

NUGGETS of HISTORY

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A SALUTE TO CENTENNIAL UNITED METHODIST CHURCH

By Hazel M. Hyde

With the Bi-centennial of the United States in 1976, people focus attention on the history of those institutions that have stood the test of time. The Rockford community can look with pride upon the record of Centennial United Methodist Church and the contributions of Methodism for one hundred forty years, beginning in the year 1836.

The Genealogical Records Committee of Rockford Chapter Daughters of the American Revolution has been working for about five years, under the chairmanship of the writer, to copy the record books of Centennial United Methodist Church containing the marriages, baptisms, and membership lists, looking toward the Bi-Centennial as a completion date.



Hazel Hyde

The choice was made for two basic reasons. First, this is the oldest church of the Methodist denomination in Rockford. Between 1836 and 1891 these early Methodist churches were organized and considered Centennial as a mother church: Court Street Methodist Church, January 1, 1852; Bethany Swedish Methodist Church, July 26, 1861;

Winnebago Street Methodist Church, March 4, 1864; Broadway Epworth Methodist Church, March 23, 1877; and Grace Methodist Church, February 17, 1891.

The second determining factor in the choice of an in-depth study of this church and an effort to preserve its records in libraries and to index the information in a useable form sounds like romance or fiction. Mrs. Bernard Anderson, in "The Story of Centennial", relates that from January 9, 1858 until May 18, 1876, a period of eighteen years, the church had been divided over the matter of paying for the use of pews. Rev. Hooper Crews had been the minister who allowed the church to divide, one group continuing to call itself First Methodist Church and the other known as the Third Street Methodist Church. He had been away during those years but returned to be pastor in 1876. His greatest accomplishment was to reunite these two groups for the separation had been unhappy. A new name seemed desirable and it was a Sunday School girl, Jessie Seal (who later became Mrs. William Shimmin) who suggested the name "Centennial" in honor of the National Centennial Year of the nation. It is fitting to look back to 1876 as we stand on the threshold of the Bi-centennial year of our nation. Here is a church that spans the years 1836 to 1976 going back one hundred forty years of the two hundred years of this nation. In the year 1936 the Centennial Church celebrated its own centennial year.

The history of a church is enveloped in the history of

the community. Settlement in northern Illinois followed closely the close of the Blackhawk War in August of 1832. It was the spring of 1834 when Germanicus Kent and Thatcher Blake set out from Galena looking for farm land and the site for a settlement. A place halfway between Galena and Chicago was found along Rock River. There was a rock bottom ford at this place, long used by the Indians. That same month the two men built a sawmill and a log cabin, which was the beginning of Midway, later known as Rockford. With Kent and Blake came Louis Lemon, a man who purchased his freedom with his own labor and who continued to live in the community. The site of the old ford is marked at its west end by a large boulder placed by the Rockford Historical Society in cooperation with Swedish Historical Society.

Other settlers were attracted to Midway, and William J. Snyder, in "Sinnissippi Saga", gives the date April 9, 1835, as the date Daniel Shaw Haight arrived to become the first white man to settle on the east bank of the river. In May his wife and child, a Miss Carey, who was a sister of Mrs. Haight and a hired man came to the new home. Mrs. Haight and Miss Carey are believed to have been the first white women in the settlement.

On the second Sunday in June, 1835, the Rev. Aratus



First Methodist Church, 1846

Kent from Galena visited his brother, and the first religious meeting was held in the Kent cabin. The Haight family crossed the river to attend the services. The entire population of seventeen persons attended including Kent and his wife, Haight and family, Albert Sanford, a Mr. Van-Zandt who was a millwright for Kent, and some other employees of Kent, evidently including Lewis Lemon, Herman G. Nelson in a chapter "From Many Far Places" gave the population by year's end of 1835 as twenty-seven persons.

Not only can the record as oldest Methodist Church be substantiated; the claim can be advanced that First Methodist Episcopal Church, continuing as Centennial United Methodist Church, was the first church of any denomination to organize (but not the first to erect a building) in the new settlement on Rock River, now Rockford. The late W. Ashton Johnson did a quite complete study of early churches in Rockford.

The Methodist Church was the first to establish work in the territory, and in the fall of 1835 Rev. William

Royal was appointed to the Fox River Mission. Rev. Samuel Pillsbury was associated with him in this mission, a part of the Illinois Conference, extended northward from Ottawa, Illinois. Missionary preachers known as circuit riders covered their territories on horseback.

Methodism was introduced to the Rockford area in July of 1836 when Rev. Royal preached in the home of Henry Enoch seven miles northeast of Rockford. The worshippers traveled to the meeting in a heavy ox-drawn lumber wagon. Rev. Royal made several other trips to the community that summer.

The date September 2, 1836, is remembered as the day a

service was held at Samuel Gregory's log house a mile east of the river near the present intersection of Ninth Street and Eighth Avenue. At the close of the meeting Rev. Royal organized the first Methodist "class". The members, Samuel and Joanne Gregory, Daniel and Mary Beers, and Mary Enoch became the founders of the mother church of Rockford. The five memorial windows at the front of Centennial Church were dedicated to their memory when the present church was built in 1883.



North End of 1882 Church Building

Services of the first class were held in the homes of Samuel Gregory and James Boswell. A building erected by Daniel Haight at the corner of State and Madison was later used. And a little later a little brick school house on the East Rockford Public Square, renamed Haight Park, was used.

At the close of 1836 Conference Rockford became part of the newly formed Sycamore Methodist Circuit. The Rockford Circuit was formed in 1837. Mr. Daniel Haight's stage barn at Third and State Streets was the site of the first quarterly meeting of the Methodists ever held in Rockford.

The first Methodist parsonage built in what is now Methodist Rock River Conference was built in 1838 on First Street between Prairie and Lafayette Streets. The Rock River Conference was organized on August 26, 1840, at Mt. Morris, Illinois, with the meetings being held in tents in a grove.

A brick school house was serving as meeting place for both the Methodists and Universalists in 1841 but this was considered unsatisfactory. Rev. John Crummer moved his family upstairs at the parsonage and fitted out the main floor as a chapel, providing the Methodist Congregation

with their own church home.

In 1842 the Methodists bought a building on South Third Street which had been started by the Congregationalists in 1838, sold to the county when they built a church on the west side of the Rock River, and after several years of service to the Methodists, was then used by the Female Seminary which became Rockford College.

September 20, 1842, the Methodist Society became an incorporated body with five trustees: Samuel Gregory, Daniel Beers, Horace Miller, James Martyn and Willard Wheeler. At the Conference in Dubuque, Iowa, in 1843, Rockford was made a "station."

By 1845 Rockford village had a population of 1200. On December 6, 1845, a subscription paper was prepared and circulated for a new church building. The Quarterly Conference appointed John Lucock, Willard Wheeler, G. O. Holmes, James Martyn, Horace Miller, Samuel Gregory, Edward Fitch, and Eliphalet Gregory, a building committee to superintend the erection of a church to be called "The First Methodist Episcopal Church of Rockford." On February 25, 1846, the trustees bought lots 1, 2, 3, 4 and 5, being the east half of block 31, located on South Second Street, between Oak and Walnut Streets. These lots, excepting No. 1, are the same on which the church now stands and on which the first church and former parsonage stood. The contract for the new church was let in 1846 and the building was completed in 1848. The church was dedicated on June 1, 1848.

A proviso in the second subscription is important because it concerned a matter that played a part in the division of First Methodist Church into two separate churches that were always so close that their history is that of one church. Third Street Methodist Church left the mother church for eighteen years (1858-1876) over the matter of payment for pews. The proviso in the March of 1845 subscription paper stated: "That seats in said church shall be free for all, in accordance with the discipline and usages of said church -- if not free, these subscriptions to be null and void."

The church when built was a rectangle in shape, built on a foundation of native stone, of locally manufactured brick, wood trimmed, having a low-pitched, plain gabled roof surmounted by a square tower, surrounded by a "widow's walk." The pulpit was made of seasoned walnut boards donated by Samuel Gregory, who had cut a choice walnut tree and saved the wood for his coffin.

By 1850 the congregation had outgrown its building and the pastor, Rev. William P. Jones, suggested the formation of a Methodist Church for the west side of Rock River. In 1851 the west side Methodists began holding meetings in the home of one of their members. On January 1, 1852, the group known as Second Methodist Episcopal Church held an organizational meeting in First Methodist Church. That group became Court Street United Methodist Church and has continued over one hundred and twenty-five years.

"The Rockford District" was formed in September of 1853 when the Methodist Conference was redistricted.

Separate Record Books give the ministers, memberships, marriages, and baptisms of Third Street Methodist Church, organized January 9, 1858, by eighty members of First Methodist Church who were unhappy over the matter of pew rental. May 18, 1876, the church merged with the mother church and both groups chose a new name, "Centennial Methodist Church". While the new building was being constructed, the reunited church met in the building of the Third Street Methodist Church. On June 20, 1882, the walls of the old church were razed and on July 21, 1882, the first foundation-stone was laid at the northeast corner. Apparently this one ton stone was not considered the cornerstone, for a cornerstone was laid September 10, 1883, and Rev. G. R. Vanhorne spread the mortar with a trowel he had used twenty-four years before when he was an operative mason. The mallet used had a head made from a beam of the First Methodist Church in Rockford and the handle from the black walnut used for the pulpit. One head-piece was from Samuel Gregory's log house, in which the first Methodist sermon was preached in Rockford, September 2, 1836, and the other head-piece from the barn where the first quarterly meeting was held in the summer of 1838.

The new church was 108 feet long, 84 feet deep, and the chapel 60 feet deep, constructed of Rockford Brick with front of Indiana pressed bricks. The pews were arranged in a semi-circle with broad aisles and the floor had a gradual decline to the pulpit. The seating capacity was 900.

Then over the years a number of improvements and additions were made. From June to August of 1909 the church was closed for remodeling. A foyer at the rear of the auditorium, new entry, new pews, new floor and carpeting were improvements at that time.

Centennial Church had a series of special events to mark its 100th anniversary in 1936. The pastor at that time was Rev. A. J. Tavenner, who served at Centennial from 1934 to 1941.

In 1944 redecorating improved the appearance of the sanctuary, some new lights were installed and the organ was remodelled. In 1945 a Chapel was created on the second floor and consecrated September 9, 1945, as a memorial to the armed forces in World War II. The first baby to be baptized in the Chapel was Thomas Menroy Mills, son of Mr. and Mrs. Menroy Mills, and this was noteworthy because his great aunt, Jessie Seal Shimmin, had originated the name "Centennial" for the church when First Methodist Church and Third Street Methodist Church reunited.

In 1951 a new parsonage was built at 508 North Vale Avenue and the old parsonage taken over for Christian Education work. A building committee was established in 1955 to plan for an educational unit. The old parsonage was torn down and a two level annex to the church building stands on its site. It is a brick and steel building consisting of classrooms, kitchen, Fellowship Hall with a stage for assemblies and dining, facilities for recreation, ladies lounge and the church library. Some remodeling of the old building was a part of the work. The building was completed in the fall of 1956 and consecrated January 6, 1957. The organ was



South End Of The 1882 Edifice As It Appeared About 1915. The Old Parsonage Is Partially Shown At The Left.



Educational Annex Completed In The Fall of 1956. Church Edifice As It Presently Appears Is Shown to The North of The Annex.

replaced with the exception of a few fine old pipes that were kept and it was dedicated November 18, 1956. Remodeling in 1960 included work on the chapel and paneling the sanctuary with walnut veneer.

The 125th Anniversary of Centennial Church was celebrated October 15, 1961. Five former pastors participated: The Revs. Quincy Wright, A. J. Tavenner, J.W.E. Thompson, T.B. Reeves, Donnell Jenkins -- along with the current pastor, Rev. William M. Shepard. Present at a reception and dinner were twenty persons who had been members for fifty years or more. Julia Swits, 96 years of age, had joined in 1884 and had been a member for 77 years. Clarence Castle and joined in 1898 and had retained membership at that time for 64 years.

In 1963 the sanctuary was completely redecorated. The Educational Building, consecrated in 1957, became debt free and a Service of Dedication was held on November 28, 1965, with Dr. William White, District Superintendent, presiding, assisted by the pastor, Rev. William Shepard. Bishop Thomas Pryor was speaker at the service.

Inside this great church building the activities of the church deepened and increased year by year. As the church observes the Bi-centennial of the nation in 1976, it also moves toward the celebration of its 140th Anniversary of Service. The church has passed from the days when the circuit rider organized the first Methodist class in the Rockford area. It has developed Sunday School work, womens organizations and service activities, choirs of which there have been four for many years, the organization of Rosecrance Guild which later included members from other churches and the community to serve pre-delinquent youth, and community outreach programs. The minister since 1966 has been Rev. William O. Risinger.

The minute books for many years have been preserved, and the early record books which were copied by Rockford

Chapter DAR were from the years 1857 when Rev. Hooper Crews was minister and we chose a cut-off date of 1915 during the ministry of Rev. E. C. Shutz. An appreciation of the dedication of the members of this church comes from reading remarks after a death date, "Died in the Faith".

Rockford Public Library has bound the seven books of Centennial United Methodist Church, as copied, and placed them in the local history and genealogical records room. Other copies may be seen in the Church office; Illinois State Historical Library in Springfield; Newberry Genealogical Library, Chicago; DAR Library at Salem, Illinois; and National DAR Library in Washington, D.C.

Participation in this project has been rewarding for all members of the committee: Mmes. Harold B. Hyde, chairman, Perry French Jr., Harold Pedersen, J. Warren Rowland, James Short, Charles Vaccaro. Only Mrs. Pedersen is a member of Centennial. To the others on the committee it is an opportunity to salute a church that has served the community well. Bi-centennial chairman, for DAR, Mrs. Byron L. Mabie, sent publicity and had a picture in the Rockford newspapers early in the project. Few people realize the magnitude of the work accomplished and the great amount of use it will be to persons seeking records of marriage, baptism (thus approximating a birth date), residence in a given year, for their family histories or even for use in legal matters.

History lies all around us. From the pioneers we can draw inspiration for the future. Rockford area people came here to work and build homes. They built schools and churches to give mental and spiritual meaning to their lives. Centennial United Methodist Church and its members have provided a tradition for the community and they look to the future for further areas of service.

CHIEF BLACK HAWK (Con.)
By Frances Conklin French

Galena, Illinois, where the "Prophet and his band operated a ferry across the river for settlers going to Galena, had many lead mines that were frequently visited by the Indian tribes living in Rock River Valley. "From 4000 to 5000 lb. of lead is dug during the season by those unable bodies who are not able to hunt." They wished the land for their guns, and, as stated, it was used for trading. One Indian trail connected Galena with Chicago; another connected Galena to Peoria. Kellogg's Grove was a stage stop along that trail. It was here Black Hawk led a small war party June 25, 1832 and fought a group of soldiers stationed there on order of General Henry Atkinson and commanded by Maj. Dement. Galena is Greek for "lead". Ft. Armstrong: A good spirit lived in a cave took care of Ft. Armstrong, in the rocks immediately under the place where the fort now stands and has often been seen by our people. He was white with large wings like a swans, but ten times larger. "We were particular not to make much noise in that part of the island which he inhabited for fear of disturbing him." The noise of the fort has driven him away; no doubt a bad spirit has taken his place. Black Hawk returned to Rock Island and a visit to Ft. Armstrong after touring the East and visiting Prairiedu Chein. After leaving the Fort he "went at once to his tribe and to his lodge." His wife was yet living and with her he passed the rest of his days. Black Hawk always remained true to his wife, served her with devotion and lived with her upward of 40 years. His lodge was of peeled bark near the Iowa River. In 1838 Black Hawk and his family moved to a new home along the Des Moines River. His autobiography appeared in print in 1833 and has become known as an American classic. He lived for five years after its publication. His remains, after the mound was robbed, were placed in the museum of the Geological and Historical Society, Burlington, Iowa. The building burned in 1855. The Black Hawk Museum in the Illinois State Library, Springfield, Illinois still exists as does Black Hawk Park and Museum, Rock Island, Illinois. Customs: Dancing was done in the village square. "The chiefs and old warriors take seats on mats which have been spread at the upper end of the square. The crane dance, war, hunting, scalp, gratitude, prayer and calument dances were among those performed. The calument dance was done sometimes to strengthen peace or to unite themselves for some great war. The pipe for this dance was most unusual. "The pipe was fashioned from red stone, polished like marble, one end served as a receptacle for tobacco while other end fit into the stem. Among other dances performed in a village square was the "national dance". Black Hawk, when traveling on a steam boat, going from New York to Albany, was shown where the American "dance" their national dance (West Point) and remarked: "This surprised me, as I did not think the white man understood our way of making braves". The national dance

of the Indians makes their warriors. Black Hawk danced very well and in dance form described the last battle the Sauk and Fox tribe had with the Osages, by stepping into the village square, and dancing in a descriptive way to the tune of a flute, made from the long bone of a bird. In that last Sauk battle against the Osages, Black Hawk, then only nineteen had led 200 warriors. An equal number came against him and the fight was most desperate. The name "Sauk" comes from Osakiwug, meaning "people of the yellow earth". Every Sauk baby has a birth-color. The mother says when he is born whether it will be yellow or white. Later, in war the whites try to get more than the yellow. And a man always uses his birth color when he paints for war, putting on other color along with it. War paint was red, black, blue and white. The red for courage and pride, black for death, blue for cruel and cunning and deceit. White for riches and generosity. A great feast was held when the planting of the corn was done and a dance called the "crane" dance was done for at this feast a young brave selected the woman of his choice for a wife. He then informs his mother, who calls on the mother of the girl, when the arrangement is made and the time appointed for him to come. He goes to the lodge when all are asleep, lights his matches, which have been provided for the purpose and soon finds where his intended sleeps. He then awakens her and holds the light to his face that she may know him, after which he places the light close to her. If she blows it out, the ceremony is ended and he appears in the lodge the next morning, as one of the family. If she does not blow out the light, but leaves it to burn out, he retires from the lodge. The next day he places himself in full view of it and plays his flute. The young women go out, one by one, to see who he is playing for. The tune changes, to let them know that he is not playing for them. When his intended makes her appearance at the door, he continues his courting tune, until she returns to the lodge. He then gives over the playing and makes another trial at night, which generally turns out favorable. During the first year they ascertain whether they can agree with each other and can be happy. If not, they part and each looks out again. The crane dance lasts two or three days. Ceremonies: The adoption ceremony: Black Hawk to Wemona: Tell her, the one adopted does not leave his own lodge but becomes the son of two lodges. You would hunt for me if I needed food as you would still obey Tomah and your mother first. As Wemona gave her consent the "Medicine man stepped to the fire and laid on it a few green cedar branches, as they sputtered, Fire Cloud recited: "Cedar smoke to destroy the power of anyone who dislikes you. Cedar is Wabeno, Mystery, close to things of the spirit. In the priests' hand was an invitation stick with Black Hawk's sign upon it, the symbol of a hawk with wings upraised. Then there was a breaking and sharing of corn bread. Black Hawk took his own red blanket and Fire Cloud wrapped it around the boy. The medicine man took Chaske's hand and led him in silence four times around the fire, the red blanket trailing. Then he put tobacco in

the boy's hand and turned him around to face the men. Black Hawk and Singing Bird, each put a piece of corncake on the fire. Then they stood with Chaske between them and Chaske strewed tobacco on the ground. As Black Hawk put Chaske's hand in his, the last of tobacco was put on the fire.

BI-CENTENNIAL UPSURGE OF INTEREST IN HAIGHT

By Hazel M. Hyde

(Concluded from last issue)

In "Early Days in Rockford", John Thurston wrote about his journey to Rockford in 1837. After describing his own duties in caring for the horses, he told of the people who joined the party in Chicago. He mentions Mr. Haight as a Rockford settler. Thurston wrote, "At Chicago, John Truly Shafer, of Lancaster, Mass., and John C. Kemble, of Troy, N.Y., who had made the journey by stage, joined our party. In Chicago we met Benjamin T. Lee, of Barre, Mass., and Daniel Shaw Haight of Bolton, Warren County, N.Y., settlers at Rockford. Mr. Lee was an acquaintance of my father's, and Mr. Haight had known him in Warren County, N.Y., when he (Haight) was a boy, but for some reason did not make himself known until some months after. It was these two



Plaque on Boulder In
Haight Park, Giving
Some of the Highlights
In The Career of
Daniel Shaw Haight

men who induced our party to locate in Rockford."

John Thurston told of Daniel Shaw Haight's departure from Rockford and the probable date of his death. He commented, "Mr. Haight was the first settler at Rockford on the east side of the river, early in the spring of 1835. He migrated from the town in the winter of 1847-8, and settled in Texas, near Shreveport, La., and afterward, in 1853-6, paid brief visits to the city he founded. I have never been able to ascertain the date of his death, but it is a rumor that he was in the Confederate Army and died, since the war closed, at Ft. Worth, Texas."

Here has been pictured a public spirited individual who made extraordinary contributions to a growing community.

THE HORSE KNEW THE WAY

By Hazel M. Hyde

Arrival in Rockford was for some a long horseback ride, a rough overland trip in a wagon which was drawn by oxen or more often by horses, or a little later by a well-established route in a stagecoach that carried both passengers and mail. We are grateful to a thirteen-year-old boy for an account of the mode by which he came with his father to this area.

John Thurston recollected "the route of a trip in winter from the Hudson to the Valley of the Rock." He told the story of his journey to the new home. "At about two o'clock in the afternoon of the first day of February, 1837, a pair of bay Morgan horses, bobbed, as was the style at that time, of unusual size for that breed, were standing hitched to a sleigh in front of the Troy House, on River Street, at Troy, N.Y. The team had been selected from the livery stock of "Ike" Van Orum, in the rear of the hotel. Seated in the sleigh were Henry Osborne, of New York, William P. Dennis, of Massachusetts, Henry Thurston, of Lancaster, Mass., and the writer (born at Glenn Falls, N. Y.) of these reminiscences, then a lad of thirteen years. Grouped about the vehicle, and on the sidewalks, were at least a hundred of the hotel, stage, livery, steamboat, and business men of the city. Some hot punch, brought out for the occupants of the sleigh, was duly imbibed, and my father gathered up the reins. "Git up, Rob, g'long Tanner" and amid a chorus of good-bye's and God bless you's, we were off for the valley of the Mississippi. Ah! Old Rob and Tanner, in your day the best coach team on the Troy and Albany turnpike, little did we know of the acres of mud and water through which we would wallow, the miles and miles of rolling, trackless prairie in Northern Illinois, without a vestige of the labor of man, over which we would roam during the next five years." (sic)

He continues, "At Jamestown the sleigh was exchanged for a wagon, and we went on through Erie, Cleveland, Perrysburg, White Pigeon, Michigan City to Chicago, where we arrived on the fourth of March, and attracted by the sign on the building, put up at the New York house, on Lake street. My father, who was a hotel keeper, had for more than twenty years previous, followed the avocation at various localities on the Hudson, from Warrensburgh near its headwaters, to the city on the bay at the mouth of the streams, and possessing in an eminent degree the extensive acquaintance and bonhomie of the old time landlord, had found friends and acquaintances almost daily, from the commencement of the journey. I was up betimes the morning after our arrival at Chicago, as it was my duty to see that the team was properly fed and groomed..." And, he spoke of two men who induced his party to go on to Rockford.

In an era of horse-drawn conveyances, the harness maker was of great importance. Harness included the collar, bridle, reins, and straps by which animals are hitched to wagons or machinery. All parts of the harness work together to provide control and guide the horse. There were

light driving harness which would be suitable for a driving horse for buggy or carriage and heavy harness which was used on draft animals.

The collar was to protect the shoulders of a work animal that would draw heavy loads. The bridle held the bit in the horse's mouth and served to guide and restrain the horse. Some of the parts of the bridle were the bit nose band, chin band, brow band, and cheek-piece. Some bridles also included blinds to prevent the horse from seeing distracting objects at the side. The reins or lines were the connection between the drive and the horse's bridle. The back band protected the horse's back from the weight of the shafts, received the check rein and held the lines and other parts of the harness in place. Other items were hames and hame tugs or shaft tugs. Farm youths learned at an early age to hitch up the horses for work or for transportation for the family. Some people in town had a person designated to care for the horses and drive when the ladies of the family wished to go shopping or visit a neighbor or friend.

In his "Early Days in Rockford", Thurston says, "I am indebted to Mr. and Mrs. Laomi Peake Senior for the following account of the first harness maker in Rockford. Mr. Peake, who is a native of Salisbury, Herkimer County, New York, emigrated from St. Thomas Upper Canada, to Rockford, in September, 1839, being one of the few among the early arrivals who possessed capital, having about five thousand dollars in money. His family arrived, April 15, 1840. There was a harness maker here before he arrived, so Mr. Peake informs me, who did not remain long, and who made repairs only. Of this man I have no recollection, neither have I found a person who does remember him. As Mr. Peake was the first person who made a harness here, and carried on the business for many years subsequently, he may claim to have been the first in that line...."

(Continued in next issue)



Do
remember the
annual pic-
nic of ten
years ago at
Alpine Park?
How time
does fly!

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