



THE OLD FORT PALISADE

SUMMER 2017

A Word from the President:

We have seen our share of difficulties this summer. Probably the worst was our canceling of Education Day in May and asking those reenactors that lived far away, or not staying in the Fort, to stay home from the Muster. That's never happened before, but with all the rain and very cold temps we felt it was the best solution. We really didn't need people getting stuck! We want to give a big thanks to those who did come and made a much smaller event happen.

We are starting to work on our 2018 calendar of events and guess what? A major conflict! Thanks, Gettysburg! Oh well, it happens. Our early July event normally is Camp Allen, a Civil War

event, but if you can't get any Civil War reenactors to come, what do you do? Have a second Timeline event! That's right, in 2018 we will host two timeline events. Our May Muster and our one time July 14-15 event. But what do we call it? We're having a naming contest right now so submit your entry (*see page 2*). It will be like all of our other timeline events and hopefully have Vikings and Romans through WWII. With next year being the 100th anniversary of the end of WWI we hope we can get a good representation of those troops.

There are still a number of events happening at the Fort the rest of the year so check out our calendar and come join us.

"LaBalme and his command were attacked outside of the trading post despite the guarantee of safe passage. This time LaBalme and his men couldn't make it back to the safety of the trading post so they dug in on the banks of the Eel River."

Reexamining the LaBalme
Massacre
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Norm Gable, President
Historic Fort Wayne, Inc.

Help name a new event, and win an Old Fort Mug!

Next year, we won't be holding our usual Camp Allen (Civil War) event due to a conflict with a major event at Gettysburg. So...

We're planning a new timeline event (similar to Muster on the St. Marys in May) for the weekend of July 14-15, 2018. This is the opening weekend of Fort Wayne's Three Rivers Festival. The event will include all the familiar historic units representing time periods up to and including September 1945. As Norm mentioned, 2018 is the 100th anniversary of the end of WWI and we hope we can get a good representation of those 'Doughboys', 'Tommies', 'Jerrys', and the rest.

What to name the event? We're looking for your ideas. Whoever submits the one chosen by our Board of Directors will receive an Old Fort Mug. We'll collect your submissions through Aug. 13 on our Facebook page or at info@oldfortwayne.org.



Request Your 2018 Dates Now!

We are currently putting together our event schedule for 2018. If your group is interested in holding a garrison or training weekend at the Old Fort, now is the time to get your choice of dates on the calendar!

Please contact us at info@oldfortwayne.org to schedule an activity at the Fort next year.

Who's Who

Board Members: Norm Gable, President
Bob Jones, Vice President

Tom Grant, Treasurer

Emily Kersey, Secretary

Members: Randy Elliott, Josh Grubaugh,
Andi Hahn, Sean O'Brien, Malinda Pagel,
Gerret Swearingen

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Finance Committee: Tom Grant

PR/Marketing: Kathleen O'Connell

Fort Historian: Keith Layman

Send your comments/questions to
info@oldfortwayne.org.

Your message will be sent to the
appropriate contact person.

Sign up to receive our quarterly
e-newsletter

THE OLD FORT PALISADE

Send your request to:
info@oldfortwayne.org

We are looking for articles
for future issues.

If you have a historically pertinent subject
you'd like to write about, let us know at
info@oldfortwayne.org

Deadline for submissions to the
Fall Palisade will be
Oct. 1, 2017.

Reexamining the LaBalme Massacre

By Keith Layman

In the early days of my historian interest and career, when I was a mere sophomore undergrad at IPFW (about 1995), I took a history of Fort Wayne class, taught by Mr. Michael Hawfield who was the executive director of the History Center here in Fort Wayne. We learned about the ill-fated expedition led by Augustus Mottin de LaBalme against the Native Americans at Kekionga in 1780. We were taught that after capturing Kekionga and plundering the town for supplies, LaBalme led his men south of Kekionga and encamped at the Aboite Creek near where it flows into the Little River. Miami men under the leadership of Chief Little Turtle caught up with LaBalme and his men. It was also taught that catching them off guard at night, the Miami massacred them all in a counter attack in response to the attack on Kekionga and the taking of supplies. Since that time, as I have researched some main sources of Fort Wayne history (*The Pictorial History of Fort Wayne* Indiana by BJ Griswold and *History of the Upper Maumee Valley* by Col. Robert S. Robertson), I found the same record of this engagement as Mr. Hawfield taught us. I won't go too in-depth about the expedition before this point nor why it was done in this article, but since the engagement is known as the LaBalme massacre, you can figure out how both sides fared.



Colonel Augustin Mottin de LaBalme

Recently I came across another source that contradicts the Aboite Creek portion of the history and seems to be more likely and credible. Since the main sources (listed above) are from the American viewpoint, and no one from the American side of the expedition (LaBalme and his volunteers) survived, it is likely that this long-standing version could have inaccurate portions. Like a lot of history, it could have been compiled by the army from second hand sources, like talking to French traders and early pioneers in the area, and other Native Americans friendly with the United States (not of the Miami or other Native American tribes that were "at war" with the US). If you have ever played the telephone game, you realize that something said second, third, fourth hand and so on, can begin to become less clear and accurate and more blurry and confusing.

While working on some research for the Miami Nation of Indians of Indiana, I came across a book about the Miami by Otho Winger. Mr. Winger grew up in Grant county and become a teacher at the school that the great chief Meshingomesa created for children of Miami Indians of Indiana. He developed a very strong relationship with members of the tribe and documented many of their oral histories. He would eventually become the President of Manchester College. Winger found in another source *The History of Whitley County, Indiana* by JP Kaler a different end to the engagement.

Both Winger and Kaler say that LaBalme learned of the Eel River trading post and wanted those stores as well. So, he left a rear guard of about 20 men and headed out. By this time the Miami under Little Turtle regrouped and, along with some local traders, wiped out the rear guard left at Kekionga and then pursued LaBalme's main force. The Miami caught up with LaBalme before he reached the Eel River but he pushed forward and secured himself in the trading post. Under

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siege for a few days in the trading post, LaBalme, via the local traders, negotiated safe passage in return for all the stores they had taken and the ones they had brought with them. However, the Miami were not happy with this arrangement and wanted what they deemed as justice for the attack on Kekionga. So, similar to what the Potawatomie would do to William Wells and his party at Dearborn in 1812, LaBalme and his command were attacked less than 40 rods (220 yards) outside of the trading post despite the guarantee of safe passage. This time LaBalme and his men couldn't make it back to the safety of the trading post so they dug in on the banks of the Eel River. Here they would stay and be under siege from November 1780 until February of 1781 when they were finally over run and wiped out.



For numerous reasons, I find the Kaler and Winger history more likely to be how LaBalme's Massacre ended. Kaler used writings of white pioneers who had recorded first hand accounts from some of the Miami men who participated in the battle. Furthermore, Winger had interviewed and recorded oral histories from many of the Miami of Indiana during his tenure as a teacher at the Miami school. From a logistical stand point, LaBalme moving north towards the Eel River post makes more sense. Robertson mentions that if LaBalme had success with his attack on Kekionga, he and his men wanted to push on to Detroit. The Aboite Creek is southwest - the opposite direction from Detroit. Why would he head that way before turning north? We must also consider the need for supplies. We know that at the time getting supplies shipped to the Northwest Frontier was a herculean task. Many troops would find their resources out in the field. LaBalme's men were no exception. If you are the commander of about 200 men and have to get them to Detroit, you would need more supplies then what you could take in haste after conquering Kekionga. If LaBalme had done any reconnaissance or intelligence gathering in the area, he may have already known of the trading post. It had been established 18 years before in 1762 and a large Miami village under the leadership of Little Turtle's father, Aque-nac-que, had been established around it. It would make sense he would head there to capture more supplies before marching on to Detroit. That way he replenishes his troops and eliminates an adversary's position that would be to his back as he headed northeast. On top of these strategic/logistical reasons, Winger also sites archeological evidence to support his and Kaler's theory. Archeological surveys were done along the Eel River near the old trading post site and bones, remnants of fires, and artifacts related to a battle were found on the site. To my knowledge, no one has reported any similar finds along the Aboite.

History, like many academic pursuits, requires constant re-evaluation and updating. I don't believe Robertson was a bad historian; he recorded the history as accurately as possible with the resources available to him. Nor do I think Griswold went awry as he merely relied upon what all local historians have believed to be accurate, even to this day. But as with all things, there are two sides to the story and eventually when I write my Fort Wayne History book, I hope to bring both sides to light, as the accurate history is most likely a combination of both.



You can find us on Facebook and Twitter
for up-to-date event news and happenings!

www.facebook.com/HistoricFortWayne
Twitter: @OldFortWayne



VISIONS OF THE OLD FORT



Camp Allen Muster:
1861 - 1865



13th Pennsylvania Drill



Siege of Fort
Wayne: 1812



Fort Wayne
Radio Club



18th Century Hair Care

By Jenni Henline

Lather, rinse, repeat. It's an age-old method of hair care. Or is it?

Brush, pomade, brush, powder, and brush again; more steps but quite possibly less fuss. Taking care of one's hair has seen a lot of changes over time, and some of these didn't even require water or gelatinous soaps, scrubbing, or rinsing.

I have switched to the 18th century method of hair care and my hair has thanked me for it. Before I started, my hair was limp, fine, and it tangled at the slightest provocation. But since I have been treating it with powder and pomade (sometimes referred to as 'pomatum'), it has volume and I can wear it down without tangling. It's healthier, and as an added bonus it holds a curl all day instead of being pin straight. My hair never did that before - even with hairspray, curlers, and heat. During this time of the year it has an added bonus of repelling insects because I have scented it with clove oil.



Typically, hair care was simple in the 18th century. You brushed your hair, applied a pomatum, brushed it through, applied powder, and brushed it again. The pomade, made of a rendered animal fat, beeswax, and fragrance, acted as a conditioner. The powder was a dry shampoo, of sorts, that was made with a starch, a source of calcium (usually bone), and fragrance. It is an efficient way to care for your hair, because you can go a day or two without reapplying if pressed for time. Both men and women used it. It was a matter of cleanliness, not of gender.

Using hair powder over an extended period of time can leave the hair looking gray which was fashionable in the 18th century, but not so much in 2017. If you don't care for that look there are also recipes for yellow or flaxen (blonde), red, brown, and even blue and pink hair powders. I made a brown powder to accompany my white powder, which I use to tint my hair after I apply the white base coat so that my brown pigmented powder stretches farther.

You can further customize powders (and pomatums) with scent. Powder and pomatum scents can consist of, but are not limited to, jasmine, violet, orris root (which smells of violets), orange blossom, lavender. For the folks who prefer less floral scents, things such as lemon, clove, cinnamon, and nutmeg can be used. These powders could be purchased as well as made in the home. Recipes were often listed in cookbooks along with medical remedies and other cosmetics or skin and hair care items. I got the pomatum and white powder recipes from the French source *The Toilet of Flora* and the Marechalle (brown) powder came from *The Art of Cookery* by Hannah Glasse. Both resources are available for free as ebooks online. I had to alter the brown hair powder's recipe for safety reasons. However, I must add a disclaimer: there are many ingredients found in historic recipes that are completely unsafe or are not ethical to obtain due to the fact that the ingredient comes from a plant or animal that is now endangered. Because of this, I will not be providing any recipes in this article. Neither I nor Historic Fort Wayne will be liable for the use of any recipes mentioned in either the *Toilet of Flora* or the *Art of Cookery*.

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That said, all of the recipes aren't scary, and some of them can actually be beneficial as well as smell and work wonderfully. But as with anything, careful research is key. Let's get started on applying the products. Here is my cosmetics table. You will see various jars, and boxes, as well as powder puffs and brushes. There are jars of brown hair powders and pomatums as well as the items needed to apply them.



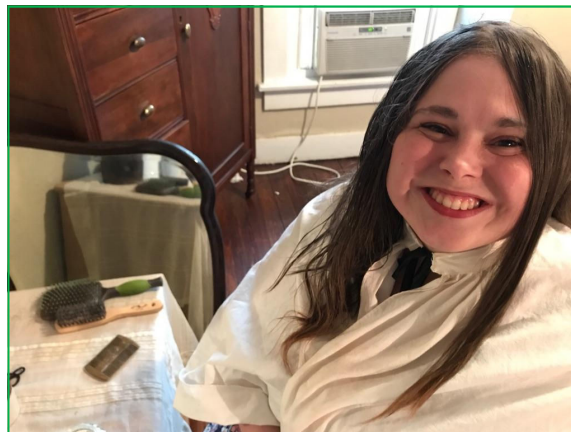
To brush the hair you need a comb and a boar bristle brush. The comb helps to distribute the powder or pomatum and the boar bristle brush has the correct fiber to properly smooth the powder and give it an even appearance. These two items are necessary for an even, thorough application of product. To distribute powder you need to have a powder shaker and a powder puff. Powder puffs can be made out of sheep skin (with the wool still attached), or rabbit fur among other things. If you only have one or the other the task is doable, but if you have both it makes the process a lot easier. What is not pictured is my powder cape. 18th century people wore them to minimize the mess that powdering caused. On the previous page there is a picture of the a painting 'Lady At Her Toilette', Nicholas Lancret, 1742, depicting a woman at her cosmetics table, also known as a toilet, applying makeup. You can see her powder cape.

The first application of pomatum and powder takes the longest. Everything after this is a touch up, unless the hair needs to be washed, which is very infrequently and will depend solely on you.

I have chosen to scent my hair powder with clove, which repels insects, and lemon which is an antibacterial. My white powder is scented with orris root, and my brown is scented with cloves, mace, and cinnamon. I try to limit the applications of the brown powder as I much prefer the clove, lemon and orris root together. It's spicy with a floral note. For those who have allergies to fragrance- you can forego scenting them. The pomatum, if the tallow is rendered correctly, will not have a smell.

Begin by brushing the hair thoroughly, and then section it off. Pomatum is applied with the hands, in small amounts, working the hair in small sections, moving from the front to the back of the head. Brush each section to distribute it thoroughly. When you are finished, your hair should look damp.

Apply a small amount of powder to the hair, brush it through and if there are any patches of color, use the boar bristle brush to make it even. On the following page you will note the difference in volume between the powder and the pomatum added.



With pomatum in hair



With powder in hair

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Aside from smelling nice and having a lot more body, your hair will be more dull in color but will be easier to manage and not unpleasant to touch. However, the texture will be different. If you can, try it for an event, and if you find you enjoy the benefits, I urge you to contemplate integrating it into your daily routine. For me, the benefits far outweigh any cons, and it's cheaper in the long run because I make the powder and pomatum myself. I also have the added benefit of knowing everything that is in the products that I use on my hair, which for me is a huge plus!

Jennifer Henline is a freelance author who has been working with Historic Fort Wayne since 2010. Her area of study is the 18th century (1760 – 1780), with a focus on colonial American women's history, social customs, and material culture. She is a self-taught seamstress who adheres to historical methods.



Pomatum vs. Powder in the hair



Volunteer Profile: Keith Layman

Keith (who wrote the article on pg. 3), is the Fort's historian, and offers public talks on the Fort's history, writes for the Palisade, and is often busy giving tours at the Old Fort during events. He got started volunteering in 2005, serving as Historic Fort Wayne, Inc.'s treasurer and marketing director.

Keith was born and raised in Fort Wayne. He and Regina, his wife of 20 years, have three children. He says, "Our oldest daughter Gabrielle (Gabby) is 18 and headed to Central Michigan this fall to become a doctor of audiology. Our middle daughter Reith is 14 and will be a freshman at Concordia High School this fall. Our youngest Amelia turned 6 yesterday and will be a kindergartener at St. Peter's this fall."

When he's not at the Fort, Keith is the managing partner of Apple Tree Financial Group, an independent advisory firm that does investments, taxes, and accounting, and is chairman of the Elders at Christ's Church Fort Wayne. He is also the Special Projects Coordinator for the Miami Indians of Indiana, helping them with grant writing, creating a museum, and cataloging and preserving their archival records.



Friday, August 18 Pirate Night at Parkview Field

We'll be helping the Tincaps celebrate home runs by firing off a cannon, AND also be the featured "Community Group of the Game", with a booth to display information about the Old Fort. It's a fun night at the ballpark. Please send a message to info@oldfortwayne.org if you can help!



A Game of Guesswork: Conducting Genealogy Research Before 1850

By Malinda Pagel

It doesn't take most genealogy researchers very long to realize that as one dips further back into decades past, reliable, concrete information becomes harder and harder to find. From 1940 to 1850, census records dwindle from detailed demographic records of families and their histories to mere glimpses of people groups whose relationships are unspecified and whose names and places of origin may or may not be correct. By 1840, the only name listed in a household is that of the head of the household. All others present are indicated by tally marks denoting the number of people of a given sex, race and age range in a home.

So how does one make the foray into the pre-1850 era without names and background information to definitively link your known family line to the vague records that remain from those days? Researching your family tree from before 1850 can prove an inexact science, but here are some ideas to keep you on the right track.

First, a Warning! If you are a member of Ancestry.com, then you know the value of this particular resource. However, I would strongly caution you to *do your own research*--never rely on the information on someone else's family tree! Even if they appear to know what they're talking about, it is not uncommon for gross errors to go unnoticed. Some users, especially those who are inexperienced, do not have the observational skills to notice when something is blatantly incorrect or misaligned, much less the finer nuances that can trip up even the most experienced researcher. It's been more than once that I've stumbled across a family tree where a man in his 90s was purportedly still having children according to the tree owner! (It was actually the man's grandson whose name was the same as his grandfather's).

Other errors--such as linking one's ancestors to the wrong family and missing out on one's true heritage as a result--are much more subtle but even more destructive. Carefully review the "hints" that Ancestry provides and don't be afraid to mark those hints as "unknown" so as to avoid adding them to your tree until you're certain that the people in those records are, in fact, your ancestors. Unfortunately, these are not uncommon errors on sites like Ancestry. As a result, make notes on your research as to your sources. If you don't have a concrete source, explain as best you can why you believe what you believe about a given person/event. Try to explain it so that someone who is picking up the research afresh can understand your reasoning. If you do find another person's tree that seems to lend information to your own and you believe the information is credible, don't hesitate to contact them and ask them how they know what they know if their sources aren't immediately visible. Most Ancestry users are happy to help you--and you never know who you'll meet!

Solidify Your Known History Before you attempt to trace your family before 1850, make sure that you have tracked down everything you can about your family after 1850 and that you are confident that you have it right! Have a thorough tree with ages, birthdates, marriages, death dates, children, spouses, and where your family lived plotted out as clearly as possible. Take note of occupations and any recurring names, especially amongst the males in the family.

The State of Ohio, Williams County, Probate Court.

Personally appeared before the Judge of said Court... *John J. Debeer*
who being duly sworn depose and saith, that he is more than TWENTY-ONE years
of age; that *Delilah Whitstone* is more than EIGHTEEN years of age;
that they are both unmarried; not nearer of kin than first cousins; and that she is a resi-
dent of said County

Subscribed and sworn to, before me, }
this 18 day of 1870, } *J. J. Debeer*
John W. Biebig Probate Judge.

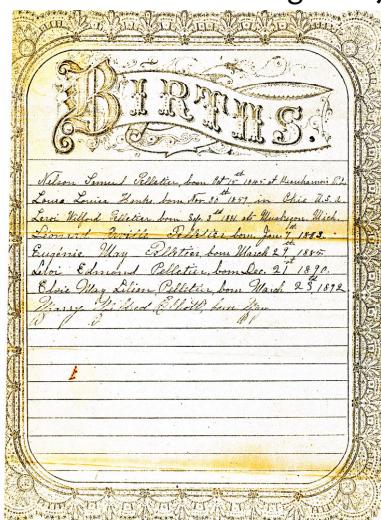
It is hereby Certified, That *John J. Debeer* and
Delilah Whitstone were UNITED TOGETHER IN MARRIAGE, on the
22 day of Dec 1870, by me. *William Biebig J.P.*

Williams County, Ohio, 18
Filed and Recorded Dec 22 1870
John W. Biebig Probate Judge.

Continued, next page

Many of the later census records also indicate what year immigration took place and where a person's parents were born. Though there may be inconsistencies in some of these records, this can give you an overall sense for who those ancestors were, where they likely came from and help you weed out other families or family lines that are less likely to be your direct relatives.

Oral History Does someone in your family know a great deal about where your family came from? One of your best options, especially if this information is coming from an older relative, is to put together questions that you have and conduct an interview with your relative. Make sure this interview is thorough and recorded for future reference! During the interview, ask your relative to explain how they know things that they're telling you if that isn't already obvious. Some of your older relatives may be firsthand witnesses to events or discussions that were pivotal in your family history. This can also help delineate between their more concrete memories and matters on which they aren't as confident, which will help you as you conduct your research. While this idea can be extremely beneficial if the information is correct, keep in mind that this method can cut both ways--sometimes your relative may have been given bad information or perhaps they're not remembering something quite right. With this in mind, use this information to guide your research, but don't take your relative's memory as gospel truth.



Family Bibles If you've never really taken the opportunity to look through that old family Bible, give it a once-over. Family Bibles often served as informal records caches in the days before the government meticulously tracked names, birthdates, marriages, deaths, and the like. Especially if your family comes from a state where public records such as marriages, deaths, and births are not available for free, you may find the information you're looking for hidden away in this particular heirloom. Not sure if your family has a family Bible? Contact your relatives and see if they know! Sometimes family Bibles sit in attics or basements for years, boxed up, untouched--and at times, even unknown--until someone with an interest in genealogy comes looking for them.

Ask the Local Historian Does the town or county where you suspect that your ancestors lived have a library with a genealogy section? Corresponding with a local historian about your family research may turn up information that is unavailable via an online service (such as Ancestry.com). Local historians typically know the oral history of their town/county like the backs of their hands. Most of this information is (by definition) unpublished and therefore unavailable to those living outside of a given community. Even if a local historian doesn't have an immediate familiarity with your family's history, chances are they can point you to a resource or another person who might help, from ring-bound family histories that are only available at small libraries to knowing locals who may have firsthand knowledge of your family. Because they have the advantage of knowing the overall history of an area, they may also have a guess as to where your family fit in when they lived there.

If your family shares a surname with an established family in the area, the local historian may also be able to help you verify that your family either is or is *not* related to that other family. This can change the course of your investigation, opening up new avenues of research or saving you time by keeping you from chasing strings that don't tie into your line. This method has some of the same limitations as the previous methods--your local historian may or may not have all the details right or perhaps the local lore about your family is wrong. Again, this method is useful as guide to your research, not the end-all be-all.

Continued next page

Church Records Some churches kept meticulous records in the decades before the government did. If you know that your family was part of a certain denomination in a given town, see if you can figure out where they went to church and if that church has birth, marriage, baptism and death records that you can access. Especially before 1850, church records have the potential to very clearly outline the relationships in an otherwise unclear family tree.

Trends in Later Records In addition to clearly mapping out your direct family tree, don't underestimate the importance of tracking the branches! It is almost always worthwhile to map out the lines--both forwards and backwards--of those uncles, aunts, and in-laws who branched off or married in along the way. This gives you a wider view of the family as a whole and can identify people who would otherwise appear to be strangers should they appear in census records or other documents. Our ancestors traveled far more than we realize. Often times, they traveled in groups that were comprised of well-established clusters of friends or relatives and can be seen living in the same vicinities in later census records after settling in an area. As a result, it can be helpful to trace these relationships through the censuses as you push further into the past. Checking for the presence of these families in towns where you suspect your family lived can help to confirm that you are in fact following your own family, not another family with a similar last name. For example, if you can see in 1870, 1860 and 1850 that your family is living near, traveling with and perhaps intermarrying with a family by the last name of Miller, if you think you've found your ancestors in 1840s or before, are the Millers (or some branch of that family) nearby either in the census or the land records? Confirming that there is a Miller family near a branch of your family is a good hint that you're on the right track.

Take a Road Trip There comes a point in genealogy research where most of us are left with no other choice than to hop in the car and head to the place our ancestors lived in an effort to uncover information that may be unavailable online or difficult to obtain via any other method other than going there in person. While library books, courthouse documents and other physical records come to mind most immediately when thinking about the purpose of a road trip, don't underestimate the power of tracing your family's steps through a town, especially if you have the land records and/or physical addresses of where they lived courtesy of census records. Try to stay in the area where your family would have lived (if safe to do so) and get a feel for the community now versus what it was like back then. Was the area characterized by farming? Industry? Did it grow into an urban district? How would your family have fit in given their occupation, ethnicity and income?



Cemeteries are often beneficial to check out in person. Seeing a grave marker and checking the dates and names for yourself, especially if the stone is deteriorating, can be the difference between confirming a name or date that is perhaps different in reality than what's reported online (for example, FindAGrave.com). Cemetery records online can be incomplete to boot, so you may find that you have other relatives buried in the area that aren't listed online. Finally, seeing the physical layout of a family plot can help to answer questions that aren't always obvious when gravesites are presented in a list format. For example, especially when it comes to infants or children, who are their parents? This can often be determined based on

who they were buried near if their stones do not explicitly state the parents' names. You may also find something you weren't expecting--like the previously unknown spouse of one of your relatives or perhaps a marriage connection to a different family!

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Finally, meeting up in person with the local historian is often invaluable to those conducting research. If the historian recommends that you meet with one of the local old-timers to see if they have any information that may be of use to you in your research, be prepared to pull up a seat and chat with the littlest old lady or gentleman at the nursing home for a few hours about the past. They will typically be delighted for the company, glad for the opportunity to share their memories and eager to help you in any way they can. You never know what a simple "hello" will turn up in terms of information or friendship.

Summing Up As you prepare to research your ancestors from before 1850, go in with an understanding that at times your only conclusion will be a theory at best--and theories, especially in genealogy research, are allowed to change! The longer you research, the more information you'll find, and over time, your opinion as to what actually happened may change as well. Be flexible with yourself, your resources and your increasing skills to acknowledge when you may be wrong and celebrate when it looks like you got it right! The best advice I can give you is to keep investigating, even if you put it down and pick it up again over decades. In an era where the importance of history is rapidly taking a backseat to modern technology and events, your family history and heritage is one of the best gifts you can give your relatives and a grounding piece of identity that your children can uniquely claim as their own.

Malinda Pagel is a nurse, reenactor and history buff who has been researching her family's ancestry for 13 years. Over the past 5 years, she has started applying the skills she has learned by assisting friends and other family members to research their family trees. She is most often to be found in the company of her husband and their new baby, and four questionable felines.

2017 SCHEDULE

Public hours as listed below. If you're interested in participating as a reenactor or vendor, please contact events@oldfortwayne.org for registration forms, or visit our website.

July 29-30:

Colonial America on the Frontier
Saturday: 10:00am-6:00pm
Sunday: 10:00am-4:00pm

August 26-27:

Post Miamies: 1754-1763
Saturday: 10:00am-6:00pm
Sunday: 10:00am-4:00pm

September 10:

Be a Tourist in Your Own Hometown
Sunday: Noon - 5:00 pm

October TBD:

Fright Night
Saturday: 6pm - 10pm, \$3.00, under 12 free

November 25:

Joyeux Noel – A Christmas Open House
Saturday: 11:00am - 5:00pm

Historic Fort Wayne, Inc.



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www.facebook.com/HistoricFortWayne

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