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Andrew Hoover Comes to Indiana

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The unveiling last May of a Memorial to Andrew Hoover and Elizabeth Waymire Hoover and their ten children in Starr Park, formerly the old Quaker burying-ground at Richmond, suggests the propriety of a further notice of one of the most remarkable of Indiana's pioneer families.

The Andrew Hoover thus commemorated was a son of Andreas Hüber who emigrated from Baden Baden, Germany, in the first half of the eighteenth century. So far as I know there is no tradition among his descendants as to the exact date or place of his landing. Rupp's *Thirty Thousand Names of Immigrants in Pennsylvania from 1727-1776* lists Andreas Hüber as having been one of one hundred ten "Palatines imported in the scow Two Sisters, James Marshall, Commander, from Rotterdam, last from Cowes".¹ He was one of twenty-three boys under sixteen years of age who were therefore not required to take the oath of allegiance. The vessel landed at Philadelphia, September 9, 1738.

¹ In order to increase the number of people in her American colonies England encouraged immigration from the Lower Palatinate during those years. Germans in particular were urged to come, as they bought land, were farmers, quiet and industrious, depending on themselves. Pennsylvania became an asylum for the distressed Protestants of the Palatinate, and the flourishing condition of that colony was attributed largely to the industry of those people, many of whom later drifted into Maryland and the Carolinas. See *Colonial Records*.

From facts that will appear farther on in this article, there seems to be no question that this lad was the father of the Andrew whose name appears on the Richmond Memorial. As no other of the name is noted as having landed on that date, it would appear that Andreas was alone in his adventure so far as relatives are concerned. There is, however, a family tradition to the effect that he was accompanied by two brothers, Christian and Jonas. A careful search of the Rupp volume above mentioned reveals that a Christian Hüber was among one hundred eighty-eight Palatines imported on the ship *Pink Plaisance* which landed at Philadelphia September 21, 1732. Another Christian Hüber is listed as having come in the same way by the ship *Dragon*, September 30, 1732. Possibly one of these was an older brother of Andreas. But where was Jonas? Perhaps through some inadvertence his name was not recorded. I should like to believe that the two older brothers preceded Andreas to the New World and were waiting to welcome him on his arrival. But the circumstances attending his coming will probably never be known. Nothing has come down to us regarding his character nor his personal appearance. A few facts have been preserved however and they are important.

Judge David Hoover, a grandson, who laid out the city of Richmond, said that his grandfather left Germany when a boy, married Margaret Fouts in Pennsylvania,² settled on Pipe Creek in Maryland,³ and removed from there to North Carolina; also, that he had eight sons and five daughters. These brief items appear in a *Memoir*, prepared by Judge Hoover in his seventy-third year and three years later issued in pamphlet form by his nephew Isaac Hoover Julian, then a young man of thirty-three with an appreciation unusual at that time of the importance of preserving such data. One sighs on reflecting how much precious lore went unrecorded because there was no realization of the value succeeding generations would place upon it.

Another fact about the first Andrew (or Andreas, as I prefer to call him) is revealed by an old deed now in the possession of his great-great-grandson, the present Andrew Hoover of Richmond, who has wisely taken the precaution to frame the

² Henry Hoover, a younger brother of David, who also left written collections, says that his grandfather married Margaret Fouts in Maryland. He says he never saw his grandfather, but remembers his grandmother well and that she died about 1797. Both David and Henry were advanced in years when they prepared their records and may have been forgetful; their dates and statements do not always coincide.

³ Pipe Creek is in Carroll county, Maryland, just across the border from Pennsylvania.

document. This deed is to "An addition to the Mercy Spring [tract] granted Andrew Hoover the 1st of August, 1748". The addition is described as "Beginning at a bannded white oak standing on the east side of the Walk pit, a Draught of little Pipe Creek, running thence, . . . and now laid out for 50 acres of land." The deed is attested by "John Callahan, Regst. Office," and also bears the signatures, very German in appearance, of "Andreas Hüber" and "Margaret Hüber". These are the only autographs, so far as known, of Margaret and Andreas, and they show that these emigrants clung to their original German names, although, as the deed shows, they had been Anglicised by others and their descendants have always been Hoovers.

Andreas probably remained in Pennsylvania at least during the two years immediately following his landing, for tradition does not place him in Maryland till 1740. Whether he met Margaret Fouts before leaving Pennsylvania or at a later date, and in which State the marriage took place, we cannot be sure. Judge Hoover's father, whose name was likewise Andrew, was born on Pipe Creek, in 1751 or 1752, having been preceded by a brother, Jonas, the oldest of thirteen children, the others being Jacob, Daniel, David, John, Peter, Henry, Mary, Susannah, Elizabeth, Rachel and Catherine. Whether this is the exact order of their ages, I do not know. It is from John, the sixth son, that Herbert Hoover is descended, and this fact is sufficient to justify the closest scrutiny into the record of that youthful immigrant who ventured, apparently unattended, upon a journey beset with unknown hazards to seek his fortune in a far country, where many of his descendants were to lead honorable and useful lives, and one of them was to rise to world-wide renown.

But this paper undertakes to deal chiefly with John's older brother Andrew and his family. Born on Pipe Creek in Maryland, he removed with his parents to Randolph county, North Carolina.⁴ The Hoovers probably constituted part of a considerable exodus of Friends who went from Maryland to North Carolina in the decade 1750-1760.⁵ There he developed into manhood under the watchful eyes of Andreas and Margaret, surrounded by brothers and sisters, taking part in the tasks and the sports incident to life in a backwoods settlement. Both

⁴ About 1754, according to David, but Henry places it some twelve years later.

⁵ Stephen B. Weeks, *Southern Quakers and Slavery*.

German and English were probably spoken in the family. They were Quakers⁶ and doubtless zealous in maintaining the discipline. It is known that the second Andrew was so straight-laced that he refused his consent to the marriage of his daughter Rebecca with Isaac Julian on the ground that the latter was not a "birth-right Friend".⁷

Andrew Hoover married Elizabeth Waymire in 1776, the daughter of another German emigrant, John Rudolph Waymire, a native of Hanover, a soldier who had served both under George II. of England and Frederick the Great of Prussia, and who was noted for his great height and physical strength. Elizabeth is said to have been tall and slender, with very blue eyes, a musical voice, and a smile that made for her friends wherever she went. Her grandchildren delighted to recall her affectionate disposition, and one of them, who spent several months at the home of his grandparents when a small boy, remembered sitting by her side among the elders at meeting, and also bounding in to dinner when she called him from play, "Kom, Georg, kom zu hauen!"

Many of Rudolph Waymire's descendants have been extremely tall,⁸ while the Hoovers are generally of medium height or below, and inclined to corpulence,⁹ two hundred pounds being an ordinary weight.¹⁰ Generally speaking, the Waymires are fair and the Hoovers dark as to complexion. The latter are more taciturn. Both families have been noted for firmness amounting almost to stubbornness, for integrity and for thrift. Their physical constitutions have usually carried them well into the eighties.

The home of Andrew and Elizabeth in North Carolina was on a small stream called the Uwharrie, a branch of the Yadkin river. It was customary to select homes on or near water, for obvious reasons, and settlements were designated by such names as Goose Creek, Honey Creek, Gravelly Run, etc. Ten

⁶ Whether they united with the Society of Friends in Maryland or North Carolina is not certain. Henry Hoover says it was in North Carolina.

⁷ *Autobiography of George W. Julian*, mss. The Waymires were Lutherans, evidence, Andrew Hoover himself married out of "meeting".

⁸ He himself is reputed to have measured seven feet in height.

⁹ "Rather stumpy, inclined to corpulency," says Henry.

¹⁰ The largest of the Indiana Hoovers I believe was Andrew's son, Andrew, a farmer near Richmond whose weight was three hundred pounds. It is said that he was obliged to hoe with one hand, as he could not grasp the implement with both hands owing to his enormous paunch. He is said to have worn slippers on all occasions because he could not reach down to tie his shoes or draw on boots. A grand-niece reports being taken to call on him when she was a child and of being much impressed with the very long stem of his pipe, almost a yard in length. On asking the reason, she was told that one day his pipe had tipped over and the hot tobacco ashes had badly burned him, whereupon he had made a long stem as a precaution against future accidents.

children were born in that Uwharrie cabin,—Mary (1777), Elizabeth (1779), David (1781), Frederick (1783), Susannah (1785), Henry (1788), Rebecca (1791), Andrew (1793), Catherine (1796), and Sarah (1798). All of these married, and it is not surprising that when Andrew Hoover died, at the age of eighty-three, he left more than a hundred descendants.¹¹ The death of his wife Elizabeth had occurred a few months earlier.

Scholastic advantages were not numerous in the Uwharrie neighborhood and it is not to be wondered at that the accomplishments of these young Hoovers did not go beyond reading, writing and ciphering.¹² Commenting on the limited intelligence of the community in which he was reared David Hoover declares that he had no opportunity to read a newspaper nor did he see a bank note until he was "a man grown."

When David was twenty-one years of age an important event occurred in the family circle, namely the removal to the Northwest Territory. This step was not taken hastily nor without valid reasons. Although they had resided in North Carolina for many years and were surrounded by relatives, friends and acquaintances of the same religious faith,¹³ their minds had never been at ease on the subject of slavery. Many Quakers held slaves at that time and even later, but testimonies against the practice were increasingly numerous and manumissions took place from time to time at the bidding of "the still small voice". The Hoovers had never held slaves, and the idea of living in close proximity to the institution became more and more distasteful. This fact, coupled with two successive floods which carried away fences, mills and even houses, resulting in the loss of growing crops and livestock, led to a definite determination to seek another location.

They were not the first of the North Carolina Friends to take this step. Since about the year 1782, there had been migrations towards the Northwest, but these were not favored by the North Carolina Yearly Meeting, nor by Quarterly and Monthly meetings.¹⁴ The removals continued, however, with the result that whole communities in Ohio and Indiana were later made up almost entirely of North Carolina Quakers.

¹¹ David Hoover's *Memoir*, note.

¹² "As far as double position," says Henry. He also says that his father's library consisted of the Bible, Theodore Chalkley's *Journal*, the *Memoirs of John Whiting*, the *Life of Richard Daves*, and the *Journal of Robert Scott*.

¹³ Guilford and Randolph counties were almost entirely settled by Quakers.

¹⁴ Stephen B. Weeks, *Southern Quakers and Slavery*, pp. 255 et seq.

Henry Hoover's "sketch" contains many of the same facts found in David's *Memoir*, with some additional data, and upon these two records I draw for the story of their westward migration. There was evidently a strong bent towards writing among the children of Andrew and Elizabeth, for another son, Frederick, left in *Mss.* much interesting material, and their daughter Rebecca, who became the wife of Isaac Julian, wrote a short sketch of pioneer experiences which appears in Young's *History of Wayne County* and elsewhere.

Having heard favorably of the country called "the Miamis" in Ohio, whither some of their neighbors had already gone, Andrew Hoover and five of his brothers¹⁵ set forth on horseback in the autumn of the year 1800 to inspect this region. "They crossed the Blue Ridge," says Henry, "and [continued] down the Kanawha to the Ohio River where my uncle John Moss had a few years before settled. They then crossed the river, thence to Chillicothe, and thence to Waynesville, a village on the Little Miami settled by Friends, of which Society my father and family were members. After a cursory view of the country now Warren and Montgomery counties, they started for their homes. . . . Crossing the Ohio at Cincinnati, a town of five hundred inhabitants, thence to Lexington, thence to Crab Orchard, Cumberland Gap and Old Randolph, quite pleased with the new country they had visited."

Preparations for removal were soon begun and about a year later all of these except Andrew, having disposed of their farms, set out for their new homes along the same route by which the party of inspection had returned the preceding fall, that is, by way of Cumberland Gap and Cincinnati.¹⁶ Why Andrew Hoover did not go at this time, whether because he could not complete the sale of his property or for what other reason, is not known. Application for certificates of removal was made on "26 da. 6 mo. 1802" by Andrew Hoover for himself and three sons, Frederick, Henry and Andrew, David applying at a later time. These certificates were from the Back Creek Monthly Meeting in Randolph county, North Carolina, to the Westland Monthly Meeting in Washington county, Pennsylvania, which although three hundred miles from the new home, was the nearest meeting until the Miami Monthly Meet-

¹⁵ David, Daniel, John, Peter and Henry.

¹⁶ The husband of Andrew Hoover's eldest daughter, Thomas Newman, was with this party.

ing, the first in what was then known as "The West" was opened in 1803.

On the 19th of September, 1802, Andrew and his family left their old home on the Uwharrie, where the ten children had been born, their household goods loaded on a wagon, and wended their way towards the great Northwest. Andreas and Margaret had been gathered to their fathers, the former some fifteen years earlier than his helpmate, it is said, and Jonas and Jacob were the only members of the family who remained in North Carolina.

Young David was deeply conscious of the seriousness of the move. "Although I have lived to be an old man" says he in his *Memoir*, "and experienced the various vicissitudes attendant on a journey through life thus far, I yet look back to that time as the most interesting scene through which I have passed. My mind at this day is often carried back to my early associations and school-boy days, to my native hills and pine forests; and I can truly say that there is a kind of indescribable charm in the very name of my natal spot, very different from aught that pertains to any other place on the globe."

The journey from the Uwharrie to Cincinnati occupied some five weeks. From there they proceeded to Hamilton, says Henry, "where stood a blockhouse used as a place of defense in St. Clair's and Wayne's Indian wars, thence to Dayton, a village of a few buckeye cabins in a thicket of hazel bushes, thence across Mad River and the Great Miami, and up Stillwater to the cabin of my uncle David Hoover." The uncle David here mentioned was a younger son of Andreas and Margaret and one of those who had come West the preceding year.¹⁷ He and his brothers had raised good crops of corn, pumpkins and cabbages, but had been so afflicted with ague that Andrew was led seriously to consider returning to North Carolina and would probably have done so but for the emphatic protest of his son David, who declared that if obliged "to drive a team back to old Randolph or be hanged, he would hang."¹⁸ Cold weather soon set in and they spent the winter in a rail pen, constructed with one side open, where they had a "log-heap" fire, an unbroken forest all about them: that is, Elizabeth and the children wintered there, the father of the family being cared for in

¹⁷ He helped lay out the town of Union, in Ohio, and served as Justice of the Peace for fifteen years. He was also a member of the Ohio Legislature one term.

¹⁸ Henry Hoover's account.

the more comfortable cabin of his brother David, owing to his feet having been severely frosted while on a trip to the mill at Stanton in company with his sons Frederick and Henry.¹⁹

"In the month of March" continues Henry, "father rode to Uncle Edward Kinley's²⁰ near Waynesville, and while there bought a farm of one hundred and ninety acres five miles north of Waynesville and four miles northeast of Lebanon²¹ to which we moved in the month of April. The farm had five acres in wheat and five in rye, and we were to have one half of the wheat. We planted some ten acres in corn, all very productive." While the family resided there the county of Warren was organized and Henry describes his first visit to a court of law, where he saw Judge Dunlavy, lawyers St. Clair, Burnet, Gano and Longworth, and Sheriff Harlan. He often attended Friends' "indulged meeting" at Waynesville, and was present when the first Monthly Meeting was organized in that region. The purchase of this farm, however, did not mean a permanent location, but rather a base from which tours of investigation could be made, and on David, the oldest son, Andrew seems to have relied for selecting the best home site. David furnishes an interesting description of the process of selecting the land on which Hoover homes were to be established:

We were hard to please. We Carolinians would scarcely look at the best land where spring water was lacking. . . . We examined divers sections of the unsettled parts of Ohio without finding any location that would please us. John Smith, Robert Hill and myself partially examined the country between the Falls of the Ohio and Vincennes before there was a line run in that part of the Territory; and returned much discouraged, as we found nothing inviting in that quarter. Thus time passed on until the spring of 1806, when myself and four others, rather accidentally, took a section line some eight or ten miles north of Dayton and traced it a distance of more than thirty miles, through an unbroken forest, to where I am now writing.²² It was the last of February or the first of March when I first saw Whitewater. On my return to my father's I told him I thought I had found the country we had been in search of. Spring water, timber and building rock appeared to be abundant, and the face of the country looked delightful. In about three weeks after this, my father with several others²³ accompanied me to this "land

¹⁹ *Ibid.*

²⁰ Edward Kinley had married Margaret Waymire, daughter of John Rudolph Waymire and sister of Elizabeth, Andrew Hoover's wife.

²¹ At the head of Clear Creek, between the Miamis," says Frederick Hoover.

²² About a mile and a half northeast of Richmond. David Hoover's compass and the "Jacob's staff" on which it rested are now in the possession of his grandson, Andrew Hoover of Richmond.

²³ John Smith was one of these.

of promise". . . . On returning from this trip we saw stakes sticking among the beech trees where Eaton now stands, which was among the nearest approaches of the white man to this place.²⁴ With the exception of George Holman and a few others who [had] settled some miles south of this in the spring of 1805, there were but few families within 20 miles of this place.²⁵

It was not until the last of May or first of June that the first entries were made. John Smith then entered south of Main street, where Richmond now stands, and several other tracts. My father entered the land upon which I now live, I having selected it on my first trip, and several other quarter sections. About harvest of this year Jeremiah Cox reached here from good old North Carolina and purchased where the north part of Richmond now stands.²⁶ If I mistake not, it had been previously entered by John Meek, the father of Jesse Meek, and had been transferred to Joseph Woodkirk of whom J. Cox made the purchase. Said Cox and my father were looked upon as rather leaders in the Society of Friends. Their location here had a tendency of drawing others and soon caused a great rush to Whitewater; and land that I had thought would hardly ever be settled was taken up and improved. Had I a little more vanity I might almost claim the credit of having been the pioneer of the great body of Friends now to be found in this region, as I think it very doubtful whether three Yearly Meetings would convene in this county had not I traced the line before mentioned.²⁷

The location having been chosen and entries made, three of Andrew's sons, David, Frederick and Henry, accompanied by two sons-in-law, William Bulla²⁸ and Elijah Wright²⁹ started for the Whitewater country (August, 1806) in a four-horse wagon, taking with them axes, planes and other tools necessary for felling trees and building cabins. They first erected a rail tent for shelter during their stay. All were young and the future doubtless looked as rosy to them as it does to the most favored youth of our day. They rose early, did their own cooking, had an abundance of honey from bee trees and game from the surrounding forest, and when night came slept the sleep of healthful exhaustion. Having built four log cabins they returned to Stillwater, and the following month, Frederick Hoover, who had recently married Catherine Yount, and Elijah

²⁴ Henry Hoover reports one log cabin there, which had been "built for a tavern by David Hendricks."

²⁵ Richard Rue and Thomas McCoy had come with Holman from Kentucky. Rue and Holman had served under Gen. George Rogers Clark and both had been held as prisoners by the Indians for more than three years. See Young, *History of Wayne County*, p. 27.

²⁶ Cox was a member of the convention which formed the first constitution of this State in 1816.

²⁷ On the occasion of the Diamond Jubilee of Earlham College in 1922 this honor was accorded David Hoover in the beautiful pageant there presented.

²⁸ Husband of Elizabeth Hoover.

²⁹ Husband of Susannah Hoover.

Wright³⁰ moved to their new homes, to be followed in March, 1807, by Andrew Hoover and family. David's narrative continues the story:

I was now in the twenty-fifth year of my age and thus far had been rather a way-faring disciple, not doing much for myself or any other person. Having now selected a spot for a home, I thought the time had come to be up and doing. I therefore married a girl named Catherine Yount³¹ near the Great Miami, and on the last day of March, 1807, [we] reached with our little plunder the hill where I am now living.

. . . . This may emphatically be said to have been the day of log cabins and log rollings, and although we were in an unbroken forest, without even a blazed pathway from one settlement to another, we yet enjoyed a friendship and neighborly exchange of kind offices which are unknown at this time. Although we had to step on puncheon floors and eat our corn-bread and venison or wild turkey off of broad pieces of split timber, and drive forks in one corner of our cabins, with cross timbers driven into the wall for bedsteads, there was no grumbling or complainings of low markets and hard times.

Henry Hoover likewise viewed "with pleasing emotions those days when the sound of the ax and the mill were undisputed signs of obtaining a livelihood. Our race had not become effeminate [this was written in 1850], nor had our appetites become accustomed to the fumes of tea and coffee, with those diseases which lurk behind sweetmeats and jellies."

Of similar tenor were the words of their sister Rebecca:

We were not what would be called fashionable cooks: we had no pound-cakes, preserves or jellies, but the substantials, prepared in plain, honest, old-fashioned style. This is one reason why we were so blessed with health—we had none of your dainties, nick-nacks, and many fixings that are worse than nothing. There are many diseases that we never even heard of thirty or forty years ago, such as dyspepsia, neuralgia, and many others too tedious to mention. It was not *fashionable* at that time to be weakly. We could take our spinning-wheels and walk two miles to a spinning frolic, do our day's work, and after a first-rate supper join in some innocent amusement for the evening.

Frederick Hoover has left an interesting account of the log-cabins of that time, which he thus concludes:

For be it known, in those days we wore homespun and lived a happy life. Placed on an equality, there were no aristocrats who were looked up to. But times have changed, the cabins are gone and so are many of their inmates. A new generation occupies their places, and with these many inventions have been introduced without materially adding to the peace or

³⁰ Daughter of Henry Yount and Mariann Waymire, and hence Frederick's first cousin.

³¹ Daughter of John Yount and first cousin of Frederick's wife, but not related by blood to either the Hoovers or the Waymires.

comfort of society. We now wear manufactured clothes, fine and glossy, travel with the speed of the storm [this was in 1855], live in costly houses, and work hard to keep up appearances.

It is evident that the children of Friend Andrew Hoover were no better pleased with some aspects of the march of civilization than are many of the present generation.

The Ohio farm had been sold for seven dollars per acre, an advance of three dollars per acre over the price paid for it three years before, and, as the maintenance of the family had probably been largely supplied by the land's yield, Andrew Hoover must have arrived in Indiana with more than he had when he left North Carolina.³² Several of his children were married and settled on farms near him. Old friends from North Carolina came on from time to time and established homes in the neighborhood. He was thoroughly pleased with the new location and at the age of fifty odd was probably a contented man. He no doubt thought often of the old home on the Uwharrie, and of Andreas and Margaret now gone: family ties are strong with the Hoovers. But only two of his brothers were left back there in North Carolina. Of the five who came away in advance of him, Daniel, David and John stopped in Ohio,³³ while Peter and Henry came to Indiana and settled on Green's Fork, not far from the home of Andrew. Three of his wife's brothers, Jacob, David and Rudolph Waymire, were also established near by, and although the country was a wilderness for the most part, there were probably occasional visits exchanged among these pioneer Friends. It is not possible for us adequately to envisage their situation, but life's pleasures doubtless far outweighed its discomforts and privations.

As time passed and the country was cleared and settled, Richmond began to be a town of importance, although the county-seat was some six miles to the west, first at Salisbury and later at Centreville. As has been intimated, Andrew Hoover set great store by the Society of Friends and the character of the settlement as a center of Quakerism gave him genuine satisfaction. Both he and Elizabeth were elders in the Society, and devoted to its interests. Their son Henry is the

³² "He was then worth rising of two thousand dollars", says David, "which at that time and in that country was considered very considerably over an average in point of wealth." "An enormous sum in those days of rope traces and hickory wythes", according to Henry.

³³ They afterwards died there. John Hoover was the ancestor of Herbert Hoover, who was born in Iowa.

only one of the children who has left on record even a brief appraisal of their characters. He says his father was a zealous church member, riding "many miles as a pilot to traveling preachers in the wilderness country", that he never missed a meeting except through dire necessity, and that he thought the "Quakers right, and they only". He had the courage to join the Hicksite or liberal branch of the society on the occasion of the visit of Elias Hicks to Richmond in 1828 and was consequently turned out of Meeting, which made him unhappy the rest of his life. Henry thinks that his father was too sensitive in regard to this, adding that it was "a subject on which he was uncontrollable". He says that his father was "a man punctual in the payment of his debts, very seldom contracting any, and moderate in his desire for this world's wealth".

Of his mother, he declares that the word *mother* in all the fullness of its meaning could justly be applied to her. He says that she was "no sectarian, no bigot", but regarded all the different sects as children of our heavenly Father, placing emphasis on "the goodness of the heart, the devotional frame of mind, and not [on] the name of Quaker or any other name." He declares that the temperaments of his parents were unlike, but the only instance of disquietude on this account to which he refers was that when other religious denominations were under review his mother was more tolerant. "But they have passed", he concludes, "and their children would do well to walk as they walked."

The children, whose names are engraved with those of their parents on the Memorial in Starr Park, all led worthy lives and stood for the fundamental verities. They were men and women of earnest convictions, serious by nature yet not without humor, kindly disposed towards their fellows, thrifty, unassuming, and of strong domestic attachments. On some of them we can pass a more intimate judgment because of written records left by them, while others challenge attention by reason of having left children who rose to public station. Mary, the eldest, who married Thomas Newman and died in Ohio at the age of twenty-nine, left five children, the youngest of whom, John S. Newman, was reared by his grandfather on the farm near Richmond. On reaching maturity he went to Centreville and entered the office of his Uncle David Hoover, then clerk of the Wayne county court, where he read law and was ad-

mitted to practice, later becoming a partner in the mercantile business of his father-in-law, Samuel Hannah. He was elected to the Legislature, was president of the Whitewater Canal Company, sat in the Constitutional Convention of 1851, and in the same year became President of the Indiana Central Railway. In 1860 he removed to Indianapolis, where he became President of the Merchants' National Bank. He died at the age of seventy-seven.

Elizabeth Hoover, the second child, was married before the family left North Carolina to William Bulla, a Friend, whose humanity and love of liberty led to his keeping a station on the Underground Railway. Both he and his wife were also advocates of universal peace and bore frequent testimonies against war.

David Hoover is the best-known of the children of Andrew and Elizabeth, largely because he was for many years in public office; his published *Memoir* too has helped to keep his name before the people. This is not a finished piece of work, but merely some random recollections, together with his views on sundry subjects, such as politics, religion, slavery and war. Its unstudied frankness and the fact that he was a part of all that he describes give it a real value. Having with his primitive instruments traced the route from his father's home near Dayton, Ohio, to eastern Indiana, it is not surprising that he was called on to lay off the city of Richmond. He also gave it its name. It seems that it was originally known as Smithville, in honor of John Smith, one of the first proprietors, but this proving unsatisfactory, a committee consisting of Thomas Robbards, James Pegg and David Hoover was chosen to select a more suitable name. Hoover's suggestion was adopted by the committee. He was evidently regarded as an unusually efficient young man, for Jeremiah Cox, John Smith and other pioneers frequently called on him for clerical services, such as the writing of deeds, and while he was yet in his twenties he was appointed a Justice of the Peace in Wayne county. In 1815, he became an associate judge of the Circuit Court and two years later was elected clerk of that court, an office held by him for fourteen years. He served six years as State senator, a Democrat elected from a Whig county. It was during his legislative service that Edward A. Hannegan was sent to the United States Senate over Oliver H. Smith and Tilghman A. Howard.

David Hoover of Wayne county and Daniel Kelso of Switzerland county were credited with having been the deciding factors in this, one of the most exciting contests known to our legislative history.³⁴ The following passages from the close of Judge Hoover's *Memoir* admirably reveal his moral code:

In politics I profess to belong to the Jeffersonian school. I view Thomas Jefferson as decidedly the greatest statesman that America has yet produced. He was the chief apostle of both political and religious liberty. My motto is taken from his first Inaugural: "Equal and exact justice to all men"—and I will add—without calling in question their political or religious faith, country or color.

I am a firm believer in the Christian religion, though not as lived up to by most of its professors of the present day. In the language of Jefferson, I look upon the "Christian philosophy as the most sublime and benevolent, but most perverted system that ever shone on man". I have no use for the priesthood, nor can I abide the shackles of sectarian dogmas. I see no necessity for confessions of faith, creeds, forms and ceremonies. In the most comprehensive sense of the word I am opposed to all wars, and to slavery; and trust that the time is not far distant when they will be numbered among the things that were, and viewed as we now look back upon some of the doings of what we are pleased to style the dark ages.

David Hoover died in 1866 at the age of eighty-five years, a year after the death of his wife. They were the parents of ten children.

Frederick Hoover, the fourth child and second son of Andrew and Elizabeth, and the first of the family who actually settled in Wayne county, was a farmer and spent nearly all his life on land near his father's home. He seems to have been of a serene and contented nature, without ambition for public preferment, fond of reading, as were his brothers, and with a marked religious bent. Like all the Hoovers, he did his own thinking and was not greatly disturbed when it did not coincide with the notions prevailing in his neighborhood. He was fond of writing and did not hesitate to address President Polk on the wickedness of our war with Mexico. As Andrew grew older he was accustomed to employ Frederick as his amanuensis, and there is a sharply pointed letter to a minister of the Orthodox Friends who had rebuked the elder Hoover for following "that deluded old man, Elias Hicks". Frederick left in

³⁴ William Wesley Woollen, *Biographical and Historical Sketches of Early Indiana*, p. 212. See also Oliver H. Smith, *Early Indiana Trials and Sketches*, pp. 353-355.

a manuscript a number of dissertations, nearly all on religious themes, such as "A Brief View of the Spirit of Anti-Christ as Exhibited in the World at Large and Latterly in the Society of Friends", "On the Different Views of the Deity", etc. He and his father were in entire agreement as to the division in the Quaker church, but he showed a more philosophic spirit. Both were disowned by the Orthodox Friends because of their liberal opinions, and Frederick was later "separated" from his own Meeting because he took the side of James and Lucretia Mott who were condemned by Richmond Friends on the occasion of their visit there in 1847, ostensibly because of their disregard of the "discipline" but actually on account of their antislavery views and testimonies. Perhaps the most interesting paper left by Frederick Hoover is an account of a visit made by himself and wife in the spring and summer of 1843 to Philadelphia. They also went down into Maryland. They traveled in their own horse-drawn carriage and attended Friends' meetings wherever they stopped. The existence of slavery greatly oppressed them. "The more I see of slavery" he writes as he journeys along, "the more hideous it appears."

Nearly all classes participate in its blasting effect." But he was without bitterness and adds: "If my lot had been cast amongst it and its advocates I might have become familiar with it and participated in it: even so frail a thing is man."

Frederick Hoover too lived to the age of eighty-five, but during the last two years his mind was clouded, his one satisfaction being attendance at Friends' meetings.

I have an impression that Henry Hoover, five years younger than Frederick, was the most companionable of all the children of Andrew. The written matter left by him covers a wider field and is more sprightly than that of the others who wrote. He was the handsomest of the family and his pictures indicate a jovial disposition. The faces of David, Frederick and Rebecca are very serious, as if the cares and perplexities of life had outnumbered its joys. But the eyes of Henry and his brother Andrew have a merry gleam, that perhaps came from Elizabeth Waymire, of the musical voice and tolerant spirit. Henry was only fourteen years of age when his father secured those certificates of removal from the Back Creek Monthly Meeting in North Carolina, and was not yet

eighteen when they reached the Whitewater valley, which was then in Dearborn county, Indiana Territory. The new farm occupied much of his time of course, but being ambitious for further schooling, and especially to know more about English grammar, he placed himself under the guidance of James Brown, a young Kentuckian who was afterwards elected to the Legislature which then sat at Corydon. This schooling lasted only a brief while, partly due to the fact that the pupil, to use his own words, "was full of fun and frolic, which was often a discomfort to my father, and the parental discipline which my father held over me seemed to my mind quite stringent. I now acknowledge its equity, and in all probability it has saved me from many an anxious thought as well as from many guilty fears."

Henry says that up to his twenty-first year he had determined "to steer clear of the charge and trouble of a family", not from indifference to the fair sex: he liked "the whole neighborhood of girls" and "passed off many happy hours" with them. But when he saw his older brothers in homes of their own and reflected that his parents would in a few years "go the way of all the living", his thoughts took a different turn.

My father had pointed out to me a lot of land which I might call my own, and having settled every disputed point, with axe in hand I entered the thicket and commenced operations. At this age I was considered rather smart with the maul and wedge. I trust I shall not be censured for boasting in an occupation which in this refined age [about 1850] is considered ungentlemanly and submitted to only when dire necessity is the plea. In the winter of 1808, I partially cleared eight acres, and in the spring of 1890 my sister Rebeckah was married to a fresh Carolinian by the name of Isaac Julian, who when thus married moved into my cabin and together we fenced and cleared and put in corn said eight acres which yielded abundantly together with a fine lot of potatoes.

In due time Henry was married, "according to the good order used among Friends", and the Julians moved to a cabin of their own. Henry's bride was Susannah Clark, daughter of John Clark, another North Carolina emigrant, and seven children were the result of this union.

The Richmond Hoovers were generally Democrats, although strongly antislavery. They deplored the Government's treatment of the Indians, and refused to bear any part in the War of 1812. When Henry was called out at that time and would neither go nor pay a fine of \$16.00 adjudged against him by a

court martial, a sergeant drove off his sheep and sold them. He says that compliance with the order would have ejected him from the Meeting [Friends] and would moreover have brought trouble upon his parents who had taught him that all wars were contrary to the teachings of Jesus.⁸⁵ The three brothers, David, Frederick and Henry all testified strongly against the treatment of the Quakers during that period. Henry mentions the case of an old man, Jacob Elliott, who because he had criticised the military board, was arrested for treason, tried, and sentenced to be shot at daybreak, but "in mercy an opportunity was given him to run which he hastily embraced."

In 1825, Henry was elected to the Indiana Legislature, which now met for the first time in Indianapolis, and was six times re-elected. He was quite as outspoken as was David in his denunciation of "the damnable scheme" of internal improvements and "the hungry hounds" and "cormorants" who deluded the people into its support. In 1832, he was appointed by the Secretary of War, Gen. Cass, secretary of the commission to negotiate treaties with the Miami and Pottawatomie Indians, and his account of this transaction throws interesting light on the "double-dealing and fraud" practiced on the "red children", some four thousand of whom under Chief Richardville were present on that occasion. In 1840, he was a delegate to the Democratic State convention which chose Van Buren electors, and he scores the famous Whig campaign of that year for its "tom-foolery" and its "hard cider plenteously diluted with whisky." He was a delegate to the great Free Soil convention at Buffalo in 1848 as was his nephew, George W. Julian, his interest centering in the threatened extension of slavery into free territory.

When referring to his appointment early in life by Gov. Posey to be Justice of the Peace, he says he thus unfortunately acquired a taste for politics: "I say unfortunately, because, taken all together, it is more like stooping than climbing, does not pay for the wear and tear of mind, of conscience, and often engenders strife and animosity which time cannot heal."

During the visit of Elias Hicks already referred to, Henry Hoover attended some of his meetings, and thus, although he did not join the new Society, he lost his standing with the or-

⁸⁵ "I have long since arrived at this conclusion, that if the doctrines of Jesus are true no warrior can have eternal life extended to him, for infinite goodness and love cannot dwell in the heart of the murderer."—Henry Hoover.

thodox fellowship, and for fifteen years his "seat in the meeting-house was vacant." He read Thomas Paine, Voltaire, Volney and other "infidel writers" and became sceptical, "reckless in regard to any faith or mode of worship." But he was not satisfied, a warning voice told him that there was "a rest for the people of God and a state of black despair for the ungodly." So after a time he reluctantly united with the Methodists, although he strongly objected to their "exciting discourses" and their tolerance of war and slavery. But when this denomination found "the voice inadequate to praise God" and introduced melodeons, organs and pianos, accompanied by a choir, "the congregation to sit silent and be sung at" he could endure it no longer, and in the last year of his life he returned to the faith of his early youth. He died in his eightieth year. He had never been ill enough to be confined to his bed, and simply drifted into the sleep that knows no bodily awakening. His nephew, Isaac Hoover Julian, wrote an obituary in which he spoke of his fine appearance, his remarkably expressive eyes, and great dignity of bearing. He says he was singularly versatile, combining sound common sense, which insured his success in worldly affairs, with warm social qualities, ready wit, love of music and devotional aspirations. He called it "a well rounded happy life."

Rebecca Hoover, who, as already mentioned, at the age of eighteen became the wife of Isaac Julian, school-master, Justice of the Peace and afterwards member of the Indiana Legislature, was a typical pioneer mother, tireless in service, patient under hardship, faithful and self-reliant. These qualities were needed, for in a few years she had to shoulder alone the burden of rearing their six children. Isaac Julian's death occurred on the Wea plains near LaFayette in 1823, where he had purchased government land and built a cabin. His widow's return to Richmond was accomplished with great hardship, in the dead of winter, her youngest child being only six months old. Again her brother Henry's home was thrown open to her until the following spring, when a small farm was purchased with the proceeds of the sale of the Wea land; but they were very poor, even for that day. Opportunities to re-marry were not wanting, but her life was centered in her children and especially in the endeavor to secure for them the best schooling then and there attainable, which ambition had likewise been

her husband's. Her brothers all admired her strength of character and were not wanting in kind offices.

Of Rebecca Hoover Julian's children, the oldest, John M. became a teacher and died at the age of twenty-one, a victim, along with many others, of the ignorance of the medical profession at that time. Jacob Burnet, the second son, was a lawyer, first in Centreville and later in Indianapolis, was a members of the Legislature, president of the Centreville bank, one of the two proprietors of the town of Irvington, now a part of Indianapolis, judge of the judicial circuit composed of Marion and Hendricks counties, and died at the age of eighty-three. George W., two years younger, was a surveyor and teacher.³⁶ He was admitted to the bar in 1840, elected to the Legislature in 1845, a Representative in Congress 1849-1851, candidate for Vice-President on the Free Soil ticket in 1852, again a member of Congress 1860-1870, Surveyor-General of New Mexico 1885-1889; author of *Political Recollections* and the *Life of Joshua R. Giddings*. He died in Irvington in 1899 at the age of eighty-two. Isaac Hoover Julian, the youngest child, engaged in journalism, first in Centreville and Richmond, and later for many years in Texas, where he died at eighty-seven.

Sarah, Rebecca Hoover Julian's oldest daughter, married a son of that George Holman whose arrival in the Whitewater valley antedated even that of the Hoovers, the same who with Richard Rue was held in captivity by the Indians for three years and a half. Elizabeth, the other daughter, became the wife of Andrew Beaty, and both these families removed to Linn county, Iowa, where their remaining years were spent, and where their mother died while on a visit to them in 1867.

³⁶ The writer of this paper is a daughter of George W. Julian, of whom she has written a biography.—Editor.