

Hubbell Family Folklore

Stories of the Padgett and Hubbell family dating back to the Civil War.

Hubbell Family Folklore

December, 1991

Introduction. This document discusses the folklore and heritage of the farm owned presently by Stephen and Sandra Graber located 3 miles south of Coal City, IN. on Highway 157 in Jefferson Township, Owen County. The paper covers the good and bad times folklore and heritage of the people on this farm. The farm contains some buildings standing today which includes a house, brick shed, furniture, and concrete fence posts which dates back to the Middle 1800's.

Thanks to those who contributed to this folklore page.

Marcella Padgett Jones,

Apt.4,Camelot Ct., Linton, IN.,

Age: 81

Sex: Female

Occupation: Retired Nursing Assistant

Ethic Background: English and Danish Native Language: English

Religion: Christian Church

"Education: High School and Nursing Assistance Training.

Willard and Cloe Padgett,

R.R.#1, Worthington, Indiana

Age: Both are 68 years old,

Sex: (Willard male, Cloe Female)

Occupation: (Willard) Retire Farmer, (Cloe) Retired Factory Worker and Housewife Ethic

background: English and Danish,

Native Language: English,

Church: Church of Christ,

"Education: Both Graduated from High School

Stephen G. Graber,

R.R.#2, Box 108, Coal City, Indiana 47427,

Age: 47 years old,

Occupation: Electronic Engineer,

Ethic Background: English, Danish, and German.

Native Language: English

Church: Lutheran,

"Education: College Graduate,

Interview with Wilma (Padgett) Graber,

702 So. Washington St. Jasonville, IN.,

Age: 76 Occupation: Retired Housewife

Ethic background: English and Danish.

Native Language: English

Church: Baptist

"Education: Graduated High School,

Max Slough,
R.R.#1, Worthington, IN.,
Age: 69
Sex: male
Occupation: Farmer, retired miner, Lay Pastor, and Retired Ordinance Worker at NWSC,
Ethnic background: German, English, and Native American.
Native Language: English Church: Raised United Brethren, now United Methodist,
"Education: Graduated from High School,

Louise and Wayne Frump
Age: She is 74 years old.
Residence: 5125 South Walcott, Indianapolis, IN. 46227
Sex: (Wayne Male) and (Louise Female)
Occupation: Louise is a Retired School Cafeteria Manager
Occupation: Wayne is a Pastor
Ethnic background: English and Danish Native Language: English
Church: Church of Christ
"Education: High School

Carol Padgett Hostetler
Residence: 71 Oldfield Lane, Mooresville, In. 46158 Age: 63 years old
Occupation: Retired High School Teacher (Latin, Spanish, and English)
Ethnic background: English and Danish
Native Language: English
Education: Master Degree in Latin and English. Some course work toward PHD

FAMILY STORY

Nathaniel Hubbell, (ME# 26) was the son of Richard Hubbell (ME# 3) and Hannah Sillman Hubbell. He was born in Stratfield in 1702, and from there moved to New Jersey. Nathaniel appears to have been the first member of the family to graduate from Yale. He graduated in 1723. He went to Pennsylvania where the Presbyter of Philadelphia duly ordained him in 1727. He had a son John Hubbell.

[editors note: the genealogy appears to be incorrect here. Nathaniel Hubbell (ME#26) of Rathaway, NJ (1702-1760) was the son of Richard (ME# 3). However, Nathaniel did not have a son named John. He had 4 sons (Ahjah, Ezekiah, Nathaniel Jr and Asa); one of them was Nathaniel Jr (ME# 124) b: 1724 in NJ. Nathaniel Jr had 2 sons; John (ME# 394) and Henry (ME# 395). It is this son, John, that is discussed in this article]

John Hubbell (ME# 394) appears to have gone with his family from New Jersey to Ohio, later to Henry Co. Indiana. He served in the army and had evidence of discharge from Washington at New Windsor, NY. He was awarded 100 acres of land in 1794 perhaps in Ohio.

His son (John's) Isaac Hubbell (ME# 1071) of Indiana born September 11, 1780 married and moved to Green County Indiana from North Carolina.

Isaac's son, Aaron Hubbell (ME# 2525) born September 8, 1808 and lived in Jefferson County (This is where our farm is). He is the father of John Hubbell (ME# 4883; b: ~1841) who built our house. Grandma use to tell stories about Mary, her mother. She use to go four miles on horseback (sidesaddle) to get the mail. She went two or three times a week and always brought neighbors' mail too. When she was ten years old when she first went to school. She attended 52 days in all. She said they had a speller and reader. She couldn't go any more because she had to fill quills and clear rods so her mother could weave (believe that

means fill quills and clear rods). She often longed to go to school. The times were hard during the Civil War with the men away and there was much work to be done so she didn't get to go to school. Their school was not like the buildings today. Their schoolhouse was made of logs, with split logs for benches. They would go to the spring for drinks and used a gourd for a dipper. There was a long stove in the schoolhouse. It held sticks of wood two feet long. They had to walk 1/4 mile to school. She had a cow killed and a man by the name of Miller tanned the hide and made boots for me. She had to do the chores always. On February 14, 1865 she went to a party and there she met **John Hubbell**. He took her home that night (of course they "walked"), then he walked five miles to his home. Next day he started to camp with Dick Thompson at Terre Haute. He helped build the breastworks at Washington City when he first enlisted in 1861. He was 19 years old when he first enlisted. He took pneumonia through exposure, was honorably discharged. Later he enlisted again Feb. 4, 1865. In May the Civil War was over and John came to stay. He and his brother-in-law walked from Gosport, about nineteen miles from his home. They were very tired and hungry, so they stopped and asked a family to stay all night, but were refused. John said then, if he ever had a home he would never turn anyone away, and all through the years they have kept many travelers. She was married to **John** Hubbell when she was 16 years old on July 4, 1867. They began housekeeping at the Old Hubbell farm (This is where we live now). Fifteen months from that time **Ed** was born. Ed was born in October, and then she spun thirty yards of wool rolls to make six blankets. The following fall, **Nelson** was born. The next summer she spun 60 yards and made twelve more blankets. When they had four children she helped John dig the well. She pulled the bucket up with block and tackle. The well was and is "thirty feet deep (It sits behind the house). Part of it was destroyed in a windstorm. We can still get water out of the well (if our deep well fails). The first sewing machine she (Mary) ever had was in 1873 and it was a secondhand one and cost \$5.00. She boarded many schoolteachers, sending lunch for six at one time and cooked three meals a day for home folks.

They kept sheep all the time they were raising their children and many times dogs killed the sheep. She spun the wool and knitted the stockings for the children till Ed was in his teens. The house was fixed over in 1867 with the exception of the porches. She would hold the lamp at night while John put the lath on. She attended the church (of Christ) at Bethsaida and Coal City, walking three miles to church many times. There was a security debt of \$2,000 on the farm. And all the money the family could make above living expenses had to go on the debt. One season they made 3,600 gallons of sorghum. Onetime they had 21 head of steers and Ed and her had to care for them. The son Ed went to St. Louis to school to learn telegraphy when he was nearly 20 years old. Permelia did not know how to write so John taught her to write so she could write to Ed. **John** died in 1909. Her daughter Allie took sick two years after John died, and she had the full care of her for 14 years.

WILLARD AND CLOE PADGETT-

House. Willard Padgett said he thought our house was built in middle 1800's. Although the exact age of our house is unknown, one photo of our house is dated 1893. Grandpa **John Hubbell** and his neighbors built the house it is believed right after he returned from the civil war. A photo of this house and **John Hubbell** holding a parrot is shown in the photo. **Mary Hubbell** his wife is also in this photo. Etta, my husband's grandmother, is also shown in the photo. Brick shed Willard said that he believed the brick shed west of the house was built about the same time (in the mid 1800's). He also said it was the summer kitchen. Everyone had his or her summer kitchen. Then they cooked and canned their vegetables. They ate out there kept to keep the house cool and clean in the summer. Hubbell's constructed a mill, and later a Railroad station.

Hubbell Station. Although the Hubbell's railroad station has long been torn down, the location of Hubbell's railroad station is still on most Indiana maps. It is one mile south of the home place.

Erie canal. Before the railroad station, the Erie Canal was constructed. It ranged from North of Terre Haute to Evansville. After one boat made the first journey through the canal, the railroads came into existence and made the canal system obsolete.

Cement posts. Grandpa **John Hubbell** also constructed the cement posts. The cement posts were constructed because of the early ages of the train. The train was always going up our 12-acre hill and catching the hill on fire. The cement posts did not burn during this ordeal. The hill is the highest point in Jefferson Township of Owen County.

Panther. Grandma (**Mary Hubbell**) told about her mother Premelia walking to a distance of 8 miles to Worthington, Indiana for selling farm goods such as eggs, cheese, and etc. One day, after walking approximately 4 miles, a panther started following her. Suddenly she stopped and clapped her hands and said "what a burger, what a burger". The cat was so startled it ran away. Evidently this did not phase Premelia. She made the return trip home that evening and made another trip to sell goods in Worthington the next day.

FOLK REMEDY.

Recipe-Red Clover tea. Take one cup of red clover blossoms packed firm with green leaves removed. Pour one gallon of boiling water on blossoms and simmer for 2 hours. Strain the hot liquid. This makes red clover tea. The taste is similar to regular tea.

Recipe-Red Clover Wine. Red clover wine is a very thick wine. This wine was primarily used for cough syrup. Red Clover Wine recipe. Make red clover tea as above. To the hot tea add 3 boxes of brown sugar and 1 lemon sliced including rind. Cool and add one package of yeast. Remove the lemon rind. Put in mason jars leaving lids on loose. Lids are to remain loose on the jars for two weeks. After two weeks put the lids on tightly.

FOLK SONGS

Some of the songs sung during harvest and other gatherings were generally humorous. One song describes a girl and another describes a female, male encounter.

My Girl

My little girl, I love you so much when I finally took you to bed. You put your glass eye on the mantle threw your wig on the table False teeth were placed in a jar. The false leg lay on the chair I would like to love you but where are you? You are scattered everywhere.

See Saw I saw Me Saw sitting on a see saw with my girl They did not see what I saw and when Me saw that I saw he jumped off the see saw and Me Saw ran off with my girl. I ran after Me Saw.

STEPHEN GRABER

FOLK REMEDY.

Cancer Cure. **Etta Hubbell**, Mary's daughter told of a cancer cure. She said that her Grandmother had a lump on her breast. An old Indian woman told her that she would take care of this lump. The Indian woman came by every day for two weeks and rubbed a salve on the lump. Although the ingredients of the salve was unknown, one ingredient was bees wax. After the two-week period the lump fell off.

The Indian then told her she should drink plenty of red clover tea. This would keep the blood pure and she would live to see her grandchildren raised. She drank plenty of red clover tea and lived to her grandchildren raised.

WILMA GRABER

John Hubbell. My Grandfather

John Hubbell homesteaded the place (Stephen and Sandra Graber farm). He was in the Civil War and at the end of the Civil War he shook hands with Abraham Lincoln. He said that there was a whole line of people (around three miles long) out in the field after Lincoln made the Gettysburg Address. Grandfather

came back home. My Grandmother was 15. When he left in 1861 he was a young man and returned in 1865.

Marriage. He fell in love with her and asked her to marry him. Her name was Mary Slough. It was all right with the family. They wanted to go to some preacher's house I don't even know who the preacher was. Some preachers went around to other places and had church services. But this one lived there. So they went to the preachers house. They were both on horseback and it was springtime and it was so muddy. They couldn't even get their buggy to go through the mud there. So they went to the preachers house on horseback. He came out and stood in the yard and they both sit on the horses and they were married on horseback and he filled out their marriage license and all the things he was supposed to do and gave it back to them. So they came back and were married.

House. They moved into the old house just a little bit north of where Stephen and Sandra Grabber live now.

About a house north. Grandfather (**John Hubbell**) built the house (Stephen and Sandra house). He also built a lot of furniture. I don't know when he built the house. They built the house from the lumber from the farm. They cut down the trees and took them to the mill and had them saw the wood. In those days if anyone wanted to build anything they would have what they call a log rolling. All the neighbors would come in and would all saw logs down and then they would all take them to the mill and get them sawed up. He made most all the furniture there. He made beautiful furniture.

Funerals. Grandma told me about back before they had any children. If anybody died in the wintertime it would be too bad to have the funeral. They couldn't get there in the winter because the paths in the woods were too muddy. They would go ahead and bury the people. Then whenever the weather broke and spring came so they could have the funeral. They would have everybody's funerals at once. So everybody would come. They would get in their wagons. They would pack up their baskets of dinner. They would stay all day long. It would be a get together. They would have dinner at noon and then they would have the funerals.

Mischievous boys. They had some mischievous boys. In those days they didn't have anything to sit on. They only had straw for people to sit on in the church house. They had some straw back up there behind where the preacher stands. Don't know if you sit up there or not. One of these boys had one of these glasses you hold up to the sun that gets real hot. He used it with the sun through the window and he set the straw on fire. All at once they begin to notice it. They were having a funeral for somebody. Men and women ran up there and begin to hit the straw with something. They fought the fire until they put it out.

Uncle Ed and Nelson. Grandma said that when they were first married, Grandpa and her had a one room log house. It had a fireplace in one end. She had the two boys, Uncle Ed and Uncle Nelson. She had to go out and milk the cow in the morning so she tied the kids to the bedpost. (They all slept on straw). The boy's bed was on straw back in the corner. One time she came in just in time, after she milked the cow. They were feeding that straw in to the fireplace and they had the fire coming on out toward them.

Blankets. She had to go out and get the wool off the sheep. She would make thread out of it. She would dye it. They used different plants. She make thread out of it and she spun and made blankets. They were scratchy but they were warm.

Song. A Song Grandma taught her.
Sambo lay the banjo down
Hogs in the corn, done rooting up the ground
Drive the old horse out in the rain
Milk the cow for Susan Jane
Susan Jane big and fat
Black in the face as my old hat

Eyes bug out and her nose bugs in
Her lip hangs way down below her chin

Switches. Back in those days they had Flanders. (These were people that didn't do the right thing. Like living together and having children without marrying.) It was all woods but didn't live far from them. They never did get married but had a whole bunch of kids. So the neighbors got together and went out and cut a whole bunch of switches. They put them under their front doorstep. So the people took the hint and they went and got married. The switches were because they knew they weren't doing right by being married and living together. They got married and couldn't get along at all.

Mirror. Grandma told about a man who found a mirror because back then they didn't have any. The man would look into the mirror and just grin and make faces. So he hid it. One time his wife saw him down at the barn just a grinning into the mirror. Well, after he went to the house, he didn't know she was down there. She went and got the mirror. She said, "Well is that the old Hague's been unseeing." It was her reflection in the mirror.

Panther.
Great Grandma Premelia.
She walked six miles to Worthington, eight or nine to Clay City. She got her butter, eggs, and things together. She walked to Worthington. She had them in the basket. So she was walking along down past the big hill where there is a creek (where highway junction 48, 157 junction is now). She was walking along and she kept hearing something behind her, in the leaves. The roads were only paths because that was where the wagons went. She turned around and there was a panther following her. It smelled the butter. Well, she turned around and started clapping her hands and saying, "Laws a messy what a burger, what a burger." She kept clapping her hands and it went away. She walked on to Worthington. She didn't think much about it. The next day she thought she better take my eggs, butter, and whatever she had. I will go to Clay City and walk off the soreness. So she walked to eight miles to Clay City and back the next day.

Swing.
Pioneer women when they would have to work out in the fields they would tie their children up in a tree like the Indians did. They had a swing or something that they tied them in and it would swing in the wind.

Transients.
When Grandma was a girl before she married and in the Civil War people came up here from the South. One woman came up to her with a basket and said, "I'm just about gutted." Meaning she was hungry. Grandma gave them food and they went on farther north.

Church wine. At church they said they had to have wine. It had to be fermented from the Vine. So these people made it for the church and took it there. It was just left there at the church. The boys came in and stole it all.

Folk Medicine Blood Purify Grandma made some medicine with Epsom salts, sulfur and something else. She made us eat that dry. She said it would purify our blood.

Clover Wine. It was for medicine. It was for your stomach and colds. The children would pull the blossoms for Grandma. They pulled all the red blossoms and made wine. In the wintertime or when they would be sick she would go give them a little tiny bit. It would make you warm all over.

Blackberry Wine. It was for colds and things. It was just suppose to be for medicine. It would be for your throat or cold.

Sleep walking.
Told a lot of stories about people walking in their sleep.

Woman. A man came along and saw a woman walking in her gown down by the river walking in her

sleep.

Uncle Ed. Uncle Ed, one time told his dad that the corn down by the river is big enough to plow. His dad said no he didn't think it would be. Uncle Ed said, " I know it's big an enough to plow. I saw it last night. So they got on their horses and went down there and there was his bare foot tracks going along the riverbed.

Uncle Nelson. Uncle Nelson took off his shirt every night in his sleep. They couldn't never find them or where they went. He ran out of shirts. Long after that, they were cleaning house. They found the shirts poked up under a table, years after.

Barn building. Building a new barn. A man walked in his sleep and got upon a rafter. He couldn't get down. They couldn't get him down. It took a lot of people to get him down.

Gypsies. The gypsies would come on the weekend. They would have covered wagons and an old cow tied on the back. They would camp the schoolyard. They put their wagons into a circle and made a fire in the middle and cooked their food. We were afraid that they would come back in the night and steal things. They used some of the coal that was there for the school. Wilma was scared of them because they heard they stole children. That morning her dad walked the children to school. The gypsy would go from house to house ask for stuff. They would ask for potatoes or eggs. They would ask for different things at each house. When they came to William's house her mother would shoo them (the children) back in the house so the gypsy wouldn't see them. When they pulled out they would all get into line, twenty wagons. People would always give them what they asked for because they were afraid of them. They were heading back south in the fall.

Sugar Camp.

Beautiful woods. They opened the sugar camp. It would take two full days to open up the sugar camp. There were around 200 hundred trees that they used. Everyone helped because Lloyd couldn't do it alone. They made maple syrup. They ran the sugar camp. They would have to get the buckets ready. They had hundreds of hundreds of buckets. They would haul them out in a wagon. Dad would drill holes in the trees. He would put the spoils in and pound that in with a hammer. The children would have to help do that. They would open up the trees in the spring. There was something there to hang your bucket on to and the sugar water would come out and go in your bucket. That was their lively hood in the spring because Maple syrup sold for \$2.00 a gallon.) They would buy brand new gallon buckets. In the wintertime Dad (Lloyd Padgett) would go a cut wood with a one man saw. He would cut all day long so they would have wood to burn in their furnace that they prepared the sugar water. It was prepared so that when it was time, everything was ready. He kept the woods cleaned up and used it to build a fire. In the spring some time he would have to boil all night because if they "run too much they didn't have a enough containers. It took a barrel of sugar water to make one gallon of molasses. The vaporizer made steam and boiled down the molasses. It was 12 foot long and about 4 foot wide. It had all these openings that the water would run in and you would dip it there in the back. When it got down to where it was real bubbly, we could tell from the looks it was ready to take off. So we had a thing we dipped it all out of there and took it off. Then we took it and put it into a cream can and that was what we took it to home in. We dipped other pans and until we got to the back by the chimney. That was where it was the hottest. The building had two sides on it with a seat that went all the way back to the chimney. In cold weather we would sit back there because that was where it was the warmest (The building is longer there). They would take ham, eggs, and potatoes from home for their lunch. They would put the potatoes right down into the ashes to cook, and then when they were done would wash them off. We had plenty of water. We used the sugar water to wash them off. We cooked ham in some kind of iron kettle down on the ashes.

Neighbors would come back and visit. The kids played in the woods. They would play games. Some of these are listed below. The syrup was finished up at the house. It was finished in a wash boiler. It was boiled until done.

THREE FOLK GAMES they played while they were at the sugar camp.

(1) POM, POM A

When a whole bunch is hid and the other bunch is to find them. When the first bunch got hidden that would holler Palm, Poma Lou. That meant they were hidden and you were to go find them.

(2) CHALK RABBIT. Mark by arrow in which area your going in the trees. We wouldn't mark to close because that would give them too much of a clue to where we were going. You would have to find the arrows. Then you follow those arrows to find those who were hidden. When hidden you drew a face on a tree, then they would look those around there.

(3) Elephant steps and little steps. Some body called out a letter and if you had that many letters in your name you got to take steps. Object was to see who would get a cross the room first.

Bank fence posts. Grandpa Hubbell made cement fence post in the late 1800's which are still standing on the farm. Some farmer would use their fence postholes as a bank. They would put their money down the side of the post and fill it in. A lot of the farmer's wives never knew that their husband did this but Grandpa Hubbell used a bank.

School the one room school was **Hubbell School** and it was south east of the farm at the crossroads. Where the railroad was is Hubbell station. There was a country store down there. You could get on the train and ride to Worthington. Bill Shouse would have to flag the train down if anyone wanted to get on.

Tramps. Had a lot of them come to the house. We would feed them. Sometimes they would have something to sell. One time one had a bowl to sell. Mom said, "Well, go get a old hen." So we would go out and catch an old hen. Mom would then trade the hen for the bowl. Anytime, anyone had something to sell we would trade a hen for it.

Birthday Customs. We would have a birthday cake and invite a friend home to spend the night with them. Mother would make a white cake and decorate it with red hoots. She would put a nice tablecloth on and have it special. When they had their girlfriend's home they wouldn't put you under the bed. They would instead give you pats on your back. You would get up against something to keep them from patting you on the back.

Under the bed. When the girlfriends weren't there they would put you under the bed. It was something like they had won out over you if they got you under the bed. One time they tried to put Mom (Etta) under the bed. They were laughing and when they would get one leg under the bed then her arms would be out. She would hold onto the bed to keep from being put under the bed. They tried and tried and the harder they tried the harder they would laugh. I guess they finally got her under the bed.

CHRISTMAS CUSTOMS. I went to the one room school and kids told us that there was no Santa Clause. We didn't like that. Those kids didn't get any present and so we figured that was the reason.

Mom and Dad played Santa Clause with us. We hung up our stocking or else would have a Christmas Tree. If we had a Christmas Tree, we would go back on the farm and cut it down. Dad would put a Xthing on the bottom and then we would decorate it. We would put candles on it. The candles clamped on there and we didn't light them. Then sometimes they did light them. We had a Christmas tree every other year. We were so excited we would go to bed before dark. We were excited over Santa Clause coming. We would get shoes, stockings, paint books, pajamas, and house slippers. Mom would say she knew where Santa Clause got them and if they don't fit we can take that back to Coal City to the Mercantile. We would get bananas, oranges, and dishes of candy. Everybody was to buy candy and no one was to know what the other one got. Then Christmas morning we would all come out with our candy. One year, Ivan had hidden his candy in Moms quilt thing. Well the "mouse got in to the candy and drug some of the candy out on to the quilt. Later on Mom had us to get a present for someone else. Had about a quarter to spend. I got doll shoes to fit my doll for Louise. We got dolls when we were small and boys got toys. Christmas and games we played then.

Grandma would always have a big Christmas with all the Uncles and Aunts I didn't know. We would go

down there. She would "give gifts. She made Louise and I dolls. She put a tin head on them and made the body. She made the clothes and everything for the dolls. She had a great big dinner. They would go in the other room and play.

Neighborhood Parties. everybody was invited. Would have yard full. The old people would sit around and talk. The children would play.

Halloween party. Everyone would get all dressed up.

Pound party. We had a pound party. We called it a pound party because everyone would bring a pound of refreshments. Crackle jacks, popcorn, peanuts, and any kind of candy. This was during the great depression, so not much money but when everyone brought refreshments there was plenty for all.

Ice Cream Party. When we had the ice cream party, everybody came. Nobody was invited, they just let everyone know when the party was and they came. The women would bring cakes. The men would go to Worthington to the icehouse where they made the ice. They would bring ice back. They would sit out in the driveway. We didn't have any light out there but they would crank the ice cream freezer and talk and laugh. Women were all in the kitchen talking and laughing. We didn't know there was a depression because we had plenty to eat. We knew we didn't have money for things but we had real good times. Guess the people in the cities had problems.

Music party. They would have someone come and sing. Mom would play the piano. Clayton White would come and sing. We would make all kinds of candy when we had it for refreshment. Also, we would have apples and popcorn. "

Charivaris. Grandma said they made the groom ride the rail. One time they accidentally threw someone into the pond and he drowned. So they stopped that custom. When a couple got married, everyone would go to the charivaris. The couple would prepare for them most of the time. The couple would hide. Everyone would hunt for them. One couple hid in the hen house. They had trouble finding them. When they found the couple then they would have give them candy. If they hadn't prepared, they would have to go to Coal City and get it. We would have to get the storeowner out of bed. When we were charivaried, we were prepared and just sit there waiting for them. Here they came carrying a big saw. They carried that saw to every charivari. They stood there and beat on it. Someone one would go set some dynamite off and they would ring cowbells. They did this so you would give them candy. One kid climbed up on top of the house and put a board over the chimney. The smoke came back down into the house. "•

Fred and Ellen Wall got married and at the charivaris they gave everyone ice cream cones. We never got them, only at the fair. In most charivaris, we would get out in the yard and play games in the summertime. Nobody was scared of anybody. We just got out and in the yard at night and played. People would come far and wide to the charivaris and neighborhood parties. Everyone had fun. Everyone went far and near to the" charivaris. They were a big event.

Games we played. One game we played we would sing while marching like you do in square dancing. (The song they sung is below.) I've been to New York I've been to Dover Over ten times over Take a glass of brandy wine and turn the glasses over (When they said turn the glasses over you would turn around.) Then you would sing. Happy little miller boy that lived all alone In a little log hut that he called his own Hand in the Hopper One in the sack Ladies step forward Gentlemen fall back Three Deep œ•. Two people get together. Then somebody would get in front of you, then you have to go out and get in front of someone else to get his or her partner.

MAX SLOUGH AND KATIE SLOUGH Charivaris. They came to the house. They gave us each a cigar. I would pop corn. I wasn't from Coal City. They didn't do anything else to me (Kate Slough) but they took him (Max) out and rode him on board because they didn't have any rails. The first charivaris I remember were for my sisters. Then they would shoot shotguns and then sometimes they would put off dynamite.

They would hang dynamite in the trees. They would put off dynamite but why I don't know but they did. They would hit on pans.

Also see ME# 4883 John Hubbell in the Millennium Edition of the Hubbell Genealogy (Vol 1, p488)