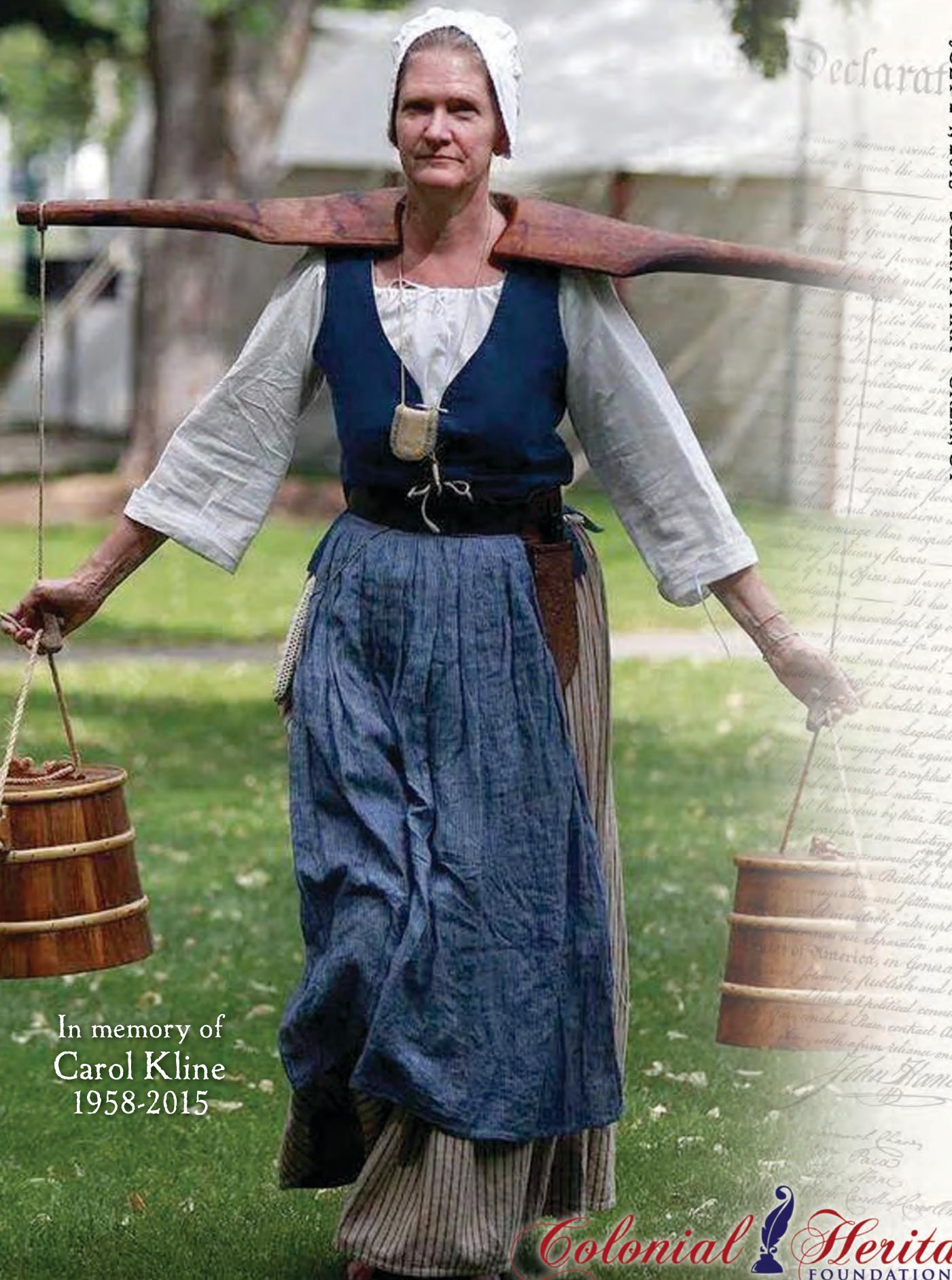


COLONIAL HERITAGE FESTIVAL

JULY 2-4, 2015 • SCERA PARK • OREM, UT



In memory of
Carol Kline
1958-2015

Colonial Heritage
FOUNDATION



Event Organizers, Gregg & Katherine Hardy

to make personal sacrifice for the good of the community, a belief in Divine Providence, and sense that we all have the responsibility to live lives of virtue to qualify for God's intervention on behalf of our nation. These values were commonplace in the lives and thoughts of seventeenth and eighteenth century North Americans but are harder and harder to observe in the fabric of today's American culture.

We believe that by helping people to experience a part of American Colonial history and to interact with individuals who portray the skills and culture of this great epoch of America's past, we can help them understand and seek after the values that were so fundamental to this great nation's founding.

To this end, the Foundation coordinates the Colonial Heritage Festival, a multi-day, colonial living and reenactment event for the Fourth of July each year. It is the largest event of its kind in the western United States—incorporating more than one hundred artisans, craftsmen, teachers and re-enactors. The event is free and open to the public. Recently, the event attracted more than 40,000 visitors from 28 states and 12 foreign countries. All of the people involved with this annual festival are volunteers—the Colonial Heritage Foundation pays no one for their time. They participate because they love America's colonial history and because they believe in the foundation's mission.

We invite you to join us at the Colonial Heritage Festival! The following pages will give you some idea of the variety of experiences our festival has to offer. We are sure that you will find it enjoyable, enlightening and educational. We hope that you will leave with an increased appreciation for the great people who helped form this nation and a determination to strengthen your commitment to live America's founding values throughout the year.

For volunteer opportunities or to learn how you can help support the Colonial Heritage Foundation, call Gregg Hardy, 801-492-1775

Vision

By learning from the past,
we can build a better future.

Mission

To preserve the history,
culture, skills, and values
of America's founding.

The Colonial Heritage Foundation is a 501(c)(3) public charity dedicated to the preservation of the values, culture, skills, and history of America's Founding. We believe that many of the problems that face America today can be largely alleviated if individuals and communities return to the values that were characteristic of so many of the great patriots of America's founding. These principles include: the commitment to individual liberty, providing justice for all, a strong work ethic that leads to self-reliance, the individual desire to acquire an education that supports liberty, and the willingness

Founding Fathers

Something truly exceptional happened in America in the late eighteenth century. A group of men from diverse backgrounds united around an idea that seemed virtually impossible to some and utter lunacy to others: to separate a set of colonies from the most powerful government in the world and to establish a government that derived its powers from the people with a primary responsibility to protect their God-given rights and to help them secure their safety and happiness. Prior to the American Revolution, such ideas were limited to the thoughts of philosophers but our founders made these ideas a reality through the birth of a new nation.

At the end of the war for independence in 1783, George Washington voluntarily relinquished his commission as commander in chief and returned to his farm at Mount Vernon. Prior to this, when George III heard American-born painter, Benjamin West, speculate this outcome, the King said, "if he does that, he will be the greatest man in the world." Washington's act to voluntarily return his military power to the representatives of the people was emblematic of the virtue of the founders. Many of them saw themselves as fulfilling the will of God rather than working for their personal benefit.

The military success of the American Revolution touched off a series of revolutions in both the Old and New Worlds. Within forty years, the people of France, Haiti, Venezuela, Ecuador, Peru, Bolivia, and Mexico had thrown off imperial power only to experience a new form of despotism, in most cases, more burdensome than the prior. These revolutions were fundamentally different from the American Revolution because they were not guided by men who put the will of God and the prosperity of the people above their own interests. In many respects, America owes what it is today to these men whom we revere as founding fathers.

At the festival, you can meet and interact with Thomas Jefferson, Benjamin Franklin, John Adams, and George Washington. See these men discuss and proclaim the Declaration of Independence at the Old South Church at map site #18.





Perhaps no tradesman was more important to colonial commerce than the blacksmith. Although some basic tools were made in England and shipped to the colonies, it was much more common for wrought iron stock to be shipped, where it was made into a variety of tools and hardware by local blacksmiths. During the American Colonial period, the blacksmith was often at the forefront of technological innovation. The blacksmith made nails, chain and gate hardware. He repaired tools for farming and mended wagons; virtually all other craftsmen depended on the local blacksmith in one way or another.

You can watch the blacksmith forge iron into colonial tools at map site # 9.

Blacksmith

Gunsmithing is the art of making and repairing guns. During the American Colonial period, it took as long as 400 hours to make a flintlock musket, including forging pices, carving stocks and engraving metal. Although Colonial gunsmiths repaired handguns, these were relatively inexpensive to purchase and were generally imported from large shops in England. American gunsmiths worked mostly with muskets and rifles. Large firearms cost as much as a full set of clothes and were often fitted to a particular customer in much the same way. The rifles of colonial gunsmiths bore characteristics that met local needs. The Pennsylvania Rifle had a rifled barrel that was longer than European rifles for greater accuracy in hunting. It also had a smaller bore to reduce the cost of each firing because gunpowder was relatively expensive in the colonies.

See various colonial-period guns and talk to a gunsmith at map site #38.



Gunsmith

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Regiments of the Continental Army were composed of soldiers who generally enlisted for a term of less than a year, with the most common term being eight months. Soldiers in state militias came from many different backgrounds, leaving their farms and other work when called upon. Because the newly founded nation had little money to pay soldiers, many served for ideological reasons, rather than financial ones. At the beginning of the Revolutionary War, the loyalties of most American soldiers were to their local regions or colonies. One of General Washington's greatest challenges of the war was to help these men see themselves as American soldiers rather than as Pennsylvania, Massachusetts, or Virginia soldiers.

At the festival, you can see the camp life of American soldiers at map sites #39 and #40.

Watch the continental forces engage the British at site #43.





British Army

Although the British controlled the world's most powerful military in the late eighteenth century, other imperial concerns kept most of the British fighting force deployed away from the conflict in North America. Even with the help of Hessian mercenaries, British commanders had serious reservations about their ability to subdue a continent. Long supply lines and slow channels of communication led several commanders to wage a conservative war.

At the festival, Redcoat officers and regulars can be seen throughout the village. Their camp is located at map site #1; they drill and skirmish in sites #6 and #43. Visitors who are caught carrying encoded messages or paying disrespect to King George may find themselves escorted to the pillory for public punishment or worse.





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A Focus on Influence

The cause of liberty and virtue has been gradually lost primarily on three battlefronts of public influence:

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3. Education (at all levels)

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Imagine the impact of sending out an army of wise, good and principled attorneys who then become lawmakers and even judges; firmly grounded teachers who then start entire schools; fearless reporters and writers steeped in the principles of liberty who possess the skills to not be silenced, some who even go on to produce documentaries and feature films. The impact of all of these would reach into the thousands, hundreds of thousands, even millions.

The Clarence Thomas Pre-law Scholarship

For top applicants declaring their commitment to use their education as a springboard into law school.

The William F. Buckley Valor in Media Scholarship

For top applicants declaring their commitment to use their education as a springboard into graduate programs or careers in journalism, mass communications, film or other media related programs.

The C. S. Lewis Classical Education Scholarship

For top applicants declaring their commitment to use their education as a springboard into graduate programs in education.

The Margaret Thatcher Leadership Scholarship

For top applicants demonstrating a track record of exceptional leadership and declaring their commitment to use their education as a springboard into graduate studies related to media, education, law or a degree related to business and organizational leadership and with intent to advance the cause of liberty in American culture through those fields.

The Milton Friedman Free-Market Scholarship

For top applicants with exceptional communications abilities and media potential, declaring their commitment to use their education as a springboard into a graduate program in economics.

Sponsor a Future Statesman

Go to gw.edu and click the Mission Based Scholarship image for further details. A student committed to moving the cause of liberty awaits your support.



Historically, the term "Apothecary" referred to a medical professional who dispensed or provided knowledge about the therapeutic characteristics of substances used for healing. Apothecaries offered a wide variety of medical advice and services now performed by specialists. These ranged from midwifery to surgery. Apothecaries often established a place of business where, in addition to plying their trade, other items such as tobacco were sold. The apothecary was the forerunner to the modern chemist and pharmacologist. The apothecary vocation dates as early as 2,600 B.C. and continued throughout the American colonial period.

At the festival, you can visit the apothecary at map site #16 to get advice on which herbs to plant now to ward off the ague this winter.

Through most of the Colonial period, American brooms were virtually all homemade and were neither very effective, nor very durable. They were made from a branch to which straw, fine twigs or corn husks were bound. In the late 1700s, a Massachusetts farmer named Levi Dickenson made a broom from the stalks of sorghum, a variety of grain used for livestock feed. Although not nearly as durable as the brooms of today, it was a great improvement both in performance and longevity. Word spread and soon Dickenson was growing sorghum primarily for broom production, and the broom making trade was born. Sorghum is still used for making fine brooms today.

You can purchase a colonial broom for your home at map site #15.



Broommaking



The craftsman who makes buckets, barrels and casks from wood bound together with metal hoops is called a cooper. During the American Colonial period, barrels and casks played a major role in transporting goods of many varieties between England and the colonies.

They were very durable and easily moved even when very heavily loaded. Oak barrels were vital to the creation and storage of the products of distillers like George Washington and brewers like Samuel Adams. The cooper was a skilled craftsman who worked both with wood and metal to create a watertight, durable container that was the heart of commercial trade both among the colonies and between the colonies and England.

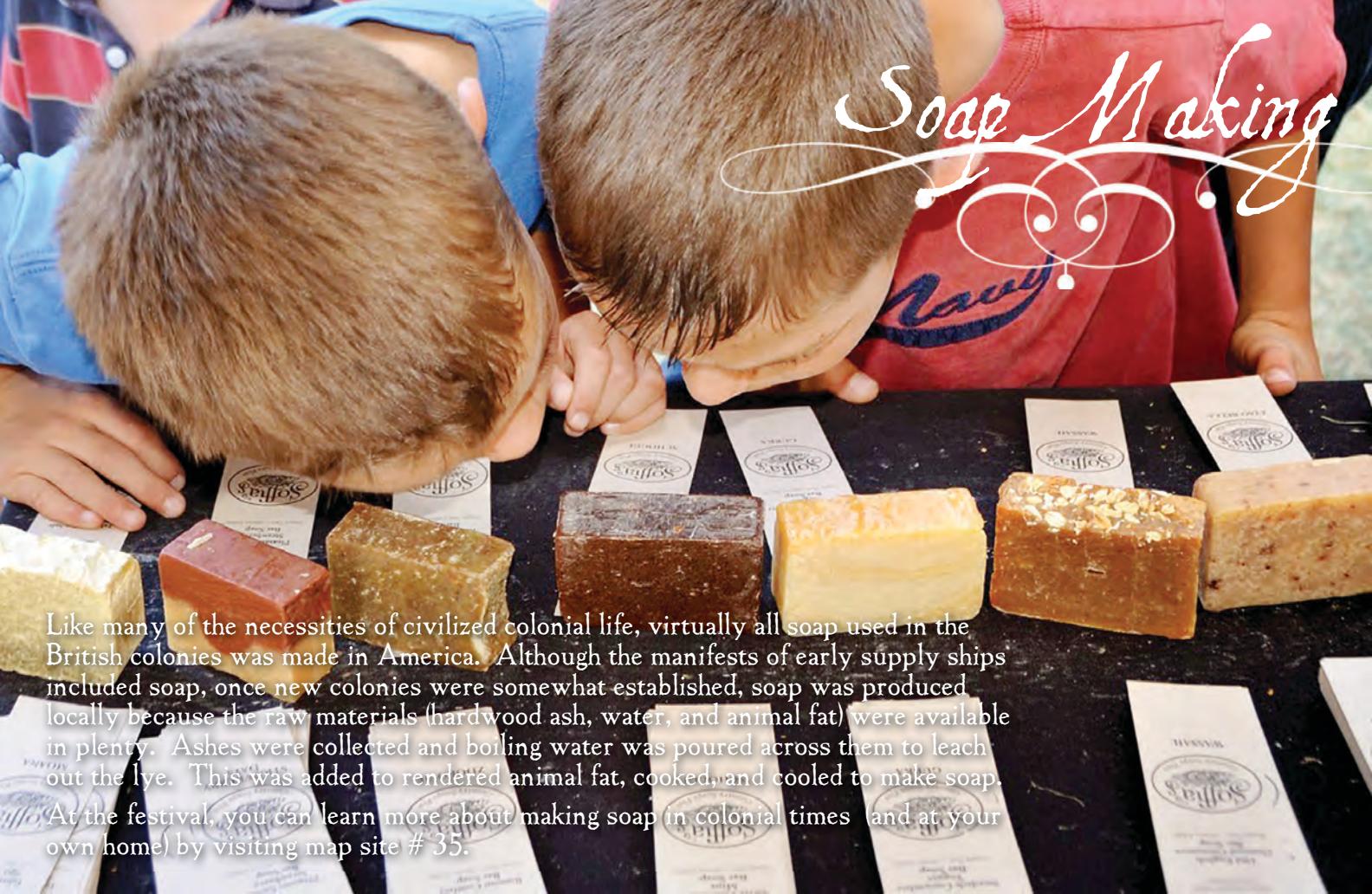
At the festival, you can see buckets being made in the colonial tradition at map site #17

Baskets are among the oldest artifacts of human civilization. Virtually every society made some form of basket and the materials used were extremely varied. During much of the colonial period there was a thriving basket maker's guild in England that sent baskets in large quantities to the colonies. These baskets were largely sold in cities while rural areas tended to rely on locally produced baskets. The preferred material for baskets in much of the colonies was white oak. Trees no larger than six inches in diameter were felled, allowed to dry for a few days, and were made into baskets of a variety of shapes and sizes, by both men and women as basketry requires more dexterity than strength. Colonial children were taught these skills at a very early age.

You can learn these skills at map site #12.

Basket Making

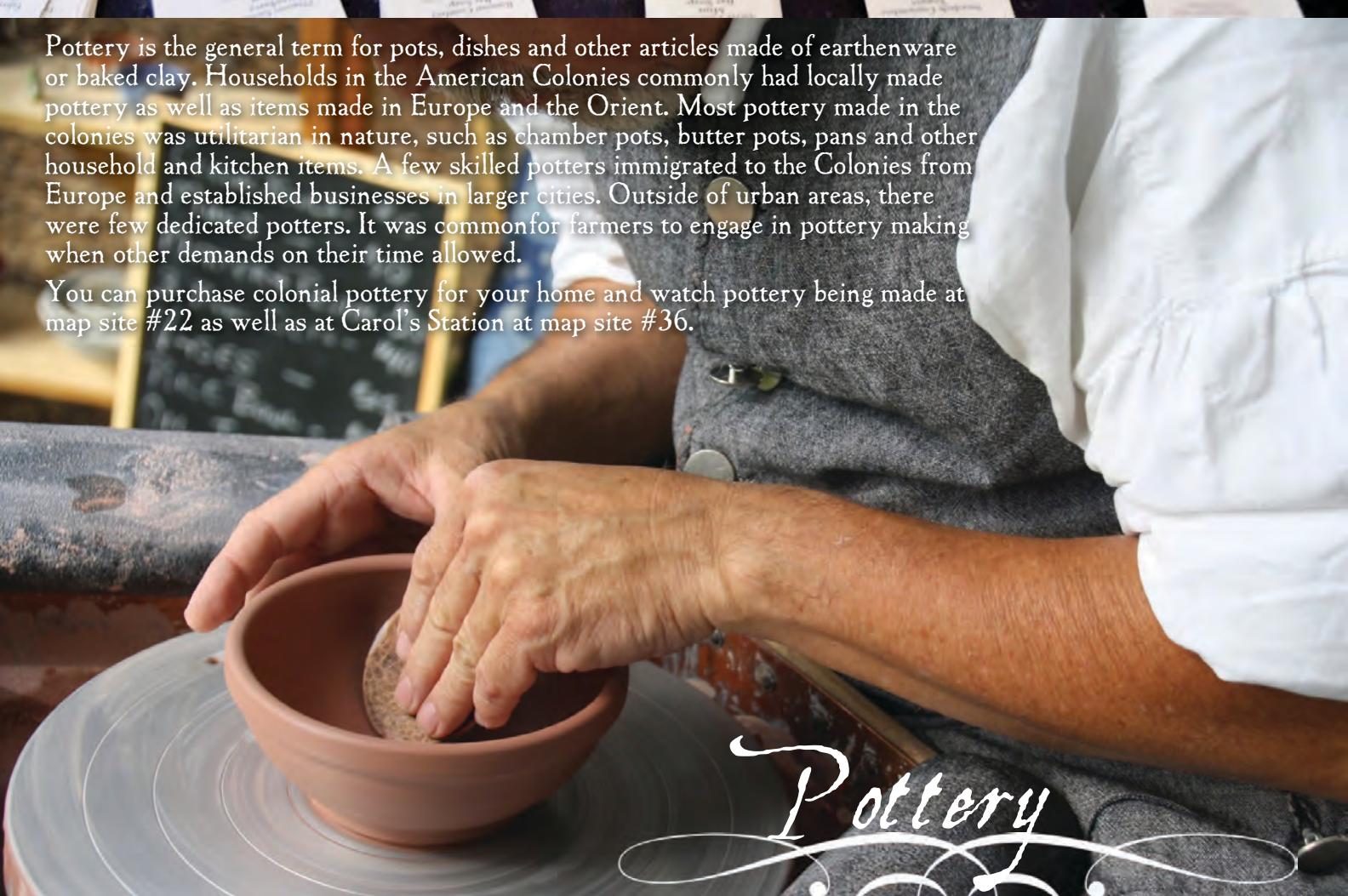
Soap Making



Like many of the necessities of civilized colonial life, virtually all soap used in the British colonies was made in America. Although the manifests of early supply ships included soap, once new colonies were somewhat established, soap was produced locally because the raw materials (hardwood ash, water, and animal fat) were available in plenty. Ashes were collected and boiling water was poured across them to leach out the lye. This was added to rendered animal fat, cooked, and cooled to make soap. At the festival, you can learn more about making soap in colonial times (and at your own home) by visiting map site # 35.

Pottery is the general term for pots, dishes and other articles made of earthenware or baked clay. Households in the American Colonies commonly had locally made pottery as well as items made in Europe and the Orient. Most pottery made in the colonies was utilitarian in nature, such as chamber pots, butter pots, pans and other household and kitchen items. A few skilled potters immigrated to the Colonies from Europe and established businesses in larger cities. Outside of urban areas, there were few dedicated potters. It was common for farmers to engage in pottery making when other demands on their time allowed.

You can purchase colonial pottery for your home and watch pottery being made at map site #22 as well as at Carol's Station at map site #36.



Pottery

Spoonmaker



Spoon makers were itinerant tradesmen who would arrive in a location and make spoons and other kitchen utensils to meet local needs. The favored wood used for such utensils was sycamore, because it imparted no flavor to food and had a grain that was favorable for carving. When sycamore was not available, other hardwoods were used. An experienced spoon maker could make a mid-sized spoon in approximately two hours.

See the spoon maker in action at map site #4.



The tinsmith, also known as a whitesmith, was a relative newcomer as a colonial craftsman, the trade beginning in the British colonies in the 1720s. All tinplate (tin-plated sheet iron) was imported from Europe during the American Colonial era, with the American production not beginning until the early 19th century. The tinsmith used tinplate, wire, solder and simple tools to make a variety of products.

At the festival, you may watch tin goods being made and purchase items ranging from simple tin cups to more sophisticated pitchers. Visit the tinsmith at map site #20.

Tinsmith



During the American Colonial period, all clothing was sewn by hand. A coat took a skilled tailor approximately thirty five hours to make. A waistcoat or breeches twenty five hours and a shirt as little as ten. Colonial America had only a fledgling textile industry: the vast majority of common fabric and all fine fabric, such as silk, was imported. Colonial tailors used this fabric to make clothes for colonists of all social classes. In addition, much of the clothing worn in Colonial America was imported from England and may have been made as far away as China.

The Colonial upper class was very interested in fashion and English trends quickly made their way to America. Some wealthy Colonial men even had their suits made by tailors in England; however, the demands of properly fitting a formal dress to a colonial lady required a local tailor.

At the festival, you can visit with the tailor at map site #34

Clothing



Although most fabric in the American colonies was imported from Europe, colonist still spun fibers from sheep's wool, flax, and to a lesser degree, cotton to make thread. Thread was knitted directly into clothing or woven into fabric first. The demand for these skills rose sharply during the Revolutionary war as in each of the three continental boycotts of British goods: first in 1765 in response to the Stamp Act, again in 1767 in response to the Townshend Acts, and finally in 1774 in response to the Intolerable Acts.

Unlike plant fibers, wool must be washed before it is processed into thread. In the home production of thread and fabric, some families washed the wool in hot water after shearing while others washed the wool on the sheep prior to shearing!

At the festival, you can watch carding, spinning, knitting and weaving in the fiber arts area (map site #10) and the children can participate in the colonial chore of carding wool at map site #28.

Fiber Arts



In Colonial America, all records of government and commerce, as well as personal correspondence and some public decrees were written by hand. The ability to write clearly and with style was a valued skill in almost every profession and household. While the vast majority of colonists could read, far fewer were able to write. In the late 1600s, about 75% of men in urban areas and about 55% of men in rural areas could write. For women, the numbers were 35% and 30%. By the late 1700s, about 95% of urban men and about 90% of rural men could write. For women it was 55% and 45%. In reading handwritten documents from the colonial period, experts can examine the writing and determine the gender of the writer as well as the social class. Even the time period can be gauged with some degree of accuracy by the style of the script.

If you ask nicely, the festival Calligrapher will make a bookmark with your name and a flourish. For a fee, he will fill out an indenture or even a commission in the army of the United Colonies. Be sure to visit map site #7.

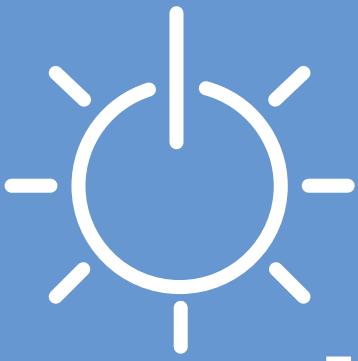
Calligrapher

Many of the conveniences viewed as necessities today were unavailable in the American colonies. Cooking, acquiring clothing, laundry, travel, and cleaning all required far more time in the eighteenth century than they do today; and yet, colonial fashion dictated that the respectable sir or madam be well-appointed, in clean, pressed clothing when in public.

At Map site #41, you can observe the colonial version of many of your current daily chores. You just might gain an appreciation for our modern conveniences—even if they do still require some work.



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2. Soap Maker and Laundry
3. Broom Maker #1
4. Spoon Maker
5. Wheelwright
6. British Military Drills and Maneuvers
7. Calligrapher and Town Crier
8. Tavern
9. Blacksmith
10. Fiber Arts (bobbin lace, spinning, weaving)
11. Women's Clothing
12. Basket Maker
13. Fiddle Maker



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Colonial Heritage Festival



Information Booth
(3 Locations)

Restroom
(5 Locations)

Shuttle
(3 Locations)

Printer



Perhaps no technology was more central to the American Revolution than the printing press. Many towns had their own newspapers and there was a much higher concentration of printing presses in the colonies than there were in Europe. It was the ability to broadly distribute publications like Thomas Paine's Common Sense that swayed public opinion in favor of the revolution.

The Founding Fathers understood the power of the press. Because they knew that one tool of tyranny is to control what information is available to the people, freedom of the press was among the rights protected in the first amendment to the Constitution in the Bill of Rights.

At the Isaiah Thomas print shop (map site#37) you can watch the Declaration of Independence being pulled from the press as it was in 1776. You may also see the patriot printer arrested for printing materials critical of the colonial governor.

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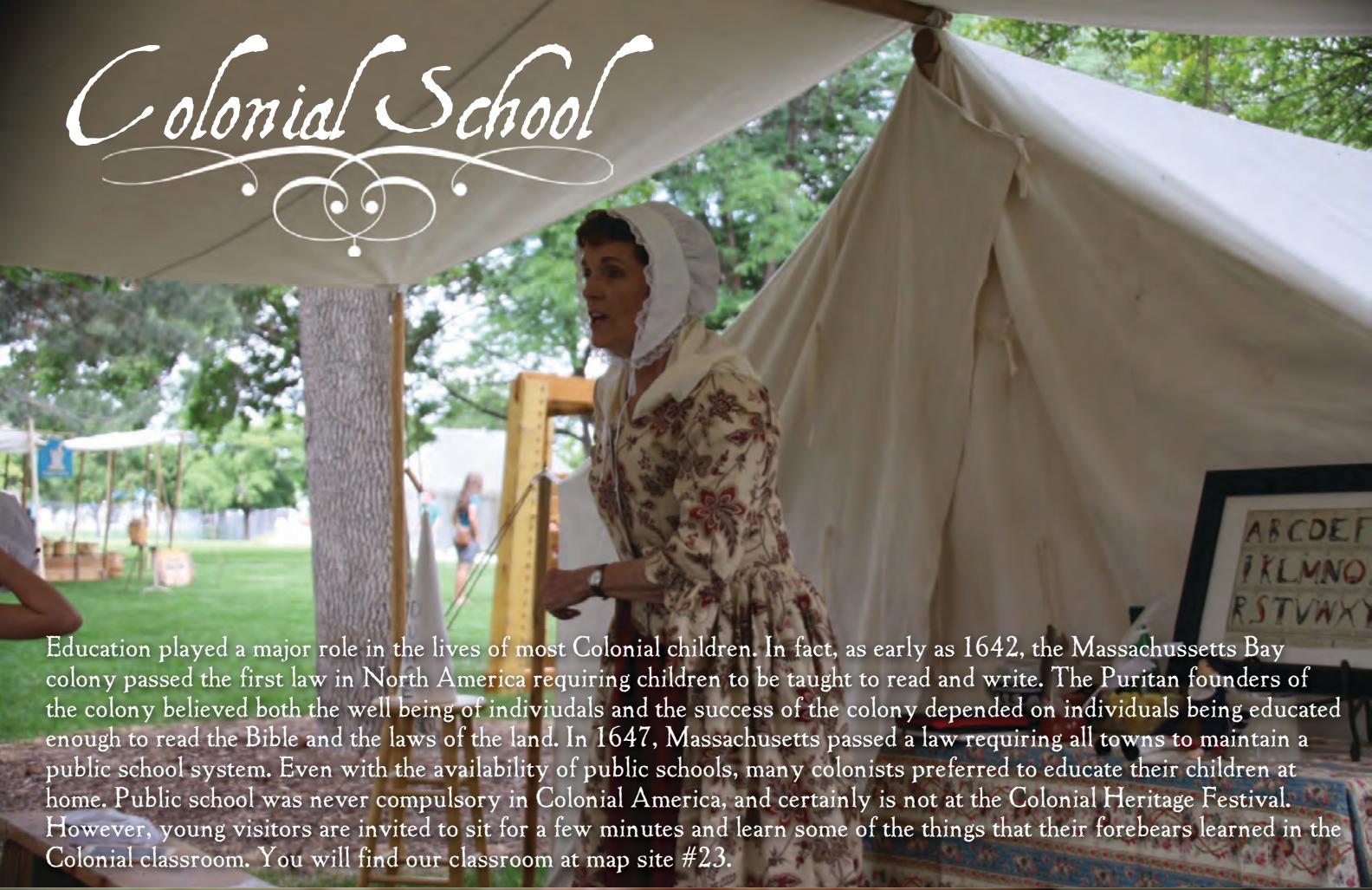
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Colonial School



Education played a major role in the lives of most Colonial children. In fact, as early as 1642, the Massachusetts Bay colony passed the first law in North America requiring children to be taught to read and write. The Puritan founders of the colony believed both the well being of individuals and the success of the colony depended on individuals being educated enough to read the Bible and the laws of the land. In 1647, Massachusetts passed a law requiring all towns to maintain a public school system. Even with the availability of public schools, many colonists preferred to educate their children at home. Public school was never compulsory in Colonial America, and certainly is not at the Colonial Heritage Festival. However, young visitors are invited to sit for a few minutes and learn some of the things that their forebears learned in the Colonial classroom. You will find our classroom at map site #23.

Baker



Throughout the American Colonial period, bread was baked in ovens made of brick, stone or clay. These ovens were heated by building a fire in the baking chamber, then removing all the coals and ash and placing the dough directly on the hearth. Baking was achieved with only the heat retained in the surrounding masonry. Villages too small to support a commercial bakehouse often had community ovens where people brought dough shaped into loaves to be baked. Throughout the Colonial era, English law dictated both the weight of loaves and the price at which those loaves could be sold. With stiff penalties for violations, bakers began including an extra item when customers purchased a dozen to avoid any question of wrong doing, leading to the term "a baker's dozen" for the quantity of 13.

Visit the bakehouse at map site #26 to see the baker in action and enjoy a slice of fresh bread with butter and molasses.

Fiddle Maker



The fiddle was a popular instrument in colonial America. It's portability and clear sound made it the accompaniment of choice for dances throughout the colonies. Although most violins in use in the colonies were made in Europe, America did have a few skilled fiddle makers as new arrivals brought the skill and continued production.

Visit the Wulfenstein fiddle shop at map site # 13 to watch a master craftsman build a nine-string baroque fiddle of the period.

Mayflower



The Mayflower first set sail for America on August 5, 1620. The voyage from England to what later became known as Massachusetts Bay took more than three and a half months. For most of that time, about eighty of the one hundred two passengers stayed in a between-deck cargo space that measured five and a half feet high by twenty feet wide by sixty feet long. No drawings of the Mayflower are known to exist; however, in 1957 a replica (the Mayflower II) was built in England using records about the Mayflower along with what was known of merchant ships of the period.

At the festival you can see the largest scale model of the Mayflower II in the world at map site # 27.

America's Founding Values

More so than any other nation, America is defined by a set of values commonly held by its people. Of the seven values listed below, which defined our nation at the time of its birth, only Liberty and Justice continue to unite us as a people today. While at the Colonial Heritage Festival, in addition to enjoying the history, culture, and skills of colonial America, we hope you'll seek to learn something about all seven of the values that defined what it meant to be an American in 1776.

Liberty

"Give me liberty or give me death."

(Patrick Henry)

All citizens get to choose how they live and what they will do with their lives.

Participate in the struggle for liberty in the reenactments at the Old South Church (map site #18)

Justice

"There shall be one rule of justice for the rich and the poor."

(Samuel Adams)

The law applies equally to everyone and everyone gets fair representation under the law.

Learn more about justice at the Isaiah Thomas print shop at 11:00 a.m. and at 5:00 p.m. each day (map site #37)

Private Virtue

"It is certainly true that a popular government cannot flourish without virtue in the people."

(Richard Henry Lee)

People strive to make ethical decisions in their private lives

Learn more about private virtue at the Plimoth Plantation exhibit (map site #27)

American Work Ethic

"He that will not work shall not eat."

(John Smith)

Through individual effort, everyone can build a better life for themselves and for their families

Learn more about the American work ethic at the Children's Chores exhibit (map site #28) and at Jamestowne (#27)

Public Virtue

"The diminution of public virtue is usually attended with that of public happiness."

(Samuel Adams)

Government by the people requires every person to make individual sacrifices for the good of the nation.

See public virtue with General Washington (map #39)

Liberal Arts Education

"You will ever remember that all the end of study is to make you a good man and a useful citizen."

(John Adams)

"Liberal arts" has the same Latin root as "liberty." It is the education that sustains the freedom of the people.

Learn more at the colonial schoolhouse (map site #23)

Divine Providence

"God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

(Benjamin Franklin)

The founders recognized God's providence and guidance in the establishment and preservation of this nation.

Learn more about Divine Providence at the Mayflower exhibit (map #27)

To schedule a presentation for your school, church, or community group about how these seven American values came to be, how we have lost five, and how we can help restore them, contact Dr. Gove Allen.

801-372-0683

gove@colonialheritage.org

Old South Church



According to reports, when the tea ship Dartmouth arrived in the Boston Harbor, Sons of Liberty leader Samuel Adams called for a mass meeting to be held at Faneuil Hall on November 29, 1773. Thousands of people arrived - so many that the meeting was moved to the larger, Old South Meeting House. The Colonial Heritage Festival has established our own South Church where we hold debates, lectures, storytelling, and music. Those attending the debate will decide if the tea from the Dartmouth should be unloaded or sent back. Raise your fist with grand "huzzah!" or lower your first to the ground in a shout of "fie" to voice our opposition. Crime and punishment, slave stories, and more await you at our grand gathering place, spot #18 on the map.



In the American colonies, a hat was a head covering with a brim and would not have been confused with a cap, hood, or bonnet. The hatter made men's hats, most often from beaver skin, wool, or straw. Hats were worn to keep the head warm or to protect it from the sun. Colonial fashion dictated that respectable men keep their heads covered when out of doors, either by wearing a wig or a hat. Hats were always removed indoors.

Because the eighteenth century production of felt for hats required the use of mercury, hatlers were regularly exposed to this toxin. As it built up in their bodies over time, it often caused dementia. The phrase "mad as a hatter" has its origin in this trade of the 1700s.

At the festival, you can see a variety of colonial hats and watch a hatter ply his trade at map site #33.

Hatter

In the British colonies of North America, the Tavern played a central role in daily life and was a critical institution for the development of revolutionary ideas. The rigors of eighteenth century travel led to the construction of many taverns where travelers could find a drink, a meal, and a bed (or floor) on which to rest. Men from all walks of life could meet at the tavern to gamble, gossip, and discuss the news and politics of the day. In many areas, the tavern was the preferred location of meetings of both patriots and loyalists to make plans to advance their respective causes.

At the festival, you can visit the tavern at map site #8 and although you won't be able to purchase a tankard of ale, you might overhear British plans of troop movements—information that would be invaluable to the revolutionary cause.



By the late Colonial period, cities such as Philadelphia, New York and Williamsburg had much in common with European cities; however, many colonists lived on the frontier. A family living on the edge of civilization needed a much different set of skills to survive in the colonies than did city folk. Skills for hunting, trapping, and fishing were essential on the frontier. Processing animal hides for various uses, preserving meat by smoking, building various kinds of shelters, starting fire with flint and steel and bullet making were common tasks for these frontier colonists. See and experience frontier life at spot #36 on the map.



Leather Working

Through the American Colonial period, leather was an important material in daily life. Boots, shoes, saddles and travel bags were all made from this durable material. Processes for tanning and working leather developed to maturity in the middle ages and remained virtually unchanged until the nineteenth century. A tanner worked with a variety of caustic materials to turn animal skins into leather. Some processes took six months or more to complete the transformation.

At the festival, you can see a variety of leather goods being made, watch the process as a tanner works with raw hides to produce leather, and purchase leather products of your own at the frontier village at map site #36.

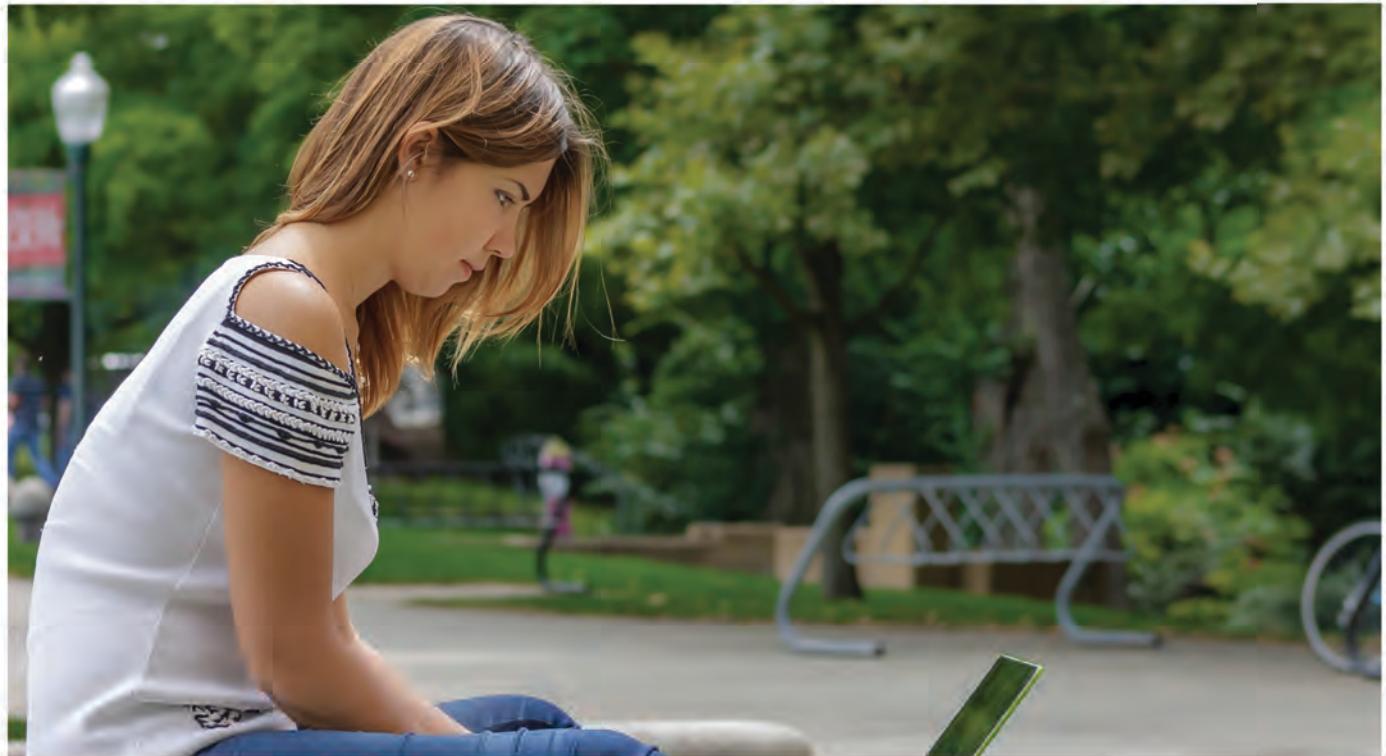


Horn Making

Although the powder horn is the most recognizable colonial artifact made from the horns of cattle, a variety of everyday items were made from this durable and versatile material. When heated, horn becomes pliable and will hold a new shape when cooled. Horn was used to make bowls, spoons, combs, measuring cups, handles for various tools, the frames of eyeglass, and (of course) shoe horns. Because of its strength, durability and availability, it was used for many products that are currently made from plastic. Because some horn is transparent, it also took the place of glass in lanterns and was used as clear cover to protect printed sheets used in educational settings.

At the festival, you can see amazing horn goods at the horn maker's exhibit in the frontier village at map site #36.

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Coffin Maker

Benjamin Franklin said "...in this world nothing can be said to be certain, except death and taxes." Although many colonists found ways to evade the taxes levied by Parliament, none found a way to evade death. In colonial America coffins and caskets were categorically made of wood. Although the elite may have chosen a highly ornamented conveyance for the final journey, the vast majority of colonial caskets were simple wood boxes—especially where the religious sentiments of the Puritans and Quakers dominated.

The coffin maker at the festival demonstrates a variety of woodworking techniques at map site #31. You can even order a real, colonial-style coffin of your own—hopefully for use at a much later time.

Chandler

As early as the middle ages, the title "chandler" referred to the individual who directed candle making for a large household. Candles were made by repeatedly dipping a wick into molten wax and letting the wax cool. Each dipping added a new layer of wax and increased the size of the candle. This work was accomplished in a room referred to as a chandlery. Later, this term also referred to commercial establishments where candles were made or sold. In smaller households, the chandler's function did not require full time staff and was generally completed under the direction of the kitchen staff. By the late 1700s, many of the candles used in the American colonies were produced by commercial chandlers. Soap is a natural by-product of candle making, so many chandleries also sold soap. As both candles and soap were typical supplies for seagoing vessels, many chandleries in the American Colonies expanded to be general outfitters of ships.

Visit our own chandlery at map site #30.





Jamestowne - Plimoth

The seeds of independence were first sown in the early years of Jamestowne and Plimoth colonies, including new ideas of individual equality and government by the people. Of the approximately 100 original colonists at Jamestowne, nearly three quarters were gentlemen of the British aristocracy. Although they initially had an aversion to physical labor, the struggle of settling the Virginia wilderness necessitated that everyone work. In the new world, the status of birth meant nothing. Here, the new law was: "If you don't work, you don't eat."

In Plimoth, just prior to leaving the Mayflower, the colonists met to establish rules about how they would interact with each other on land. Although these men were commoners and would have had no rights to government in England, they established the Mayflower Compact by common consent - using the document to govern Plimoth Plantation for its first year. Visit the original colonists at site #27.

Military Surgeon

The military surgeon had the primary responsibility to treat wounds received in battle: stop bleeding, remove musket balls, and amputate limbs. When not so engaged, the surgeon was responsible for treating the sick among the ranks. In the Revolutionary War, more soldiers died from disease than from battle wounds. As the germ theory of disease was not developed until the late nineteenth century, physicians of the day did not understand that illness could be passed from patient to patient, instead believing that disease originated from rotting matter and unsanitary conditions.

At the festival, you can hear stories from and see the tools of the military surgeon at map site #42; however, if you have the need for a minor surgery, you'll be better served by a 21st century physician.



30 years in the community

Daily Reenactment Schedule

Time	Event	Description	Venue	Map
9:00	Patriot Canon	Continental soldiers load and fire canon typical of the Revolutionary War	Continental Field	43
9:30	Tea Tax Debate*	A public debate to decide the fate of the 9,000 pounds of tea in the holds of the Dartmouth, Eleanor and the Beaver, all moored in the Boston Harbor	Old South Church	18
10:00	Children's Militia*	Young patriots are invited to join the militia to muster in the continental field		
10:15	Commission of Gen. Washington*	George Washington is commissioned as general and commander-in-chief in the newly formed army of the United Colonies.		
10:30	Declaration of Independence*	Thomas Jefferson, John Adams, and Benjamin Franklin edit an early draft of the Declaration of Independence. Festival artisans join for a public reading.		
11:00	Hearing to indict the printer*	Isaiah Thomas is arrested for printing an anti-government article. He is taken to the Old South Church for a grand jury hearing to determine if a trial will follow.	Isaiah Thomas Print Shop	37
11:30	Patriot Canon	Continental soldiers load and fire canon typical of the Revolutionary War	Continental Field	43
noon	British Drills	British soldiers drill to prepare for battle (includes musket fire).	British Field	6
12:30	Tea Tax Debate*	A public debate to decide the fate of the 9,000 pounds of tea in the holds of the Dartmouth, Eleanor and the Beaver, all moored in the Boston Harbor	Old South Church	18
1:00	Children's Militia*	Young patriots are invited to join the militia to muster in the continental field		
1:30	Storytelling	Listen to master story tellers spin yarns of life in the British colonies in America		
2:00	Hog Thief Trial*	One colonist is accused of stealing another's hog. Watch as the wheels of British justice turn and help decide the fate of the accused.		
2:30	British Drills	British soldiers drill to prepare for battle (includes musket fire).	British Field	6
3:00	Patriot Canon	Continental soldiers load and fire canon typical of the Revolutionary War	Continental Field	43
3:30	Tea Tax Debate*	A public debate to decide the fate of the 9,000 pounds of tea in the holds of the Dartmouth, Eleanor and the Beaver, all moored in the Boston Harbor	Old South Church	18
4:00	Children's Militia*	Young patriots are invited to join the militia to muster in the continental field		
4:15	Commission of Gen. Washington*	George Washington is commissioned as general and commander-in-chief in the newly formed army of the United Colonies.		
4:30	Declaration of Independence*	Thomas Jefferson, John Adams, and Benjamin Franklin edit an early draft of the Declaration of Independence. Festival artisans join for a public reading.		
5:00	Hearing to indict the printer*	Isaiah Thomas is arrested for printing an anti-government article. He is taken to the Old South Church for a grand jury hearing to determine if a trial will follow.	Isaiah Thomas Print Shop	37
5:30	Patriot Canon	Continental soldiers load and fire canon typical of the Revolutionary War	Continental Field	43
6:00	British Drills	British soldiers drill to prepare for battle (includes musket fire).	British Field	6
6:30	Tea Tax Debate*	A public debate to decide the fate of the 9,000 pounds of tea in the holds of the Dartmouth, Eleanor and the Beaver, all moored in the Boston Harbor	Old South Church	18
7:00	Children's Militia*	Young patriots are invited to join the militia to muster in the continental field		

* indicates a reenactment with audience involvement. To participate, arrive at the venue a few minutes early to volunteer.

Ongoing Activities

Location	Map	Description
Jamestowne	27	Try on armor, learn about life as a sailor, knot tying and other activities.
Colonial Games	29	Native American and Colonial games are available for children and adults to learn and play.
Children's Chores	28	Hauling water, carding wool, spinning, cording, and more.
Town Crier	7	Colonial Quest (Complete a question sheet about various exhibits to earn a reward).
Various		Participate in the Culper Spy Ring. If you are brave and willing to accept the consequences of being discovered as a spy, use your messaging device to make contact with Agent 723 to see if General Washington is in need of your skills for stealth and secrecy. To initiate contact, text a723 to 368674. If you are needed you will receive instructions. But beware, if you are caught by the British, you will end up in the pillory, or worse. (Appropriate for ages 10 to 15)

"But what do we mean by the American Revolution? Do we mean the American war? The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments, of their duties and obligations... This radical change in the principles, opinions, sentiments, and affections of the people was the real American Revolution."

John Adams, letter to H. Niles, February 13, 1818

Colonial Heritage Day for Schools

A unique opportunity for students to meet history face to face

Isaiah Thomas Printing Press

This exhibit talks about the importance of the freedom of the press and what can be accomplished in an individual's life through hard work and education. Students work in teams of four to print copies of the Declaration of Independence on the replica 18th century press.

Benjamin Franklin

Students meet Benjamin Franklin face to face. They get to see original and reproduction artifacts from the American Colonial period. Dr. Franklin talks about life in the British colonies of North America and discusses some of his scientific advances. He also talks about his systematic efforts of character development and self-improvement.

Pilgrims and the Mayflower

Students learn what it was like to live in a country without religious freedom as well as about the Pilgrims' journey. They learn about efforts to establish a new society in a virgin land. Students learn about the foundations of self-government at the Mayflower Compact and get to sign a copy of the Mayflower Compact, which the class keeps. Students get to explore the world's largest scale model of the Mayflower.

General Washington

Students get to meet and interact with the father of our country. Dressed in his buff and blue uniform, General Washington tells students what it was like to lead small army against seemingly insurmountable odds and to persevere in the face defeat. Students learn about the general's deep feelings for civility and learn what they can do today to become more civil toward each other.

The Revolutionary Soldier

Students hear what life was like for a soldier in the Continental Army. They interact with a soldier who fought in the defeat of the battle of Long Island as well as the victory at Trenton. They get to see the items that were issued to each soldier including flintlock musket, bayonet, musket balls, black powder, and hardtack. They learn that somethings in life are worth fighting for.

For more information or to schedule, contact Gregg Hardy at 801-492-1775 or franklin_1775@yahoo.com



A special thanks to the supporters of the festival for their generous contributions in cash and in kind

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Future festival dates: July 1-4, 2016; July 1-4, 2017 (closed Sundays).

them to the separation. — among these are Life, Liberty and the pursuit of Happiness; — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government, — such principles and organizing its powers in such a ^{way} as to ^{abolish} itself by abolishing the forms to ^{abolish} under absolute Despotism; it is the Right of the People to ^{abolish} Colonies; and live free from Injuries and



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