

Bits and Pieces

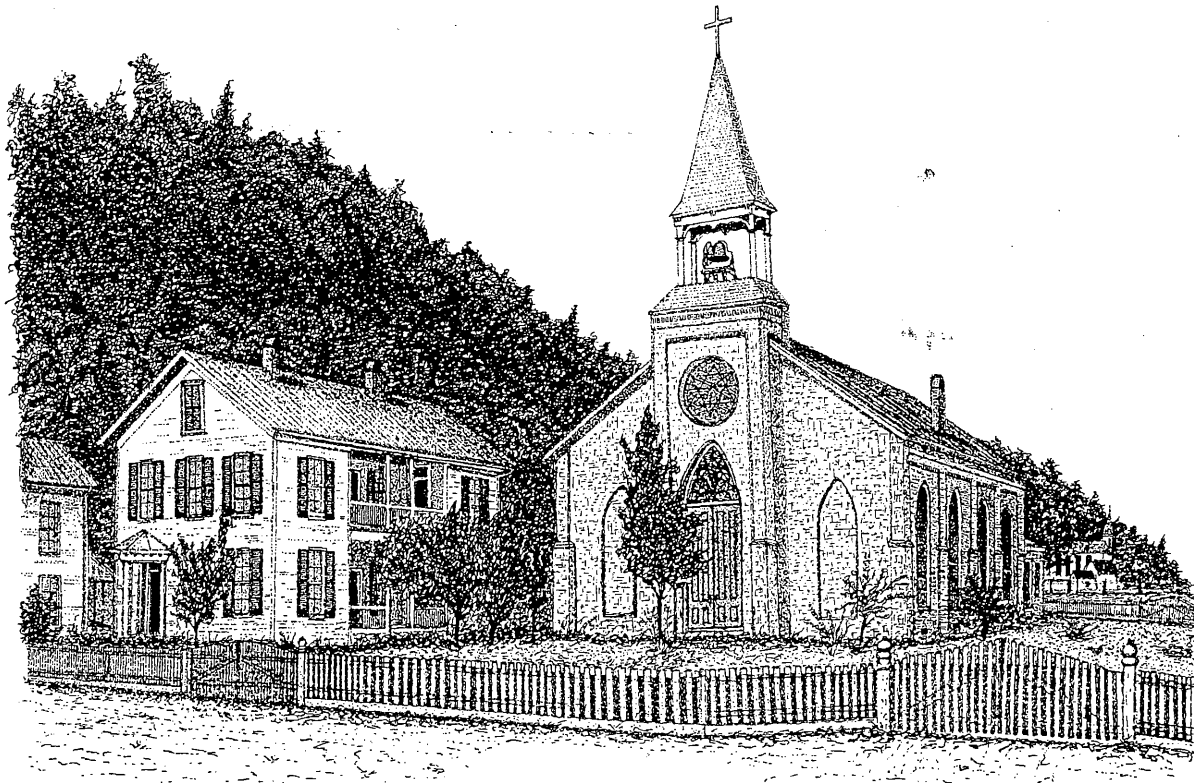
of Hardin County History

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Sketch by Don Waters

ST. CLARE CATHOLIC CHURCH

St. Clare in Colesburg is the oldest Catholic church in Hardin County. Mass was said there as early as 1803 in the home of James French. Father Stephen T. Badin, from his home base in Marion County, was the first priest to attend the congregation. Colesburg, in the valley of Clear Creek, at that time had a Catholic community of seventeen families.

In 1807 the congregation and its new pastor, Rev. Charles Nerinckx, began construction of a small log church on a knoll in the center of the valley, from which all reaches of the valley could be seen. The building was

completed three years later. By the early 1840's the Catholic population on Clear Creek had outgrown their little log church. In 1844 the congregation constructed a more substantial brick building on the same site. Bricks for the building were fired on site.

The construction of the Louisville and Nashville Railroad in the 1850's brought an influx of Irish Catholic immigrants to the village. The Civil War, with its nearby three Union forts, also added to the growing congregation.

Following the war, the parishioners determined to bring the church closer to the people, the majority of whom were now either employed by the railroad or dependent upon it for their livelihood. The old church, located about a mile away, was torn down in 1873, and its bricks were utilized in the construction of the much larger and very imposing structure that still commands its place in the valley. It was opened for services in 1874.

By the turn of the twentieth century, Colesburg's population was at its peak. The town boasted three churches, three general stores, a drug store, lumber company, a two-room public school, a brewery (Happy Hollow Distillery), a grist mill, a shingle mill, and two hotels. The area was known throughout the country for its fine fruit orchards.

The town's first population decline occurred in the early 1920's when the L&N Railroad moved its two "helper engines," which were used to provide additional power to assist trains in the long climb up Muldraugh Hill, from Colesburg to Lebanon Junction. The men that operated them moved away with their families.

The 1937 flood created great devastation in Colesburg. Many homes were completely submerged. Families moved away. During World War II the United States government purchased most of the farm land northwest of Colesburg. This was yet another severe blow to the Catholic population attending St. Clare.

Following the flood, the church was improved with the installation of electric lights, new pews and a furnace.

In 1945 three Sisters of Charity opened a convent at St. Clare. In an extremely unusual arrangement, the sisters were employed by the Hardin County Board of Education to teach the two-room school at Colesburg. This continued

(Source: Information furnished by Don Waters)

until the school was closed in 1953. The convent was then closed.

By this time St. Benedict Catholic Church in nearby Lebanon Junction had far outpaced St. Clare, and the priest's residence was moved there. After nearly one hundred years, St. Clare was again a mission church under the care of St. Benedict, which had itself at one time been a mission of St. Clare.

This decline reached a climax in 1995 when parishioners of St. Clare were advised that the church would be closed as a recognized parish but would remain as an oratory because of its historical significance. An oratory was defined as being a "worship site that can be used for a limited number of celebrations such as weddings and funerals, but which does not have registered parishioners."

In 1996, learning of the proposed closure of St. Clare, Father Ivo E. Cecil, who was retiring from active ministry, offered his assistance to help keep the church open. He was granted permission to say mass weekly at St. Clare if he so desired. His generous offer has enabled the church to remain open.

Many improvements have taken place over the past six years. The church has been completely restored, both inside and out. The parking lots have been paved, new landscaping added, and a beautiful new stone fence constructed around the church property. A new parish hall was built in 1997.

Although the people of St. Clare are strong willed, the future of this historic place remains uncertain. Attendance at the church has increased recently; however, the newcomers are not families with the young children needed to accept the responsibility of caring for the place and handing it down to the next generations.

The Madstone

Webster's Dictionary defines "madstone" as "a stone popularly supposed to counteract the effects of poison from the bite of an animal." A hundred or more years ago, and perhaps yet today in some parts of the world, people relied heavily upon such a cure. It was a stone, a rock or other hard object, an extremely unusual remedial agent, which had very remarkable powers to draw out the poison when applied to the bite of a poisonous creature, such as a mad dog or a venomous snake. The stone was thought by believers to have a magical influence in counteracting the virus of all poisonous creatures.

When applied directly to the wound, if there were present venom of any kind--for it was effective against the bite of all poisonous animals--it would at once adhere with considerable force, and begin to draw the poison from the vein. When full of the poison, the stone ceased to adhere, would drop off, and had to be purged thoroughly. This, according to some, was done by placing it in hot water and roasting it in hot ashes. Others cleansed the stone by soaking it in milk and rinsing in hot water.

During the cleansing process the venom could be seen rising from the stone and settling in a thick, ropy, greenish scum upon the surface of the liquid. After it was cleansed, which, according to some, had to be done at least once in every twenty-four hours, it was again applied, and so on from day to day until it ceased to adhere. Others claimed the stone would adhere until all the poison was absorbed, and then drop off.

It was said to stick from four to twelve days, according to the amount of poison received by the victim. Persons having had the stone applied described its action by saying that they felt that thousands of strong threads extending throughout the whole body were being drawn out at the wound.

Madstones are generally thought to be of three sorts: either some porous form of calcareous rock, or a concretion found in the intestinal canal of an herbivorous animal, or a chemical compound.

While the notion generally prevails that it is a natural stone, one Elizabethtown family in 1870 had a stone which claimed to be simply a chemical composition, apparently a Chinese production as shown by the labels on the box containing it. It was originally the size and shape of a silver dollar, only a little thicker, but it was broken into a number of small pieces, the largest of which was about the size of a hazelnut. It was the color of a dark, dull greenish chameleon, not unlike in general appearance the stone known as serpentine. It reportedly was obtained some generations earlier from an old sea captain who had enjoyed the family's hospitality.

One other source related that "...three stones must be charmed by the hands of a wise fairy doctor and cast by his hand, saying as he does so, 'The first stone I cast is for the head in the mad fever; the second stone I cast is for the heart in the mad fever; the third stone I cast is for the back in

the mad fever. In the name of the Trinity, let peace come. Amen.””

Regardless of the source of the stones, many persons in Hardin County in the past have placed great faith in their curative properties--they *believed* it would heal them.

In 1870, publicity was given to the fact that a Mrs. Chastain near Hodgenville had such a stone, of Chinese origin. It was reportedly used on a neighbor, a Miss Prater, who had been bitten one evening by a cat, which was found dead the next morning. The bite was small, and aside from dressing the wound, no more thought was given to it until nine days later when the girl became extremely ill and developed symptoms of hydrophobia. Mrs. Chastain's stone was applied and immediately stuck, an infallible evidence that poison was in Miss Prater's system. The girl's condition improved. On

the morning of the fourth day, the stone fell from the sore. Miss Prater felt no adverse effects from her illness, except weakness, and in a few days was entirely well.

In June, 1888, an Elizabethtown newspaper reported that one Thomas Johnson and his two sons, ages 12 and 15 years, were in Elizabethtown looking for a madstone. All three were bitten by the family dog that was supposed to be rabid. The stone belonging to George Horning was applied to the wounds, but it did not stick. The Johnsons then left for Nolin to try one belonging to Dr. Coombs.

Medical professionals usually treat the madstone as having no specific virtue, but serving as a means to calm the apprehensions of those who have been bitten by rabid or venomous animals.

M.J.J.

(Sources: Files of *The Elizabethtown News*, 1870 and 1888; *Journal of the American Medical Association*, Vol. 283, No. 19, May 17, 2000; *Webster's New International Dictionary*, 1913; the Internet.)

Masquerade Ball

Fundraiser for the Brown-Pusey House
Located at the Brown-Pusey House

Date: Friday, 25 October 2002

Time: 7:00 PM to 10:00 PM

Tickets \$30.00 per person; \$50.00 per couple
Call (270) 765-2515 for more information

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Included in this issue is a list of the Society's books in print. Look it over and select gifts for family and friends. All are available at the Brown-Pusey House.

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WHISKEY WRITES ITS RECORD IN BLOOD

PROBLEMS IN J. R. NEIGHBORS' SALOON

J. R. Neighbors was a saloonkeeper in Elizabethtown at the turn of the twentieth century. He is no stranger to present-day residents of Elizabethtown who have enjoyed the Downtown Walking Tour where his encounter with Carrie Nation is dramatized. He resorted to physical violence to eject Mrs. Nation from his place of business in order to protect his property.

On December 23, 1905, he resorted to physical violence in order to protect, as a jury later determined, his life. William T. Hobbs and Tom Chenault were both shot by Neighbors in his saloon on December 23, 1905. Hobbs was mortally wounded, and Chenault was hospitalized for some period of time as a result of the affray.

The shooting was the result of whiskey. Both men had been in Neighbors' saloon and had gone out. About five o'clock in the evening they returned, Chenault in the lead. As Hobbs entered, Neighbors came from behind the counter with his revolver and fired two shots, the second striking Hobbs in the abdomen, and he sank to the floor. Neighbors then turned his weapon on Chenault who was now in the rear of the saloon, and fired two shots at him. One bullet took effect in Chenault's arm, inflicting an ugly wound. After the shooting, Chenault and Hobbs walked out of the saloon. Hobbs then had conversations with several persons, including his wife, two of his sons, J. R. Pierce, who nursed him through his short period of suffering, and others.

Neighbors gave himself up to the authorities and was immediately placed under guard. He waived examining trial. Bond was set at \$1000 in the Hobbs case and \$300 in the Chenault case, and was promptly given.

A coroner's inquest was held shortly after the shooting, and the jury returned a verdict that the victim had met his death from a pistol shot at the hands of Bob Neighbors.

At the murder trial held some months later in the Hardin Circuit Court, there was testimony from Neighbors and some of his employees that Hobbs was advancing upon Neighbors with a knife drawn, and that he had shot in self-defense. This fact was staunchly denied by Mrs. Hobbs, who testified that her dying husband had told her that he didn't know why Neighbors had shot him, that he and Neighbors were on good terms. She testified that in answer to her question, he said he had no knife in his hand, that his knife was in his pocket. Tom Chenault's testimony was that he and Hobbs were having trouble and that after some previous scuffling, Hobbs followed him into the saloon with his knife in his hand. Chenault stated that he had passed Neighbors and was in the rear of the saloon, and as Hobbs advanced, Neighbors shot him. He claimed to have seen no demonstrations toward Neighbors and denied that he threw any rock.

The jury found Neighbors not guilty, that he had acted in self-defense.

M.J.J.

(Source: Files of *The Elizabethtown News*, 1906)

Howell Springs

(*The Elizabethtown News*, Nov. 4, 1869)

In the *Elizabethtown News* of November 4, 1869, is an article datelined **Howell Springs, Ky., October 25th, 1869**. This settlement was located in northwestern Hardin County, between Rineyville and Flaherty. The only sign of the community today is the cemetery of the Howell Methodist Church, located on Owsley Road near Highway 1600. The article reads as follows:

THE SPRINGS

The name of this place, "Howell Springs" originated from its early settlers--the Howells--one of whom, Clayborne Howell, still resides here. He has grown to a venerable old age, but is still a man of business habits and commands a large influence throughout this section. The lands in the immediate vicinity of the springs have a meagre soil, but the farmers, generally, have a handsome surplus for the market, annually. On the south of us is the beautiful and fertile scope of country called "Nall's Valley," which, for fertility of soil and evenness and beauty of surface is scarcely surpassed, and we doubt that there is another section of country of an equal area in the county whose citizens are feeding more hogs for the market than the farmers of this valley.

While we have the gratification of having this fertile valley on our south, it is no less gratifying to us to know that we have the hardly less fertile bottoms of Otter Creek immediately on the north of us. These bottoms are of a sandy nature but yield immensely large, being no less productive than the noted bottoms of Valley Creek and Nollynn. Otter Creek does not only enrich her bottoms to swell the coffers of her enterprising farmers, and her hoary banks furnish the most sublime and striking scenery on which to feast the ever searching eye of the enquiring romancist; but she has some of the finest mill sites and more of them than any other stream according to length in the State; and her water power is no less powerful than her mill sites are numerous. There are a great many mills on her waters, one of the most important of which is situated at Grahamton, in Meade County, and is one of the finest water-mill structures in Western Kentucky.

RELIGION

Religiously, the people of our section of the country are somewhat divided. Baptists and Methodists rule in number, the former of the two being considerably more numerous. We have some Cumberland Presbyterians among us, and here and there may be found an isolated member of the Christian church. Catholics are scarce south of Otter Creek, but some distance north of it there are a great many, where may be found one or two churches belonging to them. We have a Methodist church at this place, and not more than a Sabbath day's journey from here is a large and capacious Baptist church, which is just being completed.

SCHOOLS

The people of this part of our county, unlike many other portions of it, are not wholly dead to their intellectual and educational interests. The system here is more completely carried into effect than in some other portions of Hardin and adjoining counties which it has been our privilege to visit recently. We have two schools not exceeding a mile from this place with a regular attendance of forty students each; while not a greater distance from this place is Otter Creek Seminary, under the charge of Mr. F. Goodnow, formerly of Lawrenceburg, Indiana, where he is well known as a teacher. The Seminary is attended by some seventy students. If a similar spirit was manifested in other portions of our county in behalf of education, the effect would soon be obvious in the rising youth of our county.

ONE DOLLAR BUYS A MAN

In November, 1906, an unusual and rather shocking notice appeared on the advertising board at Hardin County Courthouse. It proclaimed that the services of a man, Dock Aubury, would be offered for sale. According to the announcement of the Sheriff's Sale, Aubury had been tried by Judge Weed Chelf in the Hardin Circuit Court and convicted by a jury of the offense of vagrancy and the Sheriff had been ordered to sell at the courthouse door "....the services of Dock Aubury who has been adjudged a vagrant and ordered to be sold in servitude for the period of nine months to the highest bidder for cash in hand...."

At the time of the sale on December 3, 1906, a large crowd assembled and was quieted by the appearance of the Sheriff and the prisoner upon the block. The Sheriff announced the requirements exacted of him by the law and stated that the sale would be for cash in hand.

The Sheriff then asked, "How much am I offered for the services of this man for nine months?" A bystander bid 50 cents. The crowd jeered. The Sheriff then assured the crowd that Aubury was sound and able-bodied and that he never had been injured by hard work. He then made a further solicitation for bidders. J. J. Johnson, a blacksmith and farmer of near Rineyville, doubled the bid. The Sheriff then appealed for other bids, but he received no response. Aubury was then knocked off to Johnson for the small sum of one dollar. Did Johnson have a bonanza or a white elephant on his hands?

According to all accounts, Aubury was born and raised on Meeting Creek, where at that time "white lightning" was manufactured in its virgin purity. A typical specimen of the backwoodsman, he appeared a perfect stranger to a first-class bill of fare and decidedly partial to home-made apparel. It was alleged that Aubury had always been averse to labor of any kind and considered it the drudgery of slaves. He was never known to follow any vocation with any regularity or persistency.

Aubury had recently moved to Stephensburg, where he married a young woman, which ended in his sad predicament. His wife's relatives claimed that he did not properly support her and refused all aid from them. They then had him indicted for vagrancy, he was found guilty, and the penalty was sale into servitude for a period of nine months.

It was said that Aubury had no trade and very little exposure to any manual labor whatever. He remarked, "You can lead a horse to water, but you cannot make him drink." However, Johnson appeared a burly, heavy weight blacksmith and farmer, and it was considered highly likely that he would succeed in teaching Aubury agriculture and the art of blacksmithing.

A few days later, Johnson reported that Aubury was becoming first-class help. He and his wife reported that they never had a nicer, better behaved hand about them, or one who did better work. He was said to be "gathering corn like a man who never missed a day's work in his life."

Aubury was doing so well, in fact, that Johnson planned to present him with a new suit of clothes and set him free on Christmas morning.

This incident was given wide publicity throughout Kentucky. It received the particular attention of Judge C. T. Atkinson of Bardstown. In a letter to Judge Chelf, Atkinson brought to his attention a defect in the court's instructions to the jury, inasmuch as the 1903 edition of the Kentucky Statutes, which had been used in drawing up the instructions and which at that time was the latest edition, did not contain an amendment to the punishment for vagrancy, repealing that section of the old law authorizing the sale of the time of the vagrant.

Upon receipt of Atkinson's letter on December 8, Judge Chelf immediately set aside the judgment of the Court, and Aubury was released on December 8th.

M. J. J.

(Source: Files of *The Elizabethtown News*, 1906)

ZACHARIAH RINEY

ABRAHAM LINCOLN'S FIRST SCHOOL TEACHER

R. Gerald McMurtry

The definite statement that his first school teacher was named Zachariah Riney was made by Abraham Lincoln. This pioneer schoolmaster likely exerted the first direct influence over the youthful Lincoln, outside of his own family. In a short autobiographical sketch prepared for John L. Scripps, Lincoln made the following statement concerning his early schooling:

Before leaving Kentucky, he (Abraham Lincoln) and his sister were sent for short periods to A. B. C. schools, the first kept by Zachariah Riney, and the second by Caleb Hazel.

Riney was born in the year 1763 in Saint Mary's county, Maryland. He settled in Kentucky some time after the year 1785. With his family he lived in the Pottinger's creek neighborhood, near Holy Cross church. This was the first Catholic church west of the Allegheny mountains, having been erected by Father De Rohan in 1792.

Zachariah Riney was living on Pottinger's creek in 1805, when members of the Order of Our Lady of La Trappe established a colony there. The organization at this time remained only four years in Kentucky. It is hard to say just how much Riney was influenced along educational lines by this colony; but it is known that he was a member of the Catholic church, and that the colony was interested in educational endeavors.

The log school house which Lincoln attended was situated near the present [1939] site of the Athertonville, Kentucky, school at the fork of what was then known as the Cumberland road and Pottinger's creek road. The school was located about two miles from the homes of Riney and Lincoln who lived on opposite sides of Rolling Fork river. Lincoln likely attended this school in the year 1815.

The teaching qualifications of Riney have been hard to determine. He likely received his education in Maryland. Manuscripts which contain specimens of his handwriting indicate that he was an accomplished scribe. At the time Riney taught

Abraham Lincoln, he was approximately fifty years old. As young Lincoln could have learned little more than his letters at the age of six years, this pioneer must have served his purpose well.

The family of Thomas Lincoln migrated to Indiana in the year 1816, and Riney sold his farm in Nelson county about 1830 and bought a farm in Hardin county, in the vicinity of the town now known as Rineyville. He raised a family there and in his declining years lived with his son, Sylvester Riney, for nearly twenty-five years. The community in which the Rineys lived became known as Rineyville, and today the origin of the name can be traced back to the community's first settler.

In the year 1848 another group of monks of the Trappist Order arrived from France and settled in about the same community in Nelson county where their predecessors had lived from 1805 to 1809. In the year 1856, when ninety-four years of age, Riney came to the monastery at Gethsemane to make his home. His grandson, Brother Benedict, a son of Sylvester Riney, became a member of the order, and for that reason Zachariah Riney returned to the scenes of his first Kentucky home.

Riney lived at Gethsemane a little over two years. He died in the year 1859. The location of his grave is now unknown. Father Obrecht, an abbot of the monastery, made the statement in 1909 that the remains of Lincoln's first teacher were interred in the graveyard of the Trappist Brotherhood within the monastery enclosure. Abbots who have succeeded Father Obrecht have denied this statement. In subsequent years several historians have made an exhaustive search for the grave in cemeteries in the vicinity of the monastery and in Hardin county in the Rineyville and St. John neighborhoods.

Up to the present time no discoveries have been made.....

“BLACK TOM”

(Editorial, *The Elizabethtown News*, Dec. 17, 1929)

He was called “Black Tom” to distinguish him from the others of his race who bore the same name. His skin was about as black as Mason’s blacking and there was a sort of shine about his skin—very much of the hue that the blacking had when polished on a boot. “Black Tom” wore silver earrings. He lacked the fat nose and the thick lips which usually characterizes his race.

“Black Tom” spent part of his life as a slave and part of it as a free man, but he and his old master had just the same relationship whether Tom was free or a slave. He wore his master’s clothes which did not fit him, yet there was a certain dignity about “Black Tom” that commanded respect from all who knew him. He thought his master was the finest white gentleman he ever knew during his long life, half slave and half free. He knew where he could get whatever he wanted and it was never given to him grudgingly. He got his three meals a day from the family kitchen, but occasionally he cooked an opossum or a rabbit to suit his own taste in his little cabin or shack at the end of the lane.

He spent much of his time about this shack, tinkering around and doing little odd jobs and always had three or four white boys around talking to him. The boys thought there was nobody like “Black Tom” because he was so uniformly kind to them and because he did so many things for them. He sharpened their pocket knives, made bows and arrows for them, and rabbit traps, and many little things that they needed.

The boys all called him “Black Tom,” and nobody called him “Uncle Tom.” He was not especially industrious except in tinkering and in fishing. He would go to the creek with his fishing pole and sit there all day without catching anything rather than curry the horses or dig potatoes. He never cultivated the people of his own race, but the happiest and best hours of his life were spent in

conversation with his own “marster” or with his “marster”’s boys.

You could not get “Black Tom” to go by a graveyard at night. He was religious; yet, at the same time, he was superstitious and often told about the various ghosts he had seen at night and how these “hants” (as he called them) acted. He belonged to a white church when he was a slave. He sat in the gallery which was built for the colored people, and he died in the same faith.

During the Civil War “Black Tom” kept off the streets; and while he said he was not afraid of the soldiers, he invariably avoided them. On one occasion when he was out fishing with a blue coat on, the Confederates dashed down the road. “Black Tom” proceeded to run, and he did “some” running, too, with the rebel bullets whizzing about him. The rebels first thought he was a Federal soldier, but when they found out who he was, they shot at him to scare him.

When he died he was given a Christian funeral in the church where he belonged, and he was buried in a lot set aside for the colored folk. The boys lost their best friend when “Black Tom” passed away, and his old master sat in his office and cried because he loved this faithful servitor and friend. He was the best type of his race, but there were many like him in the South. They were born in slavery and died in freedom but never broke away from the old master, living on his premises in the same harmony and good feeling that they manifested in the days of their slavery.

Slavery, of course, was wrong, but the relation between some of the old slaves and their masters was very beautiful and expressed as deep a sense of devotion and affection as could possibly exist between two races and between master and slave.

HARDIN COUNTY HISTORICAL SOCIETY BOOKS FOR SALE
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<i>A PICTORIAL HISTORY OF ELIZABETHTOWN & HARDIN COUNTY</i> , by Guy Winstead, 1989, hb	30.00
<i>A SERIES OF MONOGRAPHS CONCERNING THE LINCOLNS AND HARDIN COUNTY, KENTUCKY</i> , by R. Gerald McMurtry, 1938; 2d printing 1999, hb	18.00
<i>BARNEY, FORGOTTEN HERO--The Story of Commodore Joshua Barney and his Connection with Elizabethtown, Kentucky</i> , by George K. Holbert, 1943; reprint 1998	3.00
<i>BEN HARDIN HELM</i> , by R. Gerald McMurtry, 1943; 2d printing 1999, hb	18.00
<i>CHRONICLES OF HARDIN COUNTY, 1766-1974</i> , compiled by Mrs. T. D. Winstead, 1974, hb	10.00
<i>DIAMONDS, RUBIES AND SAND--The Story of Philip Arnold of the Great Diamond Fraud and his Connection with Elizabethtown, Kentucky</i> , by Margaret S. Richerson & Mary Jo Jones, 1999, 22 pp, pb	6.00
<i>EAST SIDE CHRONICLE 1928</i> , reprint 2000, pb	3.00
<i>ELIZABETHTOWN & HARDIN COUNTY 1869 - 1921</i> , by H. A. Sommers, 2001, 199 pp. pb	20.00
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<i>ELIZABETHTOWN, KENTUCKY, CITY DIRECTORY 1932-1933</i> ; reprint 2001	3.00
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<i>SARAH BUSH LINCOLN</i> , Elizabethtown Woman's Club, 1922	1.00
<i>SEPTEMBER 1900 SUPPLEMENT TO THE ELIZABETHTOWN NEWS</i> , Reprint 1999	8.00
<i>THE BOND-WASHINGTON STORY</i> , by Lottie Offet Robinson, reprint 2000, 159 pp, hb	20.00
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<i>THE CIVIL WAR IN HARDIN COUNTY, KENTUCKY</i> , by Mary Josephine Jones, 1995; revised 1999	10.00
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<i>THE LINCOLN MIGRATION FROM KENTUCKY TO INDIANA, 1816</i> , by R. Gerald McMurtry, 1937; reprint 1999, 46 pp, pb	5.00
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<i>TWO CENTURIES IN ELIZABETHTOWN AND HARDIN COUNTY, 1776 - 1976</i> , by Daniel E. McClure, Jr., 1979; reprint 1999, hb	65.00
<i>REVISED INDEX FOR TWO CENTURIES IN ELIZABETHTOWN AND HARDIN COUNTY</i> , 2001, 79 pp, pb	6.00
<i>WHO WAS WHO IN HARDIN COUNTY</i> , Hardin County Historical Society, 1946; reprint 1980	15.00

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Books are available at the Brown-Pusey House in Elizabethtown or by mail from the Society, P. O. Box 381, Elizabethtown, Ky. 42702. Kentucky residents add 6% sales tax.

PRESIDENT'S MESSAGE

On Saturday, September the 21st I had the pleasure of attending the Hardin County Civil War Days presented by the Elizabethtown-Hardin County Heritage Council. My hat goes off to Tim Asher for putting together a wonderful program on Confederate General John Hunt Morgan's Christmas Raid of 1862 in Elizabethtown and Hardin County. The daylong program included Civil War Authors who spoke about the Raid, but the grand event was the bus tour led by Mr. James Brewer, author of *The Raiders of 1862*. The bus tour started with a visit to Cemetery Hill where Morgan used his cannons to fire on Elizabethtown. We then went to Fort Sands, a Union fortification built to defend the two railroad trestles in the Muldraugh Hill section northeast of town. The last stop on the tour was the Hamilton-Hall House, used by Morgan as a headquarters and located near the skirmish on the Rolling Fork River. I hate to admit this being a life-long resident of Hardin County, but I had never been to Fort Sands or the Hamilton-Hall House. This was a very memorable day, and from what I understand plans are being made to do this again next year. If you have an opportunity, I highly recommend that you participate in this event.

Progress is slowly being made on the Hardin County History Museum. The application for a non-profit status, 501 (c) (3), has been filed with the IRS. The best thing to happen to this date is the Hardin County Fiscal Court has signed a lease with the Museum Group so the Old Library Building can be used for a museum. The county is in the process of repairing some roof leaks. Once this is done we can start moving in.

You should enjoy our next presenter for the October Meeting. I had an opportunity to see Mr. Hasan Davis who portrays York, the slave who went to the Pacific Ocean with Lewis and Clark, back in February at the Kentucky History Museum in Frankfort.

Kenneth L. Tabb, President

ANNOUNCEMENT OF NEXT MEETING

The Hardin County Historical Society will meet at 6:30 PM, Monday evening, October 28, 2002, at the Commonwealth Lodge, 708 East Dixie Avenue, Elizabethtown. Following a buffet dinner, members will be enlightened and entertained by York, the first African American to cross the United States, as portrayed by Hasan Davis of Berea.



When Lewis and Clark made the famous trek to the Pacific Ocean and back, one member of the expedition stood out from all the rest. His name was York, and he was a Louisvillian, a slave. The journals kept by numerous members of the expedition make it clear that York pulled his weight--he was an especially good hunter--and that he was regarded with increasing respect as the journey went on. His story is fascinating and little-known.

Hasan Davis holds degrees from Berea College and from the University of Kentucky College of Law. He is a professional storyteller, performance artist, and poet. He is also the founder of Youth Empowerment Solutions, which offers consulting services to schools and community groups.

This program is funded in part by the Kentucky Humanities Council, Inc. and the National Endowment for the Humanities.

BECAUSE OF LIMITATIONS IMPOSED BY THE MANAGEMENT AND THE FIRE MARSHAL, ATTENDANCE IS LIMITED TO 125 PERSONS.

For dinner reservations, telephone Meranda Caswell at 765-2515. **RESERVATIONS ARE ESSENTIAL, AND WILL BE ACCEPTED UNTIL THE LIMIT OF 125 IS REACHED.**

Kenny Tabb
19 Fairway Drive
Elizabethtown, KY 42701

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