



Drumbeat

with *Flintlock & Powderhorn*



News of the Sons of the Revolution

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Spring 2015

A Celebration of Enduring Friendship

By Charles D. Carroll
Europe Society President

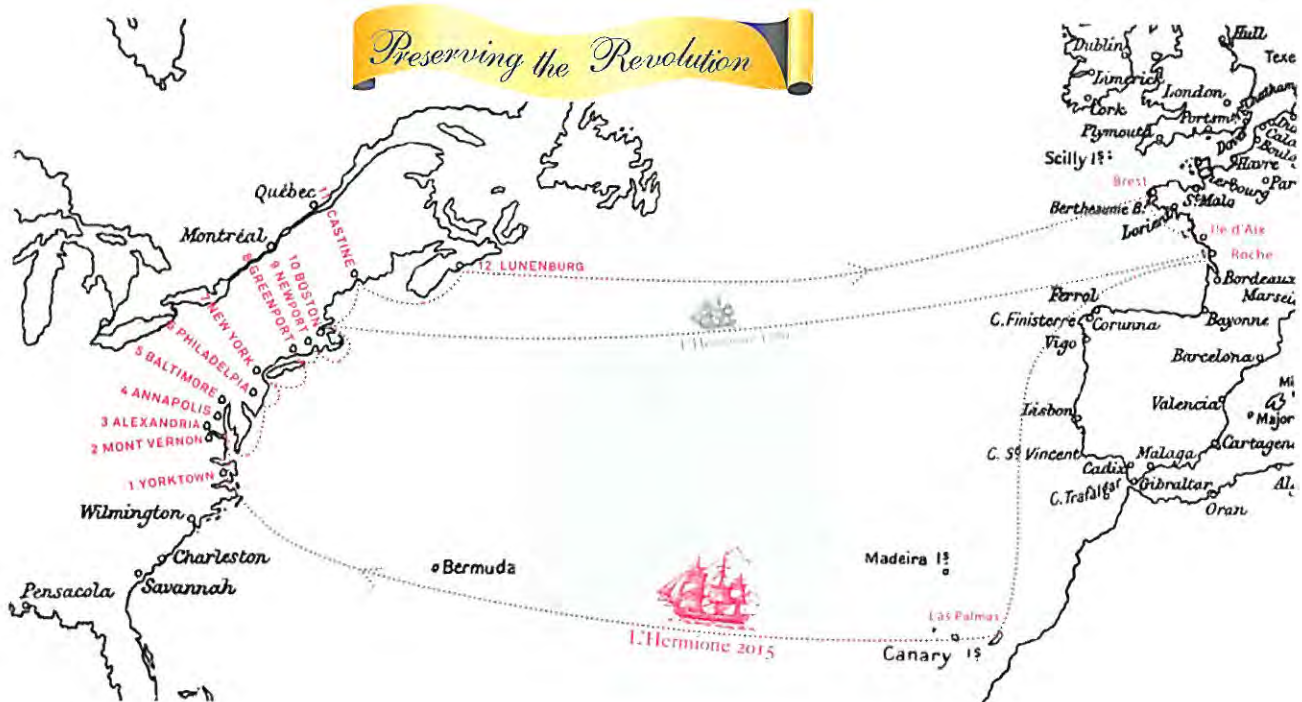


L'Hermione off the coast of Brest, France.
—Source: meretmarine.com; © Michel Floch

In mid- to late-April, the replica of Lafayette's ship *l'Hermione* left Port des Barques at the mouth of the River Charente, near Rochefort, France and set sail for the Canary Islands, on its way to the East Coast of the United States and Canadian Maritimes.

From Las Palmas, it crossed the Atlantic in twenty-seven days to make its first port of call in America at Yorktown, Virginia, in early June. During the ensuing six weeks *Hermione* will make calls at Mount Vernon, Alexandria, Annapolis, Baltimore, Philadelphia, New York City,

—Continued on page 9



L'Hermione port of call itinerary, 2015.—Source: hermione2015.com

Timothy Field Beard (Past General Registrar), 1930 - 2015

With the death of Past General Registrar Timothy Field Beard, on 13 Feb 2015, the nation has lost one of its premier genealogists and the Society a noted member. Mr. Beard was 84.

"I had the honor of meeting Mr. Beard several times over the years. It is a terrible loss to the genealogical community," said David Allen Lambert, SR member and Chief Genealogist of the New England Historic Genealogical Society.

According to reports, he was stricken by a heart attack at the Minor Memorial Library, which he helped found and where he later served as chairman.

Born in Great Barrington, Massachusetts and living in Roxbury, Connecticut at the time of his death, Mr. Beard was one of the 50 Fellows of the American Society of Genealogists, an organization that honors the finest genealogical researchers in the country. He was elected to that lifetime honor in 1997. The renowned author-researcher was best known for his critically-acclaimed book, *How to Find Your Family Roots*, a comprehensive tome published in 1977 by McGraw-Hill and co-authored by Denise Demong.

He had worked in the genealogical department of the New York Public Library for twenty-one years, after which he served as director of the Minor Memorial Library before being named chairman.

Besides having been a respected member of the Sons, Tim was a member of a host of other prestigious genealogical organizations, including as long-standing President of the Order of Colonial Lords of Manors of America. He served as General Registrar of the GSSR for five years, 1994-1999.

Born on 19 Dec. 1930 in Great Barrington, he was the son of Stuart Menteth-Beard II and Natalie Sudler (Turner) Beard. The family made their home in Sheffield, Massachusetts and operated the Sheffield Inn for many years. The American Republic website states, "Tim grew up in the beautiful Berkshire Mountains with his two older brothers, Stuart Menteth-Beard III and

Henry Sudler." As a young man, he earned a BA degree from Williams College and later a Master's degree in library science from Columbia University.

A veteran of the U.S. Air Force, he served as supply officer and first lieutenant at the Bordeaux-Mérignac Air Force Base in Bordeaux, France, from 1954 to 1956. In 1963, he married the former Annette Knowles Huddleston of Tuskegee, Alabama. She died in January of 1995.

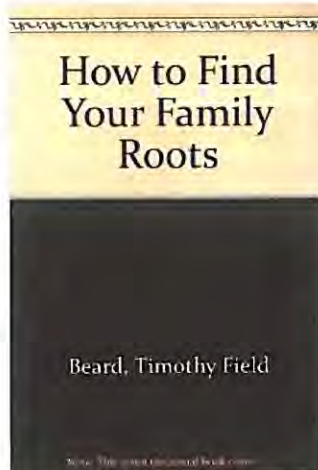
Mr. Beard was named after his third great-grandfather, Timothy Field, a 1799 graduate of Yale. His third great-grandnephew was David Dudley Field, who compiled the first history of Berkshire County, Massachusetts, and whose father, also named Timothy Field, served as an officer in the Revolution. His father's line traced to Sir James Stuart-Menteth, third baronet of Mansfield House, New Cumnock, Ayrshire, Scotland.

A 2010 article by Kathryn Boughton in the *The Register-Citizen* of Torrington, Connecticut, described Tim's interest in research. "Genealogy was an itch he had started to scratch even before he was out of knee pants," it stated. From the time he was four years old, he began inquiring about his parents' families. "My parents were exhausted by the questions," he was quoted as saying. "I was lucky to have started so young."

Elsewhere in the same article, he stated that genealogical history can lead to questions that illuminate the whys and wherefores of the past. He said it could provide information about such things as emigration patterns, social upheaval, economic forces, and more—in the context of a person's own family.

Friends speak of his great kindness, booming singing voice, and raucous stories. Timothy Field Beard is survived by his nieces, Sarah Beard and Philadelphia Beard; nephews Walter, Stuart Menteth-Beard IV and James Beard; a great niece and nephew, Emily and Stuart Beard; and numerous cousins and their children. ■

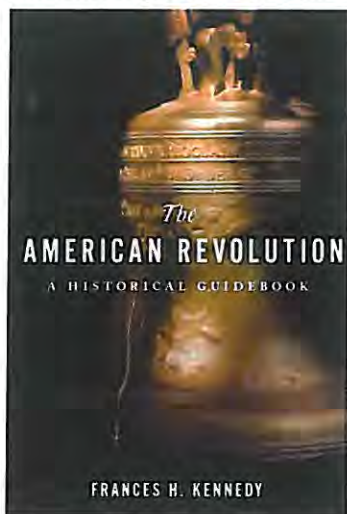
—Editor, compiled from reports





The Revolution: A Historical Guidebook

Neither scholarly text nor coffee-table book nor travel guide, *The American Revolution: A Historical Guidebook* is a bit of all three. The hybrid tome edited by Francis H. Kennedy and published in mid-2014 features nearly one hundred fifty locations in the U.S. deemed highly important to visit for understanding and appreciating the Revolution. Kennedy is the director of The Conservation Fund's historic lands program. The locations are presented in chronological order as to their occurrence or significance during the Revolution.—*Editor*



—Source: Amazon.com

40th Anniversary of the OVTA



This year is the fortieth anniversary of the Overmountain Victory Trail Association (OVTA). To mark the occasion, the OVTA has unveiled a fortieth anniversary logo and special commemorative coin. The Association holds educational events, organizes an annual spring conference, devotes resources toward Revolutionary-era preservation, and joins in the support of Pioneer Day, National Trails Day, and other related dates.—*Editor*

All in a Day's Research

Late last year during her research fellowship in Philadelphia, University of Connecticut botany historian Jessica Linker came across an extremely rare

eighteenth-century, type-metal block bearing a distinct design of sage leaves. The metal slab belonged to the Delaware County Institute of Science, in Media, Pennsylvania, where Linker had gone to see the herbarium and view early botanical manuscripts.

Ms. Linker suspected the block could have been used by Benjamin Franklin and David Hall in their printing of provincial currencies (Continental). Upon her suggestion, the Institute sent the block to Library Company Librarian James Green, who confirmed it was part of a collection of leaf blocks which the two printers used on the notes to impede counterfeiting.

The Institute made the block immediately available to the Library Company on a long-term loan.

Eventually Franklin and Hall were commissioned to print bills for Delaware, New Jersey, and Pennsylvania. Images of leaves were a staple element on the reverse side of their provincial notes and early dollars from 1737 to 1785. So was the warning, "To Counterfeit is DEATH!"—*Editor*



Jessica Linker, Humanities Institute fellow, with a woman's herbarium of the 1850s.—Photo by Sean Flynn/UConn



An 18th century type-metal block which B. Franklin and D. Hall used in printing Delaware Province notes —Source: librarycompany.org



Colonial Pennsylvania note of twenty shillings, printed by B. Franklin and D. Hall, 1739.—Source: librarycompany.org



President's Message

Trusting in the Rule of Life

Our Society honors our founders' actual service; actual participation, with personal risks at stake. There should be no place for disengagement or sideline-sitting in the ranks of the Sons of the Revolution. Other groups and organizations may give honor to genealogy "plus" claims of ancestral support for colonial independence, but without risk; encouragement for others to serve, but without risk to themselves; and other types of risk-free "vicarious service". If we really honor the founders' historical, actual service, I wonder why our attendance at Society patriotic programs and events is not 100%? Why is our membership not growing through the actual encouragement of members reaching out to like-minded patriotic individuals to become members of the Sons of the Revolution with enthusiasm and engagement for our works of patriotism? I recognize the genealogy question of membership, but, 240 years later, family genealogy is less an obstacle to membership than a missing enthusiastic invitation. The quandary: actual patriotic service vs. vicarious participation of lip service to an honored history? I don't know the answer for what appears to be a lack of actual, enthusiastic personal engagement by our members in our Society and our culture.

At this Easter season, during a reading at my church's service on Good Friday, I was struck by one of the verses in King David's Psalm 22, verse 4: "Our fathers trusted in Thee; they trusted... and were delivered," and verse 5: "... they trusted in Thee and were not confounded" in their intention to act.

This is a Rule of Life, beginning with Hebrew teachings, and preserved through a distinctly Western Judeo-Christian tradition wherein, and whereby, our Founding Fathers could and did develop both a profound respect for, and also an application of such a Rule to trust in Providence to motivate their actual service and to leave the consequences of their lives, fortunes and sacred honor "to Thee," rather than "to me". Three times in these two verses can be found the Rule: "they trusted..." and they fared well in their service. This Rule was promoted by King David himself, during the responsibilities and burdens of his reign as a leader of the people whom God had him serve.

He promoted (publicized, if you will) such encouragements for trust through both the written and the spoken word of his Psalms. There is no doubt that the Founding Fathers trusted in and gave thanks for divine intervention, and reaped (for themselves and their posterity) blessings in the goal of independence and personal freedom; their writings, both public and private, often reflect this. But the Rule seems (as perhaps it was even at times during David's reign) to be proven a rule by its present day "exceptions", rather than its acceptance. In our culture, imposed exceptions are increasing and often reflected in the modern, politically correct replacement theories for acceptable behaviors and for speech now stemming from some new or re-enlightenment that avoids the appearance of one's personal "trust" to motivate their actual personal service and whereby our culture, to a growing extent, questions service motivated by trust. Limits have been imposed on outspoken freedom of conscience with public advocacy to promote constitutional government, the Rule of Law, economic freedom and traditional moral values of "trust in Thee". Oscar Wilde once cynically observed the obsolescence of "trust" in any Providence by saying, "When you have the power to move mountains, you don't need faith ["trust in Thee"] to move them."

It appears recent quantum leaps in both social science and technology have given birth to, or otherwise fertilized, new secular and non-natural concepts for approving public behaviors, which have the effect (if not the intent) of attempting to remove this Rule of Life, to cause or foster an ac-



King David Playing the Harp, by Sir Peter Paul Rubens, 1616

tual disengagement of trust-based public activities and of a corralled freedom of speech within one's service in public life, in public discourse and in public policy considerations. Advocacy today is for the Rule's "exceptions"; and that can have intentional or merely contingent effects that become a general call to disregard the trusted Rule of Life. This in turn advocates for what are more subjective, more "me-based" and not "Thee-based" behaviors with excuses for avoiding unpopular risk taking in one's personal expressions and in public service choices. The unintended consequence is that we, including the membership, are becoming more restrained in public speech, less publicly involved, and less engaged in the support of our Society.

Such "me-based" protective applications of growing public acceptance of exceptions removes a real-time application of the Rule, except perhaps for limited applications only for one's own private, non-public life choices and expressions: choices that do not needlessly encumber or impact one's actual public service but that disservice seems to be activated for personal convenience and for safety's sake, and for the promoted "better" goals of the larger community. This includes altogether new Rules, such as in Indiana (RFRA), which discourage any public beliefs or stances that might upset others or be off-putting to a larger body politic or to any sub-section that identifies itself by its difference or opposition to the Rule of Life. The referenced "opposition" is seemingly motivated by a desire for an honored inclusion and imposition of their values upon the larger traditional society, itself now regarded as a sub-group that believes in "Trust in Thee". This is nothing but political drivel from the social scientists who have no commitment to the Rules of Life, but exist for a spoliation of our historical cultural values in favor of modern, more enlightened values.

One may be so bold as to ask, "How's that going for the culture?" Have our fundamental freedoms, including freedom of conscience (articulated in and allegedly protected by the First Amendment) been preserved or diminished by the imposed disregard for the venerable Rule of Life that existed from our beginning? Has actual patriotic and actual spiritual service or speech openness been honored or marginalized? Let us note and recall: the First Amendment does not "create" our rights to conscience. Rather, it acknowledges their natural existence, and proposes to protect and preserve them.

When we accept eliminating trusted historic considerations for our choices to act, or not to act



King David statue on Mount Zion, Jerusalem.—Source: waynestiles.com

or serve, when we restrain personal spiritual voices which seek to restore a knowing call to "trusted" action and to actual service motivated by an adherence to the Rule of Life, we invite unintentional consequences and outcomes, not the least of which may be confusion, disquiet, the establishment of chilling effects on our sensitivity to error and to our conscience, and the impedance of our service in support of truth in public and societal experiences. The right to freely access our natural conscience is a matter of our essence; to restrict conscience and constrain actions (and/or restrict the expression of our conscience) should never be a socially imposed value in America. Neither should such suppression or apathy be permitted through "peer" pressure, political pressure or American media pressure. Our Society has a rightful position to promote our country's foundational principles and our founders' actual service, and their motivations for such service.

Freedom of conscience to promote "trust in Thee," and to serve others in response, has not only a moral value, but, I believe, has also an essential value to society at large. Both the reduction and the devaluation of the natural (not humanistic or relativistic) social moral values in our democracy are tantamount to a subjugation of those values. The Founders and the Sons of the Revolution were not students to promote or actual soldiers to establish a divestiture of spiritual authority in our democracy, or to countenance censorship or, alternatively, to

honor or value a commitment to secular imperialism as their approved moral value. In their own “enlightened” period, they were aware of dangers of such commitments to subjectivism, which they knew could easily and quickly escalate into propaganda by future oppressive governments/leaderships. In their formation of our early government, our Founders and First Sons appreciated the need for a return to the commitment of a “trust in Thee”.

Their surviving writings, their spoken words, and our knowledge of the actual service of the Founders’ public and private lives illustrate and confirm how important they considered this Rule of Life to be to their and to our nation’s anticipated heritage, as well a predicate to recall immediate gratitude and appreciation for those whose service won their freedoms, and for an establishment of a moral culture to a fledgling experiment in freedom. They realized that, for success, the Rule of Life was still consistent with the revelations of that Age.

History has proved the Rule of Life to be sound, and objective, and trustworthy. The Rule of Life does not restrict our conscience, and should not restrict our service; it offers freedom and confidence in foundational values for active public expressions; indeed, without freedom to publicly exercise our conscience, there is no means of reproachment to the false, deceptive, “crazy” and non-credible propositions espoused by those who would impose their own ideas and ideals (with absolutely no respect or regard for the values or consciences of others).

It is one thing for the SR membership to foster patriotism from an academic historical perspective, and that is good; but marking history only (it is only one of our core mission ideals) is not sufficient. It is another, more difficult mission to actually step out, engage and storm the growing pernicious assaults on our traditional values and to reaffirm a fair reliance on our foundational and traditional Rules of

Life. It is our choice: to be an interventionist or to be a history buff? If we don’t intervene by actual service into the erosion of our country’s time-tested values and freedoms, and to our Society’s patriotic activities, programs and goals, then our patriotism becomes pedantic and trivial. I believe we must get more involved and make a greater impact in our current social and political debates, and in our Societies’ efforts to meet our stated goals and purposes.

America, I perceive, needs a deliverance, and recent Pew polls seem to confirm my opinion by a majority view of those participating. The Sons of the Revolution and the messages of David in the Psalms may be just the needed catalyst; if only they were promoted. Our Society’s voices and our actual public service, and our necessary personal support for our Societies need to be heard; we need to be engaged and to promote intelligent, moral social choices, reflective of our real (not manufactured) history and of a “trust in Thee”. In that context, we must be engaged not only at the ballot box, but in every decision and conversation in which we participate, including fuller support for our Society’s programs and events.

This is my last such message in the Drumbeat, and I am grateful for the opportunity to use these pages to express my opinions and pursue my purposes as your General President. From the beginning, I have sought to energize more members for more participation in your Society events and

in the public marketplace of ideas and patriotism. We must get more involved and make a more significant impact in our social and political debates. I believe Billy Graham capsulized my message when he said, “It is one thing to act through organizations... but altogether different to go out and be the one actually [engaged] in the effort.” Our patriotism and devotion to our Society’s mission must be personal and active. Our voices and our history tested values must now intervene for intelligent personal and societal choices. ■

13 *Be thou exalted, LORD, in thine
own strength: for will wee sing, and
praise thy powder.*

P S A L. XXII.

1 *David complaineth in great discouragement.
2* *Hee prayeth in great distresse. 23* *Hee
praiseth God.*

C *To the chiefe Musician vpon || Aijc-
leth Shabar. A Psalm
of David.*



M *God, my God, * why
hast thou forsaken mee: &
why art thou so far † from
helping me, and from the
words of my roaring:*

2 *O my God, I crye
in the day time, but thou hearest not;
and in the night season, and † am not
silent.*

3 *But thou art holy, O thou that in-
habitest the praises of Israel!*

4 *Our fathers trusted in thee: they
trusted, and thou didst deliuer them.*

5 *They cryed vnto thee, and were
deliuered: they trusted in thee, and were
not confounded.*

6 *But I am a worme, and no man;
a reproach of men, and despised of the
people.*

7 ** All they that see me, laugh me to
scorne: they † shoote out the lippe, they
shake the head, saying,*

8 ** † He trusted on the LORD, that*

*Psalm 22 from the first printing of the King
James Bible, 1611.*

—Source: kingjamesbibleonline.org



GENERAL SOCIETY, SONS OF THE REVOLUTION
42nd Triennial - October 1 - 4, 2015 - Williamsburg, Virginia



Your Name _____ State Society _____

Address _____

Telephone _____ Email Address _____

Highest Past/Current Office Held _____
Or State Delegate Representative

Name (or Nickname) for Badge _____

Wife or Guest Name for Badge _____

_____ Persons Registered - through September 4th* (\$395.00 per person) \$ _____

_____ Persons - Optional Friday Jamestown Excursion (\$75.00 per person) \$ _____

*Date received at GSSR headquarters. **Total** \$ _____

Please make checks payable to "Sons of the Revolution in the Commonwealth of Virginia"

Please send to: **Sons of the Revolution**
 P.O. Box 18032
 Richmond, VA 23226

Registration fees include: Oct 1st - Cocktail Reception and Dinner hosted by the Pennsylvania Society Color Guard at Two Rivers Country Club on the banks of the James River; Oct 2nd and 3rd - Cocktail Reception & Dinner at The Williamsburg Lodge; Oct 4 - Bruton Parrish Church Service and Farewell Sherry; Colonial Williamsburg Pass(es); Breakfasts and all Business Meetings.

PLEASE MAKE YOUR ROOM RESERVATIONS NOW

For Online Reservations: Booking Website: <https://resweb.passkey.com/go/28265>

For Call in Reservations: Toll-free 1-800-261-9530

The conference reservations office is open Monday-Friday, 8:30 a.m. -5:00 p.m..

Please use the Booking ID 28265 when calling.

2015 Sons of the Revolution Triennial Williamsburg, Virginia October 1 – 4, 2015

It is with great enthusiasm that the Sons of the Revolution in the Commonwealth of Virginia invites Society members and their guests to Williamsburg, Virginia, for the Sons of the Revolution 2015 Triennial Meeting. We are excited to welcome all first-time visitors and to welcome back those who have previously visited the “Old Dominion.” We offer the following agenda of events for your enjoyment. We look forward to seeing you this fall!

Thursday Evening, October 1st—Cocktail Reception at the Two Rivers Country Club with indoor and outdoor receptions compliments of the Pennsylvania Society Color Guard. (<http://governorsland.com/>)

Friday Evening, October 2nd—Cocktail reception and dinner at the Williamsburg Lodge, Williamsburg. (www.colonialwilliamsburg.com/stay/williamsburg-lodge/)

Saturday Evening, October 3rd—Reception and black tie dinner in the Virginia Room at the Williamsburg Lodge. The Virginia Military Institute’s Pipe & Drum Corps will precede the Pennsylvania Society Color Guard into the atrium. Our guest speaker will be Brian Kilmeade, author of *George Washington’s Secret Six: the Spy Ring that Saved the American Revolution*, and Fox News commentator.

Sunday Morning, October 4th—Processional to Bruton Parish Church’s 9:15 a.m. service (Rite II) with the Farewell Sherry following the service in the church’s Parish Hall. (www.bruton-parish.org)



Governor's Land at Two Rivers Country Club —Source: governorsland.com

Between scheduled events, you will have many opportunities (either independently or through the Triennial) to tour Colonial Williamsburg, nearby Yorktown and Yorktown battlefields, Jamestown Island, golf at the Golden Horseshoe County Club and shop at the many boutiques and retail outlets located in and around Williamsburg. (<http://www.colonialwilliamsburg.com/do/wellness-and-recreation/golf/>)

We will have a bloc of rooms at the Williamsburg Lodge, just steps away from one of America’s founding colonial capitals. Registration includes a three-day “open pass” to Colonial Williamsburg. Here you can share the camaraderie of fellow Sons and their guests, tour on your own, or just relax and enjoy the Virginia hospitality offered free of charge.

Please note: The schedule above is for informational purposes only and is subject to change. **After July 1, 2015**, please visit the General Society website (www.sr1776.org) or the Virginia Society website (www.VSSR.org) for a complete schedule, including costs and times. There will be a link on both websites for accessing the GSSR bloc of rooms to make your reservations.

Should you have questions, please contact **Emmett Avery**, VSSR Secretary (emmettavery@gmail.com) or **Matson Roberts**, GSSR Treasurer and VSSR Past President (mroberts@RVAconstruction.com). Or call the General Society Headquarters in Williamsburg at (800) 593-1776.

—*l'Hermione* continued from page 1



Greenport, Newport, Boston, Castine, Lunenburg, and Halifax.

The Friends of Hermione-Lafayette in America organized the voyage to celebrate not just the historical alliance that gave birth to

the United States, but to underscore the continued friendship between the two sovereigns, a relationship that spans two hundred and thirty-seven years.

As the winter issue of *France Magazine* declared, "Prepare for a veritable French-American love fest."

After a painstaking seventeen years of construction, in fits and starts, the *Hermione* replica finally took to the Atlantic last fall for two months of sea trials. "On 7 September 2014, amid flags, bunting and thousands of followers on land and sea, the *Hermione* sailed down the Charente toward the Atlantic...." *France Magazine* stated. "On the quarter-deck was its new captain, 57-year-old Yann Cariou, a 30-year veteran of the French Navy who next spring will take the *Hermione* to the United States."

Good things come to those who wait. One recalls how painstaking the American Revolution itself was, an effort begun in 1775 which did not culminate until the last evacuations of the British in 1783. French aid, of course, was crucial for the Americans to achieve independence. Miles Young, president of The Friends of Hermione-Lafayette in America, characterized the alliance with France as "the tipping point" of the Revolution. In an earlier interview with *The New York Times*, he said, "The war wouldn't have been won without French support. Both the ship and the man on the ship became pivotal."

As the *Hermione* moves up the Eastern seaboard this summer, it will be accompanied by a range of pier-side activities. These include in some ports a traveling exhibition and a heritage village that will be accessible to the public. "In every stop along the way," says voyage publicity coordinator Deborah Berger, "we are planning bi-national cultural and educational programs and events. *Tall Ships America's* full armada will meet and accompany the *Hermione* on the Philadelphia-to-Halifax leg of the trip. What a festive summer it will be!"

Part of the celebration will include June scholarly conferences held at Washington's Mount Vernon

and at the Gilder Lehrman Institute of American History in New York City. The Mount Vernon conference, 13-15 June 2015, is sponsored by the Sons of the American Revolution (SAR) and being organized by Professor Andrew Jackson O'Shaughnessy of the University of Virginia. Targeting professional academics and grad students, the event's speakers will explore the role of the Marquis de Lafayette and all European friends in the American Revolution.

Meanwhile, The Gilder Lehrman Institute and the Friends of Hermione are offering a secondary teachers seminar on France's pivotal aid in turning the tide of the American Revolution. The seminar will highlight the role of the French "freedom frigates," such as the *Hermione*. ■

—*Research contributed by Editor*



L'Hermione sallies forth across the pond—Source: www.sudouest.fr; photos © Xavier Leoty



Lafayette (left) and Washington (center) in a painting of the allied commanders at Yorktown, by Louis Charles Auguste Couder, c.1836.

Ground is Broken and a Liberty Tree Planted

By ZeeAnn Mason

Vice President and Director of Marketing and Communications
Museum of the American Revolution

Last autumn in Philadelphia, hundreds of supporters, benefactors, and honored guests gathered to celebrate the groundbreaking of the new Museum of the American Revolution to be located at 123 Chestnut Street, in the heart of the Center City district. National and local dignitaries, politicians, and the museum's leadership marked the occasion with the ceremonial dedication of America's Liberty Tree, harkening the institution's goal of preserving the ideas and ideals of the American Revolution for future generations.



The museum's permanent and temporary exhibit galleries, theaters, and educational spaces will tell the dramatic story of America's struggle for independence in a way which will greatly complement the other historical sites nearby. The new center is rising up just steps away from Independence Hall, the Liberty Bell Center, Carpenter's Hall, Franklin Court, and the Tomb of the Unknown Soldier (of the Revolutionary War).

For those who may not understand all of the effort, risks, and struggle that went on behind the creation of an independent nation out of thirteen separate colonies, this museum will enlighten and entreat. In many ways, the construction of this museum brings a decades-long reinvigoration of the city's historic mall to a dramatic and celebrated conclusion, and should help to inspire and coalesce heritage tourism in Philadelphia.

"We are building this museum for present and future generations who need to be inspired and engaged so that the spirit of the American Revolution will remain strong," said Founding Chairman H.F. "Gerry" Lenfest during the groundbreaking ceremonies in October.

When Doors Open

Once the doors open in late 2016, the public will have the wonderful opportunity to absorb breathtaking details as well as capture a bird's eye perspective of the time period and the war. The museum will comprise three stories above the street and, with a full basement, will encompass 118,000 total square feet. This includes permanent and temporary exhibit galleries, theaters, education spaces, collection storage, a

café, a retail store, offices, and a welcoming lobby area.

Visitors will be taken on a chronological journey from the roots of conflict in the 1760s to the rise of armed resistance, and from the bold Declaration of Independence of 1776 through the long years of warfare that achieved victory. Two theaters that explore life on the front lines include the Washington Headquarters Tent Theater and the Brandywine Battlefield Theater, where visitors will come face-to-face with the British army and experience the front lines in multiple dimensions: sight, sound, and smell.



A simulated diagram of the museum's Brandywine Battlefield Theater

"We'll form you up and march you into the theater as if you're part of a company of Continental Army soldiers, and we'll put you right in the middle of the largest land battle of the Revolution, the September 11, 1777 Battle of Brandywine," says Historian and Curator Philip Mead.

In the theater featuring Washington's Headquarters Tent, visitors will learn that the marquee underwent extensive restoration at Colonial Williamsburg prior to its arrival in Philadelphia. The meticulous study and detailing of the materials used in the tent has allowed curators to learn a great deal about the varied craftsmen and craftswomen of the era. The story of the tent's survival into the twenty-first century is another fascinating story.

In the upper floor, the museum will display a rich collection of several thousand objects, works of art, manuscripts, and printed works from the period of the American Revolution. The collection includes objects that span the entire scope of the war. As *Military History* magazine reported, the museum owns items that were owned by Washington, Abigail Adams, Martha Washington—key iconic things like clothing, personal items, letters, and five of Patrick Henry's law books. It also has amassed a collection of engraved powder horns, edged weapons, muskets, and rifles.



Some rare items in the collection include, left to right, Hessian headgear, William Waller's powderhorn, and Revolutionary-era hunting shirt—one of only four existing.

Support from Pennsylvania Sons

Near Washington's tent will hang the Commander-in-Chief's restored battlefield standard, a two-foot-by-three-foot flag that signified General Washington's presence on the field. It was likely carried on a pole by a member of the cavalry, who would then plant it wherever Washington made camp, affirms collections director R. Scott Stephenson.

The Pennsylvania Society, Sons of the Revolution and its Color Guard generously donated funds to have the standard restored. It features a plain blue background with thirteen white, six-pointed stars and traveled with Washington throughout the course of the war. It was donated to the Valley Forge Historical Society, the museum's predecessor, by family members in 1910. Mr. Stephenson indicates the standard is among the first generation of American flags to have dropped the Union Jack and adopt stars to represent the colonies.



Restored with PSSR funds.—Source: pinterest.com



Washington's Tent Theater. This depicts the same tent that was painstakingly restored at Colonial Williamsburg last year.

Two Liberty Trees

The Sons of the Revolution were also involved in obtaining samples of authentic battleground soils used to enrich the nutrients of a young American elm tree to be located in front of the museum. The representative soils were gathered by members of the Sons of the Revolution, Sons of the American Revolution, Daughters of the American Revolution, the Society of the Cincinnati, and the National Park Service. The tree has been named "America's Liberty Tree" and was dedicated by CEO Michael Quinn to Chairman H.F. "Gerry" Lenfest.

But that's just half of the Liberty Tree story. Inside the museum, the American Liberties Gallery will feature a full-scale re-creation of the famous Boston Liberty Tree, which became a gathering spot for the Sons of Liberty, who in 1765 protested against the Stamp Act.

"Incorporated into the trunk of this tree will be a touchable element," says Mr. Mead, the museum's historian and curator, "an actual piece of an original Liberty Tree that stood in Annapolis, Maryland until 1999. So people will actually have a chance to touch a piece of wood that witnessed the Revolutionary movement of the eighteenth century."

In the exciting build-up to the grand opening, the Bank of America generously gave \$500,000 to the effort. The targeted amount of \$150 million has not been reached yet, but funds are accumulating toward that goal. To donate to this effort, please visit amrevmuseum.org/make-gift. ■



The American Liberties Gallery will feature a full-scale interactive re-creation of Boston's famous Liberty Tree, which gained its name in the 1765 protests against the Stamp Act.



Standing with spades in hand are, left to right, Murray Gordon, PSSR; Lanny Patten, NSSAR; Bobbi McMullen, DAR; Cynthia MacLeod, NPS; and Forrest Pragoff, SoC. CEO Michael Quinn appears behind them.

A New Building Opened and a Milestone Reached

By Debby Padgett
Media Relations Manager
Jamestown-Yorktown Foundation

In mid-March, the Yorktown Victory Center reached a midpoint milestone in its transformation into the American Revolution Museum at Yorktown. That milestone was the completion and opening of the new, eighty-thousand-square-foot building—a distinctive new landmark for the historic community.

The building features a massive brick façade and portico, which faces a wide vista of the York River. Visitors are now welcomed into an expansive two-story entrance lobby, with access to a museum gift shop and a café.

More than twenty-two thousand square feet of permanent gallery space is still under construction, but other parts of the museum are already open. Those include classrooms, a theater of one hundred seventy seats, as well as a timeline exhibit that details the major events before and during the American Revolution. Education is taking center stage. Construction of the new facility began in mid-2012, and the entire project is planned for completion by late 2016.

The new facility, when completed, will feature a much larger outdoor interpretive area, a five thousand-square-foot gallery for special exhibits, and permanent galleries that will showcase five major themes: The British Empire and America, The Changing Relationship – Britain and North America, Revolution, The American People, and The American People.



Adaptation Was Needed

“The Yorktown Victory Center opened in 1976 as one of three Virginia visitor centers for the Bicentennial of the American Revolution and evolved into a nationally accredited museum,” says Peter Armstrong, Jamestown-Yorktown Foundation senior director of museum operations and education. “The storyline was broadened in the 1990s to encompass the entire Revolutionary period. With the American Revolution Museum at Yorktown, we have an extraordinary opportunity to create a purpose-built museum that resonates with a twenty-first-century audience and connects the beginnings of the United States with their lives today.”

As work continues on the new galleries, special visitor participatory experiences will be offered in the new building’s corridor and nearby classrooms and on an outdoors event lawn. Periodic topics include military tactics, nationalities represented at the Siege of Yorktown, espionage, choosing sides during the Revolution, enlistment in the Continental Army, and military medicine.

For years, the center has featured historical interpreters demonstrating everyday life in a re-created Continental Army encampment and a Revolutionary period farm. Major changes are in store. The encampment and farm will undergo reconstruction and enhancement to support the gallery storyline, incorporate recent historical research and expand capacity for visitor-participatory demonstrations. The encampment is the first area visitors will see after leaving the museum building, and it will be triple its previous size. The expansion will include a drill field for hands-on tactical demonstrations and a separate artillery area with tiered seating that from the outside will resemble a redoubt.

The farm will be located just beyond the encampment and adapted to reflect recent archaeological and documentary research. A specific 18th-century York County family has been identified to serve as a frame of reference for historical interpretation of the wartime period. The farmhouse, kitchen and tobacco barn will be replaced with larger structures, and a log building will be constructed to represent



The new building was designed by Westlake Reed Leskosky of Cleveland, Ohio, and built by W.M. Jordan Company of Newport News, Virginia.



A portion of the American Revolution timeline as displayed along the museum's corridor.



A replica of Nike of Samothrace, or "Winged Victory," greets visitors in the entrance lobby.

quarters for enslaved people.

Through it all, it is hoped visitors will gain a renewed perspective on the meaning and impact of the American Revolution, as well as an exceptionally compelling experience to complement other attractions in the Yorktown-Williamsburg-Jamestown area. Major components of the project total approximately \$50 million. Early planning was funded by state appropriations and revenue generated by the Jamestown-Yorktown Foundation, the state agency that operates the Yorktown Victory Center. Building and exhibit construction and renovations to the site, including living-history areas, are funded by the Commonwealth of Virginia. Private donations to the Jamestown-Yorktown Foundation, Inc., are supporting elements of gallery and outdoor exhibits and educational resources.

In addition to public spaces, the new building houses support functions—a meeting and special event space with a panoramic view of the York River, staff offices, library, historical clothing workshop, exhibit preparation and collection storage, and building and grounds maintenance. W.M. Jordan is construction manager for new parking areas and removal of pre-existing structures as well.

The Present Experience

Before entering the ticketed area, visitors can watch a new Yorktown Victory Center orientation video and find information about other area attractions. After purchasing their tickets, visitors may enter the museum theater where, until the premiere of new introductory film in 2016, they may view three films on a rotating basis, each prefaced by a sixty-second preview of the American Revolution Museum at Yorktown.

The three films are: "The Road to Yorktown," which debuted with the opening of the Yorktown Victory Center in 1976; "A Time of Revolution," shown daily since 1995, which focuses on the 1781 Siege of Yorktown and personal stories of those involved; and "Liberty's Call," a new film that combines period images with present-day interviews to explore the American ideal of liberty from its inception to the modern day.

A timeline corridor leading to the museum's outdoor living-history areas provides a visual journey of the nation, from its beginnings as a collection of thirteen British colonies in the 1750s to its westward ex-



The collection includes these rare items: an eighteenth-century French court sword and scabbard; a British soldier's brass gorget; a 1773 James River Bank note; and a document box that commemorates the repeal of the Stamp Act.

pansion starting in the 1790s. A short video at the end of the corridor introduces visitors to the museum's re-created Continental Army encampment and Revolution-era farm.

"The take-away that visitors ought to have with this museum is to understand what it meant for a people having declared independence to then begin the arduous task of constructing a government where a free people could give government the power to do its job to serve the common good, but at the same time curb that government, limit its powers, in the interest of preserving individual liberties," says A.E. Dick Howard, the White Burkett Miller Professor of Law and Public Affairs at the University of Virginia.

A section of the new museum building serves as a venue for public special programs and student learning experiences. The first public lecture in the new building took place on 24 March 2015. British Lieutenant General Jonathon Riley, (Ret.), Ph.D., discussed the subject of his book, *That Astonishing Infantry: The History of The Royal Welch Fusiliers, 1689-2006*. Gen. Riley served a distinguished career in the British Army from 1973 to 2009 and in the 1990s was commanding officer of the 1st Royal Welch Fusiliers, a regiment that dates to the seventeenth century and was present at the Siege of Yorktown in 1781.

The Yorktown Victory Center is located at Route 1020 and the Colonial Parkway (200 Water Street) and is open 9 a.m. to 5 p.m. daily. For more information about the American Revolution Museum at Yorktown and supporting the project, visit www.historyisfun.org or call (888) 593-4682 toll-free or (757) 253-4838. ■



Jamestown-Yorktown Foundation officials, museum executives, and state leaders attended the 2013 cornerstone ceremony. The Foundation's Color Guard added to the pomp.

Benefits of Participating in the N.Y. Color Guard

By David Tisdale Woods

When I first joined The Sons of the Revolution in the State of New York, I was seeking ways that as an adult I could keep alive the ideals of our Founding Fathers in our modern society. My family has always been one of proud American patriots, but I wanted to take that a step further and somehow make a personal impact. Once I joined the SRNY, I realized being in the Color Guard was a concrete thing I could do that would enable me to be part of the face of our great Society in its endeavors to engage in our mission.

The activity has been deeply meaningful. I soon found myself becoming the Chairman of the Color Guard and am learning to further the mission of The Sons in my new capacity. Additionally, I was recently appointed as Chairman of both Color Guard and Stewards Committee.

Last November, the Color Guard met to begin its 2015 strategic planning. One of the things we accomplished was to compose our own mission statement. The Color Guard has always served to represent our State Society, but we wanted that representation to come alive a little bit more. Thus, we built the following mission statement:

“The Mission of the Color Guard of the Sons of the Revolution in the State of New York is to present colors at public functions in order to commemorate, glorify, and promote the ideals and acts of America’s Revolutionary patriots.”



Throughout the year, the New York Society Color Guard presents at various sites and for patriotic events.

Old Glory represents so many things to so many people! At its essence, the flag is a statement of inclusion to all people who would stand and fight for her against anyone or anything that would attempt to squelch that spirit of equality and inclusion that was ultimately fulfilled in her creation and begun with the enlightened ideals of the Magna Carta then cemented in the US Declaration of Independence, the Constitution, and the Bill of Rights.

The flag embodies the struggles of all Americans who, past and present, have come to terms with the profundity of her very existence. To me, the modern flag means simply this: no more slavery or inequality, no more injustice, and no more darkness of mind. If we are to fulfill our destiny and our purpose as a country, we must begin with that premise, of which Old Glory is the standard.

Recently, someone poignantly said to me: “The Revolution has never ended!” These words rang true and clear! Today we see Americans of all stripes fighting for the same equalities for which our forefathers sacrificed. They are joining the conversation and the fight begun by the oppressed so many years ago. As I march in parades and events throughout the City of New York and greater environs, I join my brothers in arms bearing the flags that honor so many people who have died to give us these rights and this ability to become a part of the conversation.

When I march carrying our flags and standards, they are with us crying out still—“*All men are created equal and have the right to life, liberty, and the pursuit of happiness.*”

Benefits of Participating in the N.C. Color Guard

By John Ledbetter

On 22 Feb 2014 I attended the Moore's Creek Battle Remembrance with Scott Kennedy and Dan Hopping as part of our Society's Color Guard. We drove down to the site from Raleigh, N.C., and placed a wreath at the Battle Ground Monument. Scott and I served as guards facing each other on each side of the Monument and presented arms (firelocks) while various patriotic groups placed their wreaths. Dan brought up the Sons of the Revolution wreath. After the ceremony, we toured the actual battle field and visited both the Tory and Patriot encampments.

Had I not joined the Society's Color Guard and gone to Moore's Creek, I may never have discovered information about my own ancestor or my wife's possible ancestor.

My ancestor, Capt. Thomas Lytle, was born in Rowan County and was in the Militia. From 1775 to 1777 he served as a private and lieutenant under Capt. Robert Holmes and Lt. Col. Frederick Hambricht. Most of his militia duty was spent defending the western settlements against Cherokee attacks. Lytle was made captain in about 1777, when Burke County was created, and he was put in command of Davidson's, Wofford's, and Cathey's forts on the upper Catawba River. He had twenty-nine men under him.

Militias from the western counties were marching east to reinforce Cols. Richard Caswell and Alexander Lillington and other Patriot forces. At the Visitor Center I purchased a copy of *Roster of the Patriots in the Battle of Moore's Creek Bridge* by Bobby Gilmer Moss. I found a reference to Hambricht serving as captain under Col. William Graham. Since Graham participated in the battle at Moore's Creek, it is possible that Hambricht and my ancestor were at the battle as well, or more likely, were on their way.

My wife has always maintained that her ancestors were Tories and of Scottish decent, from Sampson County, N.C. In the same book, I found a reference to a Lieutenant George Norris of Duplin County, who served under Capt. William Taylor and Col. James Kenan. Since Caswell states that said Kenan participated in the battle, my inclination is to believe Norris was there, too. There are several men by the name of George Norris in my wife's family history, but because that George Norris was from the same locality, I feel there is a strong

likelihood that she has a patriot ancestor in him. This will obviously require more research.

Old Mother Covington Awaits

Historian R. D. W. Connor characterized the battle at Moore's Creek as "the Rubicon over which North Carolina passed to independence and constitutional self-government." The victory for the Patriot cause effectively closed the door on any further Loyalist domination or influence in the colony. As North Carolinians, my wife and I are proud that we each have an ancestor who possibly fought at that battle.

Responding to the call by Josiah Martin, North Carolina's royal governor, British Colonel Donald McLeod began marching sixteen hundred Loyalists from Cross Creek, North Carolina, toward the coast, where they were supposed to rendezvous with other Loyalists and Redcoats at Brunswick. When Caswell, Lillington, and some one thousand Patriots arrived at Moore's Creek Bridge, near present-day Wilmington, ahead of the British Loyalists, they positioned themselves on either side of the bridge and awaited the British with artillery at the ready.

The British learned of the Patriot troops at Moore's Creek in advance, but, expecting only a small force, decided to advance across the bridge to attack. They were swiftly cut down.

During the battle of Moore's Creek, the Patriots had a distinct advantage over the Loyalists. They had at least two pieces of artillery that they called "Old Mother Covington and her daughter." Old Mother Covington was a 2.5-pound cannon mounted on a galloper carriage. The daughter was a half-pound swivel gun.

Both pieces of artillery were loaded with swan shot, canvas bags filled with twenty or more pellets about an eighth-inch in diameter. The Loyalists had little chance for victory with the Patriots' artillery aimed directly at the bridge. ■



N.C. Color Guard members at the battle site.—Photo courtesy of John Ledbetter



The famous bridge where N.C. Loyalists were doomed.

—Source: ncpedia.org

Flintlock & Powderhorn

ARTICLES OF HISTORICAL INTEREST

Hugh Mercer (1726-1777): The Patriot Whose Legacy Spans Two Continents

By David H. Dickey, General Historian

In this second part of a multi-part article on the life and times of Hugh Mercer, General Historian David H. Dickey continues his examination of events in the British Isles which indirectly helped fuel the fire of rebellion in the American colonies—and in Mercer’s heart. Part One took readers through the Glorious Revolution and the first two Jacobite Rebellions, 1689 and 1715. Part Two picks up with the Third Jacobite Rebellion, 1745, and the rise of the Young Pretender before concluding with Mercer’s emigration to America and the onset of the Seven Years’ War.

Following the collapse of the Second Jacobite Rebellion and the subsequent passage of the Indemnity Act of 1717 (pardoning most of those who participated in the ’15 rebellion—except Rob Roy McGregor and his kin), a period of calm between the House of Stuart and the House of Hanover lasted for twenty-eight years. By the end of that period, the younger generations in each family had come of age and assumed their opposing positions in the conflict over the British throne.—Ed.

Third Jacobite Rebellion—the 1745 Uprising: George I died in 1727, and was succeeded by his son George Augustus, of Hanover (George II), the last English King born outside of Great Britain. George II ruled from 1727 until 1760. In 1743, The War of Austrian Succession drew France and England into open hostilities against each other even though no formal declaration of war had yet been made by either side.

Most of the British army was engaged on the Continent when Louis XV, King of France, planned a surprise invasion of England with ten thousand French troops aboard transport barges. Charles Edward Stuart (1720-1788), known to history as “Bonnie Prince Charlie” (or the “Young Pretender”) was living in exile in Rome with his father, James III (of the 1715 Rising), when the invasion was planned.

He quickly rushed to France to accompany the expedition and reclaim the throne for the Scottish House of Stuart. On 24 Feb 1743, the French fleet encountered one of the worst storms in the English Channel in over a century, with the result that the fleet was scattered and several barges were sunk, losing all men aboard. The French immediately informed the Young Pretender that the invasion was cancelled.



Coronation of King George II, by Thomas Hudson, 1744

When the English raised objections to the failed invasion, the French formally declared war upon them, but declared their intention to withdraw all support for any further quixotic expeditions of the Young Pretender.

Despite the loss of French support for his vainglorious schemes, Bonnie Prince Charlie continued to plot a course of action to take back “his” throne. In 1744 he had received a letter from a small number of Scottish highland chiefs, informing him that their clans would rise with him if he could muster a mere three thousand French troops to land in Scotland. By selling his mother’s jewelry, and borrowing heavily from Scottish bankers in exile, he raised an army of seven hundred volunteers from the



The Young Pretender - Bonnie Prince Charlie (1720-1788), by William Mosman, c. 1750

Irish Brigade of the French Army and set sail for Scotland with two ships, the *Elisabeth*, carrying the troops, supplies, and weapons, and the *Du Teillay*, a much smaller ship carrying him and the “seven men of Moidart.”

The *Elisabeth* became engaged in a battle with the HMS *Lion*, and was forced back, but the smaller ship with the Young Pretender and his seven apostles landed on the Scottish Island of Eriskay in the Outer Hebrides on August 2, 1745. The Scottish clans showed little or no enthusiasm for the impossible dreams of the petulant Pretender, so the Prince marched south to Moidart and, on 19 Aug 1745, raised his standard at Glenfinnan to lead the Jacobites in his father’s name. This pageantry attracted only about twelve hundred men, mostly from the McDonald clan.

The Hanoverian army in England at this time numbered only about four thousand men led by Sir John Cope who moved north to Inverness to meet the newest Jacobite threat. The Jacobites went around him, capturing Perth and entering Edinburgh. By now, the Jacobite army had swelled to approximately three thousand men. After obtaining supplies at Inverness, Cope’s army sailed from Aberdeen down to Dunbar to engage the Jacobite forces at Prestonpans to the east of Edinburgh.

The Highland Charge

On 21 Sept 1745, Lord George Murray, Commander of the Young Pretender’s army, hit Cope with a surprise attack using the ancient “Highland Charge.” The famous Highland Charge had been the primary method of waging battle by the Brittonic Celts since the ancient days of Boudicca, when that fearless Queen of the Iceni revolted against the Romans under Gaius Suetonius Paulinus. Such a tidal wave of men moving at the full run against an enemy force usually broke the enemy’s line, resulting in immediate victory.

If the enemy line didn’t break at that point, however, the day was generally lost by the Celts. Much to the dismay of Boudicca, the strategy didn’t work at the crucial battle of Watling Street in AD 60/61. Fortunately for Murray, however, the age-old charge worked flawlessly in the fall of 1745. The rout

of the government forces at Prestonpans is today commemorated in the famous Jacobite song: “*Hey, Johnnie Cope, Are Ye Waking yet?*”

With the victory at Prestonpans, the Jacobite forces swelled to around six thousand men, and the army began a southwardly march toward London, gaining victory after victory until 4 Dec 1745, when they captured the town of Derby and were only one hundred twenty-five miles from their ultimate target. Although the French had now changed their minds and promised to send an invasionary force, the Young Pretender found few converts to the Stuart cause in lower England.



The Battle of Culloden by David Morier, 1746. The work depicts charging Highlanders in the rain against the Fourth Regiment of Foot.

In a Council of War held among the Jacobite commanders at Derby, only Bonnie Prince Charlie voted to continue the push toward London. No corroboration of a French Landing could be obtained, and the generals believed London was well fortified by the Germanic King (which it was). Thus, on 6 Dec 1745, the Jacobite army started its slow and agonizing retreat back to Scotland. Upon hearing of the retreat, the French abandoned their in-progress plans to stage the promised invasion.

In mid-January, 1746, the retreating army unsuccessfully laid siege to Stirling Castle, but did, after receiving reinforcements, lift the siege to meet the approaching, reinforcing Hanoverian army of General Henry Hawley at Falkirk. Hawley’s army was defeated, but, with their inability to take Stirling Castle, the Young Pretender’s troops began to drift away.

Following the retreat from Derby, King George II sent his younger son, Prince William Augustus, Duke of Cumberland, in pursuit of the Jacobite army.

After waiting out the winter, the two armies

finally squared off on Drumossie Moor, near Inverness at the Battle of Culloden on 16 Apr 1746. This one-sided massacre was known as the “Last Charge of the Highland Clans,” and put a final nail in the coffin of Jacobite aspirations. The great Highland Charge proved totally ineffectual against the heavy Hanoverian artillery and the well-disciplined regulars of the British army.

Most of the Scotsmen who charged wildly, waving their broadsword in the air with their right hand, held their targe shield in their left. For weeks, the Duke’s army had practiced with their bayonets and had developed a new strategy for facing the charging Scotsmen. In practice, each Hanoverian soldier faced the pretended enemy soldier directly in front of him but, at the last second, stepped to his right and stabbed the opposing soldier to his right, under the raised right arm. In the battle, this was executed with deadly precision.

After a long delay (under which the Pretender’s forces were substantially depleted by a relentless cannonade), an uncoordinated assault was finally made, but not with the characteristic force or fervor of the ancient Highland Charge. Even a perfectly executed Highland Charge would not have prevailed against what the Duke had waiting.

Giving No Quarter at Culloden

After being mowed down by canister, and a withering display of concentrated musket fire, the few highlanders who made it to the front lines of the Hanoverian ranks were cruelly and unexpectedly taken out by the razor sharp bayonets of the experienced and merciless Hanoverian trooper to their immediate right.

Following the battle, the Duke issued orders to give no quarter, and thus hundreds of wounded and dying men were “stuck like pigs” on the fields of Culloden Moor. Women and children in the vicinity were also ruthlessly slaughtered. An order was given to hunt down all the Jacobites and kill them like dogs. The Duke of Cumberland and the Hanoverians had taken all they could stomach from the Jacobites, and were determined to put an end to the obstreperous Stuart claims for once and all.



The Duke of Cumberland, “the Bloody Butcher of Culloden,” by Stephen Slaughter, c. 1750.

History has properly recorded that the Duke of Cumberland was the “Butcher” of Culloden. In 1794, Robert Burns, the poet laureate of Scotland, composed the following stanzas to describe the horrific toll the Hanoverian Butcher brought down upon the Celtic people of Inverness:

The Lovely Lass o’ Inverness

*The lovely lass o’ Inverness,
Nae joy nor pleasure can she see;
For, e’en to morn she cries, alas!
And aye the saut tear blin’s her e’e.*

*“Drumossie moor, Drumossie day-
A waefu’ day it was to me!
For there I lost my father dear,
My father dear, and brethren three.*

*“Their winding-sheet the bluidy clay,
Their graves are growin’ green to see;
And by them lies the dearest lad
That ever blest a woman’s e’e!*

*“Now wae to thee, thou cruel lord,
A bluidy man I trow thou be;
For mony a heart thou has made sair,
That ne’er did wrang to thine or thee!”*

Following the battle, Bonnie Prince Charlie escaped and, with the assistance of Flora McDonald, made it to the Isle of Skye where he stayed for several days with a family named McKinnon before departing for France. In deep appreciation for the risk taken in harboring him, he gave them the recipe for his favorite “Royal” liqueur, which the family has produced for generations, Drambuie!

George II lived until 1760, when he was succeeded by his son, George III, whose intransigent colonial policies inflamed the American Revolution. Bonnie Prince Charlie died in exile in Rome in 1788. Following Culloden, the shameful Highland Clearances commenced, where Gaelic-speaking Celtic people were dispossessed of their ancient lands to make way for herds of sheep owned by the absentee Hanove-



Robert Burns, Scotland’s national poet, by Alexander Nasmyth, 1787.

rian landlords of London.

Mercer, at the youthful age of twenty, was an assistant surgeon in the army of Bonnie Prince Charlie at Culloden, and like the young prince, believed that a native Briton, not a German, should possess the throne of the British Empire. As Prince Charlie had, Mercer also had to flee the battlefield to save his own life. He eventually escaped to America, where he could begin life anew, but never, until his dying day, did he forget the ruthless savagery of the Hanoverian bayonet at Culloden!



The lone monument to the fallen Highlanders at Culloden. The memorial rises twenty feet above the ground.—Source: folkstonejack.wordpress.com

Escape to America

In March of 1747, Mercer was able to obtain passage on a ship to Philadelphia, and settled near a place now bearing his name and known as Mercersburg, Pennsylvania. He began to practice medicine and, for eight years, lived in peace and tranquility in that British colony. However, fearing retribution from the British authorities, he had settled on the frontier where he hoped not to be recognized.

The French and Indian War. The Seven Years' War (known in America as the "French and Indian War") officially lasted from 1756 to 1763, and was a global war of empire pitting, among other nations, Great Britain against France. In America, the war centered principally on the control of the Ohio River valley. However, the fighting started long before the commencement of the war in Europe. On 9 July 1755, British General Edward Braddock's army was decimated by the French and Indians during Braddock's unsuccessful effort to take the French stronghold known as Fort Duquesne ("doo kane"), which was located at present-day Pittsburgh.

As a frontier surgeon, Mercer tended to the wounded survivors of "Braddock's Defeat" and once again witnessed the horrors of war. He was shocked by the same butchery he had witnessed at Culloden, but inflicted this time by Indian tomahawks and scalping knives. As a result of the disastrous defeat of Braddock's army, the English army withdrew to Canada to continue the struggle, leaving western Pennsylvania virtually undefended. In

response, Pennsylvania called up the militia to fill the gaping hole in its western defenses. In March of 1756, Mercer accepted a commission as a captain in that militia. In seeking to defend his home and adopted nation against potential savage attacks, Mercer joined the British forces, not as a physician but as a soldier: he still had no love for the British, but he did have a love for his new friends and his countrymen.

Mercer and his men took part in Lt. Colonel John Armstrong's raid on the Delaware Indians on 8 Sept 1756 at Kittanning. Mercer was badly wounded and separated from his men. He reputedly set his own badly shattered arm in a sling and stumbled one hundred miles through the dense wilderness for fourteen days, without weapon or supplies, until he found his way back to Fort Shirley for medical attention. He was recognized and hailed as a hero.

The City of Philadelphia awarded him a Silver Medal in commendation of his bravery, and the following account of his perilous expedition appeared in the *Pennsylvania Gazette* in 1756, bringing him fame in the Colony:

"We hear that Captain Mercer was 14 Days in getting to Ft. Littleton. He had a miraculous Escape, living ten Days on two dried Clams and a Rattle Snake, with the assistance of a few berries. The Snake kept sweet for several Days, and, coming near Ft. Shirley, he found a piece of dry Beef, which our People had lost, and on Trial rejected it, because the Snake was better. His wounded Arm is in a good Way, tho' it could be but badly drest {sic}, and a Bone Broken."

It didn't take long for Mercer to rise through the militia ranks. He was soon promoted to colonel. During this period, he developed a lifelong friendship with another colonel, one from Virginia named George Washington. ■



A painter's rendition of the Battle of Monongahela, a.k.a. Braddock's Defeat. Artist and year unknown.—Source: geocaching.com

Two Routes So Different, Yet So Similar

By David W. Swafford, Editor

With this third article in the series, we continue our examination of the earliest trails in the United States. Some of these routes had their genesis in ancient times as animal pathways through the woods. Native Americans used the best ones for transportation and communication, and white frontiersmen followed in their footsteps. In time, the most frequently traversed paths were widened out for horses and wagons and still later were converted into paved roads. Some of today's highways follow routes nearly as old as time itself.

In this issue, we explore two trails that bore certain similarities in their origins and purposes, but were separated by thousands of miles and ran through distinct geographies. Each pathway was created by a bold explorer who was contracted to open a new frontier at the dawn of the American Revolution. Both Daniel Boone and Juan Bautista de Anza forged through the vast unknown a journey as unique to each man as his own signature.

Daniel Boone

Daniel Boone

Although Daniel Boone was not the first man of European descent to find the Cumberland Gap, no other name in American history is so often identified with that famous notch where the mountains of Virginia, Kentucky, and Tennessee meet. During his lifetime, the famous long hunter, explorer, frontiersman, and survivalist made several trips in and out of the Cumberland Gap.

His first adventure through that area came in 1769, the same year the Virginia Commonwealth promulgated the "Nonimportation Resolutions." He was a part of trader John Finley's expedition across the mountains.

Another opportunity presented itself in 1775. Early that year, North Carolina justice and land speculator Col. Richard Henderson had heard of Boone's praise for Kentucky and put together a group of investors in the Transylvania Company. He sent Boone and others to meet with the Cherokees and establish a treaty to buy twenty thousand acres of land south of the Ohio River for £10,000. The colony was to be called Transylvania.

EARLY TRAILS



Boone's Trace

Starting in March 1775, nearly on the same day that Dr. Joseph Warren gave his second Boston Massacre oration, Boone, along with thirty-five axmen, began cutting a trail from Tennessee's Long Island through forests and over mountains into Kentucky. The hints of war and coming revolution resounding from New England and Virginia, it seems, were secondary on the mind of Daniel Boone.

Despite Boone's enthusiasm for Henderson's grand design, the plan for establishing the fourteenth colony in America was, in fact, a violation of the Royal Proclamation of 1763 (that all lands between the Mississippi River and the Appalachian Mountains were off limits to white settlers.) Ultimately the colony of Virginia declared Transylvania illegal, and moved to create an official county from those lands—appropriately, Kentucky County.

Although Transylvania was shut down, Boone was not to be stopped. From Long Island (Tennessee), Boone's route went north through the Moccasin Gap of Clinch Mountain, then crossed the Clinch River to the North Fork Clinch River. It



The only known portrait of Boone, painted by Chester Harding, 1820.



Boone's Trace and related trails.—Source: Wikipedia.org

then crossed over Powell Mountain and ran southwest through the Powell River valley to the Cumberland Gap. Soon after passing over the Cumberland Gap, the trail turned to the north-northwest and made fairly straight for the Kentucky River.

“What Daniel Boone did in opening this little road was, in essence, to tell the world that a person of European descent could traverse the wilderness, could survive, and could succeed,” writes John M. Fox, president of The Friends of Boone's Trace, Inc. “Over the next twenty years, about two hundred thousand people traversed across the mountains and into Kentucky using all or part of Boone's Trace.”

For that reason, Boone is sometimes referred to as the “Moses of the Appalachians.” The use of the Cumberland Gap by thousands of settlers during and after the Revolutionary War was the first leg of the greater westward movement across the United States.

While the idea for the colony failed, Boone's little trace into the heart of Kentucky boomed. All told, the adventurer established three communities that are still on the map today: Boonesborough (or Boonsboro), Harrodsburg, and Logan's Station.

The Wilderness Road

From Boone's lone trace through the woods, other trails were soon to branch off it. The adventurer's route passed through the Cumberland Gap from the east, extended to Middlesboro, and turned northward toward Pineville and on up to Crab Orchard. It was at Crab Orchard where Benjamin Logan would later thrash a new trail off Boone's Trace

in a northwesterly direction toward present-day Logan's Station and Harrodsburg.

Boone's route continued in a more northerly direction toward the Kentucky River. From Harrodsburg, where Logan's Path stopped, other settlers further developed a trail that followed existing Indian routes all the way to the Falls on the Ohio, where Fort On-Shore and Fort Nelson were constructed and where Louisville eventually took root and grew.

According to *Early Roads into Kentucky* by Neil Hammond, the Kentucky state legislature in 1792 budgeted for improvements to much of Boone's original footpath.

Meanwhile, as settlements grew southward, a branch of the Wilderness Road was built into Tennessee over the Cumberland Plateau via the Cumberland River and went to Nashville.

Despite the improvements and spurs built in Kentucky and Tennessee, the segment of Boone's trail which extended from Crab Orchard north to Boonesborough was never improved. It eventually fell into oblivion. Today, efforts are underway to fully research and preserve that segment of the trace.

Moving large wagons through the Gap was not an easy venture. In time, travel down the Ohio River became the preferred method for most long distance settlers seeking to go west. The opening of the National Road and the coming of the War Between the States were additional developments that ended the popular usage of the Wilderness Road.



The Cumberland Gap as seen from the east, looking west.—Source: nps.gov

Juan Bautista de Anza



In the same year that Britain passed the Coercive Acts and the Thirteen Colonies organized the First Continental Congress, the viceroy of New Spain (Mexico) commissioned Juan Bautista de Anza to finish that which his father had been killed while trying to accomplish: to reach San Francisco by land. Like Boone, Juan Bautista de Anza was a man of the frontier, having lived his entire life in between the southern fringes of Arizona and the south-eastern edges of Alta California.

Anza's father, who was a Basque immigrant and founder of much of Sonora state (including southern Arizona, below modern-day Phoenix) had frequently thought a land route between Nogales and the upper California missions could be discovered. He knew the southerly currents and wind patterns of the Pacific made supplying the missions by sail a difficult task. But before the silver mining entrepreneur and captain of the frontier militia could realize that vision, he was slain by western Apaches in 1740. His son was only four years old at the time.

Growing up, Anza Jr. trained at a Jesuit school. He joined the militia when he was fifteen years old and was soon promoted to lieutenant. He spent his first twenty years of military service in Sonora, defending the frontier against hostile Indian tribes. He also helped establish new missions on the lands of friendly Indian nations. Through his experiences with the latter, he knew that a land route was possible.

In 1773, Anza's proposal to lead an exploratory expedition by land to Alta California was approved, and, in 1774, he cast off with an exploratory crew to find the best way west. His scouting journey was successful, and he reported to the Viceroy that he had found a route from the presidio of Tubac, north of modern Nogales, to

the San Gabriel mission at present-day Los Angeles. Along the way he had befriended the Yuma nation, and elicited the active support of their chief, Salvador Palma.

For those successes, Anza was promoted to Lieutenant-Colonel and by the following year was charged with leading a large expedition of settlers over the newly opened route to the presidio at Monte Rey (Monterey). Thus, in March of 1775, a month before Lexington-Concord, Anza assumed the responsibility of recruiting families and organizing supplies for the first colonizing expedition to northern California. His column of soldiers, vaqueros, muleteers, aides, servants and pioneers left Tubac on 23 Oct 1775 upon Anza's famous beckoning, "¡Vayan subiendo! Everyone mount up!" The long caravan officially commenced Spain's first major expedition to settle California.



Juan Bautista de Anza portrait at Tumacacori National Monument, Arizona.



Located in Southern California, west of the Salten Sea. —Source: trailridermag.com



Anza statue at Lake Merced, San Francisco. —Source: waymarking.com

The Anza Trail

The expedition got under way in October 1775, and arrived at Mission San Gabriel Arcángel in January 1776. The trip had often been difficult and the colonists had endured lack of water and food, life threatening weather conditions, debilitated and dying animals, and roads that often seemed impassable due to rain, mud, sand, or snow. At least twice the expedition was hampered by desertion of servants or military personnel.

Writer Jay W. Sharp says that from Tubac, the trail led northward following the Santa Cruz River to the Mission San Xavier del Bac, then turned northwest, continuing to follow the Santa

Cruz to its juncture with the Gila River. Once there, the expedition headed westward, paralleling the Gila through the forbidding Sonoran Desert, to the juncture with the Colorado River and a ford near today's Yuma, Arizona.

After crossing the Colorado, the trail continued toward the Pacific, dipping into Baja California. It turned northwest, across the farthest edge of the Sonoran Desert and through the southern reaches of California's coastal mountain ranges. It then paralleled the Pacific shoreline and the coastal ranges north northwestward to the Royal Presidio of Monterey, passing the missions of San Gabriel Arcángel, San Luis Obispo de Tolosa and San Antonio de Padua, all founded by the Franciscans in the early 1770s.

Upon entering the valley of the first mission, Anza himself recorded, "...we came out to level country with an abundance of the best pasturage, trees, and grass that we have seen thus far." The party was able to rest and recuperate at the mission of San Gabriel Arcángel for a total of seven weeks while Anza and some of his soldiers departed to San Diego de Pala mission to help stop an Indian rebellion.

When he and the others returned to what would become the City of Angels, Anza delegated several soldiers with their families to remain behind there and bolster the mission. Meanwhile, on 21 February, he took seventeen families northward to the presidio at Monte Rey, moving northwestward, up the coast. It would become a late winter march over a muddy trail through almost continual

rain and fog. On this leg of the journey, Anza led the column through California's spectacular sierra country, pausing at the missions of San Luis Obispo de Tolosa and San Antonio de Padua.

The land route from Tubac to Monterey had taken them five months to traverse. The Spanish government intended to use the Monterey presidio as a springboard for exploring both sides of San Francisco bay and for founding a mission and presidio there. Anza thus continued on with Father Pedro Font and a party of twelve others to the San Francisco bay. They encountered the estuary of the bay on 25 Mar 1776 and followed the bay along the east side until the location of today's Fort Point.

Anza erected a large cross at the site, but he did not stay behind to found the community. He left that to others and returned to the Sonora frontier, an accomplished man. He was appointed the fifty-fifth governor of New Mexico province in 1778, an office he held for nearly ten years. In 1787 he returned to Sonora. He was

appointed commander of the Presidio of Tucson in 1788 but died before assuming the office. He is buried in the cathedral of the historic town of Arizpe, Sonora, about one hundred fifty miles south-southeast of Nogales, Arizona. ■



—Source: behance.net; © Conservation by Design



—Source: anzahistorical-trail.org



The Chapel of Our Lady Loreto, Anza's gravesite, Arizpe, Sonora.

—Source: anzahistoricaltrail.org

The Religious Faith of Our Founding Fathers

By Jack J. Early, Ed.D. D.D.

The Drumbeat through the remainder of the current administration is featuring a series of articles on the religious beliefs of the Founding Fathers, by Jack Jones Early. He wrote the articles originally for the SAR Magazine, published by the Sons of the American Revolution, Louisville, Kentucky. We have received kind permission from the SAR to republish the articles here, an initiative led by General President Curtis P. Cheyney, III.

John Jay

John Jay was born in New York City on Sunday, 12 Dec 1745. He was the eighth child of Peter Jay and Mary, the daughter of Jacobus Van Cortlandt. His father was a wealthy merchant, who retired from business at the round age of forty to live at a country house and farm at Rye, in Westchester County.

During his childhood, Jay escaped smallpox, which had already blinded both a brother and sister.



Chief Justice John Jay
by Gilbert Stuart, 1794

His mother taught him the rudiments of English and Latin so that, when he was nearly seven years old, he was ready to enter grammar school. In 1753, he entered the New Rochelle School kept by Reverend Peter Stoupe, the pastor of the combined French and Episcopalian Churches.

The New Rochelle community had been settled by Huguenot refugees. French was chiefly spoken, and John Jay acquired a good command of the language. He was surrounded by the piety, fervor and faith of the old Huguenots.

In his home, his father, Peter Jay, according to the old custom of the Huguenots, convened the household several times a day to hear the Word of God. Peter Jay read prayers from his copy of Bishop Patrick's *Devout Christian*.

When John Jay was ready for college, he selected King's College, located near the Hudson River. He studied Latin and Greek and rhetoric. Apparently, he had difficulty pronouncing the letter "L," and he devised a plan to practice [speaking] before a mirror to overcome his problem of articulation. Instead of studying for the ministry, John Jay decided to enter the law profession.



Jack J. Early

Jay was known as a conservative and a devout Christian. At the beginning of the movement toward American independence, he became an important spokesman for the cause. He served as President of the Continental Congress during a portion of the Revolutionary War. In 1776, he helped form the newly independent government of New York by drafting the state constitution.

During the war, he was sent to Europe by Congress, first in a frustrating attempt to reach an agreement with Spain, followed by a more successful service as a Commissioner (supporting Benjamin Franklin and John Adams) in the peace conference between the United States and Britain. Upon returning to this country, he was appointed Secretary of Foreign Affairs.

In a letter written during his service for Congress, he wrote:

"I believe that a wise and good Being governs the world, that he has ordered us to travel through it to a better one... Let us enjoy prosperity when we have it and in adversity to be patient and resigned without being lazy or insensible."

While on another occasion he wrote to the General Committee of New York:

"What reason is there to expect that Heaven will help those who refuse to help themselves; or that Providence will grant liberty to those who lack courage to defend it? Are the great duties they owe to themselves, their country, and posterity, so soon forgotten? ... With firm confidence, trust the event to the Almighty and benevolent Being who hath commanded you to hold fast to the liberty with which He has made you free; and who is able as well as willing to support you on performing His orders."

Perhaps John Jay's greatest contribution to our new nation was his persuasive writing in favor of the ratification of the Constitution of the United States. He joined Alexander Hamilton and James Madison in contributing to a series of newspaper essays (compiled and widely circulated as a book, *The Federalist*.)

In 1777, John Jay served as the first Chief Justice of the Supreme Court of New York. Then years later, he was appointed the first Chief Justice of the United States by President George Washington. Later he resigned his position on the U.S. Supreme Court in order to become Governor of New York.

In his later years, John Jay devoted much of his time and energy to the American Bible Society. He had wanted to greet his old friend, Lafayette, who had recently arrived from France in the fall of 1824. He was unable to go because of ill health.

On 17 May 1829, John Jay departed this life. During his illness, his family wanted to have some consolation from him, and he said: "They have the



First Meeting of the United States Supreme Court

Illustration by Francis Smith

Interpretation of first meeting of the US Supreme Court; John Jay second to left. —Source: history.org.

Book." His personal faith was founded on the Word of God.

For us members of the [General Society, Sons of the Revolution], we need to serve the best we can and leave the rest to Almighty God! ■

BAY PSALM BOOK

In late November 2013, the Old South Church in Boston sold one of its two copies of the veritable Bay Psalm Book through auction at Sotheby's. The Bay Psalm Book is a 1640 hymnal that was commonly used by many Puritans and is distinguished as having been the first book in English to be compiled and printed in North America. Only eleven copies are known to still exist of the original seventeen hundred that were printed.

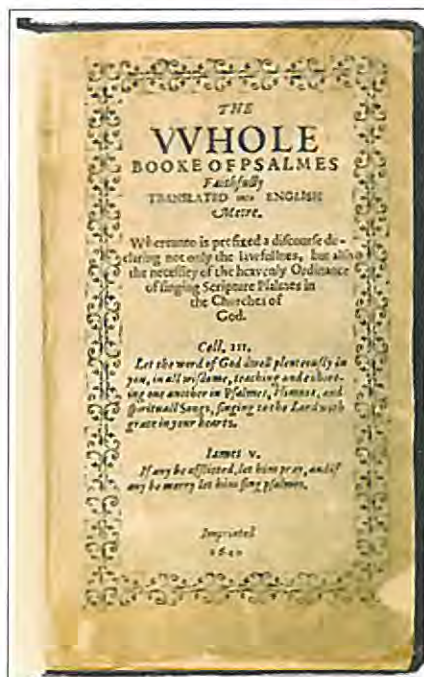
The sale of this particular copy added another bit of history to the lore of the title. It fetched a hefty \$14.2 million, the highest price yet recorded for a print book in open sale. The producers of the work had "attended Conscience rather than Elegance, fidelity rather than poetry, in translating the Hebrew words into the English language."

Today, the church is using most of the proceeds of the sale to help the poor. The buyer, David M.

Rubenstein of the Carlyle Group, immediately announced the book would be lent to libraries across the country for temporary display and eventually to a sole library on permanent loan.

The auctioned copy (the church's beta copy) had been on deposit in the Boston Public Library since 1866. According to the Old South Church's website, in 1978 a probate court ruled that the church had free and clear title to the beta copy, as opposed to its alpha copy, which had been a part of Thomas Prince's own library and was bequeathed to Old South under certain restrictions.

The Bay Psalm Book was a utilitarian tome. According to South Church, it was widely known by children and elders, by the enslaved and by freemen. As early as 1636, leaders of the Colony began discussing the enormous undertaking of translating and publishing their own book of psalms for congregational singing. ■—Editor



The veritable Bay Psalm Book was a 1640 hymnal which many Puritans used. It was the first book in English to be compiled and printed in North America. In 2013, the South Church in Boston sold one of its two copies in auction. It fetched \$14.2 million, the highest price yet paid for a book in open sale. —Source: sothebys.com

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To all members: Please be sure to visit the new and improved General Society web site, <http://sr1776.org>. New information is being posted and wonderful improvements have been made. Your interest is appreciated.

Editorial Policy

The General Society Sons of the Revolution issues the following publications in print and electronic formats.

The Editor of the *Drumbeat* and the *Flintlock & Powderhorn* actively seeks manuscripts and articles for publication. Suitable topics for the *Drumbeat* are articles about the state and local Sons of the Revolution Societies, their activities and members. Articles should be approximately 100 to 500 words, and photos should be included when possible. *Drumbeat* submissions will be printed in a timely manner.

Articles sought for the *Flintlock & Powderhorn* include narrative history, biography, historiography, historic preservation, and related fields of study that deal with the time period and place of the American Revolution. The Editor reserves the right to submit all manuscripts for review by a committee prior to publication. No guarantee is given as to when an article will be published in the *Flintlock & Powderhorn*.

The Society assumes no responsibility for statements or opinions of contributors.

All submissions are requested by email or on disk/CD, but print versions can also be mailed or faxed. When mailed or faxed, submission must be typed on 8 1/2" x 11" paper, double-spaced. If pictures are to be returned, please send self-addressed, stamped envelope. The Society is not responsible for items sent through the mail. Please do not send original or irreplaceable materials or photographs.

The Editor reserves the right to conform the articles to style. Authors grant the General Society Sons of the Revolution one-time publication rights, both print and electronic editions. Articles in this publication are indexed by the Periodical Source Index (PERSI) produced by the Allen County Public Library Foundation.

Submission Deadline Dates

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January 1	March 1
April 1	June 1
July 1	September 1
October 1	December 1

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