

LEST WE FORGET

OUR PIONEERING ANCESTORS
OF THE AU SABLE GROVE PRESBYTERIAN
CHURCH

In 1998, a celebration of this church's 150 years of serving the community started in the spring. I volunteered to give a series of talks called, "Moments for Memories," about the people who founded this church. The last arrivals to the community were given first, with the first being last. The following histories and stories were taken from those talks. The last of the series was given in December. The following were the closing lines:

"English, Irish, Danish, Norwegian, and German blood forged this community. They worked, played, laughed, and cried together. They married and buried, in and out of this community. Life was hard, but their faith kept them together through those early years.

Lest we forget at this time of gift-giving, these ancestors have given to us the gifts of steadfast faith, love, courage, perseverance, and the joy of life."

I would like to thank new and old friends, relatives, and libraries for use of their histories and stories. And, to Jenni Mills, who took my notes, made sense of them, and put them to rest in the computer.

Judith A. Wheeler
June 1, 2000

THE BOBSLED

This is a story about a bobsled. Without it, there would probably not be a church.

A long time ago in the early years of our country, farm land was often situated on hills and in valleys, instead of the flat plains we enjoy today. There were two farms on such a hill, sharing the same dirt road. Schooling was a must for their children, especially in the winter. The six children from the upper farm used a bobsled to coast down the snow packed road just in time before the last school bell rang -- in three minutes flat! The oldest boy steered, and the only girl sat at the rear. She made sure none of her brothers bailed out on the way down. The next farm down the hill had eight boys that would be ready to leave for school, too. They would listen for the shouting of the bobsled passengers coming down the hill. As the sled went streaking by, they tore out the door and ran down the hill, arriving as the sled did, just in time. But there was another reason the eldest boy waited for the sled. He was very interested in the girl seated at the back of it.

We must not lose sight of that lass who served as the end man on the school-bound bob-sled. When she finished country school, she went a few miles to attend a female seminary. Here she was finished into a beautiful young lady, accomplished in the social graces. One of the social events of the season, was the New Year's ball on the third floor of the Castleton Tavern. That year, it was the consensus that this young woman was the prettiest girl, and the best dancer on the floor.

Now, the young man happened not to be present at the New Year's Eve dance at Castleton Tavern, because in his household, dancing was a sin.

But, he was no social mumbo. When it came to husking-bees and apple-paring contests, he was the life of the party. Now and again, he would take the pretty girl riding, on a logging sled drawn by oxen. Since oxen are driven without lines, an ox sled is a perfect vehicle for courting. In due time, their wedding day was set for February 2, 1843.

Weddings were no simple matter, even in those days. The preceding summer, a group of skilled neighbor women addressed themselves to the spinning wheels and the two looms in the attic over the bride's home. The flax and the wool were home-grown. Much more than the bride's outfit must be produced. There must be manufactured linens, blankets and bolts of goods for the young couple to use in barter, in lieu of money. There was no national currency then. Sides of leather were tanned in the home vat. Good homespun woolen goods, or a side of leather, were marketable almost anywhere. These were the "traveler's checks."

The young Captain's suit was of homespun broadcloth. The frock coat was made with a high military collar. His shirt was of wool. The opening at the throat was adorned with a linen dickey. Their shoes were made by Uncle Barney Freelove, who went from home to home with his cobbler's kit, and made the foot-wear for the entire family from the home-tanned leather.

On the evening of the wedding, the relatives and friends arrived at the bride's home on the wind-blown hill-top, in pungs and bob-sleds. The home was ablaze of light from tallow candles. Each guest brought his prettiest candle-stick, containing a brilliantly colored candle made especially for the occasion. One made his wick about twenty inches long, and dipped it until he had to bore a two inch hole into a pine block to hold it. One member of the family circulated through the gathering with snuffers to attend to candles that were smoking.

Following the ceremony, was the wedding feast. Pork fed on acorns

has a far better flavor than our corn-fed hogs. There was a roast of mutton, chicken, wild turkey, partridge, and coon, baked beans, brown bread, potatoes, preserves, fruit-cake, pie and cheese, and tea and cider. They had a way of keeping the cider from fermenting. They enhanced its flavor by adding a mixture of raisins, wintergreen, sassafras, horse-radish, and maple sugar.

There was an old custom that any older, unmarried brother or sister of the bride or groom must enliven the wedding party by performing some stunt. Her brother fell within this category. In the midst of the festivities, a hog trough was brought in, and her brother was required to jig in it.

By the middle of August, two large covered wagons were loaded for the journey. The wedding chest, some pieces of furniture, clothing, bolts of cloth, and sides of leather were securely packed. The groom's money, in five-dollar gold pieces, was sewn into a belt, to be worn around his waist. The bride's bachelor brother was going along to drive the second team. Early one August morning, the fine sturdy Morgan teams were hitched to the wagons, and their heads turned westward. Moist handkerchiefs fluttered from the hilltop and down by the lake shore, until they were lost to sight. She wept softly, and his hands clenched the reins so hard, they were white. Illinois was a far and uncertain journey.

On September 30, after six weeks of travel, they arrived in Joliet. The driver of the first wagon was Oliver Johnson with his wife, the former Mary Ann Wheeler. The second wagon was driven by her bachelor brother, Rollin.

I have included their courtship, wedding, and travel preparations to illustrate how people of this era lived. In those days, it was necessary to be self-sufficient.

The Richardson brothers from Salem, Massachusetts -- Edward, Charles, and Dr. William, bought 1,089 acres of government land. Charles came in 1839 to Na-Au-Say, Edward came in 1840, and was associated with his cousin George, in a general store in Bristol. He finally settled in Section 30. Dr. William came in 1846, and was a partner with his brother Charles in a nursery business.

Charles was another of the Salem sailors, and had made several ocean voyages. He married Ruth Shepard in 1842. He built a typical New England house, with gables and dormer-windows, on Section 19. He was a jovial, friendly favorite with young and old.

Dr. William Richardson, a Harvard graduate, made his home with his brother Charles. Charles gave the site for the Union School house, which was built by subscriptions of money and labor.

In 1850, the Richardson brothers gave the money to purchase the ground for the Au Sable Grove cemetery. They reserved lots for themselves, and three others, and directed that ample space should be reserved, in which to "bury strangers or such persons dying in our midst who do not own lots." Within three years of the organization of the cemetery association, the brothers, scarcely in their forties, were laid away in the lots which they had provided for themselves.

The Union School, District No. 42, was built in the summer of 1847, by subscription, and was designed for use both as a school house and a church, serving both purposes until 1866 when the church was built. The lumber for the school house was hauled in wagons from Chicago by Jackson Shepard, Oliver and Daniel Johnson, Robert Gates and Cyrus Wheeler. The builder was Noble Graves. Robert Gates was one of the carpenters. There was such discussion relative to the amount of wages to be paid a teacher, that it seemed for a time there would be no school. One man thought \$8.00 sufficient, the wages paid a farmhand, but the more educated knew that it was impossible to secure a competent man for any such money. Dr. William P. Richardson, a graduate of Harvard, made his home with his brother Charles S., on whose farm the school was built. He agreed to teach without pay for the first winter, and his offer was eagerly accepted.

During the time services were held in the building it was often referred to as "the Union Church."

Minutes of the February 26, 1848 Session state a congregational church was formed. Rollin Wheeler, Sr. brought the creed from the congregational church in Vermont when he returned with his bride, Phoebe. This was used in the organization of the first church. The church remained congregational until September 2, 1854 when it was changed to Presbyterian.

Dr. Townsend Seely gave the land for the church. The first church was finished by September 13, 1866. It was noted that the first pews were rented -- a common practice at that time.

Services conducted during this time period were very different from today, or even one generation back. Men and women were seated on opposite sides of the church. Often there were separate doors for them to enter the sanctuary. Men wore black broadcloth or wool suits with a starched white-collared long sleeve shirt underneath the jacket. Hats were not worn in church by the men, but left in the hallway. The ladies usually had one good dress for church -- also black, made of silk or wool. In summer months it might be a lighter color and less heavier fabric. They always wore hats, and if the lady could afford it, gloves. Married ladies wore their hair up, young ladies wore theirs down. Hair length below the shoulders could be quite heavy. Now, using your imagination, picture 200 people in the old church on a summer day with only open windows for ventilation and cooling.

Seeing this congregation today, in an air-conditioned church in colorful comfort, hatless, gloveless, and heaven forbid, the naked arms of women! And you can even see their ankles! This display would have prompted the Session to call each one before them for a severe lecture,

possible fine, or dismissal from the church membership!

We read from Dr. Seely's history, just as he wrote it: "There had not been any religious meetings near us at the time, and feeling the lack of which, we obtained the services of the Rev. Daniel Chapman, who was then living in Plainfield. He came every alternate Sabbath and preached for us, occupying our log house which soon became crowded. By fall, our present school house twenty-four by thirty-four feet was enclosed and seated, when we occupied it, when the audience still more increased." The school house referred to is the Union School house one-half mile west of the church. This group called themselves the Church of Kendall. Dr. Seely mentions there were few families on the prairie, besides his own in that April of 1846 when he settled here, only the Jeremiah Shepherds' and the Robert Gates' to his west, and the O.C. and Daniel Johnsons' to the east.

When the first settlers came, the land was "taken up" from the government. One dollar an acre was a good price then; when the Church was built, land prices had risen to forty and fifty dollars an acre.

The minutes for February 26, 1848, state that a Congregational Church was formed by the Rev. David Chapman, consisting of Mr. and Mrs. A.K. Wheeler, Mr. and Mrs. Noble Graves, Mr. and Mrs. Rollin Wheeler, and Mr. and Mrs. Townsend Seely and son, Edmund.

The congregation met on May 12, 1857 at the Union School House to choose trustees. The minutes record: "We chose trustees and there-by became a corporate body and it was deemed expedient to change the name of the Church to the Presbyterian Church of Au Sable Grove."

In the school, the lights, other than windows, came from home-made tallow candles. The first church built had progressed to electricity.

The first songs were sung from the "Book of Psalms," and John French led them. He got the pitch by using a tuning fork. Then there was the organ which had to be pumped by some strong man. Arthur Price and

Albert Potts performed this duty for many years. The next organ was a big improvement, for if you pedaled fast enough, you could operate it by yourself. The pianos came next.

We have sent out three ministers: Rev. Henry McClain, Rev. Oliver C. Johnson, and Dr. Paul Johnson. Many of our former Pastors' sons have become ministers: Billie Bingaman, son of Rev. and Mrs. S.R. Bingaman, and Donald, son of Rev. and Mrs. E.S. Martin, who were students at McCormick Seminary.

In the latter part of 1857, we find the Session meeting in the new "Parsonage House." There is a list of the donors, and the amount they gave toward this "Parsonage House," in an old account book. \$625 was donated, and the cost as itemized was \$596.85, leaving a balance of \$23.15. The wood shed was built next, and the fence followed. Some of the expenditures might interest you men.

284 1/2 pounds of wire for fence -- \$19.92

79 1/2 pounds of nails -- \$ 3.26

397 feet of plank -- \$ 4.37

and for you ladies with budget trouble,

the carpenters board for six weeks--\$10.50

The Rev. John Walker and his family were the first to live in the "Parsonage House."

Looking through past programs of the church's anniversaries, I noticed on the list of pastors serving this church, a Rev. L.H. Loss that served in 1861, but not a completed year. The first Session minutes has the explanation as to what happened.

Rev. Loss first appears in the Session records on April 6, 1861 where his wife's letter of transfer is recorded from a Chicago church. On December 22, 1861, his wife requests a letter of transfer to the Presbyterian Church in Cedar Rapids, Iowa.

July 23, 1862.

Session took into consideration the conduct of the Rev. Mr. Loss our former pastor, in relation to his unchristian conduct while officiating as our minister. Having received a notice from Presbytery, Mr. and Mrs. Loss have applied for letter, and that if we had any charges to prefer against him, to present them at the meeting of August 3rd in Chicago.

The Session charge was as follows: That sometime in the forepart of June 1861, the said Lewis H. Loss attempted to seduce Miss Julia Vandorston, then a member of his family as hired help, which fact first came to our knowledge about the first of September following, which charge may be proved by the testimony of the following witnesses: namely, Mr. Rudolph Vandorston and Miss Julia

Vandorston. This letter was submitted to the Presbytery, Aug. 5th. August 25th 1862. Letter from the Presbytery.

Br. T. Seely. Dear Bro., Would it not be well for your Session to write to Br. Loss asking him if he will not make explanations or do something to remove the accusation of blame and informing him that you will feel constrained to so present the case to Presbytery if no satisfaction is obtained in the premises? If Bro. Loss is written to, it must be done immediately. Time is short. It will be important to urge Br. Loss to answer without delay. I have written to him advising him to come to the meeting of Presbytery. If he comes, it will give us further opportunity of laboring with him before presenting your charge.

Nov 18 1862

Session minutes record a request from Presbytery of the testimony of Mrs. Loss given before the Presbytery and a copy of the letter

from Mr. Loss which was read to the Presbytery be sent to the Au Sable Session. There is no record of the letter, but they did receive it, as the letter of complaint to the Presbytery shows.

A few of the complaints were:

Rejecting the charge of this church (Au Sable);

Case was not prosecuted with earnestness and fidelity;

Irregularity in taking the deposition of Mrs. Loss, principle witness for the defense and wife of the accused which we feel that undue favor was shown towards the accused;

Absence of the accused;

Undue importance of an incompetent witness, IE: the wife;

We complain of the injustice in the final decision which we feel is contrary to the testimony given and greatly detrimental to the cause of the Church.

Records of the first
Presbyterian Church
of Middle Grove
1840-1850

Records of the Church of
Hemlock, afterwards changed
to the Presbyterian Church of
Husabie place.

February 26th 1848 Previous notice
having been given Rev. Chapman
was appointed Moderator. Mr. A. K.
Wheeler & wife N. W. Graves &
wife Robin M. Wheeler & wife
Edmund Sely & Townsend Sely & wife
resolved to organize themselves into a
Congregational Church to be known
by the name of the Church of
Assable Grove
and resolved to have the sacrament
administered on the ensuing Sabbath
the meeting opened & closed with prayer
Mr. Chapman delivered an appropriate
 ^{Lenten} ~~Lenten~~ [&] preparatory to the Communion

Sabbath 24th Feby. the Lords Supper was adminis-
-tered agreeable to appointment
Mr. Allen wife of Jeremiah Shepard having been
examined & approved was received as full
Communion with the Church this day

9

Mr. Oliver C Johnson and Maryann his wife were received as members in full communion by profession of their faith

April 21st 1848 Church met to attend preparatory lecture after the sermon the following persons were received by letter
Mr. Amos Richards from Smyrna N.Y.
Mrs Jane P Jansen from Church of Niagara
Mr. Jeph Wand from Church of ^{Falls} Ontario
Miss Mary Sophia Buchanan
Mrs ^{Christine} George W Kellogg &
Mr. Alexander Richards were received by profession of their faith in Christ

It was resolved that the Lords supper be celebrated every three month twice as near as can be on the first sabbath of June September December & March
1 July (Serico)

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1849

af
to

Mr
wife

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Names of persons who formed
the first Church (Congregational)
of Assable Grove - (wants)

Alansen N. Wheeler + wife	2
Noble W. Graves + wife	2
Robin N. Wheeler + wife	2
Edmund Seely	1
Townsend Seely + wife	2

ned
ational)

List of Church Members in 52
April 1st / 1922

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	Oliver E Johnson ✓		1
	Wm A Gessup ✓		2
5.	J. C Carpenter ✓	Oliver	3
	Carry H Hopkins ✓		4
	Edmund Seely ✓		5
	Townsend Seely ✓	Deceased	6
	Dr M Wheeler ✓		7
	Henry Wheeler ✓		8
	Peter H Davis ✓		9
	Silas F Wagner ✓		10
	George Barney ✓		11
	L N Steel ✓		12
	E N Ketchum ✓		13
	Salah J Gessup		14
	John W Gessup ✓		15
	Charles Duce ✓		16
	Shelden W Johnson ✓		17
	Francis Seely ✓		18
	Charles Henry ✓		19
8.	J W Ketchum ✓		20
9.	Andrew Todd ✓		21



53

Church Members

53

Frednie Ladd	v	22
Edward W. Kary	v	23
Theodore F. Gessup	v	24
Hamilton Cherry	J	25
Charles Wagner	v	26
George F. MacLure	v	27
Henry S. Gessup	v	28
Alonzo Andrews	v v	29
Wm H. Quincy	v	30
Emery Pinkney		31
Edward Noble	v	32
Matherie Leitch	v	33
Mrs Milcent Seely		34
" O. C. Johnson	v	35
" Wm A Gessup	v	36
" J. C. Carpenter	J	37
" Gary A Hopkins	v	38
" Edmund Seely	v	39
" E. W. Sexton	v	40
" R. M. Wheeler	v	41
" Henry S. Gessup	v	42

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Church Members		P	
Mrs	J. F. Wagner	L	43
"	Charles G. Austin	✓	44
"	Mary Thompson	+	45
Miss	Sarah N. Johnson	✓	46
"	Sarah A. Cherry	✓	47
"	Elizabeth Gates	✓	48
"	Martha S. Jessup	✓	49
"	Sarah C. Wheeler	✓	50
Mrs	G. Cooney	✓	51
"	Selah S. Jessup	✓	52
"	Mary T. Howell	Deceased	53
"	Ernie Sully	✓	54
Miss	Lizzy Cherry	✓	55
"	Rebecca Howell	✓	56
Mrs	H. A. Cleveland	✓	57
Miss	Anna Lippold	✓	58
"	Louisa Dean	✓	59
"	Elizabeth Hopkins	✓	60
Mrs	Wm. Sawyer	Deceased	61
Miss	Sarah S. Jessup	✓	62
"	Lena Oman	Absent 2 years	63
Mrs	Emery Pinkney	L	64

Apr 24

55

Church Members

Mrs	Edward Noble	v	65
"	Hamilton Cherry	v	66
Miss	Jane Leitch	v	67
"	Margaret Leitch	v	68
"	Eliza Glasgow		69
Mrs	D. McDonald	v	70
Miss	Launa Noble	v	71
"	Magie Wagner	v	72
Mrs	Luke N. Steel	D v	73
Mr	J. B. Fletcher	D v	74
Mrs	J. B. Fletcher	D v	75
"	Julia Steel Bingham	D	76
"	Vandike	Deceased	77
Miss	Caroline Flem	Dismissed	78
Mr	Douglas Gates	v	79
"	Phillip Flem	v	80

Received
March 1874

Margaret Ann Wylie	v	} on profession
Mrs Frank Anderson	v	
Along Andrew	By letter v	
Mrs Maria Davis	v	
Miss Isabell Leitch		
Mr Isaac Carpenter	v	

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Mr.	Helena C. Carpenter	68	✓
"	Sarah Delaney		✓
"	Avis Johnson		✓

SESSION

The old Session minutes do not record much business. They must have been solemn and dignified meetings. They opened with prayer, closed with prayer, and their actions were blest with prayer. Their chief duty seemed to be the disciplining of their Church members. A citation in those days was a far different thing than a citation today. These minutes, as now, were examined and approved by Presbytery. Quite often, the examiner wrote in little notations, such as, too careless about omitting dates, we do not agree with a certain item, or you omitted opening with prayer. They were governed by the Book of Discipline.

The early elders attended their meetings too, or they gave an excuse, and the excuse had to be a worthy one -- worthy of acceptance. The time for their meeting was definitely set such as the third Thursday of the month, at six and one-half o'clock, at the Union School house. A familiar phrase one hears today, that no doubt was brought about by one hundred years of progress and speed, is this: "There will be a short Session meeting following Church."

In the back of the first Session record books was listed the church members of our first congregation. The men were listed, and the women followed, all on separate pages.

The July 5, 1890 report to the Presbytery for expenses had these items listed, among others:

Sunday School Membership	177 (Adults and children)
Total Membership	142
Pastors' Salary	\$482.21
Johnstown Sufferers (PA)	\$ 29.00
Home Mission	\$ 40.00
Foreign Mission	\$ 46.00

Session records of the Sunday School attendance for the year 1897

was 243.

The following is an excerpted record of a judicial proceeding involving two members of the church.

June 6, 1866

The Session has been informed that rumors are in circulation affecting the Christian reputation of one of the members of this church. O.C. Johnson, as Justice of the Peace for the precinct, appointed to investigate the matter.

July 10, 1866

O.C. reported there were conflicting reports, and he did not feel there was anything to make a complaint about.

October 6, 1866

Session feels that there are hard feelings between brothers James McClain and William Jessup, and that they should come to the next Session meeting and work them out.

October 13, 1866

The Session and the parties met, but could not work out the differences.

November 16, 1866

Brother McClain asks to be excused from the duties of the ruling elder of the Session. O.C. appointed to talk to McClain and Jessup about their difficulties.

November 30, 1866

McClain informs Session he needs more time to think about the problems and how to reconcile them.

December 1, 1866

McClain and his wife, and McClain's brother and his wife, have asked for letters of dismissal from the church. Session grants their

request. O.C. amends motion by striking out the name of Br. Carey McClain. Brother McClain is cited to appear before the next Session meeting.

December 24, 1866

McClain informs Session he will meet with Jessup again to settle differences.

December 31, 1866

McClain charges Jessup with the sin of fraud, to the injury and reproach of the Church of Christ. In the matter of McClain: The charges relate to -- Harris and Jessup going to Kansas to purchase cattle in the months of September and October, 1865. This suit is also pending at the Kendall County Court House. A letter of McClain's charges to be given to Jessup. Trial to be January 15, 1867.

January 29, 1867

McClain and Jessup appear at Session. Charges read to Jessup. Jessup presents for the first time his charges against McClain.

February 1, 1867

McClain is formally cited by Session letter. O.C. assigned as counsel for Jessup, and to prepare the defense. Anticipated trial February 14, 1867.

February 26, 1867

Session had to meet at the Parsonage. Church was locked. Due to illness, no meeting.

March 25, 1867

The trial begins with charges and counter-charges by both parties. McClain said he was ready to proceed with his charges against Jessup. Recess until tomorrow morning. Trial commenced in the morning. Due to a stormy day, the witnesses were allowed to stay in the church building. Recess until tomorrow morning. Trial completed by 5PM of that day, after three entire days. McClain's brother, Carey, is defense representative.

April 3, 1867

Specifications against Jessup were not proven, but the charges against McClain were. The sentence of the judiciary is that he, McClain, be hereby excommunicated from the church.

The following was recorded by the Session as evidence for the clearing of Jessup:

Jessup did not receive any monies from Harris.

McClain did not pay Jessup the sum agreed upon for his services in buying and selling the cattle in Kansas, and he attempted to extort money from Jessup by means of a certain letter which is on file with the Session.

That McClain's speaking ill of the accused and defaming his character, has been proven.

Jessup offered one hundred dollars to McClain to stop the harassment, even though he owed no money to McClain.

The Session acquitted Jessup.

The Session did take exception to the credibility of McClain's brother for his complaining, his contempt of the Session, his mean and defiant manner, refusing to obey orders of the judiciary, and his apparent deception in the trial acting as counsel for the complaintant, and striving to argue the case while giving his testimony, among other things.

April 16, 1867

The Session met to clarify among themselves their actions in the case of McClain vs. Jessup.

WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society was organized during Rev. Jessup's pastorate; the date for that organization was March 19, 1879. Mrs. Jessup was elected president; Mrs. O.C. Johnson, vice-president; Miss Mary Goudie, secretary; and Miss Sarah Jessup, treasurer. An item which appears quite often in the minutes is an expression of concern because new members and the young ladies couldn't be induced to become interested in the society. However, one also notes at each yearly election, for eight years in succession -- almost without exception -- these same ladies re-elected themselves to office. Their meetings were opened with prayer, and they always sang a number of hymns.

The president conducted the lessons. The members were given lesson sheets, expected to study their lesson at home, and come prepared to recite. Quite often they were reprimanded for being negligent and careless about their lesson preparation, and it was pointed out to them, that because of their neglect and carelessness, a poor meeting resulted. In the minutes for November 10, 1881, the president also admonishes them. She said it was to be deplored that a feeling of restraint existed among the ladies which seemed to prevent them giving utterance to their thoughts as freely as might be wished, that there was no reason why it should be so any more than in their own homes, and that she hoped they would do their best to overcome it.

Taken from the Kendall County Record:

May 20, 1914

Last fall, a private school was organized at the chapel of the Na-Au-Say church under the charge of Miss Morrow from Ohio. The patrons and friends of the school were pleasantly entertained Friday evening by a

well-prepared program given by the twelve capable young students. The vocal and instrumental music, debate, reading, and "The Court Scene" from "Merchant of Venice" showed most careful preparation and was a credit to both pupils and teacher.

August 26, 1914

The second year of the Na-Au-Say Academy will open on Monday, September 7th, with Miss Morrow as teacher. There is room for two or three more pupils; if there are any who wish to enter, they may confer with any member of the school board as follows: Rev. W. Liggett, Mrs. Truman Thompson, and Mrs. Guy Wheeler.

CHRISTIAN ENDEAVOR

The Young People's Society for Christian Work of the Na-Au-Say Presbyterian Church was organized May 25, 1888. By January 1, 1902, they had a constitution in force.

Article 8 had their pledge in it: "Each week, unless for a reason which I can conscientiously give my Lord and Master as an excuse, I will attend the young people's prayer meeting and take some part, aside from singing, in the service. I will not take a back seat unless necessary. I will try to induce others to attend. I will endeavor to be punctual."

In December 1901, there were 34 regular members. Hopkins, Howell, Johnson, Kellogg, Seely, Schlapp, and Wheeler were among the names that appeared on the roll.

Among the fund-raisers was a hat social in 1910, that raised \$7.35. The project for 1910 was chairs for the choir. In 1911, a color social was held at the home of Mrs. F. Seely, where a slight tax was put on each color worn. There is no record of the money raised.

Church and school were the center of the community's social events. There were Christian Endeavor parties once a month, either at homes, or at the church. They played Rook at church, and Euchre, too (with the permission of the Session). Ice cream socials were also held.

The most famous of the Endeavor doings were the plays. Lots of committees were formed that really didn't do a whole lot. Summer was play practice time. Practice was held at the church in the evening after farm and home chores were done. After all the daily physical work, there must have been a lot of leftover energy to do these plays. Some of the hymnals were purchased by the money raised in many of the plays.

While the Lucas family was still here, they participated in many of the plays. One play had one of the Lucas boys coming through a church window, which was rehearsed many times. Unfortunately, on the night of the play, he got stuck! He was a very big kid. He got to laughing so hard that he couldn't move. There were even people on the outside trying to push him in! Finally, he got a leg through the window, and got in. He made an entrance in the door, then. Naturally, the audience saw the whole episode.

June 24, 1924 -- the play: "Just Plain Folks"

Curtis Cooney - Old Country Doctor

Francis McCauley - His hired man

Emmett McCauley - A lawyer

Ralph Schlapp - Circus Man

Ralph Wheeler - School Teacher

Elnathan Wheeler - Nephew of the Doctor

Alice Wheeler - Circus Girl

Florence Schlapp - Wife of the Doctor

Gladys Wheeler - Neighbor

Ruth Schobert - Servant

The play was 2 1/2 hours long, and admission was 25 and 35 cents.

September 23, 1938 -- the play: "Mama's Baby Boy"

Ethel Leedy - A Young Widow

Clark Mottinger - Her young son

Clyde Gabel - A Widower

Lois Tarr - His young daughter

Verda Tarr - Young widow's mother

James Hopkins - Young son's friend

Helen Hopkins - Friend's girl friend

Marcelle Ammons - A friend of young widow

Frances Schobert - Friend's daughter

Keith Kellogg - A real estate agent

Mary Schlapp - A young colored girl

This play was held in the Oswego High School gym under the auspices of the 19th Century Club.

On August 8, 1934, the operetta, "The Windmills of Holland" was presented at the Oswego High School under the direction of Mrs. Marshall Updike. It was also presented at the Plattville Armory.

The play, "The Blue Teapot" was presented, probably in the early thirties. Marion Schlapp and Ralph Wheeler were in it. The blue teapot used in the play sat on the mantel in Maude Wheeler's home for many, many years. The teapot is now in the Ralph Wheeler family.

All the plays were under adult direction and supervision.

M.B. CLUB

The M.B. Club was the first club organized in Na-Au-Say and was a women's class in the Na-Au-Say Sunday School. Most of the work done was for the church. The initials M.B. stood for "mutual benefit," or in some circles, "more babies."

One of the money-making projects was a cookbook of which I have an original. Merchants from Aurora, Chicago, Oswego, Yorkville and Plano paid for ads in the front and back of the book.

Scott Cutter, Dealer in Drugs, Paints, and Oils, had a motto in his ad: Good will toward all and especially the M.B. ladies.

H.B. Read - Groceries and Hardware, Chicago Telephone 393.

The House of Sencenbaugh - Aurora, Est. 1874. (This ad is the only one that has a year shown. So the cookbook must have come out at least after that date, and probably before the turn of the century.)

Drs. G.F. Hoadley and Son. Dentists. Yorkville. Telephone Chicago 954.

Geo. Ohse - Staples and Fancy Groceries. Yorkville. Chicago Phone 963. Northern Ill. 21 (was this a route number?).

Armbruster and Needham. Farmer's Headquarters. Yorkville.

The food index has the same food categories that we use today. The only major difference is the time and temperature for the oven is missing. This was the era of the cookstove. Many of the recipes only list ingredients. My grandmother Schlapp's molasses cookies lists all ingredients except the flour, but nothing as to whether this cookie was to be cut out or dropped from a spoon. These were automatically known by

any good cook.

Many of these women were known for a certain dessert or main course item. My grandmother Schlapp had a lemon meringue pie that was well favored. Her sister Lillie Walsh Schlapp made chicken dumplings. Many of these recipes have no name after them. Could some of these ladies have not wanted to share their secrets? Often if a recipe was asked for, the key ingredient that made it so unique was left out.

My grandmother Schlapp was one of many sisters. Her sister Carrie's specialty was a molasses cookie that tasted just a little different than the others that were made. She moved to Pennsylvania and married. Her daughter was the wife of Arthur Lester and came to visit Ralph and Gladys Schlapp. My parents visited her there, and as ladies do, the subject came up of food and the famous molasses cookies. Carrie laughed and said, "With all those sisters of mine, they never figured out what I did. I put a drop or two of rum in them."

The Wheeler men favored pickles, bread, cakes, pies and cookies, judging from the food splatters. The cookie pages being the most used.

Other ladies in the cookbook were:

Nut Salad -- Mrs. Otto Christian

Buns -- Mrs. Belle Kellogg

Fruit Cookie -- Mrs. Winifred Wheeler

White Cake -- Mrs. Mary Wheeler

Chocolate Cake -- Mrs. Mary Wheeler

Fruit Cake -- Mrs. Rollin Wheeler

Feather Cake -- Mrs. Henry Wheeler, Sr.

How many people here today ate at the tables of these ladies?

Getting into the spirit of the cookbook, and being a person that likes to make cookies, and a challenge in cooking, I made two of the recipes in this book. The first, my grandmother Schlapp's molasses cookie (not rum

-- that was her sister Carrie's doing). The other, a sugar cookie has an ingredient that we take for granted. The sugar cookie recipe has a cup of butter, one cup of cream, and two cups of sugar. I have brought both today for the picnic. In looking at these large quantities, like a cup of butter, and the end batch in the bowl where five to six cups of flour were the norm, and comparing them to the size of today's cookies, the cook must have spent the day just making a batch of these delights. For these cookies were not only sweet, they were made to come from the oven in 3 to 4 inches in diameter! Lots of hard, continuous labor was performed by the whole family and these large solid cookies often filled in the gap between noon and evening meals. I don't think that the early families had the time and luxury for these treats. Later, when families had lots of children and often, a hired girl, more help probably made this possible.

On November 20, 1946, the Kendall County Record recorded the 40th Anniversary party of this club. Mrs. Mabel Christian gave the history of the first 20 years, and Mrs. Janette Ringberg, the last 20 years. Mrs. Maude Fiddymont, Mrs. Mary Wheeler, Mrs. Fannie Davis, Mrs. Maude Wheeler, Mrs. Myrtle Kellogg Mottinger, and Mrs. Clinton Carpenter were the originators of the club. Mrs. Carpenter named it.

Does anyone know of another copy of the cookbook? I would like to see if there is a published date, and what pages might be missing from this copy.

(I was asked to do this talk on food by your program committee so you would have a good appetite for the picnic following the service.)

HENRY SCHOBERT

Henry was born October 29, 1865, in Kulmbach, Bavaria, Germany, son of Henry and Catherine (Lauterbach) Schobert, who were natives of Bavaria, and spent their entire lives in their native land. When Henry was 17 years old, he had saved enough money to pay his way to America. He came directly to Kendall County and found employment on a farm for six years. After his marriage, he rented a farm near Plattville, and then in Oswego, until 1895, when he purchased his farm in Kendall Township.

On December 25, 1889, he married Hattie C. Lippold, born in Nau-Au-Say, December 25, 1864. They had four sons and one daughter.

Carl, born January 27, 1891, remained on the farm. He married Jessie Cline on January 14, 1917. They had four daughters and one son, Gordon, born November 17, 1923. He continued the farming tradition and other business interests. Gordon remains an active member of this church, as does his wife, Ruth.

Gordon's uncle John was born January 23, 1897. He also remained on the farm, next to his brother. Both brothers took care of the "home farm." John married Neva Florence (born November 24, 1910) on February 7, 1942. Their son Rich also continued the farm work, while employed at Caterpillar.

When Henry retired from farming, he moved to Oswego. He was a kindly man that never raised his voice to anyone, and was good with children. He liked to work in his vegetable garden.

Hattie liked her flower gardens which grew around the house. She always talked to the children that came by, but scolded them kindly when they pulled too many blossoms off her flowers. She was a small woman, neat and tidy in appearance, and she was a good housekeeper. Henry

missed Hattie very much after she died, and passed away himself shortly afterward.

Henry liked to visit with my dad, but only outside. Henry's neighborhood was one of widows and children. (I was one of those children, who lived right next door to him.) I remember a particular winter afternoon when everything was covered with snow. We all had been outside playing. My dad saw Henry outside, and we walked over to see him. It seemed to me Henry was a very tall man, especially to a five-year old!

LUDWIG THUROW

Ludwig Thurow was born in Pomerania, Germany to Ludwig Henry and Caroline (Yarnsfanz) in 1861. Ludwig and his family left Germany in 1868, and spent one year in Wisconsin, before coming to Kendall County. His name also changed to Louis. Later, he became the nucleus of the large Chicago Tribune farm, developed by Col. Robert McCormick of Chicago. The Colonel would usually come out twice a week to check on the farming operation.

In 1892, Louis married Wilelmina Jandt, and had a family of five children. Louis H. was born on the home farm, as was his brother, Clarence. They also worked for the Tribune farm.

Louis married Grace Hollenback and had two children, Shirley and Louis J. Thurow. Louis H. purchased the current home place on Walker Road in 1955. Louis J. and wife Marge are active members of this church.

NICHOLAS SCHLAPP

Nicholas was born at Bad Kreuznach, Germany, in the year 1831. His father's name was Conrad -- no record of mother, sisters, or brothers' names. He immigrated to New York City between 1846 and 1851, perhaps, with two or three brothers. They got separated, and not being able to speak English, never found each other.

At the time Nicholas and his brothers migrated, the Prussian Army was very powerful, and the young men were required by law to serve in it. Many left the country and changed their names so they could not be found. This army was so powerful that if the runaway was found, he was taken back to Prussia (Germany). It is possible Nicholas was one of those men. There is no proof of this, except that type of thing was done at the time.

Elizabeth Roberts Schlapp was born September 5, 1836 or 1838, at Hope, District of Clwd (Clyde), in North Wales, at the Red Lion (or Line) Inn.

Their first child was born in 1866, the eldest of seven. In 1886, they moved to Na-Au-Say and lived in a small house on Schlapp Road, just south of where Margaret Schlapp McCauley lives.

The taxable property recorded for Nicholas in 1865 was as follows:

Three horses	65.00
Three head of cattle	15.00
No mules	
No sheep	
Two hogs	2.00
One carriage and one wagon	25.00
One clock and watch	1.00
Other property	10.00

Total valuation 118.00

Number of acres in cultivation Wheat 3, Corn 35, and other 12

Nicholas died at the age of 55 in 1886. They had three girls and four boys. The oldest, Harry, helped run their own farm, and when Robert was old enough to work, their neighbors, the Jessups. His youngest children were age 9, the twins -- Pete and Jule. The twins worked at having a good time. There are many stories about the twins, but I will tell only one of them, and one for the rest of the kids.

Nicholas and Betsey (as she was known), returned home from town one day to discover some of their children throwing furniture out of the upstairs window. The children had talked it over, and decided the family needed new furniture. The old had to go! Maybe four boys to a bed prompted the decision.

At an early age, Jule and Pete were told by their mother that, before they could play, they had to delouse the chickens. After talking it over, the two young boys decided the fastest way to get the job done was to smoke them out. So, they started a fire under the chicken roost, which caught on fire, and in turn, the chicken house and the chickens. Neighbor J.V. Jessup driving by in his horse and buggy, stopped when he noticed the boys furiously pumping water to throw on the fire.

"Well boys, that is quite a fire! How did it get started?"

The twins looked him straight in the eye, and replied, "The girls started it somehow."

One nice winter day, the pupils of the Marysville School were engaged in throwing snowballs. Along came Nicholas on a bobsled. Spying a fresh victim, they proceeded to pelt him with snowballs. Nicholas got off the bobsled and chased the kids behind the school. Fortunately, the flagstone foundation of the school had a hole big enough for them to crawl into and escape! Keith Kellogg's father Bert, was one of those children.

The Schlapp boys became farmers in the community. The oldest girl, Elizabeth, went to Chicago to work for relatives; Emma became a school teacher at Marysville School and married a neighborhood boy, Gene Cooney. Her granddaughter, Janice Valentine Mills, has her school hand bell. Etta also married and stayed at the home farm to help care for her mother.

Andrew Walsh (Andy) did not care for his daughter Agnes being fond of that dirt-poor Rob Schlapp. After all, he wasn't Irish, and he didn't even have a fine horse. Andy was an excellent horse-buyer. So, Agnes and Rob eloped to the Pastor's home and were married. Apparently, her mother was in on the plan, for when the newlyweds returned that evening for supper, the new father-in-law welcomed them. Maybe part of the reason for his reluctance was that his other daughter, Lillie, had already married Rob's older brother Harry, and one from that family was enough! Rob ended up buying the farm Andy lived on.

Andy and his neighbor, Moses Cherry, Sr., were from Northern Ireland. They could have been neighbors or just known each other, but anyway, they ended up farming next to each other here about a half-mile or so from one another. The current farm house is a simple copy of Washington's Mount Vernon home. The original was a two-story one with a large wrap-around porch. The driveway entrance had a large sloping yard to the west and a large front yard.

As it was in those early times, immigrants tended to settle among their own kind. Thus it was that a young, naive lad came to work for Andy. I shall call him "Paddy." The Irish are a superstitious lot, and believe in the fairies, "little people," and ghosts.

Andy, Moses and their cronies loved to play cards and tell "tall stories" in the kitchen of the Cherry house. This kitchen would have had a tall ceiling, good size cookstove, and lots of cupboards. There would have

been a sink with a hand pump for water to wash dishes, etc. The round table would have been in the middle of the room with a hanging kerosene lamp above it.

This story starts on a breezy summer evening. A thunderstorm is brewing in the west. The high lightning illumines the rolling black clouds moving in. The air is heavy. A good night for cards and story-telling in the Cherry home. The wind is quietly playing in the chimney and the open kitchen door provides a small breeze that causes the kitchen light to softly flicker dancing shadows above the players.

Andy mentions in the course of the game that his new hired man is terrified of thunderstorms. It never lightnings in Ireland. Paddy believes strongly that the spirits of lost souls are out looking for vengeance on those that caused them to wander without rest.

Well, that shut the card game down. In one accord, they decided to play a joke on poor Paddy. First, they had to get him to Cherry's with a logical reason on a stormy night. One of the players said he could go down to Andy's with the reason that he had to go home and check the stock in an open pasture because they get spooked by storms. He would be right back, but until then, could Paddy go up to Cherry's and take his place at the card game? The pending storm was still a long way off, and when he returned, Paddy could go back home, or stay and go home with Andy if it was storming. So, off the man went. Paddy reluctantly agreed, because he realized this card game was open only to a chosen few.

While this was being done, the remaining players rigged up the kitchen. The roller towel by the pump was wired to stand up on the wooden roller. The detachable handles for the cookstove lids were also wired to rattle. Two men could sit at the table and pull the wires to make them work.

A breathless Paddy arrives after running all the way. The wind has

picked up and the storm is coming in fast. The card game starts. After a few moments of concentration on the cards, someone starts talking about the storm, which leads to lightning and on and on, bringing up wandering ghosts, etc. Paddy is seated so that the towel and stove are in full view. As the wind picks up some, the kerosene lamp light casts large and small moving shadows off the men and lamp shade. The stories get taller and scarier. Paddy thinks he saw the towel move, but thinking the open door caused it, he tries to concentrate on the game. He still feels that the towel is moving, as the lightning looks like it is closer.

A huge thunderclap vibrates the house and Paddy's hands start to shake and his red freckles stand out on a very white face. Knowing that a sharp zig-zag of lightning will soon follow, the "wire men" pulled the towel so that it stood straight up and the griddle handles rattled, as the wind howled in the chimney.

Paddy stood up so fast, his chair fell over backwards.

"Oh my God!" He cried as he bolted for the open screen door. He cleared the porch in one leap, and took off running for Andy's. As he left the yard, and started around the curve in the road, a wind-whipped sheet arose from the bushes. (The message-bearing card player.) "Paddy---oh, Paddy," the spectre moaned in long, drawn-out keening tones. Now Paddy was running even faster, if that was possible, after seeing a "real" ghost.

Here the story ends. But one can believe that those at the Cherry house spent hours that night retelling their version of the story until it hardly resembled the actual happening at all.

Ralph Schlapp told this story the best of all. He would start to laughing when he told it so that the tears would roll down his cheeks. His infectious laughter made you laugh too.

CHRISTIAN CHRISTIANSON

Christian Christianson, Sr. and his wife Alice Slaake left Bergen, Norway in 1847, and came directly to Big Grove in Kendall County. A short time later, the family moved to Norway, LaSalle County, IL. There were five children born into this family. Christian Jr. stayed in Big Grove, while the rest went west to Norway. Between Newark and Norway there are many Norwegian descendants today.

Christian Jr. was born in Skaanevik, Bergen Stift, Norway, on May 1, 1825. Christian worked for the large farming operation of Lewis and Dana Sherrils, which took in two sections of land. He was paid \$10.00 a month to start, and was at \$12.00 when he left their employ. In 1850, he started buying land.

In the fall of 1851, Christian married Anna Larson, who was born near Bergen, Norway on March 9, 1830. Anna had come to America on the same boat the Christiansons were on. Anna had a sister living in Fox Township, and another sister who married and moved to Iowa. Anna had six children with Christian, the oldest named Lewis. Somewhere in this time frame their last name was shortened to Christian. Lewis carried on the farming business, eventually settling in Na-Au-Say Township. On February 28, 1878, he married Charlotte Ole. She was born in Trondhjwm, Norway on January 9, 1859, and came to America with her parents in 1861. Lewis and Charlotte were the parents of three children, Otto, Alvin, and Fredrick O. Otto married Mabel Worsley in December of 1903. Their son, Harold, born in 1910, continued the farming tradition. Harold was also a faithful attendee of the corner church. He played the violin, with his wife Helen (daughter of Alansen and Sarah Cherry Wheeler) accompanying him on the piano.

Na-Au-Say was and is a community of people caring and working with each other. Whenever money was scarce, or at harvest time, or in family disasters, etc., the neighbors always helped out. Actually, a lot of the neighbors were related to each other, and still are.

My dad hauled livestock in the area, and his cousin Bill often rode along on the trip to the Chicago stock yards. It was in the winter time when Otto Christian (Harold's dad) had a very ornery bull, and wanted my dad to haul him to the stock yards.

They got him into the truck, and roped to the side, and went off to Chicago. At the yards, the Irish yardman was to run the bull down the alley. The truck driver only had to get the animal into the chute. He opened the gate at the end of the pen and came back to wait beside the chute gate. Bill stayed behind the fence. Dad told the yardman that the moment he jumped down from the gate to start yelling, and he'd yell too, and take off running after the yardman. The Irishman said ok. Dad was going full blast behind the bull, and then it stopped dead still. Dad fell over the bull and into a foot of soft manure. Stink?!? There was no place to clean off!

On the ride home, Bill said to my dad that he probably wouldn't ride anymore if he was going to haul bulls!

Harold and Helen had two children, Carol and Jon. Jon was born in 1940. He also stayed on the home place and farmed. Harold and Jon kept watch on the Au Sable Cemetery. Harold was not very tall, and acquired the nickname "Shrimp" as a young man. He was a man who smiled, and had a wonderful chuckle to his laugh after he told you a joke or story. He also had an avid interest in his church and surrounding neighbors, and was always among the first to help, whether it was at church, or a tragedy in the community.

PATRICK McCAULEY

Patrick McCauley was born and married in County Donegal in the north of Ireland. He was the father of four children: James, Mary Ann, Ellen, and Patrick. When James was still a babe in arms, the family immigrated to Canada where they remained for four years. They moved to Lockport where Patrick was a foreman on the Illinois Michigan Canal. He lost his life there, in an explosion on the rock work. The charge was slow in exploding, and he had directed the men to remain at a distance while he ascertained the difficulty. His wife remarried a Dennis Daugherty and they had three children. The family moved to Kendall County.

James was born in Ireland on November 30, 1828. In 1850, he felt the call of the west, and followed the '49ers in the gold rush to California. He spent six years at Sutter's Fort, and in the vicinity of Sacramento. After his return, he located on the farm in Na-Au-Say Township. He married Melinda Abigail Goodwin, daughter of Francis Goodwin, of Na-Au-Say. They had seven children. James died October 16, 1895, as the result of a runaway team. In this connection, it is singular to note that Francis Goodwin died at his home in Kansas as a result of being gored by a bull. Consequently, James' children lost their father and both grandfathers through violent deaths.

James Henry, the oldest of James' children, was born on the homestead February 28, 1867. Being the oldest boy in the family, he very early assumed the responsibilities of running a farm. He married Florence Bell McKanna of Seward Township. They had one daughter.

Younger brother Rod, was also born on the homestead on May 30, 1872. He started farming also. He married Eliza Jessup, daughter of Selah and Frances Jessup. He then farmed his in-laws' place until he died in

1922. They had three children, Francis, Ruth, and Emmet. Emmet took up farming and an extensive trucking business in Na-Au-Say. He married Margaret Schlapp, daughter of Jule and Grace Schlapp. Their five sons were raised in the Au Sable Church.

DAVID GOUDIE

David Goudie was born April 27, 1825, in Southend, Scotland. He married Jane Hunter at her brother's home near Campbelltown, Scotland, February 14, 1850, on her 25th birthday. After the wedding, the couple drove to their new home about twelve miles away. They were welcomed by the servants to whom David threw a handful of silver, as was customary at that time. They immigrated to Canada in 1856, and lived there for about a year, then came to Kendall County, IL and settled on a Townsend Farm which they bought in March 1858, situated at the first curve of Grove Road after turning north off Rt 126. They came with several wooden trunks of their family possessions. Elizabeth Jane Cherry and Mary Ellen Moore each have one of these, and one or two remaining pieces of the monogramed linens Jane brought with her. They had three children when they came over: Thomas, James Hunter, and Mary Caldwell. They came by sail boat. They had two more children after living in Kendall County: Margaret Rogers, and Hugh Hunter.

I remember their house as a child. It had tall grass grown up around it, and lots of trees. It looked rather sad and a little spooky at the same time. Not exactly a haunted house, but more like it was waiting for someone to come and open the doors and windows to give it some life.

I peeked in the windows one day to see if I could see anything. The windows were covered in grime, dust laid in layers on the furniture and other objects in the rooms. It still had all the furnishings in it. It looked to me like the family had left in a hurry and forgot to come back.

David was a farmer, and raised shorthorn cattle and sheep. He also loved horses; one story is he was driving a "fast horse to his wedding."

Also I've been told he loved sulky races. Hugh Sr. drove in sulky races at the local tracks before he was married. He always wanted to go to the horse races at the Sandwich Fair; one of his boys would take him in his later years.

The Goudies had a good-size milking herd of cows, and during the Depression of the 1880's, they made cheese, and took it to Aurora to be sold (some to the store, and some peddled door to door). Hugh Goudie Sr. helped his mother with the hard physical work of turning the cheese every day to obtain the desired curing. He then drove a team and wagon to Aurora to sell it. The long and tiring days saved the family farm. When Fritz Bartelmay bought the house, the cheese shelves along the wall in the front parlor were still there!

Jane was a noted good cook and very generous with the labors of her hands. The Goudies had met a family named Mac Millan on the voyage from Scotland, and had kept in contact over the years. Eventually Mary Goudie married the son, Thomas Mac Millan. He worked for a Chicago newspaper, so they lived on the south side of Chicago. One story is that when the Chicago Fire occurred, there was a rider who knew that Mary was from Oswego. He rode out to Kendall County on horseback telling along the way of the terrible tragedy, and asking for people to send in food, clothing, and anything they could spare to help those who had escaped with their lives, but lost everything. Jane got help from the family and hired help; she baked all night, and they packed a wagon full of food, blankets, and anything they could spare. The rider drove the loaded wagon back to Mac Millan's the next morning, where it was distributed to those in need, and the wagon and team were then returned.

The Mac Millans built the "cottage" where Elizabeth Jane Cherry now lives. They spent the summers there "in the country" while their children were growing up. While there, they took an active part in the

church and its activities.

This story concerns two hunters walking through and deciding to take a look inside David's house. The day was warm and sunny for fall. A convenient window let them in. They found the large center room filled with furniture and tables covered in books and other items. They wandered about separately, picking up and setting down books and other objects. In the same instant, they both turned and looked at each other.

One remarked, "Do you think it's cold in here?" The warm sun was still streaming in the dirty window panes.

They were facing the front hall and hovering above the floor was a formless substance of airy gray floating toward them. Their mouths dropped open at the same time. Instantly, they found themselves outside the front door, sitting in the grass. What happened?

They looked at each other and said, "Did you open the front door?" Both of their replies were no. They checked all doors and windows they could reach, and they were all locked! Believe it or not.

Miss Jane Goudie, Hugh Jr.'s sister, was the first woman elder here.

When Hugh Jr. died, he was the oldest living member of this church. With his death, the Goudie line stopped.

ARCHIBALD HOPKINS

In 1857, Archibald Hopkins established his homestead in Kendall Township. He was a native of Virginia. His father, Archibald Hopkins, Sr., immigrated at an early date to Brown County, Ohio, where he was a farmer and operated a mill for processing flaxseed into oil. Archibald Hopkins, Jr. was associated with his father until 1856, when he removed to central Ohio. He followed farming there one year, when he decided to come on west to Illinois. He sent his family by train, but he rode a horse to Aurora. He investigated for a desirable location, and then bought his homestead in Kendall Township. It had been but partly improved, but he and his son developed it into a valuable farm property. He died at the homestead in March, 1874. His wife was Miss Rachael McClain, a native of Ohio, but from an old Pennsylvania family. She passed away October 1, 1887. Archibald and Rachael Hopkins became the parents of six children, three of whom died in early childhood. One, May Alice, died when 16 years old. The two who grew to maturity were Amanda, who became the wife of Hamilton Cherry of Oswego, and Henry M.

Henry M. Hopkins was born in Ripley, Ohio, August 21, 1845. He assisted his father in the pioneer labor necessary to develop the homestead. After his father's demise, Henry M. Hopkins succeeded to a part of the homestead. In 1878, he built his own home. On October 12, 1876, he married Josephine Small, born in Oswego Township, daughter of Alexander Small, who had settled there from Washington County, New York, in 1847. Henry and Josephine Hopkins became the parents of two children, Mary Alice, and James.

James A. Hopkins was born on the homestead on August 6, 1880.

He became associated with his father in the management of the farm, and has remained actively employed in this occupation. In 1910, he married Miss Georgia Stolp, of Chicago, and they became the parents of six children. James, Jr. was the fifth child. He remained an active member of this church until he moved to Wisconsin.

The Hopkins family was one of the first families of this church, listed as number four in the first Session book. The four original founders of the church were listed separately. Archibald donated the hand-hewn timbers from his property for the first church.

James Hopkins, now of Wisconsin, told this story:

When the church was being torn down, the men discovered two names written on a board. They were Civil War veterans, working their way north to Wisconsin or Minnesota. To earn money, they helped with the building of the first church. (Did the board survive the demolition?)

Obligations to the church were a serious undertaking and those who did not adhere to the rules were in trouble. It seems for a period of six months, this was the case for Archibald.

The following is from the Session records. I have taken liberty with the minutes and changed wording to make it more concise.

The following date is told verbatim:

April 6, 1863

Mr. Archibald Hopkins has requested a letter for dismissal from this church for himself and his wife to connect themselves with the Presbyterian Church of Oswego. The Pastor stated he had some conversation with Mr. Hopkins upon the subject and finds that the reason of this request is that Mr. Hopkins is indulging hard feelings towards some of the members of this church, and that he is very much dissatisfied with the decision of the Presbytery in the case of Rev. L.H. Loss. After some

deliberation it was resolved as Mr. Hopkins has not followed the directions of our Lord in asking a reconciliation with his brethren, and the book of discipline in bringing the matter before the Session, therefore, this Session has no right to grant his request.

September 14, 1863

Hopkins renews his request for transfer of membership. The trustees of the church inform the Session that Mr. Hopkins owes them for pulpit supply for Rev. Loss.

September 21, 1863

Session visits Hopkins. He has no hard feelings against any church members. Letter of dismissal is granted.

September 23, 1863

Hopkins admits he owes the money.

September 25, 1863

Hopkins admits he signed the pulpit subscription for Rev. Loss, but still will not pay. The owed monies is 7/12 of his pledge, amounting to \$5.83. Session to take judicial action.

September 30, 1863

The Session charges Hopkins refusal to pay the \$5.83 he owes for Rev. Loss. Hopkins thus violates his work and obligation and brings reproach upon his Christian character and the cause of Christ. He is to appear before the next Session meeting.

October 15, 1863

Hopkins does not appear and is cited to appear again.

October 29, 1863

Hopkins appears for his trial. He is duly charged. He was asked if he was guilty or not guilty. His answer, "The charge

is morally incorrect, so brethren, I leave it in your hands to do what you please." He immediately walked out and rode away. The Session then tried him "in absence" with their two witnesses, Oliver Johnson, Sr. and John French (who were related by marriage).

After reading through the Session minutes of the trial, the "bottom line" of Hopkins refusal to pay was that Hopkins believed in the case of Rev. Loss, regarding the hired girl scandal, as a mistake which should be treated as all other mistakes, and should be rectified (i.e. Au Sable Church was wrong). So he would not pay up.

The Session found him guilty and suspended him from the communion of the church. The sentence was to be read from the pulpit. And furthermore, Session must express themselves as duly grieved with the unchristian conduct and spirit manifested by Mr. Hopkins throughout the whole proceeding.

DANIEL COONEY

Daniel Cooney was born in Pennsylvania in 1799, the son of Holland immigrant parents. There are many spellings of the name Cooney, including Kuny, Kune, Kuhni, Kooney, Koni, Kuney, Kuhny, Khune.

He married Rebecca Faust, of German ancestry, in Pennsylvania. They became the parents of eight children. The family headed west in 1838. Daniel had a beautiful team of horses on that westward trek to find good farmland. Along the way, they met a man who said he would be willing to trade his land for the horses. Daniel said no, as he would need his horses on the farm. He also did not like the swampy area of land he was offered. The land he refused turned out to be the heart of Chicago's Loop!

Daniel's second son, George W., was born in Pennsylvania. He purchased the Na-Au-Say farm in 1853. He was married twice. Julia bore him four children. When she died, he married Susanna Barron, a native of England, and they had six children. (The Barron parents and nine children landed in New York in 1851. They settled in Na-Au-Say, on land in section one.)

Rev. John Wesley, one of the founders of the Methodist church, was a guest at the Barron home in England. Grandmother Barron took the sheet on which the noted man had slept, divided it into sections, and gave one to each child. This is now a very small piece of that same sheet (having been divided up many times) belonging to the family of Janice Mills, great-granddaughter of George.

George's son Eugene, married a Schlapp girl by the name of Emma. Emma was an outdoor girl, and as her husband did occasional hunting

around the farm, she indicated she would like to learn to shoot, too. Gene made a small rifle, and she became quite good.

In fact, one evening about dusk, they noticed an owl sitting on a branch of the cherry tree. Since the owl was a threat to their chickens, she decided to try and shoot it. She did, and thought she succeeded, but later noticed an owl sitting in the same place. So, she took her gun and tried again, apparently killing it. However, believe it or not, there soon was an owl on that same branch, so she shot it again! Imagine her amazement the next morning when walking out by the cherry tree, she discovered THREE dead owls!

Another item of interest is the cottonwood tree that was standing in the yard when George Cooney purchased the place in 1853. Friends and relatives often liked to sit in the fork of its wide branches and many photos were taken of the various ones by Eugene. In 1941, when the Kendall County book was published, it makes mention of the tree. At that time, it was more than 19 feet in circumference two feet off the ground! In the 1980's, after the farm was sold and vacated, the massive tree was removed.

Eugene Cooney was always active in those movements affecting the well-being of the public. He served on the local school board for twenty years, and also served as Justice of the Peace for twenty years. The family belonged to this church, of which he was a member of the Session for over twenty-five years. He was the first in this area to obtain modern conveniences, such as the first automobile, telephone, steam-powered thresher, and electricity on his farm from his own generator.

He died August 12, 1942, and Emma lived another 17 1/2 years operating the family farm with her sons, before passing away herself on February 7, 1960.

MOSES CHERRY

Moses Cherry was born in the north of Ireland, February 23, 1809, and was brought to Toronto, Canada, when nine years old by his parents. His father died five years later, leaving him the head of the household. With the aid of his younger brother, he established a small farm. Nine years later, he had the place free of debt and turned the deed over to his mother. The next day he married, and started out for himself. His wife was Sarah A. Mills, also a native of Ireland, but brought to Canada as a baby by her parents. In 1852, after locating in Kendall County, he returned to Buffalo, New York and brought out his family. He brought his family to a large wooded tract in Na-Au-Say Township. He paid \$27.00 an acre for it, instead of the government land at \$1.25 an acre which was within two or three miles of his purchase.

Sarah and Moses had thirteen children, two of whom died in infancy. The eleventh child, Charles Thompson, became a prominent political leader in Kendall County. He served in various local offices and several sessions on the State Legislature.

Old Moses had an old mare that he wanted to sell. The horse buyer was coming this day to look at stock that might be for sale. Moses pumped the old mare full of five gallons of water. He put her tail down and then leaned against the horse to anchor the tail. Horse buyers always lift the tail of the animal. So, when it came time to do this, Moses made sure he was at the head of the horse. Five gallons of water that have been under pressure, can create quite a healthy force when released, as the buyer's face and chest could attest. I don't think he bought the mare!

JOHN JESSUP

John Jessup immigrated from England to Connecticut in 1637. Five generations later, Daniel Jessup married Martha Seely, sister of Townsend Seely. They had five sons and one daughter. William was the oldest. Henry became a farmer in Na-Au-Say, along with Francis. Theodore was the preacher. Selah also farmed in Na-Au-Say. He and his wife Frances had one daughter, Eliza. Rod McCauley thought she was an all-right gal, and married her. Sarah became the wife of John French. John and Sarah's daughter married Oliver Johnson, Jr.

William Armstrong Jessup was born November 23, 1826, in Orange County, New York. In 1849, at the age of 23, he migrated to Kendall County to the farm of his uncle, Dr. Townsend Seely. There he worked for two years.

Going west was not a trouble-free drive or flight as it is today. He left Orange County by railroad, as far as it had been constructed, and at Buffalo, he took a boat to Detroit. There he purchased a railroad ticket, which had been built only as far as Michigan City. Back on board another boat, he headed to Chicago. The latter journey was made in a severe storm, and all the passengers were sick. The rest of the journey was by canal to Lockport.

William was soon able to purchase the Truman Austin farm. The home was on a slope surrounded by several large, ever-flowing springs a half-mile from the highway. Being from Orange County, he kept fine horses. "Springmere" was outstanding for its hospitality, being the first stopping place for eastern relatives. At the time of the purchase, there were so few fences in the neighborhood, that a person might have ridden unobstructed across the prairie for many miles in any direction.

William returned to his native county on March 17th, married Mary

Jane VanDuzer. He was an elder in the church for fifty years. He was companionable, gentle, honest and generous -- rather unusual traits for that time.

The Rev. Theodore Frelinghuysen Jessup came to preach a trial sermon in 1873. His father, Daniel Jessup in New York, wrote the following to Rev. Jessup's youngest brother here: "Your brother Theodore preached a sermon in your Church House. I trust it came up to the expectations of his brothers, but what did others say about it?" Rev. Jessup became the pastor, and remained for fourteen years.

William and Mary Jane had five children. The eldest was John, born in 1856. John married Abbie Goodale. John inherited the same traits as his father, and was loved and respected in the community. He took in a very young Rob Schlapp, after the death of Rob's father. Rob lived and worked for "Mr. Jessup" and was afforded the privilege of eating with the family. The man Rob later became was greatly influenced by the gentle ways of "Mr. Jessup."

The oldest daughter, Sarah, never married, and remained at home with her parents. The second son, Theodore, was the educated one. He attended high school in Aurora, and graduated from Williams College in Massachusetts in 1883. He worked for the Western and Electric Company in Chicago and in the banking business. Throughout the years, he sponsored the preservation of natural beauty. He was chiefly instrumental in having Starved Rock set aside as a state park. Margaret Jessup became the wife of Hugh Goudie, Sr. The last child, Clara, never married. She became a school teacher and taught in the Kendall County country schools for 25 years. She was a favorite teacher of the Rob Schlapp kids on Grove Road. Clara boarded with her sister Margaret while teaching at the Grove Road School. She left the teaching profession to go live with her brother Theodore in Chicago.

JONAS SEELY

Jonas Seely migrated from Lancashire, England in 1692 or 1694, and settled in Connecticut. Over the course of time, the Seelys moved to Orange County, New York. Townsend was born there in 1794, son of Jonas.

Townsend married Milicent Tuttle in Orange County, whose ancestors also came from Lancashire, England. Their son, Edmund, was born in Orange County in 1827. Townsend graduated from Albany Medical School in 1815. He practiced medicine there until 1837.

The western frontier was opening up and the need for doctors was great. So, the family left New York state for Illinois, via Pittsburg, to the Ohio, Mississippi, and Illinois Rivers, to Peru, Illinois. The boat they took was a work in progress, but it was finished before they got to Peru. One of the carpenters, Robert Gates, settled in Kendall County, some years later. Edmund was ten years old when he traveled west with his parents and siblings.

In 1843, the family moved to Na-Au-Say, to live in a shack on the Cherry farm, joining their son Francis on the Daniel Townsend farm. The shack was blown away by a cyclone. In 1846, they built a log cabin on what is now the Scobert farm. In addition to his medical practice, Townsend was a leader in every movement for the betterment of the community.

First in his thought was the religious worship of the community. There had been occasional preaching services in the schoolhouse located on the Sullivan farm, now the Frank Austin property. Dr. Seely had services held in his log house as often as he could secure a minister. After the Union schoolhouse was built, services were held there for twenty years. In 1848, this church was organized in which Dr. Seely was a moving spirit.

Dr. Seely was also a participant in the underground railroad. It seems that part of the system passed through this part of the state. Some refugees were taken to Lisbon, thence to Dr. Seely's in Na-Au-Say or to Plainfield. The route depended on the number of persons in the company. Dr. Seely had a loft in his barn fitted up for the negroes. One of them could write, and wrote his name in chalk on a rafter in the barn. It was visible until the barn burned many years afterward. When the refugees were in it, hay would be piled over the entrance making it look like a solid hay mow.

Dr. Seely kept good roadsters. He could take a double buggy of refugees to Downers Grove and return during the night. When he received more than he could transport, Oliver Johnson, Sr. who lived a mile away and his team of Morgans (noted for their stamina in long drives) could make Lyons in the night when the roads were good. (Part of the return would be in the daylight.)

One early morning, when Oliver Johnson was about to go to Lockport with a load of grain, a colored woman was brought to his home. The driver said the slave hunters were not far behind. Quickly she was taken into the house, and dressed in black, with a crepe veil and long black gloves, the garb usually worn by those in mourning in those days. They were not noticed until nearing Lockport. An acquaintance met them and stopped to express his sympathy and regret that he had not heard of the death in the family. Mr. Johnson replied that this was a friend of the family and drove on. Arriving in Lockport, his charge was delivered to a depot on the underground, and he received back the black garments when he was ready to return home.

Dr. Townsend Seely was also an active temperance worker. Once when a strange blacksmith hailed him, and asked him to bring him a gallon of whiskey from town, the old Doctor looked at him and answered

indignantly: "I would bring you a barrel if I thought you would drink it and die and go to hell!" and with a sharp cluck to old "Doll," was on his way down the road before the blacksmith got over his astonishment!

Dr. Seely kept the post office too, after Jeremiah Shepard gave it up. The emoluments of that office then were less than \$2.00 per month.

Edmund Seely, youngest son of Dr. Townsend Seely, remained on the home farm all his adult life. For years he was the unpaid caretaker of the church building. The elements for the communion service were the charge of the Seely family for nearly three quarters of a century. He was an elder in the church for more than thirty years. He sang in the choir for thirty-five years and was chorister for twenty. He served as superintendent of the Sunday School and as a church trustee for a number of terms.

Edmund married Jane McClain in 1855, a native of Ohio. Jane moved to Illinois with her father, step-mother, and siblings between 1853 and 1854. Her father James became an elder in the Au Sable church. James' sister married Archibald Hopkins in Ohio and moved to Na-Au-Say with other relatives sometime before 1857. (Jane's mother Hannah, was sister to Archibald Hopkins.) There was so much snow that year that after they were married, they rode home in a sleigh right over the fences. They lived next to his parents.

Edmund and Jane had three children, of whom two survived. Their daughter Clara married Harry Jones of Geneva, IL., and Francis ran the family farm. He married Emma Hills in 1863, and raised five children. One of their daughters married Guy Wheeler's son, Clarence.

The following is taken from the Session records:

"The tenth annual meeting of the Church and Society of the first Presbyterian Church of Ausable Grove, was held in the church Nov.19 1867. Townsend Seely was

called to the chair. E.W. Sexton was reelected trustee for the term of three years, and Silas F. Wagner to fill the unexpired term of two years, made vacant by the resignation of Edmund Seely. Motion made and carried to adjourn.

'Sine die' Edmund Seely, Clerk"

JOHN WHITLOCK

The Whitlock family has its origins in England. John settled in Castleton, Vermont around 1775. He is listed as a member of the congregational church of that town, for that year at least.

Levi married Chloe Mason in the late 1700's. Chloe was the great-great-great granddaughter of Capt. John Mason, who commanded the successful May, 1637 expedition against the Pequot Indians, with a force of 75 men. This took place near New London, Connecticut. The Indians were subdued, only to regroup later. Capt. John was called in again to fight them. This time there were many Indians killed. The remaining wanted peace with the army and the white settlers.

There is a statue of Capt. John in Mystic, Connecticut. It stands in the middle of an intersection in a residential area. He is dressed like a musketeer of France. My sister and I found this monument while she was living in Connecticut. As children we were told there was a statue of Capt. Seth Wheeler. So we went in search of it. There was a statue there, but it was the wrong person. It was 20 minutes from her home.

Levi and Chloe had one child -- a daughter, Sally, born in the 1800's. She became the wife of Alansen K. Wheeler. I can't find anything to indicate Levi came west.

In 1845, Sheldon H., younger brother of Rollin Wheeler, brought another consignment of sheep from Vermont, by the canal and Great Lakes. Three cousins, Luke, Thompson, and Seabury Whitlock accompanied him, and must have been invaluable sheep herders on the way.

There is a well-preserved story that one night, Seabury's narrow

cot was directly in front of an open cabin door, when suddenly a strong gust of wind swept him and the cot into the tossing waves. The mattress proved to be his life-saver, as it floated until he was rescued.

His brother John came to Na-Au-Say in 1845. He broke the prairie sod with an ox and hauled his grain to Chicago in those early days. His wife bore him ten children, most born before the move to Illinois.

John Whitlock, grandson of the first John, was born in 1894 to David and Anna Whitlock, with whom he farmed. In 1929, he married Mrs. Edna Cryder, widow of the late Henry Cryder. Five children came with the bride. One was Ruth Cryder Wheeler.

I remember John. He wasn't very tall, had twinkling eyes, and a very happy smile -- a very sweet man.

LIEUT. JOSEPH KELLOGG

Lieut. Joseph Kellogg was born in England, and came to the colonies before 1651. He is recorded as living in Farmington, Connecticut in 1651, as a weaver.

His grandson, Preserved Kellogg, was born in Lebanon, Connecticut in 1742. He was a butcher by trade, and also fought in the Revolutionary War. His son was Rev. Sherman Kellogg, a minister of several congregational churches in the Vermont area. He is listed as a member of the Castleton Congregational Church in 1784.

Rev. Sherman and Sarah Hunt Kellogg had a son, George Washington Kellogg, in 1811. In 1835, George and his cousin Charles drove from Vermont with two teams of Morgan horses. They spent their first night in Kendall County in a log tavern kept by Daniel Platt, the only settler near what is now the village of Plattville. After wintering near Peoria, George located at Oswego and taught school in the log mission house put up by the Jesuit missionaries for the Indians of Waubonsie Creek. Later he taught at the Wormley School for a total of nine years. He also taught at the Union School.

Na-Au-Say in the 1840's was a landscape of undulating waves of very tall prairie grass. Now, I'm not talking about knee-high stuff, but five-foot plus! Grass that could be folded together in your hands over the horse's head that you're riding!

Trees were scarce and not suitable for lumber. To build his home, George had to go to Chicago for the lumber. When he returned to his home site at a later date, he searched all over, but could not find the lumber. The grass had grown since he had last been there. So, back to Chicago for

another load. This time, he marked it well.

In 1842, George went back to Georgetown, New York, and married Sarah Gleason. They returned to Kendall County where in 1845, he purchased land in Na-Au-Say Township, and took up farming as he had done in his youth. Sarah and George had seven children born here. After forty-two years of marriage, Sarah died. George remarried Mary, the widow of Walter Thompson. The seven children included a set of twins, Alvin and Alice, born in 1860. They were the youngest of the seven. It would be 89 years before the arrival of another pair of Kellogg twins -- great grandchildren, David and Diane Kellogg born in 1949.

Alvin and his wife Myra joined the Au Sable Church in October 1889. They had six children, two of which died before the age of 3. Alvin's son, Herbert -- "Bert" as he was known -- continued the farming tradition, adding a commercial trucking business to haul cattle and farm produce. The trucking business continues in the KR&G Excavating Company started up by Bert's son Keith, in the early 1970's. The business is overseen by twin David. As in the business of farming, other relatives work for the company.

John Kellogg is the fifth generation to farm the homestead. Do you think George W. could have comprehended the modern farming methods used today, including that "newfangled invention," the computer?

John's three sons are the tenth generation of Kelloggs in America.

CAPTAIN JOHN JOHNSON

Captain John Johnson settled in Connecticut about 1725. There are several traditions about his ancestry, including that he was either a British or Norwegian sea captain. The spelling of the last name is Johnson, and it is typically Norwegian. All of the second and third generation Johnsons in America were tall, had fair complexions, fair hair and blue eyes. Most were more than six feet tall, one being six feet six inches!

John Johnson II was born in 1735. His wife was Mahitabel, born in Scotland. (She was a woman of great piety, who spoke in a Scottish brogue.) They moved to Rutland County in 1760. The West Rutland Congregational Church shows they were charter members. John and wife had eleven children.

Endearing Johnson, born in 1777, was one of those that survived to adulthood. By his first wife he had eight children, four sons settling in Illinois. She died in 1813. The eldest son of his second marriage was born in 1817, followed by six more children. Oliver Cleveland, Sr. was one of the second set.

Oliver Cleveland, Sr. joined the Green Mountain Boys when he was 18. He was made captain at that age, the junior officer of his regiment. He married Mary Ann Wheeler in 1843, and came to Illinois that same year. They became parents of seven children.

In 1844, as their new house neared completion, it was learned that it was customary on such occasions to have a house-warming supported by a jug of whiskey. Since they did not wish to incur the ill-will of their neighbors, they were confronted by a dilemma. The house-warming idea appealed to the young couple, but not the jug of whiskey. Their problem

was solved when they learned that a Methodist circuit rider was to visit in the neighborhood of Plainfield. An invitation was dispatched to Elder Beggs to come and preach at the house-warming. It was the first preaching service in the community, and no one complained about the absence of the whiskey.

When the church was organized in 1848, Oliver, his wife, her parents, and a brother and wife were among the early members. He was one of the first three elders, serving 30 years until his death. He was also the teacher of the adult Sunday School class for many years. He was often asked to prepare the deceased for burial and conduct the funeral, as there were no undertakers at that time. When no singers were present, he also sang at the service, and offered the prayer by the open grave. In 1845, he was elected Justice of the Peace for the precinct. As such, he was also asked to marry people when no ministers were near. It was his custom to give each newlywed couple a Bible. He was elected to the state legislature at the time of Lincoln's second election to the Presidency in 1864. He knew Lincoln personally.

This family was quite interested in the religious life of the community as recorded in the Session's records. Oliver Cleveland, Jr. was born in 1863. Oliver, Jr. was an officer in this church and its committees for sixteen years. . He was united with Anna Mary French in 1889. They had three children. He was ordained to the ministry of the Presbytery of Ottawa April 21, 1898.

This is my favorite Johnson story:

One fall, there was great excitement at the white house (the house next to Louise Christian). Five of Oliver, Sr's. brothers were converging on the white house for a partial family reunion.

One day, some trading needed to be done, so they decided to take a trip to Aurora. Upon arriving, they climbed out of the wagon one by one,

and started up the street dressed much alike in black homespun, go-to-meeting clothes. Oliver led the way. His height was a mere 6' 1 1/2"; Daniel measured 6' 2"; Charles and Cyrus stood at an even 6' each; Hiram was a scant 6' 5"; Horace topped them all at 6' 6"! They literally stopped the show! The townspeople turned and gaped. The shopkeepers deserted their counters to stand in their doorways. The sheriff hung about just in case trouble should brew. Any store where the giants stopped to trade was soon crowded.

A young son of Oliver who had ridden along, wept in anger. He mistook the curiosity of the townsfolk for ridicule. In these stalwarts, he saw nothing unusual or outlandish.

The people of the town and the small boy were all greatly relieved when this wagon load was safely on its way out of town. The brothers were having such a hilarious time, they seemed quite oblivious to the stir they had created.

THOMAS WHEELER

Thomas Wheeler was born at Cranefield, Bedfordshire, England. He married in 1613. With his family, grandchildren, and brother John, they sailed to New England in 1635. They and their descendants lived in Connecticut for many years. I believe our Wheeler family is from brother John's line. John II had seven children; his son John III had ten. The latter's son, Samuel, had seven. One of Samuel's children was Seth, born in 1747. He also served in the Revolutionary War, becoming a captain.

After 1779, Seth and his family moved to Sudbury, Vermont. He married Elizabeth Powell in 1778. She was his second wife. They had eleven children -- not all lived. Son Timothy, born in 1799, did survive to become the father of A.K. Wheeler.

A.K. married Sally Whitlock and had eleven children, of which not all survived. Sons Rollin, Cyrus, Hiram, Sheldon, Henry, John, and daughter Mary Ann, are best known to this community. With Rollin and Sheldon already here and farming, A.K. brought the rest of the boys and his wife in 1854.

Rollin and Oliver turned over their sod with breaking plows the spring of 1843. They sowed wheat, harrowing it in with thorn trees, and planted corn with an ax, tramping it under with their feet.

Rollin married Phoebe Tood in New York State. They were charter members of this church. They had three children. Sheldon had eleven -- again, not all lived. These two brothers built their homes almost side by side.

I could not find any record that Sheldon was a member of this church. Most of the Wheelers and all the Johnsons were God-fearing and hard working people, but I don't think Sheldon worked all that hard, and

he didn't fear God too much either.

From the Kendall County Record, September 7, 1887:

"Sheldon H. Wheeler, Esq. contemplates putting in a complete system of water works, shower baths, etc. The water to be supplied by two large springs on the north side of his farm, so that when the dirty Democrats come to sojourn over Sunday, or to receive pure clean Republicanism as took by Lincoln, he will have the necessary appliance at hand to put them in fine condition to enter his household, and receive the doctrine bestowed by himself."

On Sheldon's farm, the first wooden barn burned and after the second one was built, Shel's brothers John and Cyrus had a dance. Shel was furious! He sat on the front porch and glared at them 'til his eyes bulged! That spring, when they went to the fields with the horses, they had to go 40 rods before the whiskey bottles stopped.

Session Records - January 30, 1863:

That some time in the month of December 1862, Mr. A.K. Wheeler, a member of this church, at an evening party at his house did permit promiscuous dancing, thus by his permission and example, encouraging a practice which we regard by our church "entirely" unscriptural and immanently and exclusively that of the world which lives in wickedness, inconsistent with the Spirit of Christ, and that deportment and purity of heart which His followers are bound to maintain. Also, there was a dance at Mr. Vandorston's where cards were played. In that same month at Mr. Shphers's there was dancing and Henry Mettile played the violin.

February 6, 1863:

Session visited the A.K. home and he was not available to talk to.

February 11, 1863:

Brother O.C. Johnson (A.K.'s son-in-law) visited with him. He

reported that Mr. Wheeler had not manifested the spirit he had hoped to see, and that he was unwilling to render such satisfaction as Session deemed necessary for the honor of the church and/or religion.

February 13, 1863:

Mr. Basset from the Session met with Mr. Wheeler. He reported that Mr. Wheeler stated that the party was a surprise party, who came without invitation and with their own music, that he did permit them to dance in his house, and that he should not have done so had he known that it was contrary to the rules of the church; furthermore, that he had been raised to consider dancing as not exactly consistent with a Christian profession and that he was of that opinion still. Also, to make these statements public on the Sabbath.

In the Session minutes it records that A.K.'s daughter, Luna, was at the first two parties, and she danced!