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Occurrences

The Journal of Northwest History During the Fur Trade

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Christmas at Fort Nisqually

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And Now page 6

FORT NISQUALLY
LIVING HISTORY MUSEUM

An educational facility of Metro Parks Tacoma



Occurrences

The Journal of Northwest History During the Fur Trade

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A Who's Who of the upper class gentlemen of Fort Nisqually's living history reenactments is captured in this portrait by Patrick Haas. From left to right are Clint Cannon (as fur trade legend John Work), Bill Rhind (as John McAdoo Wark), Mike Froslic (as William Fraser Tolmie), Mike McGuire (as clerk Roderick Finlayson), and Darryl Hall (as Chief Clerk Edward Huggins).

Cover photo: A pyramid shaped centerpiece known as an apple tree graces the Tolmie family dining room table in this Christmas view. Festive dinners, including the ubiquitous plum pudding, were a vital part of 19th century Christmas observances.

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Among the leading ladies of Fort Nisqually's Christmas reenactment are left-to-right Pam Wilson (as Sara Finlayson, wife of clerk Roderick Finlayson), Nancy Keller-Scholz (as Letitia Work, soon to be Letitia Huggins), and Karen Haas (as Jane Tolmie).

CHRISTMAS: A Journey Backward Across Time

1957 – Beyond here, there is no *How the Grinch Stole Christmas*.

1950 – Beyond here, there is no *Frosty the Snowman*.

1942 – Beyond here, there is no “*I’m Dreaming of a White Christmas*”

1939 – Beyond here, there is no *Rudolph the Rednosed Reindeer*.

1907 – Beyond here, there are no Christmas seals on letters.

1897 – Beyond here, there is no *New York Sun* editorial saying
“*Yes, Virginia, there is a Santa Claus.*”

1892 – Beyond here, there is no *Nutcracker Ballet*.

1890 – Beyond here, there are no department store Santas.

1885 – Beyond here, there is no *Away in a Manger*.

1857 – Beyond here, there is no *Jingle Bells*.

**1855 – *Welcome to 19th Century
Christmas at Fort Nisqually.***

HYAS SUNDAY

The Enduring Mystery of Christmas at Fort Nisqually

by Jerry Eckrom

The Native Americans visiting Fort Nisqually referred to Christmas by the Chinook Jargon trade language term *Hyas Sunday*, meaning Big Sunday or Great Sunday. In the Fall of 1991, long before the living history program at Fort Nisqually ventured into the realm of recreating an 1855 Christmas, *Occurrences* published an article entitled *Hyas Sunday: The Question of Christmas at Fort Nisqually*. It was rich in information on the general customs of the times, but sparse on the specifics of what happened within Nisqually's palisades. A dozen years later, we have volumes on the ways English, French-Canadians, Scots and others might have observed Christmas, but the question of what really happened here remains as illusive as ever. The existing record still largely begins and ends with the *Journal of Occurrences*. These are the surviving entries:

Wednesday, Dec. 25,

1833 – *This being Christmas day I (Chief Trader Francis Heron) gave the men a liberal Regale of eatables and drinkables to make up some measure for the bad living they have had all year here, and they enjoyed the feast as might be expected men would do who have lived solely on soup since they came here.*

Thursday, Dec. 25, 1834 – *Christmas. All hands were allowed the best I had in the fort. Say ducks, venison and each half pint of Rum. All quiet and no Indians.*

Thursday, Dec. 24, 1835 – *Got the men to put the place in order for Christmas.*

Friday, Dec. 25, 1835 – *Gave the men a couple drams in my (William Kittson's) sitting room with a couple of cakes after which they got each a half pint to finish away the day.*

Sunday, Dec. 25, 1836 – *Christmas. I gave the men the best of rations, say pork, flour and venison exclusive of their allowance of potatoes. They got a couple of drams in my room along with cakes, and after having Rum they received each half a*

pint of rum. The Frenchman and Babillard each got a couple of glasses of rum.

Saturday, Dec. 23, 1837 – *Firewood brought in and the fort cleaned.*

Monday, Dec. 25, 1837 – *Christmas. Gave men a couple of drams in my house with the best rations the place could afford and half a pint of Rum each. Several Indians paid us a visit and some got a glass each.*

The journals are missing for several years, and then resume, by which time William Kittson has died, and Dr. William Fraser Tolmie has taken charge at Fort Nisqually

Wednesday Dec. 23, 1846 – *Went out to Whyatchie (a sheep station near Steilacoom Lake) where Montgomery was killing a bullock for Christmas, of half of which Mr. Heath required.*

Friday Dec. 25, 1846 – *...the people got their regale the same as last year.*

Monday, Dec. 24, 1849 – *Rainy. Christmas regale given out.*

Tuesday, Dec. 25, 1849 – *Fine. Christmas passed quietly by. Mr. Tod with Americans at Fort Steilacoom. Regale same as last years item of which are entered in Journal [which, unfortunately is one of the missing years]*

Thursday, Dec. 19, 1850 – *Gave out to the plain people the "Regal" for Christmas day as follows: to the white men and Kanakas each 4 lbs. flour, 1^{1/2} lbs sugar, 1 lb coffee, 1 lb. hogslard, and 6 lbs beef.*

Tuesday . Dec. 24, 1850 – *Served out the regal for Christmas day, to Fort people the same as to the plain people... Capt'n Balch of the George Emery here, will stop all night.*

Wednesday, Dec. 25, 1850 – *Christmas day. Mild and clear weather. A ball at Ross Ville (the home of John Ross, near Nisqually Delta.)*



This 1855 illustration was entitled "Putting up the Holly and Mistletoe."

Wednesday Dec. 24, 1851 – *More snow...served out Regal to the people the same as given last year...A pint of American brandy purchased at Olympia was served out to each white man.*

Wednesday, Dec. 22, 1852 – *Thornhill killed and dressed two hogs for the Christmas Regal.*

Thursday, Dec. 23, 1852 – *Snowing hard all day. Upward of 2 feet on ground. Barnes and Thornhill cleaning the goods out of one of the stores to make a dancing room for the men on Christmas day.*

Friday, Dec. 24, 1852 – *Afternoon served out a regal to the white men and Kanakas – 5 lbs flour, 3 lbs. sugar, 1 lb coffee, 1/4 gal. molasses, 1 lb. tallow, 5 lbs. port and 1/4 gal. Am[erican] brandy. To the Indians 3 lbs. flour, 1/4 gal. molasses, 2 lbs sugar, and 1 lb tallow.*

Saturday, Dec. 25, 1852 – *Christmas day. Very cold. Thermometer 4^{1/2} degrees...men enjoying themselves dancing and singing in one of the stores, previously cleared of goods. McPhail and Tawai drunk and disorderly.*

Sunday Dec, 25, 1853 – *Showery. Christmas day. Governor Stevens, Mr. Mason (Stevens' Secretary) & Capt. George B. McClellan called this morning.*

Monday Dec. 26, 1853 – *Showery. A Ball this evening to the men in the new house. All passed of quiet and pleasant.*

In 1854, there was no comment except “Hands not at work” on the 25th and 26th.

Tuesday Dec. 25, 1855 – *Being Christmas day the people employed about the fort had a holiday.*

Tuesday Dec. 23, 1856 – *C. Lagace with ox wagon come in from Muck with 28 bushels of potatoes and sent to Steilacoom for whiskey for Christmas regale.*

Thursday Dec. 25, 1856 – *All hands not at work. Dr. Tolmie & Kennedy went to Steilacoom.*

Friday, Dec. 25, 1857 – *Gloomy. All hands not at work.*

The winter entries for 1858 are missing, and after this point the journal grows more terse in general, with only the laconic notation “Christmas” or “holiday” summing up activity for the 25th of December. It is important to remember that the *Journal of Occurrences* was primarily a record of work activity at the post, and its coverage of holidays was based primarily upon how much they added to or detracted from the flow of work. Sometimes, for a day or two after Christmas there would be a notation that the men were not at work. It was not always clear whether this was an extension of the holiday, or the result of overindulgence in “drinkables.”

A surviving fragment of the Journal kept at Muck Farm, a

satellite farming operation near what is now Yelm, was more explicit:

Friday Dec. 24, 1858 – *Fine mild weather. Sent round rations and Christmas regale to the white men and Kanakas, the following for a regale: three lbs. sugar, five pounds flour, one half pound tea, six pounds pork, and one gull(?) of Apples. To the Indians four pounds of flour, two pounds sugar, and five pounds of beef extra.*

Monday, Dec. 27, 1858 – *The hands at home are just recovering from a drunk.*

A more personal journal was kept by Joseph Heath on the company farm later occupied by the site of Fort Steilacoom. Along with the general work record, he gives us some insight into the aching loneliness of an Englishman spending Christmas half a world away from the family he held dear:

Friday Dec. 25, 1846 – *Served out beef, flour, molasses and tobacco to all my people for their Christmas dinner. Not a soul to speak to until evening when Mr. Sangster arrived and completely spoiled all pleasure from his visit by telling me that the Express was come and not a single letter for me. Dreadfully disappointed, but still hope the [letters] may have been overlooked and left behind at Vancouver. If not, I have six long, long months of anxiety to look forward to, Sitting by the fire nearly all night, thinking of all at home.*

Friday, Dec. 24, 1847 – *Made a large quantity of Christmas cakes, most delicious, in case I should have any visitors. Cut up and gave to my people for their Christmas dinner eight pounds of beef, four of flour, and a pint of molasses each and nearly 20 bushels of potatoes to other resident Indians.*

Saturday, Dec. 25, 1847 – *Rode to the fort to dine with the Doctor. Took him a basket of cakes. Walked to Mrs. Ross's, spending a very pleasant day. Drank in a bumper of port... pressed to remain all night and witness a dance, but having no one whom I could trust at home, returned there soon after sunset.*

Wednesday, Dec. 29, 1847 – *Present from the Doctor of a bottle of Brandy.*

Monday, Dec. 25, 1848 – *Gave all my people eight pounds of flour each, no molasses, being frozen. Alone the whole day. Thinking of all dear to me. God bless them.*

Heath was fated never to see his English family again. He died the following April at Fort Nisqually.

The boss often sets the tone for celebrations in the workplace, and from 1844 to 1858 the man setting the tone for Christmas was William Fraser Tolmie, a highland Scot from Inverness. Christmas was much less popular among

Christmas at Fort Nisqually, continued...

Queen Victoria and her German-born husband, Prince Albert, helped popularize the Christmas tree, as shown in this 1848 drawing.

the Scots than among the English. Down to the 1920s, Scottish children went to school on December 25th, and their fathers went to work. Dr. Tolmie left us no direct word on his own view of Christmas, but a couple of entries in his diary may offer a clue. In 1833, stationed at Fort McLoughlin on the Canadian coast, he mentioned rum and merriment without reference to the holiday. On December 25, 1834, still at Fort McLoughlin, he wrote "Christmas. A holiday with the people who have each received a half pint of Rum & have been merrymaking till midnight. Sat with Manson over a tumbler of Rum Toddy till pretty late." On the one hand, here was the young physician, abandoning his teetotaler ways to down a rum toddy. On the other hand, he was dismissing Christmas as "a holiday of the people," as if it was their holiday, and not his.

New Year's Day was a much bigger holiday among the Scots, and it seems to have ranked at least as high as

Christmas during his tenure at Fort Nisqually. Staying up till midnight to see in the New Year is largely an invention of the electronic age, but at Fort Nisqually January 1st was generally a day of feasting and celebrating. The "hands not at work," aftermath often lasted two days.

Richer detail on the observance of Christmas survives for a few other posts in the Hudson's Bay Company system. In April 1847, Canadian artist Paul Kane was visiting and sketching at Fort Nisqually. By the following December, he was at Fort Edmonton, on Canada's North Saskatchewan River. There, in his diary, which he later published as the book *Wanderings of an Artist*, he recorded a vivid sketch of Christmas at a Hudson's Bay Company outpost:

"On Christmas Day the flag was hoisted, and all appeared in their best and gaudiest style, to do honour to the holiday. Towards noon every chimney gave evidence of being in full blast, whilst savoury steams of cooking pervaded the atmosphere in all directions. About two o'clock we sat down to dinner. Our party consisted of Mr. Harriett, the chief, and three clerks, Mr. Thebo, the Roman Catholic missionary, from Manitou Lake, about thirty miles off, Mr. Rudell, the Wesleyan missionary, who resided within the pickets, and myself, the wanderer, who, though returning from the shores of the Pacific, was still the latest importation from civilized life."

They were gathered in the dining hall, the largest room in the fort, "well warmed by large fires, which are scarcely ever allowed to go out." Their table was of plain wood was set with tin plates. "At the head, before Mr. Harriett, was a large dish of boiled buffalo hump; at the foot smoked a boiled buffalo calf. Start not gentle reader, the calf is very small, and is taken from the cow by the Caesarean operation long before it attains its full growth. This, boiled whole, is one of the most esteemed dishes amongst the epicures of the interior. My pleasing duty was to help a dish of mouffle, or dried moose nose; the gentleman on my left distributed, with graceful impartiality, the white fish, delicately browned in buffalo marrow. The worthy priest helped the buffalo tongue, whilst Mr. Rundell cut up the beaver's tails. Nor was the other gentleman left unemployed, as all his spare time was occupied in dissecting a roast wild goose. The centre of the table was graced with poles of potatoes, turnips, and bread conveniently placed, so that each could help himself without interrupting the labours of his companions. Such was our jolly Christmas dinner at Edmonton; and such was our jolly Christmas dinner at Edmonton and long will it remain in my memory, although no pies, or puddings, or blanc manges, shed their fragrance over the scene.

"In the evening the hall was prepared for the dance to which Mr. Harriett had invited all the inmates of the fort, and was early filled by the gaily dressed guests. Indians, whose chief ornament consisted in the paint on their faces, voyageurs, with bright sales and neatly ornamented mocassins, half-breeds glittering in every ornament they could lay their hands on; whether civilized or savage, all were laughing, and pabbering in as many different languages as there were styles of dress. English, however, was little used, and none could speak it but those who sat at the dinner-table. The dancing was most picturesque, and almost all joined in it. Occasionally I, among the rest, led out a young Cree squaw, who sported enough beads round her neck to have made a pedlar's fortune, and having led her into the centre of the room, I danced round her with all the agility I was capable of exhibiting, to some highland-reel tune which the fiddler played with great vigour, whilst my partner with grave face kept jumping up and down, both feet off the ground at once, as only an Indian can dance."¹

Christmas was much more Spartan for Hudson's Bay men caught in the open when the day rolled around. If John Work had enjoyed Christmas at Fort Nisqually among his children and grandchildren, he might have recollected a dismal Christmas in 1831, spent in the wilds of what is now Idaho. In his diary, he recorded "*Stormy, cold weather. Being Christmas Day we did not raise camp. Owing to our not having fallen in with buffalo lately many of the people fared but indifferently having only dry meat, and several of them not much of that.*"

Hudson's Bay Company posts were mindful of what could happen if the drinking and celebrating got out of hand. On December 26, 1736 Moose Factory, near the southernmost reach of Hudson's Bay, was destroyed by a fire that broke out in the cook room. Six Christmases later, the post master wrote primly in the fort's journal "*At noon gave each Mess a bottle of Wine & in the evening a gallon pot of Strong beer to Celebrate the happy time – At 8 saw them all to bed, not forgetting the Conflagration 6 years past.*"

Fort Nisqually finally closed as a business enterprise in 1869. Edward and Letitia Huggins continued to live in the Factor's House as the remains of the fort gradually faded away around them. He was a copious letter writer in his old age. Fort Nisqually volunteer Joe Huntsman has devoted years to tracking down and transcribing the now widely scattered letters. Rich in detail on scores of topics, not a single letter talks of the Christmases celebrated at Fort Nisqually in its active days. Historians asked him

many things, but never that. Instead, we will close with a much later Christmas, celebrated in the same home where Dr. Tolmie once greeted visitors, and where the reenactors portraying him and his family greet them still. To G. B. Cole of Tacoma, Huggins penned on December 25th 1898:

My dear Sir:

"How do you do. A Merry Christmas, and a happy new year, when it comes. I have just left the dinner table. Some twelve or fourteen of a party (nearly all of the family) are partaking of a very pleasant dinner, but my appetite, not being equal to the rest of the party, I reluctantly left the table, fearful of being tempted to eat more plum pudding than my impaired digestion would, or could take care of, and am devoting a few minutes to dropping you a few lines to let you know how glad we should all be to have you pay another visit."

Each December, the gates of the old fort swing open again, and in the Factor's House, now restored to its 1855 appearance, visitors are wished a Merry Christmas and a prosperous 1856. We wish we knew more, and could say with confidence, "Yes, it was exactly thus in 1855." Perhaps someday, in some long overlooked letter or diary, our hopes will come true. Till then, here's health to the Tolmies. Health to Edward Huggins, both as the young clerk, newly from London, and as the old man, struggling to digest his plum pudding. Health to them all, the long-ago employees of the fort, the modern reenactors, the staff, the volunteers, and their visitors. Health to all those who come to Fort Nisqually each year, when the worlds of 1855 and 2003 and beyond cross paths on a cold December day.

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Company trading post



¹ Kane, Paul, *Wanderings of An Artist*, (originally published, 1859) Charles E. Tuttle, Rutland VT, 1968, pages 261-264.

Presenting the First Person Christmas Follies or Getting Better Over Time

by Jerry Eckrom

It was a daring leap into the unknown. Not only was Fort Nisqually going to present its first ever public Christmas event, but Site Director Melissa McGinnis had decreed that we would present it in first person. In the realm of living history, third person refers to dressing up in period clothing and talking from a modern perspective about what happened here at some period in the past. That's the way it's normally done at Fort Nisqually. First person refers to pretending to BE someone from the past. Some living history sites, such as Plimouth Plantation in Massachusetts, present first person portrayal all year, but the difference is that Plimouth has a large staff of paid permanent reenactors with extensive training and plenty of time to study the biographies of the individual Pilgrims they portray. At Fort Nisqually, most of us were plunging unrehearsed into portrayals of people about whom we knew precious little. Admittedly, most of us are hams. We love history, and we love reenacting, or we wouldn't be there. There were plenty of us, but were we all on the same program today? Volunteers were coming from a hundred miles around, with little time to work out any sort of plan for the day, or even learn many of each-other's adopted names. The fort's staff was coming off a tough busy year, and they were weary, as they wrestled with the logistics of a new and untried event. It was December 1996, and the big question was will it work?

Many of us had done first person portrayals during the annual October Fort Nisqually Candlelight Tours, but this was different. In the Candlelight Tour, the members of the visiting public are silent observers, much like a theater audience. Here, at Christmas, the experience was to be fully interactive. Visitors could, and probably would, ask us any manner of questions. Would we have sensible answers? Could we stay in character for the whole afternoon?

The arrival of the Yule log has become a centerpiece of Fort Nisqually's annual 19th Century Christmas event, as shown in these December 2002 views. Decorated with green boughs of fir and cedar and strips of bright cloth and bells, the log is carried into the fort by enthusiastically willing children recruited for the occasion. Above (or left) Fort Nisqually Education Curator Mike McGuire, as clerk Frederick Kennedy, and volunteer Jim Weatherford, as laborer William Grieg, observe the newly delivered log. Below (or right) volunteer Mike Froslic, in his continuing role as William Fraser Tolmie, offers a blessing for the log and all who are warmed by its wood. Following a round of carols, the log is cut up and distributed among the reenactors and visitors.

Would our adopted French-Canadian, English and Scottish accents hold up under scrutiny? At 1:00 the gates opened, and we began to find out.

The biggest surprise that first year was the small turnout. With years of established annual events behind us, we had grown complacent about the need to publicize and promote a new event. At \$2 for adults and \$1 for children, the final tally of gate receipts for the day showed \$70, and, at any given point, there were more reenactors than there were members of the visiting public. It was the smallest attendance, by far, for any scheduled event since the beginning of the living history program.

In the granary, which was still piled high with hay bales left over from the Halloween storytelling event, several of us tried our hand at reading Dickens *Christmas Carol* out loud. This was one of my bright ideas, after hearing that Mystic Seaport in Connecticut does an annual marathon reading of *Moby Dick* on board the whaling ship *Charles W. Morgan*. Maybe it works better in Connecticut. We haven't tried it here since. Terry Hissong, Jill Weatherford, Bill Bridges, and I read valiantly away, advancing as far as Scrooge's encounter with the Ghost of Christmas Yet to Come, but the day ended well before a reclaimed and repentant Ebenezer Scrooge could joyously exclaim "Heaven and The Christmas Time be praised...!"



On a hot summer day, the granary is often among the most popular places within the palisades. With its high ceiling, thick walls, and small windows, it stays cool and comfortable. The downside is that in December, it's often the coldest spot at Fort Nisqually. As befits a storage building, it has no heating source. It was picturesque watching the steam rise from the mouths of the readers, and watching the windows fog up near the candles, but it was hard for visitors to sit still long enough to take in much of the story.

Other spots had a bit more success. The Laborer's dwelling has a hidden heat pump, designed to protect the artifacts within, and it was easier for visitors to stay and mingle in comfort. Mike McGuire, as clerk Frederick Kennedy, and I, portraying night watchman John McPhail, had our longest conversation of the day there with a man who came in company with his two young daughters. This visitor had a good grasp of how the first person game is played, and he was careful to structure his conversation and questions as if he really was talking to employees of Fort Nisqually in the year 1855. We breezed along through discussions of the breeds of hypothetical sheep grazing in hypothetical fields outside the fort, the railroad across the Isthmus of Panama that enabled news from Europe to reach us in as little as a month, the recent death of employee John Edgar in the ongoing Puget Sound Indian War, the life of John McLoughlin in retirement in Oregon City, and sundry other topics, before he happened to notice the period playing cards on the table before us, and asked, innocently enough, "What sort of card games do you play here?"

Staying in character can be difficult, and maintaining the illusion that it's 1855 is challenging. It can blow at any

seam, and it almost did for us right there. Mike and I looked at each other for a few seconds that seemed like eternity, as both of us frantically searched our memories for a good answer. Poker? When was it invented? Would it be primarily an American game in 1855? Backgammon? Too new? Wouldn't we need a board for that anyway? Rummy? How old was that? Just say we don't know? This was supposed to be our deck of cards. Mike finally drawled "We...play a lot of...Whist."

We liked this fellow. He clearly understood and appreciated what we were trying to do, and I had the feeling he knew we would be in entirely over our heads if he pressed us on the rules of Whist. Ruth Cannon, portraying Josette Work, Dr. Tolmie's mother-in-law, in the Factor's House, had a similar experience when she was asked about a picture hanging on the wall of the dining room. How was it made, the visitor wanted to know? "Oh, it's a lithograph," she replied, "They're quite the latest thing, you know." She held her breath hoping the visitor would not ask how a lithograph is made, and she got a reprieve for her visitor, just as Mike and I did from ours. Another visitor, told that Josette was half-Indian, asked her about Native Americana birthing practices. In this case, Ruth answered, probably quite in character for matronly Josette Work, that birthing practices are not a fitting subject for mixed company.

In addition to the cold, there was "rain, rain and more rain," recalls Barbara Ball, who acted as a greeter at the entry gate, along with Joe Huntsman and Hettie Costner. "Joe and I had umbrellas and Hettie went back and forth and made sure we had warm cider... Joe talked, I listened and learned more that day about Nisqually History, about sheep, cows, farms, American military at Fort Steilacoom, and of course Edward Huggins." I still look on Barbara, Joe and Hettie as the true heroes of the day. With no heat, and precious little cover, their task was to meet the visitors at the gate and give them an orientation on what was happening and explain how the first person interaction was supposed to work. The visitors, already wet, and numb with cold, were anxious to find a warm dry place, and they often had little patience as the greeters tried to prepare them for the shock of being thrown into 1855. The result was that many of them entered expecting that the people in costume would do the regular explanations in third person, talking about what "they did back then," and not "what we do now in 1855." The shift from 1996 to 1855 and from



First Person Christmas Follies, continued...

“they” to “we,” was just too much for some folks. This was something we had not fully considered. The presentation of interactive first person living history not only calls for a maximum effort on our part, it also asks more of the visitors than anything else we do. They clearly needed more coaching and preparation than anyone was able to give them that first year. It was incomprehensible to some of them we had never heard of the city of Tacoma, that we thought Seattle was a village, or that we imagined the fort we occupied was located between the Nisqually River and the town of Steilacoom, instead of on a bluff above the Narrows in Point Defiance Park, where it was relocated in the 1930s. I imagine some of them went away thinking we were either daft or woefully uninformed.

Looking back, the first year was a dress rehearsal, and it was just as well that the audience was small. By 1997, the formula for the event had begun to take shape. The local chapter of the Old Time Fiddlers came out to provide period music for a dance in the granary, and with Jim Weatherford and Cathy Barber providing calls and instruction, many of the visitors joined in the dancing. In some of the succeeding years, there has actually been a waiting line for space at the dance.

The distribution of the regale, a Hudson’s Bay Company version of a Christmas bonus, gives each costumed volunteer an opportunity to interact with Dr. Tolmie, portrayed by Mike Froslic. The regale consists of bags of sugar, flour, coffee, a ham, and other items over and above the monthly salary and rations afforded to each employee. If visitors occasionally hear reenactors joke about the ham being tough, it’s an inside joke about the real contents of the bag marked “ham.” It’s really a block of wood shaped roughly like a ham, so for heaven’s sake, don’t tell anyone. The supply of regale items is limited, so several younger reenactors often secretly gather up the bags of goodies and return them to Dr. Tolmie in time to be distributed to the next reenactor.

In 1998 we added a yule log ceremony, decorating up a log with fir boughs, strips of red flannel, and bells, and inviting the young visitors to drag or carry it into the fort. This was an old custom around the manor houses of England, so it seemed appropriate for the lord of our manor, Dr. Tolmie, to propose a toast to the log, the spirit of the season, and to all who are warmed by its wood in the years to come. This ceremony has become the centerpiece for gathering all of the reenactors and visitors together in the center of the fort for a round of period carols. One year, led by John Salicco and Jim and Jill Weatherford, a number of us presented carols

translated into Chinook Jargon, the trade language used in barter with Native Americans in the Fort Nisqually trade shop. After the carols, the log is cut into small pieces, and visitors are invited to take a piece home for their own Christmas fire. According to custom, one piece is always retained to light the Christmas fire for next year’s yule log.

The scenario for the reenactment is always that the date is December 25, 1855, which does not always square in visitors’ minds with the fact that they are arriving on the first Saturday in December. To help make the point that they’ve stepped into Christmas day, we tack up a December 1855 calendar page in the Trade Store with the first 24 days carefully crossed off.

In some cases we have made compromises with the specifics of history, in order to tell the broader general truth. Our Christmas is likely bigger, with more music and decorations, and less drunkenness, than the real one. The year 1855 was probably unusually subdued, as it came in the midst of the Puget Sound Indian war, and the movement of visitors around the area was severely restricted. I experimented one year with stationing myself in one of the bastions as a lookout with a rifle and brass telescope, and talking with visitors about the events of the war. The collapsible brass telescope proved unexpectedly fascinating with the younger visitors, and the workings of a muzzle loading black powder rifle was of interest to many adults, but the war just didn’t seem to fit well with the celebrating going on everywhere. I’ve retired my attempts to educate folks about the Puget Sound Indian War, just as Darryl Hall, as Edward Huggins, has given up, so far at least, on performing an ancient Christmas blessing on Fort Nisqually’s apple trees.

It’s often the small touches that make the most lasting impression. What Melissa McGinnis calls “everyone’s inner Martha” comes out for some staff and volunteers in the form of food and decorations. The decorating is limited to what was available in the time and place, and its sometimes amazing what can be done with cedar boughs and apples. Last year a hand carved wooden nativity scene appeared on a small country made side table in the laborers’ dwelling, courtesy of volunteer Bill Price, as a reminder of the French–Canadians who lived and worked at Fort Nisqually. In the Trade Store, generally the first stop on the itinerary, visitors had hardly gotten in the door one year before Karen Haas had them joining in an ancient Scottish carol, Baloo Lammy, which many of them had never heard before. Right away, they were in a different place and time.

Obviously, our visitors know they have not really stepped back in time, but who among us has not at some time fantasized about doing just that? Our aim is to make the experience as real as possible. The depth of the world they have entered sometimes surprises our visitors. In the first year a couple of young woman asked about a peculiar looking coiled candleholder on the counter in the Trade Store. I told them it was a courting candle, made so the parents of a daughter could adjust the candle up or down with a wooden dowel, depending on how long they wanted to let her suitor stay. Such, at least is the lore attaching itself to these bits of iron mongery. They ought to go and ask the blacksmith about them, I suggested. They looked at me with a mix of curiosity and skepticism and one asked slowly "Will he really be there if we go?" He was there, working in his shop, two buildings down. Most Christmases, Ray Baker, as Jean Baptiste Chaulifoux, and Jeff Wilson, as, Theopholis Wilson can be found at the forge, pounding more thin strips of red hot iron into the circular spirals of the courting candle. They are sometimes joined by Jeff's son, Ryan. Working on Christmas day? Yes, but the candle holders are a Christmas gift for friends, they explain. Just coincidentally, the courting candles are also on sale in the fort's gift shop.

Having volunteers and employees with musical ability can lead to some pleasant surprises. When a visitor asks about a penny whistle on the counter of the trade store, or on the table in the laborer's dwelling, likely as not someone like volunteers Steve Ricketts will pick it up and give an impromptu demonstration of music from the 1850s. When someone else asks about a flintlock musket in the trade store, I saw volunteer Glenn Richards demonstrate how to load and fire for fascinated onlookers. Wouldn't he prefer something more modern, someone asked, and Glenn answered incredulously, "What else is there?"

The event lasts from 11 to 4, and we have noticed in recent years that some families stay for the whole day. Having refreshments on hand helps in that regard. In the years before the 2003 restoration, when Dr. Tolmie's parlor was still the fort's gift shop, visitors were treated to spiced cider and an inexhaustible supply of home baked ginger biscuits.

Visitors react in varied and interesting ways to being transported back almost a century and a half. Some never do grasp the concept, but bless them, they paid their money and most of them seem to have a good time. Others fall easily into the swing of things and have as

much fun as we do pretending for a day that they live in 1855 and are citizens of America's far frontier. Some will tell us about their homestead claim, ask us about the possibility of trading furs, or the prospects of employment with the company, or about contracting to haul our beef to Fort Steilacoom with their horse and wagon. Others take the approach of being true time travelers, fallen in with the people of 1855 and trying to learn as much

as they can before they return to their own time. They may, or may not, hint at the secret that they're not from our time. Still others, children especially, take unabashed delight in being from the future and telling us in the quaint past all about the wonders of television, automobiles, Pokemon cards and computers. It's a way, I suppose, of comparing the differences between the world we all live in, and the one we can visit for an afternoon. Maybe in the end it makes both of us appreciate the many miracles of technology that we take for granted the rest of the year.

"You guys don't get out much, do you?" a young girl concluded after being told that a daguerreotype photograph is the latest thing. "They're stuck in time," I heard another young man tell his mother. Perhaps we are, but being together at Christmas, in a place where the past seems as real as the sharp taste of a ginger biscuit, the smell of wood smoke, or the clang of a blacksmiths hammer, where there's friendship, food, music, dancing and warm wishes for a prosperous New Year, it's not a half bad time and place to be stuck. As Meilssa McGinnis observed, many of the staff and volunteers will not see one another again before the modern Christmas rolls around, so it's an opportunity for all of us to be together and wish one another season's greetings. Since many of us have collaborated together for a number of years, and have grown fond of one-another, that's no small thing. Season's greetings, from our century to yours.



Our notion of Santa Clause and the more English Father Christmas have changed across the years. This was an 1843 rendering.



19th Century Christmas Memories

EDITOR'S NOTE – We invited 19th Century Christmas participants to share memories and observations on the characters they portray. Here is a sampling of the responses. We apologize for not being unable to include all those who responded. – JE

Karen Haas

Several of Fort Nisqually's reenactors carry more than one persona. Karen began her 19th Century Christmas as a generic Scotswoman, Katherine Innes. More recently, for Christmas and the Candlelight Tour, she has portrayed Jane Tolmie, wife of Fort Nisqually's Chief Factor. She is also memorable to audiences of the Bonfires, Beaver Pelts and Bogeymen Halloween Storytelling Event, where her fellow tellers know her as Piah Pelton Klootchman, roughly translated from Chinook Jargon as "Mad Woman of the Bonfire." – JE

My most magical memory of Christmas at Nisqually comes from a few years back. I had spent time searching out period appropriate Christmas music for penny whistle and for singing. I also wanted to have music from most if not all the cultures we represent at Fort Nisqually. English? No sweat, you've got "Deck the Halls", "Joy to the World" and "What Child Is This?" just to name a few. France brought such carols as "The First Noel" and "Noel Nouvelet" (aka "Sing We Now of Christmas"). French Canadian culture brought in tunes such as a sweet carol about shepherds, "D'ou Viens tu, Bergere?" "Twas in the Moon of Wintertime" even brought in a hint of period Native Americans as it was written in Huron by a French Catholic missionary in the 1600s. But, where were the Scottish carols? Research indicated that the Scots didn't traditionally celebrate Christmas. Some sources cited the reason to be a distaste for the what was perceived as flamboyant Catholic celebrations of what should be a solemn Protestant day at the kirk. Others said it was more of a feeling that if the English celebrated Christmas joyously, that was reason enough for the Scots not to. They saved their frivolity for Hogmany, or New Years. It seemed that neither time nor effort was spent on composing Christmas music. But, I really, really wanted a Scottish Christmas carol. I finally found the delightfully lilting "Baloo Loo, Lammy." Problem was, no one else knew it. However, it did have an easy refrain. As a former music teacher and choir director, I figured I could teach it to the visitors. That year, I was a laborer who started the afternoon in the Trade Store. I started singing it to a small group of visitors who did a fine job echoing the refrain after me. I then sang the verses, and invited them to join in the refrains. By the fourth verse, the Trade Store was full of people who seemed transported to another time as they sang, "Baloo lo lammy, baloo, loo, loo." Judging from their smiles, I think they were as enchanted as I was. I like to think Dr. Tolmie was, too.

Patrick Haas (as transcribed by Karen Haas)

Karen's Husband, Patrick Haas, has been a major supporter of Fort Nisqually in a variety capacities, including acting as official photographer for many events. Lately, he has stepped into the realm of reenacting, often portraying French-Canadian laborer Pierre Legace. – JE

Patrick highlight comes from his first appearance in period garb at Christmas. He told some gentlemen visitors that he was looking for a wife as his last one had died and he had a house full of children. The visitors asked what he was looking for in a wife. Patrick remembers going on for quite some time about looking for such things as "a hard worker and someone to keep me warm on the cold winter nights." The visitors seemed to be hanging on every word. He wasn't quite sure if they were lonely singles or looking for ideas for a daytime talk show.

Steve Ricketts

Steve and Gloria Ricketts journey regularly from their home near Port Townsend to assist at Fort Nisqually events. In addition to his knowledge of history, Steve often adds period tunes played on the penny whistle. Many of the portrayals at Fort Nisqually are of historical characters. Others are generic or composite. Here Steve discusses the creation of his long-standing character. – JE

Will Cutter is a fictitious character that I created for Fort Nisqually. I was told when I joined that I needed to have a character and a story behind it. I determined that my character should be close to the nationality and person I could have been in that era. I thought since Ft Nisqually was a large sheep ranch, that I'd see if I had ancestors in the sheep farming area of the North of England. I found the Cutter family in the early 1600's at Newcastle-upon-Tyne. I then looked at first names in my ancestry in the early to mid 1800's and found an abundance of Williams. Hence I became Will Cutter. As a young lad, I theorized that Will would have been "farmed" out to help local sheep farmers and support a meager family income. This would give him a herder background. As the fictional son of a presumed tinsmith (my modern day father was a metallurgist), Will might have had access to a tin whistle to while away long hours in the fields. He therefore plays tin whistle. Will worked with HBC in the fur trapping and trading business, but as he came into his 50's needed a life less physically strenuous than trapping. As there was no retirement plan, he might have found a job more to his stamina in the Puget Sound Agricultural Company.

Continued on page 12

19th Century Living History Christmas Sites Across the Northwest

• FORT CLATSOP

Having reached the Pacific Ocean after their epic journey across the American west, the members of the Lewis & Clark Expedition spent the winter of 1805–6 in a hastily constructed compound they christened Fort Clatsop near what is now Astoria, Oregon. It was a rainy miserable winter, and the expedition was low on food, but the holiday was not forgotten. “At daylight this morning” Captain Clark wrote in his diary, “we were awakened by the discharge of the fire arms of all our party and a salute, shouts and a song which the whole party joined in under our windows, after which they retired to their rooms and were cheerful all morning.

“After breakfast we divided our tobacco, which amounted to twelve carrots, one half of which we gave to the men of the party who use tobacco, no ardent spirits were supplied, and to those who do not use it we made a present of a handkerchief.” He goes on to describe receiving presents from Captain Lewis and several members of the expedition, including two dozen ermine tails from Sacajewa.

There was little feasting to be had on this day, as Clark lamented. “We would have spent this day, the nativity of Christ, in feasting, had we anything either to raise our spirits or even gratify of our appetites. Our dinner consisted of poor elk, so much spoiled that we eat it through near necessity, some spoiled, pounded fish, and a few roots.”

The original Fort Clatsop long ago vanished into the lush soil of northwest Oregon, but a modern replica now stands in approximately the same place. Administered by the National Park Service, the fort features an

active living history program. This year the 1805 Christmas was recreated for visitors in July 2003. With the bicentennial of the expedition now getting underway, it would not be surprising to see greater attention called to commemorating the Lewis & Clark Christmas over the next two years.

• FORT VANCOUVER

Established in 1829 as the headquarters for Hudson’s Bay Company operations in Northwest America, Fort Vancouver on the Columbia River became a major center of western civilization. A replica of the sprawling fort was begun under National Park Service authority in 1966 and reconstruction of the many buildings continues today.

One of Fort Vancouver’s several special living history events is a recreation of an 1845 Christmas. The program changes slightly from year to year, with the 2002 event featuring a Hawaiian prayer service, a dinner of roast beef, duck and Yorkshire pudding prepared for the reenactors, and a performance of Henry Fielding’s comedy “*The Mock Doctor: Or the Dumb Lady Cur’d.*” presented by the crew of the H.M.S. *Modeste*. The presentation of the play

commemorated the first known theatrical production ever staged in the Pacific Northwest. A recreation of an early morning hunting excursion, documented in the diary of a Fort Vancouver clerk in 1845, is used to give the reenactors a chance to demonstrate the firing of black powder firearms.

The Fort Vancouver Christmas generally comes the Saturday following Fort Nisqually’s event, and a careful survey of the reenactors often reveals familiar faces from both fort’s, though often in different roles.

• FORT STEILACOOM

At Fort Steilacoom, the Christmas calendar has advanced to 1859. The commanding officer, Lieutenant Colonel Silas Casey, and his officers are concerned about recent news of John Brown’s raid on Harper’s Ferry, and the increasing possibility of a Civil War breaking out between the North and South. If that is not enough to worry about, the “Pig War” crisis is at its peak in the San Juan Islands, threatening to bring war between the United States and England. Even so, it’s Christmas and the spirit of happiness and friendship prevails.

Continued on page 12



Christmas in remote fur trapping camps may not always been as jolly as this John Clymer painting entitled Alouette.

19th Century Living History Sites Across the Northwest, continued...

Fort Steilacoom was established in 1849 on an abandoned farm leased from the Puget Sound Agricultural Company. The 4 surviving officers' barracks date from 1857–58, and are located on the spacious grounds of Western State Hospital in Lakewood, Washington. Fort Steilacoom Park, a 400-acre expanse, is just across the road. Administered by a volunteer board, the fort is open most weekends during the summer, and hosts several special events during the year, including a Civil War Reenactment each Memorial Day Weekend, a Founder's Day Picnic in August, and "Christmas at the Fort" from 4 to 8 PM on the second Saturday of every December.

Fort Steilacoom's Christmas event is similar to Fort Nisqually's Candlelight Tour, in that the reenactors stay in first-person, but do not interact with the visitors. Tour groups of about 15 at a time are assembled in the Chaplain's Quarters, which includes a small museum and an impressive scale model of the entire original fort. After a brief orientation, they are led out to begin their journey back to 1859. In the first barracks, bachelor officers are often found preparing their swords and uniforms for a striking entrance the Christmas party at Colonel Casey's quarters. Their conversations might cover the news of the day, the rough winter weather, hopes for promotion, the diversions of the nearby town of Steilacoom, and any of a hundred other subjects.

In the next quarters a dance is in progress. The reenactors here are a hearty lot. The period music and dancing continues with only short interruptions the whole of the night. In a side room a few ladies and an occasional gentleman caller are taking

tea. One of those in the dance is generally William Grieg, portrayed by Jim Weatherford. Grieg was a Scotsman who migrated to America and joined the American army at the time of the Mexican War. He was honorably discharged a few years later at Fort Steilacoom, and then signed on as an employee at Fort Nisqually. In a sense, this visit back to Fort Steilacoom might be a sort of homecoming for Grieg.

On the final stop, visitors enter the home of the Caseys. In the front parlor a tabletop evergreen tree is being decorated with candles. This was a common practice in pre-electric days, and consequently Christmas fires were more common as well. The reenactors keep careful watch on the tree, while giving visitors a captivating view of a bygone tradition. The reenactment often includes visitors from Olympia and Steilacoom, and sometimes from Fort Nisqually. There is also often activity in the kitchen at the back of the house and in a side room, so visitors are encouraged to move at their own pace through the different views.

Outside the buildings, soldiers are sometimes seen drilling or standing guard duty, and their furtive conversations often include foreign accents, suggesting the heavy proportion of Irish, German and other nationalities found in the enlisted ranks at that time. A wandering group of Christmas Carolers sometimes passes by. Occasionally they will sing a tune called *Jingle Bells*, and the guide may point out to visitors that in 1859 the song is only two years old. Some of the soldiers here tonight in 1859 may be hearing it for the very first time.

Fort Clatsop National Memorial

92343 Fort Clatsop Rd
Astoria, OR 97103-9197
503-861-2471 ext.214
email: FOCL_Superintendent@nps.gov
website: <http://www.nps.gov/focl/>

Fort Vancouver National Historic Site

612 E. Reserve St.
Vancouver, WA 98661-3897
(360)696-7655 ex. 10
email: FOVA_Superintendent@nps.gov
website: <http://www.nps.gov/fova/>

Historic Fort Steilacoom

P.O. Box 88447
Steilacoom, WA 98388
(253) 582-3301
email: fortsteil@yahoo.com
website: http://home1.gte.net/5white/Fort_Steilacoom.html



Christmas Memories, continued...

Shepherd, woodcutter, and musician are his stated occupations.

The Fort Nisqually Christmas event has been fun and a challenge. While working in the trade store during the year, I often enjoy slipping into "first person" with the visitors. I find it fun and challenging to use this to explain Ft Nisqually. One interesting memory with the first person during the Fort Nisqually Christmas event happened in 1855, err 2001. We had recently celebrated the wedding of Edward Huggins and Letitia Work, which took place in 1857, at the 2001 Candlelight Tour in October. A returning visitor was discussing the wedding. I had to tell her that it hadn't happened and that Letitia wasn't married (in 1855). She swore that Edward and Letitia had, and she had witnessed the celebration (in 1857). How do you explain that and remain in 1855 first person?

The William F. Tolmie Library; A Supplemental Furnishings Study Illuminating the Laboratus Corpus of Books Historically Associated with Fort Nisqually's Physician and Fur Trader, Circa 1830–1855, and now Documented by Author, Title, Description and Source.

Prepared for Fort Nisqually Living History Museum, Tacoma, Washington
By Steve A. Anderson, Rampart Museum Services, ©2003

EDITOR'S NOTE: In this issue we continue Steve Anderson's descriptive list of the books owned or read by Dr. William Fraser Tolmie during the time of his residence at Fort Nisqually. As Mr. Anderson explains below, this work was undertaken as a supplement to the furnishing plan for the 2003 restoration of the Factor's House, the Tolmie family residence at Fort Nisqually. We apologize for working in the Spring/Summer issue with an earlier version of his study, which was prepared primarily as an aid to the Fort Nisqually curators in identifying and acquiring books identical to those held by Dr. Tolmie. This is very much a work in progress, with new research adding titles and additional information, which explains why this continuation of last quarter's list begins with some newly added authors and titles.

Readers will note a number of entries ending with "ACQUIRED 2003." Generous donors have made it possible to add these titles to the holdings of Fort Nisqually. It is hoped that the publication of this list will continue to stimulate interest and support for restoring additional books to what in 1855 may well have been the intellectual nerve center of Puget Sound. –JE

Dwight, Timothy. *Theology; Explained and Defended in a Series of Sermons. . . . With A Memoir of the Life of the Author.* New York: Carvill, 1830. Leather, four volumes. Seventh Edition. Dr. Tolmie refers to reading Dwight's "Theology" during the later 1830s. Dwight was an American Theologian and the grandson of Jonathan Edwards and a fine Reformed theologian in his own right (TJ pg. 246) who wrote extensively about religious topics. Tolmie read "Reflections of the Sabbath and author's life" (pg. 247), with other references to Dwight on pages 270 and 274. He might have obtained this through the early Methodist ministers arriving in the later 1830s. See Tolmie pg. 127 – Theory on Regeneration. One of Tolmie's religious mainstays. See pages: 245-6, "life of" Mentioned 246, & 249-48, 99, 311.

Elliotson, John, M.D., F.R.S. *Human Physiology.* London: Longman, Orme, Brown, Green, and Longmans, Paternoster Row, 1840. Fifth Edition. Definitely acquired by Tolmie during his furlough to England in 1841. Victoria auction piece purchased in 1998 from the McLoughlin House Association by Fort Nisqually Foundation. Note on title page: "William Fraser Tolmie 1842." This volume is mentioned briefly in Tolmie's *Journal* on page 346, in 1842. ACQUIRED IN 1998.

Ellis, William. *Polynesian Researches, during a residence of nearly six years in the South Sea Islands; including descriptions of the natural history and scenery of the islands – with remarks on the history, mythology, traditions, government, arts, manners, and customs of the inhabitants.* London, 1830. Two volumes, octavo, with portrait of Pomare, two folding maps, seven engraved plates and 16 wood engravings. One of the most important works on the history and ethnology of the Society Islands, by one of the most perceptive of the missionary travelers in the Pacific. (O'Reilly-Reitman). The work begins with Ellis's account of his voyage in which he visited Rio de Janeiro, Sydney, and New Zealand. He was in Tahiti from 1816 to 1822, during which time very little seems to have escaped his notice. A very popular and influential work, its publication "went far to redeem the character of missionaries in the eyes of those who had thought of them as ignorant and narrow minded men" (Hill). After his time in Tahiti Ellis went on

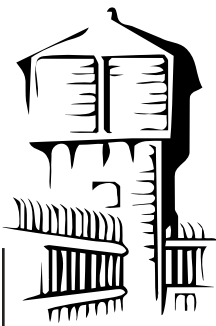
to Hawaii; he published his works on both islands once he was back in England.. Tolmie *Journal* pages: Pre 1832, 29-33, **this is a borrowed text from Gairdner**, pg. 149, 127, etc.

Ewing, Greville. *A Greek and English Lexicon, Originally a Scripture Lexicon; and Now Adapted to the Greek Classics; with a Greek Grammar Prefixed.* Glasgow: James Duncan, 1827 Third Edition. 900pp. Victoria auction piece now in the possession of the McLoughlin House Association. Exact copy acquired by Steve & Lynn Anderson for the Factor's House library in 2003. **ACQUIRED IN 2003.**

Forbes, John. *Cyclopedia of Practical Medicine* (4 volumes). Cited in Tolmie's journal on pg. 325. This could be a later version, circa 1840 as it comes late in the book. Nothing found printed in England, two found printed in Philadelphia by Blanchard and Lea. Tolmie requests the most compact form possible, and orders it on pg. 323, circa 1836-37.

Fraser, James Baillie. *The Persian Adventurer: Being the sequel of "The Kuzzilbash"; By J.B. Frazer (sic).* London: Henry Colburn and Richard Bentley, 1830 1st edition, in 3 volumes.. Fraser (1783-1856), Scottish traveler who wrote valuable accounts of his extensive journeys into Persia and the author too of a number of fictional works set in Persia. This present is "a tale of the times of Nadir Shah purporting to be founded upon the autobiography of the Kuzzilbash whose adventures it relates." Tolmie indicates reading this book on page 112 of his journal. **ALSO AVAILABLE: Fraser, James Baillie.** *The Persian Adventurer.* London: Henry Colburn, 1830. The history of a soldier's career, principally in the service of a great conqueror, replete with military enterprise and hazardous adventure, including much on the "broil of battle." Three volumes: 365, 365 & 392 pp. TJ reference pg. 112. *Persian Adventurer* by Fraser of Relig - p. 112.

The William F. Tolmie Library will be continued in the next issue of Occurrences, Spring, 2004.



2004 CALENDAR OF EVENTS

<i>Winter Lectures</i>	To Be Announced
<i>April 10</i>	<i>Life at Nisqually Farm – A Living History Day, 11–5</i>
<i>May 22</i>	<i>Queen Victoria’s Birthday Celebration, 11–5</i>
<i>July 2</i>	<i>“Reminiscences of the Daring, Intrepid Charles Wilkes” by Clint Cannon, 7 pm</i>
<i>July 30</i>	<i>19th Century Family Fun Night, 6–9</i>
<i>August 14–15</i>	<i>Brigade Encampment, 11–5</i>
<i>October 1–2</i>	<i>Candlelight Tour (Tickets go on sale September 1st. Advance ticket purchase required) 7–10 pm</i>
<i>October 22–23</i>	<i>Bonfires, Beaver Pelts and Bogeymen – Halloween Storytelling, 7–9 pm</i>
<i>November 13</i>	<i>Arts of the Fur Trade – A Living History Day, 11–4</i>
<i>December 4</i>	<i>19th Century Christmas Celebration, 11–4</i>

2004 Hours

January 1 to March 31

Open Wednesday – Sunday, 11 am to 4 pm

April 1 to May 25

Open Wednesday – Sunday, 11 am to 5 pm

May 26 to September 1

Open daily

11 am to 6 pm – weekends

11 am to 5 pm – weekdays

September 2 to December 31

Open Wednesday – Sunday, 11 am to 4 pm

~Closed Sunday, October 3~

Admission

Free admission with

Fort Nisqually Foundation membership.

Adults \$3

Seniors (62+) and Students (13-17) \$2

Children (ages 5-12) \$1

Children under 5 Free

Admission charged daily March 1-September 30
and weekends the remainder of the year.

Buildings are open and staffed
when admission is charged.

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Occurrences

The Journal of Northwest History During the Fur Trade