



# The Brandywine Dispatch



AUTUMN 2023

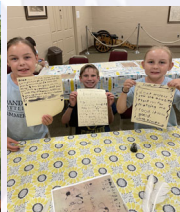
## OUR MISSION

*"To preserve, interpret and share the impact of the enduring story of the Battle of the Brandywine, the largest and longest single day land battle of the American Revolution."*

## History Lives at Brandywine Battlefield Summer Camp!



We had so much fun at camp this summer! We conducted two sessions of "Live the Battle Week" and two sessions of "Step into the Past Week" for our campers. The Brandywine Battlefield Park Associates' Living History Initiative was incorporated into many of the activities so campers could actively participate. They apprenticed to the Blacksmith, became Continental soldiers and made paper. We had fun learning to write with a quill and ink, draw maps and learn about 18<sup>th</sup> century carpentry. As always, the games, including Capture the Flag, were favorite activities. We want to thank our dedicated reenactors and volunteers for providing their programs with enthusiasm and skill.



Live the Battle Week Comment on Facebook:

"My son had an awesome time! Very well run program!"-from camp parent Jason H.

Step into the Past Week Comment on Facebook:

"My daughters had so much fun and learned so much! Thanks for an awesome week of camp!" - from camp mom Kristin B.

We are grateful to the following who supported our program with Camp Scholarships.

Our sincere thanks go to:

**Sun East Charitable Foundation**

**Connelly Foundation**

*The Brandywine Dispatch is the newsletter for the Brandywine Battlefield Park and published by the Brandywine Battlefield Park Associates. "Keeping the Story Alive and Interesting!"*



## Join us at Brandywine Battlefield Park

**Remembrance Day**, September 11, 2023 • 6:00 p.m.

Distinguished guests and Mark O'Donnell, bagpiper, will join us on this 246<sup>th</sup> anniversary of the Battle of the Brandywine, as we pay tribute to the sacrifice of those who fought at the battle.

**Revolutionary Speaker Series**, September 23, 2023 • Noon-2:00 p.m.

Andrew Outten will present "From a Plan Drawn on the Spot": William Faden and the Battle of Brandywine. Andrew will share his recent research about William Faden, an 18<sup>th</sup> century British mapmaker who created a map of the Battle of the Brandywine in 1778 and a significantly altered map in 1784. Refreshments will be served. Fee-\$20.00 Please visit [www.brandywinebattlefield.org](http://www.brandywinebattlefield.org) for registration of this event.

**Patriot's Day**, October 7, 2023

Reenactors will help bring the Battle of the Brandywine to life with firing demonstrations and camp life during the Revolutionary War. Living history demonstrations and activities will include the blacksmith, carpenter/surveyor, Militia man portrayed by Andrew Miller and Billy Lee (Washington's Valet) portrayed by Edward "TJ" Butcher. Museum and gift shop are open and colonial interpreters will provide historic house tours.

**Harvest Fest**, November 11, 2023

We are partnering with farmers and local community members for this event. Living history activities will occur throughout the day with something for everyone. We will meet a flax farmer, the 18<sup>th</sup> century blacksmith, carpenter/surveyor, militia man and Billy Lee. Children can play with 18<sup>th</sup> century toys. Museum and gift shop are open and colonial interpreters will provide historic house tours.

## Brews at the Battlefield

The heat wave broke and the sky was once again blue, just in time for our sold out event on June 17th! We enjoyed tasting brews from our lead brewery Sly Fox Brewing Co., Braeloch Brewing, Tired Hands Brewing Co., Artillery Brewing Co., Fat Lady Brewing, Four Fingers Brewing Co. and Wilmington Brew Works. Doug Miller, Pennsbury Manor, joined the fun and provided us with a colonial brewing demonstration. Sin Brothers Band gave us great tunes and Burgers by Wildwich kept the crowd fed. We gained some great insight from our first ever Brews at the Battlefield and next year promises to be another great event!







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### **Submissions are Welcome!**

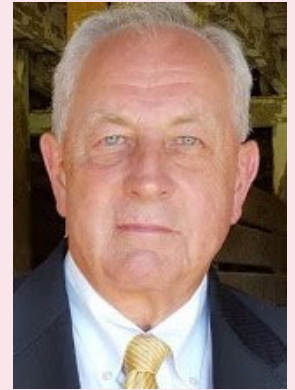
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## *The President's View*

### Remembrance Day – We remember - the survival of ideologies!

Each year, at 6:00 pm on September 11, we gather at the Brandywine Battlefield Park to commemorate and remember those who fought and died in the Battle of the Brandywine. This year will mark that significant event of 246 years ago. Yes, it is important to denote the combatants involved. Little more than one year after the *Declaration of Independence*, this new country was struggling to establish an identity in the world. Truly amazing was the fact that General George Washington led a fledgling army comprised of soldiers from thirteen colonies, many untrained and undisciplined. With the defeat by the British Crown Forces of the largest and longest single day battle of the American Revolution, the commitment to the initial ideology which founded our country stood fast. The founding principles of freedom and liberty were reinforced during the Battle of the Brandywine. Once again, and through time, we will remember the survival of our ideology.



Also, as we remember those who engaged in the battle, we should also remember those who did not. Many civilians living in the path of the Philadelphia Campaign were English Quakers. These third-generation Quaker civilians believed in passive solutions for conflicts and abstaining from warfare. It has been estimated that the “wanton waste” and economic damage of the battle lasted five to ten years, and probably longer. The greater devastation of witnessing the battle was an emotional and psychological burden. Quaker belief has stood the test of time and through many American involved wars. Yet their ideology remains and is also worthy of respect. As we commemorate this special day, we remember and reflect on the survival of the commitment to these ideologies. Thank you!

Regards,

Linn (Linnell) Trimbell  
President, Board of Directors  
Brandywine Battlefield Park Associates

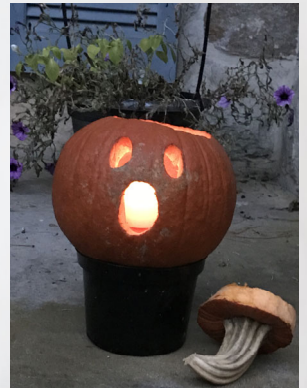
*Please visit us at [www.brandywinebattlefield.org](http://www.brandywinebattlefield.org) for more information about our events, activities and programs!*

## HALLOWEEN PUMPKINS IN THE COLONIES

*By Terry Ceulers*

Although the Colonies didn't have Trick-or-Treat as we know it, they did have pumpkins! In our ancestors day, the Pumpkin or "pompion," as it was called, was a respected food source to carry them through the winter. It was hardly the garish lit face that we enjoy each year. The Church of England, the established religion in most of the colonies, did recognize the Feast of All Saint's day on November 1<sup>st</sup>. Halloween, corrupted from All Hallows' Evening, was not an occasion for jack-o-lanterns or children begging for treats.

Halloween itself, has it's origins 2000 years ago, in the Celtic festival of Samhain. The Celts believed the souls of the dead returned to earth. They had bon-fires, burning sacrifices and wore costumes to confuse the returning souls and ward off hauntings. The celebrations varied from place to place. Gourds were hollowed out and used as lanterns. Some believed that it warded off the evil spirits who roamed the night on All Hallow's Eve.



The Irish brought their traditions to America in the 19<sup>th</sup> century and found the pumpkins worked better than gourds for hollowing out. The "jack o lantern," as we know it, was born. The American southwest, Mexico, Central and South America all counted on the pumpkin as an important food source. At first just the seeds were eaten, but as cultivation evolved to make the pumpkin more palatable, Native Americans would eat the whole pumpkin, seeds, and plants as well as other types of squash.

But why "jack 'o lantern?" According to Irish myth, a man "Stingy Jack," invites the devil for a drink and then refuses to pay for it. With a series of misleading tricks over the years, Jack procures an agreement from the Devil that when he dies, the devil can't claim his soul. When Jack finally dies, God won't let him into Heaven because of his misdeeds and the devil can't claim his soul, but does condemn him to walk the earth at night with only a burning coal to light his way. The Irish took to calling his ghostly figure the "Jack of the Lantern" or simply "Jack 'O Lantern".

Almost every colony had a record of the use and variety of the pumpkin. From Columbus, to John Smith and even George Washington, they all noted the way in which the Native Americans planted, harvested, and cooked this very valuable food source and attempted to grow it themselves. Colonial Englishwomen, familiar with pie making, quickly found a way to put the pumpkin to use as a pie, with a recipe as familiar as one found on a Libby pumpkin can today.

It wasn't until about the 1970's that farmers developed a more "carvable" pumpkin that became the staple that we are more familiar with today. Heirloom seeds keep the edible pumpkin alive and more ways to enjoy the pumpkin are being made available. So, enjoy your pumpkin, in whatever form you find it!



## *The Field Report*

Earlier this year, our friend archaeologist and historian Wade Catts visited the park with a group of teachers interested in integrating the Battle of Brandywine into their curriculum. During their visit, Wade provided an overview of the Battle and included a few of the soldier's accounts, which really piqued my interest. So, after his presentation, I asked where he discovered the soldier's stories, and he said through pension records on Fold3, a subscription-based service for digitized military records. In our context, a pension was compensation for a soldier or sailor's service to the United States in the Revolutionary War and was obtained by applying to the U.S. government with supporting proof of the claim. With that information and a curiosity for the battle and people stories, I became a subscriber to Fold3. What I have found is a mixed bag of mundane, interesting, and sad stories. Below are a couple stories that I found to be some of the most interesting.

One soldier, James Dowling, enlisted in an independent company of the 1<sup>st</sup> Maryland Regiment for a one-year term beginning in 1776. After his term expired, he enlisted for three more years with the 2<sup>nd</sup> Maryland Regiment. Then, at the end of this term, he once again enlisted, this time with the 2<sup>nd</sup> Virginia Regiment beginning in 1780. At the Siege of Ninety-Six in June 1781, he was wounded in both hands by a musket or rifle ball and discharged shortly thereafter. During his term of service, he fought in the battles of Brandywine, Germantown, Monmouth, Guilford Courthouse, the Second Battle of Camden, and the Siege of Ninety-Six. Sometime after his discharge, he moved to Pennsylvania and worked as a farmer and laborer. By 1804, he had moved to Washington County, Kentucky where he began collecting a pension of \$40 per year. Within twenty-five years his war wounds had limited his ability to work, so he asked for an increase in his pension. After an examination by Lexington doctors, it was determined that his wounds were indeed severe enough to allow for an increase, so he began receiving \$8.00 per month.



Another soldier, Mathias Armbruster, enlisted at Germantown in 1776, for a one-year term. After this term, he enlisted in the 11<sup>th</sup> Pennsylvania Line Regiment where he participated in the Battle of Brandywine. At Brandywine, "the regiment was so cut up as to render it necessary to draft the remains into the tenth regiment Pennsylvania Line of General Wayne's brigade." During his service, he was engaged at the battles of Germantown, Trenton, Princeton, and "at the glorious and brilliant capture of Stoney Point." He was also at the "unfortunate affair at Paoli where he received a sword cut in the front of his head from a horseman whom he shot dead but afterwards received a bayonet wound in his right arm." After the War, he resided in Philadelphia County where he worked as a carrier of the *American Daily Advertiser* until 1819 when "he was disabled by bodily infirmities" and in poor circumstances. Additionally, at the age of sixty-eight, he and his wife became guardians of a five-year-old grandchild whose parents had died. Because of his disability and poverty, he began receiving a pension of \$8.00 per month. Fold3 has been a great resource and has provided me with some interesting people stories. If you decide to research the service of a Revolutionary War ancestor, keep in mind that these accounts were written nearly fifty years after the War, so some of what you may read has been embellished or is not completely accurate. Always compare the pension record with

other historical evidence. Happy researching!

Troy Grubb

PHMC Site Administrator



### *History Challenge*

Our meanings today can sometimes be so different from what our ancestors meant.

**Barber**—(n) One who performed bloodletting and minor surgery, as distinguished from a surgeon. A 1722 memoir reported, “No surgeon to be had but a sorry country barber.”

**Cowboy**—(n) An outlaw with Loyalist sympathies who ravished The Neutral Ground, southern Westchester County, New York, from the Battle of White Plains in October 1776 until government was reestablished in 1783.

**Fireplace**—(n) A place on a coast for a fire as a beacon. A 1666 Long Island, N.Y. deed described pieces of land, “one at the landing place, one at the hummock (hammock) & one at the fire place.”

**Minion**—(n) A small cannon that could fire a three-inch ball about 100 yards. A 1642 New Haven, Connecticut, document recorded, “He doth promise to lend the Country two peeces of Ordnance Sakers or Minions.”

**Plump**—(adv) Without reservation; directly. In 1776 John Adams wrote, “Our delegates in Congress, on the first of July, will vote plump.”

**Stinker**—(n) A skunk. In 1738, William Byrd described, “a little beast call a stinker, as big as a fox and shaped like a ferret.”

BBPA volunteers fill many roles.

- They are guides for our historic house tours.
- They are board members.
- They are Living History interpreters including 18th century blacksmiths, 18th century carpenter and continental soldiers.
- They make the colonial garden grow.
- They share their skills with us for colonial cooking, paper making and cartography.
- They help with events, summer camp and school programs and so much more!

BBPA could not do everything we do without our dedicated, skilled and generous volunteers.

**THANK YOU!**

Please visit our website or contact us for more information about our Volunteer Program and becoming a Volunteer!  
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### *Volunteer Spotlight*



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*“The Brandywine Battlefield Park Associates is a non-profit 501(c)(3) organization, EIN #23-2143174. The official registration and financial information of the Brandywine Battlefield Park Associates may be obtained from the Pennsylvania Department of State by calling toll free, in Pennsylvania, 1-800-732-0999. Registration does not imply endorsement”*