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Chapter 1

Mary Kerlinger

Reminiscences of missionaries among the Dakotas.

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But alas! I have put it off so long I know I can not do as well as I once could have. So gentle reader whoever you may be that may look over these

Reminiscences of missionary effort among the Dakota Indians and of the outbreak of these Indians in 1862, by

Mary Huggins Kerlinger

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Chapter 1

I have often wished I might know more about my ancestors.

What manner of men they were. What they did, and how they fared.

Thinking some of those who come after me would feel the same I have often thought I would write down such things as I have heard from my parents, and a few records on hand.

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lines in the long hereafter, remember this is the work of one in her 76th year and judge leniently.

Perhaps in your day, science will have made such advances in the way of prolonging youth, you will read this without glasses. Show an unwrinkled face and no grey hairs.

So may it be.

I believe what I shall write here will be nearly if not quite correct, as I have heard the story often.

To go back to some year in the 18th century I can not learn how far, the parents of John Huggins who were Huguenots fled from France from persecution

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as they were Calvinists.

They must have fled in haste, as my great-grand Father John was born on the water between France and Ireland, where they found a refuge.

It is believed they joined a colony of Scotch refugees as John Huggins married a very pious Scotch woman.

We have been in the habit of claiming she was of old Covenanter stock; but I do not know that this can be proven.

Her daughter in law, my Grandmother said she had often heard her pray that "Every one of her descendants to the very latest generation might be saved."

x Betty Henderson

[The two following pages have been typed from written copies made from the original by Miss Callie M. Kerlinger.]

Page 6.

I love to think I was included in her prayers.

I do not know what year Great-grandfather came to America, and only know of one sister, Ann. She married a Mr. Haines. Aunt Fanny (my father's sister, afterwards Fanny Pettijohn) did not feel sure that she had spelled the name right. I have heard that she is mentioned in some history of pioneer women.

John Huggins performed some service in the Revolutionary war for which he was granted land, making, I suppose, his descendents, sons and daughters of the Revolution. It is recorded of him that he was very kind and pleasant and died in 1812.

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William Huggins, my grandfather, was born in North Carolina. I do not know the year. [marginal note -- 1765] He was married in 1796 to a young woman named Frances Gilliland, my grandmother, born 1775. Her ancestors had come from England, and seem to have been well connected. One of her family names was Scott, said to be related to Scott, the Commentator. They owned slaves, but becoming convinced that slavery was a great wrong, set them free. There seem to have been a number of ministers and educated men among the Gilliland

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family although at this time the country was so new education^{at} advantages were few. Grand Father William went to school very little on account of bears; but learned at home, and used to read a sermon at Church when there was no minister.

Grandfather had six sons that grew up and married. William died when four years old.

They were Eli, Amzi, Zimri, Alexander, Enos and John. All had children except Eli.

There were two daughters Eliza and Fanny.

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Alexander Gilliland Huggins my Father was born in North Carolina in the year 1802 I do not know the Country but it must have been near the South Carolina line as the Williamsons who lived in S. C. knew them. As Dr. Thomas Williamsons family and ours were friends for several generations I will tell something about him. As he and my Father were the first Missionaries ever Commissioned to go among the savage Sioux or Dakotas. I like to look back and see how they seem

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to have been prepared for the work each was to do in the future.

Dr Williamsens Father came from England and I have learned was descended from Sir Isaac Newton. I never heard him say so, for he was one of the humblest men I ever knew (Dr W. I mean) His Father had a plantation in S. C. and a number of slaves.

He and his good Scotch wife felt responsible for the eternal welfare of their slaves, and Mrs. W. was teaching them to read the Bible.

That was not allowed in a slave state, neither

Dr W's Father brought all his slaves to Ohio and set them free.

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could they set them free. They began to realize what a wicked system it was, and resolved to move to a free State.

Which they did, into Ohio. Grandfathers folks were opposed to owning slaves and did not need to, as they were trades people, and did quite a large wagon making business.

Grandfather saw the growing evil of slavery and said "The time will come when one not-owning slaves will be ostracised, I can not raise my children in a slave State."

When Father was seven

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years old they set-out-for Ohio. It must have been the year 1809. They went in wagons, doubtless of their own making. Although Grand Father was opposed to slavery he had taken a black man for a debt when he could get nothing else. He intended to set him free, but could not in a slave state. The man used to get drunk and misbehave so Grandfather told him if he would keep sober six months he would take him to Ohio where he would be free.

But the poor fellow did not; and as it was reported a man had to

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give bonds for good behaviour and pay any damage done by a freed slave. Grandfather sold him for a good span of horses for his journey.

He did bring a little black girl about ten years old. Going to a slave auction one day a little girl who was waiting her turn to go on the block saw him and knowing him came and clinging to his hand begged pitiously for him to buy her. She lived with them until she died some years later.

My brother Lundy and I had imbibed the idea that Slavery

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was the greatest sin in the world, and were quite horrified to learn our own Grandfather had sold a man. His setting free the poor little girl, partly atoned and we thought better of him when we were told he regretted he had not brought him to Ohio, as he found the laws not so severe as he had heard.

Consider the position of a man who had inherited slaves. They comprised the principal value of his estate.

He could not set them free where he was.

He could not even teach them to read. To sell

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out and move them all to free State might cost more than all his means, even if they were willing to go. Those who had kind masters

I can well believe would prefer to stay in the sunny south among their own people, than try a colder climate, among strangers and untried responsibilities. For a freed slave as a rule would be a helpless creature and the former master would feel still responsible for him, even if the law did not require it of him.

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Chapter 2

A new Country
I believe the Williamsons
went to Ohio, ^{first} so that
Grandfather knew where
he was going.

It must have been a great-
undertaking to cross the
mountains and streams
that lie between Southern
N. Carolina and Ohio.

I used to feel great
curiosity about that trip,
and ask Father about
it; but he was so young
he remembered little
about it. He told about
crossing a Mountain a
mile high. I got the
idea he walked most
of the way that it seemed
to so impress him.

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When the party reached
Ohio Grandfather bought
quite a tract of land on
a creek called Straight-
creek. There was a good
water power there and
when Grand Father's
brother Robert came
from N. Carolina the
brothers built three
mills there. A saw
mill, grist-mill, and
a fulling mill, where
the homemade cloth (woolen)
was fullled. (Brown)

This was in Lenoir Co.
near Red Oak for they
all belonged to the Red
Oak Presbyterian
church. In N. C. they
had belonged to the
Seceders, I do not-

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know just what they were only some kind of Presbyterian. They sang only psalms in church and were very strict Sabbath keepers and against all, so called, worldly amusements. I have heard Father tell so much of his boyhood and youth I have felt that it must have been a very stirring and happy one. Grandfather must have been doing quite a big business with his three mills. It is said his brand on the flour barrels sold very readily. Besides the mills he had a large blacksmithing and wagon making and wagon making.

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shop. Most of his sons, some of his nephews and several apprentices carried on several trades. They made spinning wheels and chairs.

Blacksmithing those days was very different from the present time. So much was done by hand that it was done in factories. They bought iron in great bars, and split and pounded into shape, and made axes, hoes, ploughs, shovels and tongs.

Several of the workmen boarded with Grandma and they used to have twelve to fifteen in family. They always

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had family worship morning and evening, and as they were quite a musical family they made much of singing.

Father often spoke of the family singing, how they carried all the parts and what a beautiful clear voice Uncle Zimri had, how you could hear it above every other in church.

The settlement at Red Oak seems to have been almost or altogether from the south, several families brought slaves to set free, others fled from the growing curse of slavery. The blacks were provided with land a little apart.

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called the black settlement. Aunt Fanny taught school among them boarding among the blacks, for \$7 a month. ^{for school}

Although the settlement generally was very strong Anti-Slavery there were some to ostracise her for this, no doubt - disagreeable, missionary work. This neighborhood was a great station on the underground railroad that helped slaves running to Canada. Fathers, and Mothers people too, had some thrilling experiences in the work.

At one time Uncle Zimri went into Kentucky

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to try to rescue a free woman that had ^{been} claimed and kidnaped by a man from Kentucky. He hoped to prove she was free and have her released by the courts; but found all the sympathy down there was with the Master, and he could do nothing.

He mounted his horse and started for home near night-fall.

Just after dark three men on horse back overtook him and called on him to halt which he was not inclined to do; but having an excellent mount put spurs and rode on.

The men came after

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The race was quite even but they could not overtake him. Now and then they reached with their long whips which they lashed about his face.

He rode for life fully convinced they intended to kill him, and at last reached safety with bleeding ears and face.

He then found his saddle girth had been cut almost into ^{two} and they had expected he would fall into their hands. Had they really intended killing they could have shot him. More likely they intended a severe horse whipping. I believe the

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courts were induced to take the matter up and the woman was proved to be a free Negro and returned to her home in Ohio.

All unconscious of the work he was called to do in the future Father was now being prepared. He farmed in the summer and in the winter helped in the shops wherever he found a need. Sometimes he taught day school, and singing school at night. As there was no dancing permitted in the neighborhood the only social function for the young folks was the singing school, and I can well believe they

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made the most of it. I have often wished to know how land in this new country was obtained. Whether the Government sold it and at what price. The only hint I have is the fact that when Father left Ohio for the Mission he sold his forty acres to his brother Emos, for \$450.00. When Grandfather had divided some land between his boys, Emos had chosen to take his share in money and go to College, so he now was landless. Mother said they almost gave it away so I suppose it was below the average price.

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It must have been a very beautiful country. Mostly wooded with many hills and springs. Almost every one had a spring and a spring house to keep their milk and butter in

Chapter 3

Moving again
In the spring of 1831
Grandfather sold out his mills and land. Steam mills were coming into use and he found his water power mills hardly able to compete with them.

Father at this time was just 29 years old.

The large family had kept well together;

Two brothers were married

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and living near and it must have been hard to pull up, divide the business, and move away from so many friends, for all the settlement seem to have been relations or friends.

They moved to White Oak about 20 miles away. Grandfather bought land or bargained for it and paid \$50. down but for some reason could not get a deed.

There were two small log houses on the place and while they moved into these the brothers all began to build for their father a large log house. My Aunt Fanny



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