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Making a neighborhood

MAKING A NEIGHBORHOOD
(SHILOH, INDIANA)

BY

JUDGE D.D. BANTA

SPEECH DELIVERED

MAY 26, 1887

With the Compliments of

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D. D. Banta.*

MAKING A NEIGHBORHOOD.



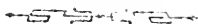
DELIVERED AT THE

SHILOH REUNION,

Ind.

MAY 26, 1887, BY

D. D. BANTA.



"Our early days! How often back
We turn on life's bewildering track.
To where o'er hill and valley plays
The sunlight of our early days!"



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(Republican Print, Franklin, Ind.)

* At this time was Banta as Dean of
Law School of Franklin, Ind.

Making a Neighborhood.



On the last day of December, 1822, Gov. William Hendricks signed the bill providing for the organization of Johnson county. The population of the county at the time, which was confined mainly to the Blue River and White River settlements, did not exceed 350. There were about 100 families, which was one family to every three and two-fifth square miles. In 1823 the settlement at Franklin was begun and the town laid off. The same year the first settler built his cabin on the south fork of Stott's Creek, in Congressional township No. twelve, in range three east, which Congressional township was, in 1830, incorporated into the political township of Union. This first settler was Bartholomew Carroll, who located on section thirty-four, near the place where John Vandiver afterwards built a mill. His family consisted of himself and wife, three sons, William, John and Samuel, two daughters whose names have not been handed down, and the grand-father of his children, a very aged man, who died, it is said, when he was 110 years old.

Bartholomew Carroll was a genuine backwoodsman who spent his days hunting and trapping and gathering wild honey. In that early day, and indeed for many a year after, all this region was celebrated for the abundance of its wild game, its fur-bearing animals and its wild bees. It is said that Carroll would sometimes have as many as 100 bee trees marked in the woods at one time. The Carrolls had the country to themselves for three years, when, in 1826, others began to move in. Peter Vandiver settled in section twenty-five, not far from the southeast corner of the township, where he lived till his death, in 1864. Guinnie Utterback, a widow, with her eight sons, settled at the place now known as Union Village. John Garshwiler, Mrs. Christina Garshwiler and Joseph Simpson, moved to the eastern border of the township.

In 1827 I know of only two newcomers, George Kepheart, who built a cabin on section twenty-three, and Alexander Gilmer, in the northeast corner of the township. But the year following witnessed the advent of nearly or quite a dozen families. Peter Zook, Samuel Williams and Henry Banta, moved into the Vandiver neighborhood; Benjamin Utterback to the vicinity of his sister-in-law, Mrs. Guinnie Utterback, and Adam Lash, James Rivers and John Mitchell, well up toward the north side of the township.

In 1825 William Burkhart, a young man who was much of a woodsman, and who came to be known in after years by the cognomen of "Little Bill Burkhart," to distinguish him from an older member of his family bearing the same name, was out hunting, and in the woods some where between the Hopewell settlement and Peter Vandiver's, he struck a runaway which he followed westwardly a distance of "about five miles" till it brought him to Rock Lick, on the north fork of Stott's Creek in section sixteen, which ultimately proved to be one of the most famous deer resorts in all the country. For miles and miles, in every direction, runways led to and from this lick, and its fame was soon spread abroad, and hunters visited it from great distances. The hoof print of an exceptionally big deer was now and then seen in or about the lick, and every hunter that saw or heard about the big track was at once fired with an ambition to slay that deer.

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Of the hunters who visited Rock Lick in the early times was Jesse Young, from the Nineveh settlement, whither he had moved from Brown county, Ohio, in 1825. What may have been his habit as to the pursuit of game before coming to the new State of Indiana, I am not advised, but it seems that shortly after making his home at Nineveh, he became known as one of the most expert woodsmen and hunters in the country. I have heard from divers sources a tradition of a white deer that roamed the woods and eluded the hunters till its trail was struck by Jesse Young. At a marvelous distance it was brought down by a ball from "Old Crate," his hunting rifle.

He must have visited Rock Lick in 1827, and probably in 1826. When passing through that marvelous forest of White Oak timber then growing on the table lands just south of the lick, his trained eye saw in its rich fruitage a far more abundant and infinitely cheaper food for his herd of swine, than the best tilled

fields of corn of that day could produce. And so he drove his hogs out to the White Oak forests of Rock Lick, that they might feed and fatten at Nature's crib, and at the same time he, as their herdsman, gratify his love for the woods.

In 1828 Jesse Young determined to make this township his permanent home, and to that end he selected the east half of the northwest quarter of section twenty-seven, on which to begin home making, but he did not enter the land from the United States till the following year. A cabin, however, was erected the same year in the woods, on a site which has ever since been occupied as a dwelling place, and on which Peter Voris lived and died; and in the fall of the year, now nearly fifty-nine years ago, he moved his family out and Shiloh neighborhood was founded.

Jesse Young came of Scotch-English Presbyterian ancestors who settled at Jones Falls, near Baltimore, about 1689. At the close of the Revolutionary war his father, Jacob Young, having become involved in trade, sold his possessions, paid his debts, and crossing the Allegheny Mountains, settled in Western Pennsylvania. Here, in the midst of a hardy race, Jesse grew to manhood, and in his twenty-third year married Margaret Wiley, then in her nineteenth. Subsequently he moved to Brown county, Ohio, where we know that he and his wife were members of the Strait Creek Presbyterian church, and from Brown county they moved to Indiana in 1825, as we have already seen.

In 1828 Jesse Young was forty-six years old, and Margaret, his wife, forty-one, and they had a family of six sons—John, Jacob, William, Jesse, James, Jonathan Edwards and Thomas Wilson, (the advent of Newton Watts, his youngest son and the first to be born in this neighborhood, not being till August 31, 1830,)—and of four daughters—Mary, Sarah W., Elizabeth and Margaret Eaton. Three of the boys were stalwart men, and one of the girls was a woman in years.

Memory has not handed down to us the circumstances attending the building of that first Shiloh cabin. The building of cabins in those days was not looked upon as much of a feat. All we know of this one is, that it was built in the woods, and that Jesse Young and his sons could easily have built it without outside help, and that they probably did it. All Shiloh was in the woods. The Three Notched Lino Road—in the early times

commonly known by the name of the "Hacked Line," and occasionally as the "Three Hacked Line,"—had been cut out as early as 1822, but between that road and the Morgan county line, along the tier of sections on which the Shiloh cabins were afterwards erected, there was not, when the site for that first cabin was chosen, a "stick amiss." What a wonderful growth of trees made the Shiloh forests of that long ago! Where we to-day see fruitful farms, then grew such an array of mighty beeches, and ashes, and maples, and of giant oaks, and poplars, as only this American continent of ours can grow. So dense was the shade during the summer season that the noonday sun could scarce pierce through the arboreal arches above to the moist home of the blue violets below.

The down trees were scarcely less numerous than the standing. Imagine these in all stages of decay, some newly fallen and some sunk half their depth in the oozy soil, and lying, some by the side of and others across each other, and all enveloped in thickets of spice wood, green briars and young saplings, and you may understand what an impenetrable barrier would confront the horsemen, and even how hard it would be for the footmen to wedge his way through.

The land chosen for the seat of this new neighborhood being, as it is, a part of the table land between the north and south forks of Stott's Creek, was, in the beginning, mainly without natural drainage. Here were to be found swamps flooded from the beginning of the winter rains till the coming of the summer drouths; nay, swamps that held water the year round. Can I ever forget those spongy marsh lands, with their heavy timber growths, made up in the main of shapely swamp-ash, heavy topped white elm and straight balled bur oak trees? And if the picture of those swamp forests could, by any means, fade from my vision, could I forget the myriad voices piping from their lagoons on the advent of the spring thaws and the vernal showers?

"And when the course of day was run
And sun-set tints had changed to dun,
There came from out the mud and muck,
A weird wild chorus, chuck cluck cho-ruck;
Chuck cluck cho-ruck, chuck cluck che-ruck!"

But there was change even in this swamp life. As the sun crept slowly up from the south and touched to life the white blossoms of the haw and the wild plum, and the dogwood and

the crab-apple growing upon the ridges and knolls, the "cluck cluck cheruck" song gave way to one pitched in a higher key.

"And there came from out the shadows deep
Ten thousand voices, peep peep che-reep!
Peep peep che-reep, peep peep che-reep!
Here we come from Lethe's sleep,
Here we come from icy thrall
To join in Nature's carnival,
Peep peep che-reep, peep peep che-reep!"

With the advent of the summer solstice a new set of musicians leaped upon the stage. All the summer night long the wakeful Shilohian could hear the never ending refrain of these marsh minstrels, crying in chorus, "K-n-e-e deep, k-n-e-e deep and deeper!" "K-n-e-e deep, k-n-e-e deep and deeper!"

But it was in that dread season, the early fall, when the night air was laden with the deadly miasm, and when the pestilence shadowed the footsteps of the pioneer and stood sentinel at his bedside, that the bull-frog took up the moan and boomed from the fens and bogs his gloomy "Mully Maroon! Mully Maroon! Mully Maroon!"

But let us return from these visions of the marshes to the first cabin home. Jesse Young was not a rich man. Rich men seldom became pioneers in the times of which I write, and certainly there were none who came to our Shiloh. Mr. Young already had in the White Oak woods over against Rock Lick, a "large lot of hogs," and he brought with him "eight or ten head of cattle," including a pair broken to the yoke, and one mare, "Old Jewel," who is entitled to honorable mention as being the first of her race to pick browse in these woods for a living.

By the following spring Mr. Young and his boys had about eight acres cleared, which was tilled in corn. History has not handed down to us any of the particulars of that clearing, except as to the rolling of the logs, but if all the trees eighteen inches and over in diameter were left standing and scorching at the roots with burning brush to ensure the death of the summer foliage, while all trees under eighteen inches, and all down logs, save the big oak and poplar ones, were rolled into heaps and burned, that was a well cleared field for the times. The big logs were worked around till the pioneer could find time to "trough" them with fire and thus remove them. Tradition does tell us something about that first log rolling in Shiloh. It occurred in the spring of 1829, and the names of some of those who handled the hand-spike on that occasion have been handed down. Gideon

Drake, who must have come all the way from Nineveh, was there, and so were the Carrolls, Bartholomew, the father, and William and James, his sons, and James Spekes, his neighbor, and Samuel Williams, and no doubt Peter Vandiver. Doubtless there were others, for it was the custom in those days for every able bodied man to go to all the log rollings within his reach.

It was a year and a half after Jesse Young moved in before he had a neighbor. In the fall of 1829, or early in the following spring, Joseph Young, his nephew, built a cabin a half mile west of him. Joseph was a Pennsylvanian by birth, but moved to Ohio about the time he attained his majority. When twenty-eight years old he married Mary Moore, of Brown county, in that State, who was twenty-one. This occurred in the spring of 1828, and the following fall they moved to Indiana, stopping in this county at the Nineveh settlement. On the 17th of March, 1830, they moved out to their new Shiloh home. They took with them two cows, a few hogs and a coop of chickens, in addition to a very little furniture and a goodly outfit of home-spun goods. Nancy Jane, their first born, was four months old.

The same year Joseph Young moved he cleared about three acres which he cultivated in corn with the hoe and with such success that he raised enough corn to supply him with bread till the next year, at which time he had enlarged his field to five or six acres, and once more cultivating with the hoe, he raised enough for his bread and sold two or three barrels besides, which doubtless was the first Shiloh grain product ever sold.

The same year John Young, Jesse's oldest son, married Rachel Titus, on Indian Creek, in this county, and took a claim on a tract of land lying south of his father's entry, where he built a cabin and made a clearing of about nine acres, on which his eldest son, Josiah, was born, all three of whom are now living in Monroe county, Iowa. Afterwards Jacob Core "entered him out." This occurred in 1831, when Mr. Young took a claim in section thirty-two, where he built a cabin and cleared ten acres which, in 1837, he sold to David Demaree, and then moved eastward on Stott's Creek, where he built a mill which was for a good many years a great convenience to the neighborhood and some profit to its owners. My earliest recollections of milling go back to that old log mill with its undershot wheel and its hundred yards of mill race. For the first few years it

ground corn only, but as the country was cleared up and wheat-bread began to take the place of corn-bread on the Shiloh tables, Mr. Young put in a bolting cloth and turned out an article of flour which was acceptable to the housewives of that day.

On the first day of January, in this year of 1830, Gideon Drake, with his family, moved to section nineteen and opened a farm whereon he lived for many years thereafter. Mr. Drake was a Kentuckian by birth. Before he attained his majority he moved to Brown county, Ohio, where, in 1822, he married Susannah Mitchell, and thence as early as 1825 he moved to the Nineveh settlement in this county. In the autumn of 1829 he entered a quarter of said section on which he built a small cabin into which he moved at the time mentioned. Like most other cabins of that day his was a primitive affair. Its clapboard roof was held in place by weight poles. The floor was of puncheons, the chimney of mud, the back wall and jambs of clay, the door of riven oak boards and the window was covered with oiled paper. Six sheep which were nightly housed in a pole-pen to protect them from the wolves, and two cows, were all the live stock he had.

It was late that New Year's afternoon when the family, cold and tired, reached their new home in the woods, but the cheerful blaze of the open fire gave warmth to the body and animation to the spirits. The next morning a moist and clinging snow of six inches in depth clothed the trees and the bushes and the earth in a mantle of white.

Mr. Drake began a clearing at once, and in time to plant the ensuing spring a late crop of corn, he had a small field of four or five acres prepared, but an early fall frost cut short his crop. The second year an additional field was ready for the hoe. Everything eighteen inches in diameter as "high as the knee" was felled, and all brush and sticks piled around the trunks of the standing trees and burned. Amidst the down logs corn was planted and cultivated solely with the hoe. Mr. Drake did his milling on Flat Rock for the first year or two. His grists he carried on horseback, and it required two days for him to go and return.

As an evidence of how completely a pioneer might be shut off from the world in those days, it may be mentioned that it was just one year to a day after Mrs. Susannah Drake moved to her new home ere she saw the face of one of her sex.

In this place another anecdote characteristic of the times. The pole-pen in which Mr. Drake nightly housed his sheep to protect them from the marauding wolves, was built contiguous to his cabin. One day during the second year of his residence, a wounded deer fleeing before a hunter and his close pursuing dog, passed through Mr. Drake's clearing and finding an entrance to the pen ran in for protection. Mrs. Drake and the woman whose face she had at last seen, Mrs. Nancy Young, investing the animal in its new quarters, captured it and ere the hunter came up had it transformed into a dressed venison.

Gideon Drake was not a Presbyterian but a Methodist; nevertheless he belonged to this neighborhood. He took an active part in the erection of the first meeting house; he helped raise all the cabins and roll all the logs; he went for the doctor for Shiloh's sick when occasion required, and he and his wife helped nurse its sick and bury its dead. He took part in the building of the Shiloh school houses, and never failed at every school to furnish a bench full of boys and girls. Ten children were born to him and his good wife, seven sons and three daughters, all of whom are yet living, and I rejoice to know that the aged father and mother are still in the flesh.

How different these days from those!—In these families move to new countries in palace cars, and can send houses ready to be nailed together, through on freight trains. Counties are settled up in a season, and villages become metropolises in a few years. It was otherwise in Indiana during the times of which I write. A family a year for the first five or six years marked the growth of Shiloh. In 1831 Jacob Young, a son of Jesse, built a cabin on a tract of Congress land, a half mile east from Gideon Drake's cabin. He was the one new settler for that year.

In 1832 Jacob Banta, from Henry county, Kentucky, constituted that year's accession. He came in the early part of September to this State on a tour of inspection, and being pleased with the prospect as presented in this neighborhood, bought Joseph Young's "improvement" and entering 200 acres of land including the Young tract and the tract on which this church house is built, early in the following October he moved to his purchase, and at once added to his home by building an additional and double cabin. Mr. Young then bought a tract in section thirty, near Mr. Drake's, which he improved and lived upon for over twenty years.

Jacob Banta was of Holland descent. It may be interesting to all who are descendants of the Hollanders to know that at the time our ancestors came to this country, family surnames were not common to them. Every man had his own surname which was the Christian name of his father. Thus the first of the Banta tribe to arrive in this country was named Epke Jacob, that is, Epke son of Jacob. This custom was adhered to by the New York Dutchmen for two generations, when they began to assume family surnames. Sometimes the place whence they came suggested the surname, as for instance, Voris, or the more correct form, Van Voorhees, signifies "from before Hees," the name of the hamlet in Holland whence the family came. Whence the name *Banta*, I do not know.

Epke Jacob (Banta) came from Harlingen, East Friesland, Holland, with his wife and five sons to New Amsterdam in 1659. In a few years he is found at Haekensack, and in about 1768 his descendant, Hendrick Banta, jr., of the fourth generation, is one of a colony that goes to Adams county, Pennsylvania, and ten years later he moves to Boonesborough, Kentucky, and shortly after to Mercer county, and ultimately to Shelby county, near Pleasuerville, on the "Dutch tract" where he died in 1805, aged eighty-eight years, the father of thirteen sons and six daughters, nineteen in all, fifteen of whom married and reared families. He had 104 grand children.

Jacob Banta was of the seventh generation from Epke Jacob, the Frieslander.

But let us linger a little in the dead past. Shortly before the war for Independence a swarm from the Dutch hive in and round about Haekensack, in New Jersey, migrated and, for a season, lodged at a place they called Comawago, in Adams county, Pennsylvania, close by Gettysburg, a place made famous by one of the best fought battles of the late war. There they built a church, a school house, and made farms.

After the close of the war many of them once more setting their faces to the Western sun, ultimately took up their abode in Kentucky, most of them at the first in Mercer county. It is doubtless true the original purpose when they left New Jersey was to cross the mountains sooner or later, and it is certain this was accomplished as soon as it became apparent that the Kentucky pioneers, by their numbers, gave promise of protection from the Indians. Doubtless there was more than one migration

into Kentucky from Conawago, but all were connected by ties of nationality, by a common faith and most of them were akin. Of these old Conawago families that moved to Kentucky, the following are familiar as household words to all of us: Brewers, Bruners, Bantas, Bices, Bergens, Carnines, Coverts, Demarecs, Demotts, Lagranges, Lists, Luysters, Monforts, Shucks, Smocks, Vannuyses, Vanarsdolls, Vandivers, Vorises.

True to their traditions these descendents of the Knickerbockers founded churches, built school houses, opened farms, made tan yards, constructed mills, in a word, practiced all sorts of handicraft, and thus did their full share towards developing their country. They were not politicians in the modern sense, yet one of them, Peter Bruner[†], was a member of the first constitutional convention of Kentucky. Some of them, as the Demarecs and the Monforts, were of French descent, and it is a curious fact that all the school masters, doctors and divines produced by these descendents of the Knickerbockers for a hundred years, came from the French blood. Three generations were born and dead before Frenchman or Dutchman dared be a lawyer. Yet, one of their number more than a half century ago, was honored by a constituency that lifted him from a township magistracy to the Circuit Judge's bench. He too was a Frenchman by blood.

About the beginning of the present century a Mercer county colony moved into Shelby and Henry counties, in Kentucky, to a tract of land yet known in the locality as the "Dutch tract," a name indicating the origin of its purchasers.

+ Jacob Banta's immediate family lived near Pleasureville, whence he moved to this neighborhood, as we have seen in the fall of 1832. He was barely past his twenty-first birthday at the time of his arrival, and his wife, [†]Sarah Demarec before her marriage, was not quite eighteen. While yet in his teens at his old Kentucky home he had, as the tallest, broadest shouldered and best built man of his militia company, been chosen as their Captain. His young wife oftener weighed under one hundred pounds than over.

The young pioneer entered with zeal upon his farm work, and at the end of three years had not less than fifty acres under fence, thirty-five of which was in cultivation. He planted an orchard that bore fruit for many years, and he sowed the first blue grass seed that ever sprouted into green pastures in this

† Father of Rachel Brewer Demarec who married Judge David Demarec and 2d Jacob List - bro. of Gen. West Rachel was D.D. Banta's grandmother and he refers to her as "Grandmother Demarec" in his narrative

western side of Johnson county. It is not going too far to say, that no man of his day had so promising a future in this neighborhood, in a worldly sense, as he; but alas! how soon did he realize the truth of the Preacher's words, "vanity of vanities; all is vanity!"

On the 24th day of November of this year, 1832, the first marriage was celebrated in Shiloh at the home of Jesse Young. Thomas Titus and Mary Young were the contracting parties, and Esquire James, from the Vandiver neighborhood, officiated. Shortly after, the newly married couple set up housekeeping over on the extreme south side, but probably not till in the spring of 1833.

We have come now in the progress of this history to the time of the organization of this church. In 1824 Presbyterian churches had been established in Franklin and Greenwood. For several years Pleasant Hill, as it was then called, now Hopewell, had been a preaching place, and the county was visited from time to time by missionaries zealous in their Master's service, who let no opportunity slip to preach the Word wherever a hearing could be had, or of visiting a family wherever one was found professing the Presbyterian faith. Jesse Young was a pronounced Presbyterian. Twenty-four years after his settlement here, he gave me as a reason for moving from the dryer lands of the Nineveh, the evil influences likely to surround his boys in that vicinity, and the hopeless outlook for a church of his choice. He had the faith to believe that were he to make a home in the unbroken wilderness, he could make his home the nucleus of a Presbyterian neighborhood. Thinking as he did and hoping as he did, it is not to be supposed that his family was unknown to the missionaries visiting Franklin and Pleasant Hill from time to time. I have no certain knowledge that any of these missionaries visited at his cabin prior to the coming to the county of the Rev. David Monfort, which occurred in 1830, but I have no doubt they did, and if so, it is very certain a sermon was preached at every visit. The preacher may have sat in the corner and the family constituted his only congregation, but he would preach the sermon nevertheless.

Little or nothing is known of Mr. Monfort's dealings with the families of this neighborhood prior to the organization of the church. James W. Young remembers that he preached at his father's house, but that is all. He seems to have known the

Presbyterian people, however, and when the time came for the church to be organized, he was present and saw that it was orderly done.

Here then in the fall of 1832 were living four families, in two of which, Jesse and John Young's, the heads of the families were members of Presbyterian churches, and in the other two, Joseph Young's and Jacob Banta's, a Presbyterian faith was adhered to, but there was no church membership.

On Indian Creek, in Hensly township, were three families entertaining Presbyterian views—James Wylie's, Peter Titus' and John Clark's. Wylie was Jesse Young's brother-in-law, and had come to the country with him, but never joined this church. Ultimately he went to the Cumberland Presbyterians. Titus and Clark were from Adams county, Ohio, and had been living in Hensly since 1825.

On the 5th day of October, 1832, according to the written record, the church was organized. A computation shows the day to have been Friday, though it is due to history to say that one* who was present and even remembers the text of the preacher, says the day was Monday. The Rev. David Monfort preached the organization sermon from Rom. III. 28:

"Therefore we conclude that a man is justified by faith without the deeds of the law."

I have never heard a reason given for the organization of the church on Indian Creek rather than in this neighborhood. Of the six foundation members, four were of this neighborhood and two of the Indian Creek. Of the six members, four were women and two men, and the men lived here. Jesse Young was the Father of Shiloh and stood at the front in its organization. From a statement in the record describing the foundation members as "a number of persons residing on the waters of Indian Creek," it might be inferred that it was the original purpose to make the Indian Creek neighborhood the seat of the church, but I cannot believe it to have been so. Very soon after the organization was effected the building of a meeting house was agitated, and I never heard that any other location was talked of than the one adopted. Whatever the reason for effecting the organization on Indian Creek, I cannot but think the purpose from the beginning was to locate it in Jesse Young's immediate neighborhood.

The complete record of organization is as follows:

"October 5th, 1832. A number of persons residing on the

*Thomas W. Titus.

waters of Indian Creek, in the county of Johnson, and State of Indiana, being met for public worship and for the purpose of being organized into a Presbyterian church, pursuant to previous appointment at the house of James Wiley, a sermon was delivered by the Rev. David Monfort, who, by request, attended and presided; when the following persons presented regular certificates of their former membership in the Presbyterian church, viz: Jesse Young and Margaret Young, his wife, from Strait Creek, Ohio; Rebecca Clark, from West Union, Ohio; Rachel Titus and Rachel Young, from the same place, and John Young, from Franklin, Indiana. Prayer having been offered to Almighty God for his blessing on the occasion, the above named persons unanimously expressed their desire to be organized into a Presbyterian church, to be placed under the care of the Presbytery of Indianapolis. It was then unanimously resolved to proceed to the election of one Ruling Elder, which was done by ballot: when it appeared that Jesse Young was duly elected. Mr. Young having signified his acceptance of the appointment was then set apart to his office in the manner prescribed in the Confession of Faith and Government of the Presbyterian church. On motion it was resolved that this church be called SHILOH. The meeting then closed with prayer.

DAVID MONFORT, Moderator and Clerk."

The church was now organized, but it was nearly two years before a house of worship was provided. From the record it appears there were at least two occasions during that interim, when meetings were held, once in June, 1833, and again in September of the same year. At the first of these meetings Jesse Young's three youngest children, Jonathan Edwards, Thomas Wilson and Newton Watts, were baptized. At the second meeting Joseph Young and his wife and Thomas Titus and Mary, his wife, were admitted into the fellowship of the church, and Thomas Titus was baptized and also his infant son, Jesse; and Josiah, the infant son of John and Rachel Young, and Nancy Jane, Rachel Eliza and William Moore, infant children of Joseph and Mary Young, likewise received the same ordinance.

At what place these meetings were held is not now known. We have seen that the church was organized at the house of James Wiley. It is certain one or more meetings were held at Peter Titus' barn. Thomas Titus, still living, remembers to

have arranged seats in the barn for the purpose. There is good evidence that both Monfort and the Rev. Jeremiah Hill preached at Jesse Young's, but whether before or after the organization is not known; and it is equally certain that Monfort preached at Jacob Banta's and that a Rev. Stradling preached at Serrill Winchester's, which two last sermons were preached sometime between the early spring of 1833 and the summer of 1834.

In 1833, the sixth year after the first settlement, witnessed the advent of three new neighbors, Serrill Winchester, Daniel Newkirk and Peter D. Banta. The last named is said to have come in September. He was from Henry county, Kentucky, and located on the Three Notched Line road on the extreme eastern edge of the neighborhood. His wife was Joana Voris, a sister of the Peter Voris who is to follow.

Daniel Newkirk was an Ohioan, and settled on the land on which Jesse Y. Demaree now lives. He was a blacksmith and gunsmith, and the rifles of his manufacture were highly esteemed by the old time-hunters. In 1836 he sold out to George W. Demaree and moved into Morgan county. He was a Methodist and went to a Methodist neighborhood.

Serrill Winchester came in February, from the Nineveh settlement where he had been living a short time. A yoke of oxen and one horse constituted the team that hauled his household stuff to the unfinished cabin in which the family found shelter in the beginning. The mother rode *Lark*, the horse, and carried Harvey, the year old baby, in her arms. Nancy and Jane and William found seats in the wagon. That February day was a cold and gloomy one, and in lieu of cloaks each of the girls wore one of "father's coats." Tradition has lost sight of John's whereabouts on that dismal day, but as "*Old Lil*," the cow, constituted a part of the cavalcade, it stands to reason that armed with a good stick he kept in the rear with an eye single to the behavior of that cow.

Let us enter with the family and take an inside view of their new home. The half of the floor next the fire place is of puncheons and the other half of native earth. Mr. Winchester has not had time to split and hew the puncheons necessary to cover that other half, but it will be done in good time I'll warrant you. There are two doors to the cabin—or rather two openings for the doors—one on the east side and one on the west, but it has been about all Mr. Winchester could do to raise and roof his new

house, and put in half a floor, and a clapboard loft, and cut out places for the two doors, so he hurriedly nails boards over the west door while his wife hangs up a quilt over the east one. The windows are not yet cut out, but when that is done they will be covered with oiled paper. On the clapboard loft overhead, the corn that is to make the bread for the family and furnish an ear now and then for old *Lark* is stored, and above that, the bacon is hung. There is not much in that new cabin to cheer the hearts of its owners except the children and faith in the future. Ah, this is the day of little things—when the making and hanging of a cabin door even, brought great joy to an entire family! The forest grew a solid phalanx of trees up to the very door of that cabin, and when the log barn was erected some forty yards distant, it could not be seen from the house. How proud the children were when an avenue was cut through the trees and they could see the barn.

The Winchesters have an English pedigree. The first of the family to set foot on our Western World, was John Winchester, who, at the age of nineteen, embarking in the ship *Elizabeth*, of London, in 1635, landed in the Province of Massachusetts Bay, and settled at Hingham. In 1650 he moved to Muddy Run, now Brookline, in the same Province. One of his grand-sons, Andrew, emigrated to New London, in Connecticut, about the close of the first third of the eighteenth century, where he married and established his branch of the family. About 1795 his grand-son, John Winchester, the father of Serrill, moved to the then new State of Kentucky, and settled in Hardin county, where Serrill, the oldest of the nineteen children, was born in 1804.

The year Indiana was admitted in the Union, young Serrill came with his father to Jefferson county, in this State, and settled not far from the Jennings county line. December 9th, 1824, he was married to Mary Ann Miller, who was a sister of the William and Washington Miller, who subsequently moved to this neighborhood. The ancestor of the Millers came from Ireland to North Carolina in 1767, and in 1816 John Miller, his son and the father of our Shiloh Millers moved to Kentucky, and thence at the end of a year to Jennings county, in this state.

In the year of 1833, William Young was married to Nancy J. Hoback, and probably they began housekeeping the same year on the tract of land now owned by Mr. James Paris.

The next step in the history of Shiloh brings us to the time of

the building of the log meeting house, which took place after the crops had been laid by in 1834; but before we take a glimpse at that work, let us see who the builders are to be, and consider of their ability to do it.

All told, there were ten families living within the bounds of the neighborhood at that time, most of whom could be depended on to do their level best when the time came. Jesse Young was heard to say in after years that there were "eight of the early settlers who were ring leaders in the work."

Shiloh was still in the woods, but the facilities for reaching it were better than when the first two or three families came. The road from Franklin to Martinsville had been cut out, and also the road from Williamsburg (Nineveh) to Mooresville via the village on White River, afterwards known as Waverly, and so had a road leading from that in section twenty-seven, a half mile or less north of the place afterwards known as the John Forsyth Cross Roads, and running thence west on the half section line on the south side of Jacob Banta's land, and also of Daniel Newkirk's, and thence northwesterly past Gideon Drake's. This road had been opened in 1831 or '32, but it was vacated in 1835 or '36. For many years its print was plainly to be seen, and while passing over a part of it last fall—fifty years after its vacation—I still saw evidence of its ancient use.

The tillable land of the neighborhood in 1834 did not exceed eighty acres, and by reason of the imperfect natural drainage some of that could not be relied on. It is hard for us to realize the physical condition of the country in those days. It appeared different to the eye then from what it does now. Amid the bushes and trees was apparently a dead level, and in the rainy seasons the whole country was flooded. Since the bushes have been browsed down and killed off, and the timbered areas reduced to a few acres here and there of open woodland, we see what a beautiful and billowy country Shiloh is. It is a land of alternating ridges, knolls and valleys. On these knolls and ridges the most of the Shiloh grain was grown for many years. In the valleys between, the weeds and grass of wet years, (and oh how many wet years there were!) usually pushed the corn to the wall. There was in the early times, as you may readily perceive, little or no dust in Shiloh. I remember that as late as 1840 the dust that accumulated at certain seasons in the public roads of the neighborhood, was an object of considerable curiosity to me.

How much do you suppose all the property, real and personal, of all the Shiloh settlers would have brought at public auction in 1834? Unimproved land was selling at "Congress price." A cabin added about \$20 to that price. Jacob Banta paid Joseph Young \$50 for his cabin and clearing of five or six acres. All the farming implements in the neighborhood would hardly have made a two horse wagon load. All the furniture in the ten cabins of the neighborhood did not cost as much as the furniture in a Shiloh farmer's "best room" does to day. Good work horses sold for \$25 to \$50 each and there were about fifteen good, bad and indifferent in the neighborhood. Milch cows were worth from \$5 to \$10, and one and two year old cattle from \$3 to \$5. Hogs, which were mostly running in a half wild state in the woods, when killed and dressed could be sold for about \$1.50 per cwt.

It is plain to be seen the assessor would not have found any considerable sum of taxable property among the Shilohans of 1834.

And yet these men were going to build a meeting house. How poor in purse and yet how immeasurably rich in faith and hope they were! Here was their home; here their children, born and unborn, were to grow to manhood and womanhood and a meeting house was a necessity to them, more of a necessity than a mill or a store, and there was but one way to get one—*build it!* And so the work was begun. Contrary to what so often happens now-a-days there was no controversy over the location of that meeting house nor over the style of architecture to be adopted, nor over the proposed cost. I doubt if there ever was a meeting house built, that occasioned less bickering among the builders, or for that matter brought more joy to them when finished than the old Shiloh one. No money was spent for an eligible site. I have heard my mother say that my father selected this beautiful knoll on which this house stands and yonder dead are buried, very soon after arriving at his new home and set it apart for the purposes to which it has since been consecrated. Nor was any money spent for material save the little it took to buy a few pounds of nails, and the glass for the windows. I do not suppose any subscription paper was handed around to raise even that little money. I do not know, but I think it probable, that deer skins and venison saddles were bartered for those few pounds of nails and the glass for the windows. The men of Shiloh were skillful with the chopping ax,

the broad ax, the maul and wedge, the froe and the whip-saw, and the woods was full of tall and straight barked beeches, maples and ash trees with a fair sprinkling of straight grained white oaks and poplars. All the men of Shiloh had to do in order to have a meeting house was to go into the forest and cut, hew, split, rive, whip-saw and build—and they did it. They paid the price and the house was theirs. We have no written record of the time when the work was begun. Our fathers were more expert with the hand-spiké than with the pen. "It was very warm weather" says one, and "it was after the crops were laid by" says another. The last hoeing had been given to the corn patches and the little wheat fields had been reaped with the sickle and the straw put in the shock and mayhap the grain failed out before the work was begun. Be this as it may, Jesse Young sr., Serrill Winchester, Gideon Drake, Jacob Banta, Jesse Young, jr., Joseph Young and perhaps others not now remembered felled the trees and cut and scored the logs. James W. Young then a lad of sixteen says, "I helped line them." Josiah Drake still younger says, "I helped pick the trash off the new site." John Young and Thomas W. Titus hewed the logs. John Harrell then a young man and making his home in the neighborhood says, "I put in five or six days at whatever came handiest."

When the day for raising the house came round a "general invitation was sent out," and volunteer help came from all quarters, from Indian Creek, Stott's Creek, Hopewell and Peter Vandiver's neighborhood. That man was considered a mean one indeed who would refuse muscular aid on such an occasion. Serrill Winchester carried up the north-east corner, of the new house, Joseph Young the north-west, Thomas W. Titus the south-west and John Young the south-east. This was the first hewed log house erected in the neighborhood and by all odds the most imposing edifice in it, and in addition it was the *Meeting* house and so, extra care was taken in notching down the corners to close fitting joints.

The clap-board roof was nailed on, which was not a common thing done in Shiloh nor any where else in Central Indiana in those days.

Jesse Young, jr., and Thomas W. Titus whip-sawed the planks used for flooring and ceiling, for the doors and door and window casing and the communion table. Some of that lumber

I am told has been worked into the floor of this house which has taken the place of that log one.

John Young says, "the log church was about 25 feet wide by 30 feet long," but it seems to me its length must have been greater by five feet than that. It was located a little to the south of the one that has taken its place and like it, its greater length was north and south. A double door was in the middle of each side and one window flanked each side of the doors and two small windows were cut high up in the south end and a little to each side of the pulpit. In the north end was the fire place, with its clay hearth, and clay jambs well beaten in, the whole surmounted by a mud and stick chimney the handi-work of Serrill Winchester.

The pulpit was a box like structure standing on four square posts and made of riven oak boards smoothly shaven with the drawing knife. The preacher mounted to his perch in that primitive pulpit on steps made by laying upon each other in right order, logs that had been sawed out to make place for doors and windows. The seats were rough whip-sawed planks laid on log trestles. The ceiling was made by laying loose planks on the joists. In after years this ceiling was properly done and plain though comfortable seats were made. The communion table, a plain deal table made of whip-sawed lumber when set for sacramental occasions, extended from the pulpit more than half way down the aisle. When used it was covered by a clean white cloth and around it all the communicants were seated. When not in use it stood at the south end of the church on the outside. In a few years its use was discontinued altogether.

It evidently did not take very long to build that house, for I find from the record that on the 30th day of July the year of the building, "The congregation of Shiloh met pursuant to notice at the meeting house." I think it probable the work was begun after the middle of the month and no doubt the "notice" was given before the roof was on. Doubtless that first meeting was held in a house without chimney, without doors and windows, with unchinked and undaubed cracks, without pulpit and with an un-laid floor. Be this as it may Monfort preached and Joseph Young was elected to the eldership.

In 1834 there were no accessions to the neighborhood but in the following year two families, Peter Voris' and David

Demaree's, moved in. The county records show that on the 20th of March of that year Jesse Young who two years before had made an entry in section 26, conveyed to Mr. Voris the eighty acre tract originally patented by him and on which had been erected the first Shiloh cabin. Young moved out to his new home a few days before Voris moved in.

Peter Voris was a native of Henry County Ky., whence shortly after his marriage to Martha List he moved to this county and lived in the Hopewell neighborhood from the fall of 1832 up to the date of his removal to this place. That occurred in the early spring and the oldest living member of that family remembers with the distinctness of a yesterday, the wild, weird *chuck cluck cheruck* and *peep peep chereep* that went up from the woodland marshes the first night of their sojourn in their new home.

The new comer moved his household stuff and probably a few farming implements, and possibly a little food for his horses and I have no doubt a supply of bread-stuffs for his family, in a four horse wagon. The mother rode old *Fan* and carried John, the baby, while the daughter who was the eldest and who still remembers the music of the frogs, sat in the rear part of the wagon close up to the end gate by the side of a big earthen jar, with her back to the horses so she could "look out and see mother."

The Vorises are of Dutch blood. In 1660 Steven Coertie and Willempie Suebring, husband and wife with their seven children left their ancestral home near Hees a hamlet in Ruinen and coming to America settled on Long Island. They came *from before Hees* and hence their original name Van VoorHees.

Albert Stevens Voor-Hees was the sixth of this family of children, and in time became quite a Long Island land holder and a noted brewer. On his death his children divided his lands and the son bearing his name left Long Island and went to Hackensack and was the progenitor of numerous descendants. When the great emigration westward of the Dutch families set in, the Hackensack Voorheeses were represented. Their names appear in the church record of Conawago and when the Dutchmen invaded Kentucky the Voorheeses as Vorises were in the vanguard.

Seven years have come and gone since the first family came to the neighborhood and during all that time not a death has

occurred in a single Shiloh cabin. The men and women of these cabins have been subjected to all manner of privation and hardship; they have felt that weariness of both body and mind that comes from unremitting toil, but so far, their door lintels have been sprinkled and the angel of death has passed them by. In the providence of God this immunity no longer can be. On the 22nd of July, 1835, a second son is born to Jacob and Sarah Banta and on the fourth day thereafter the little one is laid in its little grave, the first to be garnered in the new church yard.

It is only an infant, this first of Shiloh's dead, and men striving to force from reluctant nature here in the wilderness, their daily bread, have no allotted "days of mourning" to give to an infant's memory. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord," said they in grim earnestness, and the toiling went on. It was the mother here, as it always has been elsewhere, and always will be, who broods in silence and in great sorrow, over the death of the little ones.

In these busy days, Jacob Banta, with his four horse team, found ready employment at remunerative wages. Henry Mus-sulman, an Indian Creek merchant, was in pressing need of a load of dry goods, salt, groceries and hardware, from Madison, and there was no one but Jacob Banta to go. Never had the wagoner found it so hard to leave home before. His young wife clung to him and sobbed as if her heart would break. Doubtless she was thinking of the little mound under the shadow of the oak trees at the new meeting house.

At the appointed time the teamster returned and he said he was sick, and straightway went to bed. The last days of his journey had been days of cold rains and chilling winds. Not many hours passed by ere the news of his sickness reached every cabin in Shiloh, and at once men and women went to see what they could do. Two men, Jesse Young, sr., and Gideon Drake, the two oldest and most experienced men of the neighborhood, became the self-appointed nurses, whilst Peter Voris, Serrill Winchester, Joseph Young and all the others held themselves in readiness for any service at any moment. Doctor McAuly, from this side of Franklin, came to see the sick man, and did all he could according to the learning of the times. He dosed, bled and blistered and blistered, bled and dosed, but all in vain. On Friday morning John Harrell, a farm hand, went to Peter Voris's to thresh wheat. The sick man was not then thought to

be dangerously ill. At noon Harrell returned, and a change for the worse had set in. The young wife who had so recently buried her second born and is anxious concerning the fate of her husband, nevertheless remembering her first born and only living child, on Harrell's return asks, "Was not David with you?"

"No," was his answer.

* The boy had wandered off early in the day, and the mother thought he was with Harrell. Twenty-eight months old and lost in the woods! Her husband in the gripe of death, but on his feet in spite of the efforts of his two lusty nurses, fighting death with the strength of a Sampson! Think of it and realize, if you can, somewhat of the sufferings the fathers and mothers endured who subdued the wilderness of Shiloh!

The boy was found the afternoon of the day he was lost and a little later—just as that September's setting sun illuminated with a halo of glory the leafy crowns of the tallest trees in the surrounding forest, Jacob Banta's spirit winged its way to the God who gave it, and there was one Shiloh home less!

Sad was the day to Shiloh that witnessed the procession of mourners following the dead along the little road that wound in and out amid the beeches and maples and oaks and poplars then growing between yonder ancient cabin site and this church yard.

At the grave the hands of neighbors and friends reverently laid the dead away. No minister was there to speak words of comfort to the young widow. Jesse Young, the patriarch of the settlement, uttered a brief prayer, and a hymn was sung, after which simple service the mourning friends dispersed to their homes.

It was a fever—the malignant typhus—that cut the man down in the pride of his strength, and oh! how many of Shiloh's men have been swept from the earth in their prime of life! Go into yonder church yard and read the story as told by its tomb stones.

Jacob Banta died September 4, 1835, aged 25 years.

Isaac Vannuys died August 12, 1844, aged 32 years.

Peter D. Banta died September 1, 1844, aged 33 years.

David Demaree died September 27, 1846, aged 40 years.

George W. Demaree died October 1, 1851, aged 39 years.

Serrill Winchester died October 1, 1854, aged 50 years.

Peter Voris died April 22, 1857, aged 49 years.

William Miller died July 11, 1856, aged 51 years.

Washington Miller died November 16, 1868, aged 53 years.

* Although Judge Banta tells this sad story in third person... he was the lost boy.

Immediately succeeding the death of Jacob Banta, his widow went to Hopewell, where she was soon joined by her mother, Rachel Demaree, and sister, of the same name, who arrived in this State from Kentucky in the latter part of October that year, 1835, and with them she abode at the house of her brother, Peter Demaree, for a period of about two years. At the same time David Demaree and his wife and two children, Harriett and John, and George W. Demaree, his unmarried brother, immigrated to the State, David with his family moving into the house so lately occupied by Jacob Banta, and thenceforth the Demaree name has been intimately linked with the fortunes of this neighborhood.

The Demarees are of French descent. David des Marest, the progenitor of the wide spread and numerous family in America of Des Marests, Demarests, Demorests, Demarays, Demarees, was, says David D. Demarest, D. D., of New Brunswick, N. J., "a native of Beauchamp, a little village of Picardy, in France, about twenty-two miles west of the City of Amiens," where he was born about 1620. The Des Marests were Huguenots in faith, and to escape the fierce persecution waged against his sect, Jean des Marest, the father of David fled with his family to Holland, which was at the time the Protestant asylum, and settled at Middleburg in the island of Walcheren in the mouth of the Rhine. Here, on the 24th of July, 1643, David des Marest was married to Marie Sohler, of Nieppe, a town of Hainault. In 1651 he moved to Mannheim, a city up the Rhine, to which the French Protestants were at the time, invited by the elector, Charles Lewis, to come and make their homes. Here he remained for the space of twelve years, when the threatenings of the Catholic princes against his protector, induced him to emigrate to America. Descending the Rhine to Amsterdam, there he and his family embarked in the "Ponte-coe," i. e. Spotted Cow, and on the 16th of April, 1663, were landed at New Amsterdam, in the New World. After a residence of two years in Staten Island, he moved to New Harlem, the whole of which he purchased, says the Rev. Theodore B. Romeyn in his "Historical Discourse" relating to the Hackensack "Reformed (Dutch) Church." In 1677 "he bought from the Tappan Indians a large tract of land lying between the Hackensack and Hudson rivers," to which he moved the following year with his three sons, John, David and Samuel, with all their families.

The Des Marest family was no less prolific than the Dutch families of its neighborhood. Says Dr. Romeyn, "As far back as 1820, one interested in this family, found, by search, seven thousand names connected with it—branches of the original stock."

The Des Marests were as conservative as were their more stolid Dutch neighbors. It seems to have taken them a long time to give up their French pastors and French modes of worship for the Dutch, and in the six Davids which once upon a time in this very neighborhood, the people were compelled to distinguish in ordinary conversation by such descriptive appellatives as "Big Dave," "Little Dave," "David Nelson," and the like, we have strong proof of the vitality of their veneration for their family.

When the Hackensack migration to Pennsylvania took place, Des Marest families were found with the migrants, and when the swarm moved on to Kentucky, as Demarees, they went along and became Kentuckians.

David Demaree had visited the neighborhood in the fall of 1834, at which time he had patented 120 acres in section 32 and had begun an improvement by making a "deadening." In the spring of 1837 he purchased John Young's homestead in the same section, at which time Young, as we have seen, moved to his land on the creek and built a mill, and moved his family to his new homestead.

His son, John, who was about four years of age at the time, and is with us here to-day, remembers to have heard some talk about the new chicken house, in which he was more interested than in the roof that was to cover his head. No sooner was the family at their new home than he began looking for the new chicken house, but in vain. Spice-bushes and sprouts and saplings stood an impenetrable wall of living green close up to the very door of the cabin itself, shutting off the view in every direction. "Where is the chicken house?" cried John. "Come with me," said the father, and he led him along a little path cut through the bushes to the object of his anxiety. I have myself seen that chicken house long after the surrounding brush and trees were cleared away, and I do not believe it was to exceed 60 feet from the cabin door.

David Demaree's wife's maiden name was [†]Margaret List, and she was a sister to Martha[†]Voris, the wife of Peter Voris. The

+ Both Margaret and Martha were daughters of gr. gr. grandfather & grandmother - George & Maria Williamson List.

two women who long survived their husbands, are remembered by most of us by the familiar names of "Aunt Peggy" and "Aunt Patsy."

The year following David Demaree's advent, Isaac Vannuys, another Kentuckian, whose ancestors originally, as is supposed, came from the village of Nuys, in Groningen, Holland, to New Amsterdam and thence to the West with the New Jersey colonists and who had recently married Elizabeth Johnson, found a home amid the Shiloh woods. It was on the 9th day of October, 1826, that he and his wife came to the neighborhood. He had recently entered a quarter section of land in that famous belt of oak timber over against Reek Lick, in which Jesse Young had herded his hogs when all of Union township was yet in the wilderness. Not a tree had been cut down on the Vannuys land when he came, but at the end of three weeks he had a place he called *home*. "We were real glad to get into a cabin that was our own," writes the aged survivor of his hardships, Mrs. Elizabeth Dunlap, "although we had no doors or windows to keep out the wolves. * * It was several weeks that I had to make door and window shutters out of my quilts."

Late of a November evening the new comer moved into his cabin, and the next morning he was compelled to return his father's wagon to Franklin. It had been raining off and on for a month; the creeks were bank full and "Lake George," the name by which that great swamp lying between the Vannuys homestead and the main settlement was known, was a sea of water. It was a dismal Wednesday morning that Isaac Vannuys left his young wife and his baby boy, Archie, alone in the heart of a strange wilderness to make that journey to Franklin. He expected to return the same day, but when the night came he was not there. The long night passed away and the morning sun arose, and yet the husband and father had not come. How anxiously the young wife listened the night through for the sound of his coming! The second day passed and the second night and still no tidings. "Surely some calamity has befallen him," thought the now alarmed woman. "Why else should he stay?" It was more than a mile to the nearest cabin, and "Lake George" and a pathless woods lay between. What was she to do? "There was but one thing I could do," writes the dear old woman, "stick to my cabin." Shut off by swamps and woods from neighbors, there was nought else for her to do. At

last the long suspense was ended. At noon of the third day the husband, anxious and care worn, emerged from the swampy thickets and once more passed the door sill of his new home. From a heavy rain in the northern part of the county, Young's Creek had swollen till it was past fording, and hence the delay.

Early in 1836 Peter Banta, a brother of the deceased Jacob, settled on the farm afterwards owned by John Covert, on the confines of Hopewell, and he and his wife, Vronchy, and his daughter, Rachel, united with this church, but at the end of two years he sold out and moved to Hopewell. It can hardly be said that he was identified with this neighborhood.

In 1837 William Evans, Fielding R. Voris and Micajah Hamilton found homes here, and Sarah Banta returned to her old home accompanied by her mother and her sister. Evans arrived on the 6th of April, moving directly from Hopewell. A deep snow fell the night before he set forth on his journey, and from the net work of branches overhanging the road the sodden snow fell in sheets on the travelers' heads half the distance to their new home. The roads were "sloppy and slippery," the mud was deep, and the whole day was consumed going from their Hopewell to their Shiloh home, a distance of less than nine miles. Mrs. Evans volunteered to help start the cows on the march, but found no discharge from duty until the journey was ended. She walked the entire distance and was often over shoe-top deep in mud and water.

The family moved into a cabin formerly erected by Jordan Winchester, on land now owned by Henry Demaree, but Fielding R. Voris purchasing the land the same spring moved right in, when Evans rented a small cabin at a place since known as the Cross Roads, near the mouth of Kootz's Fork, in which he lived until he could build on his own land, which he did during the following summer. It is remembered that he planted an orchard the first thing and had his fruit trees growing before he cleared off the native woods.

William Evans was a North Carolinian by birth, and moved to Green County, Tennessee, with his father while yet a small boy. About the time he reached his majority he came to Johnson County and subsequently married Mrs. Catharine White-nack, a widow, whose maiden name was Vandiver, a Kentucky woman of New York Dutch descent.

In the summer of 1834, Micajah Hamilton, of Mercer

County, Kentucky, came to this county, and being pleased with the outlook, entered 240 acres in section 26, and immediately moved his family out, but not to his new purchase. This did not take place till sometime in 1837, at which time the Hamilton family became identified with this neighborhood. Micajah Hamilton was of English extraction and a Virginian by birth, coming from near Fredericksburg, on the Rappahannock, to Mercer County while a boy. His early life was an eventful one. His father dying soon after reaching Kentucky, he was thrown upon his own resources, and while yet in his teens, became a wagoner, driving a six-horse trader's team over the mountains as occasion required to the principal Southern inland cities. His wife was Elizabeth Luyster, another descendent of the New York Dutchmen, whom he married in his old Kentucky home ere he came to this State.

That year of 1837 witnessed the advent of still another family, John Shuck's, which arrived in November. He had made his entry of land as early as March, 1835, and in the year he moved he engaged Jesse and James Young, sons of Jesse Young, sr., to build the cabin so well remembered by many of us. A good four-horse team hauled the family and their personal goods from Henry County in Kentucky, and it is remembered that Sugar Creek, in this county, could be crossed by that wagon only by ferrying.

John Shuck was a descendent of a Virginia family that moved to Kentucky in the early day. His wife, Catharine Voris, was a niece of Peter Voris.

The following year, 1838, Garrett Ditmars moved to the neighborhood. He was New Jersey born and so was his wife, Sarah Verbryke, both of whom, as their names indicate, were of Dutch descent. In 1830 they moved from Somerset County, New Jersey, to Warren County, Ohio, where they remained up to 1836, when they moved to this county and lived in the vicinity of Franklin for a period of two years, and then came to this neighborhood. It was a dismal snowy day in February that witnessed their departure for their new home. George W. Bergen and Zebulon Wallace drove the wagons that hauled the family and the household goods to this neighborhood. By noon of that dismal day the house of Peter Bergen, of Hopewell, was reached and as an instance of the hospitality of the times, it may be stated that Mr. Bergen stopped the movers and had them in to

dinner. Peter and Cornelius, two of the Ditmars boys, drove the little herd of cattle, and it is remembered that while the boys tarried at the Bergen table, the herd took the back track for Franklin. William Covert, Mr. Bergen's son-in-law, volunteered to head off the errant cattle, and in due time returned with them to the company, by which time the boys had finished the dinner and were ready to resume their march.

From Mr. Bergen's on to the Ditmars place there was no road, but Mr. Covert knowing the country, piloted the teams through to their new home. Here a small cabin had been erected by some one claiming under a lease, and into this cabin the family moved and began life in Shiloh.

We have seen that George W. Demaree, an unmarried man, came to the neighborhood in the fall of 1835. In this year of 1838, on the 25th of January, he and Sarah W. Young were married, and at once set up housekeeping in the old Newkirk cabin which stood amidst a little grove of beeches on the north side of the road that yet passes through the old farm.

In 1839 Aaron Monfort, another Kentuckian, of French-Knickerbocker origin, whose wife was a sister of that Elizabeth Vannuys who held watch and ward so long in the cabin awaiting the return of her husband as narrated above, moved to the neighborhood and settled immediately east of Serrill Winchester's place, on an improvement begun by William Kepheart.

William Young having sold his little farm in 1839 to his brother, Jesse Young, jr., on the 26th of May, 1840, the latter was married to Sarah Banta, widow, and shortly after they moved to their home, where they continued to reside up to the fall of 1852, save a short interval during the last sickness of Grand Mother Demaree, in the fall and winter of 1846-7, when they lived with her on Jacob Banta's old farm. Theirs was the one family of this year.

In 1841 David V. Demaree moved in, and James Park and Elizabeth Young were married, and set up housekeeping on the confines of the neighborhood; in 1842 Zebulon Wallace and Washington Miller came, and about this year Peter L. Hamilton having married Elizabeth Dollins made an additional family. Early in 1842, Henry Demaree, a young man from Henry County, Kentucky, came to the neighborhood, and afterwards, on the 5th day of February, 1846, married Nancy S. Winchester, and thus another family was added. The same year Wil-

+ David V. Demaree later became a Doctor and moved to Champaign, Illinois

liam T. Shuck, another Henry County Kentuckian, having married Susan Demaree, made a settlement here and in 1851 John M. Winchester and Harriet B., daughter of David Demaree, deceased, were married and founded another Shiloh home.

The length to which this sketch has already been drawn, warns me to make preparation for its ending, and so here let these family histories terminate, and let the year 1850 be one at which to stop for a moment and take a brief look back over Shiloh's past. It has been 22 years since the neighborhood was founded and 18 since the church was organized and 16 since the old log church was built. Six heads of families have died in the meantime, viz. Jacob Banta September 4th, 1835, Mrs. Margaret Young, wife of Jesse Young, sr., August 12th, 1840, Peter D. Banta September 1st, 1844, Isaac Vannuys August 12th, the same year, and David Demaree September 27th, 1846. Four families have moved to newer western countries, John Young's and Thomas Titus's in 1839, Jesse Young's in 1841, and Aaron Monfort's in 1845. All these went to Illinois, but Jesse Young returned at the end of two years to the old neighborhood. In 1852 he again removed, and in 1856 died at the residence of his grand-son, the Hon. Josiah T. Young, in Monroe county, Iowa.

In this year of 1850 I call to mind 22 families of the neighborhood who were identified with it by church relationship, the heads of which were as follows: Mrs. Elizabeth Vannuys, Mrs. Joanna Banta, Micajah Hamilton, Peter L. Hamilton, John Shuck, Garret Ditmars, Peter Voris, Serrill Winchester, Henry Demaree, Grand Mother Demaree, Jesse Young, jr., George W. Demaree, Mrs. Margaret Demaree, Washington Miller, William Miller, William Evans, Joseph Young, James W. Young, J. Edwards Young, Jesse Young, sr., James W. Park and David V. Demaree.

An examination of the Church records discloses that from 1832, the year of the organization, up to 1840, 41 persons united with the Church; from 1840 to 1850, 40 persons; from 1850 to 1860, 79 persons; from 1860 to 1870, 38 persons, and from 1870 to 1880, 37 persons—235 in all; from which statistics we learn that the growth of the Church culminated during the decade from 1850 to 1860. During that interval the losses from deaths and removals were many. Garret Ditmars, Grand Mother Demaree, Judge Peter Voris, George W. Demaree, Washington Miller, William Miller and Serrill Winchester, all died, and Jo-

seph Young, Jesse Young, sr., and Jesse Young, jr., James W. Young, Jonathan Edwards Young and David V. Demaree, all moved away—a loss of seven heads of families enumerated as belonging to the neighborhood in 1850, by death, and of six families by removal.

It was during this decade the old log meeting house was removed and the present commodious and tasteful frame structure erected in its stead. The old meeting house had undergone some changes in the meantime. For several years it went without repairs, and with the rude seating already indicated, but during the winter season of about 1842-3 the men of Shiloh came forth and under the leadership of Isaac Vanuys as head carpenter, it was comfortably seated and properly ceiled.

It was about this time the first real controversy ever arose between the old Shilohans. The disturbing question was one of Stove or no Stove. The radicals wanted a stove while the conservatives maintained that the stove was an abomination, and clamored for the retention of the old fire-place. But, happily for the peace of the Church, the spirit of compromise ultimately prevailed, and while the genial open fire held its place at the north end, a plain old fashioned box-shaped stove was allowed to sneak into the aisle well up towards the pulpit. I have it from good authority that Peter Voris presided over the meeting which settled that momentous question, and notwithstanding Grand Mother Demaree and Sarah Banta each proposed to contribute \$5 with which to purchase the new stove and Serrill Winchester agreed to haul it from Madison free of charge, the vote stood six for and six against, and it required the casting vote of the chairman to decide the proposition. That vote was given in favor of the stove, and the two widows contributing as they had agreed, Serrill Winchester made his word good and the first stove was set up in Shiloh. That old stove, rough in exterior as I remember it, gave such good satisfaction, that later on and after the second mud-and-stick chimney had succumbed to the elements, the open fire-place was turned into a double door and the side doors were closed, and all to the satisfaction of the entire congregation.

In this hasty sketch of the making of a neighborhood, how much we must pass by and leave untouched! What think you these Shiloh fathers and mothers of ours were doing these early years of the neighborhood's history? They were not spending

their days in idleness nor in unprofitable toil. Look abroad at your fields of growing wheat and of sprouting corn, and your pastures rank with green grass, and tell me whence they came? I cannot stop to repeat the old story of manual toil and of physical hardship and material growth. It would be simply a repetition of the story of that which has been done and been endured, and has followed in some sort in every neighborhood in in Central Indiana. Let us turn rather, for a few moments, and contemplate the mental and moral aspects of the community's early history.

The Shiloh pioneers were limited in their book learning. With one or two exceptions they were men whose schooling had been compressed within a few weeks, or at most a few winter months in some country school. Men and women all, could read and write, and the men cipher after a fashion. George W. Demaree had been favored with a few months at some Kentucky academy in his youth, and had a tolerable knowledge of geography and English grammar. Up to the coming of David V. Demaree, his nephew, he was the best book scholar in the neighborhood. The nephew was a good English scholar, and had studied the Latin and Greek grammars. Washington Miller, when he came a few years later still, brought with him the rudiments of a good English education, and for many winters in succession, he taught the young Shiloh idea how to shoot.

Jesse Young, sr., was a man of extensive information. He was well read in Edwardsian theology, and had been a close observer of American political history almost from the time of the adoption of the Federal Constitution. He must have had some taste for lighter literature also, for I remember that he was a great admirer of the poetry of Sir Edward Young whose "Night Thoughts" he had at his tongue's end. Jesse Young was an entertaining conversationalist, and was much given to the adornment of his discourse with quotations from his favorite author.

Let me take you into the primitive Shiloh cabins and show you the books these people had to read. Of course we will find a bible and a hymn book in every one, and of all the books in the neighborhood it is certain none are perused so much as they. Beginning at the west end of the neighborhood let us call at Gideon Drake's, the Methodist. Here we find two books, nay, three, Horry's Life of Marion, a book of religious poetry, and the book of Discipline. How often in my youthful years have I been

wrought up over the hair breadth escapes and shed tears over the death scenes narrated in that glorious old history of General Francis Marion. Joseph Young, Drake's neighbor, owns Trumbull's History of the Indians, a little "Life of Alexander Selkirk," and the "Olive Branch," the last a political farrago belonging to the early part of our century. On a little shelf over David Demaree's cabin door, we find the "Comprehensive Commentary," a set of books whose pictures were the only interesting features to me, when a boy, I must confess; but by their side are two others, the reading of which is a fascination. These are "Western Adventure" by John A. McClung, and an illustrated work on Natural History. A sermon book or two and a Confession of Faith completes the list, but some of you can easily understand, I am quite sure, how a Shiloh boy of forty years ago would prize an Indian book full of good scalping stories, far above a Confession of Faith with a good book of sermons thrown in. From David Demaree's let us go to his brother George's, where we will find a cherry-wood book case, the only furniture of the kind in the neighborhood. All the other book cases are spaces above the cabin doors made by sawing out an extra log. This was a feature quite common to the Indiana cabins in early days. George W. Demaree's book case occupies a site on top of the high bureau in the spare room, and it holds a set of the Comprehensive Commentaries, Buck's Bible Dictionary, the life of the Rev. William Tenent, Kirkham's English Grammar and a Woodbridge's Geography and an atlas. At Grand-mother Demaree's cabin we find all of John Bunyan's works except the very two a boy would have deemed worth reading—the Pilgrim's Progress and the Holy War. Here also was a sermon book or two, and a few religious pamphlets. Jesse Young, sr., had on the same shelf with his "Edwards on the Will" and his "Edwards on Redemption," and his "Night Thoughts" and his Erskine's sermons, numerous political pamphlets. Micajah Hamilton we find with a copy of the Pilgrim's Progress I know, for a persual of it away back in that dead past of which I am speaking, gave me my first knowledge of that ever fresh and incomparable spiritual allegory. I am not sure, but I think a peep in Peter Voris' cabin would bring to view a copy of the Statutes of 1838; at any rate of 1843. John Shuck is the neighborhood chimney corner lawyer, while Peter Voris is its jurist. All legal questions are submitted to him and so satisfactorily does he answer, that he is

at last made a justice of the peace for the township and ultimately in 1851 is elected to the office of Probate Judge for his county.

A few sermon books we may have missed in our visit to the Shiloh cabins and mayhap a few old dog-eared school books and possibly a good many pamphlets but I think we have seen the major part of the Shiloh books and leaving out the bibles and hymn books and the two sets of commentaries, it is evident that a bushel basket would carry the lot. What a dreary waste to a boy who hungered and thirsted for tales of adventure by flood and by field! And how some of us who were youngsters then, in sheer desperation went to war with the Old Testament heroes, fighting over with them their bloody battles and with St. John on Patmos seeing his visions as recorded in the Apocalypse and hearing the shout of his "four and twenty elders."

There was not a work of fiction in old Shiloh I verily believe save old John Bunyan's, for nearly or quite twenty years after the first cabin was built. If there had been I am quite sure I would have found it. The novel was never talked about even, save when it was deemed necessary to utter warnings against it in the same manner as warnings were uttered against profane swearing, dancing, drunkenness and other kindred vices. For twenty years I doubt if a round oath was sworn in the bounds of the neighborhood and I know there was no dancing, was no fighting and am quite sure a dram of intoxicating liquor was not taken; certainly not by a Shilohan. Such was the state of morals in ancient Shiloh!

Notwithstanding the fierceness of the battle fought by our fathers here in the wilderness in behalf of themselves and families, they always had time for religious improvement and on occasion turned aside for mental. Among my earliest recollections is one, presenting the men and boys of Shiloh seated in a semi-circle around the ample fire place in the old log church engaged in the study of geography. Laugh if you will, but that old geography school, was made a serious business by men who trudged from the extreme quarters of the neighborhood after the day's work was done to attend it. I do not know what may have been the experience of others, but as for myself, elementary geographical knowledge was there acquired which has stood me a good turn ever since, and I cannot but think such progress in the knowledge of the science was made by the men, as more

than compensated them for their loss in that particular from lack of early training.

Subsequently David V. Demaree gave lessons to the old Shilohans in English grammar in the old log church, but their greatest school was their school of polemics. Who of the older generation that does not remember the Shiloh debates? The Shiloh Debating Society had its constitution and by-laws and was conducted according to the Pauline precept "in decency and order." Questions springing out of the issues of the day were discussed with such thoroughness as to enlarge the sphere of knowledge of all. I remember some of those questions. The slavery question—then hanging a black cloud low on the political horizon—was debated with an intensity of feeling prophetic of the stormy scenes of the coming years. The temperance question, questions relating to banks and banking, tariffs and taxation and other vital questions of the hour engaged the attention of that old school of polemics. The men who indulged in orderly dispute in that old Shiloh meeting house were not pundits; they were simply inquirers. When they came together in debate the shock never failed to strike out some sparks of truth. Their area of knowledge was enlarged and they became better and stronger men—better fathers and better citizens.

In these debates, the fame of which was spread abroad even till knights came from off Indian Creek, and from Franklin, and from elsewhere in the county to shiver lances with the Saladins of Shiloh, Peter L. Hamilton was noted for the great clearness and force with which he stated his propositions; George W. Demaree for the copiousness and excellence of his language and the breadth and exceeding ingenuity of his arguments, and John Shuck for his wit and humor and power of declamation.

The people of Shiloh were a deeply religious people, and accepted the tenets of their cult without interlineation or mental reservation. They were Presbyterians of the "Old School" from "away back," and that in their day meant a great deal. I find not a few evidences in the old church book indicating with what stiffness of backbone they adhered to what they considered the right. There was nothing slipshod about them—there was no screaming of loose wheels in all their religious machinery. Their faith they accepted in all its length, breadth, height and depth. To them it was the beginning and the ending—the *ne-plus ultra* of all spiritual things.

In looking back over the lives and times of such a people there is a proneness to rate them as a cold, grim, unlovable sort of people, and the time may come when our fathers will be looked upon in that light. Never would there be a greater mistake. They were on the contrary a merry, cheerful, kindly, loving, benevolent, warm-hearted, social set. They brought into their busy lives all the sunshine that was possible to men situated as they were. They were human in all things. The women loved their tea and their roses, and the men their tables and their jokes. Not a cabin that in season was not bedecked by climbing bloomers, not a door-yard that did not show off its roses and sweet briars, and not a garden that had not its beds of hollyhocks, pinks, peonys, bachelor-buttons and other of the old time blossomers.

While the old Shilohans were poor and hard run yet I never heard of an execution in the hands of an officer of the law authorizing him to levy upon and sell a dollar's worth of their property to satisfy a debt. For more than twenty years not a judgment was ever entered against a man of Shiloh in a court of record. For more than twenty years not a Sheriff of Johnson county ever came to the neighborhood of Shiloh with a summons, a writ or even a subpoena for one of its citizens, except as one of their number was now and then wanted to serve on one of the juries of the county. For more than twenty years not a man of Shiloh ever made a mortgage; never did one make an assignment of his property for the benefit of his creditors, nor smuggle his property to keep from paying his debts. Though poor and in the language of the times "hard pushed to make both ends meet," nevertheless they were seldom harrassed and worried over the affairs of life as seems to be the case with their more prosperous descendants.* Their wants were few and simple, and each regarded it a religious duty to live within his income.

Probably in nothing did they feel their poverty more than in their inability to secure weekly preaching. The church was always weak and there have been but few times in its history when preaching could be had oftener than one Sunday in four. This has always been a sore trial to the people of Shiloh. But the old Shilohans from the very beginning fell back upon their own resources and never permitted the want of a preacher to stand between them and the duties of public worship. Regularly every Sunday morning, in winter and in summer, fathers, moth-

ers, sons and daughters wended their way to the old log church in their home-spun best for public worship. Assembled together, they read the scriptures, sung hymns, prayed and read a sermon. In the beginning Jesse Young read the sermons out of Erskine's collection—sermons patiently listened to that sometimes took all of an hour and a half to read.* After him came Joseph Young and David Demaree, and then Garrett Ditmars who introduced the shorter, sharper, crisper and perhaps less dogmatical sermons of John Burder. Others read now and then, among whom I remember George W. Demaree, David V. Demaree, Washington Miller and Peter L. Hamilton. Ah! How the memory of the worshipers of those long by-gone days clings to me! Though every tuneful voice has long been stilled in death, yet there come times when I seem to hear the far away melodies rising and falling, as when a boy I heard them of still Sabbaths along the forest aisles hard by the old log meeting house.

I cannot close without some reference to the children of our old Shiloh. "Happy is the man who has his quiver full of them," saith the Psalmist, and there were a good many full-quivers in Shiloh. In the old families the numbers from first to last, living and dead, stand as follows:—

Jesse Young, sr., eight sons and four daughters.

Micajah Hamilton, five sons and five daughters.

Peter D. Banta, three sons and four daughters.

John Shuck, three sons and four daughters.

Garret Ditmars, seven sons and six daughters.

Peter Voris, six sons and six daughters. *m. Martha List*

Serrill Winchester, five sons and five daughters.

George W. Demaree, three sons and three daughters.

David Demaree, two sons and five daughters. *m. Margaret List*

Joseph Young, four sons and six daughters.

James W. Park, five sons and six daughters.

In the Shiloh Faith these children occupied a conspicuous niche. They were regarded as gifts to be brought up in the "nurture and admonition of the Lord." To the glory of the old fathers and mothers be it spoken, opportunities for the mental and moral training of their children, they *made*. Trust a people for that, who organized night geography- and grammar-schools to promote their own education.

The first thing after the new log meeting house was erected, and for that matter before the floor was laid, was to organize a

*This on the authority of older people than I.

Sunday school. And, mark you, there were not a dozen children in the neighborhood counting in Jesse Young's family, some of whom were verging on their majority, old enough to go to Sunday school, and less than half a dozen of them could read. Abraham Banta, Jonathan E. Young and John M. Winchester constituted one class and were put to work in the New Testament. From the beginning it has always been the practice in Shiloh to set the children to work in the New Testament just as soon as ever they could manage to read it, a practice that prevailed in the ancient day schools of the neighborhood. Those children who could not read brought their spelling books. It is remembered that on one occasion Josiah T. Young was in Ser-rill Winchester's class and was spelling in words of three syllables. He came to the word *misconstrue* and it floored him. *M-i-s mis e-o-n con misconstrue* went the youthful Josiah, and in spite of all Shiloh he persisted in pronouncing that last syllable without spelling it. I remember myself when George W. Voris, who is with us to-day, attended the Shiloh Sunday School and recited to David Demaree his *a-b als.* -

But the old fathers and mothers did not leave to the church and the Sunday and the day-schools the training of their children. Every cabin was a school house. The elements of knowledge were taught us at our mothers knees. How many of us in the early day learned our letters in the big bibles and hymn books, and to spell out easy reading lessons at home. But other things were taught there; subordination to parental authority, and reverence for God and man were enjoined by both precept and example. The Shiloh youth was not permitted to say "Old man so and so;" it was always "Mr." Good behavior in all places and under all circumstances was enjoined, and as a consequence the Shiloh youngsters early learned that it would never do to whisper, snicker, laugh or clatter in and out during religious services. The shorter catechism was not neglected. I think there was a time when every youth in the neighborhood knew it from "What is the chief end of man?" down to "What doth the conclusion of the Lord's Prayer teach us?"

From these hints the scope of the parental training given in old Shiloh may be inferred, and it rejoices me to be able to give you a hint as to the effect of that training. Such of the youth who received it and are yet living are all men and women who have passed the meridian of life. They are scattered all the

way from here to the Rocky Mountains, but I think we have kept trace of all of them with but two or three exceptions, and this we know, and I say it to you with more pride than you can well imagine—that not a single one of all those old Shiloh young folks has ever been brought to judgment for a violation of the laws of the land.

Why then, may not we, the children and the grand children and the great grand children of the Shiloh pioneers sound their praises? Let us thank God that we had such true, loving, faithful, conscientious, God fearing fathers and mothers. Let us perpetuate in our hearts their memories and be animated to better lives by their glorious examples. With few exceptions all have passed to the other side. John Young and Rachel his wife, two of the foundation members of the church, and Thomas Titus and Mary his wife the third and fourth persons to unite with it, still survive. So does Jesse Young, jr., and James W. Young and his wife Mary. And so Elizabeth Dunlap who as Elizabeth Vannuys watched for the coming of her husband from the thither side of "Lake George;" and so Joanna Banta the widow of Peter D. Banta and Louisa Miller the widow of Washington. These are all that are living and all are in distant States. All the rest are gone. May we all so live that when we too go, our children shall rise up and bless our memories.



*My dear friends
The old Shiloh Church in Franklin
an article in the Shiloh Church*

Names of Members of Shiloh Presbyterian Church.

NAMES	HOW JOINED.	DATE OF JOINING	FROM WHAT CHURCH.	DATE OF DEPARTURE.	TO WHAT CHURCH.	DATE OF DEPART.
Jesse Young	Cert.	October 5, 1832	Strait Creek Church, Ohio			May 7, 1841.
Margaret Young	"	" " " "	West Union Church, Ohio	Withdrew June 19, 1836		Aug. 12, 1840.
Rebecca Clark	"	" " " "	" " " "			Feb. — 1839.
Rachel Titus	"	" " " "	" " " "	October 15, 1829		
Rachel Young	"	" " " "	Franklin, Indiana	Sept. 17, 1853	Fairfield, Iowa	April 3, 1880.
John Young	Ex.	" " " "	" " " "	Octob. F. 30, 1839	"	Aug. 17, 1866.
Joseph Young	Ex.	September 7, 1833	" " " "	" " " "		
Mary Young	"	" " " "	" " " "	" " " "		
Thomas Titus	"	" " " "	" " " "	" " " "		
Mary Titus	"	" " " "	" " " "	August 26, 1838	Hopewell	Oct. 6, 1851.
Peter Banta	Cert.	June 13, 1835	" " " "	" " " "	"	March 1, 1851
Yonche Banta	"	" " " "	" " " "	" " " "		Oct. 31, 1852
Rachel Banta	"	" " " "	" " " "	" " " "	Franklin	Sept. 27, 1846.
Daniel Demaree	"	" " " "	" " " "	March 23, 1872		April 1, 1877.
Margaret Demaree	Ex.	" " " "	" " " "	" " " "		Aug. 15, 1864.
Sarah W. Young	"	" " " "	" " " "	" " " "		Oct. 11, 1851.
Serith Winchester	"	October 29, 1836	" " " "	" " " "		June 3, 1867.
Mary Ann Winchester	Cert.	" " " "	" " " "	" " " "		Aug. 12, 1814
Isaac Yannus	"	" " " "	" " " "	" " " "		
Elizabeth Yannus	Ex.	May 27, 1827	" " " "	August 21, 1838	Franklin	
Jesse Young, Jr.	"	" " " "	" " " "	October 15, 1829	Fairfield, Iowa	
James W. Young	Cert.	November 11, 1827	Franklin, Indiana	" " " "	McDonough Co. Ill.	
Sarah Banta	"	" 28, 1827	" " " "	" 10, 1852	Fairfield, Iowa.	
William Evans	Ex.	" 12, 1827	Hopewell, Indiana	" " " "		Jan. 8, 1855.
Rachel Demaree	Cert.	" " " "	" " " "	January 17, 1847	Franklin, Indiana	May 29, 1847
George W. Demaree	"	" " " "	" " " "	" " " "		Feb. 3, 1876
Catharine Evans	"	" " " "	" " " "	" " " "		June 3, 1877
Alciah Hamilton	"	" " " "	" " " "	" " " "		Jan. 11, 1884.
Elizabeth Hamilton	"	June 2, 1838	New Providence, Kentucky	September 13, 1815	Paris, Illinois	June 2, 1847
Catharine Shuck	"	" " " "	" " " "	" " " "	"	June 2, 1847
Arnon Moffort	Ex.	April 15, 1829	Kentucky	September 13, 1815	"	Dec. — 1852
Martha Moffort	Ex.	" " " "	" " " "	" " " "	"	Nov. — 1850
Peter L. Hamilton	Cert.	" " " "	" " " "	" " " "	"	Sept. 4, 1861
Fleeling H. Vorris	Ex.	" " " "	Hopewell, Indiana	Withdrew 1844	"	
Sarah Vorris	Ex.	" " " "	" " " "	Septed.	"	Jan. — 1846.
George Barnes	"	Sept. 7	" " " "	" " " "	"	

Names of Members of Shiloh Presbyterian Church.

NAME.	HOW JOINED.	DATE OF JOINING.	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
Rachel V. Hamilton	EX	Sept. 7, 1829,		Withdrew 1848.		Oct. 1864
Elizabeth Demaree	Cert.	" " " "		Seceded	Bethany, Indiana	Nov. 2, 1888.
Eva Jane Whitnack	EX	" " " "		Feb. 23, 1831		Nov. 23, 1851
Lana Ann Whitnack.		" " " "		March 19, 1853	Hopewell, Ind	Aug. 19, 1855
Garrett Dittmars.	Cert.	Feb. 15, 1840	Franklin, Indiana	March 31, 1855.		Deceased
Sarah Dittmars.	"	" " " "	"	Feb. 20, 1848.		Aug. — 1874
Mary Ferhume	"	" " " "	Franklin, Indiana	June 15, 1840.		May — 1855
David V. Demaree	"	May 22, 1811	"	July 12, 1851		Deceased
Elizabeth Demaree.	"	Nov. 13, 1842	"	" " " "		NOV. 16, 1860
Zebulon Wallace	"	" " " "	Sand Creek, Indiana	March 25, 1873	Carlsle, Kan	April 2, 1892
Sira Wallace	"	June 19, 1812	"	Sept. 16, 1841	Hopewell, Ind	June 21, 1860
Washington Miller	"	" " " "	"	Feb. 1840		
Louisa Miller	"	" " " "	"	Jan. 31, 1852	Franklin, Indiana	
Magdalen DeForest Dittmars	EX	" 15, " "		April 30, 1882		
Joseph J. Wallace	"	" " " "	Shiloh, Illinois	May 6, 1855	Fairfield, Iowa	May 7, 1856.
Nancy S. Winchester	"	" " " "	"	Sept. 13, 1816.	Paris, Illinois	
Jane S. Winchester	"	" " " "	Shiloh, Illinois	Feb. 4, 1851	Franklin, Indian	
John M. Winchester	"	" " " "	"	Jan. 20, 1867.	Hopewell, Ind	
Jesse Young, sr	Cert.	" " " "		March 19, 1853	O-Laocosa, Iowa	
Margaret Eaton Young	"	" " " "		June 4, 1853	Franklin, Indiana	
Elizabeth Monfort	EX	April 20, 1814		" " " "		
James Young	Cert.	" " " "	Six Mile, Kentucky	" " " "		
Mary Ellen Young	"	" " " "	Graham, Indiana	" " " "		
Joanna Banta	EX	March 6, 1845	"	Oct. 10, 1852	Fairfield, Iowa	
Jonathan E Young	"	" " 1846	"	Sept. 16, 1849	Hopewell, Ind	
James Park	"	Aug " " "	"	Sept. 17, 1851	Fairfield, Iowa	
Elizabeth Park	"	June " " "	"	March 15, 1858.	Hopewell, Ind	
Henry Demaree	Cert.	Dec. 19, " "				
Peter Voris	EX	" " " "				April 22, 1837
Elizabeth Hamilton	"	" 20, " "				April 17, 1860
William Miller	Cert.	" " " "				July 10, 1856
Rhoda Miller.	"	" " " "				May 23, 1880
Maeenia Miller	"	" " " "				
David D. Banta	EX	Nov. 30, 1847				
Geo. Whitefield Demaree	"	Feb. 20, 1848				
Nancy Jane Young	"	" " " "				
Emeline Voris	"	" " " "				

Names of Members of Shiloh Presbyterian Church.

NAME.	HOW JOINED.	DATE OF JOINING.	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
Minerva Winchester	EX	Feb. 20, 1848		Jan. 5, 1856	Sporte, Indiana	Mar. 21, 1861
Elizabeth J. Miller	"	"		Dec. 4, 1875	Franklin, Indiana	
Wm. M. Young	"	"		Sept. 17, 1883	Fairfield, Iowa	
Julia Ann Wallace	Cert.	July 20, 1848	Georgetown, Indiana	Feb. - 1850		Oct. 17, 1864
Harrlett B. Demaree	EX	" 23	"	Sept. 17, 1853	Fairfield, Iowa	
Rachel Eliza Young	"	"	"	July 20, 1848	Hopewell, Ind.	
Dr J. W. Scott	"	"	"	May 4, 1872	"	
John B. Demaree	"	April 16, 1851	"	Feb. 21, 1853	Franklin, Indiana	Aug. 23, 1880
Angelina Winchester	Cert.	Jan. 31, 1852	Columbus, Indiana	" 20, 1853	Hopewell, Ind.	Nov. 17, 1861
Almira Terhune	"	"	Bethel Mercer, Co, Ky	"	"	Oct. 15, 1855
Nancy Young	EX	Feb. 4,	"	March 3, 1855	"	Feb. 1, 1878
Rachel C. Demaree	"	"	"	" 27, 1853	"	April 19, 1854
John Shuck	"	"	"	" 10,	Hopewell, Ind.	
John C. Coverl	"	"	"	March 19,	"	
Nancy S. Demaree	"	"	"	Feb. 20,	Hopewell, Ind.	
Margaret Evans	"	"	"	Feb. 29, 1865	"	Dec. 18, 1855
Charlotte Young	"	" 15,	"	March 13, 1887	Franklin, Indiana	
Newton W. Young	"	"	"	"	"	Sept. - 1870
Martha A. Young	"	"	"	"	"	June - 1872
Mercy A. Shuck	"	March 21,	"	March 2, 1856	Beahany c'h Ind.	
Julia A. Banta	"	"	"	Feb. 14, 1863	Franklin, Indiana	
Mary F. Shuck	"	"	"	Oct. 29, 1807	Franklin, Indiana	Jan. 29, 1878
Samuel Tunney	Cert.	Jan. 25, 1853	Barroisburg, Ky	"	"	April 12, 1882
Ann Tunney	"	"	"	March 3, 1855	Washington, Ind.	
Melissa A. Winchester	EX	" 30,	"	" 13, 1857	Franklin, Indiana	
Martha A. Miller	"	"	"	March 3, 1855	Franklin, Indiana	
Mrs. Martha Voris	"	"	"	May 19, 1807	Franklin, Indiana	
Susan Shuck	"	" 31,	Middletown, Ky	Withdrew	"	
Frances Martin	Cert.	June 4,	"	Feb. 21, 1858	Franklin, Indiana	Mar. 26, 1861
Margaret F. Shuck	EX	Sept. 17, 1853	"	"	"	
Charity Vaughn	"	" 18,	"	"	"	
Elizabeth Thomas	"	" 19,	"	"	"	
Wm. T. Shuck	"	"	"	"	"	
Geo. W. Voris	"	Dec. 17,	Franklin, Indiana	"	"	
Sarah List	Cert.	"	"	"	"	
Wm. A. Terhune	EX	Sept. 16, 1851	"	"	"	
David M. Demaree	"	" 17,	"	"	"	

Names of Members of Shiloh Presbyterian Church.

NAMES.	HOW JOINED.	DATE OF JOINING.	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
David L. Demaree.	EX.	Dec. 20, 1854		Oct. 24, 1880	Bloomington, Ind.	
W. C. T. Miller.				Withdrew 1874		
Mrs. Mary St. John.	Cert.	May 6, 1855	From M. E. Church.	Feb. 15, 1857	Franklin, Indiana	Sept. 18, 1868
Mrs. Mary A. Hughes		" 20, "	Big Springs, Ky.	Sept. 4, 1856		
Henry Terrell.	"	" " "	"	" " "	Big Springs c'n Ky	
Susan E. Terrell.		" " "	"	" " "		
Mary M. Miller.	EX.	Aug. 30, "		Oct. 27, 1867	Franklin, Indiana	June 22, 1871
Christina Vorie.	"	" " "	Hopewell, Indiana	March 25, 1873	"	
William Bridgeman.	"	" " "	"	July 19, 1885	"	
Robert M. Covert.	Cert.	Jan. 5, 1856	"	August 21, 1858	Hopewell, Ind.	
Mary J. Demaree.	"	" " "	"	" " "	"	
Jane Covert.	"	March 5, "	Big Springs, Ky.	Dec. 4, 1875	Franklin, Indiana	
George Whitesfield Demaree.	"	" " "	Franklin, Indiana	Sept. 7, 1856		
Mrs. Sarah Terrell.	"	" " "	"	Sept. 16, 1865	Greenwood, Ind.	
Janece W. Park.	"	" " "	"	" " "	"	
Elizabeth Park.	"	" " "	Franklin, Indiana	" " "	"	March 4, 1866
Martha Evans.	EX.	Dec. 12, "		Jan. 3, 1870	Knobnoster, Mo.	
Mrs. Paulina Logan.	Cert.	Feb. 15, 1857		Dec. 8, 1867		
Rachel A. Demaree.	EX.	March 21, 1857		" " "		
Peter Demaree.	"	Oct. 4, 1857		Aug. 19, 1866	Franklin, Indiana	May 18, 1870.
Mary Demaree.	"	" " "		Oct. 27, 1867	Mason City, Ill.	July 16, 1884.
John C. Vorie.	"	March 23, 1858		" " "		
Robert Evans.	"	" " "		May 5, 1861	Jefferson Co. Ind.	
John Shuck, Jr.	"	" " "		Aug. 9, 1864	Carlisle, Kan.	
Gardner Wilke.	"	" " "		March—1873	— Kan	
Elizabeth J. Winchester.	"	" " "		" " "		
Mary J. Miller.	"	" 24, "		Jan. — 1859		Jan. 16, 1863.
Sarah J. Miller.	"	" " "		Withdrew.		
Margaret J. Demaree.	"	" " "		April 29, 1866	Franklin, Indiana	May 9, 1868
Margaret A. Hamilton.	"	" " "		Sept. 24, 1868	Bethany	
Jesse Y. Demaree.	"	" " "				
Margaret E. Demaree.	"	" " "				
Robert B. Demaree.	"	" " "				
Elias S. Miller.	"	" " "				
Albert N. Vorie.	"	" " "				
William D. Vorie.	"	" " "				
Rebecca Varnesdall.	"	" " "				

Names of Shiloh Presbyterian Church.

NAMES.	HOW JOINED.	DATE OF JOINING	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
Sarah J. Good	Ex	March 24, 1858		Aug. 19, 1866	Bethany, Ind.	
Leavel F. Shuck	"	"		March 13, 1887	Franklin, Indiana	
James T. Hamilton	"	"		Withdrew 1867	"	
Nancy Logan	"	"		"	"	
Ernbia Good	"	"		April 29, 1868	Franklin, Indiana	Oct. 5, 1868
William H. Evans	"	"		March 23, 1873	Carlisle, Kan	
Margaret W. Park	"	"		Left irregularly 1870		
John N. Hamilton	"	"		Nov. - 1869		
Margaret Tinsle	"	"		Withdrew		
Olive F. Miller	"	"		Jan 29, 1865	Hopewell, Ind	March 3, 1879
Elizabeth Banta	Cert.	"	Hopewell, Indiana	"	"	
Nancy A. Banta	"	"	"	"	"	
Ann Deonree	Ex	March 31, 1860		"	Pleasureville, Ky	May - 1869
Catharine Demarce	"	Aug. 26, 1860		1867	"	
William H. Hamilton	Cert.	May 4, 1862	Carlisle, Kan		"	
Mrs. Charlotte Hamilton	"	"	"		"	
Joseph Young	"	Feb. 14, 1863	Fairfield, Iowa		"	
Mary Young	"	"	"		"	
Nancy J. Young	"	"	"		"	
Mary A. Young	"	"	"		"	
Margaret J. Hamilton	"	"	"		"	
William S. Young	Ex	Sept. 13, 1863		Aug. 29, 1872	Fairfield, Iowa	April 3, 1880
Jonisa Young	"	"	"	"	"	Aug. 16, 1868
Elizabeth Park, Jr.	"	"	"	"	"	
Cornelius H. Yois	"	March 15, 1864			"	
Rachel E. Demarce	"	"			"	
Elizabeth M. Demarce	"	"			"	
Samuel Clem	"	Nov. 12, 1884			"	
Wm. A. Terhune	Cert.	"	Franklin, Indiana		"	April 17, 1865
Almira Terhune	"	"	"	March 23, 1873	"	
Cornelius P. Shuck	Ex	Sept. 16, 1845		April 11, 1867	"	Aug. 23, 1880
David Good	"	"		"	"	
Elizabeth A. Winchester	Cert.	"	Bethany, Ind.	Left irregularly	"	
Abraham J. Canary	Ex	Jan. 7, 1867		April 20, 1882	Franklin, Indiana	
Robert P. Healy	"	"		Jan. 3, 1870	Knoxmoor, Mo	
Mary Ann A. Young	"	"		"	"	
Mary C. Demarce	"	"		March 21, 1875	Whiteland, Ind.	

Names of Members of Shiloh Presbyterian Church.

NAMES.	HOW JOINED.	DATE OF JOINING	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
Anna F. Miller	EX.	January 7, 1867		Withdrawn	Franklin, Indiana	Jan. 7, 1887.
Flora L. Demaree	"	"		December 4, 1875	Hopewell, Ind.	
John F. Bridgeman	"	April 3, 1867		March 13, 1887		
Mary J. Shuck	"	"		1873		
Mary A. Winchester	Cert.	January 4, 1868	Franklin, Indiana	Withdrawn 1870		
James M. Bone	"	"		"		
Mary J. Bone	"	"		November —, 1867		
Nancy A. Hamilton	EX.	March 11, 1868		Withdrawn 1874	Franklin, Indiana	
Mary F. Miller	"	"		December 21, 1883	Bloomington, Ind.	
John F. Good	"	December 19, 1868		October 24, 1880	Fairview, Kan.	
Cynthia Demaree	"	"		September 4, 1881		
Peter Hamilton	"	"		February 29, 1874	Lebanon, Indiana	April 5, 1877, May — 1878.
Joseph Shuck	"	"		"		
Willson Young	"	"		"		
Margaret J. Hamilton	"	July 4, 1869	Bethany, Indiana	January 11, 1879		
Mary E. Winchester	Cert.	March 27, 1870		"		
Emma E. Shuck	EX.	"		"		
Rachel E. M. Demaree	"	"		September 29, 1885	Danville, Indiana	
Isaac M. Bridgeman	"	"		December 15, 1878		
Mary Good	"	"		"		
Winfield Elliott	"	"		May 11, 1884	Franklin, Indiana	
Ellen Good	"	"		July 19, 1885	"	
Catharine Bridgeman	"	"		Withdrawn 1873		
Thomas White	"	June 13, 1872		April 30, 1882	Franklin, Indiana	
Irwin Fisher	"	October 25, 1873		December 4, 1875		
Charlie Demaree	Cert.	February 29, 1874	Georgetown, Indiana	Left irregularly, 1880		
Maryville Tomlinson	"	"		"		
Rebecca Tomlinson	"	October 24, 1874		April 20, 1882	Franklin, Indiana	
Charlie Fisher	Cert.	"		December 2, 1893	Brighton N. J.	
Charly Winchester	EX.	April 10, 1875	Summit, Ohio	"		
Sally Reeves	"	"		"		Mar. 15, 1880
Russell Elliott	"	"		Left irregularly, 1880		
Adda Shuck	Cert.	"		"		
William Good	EX.	December 4, 1875	Whiteland, Indiana	March 13, 1887	Hopewell, Ind.	
Mary Bridgeman	"	February 10, 1876		"		
Samuel S. Shuck	"	"		"		

Names of Members of Shiloh Presbyterian Church.

NAMES.	HOW JOINED.	DATE OF JOINING.	FROM WHAT CHURCH.	DATE OF DISMISSAL.	TO WHAT CHURCH.	DATE OF DEATH.
Margaret Shuck	Ex.	February 10, 1876.		Feb. 10, 1880.	Melea, Cass Co.	
Elmer Holiday	"	" " "		July 19, 1885		
Serrill Winchester	Cert.	" " "	Bloomington, Indiana			
Nicholas Wycoff	"	" " "	"			
Larretta Wycoff	Ex.	July 19, 1876.	Hopewell, Indiana.	Jan. 11, 1879.	New Hopewell Ind	Dec 11, 1882
Scott Hamilton	Cert	March 31, 1877.	Bethany, Indiana.	Jan. 20, 1886		
S. E. Small	"	April 19, 1877.	Lebanon, Indiana			
Josie Tingle	"	" " "	"			
Wilson Young	"	" " "	"			
Mary Young	Ex.	December 19, 1877		Oct. 22, 1880	Bloomington, Ind	
Ward Demaree	"	" " "		Left irregularly 1880		
Geo. Shuck	"	" " "				
Dudley Waite	"	" " "				
Rice Demarce	"	January 27, 1878.				
W. T. Alexander	"	" " "		Dec 2, 1887		
David Bruner Winchester	"	" " "		March 15, 1885.	Kan.	
Lesley Good	"	" " "		May 11, 1884.	Franklin, Indiana	
Mary Meggenhoden	"	14, 1879.		April 5, 1879.	"	
Ferdinand Meggenhoden	"	" 16, "		" " "	"	
Geo. W. Brauner	Cert.	October 31, 1880.	Hopewell, Indiana.			
Sarah Hamilton	"	March 24, 1883.	"			



INFANT BAPTISMAL REGISTER OF SHILOH CHURCH.

NAME OF INFANT	PARENTS.	DATE OF BAPTISM.	MINISTER.
Jonathan Edwards.....	Jesse and Marg. Young.....	June 3, 1838	David Monfort.
Thomas Wilson*	" " " " " " " "	" " " "	" "
Newton Watts.....	" " " " " " " "	" " " "	" "
Jesse*	Thomas and Mary Titus.....	Sept. 7, 1838	" "
Josiah.....	John and Rachel Young.....	" " " "	" "
Nancy Jane.....	Joseph and Mary Young.....	" " " "	" "
Rachel Eliza.....	" " " " " " " "	" " " "	" "
William Moore.....	" " " " " " " "	" " " "	" "
John Nelson.....	" " " " " " " "	" " " "	" "
Mary Jane Williamson.....	David and Mary Demaree.....	Aug. 1, 1835	William Sickles
Margaret Jane*	Thomas and Mary Titus.....	June 19, 1836	" "
Mary Elizabeth.....	" " " " " " " "	" " " "	" "
Samuel Herriott.....	John and Rachel Young.....	" " " "	" "
John Miller.....	Serrill & M. A. Winchester	Oct. 29, 1836	" "
Nancy Sparks.....	" " " " " " " "	" " " "	" "
Jane Smith.....	" " " " " " " "	" " " "	" "
William Robertson*	" " " " " " " "	" " " "	" "
Harvey Cressy.....	" " " " " " " "	" " " "	" "
Minerva.....	" " " " " " " "	" " " "	" "
Jordan Milton*	" " " " " " " "	" " " "	" "
Elizabeth Emeline.....	Joseph and Mary Young.....	May 27, 1837	" "
Melissa Ann.....	Serrill & M. A. Winchester	Oct. 1, 1837	" "
James*	Thomas and Mary Titus.....	Nov. 12, 1837	" "
Margaret.....	Wm. and Catharine Evans	Jan. 3, 1838	J. W. McKennon
Robert*	" " " " " " " "	" " " "	" "
Charity Elizabeth.....	Isaac and Eliz. Vannuys.....	" " " "	" "
Washington Neal*	Serrill & M. A. Winchester	April 13, 1838	William Sickles
Julia Eiler.....	Isaac and Eliz. Vannuys.....	" " " "	" "
Thomas Wilson*	Thomas and Mary Titus.....	" " " "	" "
John Newton.....	John and Rachel Young.....	" " " "	" "
Mary Jane.....	Aaron and Eliz. Monfort.....	" " " "	" "
Jesse Young.....	Geo. W. & Sarah Demaree.....	" " " "	" "
John.....	Fielding and Sarah Voris.....	" " " "	" "
Mary.....	Joseph and Mary Young.....	Feb. 17, 1840	" "
David L.....	David and Marg. Demaree.....	" " " "	" "
Edward.....	Garrett & Sarah Ditmars.....	" " " "	" "
David Marshal*	Geo. W. & Sarah Demaree.....	May 23, 1841	David Monfort.
John D. Hall.....	G. & S. Ditmars' g'd parents	" " " "	" "
Mary Ellen*	Wm. & Catharine Evans.....	" " " "	" "
John Hervey.....	Isaac & Eliz. Vannuys.....	" " " "	" "
William Erskine.....	Jesse and Sarah Young.....	" " " "	" "
Fausta.....	Joseph and Mary Young.....	" " " "	" "
Robert Breckenridge*	Geo. W. & Sarah Demaree.....	Nov. 13, 1842	William Sickles.
Amzi Thompson.....	David V. & Eliz. Demaree.....	" " " "	" "
Roland Thomas.....	Aaron & Martha Monfort.....	" " " "	" "
Nancy Amanda*	" " " " " " " "	" " " "	" "
Martha*	Wm. & Catharine Evans.....	" " " "	" "
Jonathan.....	Joseph and Mary Young.....	Jan. 18, 1843	D. V. Smock.
Rachel Amanda*	* V. & Eliz. Demaree.....	" " " "	" "
Margaret Jane.....	Geo. W. & Sarah Demaree.....	" " " "	" "
Joseph Bruner.....	Jesse and Sarah Young.....	" " " "	" "
Mary Junia*	D. V. & Eliz. Demaree.....	April 21, 1844	" "
Margaret Ann*	P. L. & Eliz. Hamilton.....	Sept. 15, " "	" "
William Alison.....	James and Mary E. Young.....	" " " "	" "
Mary Jane.....	Wash. and Louisa Miller.....	" " " "	" "
Emily Catharine*	D. and Marg. Demaree.....	Mar. 17, 1845	" "
Joseph Israel.....	Aaron and Martha Monfort.....	" " " "	" "
Joseph Wilson.....	Joseph and Mary Young.....	" 16, 1846	" "
William Henry.....	Wm. and Catharine Evans.....	" " " "	" "
Nobie Watts.....	Jesse and Sarah Young.....	" " " "	" "
John Hervey.....	James and Mary E. Young.....	" " " "	" "
Isaac Newton*	Jas and Elizabeth Park.....	" " " "	" "
Elizbeth.....	" " " " " " " " 1846	" "
John Newton.....	P. L. and Eliz. Hamilton.....	" " " "	" "
Sarah Isabel.....	Wash. and Louisa Miller.....	" " " "	" "
Rachel Ellen*	Geo. W. & Sarah Demaree.....	" " " "	" "
Martha.....	J. S. W. and Eliz. Park..... 1847	" "
Albert Henry*	P. V. & Eliz. Demaree.....	" " " "	" "
John Samuel.....	Henry & N. S. Demaree.....	" " " "	" "
James Harvey.....	John E. & Luna Young.....	" " " "	" "
William Henry.....	P. L. & Eliz. Hamilton..... 1849	" "
William Henry*	Jos. W. and Eliz. Park.....	" " " "	" "

*Persons whose names are marked thus * are dead.

INFANT BAPTISMAL REGISTER OF SHILOH CHURCH.

NAME OF INFANT	PARENTS.	DATE OF BAPTISM.	MINISTER.
Olive Florence*	W. S. & Rhoda Miller	1849	
Rachel Clarissa*	Jesse and Sarah Young	"	
Wm. Anderson	J. E. and Lana Young	"	
Mary Clarinda	H. & Nancy S. Demaree	April 4, 1851	James A. McKee
Eliz. Mercy	Geo W. & Sarah Demaree	"	"
Harriet Isabel	Jas W. and Eliz. Park	"	"
John Henry*	J. E. and Lana Young	"	"
George	Erastus & Marg. E. Robinson	"	"
Henry Harrison	"	"	"
Ephraim	"	1852	"
Wm. Alexander	John W. & Mary Scott	"	"
James Wilson	Jas. W. & Mary E. Young	"	"
Geo. Monroe	"	"	"
Marg. Ann	J. M. & Harriett Winchester	Jan. 30, 1853	"
Mary Ellen	J. E. & Lana Young	"	"
Peter	P. L. and Eliz. Hamilton	"	"
Martha Jane	J. W. and M. E. Young	"	"
Mary Susan	Jas. W. and Eliz. Park	"	"
Cornelius Harvey	Peter and Martha Veris	"	"
Margaret Ann	"	"	"
Joseph William	Wm. T. and Susan Shuck	"	"
Samuel Nelson	"	"	"
Mary Jane	"	"	"
Euna Frances	Wm. S. & Rhoda Miller	1854	"
Mary Belle*	Wm. A. & Almira Terhune	"	"
Charlotte Ann	"	"	"
John Lyle	"	"	"
Maccenia Jane*	J. M. & H. B. Winchester	"	"
James David Scott*	Wash and Louisa Miller	"	"
Sarah Ellen*	P. L. & Eliz. Hamilton	1855	"
Serrill Winchester	H. and Nancy S. Demaree	"	"
Emma Elizabeth	Wm. T. & Susan Shuck	"	"
Cornelius*	Wm. & Cath. Bridgeman	"	"
Lee McKee	Jas. W. & Eliz. Park	1856	"
Albert Marion	Robt. M. & Mary J. Covert	"	"
Mary Eliza	J. M. & H. B. Winchester	"	"
George Washington	Jas. W. and Eliz. Park	1857	"
Isaac Martin	Wm. & Cath. Bridgeman	"	"
Rachel Adarena	Wm. T. & Susan Shuck	"	"
George Scott	P. L. & Eliz. Hamilton	1858	"
Rachel E. Minerva	H. & N. S. Demaree	"	"
Charlie Miller	Geo. W. & Eliz. J. Demaree	"	"
Jeremiah	Mrs. Marg. Tingle	"	"
Samuel Wilson*	Jas. W. & Eliz. Park	"	"
Harriett Calvina*	J. M. & H. B. Winchester	"	"
Charity Minerva	"	Dec. 1859	"
Cora Melissa*	"	July 1861	"
Henry Rice	Henry & N. S. Demaree	"	"
Clara Elizabeth	J. M. & H. B. Demaree	May 1862	"
Mattie*	Geo. W. & E. J. Demaree	"	"
Addie Jane	W. H. & C. J. Hamilton	"	"
George Thomas	W. T. & Susan Shuck	1862	"
Serrill Edwin	J. M. & H. B. Winchester	Feb. 1863	"
Sarah Wilson	J. W. and E. Park	Sept. "	"
essac*	"	"	"
John Fletcher	Mrs. Marg. Bromwell	"	"
David Bruner	John M. Winchester	"	"
Flora	Mrs. Christina Evans	"	"
Marietta	W. H. & C. J. Hamilton	"	"
Bertha	A. J. & R. A. Canary	March 1867	"
Martha Ellen	Wm. H. & C. J. Hamilton	Jan. 1868	"
Wardie Wilks	D. L. & C. A. Demaree	Aug. 1-68	"
Orien	J. and M. J. Dunlap	July 4, 1869	"
Edwin	J. N. and N. A. Hamilton	"	"
Lolie	I. M. and M. J. Bone	"	"
George Morey	W. T. and M. E. Miller	Mar. 25, 1870	"
Anna May	D. L. and C. A. Demaree	Jan. 1872	"
Arthur Graham	R. P. and M. J. Hamilton	"	"
Mary Ester	Jesse Y. and M. A. Demaree	" 1874	"
Gertudo	Samuel and Marg. Shuck	Feb. 10, 1876	"
Ordell	John and Marg. Bridgeman	"	"
Hattie	Jesse Y. & M. A. Demaree	"	"

INFANT BAPTISMAL REGISTER OF SHILOH CHURCH.

NAME OF INFANT	PARENTS.	DATE OF BAPTISM.	MINISTER.
John Baxter.....	D. L. & C. A. Demaree.....	Feb. 10, 1876	
Velma.....	J. W. and M. J. Young.....	April 1877	
Corral.....	" " " " " " " " " " " "	" " " " " " " " " " " "	
Ivy Dean.....	Samuel & Marg. Shuck.....	" " " " " " " " " " " "	
Sarah*.....	J. Y. and M. A. Demaree.....	May 19, 1878	
Coral.....	S. E. and M. E. Small.....	" " " " " " " " " " " "	
David Maurice.....	D. L. and C. A. Demaree.....	Jan. 12, 1879	
Chalmers.....	J. W. and M. J. Young.....	April 6, " " " " " " " " " " " "	
Homer*.....	Jno. T. and C. M. Good.....	June " " " " " " " " " " " "	
Bertha Jane.....	J. Y. and M. A. Demaree.....	Aug. 1880	
Minnie Lois.....	D. L. and C. A. Demaree.....	" " " " " " " " " " " "	
Roscoe.....	J. F. and C. M. Good.....	Sept. 4, 1881	
Herbert Earl.....	J. F. and M. A. Bridgeman.....	" " " " " " " " " " " "	
Tillis.....	S. M. and M. Shuck.....	" " " " " " " " " " " "	
Mabel Edna*.....	J. Y. and M. A. Demaree.....	Oct. 8, 1882	
Eena.....	J. W. & Mary J. Young.....	Mar. 25, 1883	
Alvira.....	J. F. & Charity A. Good.....	" " " " " " " " " " " "	
Roxy Covert.....	R. P. & S. C. Hamilton.....	" " " " " " " " " " " "	
Byron Marshall.....	J. Y. & Marg. A. Demaree.....	July 18, 1883	
Chester Orvin.....	J. A. & M. A. Bridgeman.....	" " " " " " " " " " " "	

Names of Ministers Who Have Supplied The Shiloh Pulpit.

NAMES.	DATE OF SUPPLY.	NAMES.	DATE OF SUPPLY.
Rev. David Monfort.....	1832 to 1835	Rev. B. F. Wood.....	1867 to 1868
Rev. William Sickles.....	1835 to 1843	Rev. Archibald C. Allen.....	1868 to 1870
Rev. David V. Smock*.....	1843 to 1850	Rev. Arthur Naylor.....	1871 to 1872
Rev. James H. McKee.....	1850 to 1851	Rev. Horrace Bushnell.....	1872 to 1873
Rev. Robert M. Overstreet.....	1851 to 1852	Rev. Michael M. Lawson.....	1873 to 1874
Rev. John Lyle Martin.....	1854 to 1855	Rev. --- Reeves.....	1874 to 1875
Rev. Benjamin T. Wood.....	1855 to 1858	Rev. Robert Herron.....	1876 to 1877
Rev. --- Lee.....	1858 to 1859	Rev. Henry C. Nave.....	1877 to 1878
Rev. J. Quincy McKeehan.....	1859 to 1860	Rev. Edmond N. Post.....	1878 to 1879
Rev. W. W. Sickles.....	1861 to 1862	Rev. Daniel E. Banta.....	1879 to 1880
Rev. J. Quincy McKeehan.....	1863 to 1865	Rev. L. L. Lorrimer.....	1880 to 1881
Revs. W. W. Sickles & Jno. King.....	1865 to 1866	Rev. J. Quincy McKeehan.....	1883 to 1884
Rev. Nathan L. Palmer.....	1866 to 1867	Rev. Joseph Pugh.....	1884.....

*Was Pastor, all others "supplies."

List of Elders of Shiloh Church.

NAMES.	DATE OF ELECTION.	NAMES.	DATE OF ELECTION.
Jesse Young.....	Oct. 5, 1832	Henry Demaree.....	Mar. 24, 1858
Joseph Young.....	July 30, 1831	Washington Miller.....	Jan. 30, 1859
David Demaree.....	Oct. 29, 1836	George Whitefield Demaree.....	Mar. 20, 1867
Garrett Demaree.....	Nov. 17, 1841	David L. Demaree.....	" " " "
Geo. W. Demaree.....	July 17, 1847	William H. Evans.....	" 23, 1870
Peter L. Hamilton.....	" " " "	John M. Winchester.....	Jan. 27, 1878
Wm. S. Miller.....	Feb. 2, 1852	John F. Good.....	" " " "
Peter Voris.....	" " " "	Robert P. Hamilton.....	Oct. 7, 1882
James W. Park.....	Mar. 24, 1858	John F. Bridgeman.....	" " " "

LIST OF DEACONS OF SHILOH CHURCH.

NAMES.	DATE OF ELECTION.
George W. Demaree	Sept. 7, 1837
Isaac Vannuys.....	July 21, 1843
Peter L. Hamilton.....	March 15, 1845
Peter Voris.....	Dec. 15, 1845
William Evans.....	" " "
Serrill Winchester.....	Jan. 31, 1853
Washington Miller.....	March 21, 1855
John M. Winchester.....	" " "
Jesse Y. Demaree.....	" " "

LIST OF TRUSTEES OF SHILOH CHURCH.

NAMES.	DATE OF ELECTION.
Serrill Winchester.....	Nov. 25, 1851
William Evans.....	" " "
Washington Miller.....	" " "
John M. Winchester.....	March 29, 1871
David L. Demaree.....	" " "
Joseph W. Young.....	Jan. 5, 1878
William T. Shuck.....	" " "



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