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Art Department

Paul Padgett

By

Cover Design
JESUITS IN VIRGINIA, 1570-1850

A Brief Account

By Clifford M. Lewis, S.J.

Wheeling College is only one of many ventures of the Jesuits (officially the Society of Jesus) in the land of Virginia and its runaway offspring, West Virginia. The story of their sporadic influxes into the area is an exciting one covering a period of 280 years starting in 1570.¹

The beginning episode in the long drama can be sketched in the lives of ten Spaniards led by two Jesuit priests, Fathers Juan Bautista de Degura and Luis de Quiros. They were the leaders of seven Jesuit religious and catechists and a young altar boy who established a mission with a tiny chapel on the James-York peninsula. They were guided there by a native Virginia Indian who had been picked up by a Spanish ship some ten years earlier and taken to Mexico, where he was baptized and given the name Don Luis de Velasco, after the viceroy of Mexico. He was clothed and educated by Philip II of Spain, then came back to Florida, where he joined a ship carrying Dominican missionaries to Virginia, a project conceived by Governor Menéndez of Florida. There was a good deal of bungling, and the expedition ended back in Spain.

When the Jesuits landed in southern Virginia in 1570, Don Luis soon abandoned the Jesuits and went back to his people. Early in 1571 he led sorties against the unarmed Jesuits, killing all but the boy Alonso, who was rescued by Menéndez in 1572. The rescue was engineered by another Florida Jesuit, Juan Rogel, later a pioneer in the Mexican missions.²

Jesuits Penetrate Virginia from Maryland

Soon after arriving in Maryland in 1634, Governor Leonard Calvert with Father John Altham sailed up the Potomac and began cultivation of the Potomac Indians, who lived on the Virginia side of the river. Indians on the Virginia side were also visited by the mission superior, Andrew White. When Ingle overthrew Lord Baltimore's government in 1645 or 1646, three new Jesuit missionaries—Fathers Rigby, Hartwell, and Cooper—fled or were carried off, supposedly to Virginia, and were never heard from again.³

During the Puritan uprising of 1655, which denied religious existence to Anglicans and Catholics, the Jesuit Fathers Starkey and Fitzherbert fled—probably to the mouth of the Shenandoah in Virginia—where they took refuge in an improvised shelter. Here, in Virginia, and near the later Harper's Ferry, West Virginia, Father Starkey died in 1657.⁴

French Jesuits on the Ohio

The first well-documented contact of Jesuits with the extreme western part of Virginia came in 1739, when a French expedition was sent against the Chickasaw Indians on the lower Mississippi. The French and Indian troops were under the command of Baron de Longueil. One of the chaplains for some two hundred Indians from Montreal—Iroquois—was the Rev. Jacques Quintin de la Bretonnière. Mass was said daily on the trip down the Allegheny and Ohio. A youthful engineer
and cartographer on this expedition was briefly a student of the Jesuits in Canada: Joseph Gaspard Chaussegros de Léry, who drew the first map of the Ohio on this trip.  

Ten years later the Jesuit mathematician and hydrographer Joseph de Bonnecamps improved on Chaussegros' sketches of the Ohio and its tributaries, including indications of the flow of Wheeling Creek into the Ohio. Mass was being said daily, and it is not improbable that both Bretonnière and Bonnecamps said Mass in the Wheeling vicinity. The honor of the 1739 Mass may well have fallen to Father Vernet, a Recollect, whose duty it was to accompany troops into battle, or Father Elie Dépéret, Sulpician Indian language expert from the Lac de Deux Montagnes. Bonnecamps, traveling with de Léry some years later, was the first European to map the southern shore of Lake Erie, sharing this honor with de Léry, for the men were traveling in separate boats and neither observed the whole shoreline. Bonnecamps, after a somewhat tragic old age, died in France in 1790.  

An idealistic French Jesuit is related to the history of western Virginia: Father Claude François Louis Virot. He served as missionary to the Iroquois at Sault Saint Louis and to the Abnaki at Saint Francois on the river of the same name northeast of Montreal. Because the Abnaki were being demoralized by the sale of liquor to them, Father Virot resolved to transport one or possibly two groups of Abnaki men to the mouth of the Beaver River, quite close to what is now West Virginia. At that location was a village of Delawares, who spoke almost the same language as the Abnaki. Their village was called Sawcunk. The Moravian missionary David Zeisberger translates this name as "the place of an outlet." Writing about this old Indian station, Zeisberger states: "Here during the occupation of Fort Duquesne by the French there resided a French priest, who labored to convert the Delawares to Roganism, but he was driven away by Pakanke, chief of the Wolf tribe of that nation."  

It is not difficult to suppose that Father Virot had enough energy in his thirty-six-year-old body to paddle twelve miles down the Ohio into what is now West Virginia to make further contact with the natives. If tradition can be trusted, he demonstrated his zeal and bravery as the French lost their grip on Western Pennsylvania. Virot was probably driven out of Sawcunk late in 1757. He had been able to do little more than instruct a few Delawares and baptize a few children. He retired to Ft. Duquesne, at least by the Spring of 1758. A tradition has been handed down that when Ft. Duquesne was abandoned by the French in November of 1758, Virot went north on foot with some of the troops, up the Beaver Valley. On the way he stopped to baptize three children of an O'Briens family who probably had been ministering to the French. He also stopped in present Butler County to visit a French family named Crafière.  

Priests were stationed at the forts at Presqu' Isle (Erie) and some twenty miles south at Le Bœuf (Waterford). Which one was served by Father Virot we do not know, but we feel safe in assuming he was at Ft. Machault (Franklin), at the mouth of French Creek, in July of 1759, for his Abnaki had returned there from Canada to join the multi-tribe assemblage of de Ligneris, who ambitioned the recovery of Ft. Duquesne, by then Ft. Pitt in a slightly different location. At the very moment the Indians had been assembled for a war council a messenger suddenly appeared out of the darkness with the news that a large English force had attacked Niagara. De Ligneris rallied his forces and raced north to the rescue. English troops ambushed the French on Lewistown Heights, below the Falls. The victorious Iroquois were merciless in their revenge. Father Virot, chaplain of the French, was cut to pieces somewhere north of present Youngstown village, within a few miles of the cataract. Thus, ironically, died the lover of the Indian and of seclusion.
Pennsylvania and Maryland Jesuits Penetrate Western Virginia

American Jesuits' contacts with western Virginia almost coincided in time with those of their French brethren on the Ohio. These missions emanated from Conewago, Pennsylvania, and Frederick, Maryland. Father William Wappeler, S.J., rode through the eastern panhandle of what is now West Virginia on mission errands as early as 1742-43. This intrepid pioneer came down the Monacacy Trail, along the Monacacy River, over the old pack-house ferry on the Potomac to Shepherdstown, then down the Shenandoah Valley in what is now West Virginia, ending at Winchester, Virginia. Father Schneider and other successors used the same trail until it became apparent that a nearer base was needed, which was set up in Frederick, Maryland, in 1767 by Father John Williams, S.J. Williams was followed by two other Jesuits, Fathers James Walton and James Frambach, who then explored in a northwesterly direction and must have followed with interest the westerly probes of the Zane family that ended in Wheeling.

During the suppression of the Jesuit order, Father Cahill, a diocesan priest, served the mission in 1779-1800, followed by Father John Dubois, who founded St. Mary's College at Emmitsburg and later became the Archbishop of New York. From 1810 to 1822 Father Francis Maleve, who as a priest entered the Jesuit Order in 1804 in his native Russia, rode the mission trails out of Frederick, with the help of another Jesuit, John Henry, beginning in 1819. Starting in 1823, Father John McElroy, S.J., rode the trail for several years until he started St. John's College at Frederick, Maryland, in 1829. Many Jesuits were graduated from this college. Some of them undoubtedly labored in the missions in the eastern part of what is now West Virginia, and laterly the Wheeling-Charleston Diocese.

The first provincial of the Maryland Province of the Jesuit order was from what is now Jefferson County, West Virginia. He was Father William McSherry, S.J., who took office on February 5, 1833. In the days of Andrew White this territory was called the "Maryland Mission." The Jesuit Order had been suppressed in 1773 and restored in the United States in 1805 by "Jesuitical ingenuity." The Jesuit order had never been suppressed in Russia. The canny Queen Catherine had seen to that. As early as 1803 Bishop John Carroll of Baltimore and his coadjutor Bishop Leonard Neale, themselves former Jesuits, petitioned Father General Bruver in St. Petersburg (now Leningrad) to allow the ex-Jesuits still living in Maryland mission territory to reactivate their Jesuit vows through affiliation with the Society of Jesus in Russia. Permission was granted. Not only that, but for the first time in America the Jesuits by 1806 had their own seminary. A start was made with ten novices, one being the young Irishman John McElroy, previously noted as the founder of St. John's College. After five years the noviceship was moved from Georgetown College to White Marsh, Maryland, in Prince George's County, where it existed only in theory because buildings were not completed in time for occupancy. Then the War of 1812-14 and subsequent difficulties drove the novices from pillar to post until 1819, when they finally settled in White Marsh, under the tutelage of a Belgian named Charles Felix Van Quickenborne, who in his European days had conceived the ambition of becoming a missionary to the American Indians. The American-born novices for the most part fell by the wayside, but in 1821 came eight Belgian boys, among whom was the later-famed Pierre Jean de Smet, noted as a missionary and diplomat from the Mississippi to the Pacific.

The Belgian novices were very good prospects, but the means of supporting them was very uncertain. At this juncture there came suddenly to fruition a possibility that had been germinating in the mind of Louis William Valentine Du Bourg, second Bishop of Louisiana and the Floridas. Anxious to obtain missionaries for the Indian tribes in his vast territory, he pondered the idea of starting a noviceship at Florissant in Missouri, near St. Louis. His initial overtures to
White Marsh were unsuccessful, for the directors sensed an unwillingness of superiors to embark on what must have seemed a wild adventure into the wilderness. Proper permissions having been received from somewhat bewildered superiors, a history-making party of Jesuits left White Marsh on April 11, 1823, to make a new mission somewhere west of the Mississippi. They were led by the Belgian-born Van Quickemborne, master of novices, and his assistant, Father Peter Joseph Timmermans. They were the leaders of seven Jesuit novices and three coadjutor-brothers, along with three Blacks and their wives to till the fields and take care of household chores.

As was frequent in those early days, the Jesuits walked all the way to Wheeling, part of the way over the National Road, although they hired two large wagons, each drawn by six horses, to transport their baggage as far as the Ohio. 18

The baggage was sent directly to Frederick, Maryland, but the foot-sore Jesuits detoured by way of Conewago, Pa., where there was a Jesuit church and where they spent five days in copying Father Plowden's Instruction on Religious Perfection! After that they cut back to Frederick, where the baggage already had arrived and where they halted $120 richer because of the generosity of Conewago. 19

After one night's rest at Frederick the sore feet again took up the trek to Wheeling. Nine days later they arrived at the home of a "Mr. Thompson," quite probably the "Colonel Thompson" described by Searight as keeping a tavern at Triadelphia--"a gentleman of the old Virginia school, and a fine type of the genial landlord." 20 Here the Jesuits lodged for three days, "enjoying the hospitality of that excellent Catholic. With Fathers Badin, Nerincks and other pioneer priests of America, Thompson's residence was a favorite stopping-place in their missionary journeys to and from the West. And now the arrival of Van Quickemborne and the band of emigrant Jesuits was an occasion of unfeigned pleasure to this devout layman. One of their number having presented him with a small religious picture with the names of his Jesuit guests written on the back, Mr. Thompson sent the picture to his daughter, then attending school in Baltimore, at the same time writing her a letter in which he told of the arrival of the Jesuits and the object of their journey to Missouri. The daughter later became a religieuse of the Sacred Heart, preserving both picture and letter to her last day in grateful memory of an incident that had influenced her entire life." 21

The Jesuit adventurers reached Wheeling on May 7, where to economize on transportation costs they bought two large flat-boats, one to carry themselves and their baggage, the other to carry their horses and servants. Lashed together as they were, the boats constituted a clumsy obstacle to river boats coming up stream, with some of which they narrowly avoided a collision. The Jesuits improved their speed after a few days by fastening two of their blankets to an improvised masthead. Thus they hastened their entry into the early mission history of the West. Several men well acquainted with Wheeling were very helpful to the Jesuit move to the western missions: General William Clark of Lewis and Clark fame; Secretary of War Eaton; an earlier Secretary of War, John C. Calhoun; and President Monroe, the latter two having been acquainted with the Jesuits at Georgetown, on the outskirts of Washington. 22

The next Jesuit visitor to Wheeling worth noting was James Oliver van de Velde, a man of Flemish origin who came to the Jesuit Novitiate in Georgetown in 1817. After his ordination he was sent to St. Louis and passed through Wheeling in 1831. 23 Writing from here, he gave a graphic description of the coal mines, glass works, Catholic church in great disorder, and refers to part-time or short-term services of a Dominican Father (later Bishop) Miles of Zanesville and Father Francis Rolof,
who at this time had gone to serve a church in Martinsburg, (then) Virginia.

**Jesuit Connections with the Most Rev. Richard Vincent Whelan**

**First Bishop of Wheeling**

The first Jesuit connection with Bishop Whelan was revealed by the researches of the late Brother Joseph H. Ramsdizer, S.J., of the former Provincial's Residence, Baltimore, who discovered an old record book with the following notation: "September 24, 1846. The consultors met with Father Provincial, who communicated to them the wish expressed by Mr. Moore and sanctioned by Bishop Whelan of Virginia that the Society should establish a college at Wheeling. The consultors were in favor of the location." 24

A perusal of subsequent minutes does not reveal why the idea was not followed up by Bishop Whelan at that time. The idea had to await implementation by Bishop Swint 105 years later. It must be remembered, however, that Wheeling was an extreme outpost of the Richmond Diocese in 1846 and that Bishop Whelan did not arrange for the creation of the Wheeling Diocese until 1850, at which time he became its first ordinary. As he had done at Martinsburg, he prepared for the establishment of a St. Vincent's College, but the one in Wheeling was not for women, as in Martinsburg, but for men, including those who aspired for the priesthood. One of the most memorable alumni of this college was John E. Kenna, whose place in Statuary Hall, in the Nation's Capitol, was authorized in 1893, as one of the two honored citizens of West Virginia.

Without really digressing from the theme of early Jesuit history, a pause is dictated here to consider the role of a layman in the early general as well as Church history of Wheeling. Henry Moore, who had made the effort to bring the Jesuits to Wheeling in 1846, was prominent in many efforts relating to travel and religion. It was in his office that a resolution was drawn up on July 14, 1847, to engage Charles Ellet Jr. in the building of the famed Wheeling Suspension Bridge. 25 He is presumably the same Henry Moore who with his father Daniel, originally from Washington, Pa., were partners in the Ohio Stage Company operating between Wheeling and Columbus, Ohio. 26 On April 11, 1848, began an important era in the Catholic history of Wheeling: the opening of the Wheeling Female Academy under the direction of the Visitation Sisters. Only a week before this, these Baltimore Sisters had been met at Harper's Ferry, end of the railroad line, by Henry Moore and one of his stage coaches. When they began their teaching duties in Wheeling, Mr. Moore's house, called later "The Old Mansion," became their residence, chapel, academy, art studio, and gym. "They paid for the house by educating Mr. Moore's daughters, and a large cash donation coming at this time from Mrs. Zane was a very welcome gift." 27 The Visitation Sisters in 1865 removed to their present location. When Wheeling College was founded they sold their farm land to provide a college campus and supplied dormitory space for eight young ladies in the first freshman class.

Wheeling College was to have a significant relationship to the second group of women religious to be brought to Wheeling by Bishop Whelan: the Sisters of St. Joseph of St. Louis. 28 The Sisters of St. Joseph already had a connection with the Jesuits through one of their founders, John Peter Medaille, S.J., in France, in 1648. 29 The Sisters took their first vows in 1650, just two hundred years before the establishment of the Wheeling diocese by Bishop Whelan. Their rule was related to both the history of the Jesuits and the Sisters of the Visitation, as it had been originally visualized by St. Jane Francis de Chantal and St. Francis de Sales. 30

The occasion of the Jesuits' coming to Wheeling in the year that they did was an outgrowth of teaching requirements for the Sisters of St. Joseph: courses needed for State teaching certification. 31
The Jesuit faculty residence on the Wheeling College campus was named Whelan Hall for a variety of appropriate reasons. As has often been related, Bishop Whelan on trips along the National Road must have often observed the extensive farm land on the opposite side of Wheeling Creek. He must have dreamed often of the possibility of moving the academy for girls to a roomier, more secluded location. At any rate, he made this move in 1865, arranging handsomely for the Sisters' convent in addition to the spacious accommodations for Mount de Chantal Academy, the construction of which he himself directed.

Bishop Whelan acquired well over a hundred acres of land surrounding the Academy. In 1953 the Sisters graciously agreed to sell approximately sixty acres of this land for the establishment of Wheeling College.

Although he did not found a Jesuit college, Bishop Whelan brought the first Jesuit to labor in Wheeling: Father Roger J. Dietz, whose name occurs in the St. James baptismal records from 1849 to 1850. His presence here was in answer to the needs of German Catholics.32 He had been sent to America by the Provincial of the Upper German Province in 1841 precisely to care for German migrants. His early assignments were in Southern Maryland; in Alexandria, Virginia; and Conewago, Pennsylvania. Late in 1850 he was replaced by the Reverend William Moosbach, a German secular priest. He returned to Maryland—first to Whitemarsh, and then to Annapolis, where he served as superior of a Jesuit community until his death in 1860.33

Bishop Whelan remained the ordinary of the Wheeling Diocese from its inception in 1850 to his death in 1874. His contribution to the Jesuit community in Wheeling, though remote in time, is still important. It is recalled not only in the naming of Whelan Hall, but it is also commemorated in an ancient portrait of this saintly man which graces the Jesuit visitor's parlor as a reminder that the good that men do can live after them.

NOTES

The writer has drawn freely from his much briefer article which appeared on Page 28 of The West Virginia Register for October 12, 1956, entitled "Sporadic but Dramatic Contacts Link Jesuits to State Through Four Centuries."


2. Ground-breaking efforts of Rogel among the Calusa Indians of Southwest Florida are reflected in his correspondence, passim, in Monumenta Historica Societatis Iesu, Vol. 69, Florida, edited with commentary by Felix Subillaga, S.J. (Rome, 1946). This volume includes Rogel's account of his rescue mission to Virginia in 1572.

3. A reference to the flight of the three and their permanent disappearance before 1646 is in Edwin W. Beltz, who tried intermittently for years to track down the complete story. Refer to his The Jesuit Missions of St. Mary's County, Maryland (privately printed, 1960), p. 7.

4. Idem, 26-29

5. The author has a copy of the map, published in 1740, the first of the Ohio River. On the expedition, see Sylvester K. Stevens and Donald H. Kent, eds., The Expedition of Baron de Longueuil (Harrisburg, 1940).


10. Ibid, p. 256.

11. For an annotated list of Jesuits connected with what is now the eastern "Panhandle" of West Virginia, the writer is indebted to two communications of Father Parsons with Father Lawrence R. McHugh, S.J., in 1954.

12. The writer has based much of this section on the correspondence and notes of the late Father Robert Parsons, S.J., in the Wheeling Room at Wheeling College.

13. Again, Father Parsons was helpful in giving information on changes in terminology.

14. Due to the influence of Queen Catherine and her refusal to accept the edict of suppression, Russia became the headquarters of the Order until 1814.


16. For an account of DeSmet's life, consult Helene Magaret (not Helen Margaret as sometimes given), *Father DeSmet, Pioneer Priest of the Rockies* (New York, 1940).

17. This bewilderment is well spelled out by Garraghan, pp. 55-78.

18. *Idem*, p. 82.


21. Garraghan, p. 84. He describes the house as seven miles from Wheeling, easily accommodated to Searight's account of its location.

22. For Eaton, see *Upper Ohio Valley Historical Review*, October, 1968, p. 8.

23. See the author, "Bishop van de Velde's Journey down the Ohio, 1831," UOVHR, same date, pp. 8-12. A check of the Cathedral baptismal record shows that Father Rolof spelt his name with one "f" instead of two.

24. The initiative seems to have come from Moore rather than the Bishop.

25. The board also met at Moore's office on July 23 to hear Ellet explain a sketch he had made of the bridge structure.


27. This charming story is related in an account of the Centenary of the Convent of the Visitation, Mount de Chantal, 1848-1948. This booklet also relates Moore's trip to meet the Sisters at the end of the railroad line in Harper's Ferry. Five years later they could have come to Wheeling on the B & O.


30. Benefiting from the experience of the early years of the Sisters of St. Joseph, Father Medaille, his headquarters now at the College of Montferrand, revised the rules of the Sisters so well that they endured into the Twentieth Century with few changes. Sister Rose Anita, pp. 87ff.

31. The centennial history of Mount de Chantal states that the architect for the new buildings absconded with both plans and money. Bishop Whelan himself, so the story goes, completed plans and laid some brick, though years were required to bring the sprawling edifice to completion.

32. Chief source for Father Dietz is John M. Lenhart, O.F.M. Cap., *History of Saint Alphonsus Church, One Hundredth Anniversary, 1856-1956* (privately printed, 1956, p. 22) His name appears in the Cathedral baptismal register as Roger J. Dietz, S.J.

33. For Father Moosbach, see Lenhart, p. 22.
THE VINDICATION OF CAPTAIN KELLER

by

Dennis E. Lawther
Assistant Professor of History
West Liberty State College

July 4, 1882 was a sunny, pleasant day in Wheeling. The thermometer at Schnepf's Drug Store indicated temperatures in the high seventies. This was perfect weather for the various Independence Day celebrations from which Wheelingites could choose. For those seeking enjoyment by rail, inexpensive excursion tickets to all points could be purchased on the Pittsburgh, Cincinnati, and St. Louis Railway or from the Pennsylvania Company. A quiet, relaxing picnic could be obtained at the Harmonie-Maennorchor Singing Society celebration at the new Fair Grounds located at Wheeling Island. Entertainment consisted of speeches, games, pole-climbing, a balloon ascension, and music and dancing provided by the Celebrated Opera House Orchestra.1 Other sections of Wheeling also planned gala events. Memminger's Orchard provided the setting for the celebration of the Mozart, Germania, Beethoven, and Harmonie Societies. The Benevolent Society of Zion's Lutheran Church gathered at Muhleman's Grove. The Wheeling and Elm Grove Railroad transported many individuals to Hornbrooks Park in Elm Grove.2 Lawrence Heller, host of the Fulton House in Fulton, provided food, refreshments, and music by the Great Western Band. And for five cents, Wolf's ferry transported fun-seekers to the Island Fair Grounds.3

The business community came to a virtual standstill. A few establishments remained open, but all banks and public buildings as well as the State House remained closed. Postal carriers provided no door to door delivery. Mayor A. C. Egerter issued a proclamation prohibiting the firing of firearms or the discharging of fireworks within city limits. Bunting, flags, and displays of the "red, white, and blue" flew briskly atop the many businesses and residences.4

Yes, the day had been perfect for all the gala celebrations that a person could enjoy. Yet, tragedy was preparing to deliver a fatal blow to many unsuspecting celebrants as the festive day came to a close.

Between the hours of 9 and 10 p.m., news of a collision on the Ohio River flashed across the wires to the Western Union office in Wheeling. Early details indicated that two passenger excursion liners, the "John Lomas" and the "Scioto" had collided in the middle of the Ohio River near Mingo Junction, Ohio.

As news of the tragedy spread through Wheeling, concerned citizens crowded into the telegraph office. A special train of the Pittsburgh, Wheeling, and Kentucky Road departed Wheeling at midnight carrying reporters of the Wheeling Intelligencer and Register.5

Initial information revealed that the "Scioto", a side-wheeler, had departed from East Liverpool destined for Moundsville carrying approximately five-hundred passengers. Stopping at Steubenville to take aboard an additional one-hundred people, the vessel continued its voyage south on the Ohio River. After arriving at Moundsville to discharge and pick up additional passengers, the
"Scioto" began its return trip to East Liverpool with a planned stop at Wheeling.6 At approximately 8:30 p.m., the "Scioto" came into visual sighting of the "John Lomas", a Wheeling to Steubenville vessel traveling south on the Ohio River from Brown's Island. Each captain signalled asking for river clearance, but all responses were misunderstood, resulting in a savage collision as each vessel was travelling at full power. So violent was the collision that the "Scioto" sank in fifteen feet of water in approximately three minutes. Many victims were thrown overboard from the force of the wreck. Water trapped others in their cabins as the boat quickly submerged. People floated on the water crying for assistance.7 Captain Thad Thomas, master of the "Scioto", confused and bewildered, cried out: "Oh, my God; my God, John, it was awful. I can see the poor wretches now in the water, and Dan - oh, where is my boy?"8 Dan was later found amid the wreckage. Early estimates placed the number of casualties at between fifty and one-hundred.9

Rumors concerning the reliability of the "Scioto" and its captain, David C. Keller, began to spread. Was the vessel safe for river use? Had there been considerable drinking aboard and was the captain in a state of inebriation? Had the ship carried more passengers than permitted by law?10

By July 7th, newspaper reporters from Cleveland, Pittsburgh, Wheeling, Steubenville, Wellsville, East Liverpool, and Toronto arrived at the scene. Special artists from Harper's Weekly and Frank Leslie's sketched the tragedy for national coverage.11

A special diver of the Cincinnati Wrecking Company, J. V. Earhart, explored the wreckage, but could not find any additional victims. Earhart concluded that the missing bodies were either lying on the bottom of the Ohio River or floating on the surface several miles away.12 Earhart's contention was supported when the body of a young woman was seen floating near West Wheeling three days after the disaster. Ohio County coroner William Phillips concluded that the woman was one of the missing "Scioto" victims.13 By July 14th, a total of fifty-seven bodies had been recovered, of which twenty-five came from Wellsville, eighteen from East Liverpool, and the remainder from other places.14

John Fehrenbatch, the Supervising Inspector for the Seventh District ordered an investigation to determine the cause of the collision. The United States Court House at the Custom House served as the setting for the public inquiry. Captain Hiram Young and Thomas Wilson of the Board of Local Inspectors carried out the investigation and would determine the penalty. Wheeling attorneys B. B. Dovenier and W. P. Hubbard served as counsel for Captain Keller. Lawyers for Captain B. J. Long of the "John Lomas" were J. Cal Gray of Martin's Ferry and Cracraft and Ferguson of Wheeling.15 Sessions lasted all day and attracted large crowds.

Due to frequent recesses and sessions in Parkersburg, the trial lasted through July and August. By early September the trial approached its conclusion. At a special session of the United States Circuit Court in Parkersburg, indictments charging manslaughter were issued against: (1) Inspector-Captain Hiram Young on two counts of manslaughter for granting a license to the "Scioto" to carry more passengers than permitted by law, and for awarding a pilot's license to B. J. Long of the "John Lomas"; (2) Captains Inglebright and Keller, and Pilot Long were all charged with manslaughter.16
On September 20, attorney Cracraft presented a five-hour argument in defense of the "John Lomas". Cracraft contended that the operators of the "Scioto" willfully violated the laws of river transportation and placed the lives of their passengers in jeopardy. The lawyer quickly pointed out that the operators of the "John Lomas" had been careful and vigilant in the performance of their duties. Cracraft startled the courtroom by contending that a considerable amount of whiskey was on board the "Scioto", and that a notorious Wheeling prostitute was seen in the pilot house.17

On September 23, Supervising Inspector Fehrenbatch rendered the decision of the Board of Local Inspectors. The board revoked the license of Captain Keller and dismissed the charges of intoxication for lack of evidence. The board could not agree as to the responsibility of Pilot Long. The board also concluded that at least fifty-eight passengers died as a result of the collision.18

When the decision was announced, public support and sympathy mounted throughout the Ohio Valley in behalf of Captain Keller. Most people felt that Keller was the victim of unnecessary persecution. Public pressure eventually forced Inspector Fehrenbatch to overturn the decision of the Local Board and restore Keller's pilots license. Ohio Valley residents welcomed the decision of Fehrenbatch.19

Although Captain Keller regained his self-respect among his peers, he still faced charges of manslaughter in the United States District Court in Parkersburg. In 1883, at the first trial, the jury could not reach a verdict. In January of 1884, a second trial occurred and met with repeated delays. Most of Keller's witnesses refused to travel to Parkersburg unless their expenses were paid for. Since Keller was insolvent, the United States Court agreed to provide the necessary expense money.20 Secondly, the severe winter of 1884 placed extreme hardships on Ohio Valley residents. Heavy snow accumulations and torrential rains during March resulted in flooding throughout Wheeling and the Ohio Valley. Despite these delays, the trial continued and the District Court rendered its decision on April 7. The court found Keller guilty of manslaughter charges and Judge Jackson imposed a fine of $500 and two years imprisonment at the Moundsville state penitentiary. Following the trial, Keller's attorney, B. B. Dovener, organized a campaign to ask President Chester A. Arthur to grant executive clemency.21 Ten days later, Captain Keller began serving his prison sentence. Hope for a Presidential pardon quietly died.22

Keller's many friends continued to work for his release. The many petitions circulated on his behalf did not go for naught. In early November of 1885, President Grover Cleveland granted a Presidential pardon. Following approximately nineteen months of incarceration, a tired and ill-looking Captain Keller walked out of the penitentiary a free man.23
NOTES

2. Ibid., July 4, 1882, p. 4.
3. Ibid., July 3, 1882, p. 4.
4. Ibid., July 4, 1882, p. 4.
5. Ibid., July 5, 1882, p. 1.
8. Ibid., July 6, 1882, p. 1.
10. Ibid., July 6, 1882, p. 2.
15. Daily Intelligencer, July 12, 1882, p. 4.
16. Ibid., September 4, 1882, p. 4.
17. Ibid., September 21, 1882, p. 4.
18. Ibid., September 28, 1882, p. 4.
19. Ibid., November 8, 1882, p. 4.
20. Ibid., January 15, 1884, p. 4.
21. Ibid., April 8, 1884, p. 4.
22. Ibid., April 17, 1884, p. 4.
23. Ibid., November 5, 1885, p. 4.
Saturday, September 18th, 1875 began cool and fair. It was an excellent day to lay the cornerstone of West Virginia's next Capitol building. The city of Wheeling, in preparation for the event was decked with a "liberal display of bunting." Early in the morning visitors began to fill the streets. Indeed so many were expected from Ohio that a special train running from Bridgeport to Steubenville had been scheduled to take them home that evening.¹

The Wheeling Daily Intelligencer of that morning carried an article which stressed, largely on the grounds of recent history, the appropriateness of Wheeling as capital of West Virginia:

The Laying of the Corner Stone To-day.

Great interest naturally attaches to the ceremony of laying the corner stone of the Capitol of West Virginia to-day. It reminds one not a little of the rebuilding and rededication of the temple at Jerusalem after the return from captivity. Wheeling is and ever must be a historic spot in West Virginia. It is to her what Philadelphia is to the country at large. Here our Declaration of Independence was made. Here we separated from the old mother State as the Colonies separated from the mother country.

The article then outlined Virginia's secession, "West" Virginia's loyalty to the Union, and Wheeling's role as capital of the Restored Government of Virginia and first capital of West Virginia. It concluded:

In view of this early and important relation to the history of the State it seems natural that the Capital of West Virginia should again be located at Wheeling. And especially does it seem fitting that this should be the case in view of the fact that Wheeling has in the most munificent manner taken upon herself the very important expense of providing the State with a Capitol building that will do honor to her in the estimation of the whole country. This building is now slowly rising upon its solid foundations, and to-day its corner stone will be laid with appropriate ceremonies. We cherish the hope that this splendid gift to the State will, in connection with the historic associations to which we alluded, become such a matter of pride to the people of the whole State of West Virginia, that it will be many a day indeed before they will consent to separate themselves from it in quest of a new location.

A proud and jealous city, Wheeling had fought hard for this day. Her efforts to recapture the capital had begun nearly two years earlier, when her city council created the "Special Committee on Legislature." According to F. A. Britt, city clerk, who chronicled the committee's work in a six page manuscript included in the capitol's cornerstone, its "duty...was to use all legal and honest means to remove the capital of West Virginia from Charleston to the City of Wheeling." During the 1873-74 session of the legislature the committee made "every possible effort on Wheeling's behalf."²
In February of 1875, one year and another committee later, the West Virginia legislature passed "Senate Bill No. 29," which made Wheeling the capital "until otherwise provided by the law..." Governor Jacob pigeonholed the bill, allowing it to become law on February 20th.

The citizens of Charleston were by no means prepared to yield back the capital, which they had won from Wheeling five years earlier in 1870. On March 30, 1875, seven prominent Charlestonians obtained an injunction from the Ninth Judicial District, restraining State officials from removing state property from Charleston. At this point John L. Cole, the state librarian, intervened by successfully seeking the dismissal of injunction at the Circuit Court of Kanawha County. However, Judge Joseph Smith of that court allowed time for the "injunctionists" to appeal the case to the State Supreme Court. For months the citizens of both cities anxiously awaited the Court's decision. Wheeling confidently began work on the capitol building, whose foundations were completed during the first week of September. The Court handed down its decision in favor of Wheeling on September 13, four days before the laying of the corner stone.

Wheeling's success in this contest echoed earlier triumphs over rivals. In the first decade of the century the newly incorporated town defeated Charles Town (Wellsville) in the well-known battle over the route of the National Road. During the course of the same decade Wheeling successfully blocked the repeated attempts of Elizabethtown (Moundsville) to win Ohio County's seat. Later and most dramatically Wheeling bested Pittsburgh in the United States Supreme Court when the latter city sought to remove the Wire Suspension Bridge of the Wheeling & Belmont Bridge Company.

In securing the return of the state capital, Wheeling was less victorious than in the past. For "Senate Bill No. 29," which brought this happy occasion to the "Nail City" bore the ominous title "A Bill to remove the seat of Government temporarily to Wheeling." (italics mine). Still Wheeling, an older and grander city than Charleston, could yet hope to win the state capital permanently. In any event the prospects for a future as state capital were considerably brighter than they had been in 1870.

At noon the city's banks and most of its business houses closed. By one o'clock "the crowd began to pour toward the centre of the city, and an hour later the sidewalks of Main, Market, and 12th streets were lined with persons waiting to see the procession start."

The "procession" began wending its way up Market Street from Washington Hall (on the corner of 12th and Market) at three o'clock, a half hour behind schedule. The parade was led by the police, Chief Marshall Dr. Thomas H. Logan and his aides. These were followed by the Wheeling City Band, the Knights Templar-recipients of bouquets from "admirers lady friends", and Masons in white aprons. The procession continued with Heatherington's Bellaire Band, more Masons and carriages containing dignitaries. These luminaries included: Governor John Jacob and other state officers, Judge J. J. Jackson, officers of the Federal Court, the judges of the circuit, county, and municipal courts, the mayor and other city officials, the City Council, the Capitol Committee, and the Committee of Arrangements. Schreiner's Bank followed the carriages. "The scarlet-robed firemen with their bright and handsomey decorated steamer," provided a fitting end to the parade. The citizens fell in behind.

The march was over one mile in length. The official program of the day, listed the route:
From Washington Hall up Market Street to Tenth, 
down Tenth to Main, down Main to Twenty-fourth, 
up Twenty-fourth to Chapline, up Chapline to 
Twentieth, down Twentieth to Market, up Market 
to Sixteenth, up Sixteenth to the Capitol.\(^9\) 

The clear morning skies became overcast. This had little effect on the size 
of the crowd which was estimated at between ten to twenty thousand. When the 
procession arrived at the construction site "the bands discoursed delightful 
music, which kept those in the ranks contented." The police pushed an opening 
into the crowd so that the procession could march to the temporary platform 
laid on the sleeper beams of the rising capitol's first floor.\(^{10}\) The Wheeling 
Daily Intelligencer of September 20th reported that:

The Knights first formed a square on the platform, 
with the Masons on the inside. In the centre of 
this square was the reporters' table. The remainder 
of the procession soon afterwards ascended the 
speaker's stand and the exercises soon began.

The most Worthy Grand Master, Robert White (from Romney, West Virginia) 
announced that the Masons were about to lay the corner stone. The Centennial 
Singers, a chorus of approximately 75 from the Wiesel Musical Institute sang an 
"ode" which expressed the spirit of the occasion:

1. Come brothers of the Craft unite  
in generous purpose bound, 
Let holy love and radiant light  
in all our works be found.

CHORUS— 
Where columns rise in beauteous form  
Untouched by time's decay: 
We'll fear no dark or threatening storm  
That clouds the passing day.

2. To heaven's High Architect all praise,  
All gratitude be given,  
Who designed the human soul to raise  
By graces born in heaven.

CHORUS.

3. Almighty Power and equal skill  
Shine through the worlds abroad,  
Our souls with vast amazement fill,  
And speak the Builder -- God.

CHORUS.

The corner stone was raised and the Grand Chaplain led the crowd in prayer. 
Grand Treasurer Williams then deposited in the corner stone various objects and 
documents which had been collected for this purpose over the past several days.

The excitement was too much for the crowd, which "began to surge" and "was 
with ... utmost difficulty ... kept at bay." This was quite understandable.
Many people were unable to see (and not all were within ear shot). At one point during the ceremonies so many men and boys clustered upon the roof of a nearby shed to gain a better view that the structure collapsed. Fortunately, all escaped injury. But, one man elsewhere in the crowd was less lucky. William Stamm Jr. "fell from a high seat upon some rough stone breaking an arm and getting badly bruised besides."

Finally, came the moment that the thousands of onlookers had anxiously awaited. Amid music provided by the Wheeling City Band the corner stone was lowered into place.

The Grand Master proved the work, "announcing as he did so that he tried the stone with square and found it square, had tried it with a plumb and found it plumb and tried it with a level and found it level." Declaring the work "well done" he consecrated the stone with corn, wine, and oil.12 The chorus then sang another ode which ended in the lines:

God of our Fathers, hear, And to our need be near -  
On thee we wait.  
Calm each invading storm, Each erring thought reform,  
With truth each bosom warm. God save the State. 13

Robert White, Most Worthy Grand Master of the Master of the Masons rose on the platform and addressed the crowd:

The work of laying of the corner stone of this building is now performed. That stone has been well and truly tried by the plumb, by the level, by the square, and found to be well formed, true and trusty. Called suddenly from my home away east of the Alleghenies, to perform this duty, I regret that want of time for preparation prevents any extended remarks from me.

It is but meet and fit that the "Brethren of the mystic tie" should thus be called together here. Years upon years and ages upon ages have rolled away, and Grand Master after Grand Master has time and again performed a like duty.

This stone is the corner of a building designed as the Capitol of our young and growing State, a State born amidst the agonies of war, a daughter of the "Old Dominion."

Within these walls are to assemble and labor the legislature, the Executive, and Judicial branches of the government; the one to make your laws, the other to see them faithfully executed, and the judge to expound them to the people.

And now architect, I deliver to you the various implements of architecture, and entrust you with the superintendence and direction of this work. When finished it will be a proud monument to the liberality of your people, and as the flag of State proudly floats from its dome, and the world reads thereon the glorious motto of our young Commonwealth, "Montana Semper Liberi" (Mountaineers will always be free) it will but bear testimony to the heroic bravery and love of liberty of your peoples forefathers, who nobly fought the savage foe on the bank
of two beautiful rivers and won for and left
to you a home.\textsuperscript{14}

The audience applauded "warmly" and Mrs. Thomas Hornbrook, gave the speaker
"a beautiful bouquet." Dr. Thomas Logan then introduced Col. Arnett, the orator
of the day. Although the \textit{Intelligencer} did not print Arnett's speech it noted
that "he was frequently applauded, and upon taking his seat was loudly cheered."\textsuperscript{15}

The people then called for Governor John Jacob, who hesitated at first, but
then "spoke for a few moments in his very pleasant way." The Governor's speech
was followed by calls for General Goff, Senator Burdett and J. H. Good. These
men, however declined, so The Grand Chaplin, the Rev. Dr. Reiley gave the
benediction.\textsuperscript{16}

The dispersal of the crowd was soon hastened by the rain, which had oblig-
ingly waited until the ceremonies were over. Perhaps some stopped at Martin's
Capital Dining Rooms, 1155 Market Street before returning home, as an advertise-
ment in the \textit{Wheeling Daily Intelligencer} of that morning had suggested. Martin
offered "a good square meal or a substantial lunch upon short notice", featuring
"fresh oysters, fish, and all the delicacies the market affords." For those who
sought entertainment that evening Duprez & Benedict's Minstrels played at Wash-
ington Hall.\textsuperscript{17}

The new Capitol was completed by the end of 1876, thus taking little more
than a year to build---a feat that few present day contractors could match.
When the state capital was moved to Charleston in 1885, the structure became the
Wheeling City Hall. In the spring of 1956 it was demolished to make way for
the present City-County Building. The copper box and its contents were recovered
from the corner stone in May of that year and are preserved at Oglebay
Institute's Mansion Museum.

The Contents of the Corner Stone:

On Tuesday, September 14, 1875 the city council had appointed
a joint committee from each of its branches "to select the necessary deposits"
for the corner stone.\textsuperscript{18} The \textit{Weekly Intelligencer} of September 16, announced the
committee's purpose and its request to the citizens of Wheeling:

\textbf{ARTICLES FOR THE CORNER STONE}

The committee appointed by council to select
deposits for the corner stone of the Capitol build-
ing desire all those who have any article which they
wish to deposit to notify them immediately. The
committee consists of the following gentlemen: From
the Second Branch, W. C. Handlan, J. T. Mc Cortney,
Geo. Kinghorn; First Branch, Thos. J. Blair, Jas.
Dunning, and A. C. Egerter.

Clearly, the "selections" were made on the spur of the moment. The
majority of "articles" were brought to the committee the day before the corner
stone ceremonies, and a number of items were added that Saturday morning. What
the committee rejected, if anything, is not known. In all probability they took
any scrap of paper, which could be fitted into the planched copper box. Members
of the committee are known to have made deposits themselves and probably encour-
aged their friends to bring materials to fill gaps. Some donors like Lewis Baker
and Thomas Hornbrook brought whole packets of materials, others like Jacob Nunge brought only one item.

In spite of the haste with which the materials were gathered, they present a surprisingly well rounded peek at Wheeling in the third quarter of the nineteenth century. The books, handbills, cards, monies, scraps of paper, and varied objects represent a small, but bustling and influential city.

The first listing of the corner stone's contents appeared in the Wheeling Daily Intelligencer the day that the stone was laid. A revised and more detailed list appeared in the same paper two days later on September 20, 1875. The listing which appeared on page 190 in the Pan-Handle History of 1879 copied the Intelligencer's revised list of September 20th. These lists, while essentially accurate contain many errors. For example an 1875 two cent piece was listed. This is an impossible date since no two cent pieces were struck after 1873. Upon examination the coin was found to be dated 1865. Furthermore, these three lists are imprecise and at times vague. Only rarely do they give the exact title of a book or broadside.

To compile the present listing the old lists were correlated with a typescript list made by the late Delf Norona, the Mansion Museum's catalogue, and most importantly the contents of the corner stone. The resulting comprehensive list is complete with two exceptions: 1. None of the newspaper articles deposited by Thomas Hornbrook have been included. (These deal mainly with his "country place" and other personal matters. Most of the other Hornbrook materials have been included and are placed under the appropriate categories.) 2. Short manuscript captions on envelopes and the manuscript names of depositors have been omitted from the list unless they were of particular interest.

For the convenience of the reader categorical headings have been created and the items listed beneath them in alphabetical order.

ADVERTISING - ALL LISTINGS ARE BUSINESS CARDS UNLESS OTHERWISE NOTED

"Adams & Lucas, Dealers in Pianos, Organs, Music"

"Aetna Fire & Marine Insurance Co...."

"Arlington Stoves Are Being Used By All Nationalities"

"D. W. Baird"

"To Lewis Baker & Co., Dr...."

"Blackmar & Sheldon, Attorneys and Counsellors at Law"

"Block Brothers, Manufacturers and Commission Merchants, Wholesale Fancy Grocers"

"From Charles E. Bulger, Cigar Manufactory No. 32"

"Carrier's Annual Address to the Patrons of the Daily (A Happy New Year to All.)"

"T. S. Casey with Wheeling Hinge Company"

"Eagle Brewery/George Kinghorn, Kilian Kress/Kinghorn & Co..."
"A. C. Egerter, Produce and General Commission Merchant..."

"Printers/J. M. Ewing and Co./Wheeling, W.Va./..."

"Wm. Ewing's 29th Annual Counting House Calendar, for 1875..."

"Frew & Campbell, Steam-Power Job Printers, and Book Binders"

"General Invitation to Hear Duprez & Benedict's Minstrels and Brass Band"

"Views of Thos. Hornbrook's Country Place, on the National Road"

"Hamilton Opera House, Prop'R. Wheeling, W. Va." (Envelope & letterhead)

"W. C. Handlan & Co., Pork Packers and Dealers In..." (Letterhead)

"Thomas Hornbrook Dealer in Real Estate"

"From Thos. Hornbrook's Country Place, Ohio County, W.Va." (Shipping tag)

"Office Daily and Weekly Intelligencer, Wheeling, W. Va. --- 187-"
(Printed on reverse of a one cent U.S. Postal Card)

"J. G. Morris, Fruit and Produce Commission Merchant..."

"Mutual Life Insurance Co. of New York...Peterson & Savage, Agents..."

"Neill & Ellingham, Wholesale Grocers" (Folder)

"Norway Tack Co. Manufacturers of Extra Swedes & Common Tacks"

"Peterson & Savage, General Insurance Agents"

"A. Reymann Brewer & Maltster..."

"St. James Hotel, Wheeling, W.Va."

"A Sign-Board" (Handbill)

"Sligo Fire Brick Works..."

"The Spiritualistic Idea of Prayer" (Handbill)

"R. H. Sweeney, Established in 1832"

"Washington Hall, Wheeling, West Va. Chas. H. Duprez" (Playbill)

"Wheeling Hinge Co. Manufacturers of Strap and T Hinges" (Catalogue)

"Return to Wheeling Hinge Co. Cor. 19th & Jacob Sts., Wheeling, W. Va." (Envelope)

"Office of Wheeling Iron & Nail Company..." (Letterhead)

"Wheeling Iron and Nail Co...Scale of Prices..."
CENTENNIAL MATERIAL

"Director General, International Exhibition, Philadelphia, Penna." (Envelope)

"International Exhibition, Collection to Illustrate the Resources of West Virginia. (Printed letter, two copies)

"International Exhibition, Philadelphia - 1876 - United States Centennial Commission." (Printed return address on envelope)


COINS AND CURRENCY

United States Coins: Silver Dollar, 1872; Trade Dollar 1875; Half Dollar 1858-9; Half Dollar 1861---reverse planed smooth and engraved "Jacob Nunge, Wheeling, W. Va. Sept. 18, 1875."; Twenty Cent Piece 1875; Dime 1856; Five Cent Piece (Nickel) 1867; Three Cent Piece (Nickel) 1866; Two Cent Piece 1865; Cent 1863; Half Cent 1803; Half cent 1828.

California Gold Tokens:
Half Dollar (Octagonal) 1871 Liberty Head Type
Quarter Dollar (Round) 1873 Liberty Head Type

United States of America Currency:
One Dollar, United States Note Series of 1874 Allison-Spinner
Fifty Cents, Fractional Currency, Fourth Issue--Type 3 bearing the bust of Samuel Dexter
Twenty-five Cents, Fractional Currency, Fifth Issue bearing the bust of Robert J. Walker.
Fifteen Cents, Fractional Currency, Fourth Issue, bearing the bust of Columbia
Ten Cents, Fractional Currency, Fifth Issue, bearing bust of William M. Meredith
Three Cents, Fractional Currency, Third Issue, bearing bust of George Washington (Four of these were included and show evidence of being part of a sheet of four, probably dismembered at the time of their inclusion in the corner stone.)
Confederate States of America: One Hundred Dollars "The Confederate States of America Will pay One Hundred Dollars to bearer with Interest at two cents per day" bearing picture of passenger train with blockade runner in the distance.

Five Dollars, February 17th, 1864, bearing picture of the Capitol at Richmond.
Fifty Cents, "Fractional Currency," April 6th, 1863, bearing profile bust of Jefferson Davis.
Confederate Bond
One Thousand Dollars "Confederate States of America Loan" redeemable in 1874 at eight percent interest.

FRATERNAL ORGANIZATIONS: Booklets and other related materials:

By-laws of Wheeling Lodge No.--- Of Free and Accepted Ancient York Masons. (Booklet)

"Ceremony of Initiation"(This pamphlet missing part of cover, but found in paper sleeve marked in MS."

"Dedication of the Corner Stone of the Capitol Building, at Wheeling, Sept. 18th, 1875, by the Grand Lodge of A. F. & A. Masons of the State of West Va."

Office of Secretary Ohio Lodge No. A. F. & A. M. Wheeling, W. Va. --- 187--. (Printed letterhead)

Proceedings at the Formation and First Annual Conclave of the Grand Commandery of Knights Templar, of West Virginia" (Booklet)

Proceedings of the M. E. Grand Royal Arch Chapter of West Virginia, at the Grand Annual Convocations, Held in Wheeling, November 14th, 1872 and November 13, 1873. (Booklet)

Proceedings of the Most Worshipful Lodge: Ancient, Free, and Accepted Masons, of the State of West Virginia: November, 1874. (Booklet)

Some Account of the Workings of Ohio Lodge No. 101, A.F.&A.M. From Its Organization in 1815 to 1870. (Booklet)

"Supreme Grand Council of the United States of America of the Independent Order of Sons of Malta. Grand Officers, with their Post Office address" (Parchment folder - ante bellum in date.)

"Twenty-Sixth Anniversary of Panola Lodge No. 12 I.O.O.F. (Invitation - to be held at Washington Hall, Friday evening, Oct. 1st, '75)

LAWBOOKS


The Acts of the Legislature of Virginia and of West Virginia, Relating to the City of Wheeling. (Wheeling imprint, 1867)
Acts Passed at the First Session of the Fifth Congress of the United States. Begun and Held at the City of Philadelphia, In the State of Pennsylvania on Monday, the Fifteenth of May, One Thousand Seven Hundred and Ninety-Seven. 1798.

Acts Passed at the Second Session of the Fifth Congress of the United States: Begun and Held at the City of Philadelphia, In the State of Pennsylvania, on Monday, The Thirteenth of November, One Thousand Seven Hundred and Ninety-Seven. 1798.


The Code of West Virginia. Comprising Legislation of the Year 1870. With an Appendix, Containing Legislation of that Year. (Wheeling imprint, 1868)

Ordinances of the City of Wheeling: To Which Are Prefixed the Acts of the Legislature of Virginia, Relating to the City. (Wheeling imprint, 1840.)

School Law of the Independent School District of Wheeling. As Amended and Re-enacted March 11th and April 12th, 1873. Also Rules of the Board of Education Adopted in Pursuance thereof. (Wheeling imprint, 1875)

MANUSCRIPTS

"City Clerk/F. A. Britt Sept. 17, 1875"; "The enclosed key belongs to Michael Edwards our venerable Market Master who was locked up in the belfry while ringing the bell the morning of the day on which the Corner Stone of the Capitol was laid." (Note on scrap of ruled paper.); "List of Judges of West Virginia"; "List of the Members of the Board of Education: (Printed letterhead: "City of Wheeling, City Clerk's Office...")"; "List of Officers of the State of West Virginia"; "List of Senators & Representatives from West Virginia in the Congress of the United States."; "Members of the Board of Commissioners of the County of Ohio State of West Virginia."; "Officers of the City of Wheeling."; "To posterity: ...May our Country and people be found as prosperous and intact 2000 years hence as to-day is our greatest hope." "Lewis Baker & Co." (letterhead); "Sheriff/R.S. Brown"; "Statement of the Committee on Legislature in removing the Capital" by Francis A. Britt, Sept. 17th 1875."

MEDICAL WORKS:

The Health and Wealth of the City of Wheeling. Also General Remarks on the Natural Resources of West Virginia. 1871.

Transactions of the Medical Society of the State of West Virginia: Instituted April 10th, 1867. (Wheeling imprint, 1872)

MISCELLANEOUS, BOOKS, PAPER, AND OBJECTS:

The corner stone contained a number of objects which cannot be fitted into the other categories: two books which could be found in any nineteenth century American home—a King James Bible and an Almanac; a 36 star U.S. Flag; a key belonging to Market Master Michael Edwards; a seal of the Municipal Court affixed to a copper plate; a pro-Grant handbill of the 1868 presidential election; an invitation to the silver wedding anniversary of Mr. & Mrs. F. C. Myers; and a collection of calling cards from Lydia Boggs Shepherd Cruger's Circle.
NEWSPAPERS:

Der Arbeiter Freund "The Only German Paper in the State." Wheeling, September 18, 1875.


The Sunday Leader. Wheeling. September 12, 1865.

The Vindicator. New York. September 8, 1875.


The Wheeling Intelligencer. Wheeling. September 18, 1875.


Weekly Intelligencer. Wheeling, Thursday, September 16, 1875.


FACSIMILE NEWSPAPERS:


Also on Newsprint: Eight different copies of Colonial and Continental Currency printed on a single sheet of paper.

PHOTOGRAPHS:

"Birds eye view of the City of Wheeling, West Virginia 1870." (This photograph was made by E. L. Nicoll from a print. Note: The Mansion Museum owns a print identical to the one photographed.)

Eagle Brewery & Malt House (Mounted on a sheet of laminated paper marked in MS. "George Kinghorn and Kilian Kress.")
Thomas Hornbrook included four portrait photographs in his deposit:
Man—on reverse reprint of the obituary of S. Kirk Hornbrook.
Man—unidentified—possibly Thomas Hornbrook.
Man—on reverse in MS. "Thomas Pollack 1871."
Woman—on reverse reprint of the Wheeling Intelligencer article of June 21, 1875 "A Handsome Dress" describing Mrs. Thomas Hornbrook's dress as one of the many "handsome reproductions of the old style of dressing to be seen at the Opera House on Saturday night."

TRANSPORTATION:

"Arrivals and Departures of Trains, Steamboats, Mails, & C." (Two copies of this card, both marked "Register Print")

"Baltimore and Ohio Rail Road. ---Central Ohio Division.---Time Table No. 33-ed Edition...." (Broadside)


"Time Table. Baltimore & Ohio Railroad, Wheeling, Pittsburgh and Baltimore Branch..." (Large Card)

"To Steamer Courier..." (Bill of lading)

WHEELING INDUSTRIAL SAMPLES:

Cigars: Two different cigars from Charles E. Bulger's factory at 1420 Market Street.

Glass: Disc, Three Inches in diameter with engraving "T. H. Hobbs Brockunnier & Co." circling the date "1875."

A "Circular" describing the hinge was included.

Nails: Display card of nails from the "Wheeling Iron & Nail Co. Wheeling, W.Va."

Tacks: A paper of tacks probably from the Norway Tack Co.

WHEELING AND OHIO COUNTY PRINTED MATERIALS:

The Children's Home of the City of Wheeling. (Wheeling imprint, 1870, booklet)

"City of Wheeling City Clerk's Office ....... 187...." (Letterhead)

"City of Wheeling Three Per Cent Bond, $1,000. Interest Payable at the office of Winslow, Lanier & Co. Bankers, New York."

Directory of the City of Wheeling & Ohio County, Comprising the Names, Occupations and Residences of the Inhabitants, with a History of the settlement, Progress, Resources and Public Institutions of the City and the Statistics of the County, as Exhibited by the Census of 1850. By Oliver I. Taylor.
(Wheeling imprint)
"Roll of 2nd Branch Council of the City of Wheeling 1875" (Voting tallies)

Sheppard's Wheeling Directory, for 1875 and 1876. Containing a Complete List of Residents, also, a classified Business Directory of the Mercantile, Manufacturing, and Professional Interests of the City, with Postoffices in West Virginia, etc., etc.

"Standing Committees of the Board of Commissioners of Ohio County, For 1875 and 1876." (Poster)

"Standing Committees of the Council of Wheeling, for 1875." (Broadside)

"Tax Bill for 1875" (tax form)

"Water Rent for 1874" (tax form) "Water Rent for 1875" (tax form)

The Wheeling Directory and Advertiser: in which Are Alphabetically Arranged the Names of the Chiefs of all the Families, the Business they are Engaged in, (if any), The Names of the Streets and Allies upon which they Live, Their Business Place and Family Residence Given, The Appropriate Numbers of the Houses They Occupy Properly Detected and Subjoined to Each of Their Names, and the Cards of Merchants, Manufacturers and Other Business Men. By J. B. Bowen. Wheeling: John M. M'Cready, Printer.

FOOTNOTES


2. F. A. Britt, "Statement of the Committee on Legislature in removing the Capital," MS. Oglebay Institute, n.p. Note: This six page manuscript was deposited in the corner stone of the capitol building.


6. Callahan, West Virginia, p. 432.


Van Metre's Fort Excavation

Progress Report, no. 2.

by

Alan H. Cooper, M.A.
Linsly Military Institute
Instructor in Latin and Archaeology
Director, West Virginia Archaeological Society
Director, Kanuvara Chapter, WVAS.

The second season of excavation at Van Metre's Fort, conducted by members of the Kanuvara (Wheeling) Chapter of the West Virginia Archaeological Society, was severely hampered by unsuitable weather. Work was accomplished from late April through late June, and mid-August to mid-September. Although time at the site was short, the discoveries prompted renewed enthusiasm for the coming year.

Work continued on the unusual deposit on the southern portion of the site. A deposit, previously reported as a combination of charcoal and decayed vegetal matter, was further explored. Although still amorphous, with depths of deposit ranging from 2 - 15 cm., the previous tentative identification as a stable area remains. The presence of twin post molds, as supports for the roof, enhances this belief, but much more work needs to be done in order to give a more demonstrable identification.

On the north side, the random pattern of trenches, excavated in hopes of intersecting a recognizable feature, produced a most interesting find. Uncovered was a 1.97 m. long deposit of disturbed clay, flecked with decayed wood, in which were five post molds. The width and depth of the deposit, .23m and .35m respectively, the length, and the character of the deposit all point to the conclusion that this find is part of the picket wall. When discussing depth, one must remember the problems presented in the first progress report, UOVHR IV. 2 (Spring, 1976), p. 28, n. 14. The plowing which has gone on has obliterated about one foot of all features found at the site.

Sectioning of the deposit revealed the settlers' method of construction. Two men, one on each side of the proposed line, dug a trench with regular straight sides, the posts were placed, and the clay heaped back in. But, even with this information, the process of excavating trenches to intersect the picket was difficult. At the corner of the long deposit, the picket turned a corner at an angle of 51°, which immediately shows that the picket was not rectangular. The short, .46m section uncovered gave an indication of the direction to be explored. More of the picket was found at a distance of 3.2m, but was not in a trench at 4.5m. The process of excavation here is tedious but necessary, in order to give the correct dimensions of the picket. Work was halted at this stage because of the inclement fall weather.

The picket wall find was of considerable emotional effect, since it affirmed that the excavation is proceeding viably, and that the fort was indeed located on this hill. Further work now will attempt to disclose the position of the elusive picket, with concurrent investigation of the southern (stable) area.

The excavation team consisted of the author and Mrs. Deborah Cooper, Mr. Richard Klein, Mr. and Mrs. Harold Mozena, and Mr. and Mrs. Joseph Wavra. Others who contributed their time and talents were members of the Linsly Institute and Wheeling Park High School Archaeology classes (Alan H. Cooper and Victor Rush, teachers), Mr. Harold Coast, Mr. and Mrs. Robert Mobley, and Dr. and Mrs. Richard Walls, Department of Educational Psychology, West Virginia University.
Roots, Alex Haley. New York: Doubleday, 1976, 587 p. $12.50 Reviewed by Dr. Michael B. Dougan, Associate Professor of History, Arkansas State University. (Dr. Dougan is the author of the recently published Confederate Arkansas which won an award from the Daughters of the Confederacy for the best doctoral dissertation on Southern History.)

Not since Gone with the Wind has a historical novel captured the interest of the American public to the extent given to Roots. Both have been shown on national television attracting record audiences. Both may well be the only major works by their respective authors, although Mr. Haley is promising a sequel. Yet at that point comparisons cease. The differences are obvious to any one. The first was a novel about the white elite written by a Southern woman; the other is about slaves written by a black male. What do they have in common? Both represent the tip of the iceberg of popular understanding of complex political, social, and economic problems usually the province of historians.

Since in American literature and popular culture these two will be inseparably linked together, let us start with the history of and the history in Gone with the Wind. Margaret Mitchell conceived of the plan to write a debunking novel of the Old South. The moonlight and magnolia settings would be valid where used, but so would the evidence of the empty headedness of much of Southern social life. In particular the points of reference would be an anti-heroine (Scarlett) and an anti-hero (Rhett). So the book was conceived, but the public misunderstood. Knowing little of literary traditions and impressed with the movie version's grandeur, the general public entirely misinterpreted Margaret Mitchell's objectives. Thus it must come as no surprise that she never attempted a sequel. Significantly the old guard Southerners were not fooled. One woman sold her grandfather's papers to a Southern university in order, she said, to get the money to buy a typewriter to write the true story of the war and its heroes, because they did not swear.

Roots presents different problems. These begin with the nature and structure of the book. Gone with the Wind is a novel without equivocation. Roots, however, is neither fish nor fowl. Some have called it autobiography, for the last pages are clearly that. But the bulk of the book is romantic fiction. Thus the factual ending is plainly out of place, weakening the book just when it needs strength. Finally whereas Gone with the Wind is contained within one life span, Roots is almost three separate sections and covers a time period of two hundred years. Probably its author now wishes he had a trilogy rather than having so compressed his material.

Aside from the literary problems, Roots has other difficulties. Mr. Haley fails to integrate effectively his slave world with the outside events. His device, which becomes increasingly obvious, is to have some pages set aside where slaves discuss the news. With the early African sections this is no problem. But as we enter the arena of written American history a serious problem develops. News is made totally external to the slave world even when those events have an obvious relation. For the Revolutionary War to pass by with no more than news flashes is to ignore the disruptive effect that the war had on plantation life in Virginia. And the discontinuities become even more pronounced. Pre-Revolutionary slaves could not discuss being sold to Mississippi, Alabama, or Louisiana prior to the naming of those places. A particularly bad example has one slave speaker identify Zachary Taylor as president (d. 1850) and then discuss the Lincoln-Douglas Debates (1858). Too much prominence is given to the pre-Civil War Lincoln, and one would assume that Lincoln was an important abolitionist rather than a white supremacy spokesman. Mr. Haley
also has sharecropping starting in 1865 despite strong historical evidence to the contrary.

These factual mistakes will weaken the book for the historically minded reader, but they are ultimately of less importance than the light Mr. Haley sheds and does not shed on slave personality. For the past twenty years historians have been moving beyond the psychological limitations which Kenneth Stampp used in *The Peculiar Institution* that blacks were simply white men with black faces. The dehumanizing aspects of the slavery system have been approached from various angles. Yet in *Roots* we revert to Stampp's methodology. To admit that blacks were dehumanized and psychologically destroyed would be to jeopardize the integrity of the characters which Mr. Haley is attempting to assert. And, had that process been successful, no roots would exist in the twentieth century to rediscover.

Thus to see *Roots* as the African experience in America is psychologically false. Mr. Haley, to do him justice, never asserts such a claim, but his public does. In this sense he suffers as Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, suffered from the oversimplification of the overeager public. Margaret Mitchell had the same problem. *Roots* therefore from the historical viewpoint must be considered romantic fiction in which the institution of slavery is barely examined. It is not the typical experience but rather a fictional recreation of a unique family. If the end result is a new interest in American history then it is all in a good cause. But if the public sees *Roots* as the slavery story, then a serious distortion of Southern history will once again infect the public.