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## **MS 76 Box 6 Notebook 14 - The Merritt family, final form, but not complete; Elmwood Baptist Church history, part only; Judge James A. Ferguson**

Fred Bussey Lambert

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MS 76  
BX 6  
NBK 14

The Forest Homes.

Pioneer Customs.

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MS 76  
BX 6  
NBK 14



## PREFACE

For some years past I have had in view to write the Notes on the Settlement and Indian wars of the western parts of Virginia and Pennsylvania, which are now presented to the public. At times, I was deterred from commencing the work by an apprehension of my inability to execute a task of so much labor and difficulty; a labor, not of compulsion as most histories are, but consisting mainly of original composition from memory of events which took place when I was quite young.

Encouraged, however, by the often repeated solicitations of those whose friendship I esteem and whose good opinion I respect, I concluded that, as with my forefathers I had toiled amongst the pioneers of our country in "turning the wilderness into fruitful fields," I would venture to act in the same character, of that part of the western country in which I am best acquainted, and whose early history has never yet, to any extent, been committed to record, in hopes that having saved the principal materials of this history from oblivion, some abler hand may hereafter improve upon the work, by giving it an enlargement, different arrangement or embellishment of style which it may be thought to require.

Many considerations present themselves to the generation and enlightened mind of the native of the west, to induce him to regard a work of this kind as a sacred duty to his country and his ancestors, on the part of him who undertakes to execute it, rather than a trial of literary skill, a toil for literary fame, or a means of producing gain.

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Something is certainly due to the memory of our brave forefathers, who, with but little aid from the colonial governments before the revolutionary war, and with still less assistance from the confederation after the Declaration of Independence, subdued the forest by their persevering labor, and defended their infant country by voluntary and their unrequited military service against the murderous warfare of their savage enemies.

The extensive catacombs of ancient Greece and Palestine, the Pyramids of Egypt and even the rude, sepulchral monuments of our own country serve to show ~~that~~ sacred regard of generations of remote antiquity for the remains of the illustrious dead. This pious regard for the ashes of its ancestors is not without its useful influence on the morals and piety of their descendants. The lettered stone and sculptured monument containing the most impressive lessons of ~~epitaphy~~ biography, because the mournful remains of the subjects of those lessons are so near at hand, when they are presented to us on the sepulchres where their ashes repose.

Is the memory of our forefathers unworthy of historic or or sepulchral commemoration? No people on earth, in similar circumstances, ever acted more nobly or more bravely than they did. No people of any country or age ever made greater sacrifices for the benefit of posterity as ~~than~~ those which were made by the first settlers of the western regions. What people ever left such such noble legacies posterity as those, as those transmitted by our forefathers to their descendants? A wilderness changed into a fruitful country, and a government the best on earth. They have borne the burden and the heat of the day of trial. They have removed every obstacle from our path, and left every laudable object of ambition within our reach.

Where shall we now find the remains of the valient pioneers of our country, so deserving the grateful remembrance of their descendants? Alas, many of them, for want of public burying grounds, were buried on their own farms which their labor had ravished from the desert. The land has passed to other hands, and the fragile wooden enclosures which once surrounded their graves have fallen to decay, and never to be replaced. The swells which once designated the precise spot of their interment have sunk to the very common level of the earth. In many instances the earthy covering of their narrow houses will, if they have not already, be violated with the plow share, and the grain growing over them will fill the reaper's sickle, or the grass the mower's scythe. Ungrateful descendants of a brave and worthy people to whom you owe your existence, your country, and your liberty, is it thus you treat with utter neglect the poor remains of your ancestors?

In how many instances has the memory of far less morally worth than the amount possessed by many of the fathers of our western country occupied the chisel of the sculptor, the song of the poet, and the pen of the historian, while the gloomy shade of impenetrable oblivion is rapidly settling over the whole history, as well as the as well as the remains, of the fathers of our country

Should anyone say, "no matter what becomes of the names, or remains of these people," it is answered, if such be your insensibility to the calls of duty, with regard to the memory of your ancestors, it is not likely that your name will, or ought to live, beyond the grave. You may die rich, but wealth will be your all. Those worthy deeds which spring from the better, the generous feeling of our nature, can never be yours; but must the well earned fame of the benefactors of our country perish as quickly as a prodigal

off spring may dissipate your your ill gotten estates. No. This ~~would~~ would be an act ~~for~~ ~~injusive~~ to the world. They lived, toiled and suffered for others; you, on the contray, live for yourself, alone. Their example ought to live because it is worthy of i mitation; yours, on the contrary, , as an example of sordid averice, ought to perish forever.

The history of national origin has been held sacred among ~~all~~ all enlightened nations, and indeed, has often been beyond the period of the commencement of histry far into the regions of fable. Among the Greeks, the founders of their nation and the inventors of useful arts were ranked among the gods, and honored with znniver-sary rites of a divine character. The Romans, whose origin was more recent, and better known, were of their empire, and bestowing anni-versary honors upon their memory. The benefits of the histories of of those illustrious nations were not confined to themselves, alone. . They gave the light to the world. ~~Had they never existed,~~ what an irrense deduction would have been made from the literary world. The fabulous era would have been drawn nearer to us by at least two thousand years..

National history is all important to national patriotism, as it places before us the best examples of our forefathers. We see the wisdom of their councils, their perseverance in action, their suffering, their bravery in war, and the great and useful results of their united wisdom and labors. We see, in succession, every act of the great drama which led us from infancy to maturi-ty from war to peace, , and from poverty to wealth; and in proportion as we are interested in the results of this drama, , we value the examples which it furnishes. Even the faults which it exhibits are

not without their use.

History gives a classic character to the places to which it relates, and confers upon them a romantic value, as scenes of national achievements. What would be the value of the famous city of Jerusalem if were it not for the sacred history of the place? It is a place of no local importance in any respect, whatever. Palestine, itself, so famous in history, is but a small tract of country, and for the most part, poor and hilly. The classic character of Greece and Rome has given more or less importance to every mountain, hill and valley, lake and island which they contain, on account of their having been the places of some great achievements, or on account of their having given birth to illustrious personages. Classic scenes as well as classic monuments and persons, constitute an impressive part of national history; and they contribute much to the patriotism of the nation to which they belong. If the Greeks should succeed in their present contest with the Turks, their liberty will be justly attributable to in a great degree, to the potent efficacy of the history of their ancestors.

This history may another Leonidas, Epaminondas, Lysurgus, Sophocles, Timon and Demosthenes, to rival the mighty deeds of their forefathers, and establish a second time the independence of their native country.

The history of our own country ought to furnish the first lessons of reading for our children; but, unfortunately most of them are too large for school books. The selections for common use for schools are mostly foreign productions. They are good in themselves, but better adapted to mature age than youth, because the

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historical facts to which they allude have reference to times, places and persons of which they have no knowledge, and therefore must be read by our children without an understanding of their contents. This circumstance retards the progress of the pupil. This practice ought to be discontinued; our youth ought first, to be presented with the history of their own country, and taught to believe it to be of greater importance to their future welfare than that of any other nation or country whatever.

The notes now presented to the public eye embrace no very great extent of our country, nor do they detail the events of many years, yet the labor of collecting and arranging them was considerable, as there never existed any printed record of the greater number of events herein related; or, if such did exist they never were within the reach of the author.

The truth is, from the commencement of the revolutionary war, until its conclusion, this country and its wars were little thought of by the people of the Atlantic states, as they had their hands full of their own share of the war, without attending to ours. For the greater number of our campaigns, scouts, buildings and defenses of forts were effected without the aid of a man, a gun, a bullet, or charge of powder from the general government. The greater number of our men were many years in succession engaged in military service along our frontiers a considerable part of their time, from spring till winter, without an enlistment by government or a cent of pay. Their efforts were of their own election. Their services were wholly voluntary; and their supplies while in service, were furnished by themselves. Thus, owing to our distant situation, and the heavy pressure of the Revolutionary war upon the general government the report of the small, but

severe and destructive conflicts which very frequently took place in this country, was lost in the thunder of the great battles which occurred along our Atlantic border; a campaign begun and ended without even a newspaper notice, as a printing press was then unknown in this country.



One prominent feature of a wilderness is its solitude. Those who plunged into the bosom of this forest left behind them not only the busy hum of men, but domesticated animal life generally. The parting rays of the setting sun did not receive the requiem of the feathered songsters of the grove nor was the blushing aurora ushered in by the shrill clarion of the domestic fowls. The solitude of the night was interrupted only by the howl of the wolf, the melancholy moan of the ill-boding owl, or the shriek of the frightful panther. Even the faithful dog, the only steadfast companion of man among the brute creation, <sup>part</sup>partook of the silence of the desert; the discipline of his master forbid him to bark, or move, but in abedience to his command, and his native sagacity soon taught him the propriety of obedience to this severe government. The day, was if possible, more solitary than the night. The noise of the wild turkey the croaking of the raven, or "the woodpecker tapping the hollow beech tree," did not much enliven the dreary scene.

The various tribes of singing birds are not inhabitants of the desert; they are not carnivorous, and therefore must be fed from the labors of man. At any rate, they did not exist in this country at its first settlement.

Let the imagination of the reader pursue the track of this adventure into the solitary wilderness. Bending his course toward the setting sun, over undulating hills, under the shade of large forest trees, and wading through the rank weeds and grass which then covered the earth. Now, viewing from the top of a hill the winding course of the creek whose stream he wishes to explore, doubtful of its course and his own, he ascertains the cardinal points of north and south by the thickness of the moss and bark



north side of the ancient trees. Now descending into a valley and presaging his approach to a river by seeing large ash, bass wood and sugar trees beautifully festooned with wild grape vines. Watchful as Argus, his restless eye catches everything around him. In an unknown region and surrounded with dangers, he is the sentinel of his own safety and relies on himself, alone for his protection. The toilsome march of the day being ended, at the fall of night he seeks for safety some narrow, sequestered hollow, and by the side of a large log builds a fire and after eating his coarse and scanty meal, wraps himself up in his blanket, and lays him down on his bed of leaves, with his feet to the fire, for repose, hoping for favorable dreams ominous of future good luck, while his faithful dog and gun repose by his side.

But let not the reader suppose that the pilgrim of the wilderness could feast his imagination with the romantic beauties of nature without any drawback from conflicting passions. His situation did not afford him much time for contemplation. He was an exile from the warm clothing and plentiful mansions of society. His homely woodman's dress soon became old and ragged; the cravings of hunger compelled him to sustain from day to day, the fatigues of the chase. Often had he to eat his venison, bear meat, or wild turkey without bread or salt. Nor was this all. At every step the strong passions of hope and fear were in full exercise. Eager in the pursuit of game, his too much excited imagination sometimes presented him with the phantom of the object of his chase, in a bush, a log, or mossy bank and occasioned him to waste a load of his ammunition, more precious than gold, on a creature of his own brain, and

he repaid himself the expense by making a joke of his mistake.

His situation was not without its dangers. He did not know at what tread his foot might be stung by a serpent, at what moment he might meet with a formidable bear, or in the evening, he knew not on what limb of a tree, over his head the murderous panther might be perched, in a squatting attitude, to drop down upon and tear him to pieces in a moment. When watching a deer lick from his blind at night, the formidable panther was often his rival in the same business; and if, by his growls, or otherwise, the man discovered the presence of his rival, the lord of the world always retired as speedily and secretly as possible, leaving him the undisturbed possession of the chance of game for the night.

The wilderness was a region of superstition. The adventurous hunter sought for ominous presages of his future good or bad luck in everything about him. Much of his success depended on the state of the weather; snow and rain were favorable, because in the former he could track his game, and the latter prevented them from hearing the rustling of the leaves beneath his feet. The appearance of the sky, morning and evening, gave him the signs of the times with regard to the weather. So far, he was a philosopher. Perhaps he was aided in his prognostics on ~~this~~ subject by some old, rheumatic pain, which he called his weather clock. Say what you please about this, doctors, the first settlers of this country were seldom mistaken in this latter indication of the weather. The croaking of a raven, the howling of a dog, and the screech of an owl were as prophetic of future misfortunes among the first adventurers into this country, as they were amongst the ancient pagans; but above all, their dreams were regarded as ominous of good or ill success. Often when a boy, I heard them relate their dreams, and the events which fulfilled their indications. With some of the woodsmen

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were two girls of their acquaintance who were regarded as the goddesses of their good or bad luck. If they dreamed of the one, they were sure of good fortune; if of the other they were equally sure of bad. How much love, or aversion might have had to do in this case I cannot say, but such was the fact.

Let not the reader be surprised at the superstition which existed among the first adventurers into the western wilderness. Superstition is universally associated with ignorance in all those who occupy perilous situations in life. The comets used to be considered considered harbingers of war. The sea captain ~~an~~ nails an old horse shoe to the foot of the mast of ~~his~~ ship to prevent storms. The Germans used to nail the horse shoe on the door sill, to prevent the intrusion of witches. The German soldier recites a charm, at the rising of the sun, when in the course of the day he expects to be engaged in battle, by the means of which he fancies that he fortifies himself against the contact of balls of every description. Charms, incantations, and amulets, have constituted a part of the superstition of all ages and nations. Philosophy alone can banish their use.

The passion of fear excited by danger, the parent of superstition, operated powerfully on the first adventurers into this country. Exiled from society and the comforts of life, their situation was perilous in the extreme. The bite of a serpent, a broken limb, a wound of any kind, or a fit of sickness in the wilderness, without those accommodations which wounds and sickness require, was a dreadful calamity. The bed of sickness without medical aid, and, above all, to be destitute of the kind attention of a mother, sister wife, or other female friends,

those ministering angels in the wants and afflictions of man, was a situation which could not be anticipated by the tenant of the forest with other sentiments than those of the deepest horror.

Many circumstances concurred to awaken in the mind of the early adventurer into this country the most serious, and even melancholy reflections. He saw everywhere around him indubitable evidences of the former existence of a large population of barbarians, which had long ago perished from the earth. Their arrow heads furnished him with gunflints; stone hatchets, pipes, and fragments of earthen ware were found in every place. The remains of their rude fortifications were met with in many places, and some of them of considerable extent and magnitude. Seated on the summit of some sepulchral mound containing the ashes of tens of thousands of the dead, he said to himself: "this is the grave, and this, no doubt, the temple of worship of a long succession of generations long since mouldered into dust: these surrounding valleys were once animated by their labors, hunting and wars, their songs and dances: but oblivion has drawn her impenetrable veil over their whole history. No lettered page, no sculptured monument informs who they were, from whence they came, the period of their existence, or by what dreadful catastrophe the iron hand of death has given them so complete an overthrow, and made the whole of the country an immense Golgotha.

Such, reader, was the aspect of this country at its first discovery, and such the poor and hazardous lot of the first adventurers into the bosoms of its forests. How widely different is the aspect of things now, and how changed for the better the condition of its inhabitants. If such important changes have

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taken place in so few years, and with such slender means, what  
immense improvements may we not reasonably anticipate for the future.

But, from the varieties of this membrane, so slight in themselves that physiociology can scarcely discover them, except in their effects, what mighty consequences have arisen. What important conclusions have been drawn.

An African is black, has a wooly head, and a flat nose; he is therefore, not entitled to the rights of human nature. But he is a docile being, possessed of but little pride of independence, and a subject of the softer passions, will rather than risk his life in the defense of his liberty will "Take the pittance of the lash." He is, therefore, a proper subject for slavery.

The Indian has a copper colored skin, and, therefore, the rights of human nature do not belong to him. But he will not work, and his high sense of independence and strong desire of revenge, would place in danger the property and life of the oppressor who would force him to labor. He is, therefore, to be exterminated; or, at least despoiled of his country, and driven to some remote region where he must perish. Such has been, and such is still, to a certain extent, the logic of nations possessed of all the science of the world. Of Christian nations. How horrid the features of that slavery to which this logic has given birth. The benevolent heart bleeds at the thought of the cruelties which have always accompanied it: amongst the Mohammedans, as soon as the Christian slave embraces the religion of his master he is free; but, among the followers of the Messiah, the slave may, indeed, embrace the religion of his master: but he still remains a slave, although a Christian brother.

It is a curious circumstance that while our missionaries

are generously traversing the most inhospitable regions, and endeavoring with incessant toil, to give the science of Europe and America, together with the Christian revelation, to the benighted pagans, most of the legislatures of our slave holding have made it a highly penal offence to teach a slave a single letter. While at great expense and waste of valuable lives, we are endeavoring to teach the natives of Africa the use of letters, no one durst attempt to do the same thing for the wretched descendants of that ill-fated people, bound in the fetters of slavery in America. Thus our slavery chains the soul as well as the body. Would a Musselman hinder his slave from learning to read the Koran? Surely, he would not.

We are often told by slave-holders that they would willingly give freedom to their slaves if they could do it with safety, if they could get rid of them when free. But, are they more dangerous when free than when in slavery? But, admitting the fact that owing to their ignorance and stupidity and bad habits, they are unfit for freedom, we ourselves, have made them so. We debase them to the condition of brutes, and then use that debasement as an argument for perpetuating their slavery.

I will conclude this digression with the eloquent language of President Jefferson on the subject: "Human liberty is the gift of God, and cannot be violated but in His wrath. Indeed, I tremble for my country, when I reflect that God is just, and that His justice cannot sleep forever; that, considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among the possible events; it may become probable by supernatural interference. The Almighty has no attribute which can take side with us in such a contest.



The act providing for the formation of a new county specified that the justices to be named in the Commission of the peace should meet to take the oath of office, select a site for the court-house and transact other business.

At the first session of court the justices recommended persons suitable for appointment for the offices of surveyor, heads of the militia, coroner, and justices of the peace to the Governor of the Commonwealth. They also appointed constables and viewers and overseers of roads.

A grand jury was summoned, location accepted for court house and jail.

The duties of the county courts were many and varied. The county court was composed of all justices of the peace in the county, who were appointed by the governor. No new justice were appointed without the recommendation of the justices already sitting, and the body thus became self-perpetuating and all-powerful.

The important office of sheriff was filled by appointment by the governor. It was the custom of the county court to recommend three of their own number, and the office was handed around among them according to seniority. All other officers were either recommended by the court for appointment by the governor, or were appointed outright.

The court also possessed real judicial functions. It settled small disputes, punished breaches of the peace, and established law and order throughout the county.



As might be expected the administrative functions of the county government were altogether in the hands of the Court. It laid out roads, built bridges, granted licenses, levied and collected taxes, recorded deeds, wills and mortgages, erected public buildings, exercised a general guardianship over orphans, fixed prices of taverns, and other matters too numerous to mention.

One of the most important offices in the county was the land office. As soon as the surveyor was qualified he began recording surveys, etc. This would have all been lost, if they had not been recorded. These obscure citizens were the ones whose humble efforts finally brought about civilized institutions. Their collective endeavors have made Cabell County what it is.

The growing of grain etc, for market was not to be considered without means of transportation. Agriculture was in an elementary state, and it was the settler's first care to locate his land, build his cabin, clear some land to raise a small crop of corn and vegetables.

The clearings had to be made by grubbing small bushes and chopping and burning. The large trees were deadened by girdling with ax. Fence rails were made out of suitable timber.

The soil was stirred with a shovel plow. Corn was dropped by hand and covered with a hoe. The early corn fields were hoed more often by the women and children. No crop failures unless by wild animals or by stock breaking in. Corn was the staple food.

Bread was made from corn when it became hard enough to be grated, then the meal was made into "Johnny cakes." The grater was a piece of tin, perforated and fastened to a board with the rough side up. Hominy was made by boiling the corn in lye until the husk would slip off, then finish the cooking in clear water.

After awhile mills were built that ground the corn into better meal. The earliest mills ground corn only.

The early settler did not clear land for pasture but he belled his live stock and turned them into the open woods after slitting the ear or ears in a certain way which he established as his individual mark. The young always followed the mothers, and thereby were identified.

Sheep raising was a necessity, because of the need of wool for clothing. Wolves were destructive, and that kept flocks very small. The pioneer was raising flax as a substitute as soon as this could be done, and the women were skilled in handling the hackle and spinning wheel.

Hogs seemed more able to take care of themselves in the woods than the other live stock. ~~An~~ Old boars at the head of the ~~flock~~ drove were able protectors. Men sometimes were compelled to climb trees to get out of reach of a mad boar. The hog did not seek protection from a human, as did other live stock. Hogs were "branded" before being turned loose into the woods. As a rule the pioneers wants, were few and simple.

# HISTORICAL SKETCHES OF POCAHONTAS COUNTY, WEST VIRGINIA

By William T. Price.

Killing frosts, early and late made the working of land a precarious source of subsistence until a comparatively recent period in the history of our county. As late as 1810, the fact that corn would ripen at Marlin's Bottom enough to be fit for meal was nearly a year's wonder. Gardens for onions, parsnips, cucumbers, pumpkins and turnips, ; patches for buckwheat, corn beans, and ~~xxx~~ potatoes, for many years, comprised the most of pioneer farming enterprise in the way of supplementing their supplies of game and fish. The implements used for clearing and cultivating these gardens and truck patches were of home manufacture; and, for the most part. rather rudely constructed, as mere makeshifts are apt to be.

The people were very frequently molested when at work, by the Indians. And on this account, the men would carry their guns with them, and have them always in ready reach: and while at work, they would be on the look out, lest cunning scouts in ambush would shoot them down while at their endeavors to win their living in the sweat of their faces.

It being scarcely possible to keep a workhorse because of the raiding Indians, most of the labor of farming had to be done with hoes. In course of time, when horses and oxen could be kept and used, plows were in demand. The first plows were made entirely, of seasoned hardwood. An improvement was made by attaching an iron plate to the plowing beam, and the shovel plow was evolved

To smooth and pulverize the earth for planting, the place of the harrow was supplied by a crab apple tree, or a

blackthorn bush, pressed down by heavy pieces of wood fastened on by hickory withs or strips of leatherback, and some nice work was done by these extemporaneous harrows. The first harrows that superceded the crab and blackthorn had wooden frames, shaped like a bif "A", and the teeth being made of seasoned hickory, or white oak.

The first scythes that were used to cut the meadows, were hand-made by the neighboring blacksmith and were hammered out instead of whetted, to put them in cutting order. The scythes were and in mowing, the mowers were bent into into horizontal, semi luner, fardel shapes, as if they were looking for holes in the ground, or snakes in the grass weeds.

For handling hay or grain, forks were made of bifurcated saplings of maple or dogwood, carefully peeled and well seasoned. The writer remembers with pleasure, a dogwood fork presented to him by his father, and this fork, compared with the hickory rod kept in pickle for for lazy absent-minded boys, was a thing of beauty and the joy of many a summer day in the meadows. It became smooth as ivory, and was , and was the last of wooden forks I have ever seen used; and the last shocks I built with it were in the Meadow just above the Island, more than fifty years ago.

When the pioneers came to need more land than mere patches, they would chop three or four acres "smack smooth", and a log rolling was in order. By invitation, the neighbors for miles would meet with their tesms of horses or oxen to assist in putting up loh heaps for burning. This being done, a feast was enjoyed, and all returned homewards.

The next thing was to burn the heaps. Outside the clearing, a wide belt was raked inwardly, to prevent the fire from

"getting away." The preferred time for using fire was was some night when all would be still and calm. The first thing was to burn the clearing over, , thus making away with smaller brush, undergrowth and other "trash." It was an impressive sight to witness as the smoke and flames of the burning heaps, arose like pillars of fire by night, while the men, sweaty and sooty, passed among them, keeping up the fires.

Another interesting, pioneer, social gathering was the "raising" of the dwelling, or a barn. Nothing pecuniary was expected, simply a return of like service when notified. "Huskings" were popular at a certain period. In some communities they would come off in the day as a matter of usiness; not recreation or frolic. But the typical "husking" was prepared for with some elaborate preparation, The ears would be pulled from the stalks, husks and all and placed in ricks. This "husking" usually came off on some moonlighted night. A managing boss was chosen who arranged the men on opposite sides of the rick, and the contest was who would be the first to break over the crest line. Finding a red ear was considered good luck, and so every ear would be noticed as it was broken off. Whoever scored the most red ears was the champion of the "husking bee." While the fathers and sons were thus laboriously, but joyously, disporting themselves at the corn ricks the mothers and daughters were gathered in the house, some cooking, others busy at the "quilting". About 10 or 11 o'clock the "husking" and the "quilting" were suspended, supper served, and then came the hoe-down wherein heavy, stumbling toes would be tripped to the notes of a screeching, unruly violin, . Such fiddling was called "Choking the goose," or when there was no fiddle in evidence someone only "patted Juba" about as distinctly as the trotting of a horse over a bridge.



As a rule, pioneer festivities were orderly, yet once in a while there would be a few persons at the "huskings" who prided themselves in being and doing ugly. Somewhere about the premises there was somebody or something that they would speak of as "black Betty". After a few clandestine visits to where "Black Betty" was the consequences would be that colored Elizabeth with her songs, yellings and a few fights, would get in her work, and thereupon, a fisticuff or two would impart interest to the gathering, and make the occasion the talk of the neighborhood until some other exciting matter came around.

In the early times now under consideration, it was an essential matter that about everything needed for comfortable use about the house should be home made or at least, somewhere in the immediate neighborhood. Thus it came that pioneer wives and daughters were not only ornamental, but exceedingly useful in promoting the comforts and attractions of their homes by the skill of their willing hands. Every household of any pretensions to independence or thrift, had a loom, spinning wheels, little and big, a flax breaker sheep shears, wool cards, and whatever else needful for changing wool and flax into clothing and blankets. Sheep were raised on the farms, and were usually sheared by the girls and the boys. The wives and daughters would, thereupon, scour, card, spin weave and knit the fleeces into clothing. The flax was grown in the "flax Patch" ~~ex~~ usually, a choice bit of ground. When ripe, the flax was pulled by hand, spread in layers until dry, upon the ground, in bundles, carried away and spread very neatly ~~over~~ the cleanest and nicest sod to be found, most commonly the aftermath of the meadows. Here it remained, with an occasional over-turing until it was "weathered", or watered.

After an exposure of three or four weeks, or when weathered completely the flax was gathered, bound in bundles, stored away in shelters until cool, frosty days in late fall, winter or early spring would come, when it would be broken by the flax breaker, then scutched by the scutching knife over an upright board, fastened to a block. Then what was left of the woody part by the breaker and scutching knife, would be combed out by the hackle, and was now ready for spinning and weaving as flax, or tow. The tow could be held in the hand and spun for coarse cloth "tow linen". The flax, being the straight and finer fibre, would be wrapped to the "rock", attached to the little wheel, and spun for the finer fabrics. The rock was a contrivance made by bending three or four branches of a bush together, and tying them into a kind of frame work at upper end. Flax was commonly put through the entire process from planting to wearing without leaving the farm on which it was grown.

The growing of wheat in Pocahontas in quantities, sufficient for self-support was not thought of in early days. Plowed in with the bull tongue or shovel plow, , brushed over by a crab brush or thorn sapling, and in many instances simply, laboriously dug in with a hoe, it was a precarious crop, owing to freezing out, blight, or rust. The harvests were gathered with the sickle. The reaper, clutching a handful of grain in his left hand, would sever it with his right. The handfuls were bound into sheaves, and then stacked into dozens. Ten sheaves upright, with heads pressed together and all sheltered and kept in place by the other two sheaves, being broken at the band and spread out like fans and laid over the top. These dozens, having dried out, were carried

by wagon or sled, and stacked. When on sheep ground, the dozens would be brought off in on stretcher-like contrivances attached to a man's shoulders. At first the threshing was done by flail, and fifteen bushels was a good days work. In value one bushel of wheat was equivalent to two bushels of corn, and exchanges were made on that ratio. Where crops were comparatively large, flailing was superseded by "tramping out" by horses freshly shod. In this innovation the half grown boy was much in demand, as he could ride one horse and lead a second. Two or three pair of horses would hull out forty or fifty bushels a day. After tramping a while the horses would leave the floor and rest, while the straw would be shaken up and turned over, and then the tramping would be resumed until the grain was all out. In separating the wheat from the chaff, the first method was to throw shovelfuls up when the wind was high, to blow the chaff away, and when the wheat was cleaned by a coarse sieve, which was shaken by hand, and the chaff would come to the top and raked off in handfuls. This was improved on the "winnowing sheet", usually worked by two men, while a third would shake the wheat from a shallow basket. Finally the "winnowing sheet" gave way to the wind mill or wheat fan, when the farmers became so advanced in circumstances as to feel themselves able to pay thirty or forty dollars for one. After "horse tramping out" came the threshing machine, and the sensation produced by its advent surpassed anything that has ever occurred in our county, unless it was the coming of the cars the 26th of October, 1900. This machine, known as the chaff piler was introduced about the year 1839 by William Gibson, of Huntersville, W.Va. It was operated by Jesse Whitmer and John Galford, late of Mill Point. It was a small affair, simply a threshing



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cylinder in a box, propelled by four horses; and when in operation the wheel would fly high and low, as if it was all in fun. An immense sheet was spread on the ground, and this was enclosed by a wall of strong tent cloth about eight feet high, on three sides. A person with a rake removed the straw as it came out. He would have his face protected with heavy cloth, for the wheat grains would sting. After the "chaff-piler" came the separator, at first propelled by horses, and then, more recently, by steam. At the present time, most of the crops are separated by the "steamers".

When it became possible to raise corn fit to eat in the limits of our county, its preparation for the table was a matter of prime importance. One of the earliest contrivances was the "hominny block." This was made from a large block of some hardwood, most commonly, white oak, eighteen or twenty inches in diameter, hollowed out at one end by burning and then trimmed into the shape of a druggist's mortar of huge proportions. For burning out, the cavity a hole was burned by a two inch auger, then a red hot bolt of iron was inserted. This iron bolt was frequently a coupling pin of a wagon. When this could be used no longer to advantage, then hard dry wood---elm was preferred---was obtained, and fire was kindled in the hole, and kept burning until the cavity was of the desired size. The top was large, but it narrowed down until it assumed a funnel shape and held a peck, or more, of grain. The grain had been slightly softened by soaking in tepid water and was reduced by the use of a wooden pestle, usually made of tough material thick as a man's wrist, , an iron wedge inserted at one end, made fast by an iron band.

Pounding corn for a family of eight or ten persons was an all day business, and part of the night on Saturdays. When pounded, the grain would be in a more or less fine condition, and by

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using a sieve, made of deer skin stretched over a hoop and and perforated with holes before the wire sifters were known. the coarse and fine could be separated. The fine meal would do for "Johnny cake" which is derived from "journey cake", baked on a board board, and for bread, while coarse could be either re-pounded, and cooked ~~ed~~ as it was for hominy.

After a time, this wearisome pounding was alleviated by a sweep pole, superceding the hominy mortar and sweep pole was the hand mill, formed of two circular hand-stones. The lower was the bed stone, the upper was the runner, and both were closely fitted by a wooden hoop, in which there was an opening for the discharge of the meal. In the runner there was a central opening into which the grain was fed. Another opening was drilled near the edge of the runner, into which one end of a pole was fitted, while the other end was put through a hole in a board, fastened to, the joists above. With one hand grasping the upright pole, the miller turned the runner, and with the other. fed the grain into the central opening. The grinding of one bushel was considered a days work.

Hand mills served their purpose, and tub-mills, the first water mills, came into use. In the tub-mills the upper stone was stationary, while the lower one, turning against it, reduced the grain to meal. The plan of construction was this: A perpendicular shaft was fixed in the lower stone, or runner, and on the other, or lower end of the shaft was a water wheel four or five inches in diameter. This wheel, being sunk in a stream, of water, the force caused the ~~the~~ wheel to revolve and thus turned the stone fixed to the upper end of the shaft.

After the "tub-mills" came the "grist-mills", with the

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horizontal shafts, the lower stones stationary, and the upper ones the runners.

In thinking over what has been written concerning pioneer farming experiences, the writer feels safe in saying that if the successors of these early settlers could see, and handle the rude and clumsy hand made appliances devised and used by the pioneer busy hands in their toilsome, dangerous endeavors for a livelihood, they would be greatly surprised would be prone to regard them as implements of sorely tedious torture, were they compelled to make use of the same in their bread winning pursuits in 1901.

It would be a serious mistake, however, to think of that way of our worthy forbears, because they passed many hours of genuine enjoyment. Their fewer wants, easily satisfied, rendered them as well contented, if not better as a rule, than their descendants now living their strenuous lives in pursuit of luxuries of dress, housing, and food that would have been the envy of princes and kings in pioneer days.

## Manners and Customs

## Musters Days

Musters were held once a year, and petit musters oftener. On such occasions there were horse racing, gambling, fighting, and games of various kinds such as marble playing, <sup>horse shoe pitching,</sup> ball games, etc. All were drunk. On one occasion, Harrison and Daniel Pylon fought for three quarters of an hour, just to see who was the best man. Neither would give in. Both bore the marks of the encounter, till they died.

Roland Bias, and a man from Holland's Creek, called "Old Tuck", had a fight at Lafe Samuels, who lived on the outskirts of town, on the road toward Huserberry Dam - later occupied by the Gerlach family. Bias had Tuck down. Bias was cut in the rear, and had to expose himself, in court. Mrs. Samuels, in some way, cleared Tuck. The court held that as Mr. Bias was on top, it was impossible for Tuck to have cut him, in such a place.

In some cases, parents voluntarily gave up their children to some one to raise, and bound them to render service, somewhat like slaves, until they should be grown. An interesting record of this kind, is found, in Carroll County, in Deed Book 2, page 30. June 27, 1813. Thomas and Polly Retherford, "hath put and placed, and by these presents, doth put and bind" our son Robert Retherford, and three daughters: Milly, Elizabeth, and Jenny Retherford, to James Ford, until they arrive to their lawful age, and for him to treat them as he sees proper, in clothing, schooling, and tuition. The record further gives the birth dates of these children

Robert was b. Jan 14, 1807

Elizabeth April 10, 1808

Milly March 31, 1811

Jenny (Jennie) Aug. 21, 1813.

They were to ~~serve~~ "faithfully serve; his secrets keep



and his lawful commands every where  
at all times, readily (keep.). They were  
to do no damage, nor suffer it to  
be done, nor to waste, or lend  
his goods, "nor commit matrimony  
contract", without his consent, etc.

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# SETTLEMENT AND INDIAN WARS OF VIRGINIA AND PENNSYLVANIA.

By Doddridge.

## CHAPTER IX.

### Settlement of the Country.

The settlements on the side of the mountains commenced along the Monongahela, and between that river and the Laurel Ridge, in the year 1772. In the succeeding year, they reached the Ohio River. The greater number of the first settlers came from the upper parts of the then colonies of Maryland and Virginia. Braddock's Trail, as it was called, was the route by which the great number of them crossed the mountains. A less number of them came by the way of Bedford and Fort Ligonier, the military road from Pennsylvania to Pittsburgh. They effected their removals on horses furnished with pack saddles. This was the more easily done, as but few of these early adventurers into the wilderness were encumbered with much luggage.

Land was the object which invited the greater number of these people to cross the mountain, for as the saying then was: "it is to be had here for taking up," that is, building a cabin and raising a crop of grain, however small, of any kind, entitled the occupant to four hundred acres of land, and a preemption right to one thousand acres more adjoining, to be secured by a land office warrant. This right was to take effect if there happened to be so much vacant land, or any part thereof, adjoining the tract secured by the settlement right. These certificates, together with the surveyor's plan, were sent to the land office of the state, where they lay six months, to await any caveat which might be offered. If none was offered, the patent then issued.

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There was, at an early period of our settlements, an inferior kind of land title denominated a TONAHAWK RIGHT, which was made by deadening a few trees near the head of a spring, and marking the bark of some one, or more of them with the initials of the name of the person who made the improvement. I remember having seen a number of these tomahawk rights when a boy. For a long time, many of them bore the names of those who made them. I have no knowledge of the efficacy of the tomahawk improvements, or whether it conferred any right, whatever, unless followed by an actual settlement. These rights, however, were often bought and sold. Those who wished to make settlements on their favorite tracts of land, bought up the tomahawk improvements, rather than enter into quarrels with those with those who had made them. Other improvers of the land, with a view to actual settlement, and who happened to be stout, veteran fellows, took a very different course from that of purchasing the tomahawk rights. When annoyed by the claimants under these rights, they deliberately cut a few good hickories, and gave them what was called in those days, a laced jacket, that is, a sound whipping.

Some of the early settlers took the precaution to come over the mountains in the spring, leaving their families behind to raise a crop of corn, and then return and bring them out in the fall. This I should think, was the better way. Others, especially those whose families were small, brought them with them in the spring. My father took the latter course. His family was but small, and he brought them all with him. The Indian meal which he brought over the mountain was expended six weeks too soon, so that for that length of time we had to live without bread. The lean venison and the breast of the wild turkey we were taught to call bread. The flesh of the



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bearwas denomknated meat. This artifice did not succeed very well; after living in this way for soke time we became sickly, the stomach seemed to be always empty, and tormented with a sense of hunger. I remember how narrowly the children watched the growth fof the potato tops, pumpkin and squash vines, hoping from day to day to get something to answer in the place of bread. How delicious was the taste of the young potatoes when we got them. What a jubilee when we were permitted to pull the young corn for roasting ears. Still more so when it had acquired sufficient hardness to be made into johnny cakes by the aid of a tin grater. We then became healthy, vigorous, and contented with our situation, poor as it was.

My father, with a small number of his neighbors, made their settlements in the spring of 1773. Though they were in a poor and destitute situation, they never-the-less lived in peace; but their tranquility was not of long continuance. Those most atrocious murders of the peaceable inoffensive Indians at Captina and Yellow Creek brought on the war of Lord Dunmore in the spring of the year 1774. Our little settlement then broke up. The women and children were removed to Morris' fortin Sandy creek glade, some distance to the east of Uniontown. The fort consisted of an asserblage of small hovels, situated on the margin of a large and noxious marsh, the effluvia of which gave the most of the women and children the fever and ague. The men were compelled by necessity to return home, and risk the tomahawk and scalping knife of the Indians, in raising corn to keep their families from starvation the succeeding winter. Those sufferings, dangers and losses were the tribute we had to pay to that thirst for blood which actuated those veteran murderers who brought the war upon us.

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The memory of the sufferers in this war, as well as that of their descendants, still looks back upon them with regret and abhorrence, and the page of history will consign their names to posterity with the full weight of infamy they deserve.

A correct and detailed view of the origin of societies and their progress from one condition of wealth, science and civilization, to another, in these important respects a much higher grade is always interesting, even when received through the dusky medium of history, oftentimes but poorly and partially written, but with this retrospect of things past and gone, is drawn from the recollection of experience, the impressions which it makes on the heart are of the most vivid, deep and lasting kind. The following history of the state of society, manners and customs of our forefathers, is to be drawn from the latter source, and it is given to the world with the recollection that many of my contemporaries, still living, have, as well as myself, witnessed all the scenes and events herein described, and whose memories would speedily detect and expose any errors the work might contain.

The municipal, as well as ecclesiastical institutions of society, whether good or bad, in consequence of their long continued use, give a corresponding cast to the public character of the society they direct, and the more so because in the lapse of time, the observance of them becomes a matter of conscience. This observation applies in full force, to that influence of our early land laws which allowed four hundred acres, and no more, to a settlement right. Many of our first settlers seemed to regard this amount of the surface of the earth as the lot of divine providence for one family, and believed that any attempt to get more would be sinful.

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Most of them, therefore, contented themselves with that amount; although they might have evaded the law, which allowed but one settlement right to any one individual, by taking out the title papers in the names of others, to be afterwards transferred to them, as if by purchase. Some few, indeed, pursued this practice; but it was held in detestation.

My father, like many others, believed that having secured his legal allotment, the rest of the country belonged of right to those who chose to settle on it. There was a piece of vacant land adjoining his tract amounting to about two hundred acres. To this tract of land he had the pre-emption right and accordingly, secured it by warrant, but his conscience would not permit him to retain it in his family; he therefore gave it to an apprentice lad whom he had raised in his house. This lad sold it to an uncle of mine for a cow and calf and a wool hat.

Owing to the equal distribution of real property directed by our land laws, and the sterling integrity of our forefathers, in their observance of them, we have no districts of sold land as it is called, , that is, large tracts of land in the hands of individuals or companies who neither sell nor improve them, as is the case in Lower Canada and the north-western part of Pennsylvania. These unsettled tracts make large blanks in the population of the country where they exist.

The division lines between those whose lands adjoined, were generally made in an amicable manner, before any survey of them was made by the parties concerned. In doing this, they were guided, mainly by the tops of ridges and water courses, but

particularly the former. Hence, the greater number of farms in in the western part of Pennsylvania and Virginia bear a striking resemblance to an ampitheatre. The buildings occupy a low situation and the tops of the surrounding hills are the boundaries of the tract to which the family mansion belongs. Our forefathers were fond of farms of this description because, as they said, they are attended with this convenience "that everything comes to the house down hill." In the hilly parts of the state of Ohio, the land having been laid off in an arbitrary manner, by straight, parallel lines, without regard to hill or dale, the farms present a different aspect from those on the east side of the river opposite. There, the buildings as frequently occupy the tops of the hills, as any other situation.

Our people had become so accustomed of "getting land for taking it up," that for a long time it was generally believed that the land on the west side of the Ohio would ultimately be disposed of in that way. Hence, almost the whole tract of country between the Ohio and Muskingum was parceled out in tomahawk improvements: but these latter improvers did not content themselves with a single, four hundred acre tract apiece. Many of them owned a great number of tracts of the best land, and thus, in imagination, were as "wealthy as a South Sea dream." Many of the land jobbers of this class did not content themselves with marking the trees, at the usual height, with the initials of their names, but climbed up the large beech trees and cut the letters in their bark, from twenty to forty feet from the ground. To enable them to identify those trees, at a future period, they made marks on other trees around them as references.

Most of the early settlers considered their land of little value from an apprehension that after a few years cultivation it would lose its fertility, at least for a long time. I have often heard them say that such a field would bear so many crops, and another so many, more or less than that. The ground of this belief concerning the short lived fertility of the land in this country was the poverty of a great proportion of the land in the lower parts of Maryland and Virginia, which, after producing a few crops, became unfit for use, and was thrown out into commons.

In their unfavorable opinion of the nature of the soil of our country, our forefathers were utterly mistaken. The native weeds ~~were~~ were scarcely destroyed, before the white clover and different kinds of grass made their appearance. These soon covered the ground so as to afford pasture for the cattle, by the time the wood range was eaten out, as well as protect the soil from being washed away by drenching rains, so often injurious in hilly countries.

Judging from Virgil's test of fruitful and barren soils, the greater part of this country must possess every requisite for fertility. The test is this: dig a hole of any reasonable dimensions and depth. If the earth which was taken out, when thrown lightly back into it does not fill up the hole, the soil is fruitful; but if it more than fills it up the soil is barren.

Whoever chooses to make this experiment will find the result indicative of the richness of our soil. Even our graves, notwithstanding the size of the vault, are seldom finished with the earth thrown out of them, and they soon sink below the surface of the earth.

## CHAPTER X.

### House Furniture and Diet.

The settlement of a new country, in the immediate neighborhood of an old one, is not attended with much difficulty because supplies can be readily obtained from the latter; but the settlement of a country very remote from any cultivated region, is a very different thing, because at the outset, food, raiment, and the implements of husbandry are obtained only in small supplies and with great difficulty. The task of making new establishments in a remote wilderness in a time of profound peace, is sufficiently difficult; but when, in addition to all the unavoidable hardships attendant on this business, those resulting from an extensive and furious warfare with savages are super-added, toil, privations and sufferings are then carried to the full extent of the capacity of men to endure them.

Such was the wretched condition of our forefathers in making their settlements here. To all their difficulties and privations, the Indian war was a weighty addition. This destructive warfare they were compelled to sustain, almost single handed, because the Revolutionary contest with England gave full employment for the military strength and resources of the east side of the mountains.

The following history of the poverty, labors, sufferings, manners and customs of our forefathers will appear like a collection of "tales of olden times," without any garnish of language to spoil the original portraits by giving them shades of coloring which they did not possess. I shall follow the order of things as they occurred during the period of time embraced in these narratives, beginning with those rude accommodations with which our first adventurers into



this country furnished themselves at the commencements of their establishments. It will be a homely narrative; yet valuable on the ground of its being real history.

If my reader, when viewing through the medium which I here present, the sufferings of human nature in one of its most depressed and dangerous conditions should drop an involuntary tear, let him not blame me for the sentiment of sympathy which he feels. On the contrary, if he should sometimes meet with a recital calculated to excite a smile or a laugh, I claim no credit for his enjoyment. It is the subject matter of the history, and not the historian which makes those widely different impressions on the mind of the reader.

In this chapter, it is my design to give a brief account of the household furniture and articles of diet which were used by the first inhabitants of our country. A description of their cabins and half-faced camps, and their manner of building them, will be found elsewhere.

The furniture for the table, for several years, after the settlement of this country consisted of a few pewter dishes, plates and spoons; but mostly of wooden bowls, trenches and noggins. If these last were scarce gourds and hard shelled squashes made up the deficiency. The iron pots, knives and forks were brought from the east side of the mountains along with the salt and iron on pack mules. These articles of furniture corresponded very well with the articles of diet on which they were employed. "Hog and hominy" were proverbial for the dish of which they were the component parts. Johnny cake and pone were at the outset of the settlements of the country, the only forms of bread in use for breakfast and dinner. At supper, milk and mush was the standard dish.

When milk was not plenty, which was often the case, owing to the scarcity of cattle, or the want of proper pasture for them, the substantial dish of hominy had to supply the place of them. Ma Mush was frequently eaten with sweetened water, molasses, bear's oil, or the gravy of fried meat.

Every family, besides a little garden for the few vegetables which they cultivated, had another small enclosure containing from half an acre to an acre, which they called a Truck Patch in which they raised corn for roasting ears, pumpkins, squashes, beans, and potatoes. These, in the latter part of the summer and fall, were cooked with their pork, venison and bear meat for dinner, and made very wholesome and well tasted dishes. The standard dinner dish for every log-rolling, house raising and harvest day was a pot pie or what in other countries, is called Sea Pie. This, besides answering for dinner, served for a part of the supper, also. The remainder of it, from dinner, being eaten with milk in the evening after the conclusion of the labor of the day.

In our whole display of furniture the delft, china and silver were unknown. It did not then, as now, require contributions from the four quarters of the globe to furnish the breakfast table, viz: the silver from Mexico; the coffee from the West Indies: the tea from China: and the delft and porcelain from Europe or Asia. Yet, our homely fare, and unsightly cabins and furniture, produced a hardy, veteran race, who planted the first foot-steps of society and civilization in the immense regions of the west. Inured to hardship and labor from their early youth, they, they sustained with manly fortitude, the fatigue of the chase, the campaign and scout, and with strong arms "turned the wilderness into

"fruitful fields" and have left to their descendants the rich inheritance of an immense empire blessed with peace and wealth.

I well recollect the first time I ever saw a teacup and saucer and tasted coffee. My mother died when I was about six or seven years of age. My father then sent me to Maryland with a brother of my grandfather, Mr. Alexander Wells, to school. At Colonel Brown's in the mountains, at Stoney creek glades I, for the first time, saw tame geese, and by bantering a pet gander I got a severe biting by his bill, and beating by his wings. I wondered very much that birds so large and strong should be so much tamer than the wild turkeys. At this place, however, all was right, excepting the large birds which they called geese. The cabin and its furniture were such as I had been accustomed to see in the backwoods, as my country was then called. At Bedford everything was changed. The tavern at which my uncle put up was a stone house, and to make the change still more complete, it was plastered in the inside both as to the walls and ceiling. On going into the dining room, I was struck with astonishment at the appearance of the house. I had no idea that there was any house in the world which was not built of logs, but here I looked round the house and could see no logs and above I could see no joists: whether such a thing had been made by the hands of man, or had grown so of itself, I could not conjecture. I had not the courage to inquire anything about it. When supper came on, my confusion was worse confounded." A little cup stood in a bigger one with some brownish looking stuff in it which was neither milk, hominy nor broth; what to do with these little cups and the little spoon belonging to them, I could not tell; and I was afraid to ask anything concerning their use of them.

It was in the time of the war and the company were giving accounts of catching, whipping, and hanging the tories. The word jail frequently occurred. This word I had never heard before; but I soon discovered, and was much terrified at its meaning, and supposed that we were in much danger of the fate of the tories; for I thought, as we had come from the backwoods, it was altogether likely that we must be tories, too. For fear of being discovered I durst not utter a single word. I therefore watched attentively to see what the big folks would do with their little cups and spoons. I imitated them, and found the taste of the coffee nauseous beyond anything I had ever tasted in my life. I continued to drink as the rest of the company did, with the tears streaming from my eyes, but when it was to end I was at a loss to know, as the little cups were filled immediately after being emptied. This circumstance distressed me very much, as I durst not say I had enough. Looking attentively at the grown persons, I saw one man turn his little cup bottom upwards and put his little spoon across it. I observed that after this, his cup was not filled again: I followed his example, and to my great satisfaction, the result as to my cup was the same.

The introduction of delft ware was considered by many of the backwoods people as a culpable innovation. It was too easily broken, and the plates of that ware dulled their scalping and clasp knives; TEA ware was too small for MEN: they might do for women and children. Tea and coffee were only slops which, in the adage of the day, "did not stick by the ribs." The idea was they were designed only for people of quality, who do not labor, or the sick. A genuine backwoodsman would have thought himself disgraced by showing a fondness for those slops. Indeed, many of them

have, to this day, very little respect for them.

## CHAPTER 11.

### Dress of the Indians and First Settlers

On the frontiers, and especially amongst those who were much in the habit of hunting, and going on scouts and campaigns the dress of the men was partly Indian, and partly that of civilized nations.

The hunting shirt was universally worn. This was a kind of loose frock, reaching half-way down the thighs with large sleeves, open before, and so wide as to lap over a foot, or more when belted. The cape was large, and sometimes handsomely fringed with a ravelled piece of cloth of a different color from that of the hunting shirt itself. The bosom of this shirt served as a wallet to hold a chunk of bread, cakes, jerk, tow for whipping the barrel of the rifle, or any other necessity for the hunter or warrior. The belt, which was always tied behind, answered several purposes besides that of holding the dress together. In cold weather, the mittens and sometimes the bullet bag occupied the front part of it. To the right side was suspended the tomahawk and to the left the scalping knife in its leathern sheath. The hunting shirt was generally made of linsey, sometimes of coarse linen, and a few of dressed deer skins. These last were very cold and uncomfortable in wet weather. The shirt and jacket were of the common fashion. A pair of drawers or breeches and leggins were the dress of the thighs and legs; a pair of moccasins answered much better for the feet than shoes. These were made of dressed deer-skin. They were mostly made of a single piece with a gathering seam about the top of the foot and another from the bottom of the heel.

heel without gathers, as high as the ankle joint, or a little higher. Flaps were left in each side, to reach some distance up the legs. These were nicely adapted to the ankles, and lower part of the leg by thongs of deer skin, so that no dust, gravel, or snow could get within the moccasin. The moccasins in ordinary use cost cost but a few hours labor to make them. This was done by an instrument denominated a moccasin awl which was made of the backspring of an old clasp knife. This awl, with its buckhorn handle was an appendage of every shot pouch strap, together with a roll of buckskin for mending the moccasins. This was the labor of almost every evening. They were sewed together, and patched with deerskin thongs, or whangs, as they were commonly called. In cold weather the moccasins were well stuffed with deer's hair, or dry leaves, so as to keep the feet comfortable; but in wet weather it was it was usually said that wearing them was "a decent way of going barefooted;", and such was the fact, owing to the spongy texture of the leather, of which they were made. Owing to this defective covering of the feet more than to any other circumstance, the greater number of our hunters and warriors were afflicted with the rheumatism in their limbs. Of this disease they were all apprehensive in cold or wet weather, and therefore always slept with their feet to the fire to prevent or cure it as well as they could. This practice, unquestionably had a very salutary effect and prevented many of them from becoming confirmed cripples in early life. In the latter years of the Indian war our young men became enamored of the Indian dress, throughou, with the exception of the match coat. The drawers were laid aside, and the leggins, made longer so as to



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longer so as to reach the upper part of the thigh the Indian breechclouth was adopted; this was a piece of linen or cloth nearly a yard long, and , and eight or nine inches broad. This passed under the belt, before and behind, leaving the ends for flaps, haning before and behind, over the belt. These flaps were sometimes ornamented with with some coarse kind of embroidery work. To the same belts which secured the breech clout, strings which supported the long leggins were attached. When this belt, as was often the case, passed over the hunting shirt the upper part of the thighs and part of the hips were naked.

The young warrior, instead of being abashed by this nudity was proud of his Indian llikesdress. In some few instances I have seen them go into places of public worship in this dress:-1Their appearance, however, did not add much to the devotion of the young ladies.

The linsey pettycoat and bed gown, which were the universal dress of our women in early times, would make a strange figure in our days. A small, home-made handkerchief in point of elegance, would illy supply the place of that profusion of ruffles with which the necks of our ladies are now ornamented.

They went barefooted in warm weather and in cold; their feet were covered with moccasins, coarse shoes, or shoe packs which would make but a sorry figure beside the elegant morocco slippers often embossed with bullion which which at present ornament the feet of their daughters and granddaughters. The coats and bed gowns of the women as well as the hunting shirts of the men were hung in full display round the walls of their cabins while they answered in some degree, the place of paper hangings or tapestry, they announed to the stranger as well as neighbor the

wealth or poverty of the family in the articles of clothing. This practice has not yet been wholly laid aside amongst the backwoods families.

The historian would say to the ladies of the present time our ancestors of your sex knew nothing of the ruffles, leghorns, curls, combs, rings and other jewels with which their fair daughters now decorate themselves. Such things were not then to be had. Many of the younger part of them were pretty well grown up before they ever saw the inside of a store room, or even knew there was such a thing in the world, unless by hearsay, and indeed scarcely that. Instead of the toilet they had to handle the distaff or shuttle the sickle or weeding hoe, contented if they could obtain their linsey clothing and cover their heads with a sunbonnet, made of six or seven hundred linen.

## CHAPTER XL.

### THE FORT AND OTHER DEFENSES.

My reader will understand by the term, not only a place of defense, but the residence of a small number of families belonging to the same neighborhood. As the Indian mode of warfare was an indiscriminate slaughter of all ages and both sexes, it was as requisite to provide for the safety of the women and children as for that of the men.

The fort consisted of cabins, blockhouses, and stockades. A range of cabins commonly formed one side, at least, of the fort. Divisions, or partitions of logs separated the cabins from each other. The walls on the outside were ten or twelve feet high, the slope of the roof being turned wholly inward. A very few of these

cabins had puncheon floors; the greater part were earthen. The block houses were built at the angles of the fort. They projected about two feet from the outer walls of the cabins and stockades. Their upperstories were built about eighteen inches every way larger ~~than~~ in dimension than the under one, leaving an opening at the commencement of the second story, to prevent the enemy from making a lodgment under their walls. In some forts, instead of blockhouses, the angles of the fort were furnished with bastions. A large folding gate, made of thick slabs nearest the spring, closed the fort. The stockades, bastions, cabins, and block house walls were furnished with port holes at proper heights and distances. The whole of the outside was made completely bullet proof.

It may be truly said that necessity is the mother of invention; for the whole of this work was made without the aid of a single nail or spike of iron; and for this reason, such things were not to be had.

In some places, less exposed, a single block house with a cabin or two, constituted the whole fort. Such places of refuge may appear very trifling to those who have been in the habit of seeing the formidable military garrisons of Europe and America; but they answered the purpose, as the Indians had no artillery. They seldom attacked, and scarcely ever took one of them.

The families belonging to these forts were so attached to their own cabins on their farms that they seldom moved into their fort in the spring until compelled by some alarm, as they called it; that is, when it was announced by some murder that the Indians were in the settlement.

The fort to which my father belonged was, during the

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first years of the war, three-quarters of a mile from the farm; but when this fort went to decay and became unfit for defense a new one was built at his own house. I well remember that, when ~~little~~ boy, the family were sometimes waked up in the dead of night by an express with the report that the Indians were at hand. The express came softly to the door, or back window, and by a gentle tapping, waked the family. This was easily done, as an habitual fear made us ever watchful and sensible to the slightest alarm. The whole family was instantly in motion. My father seized his gun, and other implements of war. My stepmother waked up and dressed the children as well as she could, and being myself, the oldest of the children, I had to take my share of the burden to be carried to the fort. There was no possibility of getting a horse in the night to aid us in removing to the fort. Besides the little children, we caught up what articles of clothing and provision we could get hold of in the dark, but we durst not light a candle or even stir the fire. All this was done with the utmost dispatch and the silence of death. The greatest care was taken not to awaken the youngest child. To the rest, it was enough to say INDIAN, and not a whimper was heard afterwards. Thus it often happened that the whole number of families belonging to a fort who were, in the evening at their homes, were all in their little fortress before the dawn of the next morning. In the course of the succeeding day, their household furniture was brought in by parties of the men, under arms.

Some families belonging to each fort were much less under the influence of fear than others, and who, after an alarm had subsided, in spite of every remonstrance, would remove home, while their more prudent neighbors remained in the fort. Such families

were denominated fool hardy and gave no small amount of trouble by creating such frequent necessities of sending runners to warn them of their danger, and sometimes parties of our men to protect them during their removal.

### CHAPTER XIII.

#### CARAVANS AND MODE OF TRADE.

The acquisition of the indispensable articles of salt, iron, steel, and castings presented great difficulties to the first settlers of the Western country. They had no stores of any kind, no salt, iron, nor iron works; nor had they money to make purchases where these articles could be obtained. Peltry and furs were their only resources, before they had time to raise cattle and horses for sale in the Atlantic states.

Every family collected what peltry and fur they could obtain throughout the year for the purpose of sending them over the mountains for barter.

In the fall of the year, after seeding time, every family formed an association with their neighbors for starting the little caravan. A master driver was selected from among them, who was assisted by one, or more young men, and sometimes a boy or two. The horses were fitted out with pack saddles, to the hinder part of which was fastened a pair of hobbles made of hickory withes.; a bell and collar ornamented his neck. The bags provided for the conveyance of the salt were filled with feed for the horses; on the journey a part of the feed was left at convenient stages on the way down, to support the return of the caravan; large wallets, well filled with bread, jerk, boiled ham, and cheese furnished provisions for the drivers. At night, after feeding, the horses, whether put in pasture or turned out into the woods, were hobbled and the

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bells were opened.

The barter for salt and iron was made first at Baltimore; Frederick, Hagerstown, Oldtown, and Fort Cumberland, in succession, became the place of exchange. Each horse carried two bushels of alum salt, weighing 84 pounds the bushel. This, to be sure, was not a heavy load for the horses, but it was enough, considering the scanty scanty subsistence allowed them on the journey.

The common price of a bushel of alum salt, at an early period was a good cow and calf; and until weights were introduced, the salt was measured into the half-bushel by hand, as lightly as possible. No one was permitted to walk heavily over the floor while the operation of measuring was going on.

The following anecdote will serve to show how little the native sons of the forest knew of the etiquette of the Atlantic cities..

A neighbor of my father, some years after the settlement of the county, had collected a small drove of cattle for the Baltimore market. Amongst the hands employed to drive them was one who had never seen any condition of society but that of a woodsman. At one of their lodging places in the mountains, the landlord and his hired man, in the course of the night stole two of the bells belonging to the drove, and hid them in a piece of woods. The drove had not gone far in the morning before the bells were missed; and a detachment went back to recover the stolen bells. The men were found, reaping in the field of the landlord. They were accused of the theft, but denied the charge. The torture of sweating, according to the custom of that time, , that is, of suspension by the arms pinioned behind their backs, brought a confession. The bells



were procured and hung around the necks of the thieves. In this condition, they were driven on foot before the detachment until they overtook the drove, which, by this time, had gone nine miles. A halt was called and a jury selected to try the culprits. They were condemned to receive a certain number of lashes on the bare back, from the hand of each drover. The man above alluded to was the owner of one of the bells; when it came to his turn to use the hickory, "Now, says he to the thief, "you infernal scoundrel 1811 work your jacket, nineteen to the dozen, only think what a rascally figure in the streets of Baltimore without a bell on my horse." The man was in earnest, having seen no horses used without bells, he thought they were requisite in every situation.

#### CHAPTER XIV.

##### SUBSISTENCE BY HUNTING.

This was an important part of the employment of the early swtillers of this county. For some years the woods supplied them with the greatest amount of their subsistence, and with regard to some families at certain times, the whole of it: for it was no uncommon thing for families to live several months without a mouthful of bread. It frequently happened that there was no breakfast until it was obtained from the woods. Fur and peltry were the people's money. They had nothing else to give in exchange for rifles, salt and iron, on the other side of the mountains.

The fall and early part of the winter was the season for hunting the deer, and the whole of the winter, including part of the spring, for bears and for skinned animals. It was a customary saying that fur ~~was~~ good during every month in the letter "R" occurs.

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The class of hunters with whom I was best acquainted were those whose hunting ranges were on the western side of the river, and at the distance of eight or nine miles from it. As soon as the leaves were pretty well down, and the weather became rainy, accompanied with light snows, these men, after acting the part of husbandmen, so far as the state of warfare permitted them to do so, soon began to feel that they were hunters. They became uneasy at home. Everything about them became disagreeable. The house was too warm; the feather bed too soft; , and even the good wife, was not thought, for the being, a proper companion. The mind of the hunter was wholly occupied with the camp and chase. I have often seen them get up early in the morning at this season, , walk hastily out, and look anxiously to the woods, and snuff the autumnal winds with the highest rapture; , then return into the house and cast a quick and attentive look at the rifle, which was always suspended to a joist by a couple of buck's horns, or little forks. His hunting dog, understanding the intentions of his master, , would wag his tail; and by every blandishment in his power, , express his readiness to accompany him to the woods.

A day was soon appointed for the march of the little cavalcade, to the camp. Two or three horses ~~were~~ furnished with pack-saddles, were loaded with flour, , Indian blankets, and every thing else requisite for the use of the hunter.

A hunting camp, or what was called a half-faced cabin, was of the following form: the back part of it was sometimes a large log; at the distance of eight or ten feet from this two stakes were set in the ground a few inches apart and at the distance of

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eight or ten feet from these, two more, to receive the ends of the poles for the sides of the camp. The whole slope of the roof was from the front to the back. The covering was made of slabs, skins, or blankets; or, if in the spring of the year, the bark of hickory or ash trees. The front was left entirely open. The fire was built directly before this opening. The cracks between the logs were filled with moss. Dry leaves served for a bed. it is thus that a couple of men, , in a few hours, will construct for themselves a temporary, but tolerably comfortable defense from the inclemencies of the weather. The beaver, otter, muskrat and squirrel are scarcely their equals of dispatch in fabricating for themselves a covert from the tempest. A little more pains would have made a hunting camp a defense against the Indian. A cabin 10 feet square, bullet-proof and furnished with port holes, would have enabled two or three hunters to hold twenty Indians at bay for any length of time. But this precaution, I believe, was never attended to: hence the hunters were often surprised and killed in their camps.

The site for the camp was selected with all the sagacity of the woodsmen, so as to have it sheltered by the surrounding hills from every wind, but more especially, those from the north and west.

An uncle of mine by the name of Samuel Teter occupied the same camp for several years, in succession. It was situated on one of the southern branches of Cross creek. Although I lived for many years not more than fifteen miles from the place, it was not till within a very few years ago that I discovered its situation. It was shown me by a gentleman living in the

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neighborhood. Viewing the hills round about it, I soon perceived the sagacity of the hunter in the site for his camp. Not a wind could touch him; and unless by the report of his gun or the sound of his axe, it would have been by mere accident if an Indian had discovered his concealment..

Hunting was not a mere ramble in pursuit of game in which there was nothing of skill and calculation; on the contrary, the hunter, before he set out in the morning, was informed by the state of the weather, in what situation he might reasonably expect to meet with his game, whether on the bottoms, sides, or tops of the hills. In stormy weather the deer always seek the most sheltered sides of the hills. In rainy weather, in which there is not much wind, they keep in the open woods, on the highest ground.

In every situation it was requisite for the hunter to ascertain the course of the wind, so as to get the leeward of the game. This he effected by putting his finger in his mouth and holding it there until it became warm, then holding it above his head, the side which first becomes cold shows which way the wind blows.

As it was requisite, too, for the hunter to know the cardinal points, he had only to observe the trees to ascertain them. The bark of an aged tree is thicker, and much rougher ~~than~~ on the north than on the south side of the trees.

The whole business of the hunter consists of a succession of intrigues. From morning until night he was on the alert to gain the wind of his game, and approach them without being discovered. If he succeeded in killing a deer, he skinned it and hung it out of reach of the wolves, and immediately resumed the chase till the close of the evening. When he bent his course towards his camp,

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When arrived there he kindled up his fire and, together with his fellow hunter, cooked his supper. The supper finished, the adventures of the day furnished the tales for the evening. The spike buck, the two and three-pronged buck, the doe and barren doe, figured through their anecdotes with great advantage. It would seem that, after hunting awhile on the same ground, the hunters became acquainted with nearly all the gangs of deer within their range: so so as to know each flock of them when they saw them. Often some old buck by means of his superior sagacity and watchfulness, saved his little gang from the hunter's skill by giving timely notice of his approach. The cunning of the hunter and that of the buck, were stacked against each other, and it frequently happened that at the conclusion of the hunting season, the old fellow was left the free, uninjured tenant of his forest; but if his rival succeeded in bringing him down the victory was followed by no small amount of boasting on the part of the conqueror.

When the weather was not suitable for hunting, the skins and carcasses of the game were brought in and disposed of.

Many of the hunters rested from their labors on the Sabbath day, some from a motive of piety; others said that whenever they hunted on Sunday they were sure to have bad luck all the rest of the week.

## CHAPTER XV.

### The Weddings and Mode of Living.

For a long time after the first settlement of this country, the inhabitants in general, married young. There was no distinction of rank, and very little of fortune. On these accounts, the first impression of love resulted in marriage; and a family establishment cost but a little labor and nothing else. A description of

a wedding, from beginning to end, will serve to show the manners of our forefathers, and mark the grade of civilization which has succeeded to their rude state of society in the course of a few years.

At an early period the practice of celebrating the marriage at the house of the bride began, and it should seem, with great propriety. She also has the choice of the priest to perform the ceremony.

In the first years of the settlement of this country, a wedding engaged the attention of the whole neighborhood, and the frolic was anticipated by old and young with eager expectation. This is not to be wondered at when it is told that a wedding was almost the only gathering which was not with the labor of reaping, log rolling, building a cabin, or planning some scout or campaign.

In the morning of the wedding day, the groom and his attendants assembled at the house of his father for the purpose of reaching the mansion of his bride by noon, which was the usual time for celebrating the nuptials, which, for certain, must take place before dinner. Let the reader imagine an assemblage of people without a store, tailor, or mantua maker within an hundred miles; and an assemblage of horses without a blacksmith or saddler within an equal distance. The gentlemen dressed in shoe packs, moccasins, leather breeches, leggins, linsey, hunting shirts, and all home made. The ladies dressed in linsey petticoats and linsey or linen bed gowns, Coarse shoes, stockings, handkerchiefs and buckskin gloves, if any. If there were any buckles, rings, buttons, or ruffles, they were the relics of old times; family pieces



from parents or grand parents. The horses were caparisoned with old saddles, old bridles or halters and packsaddles with a bag or blankets thrown over them; a rope or string as often constituted the girth as a piece of leather.

The march, in double file, was often interrupted by the narrowness and obstructions of our horse paths as they were called; for we had no roads; and these difficulties were often increased, sometimes by the good, and sometimes the ill will of neighbors, by falling trees and tying grape vines across the way. Sometimes an ambuscade was formed by the wayside, and an unexpected discharge of several guns took place, so as to cover the wedding company with smoke. Let the reader imagine the scene which followed this discharge: the sudden spring of the horses, the shrieks of the girls, and the chivalric bustle of their partners to save them from falling. Sometimes, in spite of all that could be done to prevent it, some were thrown to the ground. If a wrist, elbow, or ankle happened to be sprained, it was tied with a handkerchief, and little more was thought, or said about it.

Another ceremony commonly took place before the party reached the house of the bride, after the practice of making whiskey began, which was at an early period: when the party were about a mile from the place of their destination, two young men would single out to run for the bottle: the worse the path, the more logs, brush, and deep hollows, the better, as these obstacles afforded an opportunity for the greater display of intrepidity and horsemanship. The English fox chase, in point of danger to their riders and their horses, is nothing to this race for the bottle. The start was announced by an Indian yell: logs, brush, muddy hollows, hill and glen, were speedily passed by the rival ponies.

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The bottle was always filled for the occasion, so that there was no use for Judges; for the first who reached the door was presented with the prize, with which he returned in triumph to the company. On approaching them, he announed his victory his rival by a shrill whoop. At the head of the troop he gave the bottle, first to the groom and his attendants, and then to each pair in succession to the rest of the line, , giving each a dram; and then, putting the bottle in the bosom of his hunting shirt, took his station in the company.

The ceremony of the marriage preceded the dinner, which was a substantial back-woods feast of beef, pork, fowels, and sometimes venison and deer meat, roasted and boiled, with plenty of potatoes, cabbage, and other vegetables. During the dinner the greatest hilarity always prevailed; although the table might be a large slab of timber, hewed, cut with a broad axe, supported by four sticks set in Auger holes; and the furniture, some old pewter dishes and plates, wooden bowls and trenchers; a few pewter spoons, much battered about the edges, were to be seen at some tables. The rest were made of horns. If knives were scarce, the deficiency was made up by the scalping knives, which were , which were carried in sheathes, suspended to the belt of the hunting shirt.

After dinner, the dancing commenced and generally lasted till the next morning. The figures of the dance were three and four-handed reels, or square sets, and jigs. The commencement was always a square four , which was followed by what was called "Jigging it off". that is, two of the four would single out for a jig, and were followed by the remaining couple. The jigs were often accompanied byth

what was called cutting out; that is, when either of the parties became tired of the dance, on intimation, the place was supplied by someone of the company without any interruption of the dance. In this way, a dance was often continued till the musician was ~~xx~~ heartily tired of his situation. Toward the latter part of the night, if any of the company, through ~~x~~ weariness, attempted to conceal themselves for the purpose of sleeping, they were hunted up, paraded on the floor, and the fiddler ordered to play "Hang on till to-morrow morning."

About nine or ten o'clock a deputation of the young ladies stole off the bride, and put her to bed. In doing this, it frequently happened that they had to ascend a ladder instead of a pair of stairs leading from the dining and ball room to the loft, the floor of which was made by clapboards lying loose and without nails. This ascent, one might think, would put the bride and her attendants to the blush; but as the foot of the ladder was commonly behind the door, which was purposely opened for the occasion, and its rounds, at the inner ends, were well hung with hunting shirts, petticoats and other articles of clothing, the candles being on the opposite side of the opposite side of the house, the exit of the bride was noticed but by few. This done, a deputation of young men, in like manner, stole off the groom, and placed him snugly by the side of his bride. The dance still continued; and if seats happened to be scarce, which was often the case, every young man, when not engaged in the dance, was obliged to offer his lap as a seat for one of the girls, and the offer was sure to be accepted. In the midst of this hilarity, the bride and groom were forgotten. Pretty late in the night, someone would remind that the new couple must stand in need of some refreshment; black

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Betty, which was the name of the , which was the name of the bottle, was called for and sent up the ladder, but sometimes black Betty did not go alone. I have many times, seen as much bread, beef, pork and cabbage sent along with her as would afford a good meal for a half a dozen hungry men. The young couple were compelled to eat and drink, more or less, , of whatever was offered them.

In the course of the festivity if any wanted to help himself to a dram, and the young couple to a toast he would call out, "Where is black Betty? I want to kiss her sweet lips;" black Betty was soon handed to him; then, holding her up in his right hand, he would say "Health to the groom, not forgetting myself; and here's to the bride, thumping luck and big children." This, so far from being taken amiss, was considered as an expression of a very proper and friendly wish; for big children, especially sons, were of great importance as there were few in number, and engaged in perpetual hostility with the Indians, the end of which no one could foresee. Indeed many of them seemed to suppose that war was the natural state of man, and therefore, did not anticipate any conclusion of it; every big son, therefore, was considered as a young soldier.

But to return. It often happened that some neighbors or relations, not being asked to the wedding, took offense; and the mode of revenge adopted by them on such occasions, was that of cutting off the manes, foretops and tails of the horses of the wedding company. Another mode of revenge, which was adopted when the chastity of the bride was a little suspected, was that of setting up a pair of horns, on poles, or trees, on the route of the wedding company. This was a hint to the groom that he to

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complimented with a pair of horns, himself.

On returning to the infare, the order of procession, and the race for black Betty was the same as before. The feasting and dancing often lasted for several days, at the end of which the whole company were so exhausted with loss of sleep, that several days rest were requisite to fit them to return to their ordinary labors.

Should I be asked why I have presented this unpleasant portrait of the rude manners of our forefathers, I, in my turn, would ask my reader, why are you pleased with the histories of the blood and carnage of battles? Why are you delighted with the fictions of poetry, the novel and romance? I have related truth, and only truth, strange as it may seem. I have depicted a state of society and manners which are fast vanishing from the memory of man, with a view to give the youth of our country a knowledge of the advantages of civilization, and to give contentment to the aged by preventing them from saying "that former times were better than the present."

#### CHAPTER XVI.

##### The House Warming.

I will proceed to state the usual manner of settling a young couple in the world.

A spot was selected on a piece of land of one of the parents for their habitation. A day was appointed shortly after their marriage for commencing the work of building their cabin. The fatigue party consisted of choppers, whose business it was to fell the trees and cut them off at proper lengths. A man with a team for hauling them to the place, and arranging them,

properly assorted, at the sides and ends of the building, a carpenter, if such he might be called, whose business it was to search the woods for a proper tree for for making clapboards for the roof. The tree for this purpose, must be straight grained and from three to four feet in diameter. The boards were split four feet long, with a huge frow, and as wide as the timber would allow. They were used without planing or shaving. Another division was employed in getting puncheons for the floor of the cabin; this was done by splitting trees about eighteen inches in diameter and hewing the faces of them with a broadaxe. They were half the length of the floor they were intended to make. The materials for the cabin were mostly prepared on the first day, and sometimes, the foundation laid in the evening. The second day was allotted for the raising.

In the mornng of the next day, the neighbors collected for the raising. The first thing to be done was the election of four men, whose business it was to notch and place the logs. The rest of the company furnished them with the timbers. In the mean time, the boards and puncheons were collecting for the floor and roof, so that by the time the cabin was a few riunds highthesleepers and floor began to be laid. The ~~door~~ was made by sawing or cutting the logs in one side so as to make an opening about three feet wide. This opening was secured by upright pieces of timber about three inches thick thro gh which holes were bored into the ends of the logs for the purpose of pinning them fast. A similar opening, but wider was made at the end for the chimney. This was built of logs, and made large to admit of a back and jambs of



( ) jambs of stone. At the square two end logs projected a foot or eighteen inches beyond the wall to receive the butting poles, as they were called, against the ends of the first row of clapboards was supported.

The roof was framed by making the ten logs shorter until a single log formed the comb of the roof. On these logs the clapboards were placed, the ranges of them lapping some distance over those next below them, and kept in their places by logs placed at proper distances upon them.

The roof, and sometimes the floor were finished on the same day of the raising. A third day was commonly spent by a few carpenters by a few carpenters in leveling off the floor, making a clapboard door and a table. This last was made of a split slab

and supported by four round logs set in auger holes. Some three-legged stools were made in the same manner. Some pins stuck in the logs, at the at the back of the house supported some clapboards which which served for shelves for the table furniture. A single fork, placed with its lower end in a hole in the floor, and and the upper end fastened to a joist served for a bedstead, by putting a pole in the fork, with one end through a crack between the logs of the wall. This front pole was crossed by a shorter one within the fork, with its outer end through another crack. From the front pole, through a crack between the logs at the end of the house, the boards were put on, which , which formed the bottom of the bed. Sometimes other poles were pinned to the fork, a little distance ~~from the~~ ~~these~~ these for the purpose of supporting the front and foot of the bed, while the walls were the support of its back and head. A few pegs around the walls for a display of

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the coats of the women and hunting shirtz of the men, and two small forks or buck'shorns to a joist for the rifle and shot pouch, completed the carpenter work.

In the meantime, masons were at work. With the heart pieces of the timber of which the clapboards were made, they made billets for chinking up the cracks between the logs of the cabin and chimney, a large bed of mortar was made for daubing up these cracks; a few stones formed the back and jambs of the chimney.

The cabin being finished, the ceremony of house raising took place, before the young couple were permitted to move into it. The house warming was a dance of a whole night's continuance made up of the relations of the bride and groom, and their neighbors. On the day following, the young couple took possession of their new mansion.

## CHAPTER XVII.

### Labor and Its Discouragements.

The necessary labors of the farms along the frontiers were performed with every danger and difficulty imaginable. The whole population of the frontiers huddled together in their little forts left the country with every appearance of a deserted region; and such would have been the opinion of a traveler concerning it, if he had not seen, here and there, some small fields of corn or other grain in a growing state.

It is easy to imagine what losses must have been sustained by our first settlers, owing to this deserted state of their farms. It was not the full measure of their trouble that they risked their lives, and often lost them, in subduing the forest

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in subduing the the forests and turning it into fruitful  
back, the  
fields. ; but compelled to leave them in a deserted state during  
the summer season, a great part of the fruits of their labor  
were lost by this untoward circumstance.

Their sheep and hogs were devoured by the wolves, panthers and  
bears. Horses and cattle were often let into their fields, through  
breaches in their fences by the falling of trees and frequently  
almost the whole of a little crop of corn was destroyed by squirrels  
and raccoons, so that many families , and after an hazardous  
and laborious spring and summer, , had but little left for the  
comfort of the dreary winter.

The early settlers on the frontiers of this country were  
Arabs, of the desert of Africa in at least two respects; every  
man was a soldier, and from early in the spring until late in the  
fall, was almost continually in arms. Their work was often carried  
on by parties, each one of whom had lost his rifle, , and every-  
thing else belonging to his war dress. They were deposited in some  
central place in the field. A sentinel was stationed on the out-  
side of the fence, so that on the least alarm, the whole company  
repaired to their arms, and were ready for the combat in a moment.  
Here, again, the rashness of some families proved a source of  
difficulty. Instead of joining the working parties, they went out  
and attended their farms by themselves; and, in case of an alarm,  
an express was sent for them, and sometimes a party of men to  
guard them to the fort. These families, in some instances, could  
boast that they had better crops, and were every way provided for  
the winter than their neighbors. In other instances, their temerity  
cost them their lives.

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In military affairs, when everyone concerned is left to his own will, matters are sure to be but badly managed. The whole frontiers of Pennsylvania and Virginia presented a succession of military camps, or forts. We had military officers, that is to say, captains and coldnels; but they, in many respects, were only nominally such. They could advise, but not command. Those who chose to follow their advice did so to such an extent as suited their fancy, or interest. Others were refractory, and thereby, gave much trouble. These officers would lead a scout, or campaign. Those who thought proper to accompany them, did so; those who did not, remained at home. Public odium was the only punishment for their laziness or cowardice. There was no compulsion in the performance of military duties and no pecuniary reward when they were performed.

It is but doing justice to the first settlers of this country to say that instances of disobedience of families and individuals to the advice of our officers, were by no means, numerous. The greater number cheerfully submitted to their directions with a prompt and faithful obedience.

#### CHAPTER XVIII.

##### The Mechanic Arts

In giving the history of the state of the mechanic arts, as they were exercised at an early period of the settlement of this country, I shall present a people driven by necessity to perform works of mechanical skill far beyond what a person enjoying all the advantages of civilization would expect from a population placed in such destitute circumstances.

My reader will naturally ask, where were their mills for

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grinding grain? Where their tanners for making leather? Where their smith shops for making and repairing their farming utensils? Where were their carpenters, tailors, cabinet workmen, shoemakers and weavers? The answer is, those manufacturers did not exist, nor had they any tradesmen, who were professionally such. Every family was under the necessity of doing everything for themselves, as well as they could.

The hominy block and hand mills were in use in most of our houses. The first was made of a large block of wood about three feet long, with an excavation burned in one end, wide at the top, and narrow at the bottom, so that the action of the pestle on the bottom threw the corn up to the sides toward the top of it, from whence it continually fell down into the centre. In consequence of this movement, the whole mass of the grain was pretty well subjected to the strokes of the pestle. In the fall of the year, while the Indian corn was soft, the block and pestle did very well for making meal for johnny cake and mush, but were rather slow when the corn became hard.

The sweep was sometimes used to lessen the toil of pounding grain into meal. This was a pole of some springy, elastic wood, thirty feet long, or more; the butt end was placed under the side of a house, or a large stump; this pole was supported by two forks, placed about fifteen feet from the ground. To this was attached by a large mortice a piece of a sapling about five or six feet in diameter, and eight or ten feet long. The lower end of this was shaped so as to answer for a pestle. A pin of wood was put through through it at a proper height, so that two persons could work at the sweep at once. This simple machine

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very much lessened the labor, and expedited the work. I remember that when a boy I put up an excellent sweep at my father's. It was made of a sugar tree sapling. It was kept going almost constantly from morning till night by our neighbors for several weeks.

In the greenbrier country, where they had a number of salt petre caves, the first settlers made plenty of excellent gun powder by the means of these sweeps and mortars.

A machine, still more ample than the mortar, and pestle, was used for making meal, while the corn was too soft to be beaten. It was called a grater. This was a half circular piece of tin, perforated with a bunch from the concave side, and nailed by its edges to a block of wood. The ears of corn were rubbed on the rough edges of the holes, while the meal fell through them on the board, or block to which the grater was nailed, which, being in a slanting direction, discharged the meal into a cloth or bowl placed for its reception. This, to be sure, was a slow way of making meal; but necessity has no law.

The band mill was better than the mortar and grater. It was made of two circular stones, , the lowest of which was called the bed stone, the upper one the runner. These were placed in a hoop, with a spout for discharging the meal. A staff was let into a hole in the upper surface of the runner, near the outer edge, and its upper end through a hole in a board fastened to a joist above so that two persons could be employed in turning the mill at the same time. The grain was put into the opening in the runner by hand. These mills are still in use in Palestine, the ancient country of the Jews. To a mill of this sort our Saviour alluded, when, with reference to the destruction of Jerusalem, he said, "Two women shall be grinding at a mill; the one shall be



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taken and the other left." This mill is much preferable to that used at present in upper Egypt, for making the dhourra bread. It is smooth stone, placed on an inclosed plain upon which the grain is spread, which is made into meal by rubbing another stone up and down upon it.

Our first water mills were of that description denominated tub mills. It consists of a perpendicular shaft, to the lower end of which an horizontal wheel of about four or five feet in diameter is attached, . The upper end passes through the bed-stone and carries the runner after the manner of a trundlehead. These mills were built with very little expense, and many of them answered the purpose very well.

Instead of bolting cloths, sifters were in general use. These were made of deer skins in the state of parchment, stretched over an hoop and perforated with a hot wire.

Our clothing was all of domestic manufacture. We had no other resource for clothing; and this, indeed, was a poor one. The crops of flax often failed, and the sheep were destroyed by the wolves. Linsey, which is made of flax and wool, the former the chain, and the latter the filling, was the warmest and most substantial cloth we could make. Almost every house contained a loom, and almost every woman was a weaver. Every family tanned their own leather. The tan vat was a large trough sunk to the upper edge in the ground. A quantity of bark was easily obtained every spring, in clearing and fencing the land. This, after drying, was brought in, and after and in wet weather shaved and pounded on a block of wood, , with an axe or mallet. Ashes were used, in place of lime, for taking off the hair. Bear's oil, hog's lard and tallow, answered the place of fish oil. The leather, to be sure, was coarse, but it was substantially good. The operation of

currying was performed by a drawing knife with its edge turned, after the manner of a currying knife. The blacking for the leather was made of soot and hog's lard.

Almost every family contained its own tailors and shoemakers. Those who could not make shoes, could make shoepacks. These, like moccasins, were made of a single piece of leather, with the exception of a tongue piece on the top of the foot. This was about two inches broad, and circular at the lower end. To this, the main piece of leather was sewed, with a gathering stitch. The seam behind was like that of a moccasin. To the shoe pack a sole was sometimes added. The women did the tailor work. They could all cut out and make hunting shirts, leggins and drawers.

The state of society which existed in our country at an early period of its settlement is well calculated to call into action every native, mechanical genius. This happened in this country. There was in almost every neighborhood, someone whose natural ingenuity enabled him to do many things for himself and his neighbors, far above what could have <sup>have</sup> been reasonably expected. With the few tools which they brought with them into the country, they certainly performed wonders. Their plows, harrows with the wooden teeth and sleds, were in many instances well made. Their cooper ware, which comprehended everything for holding milk and water, was generally, pretty well executed. The cedar ware, by having alternately a white and red stave, was then very neat, their joints close, and , and the top even and smooth. Their looms, although heavy, did very well. Those who could not exercise these mechanic arts, were under the necessity of giving labor, or barter to their neighbors in ~~exchange~~ for the use of them, so far

as their necessities required.

An old man in my father's neighborhood had the art of turning bowls, from the knots of trees, particularly those of the ash. In what way he did it, I do not know, or whether there was much mystery in his art. be that as it may, the old man's skill was in great request, as well turned bowls were amongst our first **rate** articles of household furniture.

My brothers and myself once undertook to procure a fine suit of these bowls, made of the best wood, the ash. We gathered all we could find on our father's land and took them to the artist, who was to give, as the saying was, one-half for the other. He put the knots in a branch before his door. A freshet came, and swept them all away. Not one of them was ever found. This was a dreadful misfortune. Our anticipation of an elegant display of new bowls was utterly blasted in a moment, as the poor old man was not able to repair our loss, or any part of it.

My father possessed a mechanical genius of the hughest order, and necessity, which is the mother of invention, occasioned the full exercise of his talents. His farming utensils were the best in the neighborhood. After making his loom, he often used it, as a we aver. All the shoes belonging to the family were made by himself. He always spun his own shoe thread, saying that no woman could spin shoe thread as well as he could. His cooper ware was made by himself. I have seen him make a small, neat kind of wooden ware, called set work in which the staves were all attached to the bottom of the clasp knife and small chisel, before a single hoop was put on. He was sufficiently the carpenter to build the best kind of houses then in use, that is to say, first a cabin, and afterwards the hewed log house, with a shingled roof. In his latter years he became sickly, and not being able to labor, he, he amused himself

with tolerably good imitations of cabinet work.

Not possessing sufficient health for service in the scouts and campaigns, his duty was that of repairing the rifles of his neighbors when they needed it. In this business he manifested a high degree of ingenuity. A small depression on the surface of a stump or log, and a wooden mallet were his instruments for straightening a gun barrel when crooked. Without the aid of a bow string, he could discover the smallest bend in a barrel, With a bit of steel he could make a saw for deepening the furrows, when requisite. A few shots determined whether the gun might be trusted.

Although he never had been more than six weeks at school, he was, never-the-less a first rate penman, and a good arithmetician. His penmanship was of great service to his neighbors in writing letters, bonds, deeds of conveyance, &c.

Young as I was, I was possessed of an art that which was of great use. It was that of weaving shot pouch straps, belts and garters. I could make my loom and weave a belt in less than one day. Having a piece of board about four feet long, an inch auger, spike gimlet, and a drawing knife, I needed no other tools or materials for making my loom. It frequently happened that my weaving proved serviceable to the family, as I often sold a belt for a days work, or making an hundred rails. So, that although a boy, I could exchange my labor for that of a full grown person, for an equal length of time.

## CHAPTER XIX.

### Diseases and Their Remedies.

This, amongst a rude and illiterate people, consisted mostly of specifics. As far as I can recollect them, they shall be enumerated, together with the diseases for which they were used.

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diseases of children, were mostly ascribed to worms, for the expulsion of which a solution of common salt was given. The dose was always large. I well remember having been required to take half a tablespoon full, when quite small. To the best of my recollection, it generally answered the purpose. Scrapings of pewter spoons ~~was~~ another remedy for the worms. This dose was also large, amounting, I should think, from twenty to forty grains. It was commonly given in sugar. Sulphate of iron, or green copperas, was a third remedy for the worms. The dose of this was also larger than we should venture to give at this time.

For burns, a poultice of Indian meal was a common remedy. A poultice of scraped potatoes was also a favorite remedy with one people. Roasted turnips, made into a poultice, was used by others. Slippery elm bark was also used in the same way. I do not recollect that any internal remedy or bleeding, was ever used for burns.

The croup, or what was then called the bald hives was a common disease among the children, many of whom died of it. For the cure of this, the juice of roasted onions or garlic was given in large doses. Wall ink was also a favorite remedy with many of the old ladies. For fevers, sweating was the general remedy. This was generally performed by means of a strong decoction of snake root. This dose was always very large. If a purge was used, it was half a pint of a strong decoction of white walnut bark. This, when intended for a purge, was peeled downwards; if for a vomit, it was peeled upwards. Indian physic, or bowman root, a species of *epicacuanhawas* frequently used for a vomit and sometimes the pocoon or blood root. O.K.

For the bite of a copper or rattle snake, a great variety of specifics was used. I remember, when a small boy, to have seen a man bitten by a rattle snake, brought into the fort on a man's back. One of the company dragged the snake in after him by a forked

stick fastened in its head. The body of the snake was cut into pieces of about two inches in length, split open in succession, and laid on the wound to draw out the poison, as they expressed it. When this was over a fire was kindled up in the fort yard, and the whole of the serpent burned to ashes by way of revenge for the injury he had done. After this process was over, a large quantity of chestnut leaves was collected and boiled in a pot. The whole of the wounded man's leg and part of his thigh were placed in a piece of chestnut bark, fresh from the tree, and the decoction poured on the leg so as to run down into the pot again; after continuing this process for some time, a quantity of the boiled leaves were bound to the leg. This was repeated several times a day. The man got well; but whether owing to the treatment bestowed on his wound is not so certain.

A number of native plants were used for the cure of snake bites. Among them, the white plantain held a high rank. This was boiled in milk, and the decoction given the patient in large quantities. A kind of fern, which from its resemblance to the leaves of walnut, was called walnut fern, was another remedy. A plant with fibrous roots, resembling the Seneca snake root of a black color and a strong, but not disagreeable smell was considered, and relied on as the Indian specific for the cure of the sting of a snake. A decoction of this root was also used for the cure of colds. Another plant, which very much resembles the one above mentioned, but violently poisonous, was sometimes mistaken for it, and used in its place. I knew two young women who, in consequence of being bitten by rattlesnakes, used the poisonous plant instead of the other, and nearly lost their lives by the mistake. The



roots were applied legs in the form of a poultice; the violent burning and swelling occasioned by the inflammation, discovered the mistake in time for to prevent them from taking any of the decoction, which, which, had they done it would have been instantly fatal. It was with difficulty that the part to which the poultice was applied was saved from mortification, so that the remedy was far worse than the disease.

Cupping, sucking the wound, and making deep incisions which were filled with salt and gun powder were amongst the remedies for snake bites. It does not appear to me that any of the internal remedies used by the Indians and the first settlers of this country were well adapted for the cure of the disease occasioned by the bite of a snake. The poison of a snake, like that of a bee or a wasp must consist of an highly concentrated and very poisonous acid, which instantly inflames the part to which it is applied. That any substance, whatever, can act as a specific for the decomposition of this poison seems altogether doubtful. The cure of the fever occasioned by this animal poison, must be effected with reference to those general indications which are regarded in the cure of other fevers of equal force. The internal remedies alluded to, so far as I am acquainted with them, are possessed of little, or no medical efficacy. They are . They are not emetics, cathartics, or sudorifics. What then? They are harmless substances which do wonders in all those cases in which there is nothing to be done.

The truth is, the bite of a rattle or copper snake in a fleshy or tenderous part, where the blood vessels are neither numerous nor large soon healed, under any kind of treatment. But when the fangs of the serpent, which are hollow, and eject the poison

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through an orifice near the points, penetrate a blood vessel of any considerable size, a malignant and incurable fever was generally the immediate consequence, and the patient often expired in the first paroxysm. The same observations apply to the effects of the bite of serpents when inflicted on beasts. Horses were frequently killed by them, as they were commonly bitten somewhere about the nose in which the blood vessels are numerous and large. I once saw a horse die of the bite of a rattle snake. The blood, for some time before he expired, exuded in great quantity through the pores of the skin.

Cattle were less frequently killed because their noses are of a grisly texture, and less furnished with blood vessels than those of a horse. Dogs were sometimes bitten, and being naturally physicians, they commonly scratched a hole in some damp place and held the wounded part in the ground till the inflammation abated. Hogs, when in tolerable order, were never hurt by them owing to their thick substratum of fat between the skin, muscular flesh, and blood vessels. The hog generally took immediate revenge for the injury done him by instantly tearing to pieces and devouring the serpent which inflicted it.

The itch, which was a very common disease in early times, was commonly cured by an ointment made by brimstone and hog's lard.

Gunshot, and other wounds, were treated with slippery elm bark, flax seed, and such other like poultices. Many lost their lives from wounds which would now be considered trifling, and easily cured. The use of the lancet, and other means of depletion, in the treatment of wounds constituted no part of their cure in

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this country in early times.

My mother died in early life, of a wound from the bite of a horse, which any person in the habit of letting blood might have cured by two or three bleedings, without any other remedy. The wound was poulticed with spikenard roots and soon <sup>terminated in</sup> ~~extended into~~ an extensive mortification.

Most of the men of the early settlers of this country were affected with the rheumatism. For relief from this disease,, the hunters generally slept with their feet to the fire. From this practice they certainly derived much advantage. The oil of rattlesnakes, geese, wolves, bears, raccoons, , ground hogs and pole cats was applied to swelled joints, and bathed in before the fire.

The pleurisy was the only disease which was supposed to require blood letting; but in many cases a bleeder was not to be had.

Coughs and pulmonary consumptions were treated with a great variety of syrups, the principal ingredients of which were commonly spikenard and elecampane. These syrups certainly gave but little relief.

Charms and incantations were in use for the cure of many diseases. I learned when young, the incantation in German, for the cure of burns, stopping blood, for the toothache, , and the charm against bullets in battle; but, for the want of faith in their efficacy, I never used any of them.

The erysipelas or St. Anthony's fire was circumscribed by the blood of a black cat. Hence, there was scarcely a black cat to be seen, whose ears and tails had not been frequently cropped, for a contribution of blood.

Whether the medical profession is productive of most good

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or harm , may still be a matter of dispute with some philosophers who never saw any condition of society in in which there was no physicians, and therefore, could not be furnished a proper test for deciding the question. Had an unbeliever in the healing art been amongst the early inhabitants of this country, he would have been in a proper situation to witness the consequences of of the want of the exercise of this art. For many years in succession, there was no person who bore even the name of a doctor within a considerable distance of the residence of my father. For the honor of the medical profession, I must give it as my opinion that many of our people perished for want of medical skill and attention.

The pleurisy was the only disease which was, in any considerable degree, understood by our people. A pain in the side called for the use of the lancet, if there was any to be had; but owing to its sparing use, the patient was apt to be left with a spitting of blood, which sometimes ended in consumption. A great number of children died of the croup. Remittant and intermittent fevers were treated with warm drinks, for the purpose of sweating. The patients were denied the use of cold water and fresh air. Many of them died. Of those who escaped, not a few died afterwards of the dropsy or consumption. or were left with paralytic limbs. Deaths in child bed were not infrequent. Many, no doubt, died of the bite of serpents, in consequence of an improper reliance on specifics possessed of no medical virtue.

My father died of an hepatitis, at the age of about forty-six. He had labored under this disease for thirteen years. The fever which accompanied it was called "the dumb ague" and the swelling in the region of the liver, "the ague cake." The abscess bursted, and discharge a large quantity of matter which put

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a period to his life in about thirty hours thirty hours after the commencement of the discharge.

Thus I, for one, may say that, in all human probability, I lost both my parents for want of medical aid.

## CHAPTER XX.

### Games and Diversions.

These were such as might be expected among a people, who, owing to their circumstances, as well as education, set a higher value on physical than on mental endowments, and on skill in hunting and bravery in war, than in any polite accomplishments, or fine arts.

Amusements are, in many instances, either imitations ~~of~~ of the business of life; or, at least, of some of its particular objects of pursuit. On the part of young men belonging to nations in a state of warfare, many amusements are regarded as preparations for the military character which they are suspected to sustain in future life. Thus, the war dance of savages is a pantomime of their stratagems and horrid deeds of cruelty in war; and the exhibition prepared the minds of their young men for a participation in the bloody tragedies which they represent. Dancing, among civilized people, is regarded not only as an amusement suited to the youthful period of human life, but as a means of inducing urbanity of manners, and a good, personal deportment in public. Horse racing is regarded by the statesman as a preparation in various ways, for the equestrian department of warfare. It is said that the English government never possessed a good cavalry until, by the encouragement given to public races, their breed of horses was improved. Games, in which there is a mixture of chance and skill, are said to improve the understanding in mechanical, and <sup>mathematical</sup> other Calculations.

Many of the sports of the early settlers of this country were imitative of the exercises and stratagems of hunting and war. Boys were taught the use of the bow and arrow at an early age; but, although they acquired considerable adroitness in the use of them, so as to kill a bird or squirrel sometimes, yet it appears to me that in the hands of the white people, the bow and arrow could never be depended upon for warfare or hunting unless made and managed in a different manner from any specimens of them which I ever saw. In ancient times the bow and arrow must have been deadly instruments in the hands of the barbarians of our country: but I much doubt whether any of the present tribes of Indians could make much use of the flint arrow heads which must have been so generally used by their forefathers.

Firearms, wherever they can be obtained, soon put an end to the use of the bow and arrow: but, independently of this circumstance, military, as well as other arts sometimes grow out of date and vanish from the world. Many centuries have elapsed since the world has witnessed the destructive accuracy of the Benjaminites, in their use of the slug and stone: nor does it appear to me that diminution in the size and strength of the aborigines of this country has occasioned a decrease of accuracy and effect in their use of the bow and arrow. From all the ancient skeletons which have come under my notice, it does not appear that this section of the globe was ever inhabited by a larger race of human beings than that which possessed it at the time of its discovery by the Europeans.

One important pasttime of our boys was that of imitating the noise of every bird and beast in the woods. This faculty was not merely a pasttime, but a very necessary part of education, on



account of its utility in certain circumstances. The imitations of the gobbling, and other sounds of wild turkeys, often brought those keen eyed and ever watchful tenants of the forest, within the reach of the rifle. The bleating of the ~~swan~~ brought its dam to her death in the same way. The hunter often collected a company of mopish owls to the trees about his camp, and amused himself with their hoarse screaming: his howl would raise and obtain response from a pack of wolves so as to inform him of their neighborhood, as well as guard him against their depredations.

This imitative faculty was sometimes requisite as a measure of precaution in time of war. The Indians when scattered about in a neighborhood, often collected together, by imitating turkeys by day and wolves, or owls by night. In similar situations our people did the same. I have often witnessed the consternation of a whole neighborhood in consequence of a few screeches of owls. An early and correct use of this imitative faculty was considered as an indication that its possessor, in due time, would become a good hunter and a valient warrior.

Throwing the tomahawk was another boyish sport, in which many acquired considerable skill. The tomahawk, with its handle of a certain length, will make a given number of turns in a given distance. Say in five steps it will strike with the edge, the handle downwards at the distance of seven and a half it will strike with the edge, the handle upwards, and so on. A little experience enabled the boy to measure the distance with his eye, when walking through the woods, and strike a tree with his tomahawk in any way he chose.

The athletic sports of running, jumping and wrestling, were the pasttimes of boys, in common with the men. A well grown boy, at the age of twelve~~et~~<sup>51</sup>-thirteen years, was furnished with a

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small rifle and shot pouch. He then became a fort soldier and had his port hole assigned him. Hunting squirrels, turkeys and raccoons soon made him expert in the use of his gun.

Dancing was the principal amusement of our young people of both sexes. These dances to be sure, were of the simplest forms. Three and four-handed reels and jigs. Contra dances, cotillions and minuets, were unknown. I remember to have seen, once or twice, a dance which was called the Irish trot, but I have long since, forgotten its figure.

Shooting at marks was a common diversion among the men, when their stock of ammunition would allow it: this, however, was far from being always the case. The present mode of shooting off-hand was not then in practice. This mode was not considered as any trial of the value of a gun; nor, indeed, as much of a test of the skill of a marksman. Their shooting was from a rest and at as great a distance as the length and weight of the barrel of the gun would throw a ball on a horizontal level. Such was their regard to accuracy, in these sportive trials of their rifles, and in their own skill in the use of them, that they often put moss, or some other soft substance, on the log or stump from which they shot, for fear of having the bullet thrown from the mark by the spring of their barrel. When the rifle was held to the side of a tree for a rest, it was pressed against it as lightly as possible, for the same reason.

Rifles of former times were different from those of modern date; few of them carried more than forty-five bullets to the pound. Bullets of less size were not thought sufficiently heavy for hunting or war.

Dramatic narrations, chiefly concerning Jack and the

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giant, furnished our young people with another source of amusement during their leisure hours. Many of these tales were lengthy and embraced a considerable range of incident. Jack, always the hero of the story, after encountering, among other difficulties, and performing many great achievements, came off conqueror of the giant. Many of these stories were tales of knight errantry, in which some captive virgin was released from captivity and restored to her lover. These dramatic narrations concerning Jack and the giant bore a strong resemblance to the poems of Ossian, the story of the cyclops and Ulysses, in the Odyssey of Homer, and the tale of the giant and Great-heart in the PILGRIM'S PROGRESS. They were so arranged, as to the different incidents of the narration, that they were easily committed to memory. They certainly have been handed down from generation to generation, from time immemorial. Civilization has, indeed, banished the use of those ancient tales of romantic heroism; but what then? It has substituted, in their place, the novel and romance.

It is thus that in every state of society, the imagination of man is eternally at war with reason and truth. That fiction should be acceptable to an unenlightened people, is not to be wondered at, as the treasures of truth have never been unfolded to their mind; but that a civilized people, themselves, should, in so many instances, like barbarians, prefer the fairy regions of fiction to the august treasures of truth, developed in the sciences of theology, history, natural and moral philosophy, is truly a sarcasm on human nature. It is as much as to say that it is essential to our amusement; that, for the time being, we must suspend the exercise of reason, and submit to a voluntary deception.

Singing was another, but not very common amusement among our first settlers. These tunes were rude enough, to be sure. Robin Hood furnished a number of out songs; the balance were mostly tracial. These last were denominated "love songs about murder";

As to cards, dice, back-gammon, and other games of chance, we knew nothing about them. These are amongst the blessed gifts of civilization.

## CHAPTER XXI.

### The Witchcraft Delusion.

I shall not be lengthy on this subject. The belief in witchcraft was prevalent among the early settlers of the western country. To the witch was ascribed the tremendous power of inflicting strange and incurable diseases, , particularly on children, of destroying cattle by shooting them with hair balls, and a great variety of other means of destruction, of inflicting spells and curses on guns, , and other things; and lastly, of changing men into horses, and after bridling and saddling them, riding them in full speed over hill and dale to their frolics, and other places of rendezvous. More ample powers of mischief than these cannot well be imagined.

Wizards were men supposed to possess the same mischievous powers as the witches; but these were seldom exercised for bad purposes. The powers of the wizards were exercised almost exclusively for the purpose of counteracting the the malevolent influences of the witches of the other sex. I have known several of these witch masters as they were called, who made a public profession of curing the diseases inflicted by the influence of witches, and I

have known respectable physicians who had no ~~greater~~ portion of business in the ~~the~~ line of ~~of~~ their profession than than many of those masters had in their's.

The means by which the witch was supposed to inflict diseases, curses and spells, I never could learn. They were occult sciences, which no one was supposed to understand, excepting the witch, herself, ; and no wonder, for no such arts ever existed in any country.

The diseases of children, supposed to be inflicted by witchcraft, ~~the~~ were those of the internal organs, dropsy of the brain, and the rickets. The symptoms and cure of these destructive diseases were utterly unknown in former times in this country. Diseases which could never be accounted for, nor cured, were usually ascribed to some supernatural agency of a malignant kind.

For the cure of the diseases inflicted by witchcraft, the picture of the supposed witch was drawn on a stump, or piece of board, and shot at with a bullet containing a little bit of silver. This silver bullet transferred a painful and sometimes a mortal spell on that part of the witch corresponding with the part of the portrait struck by the bullet. Another method of cure was that of getting some of the child's water, which was closely corked up in a vial, and hung up in the chimney. This complimented the witch with a stranguary which lasted as long as the vial remained in the chimney. The witch had but one way of relieving herself from any spell inflicted on her in any way, which was that of borrowing something, no matter what, of the family to which the subject of the exercise of her witchcraft belonged. I have known several poor old women much surprised at being refused requests which had usually been granted without hesitation, and almost

heart broken when informed of the cause of the refusal.

When cattle or hogs were supposed to be under the influence of witchcraft, they were burnt in the forehead by a branding iron, or when dead, burned wholly to ashes. This inflicted a spell upon the witch which could only be removed by borrowing, as above stated

Witches were often said to milk the cows of their neighbors. This they did by fixing a new pin in a new towel for each cow intended to be milked. This towel was hung over her own door, and by the means of certain incantations, the milk was extracted from the fringes of the towel after the manner of milking a cow. This happened when the cows were too poor to give much milk.

The first German glass blowers in this country, drove the witches out of their furnaces by throwing living puppies into them.

The greater or lesser amount of belief in witchcraft necromancy, and astrology, serves to show the relative amount of philosophical sciences in any country. Ignorance is always associated with superstition, which, presenting an endless variety of sources of hope and fear, with regard to the good or bad fortunes of life, keeping the benighted mind continually harassed with groundless and delusive, but strong and often deeply distressing impressions of a false faith. For this disease of the mind there is no cure except that of philosophy. This science shows to the enlightened reason of man that no effect whatever can be produced in the physical world without a corresponding cause. This science announces that the death bed is but a momentary, morbid motion of the ear, and the death watch the noise of a bug in the wall, and that the howling of the dog and the croaking of the raven are but



the natural language of the beast and fowl, and no way prophetic of the death of the sick. The comet, which used to shake pestilence and war from its fiery train, is now viewed with as little emotion as the movements of Jupiter and Saturn in their respective orbits.

The eclips of the sun and an unusual freshet of the Tiber shortly after the assassination of Julius Caesar, by Cassius and Brutus, threw the whole of the Roman empire into consternation. It was supposed that all the Gods of of heaven and earth were enraged and about to take revenge for the murder of the Emperor; but since the science of astrology foretells in the calendar the time and extent of the eclipse, the phenomenon is not viewed with a miraculous and portentous, but as a common and natural event. That the pythoness and wizard of the Hebrews, the monthly sooth-sayers, astrologers and prognosticators of the Chaldeans, and the sybils of the Greeks and Romans, were merely mercenary imposters, there can be no doubt. To say that the pythoness, and all others of her class were aided in their operations by the intervention of familiar spirits does not mend the matter; for spirits, whether good or bad, possess not the power of life and death, health and disease, with regard to man or beast. Prescience is an incommunicable attribute of God, and therefore spirits cannot foretell future events.

The afflictions of Job, through the intervention of Satan, were miraculous. The possessed mentioned in the New Testament in all human probability, were maniacal diseases, and if, at their cures, the supposed evil spirits spoke with an audible voice, these events were also miraculous, and effected for a special purpose. But from miracles, no general conclusions can be drawn, with regard to the divine government of the world. The conclusion is that the powers professed to be exercised in the occult science of necromancy, and other arts of divination, were neither more nor less

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impostures.

Among the Hebrews, the profession of arts of divination was thought deserving capital punishment, because the profession was of pagan origin, and of course incompatible with the profession of theism, and a theocratic reform of government. These jugglers perpetrated a debasing superstition among the people. They were also swindlers, who divested their neighbors of large sums of money and valuable presents, without an equivalent. On the ground then, of fraud, alone, according to the genius of the criminal codes of ancient governments, this offense deserves capital punishment.

But is the present time better than the past with regard to a superstitious belief in occult influences. Do no traces of the polytheism of our forefathers remain among their Christian descendants? This inquiry must be answered in the affirmative. Should an almanac maker venture to give out the Christian calendar without the column containing the signs of the zodiac, the calendar would be considered as being totally deficient, and the whole impression would remain on his hands.

But, what are these signs? They are constellations of the zodiac; that is, clusters of stars, twelve in number, which and including the tropics of Cancer and Capricorn. These constellations resemble the animals after which they are named. But what influence do these clusters of stars exert on the animal and on the plant? Certainly, none at all; and yet we are taught that the northern constellations govern the divisions of living bodies alternately, from the head to the reins, and like manner, the southern, from the reins to the feet. The sign then makes a skip from the feet to Aries, who again assumes the government of the head, and so on. About half of these constellations are friendly di

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divinities, and exert a salutary influence on the animal and the plant. The others are malignant in their temper, and govern only ~~the~~ for evil purposes. They blast, during their reign, the seed sown in the earth and render medicine and operations of surgery unsuccessful.

We have read of the Hebrews worshiping the host of heaven whenever they repulsed into idolatry; and these same constellations were the hosts of heaven which they worshipped. We, it is true, make no offering to these hosts of heaven, but we give them our faith and confidence. We hope for physical benefits from those of them whose dominion is friendly to our interests, ~~and~~ while the reign of the malignant ones is an object of dread and painful apprehension. Let us not boast very much of our science, civilization, or even Christianity while this column of the felons of paganism still disgraces the Christian calendar.

I have made these observations with a view to discredit the remnants of superstition still existing among us. While dreams, the howling of the dog, the croaking of a raven are prophets of future events we are not good Christians.. While we are dismayed at the signs of heaven, we are, for the time being, pagans. Life has real evils enough to contend with, without imaginary ones.

## CHAPTER XXII.

### Law, Morality and Religion.

In the section of the country where my father lived, there was, for many years after the settlement of the country, "neither law nor gospel." Our want of legal government was owing to the uncertainty whether <sup>52</sup> we belonged to the state of Virginia or Pennsylvania. The line which at present divides the two states

was not run until some time after the conclusion of the Revolutionary war. Thus it happened that during a long period of time, we knew nothing of courts, lawyers, magistrates, sheriffs or constables. Everyone was, therefore, at liberty "to do whatever was right in his own eyes."

As this is a state of society which few of my readers have ever witnessed, I shall describe it as minutely as I can, and give in detail, those moral maxims which in a great degree, answered the important purposes of municipal jurisprudence.

In the first place let it be observed that in a sparse population, where all the members of the community are well known to each other, and especially, in a time of war, where every man capable of carrying arms is considered highly valuable as a defender of his country, public opinion has its full effect, and answers the purpose of legal government better than it would in a dense population, and in time of peace.

Such was the situation of our people along the frontiers of our settlement. They had no civil, military or ecclesiastical laws, at least none that were enforced, and yet, "they were a law unto themselves" as to the leading obligations of our nature in all the relations in which they stood to each other. The turpitude of vice, and the majesty of moral virtue were then as apparent as they are now, and they were then regarded with the same sentiments of aversion or respect which they inspire at the present time. Industry in working and hunting, bravery in war, candor, honesty, hospitality, and steadiness of deportment, received their full reward of public confidence among our rude forefathers, as well as among their better instructed and more

polished descendants. The punishment which they inflicted upon offenders by the imperial court of public opinion, were well adapted for the reformation of the culprit, or his expulsion from the community.

The punishment for lying, dishonesty, idleness, and ill fame generally, was that of "hating the offender out," as they expressed it. This mode of chastisement was like the ATIMEA of the Greeks. It was a public expression, in various ways, of a general sentiment of indignation against such as transgressed the moral maxims of the community to which they belonged. This commonly resulted in either the reformation or banishment of the person against whom it was directed.

At house raisings, log rollings, and harvest parties, everyone was expected to do his duty faithfully. A person who did not perform his share of labor on these occasions, was designated by the epithet of LAWRENCE, or some other title still more opprobrious; and when it came his turn to require the like aid from his neighbors, the idler soon felt his punishment in their refusal to attend to his calls.

Although, there was no legal compulsion to the performance of military duty, yet every man of full age and size, was expected to do his full share of public service. If he did not do so he was "hated out as a coward." Even the want of any article of war equipments, such as ammunition, a sharp flint, a priming wire, a scalping knife or tomahawk, was thought highly disgraceful. A man who, without a reasonable cause, failed to go on a scout or campaign when it came to his turn, met with an expression of indignation in the countenances of all his neighbors, and epithets of dishonor

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were fastened upon him without mercy.

Debts, which make such an uproar in civilized life were but little known among our forefathers at the early settlement of this country. After the depreciation of the continental paper, they had no money of any kind; everything purchased was paid for in produce or labor. A good cow and calf was often the price of a bushel of alum salt. If a contract was not punctually fulfilled, the credit of the delinquent was at an end.

Any petty theft was punished with all the infamy that could be heaped on the offender. A man on a campaign stole from his comrade a cake out of the ashes in which it was baking. He was immediately named the bread rounds. This epithet of reproach was bandied about in this way; when he came in sight of a group of men, one of them would call "Who comes there?" Another would answer, "The bread rounds." If anyone meant to be more serious about the matter he would call out, "Who stole a cake out of the ashes?" Another replied by giving the name of the man in full; to this a third would give confirmation, exclaiming, "That is true and no lie." This kind of tongue lashing he was doomed to bear for the rest of the campaign, as well as for years after his return home.

If a theft was detected in any of the frontier settlements a summary mode of punishment was always resorted to. The first settlers, as far as I knew of them, had a kind of innate, or hereditary detestation of the crime of theft, in any shape or degree, and their maxim was "a thief must be whipped." If the theft was of something of some value, a kind of jury of the neighborhood, after hearing the testimony, would condemn the culprit to Moses's law, that is, to forty stripes, save one. If the theft was of some small



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article, the offender was doomed to carry on his back the flag of the United States, which then consisted of thirteen stripes. In either case, some able hands were selected to execute the sentence so that the stripes were sure to be well laid on. This punishment was followed by a sentence of exile. He then was informed that he must decamp in so many days, be seen there no more, on penalty of having the number of his stripes doubled.

For many years after the law was put in operation, in the western part of Virginia, the magistrates, themselves, were in the habit of giving those who were brought before them on charges of small thefts, the liberty of being sent to jail, or taking a whipping. The latter was commonly chosen, and was immediately inflicted, after which the thief was ordered to clear out.

In some instances stripes were inflicted, not for the punishment of an offense, , but for the purpose of extorting a confession from suspected persons. This was the torture of our early times, and no doubt sometimes very unjustly inflicted.

If a woman was given to tattling and slandering her neighbors, she was furnished, by common consent, with a kind of patent ~~in~~ right to say whatever she pleased, without being believed. Her tongue was then said to be harmless, or to be no scandal.

With all their rudeness, these people were given to hospitality, and freely divided their rough fare with a neighbor, or stranger and would have been offended at the offer of pay. In their settlements and forts, they lived, they worked, they fought and feasted, or suffered together, in cordial harmony. They were warm and constant in their friend-ships. On the other hand, they were revengeful in

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their resentments. And the point of honor sometimes led to personal combats. If one man called another a liar, he was considered as having given a challenge which the person who received it must accept, or be deemed a coward, and the charge was generally answered on the spot, with a blow. If the injured person was decidedly unable to fight the aggressor, he might get a friend to do it for him. The same thing took place on a charge of cowardice, or any other dishonorable action; a battle must follow, and the person who made the charge must fight, either the person against whom he made the charge, or any champion who chose to espouse his cause. Thus circumstanced, our people in early times were much more cautious of speaking evil of their neighbors than they are at present.

Sometimes pitched battles occurred in which time, place and seconds were appointed beforehand. I remember having seen one of these pitched battles in my father's fort when a boy. One of the young men knew very well beforehand, that he should get the worst of the battle, and no doubt, repented the engagement to fight; but there was no getting over it. The point of honor demanded the risk of battle. He got his whipping; they then shook hands and were good friends afterwards.

The mode of single combat in those days was dangerous in the extreme: although no weapons were used, fists, teeth and feet were employed at will, but, above all, the detestable practice of gouging, by which eyes were sometimes put out, rendered this mode of fighting frightful indeed; it was not, however, so destructive as the stiletto of an Italian, the knife of a Spaniard, the small sword of the Frenchman, or the pistol of the American or English duelist.

Instances of seduction and bastardy did not frequently happen in our early times. I remember one instance of the former, in which the life of the man was put in jeopardy, by the resentment of the family, to which the girl belonged. Indeed, considering the chivalrous temper of our people, this crime could not then take place without great personal danger from the brothers or other relations of the victims of seduction, family honor then being estimated at a high rate.

I do not recollect that profane language was much more prevalent in our early times than at present.

Among the people with whom I was most conversant, there was no other vestige of the Christian religion than a faint observation of Sunday, and that merely as a day of rest for the aged, and a play day for the young. The first Christian service I ever heard was garrison church in Baltimore county, in Maryland, where my father had sent me to school. I was then about ten years old. The appearance of the church, the windows of which were gothic, the white surplice of the minister, and the responses in the service, overwhelmed me with surprise. Among my school fellows in that place, it was a matter of reproach to me that that I was not baptized, and why? Because, as they said, I had no name. Such was their notion of the efficacy of baptism.

#### CHAPTER XXIII.

##### Cruelty to Slaves and Servants.

If some of my readers should complain of the introduction of too great a portion of my own history and that of my family, into this work, I trust I shall not be considered blamable for having given the narrative of the horrid cruelties exercised upon the slaves

and servants which I was doomed to witness in my early years, together with the lasting impressions which the view of these tortures made upon my infant mind.

On the death of my mother, which happened when I was about eight years old, my father sent me, under the care of a relation, to Maryland for the purpose of being sent to school.

When I arrived there I was in a new world. I had left the backwoods behind me. I had exchanged its rough manners and poor living for the buildings, plenty and polish of civilized life. Everything I saw and heard confounded me. I learned, after some time there were rich and poor masters, slaves and convicts, and I discovered that the poor servants and convicts were under entire subordination to their masters. I saw that the slaves and convicts lived in filthy hovels, called kitchens, and that they were poor, ragged and dirty and kept at hard labor; while their masters and families lived in large houses, were well clothed and fed, and did as they pleased. The reason of this difference in the condition of men and women of the same race of beings, I could not comprehend. Having no idea of crime, I thought it would be no otherwise than unjust, that some should have so little, and others so much, and that one should work so hard and others perform no labor.

My residence was in a neighborhood where slaves and convicts were numerous, and where tortures inflicted upon them had become the occurrences of almost every day, so that they were viewed with indifference by the whole population of the neighborhood, as matters of course. Thus it is that custom reconciles human nature, with all its native sympathies, to the grossest barbarities, and hardens the heart against the intrusion of feeling, at the sight of the most exquisite suffering of a fellow creature. Not so with me, who

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never had witnessed such tortures. I had not been long in my new habitation, before I witnessed a scene which I shall never forget. A convict servant, accused of some trivial offense, was doomed to the whip, tied with his arms extended upwards to the limb of a tree, and a bundle of hickories were thrown down before him; he was ordered to look at them, and told that they should all be worn out on him, and a great many more, if he did not make a confession of the crime alleged against him. The operation began by tucking up the shirt over his head, so as to leave his back and shoulders naked. The master then took two of the hickories in his hand, and by forward and back-handed strokes, each of which sounded like a wagon whip, and applied with the utmost rapidity and with his whole muscular strength, in a few seconds lacerated the shoulders of the poor, miserable sufferer, with not less than fifty scourges, so that in a little time, the whole of his shoulders had the appearance of a mass of blood, streams of which soon began to flow down his back and sides; he then made a confession of his fault. A fault not worth mentioning; but this did not save him from further torture. He had put his master "to the trouble of whipping him, and he must have a little more." His trousers were then unbuttoned and suffered to fall down about his feet, two new hickories were selected from the bundle, and so applied that, in a short time his posteriors like his shoulders, exhibited nothing but lacerations and blood. A consultation was then held between the master and the bystanders who had been coolly looking on, in which it was humanely concluded "that he had got enough." A basin of brine and a cloth were ordered to be brought; with this his stripes were washed, or salted, as they called it. During this operation the suffering wretch writhed and

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groaned as if in the agonies of death. He was then untied, and told to go home and mistress would tell him what to do.

From this scene of torture I went home with a heavy heart, and wished myself in the backwoods again; nor did the frequency of witnessing such scenes lessen, in any degree the horror which they first occasioned in my mind.

It frequently happened that torture was inflicted upon slaves and convicts, in a more protracted manner than in that above described. When the victim of cruelty was doomed by his master to receive the lash, several of his neighbors were called on, for their assistance. They attended at the time and place appointed. A jug of rum and water were provided for the occasion. After the trembling wretch was brought forth and tied up, the number of lashes which he was to receive was determined on; and by lot, or otherwise, it was decided who should begin the operation; this done, the torture commenced; at the conclusion of the first course, the operator, pretending great weariness, called for a drink of rum and water, in which he was joined by the company. A certain time was allowed for the subject of their cruelty to cool as they called it. When the allotted time had expired, the next hand took his turn and in like manner, ended with a drink, and so on until the appointed number of lashes were all imposed. This operation lasted several hours, sometimes half a day, at the conclusion of which the sufferer, with the hands swollen with the cords, was unbound and suffered to put on his shirt. His executioners, to whom the operation was rather a frolic than otherwise, returned home from the scene of their labor, half drunk. Another method of punishment still more protracted than this, was that of dooming a



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slave to receive so many lashes , during several days in succession, each of those whippings, except the first, was called "tickling up the old scabs."

A couple of wagoners in the neighborhood, having caught a man, as they said, in the act of stealing something from the wagon, stripped him, and fastened him to the hinder part of the wagon, got out their jug of rum and amused themselves by making scores on his back for wagers. He that could make the deepest score was to have the first dram. Sometimes, the cuts appearing to be equal, no decision could be had until the second or third trial was made. This sport was continued for several hours, until the poor fellow was almost killed and the wagoners both drunk.

Female servants, both white and black, were subjected to the whip, in common with the males. Having to pass through the yard of a neighbor on my way to school, it happened that on going my usual route in a cold, snowy morning, when I came within view of the house, I was much surprised at seeing a naked woman standing at the whipping post, and her master, with a hickory in his hand. When I got to the place, I stopped to see what was going on: after the woman had received a certain number of lashes, a female black slave was ordered from the kitchen, stripped and fastened by the irons of the whipping post. Her scars exhibited the stripes and corrugations of former years. Both these women had handkerchiefs tied around their eyes to prevent them from seeing when the blow was coming. The hickory used by the man was a forked one, twisted together, and tied. A hickory of this kind, owing to the inequality of its surface, gives the greater pain. With this, he scored the backs of these two women alternately; but for what length of time I

do not know. Being shocked at the sight I hurried on to school and left the master at his work.

I might here relate many other methods of torture, of which I have been eye witness among these people, such as the thumb screw, sweating, the birch, &c. but it is enough. The heart sickens at the recollection of such cruelties.

Some time ago I made inquiry of a gentleman who had recently removed from the neighborhood in which I had lived in Maryland, to this country, concerning the present state of the families of my former acquaintance in Maryland. He informed me that ~~the~~ of the whole number of those families, only three or four of their descendants remain possessors of the estates of their forefathers: of the others, their sons had become dissipated, sold their lands and had either perished in consequence of intemperance or left the country so that the places which once knew their families as princes of the land, now knew them no more. Thus it is, that in moral and physical respects at least, "the sins of the fathers are visited upon their children, to the third and fourth generations"

If the very sanctuaries built by the former hierarchy of the slave states, in which the oppressors used the ritual of the Christian service, with hands reeking with the blood of slaves, have long ceased to be vocal with the songs of Zion, have passed to other hands or even fallen to decay, it is only saying that God is just.

Therecollection of the tortures which I witnessed so early in life is still a source of affliction to my mind. Twenty-four hours never pass during which my imagination does not present me with the afflicting view of the slave or servant writhing beneath the lashes of his master, and cringing from the brine with which he

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salted his stripes.

During my stay of three years in the region of slavery, my only consolation was that the time would come in which the and slave would exchange situations; that the former would receive the punishment due to his cruelty, while the latter should find rest from his toils and sufferings in the Kingdom of Heaven. The master I regarded as Dives, who, after "being clothed in purple and fine linen and faring sumptuously every day," must soon "lift up his eyes in hell, being in torment." The slave was Lazarus, who, after closing his sufferings in death, was to be "carried by the angels into Abraham's bosom."

From this afflictin state of society, I returned to the backwoods, a republican, without knowing the meaning of the term; that is, with an utter determination of an arbitrary power of one man over another

On reading this recital, the historian will naturally reflect that personal, real or political slavery has, at all times, been the condition of almost the whole human race; that the history of man is the history of oppressors and the victims of oppression. Wars, bastiles, prisons, crosses, gibbets, tortures, scourges and fire, in the hands of despots, have been the instruments of sprading desolation and misery over the earth. The philosopher regards those means of destruction, and their extensive use in all ages as indices of the depravity and ferocity of man. From the blood stained pages of history, he turns with disgust and horror, and pronounces an involuntary anathema on the whole of his race. But is the condition of the world to remain the same? Are the moral impressions of our nature to be forever sacrificed at the shrine of

lawless ambition? Is man, as heretofore to be born only to destroy, or be destroyed? Does the good Samaritan see no rational ground of hope of better things for future ages. We trust that he does, and that ages yet to come will witness the fulfillment of his benevolent wishes and predictions.

The American revolution was the commencement of a new era in the history of the world. The issue of that eventful contest snatched the sceptre from the hands of the monarch, and placed it where it ought to be, in the hands of the people.

On the sacred altar of liberty it consecrated the rights of man surrendered him the right and the power of governing himself, and placed in his hands the resources of his country, as munitions of war for his defense. The experiment was, indeed, bold and hazardous; but success has hitherto more than justified the most sanguine anticipations of those who made it. The world has witnessed, with astonishment, the rapid growth and confirmation of our noble fabric of freedom. From ~~one~~ distant horizon we have reflected a strong and steady blaze of light on ill-fated Europe from time immemorial, involved in the fetters and gloom of slavery. Our history has excited a general and ardent spirit of inquiry over the nature of our civil institutions, and a strong wish, on the part of the people, in distant countries, to participate in our blessings.

But will an example, so portentous of evil to the chiefs of despotic institutions, be viewed with indifference by those who now sway the sceptre with unlimited power over the many millions of their vassals? Will they adopt no measures of defense against the influence of that thirst for freedom so widely diffused, and so

rapidly gaining strength throughout their empires? Will they make no effort to remove from the world those free governments whose example gives them so much annoyance? The measures of defense will be adopted, the effort will be made; for power is never surrendered without a struggle.

Already nations which, from the earliest period of their history, have constantly crimsoned the earth with each other's blood, have become a band of brothers for the destruction of every germ of human liberty. Every year witnesses an association of the monarchs of those nations in unhallowed conclave for the purpose of concerting measures for effecting their dark designs. Hitherto, the execution of those measures has been, Alas, too fatally successful. It would be impolitic and unwise in us to calculate on escaping the hostile notice of the despots of Continental Europe; already, we hear, like distant thunder, their expressions of indignation and threats of vengeance. We ought to anticipate the gathering storm without dismay, but not with indifference. In viewing the dark side of the prospect before us, one source of consolation of much magnitude, presents itself. It is confidently expected that the brave and potent nation with whom we have a common origin will not risk the loss of that portion of liberty which, at the expense of so much blood and treasure, they have secured for themselves by an unnatural association with despots for the unholy purpose of making war on the freedom of the few nations of the earth which possess any considerable portion of that invaluable blessing: on the contrary, it is hoped by us that they will, if necessity should require, employ the bravery of their people, the , their immense resources and the trident of the

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ocean in defense of their own liberties, and by consequence, those of others.

Legislators, fathers of our country. Lose no time, spare no expense in hastening on the requisite means of defense, for meeting with safety and with victory the impending storm which, sooner or later, must fall upon us.



## CHAPTER XXIV.

Western Civilization.

The causes which led to the present state of civilization of the western country, are subjects which deserve some consideration.

The state of society and manners of the early settlers, as presented in these notes, shows very clearly that their state of civilization was, indeed, low enough. The descendants of the English cavaliers from Maryland and Virginia, who settled mostly along the rivers, and the descendants of the Irish, who settled the interior parts of the country, were neither of them remarkable for science or urbanity of manners. The former were mostly illiterate, rough in their manners, and addicted to the rude diversion of horse racing, wrestling, jumping, dancing, &c. These diversions were often accompanied with personal combats, which consisted of blows, kicks, biting and gouging. This mode of fighting was called rough and tumble. Sometimes a previous stipulation was made to use the fists, only. Yet these people were industrious, enterprising, generous in their hospitality, and brave in the defense of their country.

These people, for the most part, formed the cordon along the Ohio river on the frontiers of Pennsylvania, Virginia and Kentucky, which defended the country against the attacks of the Indians during the revolutionary war. They were the janizaries of the country; that is, they were soldiers, who when they chose to be so, and when they chose, laid down their arms. Their military service was voluntary, and, of course, received no pay.

With the descendants of the Irish, I had but little

acquaintance , although I lived near them. At an early period they were comprehended in the Presbyterian church; and were, therefore, more reserved in their deportment than their frontier neighbors, and from their situation, , being less exposed to the Indian warfare, took less part in that war.

The patriot of the western region finds his love of country and national pride augmented to the highest degree when he compares the political, moral and religious character of his people with that of the inhabitants many large divisions of the old world. In Asia and Africa, generation after generation passes without any change in the moral and religious character of his people with that of the inhabitants of many large divisions of the old world. In Asia and Africa, generation after generation passes without any change in the moral and religious character, or physical condition of the people.

On the Barbary coast, the traveler, if a river lies in his way and happens to be high, must either swim it, or wait until it subsides. If the traveler is a Christian he must have a firman and a guard. Yet, this was once the country of the famous Carthaginians.

In upper Egypt the people grind meal for their dhoura bread by rubbing it between two flat stones. This is done by women

In Palestine the grinding of grain is still performed by an ill-constructed hand mill, as in the days of our Saviour. In Asiatic Turkey merchandise is still carried on by caravans, which are attended with a military guard, and the naked walls of the naked caravansara is their fortress and place of repose at night instead of being paved, are instances almost impassable from mud, filth, and the carcasses of dead beasts. Yet this is the

metropolis of a great empire.

Throughout the whole of the extensive regions of Asia and Africa, man, from his cradle to his grave, sees no change in the aspect of things around him, unless from the desolations of war. His dress, his ordinary salutations of his neighbors, his diet and his mode of eating it, are prescribed by his religious institutions and his rank in society, as well as his occupation, are determined by his birth. Steady and unvarying is the lapse of time in every department of life, generation after generation beats the dull, monotonous round. The Hindu would rather die, a martyr at the stake, than sit on a chair, or eat with a knife and fork.

The descendant is still a "wild man", hungry, thirsty, and half naked, Beneath a burning sun he traverses the immense and inhospitable desert of Sahara, apparently without any object, because his forefathers did so before him. Throughout his life he subsists on camel's milk and flesh, while his only covering from the inclemency of the weather is a flimsy tent of camel's hair: his single, solitary virtue is that of hospitality to strangers. In every other respect he is a thief and a robber.

The Chinese still retain their alphabet of thirty-six thousand hieroglyphics. They must never exchange it for one of twenty letters, which would answer an infinitely better purpose.

Had we pursued the course of the greater number of the nations of the earth, we should have been at this day, treading in the foot steps of our forefathers, from whose example in any respect we should have thought it criminal to depart, in the slightest degree.

Instead of a blind, or superstitious imitation of the manners and customs of our forefathers, we have thought and acted for ourselves, and we have changed ourselves, and everything around us. The linsey and coarse line of the first settlers of the country have been exchanged for the substantial and fine fabrics of Europe and Asia; the hunting shirt for the fashionable coat of broadcloth, and the moccasin for boots and shoes of tanned leather. The dresses of our ladies are equal in beauty, fineness and fashion to those of the cities and countries of Europe, and Atlantic America.

It is not enough that persevering industry has enabled us to purchase the "purple and fine linen" from foreigners, and to use their porcelain and glassware, whether plain, engraved, or gilt. We have nobly dared to fabricate those elegant, comfortable and valuable productions of art for ourselves. A well founded prospect of large gains from useful arts and honest labor, has drawn to our country a large number of the best artisans of other countries. Their mechanic arts, immensely improved by American genius have hitherto realized the hopeful prospect which induced their emigration to our infant country.

The horse paths, along which our forefathers made their laborious journeys over the mountains for salt and iron were soon succeeded by wagon roads, and those again, by substantial turnpikes which, as if by magic enchantment, have brought the distant region, not many years ago denominated the backwoods into a close and lucrative connection with our great Atlantic cities. The journey over the mountains, formerly considered so long, so expensive, and even perilous, is now made in a very few days, and with accommodations not displeasing to the epicure, himself.

Those giants of North America, the different mountains composing the great chain of the Alleghany, formerly so frightful in their aspect, and presenting so many difficulties in their passage, are now scarcely notice by the traveler, in his journey along the graduated highways by which they are crossed.

The rude sports of former times have been discontinued. Athletic trials of muscular strength and activity, in which there is certainly not much of merit, have given way to the more noble ambition for mental endowments and skill in useful arts. To the rude and often indecent songs, but roughly and unskilfully sung, have succeeded the psalm, the the hymn and swelling anthem. To the clamorous boast, the provoking banter, the biting sarcasm, the horrid oath and imprecation, have succeeded urbanity of manners and a course of conversation, enlightened by science, and chastened by mental attention and respect.

Above all, the direful spirit of revenge, the exercise of which so much approximated the character of many of the first settlers of our country to that of the worst of savages, is now unknown. The Indian might pass in safety among those whose remembrance still bleeds at the recollection of the loss of their relatives, who have perished under the tomahawk and and scalping knife of the savages.

The Moravian brethren may dwell in safety on the sites of the villages, and over the bones of their brethren and forefathers murdered by the more than savage ferocity of the whites. Nor let it be supposed that the return of peace produced this salutary change of feeling towards the tawny sons of the forest. The thirst of revenge was not wholly allayed by the balm of peace. Several Indians fell victims to the private vengeance of those who had recently

lost their relations in the war, for some years after it had ceased.

In the state of society and manners, from the commencement of the settlements in this country during the lapse of many years, owing to the sanguinary character of the Indian mode of warfare, and other circumstances, was in a state of retrogression, as was evidently the case; if ignorance is more easily induced than science; if society more speedily deteriorates than improves: if it be much easier for the civilized man to become wild than for the wild man to become civilized, what means have arrested the progress of the early inhabitants of the western region towards barbarism? What agents have directed their influence in favor science, morals, and piety?

The early introduction of commerce was the first means of changing in some degree in some degree, the exterior aspect of the population of the country, and giving a new current to public feeling and individual pursuit, The huntsman and warrior, when he had exchanged his hunter's dress for that of the civilized man, soon lost sight of his former occupations and assumed a new character and a new line of life; like the soldier, who when he receives his discharge and lays aside his regimentals, soon loses the feeling of a soldier, and even forgets, in some degree, his mental exercise. Had not commerce furnished the means of changing the dresses of our people and the furniture of their houses: had the hunting shirt, moccasins and leggins continued to be the dress of our men; had the three-legged stool, the noggin, the trencher and wooden bowl continued to be the furniture of our houses, our progress towards science and civilization would have been much slower.

It may seem strange that so much importance is attached to the influence of dress, in giving the moral and intellectual



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character of society.

In all the institutions of despotic government s we discover evident traces of the highest grade of human sagacity and and foresight. It must have been the object of the founders of these governments to repress the genius of man, divest the mind of every every sentiment of ambition, and prevent the cognizance of any role of life excepting that of blind obedience to the despot and his established institutions of religion and government; hence, the canon laws of religion in all governments despotic in principle, have prescribed the costume of each class of society, their diet and their manner of eating it, even their household furniture is in like manner, prescribed by law. In all these departments, no deviation from the law or customs is permitted, or even thought of. The whole science of human nature under such governments is that of a knowledge of the duties of the station of life prescribed by parentage; , and the whole duty of man that of a rigid performance of them; while reason, having nothing to do with either the one, or the other, is never cultivated.

Even among Christians, those founders of religious societies have succeeded best who have prescribed a professional costume for their followers, because every time the disciple looks at his dress he is put in mind of his obligations to the society to which he belongs; and he is therefore, the less liable to wander into strange pastures.

The English government could never subdue the esprit de cour of the north of Ireland until after the rebellion of '45, the prohibition of wearing the tartan plaid, the kilt and the bonnet amongst Highlanders broke down the spirit of the clans. I have

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seen several of the Moravian Indians, and wondered that they were permitted to wear the Indian dress; their conduct, when among the white people, soon convinced me that the conversion of those whom I saw was far from being complete.

There can be but little doubt that if permission should be given by the supreme power of the Mussalman faith for a change at the will of each individual, in dress, household furniture and in eating and drinking, the whole Mohammedan system would be overthrown in a few years. With a similar permission, the Hindoo superstition would share the same fate. We have yet some small districts of country where the costume, cabins, and in some measure, the household furniture of their ancestors, is still in use. The people of these districts are far behind their neighbors in every valuable endowment of human nature. Among them, the virtues of chastity, temperance and industry bear no great value, and schools and places of worship are but little regarded. In general, every one "does what is right in his own eyes."

In short, why have we so soon forgotten our forefathers, and everything belonging to our former state? The reason is, every thing belonging to our former state has vanished from our view. We meet with nothing to put us in remembrance of them. The recent state of the settlement of our country is no longer a subject of reflection. Its immense improvement present to the imagination the results of the labors of several centuries, instead of the work of a few years; and we do not often take the trouble to correct the false impression.

The introduction of the mechanic arts has certainly contributed, not a little, to the morals and scientific improvement of the country. The carpenter, the joiner and mason have displaced the rude, unsightly and uncomfortable cabin of our forefathers

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by comfortable and in many instances, mansions of stone, brick, hewn or sawed timbers.

The ultimate objects of civilization are the moral and physical happiness of man. To the latter, the commodious mansion house, with its furniture, contributes essentially. The family mansions of the nations of the earth furnish the criteria of the different grades of their moral and mental condition. The savages universally live in tents, wigwams, or lodges, covered with earth. Barbarians, next to these, might indeed, have habitations something better, but of no value and indifferently furnished. Such are the habitations of the Russian, Tarter, and Turkish peasantry.

Such is the effect of a large, elegant and well furnished house on the feelings and deportment of a family that if you were to build one for a family of savages, by the occupancy of it they would lose their savage character; or, if they did not choose to make the exchange of that character, for that of civilization, they would forsake it for the wig wam and the woods.

This was done by many of the stock of early backwoodsmen, even after they built comfortable houses for themselves. They no longer had the chance of "a fall hunt," the woods pasture was eaten up. They wanted "elbow room." They therefore sold out and fled to the forest of the frontier settlements, choosing rather to encounter the toil of turning the wilderness into fruitful fields a second time, and even risk an Indian war, rather than endure the inconveniences of a crowded settlement. Kentucky first offered a resting place for those pioneers, then Indiana, and now the Missouri, and it cannot be long before the Pacific ocean will put a full stop to the westward march of those lovers of the wilderness.

Substantial buildings have the effect of giving value to the soil and creating an attachment to the family residence. Those who have accustomed themselves to poetry, ancient or modern, need not be told how finely and how impressively the household gods, the blazing hearth, the plentiful board and the social fireside figure in poetical imagery. And this is not "Tying up nonsense for a song," They are realities of life, in its most polished states; they are among its best and most rational enjoyment; they associate the little family community in parental and filial affection and duty, in which even the well clothed child feels its importance, claims and duties. The amount of attachment to the family mansion furnishes the criterion of the relative amount of virtue in the members of a family. If the head of a family should wander from the path of parental duty and become addicted to vicious habits, in proportion as his virtue suffers a declension, his love of his home and his family until at last, any place, however base and corrupting it may be, is more agreeable to him than the once DULCE DOMUM.

If a similar declension in virtue happens on the part of the maternal chief of the family mansion, the first effect of her deviation from the path of maternal virtue is that "her feet abideth not in her own house." The same observations apply to children. When the young man or woman, instead of manifesting a strong attachment for the family mansion, is "given to outgoing" to places of licentious resort, their moral ruin may be said to be at no great distance.

Architecture is of use, even in the important province of religion. Those who build no houses for themselves, build no temples for the service of God, and, of course, derive the less benefit from the institutions of religion. While our people lived in

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their places of worship tents, as they were called, their seats, logs, their communion tables rough slabs of hewn timber, and the covering of the worshipers the leaves of the forest trees.

Churches have succeeded to tents, with their rude accommodations for public worship. The very aspect of those sacred edifices fills the mind of the beholder with a religious awe, and as to the most believing and sincere it serves to increase the fervor of devotion. Patriotism is augmented by the sight of the majestic forum of justice, the substantial public highway and bridge, with its long succession of ponderous arches.

Rome and Greece would, no doubt, have fallen much sooner had it not been for the patriotism inspired by their magnificent public edifices. Had it not been for these, their histories would have been less complete and lasting than they have been.

Emigration has brought to the western regions the wealth, science and arts of our eastern brethren, and even of Europe. These, we hope, have suffered no deterioration in the western country. They have contributed much to the change which has been effected in the moral and scientific character of our country.

The ministry of the gospel has contributed, no doubt immensely, to the happy change which has been effected in the state of our western society. At an early period of our settlements three Presbyterian clergymen commenced their clerical labors in our infant settlements: the Rev. Joseph Smith, the Rev. John McMillan, and the Rev. Mr. Bowers, the two latter of whom are still living. They were pious, patient, laborious men, who collected their people into regular congregations and did all for them that their circumstances would allow. It was no disparagement to them

that their first churches were the shady groves, and their first pulpits a kind of tent, constructed of a few rough slabs and covered with clapboards."He who dwelleth not exclusively in temples made with hands," was propitious to their devotions. From the outset they prudently resolved to create a ministry in the country, and accordingly, established little grammar schools at their own houses, or in their immediate neighborhoods. The course of education which they gave their people, was, indeed, not extensive; but the piety of those who entered into the ministry more than made up the deficiency. They formed societies, most of which are now large and respectable, and in point of education their ministry has much improved.

About the year 1792, an academy was established at Cannonsburg, in Washington county, in the western part of Pennsylvania, which was afterwards incorporated under the name, of Jefferson College. The means possessed by the society for the undertaking was indeed, but small: but they not only erected a tolerable edifice for the academy, but created a fund for the education of their pious young men as were desirous of entering into the ministry, but unable to defray the expenses of their education. This institution has been remarkably successful in its operations. It has produced a large number of good scholars in all the literary professions and added immensely to the science of the country.

Next to this, Washington college, situated in the county town of the county town of that name, has been the means of diffusing much of the light of science through the western country.

Too much praise cannot be bestowed on these good men who opened these fruitful sources of instruction for our infant country at so early a period of its settlement. They have immensely



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improved the departments of theology, law, medicine and legislation in the western regions.

At a later period the Methodist society began their labors in the western part of Virginia and Pennsylvania. Their progress at first, was slow, but their zeal and perseverance at length overcame every obstacle, so that they are now one of the most numerous and respectable societies in the country. The itinerant plan of their ministry is well calculated to convey the gospel throughout a thinly scattered population. Accordingly, their ministry has kept pace with the extension of our settlements. The little cabin was scarcely built, and the little field fenced in, before these evangelical teachers made their appearance amongst them, collected them into societies, and taught them the worship of God. Had it not been for the indefatigable men, our country, as to a great extent of its settlements, would have been at this day a semi-barbaric region. How many thousands and tens of thousands of the ignorant and licentious of our population have they instructed and reclaimed from the error of their ways? They have restored to society even the most worthless and made them valuable and respectable as citizens, and useful in all the relations of life. Their numerous and zealous ministry bids fair to carry on the good work to any extent which our settlements and population may require.

With the Catholics I have but little acquaintance, but have every reason to believe that in proportion to the extent of their flocks, they have done well. In this country they have received the Episcopal visitations of their bishops. In Kentucky they have a cathedral, a college and a bishop. In Indiana they have a monastery of the Order of St. Francis, which is also a

college, and a bishop. Their clergy, with apostolic zeal, but in an unpretentious manner, have sought out and ministered to their flocks throughout the country, and, as far as I know, with good success.

The society of Friends, in the western country, are numerous, and their establishments in good order. Although they are not much in favor of a classical education, they are, never-the-less, in the habit of giving their people a substantial English education. Their habits of industry and attention to useful arts and improvements are highly honorable to themselves, and worthy of imitation.

The Baptists in the state of Kentucky took the lead in the ministry, and with great success. Their establishments are, I am informed, at present numerous, and respectable in that state. A great and salutary revolution has taken place in this community of people. Their ministry was formerly quite illiterate; but, they have turned their attention to science and have already erected ~~xxx~~ some very respectable literary establishments in different parts of America.

The German Lutheran and Reformed churches in our country, so far as I know of them, are doing well. The number of the Lutheran congregations is said to be at least one hundred; that of the Reformed, it is presumed, is about the same amount. It is remarkable that, throughout the whole extent of the United States, the Germans, in proportion to their wealth, have the best churches, organs and graveyards.

It is a fortunate circumstance that those of our citizens who labor under the disadvantage of speaking a foreign language

are blessed with a ministry so evangelical as that of these very numerous and respectable communities.

The Episcopalian church, which ought have been foremost in gathering in their scattered flocks, have been the last and done the least of any Christian community in its whole extent, at least one-half of its population was originally of Episcopalean parentage, but for want of a ministry of their own, have associated with other communities. They had no alternative but that of changing their profession, or living and dying without the ordinances of religion. It can be no subject of regret that those ordinances were placed within their reach by other hands, whilst they were withheld by those by whom, as a matter of right and duty, they ought to have been given. One single chorea episcopus, or suffragan bishop, of a faithful spirit, who, twenty years ago, should have "ordained them elders in every place" where they were needed, would have been the instrument of forming episcopal congregations over a great extent of country, and which, by this time, would have become large, numerous and respectable; but the opportunity was neglected, and the consequent loss to this church is irreparable. So total a neglect of the spiritual interests of so many valuable people for so great a length of time, by a ministry so near at hand, is a singular and unprecedented fact in ecclesiastical history, the like of which never occurred before.

It seems to me that if the twentieth part of Christian people of any other community had been placed in Siberia, and dependent on any other ecclesiastical authority in this country that that authority would have reached them many years ago with the ministration of the gospel. With the earliest and most numerous

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Episcopacy in America, not one of the eastern bishops has ever yet cross the Alleghany mountains, although the dioceses of two of them comprehend large tracts of country on the western side of the mountains. It is hoped that the future diligence of this community will make up in some degree, for the negligence of the past. There is still an immense void in this country which it is their duty to fill up. From their respectability on the ground of antiquity among the reformed churches, the science of their patriarchs who have been the lights of the world, from their number and great resources, even in America, she ought to hasten to fulfill the just expectations of her own people, as well as those of other communities, in contributing her full share to the science, piety and civilization of our country.

From the whole of our ecclesiastical history, it appears that, with the exception of the Episcopal church, all our religious communities have done well for their country.

The author begs that it may be understood that, with the distinguishing tenets of our religious societies he has nothing to do, nor yet with the excellencies or defects of their ecclesiastical institutions. They are noticed on no other ground than that of their respective contributions to the science and civilization of the country.

The last, but not the least, of the means of our present civilization are our excellent forms of government, and the administration of the law. In vain, as means of general reformation, are schools, colleges and a ministry of the gospel of the best order, a land of liberty is land of crime, as well as of virtue.

It is often mentioned as a matter of reproach to England that, in proportion to her population, they have more convictions

executions, and transportations than any other country of Europe. Should it be asked, what is the reason of the prevalence of crime in England? Is it that human nature is worse there than anywhere? No. There is more liberty there than elsewhere in Europe, and that is the true, and only solution of the matter in question. Where a people are at liberty to learn what they choose, to think and act as they please, and adopt any profession for a living or a fortune, they are much more liable to fall into the commission of crime than a people who, from their infancy, have been accustomed to the dull, monotonous march of despotism which chains individual to the rank and profession of his forefathers: and does not permit him to wander into the strange and devious paths of hazardous experiments.

In America, should a stranger read awhile our numerous publications of a religious nature, the reports of missionary and Bible societies, at first blush he would look upon the Americans as a nation of saints: let him lay these aside and read the daily newspapers he will change his opinion, and, for the being, consider them as a nation abounding in crime of the most atrocious type. Both portraits are true.

The greater the amount of freedom, the greater the necessity of a steady and faithful administration of Justice; but more especially, of criminal justice, because a general diffusion of science, while it produces the most salutary effects on a general scale, produces, also, the worst of crimes, by creating the greater capacity for their commission. There is scarcely any art or science which is not in some hands, and certain circumstances, made an instrument of the most atrocious vices. The arts of navigation and gunnery, so necessary for the wealth and defense of a

nation, have often degenerated into the crime of piracy. The beautiful art of engraving, and the more useful art of writing, have been used by the fraudulent for counterfeiting all kinds of public and private documents of credit. Were it not for science and freedom, the important professions of theology and physic would not be so frequently assumed by the pseudo priest and the quack, without previous acquirements, without right, and for purposes wholly base and unwarrantable.

The truth is, the western country is the region of adventure. If we have derived some advantage from the importations of science, arts and wealth, we have on the other hand, been much annoyed and endangered, as to our moral and political state, by an immense importation of vice, associated with a high grade of science and the most consummate art in the pursuit of wealth by every description of unlawful means. The steady administration of justice has been our only safety from destruction by the pestilential influence of so great an amount of moral depravity in our infant country.

Still it may be asked whether facts warrant the belief that the scale is fairly turned in favor of science, piety and civilization; whether in regard to these important endowments of our nature, the present time is better than the past, and the future likely to be better than the present. Whether we may safely consider our political institutions so matured and settled that our personal liberty, property and sacred honor are not only secured to us for the present, but likely to remain the inheritance of our children for generations yet to come. Society, in its best state, resembles a sleeping volcano, as to the amount of latent moral



evil which it always contains. It is enough for public safety and all that can reasonably be expected, that the good preponderate over the evil. The moral and political means which have been so successfully employed for preventing a revolutionary explosion, have, as we trust, procrastinated the danger of such an event for a long time to come. If we have criminals, they are speedily pursued and brought to justice.

The places of our country which still remain in their native state of wilderness do not, as in many other countries, afford notorious lodgment for thieves. Our hills are not as in the wilderness of Judea, hills of robbers. The ministry of the holy gospel is enlightening the minds of our people with the best of all sciences, that of God himself, His divine Government, and man's future state.

Let it not be thought hard that our forms of justice are so numerous, the style of their architecture so imposing, and the business which occupies them so multifarious, they are the price which freedom must pay for its protection. Commerce, circulating through its million channels, will create an endless variety of litigated claims. Crime of the deepest dye, springing from science and coercions of criminal justice. Even the poorest of our people are solicitous for the education of their children. Thus, the great supports of our moral and political state, resting on their firmest basis, public opinion and attachment to our government and laws, promise stability for generations yet to come.

A HISTORY OF  
PLEASANTS COUNTY, WEST VIRGINIA.

By Robert L. Pendleton.

FLOODS.

About the middle of April there were several days of hard rain, causing the river to rise very rapidly. On the 19th it rose at the rate of nine inches an hour, and on the 20th a great deal of drift floated down. The crest of the flood was reached April 21, 28 inches lower than the flood of 1812, but the rapid rise and strong current had done great damage. It was said that it carried away six acres from Middle Island.

The latter part of the winter was very severe. On January 9 the Browse record says it was twelve below zero. The snow was deep; logs were dragged over the roads to break a way for teams, and the snow on the hills made it impossible for people to get out. In the latter part of February Mr. Browse rode a horse on the creek ice, which was two feet thick, from the ferry to Sylvan mills, and on March 10 the mercury was 10 below zero. The river, of course, was frozen over, and the ice did not break up until March 21. The following day about seventeen steam boats went up the river.

MUSTERS.

The old Virginia law requiring regular muster and drill on the part of all able bodied male citizens of military age was rather loosely carried out for several years in this county. These musters were held twice a year, sometimes at St. Marys, and again at Sylvan Mills. The law was founded on the old English principle that every free man should be trained to defend the

country: but for lack of sufficient drill sergeants, the training was rather crude. On October 27, 1859, Robert Henry Browse was elected the first Major of Militia of Pleasants county.

# A HISTORY OF PENDLETON COUNTY, WEST VIRGINIA

By Oren F. Morton.

## Chapter XVI.

### CHURCH, SCHOOL AND PROFESSIONAL HISTORY.

Early colonial Virginia was not a land of religious freedom. The Church of England was supported by the taxation of all the people. As to other sects, their houses of worship were limited in number, and these had to be licensed and registered. Their preachers had to take various oaths and could not celebrate marriages. The clergyman of the established church attended, mainly, to cultivating his glebe, or parsonage, farm. Sometimes, he was coarse and rough, intemperate, profligate, and a gambler. In fact, the eighteenth century was one of religious lethargy, and was characterized by drunkenness, profanity, and a general coarseness of speech and conduct.

But, while this was still true of the east part of Virginia at the time the settlement of Pendleton began, the established church never gained a real foothold west of the Blue Ridge. The Scotch-Irish settlers of the western section were solidly Presbyterian, and they were assured by Governor Gooch that they would not be molested in their religious preference. The German settlers adhered, mainly, to the Lutheran and German Reformed churches, and they were treated with a similar tolerance. The new counties west of the mountains had, at first, their vestries and church wardens the same as other counties, and through this mechanism the church exercised certain functions in civil government. But, west of the mountains the vestrymen were not Episcopalian because there were

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scarcely any people of that belief to be found. Good and true men believed the highest interests of the state required the support of the church by the state, and compulsory attendance on public worship. But, as the period of the Revolution approached, the opinion grew strong that that the long continued experiment of trying to make people religious by statute law had proved an utter failure. Accordingly, Virginia adopted December 10, 1785, the following declaration:

"Whereas, Almighty God hath created the mind free; that all attempts to influence it by temporal punishments, or burthens, or by civil incapacities tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion. No man shall be compelled to frequent or support any religious worship, nor enforced, restrained, molested, or burthened in his body or goods, or otherwise suffer on account of ~~his~~ his religious opinion or belief."

Not until 1785, therefore, was religion free in Virginia, Pendleton being ~~amaderay~~ county almost precisely two years later, ~~ne~~ never had a vestry nor any church wardens.

The Scotch-Irish, as we have seen, were Presbyterian. This class of settlers was particularly strong on the South Branch. But, being restless and venturesome, many of them passed on to newer locations, and thus caused a relative decline in their number. The oldest of their churches is that of Upper Tract. There was, with little doubt, an organization here prior to 1797, but we have no definite knowledge of it. In that year Isaac Westfall deeded one acre to the joint use of the Lutherans and Presbyterians. There was already on this lot a newly built church. It stood on the east side

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the river. A little prior to 1860 the congregation built for its exclusive use a new church in Upper Tract village. About 1880 a church was built at Franklin, and there is third one near Ruddle.

The large German element was chiefly of the Lutheran and German Reformed churches. The latter faith gradually disappeared by merging with the former. The earliest organization of which we have any record is that of the Probst church, two miles above Brandywine. It was founded in 1769, and is the earliest church in the county, of which we have any record. The Lutheran faith has maintained a strong foot-hold wherever the German element is strongest, and more tenacious in holding to ancient customs. We therefore find the Lutheran churches chiefly in the upper parts of the South Fork and South Branch valleys. In the North Fork valley, partly owing to the division of sentiment during the civil war, it has proved less tenacious, and one of its churches was then burned. The best known of its ministers was the Rev. George Schmucker, who came in 1841, and preached for forty years. His territory was forty-five miles long, reaching into Hardy and Highland. Many of his congregations grew very large, but the civil war almost paralyzed his work. His marriage fee was one dollar if the couple came to him; two dollars if he went to them. It was taken, sometimes, in maple sugar, grain, and "snits". At a wedding in the Smoke Hole he lost his way, and arrived after the supper had been eaten. The discouraged groom had concluded to call the wedding off, but was led to reconsider. People came to him for temporal as well as spiritual advice. He sometimes united the children, and ~~xxx~~ even the grand-children of the earlier weddings.

The United Brethren, Church of the Brethren, and Mennonite



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sects are all of German origin, and their adherents are very largely of the German element, though not to the same degree as in the case of the Lutherans. The first and second have a strong membership.

The first Methodist society in America was organized at Frederick, Maryland, in 1763, but during the Revolutionary days the Methodist preachers, generally, English-born, were under suspicion as to their loyalty. In consequence the church had but slight foothold on American soil until 1788. After that time its success became very phenomenal. Its earnestness and its itinerant system were admirably adapted to the newer parts of the County, and west of the Blue Ridge its gains were particularly large. That Methodism is so strong in Pendleton comes almost as a matter of course. The first Methodist sermon in this county is said to have been the one preached by the Rev. Ferdinand Lair on the farm of L.C. Davis, near Brandywine. He spoke in the open air, resting his Bible on the limb of a sycamore. The spot is about a mile from Brandywine, and on the right of the road leading to Oak Flat. One of the unhappy results of the dispute over slavery was the rending of the Methodist, as well as other Protestant churches. Yet the Baltimore Conference, of whose territory Pendleton was a part remained united until 1866. Since that year, there have been two represented within the county, both the great divisions of the parent church: the Methodist Episcopal, and the Methodist Episcopal South.

At an early day there were adherents of the Baptist faith in Pendleton, and in 1795 we find mention of the Reverend George Guthrie, a Baptist preacher in the south of the county. This church, usually very strong throughout the United States, has no organization here.

The Disciples Church, originating in West Virginia, and becoming a strong and aggressive denomination, has two societies.

A few adherents of the Latter Day Saints have showed their own earnestness by building a Chapel on Smith Creek.

The absence of the Catholic Church, now so strong in America, is significant of the absence of the foreign immigration of the last sixty years.

In 1860 there were fifteen church buildings in Pendleton. Of these, four were Lutheran, four were Methodist, two were United Brethren, and one was Presbyterian. The other four were union churches. The seating capacity of the fifteen was 1450, and the average value was \$540.00

For perhaps thirty years after the settlement of Pendleton, we have no positive knowledge of any schools within the county. It is doubtful if there was, anywhere, a building used especially as a school house, though it is far less probable that there was an entire neglect of school training. Teaching in those days, was considered a private, not a public matter and to a large extent it was an adjunct to the ministerial office. We may safely conclude, therefore, that among the German settlers the ministerial head of the Probst church gave instructions through the medium of the German tongue. Otherwise, and among German speaking, as well as English speaking settlers, the only education was, doubtless by private tutoring, or by such heads of families as were competent to teach the rudiments to their own children.

In those days, and for years afterward, the amount of illiteracy was very great, and the women were more illiterate than the men.

Some of the more prominent settlers could sign their names only by means of a mark. Oftentimes both husband and wife had to make use of this ~~expedient~~ in signing a deed or a marriage bond. Sometimes an initial letter was used instead of the simple cross. Thus, Francis Evick uses an "E" or "F.E." Sebastian Hoover used a "B" as an initial for "Bastian", or "Boston." Positive illiteracy was probably least rare among the Germans. Usually, the German settler signed his name in German script; but once in a while he used a mark in signing a paper, written in English.

But, even with a general ability to read and write, there was very little to read, and the high postage and infrequent mails were not favorable to correspondence. Books were very few, and these were mostly of a religious nature. No newspapers were published nearer than the seacoast cities, and before the Revolution it was, no doubt, almost a curiosity to see a copy in these Pendleton valleys. In 1796, the nearest college was Washington, just established at Lexington. As for reading and instruction in the German tongue, the nearest press was the one set up at Newmarket by Ambrose Henkle, in 1806; and the first school of high grade was the Newmarket school, founded in 1823. So far as known, the first school house in Pendleton stood on the farm of Robert Davis. It was in existence shortly after the close of the Revolutionary fighting in 1781. A second school house on the same farm was nearly rotted down in 1845. In 1791 there was a school house on the farm of Andrew Johnson, on the east side of North Fork. The oldest one in

Franklin District stood near the home of George W. Harper, above Cave Post office. The second oldest in the same district stood north-west of the home of Henry Simmons.

The first teacher of whom there is any recollection was a forger, who had been sold as a convic to Frederick Keister. He taught in the first school house on the Davis farm, and John Davis and Zebulon Dyer were among his pupils.

A school at that period at that period was purely a matter of neighborhood enterprise. The state or the county had nothing to do with it. Instruction was limited to writing, reading and arithmetic. The rule of three--simple proportion--came before fractions, and it was thought a great accomplishment to master it. Grammar, geography and history were left very much alone. If the pupil came to know something of these topics, it was through his own efforts after leaving school.

The state constitution of 1776 is as silent as a clam on the subject of popular education. There was no official recognition of this recognition of this matter until 1810. A law of 1820 created a "Literary Fund" made up of various fines and penalties, and other odds and ends of public moneys. Each county was to have a collection agent, to serve without salary, and each county or city was entitled to a board of five to fifteen commissioners, one of whom was to be a bonded treasurer. This board was to determine how many indigent children it would educate, and what it would pay for this purpose. Each member could select his own indigents, but had to gain the assent of parent or guardian. This secured, the pupil had to attend, or the parent could be charged the tuition for absent days. Books, and other necessities

were furnished; but only the three "Rs" were taught. Under this law Thomas Jones was director of the Literary Fund for Pendleton and Treasurer of the school committee.

By the law of 1845, a petition of a third of the voters empowered the county court to submit the question of a system of public school, a two-thirds vote being necessary to put it in force. Schools under this law were maintained by a uniform rate of increased taxation. Of the three trustees in each district, two were elected by the voters, and one by the board. The trustees were to build the school houses, employ or discharge the teacher, visit the school at least once a month, examine the pupils, and address them if they chose, "exhorting them to prosecute their studies diligently, and to conduct themselves virtuously and properly." A weak feature of this law consisted in leaving such school establishment to the option of the several counties.

Under this new law, General James Boggs was county superintendent, and continued in office until his death, in 1862, when he was succeeded by David C. Anderson. In 1856 General Boggs made the following report: "The commissioners have established schools in various parts of the county with the aid of the primary school fund, where they would not have been established without it. The school funds are insufficient to educate all the poor of the county, even if competent teachers could be obtained." The report is signed, also, by William McCoy, Jacob F. Johnson, Benjamin Hiner, Andrew W. Dyer, J. Trumbo, James B. Kee, Cyrus Hopkins and J. Cowger.

In 1865 Pendleton became, in fact, a part of West Virginia.

which had adopted a stronger public school law. Its system of sub-trustees came in the following year. At that time, five grades of certificates were recognized: the applicant being able to secure a one if he could write and had knowledge of his birth date. In 1873 came the District Board of Education, and a year later, the county board of three examiners. Subsequently, changes have been made in the direction of greater efficiency, in superintendence, and in teaching, and in the length of term.

The history of fraternization in Pendleton may be briefly given. The social life of the county has remained simple, because of the rural nature of the county, and the absence from large industrial centers. The Masonic order had a lodge at Franklin before 1840, and after a long slumber, it was revived, but is no longer in existence. The Highland Division of the Sons of Temperance was granted the use of the Court house in 1848, but went down before the war. After that event there was for about two years, a lodge of the Friends of Temperance. The Knownothings, a once famous political society, had a foothold in the county during the 50s, and in much more recent years the Farmer's Alliance was a local power. Beginning with about 1855, a literary society called the "Pioneers" held weekly meetings at the court house until about 1867. It owned a library of about 250 volumes. These have since been scattered.

Neither is the political history of Pendleton a complex episode. During the administration of Washington the people of America gathered into two opposing schools of political thought. The teachings of Jefferson were taken up with enthusiasm by the people of what were then the backwoods. His creed was more acceptable to them than the tenets of the Federalists.



agricultural communities, especially those least in touch with economic movements, are slow to yield convictions deliberately formed. It is therefore a quite natural result that the supremacy of the Democratic party in Pendleton has had very little interruption. The Whig party had, however, quite a following in its day elected its nominee, especially in the "landslide" year of 1840.

The close of the war between the states found the upholders of the Confederate cause massed in a single party, regardless of former differences; while another party, the exponent of the nationalist idea, was in power in the North, and to a certain extent also, in the Unionist sections of the former slave states. In general, these conditions obtain in this county. Thus, in the main, the line of cleavage between the Democratic and Republican parties, coincided with the divisions of sympathy during the years of war. But, as in other counties of the state, the present industrial epoch has shown a tendency to gain on the part of the Republican organization. After the war, and until the adoption of the Flick amendment the Republican party was in control. Since then, the Democratic party has been uniformly successful in county elections, and no general primary is held by its opponent. It has local control in all the districts except Union and Mill Run, although its majority in Sugar Grove is small.

Previous to 1860 the bar of the county was represented almost wholly by attorneys who were not Pendletonians by birth or training. Among them were Samuel Reed, in 1788, Thomas Griggs in 1802, William Naylor in 1803, Samuel Harper in 1805, Robert Gray in 1812, George Mays, in 1813, Joseph Brown, in 1814, and James C. Gamble, in 1816. Some of these were doubtless lawyers residing in

other counties. Robert Gray was prosecuting attorney in 1822, and I.S.Pennybacker in 1831.

A similar remark may be made of the other professions.

# Manners & Customs

From History of Randolph Co., W. Va.  
By D. A. S. Bosworth, 1916.

These are so modified by me  
as to be correct for the early days  
of Cabell County.

Both  
should  
be looked  
at. { p. 108 - Free School system  
proposed by Thomas Jefferson  
p. 159 - Early laws.

Begin p. 32 Grist Mills  
There were grist mills in Cabell  
Co., at a very early, almost as  
soon as the first settlers arrived.  
Hornny blocks, and hand mills  
were sometimes used. The hornny  
block was made by burning  
out a space, in a wooden  
block. The grain was soaked,  
then beaten with a wooden  
maul. The fine meal was used  
for bread, the coarse for hornny.  
Unhewn log houses, at first  
large backlogs.

Everything needed was made  
by hand. Loom, spinning wheel  
little and big, flax breakers,  
sheep shears, & wool carders.

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Women & girls did all the house work

Clothing: Linen and wool.

Mothers and daughters did the work.

Shoes made of copperas and barks of trees of various kinds.

Indian type moccasins were often used. Made of deer skin, tied with buck-skin

Gloves came in recently. All cooking done. Cooking was done in the fire place. Hunch ovens-skillets and lids

Kettles suspended from a hook

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### The Log House

"The log house was necessarily the ~~of~~ only kind of house built. The first houses were unheated. The floor was made of puncheons. The roof was made of clapboards held on with weight poles.

The stairway was a ladder of pegs fastened in the side wall.

Some cabins were built with fire places so large that practically an entire tree could be used as a back-log.

There was a door, at each end of the fore place, which extended nearly across the cabin, and a horse would be driven in, dragging the log, by the chain\*. Then the chain would be unhooked and a horse would be loosened and go out the other door —

(The above was <sup>not</sup> true <sup>or this section.</sup>  
for Cabell Co. — J. B. Lambert

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The first settlers were under the necessity of making with their own hands, or, at least, having made, in their immediate neighborhood, all the things essential to the home and on the farm. Every well ordered household had a loom, spinning wheel, tittle and big, a flax breaker, sheep shears, and wool carders. All the processes that converted the wool, or flax into clothing were deftly done at home with their own tools, by the mothers and daughters. The apparel worn by both sexes, was made from linen and woollen fabrics.

which had been woven, on the loom in the farmhouse, and dyed with copperas in combination with various barks. Buckskin pants were often worn, and vests from fawn skins, and caps from coon skins were in vogue, in some communities, until the Civil War. In the winter, moccasins were worn. They were made from deer skin, came up around the ankles, and were tied with "buck-skin" strings.

"Gloves did not come into use until a comparatively recent period. All cooking was done over the fire place, or in the bake oven. Kettles were suspended from a hook and trammel, which was fastened to an iron bar, secured in the chimney ~~above~~ <sup>top</sup>. Matches not being in use, fires were kept, as much as possible, by covering live coals, or burning embers, with ashes. When the fires went out, however, a "chunk" was brought from a neighbor's



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Supply, or resort was had to flint and steel, with punk and tow. Kerosene lamps being a later day innovation, candles, pine knots, or the ordinary dip light was improvised. The "dip" was made by immersing a twisted thread or cotton string, in hog's lard, or bear's oil, and lighting the free end."

"The practice of agriculture was rude, and the most primitive tools were used. The plow was made entirely of wood, and oxen drew them, as a rule, instead of horses. Harrows were made of wooden pegs, in a wooden frame. Sometimes crab bushes or thorn bushes were substituted. The harvest was gathered with a sickle. Forks were made from forked dog wood sapplings. Threshing was done usually with a flail, and fifteen bushels was considered a day's work. Newly shod horses were sometimes used to tramp out the grain.

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Two or three pairs of horses would tramp out fifty bushels, in one day. The grain was separated from the chaff, by throwing both in the air, and letting the wind separate them. Then came the hand wind mill, and later the horse power thresher.

In pioneer days, a wedding was an event of great social importance. No effort was spared to celebrate the event, in such a way, as to make it a memorable one. It was a time of much mirth and pleasure. The wedding party started, in a double file, from the home of the groom, where within a mile of the home of his bride, an Indian war whoop was given and all raced, at full speed. The one reaching the house first was given a bottle that was awaiting the victor. All were then expected to participate, men and women, in the refreshing and stimulating contents of the bottle, when it was returned to the winner.

(1)  
a feast followed the wedding ceremony, which was duplicated, at the infair, at the groom's home. Horn and pewter spoons and hunting knives not infrequently adorned the table, on these occasions. After ~~the~~ supper the young people enjoyed themselves in the misty mazes of the dance.

In pioneer parlance, it was the "hoe down". Occasionally the violinist was not an expert in his art, and if his music failed to ascend in lofty and inspiring strains, or fall in soft and sweet cadences, it was then that some rustic and unappreciating youth would likely compare his "strident strains" to "choking the ~~goose~~ goose". Other occasional festivities were corn huskings, log rollings, and house raisings.

(1)  
In the fall months, on a moonlight night, the pioneer would ask in his neighbors, and from dark until 11 or 12 o'clock there would be a joyous combination of work and sport.

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There would be a contest between individuals and groups as to which would finish their work first, or which would find the most red ears of corn. All hands would occasionally take a rest to draw fresh inspiration from the pitcher of cider or the jug of "apple jack".

The log rolling and the house raising were also affairs of festivity, as well as of hard work. These undertakings were impossible undertakings alone but, with the combined assistance of friends and neighbors, the task was easy. Then, it afforded an opportunity to cultivate the social amenities.

While father and sons were busy with the throng, at the rolling or raising, the mother and daughter were having a season of mirth, and enjoyment at the house, cooking and quelling.

#### Wild Animals.

The hills and valleys were the habitat of many wild animals. This was a blessing to the pioneer in many ways.

They not only supplied his larder, with meat, but their skins covered his nakedness, and protected him from the elements. The hunt and the chase also furnished him with diversion, and relieved the monotony of an isolated life.

The elk, deer, buffalo, panther, bear, otter, beaver, raccoon, wolf, and catamount were the principal wild animals found by the first white men. The elk and buffalo disappeared early. The pheasant is sometimes found here (in Cabell Co) yet, but there are not many of them. There are a few owls yet. Wolves disappeared long ago. It was troublesome to the pioneer.

It was necessary to fasten sheep and calves, in an enclosure every night to prevent their destruction. The disease of rabies probably was the greatest factor, in exterminating wolves.

Many were infected, went mad and sometimes attacked settlers, in their homes.

Wolves exhibited great cunning in preying upon other animals. They hunted in packs. They followed the deer, in company until they became tired, then one kept it going, until it made a turn, in the direction of another wolf, which was snuffing the wind for scent of its prey. The deer was thus pursued by ~~flesh~~ <sup>by</sup> wolves until it became the victim <sup>of their voracious appetites.</sup> The black bear is timid and would rarely attack man, only in self defense, or in defense of their young. It was an object of superstitious reverence to the Indians who never killed it without apologizing and deploring the necessity which impelled them to do so."

( Only changes made in the above, are where it decidedly differed in customs from those of this section - F.B.L.)

There are two pictures that are very true to life in Cabell Co, etc

p. 34 - A pioneer kitchen

p. 35 - A pioneer barn.



# Predon Co. History

By H. S. Whetzel

Vol. 1, p. 57 The homes and manner of living were primitive in the extreme. The typical house was a small round-log cabin without nails and with little or no glass, greased paper, or thin animal tissue being used, to let in some light.

A short puncheon, with pegs fastened into it, served as a chair, and the bedstead was of rails held up, by forked sticks. Plates were generally of wood, and rarely of pewter. The washtub was a trough. In fair weather, the door was left open to light the room more ~~effectively~~ usually. By night, the illumination was ~~by~~ the fireplace, a tallow dip, a pork rind, or a saucer of lard, with a twisted rag for a wick.

Pine torches were often used.



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"The frontiersmen were frank, not being given to deceit or flattery. They were jealous of their honor, and were quick to use their fists, by way of settling a difference of opinion.

The few goods brought to the new home were carried by pack saddle. The produce grown on the clearing was consumed at home. Corn was the staff of life. White bread was, at first unknown, and for years afterward, it was a Sunday luxury. Game was plentiful, and formed much of the living. Bears and wolves were troublesome, and sheep and calves had to be safely penned, at night, the enclosing fence being sometimes twelve feet high. There was little call for ready money, unless for ammunition and salt, and very little to make it out of, at that. Pelts and sometimes cattle could be taken over the mountains, and sometimes sold or bartered for supplies."

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The preacher and the Teacher had not yet appeared. Mails were few or none. The young people were growing up illiterate. Hospitality was a virtue, but manners were coarse. A sense of liberty ran riot. Social and legal restraints were not deeply felt, fighting was a very common occurrence, and in general, the times were rude and rough, yet there was a looking forward to better things, as the frontier region acquired age and stability. A period of general privation was accepted as unavoidable.

See p. 68, for more of this. Copy  
p. 68 & 69.

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A HISTORY OF  
PENDLETON COUNTY.

By Oren F. Morton.

Chapter IX.

Before taking up the organization of our county it will be a good use of our time to look over the general features of the period we are now in the midst of. The survey will cover the lifetime of a person born when the settlement actually began. and reaching in 1818 the full natural term of seventy years. Yet very much will remain true until the close of our Middle Period in 1865. While our survey will have very particular reference to this county, it will very largely be true of Virginia in general. It will open when the state was yet a British colony, and it will follow many of the changes which have since taken place. All this is a great deal of ground to cover, and our general look must necessarily be brief.

The first capital of Virginia, was, as a matter of convenience, located in the earlier, settled section. It remained at Williamsburg until April 30, 1780, when it was moved to Richmond, to keep it nearer the center of population. Before the Revolution there was a Legislative assembly, as there is now, and with much the same powers. At the head of the state was a Governor appointed by the sovereign of England. He was the proxy of the British King; his representative and spokesman. He lived in great style so as to befit the aristocratic idea of that time; but his salary was paid by the colony. He was looked up to; yet, so far as being the King's proxy, he was an ornamental figure-head, and expected to know his own place. Virginia kept her purse strings in

her own hands, and if he ~~thought~~ to govern after the royal ideas of Europe he was liable to find himself in hot water.

From our distance of time, the American is inclined to suppose that, in cutting loose from England, his country threw off one suit of clothes and stepped at once into a brand new suit cut to an entirely different style. Theree was nothing of that sort. The same suit was dusted, some of the wrinkles pressed out, and then it was put on again. The General Assembly was nothing more than the House of Burgesses, under a new name. The Virginia Constituion of 1776 was only a re-statement of the source of Virginia law, so that it might confrom to the fact of separation from England. The King's name was, of course, left out where it had been used in proclamations and official forms. Otherwise, Virginia went on living under very much the same laws and institutions. The new Governors lived in style, and were looked up to. They were elected by the Assembly, and not by the people. There was a Governor's Council, of eight members, according to the former custom. The native Governor appointed Justices and signed land patents, just as the King had been doing through his proxy, the royal governor. The coming in of the new order of things is a good illustration of the fact men are willing to progress by steps, but are very slow to progress by jumps.

From 1776 to 1829 each county chose by popular vote two delegates to the lower house of the State Legislature. A senator was likewise chosen at the same time, Augusta, Rockingham, and Shenandoah forming, in 1778, one senatorial district. Beginning with 1788, the voters also elected a representative to the Federal Congress. But the exercie of the right to vote went very little farther. The Government of Virginia was very centralized. The

The citizens of a county had no direct say in the choice of their local officials. When a new county was organized, the Governor commissioned a number of men to act as "worshipful justices". These men were not only Justices-of-thePeace, but they were also a Board of County Commissioners. They held office for life, except that the Governor might remove a Justice for cause. Vacancies were filled, or the Court enlarged by new men recommended to the Governor, by the Court. The County Court was, therefore, self-perpetuating. It was a close corporation, , and this feature remained in vogue until 1852. From its own body, the Court recommended senior Justice to act as Sheriff, and he was commissioned by the Governor, becoming a Justice once more when his term was out. The clerk of the court, the jailer, and the constables were appointed by the Court.

The Virginia Bill of Rights of 1776 laid down the doctrine ~~that~~ that "magistrates are the Trustees and servants of the people". But in practice the structure of society remained as aristocratic as it was before. The Justices were supposed to be chosen from the ~~xxa~~ small number of well-to-do and influential citizens who alone were styled "gentlemen." The office often descended from father to son. It will thus be seen that the favored families might greatly influence the counties to their own ends whenever they chose to be ambitious or domineering.

A century ago a man, to be a voter, had to own a plot of 25 acres, including a house 12 feet by 12, or its equivalent; or 50 acres of unimproved land ; or a lot and similar house in a designated town. Voters were exempt from arrest while going to, or returning from the polls, one day being allowed for each 20 miles.

The voter might be required to take oath.

Under the Crown the Governor and his council formed a General Court of Judiciary, There were also quarterly courts of four, or more justices. Under independence the state had a court of appeals of five Judges, and three constituting a a court for appellate cases. A general court, of ten judges, met twice a year at Richmond, whence they were sent out by twos to district courts. Augusta, Pendleton, Rockingham, and Rockbridge formed one of these circuits, the judges having full jurisdiction, in civil and criminal causes, and original jurisdiction, in all causes involving a consideration of more than 100 pounds (\$333.33). After 1819, each of the fifteen judges held one circuit court a year in each county of his district. After 1818, there was a Superior Court of Chancery in each of the nine districts. Until 1776, a county court was opened by the reading of the royal commission to the justices: "be it remembered (date was here given) his majesty's commission, directed to (names of commissioned justices were given), to hear and determine all treasons, petit treasons, or misprisons thereof, felonies, murders, and all other offenses or crimes, was openly read." A single justice had jurisdiction in matters not exceeding the value of one pound (\$3.33). Each county was then a parish: and as such it had its vestry ~~authorized~~ to levy and assess tithes, provide a glebe, and support for a minister of the established church, see to the poor, bind out apprentices, and any bastard liable to become a public charge. All persons had to pay taxes imposed by the vestry, and at least, attend services, once in two months, or pay a fine. Until 1776, therefore, the annals of



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Augusta contain frequent mention of the church wardens, as the members of the vestry were called. The doing away with the English custom of supporting a particular church at the public expense, also, did away with the other English custom of local government through that church. By an Act of 1788, the county court was "for the trial of all presentments and criminal prosecutions, suits at common law and in chancery, , where the sum exceeds five pounds (\$16667), or roo pounds of tovacco depending therein, and continue for the space of six days, unless the business be sooner determined." It had general police and probate jurisdiction, control of levies, of roads, actions at law, and suits in chancery. The justices served without pay, and their number was not limted by law. The greatest number in Pendleton present at any one term appears to have been nineteen. A quorum consisted of four, and some justices were seldom present at all. For the levy term the sheriff was directed to summon the attendance of all acting members, . One duty of the justices was to prepare the list of tithables. The grand jury, of 24 members sworn for an "inquest on the body of the county" was selected by the sheriff from the freeholders. Constables, surveyors of roads, keepers of ordinaries, and owners or occupiers of mills were exempt from jury service. Under the Crown, the term of the sheriff was two years. Afterward, and until 1852 the length of the term was rather less, depending on the time of the year when the commission was issued. Some sheriffs did not act as such, themselves, but farmed out the office to a deputy. The salary of the office in Pendleton was, at first, only \$20.00. The clerk of the court held his office during life or good behavior; and his salary

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was the princely sum of, \$30.00. The jailer received \$25.00.

The language of the law clings very tenaciously to time honored models . The changes since the colonial era are more in the direction of leaving out certain features than of modifying what is retained. The word "hath" for instance, remained in legal use long after it had disappeared from everyday speech. Imprisonment for debt was an absurdity not put aside until within the recollection of people still living. In the early court records, therefore, we often find the form "Thereupn came A.B. and undertook for the said defendant in case he be cast in this suit, he shall pay and satisfy the condemnation of the Court, or render his body to ~~the~~ prison in execution for the same, or that he, the said A.B. will do it for him."

The leading purpose of a jail appeared to be that of a boarding house for the delinquent debtor. The poor prosecutor could select ~~the~~ court have free attorney and free writs; and costs were not exacted in the event of failure to win his case. The person giving a bond was until the Revolution was "indebted to our Sovereign Lord and King." He was then "indebted to his excellency, the Governor of Virginia." But this monarchical adherence to venerable usage is another of the things that has had its day.

The man selling a parcel of ground followed until 1776 the English practice of giving first a deed of lease, and directly afterwards, a deed of release. The first was valid "from the day before the sale for one year, to be completed and ended, yielding and paying therefor the rent of one peppercorn on Lady-day next, if the same shall be lawfully demanded, to the intent and purpose that

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by virtue of these presents and of the statute for transferring uses into possession, the said (A.B.) may be in actual possession of these premises, and be thereby enabled to accept and take a grant and release of the possession and inheritances thereof." A consideration of five shillings (83 cents) was paid by the purchaser. The deed of release, which was the real and effective instrument, was usually dated one day later than the deed of lease.

Considerable fun has been poked at the New England people for their stringent laws on personal conduct. But all America was Puritan wherever the Calvinistic faith prevailed, as among the Scotch-Irish, and the laws on the observance of Sunday were strict. Even in Cavalier Virginia, a Sunday law of 1658 declared that "no journeys be made except in case of urgent necessity, no goods be laden in boates, no shooteing in gunns." In 1791 a merchant of Franklin was indicted for "retailijg goods and selling liquor by the small" on Sunday. About the same time, two men were indicted digging ginseng, another for carrying a gun, and still another for driving a wagon and hauling dirt.

The offenses most numerous before the courts were assault, slander, bastardy, neglect of road supervision, the illegal selling of liquor, drinking, and swearing. This list enables us to form some estimate of the nature of the times.

In 1798 a woman of Pendleton was presented for "beating and keeping the sheriff off from collecting revenue." This was not a solitary instance, for three years later both a man and his wife were brought up for beating the sheriff and rescuing

property taken by him, and still in the same year a deputy sheriff had a like experience. As late as 1837 a certain laborer was sentenced to receive 33 lashes on the bare back for stealing a hog worth \$5.00. At an earlier day, the same law was made to apply to the other sex, as well. In the Augusta records, we read that a sheriff was ordered to punish a female thief with 39 lashes, "well laid on" and "to attend to the matter at once. For stealing a pipe worth one shilling a Pendleton woman, in 1790 was required to give a bond of 40 pounds (\$133.33) with two sureties. About 1774 one Cash, a poor prisoner, was ordered from Staunton to the State Capital for further trial on a felonious crime. He protested that the expense would totally ruin him, and said he would humbly submit to such punishment as the Court would choose to inflict, and asserted the hope that "by his future conduct he would convince the Court and the world of his thorough reformation." To remind him of his pledge the Court let him off with a sentence of 39 lashes. In bastardy a female did not escape punishment. A redemptioness in Augusta was ordered to serve her master an additional year in consequence of her having an illegitimate child. For maiming, a not infrequent felony, the law of 1796 permitted damages of \$1000., three-fourths of this sum to go to the injured party. There was a further penalty of imprisonment from two to ten years. Counterfeiting, another frequent offense, and easier to accomplish than at present, carried, at one time the penalty of death without benefit of clergy. Later, the penalty was made a fine of \$1,000.00 and a term in prison of from four to fourteen years. In 1797 there was a suspicion that counterfeit coin was in circulation in this county. For swearing or getting drunk, the penalty was a fine of five shillings

for each offense, or the choice of ten lashes. This law was impartially carried out against the first clerk of court, who, for "swearing two round oaths in open Court," had to pay ten shillings (\$1.67). The colonial laws permitted the branding of a criminal in open court, the jailer making with a hot iron a letter "R" in the palm of the left hand. The culprit was, meanwhile, to proclaim "God save the Commonwealth". Possibly the scorching enabled him to say the required words with considerable emphasis. Road overseers in this county were often indicted for failing to keep their roads in proper condition, and for failing to put up "indexes." In 1881 there must have been a flagrant offense in one of these particulars, for the grand jury used this sarcastic wording: "We do present surveyor of road, if any there be." The penalty for Sunday work was twice as large as the fine for drinking, or swearing. For hog stealing, the law of 1793 was savagely severe. For the first offense, the thief, if a free man was to receive 35 lashes on the bare back, to be fined \$30.00 and to pay the owner \$8.00 for each hog stolen. For the second offense he was to stand two hours in the pillory on a public day, with his ears nailed fast. At the end of two hours the ears were to be cut loose. For the third offense, the punishment was death. If the hog thief were a slave, the punishment was even more severe. Even the man buying the hog without ears was adjudged a thief unless he could prove property. For forgery, stealing a land warrant, or stealing a cask of tobacco lying on the highway, the punishment was death.

In the Colonial period each Court House inclosure was supposed to be equipped with pillory, stocks, whipping post, and

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perhaps, also, a ducking stool. The whipping post needs no explanation. The essential feature of the pillory was a pair of short planks coming together at the edge, and with an oval segment cut into each, so that a person's neck might be fitted into the opening. The stocks differed from the pillory in confining the ankles in place of the neck, and in not compelling a culprit to stand. Neither position was particularly agreeable, especially if the flies were blood thirsty, and the spectators inclined to use their skill in flinging sticks, pebbles, and eggs of uncertain quality. But it is not probable that this British amusement was much practised in Virginia. The ducking stool was a long plank, pivoted in the center, and furnished at the end with a chair to which the prisoner was confined. The purpose of the apparatus was to plunge the culprit into a mill-pond, or river. It was a favorite punishment for a scolding woman.

In this county the order was twice given for a whipping post, but it is not certain that it was ever carried out. It may have been thought, as at Harrisonburg, that a well rooted tree of good size, was amply sufficient. But, there was a pair of stocks, and perhaps, also a pillory, for we read in 1790 of one Peter Little being ordered into the stocks for ten minutes for misdemeanor in Court. There is no mention of a ducking stool, and in spite of the nearness of the river it is not probable that any was furnished. An Augusta court issued an order for one, but it became apparent that there was not enough water within a half mile to give a proper degree of wetness to a gimlet-tongued offender.

With many offenses punishable by death, with the



nailing of ears to the pillory, with imprisonment for debt, and with whippings, it might look as though there was sufficient terror in the law to keep people in the path of rectitude. Yet the law was violated more often than it is now. The spirit of the times was harsh and coarse, as is reflected in the severity of the laws, and the frequency with which even these laws were broken. The familiar spectacle of public punishment dulled the sensibilities of the people, and did not reform the law breaker. Yet, a feeling of humanity existed then as well as now. It is related of a sheriff of Rockingham that, in carrying out an order to flog a certain prisoner, he went into the delinquent's cell at the jail, and administered the lashing to the bed, telling the culprit to howl every time he did so. It is to be supposed that the howls were forth coming.

A will, beginning "in the name of God, amen," often continued in a piously worded preamble, which in general may have reflected a religious spirit in the will maker. Personal property was parceled out among the heirs with a great deal of precision. The widow was often to have a half-bushel of flax seed sowed yearly for her necessities, and various domestic arrangements were to be observed so long as the parties could agree. A distiller of the South Branch, under the date of 1805 stipulated that his widow was to have yearly, "five gallons whiskey or apple brandy for her youse." The thrift of the Pendletonian is often apparent in the willing of lands situated in another county, or even in another state. Once in a while an heir was cut off with one English shilling, or with a bequest of "one dollar, to be enjoyed by him and his heirs, forever." Zachariah Rexroad Sr. who died in 1799, wills that his son Leonard "shall maintain his mother with food and drink, wood and light, and a

warm stove."

Taxes were seemingly low, yet no easier to meet than they are today. This was particularly true of the poll tax, the size of which varied considerably from year to year. Before the Revolution Augusta offered a bounty on hemp, and many certificates were issued therefor. These certificates, seldom for more than 2000 pound fiber were receivable for taxes. Of Pendletonians who became entitled to these we find the names of Matthew Patton, Postie Hoover, James Patterson, Michael Probst, and George Coplinger. Taxes were sometimes paid in produce. In 1792 a tax of 32 cents was paid by Franklin, in flax, and another of \$3.00 in rabbit and deer skins, and butter.

Under the broad powers exercised by the county courts of the pioneer depech, the records became voluminous. This was very true of Augusta, her Scotch-Irish people causing law suits that were almost beyond county. The old record books contain very many more words to the page than those of our time, even with the use of the book typewriter. The lines are near together, and in general, the writing is neatly and carefully done, and the entries put down in systematic shape. The small letters are nearly of uniform height, and when a coarse pointed quill was used there are no hairlines, and the writing may be read with ease. But, when a fine pointed quill was used ~~there~~ are no hair-lines, and the writing may be read with ease. But when a fine pointed quill was employed, , the writing became almost microscopic, and is tedious to make out. Instead of covering his pages with a hurried, unreasonable scrawl the copyist took time to write the name of

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the presiding judge in large, round, handsomely formed letters, and to begin a long entry with a highly ornamental initial. Indexing was done on the fly leaves and with extreme economy of space, eight lines being sometimes brought within the compass of a single inch. The ink was often very durable, and the writing is in better preservation than if steel pens had been in use. The acid of the ink acting on a metallic pen, has a tendency to corrode the paper in the course of time.

Immigration was usually in the spring and settlers came in bodies. The wagon being all but unknown and the roads were trails the newcomers brought his belongings on a pack horse made by nailing, or tying two pieces of board to a pair of crotched sticks cut from a young tree. The cow was made a pack animal, as well as the horse. The first season was likely to be one of poor and unsuitable living until there was time for the first crop to come to the rescue. Certain men of influence and means were active in bringing in new people. James Patton, the first sheriff of Augusta, and also county lieutenant, is said to have crossed the ocean twenty-five times for this purpose. He was the cause of many redemptioners being brought to the Augusta settlements.

A wedding was one of the great events of the year. It was an occasion of feasting and of rude, boisterous mirth. The company proceeded in double file from the home of the groom and when within a mile of the home of the bride, two young men gave an Indian warwhoop and rode forward at full speed, the one arriving first being given a bottle that had been made ready beforehand. On their return it was passed around, and then came back to the victor. All were expected to tip the bottle, women as well as

A big dinner at the bride's home followed the wedding ceremony, and this in turn, was followed by the infare at the groom's house. Pewter spoons, battered around the edges, were used at these feasts, and hunting knives were unsheathed if the supply of table knives ran short. The dancing which followed lasted till morning. Slighted or envious neighbors trimmed the manes and tails of the riding horses, or tied grape vines across the path in front of the wedding party. As a further annoyance, guns would be fired off.

In the Revolutionary days, the marriage certificate was presented to the justice of the peace to whom it was directed. He then gave authority to the minister of the parish, or parish reader, who, after publishing the banns, performed the ceremony, kept a record and gave a certificate, the latter not being deposited with the county clerk. But a dispensation from the Governor could enable a minister who was not an Episcopalian to perform a marriage ceremony.

In the same year the settlement of Pendleton began "an act to discourage matrimony" was placed on the statute books of Virginia. It fixed the Governor's fee at \$3.33, the clerk's fee at 83 cents, the minister's fee at \$3.33, if the marriage were by license; and at 83 cents if by banns. The publishing of the banns cost 25 cents. By an Act of 1775 the minister's fee was made double the former amount, but the old figures were restored the following year. These excessive charges had, doubtless, much to do with the prevalence of marriage by consent. At a later time, any person authorized to perform the marriage ceremony could demand a fee of one dollar.

The recording of marriages began in 1784. As a preliminary, the groom was required to put up a bond of 50 pounds (\$166.67)

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If either groom or bride were under the age of twenty-one, and this was very often the case, the consent of the parent, or parents had to accompany the bond, the clerk then issuing a license. The bond was commonly written on a half-sheet or quarter-sheet of unruled, bluish paper. The consent of the parent was written on a narrow scrap, and often with poor ink. The signature, if not in the form of a mark, and this was also very common, was usually crabbed, and more or less difficult to make out. This scrap, not always unsoiled, was folded into a small compass, making it look like a paper of epsom salts as put up by a doctor before tablets and capsules had come into use. The consent was tucked inside the bond. A certain one of them has this import:

"November the 3 dg 1810 Sir pleas to grant John h----- and naly m -----a gal that I Rast Lisence acorting to Law and so ding you will a blidg yours friend Michael A-----".

The law of 1769 increased the penalty on bastardy with a ~~view~~ view of lessening the burden to the countiess of illegitimate children supported at public charge. By an earluer law, the female offender might be whipped and fined.

Where there are children there are games, and the nature of their games is determined by the nature of their activities in after life. A prominent game was that of throwing the tomahawk. By practice, the player could make the blade hit the mark with the handle upward or downward, as desired. Boys learned to imitate the sound of animals. When twelve years of age, or upward, the boy was given a gun and he began to practice shooting at a mark. The long barreled flintlock was usually fired from a rest, and one was easily

made by turning a gimlet into a tree.

In any American frontier community it has been notice that the force of its public opinion has been more effective in the maintenance of order than than in the legal government of an older district. This is largely due to the sparse population, and to the fact that everybody is known to everybody else. The thief was given a choice of a jailing or a flogging, and then had to clear out. A breach of contract killed credit. The tattling woman was listened to, but her story was not believed. The shirk at a "frolic" was called a "lawrence". The man who avoided military duty was "hated out" as a coward, and for a soldier to be short in his equipment was deemed disgraceful. A tongue-lashing, once under way, might be kept up for years.

What the frontier itself, could not supply made necessary the caravanning trip eastward; first, to the commercial points east of the Blue Ridge, and later, to Staunton or Winchester. The journey would, therefore, consume several days and a supply of provisions was taken along. At nightfall the horses were turned loose after opening their bells and hobbling their feet. Other horses were sometimes left at various points, to be used on the return. Supplies were carried by packsaddle, two bushels of salt (168) pounds being considered a load. This amount of alum salt was worth two cows and their calves.

Mention has been made of orices at the Dyer sale in 1759. That there was no particular advance by 1773 will appear by the sale in that year of Michael Mahow's property. 22 cattle sold at an average of \$5.00 per head. 11 horses went for \$201.67. a silver watch for \$13.33, a pair of boots for \$1.50



and a pair of spectacles for 25¢. There were present at this sale: Thomas Bland, Michael Boucher, Caspar Bogart, James Cunningham, Jacob Harper, Philip Harper, Sarah Harman, Mary Heffner, Martin Judy, Eve Moser, Michael Peterson, and Jacob Springstone.

A great share of the pioneers had had no schooling and could sign their name only with a mark. Paper was costly, and a little was made to go a great way. Writing was done altogether with a goose or turkey quill. Ink was not sold in bottles, but in the form of powder, to be dissolved, as wanted. A very fair ink was made from maple bark or pokeberries with the addition of alum and vinegar. Books were few, and seen only in occasional homes. Many of them, including hymnals, were of a religious nature. Books in the German tongue were as frequent as those in the English. At the George Copping sale in 1773, the books were a Bible, selling at \$1.50, a "key of Paradise", a psalm book, and a few of little value, not specified. At the William Davis sale in the same year there were mentioned "one old Bible," "Explanation of the Shorter Catechism," "The Fourfold State," "Baxter on the Covenant," "Closet Devotions", one small history, and two small paper books. In several of the Pendleton homes may yet be seen a German Bible fully as large as an unabridged dictionary, with clear print, commentaries, and illustrations, and bearing date from 1763 to 1788.

In the costume of the real frontiersman the most prominent feature was the hunting shirt. It was of blue, woolen cloth, was open in front, lapping a foot or more, when belted, and fell half-way down the thighs. The cape was large enough to come over the head. The sleeves were ample. The edges of the garment were fringed with a raveling of another color. The bosom was a receptacle for provisions or tow. The belt tied behind the mittens. The tomahawk

was carried to the right. The scalping knife to the left.

Breeches and leggings supplemented the hunting shirt. On the man's head was a fur cap with a tail or tassel drooping behind.

On his feet, provided it were winter time, were moccasins with a ~~ga~~ gathering seam up the heel and on the top of the foot. The moccasin was stuffed with deer hair, or leaves. It came well up to the ankles and was tied with "wangs". The hunting shirt was retained until well toward the period of the civil war, as was, also, the fur cap. Until near the same period, also, the wardrobe was quite exclusively made from the fabrics of wool and linen that were woven on the looms in the farm houses and dyed with various barks, helped out with copperas, and other mordants. The linen garments would shrink after a washing, but would lengthen again. Unless a new linen shirt were rubbed before putting on, it felt as though full of the spines of a chestnut burr. The apparel worn by both sexes was plain and durable, and subject to little variation in style, except for the change imposed by the season of the year. The dresses, hoods, and sunbonnets of the women were made without any help from the fashion plates in the "Delineator." Going barefoot throughout the warm weather was usual with all persons.

Stoves being unknown, cooking was done before or over the fire, or in the bake oven. Kettles were suspended from a hook in the fire-place. The skillet to hold over the fire was long-handled and it was an art to toss up a flapjack and catch it on its other side. The stone bakeoven with a smooth slab or an iron plate for its floor, was made hot with a fire of dry wood. When the flames had died away, the ashes were swabbed out and the loaves set in with a long paddle, and the door of charred boards tightly closed.

Fires were kept alive as much as possible. If the coals went out, and it was too far to fetch live ones from a neighbor's fire-place, resort was had to flint and steel, or to the priming from a flint-lock rifle, tow, punk, and fat pine being the materials or starting a fire.

The dietary was simpler than at present, the staff of life being pone, johnny cake, or mush, more often than the white loaf. Until grist mills were built, hard corn was pounded with a pestle in a hominy block and softer corn was rubbed on a grater. Game meat was much in use as long as it remained plenty. Vegetables were fewer in variety, and not so early as with us. During the cold season there was no fruit except stored apples, and the various kinds of dried fruit, the process of air-tight canning being unknown. The potpie was a feature of the big dinner at the frolic. Coffee and tea had to come from the seaport by means of wagon or pack saddle, and being, therefore expensive, various substitutes were used.

China was seen in the homes of the more prosperous settlers but pewter dishes were more common, as were, likewise bowls and other utensils of wood. Cedar ware was made with alternate red and white staves.

The log house was well nigh universal, and at first, the logs were generally unhewn. Nails being made by hand from expensive iron pegs, generally took their places. The floor was commonly of puncheons, made very smooth with a broadaxe. The roof was of clapboards and weight poles. The stairway was a ladder. Windows were small and few wooden shutters often taking the place of

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the small, glass panes of glass, Greased paper was sometimes a substitute for glass. The chimney was a massive, stone structure occupying a considerable part of the house, and the fire-place was so broad as to render it possible to sit within it at one end while a fire was burning at the other. At the first, the only way to make boards was to have for two men to saw them out with a whipsaw. A good day's work was 50 feet of lumber to each man. For a very long while the few sawmills were equipped only with the up and down blade, and the sawing was slow and uneven. In some of the poorer cabins and earlier school houses, there was no floor at all except the earth floor, provided by nature.

None of the very earliest houses remain. A few are yet occupied that were built within the time of Indian peril, as is evident from the loop holes now hidden by the weather-boarding. A specimen of the older type was the one standing near Cave Post Office, until about 1870, on the farm of Henry Simmons. It was two storied and built of oak and hickory, the round logs being notched, and the ends projecting. One end was built sloping, with a chinking of mud and straw held in place by laths. This was for an additional protection against bullets. The fire place was nine feet broad and high enough for a person to pass into without stooping. The poplar joists were eight inches square. The planks were of pit-sawed poplar. Some of the windows had only a single light.

In 1779 Virginia opened a land office and inaugurated a homestead policy. Any person could get title to unoccupied land at the rate of \$2.00 per hundred acres, the land office to issue a warrant authorizing the survey. The warrant was lodged with the chief surveyor of the county, an official who held his place during good behavior. The surveyor was to mark trees, leave no open

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lines, and when practicable, to breadth at least one third of the length. Within twelve months after the survey the claimant was to return to the general land office the plat and certificate of survey. Within 6 to 9 months thereafter, the register of the land office issued a deed, executed on parchment. This was signed by the Governor, and stamped with the seal of the state. A caveat might be entered against an issuance of title. No land could be entered if settled on for 30 years. A squatter holding possession that length of time could gain title. A foreigner could take land with the proviso of becoming a citizen within two years after returning his plat to the land office. He could also transfer his right to a citizen. An inclusive survey and land grant might be authorized by the county court if it were desired to put two or more tracts into one, or if errors were discovered in the boundaries. The cost of the land patent, if for less than 100 acres, was \$1.78. The cost of the warrant of survey was 75 cents.

There were still other modes of acquiring unoccupied public lands.

Building a cabin and growing a crop of grain, even if a small crop, entitled a man to 400 acres, and a preemption right to 1000 acres, adjoining. The certificate therefor was granted by a Board of Three commissioners appointed by the Governor. After lying with the Board six months, and no caveat being filed, a patent was issued.

The tomahawk right consisted of deadening a few trees, especially around the head of a spring, and cutting the man's initials on a few trees along the boundary. This sort of claim had no actual standing in law; yet, in some cases was bought and sold. Sometimes the title was quieted by the application of a hickory rod.

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The corn right gave a claim to 100 acres by inclosing and cultivating a single acre. The cabin right gave a claim to 40 acres by building a log hut on a certain tract.

However, these more liberal regulations were of no extensive advantage to this county, the best of the land having already ~~in~~ having passed into private ownership.

For the better care of the public highways, the county was divided into road precincts, one for every militia district. All white males above the age of 16, except ferrymen and the owner of two, or more slaves, were required to work the roads, and so were all slaves of similar age. For repair work, the overseer was empowered to impress help. A public road was supposed to be 30 feet wide and to be kept in repair; but the provision as to width was seldom carried out. An "Index board" was required at every fork. For this purpose, the overseer might take timber from the adjoining lands, although it had to be paid for. Bridges were supposed to be 12 feet wide. There was a fine of \$50.00 for felling a tree across a public road, or into a stream above a bridge, and ~~not~~ not removing the same within 24 hours. The law was also very strict on the bribery of viewers. While a piece of road making was going on it was a felony to accept presents, or even "meat or drink." Until 1820 the viewer seems to have served without pay. He was then allowed 75 cents a day; although, in 1830, the per diem allowance is mentioned as 50 cents.

Virginia was early covered by a militia organization. Aside from the persons specially exempt or physically disqualified, all free white males and all apprentices between the ages of 16 and 50 were enlisted in companies of from 32 to 68 men. They were



required to assemble one day in every two weeks---excepting the three winter months---at the hour of ten in the morning, and give two hours to regimental muster. Millers and ferrymen were exempt from militia duty, but not from actual service. Each private had to provide rifle ,--or tomahawk, firelock, and bayonet,---cartouch box, three charges of powder and ball, and keep on hand one pound of powder and four of lead in reserve.

Under American statehood, the militia of Virginia were grouped into five divisions and 18 brigades, Hardy, Hampshire and Pendleton constituting one brigade territory. To each division were attached one regiment of cavalry, and one of artillery. The regiment, consisting of at least 400 men, and commanded by a Colonel, was divided into two battallions, one commanded by the lieutenant-colonel, and one by the Major. Each battallion had a stand of colors. In each company were one captain, two first lieutenants, two second lieutenants, five sergeants, and six corporals. The ensign, a commissioned officer having charge of the colors and ranking below the first lieutenant, was dispensed with after the war of 1812. On the staff of the colonel were one quarter-master, one paymaster, one surgeon, , one surgeon's mate, one adjutant with the rank of captain, one sergeant major, one quartermaster sergeant, two principal musicians, and drum and fife majors. To each company was one drum and also a fife or bugle. Officers received their commissions through recommendation to the governor from the county court. It would seem, however, that the captains and lieutenants were primarily chosen by the privates. A rigid anti-dueling oath was expected of the officers. The best men to be found were appointed to office under the militia system. A position therein

was considered very honorable, and as a stepping stone to something higher.

Company musters took place in April and October, battallion musters in October or November, and regimental musters in April or May.

Non-attendance at muster led to a fine, usually of 75 dents, and this was turned over to the sheriff for collection, Fines were numerous, whether or not they were generally collected. Excuses for cause were granted by a court martial, the clerk of the same having in 1794, a yearly salary of \$6.67. In the same year we find one man excused for an impediment in his speech, and another for "a deficiency of intellect". Others are excused until "in a better state of health".

During the later years of the militia system, musters were less frequent the men went through evolutions without arms, and the practical value of the drill was not very great. The officers did not pay much attention to costume, the regimental and some of the company officers wearing coats of the pattern of 1812: a dark-blue garment with long, swallow tail epaulettes, and brass buttons.

As a colony and for some years as a state, Virginia dhered to the British coinage of pounds, shillings, and pence. For some cause not well understood, the value of these coins fell off nearly one-third from the British standard. As early as 1764 it took 26 Virginia shillings to equal one guinea of English money. During the period of the Revolution, and later the value of the Virginia pound was \$3.33. The shilling was 16-2/3rd cents, and the penny was worth 1--1/3 cents. American familiarity with the dollar standard came with acquaintance with the Spanish milled dollars, which were circulated freely through-out the colonies during the years of the

**Revolution.** Our decimal currency, so much more convenient than the cumbersome English system, was mainly the work of Thomas Jefferson.@

But old habits are hard to break, especially at a distance from the large commercial centers. The British notation was used in this country almost exclusively, until after 1800. It then began to yield, though very slowly. An appraisement of a sale would be reckoned by one method, and the result of the sale by another. It was not until the upheaval of 1861 that the last vestiges of the old system were driven out of use.

By 1820 the word pound had fallen into disuse, but smaller sums were still reckoned in terms of shillings and pence. There were, as yet, no nickels, dimes and quarters of Federal coinage, but there were Spanish coins in general circulation. These were the fip (five penny bit) worth 6-1/4 cents, the levy ((eleven penny bit) worth 12-1/2 cents, and the 25 cent piece. Six shillings were counted to the dollar. A sixpence was 8-1/3 cents; a nine pence was 12-1/2 cents, and 25 cents was called eighteen pence; 37-1/2 cents was called "two and three pence"; 62-1/2 cents was "three and nine pence"; 75 cents was "four and six pence," 87-1/2 cents was "five and three pence",, \$1.25 was "seven and six pence". The sum of L.50 was spoken of as 9 shillings; the term "fifteen shillings lawyer" referred to a practitioner who did not charge more than the usual fees, the minimum being commonly \$2.50.

Until 1794 tobacco was legal currency in Virginia, 100 pounds of the weed being reckoned equal to one pound in coin. The value of one pound of tobacco was, therefore, 3-1/3 cents. In the colonial records of Augusta, and even in the earliest records of Pendleton we find county fees and witness fees, computed not

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pounds, shillings, and pence, but in pounds of tobacco.

The Spanish dollar was not the only foreign coin in circulation prior to 1800. The pioneer, with a hoard of coin in his specie pouch might be able to produce gold coins known as pistoles, doubloons, "loodores", and the "Joe Portuguese." The first was worth \$3.00. The second was equal to two pistoles. The loodore (louis d'or) was worth \$4.44 and the Johannes was worth \$8.00.

The practice of agriculture was rude, and the tools were primitive. An undue share of labor was done by hand, but this was partly because of the losses which would result from the forays of the Indians. Oxen were preferred as work animals. The harrow was a Thornbush. The wooden plow did little more than scratch the ground. The scythe had a straight handle. A forked sapling, peeled and dried, made a grain fork.

The grist mill was as primitive as the style of farming. The earliest form was the tub mill, with its five foot water wheel lying in a horizontal position. Since the burrs could rotate no faster than the wheel, a strong current was secured if possible. The hand mill, with a pair of burrs about as large as a common grind stone, was much used; and by dint of backaching work, a bushel of meal could be made in a day.

Tobacco, formerly the great staple of Virginia was grown for export, even in the mountains. Two crops were usually taken in succession from a new field. After 1794 wheat was crowding out tobacco; and though it brought from \$1.00 to \$2.00 a bushel on navigable waters, Pendleton lay too remote to profit thereby. Its farmers had to do as they are still doing, grow their home supplies of corn, grain, and minor cattle, sheep and wool. But the little fields of flax and hemp, one so common and important, have all but

disappeared.

Until within the memory of living persons, produce was wagoned to Fredericksburg at a head of deep water navigation, or to Scottsville, where it could be transferred to a canal boat. As these points are distant from Franklin 105 and 74 miles by air-line, it was a matter of some days to make the round trip. As late as 1845 store goods sold high because of the small amount disposed of. In 1770, sugar cost 17¢ a pound at Staunton, gunpowder was 67¢ and a single nutmeg cost 10-1/2 ¢.

In earlier days, the pioneer took his rifle to market and, if possible, one or more scalps of animals. A single wolf scalp, worth 100 pounds of tobacco, would more than cover his tax bill; and the rifle, worth about \$7.00, would put still another scalp in his hands while going home. The larger beasts of prey were not ordinarily inclined to molest man, though it was not prudent to go defenseless. The bear trap, weighing 50 pounds, was a feature of every huntsmans outfit and the hunting camp, perhaps miles from his home, was his shelter when looking for deer.

The practice of medicine was like a dark age to the well read physician of our time. Perhaps it was well that physicians ~~were~~ were few in those days, and that recourse was often had, to the trained instinct and good judgment of the "old woman doctor." At all events, her herb teas were far less expensive than the well labeled bottles we now buy of the druggist. Whatever the sort of ~~the~~ the medicine then in use, there was nothing small in the size of the dose. Worms were thought to be the chief ailment of children and there was, accordingly, a dosing with salt or green copper-as. A poultice of meal or scraped potatoes was used for burns,

and one of slippery elm, or flax seed, or turnips for wounds. Croup was treated with the juice of roasted onions; itch, with sulphur and lard. Snake root was used to produce a perspiration in fever; yet the fever patient was denied cold water and fresh air; and if he left his bed it was perhaps with an enfeebled circulation. A high birth rate was partially offset by a high mortality. The infectious nature of some diseases was not understood and an ignorance of what we now consider the elementary principles of hygiene and antiseptic precaution, led to a loss of life that is now usually preventable. For these reasons, croup, wounds and child birth were not infrequently fatal. Among the herbs in common use were boneset, lovage, horehound, chamomile, wild cherry prickly ash, , and "old man's beard."

Vaccination was unknown at the outset of the period, and pock-marked faces were common. In 1777 we find the physicians in Rockingham authorized to inoculate persons living within three miles of a point where small pox had broken out. By this now abandoned method, the disease was communicated in a mild form, although the patient became as dangerous to the exposed person as though having small pox in full vigor. The doctor at the court house was the substitute for the professional dentist; yet he did little else than clamp an ailing tooth between the jaws of an instrument of torture, and jerk it forth with blissful ignorance of anesthetics. However, the unsound tooth was comparatively infrequent, thanks to the thorough chewing required by the hard-crusted corn bread, the less common use of sweets, and the absence of the modern soft foods that favor the stomach at the expense of the teeth.



Despite a very common opinion to the contrary, the people of that early day were no more healthy than we are. We hear much of the grandpa and grandma of iron constitution and long life, but they were a survival of the strongest. We hear, little of the weaklings, who existed then, as well as now and of the hosts of people who went into their graves at too early an age.

The old times were unlike the present times, so much so that we can understand them very imperfectly unless give no little time and thought to the points of difference. Even the manner in which people wrote and conversed was not quite the same. We have abandoned many of the expressions once in everyday use, and have taken up others which would puzzle our forefathers to understand. It is often imagined that the old times were better than the present. Without doubt, we have in our modern haste, lost some of the features of the olden time, which it would have been well to keep.. We have cares they knew little of, yet on the whole, it would prove a very unpleasant experience to throw back into the environment of the early pioneer days. "'Tis distance lends enchantment to the view, And robes the mountains in their huse".

## THE INFARE.

Fancy the windowless cabin of Drusilla's folks on a winter night looking down from the mountain-side upon snow covered pines and ice-bound creek. It is a solitary cabin of rough hewn logs, with a "cat and Clay" chimney of mud, sticks and stones, and a hingeless plank door swinging on its oak post pivot. On the hearth a log fire crackles noisily, its flickering flames lighting up the little cabin from puncheon floor to darkened rafters, and brightening the faces of old and young gathered there from the wilderness for miles around. An "occasion" to make merry--the infare wedding of Ephraim and Deusilla.

What a wedding feast and frolic. There was cake and bread piled high, wild honey and "ham-meat" too, a-plenty on the table whose once rough planks, --Drusilla's grandsire had sawed them years ago---were long since scoured smooth and white with sand from the creek. There was turkey and deer meat steaming hot in the middle of the table, , for in that day and time the likes likes ran wild, and only the day before the wedding Drusilla's father had shot a big buck, and her mother had roasted the meat at the hearth. And as if that were not enough, she boiled in the great, iron pot swinging on the hook over the glowing embers, dried pumpkins to begin with, then shucky beans. It was plain to be seen that her folks did not aim to be outdone by HIS, knowing full well that the groom 's folks would give the young couple another big supper the night after the "doin's at her house." This was an age-old custom in the mountains. Surely there was nothing lacking in the infare at Drusilla's

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And as for Drusilla, herself, folks owned it, "Dru looked plumb pretty as a posey all in white with her waiters standin' at her side, dressed all in green. And Ephraim, the pore thing, a-shakin' like he had the auger, kinda bracin' hisself agin his waiter and starin' ahead, unseein' like." And Dru's granny, bless you, hadn't she scared folks nearly out of their wits? They "spoke it over" many a time afterward: "Scrouged up agin the hot jam rock like a sick kitten were the old woman, a-suckin' her pipe, peaceable and satisfied, and all of a sudden ~~the elder~~ the elder was about to word, didn't granny drap her pipe, cpal her bony hand to her shakin' chin and let out a screech worsern if she'd been bewiched. With that, the old woman plucked Dru's sleëve and pinte a treablin' finger toward the feet of the bride, the quakin' Ephraim, and their waiters two. 'Hit'll fotch ye haynts and sorry luck," whined Granny; "ye darsen sot the foot contrarious to the cracks o' the floor.' Ye got abound to stand the way the floor logs is a-runnin'."

To be sure, Granny had her way, and Drusilla laid her milk white hand in the brave hand of her mate.

When the wedding feast was over, the table was cleared without delay and shoved back against the wall. The rived log bench, too and hickory chairs followed. Deftly the women gathered up feather beds, quilts, cover-lids, and, tying them into a sheët, hurried the bundle into a corner; while the men folks with swift, strong hands took down the two "bedstids" to make room for the dancers. Dru's father threw on another forestick; and, vehemently stopping the ~~xxx~~ ~~xx~~ back log with muddy boot heel, sent a shower of sparks over the hearth, and flames leaping up the chimney. "I allow to make a night of 'hit, folks," he drawled, lettin'fly a stream of tobacco juice into the fire; "Yas, by ginger," horny fist thumped cupped

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hand, "We'll carry on t'well sun-up. Granny, if you git wearied, you kin take a nap o' sleep. The elder, too, if he's so minded. And folks"--he included with a sweep of the hand three patient mothers, each holding on hip a shining offspring--if you least unsuits too peevish, ye kin shake 'em a pallet on the floor. The woman's got kivvers a-plenty." The old man, screening his eyes from the fire-light, squinted towards the darkened corners of the cabin. "You, Jason", he called, "Ain't he hure yet? You, Jason. Start the frolic."

From the shadow of the chimney corner a stalwart youth came forth. Clad, he was, in linsey shirt, unbuttoned at the throat, tattered at the elbows. His home spuns, patched and faded, sagged over high-topped boots. He had dark hair that hung now, in heavy ringlets, over brow and ear, for Jason had toosed his coon skin hat to the floor, and stood leaning against the fire-place. With that unconcious grace that marks the mountain man, he stood, one hand thrust into breeches pocket, the other straight at his side. Softly he hummed a note or two, foot lightly tapping the hearth stones.

"Don't start it too shallow" piped Dru's granny, "so's they kinall jine in."

Jason's eyes smiled a quiet smile. His lips did not move. Again, he hummed the measure, this time in a lower key--mindful of Granny's warning. Then, throwing back his handsome, dark head, he sang, proudly certain:

There lived an old Lord by the Northern Sea--- Whereupon, the men, only the young striplings at first, to be sure, bestirred themselves, singing as they moved:

And he had daughters, one, two, three---

Nor, did they stop "unthoughtedly". They found their places quickly in a row against the wall. A brief, appraising glance, settled the spot. A glance, and counting swiftly, "he" knew where "she" stood, whether first, third, or fifth. Halting, each had faced the maid of his choice. For the maidens, bless you, already stood waiting in a row on the opposite side of the room---a smiling row as they shyly turned their pretty heads from side to side, the while they hummed the melody, the men folks sang. And now, their leader's voice rose loud above the rest:

There lived an old lord by the Northern Sea

Bow and bend to me.

Swaying and singing, the lads advanced a few steps, then back in even line, keeping time with hands and feet.

Bow and balance to me

And the maidens invitingly, still in their places by the wall, hands clapping softly together, toes gently tapping the puncheon floor

Bowee down and balance to me,

they gayly challenged.

Again the lads advanced, nearer this time, with louder step and louder hand clap, singing lustily as they danced:

I'll be true to my love if my love'll be true to me

From his place at the mantel shelf, his face in shadow, Jason advanced a wistful glance toward the demure Drusilla, seated by Ephraim, her man now, in the low chairs placed for them near the hearth, as was the custom. Jason in ragged shirt and worn homespun, stood apart, thinking. "A man needs a woman," more than one had said it to him "p'ticler you, no Maw, no women folks. All dead and gone. You ort to start a-courtin'." He looked at his shabby clothes and again on the modest Drusilla. Gayly sang all the

with gathering, and louder the dancer's heels thumped the rough floor with rhythmic step. "You ort to marry you a woman, Jason," the words pounded into his troubled thoughts. Even Dru's father had said it more than once: "A feller like you; your're a main worker. You got breskit---give up to be the strongest man hereabouts. You'd ort to marry you a woman, Jason. Dru fancies you."

Happily sang lad and lass. their elders, too, now joined in:

A young man came a-courting there.

To and fro they swayed and bowed, keeping time with hands and heels. Happy, laughing, unmindful of Jason, and he of them. Their leader was thinking: "The rest is a-steppin' off, and you ort, too;" folks had said that to him many a time; "you the workin'est man that a ax to a beech, and neighborly, too." How gladly he had gone forth to help first one, and then another raise his cabin when a couple made up their minds to marry. Jason had toiled with ax and logs and stone helping Ephraim when his turn had come to take a wife; his tattered shirt, the mud-spattered breeches, bore witness to his zeal. But Ephraim should never know the "pinin" inside him. Unconsciously, Jason's hand gripped the bosom of his shirt. He looked quickly towards his rival and back to the dancers. With what bravado, he had, unaided, heaved to rights the jam rock in the new cabin. With skilful stroke he had notched each beam log, hoisting it with daring ease, to place. Folks had looked on, amazed. It was the way of mountain people, in all their undertakings, irksome tasks, or simple pleasures, to have ever the spirit of friendly rivalry. Jason had not lagged until the cabin was finished. Farther up the creek it stood, the same creek where Ephraim's father lived, to be sure. That, too, was the



way of mountain sons, , so to find a "house-seat" when they wed. "You'd ort to marry, Jason," everyone had said. And time was when Drusilla favored him, there was no denying it. But then, then he had had an "ailin" Maw and sister to tend". What was a fellow to do?

Gayly sand the youth and maidens:

A young man came a-courtin' there,

And he made choice of the youngest fair.

Through the verse they swayed and danced, until each, in turn, had bowed before the maid of his choice; now, at last, they stood, hand of lass clasped in hand of lad, singing softly to muted tap of feet:

I'll be true to my love if my love'll be true to me.

They waited in silence for Jason to lead off with the next verse. Quietly eager, they were to dance it through--the daring tale of the beaver hat, the sister cruel, the mill dam and the pickled miller. It was such fun to step faster, when, the maids with arms over-head, the men stomping loudly, they sung the old miller high, on the gallows, high.

Whatever had got into Jason? He was humming a tune nobody knew, not even Dru's Granny. The little old woman leaned forward, wrinkled hand cupping thin ear. Bless you. Jason was singing words she had never heard in all her "borned" days. She nudged the elder, who, cross-legged, sat dozing on the end of the bench. The elder blinked, rubbed fists over his eyes, and gaped wide eyed with the rest, at the singer.

Like the scop of old stood Jason in the fire-light, head flung high, a far-a-way look in his great, serious eyes, singing his thoughts. Not a tale of daring deeds of battle and conquest, but a tale of wistful love. A tale that ended in noble praise of

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the "braver one, a young man proper, and handsome, withal", who had taken his rival's one true love. Whimsical it was, but Granny understood. With thin hands cupping bony knees--she had pocketed her pipe when Jason first began singing---the old woman blinked thoughtfully. "Peers to me", her voice trembled, "him that's a master hand at makin' up a pretty song ballad like that, him that aint no wimmin folks," the faded eyes sought Jason's tattered sleeve, "him with nary a true love all his own, peers to me he'd ort to have a chance to hbuss the bride and swing her, too, if he's a mind--"

Withthat, Drusilla's father, pretending not to notice that Jason's face was red as a Turkey gobbler's clapped his fist in strong palm: "By crackies", he roared, "I favor somethin' qucik and devilish. All the men folks line up on their side; the women folks on yon side, agin. Eph, you and Dru too. You got a bound to jine in this time." In husky voice the old fellow struk up a rakish air:

Charlie's neat and Charley's sweet,  
Charlie, he's dandy;  
Every ttime he goes to town  
He gives his girl some candy.

Even Jason laughed with the rest. It was just what the young folks wanted, all along. Quickly, the first girl in the row advanced toward the man opposite her. He stepped out of line, and they swung once. As she passed on to the next man, the first man stepped back to place, and waited until the next girl advanced. Then the two couples swung, and the girls moved on down the line. So, it went until each girl had swung each man. Even the demure Drusilla bowed, in turn

to Jason; and he, like a knight before his queen, bowed to the demure Drusilla with courtly grace. Her trembling hand in his, an ~~xx~~ arm about her waist, tenderly he swung Ephraim's bride; and Jason's heart pounded louder than his heels on the puncheon floor, while the voices of old and young mingled in the song:

Over the hill to deed my sheep,  
Over the hill to Charley,  
Over the hill to feed my sheep  
On buckwheat cakes and barley.

It was an old Jacobean tune they sang, which lent itself happily to the dance in the absence of the fiddle, and the words those of some daring singer who had made the meaningless jingle in jest of a Stewart King--His Majesty, Charles II. But to folks gathered for the in-fare wedding of Ephraim and Drusilla, it was just a frolic tune, and the dandy Charlie neat and sweet was the true lover each lass swung.

Not until the sun peeped over the mountain top did the gathering "break-up", just as Dru's folks had planned. Then Granny snatched the rived-oak broom from the chimney corner and dropped it, "brush toward the door" in the middle of the cabin floor. And Jason, knowing what would follow, quickly slipped out and away, while Dru's Granny piped in her high, querulous voice:

Here comes the poor old chimney sweeper,  
He has but one daughter, and cannot keep her;  
Now she has resolved to marry.  
Go, choose the one, and do not tarry

Whereupon, lads so minded stepped forth, one at a time and claimed their true loves, while the rest joined lustily in song:

Now You have one of your own choosing,

Be in a hurry--no time for losing;

Join your right hands, this broom step over,

And kiss the lips of your true lover.

Not a couple failed the ballad's bidding. What, with Dru's Gran-ny nudging and whispering, "Can't start courtin' no younger," the last timid pair was stirred from a quiet corner, and so the in-fare of Ephraim and Drusilla ended.

# HISTORY OF RANDOLPH COUNTY

By Bosworth.

## EARLY CUSTOMS.

It was some time after the first settlement of the county before the pioneers had the convenience of grist mills. In the meantime, various substitutes were devised. First, was the homony block; then followed the hand mill. However, the settlers later availed themselves of the excellent water power furnished for the numerous streams in the county, and tub mills were built in many localities. The hominy block was made by burning a large cavity like a druggist's mortar in a block of elm wood. This was made to hold about a peck of grain. After soaking the grain in tepid water, it was pulverized by a wooden pestle. The coarse and fine particles were separated by a sieve made by stretching a perforated deer-skin over a hoop. The fine meal was used for bread, and the coarse for hominy.

The log house was necessarily the only kind of house built. The first houses were unhewn. The floor was made of benches. The roof was made of clap-boards held on with weight poles. The stairway was a ladder of pegs fastened in the side wall. Some cabins were built with fire places so large that that practically an entire tree could be used as a back log. There was a door at each end of the fire-place which extended nearly across the cabin, and a horse would be driven in, dragging the log by the chain. Then the chain would be unhooked, and the horse would be loosened and go out the other door. The log would then be rolled into the fire-place.

The first settlers were under the necessity of making with their own hands, or at least having made in the immediate neighborhood all the things essential to the home and on the farm. Every well ordered household had a loom, spinning wheel, little and big, a flax breaker, , sheep shears and wool carders. All the processes that converted the wool or flax into clothing were deftly done at home with their own tools, by the mothers and daughters. The apparel worn by both sexes was made from linen and wollen fabrics which had been woven on the loom, in the farm house and dyed with copers, in combination with various barks. Buckskin pants were often worn , and vests made from fawn skins and caps from coon skins were in vogue in some communities until the civil war. In the winter moccasins were worn. They were made from deer skin, came up around the ankles, and were tied with "buck-skin" strings.

Stoves did not come into use until a comparatively recent period. All cooking was done over the fire place, or in the ~~oven~~ bake oven. Kettles were suspended from a hook and trammel, which was fastened to an iron bar, secured in the chimney above. Matches not being in use, fires were kept as much as possible by covering live coals, or burning embers with ashes. When the fires went out, however, a "chunk" was brought from a neighbor's supply, or resort was had to flint and steel, with punk and tow. Kerosene lamps, being a later day ~~innovation~~, candles, pine knots, or the ordinary dip light was improvised. The "dip" was made by immersing a twisted thread or cotton string in hog's lard or bear's oil and lighting the free end.

The practice of agriculture was rude, and the most primitive tools were used. The plow was made entirely of wood, and oxen drew them, as a rule, instead of horses. Harrows were made of



wooden pegs , in a wooden frame. Sometimes crab bushes or or thorn bushes were substituted. The harvest was gathered with a sickle. Forks were made from forked dogwood saplings. Threshing was done, usually, with a flail, and fifteen bushels was considered one day's work. Newly shod horses were sometimes used to tramp out the grain. Two or three pairs of horses would tramp out fifty bushels in one day. The grain was separated from the chaff by throwing both in the air and letting the wind separate them. Then came the hand wind mill and later, the horse power thresher.

In pioneer days a wedding was an event of great social importance. No effort was spared to celebrate the event in such a way as to make the event a memorable one. It was a time of much mirth and pleasure. The wedding party started in a double file from the home of the groom, when within a mile of the home of the bride an Indian warhoop given, and all raced at full speed. The one reaching the house first was given a bottle that was awaiting the victor. All were then expected to participate. men and women in the in the refreshing and stimulating contents of the bottle, when it was returned to the winner. A feast followed the wedding ceremony, which was duplicated at the infere of at the groom's ~~home~~ home. Horn and puter spoons and hunting knives not infrequently adorned the table on these occasions. After supper the young people enjoyed themselves in the misty mazes of the dance. In pioneer larlance, it was the "hoe down". Occasionally, the violinist was not an expert in his art, and if his music failed to ascend in lofty and inspiring strains, or fell in soft and sweet cadences, it was then that some rustic and unappreciative youth would likely compare his strident strains to "choking the goose." Other occasional

festivities were corn uskings, log rollings, and house raisings. In the fall months, on a moonlight night, the pioneer would ask in his neighbors, and from dark until 11 or 12 o'clock there would be a joyous combination of work and sport. There would be a contest between individuals and groups as to which would finish their work first, or which would find the most red ears of corn. All hands would occasionally take a rest to draw fresh inspiration from the pitcher of cider, or the jug of "apple jack". The log rolling and the house raising were also affairs of festivities as well as of hard work. These undertakings were impossible undertakings, alone but with the combined assistance of friends and neighbors the task was easy. Then it afforded an opportunity to cultivate the social amenities. While father and son were busy with the throng at the rolling or raising, the mother and daughter were having a season of mirth and enjoyment at the house, cooking and quilting.

The mountains and valleys of what is now Randolph County was the habitat of many wild animals. This was a blessing to the pioneer in many ways. They not only supplied his larder with meat, but their skins covered his nakedness and protected him from the elements. The hunt and the chase also furnished him with diversion and relieved the monotony of an isolated life. The elk, deer, buffalo, panther, bear, otter, beaver, raccoon, wolf and catamount, principal wild animals found by the first white men. The panther and wolf perhaps yet remain in very limited numbers in the eastern part of the county. The wild turkey, pheasant and owl were here in abundance. The eagle, though not plentiful, made its home among the crags and cliffs of our mountain peaks. The wolf was very numerous and very troublesome to the pioneer. It was necessary

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to fasten sheep and calves in an enclosure every night to prevent their destruction. Wolves were soon decimated, not so much by the hunter's rifle as the presence of rabies among them. Many were infected, went "mad", and often attacked the settlers in their homes. Wolves exhibited great cunning in preying upon other animals. They hunted in packs. They followed the deer in company until they became tired, then one kept the deer going until it made a turn in the direction of another wolf, which was sniffing the wind for scent of its prey. The deer was thus pursued by fresh wolves until it became the victim of their ravenous appetites.

The black bear is a timid animal and is not inclined to attack man only in self defense or in the defense of its young. It was an object of superstitious reverence to the Indians, who never killed it without apologizing, and deploring the necessity which impelled them to do so.

## MANNERS AND CUSTOMS

From

HISTORY OF TUCKER COUNTY  
By Hu Maxwell.

## CHAPTER III.

Miscellaneous

The dwelling houses of the first settlers of Tucker County differed somewhat from those of the present day. The hardy pioneers pushed into the wilderness with little of this world's goods. But, they possessed that greatest of fortunes, health, strength and honesty. They were poor; but the Czars of Russia, or the Chams of Tartary, in their crystal palaces, were not richer. In that time, manners were not as they are now. Necessities were plentiful, and luxuries were unknown, except such luxuries as nature bestowed gratuitously upon them.

To better their conditions, the people who came to Tucker had sold, or left what possessions they may have had in the more thickly settled communities, and had plunged boldly into the wilderness to claim the rich gifts which which an all-bountiful nature was offering to those who would reach forth their hands and take. Besides, there was something in the wild, free, unfettered life of the forest that was alluring to the restless spirits that breathed liberty from the air about them. The ties of society, and the comforts of opulence were willingly exchanged for it.

The appearance and condition of the county when first visited by white man has been told in the first chapter.. It was an unbroken forest. When those backwoodsmen left their homes in the more eastern settlements for Tucker they did not have any roads over which to travel, nor any carts or wagons to haul their things on.

They loaded their plunder on pack horses. They had not a great variety of wares to move. A few wooden or pewter utensils, a kettle, a jug or two, and a bottle, a scanty outfit of carpenter and cooper tools and a little homespun clothing formed about all that the emigrant of that day carried with him, as he followed the star of empire westward. If he had a cow or two and a calf, they were driven along before the pack horses, and cropped woods and leaves from the woods for a living during the journey. Indeed the cattle lived upon this kind of food principally, for twenty-five years after reaching Cheat River. If the emigrant had children, and there usually were six or eight, they were gotten along in the most available manner. If one was quite small, its mother carried it in her arms; if a size larger, , it, with its older brother, was placed on a pack ~~xx~~ horse. Sometimes two baskets, tied together like saddle-pockets, were along across the horse's bony back.. Then a child was stowed away in each basket, so they would balance. Bed clothes, iron kettles, dough-trays, and other household articles were stuffed around the edges to hold the little urchins steady. Thus loaded with packs and plunder, the procession moved on, the larger children taking it afoot to drive the cattle, lead the horses, and make themselves useful, generally. The road, if any at all, was narrow and rough; and the horses frequently ~~scraped~~ their loads off against over-hanging trees; or, perchance, they lost their footing among the steep rocks and fell, floundering, to the ground. In either case, their loads of plunder, kettles, children and all went rolling, tumbling rattling and laughing into the woods, creating a scene of ludicrous merriment.

At night, when it was necessary to halt, the horses were unloaded and turned loose to crop a supper in the woods, first

having had bells put on them by which they might be found should they stroll away. Then, with flint and steel a fire was kindled, and the movers fell to cooking their evening meal, consisting of bear's meat, venison, and corn bread, if any bread at all. The meat was roasted on coals, on a stick, held to the fire. The bread was usually baked in an oven or skillet, which, invariably, had a piece broken out of it. The wheaten bread was often baked in the ashes, and is said to have been excellent. The beds at that time, while traveling, were blankets and bear skins spread on the ground. They slept without a shelter, unless it threatened to rain. In that case a rude road was built of bark. In the morning, bright and early they were up and on their way, rejoicing, singing, laughing, joking, and making their pilgrimage glad and merry as they went.

When they arrived at their place of destination, their first care was to build a house. This was done with the material at hand. The head of the family, with two or three of his oldest boys, some of the neighbors, if any, with sharp axes and willing hands, went into the work. Logs were cut, from twelve to twenty-five feet long. Sometimes the logs were hewn, but generally not. The ends were matched, to fit one upon another; and the house was commonly one-story high, but sometimes, two, with a regular upstairs. The roof was of shingles, four or five feet long, split from oak or chestnut, and unshaved. They were called clapboards. They were laid upon the lath and rafters so as to be water tight and were held to their place by logs thrown across them. No nails were used. It was the custom at that time to build the chimneys on the inside of the house. While the house was building, an extra log was thrown across some six feet from the ground, and three feet from the end of the house. From this log to the roof, the flue was of sticks and mortar.



The fire was directly beneath, and the smoke and sparks thus escaped through the wide opening of the chimney. Wood ten feet long could be thrown upon the fire, and when burnt off in the middle the pieces were shoved together. The floors were of thick, rough wooden slabs; or, often the ground was the floor. James Goff, although one of the richest men in the county, had a house with a ground floor. There were no windows. Small apertures through the wall served the dual purpose of letting in the light and furnishing means of shooting at Indians when they would come near. There was seldom more than one door. It was made of heavy, upright slabs, held together by transverse pieces. The whole was so thick that it was bullet proof, or nearly so. In times of danger it was secured by stout bars, fastened to the wall by iron staples on either side. The furniture of these normal dwellings was simple and sufficient. The beds were made of skins from forest animals, or of ticks, filled with grass or straw. The bedsteads were rude frames consisting of forks driven into the ground and poles, laid across; or the bedding was on the ground, or floor. An iron pot, the broken oven, a few wooden, or pewter plates and cups, half a dozen stools, a rough slab, or pegs for a table, a shelf in the corner for a ~~tax~~ ~~box~~ cupboard and pantry, and the furniture was complete.

When the first people came to Tucker they had, not the means of procuring fine clothes, and in consequence, their raiment was just such as they could get the easiest. Boots were not to had, and they wore moccasins. Their underclothing was of linen, at times of calico. Their outer garments were of linsey or of leather. The men nearly always, wore leather breeches, and coats called HUNTING ~~X~~ SHIRTS. These coats were in fashion like the blue overalls worn by the Union soldiers during the war. The edges and facing were decorated with a fringe, made by cutting the border into fine strings,

leaving them hanging fast to the coat. They were frequently stained red, blue, or some other color. A row of similar fringes extended from the top to the bottom of each leggin. The fastenings were either leather strings, or big ladden buttons, of home manufacture. The moccasins were like those worn by the Indians. cut in one piece, and closed by a seam on top. They had long flaps to the top, which were wound about the upper foot and ankle to keep out the griers of summer, and the snow of winter. Those moccasins were a poor protection to the feet in wet weather. They were made of deer skin, and were flimsy and porous. In wet weather, the feet of the wearer were constantly soaked. From that cause, the early settlers were subject to rheumatism, which was about their only disease. To dry their feet at night was their first care. Their moccasins were often decorated with fringes, to match their other clothing. Stockings were seldom worn in the earliest times. Frequently, as a substitute for stockings, leaves were stuffed in the moccasins.

In winter the people wore gloves made of dressed deer skin and decorated with a fringe of mink or weasel fur. In summer, no gloves were worn. The head-gear was a fur cap, made from the skin of a raccoon, otter, or fox, with the hair side out. The tail of a fox hung behind, like a tassel.

The women dressed then as now with the exception of a few bales of ribbon, a dozen hanks of superfluous lace, a yard of bonnet, and some other paraphernalia, best left unmentioned. But, instead of alpaca and the finer cloths, the texture of their dresses was deerskin. Their other raiment was also deer skin; but sometimes rough woollen cloth, or tow linen, or at rare times, cotton was made a substitute. The children dressed as their parents

The men cropped their hair and shaved their beard about three times a year.

It might be asked what the early settlers in Tucker could find to eat before anything was raised. They were not here long before they raised enough corn for bread, and some potatoes, cabbage, and other vegetables. They had an easier time than many of the other colonies in West Virginia. A mill was built at St. George in 1776. This provided a means of getting the corn ground, and was an advantage not enjoyed by many early settlers. Often at that time, the people had to go thirty or forty miles through the woods to the mill; and, as this was such a hard undertaking, many preferred to do without bread, and eat hominy. Hominny was made by pounding corn just enough to mash the hulls off. Or, it was soaked in lye for the same purpose. Then it was cooked and eaten.

The settlers frequently ran short of bread. In that case, they lived on meat. Fortunately, meat was always plentiful and might be had for the trouble of killing. Bear meat and venison were the chief dependence. It is a common saying among old people that that the flesh of the bear was the bread, and venison was the meat. The venison was often cut into slices, and dried. It would then keep well several months. Buffaloes were found in the earliest years of the St. George colony. But they never were as plentiful as as they were along the Ohio River and about Charleston, Clarksburg and Buchannon. Smaller game, such as raccoon, rabbits, pheasant, and turkeys, were of course, plentiful. Salt was not often to be had, and it thought no hardship to do without it. It cost a dollar a peck, and had to be carried seventy-five or one hundred miles.

known, the dollar was not always at hand. Coffee and tea were unknown. Whiskey and brandy were in nearly every house.

Much is said of the quantities of intoxicating liquors that were drunk in early times, and of the scarcity of drunkards. This is a good subject for theories and speculations that would be out of place in a county history. Besides, Tucker County is not, and never was a land of drunkards. Many of the people, let it be said to their praise and honor, have little idea of what a whiskey saloon is. The climate, habits, and surroundings of the people are not such as produce drunkards. They work too hard; there are too few places for idle men to associate together.

It is hard to point out any particular harm in whiskey as long as it is used in its right place; although, it is equally hard to tell what good there is in it. In early days, when whiskey and brandy were in every house, men seldom got drunk, because they always had their liquor at hand, and there was no excitement nor novelty to lead them to excess, in which, alone, there is harm.

If half the creeks and springs of the county flowed apple brandy instead of water, they would not do the harm of twenty grog shops scattered over the county. It is not the taste of liquor that so much entices men as it is the debauched pleasure which they feel in co-mingling with idlers. A man hardly ever gets drunk at home. The most effectual means of redeeming drunkards is to induce them to stay at home, and away from the places where men associate only with men. But of this there is little need in Tucker County. Although it is one of the smallest in West Virginia, it is yet the most temperate. No county can claim pre-eminence in that respect over Tucker County.

It may not be amiss to say something of the arms used by the early colonists on Cheat River. The main dependence was the rifle. It was the surest means of defense, and the most useful weapon. It furnished the settler with game, and was a guard against the Indians. The rifle was a flint-lock, muzzle loader. In addition to the rifle, a tomahawk and a knife were usually carried. These were about all the implements of war used in the early settlement of the county. Pistols were seldom used. The Indians used the same kind of arms that the white people used. But an Indian could not shoot as well, because Indians cannot do anything as well as a white man can. They could not keep their guns in order, and they did not even have skill enough to take their guns apart and clean them properly.

During the first years of the county, there were no churches. Religious meetings were held in private houses. Once in a while a minister visited the settlements and held a meeting; but, such meetings were not frequent. The usual order was for some pious man to be chosen as class leader; and all the other people who pretended to be religious could join in the exercise, and help. Such meetings were generally held in each settlement once a month. The settlers, for ten miles on every side, would come together with devotional zeal, and sing and pray and exhort each other, to live and work faithfully in the cause of the church, and against wickedness and sin.

No wagons nor carriages were used. The people who went to church either ~~went~~ rode on horseback, or walked. They oftenest walked. Early on Sunday morning, especially in the spring or summer the people from the forest cabins might be seen wending their way along the narrow roads toward the place appointed for the service.

If the weather was fine, they went on foot. If they went on foot, they usually walked barefooted, carrying their moccasins in their hands. This was because they did not want to wear their shoes out with so much walking. A few ten mile trips would put through a pair of moccasins, while the bare feet were not at all injured by the walk. No doubt, the pioneers enjoyed their Sunday pilgrimage to church. Young men and young lasses who went the same road found each other's company as agreeable then as young folks do now. They passed the time talking and singing until they came in sight of the meeting house, when they stopped to put on their shoes.

The religious exercises of that day would look ridiculous to a city church member of the present time. But, "the groves were God's first temples," as it is said; and, before all temples, He doth "prefer the upright heart and pure," as Milton believed. So, we must not judge others, nor prescribe forms and bounds for the manifestation of sacred devotion; yet we may believe that, before Him who knoweth the secrets of all hearts, and who rewarded not him who prayed aloud in the synagogue for form's sake, the rude pioneers, , in their sincerity and simplicity, were as acceptable as those who kneeled on velvet cushions and read prayers from Latin books. At any rate, we are not to ridicule the unfettered pioneers of the last century. They worshipped as they thought best and as best they could. The rude log hut, where a dozen were met together to worship God according to the dictates of their consciences was as sacred before him as is St. Paul's or St. Peters. If not, then religion is a fraud.



months than than they did one hundred years ago, and receive the manner of instruction that they now get at the end of their school life, they would not be as well prepared for business as those of that time were. Of course, in a general sense, the educational systems of today are in advance of those of one hundred years ago; but in the particular subjects of writing, reading and spelling, the old plan accomplished the most in a limited time. The child of the present time goes to school nearly ten times as much as those did of a century ago; ; yet, is the child of today ten times as well educated? The great contention among modern educators is find the natural method of imparting instruction. When one looks at the A.B.C.charts, costing ten to twenty dollars , over which the child pores , for four or five months, varying the exercise by drawing pictures of boxes, flower pots, bugs, and birds, and similar tomfoolery, it is almost time to stop to ask if it is not possible to lose sight, altogether, of the so called natural method of imparting instruction, and wander off with those who spend their time and talents in telling, or listening to something new.

The child probably learns as much by the time it is three years old--that is, learns so many things,--as it does during any ten years of its after life. It has learned everything that it knows at three. It has learned to talk one language, and knows by sight several thousand things, and by name, several hundred. All it is was taught it by natural methods; because it was too young for artificial plans to be employed. But, from that time on its education is more and more artificial, and is less and less rapidly acquired. Old theories, customs and plans must give way to the new, and it is right that it should be so; but it is meet that the new should be constructed so as to include all the good that there was in the old, and something, beside..

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There were no schools in the earliest years of Tucker County. But as soon as the people were firmly settled and could take their minds for a moment, from the struggle for existence, the subject of education began to be agitated. At that time and in the remote frontiers, there was no public money for school purposes. Such schools as could be had were paid for from private pockets. The teachers, as might be supposed, were qualified to teach only the easiest branches. Arithmetic by decimal fractions, the spelling book, the Testament for a reader, and the course of study was complete. No grammar, geography, or history was thought of. The teachers could not instruct in such difficult branches. The majority of the schoolmasters of that time did not believe that the earth was round. They usually taught writing. They set copies for the pupils to follow. They had no system of penmanship. When an apt scholar learned to write as well as the teacher, he was regarded perfect. However, this was seldom the case. The people held a school master in such esteem that that they considered it next to impossible for pupils to learn to write as well as he, and there was always room for a little more improvement. This manner of learning to write would be regarded antediluvian were it to be revived now; but the truth cannot be denied that those who were instructed in penmanship by following written copies wrote as well as those do now who spend five years on Spencer's Scribner's and the Eclectic printed plates.

Educational science has made wonderful strides forward during the last hundred years, and it is probable that no department of it to what it was then. But in a few particulars, the systems of the present day fail, where those of earlier times succeeded. If the school children of to-day should attend school no more

In early times, above and below St. George, the young people were accustomed to meet together on Sundays, and have singing school. The exercise had something of a religious nature, inasmuch as none but sacred songs were sung. It might be compared to a Sunday school, except that no instruction in the Testament or catechism was given. The young folks met for the purpose of having a moral and social time, injurious to none, and, and pleasant to all. Much of these societies is remembered by the oldest inhabitants of the county; and, from all accounts, the exercises must have exerted a good influence over the community. Indeed, the singing school is not yet a thing of the past, although it has changed some, probably for the better.