

passed sentence on me for my vanity and announced that my hair should be cropped off. Very soon I was called to submit to the operation. This was extremely repugnant to me but after no little inward struggle, I decided to sacrifice my hair rather than to defy my father's authority. I took a seat on a stool in the front yard and soon I was divested of my long curly hair. I felt humiliated considerably by this operation because father had cut my hair as close as it was possible to do so, and I realized that I was outrageously out of fashion.

The customs of the country, the mode of living and the employment of both men and women was so different from what we had been accustomed to that we experienced real hardship in adapting ourselves to this new state of things. The change was especially trying to mother but she took up her increase of burden courageously. She learned to make soap with lye of ashes and grease; she did her own washing and ironing, besides she attended to making butter and raising poultry. The cooking and baking with the utensils then in use was not an easy task for her, besides she had to exercise no little ingenuity to learn herself to cut and sew all the garments used for the family. Without help or instruction, she made the different patterns needed for these garments. There was the mending of clothes too. Her daily work began very early in the morning and continued till very late at night. Very often she continued her sewing or mending by candle light until midnight or until she had fallen asleep from exhaustion.

She learned also to ride and to carry her babe before her on horsetack. However, she did not spin nor weave; nor milk the cows like the native women. Father gave her a helping hand when he could, yet her burden increased steadily as the family increased in number. It is wonderful that she stood under this load so well but it is no wonder that she loved her children so intensely since they were dear to her, not only on account of relationship, but also on account of her great self-sacrifice on their behalf. Work became as second nature in her so that years afterwards when her children had grown up and were able to help her, and even later, when some of these children had gone to their own homes and her age and physical debility required rest, she could not restrain herself from working. Work had become necessary to her contentment. All the Swiss immigrants here at that time endured similar trials and privations.

During the first years of their residence here these Swiss colonists found a valuable and faithful friend in Mr/ Adrian Chavannes.

In a very short time Mr. Chavannes had acquired considerable knowledge of the laws and customs of the country. The Swiss would often go to him for advice. He advised about the purchase of farms, about the manner of cultivating the land and gave valuable information in regard to the laws in regard to stock and fences. In another way he was of no little assistance to several of the Swiss settlers, especially to my father and to the Gouffon and Truan families, by

furnishing them means to purchase their farms. He loaned them the money that they needed therefor on long time and at low rate of interest. When any of the Swiss lacked any of the necessary appliances to do their work, they borrowed from Mr. Chavannes or went to his farm to do their work.

Mrs. Anna Chavannes, the wife of Mr. Adrian Chavannes, was remarkable for her noble virtues. She was a most earnest Christian, endeavoring at all times to honor God with her means and personal services. She was the daughter of a Mr. Francillion, a Swiss of prominence and of wealth. It was with her means that Mr. Chavannes helped his fellow-countrymen. While Mr. Chavannes extended help in a systematic and business manner, she was ever prompted by her sympathy and generous spirit. I remember distinctly two striking instances that show her noble character.

Father and I called at the Chavannes place to buy some seed oats. Mr. Chavannes was absent but his wife told us where the oats were and directed father to go himself to measure the twelve bushels that he wanted. She charged him particularly to fill good measures. She told him: "Brother, be sure to heap the half bushel well, this is the way that oats are measured in this country." When father went to her to pay for the oats, she refused absolutely to receive the pay. No insistence by my father could prevail on her to receive the money. She finally dismissed him by telling him that it was her gift and she charged father that he tell nothing of the matter to her husband. I do not know whether after-

wards father disregarded her admonition and paid for the oats or not, but I do know that this act of hers only indicated her generosity and at the same time that spirit of obedience to her Master that characterized her whole life; she wished to extend a helping hand to a Christian brother and at the same time not to let her left hand know what her right hand did. Many were the good deeds that she performed during her life, unseen and unknown of men--but known to Him in whose name she did all she could.

At another time father and I were at the Chavannes place to grind a lot of tools on their grindstone. The grindstone was in the yard near a window where Mrs. Chavannes sat to sew, and she could see us from that place. I turned the grindstone for father and as I was quite young then, the work was very tiresome to me. I presume that Mrs. Chavannes noticed this for she came to the grindstone and said that she could turn for a while to rest me. Of course father objected to this, and when she took hold of the crank he refused to put the tools upon the stone, but she insisted on my father's grinding while she turned the crank and declared that if father did not do it he should not have the privilege to use her grindstone. Finally father complied with her wish and she turned that grindstone quite a while. This indicated that great kindness; also that humility which was another of her characteristics. Her whole life was full of good works, all done for the sake of her Lord, yet when at the age of 84 years and on the day before her death, she took my hand in

and in her usual earnest way she told me that she would be with her Saviour soon and that she was glad to go, yet she regretted that she had done so little to honor him throughout her life.

Mr. Chavannes had three sons and three daughters. The sons were Leon, Albert and Emile. The daughters, Louisa, Emma and Adele. Emile and Adele were born in this country. Living with them were also David Guyaz and Marrienne Cara. These were young people that he had brought with him from Switzerland. David filled the place of farm hand, and Marrienne was house help. Both were earnest Christians and were appreciated very much by the Chavannes family. Sometime afterward they married but continued to live with the Chavannes family for several years thereafter.

The religious meetings were held every Sunday in the large room at Mr. Chavannes. At first there were in attendance only the Chavannes family, the Gouffon's, Truan's, Gabriel Georges', and father's family. Soon after, several of the Swiss arrived and joined their religious brethren. These services were conducted in the French language. There was no regular or appointed leader but all the brethren were expected to take part in the meetings. The order of services was: the singing of a hymn, followed by a prayer, then the singing of another hymn followed by another prayer, then a reading of a chapter of the Scripture, followed by a talk or meditation on the chapter read; frequently several members would follow one another in giving expression to thoughts on the chapter read.

This was followed by the singing of another hymn and a closing prayer. At stated times the Lord's Supper was partaken of after the reading and expounding of the Scriptures, each member arising from his seat in turn and going to the table where the elements were presented by one of the elder members. Often Mrs. Chavannes would invite some of the members to stay for dinner and the Chavannes dinner table was quite full every Sunday.

The purchase of the farm with the live-stock, farm implements and furniture compelled father to incur an indebtedness of \$1500.00. This sum was loaned to him by Mr. Chavannes on ten years time at 6% interest. At this time father expected Mr. Jouvenat to enter into partnership with him in the purchase of the farm. Mr. Jouvenat was a Brother in the Assembly at Aigle with whom father had been acquainted for several years.

In the spring of 1850, Mr. Jouvenat arrived on the farm with his family, then consisting of himself, wife, Emilie, and six children; Mary, Emile, Charles, Jennie, Fannie and Leon. He brought also with him a hired man named Francis Bride. Mr. Jouvenat and family occupied one end of the house and our family the other end. The kitchen was used in common. The first year father and Mr. Jouvenat worked the farm in partnership but they realized very soon that this was not practicable, particularly when it came to both giving orders to the hired man. Besides, Mr. Jouvenat had been an agriculturist in Switzerland and he wanted to follow the Swiss system of cultivating crops, while father was inclined to adopt the modes

of the country. The following year they divided the stock and the fields and each worked his share as suited him best, yet, neither made farming a success the second year.

Mr. Jouvenat had continued to try the Swiss system of sowing and cultivation, for instance: he ascribed the small crops then made to the small amount of seed sown per acre, so he sowed a piece of poor land to wheat at the rate of over two bushels per acre. The result was a failure. The wheat grew hardly high enough to cut and the heads were extremely small. These failures caused both families to endure many privations and much hardship.

While Mr. Jouvenat lived with us on the farm we came very near suffering a great disaster. One morning, when at the break of day, father went into the kitchen to start the fires, he saw dimly, back of the kitchen door what appeared to him as a large black spot on the floor. On closer examination he found that a large hole had been burned into the floor and in this hole was the handle of a split broom that had been used in the kitchen. Mary Jouvenat had thrown the broom at that place the evening before after sweeping the kitchen hearth. We supposed that a live coal had remained attached to the broom and afterwards had ignited it. We all considered this as a miraculous escape from a great calamity.

Mr. Jouvenat was a man of small stature, but he was very active and generally jolly. His wife was a tall woman with a sunny temperament too.

During their stay together on the farm, the two families lived harmoniously enough, yet it was deemed best to separate, and early in 1852, Mr. Jouvenat sold his interest in the farm to my uncle Emile Tauxe, and in March 1852 he bought a farm from Mr. Sam George, in Grassy Valley, for \$1200.00, \$400.00 cash, balance on time, with Mr. Chavannes as security. The farm contained 125 acres. While on this farm, Mr. Jouvenat's daughter, Jennie, died of scarlet fever and his daughter Mary married Mr. David Truan.

Early in 1855 Mr. Jouvenat sold his farm to Mr. Chavannes for \$2000.00, then moved to Illinois, not far from Chicago, where he bought a farm. From there he wrote letters in which he praised the great fertility of the soil of Illinois, and described the comparative worthlessness of Tennessee soil. But he had been unable to pay in full for his Illinois farm and Mr. Chavannes was not there to extend a helping hand, so he was compelled to borrow money at such exorbitant rates of interest (as high as 30% per annum, I believe) that soon he was compelled to sell his farm, then he undertook a retail grocery business in Chicago, but soon failed in that business also. and in 1860 he returned to Knoxville penniless. Here he earned his living for some time by driving a one-horse water cart and selling water.

We had very poor success with our farming until the year 1853, when with the help of Mr. Stephen Darbonier, we raised more than 1000 bushels of corn and a considerable crop of oats; besides a good crop of hay and of irish potatoes. We sold the

greater part of our surplus corn of that crop at the crib for 50¢ per bushel and got a good price for the oats and the other crops. We had never sold farm products at such good prices before. These high prices were partly due to the building of the E.T.V. & Ga. R.R. ^{and the E.T. & Va. R.R.} which were in course of construction at that time. These good crops helped us considerably in our straitened circumstances.

I must say a word here about this Mr. Darbonier who gave us such successful help that year. He was a young Swiss of some means and of good education; he was an earnest Christian too. It was not necessary for him to hire to earn his living, but he chose to do so to accustom himself to hard work, and he put this determination to good use. I do not remember if he lived with us much more than one year, but when he left us he went to Berkshire, N.Y. where he married and succeeded well in his enterprises; he is still at that place. He left with us sweet memories of his noble character.

In January 1854 father sold to Mr. Andrew McCampbell, for his son S. S. McCampbell, 135 acres from the west end of the farm at \$10.00 per acre. Thereupon, my uncle Emile, relinquished all his right in the farm in favor of father, without any profit to himself.

The proceeds of this sale of the farm, together with the proceeds of the sale of some cross-ties sold to the new railroad, enabled us to pay up all our indebtedness. This was a cause of great satisfaction to us.

For several years thereafter, our farming prospered fairly well. In 1857 the crop of wheat in this county was immense. The yield per acre was much larger than any we had made before or any that we have had since. The grain was large and plump. This large yield of wheat was attributed to a heavy snow-fall during the previous winter; snow had fallen to a depth of more than 12 inches and had remained on the ground for fully six weeks. We sold 100 bushels of that crop of ~~wheat~~ wheat at \$1.00 per bushel delivered to the new depot. This was the highest price we had ever received for wheat. However, in the following August, we had a financial crisis that reduced the value of the money we had received for wheat 35% and some of it became worthless.

For several years, I made weekly trips to town to sell our butter and eggs, also to carry letters to the post-office and to get letters there. Mr. Dickinson, the merchant, liked our butter so well that he paid us 12½¢ per pound for it, while the market price was only 10¢ per pound; eggs brought 5¢ per dozen. When eggs were scarce, prices would run up to 8¢, but very rarely. The postage on letters for the United States was 5¢ and letters from Switzerland cost us 21¢ postage. Pre-payment of postage was not obligatory then. Sometimes we were required to pay 42¢ postage on Swiss letters when they weighed more than the regulation weight. Letter envelopes were not in use then, but letters written in such a manner as to allow their being folded without exposing the contents of the letter. They were then sealed with wax and the super-

scription placed on the place left for it. In order to avoid paying double postage for foreign correspondence, we used onion-skin paper and wrote across the paper both ways.

In 1857 my brother Gustavus went to Milledgeville, Ga. to learn the Jewelry trade, but he got home-sick and soon he was glad to return to the farm.

Though there were many things that the Swiss colonists had to learn in regard to cultivating crops here, yet there were some of the Swiss methods that they adhered to with profit. These were deep plowing and saving manure. They soon saw that manure produced a considerable increase in the yield of crops and that it was much more lasting in its effects here than in Switzerland; hence, they all saved manure carefully and did all they could to increase the supply. With this in view, the Gouffons and the Truans started a cheese factory in 1857, with fifteen cows, and increased the number of cows gradually. This factory was continued until about the year 1886 when they discontinued cheese making and turned their attention to making butter. Their cheese had a good reputation and brought good prices. Their success induced us to prepare gradually for that business too, but before we got fully ready, the mill enterprise mentioned hereafter turned us from this plan and we made only some cheese in a small way. Mother made the cheese and cared for it herself.

During the first ten years of our stay on the farm, our family increased by the birth of two sons and two daughters. Brother Emile was born Oct. 20th, 1851; brother Henry on Jan.

24th, 1854; sister Rose^{a.} June 26th, 1856; and afterwards, on June 15th, 1861, sister Lydia was born.

On the 11th day of February, 1850, father filed his declaration of intention to become a citizen of the United States and on the 10th day of October 1855, a decree of the Circuit Court at Knoxville, declared him to be a naturalized citizen of the United States.

During part of the year 1856, and part of 1859, father suffered considerably from an illness of the stomach and liver and he was a long time in recovering his health. During his convalescence, being tired of confinement, he would take walks over the farm. On one of these occasions he took a shot-gun with him, and near some sink-holes north of the house he saw a rabbit run into a hole. Thoughtlessly, he fired into the hole and the gun exploded; the stock of the gun remained in his hand while the barrels were projected at a considerable distance beyond him. A strip from the gun-barrel struck father's left arm above the wrist and made a very ugly wound. The doctors inserted probes as far as his elbow, but father bore the operation without flinching. Father's power of endurance was shown also in another instance that occurred not far from that time. One night he heard that something was disturbing the hens in the chicken house. He called me to assist him. We found a very large raccoon in the hen-house. I held the light while father tried to kill the animal, but without success. Father then took the candle in his hand but soon after all was dark; then I heard father say, "Bite as much as you will, but

"I will not let you go." Then he came out holding the raccoon with one arm while the animal had his tusks well fastened in his hand; the animal would not let go. I had to drive a knife in his heart, then he let go only when he had bled to death. All the while, father endured this without an expression of pain. This bite left a very bad wound that was very long in healing. These instances, and others that I might relate, show father's determination and power of endurance.

On the 27th day of April, 1855, Mr. Adrian Chavannes died. His death was a great blow to the Swiss colonists. They all felt that they had lost a most faithful friend and helper. His memory is still held in reverence by the few Swiss yet living who knew and loved him.

Soon after his arrival in Knox County, Mr. Esperandieu settled on a farm on the Clinton road about five miles west of Knoxville. He had been offered the Calvin Morgan farm on which the greater part of Knoxville is built now, for the price of \$8000.00.

For some years, Mr. Esperandieu kept a boarding-school for boys who came to him mainly to learn french. His students were generally from the Southern states. Mr. Esperandieu had been a minister of the National Church and he was a man of high literary attainments. He preached at his house every Sunday for the benefit of his own family and of several Swiss families who had settled near him. His eldest daughter, Lillie, married Mr. Charles Ducloux, a well-educated young Swiss who settled on a farm near Mr. Esperandieu; but after the war

removed to Knoxville where his wife died in 1872. A Mr. Verrey, a former attorney-general in Switzerland settled also on a farm on the Clinton road about one mile west of the Esperandieus. Soon, however, Mr. Verrey returned to Switzerland but left a son and daughter here.

Early in the fifties, Mr. Theodore Chavannes and wife Cecile, with daughter Laura and son Henry, came to Tennessee and lived a while on Mr. Chavannes' farm. He was a brother of Mr. Adrian Chavannes.

In July 1853, Mr. Edward Bolli and wife Elise, with son Emanuel and daughters Cecile, Eliza, Albertine and Adele, came to Knoxville. Mrs. Cecile Chavannes and Mrs. Bolli were sisters, their maiden name was Porta. Mr. Theodore Chavannes and Mr. Bolli had been partners in business for several years in Brazil, but their business had not prospered of late. Mr. Bolli's health also had failed. He purchased Mr. Verrey's farm and Mr. Chavannes moved in a house on the same farm and there established a candle factory that succeeded pretty well, especially during the Civil War, when he was crowded with orders for candles. His daughter, Laura, married Mr. Jules Sterchi and moved to Knoxville where her husband had a position as book-keeper; however she became affected with a mental disease and died in an asylum in Georgia. Mr. Theodore Chavannes returned to Switzerland with his family in 1864, and both he and his wife died not many years afterwards. Mr. Bolli died in January 1854.

With the Bolli family were two children of a deceased

brother of Mrs. Bolli. These orphans were Eugene and Elise Porta. Mrs. Bolli took care of them until after the marriage of her daughter Cecile to Albert Chavannes, in 1857. Then they made their home with the newly wedded pair. Soon after the Civil War, Eugene died, but Elise married Mr. James Ogden, a capable and well-to-do man who filled important positions in the rail-way service for several years. She raised a family of three boys and three girls. She has been a widow for several years.

About the year 1859 Leon Chavannes and his brother Albert, having undertaken a large dairy, purchased the Shetlerly farm on the Taxewell road, at \$30.00 per acre. This price was considered exorbitant then; owing to reverses caused by the Civil War they had to abandon this purchase. Lincoln Park and Arlington are now situated on this land.

In 1860 a Love Feast or "Agappe" was held at Mrs. Chavannes'. It was largely attended by the Christians of the colony. Several hymns were sung and prayers offered; then lunch or a kind of picnic dinner was served; after this, some one (I believe it was Mrs. Chavannes), passed around a package of cards on each of which was printed a verse of Scripture. Each one drew a card, then each read his verse aloud in turn. This was followed by more hymns and prayers. I remember well that on that occasion the singing was joined in very heartily. Brotherly love and communion with God and with one another seemed to be felt by all. All were happy.

Mrs. Jouvenat in particular, attracted the attention of several by her beaming face and her expression of happiness. She had gone through great trials but she seemed to forget them all in her present enjoyment. Only a few days afterwards however, she entered in^{to} her eternal rest; she departed on the 12th day of June 1860 at the age of 44 years.

About the year 1853, a Sunday school was begun for the benefit of the young Swiss. The first school was held at our house by my father; then Mr. Dérpionier, Mr. Albert Chavannes and sometimes Leon Chavannes took the school in charge. The school was held in turn in the different houses of the Swiss. Finally it was held regularly in a log-cabin that stood on Mr. Jouvenat's farm, south of where the Anderson road now is. The school continued in that house after Mr. Augustus Burnand bought the Jouvenat farm, through Mr. Chavannes, in 1855. After Mr. Burnand moved on the farm, his sister, Miss Louise Burnand, who was keeping house for her brother, held a day school in the same building for the benefit of the Swiss children. She taught them free of charge. She taught this school until about the year 1858 when her brother quit the farm to enter the medical college at Nashville; then Miss Burnand moved to our home, where she lived fully one year. While with us, Miss Burnand taught my sisters at home. During the year 1859, she returned to Switzerland, where she afterward married. Miss Burnand was a noble Christian woman. Loving memories of her are cherished yet by many whom she benefitted. Early in 1860, her brother who had been sorely disap-

pointed in some matters, disappeared after announcing to his friends his determination to do so. His friends searched for him immediately but failed to find any trace of him. The opinion prevailed with some that he had committed suicide, but several persons who knew him well assert with much assurance that they saw him during the Civil War and that he was then a surgeon in the Confederate army.

Sometime in 1854, my aunt Harriet who had come to America with us returned to Switzerland. Her home had been with us but the greater part of the time she had filled the position as seamstress in some families and at another time she had filled the position of governess in the family of a Mr. Elliot. My aunt was inclined to be rather visionary. After her return to Switzerland, she undertook to keep a fashionable boarding-house and did other things that did not prove profitable. In consequence of this, she lost all her inheritance, and died in 1903, supported by her relatives.

My uncle Emile Tauxe also left us about the year 1859 and returned to Switzerland with his daughter Fannie. My uncle Emile had received a thorough education in some of the best institutions of learning in Europe. About the year 1854 he married a Miss Fannie Cavin, a Swiss lady whom he had known before he came to America. To them were born two children in Georgia, Fannie and a baby that was born shortly before the death of the mother. The baby was then put in charge of a colored nurse, an old typical southern "Mammy", and it was brought to the Chavannes-place, but it died soon after. A

Mr. Bertholet, a young Swiss gentleman, was visiting at Chavannes while the nurse was there. He was a strong advocate of the equality of races. To show his position, he would insist on eating with the colored nurse and he could not understand why the Chavannes family did not admit the nurse to their table.

My uncle and father were very close friends. While he was in Georgia we kept a weekly correspondence with him, and every year he came to the farm to spend his vacation. He was a man of great zeal and piety. He acted as if the responsibility for the salvation of every one that he came in contact with rested on his shoulders. He would address perfect strangers to inquire about the welfare of their souls. On his vacation visits to the farm, he would call on the neighbors and converse with them and he could tell what was the religious standing of everybody in the neighborhood.

After Uncle's return to Switzerland, he married again and raised a large family--all girls, except one boy named Alfred who is now a professor in a college at Aigle. For awhile after his return to Switzerland he kept a boarding-school. He also published a monthly religious paper entitled "Smaïlles et Moïssons." This paper was intended as a means of communication between the assemblies of in the canton de Vaud of which my uncle was a zealous member. A few years after his return to Switzerland, himself, his wife, and her parents with some other members of the assemblies, adopted the views of Baptists as regards baptism by immersion and they were

baptised thus. After this, Uncle published a pamphlet to announce his Scriptural grounds for this act; however, in the closing sentences of this pamphlet, he disavowed the doctrine of "close communion" and announced that he would continue to fraternize with Christians although they differed ^{from} ~~with~~ him on baptism.

My uncle died suddenly of heart disease in 189- and his wife died in 189-.

Between the year^s 1850 and 1860, quite a number of Swiss came to Knox County, besides those mentioned before. Among these may be mentioned Louis Freymond, Louis Payet, Mr. Paul Masson, Jennie Melan, two Pelleaux families, Alexis Chavannes, a nephew of Adrian Chavannes, Eugene Secretan, Charles Blanc, Marc Chappuis, Marc Morrel^z, Louis Falconier, and others that I do not now remember.

Paul Masson married Mary Truan, sister to David Truan, and returned to Switzerland after the Civil War; Louis Freymond married Jennie Melan; Francis Benney married Louise-----; Leon Chavannes married Anna Karnes, a daughter of one of the oldest settlers of the country; and in 1860, Emma Chavannes, daughter of Mr. Adrian Chavannes, married E.J. Sanford, who was then an industrious mechanic, but afterwards became a shrewd financier and accumulated considerable wealth. Grandfather Jacques Truan died March 7th, 187⁵8, aged about 68 years. A Swiss jeweler named Jacquerod, died also in the early ~~in the~~ ~~early~~ fifties and his burial was one of the first made in Old Gray Cemetery. Doctor Fatio also died about the year 1860.

In the spring of 1860 my aunt Felicia Tauxe came from Switzerland to live with us. Early in life she had filled a position as governess in a wealthy family in Geneva. The name of this family was Necker. They were descendants of the famous French statesman and financier of that name. My aunt's services were appreciated highly by her employers and they gave her several tokens of their esteem; however, after some years of service she came back to Aigle and took charge of the preparatory department in father's school; then after father's departure, she filled his place. Early in life she joined the Assembly of Brethren and all along she gave evidences of her Christian character. Self-denial and willingness in at all times to make sacrifices for the Lord's sake were the most prominent features of her character. While she taught school she had apartments in the house in which we lived and she devoted her spare time in giving extra instructions to the children of her brothers and sisters; she taught them sewing and embroidery too, and she helped to care for the children in other ways besides. Her many nephews and nieces long remembered her kindness to them as that of a mother. Her coming to America to assist mother was prompted by the same spirit of self-denial; for this she sacrificed much comfort and ease and she parted from many good old friends too. These noble traits of her character prompted her deeds to the very last. Her arrival here was an invaluable blessing that we all appreciated highly.

In the spring of 1860 we decided to build a mill on the east end of the farm, near the school house mentioned before. Mother had received an inheritance from Switzerland that we decided to invest in this enterprise; however, our plan came very near being thwarted by the cupidity of a man to whom we had leased the east end of the farm for three years. The man was to clear the land and he was to get all the timber and the use of the land for that time, for his labor. This contract had been made when we intended to build a cheese factory. We intended to make a cow pasture of this land. When we decided to build the mill, this man had cut down only a few trees west of the creek, yet he asked \$20.00 to release a narrow strip between the creek and the road. As we considered this an outrageous price, we refused to comply with his demands. After a fruitless conference between father and myself and this man, on the way home father and I discussed the situation. I remember that when we were near the mouth of the lane near Mr. Kinzel's that father stopped, and with some feeling, he said to me that he believed that this obstacle had been thrown in our way by the Lord to turn us away from this enterprise. Thereupon, I reminded him that when his children had taken the measles just before starting for America, he had looked upon this sickness as if it had been sent of God to prevent his starting; yet, finally he had come, and now he could not say that God had not been with us/ here. He admitted the force of my remark and after further consul-

tation we decided to offer the \$10.00 and that if he did not accept, the enterprise would be given up. I started back and Lo, at about one half the way I met the man who told me that he was ashamed of himself and that he had decided to come over and offer to take \$10.00 for his right! I presume that this was enough to convince father that God was with us and not against us in this enterprise, which afterwards proved to be of so great a benefit, not only to our family but also to the surrounding country during the fearfully trying time of the Civil War.