

Jerry McKelvy's
SANDYLAND CHRONICLE

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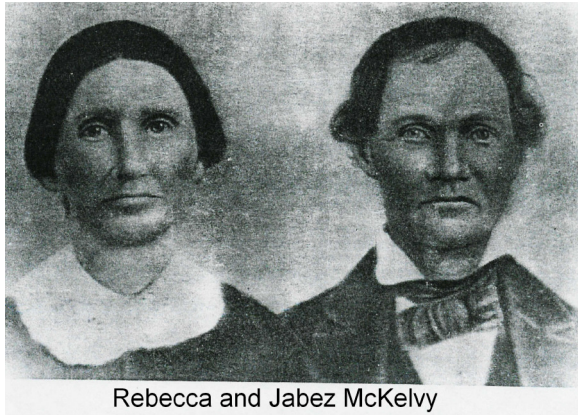
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ONE FAMILY'S STORY

Note: Most of this story is factual. However, I have added a few things to the early part of the story which may or may not be true. It is my vision of what may have transpired in the life of my great-great grandfather.

It was the spring of 1860. Jabez McKelvy took a break from his work and thought about his family's recent move to Arkansas from Georgia. It has been a long trip and Jabez wondered if he had made the right decision coming here. It was "new land" not previously cultivated and should produce much better than the worn out land of Georgia.



Rebecca and Jabez McKelvy

Jabez, his wife Rebecca, their eleven children, and a small group of slaves had made the long trip by wagon from Coweta Co. Georgia. The worst part of the whole trip was crossing the large rivers, especially the Mississippi. Ferry boats took the wagons across, but it was not easy keeping the horses under control during the crossing.

On a good day, they were able to travel fifteen miles. Some days they did not travel at all, but rested during bad weather or maybe on a Sunday. Jabez believed in working six days and resting on Sundays if at all possible.

He had purchased a large tract of land in Arkansas and was in the process of securing a land patent from the U. S. government for 40 more acres that joined it. Farming was all he knew, but getting a new farm started was going to be a tough job and he was almost 58 years old and slowing down a bit. His oldest son, William who was 26 years old, was trying to get a land patent on 120 acres a little over a mile from his claim.

Jabez often thought of his namesake--the Jabez of the Bible. He remembered reading about the prayer of Jabez in I Chronicles 4, verse 10. "And Jabez called on the God of Israel saying: Oh that You would bless me indeed, and enlarge my territory, that Your hand would be with me and that You would keep me from evil, that I may not cause pain. And God granted him what he requested."

He hoped and prayed that God would be with him and his family as they started their new home in Arkansas.

Jabez had grown up in Laurens County, South Carolina where his father and mother

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had settled long ago after arriving in this country. John and Mary McKelvy had raised 16 children there. When the children were grown, they scattered in all directions. Some went to Tennessee, some stayed in South Carolina, but Jabez had decided to try Georgia. He moved there in 1846 with his family and settled in Coweta County, accumulating about 2000 acres of land.

Maybe he should have stayed in Georgia, but the prospect of finding new land in a new part of the country kept calling him. He wanted the best for his family and felt they would be better off farming land that was not already worn out. He probably wouldn't have made the trip to Arkansas if some of his friends and neighbors had not also decided to go. Traveling in a group offered more protection and company than traveling alone.

The last town of any size they had seen was Camden on the Washita (Ouachita) River. He had picked up supplies there and on the second day after leaving Camden, he had reached his property. His land was about two miles south of a place called Ebenezer. A few settlers had moved to this part of Arkansas in the last few years, but much of the area was still unpopulated.

The first order of business after arriving at their new land was constructing a house. That took some time, but with everyone working together, they had it completed before winter. They also built a barn at the same time.

The soil was very sandy which was quite a bit different from the clay soils of Coweta County. The area was covered with timber, mostly pine on the hills and some hardwood along the creeks. The soil should be easily cultivated once the trees were removed. There were plenty of level spots suitable for small fields where cotton could be grown. Jabez thought other crops might do well here like watermelons, corn, peas, and other vegetables. A nice spring-fed creek on the property should furnish plenty of water.

He had to depend on his oldest sons, William and James, to help with the hardest work. They were grown men now. The rest of the children were girls except for the two youngest sons, Isaac Pinkney, age 11, and Alexander Fletcher, who was only nine years old.

Jabez found life here in Arkansas pleasant for the most part. The area where he had settled was elevated, well-drained land relatively free of mosquitoes. It should be a healthy place to live.

The first few months following his arrival were filled with hard work clearing land and constructing the house and barn. Work progressed quickly with the help of the family members and slaves brought from Georgia along with J. A. McGooch, the overseer.

By 1861, Jabez had accumulated 480 acres. His neighbors to the south were the Kirks who had also emigrated from Georgia. His oldest son, William, had accumulated 240

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acres about a mile southwest and his second oldest son, James Wesley, had 160 acres about a mile to the northwest. Neither of these two young men was married. The family as a whole had accumulated 880 acres of land in Arkansas by September, 1860.

The nearest post office was at Lone Grove about three miles away. Occasionally, someone would ride there to get the mail or to mail letters to family members in other states. Jabez knew his brother, William McKelvy, had settled in Franklin County, Tennessee and some of his descendants had later moved west into Missouri. Jabez doubted he would ever see these relatives again.

The early settlers had established a cemetery at Ebenezer and some families met there for worship. One Sunday in the fall of 1861, Jabez walked through the small cemetery. Only three graves had grave markers. William Hackette, the two year old son of Dr. M. B. and E. A Hackette had died in 1859 and Dr. Hackette had died a few months ago. E. J. Otwell, the 23 year old son of G. R. and S. E. Otwell had died in April of last year. It was a shame that some had to die so young. Jabez stopped in a shady spot under the cedar trees near the Hackette graves and thought it was a peaceful place.

A small hamlet called Bluff City was about four miles to the north. Some basic supplies could be purchased there, but most supplies had to come from Camden. It was a long day's ride to Camden by wagon. The nearest route was to hit the Camden-Washington road that ran by Lone Grove and Ebenezer, crossed White Oak Creek, and on into Camden.

Word was received in April, 1861, that war had broken out in South Carolina at Ft. Sumter. Jabez was glad now that he had left Georgia. He figured most of the fighting would be in the eastern states and he doubted it would ever reach Arkansas.

In the winter of 1862, only about two years after the family arrived in Arkansas, the unexpected happened. Jabez died on January 14, 1862 at the age of 59. He had once told Rebecca that if something should happen to him, he wanted to be buried at the Ebenezer Cemetery, so on a cold January day, Jabez was laid to rest in the center of the cemetery near the large cedar trees.

Rebecca was now left with the task of raising the younger children still at home and continuing on with managing the farm. Her oldest son, William, was away fighting in the war. Two months after Jabez' death, Rebecca got word that William had died in the war. This news added to the family's grief. James Wesley, the second oldest son, enlisted in the 33rd Arkansas Infantry at Camden in June of 1862. The war Jabez and Rebecca thought would never reach Arkansas had now claimed one of their sons and another was in the service.

It was ironic that these sons of Jabez were fighting for the Confederacy while some of the sons of William McKelvy, his brother who had settled in Franklin County, Tennessee and had now ended up in Missouri were fighting for the Union. This was truly a "civil war" in that family members sometimes ended up fighting on opposite sides. Major

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battles were being fought with thousands of men being killed or injured. Word was received of huge battles at Gettysburg and Vicksburg, and about General Sherman's march through Georgia destroying almost everything in his path. Battles were even being fought here in Arkansas. Soldiers passed near the McKelvy farm in 1864 on their way to Camden and had camped at Dr. Rook's plantation less than a mile from the McKelvy farm. A few days later, these soldiers were involved in the Battle of Poison Springs a few miles further east resulting in hundreds being killed.

The Hesterlys had been neighbors and close friends of the McKelvys back in Georgia. Francis Berry Hesterly and his family also moved to Arkansas in 1861 and settled near White Oak Creek near Bluff City a few miles from where Jabez settled. Mrs. Hesterly (age 44) became ill on the trip and died as they passed through Drew County, Arkansas leaving Mr. Hesterly with six small children. Mary Ann McKelvy, the oldest daughter of Jabez who was 23 years old, took it upon herself to take care of the Hesterly children when they arrived at their home near Bluff City. Francis Berry Hesterly (age 41) and Mary Ann McKelvy (age 24) were married in September, 1862.

Rachel Cerene, the second oldest daughter of Jabez and Rebecca, had married in February, 1862, to Andrew Jackson Arnold. As the year 1863 opened, the four oldest children of Jabez and Rebecca were now gone from home. The two oldest girls had married, James was away at war, and William had lost his life while serving in the war. Seven children were still at home.

Finally, in 1865, the war ended after four long years. Soldiers who survived gradually made their way back home, many suffering from the scars of war, both physically and mentally. James Wesley McKelvy was one of the survivors and returned to his home and became the head of the family since he was the oldest male. He did all he could to help his mother manage the farm while getting on with his life following the war.

Isaac, one of the younger sons, married Delila Hesterly in 1866 when he was only 17 years old. Children left at home now were Rebecca Frances, Sarah Emaline, Martha Elizabeth, Alexander Fletcher, Nancy Parram, and Alice Elvira.

Death once again visited the McKelvy family only four years after the war ended. Rebecca died on April 20, 1869 at the age of 55. Ten days later, James Wesley, who had served in the war, also died at the age of 33. Both of them were laid to rest in Ebenezer Cemetery next to Jabez.

The only male still at home was Alexander Fletcher, now age eighteen. He had to assume the duties as the head of the household. He had five sisters to look after, but they were all grown except for the youngest, Alice Elvira, who was 12 years old. For the next few years, he managed the farm and his sisters still living at home looked after the household chores.

In August, 1870, Mary Ann McKelvy Hesterly died and was also buried at Ebenezer. About nine months later her husband, Francis Berry Hesterly, married Rebecca Frances

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McKelvy, Mary Ann's younger sister. In 1872, Nancy Parram, age 18, married Andrew Jackson Moore who was 17. That left four of the children still unmarried—Sarah Emaline, Martha Elizabeth, Alexander Fletcher, and Alice Elvira.

Soon Martha Elizabeth married a man named Young. They had a couple of children when they said goodbye to the family and moved to Texas in 1882.

Alexander Fletcher and his older brother, Isaac Pinkney, purchased 400 acres of land in 1871 for one dollar an acre. This land was located a few miles west of the original homestead in an area which later came to be known as Rocky Hill or Goose Ankle. The two brothers, known as "Fletch" and "Pink", worked this land for the next ten years. Pink died in 1881 when he was only 32 years old. Fletch had married the same year and continued to work the land. Several years later, he purchased from Pink's heirs their interest in the land. He paid them \$200 for their 200 acres, the same price he and Pink had paid for the land.

Alice Elvira, the youngest child of Jabez and Rebecca, married Andrew Jackson Moore in 1883 after his wife and Alice's sister, Nancy Parram, had died. Alice was 26 years old when she married. The only child to remain unmarried was Sarah Emaline.

Alexander Fletcher had built a home on his new land soon after he married in 1881 and purchased additional land that joined it. He was involved in several land transactions over the next several years and in one newspaper article, he was called a "well-to-do and successful farmer". In 1907, he and his wife donated two acres near his home to the Protestant Methodist Church of Rocky Hill. Several more families were living nearby by that time and they thought they needed a church closer than Ebenezer. He and his neighbors worked to build a wood frame church. The church was appropriately named since it was located on top of a hill and there were many large rocks close by.

Alexander Fletcher "Fletch" McKelvy's family consisted of his wife, Elizabeth (called Bettie) and eleven children, but three of the children had died young. His unmarried sister, Sarah Emaline, also lived with his family. Farming was a hard life at that time, but that was all he knew and just like his father, Jabez, he carried on the best way he knew to provide a good life for his children. His oldest son, James Columbus McKelvy, had married Katie May Kirk in 1908. She was a daughter of Jasper Newton Kirk. The Kirks lived on land that joined his father's homestead when he first came to Arkansas.

Alexander Fletcher thought about his family history. It was now 1910, fifty years since his father, Jabez, had settled in Arkansas. His parents and many of his brothers and sisters were now gone. It was hard to believe that there was now a store and post office on the land originally settled by Jabez McKelvy and his family. The name of the post office was Zama and Fletch often wondered why that name was chosen. Many people had moved into the area in the last fifty years. There was even talk about building a new high school at Bluff City. Small country stores could now be found close to home and there were many saw mills which produced plenty of lumber for constructing houses. Fletch could now get needed supplies at Bluff City with an

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occasional trip to Prescott which was a little closer than Camden, but it still took all day to make the trip by wagon. Even the county name had changed. His property was now in Nevada County which had been created in 1871.

There had been several deaths in the family during the last few years. Nancy Parram McKelvy Moore died in 1882 at age 28 and Rachel Cerene McKelvy Arnold died in 1883 at the age of 43, Sarah Emaline who had remained unmarried, died in 1901 at the age of 56. Martha Elizabeth McKelvy Young had moved to Texas about 1882 and the family lost track of them. Rebecca Frances McKelvy Hesterly died in 1910 at the age of 67.

Fletch's oldest son, James Columbus (known as "Gee"), had married in 1908 and Fletch had deeded him some property a short distance from the new church at Rocky Hill. He and his wife built a home there and started raising their family. Their first son, Lee Roy, was born in 1909 and another son, Ruel Monroe, in 1911, followed by a daughter, Myrtie Belle, in 1917. The cycle continued as each generation established their own homes and tried to make a living in this part of Arkansas.

Alexander Fletcher McKelvy died in 1914 at the age of 63 and was buried at Ebenezer Cemetery. His wife lived another 33 years and died in 1947 at the age of 84. The only child of Jabez and Rebecca still living after 1914 was Alice Elvira McKelvy Moore. She died in 1932 at the age of 75. The family never learned the fate of Martha Elizabeth McKelvy Young after she left for Texas.



**Alexander Fletcher McKelvy home (ca. 1906)
(1/4 mile south of Rocky Hill Methodist Church)**

(left to right): Alice McKelvy Moore, his sister; Alexander Fletcher McKelvy; Elizabeth "Bettie" McKelvy, his wife; with children--Mattie Farah McKelvy, Nona Esther McKelvy, Orland McKelvy, Beulah McKelvy, and Oscar Lee McKelvy. Other children not pictured are James Columbus, Hattie Mae Greer McKelvy, and Ada Ira Johnson McKelvy

Note: Jabez was my great-great grandfather, Alexander Fletcher was my great grandfather, James Columbus was my grandfather, and Ruel Monroe was my father. I

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still own part of the property my great grandfather owned 141 years ago. The area around Rocky Hill, once populated by several families, has now gone back to nature. Fields that were once cleared for growing cotton, corn, or sorghum are now covered in forests once again. The cycle continues.

Note: Don Mathis sent this article about a 2007 visit to a Sherman, TX museum by quilt expert, Lisa Erlandson.

Quilts have many myths and superstitions by Don Mathis

The 'Wandering Foot' quilt design is not for children, Lisa Erlandson, nationally known quilt expert said. It will encourage them to wander at an early age. Such is the nature of old wives' tales.

Ms Erlandson spoke of this superstition - and others - at her talk at the Red River Historical Museum August 24. She also spoke of quilting myths in her lecture at the brown bag luncheon, held the last Friday of the month at the Sherman museum.

Begin a quilt on a Friday, she said, and you will never live to finish it. And, never quilt on a Sunday. It's also bad luck to sew after sunset. These superstitions may have begun as an excuse to not work on a quilt, she said.

It's bad luck to patch an old quilt top, Ms Erlandson said. Patches on patches is always considered bad form. But there is prevention for this, she said. Break a needle when making a quilt and it won't wear out.

Start a Lone Star quilt, she said, and you'll never finish. It's not that you will have a short time to live – it's probably because the detail involved takes a long time to finish.

Little babies are cute so their parents will want to take care of them. And perhaps teen-agers are so awkward, gangly, and obstinate so their folks will want to let them go. The presentation of a Freedom Quilt when a man turns 21 may help him leave the nest.

Modern quilts, Ms Erlandson said, will have a label of the maker. This is a new tradition in the ancient art of quilting. Other traditions, and superstitions, survive. Bounce a cat on a new quilt, and the cat will walk to the woman who will marry next. And if a quilt has too many hearts, it can break a marriage. White is still the color of a Bridal Quilt, she said. On a Whole Cloth Quilt, the needle and thread make a design on a solid color.

A Charm Quilt, she said, does not actually have 1,000 pieces of cloth but it has a lot. Perhaps folks in the late 1800s had their own version of Millennium Fever. Political statements by women, discouraged by society in olden days, were made in code by quilters. One patch of gold cloth in a quilt would show support of the Gold Standard, Ms Erlandson said.

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Other tales of quilts are simply myths, she said. Spinning and weaving were bigger pastimes in colonial days than quilting, she said. And quilting is not solely an American phenomenon. Examples of this craft are found in Egyptian tombs to Renaissance Europe.

Many people believe the Double Wedding Ring design is Early American, she said. It is not. "It was begun in 1910," she said. And not all quilts were made from scraps. Ms Erlandson had many examples of quilts to illustrate her points.

Contrary to some stories, there is no evidence that quilt designs were used as markers in the Underground Railroad. "There were quilts made afterwards to commemorate the flight to freedom," she said. The Railroad Crossing design is one such example.

Some quilting myths provide insight to human nature. Ms Erlandson said some people claim, "Mistakes on quilts are made on purpose to show humility." "Only God is perfect," shuts up critics – but it is more than likely a reluctance to admit an error, she said.

Ms Erlandson spoke of the care of quilts as well. "If you get the urge to wash a quilt," she said, "lay down until the urge goes away." Quilts should not be stored on wood shelves or cedar chests. "The oils in the wood may stain the fabric." And bagging quilts in plastic promotes mold and mildew. "Old sheets provide good protection," she said. The best place to store a quilt is on a bed.

Quilting Bees and Fiber Nuts can enjoy more than words during the Sherman Arts Festival. The Red River Historical Museum will host a Fiber Art Show on September 14 and 15, from 10 a.m. to 4 p.m. The museum is located at 301 S. Walnut Street near downtown Sherman.

The public is invited to view quilts, knitting, weaving, crochet, needlepoint, garments, decorative items, mixed media and more at this free event. There will be demonstrations at 11 a.m. on both days. Organizers urge the public, "Get your daily dose of fiber at the Sherman Arts Festival!"

LETTER FROM CHRIST

Did you ever get a chain letter? Chain letters usually try to convince the recipient that money or good luck will come their way if they make copies and pass the letter along. If they break the chain, they will supposedly have bad luck. These days they are more likely to come by email. I get many emails asking me to forward messages on to ten more people, but I don't think I've gotten any that promised bad luck if I didn't forward it. Chain letters that solicit money are illegal in the United States.

Back in 1909, a different type of chain letter made its way into Nevada County via the local newspaper. An article about this was published in *The Nevada News* at the request of many of the subscribers, according to the editor.

The claim was that it was a letter written by Jesus Christ that was found under a rock at the foot

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of the cross following his crucifixion. According to the stories and testimonials from people in Georgia, Tennessee, and Indiana, the letter had been kept by various people and passed down through their families for many hundreds of years. According to the letter, if you had a copy of it and failed to publish it to others, you would not prosper and if you did pass it along to others, you would be blessed. A lady in Tennessee claimed she had the letter for three years and that bad luck had followed her continually until she decided to have it published. A lady in Georgia had the letter published in her local newspaper in 1891 and claimed that misfortune had followed her since she had been keeping the letter. The story claimed the letter from Jesus had been signed by the angel Gabriel 99 years after the crucifixion.

The Nevada News published the entire letter in their issue of May 20, 1909. Among the things in the letter is the command to attend church on Sunday and not do any form of work on that day. All work must be finished by 6 o'clock in the afternoon on Saturday. It also commanded that a person should fast on five Fridays in the year. The letter stated if a person had a copy of the letter and failed to publish it to others, they would not prosper. If they failed to believe what was written in the letter, plagues would be sent upon them and they would be "consumed with all their children, goods, cattle, and worldly enjoyments".

If a person had a copy of the letter in their house nothing would hurt them, neither pestilence, lightning, nor thunder and if a woman of the house was with child, she would have no problems in childbirth. The letter promised that if a person published the letter to others, they would be blessed and their sins would be forgiven. The letter stated that they would hear no more news from Jesus except through the Holy Scriptures.

I can imagine how some of our ancestors might have reacted to this letter being published in the local newspaper. Every subscriber received a copy of the letter in their newspaper and then had to make the decision of what to do with it. I'm sure many of them believed it to be true and passed the letter along to others in hopes of avoiding any back luck. If a family experienced some misfortune such as sickness, crop failure, a fire, or something like that, I'm sure they probably thought it was the result of them not passing the letter along.

The letter was published in many newspapers, mostly in the South and Southwest, from about 1898 until 1921.

LAND PATENTS

I know many of you probably found the articles in the last two issues about surveying boring and that's OK. It's a lot of technical stuff that most people would not understand. If you need surveying work done, I would recommend hiring a professional to do the job because they have the knowledge and equipment for the job. I do think everyone who owns property needs a little basic knowledge on the subject.

We have discussed how land is divided up into sections, townships, and ranges in our part of the country. Some other areas like Texas use a different system which to me is more complicated and I won't try to explain it here. The main difference is that instead of sections, townships, and

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ranges they use metes and bounds. In other words, the land may be described on deeds as following creeks, fences, roads, or other landmarks.

Would you like to know what property one of your ancestors owned? You can research deeds at the court house, but that can be time consuming. One of the easiest ways to get started is to use the internet from the comfort of your home and do a search for land patents at the Bureau of Land Management website. This is especially helpful for those interested in genealogy. Many of our ancestors acquired land from the government using the land patent program.

A land patent is a government document granting a certain tract of land belonging to the government to an individual. By researching these land patents, you can determine exactly where your ancestors owned land and when they acquired it. It makes it much more interesting if you know how to read the land descriptions on these land patents so you can plot the land on a modern map or even visit the land where your ancestors once owned.

You may want to bookmark this website if you are the least bit interested in doing this because you will probably want to use it again someday. <http://www.gloreCORDS.blm.gov/>

Here is a guide on how to use the web site. Land patents are available online for most states including Arkansas. First, go the web site and click on "search documents". Choose the state and then choose a county. Then type in the person's last name. I usually leave the first and middle name blank. Then skip down and click on "search patents".

When the list comes up, you can get the information you need. It shows the name, the date, township, range, aliquots, and section number. Don't be confused by the term aliquots. That just means the detailed land description we discussed in the last issue. You need this information if you want to pinpoint the exact location of the land patent. Write down all this information in your notebook so you will have it when you look at a county map.

You can click on "accession" to bring up more information. If you want to see what the land patent actually looked like, click on "see image" and it will bring up a copy of the land patent with all that fancy handwriting. You can even order a copy from the Bureau of Land Management if you wish.

Remember that your ancestor might have owned more land than is shown on this website. This just covers land patents (government lands) and not every settler had a land patent. Your ancestor could have purchased other land from individuals in the same area.

RAINFALL RECORD



Sandy is enjoying the fall weather. Rainfall record for 2012 (at my house)—Jan. (3.3 in.); Feb. (4.1 in.); Mar. (10.0 in.); Apr. (3.8 in.); May (none); June (2.0 in.); July (6.9 in.); Aug. (7.2 in.); Sep. (7.3 in.) Total --- 44.6 inches

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Mrs. Vernell Loe of Bluff City shares this photo of an unusual flower that recently bloomed at her house. This was the first time the plant had bloomed and she was quite surprised when it first opened. This plant has various names—starfish flower, starfish cactus, and carrion plant. It is a native of South Africa. The plant takes at least two years to bloom and will usually only bloom once each year. The flower can measure 10 to 13 inches across and will only last a few days. The flower has a foul smell something like rotting meat which is why it is sometimes

called the carrion plant. Flies are attracted to it because of the smell and that is how the plant is pollinated. Even though the plant looks like a cactus, it is not related to cacti at all and has no thorns. It is easy to grow, is quite attractive, and is a great curiosity to all who see it.

STRANGE BELIEFS IN FOREIGN COUNTRIES

An article in the September 20, 1912 issue of *The Nevada County Picayune* discussed some of the various superstitions common in foreign countries.

1. In Spain, a wedding is considered ruined if a guest shows up dressed entirely in black or if the bride looks into a mirror after her veil is fastened to her headdress.
2. When a person's hair ends split, it is a sign that she is either a witch or has been bewitched. Blond hair splits more readily than dark hair, so all witches have blond hair.
3. In the Slavic countries, the groom and the bride must consider that whoever blows out the candle will be the first to die. They also believe that to insure the life and health of the children, the woman must occupy the right side of the bed. She also must not smoke until she is 45 years old.
4. There is also a superstition about burning a broom. The bud of the birch broom in Germany is considered a preventive for erysipelas. These buds, a piece of yellow wax, and some other articles are enclosed in a pink silk bag secured with red silk, and worn on the back of the neck. The person must change his shirt every Friday.

CONSTABLE CUMMINS DESTROYS BOOZE (from the 11-22-1912 issue of *The Nevada County Picayune*)

Last Saturday morning the mayor's court was a scene of much anxiety with a few of the colored

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population of the town. Kirk Cummins, constable of this township, captured 18 pints of the liquid fire water and his Honor, Mayor Hamby gave said 18 pints of o' be joyful a fair and impartial trial. After hearing the evidence, Mr. Whiskey was wholly unable to show to the court satisfaction why it had been brought into our peaceful and sober little city, and it had no one to take its part and claim it, so it met the fate of all evildoers. The constable, in the presence of quite a crowd of citizens, broke the bottles and let it run down the gutter in front of the city hall. Oh, how some of the onlookers mouths did water.

EYE DON'TS

The following advice was given to readers in the September 27, 1912 issue of *The Nevada County Picayune* in regard to their eyesight:

1. Don't rub your eyes.
 2. Don't read while lying down.
 3. Don't sit facing a light while reading or writing.
 4. Don't strain your eyes by overworking.
 5. Don't paper your living room with red paper.
 6. Don't use red lamp shades.
 7. Don't write on red paper.
 8. Don't use your eyes at twilight for reading or writing.
 9. Don't try to sew on black goods by lamplight.
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WHAT IS IT?

Can you guess what this tool is used for and what it is called? Hint: It has six letters. Send me your answers by Nov. 10. Names of those who guess correctly will be in the next issue.

