

HERITAGE NEWS

From Westside Historical Society, Inc.

www.Barrencreekheritage.org

Sylvia Bradley, Editor

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Recent visitors to Museum were Major Bailey and his children.

Westside Preparing Barren Creek Heritage Museum for the 2010 Tourist Season

Preparations are underway for welcoming visitors to the Barren Creek Heritage Museum. Plans are to open in late April and be open every Sunday afternoon from noon to 4 pm. from May 9 through September.

Visitors are welcome to come at other times by calling ahead and one of Westside Historical Society's guides or docents will be happy to offer guided tours or leave visitors free to explore on their own. A self-guided tour brochure is being prepared that will offer comments and explanations for each of the ten major exhibit areas. At the same time, during the summer and fall, we will be developing plans for major changes to some exhibits, construction of at least three new ones, and repairs and renovations to several others.

Over the past three years we have accepted a number of major collections. One of these is a collection of early 1900s service station tools, equipment, and photographs. Also three large collections of women's clothing, ranging from late 19th century to mid-1900s, are waiting for space to show them. More recently the donation of a fine mid-1800s workman's bed and other chests and furniture will become a great example of a rural Eastern Shore family's lifestyle. Other changes will include creating more interactive exhibits that will involve the visitors in significant ways.

Group tours of students, clubs, and families always are welcome. Museum lesson plans geared to students' classes are available on request. And a combination tour of the Museum, Barren Creek Springs Church and the Spring House are a great way to get a complete heritage experience. Some group tours already have been scheduled and if your group is interested in taking either a self-guided or custom guided tour call either 410-742-9122, 302-875-7601, or email sxbradley@salisbury.edu.

Maryland Day Is March 25

Generations of Marylanders – and others – grew up hearing the story that Maryland was begun as a refuge for Catholics. And that was one of the motives that George Calvert had in mind when he asked the King of England for a charter for a colony in the New World. But it was never the only motive, and certainly Catholics never were the majority of the colony's residents.

When the original 150 settlers left from Cowes on the Isle of Wight in England on November 23, 1633, only 17 of that group were Catholics. Four months later the group disembarked onto a 400 acre island at the mouth of the Potomac River, a site they named St. Clement's Island in honor of Pope Clement I, patron saint of mariners; they had left England on the feast day of St. Clement.

It was a coincidence that they landed on the holy day honoring Mary, the Feast of the Annunciation, and the start of the new year in England's legal calendar. Calvert had given them very precise and detailed instructions before

they left England, directing that the first item of business when they arrived was to read a declaration of religious freedom and democratic worship which Calvert had written. In thanksgiving for the safe landing, Jesuit Father Andrew White celebrated mass for the colonists, perhaps for the first time ever in this part of the world.

Calvert's declaration created a place of religious toleration for all Christian faiths. No denomination – certainly not Catholicism – was established as the "official" religion, either by Calvert or by the English



Crown. It also recognized the inherent rights of the Native Americans. Ironically, most believe that the Puritans who settled in Plymouth in Massachusetts before Maryland was settled, were the great proponents of religious freedom. This could not be farther from the truth. The Puritans had escaped from England because they were being persecuted for their beliefs, but when they came to American the colony they established was not tolerant of any other belief. Dissenters were not tolerated in the least!

Of the earliest settlers in what is now Wicomico County, none were Catholics. Instead, most either were members of the Church of England (informally known as Anglicans) or Presbyterians. A small number of Quakers also had moved north from the eastern Shore of Virginia when Virginia's Assembly passed restrictive laws against them, and a few Baptists, mostly from Wales, also settled here. By the time of the American Revolution, when the Methodist religion was founded by John Wesley in England and brought here, a growing number of these residents identified themselves as Methodists. Accordingly, all the earliest (1600s-early 1700s) houses of worship in this part of Somerset County either were Presbyterian, Anglican, or – later – Methodists.

The establishment of Maryland Day as a holiday began in 1903, the date chosen by the state board of education to honor Maryland history. In 1916 the state legislature authorized it as a legal holiday, marking the anniversary of the landing of that first band of settlers.



Supposed Gang of Outlaws Unearthed

From a *Wilmington Del, newspaper, Nov. 3. 1893* comes this item. "People in the section around Sharptown and Barren [Creek] Springs are stirred up over a discovery which it is supposed reveals a gang of thieves. Levin Twilley found a pocketbook in the road near Barren [Creek] Springs. In the book was a paper on which was written an oath taken by five men who agreed to stand together for plunder and robbery. The names signed to the paper were Leon Hopkins, Levin Wilson, Albert Bradley, Constantine Wesley, and Allen Smiley. It is thought that these men committed a number of robberies in the neighborhood this fall."



Our Readers Write...

In the February issue of Heritage News we included a story about Robert Van Meter's experiences in the Korean War. Bob Freeman wrote to correct your editor's comments about Charles Echard and Robert Gambrell; both were Navy pilots, not Air Force. Also, Robert was known locally as Allen but in the Navy was called Bob. He was a cousin to Freeman's mother Norma Evans Freeman. He also recalled that Richard Bacon, also mentioned in the story, had been quite an athlete in Mardela High School. After his death in the War, the school initiated an "Outstanding Male Senior Athlete Award." The award is still given, and the recipient is given a trophy. Thanks, Bob, for the corrections and information!

Thank You to volunteer Anita Corbett for helping take down Christmas decorations in the Museum in January



Wedding Picture - Early 1900s Style

The couple shown here was Alice and Delbert Phillips or Riverton. The occasion of the picture was their



wedding in the early 1900s. Alice was the daughter of Handy and Arcadia (Kate) Bailey of Riverton and Delbert was the son of Mr. & Mrs. William Phillips, also of Riverton. We include the picture as a

contrast to the usual image of wedding pictures which have evolved in the post-WWII world. Alice's suit was dark green and her fox capelet, kid leather gloves, trim high-top shoes and veiled hat were considered the very latest thing in honeymoon-bound outfits. The pose, with bride standing and husband sitting, also was the accepted styled at the time. Sadly, Alice died only a few years later, a victim of tuberculosis.

Flax-Breaking Parties

From colonial times until the late 1800s, many farmers in the lower Shore raised flax which was used to make linen cloth. At harvest time, hard work became a time of play.

When the flax was ripened, it was pulled and spread out in a thin layer on the ground to ripen in the sun and rain for about three weeks. Then it would be gathered up in a big bundle and put on the threshing floor. A beam would be put across the floor, and a comb made of wood with teeth about a foot long would take the seed out. When the seed was out it would be bundled again and allowed to stand for a few days in the bundles. The seed would be gathered up to dry and sieve. It could be sold or saved for planting, or to make flax-seed poultices with cornmeal.

This would be the time to have a flax-breaking party, often attended by several neighboring families. A place would be walled up on three sides with a wooden grate above. The bundles would be spread out and each person would take a bundle to the fire and heat it before a large fireplace. After it was heated it would be put in the flax break; all the stubble had to be worked out of it. After the breaking was done, baskets of flax were taken to the barn again. There was a hatchel, about 2 feet by 1 foot, made of one hardwood plank about an inch thick, with another wood plank screwed on that one and



"Tow" above, on spinning wheel in the Barren Creek Heritage Museum.

pointed very sharp. Those were screwed fast to a little bench. The people would sit on a stool and take handfuls of flax and strip it through, and the "tow" [pronounce like "toe"] was taken out. The flax was fine like hair. The tow would be rolled in a bunch and used for the coarser things like straw sacks for beds. The fine flax would be spun in the winter evenings.

Everyone wove their own linen from the fine flax. At first the linen was grey, but was bleached with hardwood ashes and lye or put on the snow banks in the sun.

(And now we complain about not finding a parking spot within ten yards of the store where we buy ready-made linen clothing!!)

Are You a Baby Boomer??

All Baby Boomers, heads up!! Take this little quiz to see if you are one of those who grew up in the mid-1900s. Thanks to Rosemary & Randy Slacum for this quiz.

1. After the Lone Ranger saved the day and rode off into the sunset, the grateful citizens would ask, Who was that masked man? Invariably, someone would answer, I don't know, but he left this behind. What did he leave behind?

2. When the Beatles first came to the U.S. In early 1964, we all watched them on The ____ Show..
3. 'Get your kicks, _____.'
4. 'The story you are about to see is true. The names have been changed to _____.'
5. 'In the jungle, the mighty jungle, _____.'
6. After the Twist, The Mashed Potato, and the Watusi, we 'danced' under a stick that was lowered as low as we could go in a dance called the '_____.'
7. Nestle's makes the very best _____.'
8. Satchmo was America's 'Ambassador of Goodwill.' Our parents shared this great jazz trumpet player with us. His name was _____.
9. What takes a licking and keeps on ticking? _____.
10. Red Skeleton's hobo character was named _____ and Red always ended his television show by saying, 'Good Night, and '_____.'
11. Some Americans who protested the Vietnam War did so by burning their _____.
12. The cute little car with the engine in the back and the trunk in the front was called the VW. What other names did it go by? _____ & _____.
13. In 1971, singer Don MacLean sang a song about, 'the day the music died.' This was a tribute to _____.
14. We can remember the first satellite placed into orbit. The Russians did it. It was called _____.
15. One of the big fads of the late 50's and 60's was a large plastic ring that we twirled around our waist. It was called the _____.

Answers are on page 7.

Touching Letter Discovered

In the last newsletter we printed a picture of Mrs. Katherine Bennett Hass, who was raised in the Athol/Mardela Springs area. This copy of a letter written by her mother Minnie Bennett was recently discovered in a dresser drawer. It was written shortly before her death.



March 11, 1938

Dear Bernice,

Your letter was rec'd in the hospital and was glad to hear from you. I am getting along alright so for a' think I will feel still better when they take the bandage off [;] betty church is going to take it off Sunday I guess you still have your Bernice speaking about they where down wendsdy night awhile Bernice your flower is still living it was pretty I thought I had four but the one Blanch gave me is dead the people where the people were good to me I got nearly half shoe box of folders and thank you and Moras

*Her flower and folder will Bernice I hope I will soon be up
and out again I sit up most every day and hope these
few lines will find you both well and come and see me
when you can Mother is well all expeck I could her love
to you I hope you can understand this writing and write
again and come and see me Bertha is coming tomorrow
and clean up for me love and best wishes Bernice and
Moras*

Minnie Bennett

Raise Your Hand – They’re Counting You!

When the Founding Fathers wrote the United States Constitution in 1787, they included in Section 2 of Article I this statement: *The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten years, in such Manner as they shall by Law direct.* What they were to count, of course, were people. One reason for this was the somewhat lackadaisical approach to keeping record of vital statistics followed by the states. Birth and death certificates, wedding licenses, and even recording of deeds were not required in any states in 1787. Genealogists realize that if you are looking for evidence of birth, death, or marriage in those years the most reliable place to begin looking is in Church records. Therefore, the “census” is often the best and most official clue for birth dates and places of residence. And, this being a ten-year anniversary, soon the residents of this country will begin receiving another questionnaire from the Census Bureau.

Perhaps one of the most interesting things about the census is the way it has changed over the years. Ours is the oldest continuous census in the world, but not the first. That was, apparently, the one taken in Rome before 500 B. C. by the King of Rome. Later, William the Conqueror revived the idea when he took control of England and wanted to know, with some accuracy, how many taxes he could expect to collect!

In the new United States in the first census in 1790, there were no federal taxes other than those related to trade and customs. Rather, the primary purpose was to determine how many whites and how many slaves lived in the country in order to determine how many representatives could be elected to Congress by the states. Therefore, over the course of 18 months, 650 federal marshals traveling on horseback from house to house, unannounced, recorded only five kinds of facts. These were: the number of free white males age 16 & older, including the head of household; number of free white males under 16, free white females of any age, all lumped together; all other free persons, recorded by sex and color; and number of slaves. In determining the number of Representatives, every five slaves were counted as three white persons. Indians were not counted nor recoded. The result showed 3.9 million Americans covered in 13 states and the districts of Maine, Vermont, Kentucky and the Southwest Territory of Tennessee. African Americans made up 19 percent of that number (9 percent free and 10 percent slaves), and 90% of African Americans lived in the South. The census cost \$44,000 to conduct, and reported the population of the nation to be 3.9 million.

In 1800 and 1810 the same categories of persons were kept, but they did break down the free white males and free white females by age. These counted those under age 10, 10 to 16, 16 to 26, and 26 to 45. The next census added a column breaking out males ages 16 to 18. This 1820 census also asked those being counted if they were

foreign or naturalized (reflecting the recent ending of the War of 1812), and listed those persons engaged in agriculture, commerce and manufacture. Also this was the first census to distinguish between slaves and “free colored,” who were listed by gender and age.

The first census which used a standardized form was the 1830 census. The 1840 census broke down the age categories even more (under 5, 5 to 10, 10 to 15, 15 to 20, and up to “over 100”! Ages were reported as of June 1, so those persons whose birthday came after that were still listed in the category before June 1. New questions this year asked if the household included any who were deaf or dumb and differentiated by white, slave or free colored, and by age. They also were asked if any were blind, but they did not differentiate them.

A major change came in 1850 when every free person in the household was named, age given as of June 1, place of birth listed, occupation, value of real estate, whether married within the year, attending school within the year, illiteracy, and if “deaf & dumb, blind, insane, idiot, pauper or convict.” This also was the first to create separate list of those who had died the year before the census – a Mortality Schedule.

The 1870 census, the first after the Civil War, was the first to count all “whole persons”, slavery having been abolished. Other questions were like those in 1860, but it added a question whether each person’s parents were foreign-born. Since there was a great increase in immigration, this question became an important one, and the interest is “nativity” continued in the 1880 census. Also, with the opening of the West in the 1870s, a supplementary schedule listed details of American Indians living on reservations, although they were not counted toward congressional apportionment until 1940. Finally, this was the first time professional “counters” replaced the federal marshals and assistants in conducting the census.

The first census to ask about home ownership – owned or rented, owned free or mortgaged – was in 1900. It also asked what year a person had immigrated to the U.S. With more states keeping detailed vital statistics after 1900, the censuses after 1910 are less detailed about birth, immigration, and such. Veteran status, however was included in 1910 and later ones – asking if they were survivors of Confederate or Union armed forces. By 1930, the most recent census which has been made public, the census began asking questions about lifestyle. One question, for example, asked if the household had a “radio set.” In 1940 there were only 34 basic questions, including one about level of education for each member of the household. Those who had immigrated to the U.S. in recent years, reflecting the beginning of WWII in Europe and German take-over of many nations, were asked to state the “country in which the birthplace was situated on January 1, 1937.” There were 16 other questions that were asked of a randomly selected 5% of the population.

In recent censuses, the questionnaire became shorter and shorter. In 2000 most people completed a “short form” while 1 in 6 families got the “long form.” This year only a short form will be used for everyone, asking for name, gender, age, race, ethnicity, relationship to head of household, and whether or not you own your own home. All those living in the United States, legally or otherwise, as of April 1, will be asked to complete the form.

The forms will be mailed, but from April through July 1.4 million temporary census workers will follow up on the mailed forms. They also will be available in Spanish, Chinese, Korean, Vietnamese, and Russian and guides in 59 languages. A **longer questionnaire**, the

American Community Survey, has more than 50 questions about many details of your lifestyle, income, occupation, and education, and will be sent to a small sampling of the population every year instead of every 10 years. These questions must be answered, according to the courts, and failure to answer them carries a \$100 fine for each question not answered, up to a maximum of \$5,000.



Do You Remember Mustard Plasters?

In light of the current discussions about health reform in this country, a clipping I recently ran across brought a smile. Despite some problems, health care in this nation has certainly come a long way. This is a recipe for a mustard plaster, and if you are under 35 you probably have no idea what one is!! But as late as the 1940s, in rural areas a case of "croup" or serious bronchitis likely would have been treated this way.

"Take equal parts of flour and dry mustard and make into a paste with tepid water. Spread on a cotton cloth and cover with a second piece of cloth. Apply and allow to remain as long as can be borne, but not more than 20 minutes. For sensitive skin, increase the amount of flour used to four parts flour to one part dry mustard. For adults, use tablespoon measurements; for children, half to one teaspoon measurements, according to age." Most patients swore a mustard plaster would work. Do any of our readers have any memories of mustard plasters??



The Eastern Shore Mail Route in 1831

In an 1831 Maryland newspaper the proposed routes of all mail routes on the Eastern Shore were listed. Most mail was carried on horse-drawn stages that also carried passengers and other freight, although some individual carriers might travel alone on horseback. So if you complain about the mail being slow today, think about how long it might have taken to receive mail in 1831! The lower part of the peninsula was covered in the following manner:

From Easton by Federalsburg, Cannons Ferry, Del and Seaforth to Laurel, 41 miles and back, once a week.

Leave – Easton every Wednesday at 5 am, arrive at Laurel same day by 7 pm Leave Laurel every Thursday at 5 am arrive at Easton same day by 7 pm

From Cambridge by Big Mills/Vienna, Barren Creek Springs, Salisbury, Princess Anne and Kingston, to Snow Hill, 80 miles and back, twice a week.

Leave Cambridge every-Sunday at 3 a m and Wednesday at 5 am –arrive at Snow Hill every Monday by noon, and Thursday by 6 p m .

Leave Snow Hill every Monday at 11 am and Friday at 5 a m arrive at Cambridge every Tuesday by 9 p m and every Saturday by 5pm,

From Barren Creek Spring by Quantico, and White Haven to Princess Anne, 29 miles and back, twice a week.

Leave Barren Creek Springs every Sunday and Wednesday immediately after the arrival of the mail

from Cambridge, arrive at Princess Anne same days by the time of the arrival of the mail from Cambridge by Salisbury. Leave Princess Anne immediately after the arrival of the mail, each trip, from Snow Hill, arrive at Barren Creek Springs same day by the time of the arrival of the mail from Princess Anne by way of Salisbury.

Set Your Clocks Ahead!

Daylight Savings Time begins March 14, the second Sunday in March, as decided by U.S. law in 2007. It ends this year on November 7.

Although standard time in time zones was instituted in the U.S. and Canada by the railroads in 1883, it was not established in U.S. law until 1918, sometimes called the Standard Time Act. The act also established daylight saving time, a contentious idea then. Daylight saving time was repealed in 1919, but standard time in time zones remained in law. Daylight time became a local matter. It was re-established nationally early in World War II, and was continuously observed from February 1942 to September 1945. After the war its use varied among states and localities. The Uniform Time Act of 1966 provided standardization in the dates of beginning and end of daylight time in the U.S. but allowed for local exemptions from its observance. Hawaii and Arizona still do not observe daylight time and Indiana began its observance only in 2006.

During the "energy crisis" years, Congress enacted earlier starting dates for daylight time; in 1974 it began in January and in 1975 in February. After those two years starting date reverted back to the last Sunday in April.

Think Warm!!



This photo from about 1910 is from the Mitchell Family Collection and shows Dorothy Mitchell and two of her friends enjoying the beach in Ocean City!

Notice the pier in the background, but also notice how much space there was between the sand and the first floor of the building which faced the boardwalk. If today's beach-goers find the girls' costumes surprising for beach wear, the umbrellas are an even greater shock! It wasn't raining. Young ladies in that day tried to avoid getting too much direct sun; a suntan was to be avoided!! Hence the parasols.



Traveling on the Eastern Shore 180 Years Ago

In an article earlier in this newsletter we described the way mail was delivered in 1830. Here is a map of this area showing all the towns mentioned in that article. Try to answer these questions about that story.

Route #1 was from Easton to Federalsburg to Cannons Ferry to Seaford to Laurel.

Route #2 was from Cambridge to Vienna to Barren Creek Springs to Salisbury to Princess Anne to Kingston to Snow Hill.

Route #3 was from Barren Creek Springs to Quantico to White Haven to Princess Anne.

1. Draw a line showing Route #1 from Easton to Laurel.

What state did the route begin in, and what state did it end in? _____ and _____ How do you think they travelled? _____

The route was 41 miles long, and they left at 5:00 am and arrived at 7:00 pm. How long did it take to make the trip? _____

Can you figure how many miles they traveled each hour? _____

2. Draw a line showing Route #2 from Cambridge to Snow Hill.

How many rivers did they have to cross? _____ What were they?

_____ How do you think they got across the rivers? _____ This trip was 80 miles long; they left Cambridge at Sunday 3:00 am and arrived in Snow Hill on Monday at noon.

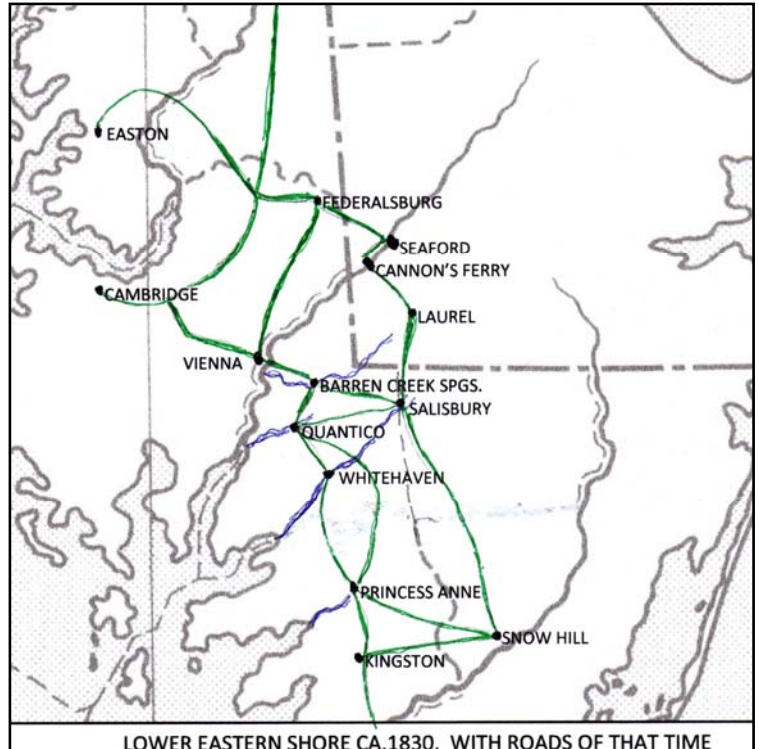
How many hours was that? _____ How many miles do you think they traveled each hour? _____

Do you think they stopped to rest anywhere along the way? _____ If so, where do you think they stopped?

3. Draw a line tracing Route #3 from Barren Creek Springs to Princess Anne.

What is the name of Barren Creek Springs today? _____ What two bodies of water did it have to cross? _____ and _____.

How did they cross the water at White Haven? _____ The distance was 29 miles for the entire route. Which section of the route was longest?



National Women's History Week in March Would You Like to Participate???

Did you know we have a week in March that is dedicated to women? Almost a hundred years ago, in 1911, the first International Women's Day was proclaimed. About seventy years later a school district in California decided to recognize the role of women in our society during the week of March 8, naming it Women's History Week. The idea caught on quickly and two years later Congress passed a resolution recognizing the Week. Soon after, schools across the country began to have their own local celebrations and Congress then declared a national Women's History Month. Several states, including Maryland, began to include the topic in their school curriculum, and today schools around the country have joined in.

In May, at the Westside Heritage Festival in Mardela Springs, the theme of the festival will be the role of women in our history here on the Eastern Shore. **Would you like to take part in this recognition? Here's how you can participate!!**

Write a short essay about some woman who you think played an important part in our history! Here are the RULES!!

1. Choose a woman from the Eastern Shore of Maryland or Sussex County, Delaware to write about. It might be someone famous such as Harriet Tubman, Anna Ella Carroll, Clara Gunby,
2. or a woman who was important as a doctor, teacher, business woman in the area, or someone who is not so well known to others but has been important in your family or



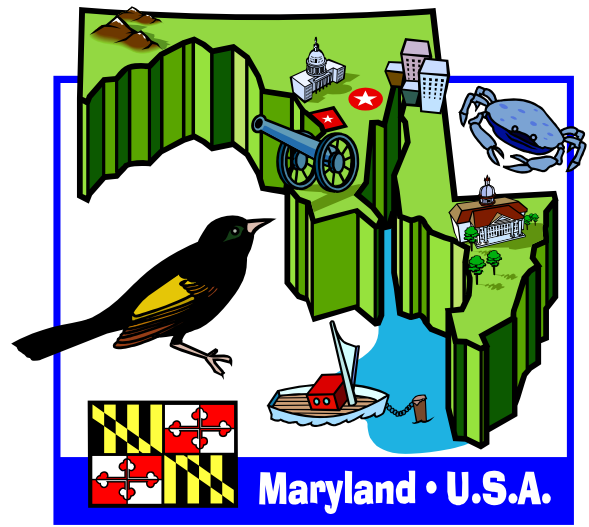
When former President Teddy Roosevelt refused to shoot a bear while hunting in Mississippi, people began referring to "teddy bears." The name caught on and an enterprising businessman began making a child's toy which he called a Teddy Bear!



community and whom you think has had a great impact on our society. She may be living or dead.

3. Write an essay about this woman. Include information about who this person was, what she did and why you think she was or is important and should be recognized. Keep your essay to no more than two pages.
4. Essays may be hand written or typed. If you use other sources of information such as books, magazines, or the internet, be sure to include a list of your sources.
5. Entrants should be age twelve or under.
6. Essays should be mailed to Westside Historical Society, P. O. Box 194, Mardela Springs MD 21837 and must be received no later than April 30, 2010. First 10 Entries received by April 12 will be printed in the Festival Program Book.

All entrants will receive a certificate and prizes to the top ten, and essays will be exhibited at the Heritage Festival. Join us in celebrating the role women have played in our society!



Maryland Symbols

In this drawing of the map of Maryland, how many symbols of the state can you find? Can you name them? What about the state does each one stand for? The state flag is based on two family coats of arms; can you find what they are?

Some Riddles for You

- | | | |
|---|--|---|
| <p>1. I have two wings
And I can fly.
I'm not a bird
But I love the sky.
What am I?</p> | <p>2. I have some teeth
But I won't bite.
When your hair looks wrong
I make it right.
What am I?</p> | <p>3. I'm not a dog
But I have a bark.
I grow in your yard
Or in the park,
What am I?</p> |
|---|--|---|



Westside Listed on ShoreCan Volunteer Site

ShoreCan is an organization for centrally identifying non-profit organizations that are seeking volunteer help and people who would like to be volunteers. The local ShoreCan office is now hosted by the Community Foundation of the Eastern Shore and they have made office space available in their offices. Westside recently listed four kinds of opportunities for volunteering, ranging from assistant museum curator to clerical help to being a docent or guide in the museum /Church sites. And we have had some interest already! Check out our listing by going to CFES.com and clicking on the ShoreCan tab. If you know people who might be interested in volunteering be sure to refer them to the site.

Upcoming Heritage Events

March 23 - Covered Dish Dinner --
sponsored by Double Mills Inc., Snethen Community House, 6:00 pm. Come hear about progress in restoring the Mill and future plans

April 17 -- Bus Trip to Mount Vernon -
leave Salisbury 7 am, return 10 pm; guided tour of special features; sponsored by Pemberton Hall Fdn. cost \$60.00; phone 410-726-8047

Do You Have Email?

If you are receiving this newsletter by regular mail, would you like to get it via email? Those sent by email are in full color and are received sooner than those going by U.S. Post Office. Also, you can easily enlarge the newsletter on your computer screen, if larger print sounds appealing! They also save us quite a bit on mailing costs, not to mention saving paper and reducing waste. To get your newsletter via email, simply send us a notice to that effect, via email to sxbradley@salisbury.edu.

Become a Member!

If you have now yet joined Westside Historical Society, send your name, mail address, and if you will – email address, phone and/or FAX numbers to Rosemary Slacum at P.O. Box 194, Mardela Springs, MD 21837. Dues are \$10 per adult, \$8 for seniors over 70, \$2 for students. Members receive a 5% discount on Westside publications and notice of upcoming events.

ANSWERS :

- | | |
|---|---|
| 1.The Lone Ranger left behind a silver bullet. | 2.The Ed Sullivan Show |
| 3.On Route 66 | 4.To protect the innocent.? |
| 5.The Lion Sleeps Tonight | 6.The limbo |
| 7.Chocolate | 8.Louis Armstrong |
| 9.The Timex watch | 10.Freddy, The Freeloader & 'Good Night & God Bless.' |
| 11.Draft cards (also, sometimes bras Not flags, as some have guessed) | 12.Beele or Bug |
| 13.Buddy Holly | 14.Sputnik |
| 15..Hoola-hoop | |





Next Business & General Meeting
Will be held on
MONDAY, MARCH 15, 2010 at 7:00 pm
Dinner served 6:30 (\$5.00)
At the Layton House 24957 Delmar Rd.
Mardela Springs MD

(Please phone 302-875-7601 or 410-749-4056 if you will be joining us for supper.)

Agenda Items:

Budget for FY11 Festival plans
 Cultural Data Project submission Projected Grants

Meeting date for Festival committee: March 10, Wed.
6:30 pm --- volunteers needed to work on Festival Day!!!



Westside Historical Society Inc
 P.O. Box 194
 Mardela Springs MD 21837
 www.barrencreekhistory.org

“A FOUR LEAF CLOVER”

I know a place
 where the sun is like Gold,
 And the cherry blooms
 burst with snow,
 And down underneath
 Is the loveliest nook
 Where the four-leaf clovers grow

One leaf is for hope,
 And one is for faith,
 Ane one is for love, you know,
 And God put another in for luck –
 If you search,
 You will find where they grow.

But you must have hope,
 and you must have faith,
 You must love and be strong
 – and so –
 If you work, if you wait,
 You will find the place
 Where the four-leaf clovers grow.
Ella Higginson (1862-1940)

