

SCOTCH GROVE PIONEERS

The story of those hardy Scotchmen, who made an overland journey from the Red River of the North to Jones County, Iowa, in 1837 and formed the settlement now known as, Scotch Grove.

Josephine Sutherland



Compiled at the time of the
Centennial Celebration of Scotch Grove,
August 14 and 15, 1937

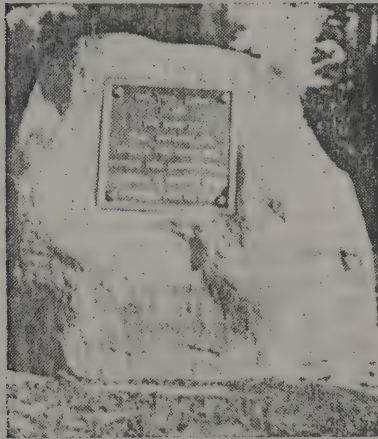
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Scotch
Grove
Pioneers

Centennial 1937

CENTENNIAL MARKER

ERECTED ON THE H. H. CARSON
FARM AND DEDICATED AT THE
CENTENNIAL CELEBRATION
WITH AN ADDRESS BY
PROF. SWISHER OF IOWA CITY



ON THIS FARM
1837
THE SONS OF
JOHN SUTHERLAND
SPADED THE FIRST SOIL
TURNED FOR AGRICULTURAL
PURPOSES IN SCOTCH GROVE.
DEDICATED AUG. 14, 1937.

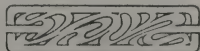


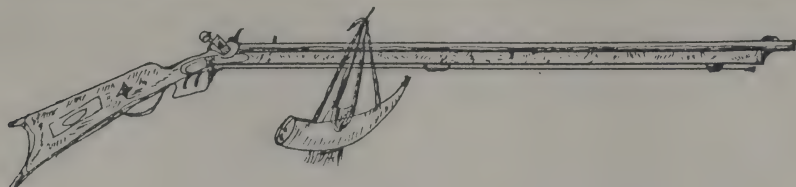
FOREWORD

This booklet is dedicated to the memory of those heroic Scotch Highlanders, who bravely faced loneliness and privations that they might found a permanent home, a church, and schools for their children on these Iowa prairies.

It is true that to these noble pioneers, and others coming from various places, that Scotch Grove owes its character, its industry, and its courage.

The members of this community today should be rededicated to the spirit of these pioneers and continue to build along educational, moral, and religious lines.





Early Scotch Pioneers

Written by Josephine Sutherland

ONE AFTERNOON in the late summer of 1837 a weary little band of five Highland Scotch families pushed their tired oxen south and west from the village of Dubuque, forded the Maquoketa river, plodded on through groves of oak, elm and ash, over thickets of hazel and alder until they reached the line where woods and prairie met.

This was their Land of Promise, a land without Laird or Factor, toward which they had been traveling for nearly four months, a journey of a thousand miles from the Red River of the North into this region, a territory then known as the "Black Hawk Purchase." With thankful hearts they made their first camp, unloaded their carts, and there established the beginning of a home, and a community—Scotch Grove.

There was no fanfare of trumpets, not even the skirling of the bagpipes, perhaps only a simple Gaelic prayer of thanksgiving to mark the beginning of this new era in the lives of these people. Yet this event was history in the making; for this handful of Scotch men and women were to share in

the development of a great agricultural area. They were to do their part for church and school, for government and country.

Here was no Plymouth Rock, and yet the same love of freedom and independence animated these Highlanders as inspired those colonists of Massachusetts Bay. They too had suffered much before they sought homes in this brave New World, where they were to pass on to their children their love of independent thinking and to imbue them with the spirit of the pioneer.

The Eviction of the Highlanders

To the men and women of this little band, heart-breaking journeys, dangers, and privations were no new story. They had belonged to the group from Sutherlandshire in Scotland known as the Selkirk Settlers, and for many years had faced stark tragedy, dangers by sea and land, and had endured terrible privations. They remembered the bitter days of the Eviction when the large landholders of the north of Scotland diminished, or cleared, the number of small crofts or holdings to make wide sheep runs for rent to proprietors from the South, and so

bring in more money to the estates of these lords. This edict struck a terrible blow to the men and women of Kildonan parish, driving them from their humble homes and forcing many to seek refuge on the moors.

While these small farmers or crofters lived humbly it was the only life they knew, and they were content with a shieling of stone with a thatched roof, a few black cattle and some sheep, a few acres of oats and a garden with potatoes, peas, turnips and cabbage. These rugged moors had been their home for countless generations, and they loved the heather-clad hills, the white mist on Ben Laoghal, the brown streams dashing over mossy rocks, the east wind blowing from the sea. Their ancestors, the wild and unconquered Picts and Scots had dwelt here. These hills and mountain passes had resounded to their war cry, and here many a plaided warrior of these High'ands had laid down his life for kirk or clan.

Deeply religious, their church was doubly dear to them, since the men of Kildonan for countless generations had worshipped on the same spot. Kildonan, meaning the cell of Saint Donnan, had been established there by Saint Donnan 617 A. D., and the church itself had been built and rebuilt by the hands of Highland men. Situated on the banks of the Helmsdale river (a corrupt form of the Gaelic for Ullidh's dale) the kirk was the heart of the parish. Many of the shielings were clustered about it, and these humble folk loved that churehyard where their dead lay. Even today the worn and battered

communion cup they drank from, now kept in a place of honor in the parish, is an eloquent testimony to their faith and devotion.

The bitter words of the Eviction struck terror to the hearts of these people. But they tried with all the means at their command to resist the order of the cruel Duchess of Sutherland, a new heir to the estate, who did not understand the Highland people. Her reply to the deputation who visited her to try to convince her of the shame of such an order is reported to have been: "You are an insolent lot for all your meekness of mouth. I will have no more dallyings with you. Tell your people to clear themselves, their children, and their chattels from my holdings and at once."

Nor was the Duchess the only landowner to drive out the tenantry, for in Argyllshire, the Earl of Breadalbane had driven out the entire clan of the McIntires from the land they had possessed from time out of memory.

What was to become of these dispossessed people was a problem not only to themselves but to the government. In order to meet it in part, herring fisheries had been established on the coast at Helmsdale, twelve miles from their village of Kildonan and a part of the parish. But that life had no attraction for men who loved the soil rather than the sea, and the sturdier souls looked farther afield. To them came hope in the proposals made by the agents of Thomas Douglas, Earl of Selkirk, to transport them to a land in the New World called Assiniboia,

located on the Red River of the North.

Lord Selkirk's Colonization Plans

Lord Selkirk is often called a remarkable man who lived before his time. He was an idealist, almost a radical, with a passionate concern for the wrongs of the poor. Like most idealists, he was not always practical nor did he show judgment in choosing men to execute his plans. Therefore in carrying out his projects, especially in colonization schemes, there was an immense cost in blasted lives and broken hearts, and he himself died a broken and disappointed man.

He traveled widely for his day and had visited Canada where he had become interested in the civilization of the Indians and advocated the suppression of the liquor traffic with them. As early as 1803 he established an emigration party of several hundred poor people on Prince Edward Island.

Wrongs of Poor

Although a Lowlander with a vast estate at the mouth of the Dee, he had spent much time in the Highlands and had learned the Gaelic language. He attended the University of Edinburgh, where he knew Sir Walter Scott and later became a friend of Robert Burns, with whom he thrilled over the wrongs of the poor and loyalty to Scotland. The sufferings of the evicted Highlanders touched his heart, and he began plans for a colony of these people in the then wilderness called Assiniboia.

This land was then known even to the Highland people through the activities of the Hudson's Bay

Company, which had controlled the rich fur trade of the Dominion of Canada from Quebec to the Northwest Territory through a charter secured in 1670 from King Charles II. Before 1680, there were at least three forts and trading posts built in this territory, one of these being York Factory on the west coast of Hudson Bay, later a place of great significance to the colonists. The great rival of the Hudson's Bay Company was the North West Company, which had defied the Royal Charter and under the leadership of Alexander Mackenzie had become a powerful foe.

Hudson's Bay Company

In 1808, Lord Selkirk having secured the control of the Hudson's Bay Company had acquired from that organization approximately 110,000 square miles of land, from the grand forks of the Red River and the Assiniboia to the headwaters of Lake Winnipeg. This land was largely unbroken prairie and included some of the best wheat land on the continent. While the Earl undoubtedly launched his plan in the interests of the impoverished and evicted Scottish farmers, he also had an eye to the interests of the Company by providing cheap labor in the trading posts and a ready supply of cheaper provisions in the country.

Now Lord Selkirk was ready to promote his colonization plans actively. He sent agents into the Highlands to describe Assiniboia as "A land with black soil seven feet deep and no stones, with wood in abundance, fish and game for the catching, and great stretches of grass as thick as heather before the spring burning." Such homes

were to be theirs free. Applications from more than seven hundred of the evicted farmers came in.

The North West Company, alarmed at the inroads a large agricultural colony might make in the fur trade, countered with letters to the "Inverness Journal" describing the atrocities of the Indians, and the severity of the climate, all giving Assiniboia a very bad name indeed. While these efforts dampened the enthusiasm of the Highlanders, many still had faith in Lord Selkirk, and to the stronger and more adventurous spirits his project had great appeal. Besides, these people were in desperate straits and this new land offered a refuge and a hope to them and their children.

Three Expeditions Are Sent Out

In 1811, Lord Selkirk had sent out a shipload of servants or employees, about one hundred rough and rebellious men from Glasgow and the Orkneys, to prepare the way for the settlers who were to follow.

Their boat left Stornaway in the Hebrides, July 26, 1811, and was signaled at York Factory, September 24, sixty-one days after. This party did not attempt to reach the Forks, the place of permanent settlement, until the next summer, and then made the journey of 723 miles in fifty-five days, arriving at what is now St. Boniface, across the river from the present site of Winnipeg, in August, 1812. There they began to clear the land for the settlers.

The second party, known as Owen Keveney's party from the name of the leader, included

seventy-one men, women, and children and sailed on the "Edward and Ann" from Stromness in the Orkneys.

According to Dr. George Bryce, an authority on the history of the period, the ships lists found in the archives at Ottawa and Montreal are far from complete or correct. Of this group of seventy-one only seventeen names are given, including that of a John McIntyre. However, the Honor Roll in Martin's Hudson's Bay Company Tenures indicates those who arrived each year, and this includes among the arrivals of 1812 the names of Donald Livingston, Alexander McLean, John McLean, Alexander McBeath, and John Sutherland, all names significant in Scotch Grove history.

This party reached the Forks October 27, 1812, only two months after the first party, and found but little preparation made for them, so they spent a terrible winter, suffering from cold and scarcity of food.

In spite of discouragements at home and abroad, in 1813 a still larger group of Kildonan families had sold their few possessions and waited transportation. Lord Selkirk himself came to Sutherlandshire in the spring of that year to make arrangements, and his Gaelic speech and charming personality gave the people new faith in his plan. Accordingly, the third party, known as the Churchill Party, sailed on the "Prince of Wales," convoyed by H. M. S. "Erazen," with the company's servants on the "Eddystone," from Stromness in the Orkneys, June 28, 1813. Miles Macdonell was leader of the

party and Captain Turner had charge of the "Prince of Wales." Of the ninety-seven names in the ship's list, the following information is given concerning those from Kildonan who became associated with Scotch Grove history in some way.

Sturdy Pioneers

"John Sutherland, 50, died September 2, at Churchill, a very respectable man. Catherine Grant 46, his wife; George 18, Donald 16, Alexander 9, his sons; Janet 14, his daughter.

"Alexander Sutherland 24; William Sutherland 19, his brother; Kate Sutherland 20, his sister.

"Alexander McKay 24; Jean 24, his wife. Robert Gunn, 20, piper; Mary Cunn, his sister.

"John McIntyre to Fort William, entered service of Hudson's Bay Company, July 1814."

The Voyage of the Churchill Party

In his "History of Manitoba," Donald Gunn, born in Caithness in 1797, who came with this party and who later became a school master in the colony, tells of the embarking vividly, as it would appeal to a sixteen year old boy.

"The people gathered at Thurso (on the north coast) then by a boat, 'The Water Witch,' to Stromness in the Orkneys. The embarkation commenced in the forenoon and by one o'clock all were on board the craft. The forepart of the hold was formed into a huge bin filled with oatmeal, the after part of the hold was occupied by a bull and a cow of the largest and finest breed to be obtained in Rosshire."

J. M. McCulloch in "The Men of

Kildonan" describes the scene with real emotion:

Leave Takings

"The folks that were not of the expedition came down to the sea with us carrying our dorrachs (baggage) and talking cheery. At last and long we said our farewells for the last time and took our places on the crowded boats. The shore fell away as the salt water lapped briskly against our boats, and above our heads the white gulls whirled in confusion and cried querulously, Duncan McDonald filled his bagpipes, and 'Cha till! Cha till! Cha till! mi tuille' came from the chanter with the wail of the Skye in it, and the booming of the angry seas. The wind wafted the plaintive notes shoreward, and the old women on the pier spread their plaids to the sky and cried 'Ochanerie' (exclamation of grief) across the widening water. 'Cha till! Cha till! Cha till mi tuille' answered the pipes. So we slipped away."

To a New World

At Stromness the people were lodged in the homes of the inhabitants until ready to embark. They had expected Lord Selkirk to meet them here and to accompany them to Assiniboia but were disappointed to learn that the affairs of the colony were such that the Earl would have to wait until a later boat.

"The Prince of Wales" was a vessel of about 500 tons and sat low in the water. Her bows were iron-plated and the water lines covered with oak to enable her to battle through the ice. Shortly after the voyage began, an Ameri-

can privateer was sighted. The convoy ship "The Brazen," chased and captured it and took it into an English port—an incident of the War of 1812.

Crowded Quarters

The quarters of the emigrants near the bow of the ship were dark, cold, and cramped. To provide privacy plaids were hung, and kilts were used for pillows. When rough weather was encountered many fell ill from seasickness. Then the dreaded ship fever, or typhus, broke out, and in such close quarters it spread rapidly. McCulloch writes:

"In less than a week the dreaded fever had swept the little ship. Hugh MacDonald died painfully in the night. The wasted bodies of Catherine, daughter of Donald Gunn of Borabai, and William Sutherland, a young man of great promise, were consigned to the grey waters two days later. In the midst of this horror the surgeon Laserre suddenly expired. The sick could not be isolated, accommodations being limited. So the sick lay moaning among the healthy in every part of the ship."

Fever Abated

After three weeks the fever abated somewhat and those able to go on deck were diverted and also alarmed by the huge icebergs encountered near Greenland. On August first, vague outlines of the coast of North America were sighted and Eskimos came to the vessel across the ice, laden with furs and articles for barter. Heavy storms were met in Hudson Bay and for three days the ship drifted drunkenly among the dangerous

shoals, but on August 29, the weary eyes of the people were gladdened by glimpses of the land that meant hope to them.

Gruff Captain

What was the consternation of Miles Macdonell to find that Captain Turner was landing them at Fort Churchill, a bleak outpost, instead of taking them 150 miles south to York Factory where the colonists were expected and where accommodations were ready for them. But the stubborn Captain Turner would not be reasoned with, so the passengers were literally dumped on the rocks of Sloop's Cove with their feeble and ill amid the jungle of their gear.

And in that cold, inhospitable spot, at least eight of the little party died during the month of September; and the grave of John Sutherland plainly marked, remains there to this day.

The Bitter Winter of 1813-'14

Since the colonists could not winter on the barren rocks of Sloop's Cove nor elsewhere in that exposed area, it was decided to make a camp fifteen miles from the fort on the wooded banks of the Churchill river. In deep snow, with unfinished huts and scanty clothing the settlers suffered terribly. Food was scarce and the nearest supplies were fifteen miles away. The manual labor under such adverse circumstances was very hard for them, but their leader said of them, "The settlers proved willing though possessed of an indomitable Presbyterian aversion to work on Sunday."

Scurvy attacked the camp, and too weak already the settlers re-

fused to submit to the bleeding, a general cure-all, ordered by a surgeon of the company. Finally it was allayed by a medicine made from spruce; and when myriads of partridges and herds of deer appeared, the settlers recovered their strength and spirits on this diet of fresh meat, and were eager to start for York Factory where they should have wintered, a journey of 150 miles across the snow.

Forty-one left in April, 1814, to attempt the march. Among these was the widowed Catherine Grant Sutherland, her sons and her daughter Janet, "Little Janet" they called her.

Overland Trail

When the little party, equipped with snowshoes was ready to start, the four heaviest and most active men took the ropes of the sleds at the head of the procession to make a trail for the women and the children, and two active men brought up the rear to check the stragglers. The bagpiper in the middle, at a signal from Miles Macdonell threw the pipes across his shoulder and put "The Road to the Isles" on the chanter.

They were soon afflicted with snowblindness. They encountered blinding blizzards. The sharp crust of the snowdrifts cut their knees so their trail was marked with blood. But always there was their leader to cheer them on, and at night a cheery campfire with buffalo robes on the snow, plenty of oatmeal and roasted partridges and gallons of hot tea.

When they reached York Fac-

tory, plans were made to continue the journey to the Forks, a distance of more than 800 miles. So this group with others, numbering 120 in all, left York, May 14, 1814, and traveling by boat and by grueling portage, with 200 miles on Lake Winipeg into the Red river, and reached the Forks in fifty-five days.

There on the site of the present city of Winnipeg Miles Macdonell in the name of Lord Selkirk allotted to the head of each family, ten chains of land, or 660 feet, on the banks of the Red river, the land running back to a distance of from two to four miles. This method of allotment had the advantage of bringing the houses of the settlers close together for protection and communication, and also of giving each family a right to the river, which furnished the only means of transportation and also provided them with food and water. At the present time, some of these water lots are held in Winnipeg, one in possession of the Robert McBeth family having come down directly from Lord Selkirk.

The Fourth Party

A fourth party landed at York Factory, August 26, 1815, and proceeded to the Forks, or Kildonan as it was affectionately called for the parish that had been home to generations of these immigrants. This group was especially important because it brought James Sutherland, an elder called a Catechist and authorized to marry and baptize. Until his removal to Eastern Canada, he took the place of the Presbyterian minister Lord Selkirk had promised these people—a

promise he did not fulfil. Others listed in this party are William Sutherland, 54; Isabel Sutherland 50, his wife; Jeremiah 15, Ebenezer 11, Donald 7, Helen 12, his children. The last three are mentioned as being at school. The three eldest children of this family, Alexander, William, and Kate or Catherine had come with the third party, William dying at sea.

In this fourth group was the family of Alexander McEath, listed as an old soldier, a member of the 73rd Highlanders, and said to be one of the survivors of the Black Hole of Calcutta. His children were Margaret 18, Molly 18, (evidently twin sisters) George 16, Roderick 12, Robert 10, Adam 6, Morrison 4.

Those of the Sutherland family connected with Scotch Grove history were the mother Isabel, who died shortly after her arrival here; Alexander, Ebenezer, Donald, and Kate who came as the wife of John McIntire. Of the McBeath family, Margaret came to Scotch Grove as the wife of John Sutherland. One of the McBeath sons married a daughter of Donald Livingston, and their daughter Johanna was the wife of John E. Lovejoy; while Annie, another daughter, married John O. Callahan, both families closely connected with this community.

Trouble With the North West Company

The colony was growing gradually and with their own land, houses and barns, with supplies and tools furnished by Lord Selkirk, and with families and clansman reunited, the prospects appeared rosy for the settlers. But

the agents of the North West Company were again actively working against Lord Selkirk and the Hudson's Bay Company, thus making life very hard for the colonist. The first move to reduce the growing Kildonan colony was made when the North West Company offered two hundred acres of land in Eastern Ontario to every settler who would leave the West. Many agreed and left, but Catherine Sutherland, said, "As for me and mine we will keep the faith. We have eaten Selkirk's bread, we dwell on his lands. We stay here as long as he wishes and if we perish we perish."

In June, 1815, the settlers remaining received a notice from Cuthbert Grant, the North West warden, which said, "All settlers to retire immediately from the Red River and no trace of a settlement to remain." An attack by North West men and half-breeds, the Bois Brules in their employ, was made on the colony and Governor Macdonnell was taken prisoner, so the settlers left their homes and went in canoes to Jack River while the Bois Brules set fire to their homes and barns and trampled the growing crops.

This had happened before the arrival of the fourth party in the fall of 1815, and then encouraged by the new brigade the settlers returned to Winnipeg. Lord Selkirk, who was at Montreal, knew nothing of this attack as the North West people intercepted the letters until finally Baptiste, a French Canadian, took a message to him.

But in the summer of 1816, Grant again led an attack of Bois Brules against the colony. Tradi-

tion has it that "Little Janet" Sutherland warned the settlers and thus saved many lives before the massacre of Seven Oaks, which resulted in the death of Governor Semple and a score of men. Again the settlers were driven out, and they wandered around Lake Winnipeg without shelter or food except berries and the fish they caught. Sometimes the Indians gave them meat, and Grant himself brought them some food in a boat.

It is recorded that when he came to the Widow Catherine Sutherland where she sat with Janet and Sandy, her youngest, the Highland woman stood up and laughed scornfully at him; "I cannot curse you, Cuthbert Grant, for I am a Christian woman, and if you came to me hungry I would feed you, for so Christ bade us do to our enemies. But he never commanded that we should take food from our enemies—so I throw your charity in your face."

Finally, Lord Selkirk himself came to the rescue of his unhappy people. With a force of hired soldiers he punished the North West Company for their acts and brought peace to the colony. According to Dr. George Bryce's, "The Scotsman in Canada," when the Earl visited the settlement in 1817, he shook the hand of every one, listened to their complaints, and before his departure gathered them on the spot where the church and burial grounds of St. John's Cathedral stands today. "The parish," he said, "shall be Kildonan. Here you will build your church, and that lot," pointing to the

prairie across the little stream, "is for a school."

The Earl returned to England in 1818, and in 1820 he died in the South of France a disappointed, heartbroken man. A year later a union was brought about between these two rival companies under the name of the Hudson's Bay Company.

Growth of the Colony

Alexander Ross, a one time sheriff of Red River and a member of the first council, in his book, "The Red River Settlement," published in London in 1856, relates the successes and trials of the growing colony.

He writes: "In 1817 the industry of the settlers was amply rewarded by the results at harvest time; forty-fold was a common return and in one case for a bushel of barley some fifty-six were reaped; and for a bushel of seed potatoes one hundred and forty-five bushels. These facts were related to the writer by John McIntire, an intelligent settler."

The Rev. James West, an Anglican missionary, says, "Indian corn, every kind of garden vegetables, watermelons and pumpkins grow and mature. Tobacco plants fail as do flax, hemp, and winter wheat. Wild raspberries and strawberries are abundant."

But just when everything appeared so favorable, hordes of grasshoppers came in 1818 and again in 1819 and ate all the growing crops, so the settlers had to spend the winter on the Pembina river, where the buffalo ranged, and lived almost like savages.

Since there was no seed wheat that year several men were sent

to Prairie du Chien, described as a town on the Mississippi several hundred miles distant. These men reached their destination on snowshoes at the end of three months and purchased two hundred and fifty bushels of wheat at ten shillings (\$2.50) per bushel. They made their way back in flat-bottomed boats, arriving June 20, late for sowing the wheat, but still enough matured to furnish seed for the following year. This expedition cost Lord Selkirk 1,040 pounds; and it revealed to the settlers the possibilities of the land to the south of them.

The Journal of Robert Campbell, one of the settlers, tells the story of an unsuccessful attempt to bring sheep from Kentucky in 1833, and speaks of reaching Prairie du Chien and Galena, Illinois. He also writes of the speed and endurance of "Fireaway," the splendid bay stallion imported from England. Three hundred head of cattle were brought from America, and the cows sold for 30 pounds (\$150) and oxen for 18 pounds (\$90). Later importations were bought by the colonists for much less money.

Along with the "ups" were many "downs" for the colonists. One of these was the terrible flood in the spring of 1826 when the water stood ten feet deep on the land that had once been farms. Houses were carried into Lake Winnipeg, and the settlers fled for their lives, only to return and to start rebuilding when the water subsided.

Various commercial schemes were tried, some bringing in good wages for the settlers. One of these was the Buffalo Wool Company, an attempt to make cloth out

of the wool of the buffalo. This sent wages up to fifteen shillings a day (\$3.75) while it lasted. The Assinibolia Wool Company was another foolish project that soon blew up, as did a Tallow Company. The farmers' wives began to spin for small wages, but still bringing in some income.

The general prosperity of the colony may be judged by the fact that in 1830 two hundred new houses had been built. A reproduction of the living room of one of these homes is now a part of the museum in Winnipeg, all of the furniture being original articles. This shows the fireplace filling a space in the main wall with its chimney jack, tongs, iron pot, iron kettle, and handled frying pan. The flintlock rifle and powder horn occupy prominent places over it. At one side of the room are the querns, or stones used for grinding flour, while the mortar and pestle for crushing oatmeal is at the other. The earthen floor is covered with woven reed mats, the chairs are hand made, the wood fastened together with elk hide; the spinning wheel is seemingly the finest piece of furniture; the dishes are of pewter or buffalo horn. A besom (broom), a chopping bowl, candle-molds, molasses jug, and a tinder box about complete the furnishings. The leather covered Bible occupies a prominent place, however.

Dr. Speechly, head of the Winnipeg Museum, has collected numerous single articles that fill a large case. Among these are an ox's shoe, a water yoke, wooden hay forks and rakes, several sickles, hand made bits and drills, a buffalo

skinning knife made from an old sword, a cribbage board, a curling stone, a flail, a hand seeder, traps, and a Red River cart. The most perfect specimen of these carts is in the Hudson's Bay Company Museum also at Winnipeg.

Weddings Play a Part

That life in Red River was not all struggle and hardship, mixed with Gaelic prayers, as the descendants of these pioneers were sometimes led to think, is evident from the letter written by Thomas Simpson at Fort Garry to Donald Ross at Norway House in 1834.

"I will now give you a spice of Red River gossip. All the 'nobility' attended the wedding of Nancy Livingston and Donald Sutherland. We bachelors danced our legs off almost, smacking the lasses ad infinitum. Tell Mrs. Ross that her niece, John's daughter is now the prettiest girl in Red River. John Livingston may marry Sophy McDonnell, Allan's daughter. Dr. Bunn is beginning to vaccinate since hearing of your success at Norway House."

Other Red River marriages important in Scotch Grove history were those of Ebenezer Sutherland and Sarah Gunn, John Sutherland and Margaret McBeth, Catherine Sutherland and John McIntire. The wife of Alexander Sutherland was always referred to as "Aunt Jean," her maiden name not being stated.

Fort Garry was the nearest and most important post, while Norway House on Lake Winnipeg and York Factory on Hudson Bay were also large trading centers. A William Sinclair was chief factor at York, and James Sinclair at Fort Garry,

where his daughters Margaret and Harriet were called the belles of the Fort. Mary Sinclair danced with Sir John Franklin at Norway House on his return from an Arctic expedition.

Schools have always had a prominent place in the lives of Scottish people and the Red River settlement was no exception. What they studied, the books they read, if any besides the Bible and Westminster Catechism, were not discussed by the pioneers, but the punishments at school were often enlarged upon. But however harsh and limited the schools, the young people had some opportunity for an education.

John Matheson, who came from Kildonan in 1815, was listed as a schoolmaster; also Donald Gunn was a teacher. The Rev. David Jones came to the colony in 1823 to preach in the Anglican church and to teach. Mrs. Jones, wife of the missionary joined her husband in 1829 and opened a school for young people, which continued until her death in 1836. Mrs. Jones was often quoted as an authority by the pioneer women in Scotch Grove. John McCollum, a student from Edinburgh came in 1833 to assist Mr. Jones in St. John's school.

Teachers and governesses who came from England married so quickly it was hardly worth while to bring them out. The story goes that a committee appointed to select some mature women approached a widow aged eighty-five, but even she would not promise to remain single on the chance of an especially advantageous marriage in Canada.

Most of these schools were for the children of the Hudson's Bay Company employees, and Alexander Ross in his "History of Manitoba" records that the schools were not satisfactory to the Scotch settlers.

Religious Matters Irk Colonists

Their worship was one of the sorest spots in the settlement for the Presbyterian adherents. Lord Selkirk had promised them their own minister, who would be to them what the Rev. Alexander Sage had been in Kildonan. At the time of the Eviction, Rev. Sage had felt he was too old to accompany them, but he did all in his power to ease their burdens and to encourage their going to the new land. He is buried in the Kildonan churchyard with his "deceased spouses" Mistresses Isabel Fraser and Jean Sutherland," as the inscription reads. The pulpit from which he preached to these Highland men and women still stands in the church.

The immediate spiritual needs of these Presbyterians was supplied by James Sutherland the catechist, until his removal to Eastern Canada. All the requests for a minister of their own were ignored by Lord Selkirk and later by his agents, and not until 1852 did the Red River Settlement have a Presbyterian minister. Then the Rev. John Black came, and the Kildonan church was built along the same lines of architecture as the mother church in Sutherlandshire. The Scotch Grove church building also shows the influence of this mother church.

While the Presbyterians did not have their own minister they found

the Anglican clergyman, the Rev. Jones, kind and indulgent. He laid aside certain parts of the liturgy and let them stand to pray and sit to sing. They accounted him a fine and eloquent preacher, tender-hearted, kind and liberal to a fault. But about 1835, the Rev. Cochran was sent out and was much dissatisfied with the liberal policy of the Rev. Jones toward the Presbyterians, and he handled them more roughly.

He said, "I will preach to them the truth of the Gospel and they must listen to me. They have nothing to do with our forms. I will not allow them an inch of their own will."

Besides the troublesome religious situation, neither economic nor political conditions were satisfactory to many of the Selkirk settlers. In 1835 the Hudson's Bay Company attempted a legislative council, for the colony now numbered 5,000 inhabitants. The personnel of this group was not especially popular, nor was the general plan since it linked church and state. The high duty on imports from the United States was irksome and the prices charged by the company often were 75 per cent above London prices. With the uncertainty of crops, the failure of commercial enterprises, and general dissatisfaction with the government it is not surprising that many looked for new fields.

The Swiss colony of 243 had emigrated to the United States from Red River about 1830. Alexander Ross writes in 1836, "A group of 143 persons, chiefly of the Presbyterian party, left the settlement for the United States carry-

ing along with them much valuable property." It would be interesting to know where this group settled. A number had gone into Eastern Canada, among these Catherine Sutherland and the younger members of her family. This intrepid pioneer lived to pass the nonagenarian mark in the home of her son, Donald. Her granddaughter, Mrs. Mary Braden, had vivid recollections of filling all the water buckets on Saturday night since the grandmother, hence the family, would not drink water pumped on the Sabbath.

Glowing reports of the conditions in the United States reached the settlers frequently, so Alexander McLean (later spelled McClain) went down to the recently opened strip of territory in Eastern Iowa known as the Blackhawk Purchase and brought back a fine report of the conditions of the land about thirty miles south and west of Dubuque.

The Emigration to the United States

It will be remembered that John Sutherland as a young man was among the first of the Kildonan group to come to the Red River, being a member of the second party, so now in 1837 as a middle-aged man he was one of the early movers in the enterprise of moving to the United States. With his wife Margaret McBeth, who had come with the Churchill party at the age of eighteen, he had his children—John, Alexander, George, David, Donald, Roderick, William, Catherine, Adam, and an infant daughter, Christina.

Alexander Sutherland, who had come with the Churchill party at

the age of twenty-four, had preceded his father and mother, William and Isabella Sutherland and the younger members of his family. Now with his wife "Aunt Jean" and those of their children—William, Elspeth, "Eapie", and John—who were born in Red River, he too was ready to try another new country.

Other families in the party were those of Alexander McLean, David McCoy, (originally spelled McKay). These people seem to have settled farther west and north than the others. The McCoy spring has always been one of the landmarks of the township. The fifth member of the party was Joseph Bremmer. He evidently was a widower, for he and his son called "Willie", a cripple, lived alone many years. The McCoy's and the Bremmers are not named in the ship's list of the first parties, so they had evidently joined the Selkirk settlers at a later date, as did the Donald Sinclairs and other families who later came to Scotch Grove.

The Red River or Pembina cart was the vehicle used for this thousand mile journey. This was a product of the locality, doubtless of French origin, and handed down to the Bois Brules or half-breeds, by their French ancestors. For seventy-five years it was the freight car and family carriage of the community. The only tools needed to make the cart were an axe to cut down a tree and a gun to shoot an elk or buffalo. Two huge wooden wheels over five feet in diameter with eleven or twelve spokes set into a wooden hub seemed the most essential feature. The body was made of rough

boards laid lengthwise and pegged down by one crosswise board pegged to the axle. A rude framework several feet high to be covered by a buffalo skin completed the body. The shafts were an extension of a board in the body with a hole bored about a foot from the end, to which the harness holding the ox drawing the cart was attached.

This was the Red River cart which carried these Scotch Grove pioneers and their belongings in a thousand mile journey over nightmarish roads or no roads at all. In sloughs or deep mudholes the long spokes enabled the wheels to reach solid ground. When they had to cross deep streams, they lashed the wheels together to form a raft for the body, the men and animals swimming the current. There were no luxurious springs to tempt even the most tired travelers with promises of easy riding, and its approach was heralded for miles by the screech of the wooden axles.

With these carts loaded with from seven hundred to a thousand pounds and followed by whatever livestock they owned, these pioneers traveled southward through that summer of 1837. Burning sun, violent hailstorms, wind, and rain beat upon them in turn as they plodded on; mosquitoes and flies tormented them; fear of wandering Indians harassed them. At night the carts became their fortress as hub to hub they were placed in a circle, while within this rude stockade the travelers cooked, ate, and slept, always guarded by one of their number. The story goes that their hired guide became insane, or at least very unreliable,

and caused them many anxious days and nights.

They came down the west side of the Mississippi River to Dubuque and then pushed on across the Maquoketa River to the edge of the native timber. Here after four months of travel they felt they had found an abiding place.

But tragedy marked their arrival, for Christina, the baby daughter of John and Margaret Sutherland, worn out by the long journey, died. The same night, frightened by a prairie fire the family fled, the mother carrying the dead baby in her arms. The next day they buried her in the land they had chosen for their home, and there she still lies, the first white person buried in Scotch Grove township.

Other families came from Red River the next year, 1838. Among these were Donald and Ebenezer Sutherland, their young families, and their mother Isabella, who died the following year; Donald Sinclair, his wife and their children Christina, Elizabeth, and Angus. Mrs. Sinclair had been a waiting maid in a noble family and her stories of court life were in great demand by her companions. John McClain and his family were members of this party.

In 1840 came Donald Livingston, David Esson, and John Livingston, making about seventy-five persons in all. On the way Grandmother Livingston broke a leg in climbing down from one of the carts. The men set the broken bone, and when the Mississippi was reached they made a raft on which they placed her with one of her sons to pole down the stream. Eventually, she

joined the caravan and they all found their way into Scotch Grove. Another Scotch settlement was formed called the Upper Grove, later Hopkinton, by the families of James Livingston, Alexander Ross, Angus Matheson and others.

The Meaning of This Centennial

In this year of 1937 it is these pathfinders of 1837, '38, '39, and '40 that their descendants and the people of a community would honor. While poor in gear they brought here a wealth of memories and experiences. These people had known the glory of the heather on the Scottish moors; they re-

membered the cruel words of the edict from Dunrobin castle; their hearts had thrilled to Gaelic words in Kildonan kirk; they had braved the terrors of the Atlantic and endured privations in the Northland.

But through all the changes life had brought these Highland men and women they carried in their hearts and brought to their new home those virtues that had sustained them—faith, courage, independence, loyalty. These are the qualities that made them great. This was their heritage to this community.

SCOTCH GROVE SETTLED 100 YEARS AGO BY PIONEER BAND WHO WALKED FROM CANADA.

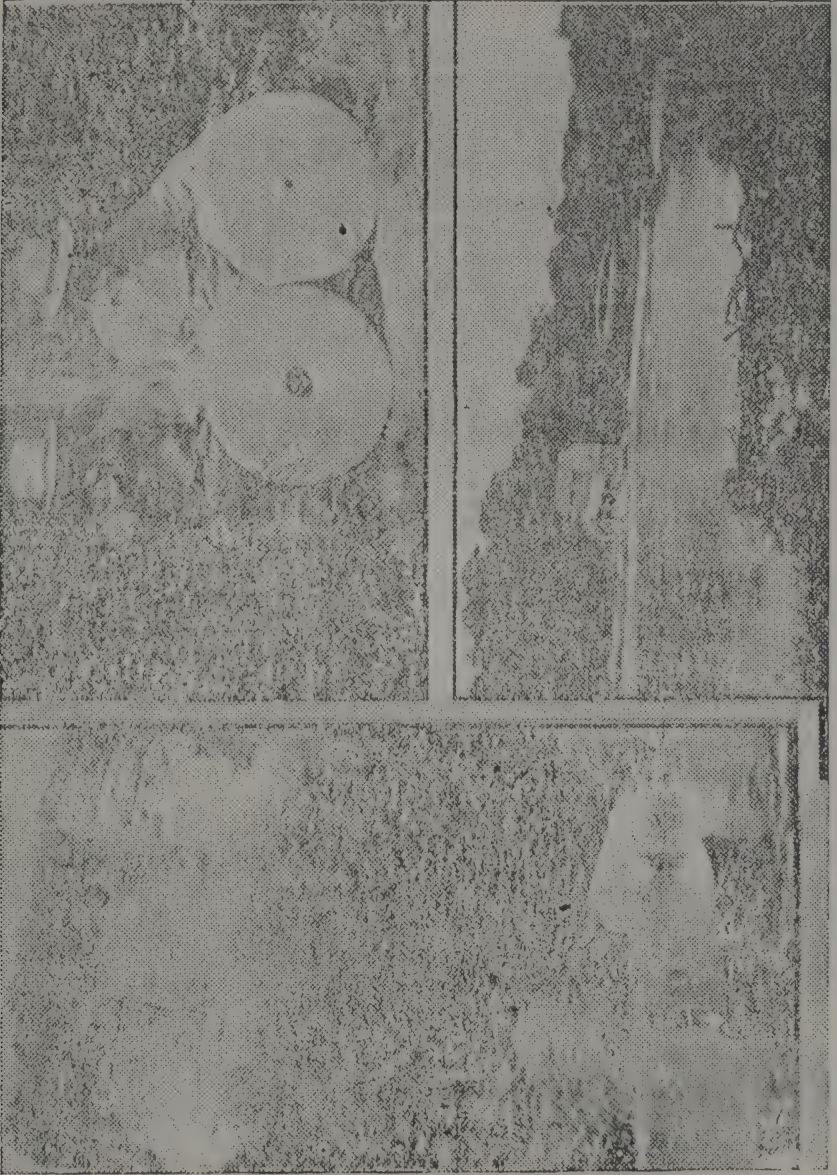
Scenic, geological and historical interest are combined in Scotch Grove, a short distance from the Maquoketa river, in the east central part of Jones county. Bluffs along the Maquoketa river near Scotch Grove have a coral-like fossil, found only here and in Australia. Scotch Grove village was originally known as "Applegate's Crossing" until the name was changed in 1872.

Among the relics of the historical trip made from Canada by the band of Scotchmen and their families who pioneered in the settlement is a pair of hand hewn "quern" or millstones. They are now used as doorsteps by Donald O. Sinclair, a grandson of one of the original settlers.

In the upper left picture Mr. Sinclair and his brother M. Mervin Sinclair, are shown with these ancient millstones.

At the upper right is the first gristmill, built here in 1858 by James Applegate. It was torn down in 1933 and the site is now owned by John W. Hutton.

The lower picture is a Maquoketa river scene showing the coral-like formation, so commonly found in the vicinity of Scotch Grove.



Above are three pictures taken in and near Scotch Grove, a complete description of which will be found on page 15 of this historical booklet detailing Scotch Grove history.



The Scotch Grove Settlement

Written by Esther Sinclair

THE LONG JOURNEY having ended and with thankfulness in their hearts for their safe arrival, the sturdy Scotch pioneers began to build their homes. No survey having been made of the territory, each settled where he chose, built log cabins in the clearings, and carried on most of the work of spinning, cooking, weaving, and washing outdoors in the manner of their former homes. Donald O. Sinclair, his brother M. Mervin, and Frank D. Sutherland, grandsons of these pioneers, are the only direct descendants of these first Scotch, living here in Scotch Grove now.

Indians

Indians roamed the territory and tradition states that at the close of the Black Hawk War in 1833, Lieutenant Jefferson Davis and Abraham Lincoln, commanding a band of soldiers, pursued a num-

ber of Indians to Dale's ford. The river was high and swift and while part of the Indians stood guard, the rest swam to safety on the other side and they in turn guarded while the remaining ones crossed the river. Such strategy won the approval of the white men and the pursuit was abandoned. As late as 1873 begging and thieving Indians were common and were often annoying to the early settlers.

Churches and Schools

One of the characteristics evidenced in these pioneers was their religion and soon after settlement the first church of Edinburg was organized in 1841, the first building being erected in 1851 and the second which is still in use being built in 1861. A Methodist church in 1853, a Christian or Campbellite church in 1872, a Presbyterian church in Wayne township in 1861 and three German churches organ-

ized in 1856, 1874 and 1876, evidenced the religious character of the early settler. Branches of the Presbyterian church were formed in Monticello, Center Junction, Ethel, and Onslow. In 1850 the schools in the locality were founded while prior to this time educational facilities were very irregular. However from this time on, schools were rapidly located and in general were overcrowded.

Newcomers and Their Influence

From 1845 on German, Irish, and Yankee settlers came to the locality, and much of the progress of the settlement is due these people as well as those who came before them. After settlement for the first few years the only mill where corn and wheat could be ground was on Catfish creek, near Dubuque. In 1847 a sawmill was built at Dale's ford, but it was entirely washed away in 1865 and never rebuilt. In 1858 Charles Applegate built a gristmill and later a sawmill, which has since been operated by Samuel Eby, his son Joseph, and William Lange. The mill itself has been torn down and the property belongs now to John W. Hutton. In 1860 J. P. Tibbits had a small sawmill five miles above Dale's ford, but this was washed away in 1876. All that remains at the place is Mr. Tibbit's grave on a nearby, high bluff. One other small mill was operated on Mineral creek but only a short time.

War History

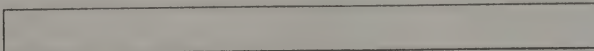
Scotch Grove was far ahead in its quota of men for the Civil War and in memory of those men and those in the wars of 1812 and the Spanish-American war, there is a monument in the Scotch Grove cemetery. In the World War Scotch Grove was again well represented and there were fortunately few casualties among the men who went.

Scotch Grove Village

First known as "Applegate's Crossing" the laying of the railroad and the platting of the village brought about the change in name to Scotch Grove, in honor of the first settlers. The first postmaster was commissioned in 1851, a store, elevator, creamery, blacksmith shop, and an evergreen nursery were all prospering before 1875. Never incorporated, the village has grown into a neat, prosperous small group of business ventures.

Progress and Prosperity

In spite of hardships the people in the locality are noted as honest, home-loving and prosperous. They are patriotic, religious, law-abiding, and by careful planning of their affairs they use methods in their work that have proven to be of worth, discarding those impractical ways and with an open mind to new ideas for better ways to bring better results, they have been rewarded in progress and prosperity.





The Auld Kirk

By Mrs. Donald O. Sinclair

THE SCOTCH GROVE Presbyterian church was organized in the Donald Sutherland home in June 1841, by the Rev. Michael Hummer, with twelve charter members as follows:

John Sutherland.

Margaret (McBeth) Sutherland
—his wife.

Donald Livingston.

Ann Livingston—his wife.

Donald Sinclair.

Ann (Gibbs) Sinclair—his wife.

James Livingston.

Sarah Livingston—his wife.

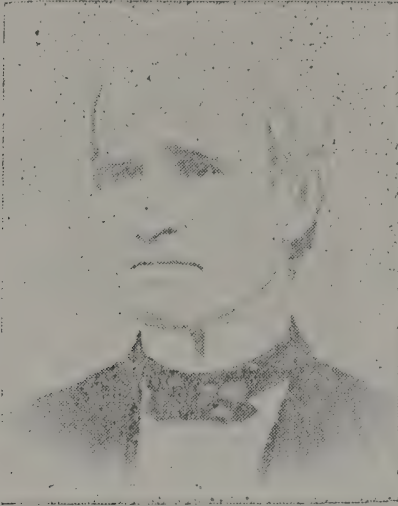
David Esson.

Margaret Esson—his wife.

Alexander McClain.

Sarah Sutherland.

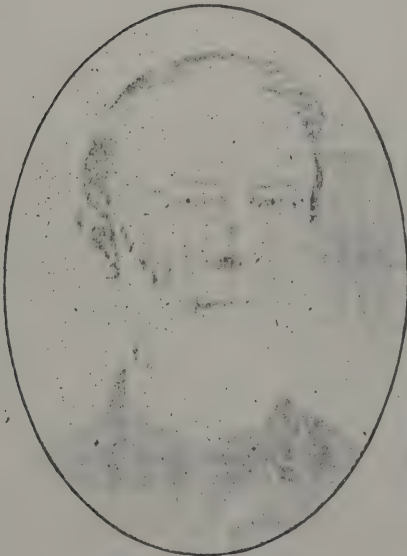
At first the church was called "The First Church of Edinburg," it being the expectation that Edinburg would be the county seat of this county. Because the members were few in number, services were held in the homes, very often in the Donald Sutherland home, although others took their turn too. Rev. S. Cowles, of West Point, visited this organization five or six times a year until in 1849, when Rev. F. A. Pratt served for a few months and his wife taught a select school in a



REV. MICHAEL HUMMER
Organizer of church in year 1811



REV. ROBERT M. OFFETT
Pastor, 1902-1904



REV. JOHN RICE
Pastor, 1873-1879



REV. WILLIAM DAGER
Pastor, 1898
Went to Elat, Africa as missionary

room in the Ebenezer Sutherland home. After the town of Edinburg failed to grow, Ebenezer Sutherland offered to the church seven acres of land on the northeast corner of his farm "for church purposes and a cemetery." This offer was accepted as more of the membership was on this side of the prairie.

From Mrs. Lottie Sveesy Johnston, a granddaughter of the giver of the land we learn "that during the short time for which Rev. James Galitan was their minister, the membership built the first house of worship in the summer of 1851. This church, a small frame building, was erected in the cemetery a short distance northeast of where the soldiers' monument now stands. N. W. Austin and his helpers, Mr. Stewart and Mr. McFadden, were given the building contract. The stone was furnished by Ebenezer Sutherland from the quarry on his farm. Most of the frame timber was obtained from the Rev. F. Amos' saw mill above Dale Mill bridge on the Maquoketa River. Since the mill could not supply oak timbers sufficiently long for the cross beams to support the ceiling, these were taken from the timber. Ebenezer Sutherland, his son D. W. Sutherland and William A. Sutherland went out into the woods and wherever they found a tall, straight oak tree they cut it no matter on whose land it was. When they raised the frame, all the neighborhood gathered to help, and were served a picnic dinner by the women.

The windows, hardware and some lumber had to be obtained from Dubuque. Elder Donald Livingstone and Ebenezer Sutherland ad-

vanced the two hundred dollars necessary to pay for these. Interest rates of twenty to thirty per cent were usual in these times. The interest, as well as the principal, was never repaid, but the debt was canceled. The congregation soon outgrew the little frame church, and in 1861 a second church, the present one, was built at a total cost of two thousand dollars, which was financed entirely by the Scotch Grove congregation. There was much discussion over the site of the second building, one suggestion being a place four miles west of the present site. Another was "on the high ground on the Lovejoy farm half a mile west of the present location."

Mrs. Johnston closes this section of the church history with the wish "that God will make this church the Way of Righteousness to Men" and this wish seems to have become true in these following years.

The Manse

The manse or parsonage, as it was then called, was built in 1893 and was financed entirely within the congregation. From 1893 to 1921 this house was the minister's home until the time came when this congregation and that of Center Junction were served by the same minister who, since then, has lived in Center Junction.

The Church Bell

Robert Sutherland Rummell, a great, great grandson of one of these pioneer men, tells us as follows about the church bell:

It was in 1878 that Dr. Alex McKean of Scotch Grove was appointed a committee of one to raise funds for a church bell. Dr. McKean found his task no easy one for the



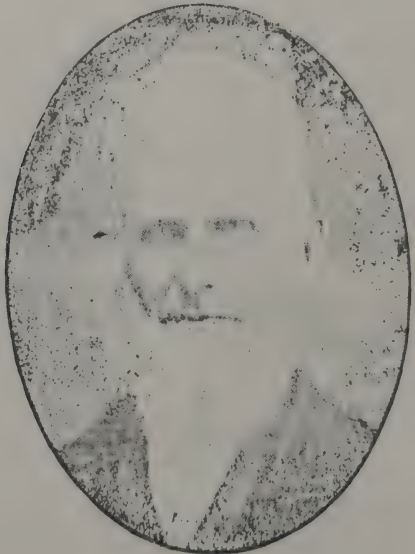
REV. ABRAM ALYEA
Present pastor since the
year 1929



S. HAZAN CLARK
Elder in 1862



JOHN SUTHERLAND SR.
One of the first Elders
1811-1877



WILLIAM CLARK
Elder in 1866

thrifty Pennamites of the community objected to the expense entailed. However after two years of conscientious effort, two-hundred and fifty dollars were raised for the purchasing of a Meneley bronze bell of seven-hundred pounds weight.

Mr. Austin, who built the church in 1861, raised the bell to the steeple in 1880 with the use of a team of horses and block and tackle. After the bell was in the tower it was sounded for five minutes continuously and then at intermittent periods throughout the day to tell the church people that Dr. McKean's task was completed.

The old bell was rung at the time of anyone's death—first, to denote the joy at their birth and second, to tell the community the age of the deceased. The bell would sound out in sorrow the day of that person's funeral from the time the procession left the house to the time it reached the church and it was in 1902, at the death of Mrs. Angus Sinclair, that the bell was last tolled.

Sunday morning brought life to the church for the sexton would call the Scotch together to worship with the bell.

C. A. Sutherland said that one time the bell became loose in its fastenings and if the sexton had not visited the bellfry, acting on a idea that something was the matter, the bell would have dropped to the church lobby, to crush whoever might have been ringing it.

Enclosed by timbers and the dust of years the old bell has within its fruitful span of life, witnessed the establishment and prospering of a

God-loving group of humans and at any time it may be called upon to again bring a group to worship at the church on the prairie.

Music in the Church

Music in the church was always a part of the service, and more people sang then than do now. Hymn books were very few and the hymns were "lined out" so that all might use the words. The tune was "pitched" by someone who used a tuning fork, a small metal fork about the length of a lead pencil, which when struck on a hard surface, produced an "A" tone from which the leader took his pitch.

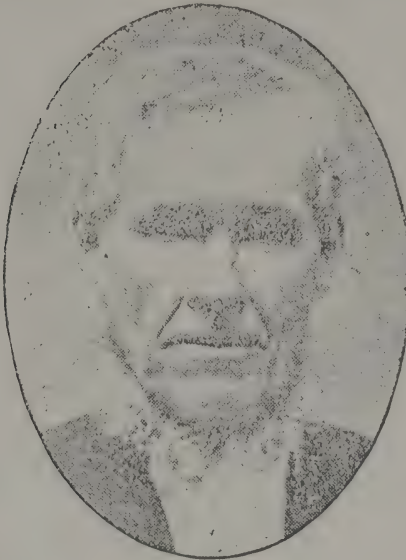
The organ was a different matter. Some were anxious to use it and others opposed its use. However, after awhile an organ was secured for use in the Sabbath school. It was several months after it was used before some of those opposed came back to church, but, growing gradually accustomed to it and seeing no bad effect because of its use, there was no further opposition. In 1917 or 1918 a piano was purchased, but the organ still stays in the church too. Solos and quartets were unknown in the early church, music, almost everyone singing the melody. Gradually part singing came into use, then a choir and special music—and perhaps less congregational singing.

Music is, and should be, a part of worship in which everyone may join.

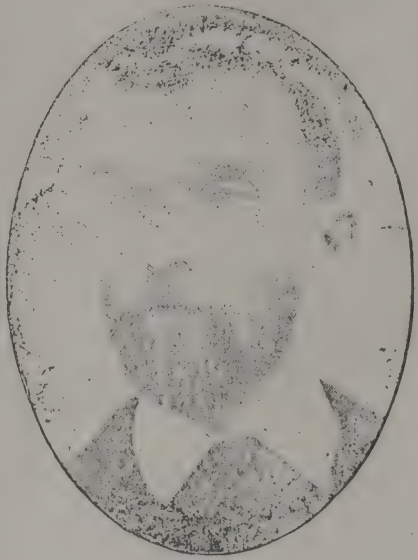
Branch Churches

The first break in the membership of the Scotch Grove church was in 1861 when twenty-eight members were "set off" to form the Wayne Presbyterian church.

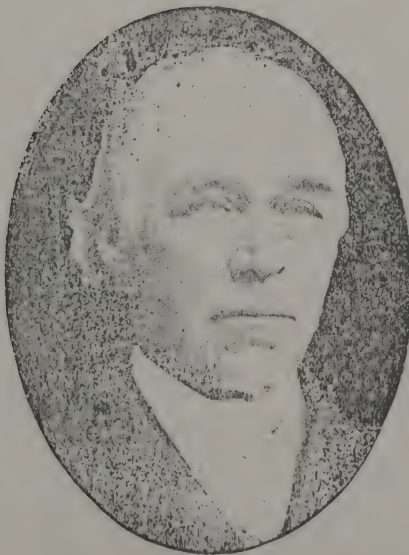
On June 14, 1870, the Bethel



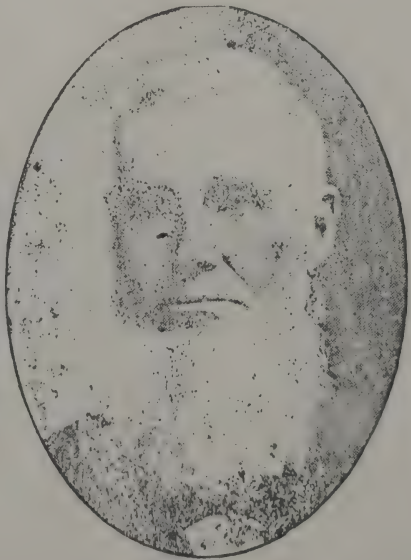
THOMAS LYONS
Elder 1866-1878



DR. ALEX McKEAN
Elder in 1877



DAVID SUTHERLAND
Elder 1871-1903



JAMES ESPY
Elder 1884-1907

church was organized with 18 charter members "mostly from the Scotch Grove Church."

In November, 1871, the Onslow church was organized with twelve charter members who again were "mostly from the Scotch Grove church."

1927757

In 1882, on April 27, the Monticello Presbyterian church was organized with fourteen charter members some of whom had formerly belonged to the Scotch Grove church.

All these breaks in the membership weakened the original church, particularly the first one in 1861 when the building of the new church was going on, but those who remained after each new church was formed, hung on with the determination that the "light set on a hill might not grow dim nor disappear."

Organizations Within the Church The Sabbath School

Sabbath School and Bible Classes seem to have been kept up from a very early period in this church's existence. It is a great loss that more definite records were not kept, so that credit might be given where it is due to those who carried on this important phase of church work. One fact seems clear that up to 1877, the Sabbath school was always "wound up for the winter" meaning that it was only held for perhaps six to eight months each year. However, about 1877, when Dr. Alex McKean was superintendent—and ever since that time—it has been carried on continuously. Another of the outstanding superintendents was William Sutherland who served for twenty-five years, and only ceased when failing health

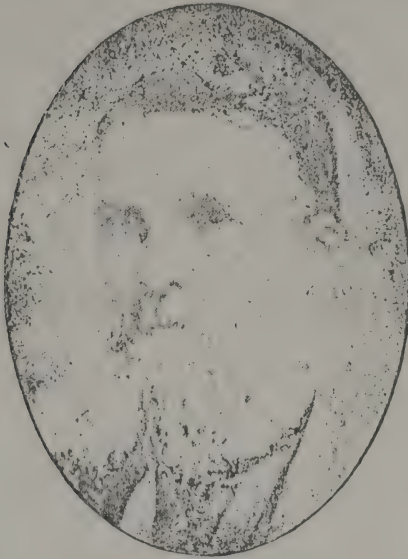
forbade further service. About 1900 a separate room was made for the primary class, money for this and its furnishings being solicited by S. J. Rice.

The Young People's Society

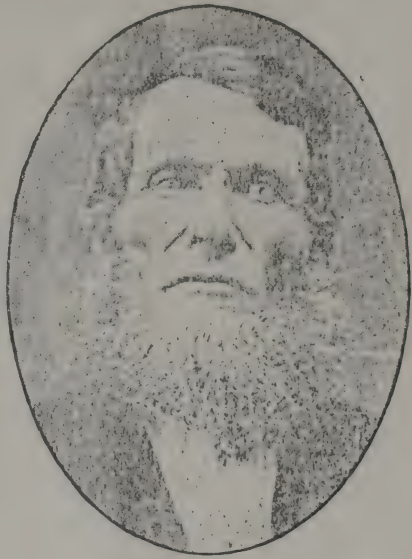
This society was started by Rev. J. L. Countermine in 1888. Its aim was that of a Bible study class requiring original work by its members rather than the usual C. E. work. Many character studies were taken up. Chapters of the Bible were assigned on which the leader asked questions. Often those who were not church members attended, enjoyed, took part and were surely benefitted. Some of those who took part in those days were Anna, George and Lottie Sweesy, Donald, Anna and Helen Sinclair, David Glenn, Kitty Sutherland, May Moats, Blanche Applegate, Aleck Rice and his wife, Myrtle Clark, Josephine Sutherland and many others. Though they are now widely scattered, their influence will always be for good wherever they may be. There is no record of the time when this society ceased to be, but it was still in existence in 1911.

The Missionary Societies

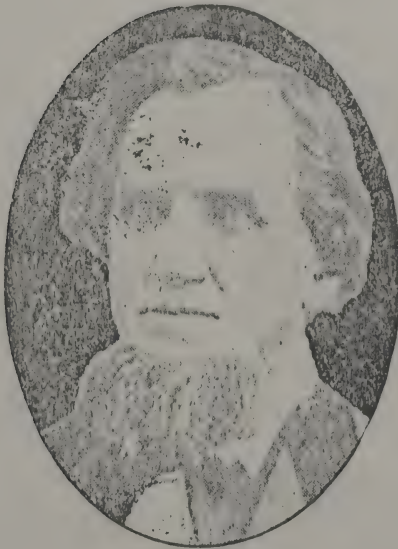
The Women's Missionary society was organized in 1875 in the home of Rev. and Mrs. Rice. It consisted first of young women, but very soon the mothers, fathers and brothers joined; the men as honorary members. At one time there were twenty-one honorary members and thirty-eight women. In the earlier years the meetings were held twice a month followed by a lunch and social time. During the thirty-six years of its existence regular meetings were held most of that time.



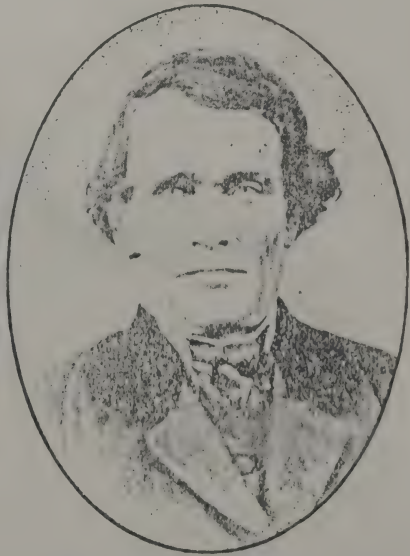
JOHN GIBSON
Deacon in 1856



DONALD SUTHERLAND SR.
Deacon in 1856



PHILIP KUHNS
Deacon in 1863



EBENEZER SUTHERLAND
Who gave land for the church and
cemetery in the year 1851

Funds were divided equally between Home and Foreign missions with an annual gift to the Freedmen.

The "Send Me" Mission Band

This mission band was organized by Della Sutherland and Mrs. Rice in 1877 and had six members. These were Kitty and May Sutherland, Anna and Helen Sinclair, Nettie Sutherland and Mary Rice. There is no record of when they were disbanded.

Sunbeam Mission Band

This mission band was organized by Mrs. D. O. Sinclair on January 2, 1898, and has never since closed its work. There were fifteen charter members, and during this time there have been almost four hundred members. The membership is composed of the three lower classes in the Sabbath school, and meetings are held the first Sabbath of each month. Much interest has always been shown. Members reaching the age of sixteen or over are honorary members and may do as they like about taking part or attending the meetings. These children are receiving training which should help them in later life.

Ladies' Aid Society

The first record in the church book about this society was in 1923 when they reported that they had one hundred dollars in their treasury, but the date of their organization could not be found. They have never ceased their work for the church since they began and have been much help and done great good since their beginning. All the women of the church are members, holding regular monthly meetings and helping wherever possible.

Previous to 1917, when a number

of young men left for the World War, a Young People's Society was carried on for at least two years.

Some of those active in the Society at this time were Ray Sanford, Arthur Himebaugh, Frank Himebaugh, Ella Loomis, Gladys Himebaugh, Olive Warner, Miriam Rice, Will Carson, Floyd Sinclair.

The Minister's Wives

No history of a church is complete without mention of the wives of our ministers who have toiled amongst us while their husbands served our church. Mrs. Kitty Sutherland writes the following lines about them, giving an insight as to the work of the earlier minister's wives with whom she had a personal acquaintance:

"Mrs. Wilson was a stately, dignified woman, hospitable, and always in sincere sympathy with her husband in his work for the church.

"Mrs. Rice sang in the choir, taught a class of young women and later a class of young men in the Sabbath school; organized the first missionary society in 1875 and with the assistance of Della Sutherland, organized the first mission band in 1877. Following Mrs. Rice was Mrs. Gay, a bright, cheery English woman who wore her years so gracefully that one forgot her age. She and her husband had a code by which she could communicate with him when he was in the pulpit. A peculiar clearing of her throat let him know that he had preached long enough. He always heeded her cough and brought his sermon to a rapid close.

"A childhood playmate of my own, a girlhood chum and a lifelong friend filled the position of the next minister's wife—Mrs. Anna

Robinson. She had the difficult task of a home girl in the leadership in the church and she met the requirements fully, working in the Sabbath school, missionary society and particularly in the Young People's society which flourished under the care of Mrs. Robinson and her husband.

"Mrs. Bolton followed Mrs. Robinson. She too was very active in all kinds of church work. From the bed of intense suffering from which she was called home she sent this message to her class of boys in the old church—"Tell my boys to meet me in Heaven."

"This closed my personal acquaintance with the Scotch Grove ministers' wives. The following women lived and labored amongst you after I left your community—Mrs. Dager who came for only a short time as a bride; she and her husband going as missionaries to Africa; Mrs. Hine, Mrs. Offutt, Mrs. Brough, Mrs. Helsing, Mrs. Elges, Mrs. Park, Mrs. Nash, Mrs. Bond, Mrs. Long and the present minister's wife, Mrs. Alyea. Each of them, as the years have come and gone, has given her best. The word failure cannot be written after a single name. Were I an artist I would take from one of our minister's wives a bit of her dignity, from another, sincerity, from others the qualities of love, patience, helpfulness, sympathy, with perhaps a bit of gayety and beautiful piety. By combining these qualifications into one, I present 'The Mistress of the Manse.' What these women have meant to this church and community we cannot say until we 'Know as we are known' but we believe it can be

said of each, 'She Hath Done What She Could.'"

The Endowment of the Cemetery

While the Rev. Wm. H. Elges was serving this church in 1912 to 1916 he inaugurated a movement in the church and community to endow the cemetery. He enlisted many to help in this work and \$2,500 was raised and invested. Later this sum was increased to \$3,000. The cemetery was put in good shape and is so maintained by the income from the endowment which more than serves this purpose.

The beauty of the cemetery and the assurance that it will always be so kept by the board of trustees, is a monument to Mr. Elges and those whose contributions made this possible.

Our Ministers

Church was organized in June, 1841, by Rev. Michael Hummer.

Rev. F. A. Pratt, 1849-1850.

Rev. James Galitin, 1851-1856.

Rev. J. L. Wilson, 1856-

Rev. John Rice, 1873-1879.

Rev. J. L. Wilson, 1879-1885.

Rev. Wm. Gay, 1886-1888.

Rev. J. L. Counterline, 1888.

Rev. W. A. Smith, 1888-1889.

Rev. J. F. Montman, 1889-1890.

Rev. Hugh Robinson, 1890-1894.

First pastor to be installed.

Rev. J. M. Bolton, 1894-1898.

Rev. Wm. M. Dager and other seminary students, 1898-1899.

Rev. Thos. W. Hine, 1899-1901.

Rev. Robt. M. Offutt, 1902-1904.

Rev. John McKay, 1904-1905.

Rev. R. A. Brough, 1905-1911.

Rev. Oswald Helsing, 1911-1912.

Rev. Wm. H. Elges, 1912-1916.

Rev. Dennis U. Park, 1917-1919.

Rev. L. V. Nash, 1919-1921.

Rev. J. W. Bond, 1922-1924.
 Rev. G. O. Long, 1924-1929.
 Alfred Nelson. Student, June to
 October, 1929.
 Rev. Abram Alyea, 1929-

Elders

Donald Livingston, June 1841.
 Dismissed to Wayne in 1861. Died
 1876.

John Sutherland, June 1841. Died
 1877.

David M. Cook, 1856. Dismissed
 to Hopkinton in 1859.

James Clark, Nov. 3, 1856. Dis-
 missed to Wayne 1861.

Matthew Dawson, Nov. 3, 1856.
 Died 1862.

Robert B. McCullough, Nov. 7,
 1858. Dismissed to Creek Indian
 Mission 1860.

John Bently, December 1859,
 Died 1869.

Hugh C. McKean, December
 1859. Died 1865.

Samuel Hazen Clark. June 22,
 1862. Died 1890.

Lyman P. Hoyt. June 22, 1862.
 Died 1865.

Thomas Lyans. March 25, 1866.
 Dismissed to Center Junction.

William Clark. March 25, 1866.
 Dismissed to Westboro, Mo. 1879.

Alexander McKean. Jan. 2, 1877.
 Dismissed to Onslow 1883.

David Sutherland. March 19,
 1871. Died 1903.

James Espy. Jan. 1884. Died 1907.

C. E. McKean. January 1890. Dis-
 missed to Hopkinton 1896.

Matthias Sweesy, January 1892.
 Dismissed to Monticello 1898.

William Sutherland, January
 1896. Died 1910.

William B. Warner, January
 1908. To Cedar Rapids in 1920.

S. J. Rice, January 7, 1908. Dis-
 missed to De Ridder, La. in 1920.

R. P. Clark. June 18, 1911. Dis-
 missed to Monticello, 1928.

Edward C. Hughes, July 1917.

D. O. Sinclair, 1928.

H. A. Loomis, 1928. Dismissed
 to Monticello 1935.

F. D. Sutherland, 1928.

W. B. Clark, 1937.

Our Deacons and Trustees

1856 John Gibson. Moved to
 Monticello in 1874.

1856 Donald Sutherland, Sr. Re-
 signed in 1877.

1863. Philip Kuhns. Resigned in
 1876.

1871. John Sutherland, Jr. Moved
 to Scranton in 1878.

1871. Donald Sutherland, Jr.
 Moved to Clarinda in 1874.

1875. William Sutherland.
 Elected elder in 1896.

1875. Robert Sutherland. Dis-
 missed by letter in 1877.

1876. William H. Bolton. Dis-
 missed by letter in 1881.

1878. Angus Sinclair. Died 1901.

1879. William Sutherland. Died
 in 1879.

1881. Mathias Sweesy. Elected
 elder in 1892. To Monticello.

1883. C. B. McKean. Elected
 elder 1890. To Hopkinton.

1883. S. J. Rice. Elected elder in
 1908. Dismissed, Louisiana, 1921.

1892. D. E. Glenn. Removed to
 California.

1896. D. O. Sinclair. Elected
 elder in 1928.

1904. G. J. Hughes

1913. H. H. Carson.

1924. J. W. Calahan. Died in
 1931.

1932. M. M. Sinclair.

On March 10, 1931, article three
 of the incorporation of the church
 was voted to read "trustee" instead
 of "deacon."

CENTENNIAL PROGRAM

Held at Scotch Grove, Iowa, on August 14 and 15, 1937.

SATURDAY, AUGUST 14

- 10:00 a.m.—Band Concert.
Horseshoe Pitching Contest.
- 10:30 a.m.—Dedication of Marker
at H. H. Carson Farm. Com-
memorating Turning of First
Sod in Scotch Grove Township.
Speaker—Professor Swisher of
Iowa City, and others.
- 12:00 Noon—Chicken Dinner.
- 1:00 p.m.—Parade of Floats.
- 2:00 p.m.—Band Concert.
- 2:30 p.m.—Program—
Music.
Address - Prof. Holbrook of
Ames, Iowa.
Short Talks - Former Resi-
dents.
Music.
- 3:30 p.m.—Kittenball Game.
Contests and Races.
Liberal Purses will be offered.

7:30—Band Concert.

- 8:00 p.m.—Historical Pageant.
- 9:00 p.m.—Dance - Old Time and
Popular Music - Skersick Or-
chestra.
- 10:00 p.m.—Drawing - Prize Cake.

SUNDAY, AUGUST 15

Scotch Grove Presbyterian Church

- 10:00 a.m.—Devotional Service.
Service and Communion.
Music by the Center Junction
Choir.
- 11:30 a.m.—Free Dinner.
Served by the Ladies Aid.
- 1:30 p.m.—Congregational Singing.
Historical Sermon.
Reading of Letters from Ab-
sent Friends.
- 7:30 p.m.—Evening Service.
Sacred Concert by the Young
People.



PRESENT PRESBYTERIAN CHURCH AT SCOTCH GROVE