowd at its Oyster Roast. Congratulations to board members, staff, and docents for the great evening of fellowship.

Concluding our programs for this year will be our Book Club's presentation of the "Seven Sisters" (the first seven Presbyterian churches in Mecklenburg County) on November 1, 2005, and our Annual Tea on December 6, 2005.

I take this opportunity to express appreciation to the members of the MHA Board for its financial support of the MHA Docents. I encourage MHA Docents to continue in the excellent manner in which you have been working. I thank the docents and the docent board for your outstanding service during 2005.

We continue to work toward our goal of increasing our service at our sites and for building awareness of MHA and of MHA Docents. Wear your badge whenever you are on a site. Invite others to become MHA members and MHA Docents.

Happy Holidays to All,

Barbara

Historical Cooking Guild Raffle Winners

Winners of the Historical Cooking Guild's 18th century dinner raffle were Lisa Tappy and Christine Duggan. Lisa generously gave her winning tickets to her son and daughter-in law, Lee and Robin Tappy. They shared the meal with friends Allie and Brian Field. Christine and Christopher Duggan enjoyed the evening with their guests, Wanda and Peter Hubicki.

Program Schedule 2005

Wanda Hubicki

Refreshments 9:30 am — Meeting 10:00 am — Program 11:00 am

November 1

The MHA Docents Book Club has been researching information on the "Seven Sisters", the first Presbyterian churches formed in Mecklenburg County. They will share the fruits of their study with us.

December 6

Bring your favorite holiday delicacy to share at our Annual Docents Christmas Tea.

Journal Committee Update

Ann Williams

The History Press, publisher of Sarah Frew Davidson's journal entitled *A Life in Antebellum Charlotte, The Private Journal of Sarah F. Davidson, 1837*, has recently notified us that the books are in transit and we should have them by early November. We had previously received an e-mail copy of the book. The cover, fonts, page layouts, etc., are beautiful. We're sure Sarah would have been pleased. It is a paperback and is priced at \$19.99.

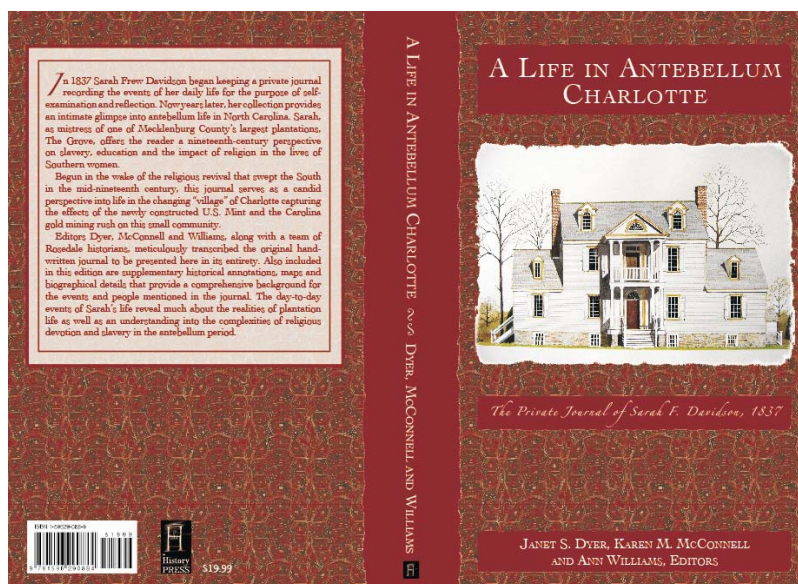
We have committed to buy 300 books from the publisher for about 10% below their normal wholesale rate. The Mecklenburg Historical Association has generously agreed to donate funds for their purchase. Therefore the entire proceeds from books sold to individuals will benefit Historic Rosedale. About 60% of the retail price will go to Rosedale from copies we sell to historic sites for resale in their gift shops. Beyond that first 300 copies, all royalties and a portion of the retail sales will also benefit Rosedale. Thank you, MHA!!!

We already have a few "gigs" lined up. On November 14th we will be speaking at the MHA dinner meeting, and books will be available. We have been asked to do a talk/signing at the Reed Gold Mine Christmas event on Saturday, December 3, and at Latta Plantation on Saturday, December 10. Our BIG kick-off is scheduled for December 4th at Rosedale (see below). We have also agreed to speak at the February Docent meeting. We hope to see all of you on one or more of these occasions. If you would prefer to order a book to be mailed to you, let us know. The exact cost of mailing has not been determined, but it will probably be \$2.00-\$3.00.

Again, please suggest us as a program for book clubs, garden clubs, genealogy groups, etc. We would like to be very busy for the next year or so.

Your obedient servants,

Ann Williams, Karen McConnell, and Janet Dyer



*Historic Rosedale Plantation
Invites you to the Book Launch
Sunday, Dec 4, 2005 at 2:00 pm*

*"The Private Journal of
Sarah F. Davidson, 1837"*

*The editors will present a short
presentation on their exploration into
ante-bellum Charlotte through
Sarah's journal.*

*They will be happy to answer questions
and sign your copy.*

*Copies available for sale at the event
RSVP to 704-335-0325*

http://www.historypress.net/index_new.php

What Is a Glass Harmonica?

Written by Jane Harmon

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Submitted by Lisa Tappy

A glass harmonica, also called an armonica, was inspired by the sound you can make by running your finger around the rim of a wine glass. Street performers in the eighteenth century made music this way, varying the notes by varying the amount of water in each glass.

Benjamin Franklin served as a liaison between several American colonies and their parent country during the years leading up to the Revolution, and it was while he was living in London that he heard music being made from glasses. He considered the tone worthy of more than a novelty act, and invented the glass harmonica. In 1761, he created a series of graduated bowls, the pitch of the note depending on bowl size, and thus making the water used by street musicians unnecessary. Since they didn't need to hold water, the bowls no longer needed to be "right side up", and could be nested within one another, from smallest to largest.

A glass harmonica, then, was a series of glass bowls tuned to particular notes, with holes drilled in their bottoms so that they could be "strung" on a spindle. The bowl-spindle was laid horizontally in a cradle. The spindle was connected to foot peddles which turned it, and thus the bowls, at a rate depending on how fast the player operated the peddles.

The player made music by wetting his or her fingertips (most early players were women) and pressing them on the rims of the bowls to make the individual notes. Pressing more than one bowl's rim produced chords. The music was described as ethereal, angelic, the music of the spheres.

The glass harmonica was quickly the rage in England and Europe, with Mozart and Beethoven being among the composers to write music for it. Glass blowers had difficulty keeping up with demand. Glass harmonicas appeared in genteel homes everywhere.

The rage was relatively short-lived; many performers claimed that the music upset them emotionally, and one noted glass harmonica player, Marianne Davies, ended her days in an asylum, which many attributed to her close association with the instrument. When early hypnotist Franz Mesmer began using the glass harmonica in his demonstrations of "mesmerism", the instrument acquired some of the disrepute in which he was held. Soon all varieties of malady were being attributed to both the playing of the instrument and the hearing of the music.

It is possible that players of the glass harmonica may have acquired lead poisoning from the glass used, but the claims of ill-health effects of simply hearing the music are simply hysteria. The sounds produced by a glass harmonica are the same as are produced by Tibetan brass singing bowls (which are sounded by rubbing a wooden rod around the rim). Since singing bowls have been used for meditation and religious celebration in Tibet for hundreds of years, any adverse health effects would certainly have been noticed before the advent of the glass harmonica.

In any event, the glass harmonica fell out of favor and after 1820 or so, was no longer being made. It was revived in 1984 by Boston glass-maker Gerhard Finkenbeiner, and there are a few glass harmonica players today. The modern glass harmonica is rotated by electricity, not foot peddles, and the bowls are made of pure quartz crystal.

Dean Shostak plays glass harmonica in Colonial Williamsburg, and has a specially made foot-powered instrument, in keeping with the colonial period. He reports no ill-effects of playing the armonica, although if he plays for longer than two hours a day, his fingerprints disappear, rubbed off by the glass.

Leasing Away a Nation: The Legacy of Catawba Indian Land Leases

By Louise Pettus

The following is a book review that appeared in *The Charlotte Observer* on 8/14/2005.

by Dan Huntley

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(Submitted by Lynn Collins)

Book tells of land loved, but lost.

Catawbas once had 144,000 acres. Then they started leasing.

Before the United States even existed, there was another nation here just south of Charlotte – the Catawba Nation.

As a reward for helping the English in the French and Indian Wars, the king of England gave the tribe 225 square miles of land in what is now Rock Hill, Fort Mill, Tega Cay and Indian Land.

Private ownership was an alien concept to most Native Americans who could neither read nor write. However, the land gift was readily accepted even if the legal entanglements of deeds, titles, taxes and property lines were not entirely grasped.

Consequently, tribal members began “leasing” their lands to an encroaching tide of settlers for cash, blankets, plows, iron pots, muskets and/or milk cows. For thousands of years, Indians had owned land communally and for the most part, peaceably. They sometimes followed migratory herds, building a village wherever they liked – no one “owned” the earth. And selling land was like selling one’s view of the moon – “a white man’s dream.”

Former Winthrop University history professor Louise Pettus has chronicled this peculiar time in our collective history in *Leasing Away a Nation: the Legacy of Catawba Indian Land Leases* (Palmetto Conservation Foundation, 99 pages, \$13.) Pettus writes the weekly “Nearby History” column for the York and South Carolina section of the *Observer*.

Between 1785 and 1840, practically the entire 144,000 acres were leased away until the Catawbas maintained ownership of a mere fraction of their ancestral lands – less than a 1,000 acres.

The system was flawed from the beginning – the leases were hardly worth the paper they were scribbled on. Precise property lines were practically nonexistent, which led to frequent border disputes, and the leases were not registered in the courthouse like other land transactions. Unscrupulous speculators leased the Indian land for pennies and then “re-sold” the property for a 10-fold profit.

But perhaps the most devastating aspect of the leases was that the Catawbas had practically no legal recourse as landlords if their tenants failed to pay.

“It was just a mess, for the most part: The Catawbas’ land was taken away from them for practically nothing,” said Pettus, who was born inside the territory east of the Catawba River. “Corruption, ignorance and greed. By not understanding private ownership, the tribe was doomed from the beginning.”

One of Pettus’ ancestors, William Pettus, was one of the original leaseholders. In 1808, he was elected to the state legislature, but was sent home because he was not a free holder (did not have title to his land) even though he paid taxes.

“It was taxation without representation,” said Pettus.

(Continued on page 5)



An inspiration to write this book came from another descendant of one of the original leaseholders – U.S. Rep. John Spratt, D – S.C. He wrote the book’s foreword.

“He basically told me that if I didn’t write it, no one else would ever write it,” said Pettus, with a laugh.

Thomas Kanawha Spratt (1731–1807) leased more than 4,500 acres in 1787. Spratt was a beloved warrior among the Catawbas and was essentially given the land for fighting against other tribes. Spratt adopted at least one Catawba child, after a smallpox epidemic of the mid-1700s swept the tribe – reducing it from about 6,000 to about 1,200 in less than a generation.

Pettus gives an overview of South Carolina and American political history during the 18th century leading to the end of the leasing with the Treaty of 1840. She also lays the groundwork of how the leases and broken treaties eventually led to the \$50 million 1993 land claim settlement between the tribe and the state and federal governments.

Reading between the lines in lease book entries, Pettus uncovers a tapestry of life in this region prior to the Civil War:

Catawba Queen Sally New River, wife of a war hero, leased 502 acres in the Kings Bottoms area on the Lancaster County side of the Catawba. This area holds the legendary clay pits from which generations of Catawbas dug clay for their prized pottery.

John Johnston paid 820 “Spanish milled dollars” to “Catawba Head Men” in 1785 for an undisclosed acreage.

John B. Springs bought an Indian lease in 1808 for “four slaves ... three plow creatures (oxen) and two horses.”

Pettus did much of her research at the South Carolina Department of Archives and History in Columbia, which has 128 of the original leases. Archives Director Rodger Stroup said Pettus’ work will provide dividends for generations of historians: “Her unraveling of this flawed system will help historians better understand the peopling of this section of York and Lancaster counties and will greatly facilitate the tasks of genealogists.”

Slave Religion

Extracts from a catechism for slaves that appeared in the Southern Episcopalian, published in Charleston, South Carolina, April 1854:

- | | |
|--|--------------------------------------|
| Q. Who keeps the snakes and bad things from hurting you? | A. God does. |
| Q. Who gave you a master and a mistress? | A. God gave them to me. |
| Q. Who says that you must obey them? | A. God says that I must. |
| Q. What book tells you these things? | A. The Bible. |
| Q. How does God do all his work? | A. He always does it right. |
| Q. Does God love to work? | A. Yes, God is always at work. |
| Q. Did Adam and Eve have to work? | A. Yes, they had to keep the garden. |
| Q. Was it hard to keep that garden? | A. No, it was very easy. |
| Q. What makes you lazy? | A. My wicked heart. |
| Q. How do you know your heart is wicked? | A. I feel it every day. |
| Q. Who teaches you so many wicked things? | A. The Devil. |
| Q. Must you let the Devil teach you? | A. No, I must not. |

Negro Burial

An observation by Frederick Law Olmsted (famous landscape architect – designer of Central Park and Charlotte's Myers' Park). During his travels he gathered material for "The Cotton Kingdom". The following took place in Richmond, Virginia, in 1852.

On a Sunday afternoon I met a negro funeral procession, and followed it to the place of burial. There was a decent hearse, of the usual style, drawn by two horses; six hackneyed coaches followed it, and six well-dressed men, mounted on handsome saddle-horses, and riding them well, rode in the rear of these. Twenty or thirty men and women were also walking together with the procession, on the side walk. Among all there was not a white person.

Passing out into the country, a little beyond the principal cemetery of the city (a neat, rural ground, well filled with monuments and evergreens), the hearse halted at a desolate place, where a dozen coloured people were already engaged heaping the earth over the grave of a child, and singing a wild kind of chant...

Most of the company were of a poor appearance ... But there were several neatly dressed and very good-looking men. One of these now stepped to the head of the grave, and, after a few sentences of prayer, held a handkerchief before him as if it were a book, and pronounced a short exhortation, as if he were reading from it. His manner was earnest, and the tone of his voice solemn and impressive, except that, occasionally, it would break into a shout or kind of howl at the close of a long sentence. I noticed several women near him, weeping, and one sobbing intensely. I was deeply influenced myself by the unaffected feeling, in connection with the simplicity, natural, rude truthfulness, and absence of all attempt at formal decorum in the crowd.

The speaker ... concluded by throwing a handful of earth on the coffin, repeating the usual words, slightly disarranged, and then took a shovel, and, with the aid of six or seven others, proceeded very rapidly to fill the grave. Another man had in the mean time stepped into the place he had first occupied at the head of the grave; an old negro, with a very singularly distorted face, who raised hymn, which soon became a confused chant – the leader singing a few words alone, and the company then either repeating them after him or making a response to them, in the manner of sailor heaving at the windlass. I could understand but very few of the words. The music was wild and barbarous, but not without a plaintive melody. A new leader took the place of the old man, when his breath gave out (he had sung very hard, with much bending of the body and gesticulation), and continued until the grave was filled, and a mound raised over it.

A man had, in the mean time, gone into the ravine near by, and now returned with two small branches, hung with withered leaves, that he had broken off a beech tree: these were placed upright, one at the head, the other at the foot of the grave. A few sentences of prayer were then repeated in a low voice by one of the company, and all dispersed. No one seemed to notice my presence at all. There were about fifty coloured people in the assembly, and but one other white man besides myself. This man lounged against the fence, outside the crowd, an apparently indifferent spectator, and I judged he was a police officer, or some one procured to witness the funeral, in compliance with the law which requires that a white man shall always be present at any meeting, for religious exercised, of the negroes.

A Tale of Betty Pierce

As most of you know, Betty is an avid reader, often checking out books from the library. Recently she realized that the library books in her possession were due. After a thorough search of her house, it was clear to her that these books were not there. She realized that she must have accidentally taken the bags with the books in them out with the garbage bags. As she poked through the garbage can, it became obvious that the books were not in the bags on the top. She leaned in further. Neither were they in the bags in the middle of the can. Further down she leaned, aiming for those bags on the bottom. She reached in, almost there, and then ... Betty herself was in the garbage can – head down, feet out! She yelled for her husband, but with her head in the bottom of the can, he couldn't hear her. What was she to do?!? Well, what else but to continue looking for the books. Finally, mission accomplished! Eventually Betty, with help from her husband, was returned to the land of "right side up" and the books were returned to the library – no worse for their journey to the dark side of Betty's garbage can.

*Miss Manners on History*Rachel Abernathy

Miss Manners (Judith Martin) recently wrote about one of her pet peeves. Her observations of historical dramas (film, stage, and tv are all guilty!) are of interest to Docents.

“...scenes that purport to be historic betray the spirit of the times they purport to represent. Miss Manners has often had cause to lament that historical dramas that have been stunningly researched in terms of costume and setting betray total innocence of the etiquette practiced at the time.”

“At the time” is the key. Miss Manners notices that conversations between the characters of unequal rank in society right away become chummy; that is, characters will call one another by their first names. One of her examples: A young patriot is impressed to meet “the great Dr. Franklin”. “Oh, please,” is the modest reply, “It’s Ben.”

Establishing a first-name basis and disregarding social structure is “an etiquette issue handled by people (script-writers) who are ignorant of the history and practice of etiquette”. It would indicate extreme rudeness instead of modesty, kindness, and a democratic spirit.

There was rudeness enough in earlier days without unknowingly re-creating it! Women, African-Americans, servants and low-ranking employees were addressed by their first names by people who expected the respect of titles and surnames used in return. Today, we find it hard to believe that formality is not rude. It was once common for people to address one another formally. Miss Manners says it well, “Nice people would have been particularly careful to maintain such formalities because they symbolized respect. Attempting to rush others into an unwarranted display of intimacy would have been considered presumptuous and vulgar.”

Thanks, Miss Manners. I sure your insights would have been appreciated in the eighteenth century as well as the twenty-first.

2005 MHA Docents' Board

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Historical Cooking Guild	Barbara Goodwin
Hours	Nell Coward
Book Club	Rachel Abernathy
Passport to History	Hazel White, Millie Hodge
African American	Karen McConnell
Nominating	Rachel Abernathy
Database	Jane Estep

Latta Plantation Events

What's Cookin' at Latta/Harvest Day

Saturday, November 12 – 10:00 am-4:00 pm

Sunday, November 13 – 1:00 pm-4:00 pm

Civil War Infantry Weekend

Saturday, November 19 – 10:00 am-4:00 pm

Sunday, November 20 – 1:00 pm-4:00 pm

Civil War Soldier for a Day Camp

Saturday, November 19

A Plantation Christmas

Saturday/Sunday, November 25/26 — 10:00 am-4:00 pm

Celebrate thanksgiving weekend by preparing for the holiday season in 19th century style. Join us at Latta Plantation for Christmas tours of the manor house and open hearth cooking. The home will be decorated in Scots-Irish and German styles and the kitchen will be alive with the scents of the holidays! Admission: Adults, \$5.00; Seniors (62+) and students, \$ 4.00; Children 5 and under, free.

A Homeschool Christmas

Friday, December 2 – 12:00 noon-4:00 pm

Bring your homeschoolers out to Latta Plantation for a 19th Century Christmas Celebration! The Latta House and Grounds will be decorated for Christmas in Scots-Irish and German style. Tour the Latta House and learn about 19th century Christmas traditions, and go out to the kitchen to smell Mrs. Latta's Gingercake cooking over an open fire. Take some hot cider out to the bonfire and warm up! Craft activities will include Moravian Star Ornaments and Cotton Angels. Before you leave, don't forget to visit with a special guest and tell him what you want for Christmas!

Christmas by Candlelight

Saturday, December 10 – 6:00 pm-9:00 pm

Experience the plantation in the magic of twinkling lights and candlelight. This Christmas walk will take you back in time as you enjoy Christmas celebrations in the plantation house, kitchen, barn, slave cabin, and soldiers in the field. Warm up by the bonfire and enjoy hot cider!

Admission: Adults, \$5.00; children 5 and under, free

Reed Gold Mine's Christmas Celebration

Bob Remsburg

You are invited to enjoy a day a festive celebration on Saturday, December 3rd from 10:00 am-4:00 pm. Reed Gold Mine will host its annual Christmas event with singing, special underground tours, cookies and punch, hot cider and various craft demonstrations. MHA Docents and friends are encouraged to come and enjoy the fellowship. If you would like to join our volunteers as a craft demonstrator, please call Susan Smith at 704-721-4653.

*Charlotte Museum of History
and Hezekiah Alexander Homesite*

Civil War Lantern Tour

Saturday, November 5, 6:00 pm – 10:00 pm

Join the excitement as you take a walk back in time and relive the Civil War. Take an in-depth look into the conditions, hopes, and fears with which common foot soldiers of the Civil War lived. As you progress through different camp settings on the grounds of the Homesite, you will see the campfires, smell the cooking, and listen to the stories from the period.

Space is limited, Reservations required, by calling (704) 568-1774.

Admission: \$8 adults, \$6 students/seniors, \$4 children

Hands-on-History: American Indian Traditions

Saturday, November 12, 2:00 pm – 4:00 pm

Young people are invited to join in the celebration of American Indian craft traditions! Design your own totem pole and rattle in the Hands-on-History room. Enjoy storytelling by Barbara Locklear, games, and exploring tribal objects in the 18th Century Gallery.

No reservations required.

Admission: Free with regular Museum admission.

Charlotte Folk Society Old Time Music Jam

Sunday, November 13, 2:00 pm – 4:00 pm

Visit the Museum on Family Day, which is always free admission, and enjoy an Old Time Music Jam by the Charlotte Folk Society. The session is open to all acoustic musicians and visitors are welcome. The Charlotte Folk Society has enriched the Charlotte community with concerts, jam sessions, workshops, and school programs of traditional music and dance since 1982.

For more information about the Charlotte Folk Society, visit www.folksociety.org or call 704-372-FOLK (3655).

Celtic Traditions Festival

Saturday, December 10, 11:00 am – 4:00 pm

Celebrate the rich Celtic heritage of this region at this annual festival! Enjoy traditional Irish and Scottish dance, bagpipes, contemporary Celtic music, and more. Young people will enjoy Celtic craft making in the Hands-on-History Room. Local vendors will be on hand selling traditional jewelry, clothing, food, and more! No reservations required. Free with regular Museum admission.

Significant Donation to the York County Historical Center

Sons of Confederate Veterans (SCV) members of the Brigadier General Micah Jenkins Camp donated a 15 volume set of “N.C. Troops 1861-1865” to the Culture & Heritage Museums to be used by the public at the Historical Center. The York County Historical Center is located at 212 E. Jefferson Street, in York, S.C

Hours: 10:00 am–4:00 pm Monday through Friday.

Symposium Celebrates 225th Anniversary of American Revolution in South Carolina

Noted author to speak on local Revolutionary War heritage on November 4 and 5

Palmetto Conservation Foundation

George Fields

Submitted by Wanda Hubicki

It was 225 years ago that the Revolutionary War campaign made its way through the backcountry of South Carolina. Throughout the revolution, no other state dared more, suffered more, or achieved more than South Carolina. One eminent historian wrote that more blood was shed in South Carolina than all the other colonies combined. With this awesome legacy, the state took its place in history as the cradle of democracy.

On November 4th and 5th, local historians and regional experts will converge in Spartanburg for a weekend symposium to commemorate activities surrounding the 225th anniversary of the American Revolution in the Upstate of South Carolina. The symposium, titled "Restoring Our Revolutionary Heritage," will offer an in-depth look at South Carolina's role in the American Revolution from a variety of perspectives and registration is now available.

New York based author, John Buchanan, will serve as the weekend's keynote speaker. Buchanan's published works include, *The Road to Guilford Courthouse*, the definitive work on the Revolutionary War in the backcountry, *Jackson's Way*, which recounts the early career and rise to American hero of South Carolina-born Andrew Jackson, and, his latest contribution, *The Road to Valley Forge*, which tells how Washington "built the army that won the revolution." Buchanan is currently working on a sequel to *The Road to Guilford Courthouse* which will cover the second half of the Carolina campaign. His long-term goal is a two-volume military history of the Revolutionary War.

On Friday, November 4th, the symposium will commence with an "Early-Bird Tour" of revolutionary war sites in the Old Spartan District, led by Dr. George Fields, Military Heritage Director of the Palmetto Conservation Foundation. A banquet dinner will be held Friday evening at the Piedmont Club of Spartanburg with an address by John Buchanan and revolution period re-enactors serving as table hosts.

Presentations and workshops will take place throughout the day on Saturday at the Spartanburg County Public Library Headquarters. Noted speakers include Dr. Rory Cornish of Winthrop University who will offer a discussion of the British perspective of the American War, and Dr. Walter Edgar, acclaimed author of *South Carolina: A History and Partisans and Redcoats*, who will discuss the backcountry revolution in South Carolina. The symposium will come to a close with a reception at the Spartanburg County Regional Museum of History.

South Carolina boasts 250 Revolutionary War battle sites within its borders. The symposium highlights that cultural asset, while also marking the need to do more toward preserving and protecting those sites.

"During the crucial struggles that took place in South Carolina, the Patriots turned the tide of the war and defeated the strongest military power in the world," Fields said. "But the state's current growth and development threaten this rich heritage." Fields estimated that approximately 20 percent of the Revolutionary War sites in the state have been lost to development and another 40 to 50 sites could disappear beneath buildings and asphalt in the next 10 years.

A full symposium schedule, as well as a list of registration options, is available online at www.palmettoconservation.org. Pre-registration is required and is available online or by phone at 864-948-9615. Registration deadline is October 28, 2005.

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Palmetto Conservation Foundation

(Continued from page 10)

About the Palmetto Conservation Foundation:

Founded in 1989, Palmetto Conservation Foundation is a statewide, nonprofit organization that brings a research-based, non-adversarial approach to conservation, preservation and recreation in South Carolina. Its mission is to conserve South Carolina's natural and cultural resources, preserve historic buildings and landmarks, and promote outdoor recreation and active transportation.

What: "Restoring Our Revolutionary Heritage" weekend symposium

When: Friday, November 4th and Saturday, November 5th

Where: Downtown Spartanburg

Who: Keynote speaker Dr. John Buchanan with presentations by Dr. Rory Cornish, Dr. Walter Edgar, Dr. Christine Swager, Dr. Charles Lesser, Alexia Jones Helsley, Ken Driggers, John Gordon, and Steven Smith

How: Pre-registration is required and various registration options are available. Registration is available online at www.palmettoconservation.org or call 864-948-9615 to register by phone.

Brattensville 2005 Christmas Candlelight Tour

A tradition for over 20 years, the beloved annual Christmas Candlelight Tour vividly brings to life the festivity of the Carolina Piedmont's holiday customs of years ago. Lantern-lit paths lead to historic scenarios from Christmases past, depicted by more than 80 costumed interpreters. Experience various aspects of holiday life, from the practices of early settlers in the 18th century to those of antebellum plantation owners and their slaves. The Christmas Candlelight Tour was deemed a Top 20 Event of 2005 by the Southeast Tourism Society.

Visitors will see first-hand how current holiday customs originated and how much they've changed since their beginnings. New to this year's event will be a visit from Santa Claus himself dressed the way he would have been over a hundred and fifty years ago! Kids can visit with St. Nick on Friday and Saturday evenings to discover the Santa fond to children of the 19th century.

Also during the tour, visitors can see a group of gunners "shoot in" the holiday, hear a minister discuss the meaning of Christmas, take part in a "wassailing" party hosted by the Brattons themselves, experience a Civil War-era ball and so much more. Finish off the evening by warming up by a bonfire while taking part in a former holiday tradition to ensure luck and prosperity for the coming year. Remember to dress very warmly, wear comfortable shoes and bring a flashlight.

Christmas Candlelight Tours will be held
Friday, December 2, 6:00 pm-9:00 pm
Saturday, December 3, 6:00 pm-9:00 pm
Sunday, December 4, 4:00 pm-7:00 pm

Admission:

CHM Members: \$5 Adults & Seniors, \$3 Students, free for children 4 and under.

Non-Members: \$10 Adults \$8 Seniors, \$5 Students, free for children 4 and under.

Please note that there will be a special event parking fee of \$2:00 per car.

Pets and smoking are prohibited on site.

For more information, please call 803-684-2327.

