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Crawfordsville, Ind.

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I *"The Path-Sinners"*

INDIANA COLLECTION

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Through this county passed the village of
Stanton village, which from those villages could be
the great trading post of Detroit. The French
was familiar with all the Indian traces, he could find his
way by almost indistinguishable marks through the black shadowy
forests, he knew minutely the nameless streams which would lead him
to the great highway, the Wabash river, on to the portage at Keké
and, and yet he was not a settler, Vincennes a village a set-
tlement of French traders on early in 1711, as there is no record
to dispute it is the first must stand. At that is now the city
of Fort Wayne the another French post, Laramie and Flourishing. Even
from at the distant village of Thompson French traders
were located, under the name of Thon the the chief; also at
Kaskaskia, the other trading post, where there another
chief have the family protection.

In the year 1822 the State legislature fixed the boundries of Montgomery county, which included what later, made, on the north Cass, Bass Carroll Clinton Tippecanoe. On the east it reched to Marion, south to Parke, and west to the Wabash. In the beginning there was but one township in the county, called Montgomery, but the population grew rapidly so that in 1824 Scott, Union and Wayne were organized. Offiel ^{one of the first} as commissioner had part in this, and his two associates were James Blevins and John McCullough. How they were elected could not be learned but they belonged to the class which is now vulgarly called Hustlers for the same afternoon of their election they held their first meeting, and chose John Vawter as Clerk of the County, this meeting was held in true pioneer fashion, in the open air. Their second meeting was held at the

house of William Miller. (Over)

[The following text is a mirrored bleed-through from the reverse side of the page, appearing upside down and is largely illegible due to the quality of the scan and the nature of the bleed-through.]

of this county. I am very ^{It is} sure that he came here in Feb. 1821 I think ^{probably} the man ^{who} that wrote that article you sent me is mistaken about Offield's age. I don't think he was over thirty when I knew him in 1821; 1841 would be twenty years after, which would make him about fifty years old when the writer stayed overnight with him. This is about all ^{of} Remember about Mr Offield, as I was a boy, and my acquaintance with him ^{is} but short?."---

In 1821 the surveyors had but just gone through this county, a virgin forest, a hunting ground for the savage, who must have looked in astonishment at the ^{unbelievable} white man who had the temerity to make ^{for} here a home utterly isolated from all his kind, except for a wife and five children. Offield brought with him three horses some cattle and hogs. He selected a site for his cabin at the mouth of the creek which ^{now} bears his name, some 8 or 9 miles southwest of this town. It is said ^{that} he was induced to make this choice because there was a small Indian village there, inhabited by what tribe no one knows now. On the side of the hill opposite this village he built his cabin and cleared a ^{small} spot for corn. ^(Over) Then the County was organized he was one of the first commissioners, and his signature may yet be seen on the earliest deeds. It is said that he was not entirely illiterate ^{as his signature is}, in a fine bold hand, ^{in this County} Here remained here less than six years and then slipped away as silently as a shadow, leaving the other two Commissioners in the lurch without any explanation.

Where he went has never been fully determined, though Mr Johnson surmised that he went back to Tenn. ^{Others claim he went to} For the first few years of his sojourn here there was no settlement at C-ville. (over)

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The massacre of Pigeon Roost had taken place before the first white settler had found a home in Montgomery County.

This first white settler, ^{in this County} is now conceded to have been a man named Offiel, ^{or} as some call him, Offield ~~as others~~. Accounts conflict in ~~some~~ minor details concerning this man. One person describes him as a short, squat, dark, silent man. This last is indisputable, for the pioneer was not loquacious when every wind would carry to the ears of his ^{enemy} foe the hated message of the ~~presence~~ presence of the white man.. A second, and of the two the more reliable, is the description furnished by the late Honorable Arch Johnson, who ^{when a boy frequent, for me} saw Offiel ~~when he was a boy~~, and lived in the same county. ^{Mr. Johnson} He says: " In the fall of 1820 my father moved from Washington County, this state, to what is now Morgan County, on White River four miles below the bluffs, and about 24 miles below Indpls., and stopped within a half a mile of Mr Offield's. He (O) had raised a crop of corn that summer of 1820. I was at a corn-husking at his house in the fall. I think Mr Offiel came from Tenn. I know not where he was born. He was a rather small, or medium sized man, rather slender built, about 5 feet 9 or 10 inches in height, would weigh about 150 lbs.--sandy complexion with blue eyes; was a considerable of a hunter, loved backwoods life. I know nothing of his education, but he had some knowledge of things around him, for he traveled through the woods by the section lines which were fresh in this country at that time. It was said of him that when he became confused in the woods he would butt his head against a tree until his senses would come to him. "(By way of explanation permit me to say that this confusion was March 1st 1823. It is said that Offield was the first white settler

a very serious thing and was dreaded by the pioneer who called it ^{CL}mazed or bewildered, it was not uncommon in a new country, where ^{where there were no landmarks} the woods and praries presented unvarying aspects for miles on miles and suddenly the most skilful pioneer would lose all sense of direction, a feeling of utter hopelessness and bewilderment would possess him, sometimes it would clear from his brain as suddenly as it came; again it would remain for hours or days, with direful results, and it was a thing dreaded for there was no guarding against it)--therefore Offield's was rather heroic treatment for this mental phaze.)

To resume Mr J's letter, "In the winter of 1821 four men living close neighbors determined to leave White river on account of overmuch ague. My father, Thomas Johnson, Jubal Dewees, John Syler, and William Offield all left home in Feb 18th 21 to hunt a location. Offield being a pioneer by nature, went off alone, and settled in this County (Montg); the other three going to where Greencastle now stands, ^{at the place} making his road as he traveled." It seems that after he found his location he returned for his family, for the narrative states that " he hired a young man by the name of Andrew Syler son of the above mentioned John Syler, to come with him when he would take the wagon back that he moved in. Syler was telling me about the trip only a few years ago. He said when they came to a steep hill Offield would cut down a small tree and make the butt fast to the hind part of the wagon as a brake to go down hill. Mr Offield did not remain here very long until he went back to Tenn.; but as I see by the history of this County he was one of the first Commissioners that met March 1st 1823. It is said that Offield was the first white settle

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but by 1826 there was a decided boom on. Major Whitlock had been placed in Charge of the Land Office, and associated with him as Register was Judge Williamson Dunn. But before the advent of either William Miller, a Revolutionary soldier had arrived here, where he remained to the day of his death, which occurred in his 85th year in ~~in~~ 187

Major Whitlock came to this town from Vincennes having been appointed as ~~to the charge~~ ^{Deputy} of the Land Office here by President Monroe, a personal friend, ~~he~~ ^{he} was a native of Virginia. Williamson Dunn was ~~from~~ ^{Marshall, Kentucky} and had been a Captain of Militia, and lived at Madison, then a thriving town, previous to his coming here. ~~I have been informed that Maj Whitlock's title was purely complimentary.~~

Almost coincident with their arrival, these two men became what was then called "Proprietors of the town", that is, they laid ^{in front of the town it was a} ~~off~~ ^{land} a certain portion of the wilderness into town lots regularly surveyed, and in May 1823 the Commissioners fixed the price of these town lots, and William P. Ramey acted as agent, and was ordered to take no less than ten dollars for a lot 40 feet by 160. Mr Ramey also held the office of "Lister", now called assessor, and his salary was the ^{received as} ~~gross~~ sum of three dollars a year.

~~Now life began to take on some thing of formality.~~

The first Grand and Petit Juries of the county were ordered at a meeting of the commissioners June 28, 1823. At that time there were not enough taxpayers to fill the legally required number of jurors, who received a fee of 75 cts per da. The first session held lasted one day and resulted in one indictment for assault

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of a certain portion of the wilderness into town lots
removed, and in May 1823 the Commissioners fixed the price of
these town lots, and William P. Henny acted as agent, and was or
debt to take no less than ten dollars for a lot 4 feet by 150.
Mr Henny also held the office of "Recorder", not called assessor, &
and his salary was the sum of three dollars a year.
Now it seems to me on comparison of the
The town of Madison and other parts of the county were divided
of the Commissioners June 22, 1823. At that time there
were not enough taxpayers to fill the legally required number of
jurors, who received a fee of 75 cts per day. The 25th section
held for a one day and resulted in one indictment for assault

and battery, and five terms later the accused was tried and found guilty and fined--one cent! His name could not be learned.

James Stitt, a farmer, afterwards known as Judge, and one of whose decisions, ^{regarding high - way} was incorporated into the laws of England, as well as our own statutes, was the first Treasurer of Montgomery County. He was appointed March 1, 1823, and in the following November made his first report of revenue received, which was \$250/ from the sale of lots.

John Wilson was the first Clerk of Court from 1823 to 1827, the first Recorder was George Miller, and the first Sheriff was Saml. D. Maxwell, appointed May 23rd 1823. Legal matters were not thoroughly organized at this time, and the county commissioners had wide jurisdiction, and great power. Then they settled the price of a liquor license determining that in the new town of Cville it should be ten dollars, in the other parts of the county, \$5. Whiskey and all kinds of spirits were sold in stores with all ^{various} kinds of merchandise, and in grocery stores, it was thought no more a matter of reproach to sell it thus than coaloil nowadays, but it ^{was} caused the same train of disasters for ^{its use caused} the first murder in this county.

To return to the sale of lots in Cville, the proprietors granted four lots ^{for} church purposes. One to the Methodists, the present ^{site} of the handsome edifice known as the first Methodist ^{church}, one to the Christian church, still held by them; one to the Catholics, located on North street, ^{the} fourth to the Episcopalian body, of which Maj Whitlock and his family were communicants, situated on the spot where ~~was~~ the once stood Brown & Watkins mill.

One lot was given for a school house, and one half of these town lots were held by the county, ~~this was decided by giving one of~~ ^{the other} all the even lots or all the odd numbered lots/

These lots were disposed of by auction, and on the 23rd of June 18-23 the sale was held, the auctioneer being Wm P Ramey. The lot known as Campbells corner at Washington and Main sts. commanded the highest price, \$73. on it was erected the tavern kept by Maj. Henry Ristine. The same day this auction was held the County Commissioners ^{called} held a special meeting, the object of which was to order the building of a Court House, to meet the demands of ^{the} business of the growing town, which had no rival within 40 miles.. ^{and} the lot where Barnhill H. & Ps store now is, the first court house was built, ~~whether this lot was bought or donated cannot be learned.~~ ^{It} was erected a log building 26 feet long, twenty ft. wide, and two stories high. The specifications demanded that the house be chinked and pointed ^{with} good lime and sand, and that it should be completed by the 20th of May 1824. Eliakin Ashton was the successful bidder, his bid being the lowest, \$295.. His security was James Stitt, ^{but} owing to vexatious delays the building was not completed till the 24th of August, 1824.

Previous to the ^{erection} acquisition of the court house, court had been held in private houses, the first was held in William Millers cabin. The first judge to hold court in the fine new ^{new} court house was Jacob Call, a self-made man, a soldier of 1812 and a Kentuckian. ^{After} ~~in~~ his first term of judgeship he was elected to congress and died in his first term in that body. The second judge was a Mass. man named John R. Porter, who presided over his extensive cir-

In 1823 there seems to have been no physician located in C. ville for Saml. Cox, one of the earliest school-masters, records the fact that they had to go to Indianapolis for a doctor. *in his*

change

In 1824 we learn of two physicians, Thomas M. Curry and Magnus Holmes, about the same time the first lawyer arrived, Providence M. Curry. From this time it may be considered a well equipped frontier town, and life began to assume somewhat of a conventional aspect. The first white child born in the town of C. ville was the late Mrs. Shevlin; Hon. James Wilson is accredited with being the first boy born here. The first marriage was that of Saml. Saml Maxwell and a Miss Cowan, and Mr Maxwell was compelled to go to Indpls for his license. Now the town began to attract people to it from all parts of the state, the Whitewater valley sent the Cox family, one of the first school masters, and John Beard also came from there, as well as the Hoovers, the late ~~r were Quak~~ ~~ers~~

The first school - ... Ho

On leaving the Whitewater country *of the ...* Cox wrote in his journal thus:

"Tomorrow we set out for Crawfordsville on Sugar river. We expect to cross the White River by an old Indian trace which has been widened into a rough wagon road by movers, *via* Sta. town, and take the wilderness road to Thorntown. Our ox-team moved slowly along the narrow road, which wended through a vast primeval forest, clothed in the rich drapery of autumn. Next day we reached Cicero creek and encamped there at an unextinguished campfire where some persons had stayed the previous night. They had killed a deer and dressed and used what they needed of it, and with commendable regard for their fellow travellers through the

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wilderness they had salted and baked one side of the ribs of the deer previous to leaving, and then had turned the other side to the fire to be properly cooked for the next emigrants who ~~found it~~ might chance to pass. We were the lucky travelers who found it. On the 29th of Oct. we struck the first house in 40 miles--Mr Wisehearts. At dark we concluded our journey by arriving in the midst of a snow storm at John Deweys about a mile and a half east of C_ville." It is quite probable that this Dewy was a stranger to the travelers but such was the wide generous hospitality that they took everyone in and gave of their best.

According to this same Cox Cville was then the only town between T. Haute and Ft Wayne. Business was lively and he relates that Maj Ristine kept the tavern on the cor of Main and Washing ton, Jonathan Powers had a little grocery store. Smith had a store near the land office, and Isaac Elston had one near the tavern; Nicholson carried on a tannery, Scott and Mack had a cabinet shop; George Key was the village blacksmith. Hills had a mill on the south bank of Sugar creek. Clusted about the town, in land now included mostly in the citys bounds were small communities, probably for mutual protection, for Indians were becoming troublesome. West of the town was a small neighborhood composed of John Beard, Isaac Beeler, John, Isaac and Geo Miller, John Cox, John Kellen, John Stitt, this last named person owned a mill west of town, 1/2 miles South west of the village near Fallen Timber lived Crane, Cowan and Scott and Purbridge. East of town resided Beeler, McCullough, Whitlock, Catterlin and John Dewey, still further east, Jacob Beeler and Judge Stitt. Many of these names still familiar in this County.

and 9

conveyed

It has been ~~told~~ ^{said} that when Judge Burbridge ^{conveyed} brought his household ~~gd~~ ^{na' m' n' n' - 2000 - 1000} goods to the town on a flatboat, which landed at the foot of Washing -
 ton st, that he brought the first Norway rats to the ~~town~~ ry, and
 that these soon exterminated the small native blue rat; certain
 it is that ~~they~~ ^{the natives were} were all gone in a year.

Simford

~~Sam~~ Cox tells of a fish trap owned by John Stitt. He had a
 pond attached to his mill and ^{at} one night they took ~~if~~ ^{it} from sugar
 creek 900 fish, pike, salmon, bass, and perch; some of the largest
 salmon measured from two to four feet in length and weighed from
 12 to 25 pounds. They carried them by the skiff-load and threw the
 into ^{this} the mill-pond, which was fed by springs. The customer
 went to the pond made his own selection, the fish was secured for
 him and paid for according to size and weight. This pond kept the
 community ^{in fish} all the year round. These early settlers did not lack
 for game, deer, bear, squirrels were overly abundant. There is on
 record the account of a plague of squirrels ^{on the N. Section of the County} ~~in the West prairie.~~

Grey squirrels appeared very suddenly in such numbers that the f
 fields were overrun, the woods swarming with them. At first they ~~w~~
 were regarded as a sort of a joke but soon as their destructive-
 ness came home to the people, ^{and} it put another face on the matter.

They abandoned guns and took ~~to~~ ^{to} clubs slaying scores of them with
 appreciably decreasing their number, or ^{checking} ~~stopping~~ their depreda-
 tions, ^{which} they threatened to destroy the fruits of the fields and
 the crops in the graneries/ When they as suddenly disappeared.

In these years of '24 & '25 there seems to have been no regu-
 larly organized denominational church, though intermittantly
 services were held when some circuit-rider chanced to come. (Fisher)

into the village. ~~The~~ Rev Hackaliah Vredenburg of the Methodist sect preached occasionally; and the primitive Baptists also held meetings before the division of that body into "old and new," and they are credited with having built the first house of worship in the town. ~~The~~ Methodists began to take steps toward organization, and the Presbyterians also. This latter religious body even then ~~were~~ ^{James} ~~agitating~~ creating a sentiment in favor of a college in the near future, a dream not realized for more than a decade. However the first regularly instituted religious gathering was set on foot by Judge Dunn, who started a Sunday school, he having a large family of eleven children. Judge Dunn built the first ^{one} ~~large~~ house in town, ¹⁸²² a two story hewed-log house, with a brick kitchen just without the main building. ~~Mr~~ ^{as mason} Ben Ristine presided over the brick yard, two of Judge Dunns sons were "off bearers," while a third, a little fellow too small to carry over half a dozen brick at a time, supplied the mason. This man ^{James Park} was brought from Jefferson county to build the kitchen for there seems to have been no brickmason yet in the town. It may not be amiss to quote the description of this forest home by one of the boys who dwelt there, ~~a son of the Judge~~: "I remember" said he, "when our family first took shelter under its roof. We came to it through the wilderness, literally cutting a way through the woods for our wagons. It was in beautiful October weather. The grand old forest trees filled the yard and to the infinite delight of us boys the ground was covered with walnuts and hickory nuts. Many a night in that house have I heard the wolves in the woods howling around. This home looked very nice to my eyes when

I was looking for a place to live in the town. I had heard that there was a large house in town a few blocks from the main street. I had been told that the house was in a nice neighborhood and that it was a good place to live. I had been looking for a place to live for some time and I was finally ready to make a decision. I had been looking for a place to live in the town. I had heard that there was a large house in town a few blocks from the main street. I had been told that the house was in a nice neighborhood and that it was a good place to live. I had been looking for a place to live for some time and I was finally ready to make a decision.

both were young. After it was weatherboarded and painted white and had a large green yard about it there was no place so lovely in all that region." Yet in this house it is said that the first death in the community took place, a visitor from Mayslick a man named ^{Bond} Holbrook.

It is strange that, ~~virtually from the same source this little town in the years 23-47 and on were supplied~~ ^{is in the town} was supplied from the same source it is now, the Whitlock spring, ^{with water} it still flows into the Whitlock hollow, and it was this which induced the Maj to secure the spot for a home. From this source the whole town got water. The usual manner of securing a supply was to borrow--with or without his knowledge, as it chanced-- Maj Ristine's old horse ^{in fact} **Pomp**, attach him to a sled and haul the water home. The only kind of bread to be had was ^{just bread} corn, and the little mill which ground it was situated at the point where the stream, that now flows from the waterworks, empties into Sugar creek. ^{It} seems incredible that in those days the Wabash was navigable for boats as far as the Quietanon towns, and that Sugar creek was commonly used for batteaux, which were tied up at the foot of Washington st.

About 1824 or 5 Isaac Elston went back east and brought to the rude frontier town, from a refined and settled home, Quaker Hill N Y, a bride. ^{The date} Mrs Elisabeth Binford then a young miss, gave me an account of the ball held in honor of the event at the tavern. The bride a mere girl of 18 or 19, was dressed in bridal finery of silk, ^{of the latest fashion, very lovely and very fine} and she thought she had never seen a more beautiful creature, with her jet black hair, dark eyes and red cheeks. ^{the former}

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pump, attach him to a sled and haul...
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it was situated at the point where the stream...
the waterworks emptied into Sugar creek. It seems...
that in those days the Indians was navigable for boats...
the Galesburg town, and that Sugar creek was...
the harness, which were tied up at the foot of...
About 1884 or 5 Isaac Kinton went back east and...
the wife traveled from a retained and settled...
Miss N. Y. a bride. Mrs. Elizabeth Kinton...
name as an account of the...
The bride & were kind of...
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ful ornaments, with her black hair, dark eyes and red cheeks.

She knew nothing of pioneer life and Mrs B said she pitied her for the hardships before her, but well and bravely she bore them. Mrs Binford and her sisters were ~~living~~ ^{living} ~~with~~ ^{with} Maj Whitlock at this time, his wife being ~~an~~ ^{his} aunt. They too came from Vincennes, possibly when Major brought his family in 1823. It was then that the Major brought the historical sideboard, owned by two presidents, and also a fine oil portrait of Touissant Dubois, so closely identified with Vincennes. Among the ~~jud~~ ^{best} ~~appurtenances~~ ^{appearances} of other households these articles must have shone ^{transcendently}.

In 1825 a new tavern keeper comes upon the scene, one Richard Johnson, whether he succeeded Maj Ristine, ~~as~~ ^{as} I am inclined to think, ~~or~~ was a rival, could not be fully determined. He was also a surveyor, and in that capacity was very useful to the projectors of a new town on the Wabash, just a little north of the Wea towns, ~~still with~~ He was employed by William Digby to survey his town which he ~~proposed~~ ^{discovered} to name after the popular hero, Gen La Fayette. As ~~Wabash~~ ^{Wabash} county in which this proposed town ~~was~~ ^{was} to be located had no court all legal transactions had to be ratified in Cville ^{but} where the first deeds of Lafayette ^{were} recorded. After laying off the town in the midst of thickets of hazel and groves of slim saplings, the proprietor sold it to Saml. Sargent an Eastern man, who thought if he could interest some of the more prominent citizens of Cville ~~interested~~ ^{interested} in the project it would be more successful; for it was a puny infant for a year or so, and a favorite joke at the proprietors expense, was to inquire how ~~this~~ ^{this} town of "Laugh-at" was getting on. He ~~therefore~~ ^{therefore} succeeded in selling 5/8 of all the odd numbered lots to

13 Isacc C Elston, Jonathan Powers and

John Wilson for \$130 dollars.. One year later, 18256 by act of legislature Tippecanoe co was formed and Lafayette became its county seat, which insured its success. John Beard was in the legislature, representing a vast region, just how much is not now known, and had a part in the transactions of that day . To him and to Prof Mills we owe the solid basis for our school fund.

It was not until 1832 that the presbyterians began to seriously consider the erection of a college in C-vile, and in the fall of 1833 a primary deptmt was actually organised and Caleb Mills a young man from New Hampshire was placed in charge. The charter was granted by the Legislature of the winter of '33 and '34. It was now a recognized college and a president was secured in the person of Elihu Baldwin, the pastor of the 7th Presbyterian church of N.Y city, who assumed the office in Dec 1834. Associated with him were Edund O Hovey, Prof Rhetoric and Belles Lettres; Caleb Mills, prof of languages; John S Thompson , Prof of Mathematics; R Robt C Gregory, Treas. Pres Baldwin died six years later, a young man of brilliant parts; Prof Mills and Hovey remained with the institution through life, and such self abnegation, and devotion is seldom shown by men as was theirs for their beloved college. With the founding of the college the pioneer stage of her life passed; the pioneers themselves may be said to have found the path!

Transcript of original

THE PATHFINDER

**(A Historical Sketch of the Early History
of Montgomery County, Indiana)**

by

CAROLINE BROWN

(Caroline V. Krout)

ca. 1890-95

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There is no stirring, romantic or tragic history connected ^{with} the early settlement of this County, comparable to that of Vincennes, and the whole southern border of the state. The war of Revolution was long since concluded; the War of 1812 was finished before the first white settler had invaded the primeval forests of what became Montgomery County. As was natural the first settlements in the Northwest Territory, of which Indiana was part, were made along navigable watercourses. For one reason, these provided a rapid road for retreat; for another, they furnished food to the settler, in the fish that inhabited them, and the large and small game which inevitably must quench their thirst there.

Through this county passed the well known war trail to the Quietanon towns which, from those villages, continued on to the great trading post of Detroit. The French courier-de-bois was familiar with all its Indian traces, he could thread his way by almost indistinguishable marks through the black, shadowy forests, he knew minutely the nameless streams which would lead to the great highway, the Wabash River, on to the portage at Kekeongi, and yet he was not a settler. Vincennes claimed a settlement of French traders as early as 1711, as there is no record to dispute it the fact must stand. At a point where now stands the city of Fort Wayne was another French post, large and flourishing. Even at the decadent village of Thorntown, French traders were located, under the aegis of Thorn the Chief; also at Strawtown north of Mooresville there was a trading post, where Straw, another chief gave them kindly protection.

In the year 1822 the State legislature fixed the boundaries of Montgomery County, which included what later made on the north Cass, Carroll, Clinton and Tippecanoe. On the east it reached to Marion, south to Parke and west to the Wabash. In the beginning there was but one township in the county, called Montgomery, but the population grew rapidly so that in 1824 Scott, Union and Wayne were organized. Offiel as one of the first commissioners had part in this, and his two associates were James Blevins and John McCullough. How they were elected could not be learned but they belonged to the class which is now vulgarly called "Hustlers" for the same afternoon of their election they held their first meeting, and chose John Vawter as Clerk of the County, this meeting was held in true pioneer fashion, in the open air. Their second meeting was held at the house of William Miller of this county. It is very probable that he came here in February 1821. I think the man who wrote that article you sent me is mistaken about Offield's age. I don't think he was over thirty when I knew him in 1821; 1841 would be twenty years after, which would make him about fifty years old when the writer stayed overnight with him. This is about all I remember about Mr. Offield, as I was a boy, and my acquaintance with him but short."

In 1821 the surveyors had but just gone through this county, a virgin forest, a hunting ground for the savage, who must have looked in astonishment at the intrepid white man who had the temerity to make herein a home utterly isolated from all his kind, except for a wife and five children. Offield brought with him three horses, some cattle and hogs. He selected a site for his cabin at the mouth of the creek which still bears his name, some eight or nine miles southwest of this town. It is said that he

was induced to make this choice of location because there was a small Indian village there, inhabited by what tribe no one knows now. On the side of the hill opposite this village he built his cabin and cleared a spot for corn. It is said that Offield was not entirely illiterate and his signature may yet be seen on the earliest deeds written in a fine bold hand. He remained in this county less than six years and then slipped away as silently as a shadow, leaving the other two commissioners in the lurch without any explanation.

Where he went has never been fully determined, though Mr. Johnson surmised that he returned to Tennessee. Others claim he went to the far west beyond the Mississippi. For the first few years of his sojourn here there was no settlement at C-ville.

That first white settler of this county is now conceded to have been a man named Offiel, or as some call him, Offield. Accounts conflict in minor details concerning this man. One person describes him as a short, squat, dark, silent man. This last is indisputable, for the pioneer was not loquacious when every wind would carry to the ears of his savage foe the hated message of the presence of the white man. A second, and of the two the more reliable, is the description furnished by the late Honorable Arch Johnson, who when a boy saw Offiel frequently, for he lived in the same county. Mr. Johnson says: "In the fall of 1820 my father moved from Washington County, this state, to what is now Morgan County, on White River four miles below the bluffs, and about 24 miles below Indianapolis, and stopped within a half a mile of Mr. Offield's. He (O) had raised a crop of corn that summer of 1820. I was at a corn-husking at his house in the fall. I think Mr. Offiel came from Tennessee. I know not where he was born. He was a rather small, or medium sized man, rather slender built, about 5 feet 9 or 10 inches in height, would weigh about 150 pounds, sandy complexion with blue eyes; was a considerable of a hunter, loved backwoods life. I know nothing of his education, but he had some knowledge of things around him, for he traveled through the woods by the section lines which were fresh in this country at that time. It was said of him that when he became confused in the woods he would butt his head against a tree until his senses would come to him." (By way of explanation permit me to say that this confusion was a very serious thing and was dreaded by the pioneer who called it amazed or bewildered," it was not uncommon in a new country where there were no land marks, where the woods and prairies presented unvarying sameness aspects for miles on miles and suddenly the most skilful pioneer would lose all sense of direction, a feeling of utter hopelessness and bewilderment would possess him, sometimes it would clear from his brain as suddenly as it came; again it would remain for hours or days, with direful results, and it was a thing dreaded for there was no guarding against it)--therefore Offield's was rather heroic treatment for this mental phase. To resume Mr. J's letter, "In the winter of 1821 four men living close neighbors determined to leave White River on account of overmuch ague. My father, Thomas Johnson, Jubal Dewees, John Syler, and William Offield all left home in February, 1821, to hunt a location. Offield being a pioneer by nature, went off alone and settled in this County (Montgomery); the other three going to where Greencastle now stands, Offield making his road as he traveled." It seems that after he found his location he returned for his family, for the narrative states that "he hired a young man by the name of Andrew Sigler, son of the above mentioned John Syler, to come with him when he would take the wagon back that he moved in. Syler was telling me about the trip only a few years ago. He said when they came to a steep hill Offield would cut down a small tree and make the butt fast to the hind part of the wagon as a brake to go down hill. Mr. Offield did not remain here very long until he went back to Tennessee; but as I see by the history of this County he was one of the

first commissioners that met March 1st, 1823. It is said that Offield was the first white settler but by 1826 there was a decided boom on. Major Whitlock had been placed in charge of the Land Office in 1823, and associated with him as Register was Judge Williamson Dunn. But before the advent of either, William Miller, a Revolutionary soldier had arrived here, where he remained to the day of his death, which occurred in his 85th year in 1877

Major Whitlock came to this town from Vincennes having been appointed as Receiver of the Land Office here by President Monroe, a personal friend. He was a native of Virginia. Williamson Dunn had been a Captain of Mounted Rangers, and lived at Madison, then a thriving town, previous to his coming here.

Almost coincident with their arrival, these two men became what was then called "Proprietors" of the town, in previous two years it was a hamlet, that is, they laid off a certain portion of the wilderness into town lots regularly surveyed, and in May 1823 the Commissioners fixed the price of these town lots, and William P. Ramey acted as agent, and was ordered to take no less than ten dollars for a lot 40 feet by 160. Mr. Ramey also held the office of "Lister," now called assessor, and his salary was the _____ sum of three dollars a year.

The first Grand and Petit Juries of the county were ordered at a meeting of the commissioners June 28, 1823. At that time there were not enough taxpayers to fill the legally required number of jurors, who received a fee of 75 cents per day. The first session held lasted one day and resulted in one indictment for assault and battery, and five terms later the accused was tried and found guilty and fined--one cent! His name could not be learned.

James Stitt, a farmer, afterwards known as Judge, and one of whose decisions regarding _____ was incorporated into the laws of England, as well as our own statutes, was the first Treasurer of Montgomery County. He was appointed March 1, 1823, and in the following November made his first report of revenue received, which was \$250 from the sale of lots.

John Wilson was the first Clerk of Court from 1823 to 1827, the first Recorder was George ^{McIlwain}, who lived to nearly 100 years old, and the first Sheriff was Samuel D. Maxwell, appointed May 23rd, 1823. Legal matters were not thoroughly organized at this time, and the county commissioners had wide jurisdiction, and great power. Then they settled the price of liquor license determining that in the new town of Cville it should be ten dollars, in the other parts of the county, five dollars. Whisky and all kinds of spirits were sold in general stores with all sorts of merchandise, and in grocery stores, it was thought no more a matter of reproach to sell it thus than kerosene nowadays, but it brought the same train of disasters for its use caused the first murder in this county.

To return to the sale of lots in Cville, the proprietors granted four lots free for church purposes. One to the Methodists, the present site of the handsome edifice known as the First Methodist Church; one to the Christian church, still held by them; one to the Catholics, located on North Street; the fourth to the Episcopalian body, of which Major Whitlock and his family were communicants, situated on the spot where one stood Brown & Watkins mill. One lot was given for a school house, and one half of all these town lots were held by the county, either all the even numbered lots or all the odd numbered lots. These lots were disposed of by auction, and on the 23rd of June 1823 the sale was held, the auctioneer being William P. Ramey. The lot known as "Campbell's corner" at Washington and Main streets commanded the highest price,



\$73. On it was erected the tavern kept by Major Henry Ristine. The same day this auction was held the County Commissioners called a special meeting, the object of which was to order the building of a Court House, to meet the demands of the business of the growing town, which had no rival within 40 miles. On the lot where Barnhill H. & Ps store now is, the first court house was built. It was a log house 26 feet long, twenty feet wide, and two stories high. The specifications demanded that the house be chinked and pointed with good lime and sand, and that it should be completed by the 20th of May 1824. Eliakim Ashton was the successful bidder, his bid being the lowest, \$295. His security was James Stitt. But owing to vexatious delays the building was not completed till the 24th of August 1824.

Previous to the erection of the court house, court had been held in private houses, the first was held in William Miller's cabin. The first Judge to hold court in the fine new log court house was Jacob Call, a self-made man, a soldier of 1812 and a Kentuckian. During his first term he was elected to congress and died in his first term in that body. The second judge was a Massachusetts man named John R. Porter, who presided over his extensive circuit 12 years. He was succeeded by Judge Isaac Naylor, 3rd judge. This circuit extended from Rockville to Laporte, and the journey was made on horseback on any of _____ . Court day was a gala day, and when court set every-one, whether personally interested or not, made it a point to be present. It was circus and opera, all in one, to the pioneer. In 1823 there seems to have been no physician located in Cville for Samuel Cox, one of the earliest school masters, records the fact in his diary that they had to go to Indianapolis for a doctor.

In 1824 we learn of two physicians, Thomas M. Curry and Magnus Holmes, about the same time the first lawyer arrived, Providence M. Curry. From this time Cville may be considered a well equipped frontier town, and life began to assume somewhat of a conventional aspect. The first white child born in the town of Cville was the late Mrs. Shevlin, daughter of William Miller; Honorable James Wilson is accredited with being the first boy born here, son of a pioneer neighbor. The first marriage was that of Samuel Maxwell and a Miss Cowan, and Mr. Maxwell was compelled to go to Indianapolis for his license. The first school master was Holbrook. Now the town began to attract people to it from all parts of the state, the Whitewater valley sent the Cox family among whom was one of the first school masters, and John Beard also came from there, as well as the Hoovers.

On leaving the Whitewater country Cox wrote of the journey in his journal thus: "Tomorrow we set out for Crawfordsville on Sugar River. We expect to cross the White River by an old Indian trace which has been widened into a rough wagon road by movers, via Strawtown, and take the wilderness road to Thorntown. Our ox-team moved slowly along the narrow road, which wended through a vast primeval forest, clothed in the rich drapery of autumn. Next day we reached Cicero Creek and encamped there at an unextinguished campfire where some persons had stayed the previous night. They had killed a deer and dressed and used what they needed of it, and with commendable regard for their fellow travelers through the wilderness they had salted and baked one side of the ribs of the deer previous to leaving, and then had turned the other side to the fire to be properly cooked for the next emigrants who might chance to pass. We were the lucky travelers who found it. On the 29th of October we struck the first house in 40 miles-- Mr. Wiseheart's. At dark we concluded our journey by arriving in the midst of a snow storm at John Dewey's about a mile and a half east of Cville." It is quite probable that this Dewey was a stranger to the travelers but such was the wide generous hospitality

of the pioneer that they took everyone in and gave of their best.

According to this same Cox Cville was then the only town between Terre Haute and Fort Wayne. Business was lively and he relates that Major Henry Ristine kept the tavern on the corner of Main and Washington, Jonathan Powers had a little grocery store. One Smith had a store near the land office, and Isaac Elston had one near the tavern; Nicholson carried on a tannery, Scott and Mack had a cabinet shop; George Key was the village blacksmith. Hills had a mill on the south bank of Sugar Creek. Clustered about the town on land now included mostly in the city's bounds were small rural communities, probably for mutual protection, for Indians were becoming troublesome. West of the town was a small neighborhood composed of John Beard, Isaac Beeler, John, Isaac and George Miller, John Cox, John Kellen, John Stitt, this last named person owned a mill west of town. Two miles southwest of the village near Fallen Timber lived Crane, Cowan, Scott and Burbridge. East of town resided Beeler, McCullough, Whitlock, Catterlin and John Dewey, still further east, Jacob Beeler and Judge Stitt, who owned a saw mill, W. P. Ramey, the widow Smith and the Elmores. Mrs. Smith was the sister of Ray Whitlock's wife. Tachaseet Gapen had a little tan yard near Stitt's mill. On the north side of Sugar Creek lived one Miller, Henry and Robert Nicholson, Samuel Brown, Farlow and Harshbarger. According to Cox hardly one half dozen more families lived in town and county. It has been said that when Judge Burbridge conveyed his household goods to the town on a flatboat via Wabash and Sugar Creek, which landed at the foot of Washington Street, that he brought the first Norway rats to the country, and that these soon exterminated the small native blue rat; certain it is that the native rats were all gone in a year.

Sanford Cox tells of a fish trap owned by John Stitt. He had a pond attached to his mill and in one night they took from Sugar Creek 900 fish, pike, salmon, bass, and perch; some of the largest salmon measured from two to four feet in length and weighed from 12 to 25 pounds. They carried them by the skiff-load and threw them into this mill-pond, which was fed by springs. The customer went to the pond, made his own selection, the fish was secured for him and paid for according to size and weight. This pond kept the community in fish all the year round.

These early settlers did not lack for game, deer, bear, squirrels were overly abundant. There is on record the account of a plague of squirrels on the north section of the county. Grey squirrels appeared very suddenly in such numbers that the fields were over run, the woods swarming with them. At first they were regarded as a sort of a joke but soon their destructiveness came home to the people and put another face on the matter. They abandoned guns and took to clubs slaying scores of them with appreciably decreasing their number, or checking their depredations, which threatened to destroy the fruits of the fields and the crops in the graneries. Then they suddenly disappeared.

In the years of '24-25 there seems to have been no regularly organized denominational church, though intermittently services were held when some circuit-rider chanced to come into the village. Rev. Hackaliah Vredenburg of the Methodist sect preached occasionally; and the primitive Baptists also held meetings before the division of that body into "old and new," and they are credited with having built the first house of worship in the town. The Methodists began to take steps toward organization, and the Presbyterians also. This latter religious body even then was creating a sentiment in favor of a college in the near future, a dream not realized for more than a decade. However the first regularly instituted religious gathering was set on foot by Judge Dunn, who started a

Sunday School, he having a large family of eleven children. Judge Dunn built the first big house in town, 1822, a two story hewed-log house, with a brick kitchen just without the main building. Ben Ristine presided over the brick yard as moulder, two of Judge Dunn's sons were "off bearers," while a third, a little fellow too small to carry over half a dozen brick at a time, supplied the mason. This man, James Park, was brought from Jefferson County to build the kitchen for there seems to have been no brickmason yet in the town. It may not be amiss to quote the description of this forest home by one of the boys who dwelt there. "I remember," said he, "when our family first took shelter under its roof. We came to it through the wilderness, literally cutting a way through the woods for our wagons. It was in beautiful October weather. The grand old forest trees filled the yard and to the infinite delight of us boys the ground was covered with walnuts and hickory nuts. Many a night in that house have I heard the wolves in woods howling around. This home looked very nice to my eyes when both were young. After it was weatherboarded and painted white and had a large green yard about it there was no place so lovely in all that region." Yet in this house, it is said, that the first death in the community took place, a visitor from Mayslick, Kentucky, a man named Boyd.

It is strange that then the town was supplied with water from virtually the same source as it is now, the Whitlock spring, which still flows abundantly in the Whitlock hollow, and it was this which induced the Major to secure the spot for a home. From this source the whole village got water. The usual manner of securing a supply was to borrow--with or without his knowledge, as it chanced--Major Ristine's old horse "Pomp," attach him to a sled and haul the water home in a barrel. The only kind of bread to be had was corn, and the little mill which ground it was situated at the point where the stream that now flows from the waterworks, empties into Sugar Creek.

It seems incredible that in those days the Wabash was navigable for boats as far as the Quietanon towns, and that Sugar Creek was commonly used for batteaux, which were tied up at the foot of Washington Street.

About 1824 or 5 Isaac Elston went back east and brought to the rude frontier town, from a refined and settled home, Quaker Hill, New York, a bride. The late Mrs. Elisabeth Binford, then a young miss, gave me an account of the ball held in honor of the event at the tavern. The bride, a mere girl of 18 or 19, was dressed in bridal finery of silk, of the latest fashion, very striking among the plain garb of the pioneer women, and she thought she had never seen a more beautiful creature, with her jet black hair, dark eyes and red cheeks. She knew nothing of pioneer life and Mrs. B. said she pitied her for the hardships before her, but well and bravely she bore them. Mrs. Binford and her sisters were living with Major Whitlock at this time, his wife being their aunt. They too came from Vincennes, possibly when Major brought his family in 1823. It was then that the Major brought the historical sideboard, owned by two presidents, one of whom was Harrison, and also a fine oil portrait of Touissant Dubois, so closely identified with Vincennes. Among the rude belongings of other households these articles must have shone transcenently.

In 1825 a new tavern keeper comes upon the scene, one Richard Johnson, whether he succeeded Major Ristine, or was a rival, could not be fully determined. He was also a surveyor, and in that capacity was very useful to the projectors of a new town on the Wabash, just a little north of the Wea towns. He was employed by William Digsby to survey his town which he designed to name after the popular hero, General Lafayette. As Wabash County in which this town which was to be was to be

located had no court all legal transactions had to be ratified in Cville and here the first deeds of Lafayette were recorded. After laying off the town in the midst of thickets of hazel and groves of slim saplings, the proprietor sold it to Samuel Sargent, an Eastern man, who thought if he could interest some of the more prominent citizens of Cville in the project it would be more successful; for it was a puny infant for a year or so, and a favorite joke at the proprietor's expense, was to inquire how his town of "Laugh-at" was getting on. He succeeded in selling 5/8 of all the odd numbered lots to Isaac C. Elston, Jonathan Powers and John Wilson for \$130 dollars. One year later, 1826 by act of legislature Tippecanoe County was formed and Lafayette became its county seat, which insured its success. John Beard was in the legislature, representing a vast region, just how much is not known, and had a part in the transactions of that day. To him and to Professor Mills we owe the solid basis for our state school fund.

It was not until 1832 that the Presbyterians began to consider seriously the erection of a college in Cville, and in the fall of 1833 a primary department was actually organized and Caleb Mills, a young man from New Hampshire was placed in charge. The charter was granted by the Legislature of the winter of '33 and '34. A building was erected at a point north of the town in a beautiful section, but _____ and a tract of 40 acres bought, and a brick building three stories was erected and in it were the _____ rooms, library, and the remainder housed the few students, no less than 40. It was now a recognized college and a president was secured in the person of Elihu Baldwin, the pastor of the 7th Presbyterian church of New York City, who assumed the office in December 1834. Associated with him were Edmund O. Hovey, Professor Rhetoric and Belles Lettres; Caleb Mills, professor of Languages; John S. Thompson, Professor of Mathematics; Robert C. Gregory, Treasurer. President Baldwin died six years later, a young man of brilliant parts; Professor Mills and Hovey remained with the institution through life, and such self abnegation, and devotion is seldom shown by men as was theirs for their beloved college. With the founding of the college the pioneer stage of her passed; the pioneers themselves may be said to have found the path!





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Knot, Caroline Virginia.
The pathfinders



R. E. BANTA
Bookseller & Publisher
Crawfordsville, Ind.

Letter

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The

To

R



Prelude +

The Pioneer.

Where are the sturdy ^{woodsman} ~~men~~ ^{women}
 Who battled for this land,
 And trod these hoar old forests,
 A brave and gallant band?
 They knew no dread of danger
 When rose the Indian's yell;
 Right gallantly they struggled,
 Right gallantly they fell.
 From Allegheny's summits
 To the farthest western shore,
 These brave men's bones are lying
 Where they perished in their gore.
 Their bones were left to whiten
 The spot where they were slain,
 And were ye now to seek them
 They would be sought in vain.

Handwritten notes:
 The Allegheny
 the Allegheny
 (about 1895)
 the Allegheny
 the Allegheny
 the Allegheny
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 the Allegheny
 the Allegheny

995998

They would be sought in vain.
And were ye now to seek them
The spot where they were slain,
Their bones were left to whine
Where they perished in a vain
See how they lie in vain

See also Early History
2 / - 6

In 1789, according to an old document the white population of Indiana gives the names of nine heads of families at Ft Miami--af-
terwards Ft Wayne--: 12 at Ouitonenon, and 86 at Vincennes, women
and children added to this list would swell the ~~list~~ ^{list} to some hun-
dreds, besides these permanent residents there was a floating
population of traders, couriers coming and going, and soldiers *See p. 7*
shifting from post to post. After the Revolution land grants
to soldiers stimulated the settlement of Indiana in the counties
adjacent to the Ohio river, but when the ~~settlement~~ ^{in business} became too *great*
~~thick~~ the natural pioneer pushed northward into the unfamiliar
parts of the state to make new homes, undeterred by the fact that
the Indians were implacably hostile. The beautiful White Water
valley was the first valley settled after this fringe on the
Ohio river border, and it came about from a romantic tragic circum-
stance, the long captivity of two boys among the Indians.

the Indians were unopposedly to the
valley was the first valley settled
Ohio river border, and it came about 1700
stance, the low captivity of two boys among the Indians

Notwithstanding the lives of the pioneer were laborious beyond our power of comprehension, that they were even in peril from Indians, they managed to have recreation of a sort suited to the spirit of the day. The tremendous task of clearing a virgin forest was turned into merrymaking. Neighbors for miles around would take part in the logrolling and tree burning ~~apart and parcel off~~; their wives and children joined together in preparation of the feast, which as far as wild game went, was fit for a royal banquet. The bread was the inevitable corn bread, wild fruits of the forest were ~~used~~ ^{used}, either natural or dried, sugar was supplied from the forest tree, ^{which} it is said ~~that~~ the white man learned to make maple sugar from the Indians; for tea sassafras was in demand.

Hunting, of course, was the ~~finest~~ ^{highest and noblest} amusement of all, and regularly, when the deer had, passed through the velvet, ^{hunting-} parties went forth, to obtain the winter's supply of venison, which was dried, and formed the staple of their winters diet. They hunted the fur bearing animals for their pelts in the winter months, and while ~~scarcely~~ any were eaten their skins were the medium of barter and exchange when the furtraders made their rounds.

^{Powder & shot were not available by that time and only this could be obtained}
 Then too Dancing was in high favor at a very early day. The ^{best} ~~best~~ woman who could shoot an Indian through a peep hole in a cabin door would dance all night, with a partner who perhaps only a few days before had brained and scalped a warrior. The fiddler was the most popular man in the settlement.

A wedding was greeted with boisterous joy, the occasion of a frolic for old and young. An ancient chronicle gives the following amusing details of a pioneer bridal. :

... of course, was the first
... when the deer had passed through
... the winter's supply of
... and formed the staple of their winter diet
... the fur-bearing animals for their pelts in the winter
... and while occasionally they were eaten their skins were the
... and experience when the furs were made their rounds.
... Daniel was in their favor at a very early day. The
... woman who could shoot an Indian through a peep hole in a cabin
... door could dance all night, with a partner
... the party only a few days before had painted and scribbled a war
... right. The timber was the most popular man in the settlement.
... A woman was named with distinction by the cessation of
... little for the old and young, an excellent example given for the
... following details of a pioneer life.

"The men were dressed in leather breeches, hunting shirts of ~~linsey~~ ^{linsey} ~~deershide~~, and moccasins. Their guns, like the poor were always with them. The women wore linsey petticoats, linsey or linen shortgowns (the ancestor of the present tea jacket), coarse shoes and stockings, handkerchieves and buckskin "half-handers". If they possessed any little piece of Jewelry, it was an heirloom carried with infinite solicitude from the faroff home in Virginia, Penn. or North Carolina. ^{into the girls} The way to the home of the bride was by

"horse paths"; and, as now, every flock had his Jill, with whom he was particularly noisy and demonstrative. They proceeded in double file where there were no obstructions, and were continually joined by neighbors, ^{from ten miles or more} ~~from ten miles or more~~, until there was quite an imposing cavalcade. Even among this primitive company was found the "cut up", who as now diversified, the tedium of the journey to the nearest squire's, ^{where these earliest marriages need} ~~needs must be performed~~, by rough jokes, ^{one of the favorite} ~~one of the favorite~~ jokes was to form an ambushade, fire off the precious powder, make a big smoke and much confusion, ^{besides} ~~besides~~ terrifying the more timid who imagined they were beset by ^{to} ~~to~~ Indians. If the squire happened to dwell in the immediate vicinity of the bride, a great dinner followed immediately upon the ceremony, and if table knives were scarce the male guests obligingly used their scalping knives, for then the fork was considered a dangerous impliment.

Feasting over, dancing began and lasted all night, ^{with no intervals between} ~~if a couple became~~ ^{dances} ~~became~~ tired out, "cutting o out" ^{was} ~~was~~ resorted to, they signalled intimated, as much to a waiting couple who at once took their places ^{without} ~~without~~ stopping the quadrille, which was, par excellence, the dance of the pioneer. Reel and ^{one} ~~one~~ ^{verses} ~~verses~~ solo performances ^{with} ~~with~~ ^{two} ~~two~~

the danger of the pioneer. Just as it was an excellent
place upon which to stop the Indians, who were an excellent
indicator as to what was a certain couple who at once took their
own kind out, leaving a cut was intended to, they intended
the Indians, for when the town was considered a dangerous impediment
knives were used the more quickly and their scalp
a great dinner followed immediately upon the ceremony, and it was
supposed to dwell in the immediate vicinity of the bridge,
kind the Indians they were used by Indians. If the Indians
make a big smoke and much confusion, besides supplying the more
Jones was to form an ambush, fire off the previous powder,
needs must be performed, by rough jokes, one of the favorite
journey to the nearest duties where these earliest duties had
was found the "cut up", who as now diversified the duties
quite an imposing cavalcade from a small party
ally joined by neighbors from their
double the value of one thing
of a certain kind
of a certain kind

c

~~and~~ ^{least} few there were who could dance them. Often if not in times of stress, the the feasting and dancing was kept up several days. ~~This~~ ^{It} was followed by the "settling" of the young couple, in their ~~wood~~ cabin, which at the time of the ceremony was in the form of ~~living~~ ^{at some times} trees. The men would quit dancing to cut ~~down~~ the trees for the walls, and clapboards for the roof, and puncheons for the floors. It generally took three days to complete the ~~st~~ structure, mud-chimney and all. The fourth day came the house-warming, equally as vigorously jolly an occasion as the nuptial day, and yet these pioneer women seem to have felt little or no ill effect from this strenuous gaiety.

Our pioneer youths were athletes from necessity. As a matter of course they learned to use with incredible skill fire arms, and even the savages' weapons, bow and arrow, ^{+ spear-thrower-knife} before they had reached their first decade. It was no fiction that "they" could kill a squirrel by shooting it in the eye. They could also "bark a squirrel", not so skilful a feat as the former perhaps, but rather a curious one. The hunter after sighting his game high on the branch of a tree, would shoot, not at the squirrel, but at the bark directly beneath his body, and hit so unerringly that the animal, by concussion, would be thrown up in the air several feet, then fall to the ground dead with not a wound upon it. A favorite accomplishment of the pioneer youth was to learn the call and cry of every beast and bird in the forest by imitation. It was, too, very practical knowledge; for the Indians used these wild calls to warn each other when on forays against the whites. ~~who turned this to their own use~~

d

who turned it to their own advantage, ~~By imitating the wild turkey~~
~~ery they could obtain food~~ by responding, and thus bring^{by} the savage
 age in range of his deadly flintlock. Then too this faculty was of
 use ^{in obtaining food} by imitating the call of the wild turkey and other game birds
 which never learned the deadly deceit of the white man, to ~~his~~^{their}
~~own~~ destruction. They ^{got} could swim like ducks, and they learned the
 art ~~from the Indians~~ of swimming under water, ~~not~~ ^{without} ruffling the
 surface, so that many an escape was made in this way from
 their ^{Savages} foes. Running, jumping, wrestling were of course as common to
 to them as to boys now, but instead of, ^{running} on cinder paths amid the
 plaudit of crowds, this agility was used in running the gaunt-
 let, leaping the brush ^{well} to escape ~~the~~ burning at the stake,
 wrestling for life with a greased naked savage.

In spite of the wild, almost savage life ~~to~~ of the pioneers, they
 had ^{sturdy} a sense of what was due them, and ^{with} ~~rude~~ ideas of moral-
 ity. Curiously enough, they hated the contemptible sins of
 scandal-mongering and tattling, which were met with utter dis-
 belief and contempt. Courage was taken as a matter of course,
 and if a man lost his life, it was no more than anyone of them
 risked. If a man failed to go, in his turn, to scout, which ^{scouting} took
~~from~~ from five to forty miles from the settlement, -- he was treat-
 ed with contempt, and ^{well} ~~strong~~ epithets were used to tell ^{his fellows} their opinion
 of him. Petty thievery was repaid with rather too overfull a meas-
 ure, ^{if punishment was} If one man stole a companions cake from the ashes, ^{of the camp fire} they named
 the culprit "Bread-rounds", or they would bawl to each other "Who
 stole the cake from the sashes" with annoying persistency. "The an-
 swer would be "John Smith that's true and no lie!" ~~from which~~

plaudits of crowds, this said, and
let, leaping the brush to escape
wrestling for life with a spread naked
In spite of the wild arena life
had a sense of what was due them, and
ly. Customarily enough, they hated the
second-morning and evening, which were
before and contempt. Compare
and it was less his life it was no more
killed. If a man failed to be in his
then from five to forty miles from
ed with contempt and scorn epithets were
of him. "Bobby" they were called with
and. If one was a "bobby" they were
the epithet "bobby" or they will
also the name for the "bobby" and
when you are called "bobby" you are

8

(5)
tell very likely it became a ...

If the theft was serious they assembled a jury, and ~~resorted~~ took testimony, condemned the ^{Transgressor} wrongdoer to what they called "Moses' punishment" that is, the ~~man~~ ^{accused} was beaten with forty stripes, sometimes to this was added sentence of ^{banishment} banishment from the settlement. A milder form of the same punishment was called the "United States Flag" because the victim only received 13 stripes, well laid on with a whip. They were not without the great American sense of humor.

To call a man a liar was equivalent to a challenge, ^{to a fight} and if, for any reason, the aggressor was unable to fight, he must find a friend to represent him. They occasionally, in very extreme cases, ^{they} resorted to Lynch law among themselves.

At the close of the war of 1812 when life on the frontier became safer because the English ceased to employ the savage to ravage the frontier, with rewards for every scalp of man woman or child brought in, friendlier relations were ^{adopted} adopted by the Indians, who by this time began to sell their lands to the government thereby giving an immense impetus to emigration, ^{life} life gradually ~~became conventional and comparatively uninteresting, pioneerism~~ ~~gave way to commercialism.~~

The tide of ... in the years after the close of the war Louisiana was admitted as a state, and through ... this region where we now live there has not ... a whole article!

C. Krouth
214 W. Coe St.
Crawfordsville, Ind.

Early 1 *Part*
The First Settlers of the White-Water Valley.

The little river known as the White-water, which rises in
Indiana
Randolph County, ~~flows~~ south entirely through Wayne, Fayette and
Franklin and traverses the north-east corner of Dearborn, where
it enters Hamilton County, Ohio, and empties into the Miami, gives
name to ^{*this*} one of the most beautiful valleys in the ^{*middle*} West. Its pic-
turesque scenes are the delight of Richmond's school of artists,
and a theme for her poets, and the experiences which lead to its
pioneer settlement are dramatic enough for the pen of the novel-
ist.

When Harrodsburg was the most considerable town of Northern
Kentucky, and Louisville was only a handful of log cabins cluster-
ed around a block-house, on a stormy morning of February 11,
1781 Irvin Minton, a married man with a family, left the settle-
ment, with a four-horse-team and wagon to obtain supplies for the
little community, ~~at Harrodsburg~~ Richard Rue, aged twenty, and
George Holman, aged sixteen, accompanied him as guards. A thick
snow was falling, the lads were walking carelessly, one before and
one behind the wagon, when one ^{*of them*} suggested that they should empty
their guns lest the powder becoming damp would clog ^{*them*} ~~the guns~~ and
give trouble in case they should need their weapons. This however
they did not anticipate for Indians never went on the war-path in
winter. They had proceeded barely eight miles and had reached a
cane-brake ^{*where*} they discharged their guns. It seemed to act
as a signal, for instantly there sprang from a sinkhole in the swamp
a band of savages which surrounded them, lead by the infamous Si-
mon Girty, a white renegade. Rue raised his weapon to fire, remem-
bered it was empty, and let it fall.

Girty commanded them to surrender or die; there was no ^{the} choice, re-
 sistance ^{was} folly, and they submitted. Soon they were bound with
 straps from the harness, ~~one before the other~~, and were hurried
 across the Ohio into that part of the North-west territory now
 known as Indiana. The horses were appropriated by Girty and three
~~chief~~ warriors. Rue was lead by a Shawnee, Holman by ~~a shawnee~~
 a Delaware buck, while another Shawnee lead Minton. Simon Girty
 rode the remaining animal, and ^{headed} ~~lead~~ the march, which was not at
~~a walk~~; they trotted as rapidly as ^{they could} through the heavy
 snow, the ~~wretched~~ ^{on foot} prisoners keeping up as best they could. They ~~did~~
 made no halt till they had accomplished twenty miles through the
 snowbound wilderness, where the forest was so thick that to
 leave the trace one was lost. It was late at night when they
 halted, and fearing ^{Girty} ~~par~~ ~~they~~ did not dare to light a fire.
^{He} Girty and his warriors held a parley as to whether they should
 strike for the Piankashaw village on the Wabash, opposite Vincennes,
 or push on at once to Wa-puc-ca-nat-ta on the Auglaize (now the site
 of Wapakoneta, O.). They finally decided, ~~to~~ to throw off ~~par~~ ~~suffers~~,
 to make a pretense of marching toward Vincennes, and then to ~~change~~
 change their course for the White-water country. The ^{next} ~~second~~
 night they came to a halt after a ~~weary day~~ for the wretched
 whites who were now ^{benumbed with cold} ~~famished~~ and ~~ex~~ ~~fagged~~ to the last degree, and
~~benumbed with cold~~, yet ^{but} ~~there was~~ no fire ^{had} ~~built~~ ^{seen} ~~this~~ second night.
 There was no possible hope of escape for, when they lay down on
 the ground to sleep, each of the whites was placed between two
 savages, and fastened to them in such a manner that that any

wooded hills and ^{grassy} vales.

Wa-puc-aa-nat-ta

Their objective point, ~~Wa-pa-ke-ne-ta~~, seems to have been one of the most important Indian towns, a place where many chiefs gathered. ^{To hold Councils} When they were ^{within a day's march of it} Girty sent a runner to announce their coming, ^{when} they were met by a deputation of ^{braves} ~~savages~~ ^{when two or three miles from the} ~~village~~, who escorted them into the ^{village} ~~town~~.

Girty immediately entered into a parley with the chief and his ~~braves~~, and they decided to have the whites ~~to~~ furnish them ^{the} rare sport ^{by} running the gauntlet. When told of their fate the men despaired of ever accomplishing it, reduced in strength as ^{they} by their privations. The object of this brutal pastime was not to kill the prisoner but to enjoy his torture. Within a few hours after their arrival at the village, the ~~prisoners~~ beheld the savages drawn up in a long line for two hundred yards down the path from the ^{Council} house, which was to be the goal for the runners. The ~~savages~~ ^{Indians} flourished clubs and knives, with which to beat and slash the prisoner, ~~and great was the ridicule if any savage missed his aim~~. ^{he was immediately reticulated} The only grace allowed the victim was, ^{if he fell} that he could not be struck ~~if he fell~~ till on his feet again.

^{next} P Hinton was selected ~~first~~, and many were the blows and gashes he received, which were greeted by screams and yells of delight. But ~~he~~ he reached the goal bruised and bleeding.

Rue followed, and being ~~being~~ young and strong, was not so ^{long} ~~worn~~ as Hinton so that he managed to ~~dodge~~ most of the blows, and entirely outran the Indian who pursued him between the lines ~~(as he did the others)~~

~~with a tomahawk~~

brandishing a tomahawk, to urge him on in the race, ~~as he did the~~
~~others also.~~

But when the ^{thirteen} sixteen-year-old striplings ~~came~~, Holman ~~to~~
 boldly told Ginty that it was unfair to subject him to such a trial
 when he was so reduced from hunger and the long march; well he
 knew he had no strength left to meet such an ordeal!

A powwow followed, and to make the ordeal as contemptible as possi-
 ble ^{for the sake of} boys and squaws with knives and clubs took the place of the
 warriors, and ~~he~~ ^{Holman} was followed by a savage with a long whip instead
 of a tomhawk. When he was fairly started on the race it was such
 an exquisite farce that even the Sachem smiled faintly. The poor
 boy managed to reach the council house alive.

A great feast ^{succeeded this amusement to see which} followed; the prisoners ^{Share of the spoils} were fed and told at the ^{the council}
~~same time~~ ^{same time} by their guards that a ~~council~~ council would follow upon
~~it~~ in which their fate would be determined.

~~In due course~~ ^{the} the council ~~was reached~~ and speech after speech
 was made until the ^{meeting} council ended in an angry quarrel, in which no
 conclusion was reached, and the prisoners were informed that
 their sentence could not be determined till the chiefs and war-
 riors who lived on the Scioto and the Big Miami could arrive.

Hinton, the oldest and wisest of the prisoners, forboded the
 worst ill from this postponement. He thought of his wife and ~~and~~
 children and determination to escape took possession of him. He con-
 trived to whisper his intention to the two lads, telling them
 that the hope of rejoining his helpless family was the only rea-
 son for deserting them in their peril. He well knew he would suffer
 death in a terrible form if ^{satisfied} ~~restored~~ but he strongly suspected

his fate would be death in any case. Hoping that something in their favor might come to pass in the grand council, the boys begged him to give up his design, but they could not prevail on him, though he spoke of it no more, ^{and} ~~but~~ a few nights later "Red-head", as the savages called him, was missing. He was followed at once ~~by~~ by an infuriated band of ~~bucks~~ who retook him on the Chillicothe trail. He implored them to end his life at once. ^{But} this was far from their intention. He was doomed to the stake, and was ^{tortured} ~~burned~~ through a whole night, with a slow fire, the Indians meantime dancing the scalp dance about him. Rue and Holman were so ^{placed} ~~placed~~ that they could see all that ^{transpired} ~~took place~~, and when his body at last sank to the ground, his scalp was quickly cut ^{from} from his head, dangled in their faces, and they were brutally taunted:—

"Can you smell fire on the scalp of your friend?" they were asked, "We cooked him for the wolves to breakfast on! This is the way we serve runaway prisoners!"

Very soon after this, ^{there} ~~occurred~~ a deputation of Detroit braves came into the village, who informed them that there was a call for the general gathering of the tribes at Detroit; ^{the} ~~their~~ object was to plan for a concerted attack on the frontier; and they immediately started on the march, taking Rue and Holman with them.

At a point on the Maumee not far from ^{the} ~~the~~ site of the city of Toledo, they were joined by the Chillicothe and Mad river Indians; and to furnish amusement for the assembled bands ^{they} ~~they~~ determined that Rue and Holman should run the gauntlet, ~~and afterwards, and~~ ^{which they would} after ~~wards~~ conclude the postponed trial, ~~when they reached~~ ^{at which}

at which

As usual scouts were sent forward to announce their coming, and ~~of~~ the ^{great} pleasure in store for them, so that when they reached the town two long lines of savages were ready for the victims. Each man Rue ran first receiving many a cruel blow, ~~and~~ finally his persuer with the tomahawk overtook him and gave him such a tremendous blow that he staggered and almost fell, but managed to regain footing and speed onward. Near at hand was part of the brush fence that enclosed the village, he darted from the line and leaped it followed by his persuer. He pretended to fall ~~fall~~ upon his back and the buck stood over him commanding ^{him} to rise, enforcing his order by flourishing a knife over his head. He ordered him by signs to run again, and retired a few paces. Rue motioned him to leap the fence first, which, strangely enough, the savage did. The rule was if the ^{that} ~~persuer~~ ^{victim} could reach the council house he ~~was~~ ^{was} ~~winner~~ the race and the ordeal was ended. Lying apparently in utter exhaustion, Rue suddenly leaped to his feet, ^{cleared} leaped the brush fence with a bound, reached the council house before ^{the savages} his persuer recovered from his surprise. This trick so pleased the savages, that they shrieked with delight, and yelled in derision at his persuer. Holman on account of his youth and enfeebled condition was let off easily. The usual feast, the scalp dance, and the council in the council house followed. Well ^{the} ~~the~~ ^{the} ~~the~~ knew that their fate hung in the balance and that they might share the fate of Hinton, yet ~~they~~ ^{sure} made no sign of fear but bore ~~so~~ ^{themselves} coolly and bravely, ~~for~~ they were spectators from one corner of the council house. The sachem sat in the midst of the circle of braves, and he was the first to rise and address them; one after another followed

St. J.

St. J.

the council house

and the discussion grew so warm that the Sachem could hardly keep order. When a vote was taken the prisoners ^{the} saw only too plainly, from the pleased countenances of the savage, ^{The discussion} that ~~it~~ was against them! Gerty lost no time in confirming their suspicion, ~~and~~ told them that they would be burned at the stake ^{that} night.

Preparations were set on foot at once, the inferior ^{braves} braves were ^{ordered} put to gathering twigs and ^{back} branches and brush, of which they made ^{two} the sinister rings, placing a green stake in the middle of each, ^{to} test their fortitude to the utmost ^{Rue + his men} the ~~braves~~ were compelled to look on, and they knew that when twilight fell would commence their torture. At set of sun their hands and faces were blackened, according to the savage custom, and as they watched the afterglow fade from the sky they prayed God-mightily for deliverance, ^{of} that ~~he~~ grant them the power to meet their awful fate with firmness and courage, ^{for} the greater the display of their agony the more exquisite the pleasure of the savage.

A number of the higher chiefs still lingered about the council-house and suddenly angry words and great excitement arose among them. At last one ^{of the number} ~~one~~ ^{of the number} ~~of high and noble countenance,~~ approached the youths and spoke to their guards in the Mongo tongue. He then took Holman by the hand, cut the bark ropes that bound him to Rue, ^{ordered} ~~and~~ the black washed from his face and hands, ~~then,~~ ^{and} laying his hand upon his head, said:-

"I adopt you as my son to fill the place of one I have lately buried, you are now a kinsman of Logan, the white-man's friend, as he has been called, but who has lately proven himself to be a

terrible avenger of the wrongs inflicted upon him by the bloody Cresap and his men."

Gerty acted as his interpreter, and his disappointment was perhaps greater than any of the savages.

Holman's joy was turned to grief when he saw that like clemency was not to be extended to his companion, and he felt that free ~~his own~~ escape was worth nothing if he were compelled to witness the torture of his friend. Twilight had come, and he beheld two savages ~~approach Rue, who had even under such harrowing fate rejoiced heart~~

approach Rue, who rejoiced heartily in his friend's good-fortune, even though himself stared a hideous death in the face. Hope died hard in his young soul, and even when he was being lead to the circle of brushwood and bound to the stake he did not give up the hope of deliverance. Meantime a disturbance among the bands ~~had increased~~ ~~ed to a general fight~~ seemed about to terminate into a general fight, tomahawks and knives were flourished menacingly, amid a babel of angry ~~and~~ voices. The faggot was lit alight ⁽²⁾ and ready to apply to the brush-heap, ⁽¹⁾ in the hand of Rue's guard, when a young Shawnee brave sprang into the circle of brush and with his own knife cut the bands that bound ~~him~~ ^{him} to the stake, and the fierce protests of one faction and the exultant shouts of the other.

The chief boldly demanded that water be brought and that the black be washed from Rue's face and hands, and he be re-clothed. It was done, and the bold Shawnee addressed ~~the~~ the savages, in substance, as follows:—

body of the man who had been shot by the
young man, and he was lying on the ground.

The young man looked at the man who had
been shot, and he saw that he was dead.

The young man looked at the man who had
been shot, and he saw that he was dead.

The young man looked at the man who had
been shot, and he saw that he was dead.

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I ~~to~~
 "I take this youth to be my brother in the place of one I lately lost. I loved that brother well, I will love this one too. My old mother will be glad when I tell her that I have brought her a son in place of the one departed. We want no more victims. The burning of 'Red-head' ought to satisfy us. These men do not merit such a cruel fate. I would rather die myself than see this adopted brother burnt at the stake!"

This act of ^{mercy} ~~was~~ not kindly received ~~on~~ the part of many, who clamored loudly against it, but they ~~had~~ ^{held} a rude regard for the ~~vote~~ ^{majority} of the majority, and they ~~had~~ to abide by it. But it introduced ~~so much of~~ ^{such} discord among the different tribes, ^{these} that instead of continuing on to Detroit ~~the~~ ^{Tribes of hands}, some, returned to Wa-puc-can-nat-ta, the Mississinewa, and the Wabash towns. In ~~the~~ ^{the} dispersal of ~~these bands~~ Rue and Holman were separated. Rue was taken eastward and spent two years in this ^{section} ~~region~~; the third and last year of his captivity was passed at Detroit. So well acquainted did he become with ~~this region~~ ^{The Indiana}, now eastern Indiana and western Ohio, traversing it over and over again with war-parties and hunting parties that after the lapse of half a century he could ~~describe~~ describe it perfectly. He was never left alone, nor given a chance of escape; but he was treated as well as any of the younger braves who had ^{their} ~~his~~ ^{set} honors, to win. There was an ^{important} ~~big~~ trading house at Detroit where many tribes met to barter their roots barks, and peltries, for beads, ammunition arms and food, worst of all ~~whisky~~ ^{for them} whisky. At such times these bands indulged in revels and carousals; ~~As~~ a matter of course difficulties arose. On one occasion an Indian lost a purse containing money to the value of ninety dollars in silver. This caused ^{and bitter} great excitement, accusations.

but the thief could not be discovered. Finally a prophet, who happened to be there, was called in to declare the thief. He solemnly spread a deer-skin on the ground, hairy side down, then he drew from his belt a bag of pure ^{white} sand which he emptied on the skin, ~~into~~ ^{which} he spread ^{it} out evenly over the surface with a slender ^{magic} wand, the crowd meantime watching breathlessly. Then the Sooth-sayer looked fixedly at the sand for some moments, with no results. He muttered the words of a spell, ~~and~~ ^{and} said slowly: "I see the thief and the stolen treasure."

Immediately there were loud demands for ^{his} the name of the thief and ~~that he tell~~ ^{the wizard} where he was. But the prophet was wise and shrewdly laid the blame on ~~the~~ ^a member of a tribe not ^{greatly} represented there, and declared that he had run off with it.

Rue, and two other white prisoners, witnessed this, and determined if possible to learn from the wizard the condition of their own friends and kindred in the far-off settlement across the Ohio, at the first private opportunity. This came in a few days, and the same performance with the sand and deer-skin was ~~gone through with~~ ^{performed}.

After staring steadily at the sand the wizard declared that he saw members of Rue's family walking about a door-yard, he gave their number, their sex, their ages, and described their looks so accurately that Rue was convinced of the truth of the vision.

Then the prophet looked up at them and said: "You ~~all~~ intend to make your escape, and you will do ~~it~~ soon." His eyes fell to the sand again and he ^{continued} said as if reading from it, - "You will meet with many trials and hardships in passing through the lands of hostile tribes. You will almost starve, and when ready to give a

... and then he said, "You will need
to make your escape and you will do it soon." His eyes fell on the
king again and he said as if reading from a book, "You will meet
with many trials and hardships in passing through the lands of
hostile tribes. You will die at a young age, and then ready to give
scouted there, and declared that he was the wizard who had
suddenly laid the spell on the king's army. He then turned
and two other white prisoners, standing by the king's side,
threw them to the ground and fled from the wizard the moment he
our friends and kindred in the far-off realms a moment ago. It
at the first private opportunity. This came in a few days, and the
same performance with the same and dark-kin was gone through.
After hearing readily at the end the wizard declared that he
was a member of the king's family walking about a hood-winked, he gave
their number, their sex, their eyes, and described their looks so
accurately that the king was convinced of the truth of the vision.
Then the prophet looked up at them and said, "You all intend
to make your escape and you will do it soon." His eyes fell on the
king again and he said as if reading from a book, "You will meet
with many trials and hardships in passing through the lands of
hostile tribes. You will die at a young age, and then ready to give

all hope of finding game help will come when least expected. I see ^{clearly} a wild animal taken as game, which I can't clearly see, as it is small. ^{a small} After that ~~you~~ you will find plenty of game and safely reach your homes!

The prisoners strongly denied any intention of escaping, yet they did not fail to impress upon the prophet that, as they had paid him for his 'reading' he was bound in honor not to divulge it to others. And strangely enough, the ^{Re} wizard did not reveal it, possibly through some superstitious fear of meddling with the decisions of the Fates. The prisoners drew such encouragement from this prophecy that ~~that~~ they at once began to make definite plans for escape, a hope long held and many times thwarted. It is possible that after so long an association with the prisoners, they were not so carefully guarded at this time, for one ^{evening} ~~night~~ ^{shortly} ~~time~~ after, they contrived to slip off into the wilderness, and the perilous journey was begun. They travelled the ^{the last} whole night and hid in a swamp ^{long} the first day. Their food was soon exhausted, and they had to depend upon such small game, as they could catch, ^{with a} ~~for~~ ^{or club} they dared not use their guns; then the first part of the wizard's prediction began to come true, they were well nigh finished! But they pressed on southward without the dread of being lost, thanks to Rue's knowledge of the region. The third day found them so weak from hunger that they could not travel, and Rue in despair determined to go forth with his gun and find food, for without it they must die in the wilderness. He spent most of the day without finding anything that

would satisfy hunger, not even a blue-jay or a wood-pecker. He had discovered streams, which he knew must flow into the Wabash, but he could not catch fish without the means to do it. He returned empty-handed and despairing to the camp. One of his companions *Holman* said: "Let me try my luck, or, rather, want of luck!"

He set out and after an hour returned with a ^{*small*} three-pronged buck, and when he threw it upon the ground the words of the prophet ^{*Rue's*} instantly came to mind--"It is a male".

Although savages thickly inhabited this region they were not recognized as whites, for they were so completely disguised by dress, manner and even the peculiar Indian gait, which they had perfectly acquired during long captivity. Nor did they have further trouble to find food. It took them twenty days, after they left Detroit, to reach a point on the Ohio river, about fifty miles above the falls. Here thinking they were at the end of their troubles, they built a small raft on which to cross over to Kentucky, but in mid-stream the current was so fierce that it tore the frail vessel apart, threw them into the water, and they swam ashore, destitute of everything but one gun and a small amount of ammunition. They set off through the forest for Harrodsburg, ~~and~~ ^{*at last*} underwent another short period of privation, before they at last safely reached it.

Rue was now twenty-three years old, and had neither seen nor heard anything of Holman since they separated in the Indian camp where they had barely escaped death. A little later he married a relative of Holman's, but of what degree could not be learned.

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further trouble to find food. It took them
they left Detroit to reach a point on the Ohio river
by miles above the falls, lest thinking they were
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of ammunition. They set off through the forest for Landaburg, and
unknown another short period of privation, before they at last

finally reached it.

But we now return to the year 1811, and had not yet seen the
most exciting of Indian times that occurred in the Indian war
there that had their origin there. A little later in the year
a war like of Johnson's, but of less degree would not be known.

Immediately on their separation Holman had been taken to Wa-puc-
 ca-nat-ta where he was ~~again~~ subjected to a trial for life by the
 council, but again fortune favored him, for the majority of the
 votes were against burning him at the stake. During the three
 years of his captivity he witnessed many such atrocities, though ^{therefore}
 he seems ^{never} to have ~~never~~ suffered any specially harsh treatment,
 considering he was the captive of savages. About the last half of
 his captivity there was an entire cessation of hostilities against
 the frontiersmen, for the reason that the savages were physical-
 ly unfit, and had used up all their supplies, so that in order
 to recoup ~~both~~, they were obliged to gather barks and roots and
 to obtain peltries, for exchange at the trading houses.
 Holman, who was now a little more than nineteen years old, seems
 to have entirely won the good graces of the savages; for when
 he suggested that if they ^{would} send him, together with an Indian com-
 panion, to the falls of the Ohio he could get all the needful
 supplies for the asking, ^{from a rich uncle} they suspected no ulterior design, and
 actually let him go accompanied by a young brave.

When they struck the Ohio a few miles above Louisville they
 found General George Clark station ed opposite, and swam the river
 and remained all night with him. ^{almost till} He gave the General the de-
~~tails of the hard case of the Indians,~~ ^{The needs of the savages,} and he at once authorized
 him to ~~proffer~~ ^{offer} the Indians from their stores what they might de-
 mand as his (Holman's) ransom. The offer was accepted and con-
 sisted of powder, salt, bright handkerchieves, and other such
 trinkets as the Indians coveted.

to obtain supplies for exchange and to have entirely for the gold pieces of the same to be sent him together with an Indian woman to the falls of the Ohio he could not all the needed supplies for the asking they suggested no inferior design, and actually for his no accompanied by a young brave. When they struck the Ohio a few miles above Louisville they found general George Clark's station of opposite and was the river and reached all night with him. He gave the General the details of the hard case of the Indians, and he at once authorized him to protect the Indians from their enemies what they might do and as (Hollman's) ransom. The offer was accepted and consisted of powder, salt, beads, handkerchiefs and other such articles as the Indians coveted.

^{together with}
 The next day Holman, ^{and} his companion, resumed his journey, and in due time reached the home of Edward Holman where he was greatly overjoyed and surprised to ^{find} ~~learn that~~ Rue had reached there only three days before. It was indeed ~~strange~~ that after almost three years and a half of captivity in different parts of the North West Territory, prisoners of ^{tribes} different, they should have escaped at almost the same time.

~~In the course of time the two young men married and settled down to a quiet life~~

Their captivity ended about 1784, and, despite the great risk they ran, they joined Clark in war against some of the very tribes ^{of those countries} they had ^{been} ~~associated with so long~~; recapture in their case could mean nothing but instant and merciless torture.

After peace settled upon the frontier the two young men married ~~and~~ and lived quietly in in Woodford and Henry Counties in Kentucky for almost a quarter of a century, when they ~~were~~ were again seized with the desire for wandering, and a new home in a less crowded district. Accordingly they set out on a journey "West" as it was called.

They wandered about in ^{the} Illinois ^{country} and Indiana territory ^{aimlessly} when Rue recalling the beautiful Whitewater valley, lead ^{may} them to it and ^{and} ~~they he with his companions~~, Holman, ^{J. H.} McCoy and Blunt made a selection of forest land for their future homes in the same section. ^{Before accompanying} Holman left his two young sons, William and Joseph, ^{who had accompanied them} in charge, ~~after they had erected their cabins~~, while he and Rue returned to Kentucky for their families. This was late in the autumn of 1804, and in the winter, early in 1805, they and their households, together with two other families, those of Thomas McCoy

✓ and a man named Blunt, ^{set} ~~set~~ out for their new home in the forest, following buffalo traces where they could, and cutting a way where no road existed, they endured storms and cold but finally reached their ^{Cabins} ~~new homes~~ to find the Holman boys ^{quietly} enjoying pioneer life. McCoy and Blunt located near them. This tiny settlement was about two miles south of Richmond, Indiana, and it was the first authentic settlement in the White Water Valley.

Rue and Holman remained on this same section of land the remainder of their lives, and they became a factor in the ^{development} ~~settle-~~ ^{ment} and advancement of this beautiful region. They helped to establish the first Baptist church in the valley, which was perhaps the oldest ^{in Indiana} church in eastern Indiana. Rue reared a large family, mostly girls; and, strangely, his companion was the father of a great family of boys. Rue's health was so impaired by the hardships of captivity that for the last twenty-five years of his life he was a great sufferer from rheumatism. But Holman, whose treatment was more tender at the hands of the savages, seems to have ^{sustained} ~~suffered~~ no bad results from his captivity, for he lived to the great age of 99 years, 3 months, and 13 days, dying the the 24th of May, 1859, on the old farm where he had dwelt 54 years.

¶ For many years after ^{Rue and Holman} they settled in the Whitewater valley, and peace was fully restored, the Indians whom they called their "kin" made them yearly visits, and they would sit talking over old times by the hour in a patois of Indian and English.

Holman's sons grew to prominence in their respective callings. Joe

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which was held in 1816, and represented his county in the Legislature. Jesse D. Holman was the first Judge of the first Circuit Court in Wayne County, which was instituted in February 1811, and held in the house of Richard Rue. Another son, William, one of the lads who had been left in charge of the cabin, seems to have become a Methodist, for he was for many years a presiding elder, and became a settled minister in Louisville Kentucky. Still another son, Washington, represented Miami County in the State Legislature.

In 1806 the Friends from Pennsylvania and North Carolina penetrated into the valley and it was not many years before the whole ^{region} valley was thickly populated. ^{At the time when the} But to Rue and Holman ^{credit} must be given (the credit of the first permanent settlement of this the lovely valley of the Whitewater. ^{could not be denied}

the permanent settlement of this valley

the lovely valley of the Whirler.

Transcript of original

IN AN EARLY DAY

(A Story of life in the Old Northwest Territory, the
Indian Captivity of Rue, Holman and Hinton, etc.)

by

CAROLINE BROWN

(Caroline V. Krout)

ca. 1890-95

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

PRELUDE

The Pioneer

995998

Where are the sturdy woodsmen
Who battled for this land,
And trod these hoar old forests,
A brave and gallant band?
They knew no dread of danger
When rose the Indian's yell;
Right gallantly they struggled,
Right gallantly they fell.
From Allegheny's summits
To the farthest western shore,
These brave men's bones are lying
Where they perished in their gore.
Their bones were left to whiten
The spot where they were slain,
And were ye now to seek them
They would be sought in vain.

(C.B.K.)

IN AN EARLY DAY

In 1769, according to an old document the white population of Indiana gives the names of nine heads of families at Fort Miami--afterwards Fort Wayne; 12 at Ouiatenon, and 66 at Vincennes, women and children added to this list would swell it to some hundreds. Besides these permanent residents there was a floating population of traders, couriers coming and going, and soldiers, English and French, shifting from post to post. After the Revolution land grants to soldiers stimulated the settlement of Indiana in the counties adjacent to the Ohio River, but when the population became too great the natural pioneers pushed northward into the unfamiliar parts of the state to make new homes, undeterred by the fact that the Indians were implacably hostile. The beautiful White Water valley was the first valley settled after this fringe on the Ohio River border, and it came about from a romantic tragic circumstance, the long captivity of two boys among the Indians.

Notwithstanding the lives of the pioneer were hard and laborious beyond our power of comprehension, that they were even perilous from Indians, they managed to have recreation of a sort suited to the spirit of the day. The tremendous task of clearing a virgin forest was turned into merrymaking. Neighbors for 40 miles around would take part in the logrolling and tree burning; their wives and children joined together in preparation of the feast, which as far as fish and wild game went, was fit for a royal banquet. The bread was the inevitable corn bread, wild fruits of the forest were used, either natural or dried, sugar was supplied from the forest tree, which it is said the white man learned to make maple sugar from the Indians; for tea sassafras was in demand.

Hunting, of course, was the amusement highest in esteem of all, and regularly, when the deer had passed through the velvet, hunting-parties went forth in late autumn and early winter to obtain the winter's supply of venison, which when dried, formed the staple of their winter's diet. They hunted the fur bearing animals for their pelts in the winter months, and while scarcely any were eaten their skins were the medium of barter and exchange when the fur traders made their rounds. Powder and shot were vital necessities of their lives and only thus could they be obtained.

Then too dancing was in high favor at a very early day. The woman who could shoot an Indian through a peep hole in a cabin door would dance all night, with a partner who perhaps only a few days before had brained and scalped a warrior. The fiddler was the most popular man in the settlement.

A wedding was greeted with boisterous joy, the occasion of a frolic for old and young. An ancient chronicle gives the following amusing details of a pioneer bridal:

"The men were dressed in leather breeches, hunting shirts of linsey, and moccasins. Their guns, like the poor were always with them. The women wore linsey petticoats, linsey or linen short gowns (the ancestor of the present tea jacket), coarse shoes and stockings, handkerchiefs and buckskin "half-handers." If they possessed any little piece of jewelry, it was an heirloom



carried with infinite solicitude from the faroff home in Virginia, Pennsylvania or North Carolina into the wilds. The way to the home of the bride was by "horse paths"; and, as now, every Jack had his Jill, with whom he was particularly noisy and demonstrative. They proceeded in double file where there were no obstructions, and were continually joined by neighbors resilient from ten miles to twenty miles distant, until there was quite an imposing cavalcade. Even among this primitive company was found the "cut up," who as now diversified, the tedium of the journey to the nearest squire's, where these earliest marriages needs must be performed, by rough jokes and funny tricks; one of the favorite jokes was to form an ambuscade, fire off the precious powder, make a big smoke and much confusion, to terrify the more timid who imagined they were beset by Indians. If the squire happened to dwell in the immediate vicinity of the bride, a great dinner followed immediately upon the ceremony, and if table knives were scarce the male guests obligingly used their scalping knives, for then the fork was considered a dangerous implement. Feasting over, dancing began and lasted all night, with no intervals between dances. If a couple became tired out, "cutting out" was resorted to, they intimated as much to a waiting couple who at once took their places without stopping the quadrille, which was, par excellence, the dance of the pioneer. Reel and jigs were solo performances of Scotch and Irish but few there were who could dance them. Often, if not in times of stress, the feasting and dancing was kept up several days. It was followed by the "settling" of the young couple, in their own cabin, which at the time of the ceremony was in the form of standing trees. The men would quit dancing to cut down the trees for the walls, and clapboards for the roof, and puncheons for the floors. It generally took three days to complete the structure, mud-chimney and all. The fourth day came the house-warming, equally as vigorously jolly an occasion as the nuptial-day, and yet these pioneer women seem to have felt little or no ill effect from this strenuous gaiety.

Our pioneer youths were athletes from necessity. As a matter of course they learned to use with incredible skill fire arms, and even the savage's weapons, bow and arrow and scalping-knife, before they had reached their first decade. It was no fiction that "they could kill a squirrel by shooting it in the eye." They could also "bark a squirrel," not so skilful a feat as the former perhaps, but rather a curious one. The hunter after sighting his game high on the branch of a tree, would shoot, not at the squirrel, but at the bark directly beneath his body, and hit so unerringly that the animal, by concussion, would be thrown up in the air several feet, then fall to the ground dead with not a wound upon it. A favorite accomplishment of the pioneer youth was to learn the call and cry of every beast and bird in the forest by imitation. It was, too, very practical knowledge; for the Indians used these wild calls to warn each other when on forays against the whites, who turned it to their own advantage, by responding, and thus bringing the savage in range of his deadly flintlock. Then too this faculty was of use in obtaining food by imitating the call of the wild turkey and other game birds which never learned the deadly deceit of the white man, to their destruction. The youths could swim like ducks, and from the Indians they learned the art of swimming under water without ruffling the surface, so that many an escape was made in this way from the savages.



Running, jumping, wrestling were of course as common to them as to boys now, but instead of racing on cinder paths amid the plaudits of crowds, this agility was used in running the gauntlet, leaping the brush fence to escape burning at the stake, wrestling for life with a greased naked savage.

In spite of the wild, almost savage life of the pioneers, they had a sturdy sense of what was due them, and vigorous ideas of morality. Curiously enough, they hated the contemptible sins of scandal-mongering and tattling, which were met with utter disbelief and contempt. Courage was taken as a matter of course, and if a man lost his life, it was no more than anyone of them risked. If a man failed to go, in his turn, to scout, which scouting took him from five to forty miles from the settlement, he was treated with contempt, and virile epithets were used to tell his fellows' opinion of him. Petty thievery was repaid ~~with~~ ~~repaid~~ with rather too overfull a measure of punishment. If one man stole a companion's cake from the ashes of the campfire they named the culprit "Bread-rounds," or they would bawl to each other "Who stole the cake from the ashes" with annoying persistency. The answer would be "John Smith, that's true and no lie!" till very likely it became a weariness to John. If the theft was serious they assembled a jury, and took testimony, condemned the transgressor to what they called "Moses' punishment" that is, the accused was beaten with forty stripes, sometimes to this was added sentence of perpetual banishment from the settlement. A milder form of the same punishment was called the "United States Flag" because the victim only received 13 stripes, well laid on with a whip. They were not without the great American sense of humor.

To call a man a liar was equivalent to a challenge to a fight and if for any reason, the aggressor was unable to fight, he must find a friend to represent him. Occasionally, in very extreme cases, they resorted to Lynch law among themselves.

At the close of the War of 1812 when life on the frontier became safer because the English ceased to employ the savage to ravage the frontier, with rewards for every scalp of man, woman or child brought in, friendlier relations were established with the Indians who by this time began to sell their lands to the government thereby giving an immense impetus to immigration. So great was the tide of immigration that in two years after the close of this war Indiana was admitted as a state, although in this region where we now live there was not one cabin wherein dwelt a white settler!



Transcript of original

EARLY PATHFINDERS IN INDIANA

by

CAROLINE BROWN

(Caroline V. Krout)

ca.1890-95

EARLY PATHFINDERS IN INDIANA

The little river known as the White-water, which rises in Randolph County, Indiana gives name to this one of the most beautiful valleys in the Middle West, when Indiana was without white settlements, save those at Vincennes and Fort Wayne.

When Harrodsburg was the most considerable town of Northern Kentucky, and Louisville was only a handful of log cabins clustered around a block-house, on the stormy morning of February 11, 1781 Irvin Hinton, a married man with a family, left the Louisville settlement with a four-horse-team and wagon to obtain supplies at Harrodsburg for the little community. Richard Rue, aged twenty, and George Holman, aged sixteen, accompanied him as guards. A thick snow was falling, the lads were walking carelessly, one before and one behind the wagon, when one of them suggested that they should empty their guns lest the powder becoming damp would clog them and give trouble in case they should need their weapons. This however they did not anticipate, for Indians never went on the war-path during the winter. They had proceeded barely eight miles and had reached a cane-brake where they discharged their guns. This seemed to act as a signal, for instantly there sprang from a sinkhole in the swamp a band of savages which surrounded them, lead by the infamous Simon Girty, a white renegade.

Rue raised his weapon to fire, remembered it was empty and let it fall. Girty commanded them to surrender or die; there was no other choice, resistance was folly, and they submitted. Soon they were bound with straps from the harness, and were hurried across the Ohio into that part of the Northwest Territory now known as Indiana. The horses were appropriated by Girty and three warriors. Rue was led by a Shawnee, Holman by a Delaware buck, while another Shawnee led Hinton. Simon Girty rode the remaining animal, and headed the march; they trotted as rapidly as possible through the heavy snow, the prisoners on foot keeping up as best they could. They made no halt till they had accomplished twenty miles through the snowbound wilderness, where the forest was so thick that to leave the trace one was lost. It was late at night when they halted, and fearing pursuit Girty did not dare to light a fire. He and his warriors held a parley as to whether they should strike for the Piankashow village on the Wabash, opposite Vincennes, or push on at once to Wa-puc-ca-nat-ta on the Auglaize (now the site of Wapakoneta, Ohio). They finally decided, to throw off pursuers, to make a pretense of marching toward Vincennes, and then to change their course for the White-water country. The next night they came to a halt but no fire was built even this second night. There was no possible hope of escape for when they lay down on the ground to sleep, each of the whites was placed between two savages, and fastened to them in such a manner that any movement would be felt, moreover the guards had orders in case of surprise to brain the prisoners.

Girty, who had been captured in early childhood, and was more of a savage than a white man, seldom uttered a word and that only in the Delaware tongue, kept steady watch upon the prisoners, and once observing a flash of comprehension cross Rue's face at one of his speeches, questioned him whether he and his companions had ever fought against the Indians. Rue hesitated to reply but on being threatened with Girty's tomahawk he acknowledged that he had been in three or

four forays against them. He had overheard and understood enough to know that their lives were in danger, he also knew that the savages admired boldness and had no mercy on the timid. He was just returning from a spring with a kettle of water he had been ordered to get, when this consultation between Girty and his band took place. He set down the water, and boldly seated himself on the log beside Girty who became enraged at his audacity and cried, while brandishing his tomahawk: "You played hell there, didn't you? I've a mind to split your skull with this hatchet!" However, he reversed the weapon and struck Rue a crushing blow on the head with the handle.

For the three following days their march was a rapid flight, when, finding they were not pursued, Girty ordered the speed relaxed. Then the three whites abandoned hope, they realized they were doomed to a captivity among brutal savages if nothing worse. They had now reached the White-river country, and changed their course from east to northeast, cutting across the White-water valley, then unknown to the pioneers, a virgin forest, with a tangle of streams, wooded hills and grassy vales.

Their objective point, Wa-puc-ca-nat-ta, seems to have been one of the most important Indian towns, a place where many chiefs gathered to hold councils. When they were within a day's march of this place Girty sent a runner to announce their coming, when within two or three miles from it they were met by a deputation of braves, who escorted them into the village.

Girty immediately entered into a parley with the chief and his warriors, and they decided to have the whites furnish them the rare sport of running the gauntlet. When told of their fate the men despaired of ever accomplishing it, reduced in strength as they were by their privations. The object of this brutal pastime was not to kill the prisoner but to enjoy his torture. Within a few hours after their arrival at the village, they beheld the savages drawn up in a long line for two hundred yards down the path from the Council house, which was to be the goal for the runners. The Indians flourished clubs and knives, with which to beat and slash the prisoner, if any savage missed his aim he was mercilessly ridiculed. The only grace allowed the victim was, that if he fell he could not be struck till on his feet again.

Hinton was first selected, and many were the blows and gashes he received, which were greeted by screams and yells of delight. But he reached the goal bruised and bleeding. Rue followed, and being young and strong, was not so travel worn as Hinton so that he managed to dodge most of the blows, and entirely outran the Indian who pursued him between the lines brandishing a tomahawk, to urge him on in the race. But when the sixteen-year-old stripling's turn came, Holman boldly told Girty that it was unfair to subject him to such a trial when he was so reduced from hunger and the long march; well he knew he had no strength left to meet such an ordeal! A powwow followed, and to make the ordeal as contemptible as possible for Holman boys and squaws with knives and clubs took the place of the warriors, and he was followed by a savage with a long whip instead of a tomahawk. When he was fairly started on the race it was such an exquisite farce that even the Sachem smiled faintly. The poor boy managed to reach the council house alive. A great feast succeeded this amusement in which the prisoners shared, then were informed at the conclusion by their guards that a council would follow in which their fate would be determined.

In the council speech after speech was made until the meeting ended in an angry quarrel, in which no conclusion was reached, and the prisoners were informed that their sentence could not be determined till the chiefs and warriors who lived on the Scioto and the Big Miami could arrive.

Hinton, the oldest and wisest of the prisoners, forboded ill from this postponement. He thought of his wife and children and determination to escape took possession of him. He contrived to whisper his intention to the two lads, telling them that the hope of rejoining his helpless family was the only reason for deserting them in their peril. He well knew he would suffer death in a terrible form if recaptured but he strongly suspected his fate would be death in any case. Hoping that something in their favor might come to pass in the grand council, the boys begged him to give up his design, but they could not prevail on him, though he spoke of it no more, and a few nights later "Red-head," as the savages called him, was missing. He was followed at once by an infuriated band who retook him on the Chillicothe trail. He implored them to end his life at once. But this was far from their intention. He was doomed to the stake, and was tortured through a whole night, with a slow fire, the Indians meantime dancing the scalp dance about him. Rue and Holman were so placed that they could see all that transpired, and when his body at last sank to the ground, his scalp was quickly cut from his head, dangled in their faces, and they were brutally taunted: "Can you smell fire on the scalp of your friend?" they were asked, "We cooked him for the wolves to breakfast on! This is the way we serve runaway prisoners!"

Very soon after this tragic occurrence a deputation of Detroit braves came into the village, who informed them that there was a call for the general gathering of the tribes at Detroit; the object was to plan for a concerted attack on the frontier; and they immediately started on the march, taking Rue and Holman with them. At a point on the Maumee not far from the present site of the city of Toledo, they were joined by the Chillicothe and Mad River Indians; and to furnish amusement for the assembled bands they determined that Rue and Holman should run the gauntlet, after which they would conclude the postponed trial.

As usual scouts were sent forward to announce their coming, and the great pleasure in store for them, so that when they reached the town two long lines of savages were ready for the victims. Each was again compelled to run the gauntlet. Rue ran first receiving many a cruel blow. The usual feast, the scalp dance and the council in the council house followed. Well Rue and Holman, who were seated in one corner of the council house, knew that their fate hung in the balance and that they might share that of Hinton, yet they gave no sign of fear but bore themselves coolly and bravely. The sachem sat in the midst of the circle of braves, and he was the first to rise and address them; one after another followed and the discussion grew so warm that the Great Chief could hardly keep order. When a vote was taken the prisoners read only too plainly, from the pleased countenances of the savage, that the decision was against them! Girty lost no time in confirming their suspicion. He told them that they would be burned at the stake that night.

Preparations were set on foot at once, the inferior bucks were ordered to gather twigs and branches and bark, of which they made two sinister rings,

placing a green stake in the middle of each.

To test their fortitude to the utmost Rue and Holman were compelled to look on, and they knew that when twilight fell would commence their torture. At set of sun their hands and faces were blackened, according to the savage custom, and as they watched the afterglow fade from the sky they prayed mightily for deliverance, or that He grant them the power to meet their fate with firmness and courage. A number of the higher chiefs still lingered about the council house and suddenly angry words and great excitement arose among them. At last one of the number, of high and noble countenance, approached the youths and spoke to their guards in the Mingo tongue. He then took Holman by the hand, cut the bark ropes that bound him to Rue, ordered the black washed from his face and hands, and laying his hand upon his head, said:

"I adopt you as my son to fill the place of one I have lately buried, you are now a kinsman of Logan, 'the white-man's friend,' as he has been called, but who has lately proven himself to be a terrible avenger of the wrongs inflicted upon him by the bloody Cresap and his men."

Girty acted as his interpreter, and his disappointment was perhaps greater than any of the savages.

Holman's joy was turned to grief when he saw that like clemency was not to be extended to his companion, and he felt that his own escape was worth nothing if he were compelled to witness the torture of his friend. Twilight had come; he saw two savages approach Rue, who rejoiced heartily in his friend's good fortune, even though himself stared death in the face. Hope died hard in his young soul, and even when he was being led to the circle of brushwood and bound to the stake he did not give up the hope of deliverance.

Meantime a disturbance among the different bands seemed about to terminate into a general fight, tomahawks and knives were flourished amid a babel of angry voices. The faggot was a light in the hand of Rue's guard, and ready to apply to the brush-heap, when a young Shawnee brave sprang into the circle and with his own knife cut the bands that bound him to the stake, amid the fierce protests of one faction and the exultant shouts of the other.

The chief boldly demanded that water be brought and that the black be washed from Rue's face and hands, and he be re-clothed. It was done, and the bold Shawnee addressed the savages, in substance, as follows:

"I take this youth to be my brother in the place of one I lately lost. I loved that brother well, I will love this one too. My old mother will be glad when I tell her that I have brought her a son in place of the one departed. We want no more victims. The burning of 'Red-head' ought to satisfy us. These boys do not merit such a cruel fate. I would rather die myself than see this adopted brother burnt at the stake!"

This act of mercy was not kindly received on the part of many of the savages who clamored loudly against it, but they held a rude regard for the verdict of the majority, and they had to abide by it. But it introduced such discord among the different tribes there that instead of continuing on to Detroit together some of the bands returned to Wa-puc-can-nat-ta, the Mississinnewa, and the Wabash towns. In this dispersal Rue and Holman were separated. Rue was taken eastward and spent two years in this section; the third and last year of his captivity was passed at Detroit. So well acquainted did he become with the wilderness, now eastern

Indiana and western Ohio, traversing it over and over again with war parties and hunting parties that after the lapse of half a century he could describe it perfectly. He was never left alone, nor given a chance of escape; but he was treated as well as any of the younger braves who had their honors yet to win. There was an important trading house at Detroit where many tribes met to barter their root barks, and peltries, for beads, ammunition arms and food, worst of all for themselves--whisky. At such times these bands indulged in revels and carousals. As a matter of course difficulties arose. On one occasion an Indian lost a purse containing money to the value of ninety dollars in silver. This caused great excitement, and bitter accusations, but the thief could not be discovered. Finally a prophet, who happened to be there, was called in to declare the thief. He solemnly spread a deer-skin on the ground, hairy side down, then he drew from his belt a bag of pure white sand which he emptied on the skin, which he spread out evenly over the surface with a slender "magic wand," the crowd meantime watching breathlessly. Then the sooth-sayer looked fixedly at the sand for some moments, with no results. He muttered the words of a spell, and said slowly: "I see the thief and the stolen treasure!" Immediately there were loud demands for his name and the prompt disclose of where he was. But the prophet was wise and shrewdly laid the blame on a member of a tribe not greatly represented there, and declared that he had run off with it.

Rue, and two other white prisoners, witnessed this, and determined if possible to learn from the wizard the condition of their own friends and kindred in the far-off settlement across the Ohio, at the first private opportunity. This came in a few days, and the same performance with the sand and deer-skin was repeated. After staring steadily at the sand the wizard declared that he saw members of Rue's family walking about a door-yard, he gave their number, their sex, their ages, and described their looks so accurately that Rue was convinced of the truth of the vision.

Then the prophet looked up at them and said: "You intend to make your escape, and you will do it soon!" His eyes fell to the sand again and he continued as if reading from it, "You will meet with many trials and hardships in passing through the lands of hostile tribes. You will almost starve, and when ready to give up all hope of finding game, help will come when least expected. I behold a wild animal, a male, taken as game, which I can't clearly see, as it is small. After that you will find plenty of game and safely reach your homes."

The prisoners strongly denied any intention of escaping, yet they did not fail to impress upon the prophet that, as they had paid him for his 'reading' he was bound in honor not to divulge it to others. And strangely enough, the savage did not reveal it, possibly through some superstitious fear of meddling with the decisions of the Fates. The prisoners drew such encouragement from this prophecy that they at once began to make definite plans for escape, a hope long held and many times thwarted. It is possible that after so long an association with the prisoners, they were not so carefully guarded at this time, for one evening shortly after this sand-reading, they contrived to slip off into the wilderness, and the perilous journey was begun.

They traveled the whole of the first night and hid in a swamp by day. Their food was soon exhausted, and they had to depend upon such small game as they

could catch or with a club for they dared not use their guns; then the first part of the wizard's prediction began to come true, they were well nigh famished! But they pressed on southward without the dread of being lost, thanks to Rue's knowledge of the region. The third day found them so weak from hunger that they could not travel, and Rue in despair determined to go forth with his gun and find food, for without it they must die in the wilderness. He spent most of the day without finding anything that would satisfy hunger, not even a blue-jay or a woodpecker. He had discovered streams, which he knew must flow into the Wabash, but he could not catch fish without the means to do so. He returned empty-handed and despairing to the camp. His companion Holman said: "Let me try my luck, or rather, want of luck!"

He too set out and after an hour returned with a small three-pronged buck, and when he threw it upon the ground the words of the prophet instantly came to Rue's mind--"It is a male."

Although savages thickly inhabited this region Rue and Holman were not recognized as whites, for they were so completely disguised by dress, manner and even the peculiar Indian gait which they had perfectly acquired during long captivity. Nor did they have further trouble to find food. It took them twenty days, after they left Detroit, to reach a point on the Ohio River, about fifty miles above the falls. (Louisville -----) Here thinking they were at the end of their troubles, they built a small raft on which to cross over to Kentucky, but in midstream the current was so fierce that it tore the frail vessel apart, threw them into the water, and they swam ashore, destitute of everything but one gun and a small amount of ammunition. They set off through the forest for Harrodsburg, and underwent another short period of privation before they at last safely reached it.

Rue was now twenty-three years old, and had neither seen nor heard anything of Holman since they separated in the Indian camp where they had barely escaped death three years before. A little later he married a relative of Holman's.

Immediately on their separation Holman had been taken to Wa-puc-ca-nat-ta where he was subjected to a trial for life by the council, but again fortune favored him, for the majority of the votes were against burning him at the stake. During the three years of his captivity he witnessed many such atrocities, though thereafter he seemed never to have suffered any specially harsh treatment, considering he was the captive of savages. About the last half of his captivity there was an entire cessation of hostilities against the frontiersmen, for the reason that the savages were physically unfit, and had used up all their supplies, so that in order to recoup themselves, they were obliged to gather barks and roots and to obtain peltries to exchange at the trading houses for powder, shot and other necessities. Holman, who was now a little more than nineteen years old, seems to have entirely won the good graces of the savages; for when he suggested that if they would send him, together with an Indian companion, to the falls of the Ohio he could get all the needful supplies for the asking from a rich uncle they suspected no ulterior design, and actually let him go accompanied by a young brave.

When they struck the Ohio a few miles above Louisville they found General George Clark stationed opposite, and swam the river and remained all night with

him. Holman told the General the needs of the savages, and he at once authorized him to offer the Indians from their stores what they might demand as his (Holman's) ransom. The offer was accepted and consisted of powder, salt, bright handkerchiefs and other such trinkets as the Indians coveted. The next day Holman together with his companion, resumed his journey, and in due time reached the home of Edward Holman where he was greatly overjoyed and surprised to find that Rue had reached there only three days before. It was indeed strange that after almost three years and a half of captivity in different parts of the Northwest Territory, prisoners of different tribes, they should have escaped at almost the same time. Their captivity ended about 1784, and, despite the great risk they ran, they joined Clark in war against some of the very tribe whose captives they had been. Recapture in their case could mean nothing but instant and merciless torture.

After peace settled upon the frontier the two young men married and lived quietly in Woodford and Henry counties in Kentucky for almost a quarter of a century, when they were again seized with the desire for wandering, and a new home in a less crowded district. Accordingly they set out on a journey "West" as it was called. They wandered about in the Illinois country and Indiana territory aimlessly, when Rue recalling the beautiful Whitewater valley, led the way to it and Holman and he made a selection of forest land for their future homes in the same section. After erecting cabins Holman left his two young sons, William and Joseph, who had accompanied them, in charge while he and Rue returned to Kentucky for their families. This was late in the autumn of 1804, and in the winter, early in 1805, they and their households, together with two other families, those of Thomas McCoy and a man named Blunt set out for their new home in the Indiana forest, following buffalo traces where they could, and cutting a way where no road existed, they endured storms and cold but finally reached their cabins to find the Holman boys greatly enjoying pioneer life. McCoy and Blunt located near them. This tiny settlement was about two miles south of Richmond, Indiana, and it was the first authentic settlement in the Whitewater Valley, and also west of Virginia. Rue and Holman remained on this same section of land the remainder of their lives, and they became a factor in the development and advancement of this beautiful region and of the State. They helped to establish the first Baptist church in the valley, which was perhaps the oldest Protestant church in eastern Indiana. Rue reared a large family, mostly girls; and, strangely, his companion Holman was the father of a great family of boys. Rue's health was so impaired by the hardships of captivity that for the last twenty-five years of his life he was a great sufferer from rheumatism. But Holman, whose treatment was more tender at the hands of the savages, seems to have sustained no bad results from his captivity, for he lived to the great age of 99 years, 3 months, and 13 days, dying the 24th of May, 1859, on the old farm where he had dwelt 54 years.

For many years after Rue and Holman settled in the Whitewater valley, and peace was fully restored, the Indians whom they called their "kin" made them yearly visits, and they would sit talking over old times by the hour in a patois of Indian and English.

Holman's sons grew to prominence in their respective callings. Joseph was a member of the first Constitutional Convention which was held in 1816, and

represented his county in the first Legislature. Jesse D. Holman was the first judge of the first Circuit Court in Wayne County, which was instituted in February, 1811, and held in the house of Richard Rue. Another son, William, one of the lads who had been left in charge of the cabin, seems to have become a Methodist, for he was for many years a presiding elder, and became a settled minister in Louisville, Kentucky. Another son, Washington, represented Miami County in the State Legislature.

In 1806 the Friends from Pennsylvania and North Carolina penetrated into the valley and it was not many years before the whole region was thickly populated.







