



The BATTALION JOURNAL

*The Newsletter of Jaeger's Battalion,
Rogers' Rangers*



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Holiday 2018

Overview of Christmas in the 18th Century

Submitted by Jerry Knitis, Capt/Lt
Schroth's New York Company



As we prepare for the upcoming Christmas season (Thanksgiving to New Year's Day), we are programmed to the modern hustle-bustle of Christmas shopping, decorating our homes, work places, and going out to parties, and the like. I often wonder what was like in the 18th century preparations entailed. We know that the colonials did not have shopping malls and more than likely did not do any Christmas shopping and no spending beyond their means. What was the Christmas season and did the people in the American colonies celebrate Christmas?



The Christmas season was a twelve day event during the colonial period. It would have started on December 25th (Christmas Day) and would end on January 6th (Twelfth Night). The Christmas season consisted of;

- December 25th, The Nativity of Jesus
- December 26, Saint Stephens Day;
- December 27th, The Feast of St. John the Apostle and Evangelist (celebrated by the Masons)
- December 28, Holy Innocents Day
- January 1st, The Circumcision of Jesus
- January 6th, The Epiphany of Jesus (The twelfth day of Christmas)

During this time, you would have great feasts and meals, attended parties, gone to visit others and would

have received guest to your own home. The celebration of Twelfth Night, was associated with romance and served as a favorite time of year for weddings (see also Twelve Days of Christmas). Twelfth Night balls offered young, single people the chance to meet and to interact freely, and thus, hopefully, to find a mate. The parties usually featured dancing and some form of masking, as well as card and dice games. Indeed, some balls were designed exclusively as affairs for the young.



Mountain Laurel

Christmas Celebrations throughout the Colonies

Christmas celebrations differed throughout the colonies, from the Puritans in New England who did not celebrate Christmas at all, to the Southern Anglicans whose celebration practices nearly eclipsed that of today's Christmas celebrations.

In the early part of the 16th century, the Puritans in England, under the rule of Oliver Cromwell, outlawed the celebration of Christmas. They thought it was too "Popish" (Roman Catholic) and considering the secular celebration would be continuation of paganism. The Puritans in the Massachusetts colony and other parts of New England held on to these beliefs until the mid-19th century. Thus Christmas was no more than any other day of the year to them.

In the middle colonies, although not outlawed, the Quakers also did not celebrate Christmas. In 1749, Peter Kalm noted that the Quakers completely dismissed the celebration of Christmas in Philadelphia. He wrote in his diary:

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"Christmas Day. . . The Quakers did not regard this day any more remarkable than other days. Stores were open, and anyone might sell or purchase what he wanted. . . There was no more baking of bread for the Christmas festival than for other days; and no Christmas porridge on Christmas Eve."

Kalm made another interesting observation about the Presbyterians as well. At first the Presbyterians did not care much for celebrating Christmas, but when they saw most of their members going to the Anglican Church on that day, they also started to have services. Philip Fithian, a Presbyterian missionary working among the Virginia Scotch-Irish in 1775, remarked that:

"Christmas Morning - Not a Gun is heard - Not a Shout - No company or Cabal assembled - To Day is like other Days every Way calme & temperate."

The Dutch who occupied part of the New York colony celebrated Christmas with religious services.

The Lutherans, Anglicans, and Roman Catholics, embraced the Christmas season. The Church of England and the Roman Catholics, in the southern colonies, celebrated the Christmas season in with parties, hunts, visiting, feasts and church services.

Christmas Decorations:

Christmas decorations were a common sight during the colonial period. Decorations were made with garlands of holly, ivy, mountain laurel, berries, mistletoe or whatever natural materials were available. Lavender, rose petals and pungent herbs like rosemary and bay set the holiday scent for the season. During the colonial period, only one or two rooms in the home would have been decorated. Churches were generally more decorated than the homes. Doors would have had decoration, but there were no Christmas trees. Christmas trees didn't make their debut until the nineteenth century.

Christmas Meals:

Christmas meals would have been fresh meats such as beef, goose, ham and turkey. They would have also had

fish, oysters, mincemeat pies and brandied peaches. In the well to do households; wines, brandy, rum punches and other alcoholic beverages were served.

Christmas Gift Giving:

Christmas gift giving during the colonial period was also a little different than what we know today. Believe it or not, eighteenth century shopkeepers placed printed ads noting items appropriate as holiday gifts. But there wasn't a special day designated for gift giving. No Christmas morning of unwrapping presents. Gift giving was from masters or parents to dependents such as children, servants, apprentices and slaves. But the dependents didn't reciprocate. This tradition didn't come about until later and was a new American tradition. Santa Claus was also an American invention although European countries had their own version of him. In colonial times, Santa Claus or Father Christmas didn't visit the children as he does today.

Christmas Music:

Christmas carols and hymns were very popular during the colonial period. During the Christmas season there would have been lots of dancing and singing at the many parties. Hymns were always sung, beloved songs such as "Joy to the World", "The First Noel" and "God Rest You Merry Gentlemen" were among the songs at parties. However no Christmas carols were ever sung at church. Our present day customs have been derived from the many immigrants who settled this country with most of our traditions coming out of the nineteenth century.

Christmas on the Frontier:

Life on the American colonial frontier was different from the well established towns and cities on the East coast. The frontier at that time was heavily populated with the Scotch-Irish, who organized their lives by the events of the Christian calendar, but differed greatly from the rest of British colonies. The people on the frontiers for some unknown reason seemed to have preserved some of the ancient Christian rituals which had lingered along the border lands between England and Scotland.

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Our frontier people seemed to have kept a day which they called "Old Christmas", on January 6th. On that day, even the poorest of homes, feasts were common, and they lit bonfires that night. They also celebrated by continual discharging of their muskets.

On the Southern frontier some of these customs continued to the 21st century. Visitors to Appalachia and the highlands of North Carolina found the practice of "Old Christmas" with bonfires and the firing of guns, along with fireworks still exist.

But this look back at the colonial period, when things were truly simpler I hope will give you a chance to really embrace the Christmas season and focus on the true meaning of the time.

References:

- "Christmas Customs" written by Emma L. Powers. This article is reprinted from The Colonial Williamsburg Interpreter, vol. 16, no. 4, Winter 1995-96.
- "Christmas Music in Colonial Days" written by John Turner. This article was originally published in the Christmas 2004 edition of the "Colonial Williamsburg" journal.
- "Another Look at Christmas in the Eighteenth Century" written by David DeSimone. This article is reprinted from The Colonial Williamsburg Interpreter, vol. 16, no. 4, Winter 1995-96.



A Ranger Christmas

Article submitted by Louis Tramelli, Pvt
Michigan Company



"Within about two Miles of our Battoe we Came upon a Flock of Deer and kill'd two of them. With the utmost Expedition dress'd them and made to our Battoe and Launched it ready to set homewards. We dugg up our Bottle which we had hid with about one Quart of Rum in it which revived our Spirits greatly. Then set home with

good Courage and about 2 of the Clock in the Morning Arrived at Fort William Henry in a good time to hold Christmas."

-Dec 19, 1755, Rogers Journal; [Loescher]

How exactly did Roger's Rangers "hold Christmas"? Without primary sources to inform us, it becomes a very complicated question. As you may already know, 18th century Anglicans generally noted the occasion with both religious services and festivities, not unlike their Catholic foes. Conversely, Puritan derived Reformed denominations believed such actions were contrary to Scripture. While this generalization holds true, and these two denominational strains enjoyed the benefit of being the "established" observance alternatively in many of the colonies, the religious spectrum of the colonists was much more varied than this dichotomy suggests.

The variety of religious observance and corresponding traditions by individual communities may be evident in the numbers of known churches at the time. In 1740, there appears to have been 423 Congregationalist, 246 Anglican, 160 Presbyterian, 96 Baptist, 95 Lutheran, 78 Dutch Reformed, and 51 German Reformed churches in the colonies overall. [Gastad] British subjects of the Catholic, Quaker, and smaller sect minorities are unaccounted for in this tally. Regardless, the numbers inherent in such a plurality of community churches, a decade prior to the formation the Rangers, suggests the complexity of the issue. In addition, the validity in assuming that individual congregations of the same sect, separated by time, geographic distance, and ethnic composition, observed the holidays in monolithic lockstep is questionable.

While a significant number of the Rangers were Scotch Irish Presbyterians [Zaboly] from communities that officially frowned on celebrations, the fact that Rogers noted the occasion may indicate an ethnic or regional variance. Of course, not all of the Rangers came from similar communities, and they undoubtedly found themselves serving alongside Anglican troops. In addition, the Rangers were likely exposed to other traditions outside the Anglican / Puritan norms while serving in the New York (or Nova Scotia) theatre.

Like the Rogers quote above, Sir William Johnson's correspondence indicates that Johnson and his circle

Ranger Christmas- continued on next page

Ranger Christmas... continued from previous page

held the holiday significant, at least secularly. In a letter dated December 16, 1761, William Corry invited Johnson to enjoy Christmas festivities and turkey. Similarly, in December of 1764, William Darlington sent Johnson "*holiday greetings*". In 1766, Johnson appears to have hosted a holiday Feast of St. John the Evangelist for his fellow Masons as per Masonic tradition. Lastly, in a correspondence dated December 25, 1769, James Rivington states: "*I beg you accept my Wishes of a good Christmas and many Happy years...*" Though not from the same communities as the New Hampshire Rangers, Johnson's correspondence offers us a glimpse of some of the observance practices in the Mohawk Valley / Albany area.

At the time Rogers was "holding Christmas" with his men, the nearby population centers of the Mohawk Valley and Albany, were predominantly Dutch. Dutch Christmas traditions of the mid 18th century were quite distinct from those of the British. Samuel Kirkland a missionary to the Mohawks recorded in 1769;

The manner in which people in these parts keep Christmas day in commemorating the Birth of the Savior is very affecting and striking. They generally assemble for reading prayers, or Divine service – but after, they eat drink and make merry. They allow no work or servile labour on that day and the following their servants are free – but drinking swearing and fighting and frolicking are not only allowed but seem to be essential to the joy of the day. [Burch]

Warren Johnson noted something similar nine years earlier when he recorded the following in 1760;

The Dutch keep the New year always for six days as holy days. And ride their slays to one another's houses, they dance and lie all together. Let there be ever soe many men and women before the fire; the Men must have on their Breeches and the women their Petty coats. (Johnson Papers, vol 13)

Another distinctly Dutch manifestation of the Christmas tradition included a St. Nicholas' Day Feast. Typically held on December 6th, the Dutch tradition involved a visit from Sinter Klaas, (St. Nicholas) who leaves toys

and treats in the wooden shoes of good children, and nothing for the naughty. In addition to the feasting, a religious service was held. This tradition predates the Dutch arrival in New Netherland / New York, though I have- n't discovered a direct reference to it in North America. The accompanying painting is entitled The Feast of Saint Nicholas by Jan Steen, dated 1665/1668. The painting shows a girl with her new doll and some treats that was left in her shoe by St Nicholas while an unhappy sibling seems to have received nothing. The family is gathered and the cakes and breads of the feast are evident.

How did the Rangers hold Christmas? It's impossible to know without further primary documentation coming to light. Whether they strictly adhered to familiar Anglican or Puritan norms, or were influenced by the military cadre or civilian population nearby is unknown. Maybe a few of them carried a bit of the Sinter Klaas tradition back home.

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Ivy

Duly Noted

BACKGROUND

The following quotes are taken from various sources; Journals, newspapers, diaries, etc testifying to the event of the Christmas season during the 18th century.

The following are submitted by Thomas Pray, Ensign; Schroth's New York Company:



December 24 1755

Being Christmas, we were invited to spend the evening with Colonel Stephen, where we spent the time in drinking loyal healths and dancing 'till 11 o'clock, and then parted in the moost amicable manner."

December 25th 1755

Were invited to dine with Colonel Stephens, where we had the most sumptuous entertainment. After dinner drank the Royal Healths and sung some entertaining songs with Huzzas and rolls of Drums to every health and song. Then took partners and spent the evening in dancing, about 12 o'clock broke up well pleased with our generous entertainment.

December 26th, 1755 Socially spent."

Captain Charles Lewis

"I had the honor to dine at the head of 24 fine Gentlemen yesterday— We had an extremely good dinner, and after drinking the loyal healths , in a Ruff and Huzza at every Health we pass'd an hour in Singin and taken a cheerful glass.

We spent amus'd ourselves with acting part of a Play, and spending a Night in mirth, Jollity and Dancing, we parted very affectionately at 12 O'Clock, remembering all Absent Friends."

Adam Stephens 1755

December 24, 1757

On Christmas eve, 1757, Rogers approached Fort Ticonderoga , to fire the outhouses, but was prevented by discharge of cannons of the French.

He contented himself with killing the fifteen beeves, on the horns of one of which he left this laconic and amusing note, addressed to the commander of the post:

I am obliged to you, Sir, for the repose you have allowed me to take; I thank you for the fresh meat you have sent me, I request you to present my compliments to the Marquis du Montcalm"

Robert Rogers

Louisburg 1759

Christmas and we had Rosted beaff and So we kept the day allthoe abroad from home. And I was not well. cloudy and Snow and Rain wind at East and our Company was turned out of their barracks and went into the Chambers.

Private Gibson Clough
Bagley's Company

"December ye 25th Christmas, This Day Some Gentleman had So much Regard for us as to Send us a Couple Gallons of Brandy for our Room, to Celebrate our Christmass with mirth, and forget our Sorrows, But we found ye thought of our misfortuns, was so Imprinted in us, that all ye Brandy in New france is not capable to make us forget it, while we Remain thus in Confinement."

*John Jaeger School of the Ranger
25–27 January 2019
Fort Frederick, Maryland*

About Gifts for Children

Submitted by Thomas Pray, Ensign
Schroth's New York Company

In 1759, George and Martha Washington spent their first Christmas together at Mount Vernon. They had been married less than a year. A list of presents George intended to purchase for stepson John (Jacky), age 5, and stepdaughter Martha (Patsy), age 3, shows a heartfelt appreciation for the joys of childhood. His list reads:

A bird on Bellows
A cuckoo
A turnabout Parrott
A Grocers Shop
An Aviary
A Prussian Dragoon
A Man Smoaking
A Tunbridge Tea Set
A Neat Tunbridge Toys
A Neat Book fashion Teas Chest
A box best Household Stuff
A straw Patch box w. a Glass
A neat Dressed Wax Baby

The items on the list would have likely been handmade and imported from Europe. Many mechanical and hand-carved toys of this period were produced in the cities and towns of northern Germany. Although we can't be sure what each one looked like, several were fairly common. The Bird on a Bellows, cuckoo, turnabout Parrott and "smoaking" man were probably mechanical toys made of metal. The bird and parrot would have contained whistles and may have had flapping wings. The grocers shop also likely was made in northern Germany, where elaborate miniature toy room settings were crafted and sold. The Prussian dragoon was probably a metal toy soldier, and the wax baby doll would have been poured, tinted and painted wax, a common method for doll construction in the 1700s. The three Tunbridge



*A doll like this finely made. Hand-painted English example may have been on the Christmas gift list of a wealthy American family in the 18th century.
(Fashion doll from the V&A museum, c. 1755-1760)*

toys were probably made in Tunbridge, Kent, England. They may have been puzzle boxes, yo-yos or small decorative chests, made in Tunbridge fashion, of many small pieces of wood glued together to create a mosaic effect. The tea set and tea chest may have been toys or could have been for a dowry for Patsy. The patch box contained small cloth patches to apply to the face as beauty marks. Were these for Patsy to play with, or meant as a present for Martha? If even half these things were purchased, it must have been a jolly and exciting first Christmas at Mount Vernon.



Mistletoe

Sustenance and Libation

Christmas Recipes for the years of the French and Indian War.

1754 Pompion Pie (Region: New York)

- Take 2 pounds of Rype Pompion and slice
- Take some Cinnamon, nutmeg, and some sweet marjoram.
- 12 eggs and mix all in a bowl and beat them. Add ½ pound
- sugar and boil. Mix together when soft. Let it stand till cold
- Put in pie crust.
- Bake 1 hour.
- Sprinkle with brown'd sugar.

1757 Venison Pasty (Region: Virginia)

1. Take a Roast of Venison.
2. Boil till tender
3. Chop fine.
4. 1 pound of Rasher meat (Bacon)
5. Meat of two boilt Poults (young chickens)
6. Mix with 1 pound sugar, ramps, cinnamon,
7. And bake in a pie.

1760 Roast Coneys (Region: London)

- Take 4 Coneys (rabbits) Skin
- Boil. Skim off scumm. Cool,
- Clean and stuff with Peelt and cored Pip-pins
- & ½ pound sugar and finely chopped nuts
- Tie and roast till done

1761 Fry'd Parsnips (Region: Boston)

- Take large parsnips and peele
- Slice and mix with 1/2 pound butter,
- some salt & Sugar and frye. When
- Slices Are soft and brown'd
- Serve On hard bread

To Make Everlasting Syllabubs"

Take five half pints of thick cream, half a pint of Rhenish, half a pint of sack, and the juice of two large Seville Oranges; grate in just the yellow rind of three lemons and a pound of double-refined sugar well beat, and sifted. Mix all to-gether with a spoonful of orange flower water, beat it well together with a whisk half an hour, then with a spoon fill your glasses. These will keep above a week, and is better made the day before.

The Art of Cookery made Plain and Easy,

By Hannah Glasse, London 1758



To fricasay a Pig.

HALF roast your Pig, then take it up, and take off the coat, and pull the meat in flakes from the bones, and put it in a stew-pan, with some strong broth, some white-wine, a little vinegar, an onion stuck with cloves, some mace, a bunch of sweet-herbs, and some salt, and lemon-peel; when 'tis almost done, take out the onion, herbs, and lemon-peel, and put in some mushrooms, and thicken it with cream and eggs. The head must be roasted whole, and fet in the middle, and the Fricasay round it. Garnish with lemon.

From the "Compleat Housewife" by Eliza Smith, page 57

"To Fricassee a Pig", Pulled Pork

From Jas. Townsend and Son calendar "Favorite Recipes 2019 Calendar"

Ingredients: (Modern Interpretation:)

- 2 pounds pork shoulder or butt
- 1 cup chicken broth
- 1/4 cup white wine
- 1 tablespoon vinegar
- 1 cup chopped mushrooms
- Onion stuck with 12 cloves
- Lemon peel
- Salt
- Dash of mace
- Fresh sweet herbs; sage, rosemary, thyme and basil
- 1 egg yolk
- 1/2 cup of cream (optional)

Directions:

1. Place the pork shoulder or butt* in a slow cooker with 1/4 cup of water, cover and cook on high for 6–8 hours or Dutch oven in a 300 degree oven for 6–8 hours.
2. Using two forks, shred the 2lbs. of your cooked pork and place it in large frying pan.
3. Over medium heat, add chicken broth, white wine, vinegar, mushrooms, onion stuck with cloves, lemon peel, salt and mace. Let simmer for 10–20 minutes.
4. Add sweet herbs tied in a bundle, once the herbs have wilted, remove the onion, lemon peel, and herb bundle.
5. Wisk the egg yolk into the crème and add to the pork.
6. Simmer a few minutes until thickened.

* A six or seven pound boneless pork shoulder or pork butt will make more than what you need for this recipe so you will have leftovers for another meal.

Sweet Corn Pudding

Submitted by Thomas Pray, Ensign
Schroth's New York Company

Ingredients:

- Ten ears of corn kernels cut. (5 cups)
- 3 eggs (beat well)
- 1 cup heavy cream
- 1 cup corn meal
- 3 tablespoons butter
- 1/2 cup sour cream
- 1 cup cider
- 1 tablespoon sugar
- 1 teaspoon brown sugar
- 1 teaspoon cinnamon

Directions:

1. Mix all together stirring well.
2. Put in casserole dish and bake till firm.

There are many Corn Pudding, Indian Pudding and Hasty Pudding recipes from the 17th century to present. Some Southern flavored with peppers, some sweeter, some with more salt. There are those with onions added and others with crackers instead of corn meal. White corn meal sometimes and varieties of spices yet all are centered around the key ingredient, Corn. Traditionally, served and enjoyed.

To make Elder-Wine at Christmas.

Submitted by Jerry Knitis, Capt/Lt
Schroth's New York Company

"Take twenty pounds of Malaga or Lipara raisins, rub them clean, and shred them small; then take five gallons of water, boil it an hour, and when 'tis near cold, put it in a tub with the raisins; let them steep ten days, and stir them once or twice a day; then strain it through a hair sieve, and by infusion draw three pints of elder juice, and one pint of damsin juice; make the juice into a thin syrup,

a pound of sugar to a pint of juice -, and not boil it much, but just enough to keep : When you have strained out the raisin-liquor, put that and the syrup into a Vessel fit for it, and two pound of sugar; stop the bung with a cork, till it gathers to a head; then open it, and let it stand till it has done working; then put the cork in again, and stop it very close, and let it stand in a warm place two or three months, and then bottle it; make the elder and damsin juice into syrup in its season, and keep it in a cool cellar, till you have convenience to make the wine."

"The Compleat Housewife" by Eliza Smith page 223

Leather Britches Beans

Submitted by Thomas Pray, Ensign
Schroth's New York Company

"Leather Britches" or "Shuck Beans" were traditional Christmas fare on many colonial tables. The beans had been preserved by stringing and drying in their pods. The beans shrivel and curl while drying thus were called leather britches"



As they resembled pants that had gotten wet then dried out. Simple recipes vary with spices and personal tastes but most Such beans are cooked slowly (in the pods) with water, salt, and bacon or a ham bone.. The pods almost dissolve leaving a soft delectable bean, but they thicken the mix. Today, one can replicate this by buying green beans or any shelled bean at market, string them to dry in a darkened place, and wait till the Holiday Season.

- 1 Teaspoon salt
- 6 slices bacon or one ham bone
- 1 small onion chopped
- 2 pounds dried beans with pods

Optional

- 1 garlic clove diced
- 1 twaspoon pepper

Sustenance- continued from previous page

Mince pie and Oliver Cromwell

Submitted by Karen E. Schasel Millard
Schroth's New York Company

Oliver Cromwell, Lord Protector of England, banned the celebrating of Christmas and the eating of mince pie in New England from 1659 to 1681. In the 18th century people start to celebrate Christmas, mostly in the Anglican Churches. In a 1739 "*Poor Richard Almanac*" Benjamin Franklin said "*O blessed Season/ lov'd by Saints and Sinners/ For Long Devotions or for longer Dinners.*"

That long dinner may have included a mince pie! Mincemeat is a way of preserving meat without salting or smoking. A 18th century mince pie for Christmas would have been oval shaped to represent Baby Jesus' manger. Today mincemeat is more dried fruit than meat.

To make a 18th century mince pie from Amelia Simmons' 1796 "*American Cookery*"

"4 pounds boiled beef, chopped fine, and salted; 6 pounds of raw apple, chopped also, 1 pounds beef suet, 1 quart of wine or nice sweet cider, 1 ounce mace, and cinnamon, a nutmeg, 2 pounds of raisins, bake in a paste no. 3 3/4 of an hour."

Pease Porridge

INTRODUCTION

Something that is both good and filling can be as nourishing from the first serving until many days later. Pease Porridge, a thick Pea soup of 18th century fare, was tasty the first day it was made until it was totally consumed. The rhyme certainly says it was still good in the pot nine days old. Good information about Rangers, gleaned from past sources is much like the Pease Porridge.

In the back pages of the Battalion Journal are some tasty bits of knowledge that are still worth being used and shared. As the Battalion grows and changes, with new members being added, it is only right that we go back into the pot and pull out a tid-bit or two no matter how old.

Editor's Note: I have asked Lt. Wulff permission to

rerun his excellent articles on "Rogers' Rules for Ranging."

Rogers Rules Number Six

"If you march in a large body of three or four hundred, with a design to attack the enemy, divide your party into three columns, each headed by a proper officer, and let these columns march in single files, the columns to the right and left keeping at twenty yards distance or more from the center, if the ground will admit, and let proper guards be directed, with orders to halt on all eminences, to take a view of the surrounding ground, to prevent your being ambuscaded, and to notify the approach or retreat of the enemy, that proper dispositions may be made for attacking, defending &c. And if the enemy approach your front on level ground, form a front of your three columns or main body with the advanced guard, keeping out your flanking parties, as if you were marching under the command of trusty officers, to prevent the enemy from pressing hard on either of your wings, or surround you, which is the usual method of the savages, if their numbers will admit of it, and be careful likewise to support and strengthen your rear-guard." (Rogers 56, 57)

In the beginning of the French and Indian War most of the Ranger patrols sent out were made up of relatively small numbers, but as the war progressed some of these missions against the French began to be offensive campaigns with certain targets in mind as opposed to intelligence gathering missions. These campaigns would consist of at times as many as 300 to 800 men. Many of these missions fell under the direct command of Robert Rogers, and at times included Regular and Provincial troops as well as Rangers. Elements of the newly developed Light Infantry units would even fall under Rogers' command. With the absence of cleared roads to travel by, Rogers felt that a large group of men would be better off dividing into three columns, or files, keeping a due distance from the other columns by maintaining a twenty yard distance between each file. An advanced guard would be ordered out in front of these three columns with

directions to stop on all eminences, or “rising ground” to get a good look at the way of their march to see if any of the enemy was in the area, and to warn the column of any enemy presence. Once again we see what will become a reoccurring theme in Rogers’ Rules that of the use of elevated positions to gain an advantage when conducting missions against the enemy. Given the advantage of seeing the enemy’s presence before they became aware of your party would give the Rangers and the rest of the force time to make a decision to attack, or to take defensive maneuvers if the enemy force was superior to their own. A good, alert advanced guard was critical to the success of these larger campaigns.

If the enemy was found to be marching toward your front, Rogers advises his party to form a front of the three columns in combination with the advanced guard. The flanking parties would maintain their positions to the right and left of this new formation to protect the sides of the main body from attack.

Standard 18th century European military tactics relied heavily on the use of flanking movements to try and gain an advantage on your enemy. It was essential that the flanks or sides of the formation were protected. It was a common practice of the Native Americans to try and stream down the sides of a column of men, eventually surrounding the enemy force they were attacking. Strong flanking parties would prevent the enemy from overpowering your flanks and surrounding your forces.

Battalion application:

At the larger events we may be able to form with other units to deploy our combined forces in this manner. An example would be if you were forming up with elements of a recreated 60th Royal American Regiment, a unit of British Regulars, a Provincial unit from the colonies, plus our own Battalion. You could form up as follows.

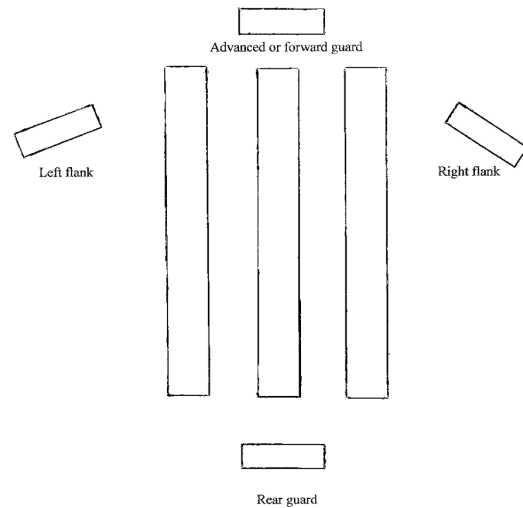
1. *The Royal Americans would form the left file (column) of the formation.*
2. *The Regulars would form the center file (column) of the formation.*

3. *The Provincials would form the right hand file (column).*
4. *The Rangers would form the advanced guard, flanking parties, and the rear guard.*

This would combine all units to form a strong marching formation, and one that is well protected by its advanced and rear guards and flanking parties. During the latter years of the war Robert Rogers would operate with other units in such a manner, and he was often the ranking officer, so it would also be historically correct for a Ranger to command Regulars and Provincial troops in this way.

Rogers Rules # 6

When marching in a large body of several hundred men, form the men into three columns each headed by a proper officer, and maintain strong advanced, flank, and rear guards.





Merry Christmas and Happy New Years to All



Celebrating with Good Friends

Merry Christmas from the Battalion Journal Staff

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