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THE MUSEUM CORNER

Commission members have received bids for the residing of the museum and a company has been selected. We are also contacting the Coca Cola Company to see if they will replace the sign on the new siding. The front windows will also be replaced with Low E glass. New covers have been placed on the artifacts that are outside to the North of the building. The punching machine currently at the Recreation Center will be moved to the museum property where it will be more visible. Our thanks to Andy Deborski for this donation.

We would like to thank Elle Cabbage and Lani Melvin for their help at our silent auction. It was very successful.

Several items were presented to Monarch High School for their cornerstone. The items were: a Louisville pin, a sack of coal, the latest Historical Commission Newsletter, the handbook of the last Louisville High School Reunion (the school closed in 1972), a 1998 Chamber of Commerce Annual Business Guide, a Louisville Historical Society Brochure, a Walking Tour pamphlet, a picture of the first Louisville High School, and a picture of the Louisville High School on Main Street. We are unsure which items will be used.

Don Ross is checking on the possibility of obtaining an old house to be placed in the space between the Museum and the Tomeo house.

We were unable to move the ashpit mentioned in the previous newsletter because it could not be held together with concrete and rebar.

The Moffit house, on Main Street, across from the Blue Parrot is being transformed to a Bed and Breakfast and artifacts were retrieved before construction began. They include door trim, hinges, and locks from a door. Curtains were also taken and will be used in the Tomeo house.

Work is almost complete on the Christmas ornaments. Due to a high demand, 200 were made this year and a large portion of those have already been sold. The Parade of Lights will take place on Friday, December 4. The museum will open at 5:30 p.m.. Wassail and cookies will be served and Pangea is being asked to perform. The parade will begin at 7:00 p.m. All are invited to attend. It is always a festive and fun occasion.

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THE HISTORY OF HALLOWEEN



Although some people might think of Halloween as a night filled with ghosts and goblins, it is actually the Christian festival of All Saints. It has its origins in the autumn festivals of earlier days.

At the beginning of November, the ancient Druids had a three-day celebration. On the last night of October they believed spirits of the dead roamed abroad and they lighted bonfires to chase them away. In Rome, the festival of Pomona, the goddess of fruits and gardens, happened at this time of year. It was a time of rejoicing with the harvest and nuts and apples, as symbols of the winter store of fruit, were roasted on large bonfires. These times also included an air of eeriness with witches and ghosts thought to be lurking about.

Even when it became a Christian feast day honoring all saints, people continued to hand on to the old pagan beliefs. These customs included foretelling the future by jumping over lighted candles. In the British Isles great bonfires burned for the Celtic festival of Samhain. Bands of young people wore grotesque masks, carved lanterns from turnips and carried them through the villages.

In this country, of course, pumpkins are carved by children with their favorite design and a lighted candle put in each to make a jack-o-lantern. Celebrations today are a reflection of those earlier customs.



THE FIRST THANKSGIVING

In December of 1620, after landing at Plymouth, the Pilgrims faced winter with an inadequate food supply. Their only shelters were something that could be built quickly. The Indians lurked in the woods, their intentions not known.

Only 55 of the 102 people survived through the first winter and when spring arrived all were committed to living in the New World and watched the Mayflower sail back to England without them. An Indian of the Wampanoag tribe, named Tisquantum, who had been kidnaped and taken to England where he learned the settlers' tongue and returned to his native land where he befriended the colonists. They called him Squanto and he showed them how to plant the New World crops of squash and corn, and how to hunt and fish. He was also an interpreter and negotiator helping keep peace between the Pilgrims and the Wampanoag Sachem, Massasoit, for 50 years.

A large harvest during their first autumn guaranteed that the Pilgrims would have food for the upcoming winter. Governor Bradford proclaimed a day of thanksgiving to God and invited neighboring Indians to share in the harvest feast.

The "first Thanksgiving" was a celebration of the harvest, thank the Lord for his generosity, and also impress the Indians. The following is Edward Winslow's testimony of the success:

"Our harvest being gotten in, our Governour sent foure men fowling, so that we might after a more special manner rejoyce together, after we had gathered the fruit of our labours; they foure in one day killed as much fowle, as with a little helpe beside, served the Company almost a weeke, at which time amongst other Recreations we exercised our Armes, many of the Indians coming amongst us, and amongst the rest their greatest King Massasoit, with some ninetie men, whom for three days we entertained and feasted, and they went out and killed five Deere which they brought to the Plantacion and bestowed on our Governour, and upon the Captaine, and others."

A target shoot was constructed to demonstrate the power of the English muskets and was a major feature during the three-day long celebration.

Making a feast for 90 Indians and 50 settlers was a tiring task for the four Englishwomen and two teenage girls on hand to do the cooking (13 Pilgrim women had died during the first winter). They worked with what they had and managed to feed the hungry men. The feast, however, had little resemblance of today's Thanksgiving dinners. Ducks, turkeys, geese, and partridges were shot on the shores of Cape Cod Bay in the fall, and some of each of those may have been brought

back to be stewed or roasted. There is no actual proof that turkey was consumed at Plymouth that day. There was no milk or butter or cheese, no apple cider, and no bread. The flour from the ship had long since been used and years would pass before any significant amount of wheat was grown in New England.

They did have corn and pumpkins. These grew in large amounts and they ate them until they were tired of both. There was no pumpkin pie without flour and molasses, but there was plain boiled pumpkin. Corn had more uses. They boiled it as "hasty pudding," and made ersatz bread and fried in cakes. Cranberries may have been boiled to make a sauce to serve with the meat. There may have even been some wild honey to sweeten the sour berries. Nine little girls and 15 boys were there and they may have gathered nuts and other wild fruit. Clams, oysters, and fish also added to the meal.

Thanksgivings were holy days of prayer in England. In the New World, this feast was more a celebration of harvest than a prayerful day of thanksgiving.

One successful harvest did not mean an end to the trials of the Plymouth Colony. The next year brought a poor harvest and many new immigrants that needed to be fed. After a hungry long winter, corn was planted in the spring of 1623 with hopes of a good crop, only to have a drought begin in May and end July. One entire day in July was devoted to prayer and fasting. As evening approached, clouds appeared and in the morning a rain was falling which revived the corn and helped raise the weary spirits of the colony.

Some New Englanders felt this day, June 30, 1623, should be the first Thanksgiving since its prayer was in keeping with the Puritan ways of thanksgiving day.

There were several other groups of settlers who felt they had established the first Thanksgiving. One of the groups were the Puritans who arrived at Charlestown in 1630 to establish the Boston and Massachusetts Bay Colony. They held a day of prayer that many called the "first Thanksgiving." This colony was large, well-funded, and well-organized and by 1634, 10,000 settlers had arrived. Among these settlers were university graduates, skilled artisans, and ministers. Despite their ambition and wealth, however, they, too, were refugees.

The Massachusetts Bay colonists arrived in summertime when it was too late to clear the fields and raise grain for the harsh winter months and by fall, supplies were very low. Certain tradition says that during the winter, people were forced to rob the nests of squirrels for acorns and dug clams and mussels at low tide.

In February of 1631, the situation was so bad that the Puritans declared a day of fast and prayer, but on the day of the scheduled fast a ship arrived with food and supplies and caused the governor to change the day of fasting to one of thanksgiving, but this still did not establish an annual custom.

Another small colony of French Huguenots settled near present-day, Jacksonville, Florida fifty years before the

Pilgrims landed at Plymouth. On June 30, 1564, their leader recorded that "We sang a psalm of Thanksgiving unto God, beseeching Him that it would please Him to continue His accustomed goodness towards us." Unfortunately, the colony was wiped out in 1565 by a Spanish raiding party. This site is marked by the Fort Caroline Memorial, a replication of the original fort on the St. Johns River.

Maine also claimed to have the first Thanksgiving. A group of Popham colonists arrived at the mouth of the Kennebec River in Maine on August 9, 1607 and held a service of thanksgiving for their safe voyage and landing. These types of services were commonplace during that time. Their attempts at colonization were abandoned within the year but Maine historians still lay claim to the first Thanksgiving.

One of the first permanent English settlements in North America was in Jamestown, Virginia. Their early years were times of grief and strife with disease, hunger, and Indian attacks. In the fall of 1609, only 60 settlers remained of the original 490 during a winter of starvation known as the "starving time." In 1610, supplies arrived from England and a service of thanksgiving took place and some modern Virginians have called this the "first Thanksgiving."

HISTORY OF THE METHODIST CHURCH

The following article was taken from a September 3, 1942 edition of the Louisville Times regarding the church and its history.

"History of the Methodist church of Louisville dates back to the early days of the town when people for lack of a church building met in different homes for worship service. Next week the church is observing its 50th anniversary. First services were held in the Methodist church about the first week of August, 1892.

The beginning of the church was the services held in homes with Tom Carlton as leader. Mr. Carlton like many church leaders in that day, was not an ordained minister. A coal miner by occupation, he officiated as preacher for the group, majority of whom originally were members of the Episcopalian church.

Plans Start to Build Church

In time the congregation grew so large only the largest house could hold it, so the group started plans to build what is now known as the Community - Methodist church. Original notes for the money borrowed were signed by John Hutchinson, R. M. Beardsley and John Whitehead, Mr. Hutchinson's granddaughter, Mrs. Amelia Hancock, now has the paid notes dating back to 1891.

Mr. Whitehead died in September, soon after church was completed and his was the first funeral service held in the

church. The next was for Mr. Ferguson, father of Mrs. Margaret Robinson who is still an active worker in the church. Mrs. Amelia Clarkson Hancock was the first baby baptized. The baptismal service was August 23, 1892.

The Rev. R. M. Beardsley was the first ordained minister to serve the church. Then came the Rev. Hewett. Others to follow were Homer Shutz, Paul C. J. Meckellson, Jesse Dea, Rev. Strader, W. J. Catrell, D. M. Scott, H. Twiford. Mrs. Hancock who compiled the data for the church history thus far did not have dates on the above minister's services.

Take Collection to Buy Bell

Mrs. Priscella Clarkson started the birthday collection to buy a bell for the church. The tower was built but no bell. In a few years time the \$32 to buy the bell was collected. In keeping with Mrs. Clarkson's wishes, the bell tolled for her funeral, February 23, 1938.

A gap is in the history at this point. Mrs. Hancock was away and the old records which would have given data for the intervening years were inadvertently destroyed during construction of the new addition to the building.

More Recent Ministers

The records show during the past 19 years the church has had 17 ministers, most of whom have been student ministers. They are February, 1923 to September, 1923, Rev. Snyder; September 1923 to September 1925, Rev. Mulhollen; September 1925 to September 1927, Rev. Boner; September 1927 to June, 1930, Rev. O. F. Archer; June 1930 to September 1932, Rev. J. V. Leach; September 1932 to August 1933, Rev. Louie Hoecauf; August 1933 to July 1934, Rev. Ed Haug; July 1, 1923 to July 15, 1934, Rev. Don Box; July 15 to August 1935, Rev. Harry Monroe; August to September, Rev. Clayton Pittman; September, 1935 to February 1937 Rev. Irvin Unruh; February, 1937 to July 1938, Rev. Bert Arnison; July 1938 to March 1939, Rev. McGaffey; March, 1939, to July 1, 1939, Rev. Shockey; months of July 1939, Rev. Berguall, August 1939 to March 1942 to date (Sept., 1942), Rev. Joyce Wilson.

Improvements in Church

The inside of the church was changed between February and August 1937 and a dedicatory service was held August 29, 1937, during the ministry of the Rev. Bertram Arnison. At this time the seats were turned to face the west instead of the south. The old pulpit was turned into a choir loft and a new rostrum for the pulpit built at the west side of the room.

Room Added to Church

Last year a recreation room was added to the church building. The first load of lumber was bought July 14, 1941. The addition was completed and the first meeting was held in it September 5, 1941, when the Ladies Aid met there. The



following Sunday, September 7, the Sunday school used it for the first time. The first dinner was held there February 16, 1942. When the addition was started the Ladies Aid had \$800 and total cost of the construction was \$1,800 which the women paid off this week. Gifts of equipment brought the total value of the addition to \$2,200. All material for the building was bought from J. J. Steinbaugh's. Labor was paid to Glen Fischer and Elmer Hilton.

The church comes to its 50th anniversary clear of debt.

Member Recalls Church Activities of Yesteryear

Many incidents, happy and sad of the early days in the Methodist church are recalled by Mrs. Amelia Hancock whose grandfather, John Hutchinson, was one of the men to back the building of the church. Her parents, Andrew and Priscella Clarkson, were among the first members of the church.

Mrs. Hancock's first introduction to the church was on the occasion of her baptism. She of course cannot remember that affair but has been told that before the baptismal service could start her parents had a confidential and heated argument. Her father had somehow got her finger caught in his watch ring. Some time was required to release the finger, dry the baby's tears and fluff up the mother's leg-of-mutton sleeves.

Early Day Social Life

To Mrs. Hancock it seem the social life offered the young people of the church was more interesting and pleasant than that offered by the church today. An ice cream social could be arranged, given and over in a few days. Boys and girls would carry the pews from the church,—the same pews used today—to her father's yard four blocks away. And by the time they had rested a few times in the middle of the street they needed no further advertising for the event. Other young folks would be stringing paper lanterns with candles in them among the apple trees. Many times the lanterns had to be re-hung because of rain. Later when they had electric lights it did not seem to rain so much.

Box socials and neck-tie socials were thrilling times. Although it was terribly disappointing when some older man got a young girl's box. But they had ways of letting it be known whose box was "on the block" and usually the right boy got the right box.

Comic Side

One night during a revival two cats were yowling louder than the preacher could talk so he asked Mr. Clarkson and Mr. Ball, now of Boulder, to go chase them away. Turning to Mrs. Hancock at the organ he asked her to play and named a page and asked the congregation to sing. Mrs. Hancock played and played but no one sang, instead they all laughed because she was playing "We Have Heard a Joyful Sound, Jesus Saves."

Another time some boys threw a sack full of cats into the church during service. Mr. Clarkson went out and caught the boys while they were peeking through a window. Bringing them into the church, he made them sit beside him. His wives

face was red because one was her younger brother.

Music Played Big Part

At one time a choir of 36 voices was organized with Mrs. Hancock, organist. David Morgan was choir master. Some of the singers were Mrs. Mary Morgan, Mrs. Owen Thirlaway, Mrs. Harry Ball, Mrs. Pricella Clarkson, Mrs. F. Thurmen, Mrs. Mae Goodhue, Mrs. Abby Dekalb, Fred Arthur, and Albert Lawrence, Martin Black, Lester Perkins, and Dr. Thomas. The choir gave concerts and even attempted a minstrel show which later became a yearly affair. One Sunday no one could go into the choir loft because one of the members, James Reese, had been killed in a mine accident. The choir sometimes got a hay rack and taking their organ visited neighboring towns.

One minister, Jesse Dean, who was a violinist, started an orchestra. Nina Moore was the other violinist, the Roberts, father and two sons, played horns and Mrs. Hancock played the organ. That winter the church would start to pack-up at 6:30 and Mr. Hancock wonders sometimes if it were the orchestra or the preacher they came to hear. That same orchestra minus the preacher, and plus a piccolo player played for the high school dances.

First Community Treat

The year 1910 was a hard one for the community. Due to a coal strike very few of the church members were working and very little money was circulating, especially into the collection box. There was no money in the church fund for the usual Christmas treat for children of the church. Mrs. Goodhue and Mrs. Hancock canvassed the town for donations and got enough to supply treats for all the children of the town. The sacks were carried in tubs to the church and every child of the town invited to get one. Mrs. Hancock believes that to be the first community Christmas treat in Louisville.

Mrs. Hancock closed her reminiscence with "After an absence of 30 years, I find new faces and new workers in the church. After a few minutes visit, I find they are some of them the third and fourth generations of the original builders of the church."

HOLIDAY CUSTOMS OF WESTERN EUROPE



Belgium

Saint Nicholas' Eve is celebrated on December 5. Children write letters to the unseen gift giver who slides down the chimney and leaves toys in empty shoes set by the fireplace.

Saint Nicholas rides a donkey and sees and knows everything, but no child has ever seen him. The saint is a friend to all children but especially to boys because of his legendary restoration to life of three

Small lads whom a wicked inn-keeper killed, salted down in brine and served for dinner. Children sing songs honoring the saint and suddenly showers of sweets fly through their doors. They scurry under the furniture to gather their portion of goodies and by the time they finish, Saint Nicholas has disappeared.

Christmas is observed on December 25 and is a religious season observed by attending special services at church. Many families attend midnight mass and afterwards gather about the Christmas log to celebrate Christmas Eve. Stories are told and songs are sung. As the log falls to ashes, gin is sometimes lighted. A popular superstition about Christmas Eve, according to peasant belief, is that water turns to wine and people can look into the future.

If children have been good and say their prayers faithfully throughout the year, the Angel Gabriel or, in some places, the Child Jesus, is thought to slip an engelskoek (angel's cake), a kind of bun, under the pillows of sleeping boys and girls.

Several weeks before New Year's Day on January 1, children save their pennies to buy beautifully decorated papers for writing holiday greetings to god-parents and parents. On New Year's morning the children read their notes to the entire family. They wish health and happiness for the upcoming year and promise to mend their naughty ways and behave like angels for the next year.

In certain parts of Belgium, children go from door to door and stop people on the streets to wish them a Happy New Year and offer them nules, large wafers, which have been decorated with the imprints of a crucifix. The children receive coins in exchange for the wafers, which people keep during the year as charms against evil and disease.

Farmers observe this holiday by rising early and going out to the stables to wish their livestock and domestic animals "Happy New Year."

Italy

Christmas in Italy is a religious festival which begins with a twenty-four hour fast and Novena of devotional preparation that starts at sunset on December 23 and ends at sunset on December 24. Most homes observe the first day of the Novena by making a miniature Bethlehem manger or presepio. Every morning during the Novena families gather before the presepio, light candles, and pray. The presepio is made of clay or wood figures of the Holy family, angels, shepards, and kings and originated over seven hundred years ago with Saint Francis of Assisi.

In many families, these mangers are precious heirlooms which have been handed down generation to generation.



In parts of Calabria and the Abruzzi zampognari, or bagpipers, come down from the mountains and go from house to house playing hymns before the Bambino Gesu of the homemade mangers. The musicians receive gifts of money or food from villagers.

Christmas Eve is strictly a family gathering. Candles are lighted at the presepi, and the children "surprise" everyone by reciting verses learned weeks before. Supper is then served and is a meatless meal consisting of several varieties of large eel. This is most popular among the wealthy. All kinds of fish and fowl are also served as are artichokes cooked with eggs. There are many kinds of wonderful holiday breads including Panettone, a currant loaf, and cannoli's, a cheese-filled pastry, torrone, or nougat, and many other delicious foods.

Instead of the Christmas tree being important to children, a yule log is used as a kind of "wishing well." They tap the log with sticks, asking for the gifts they want. Sometimes children are blindfolded as they gather around the log. Each child, starting with the youngest, recites a little verse to the Bambino Gesu. When the blindfolds are taken off, a little present has been placed before them by the Bambino. Few and simple gifts are given to the young and old on Christmas Eve.

Parties continue until almost mid-night when everyone attends church and worships life-sized figures of the Holy Family.

In some areas, peasants lay gifts of nuts and vegetables at the feet of the Christ Child. Others have processions for the Bambino and are accompanied by shepards who play bagpipes and flutes.

Christmas Day is a sacred holiday and is celebrated by going to church and quiet family gatherings at home.

New Year's Day is also celebrated with church services. There are also parties, visits and other festivities. Children get money gifts from their parents. Friends and relatives send mistletoe and flowers. Since the early days, Italians have attributed mistletoe to having miraculous healing powers; such as curing the ill, sterility (in women and in animals), and quenching fire. A piece of mistletoe is hung over the door to bring luck to the household.

Germany

Christmas in Germany is one of the gayest holidays and the Weihnachtsbaum, or Christmas tree, lighted with candles, decorated with gilded nuts, garlands, red apples, and gingerbread men is the symbol of German Yuletide. The holiday begins with Christmas Eve church services and is followed by family gatherings at home.

In most parts of Germany, decorating the Christmas tree is done on December 24 and is performed in secrecy by the heads of the household, who are the only people having access to the room where the tree is kept. Each member of the household has a present under the tree. Plates filled with nuts, apples, Pfefferkuchen, marzipan, and other goodies are



also found underneath the tree.

Finally, the white candles on the Christmas tree are lighted and other others are extinguished. Children are allowed to enter the room when they hear a bell ring and are delighted to see the beautiful tree. Christmas carols are sung which include, O Tannenbaum and Stille Nacht, and then presents are handed out.

The children are told that their gifts have been left under the tree by the Weihnachtsmann (the Christmas Man, Santa Claus, or his helper, Knecht Rupprecht), or by the Christ Child. The evening is spent opening gifts and singing songs.

Christmas is celebrated on December 25 and 26. Many homes celebrate it strictly as a family day which is spent quietly enjoying the Christmas tree, books, and music. Der Zweite Feiertag, Second Christmas, is spent visiting friends, going to dances, and all kinds of festivities.

Food is also an important part of the holidays. Roast goose and Christstollen, long loaves of bread bursting with nuts, raisin, citron and dried fruits, Libkuchen, Pfefferkuchen, Marzipan and many other delicacies are consumed on this day.

Berliners eat carp at Christmas. Whoever finds roe with his fish is happy. It is believed that he will find money in the coming year.

There are many old folk superstitions surrounding the "Twelve Nights" between Christmas and Epiphany. The weather is often forecast by the "onion calendar" An onion is cut into twelve slices and each one sprinkled with salt. How wet or dry it will be in the upcoming months depends on the degree of moisture found on each of the twelve slices.

Germans believe that on New Years Day, January 1, the day must be lived as you would live the next twelve months. This is an old tradition and signals a time of new beginnings. The housewife takes care that her house is in order. People put on at least one new garment and try not to spend money. They jingle coins in their pockets for luck. Nothing unpleasant is undertaken. Visits to the doctor are avoided. The day is spent enjoying family and friends.

People exchange cards, but gift-giving is confined to money remembrances for the janitor, cleaning woman, postman, and others who have served the family throughout the year.

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