

The Village Log

VOLUME 2, ISSUE 2

JANUARY/FEBRUARY 1998

Starting January 1998 Trustee meetings will be held the 2nd Tuesday of the month, with committee meetings being held the 4th Tuesday. Everyone is welcome to attend all meetings. See article on page 7 for a complete listing for 1998.

February 10 - Monthly Trustee Meeting.

February 21 & 22 Weekend Period Clothing Retreat - 10 AM till 5 PM.

February 24 - Monthly Committee Meetings.

Maple Syrup Tours - 1:00 - 4:00 PM Saturday February 28 & Saturday March 7.

President's Message

As you read this, February will be here, and I hope with it will come some sunshine (I'm getting a little tired of gray skies). The new Board of Trustees, and your new President, are getting used to Village procedures. We, along with all of the committees that have been set up, are well on our way to getting ready for the festivals this year.

This type of participation is what it will take to put our Village on the right track to the future.

At each meeting I see more and more new faces as well as faces that have not been around for awhile. The last committee meeting night on Jan. 27 was so well attended that we needed both the upstairs and downstairs to handle everyone. This type of participation is what it will take to put our Village on the right track to the future.

On the Friday evening following this meeting, the Trustees met to hammer out our budget for this year. This meeting lasted from 6:00 PM till 10:45 PM, but we got it done in one sitting (thank goodness).

I hate to keep harping on the same subject in all the different reports that I do, but we still



HAPPY VALENTINES DAY!

need far more hands-on volunteers if we are to be ready with our grounds, houses and costumes before the first event in March. This is the year when we have to stress authenticity in all that we do if we are to present a quality and true picture of the life and times of our Village. With the type of authenticity that I know we are capable of we will attract larger crowds to our events which will translate into more money to do the primary goal of our Village — to preserve and educate.

I would like to extend this invitation to any and all of our members: If you have a question, comment suggestion, complaint or a

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In Memory of Max O. Bailey

By Sharon Maloney Kingan

This morning as I prayed....

.... I thought

who was Max Bailey?

.... Then I remembered his HANDS and I thought.... he was a WORKING MAN...

just then I opened by Bible to ...

ECCL 2:10

"My HEART took DELIGHT in all my work and this was the reward for all my labor."

Max's heart overflowed with DELIGHT, for he loved to work.... Mainly for others, his family, his friends, his neighbors, The Mission: Monthly Meeting of Friends, Caesar's Creek Pioneer Village, Free Masons.

My husband and I were returning from being with Max at the hospital after he had suffered what turned out to be a fatal aneurysm. It was after midnight as we turned into our 1/2 mile farm lane. The headlights shone on the pot holes which are a constant battle to repair. My husband reminded me of coming home more than once to find Max repairing them with gravel and sand he had dug and transported. Darrel spoke, "Who else but Max?"

Then I thought of his HEART...

...Max was a very loving man...

....Always thinking of others....

As a child bananas were a great treat for him. So he would almost weekly find them on sale and then go house to house among us children and Lord knows who else. He would walk in the door holding these bananas like gold and say:

"Hey boy... I've got something for my Buddies!"

Then I thought of Max's HEAD....

He had so very much going on up there. He had more going on up there than anyone could possibly keep up with...

That is probably why he always seemed to be going at top speed.

Besides our mother, Rosaleen Bailey Maloney, there are seven children and fifteen grandchildren and in-laws. He knew all our special interests. So he not only spent time thinking and

researching his multiple interests, but he was constantly doing the same helping us, from gardening to music to magic card tricks... to what was happening in Congress and the rest of the World.

He stuttered when he spoke at times ... but his brain never did

And then I thought of his Soul.

The first time I met Max was with my now deceased father at our first worship service with the Miami Monthly Friends in Waynesville, Ohio. We were touched by Max's intelligence and compassion.

I believe God is Love...

and Max loved, whether in work or play or worship. He loved exploring his intelligence and expanding his spirituality. But mainly, he loved us and he was loved.

I Cor 13:4.8

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails"

Caesar's Creek Pioneer Village, Inc. loved and will deeply miss Max and his inspiring energy.

Presidents Report

(Continued from page 1)

much deserved pat on the back for someone, please feel free to call me at home between the hours of 7 PM and 9 PM at 614-866-6144.

Only through your input can we do the things that you think should be done.

President: Phil Hodgkinson

Vice President:

Shelley Pickrell

Secretary: Rosanne Dorff

Treasurer: Kelly Maloney

Assistant Treasurer: Cheri Shull

Membership: Shelley Pickrell

Trustees: Burnett Butterworth (97-99), Rick Duvelius (96-98), Phil Hodgkinson (98-00), Debbie Irons (96-98), Carrie MacDougall (97-99), Shelley Pickrell (97-99), Barton J. Redmon (96-99), Don Richards (98-00), Cheri Shull (98-00).

Committees:

Agriculture: ~~Carrie MacDougall~~, Amy Martin, ~~Cheri Shull~~

Building & Grounds: Shelley Pickrell (Chair), Burnett Butterworth, Ed Dorff, Phil Hodgkinson, Rich Rhoades.

Events: John Coffeen, Rick Duvelius, Debbie Irons,

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Sharon Kingan,
Bart Redmon

**Historical Jury-
ing:** Don & Suzie
Dunkelberger, Billy
Howard, Wayne
Milton, Cheri Shuff

House Parent: Ed
Dorff, Greg Knapik,
Carrie MacDougall,
Shelley Pickrell, Mic
Richards, Mike
Smith

House Parents:

Bullskin Inn: Don
& Suzie Dunkel-
berger & Larry &
Mary Ellen Burns

Collett House:
Philip Hodgkinson
& Cheri Shuff

Elam House:
Lawrence & Re-
becca Marmora

**Friends Meeting
House:** Jerry Zorns
& Debbie Irons

Furnas House:
Patrick & Diane
Mueller & John
Showalter

Githens House:
Roy & Jean McDon-
ald & Greg & Pat
Knapik

Harrias House

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18th Century Men's Clothing

As we all prepare for the 1998 season please keep in mind that our Village time frame is 1793 - 1812 [see mission statement beginning on page 8]. To assist the gentlemen of the Village Wayne Milton and the new Historic Jurying Committee are compiling lists and descriptions of appropriate clothing. If you haven't made or bought period correct clothing contact the Historical Jurying Committee before spending your money.

When selecting fabric or garments remember that the fibers in use during the 18th and early 19th centuries were mostly wool, linen, hemp and combinations thereof. Cotton was a luxury fiber available from either India, or the American South. Hemp was grown for both rope and clothing fiber. Hemp rope does not rot in salt water. As a fabric it is similar to linen. Hemp was an important cash crop in Kentucky until Prohibition made it illegal (except for a short time during W.W.II when it was required for ropes on ships.) [Editor's Note: Fiber hemp is not the same as the "other" hemp.]

Here is a list of clothing and accoutrements that are appropriate for use by male Villagers. Be aware that the modern-day definitions of these articles may be different from the period definition. If you have any questions please contact someone on the Historical Jurying Committee.

Basic outfit:

- ♦ tri-corn hat
- ♦ white shirt
- ♦ overalls, britches or pants
- ♦ stockings
- ♦ garters
- ♦ shoes
- ♦ belt
- ♦ sleeveless waistcoat

The tri-corn style hat would have been worn by the typical townsman, among many others. It is a good, standard mans head covering.

Waistcoats, or weskets, as they were sometimes called, were either sleeved, or sleeveless. A sleeveless waistcoat is very appropriate for our time period. It should be made of linen or wool of blue, red, brown, etc., color.

Field Uniform or work clothing accessories:

- ♦ frock coat
- ♦ leggings & breechclout
- ♦ moccasins
- ♦ apron or smock - such as for woodwork-
ing or smithing

The frock or rifleman's coat dates from the 1760's to 1800's. It was usually made of linen or cotton duck. These coats were very popular and warm. All wool coats are also acceptable, similar to the waistcoat, only heavy. Appropriate colors are white (natural), green and blue.

Equipment:

- ♦ haversack
- ♦ canteen
- ♦ blanket

Arms:

- ♦ belt knife
- ♦ belt axe
- ♦ pocket knife (optional)
- ♦ musket or rifle
- ♦ flash guard (required for safety)
- ♦ frizzen cover (required for safety)

Personal Equipment (generally carried in haversack):

- ♦ knife
- ♦ fork
- ♦ spoon
- ♦ cup
- ♦ plate
- ♦ candles
- ♦ tinder box (flint, steel & charcloth)
- ♦ sewing kit (needles, thread, awl & but-
tons)
- ♦ musket cleaning cloths
- ♦ soap

If you have any questions about clothing con-
tact Wayne Milton at 513-650-8296.

*Next time - a description of two styles of ap-
propriate pants for men: pantaloons and knee
breeches*

Historical Notes on the Caesar's Creek Area

By Phil Hodgkinson

This HISTORICAL NOTE was taken from the journal of the Reverend James Smith, a native of Virginia, who came to Ohio as a member of the Republican Methodist Church. He moved to land that he had bought on the Little Miami in 1800 along with his nine children. This piece, with my clarifications in parenthesis, is taken from a journal of his earlier travels to the state in 1797:

"Thurs. (October) 12th. Mr. (Samuel) Heighway after compelling us to take breakfast with him (in Waynesville), accompanied us some distance and put us into the right way to Old Chillicothe. (Not present Chillicothe, but a Shawnee village of the same name located at present Old-town in Greene County Ohio, north of Xenia.) About 1 o'clock we were saluted with a view of one of those beautiful plains which are known in this country by the name of parara (prairies). Here we could see many miles in a straight direction, and not a tree or bush to obstruct the sight. The grass in the parara, we found higher than our heads on horseback. After riding about 2 miles into this enchanting parara we arrived on the spot, where the old town of Chillicothe stood; of which scarcely a ves-

tige now remains. — While we rested here there came a man to us, and informed us that himself and his two brothers had found 60 beehives within a mile and a half of their house, 3 of which they had taken and gotten 14 or 15 gallons of honey. The land about this town, I think is equal for wheat and grass to any that I ever saw."

More from this journal at a later date, until then, go out and do some research on your own. You will be surprised at the tidbits of information that you can glean from these old journals and writings.

Until next time, may the smoke never come back down your chimney

Phil

Village Maintenance

By Burnett Butterworth

Caesar's Creek Pioneer Village's oldest building was built "circa" 1795. It was probably built by Samuel Heighway on a surveying trip to the area of Waynesville.

Other buildings have an early 1800 date. During most of these cabins lives they have been covered and protected from the elements. We have now stripped them of their protective coverings.

To protect and preserve these cabins we must devise ways to preserve them. Some ways are

to build porches (many early cabins had porches), chinking and treating the logs with clear preservatives.

If we do not take great care of these old logs we will certainly lose our log buildings. If we do not have log buildings Caesar's Creek Pioneer Village will cease to exist.

A possible solution might be to use our saw mill to make replacement logs. To do this we must have a power source for the mill. A grant of money could make it possible to get an en-

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Country Store:
John Coffeen & Rick Duvelius

Hatfield House:
Glen & Helen Rhoads

Hawkins House:
Right Side: Jan Campbell & Roy & Carolyn Clark
Left Side: Mic Richards

Heighway Cabin:
Michael C. Smith & Stan R. Wallace

Lukens House:
Rick Rhodes & Colleen Wegley

Mills-Taylor Saddlebag House:
Left Side: Billy Howard
Right Side: Linda Fee

Schoolhouse: Charlotte Wilkie

Toll House
Anderson Corn Crib:

Bailey Gazebo:
Barbecue Building:

Blacksmith Shop:
Troy Williamson & Jack E. Bender

Breeze Building:

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(Continued from page 4)
(Restroom)

Elam Smokehouse:
Wayne Milton

Harkrader Barn:
Henpeck Coop:

Lacy Springhouse:
Don Richards

Lukens Barn:

Maggie's Coop:

Meeting House

Shed:

Outdoor Oven:

Outdoor Stage:

Scales Building

Sorghum/Maple

Syrup buildings:

Storer Shed:

The Head Shed:

The Herb Garden
Shed:

Village Kitchen:
Debbie Irons

wood storage
building:

Zoar Building:

Letters to the Editor

Letters to the Editor can be sent to Shelley Pickrell, 1830 Murray Road, Oregonia, OH 45054-9718, or e-mail spickrell@cincom.com. If sending e-mail attachments send to smc-clanahan@cincom.com.

Rose Maloney gave me this letter about Max Bailey.

Dear Ms. Maloney:

Words cannot express enough of our deepest sympathy to you and your family in the loss of your husband. We want to convey our sincere gratitude on your decision to allow Max to be an organ donor so others may receive the gift of life. Please let me share the outcome of your decision.

The left kidney was transplanted into a 58 year old gentleman who had waited four and a half years for his transplant. He is married and has three children. The other kidney was transplanted into a 58 year retired chef. He had been on dialysis two and a half years waiting for his transplant. A 56 year old woman received Max's liver. She has five children. All recipients are recuperating at this time without any signs of rejection.

Without individuals like yourselves, those waiting for transplants have no chance. I hope the pain and grief you feel somehow will be lightened in knowing that at the time of your husband's death, many people were provided

the chance for a more normal life. I am enclosing a booklet that was written by those experiencing similar loss. I hope you find it helpful. If I can be of further assistance, or you simply need to talk, please do not hesitate to call me at 223-8223. My thoughts continue to be with you and your family.

With deepest sympathy,

Life Connection of Ohio
Sharing Life...Organ & Tissue Donation

Patricia A. Niles, BS, RN, CPTC
Transplant Coordinator

Note: The address for Life Connection of Ohio is: 1100 S. Main St., Suite 204, Dayton, OH 45409-2615, 937/223-8223 or 800/535-9206.

Village Maintenance

(Continued from page 4)

gine. The mill would need considerable maintenance. Capable operators would also have to be found.

All of our cabins are in need of immediate care. More volunteers are needed. If volunteers cannot be found then considerable amount of money will be needed to find capable people to assist with the maintenance problems.

The Village is now almost twenty five years old, with nineteen log buildings and an old

Quaker Meeting House. In addition to this, there are eleven support buildings to maintain.

We need all members of the Village and "Friends of the Village" to help with our maintenance problems to assure that Caesar's Creek Pioneer Village continues far into the future.

History of Spoons

Billy's article is divided into four parts: History of Spoons, Gifts, Love Spoons, and Love. He has delivered this as a speech several times. Thank you, Billy, for sharing with us.

By Billy Howard

History

The spoon was one of the earliest inventions of man. Being a kind of ladle, it was always a prime necessity for conveying liquids or hot foods to the mouth. A French courtier, De la Borde, truthfully remarked that "spoons are old, I will not say, as the world but certainly as soup." Probably the earliest dipper used by cavemen of the Stone Age was the palm of the hand. With the discovery of fire and the heating of food, a better receptacle than the hand was needed. It is only natural that shells should be the readiest substitute, for they lay accessible in all sizes and shapes along river banks and ocean beaches. The cockle, oyster, and clam supplied the most natural form of spoons. In Northern Europe the spoons were carved from wood. Later specimens were devised from the horns of cattle, ivory tusks, bronze, and eventually from silver and gold.

Egyptian spoons were generally made of wood, ivory, bronze, flint and slate. They were often decorated with Religious Symbols, and many of the bowls were covered with the cover rotating around a pin.

Roman spoons made of bone were very common. Gold was used for ceremonial spoons. Bowls of the spoons were round, egg shaped, fig shaped, ovals, and pointed ovals. Most have in common the Keel and Disk arrangement in the union of the bowl and stem with the bowl being lower than the handle.

Spoons have long been one of man's most portable possessions; hence, many were made with folding handles for compactness and ease when carrying in a pocket. The handles of some spoons were shaped like spikes and some were shaped like a two tined fork. These were used for opening shell fish and extracting the edible part.

In the Americas, spoons were made from all types of materials — wood, bronze, pewter, silver, gold, iron, copper and clay. Some spoons were made long and with a very narrow bowl. They were used to scrape the marrow out of bones that were cracked and split to give easier access to the marrow.

It may well be worth noting here that forks were not introduced to the table service until the time of the Crusades. "Fingers were made before knives and forks", was not an idle adage even at the festive boards of kings and their most elegant courtiers. It required more than three centuries to accustom the people of Northern Europe to the use of the fork, instead

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September Celtic Festival 1998

We will be having our first annual Celtic Festival September 18, 19 and 20. The festivities begin with a ceilidh (pronounced kay-lee) on Friday evening. Come and enjoy lots of entertainment and food, or try step dancing. All in all it will be an eventful evening as we kick off the first annual Caesar's Creek Celtic Festival.

On Saturday and Sunday enjoy the sounds of traditional music from area musicians and bagpipe bands. Watch the border collies as they demonstrate their herding skills. Talk to the soldiers of different Highland and British regiments. Visit the clan booths to find out

more about your Celtic ancestors. Watch as some of the finest Irish and Scottish dancers perform.

There will be lots of re-enactors, craftsmen and vendors, so come and have a wonderful time. We need volunteers and donations. Any help would be greatly appreciated!

The lady chairing this new festival is Rebecca Marmora.

Help Needed

Volunteers:- There is a full schedule of events for 1998 and we need all the help we can get. We need everything from historic skill demonstrations, to picking up trash, assisting in the kitchen and collecting at the gate. If you can help, even for just a couple of hours, please step forward.

Festival chair people are desperately needed for Green-Up Day, the June, July and August Festivals. There are support people available to help, but we really need people to organize these events.

Rope Makers Needed - We have an old rope maker that would be a great demonstration at festivals. It just needs volunteers in period dress to run it. Burnett Butterworth will be giving lessons to any who are interested.

Mission Statement:

Preservation

Function: To preserve, restore and maintain the historic structures of Caesar's Creek Pioneer Village.

Education

Function: To foster, educate and promote a deeper understanding of Caesar's Creek Pioneer Village and its significance to the history of the Southwestern Ohio Frontier during its settlement from 1793-1812. This shall be done by means of research, exhibits, interpretive programs, primitive farming and any other appropriate educational techniques. Also included in this function is a provision for special events that will educate the public. However, these events will not change the permanent historic site.

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History of Spoons

(Continued from page 6)

of fingers, for conveying food to the mouth from their plates. From an inquiry into old legal documents it is apparent that spoons, especially those made of silver, were prize possessions, if the frequency with which they are mentioned in wills is a reliable indication. The first such references is found in the will of Martin St. Croix dated 1259, leaving a dozen silver spoons among his chattels. On the wardrobe expense inventories of Edward I is for the year 1300, several gold and silver spoons were listed.

The earliest mention of spoons made from the precious metals occurs in the Book of Exodus, when Moses is commanded to make dishes and spoons of pure gold for the Tabernacle. When the altar was dedicated and anointed by the heads of the twelve tribes of Israel, we are told in Numbers VII, 84-86, that "twelve chargers of silver, twelve silver bowls, and twelve spoons of gold" were used. We learn further: "The golden spoons were twelve, full of incense, weighing ten shekels apiece....all told of the spoons was one hundred and twenty shekels."

As a shekel of gold is estimated at \$10.88 in modern money, it would mean that these spoons were worth more than thirteen hundred dollars. Fortunately, we are given the name of the goldsmith who made these spoons. In Exodus XXXI, 1-5, it is stated that Moses commanded Bezalel "to devise cunning works, to work in gold, and in silver, and in brass." Thus, Bezalel becomes the first spoon maker definitely known to us by name in [Western] history. Since Bezalel had come with his native people under the leadership of Moses out of Egypt, it is obvious that he must have learned his trade in the land along the Nile.

Spoons as Gifts

Spoons have always made pleasing gifts. The giving of spoons by godparents to children at christenings appears to have been a well-established custom already under the Tudor and early Stuart kings. In one scene of Henry VIII, Shakespeare has the king urging Cranmer, Archbishop of Canterbury, to be godfather of the infant Elizabeth. The Archbishop declines on the grounds that he is unworthy of such a great honor, being only a poor and humble subject; without the blood of royalty in his veins. Whereupon the king chided him on his parsimoniousness: "Come, come, my lord, you'd spare your spoons."

The story is told that Shakespeare himself once stood godfather to one of Ben Jonson's children. After the christening he appeared to be in such a meditative mood that Jonson inquired for the cause. "I have been considering a great while," he replied, "what would be the fittest gift to bestow upon my godchild, and I have resolved it at last." "I prithee what?" asked Ben. "I faith, Ben, I'll give him a dozen good latten spoons," rejoined Shakespeare, "and thou shalt translate them." Lowes astutely asserts that this witticism "cut two ways: first, a dig at the erudition of the father, by the play upon the word latten (Latin): and lastly, the gift of a set of tinned-iron spoons, which were used by the poorer classes, instead of a set of Apostle spoons such as Shakespeare might be expected to give."

Apostle Spoons and Latten Spoons

Apostle Spoons — were made with the image of the Twelve Apostles on the handle and were made of bronze, silver or gold.

Latten Spoons — were made many ways. Wood over-laid with tin, or a mixture of bronze and

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Treasurer's Report as of December 31, 1997

Administrator's Money Market	\$13,769.28	Computer	\$1,062.63
Checking	25,324.97	Improvements	9,694.77
Money Market	18,120.89		
William-Lukens Memorial Fund	209.46		
TOTAL	5,7424.60	NET INCOME	5,258.58

History of Spoons

(Continued from page 7)

tin, lead and tin, pewter, iron, copper, etc.

The Origin And Background Of

The Welsh Love Spoon

The Welsh Love Spoon is one of the few romantic objects that have been passed down from the early ages; a token of a man's love and regard for a maid. The earliest known surviving example of a Welsh Love Spoon is dated 1667, but it is certain that the practice of carving and giving Love Spoons is much older than this. Unfortunately, wood is not a very durable material unless especially cared for and no doubt many Love Spoons did not survive.

In olden times, many items which we in this day and age take for granted, had to be made, often to local patterns, from materials found locally. You could not pop round to the nearest ironmongers for a set of spoons. All spoons in use by the peasantry were made by the men whilst they sat around the fire in the long winter evenings.

Sycamore was used to make spoons because it did not taint food, and also because it was easily available; but it is not, in my opinion, an easy wood to carve. Every man worth his salt possessed a knife, and this was in constant use, fashioning various articles.

So we can picture in our minds a young man sitting on the hearth with the rest of the family, whittling away at a spoon and sometimes pausing to gaze into the fire, and conjuring in the flames the face of the girl who set his pulse racing, and wishing that he could give her a little something to express his feeling for her. Perhaps if he carved something on a spoon and gave her that as a present Few young people could read or write well, so the spoon took the place of a love letter or a poem, and gradually there evolved a sort of code based on the ordinary objects that were part of a young man's environment. These motifs were used to convey his feeling and his promises to the damsel of his choice.

Life was far more complicated for lovers in those days than for present-day couples. For example, there was the question of stamina! If

a young lady was in service at a farm three miles away and the young man had been hard at work until dusk tending the cattle, or walking long furrows behind the horses, he could not hop on a bus or into his car and pop over to see her. No, he had to hoof it along unlit country lanes and along ill-defined foot-paths and fields until he reached the farm where she was employed. Having arrived, he was then faced with the problem of where to take her. It was considered brazen to walk out together in the open. He could not knock on her employer's door and expect to be shown in. The male farm servants were not allowed in the house except for their meals in the kitchen: their quarters were usually over a barn, if they were more fortunate, over the stable which was unlit and unheated but a little warmer because of the slight heat given off by the animals. He could not ask the girl to come down to a dark and very dirty farm yard, so there was nothing for it but to throw a handful of gravel at her bedroom window, and hope to get inside into the warmth.

Once inside, the young man took off his coat, hat and boots and the young woman took off her outer garments and got into bed under the covers. The young man then lay on top of the covers and there they would whisper sweet nothings to each other, and make plans and joke and tease.

There was nowhere more comfortable than her bedroom poor and bare as it might be, and it took the place of the more prosperous farmer's front parlour. In some parts this custom was called "bundling", and it was common in Wales, in some parts of England and Scandinavia, and also in America. Careful mothers gave girls approaching courting age a "bundling stocking", a knitted garment which completely covered the girl from the waist down with room for both legs within it. It was, in fact, a sort of knitted sack. Such stockings were in use in Wales until the late 19th century, and were sometimes handed down as family heirlooms.

To be continued...

Next time we'll continue with a description of bundling boards and Welsh Love Spoons.

(Continued from page 7)

Collection Function: To establish and maintain collections of objects, furnishings, books, documents and illustrations relating to the history of the settling of the South-western Ohio Frontier from 1793 - 1812.

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1998 Calendar of Events

Beginning in January Trustee meetings will be held on the 2nd Tuesday of the month, with committee meetings being held on the 4th Tuesday. Everyone is welcome to attend all meetings.

All meetings are at the Bullsken Inn at 7:00 PM unless otherwise noted.

February 10 - Monthly Trustee Meeting.

February 21 & 22 - Weekend Clothing Retreat 10 AM till 5 PM. Come one and all. Rebecca Marmora has purchased period appropriate fabric for the Village which will be available for you to purchase at cost. Bring a sewing machine if you have one, and something to eat for lunch.

February 24 - Monthly Committee Meetings.

Maple Syrup Tours - 1:00 - 4:00 PM Saturday February 28 & Saturday March 7. Contact: Frank Crabtree & Linda Lee 513-897-1120. Frank can also be reached via e-mail at wa8pra@juno.com.

Maple Syrup & Pancake Lunches - 11:00 AM - 2:00 PM Sunday, March 1 & 8. Contact: Frank Crabtree & Linda Lee 513-897-1120. Frank can also be reached via e-mail at wa8pra@juno.com. Caesar's Creek State Park Naturalist Carol Fassig will be conducting tours.

March 10 - Monthly Trustee Meeting.

March 24 - Monthly Committee Meetings.

Green Up Day - Saturday, April 18.

The School of the Soldier - April 25 & 26. See THE FORCES OF MONTCALM AND WOLFE article below.

School Days - May 7, 8, 14 & 15. Contact Don Richards 513-897-6546

May 12 - Monthly Trustee Meeting.

The Fair on the Caesar's Creek - May 16 & 17 - Contact: Rick Duvelius at 513-897-0546.

May 26 - Monthly Committee Meetings.

Ole' Tyme Music & Food Festival - June 27 & 28 - Contact Sharon Kingan at 513-897-0390 from 11:00 AM -5:00 PM or 513-897-0549 from 5-9 PM.

The Way It Was - July 18 & 19

Pioneer Family Days - August 15 & 16.

Celtic Festival - September 18, 19 & 20. Contact Rebecca Marmora at 513-897-1120.

Haunted Village Walk - October 16, 17, 23 & 24. Contact Carolyn Slattery at 513-897-1120.

Candlelight Tour - December 12, 1998. 5:00 - 8:00 PM. Candle lit tour of the Village for the public.

Making Maple Syrup

The sap is running hard this year. The warm temperatures got things going early and strong. We need help collecting the sap.

We will be gathering the sap in the mornings and late afternoons. This will last for about four weeks. Each sap run will last about four days. There will be a few days to rest between runs when the sap is not flowing.

During this time we will be continuing to boil the sap to make the syrup.

If you would like to help call either Frank Crabtree at 937-866-1191 or Linda Lee at

513-897-2672. If we are not there leave your phone number and we will get back with you. If you need more information just let me know.

Frank Crabtree
WA8PRA
e-mail: wa8pra@juno.com
or
fdcwa8pra@aol.com

Meeting Minutes

January 13, 1998 [These minutes have not been read or approved.]

Meeting attended by the following trustees: Burnett Butterworth, Phil Hodgkinson, Debbie Irons, Carrie MacDougall, Shelley Pickrell, Bart Redmon, Don Richards, Cheri Shull.

Trustees begin discussion of budgeting but cannot get too far without knowing what funds the festivals need. Trustees decide to meet with Festival heads to work on budget on Friday January 30, 1998 at 6:00 p.m.

It is decided to open a mail order account for office supplies with Quill for Kevin's use.

Kelly reminds the trustees that she is no longer treasurer and officially there is no treasurer. However, she is willing to do the paperwork until a permanent replacement is found and some of the treasurer's duties can be assigned elsewhere or done by others. Rosanne Dorff, the secretary, will take over correspondence. Carrie MacDougall moves to reinstate Kelly Maloney as treasurer and make Cheri Shull her assistant. Cheri Shull 2nds. Motion carries.

Discussion about additional committees occurs. Two new committees are formed: Historical Jurying Committee with Wayne Milton and Cheri Shull as members, and House Parents Committee with Mike Smith, Shelley Pickrell, Ed Dorff and Carrie MacDougall as members. Mic Richards, who has had responsibility for house parents in the past, is not in attendance. Shelley Pickrell will contact Mic to verify that she is interested in being on this committee.

January 27, 1998 [These minutes haven't been read and approved.]

Meeting attended by the following trustees: Burnett Butterworth, Rick Duvelius, Phil Hodgkinson, Carrie MacDougall, Shelley Pickrell, Bart Redmon, Cheri Shull

Ed Dorff returned check for \$1800 due to the Village.

Kelly Maloney reads the bills. She noted we don't have to pay unemployment tax. Carrie MacDougall moves to pay bills. Shelley Pickrell 2nds. Motion carries. Phil did pay for and send in Ohio Historical Society membership

fee.

Kevin Hurt had relayed to Phil Hodgkinson in a conversation that he (Kevin) needs more input from the Trustees on what will be policies for him to follow. Phil requested Trustees to make list. Don Richards suggests a board be posted that people can put notes on, about things that need to be done.

Beedle Station: Things are coming along. Inmates will probably be working this week or next to begin demolition of inner walls to expose logs.

Phil Hodgkinson would like Kevin to schedule more work weekends. When weather breaks, have 2 a month.

Kevin met with Corp of Engineers and will report on it at next general meeting.

Kelly received \$250 donation in matching fund and donation from John S. Barney in memory of Max Bailey.

Phil would like to receive from Kevin, in writing, what's been done and what's going to be done.

Brook Edwards is working with the Wilmington Yearly Meeting to give information seminars. Looking at April or maybe later. He will keep reporting.

Pay phone: Installing a payphone at CCPV doesn't look likely. Kevin will check with County Commissioners when he meets with them.

No specific time has been set for Kevin's off days. It is suggested that Kevin set up schedule for Volunteers to cover his weekends off. Trustees are to think on it and talk again on Friday.

Audit: The delay of the audit was to get the requirements needed in an audit for grants. Kevin just received this information and will be talking with the accountant.

Cheri Shull presents an order of heirloom seeds for CCPV community garden. Don Richards moves to add seeds bill to bills to be paid. Carrie 2nds. Motion carries.

Meeting adjourns.

*The 13th Annual
Old Northwest
Territory Primitive
Rendezvous
will be held June 27
to July 4, 1998 at
the Caesar's Creek
State Park in Spring
Valley, Ohio. For
information contact
the 1998 O.N.T.P.R.
Hot Lone at 937-399-
6946.*

The Village Log

Caesar's Creek Pioneer Village
P.O. Box 1049
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Waynesville, OH 45068

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THE VILLAGE LOG

The Forces of MONTCALM & WOLFE, Inc.

Although membership in THE FORCES is recorded individually or by couple/family, most members belong to a unit, usually depicting an English or French military company, or as members of a Native American nation that existed in North America during the French & Indian War. These units are accepted as member units of THE FORCES by vote of the general membership.

Units & individuals take part in living history events at sites throughout North America. In addition, many members are involved in more traditional history activities such as research. Their work appears in the JOURNAL OF THE FORCES OF MONTCALM AND WOLFE.

The mission of the Forces is to bring history alive. Living history is a hobby for most FORCES members. THE FORCES is a community of like-minded people. Members share

THE FORCES is incorporated as a not-for profit educational organization dedicated to interpreting the history of Colonial North America during the final French and Indian War, circa 1754-1763.

*Michael Parks
Lot 68 Point West Trl Pk,
West Lafayette, IN 47906,
Hazens59@laf.cioe.com,
765-497-9359.*

a meal as well as information. Units often get together outside of FORCES events. THE FORCES is a group of friends that is constantly looking for new friends to share their love of history, their activities, & their fellowship. A new member only needs a willingness to share the mission.

THE FORCES were formed in the Midwest & many events are located in the Great Lakes region. Yet, in the decade & a half since it began, THE FORCES has grown with members from throughout the US & Canada. Members & units support living history events at historic sites & Forts Niagra & Ticonderoga (NY), Toulouse (AL), de Chartres (IL), & Loudoun (TN). There are many other events and programs for members including a few for members only (non public) providing a chance to work or just relax in a situation without the necessity to interact with visitors.