



glade history.org

***The Glade Community Historical Society, Inc.
Including Glade, Garfield & Pine Log, Arkansas***

A 501 (c)(3) Charity

2023 Newsletter # 1

The purpose of the society is to preserve the history of the communities by researching and gathering stories, documents and artifacts.

Life was different in the old days when northeast Benton County was sparsely populated. Money could be hard to find and some people struggled to pay taxes on their farm during lean years. School days might not be longer than three months if communities couldn't raise money for longer school terms. Dew drenched spiderwebs could be seen on early fall morning walks to school. There was Reading, Writing and Arithmetic and dinner pails might include a biscuit filled with molasses at rural schools when outhouses were common. Families supported each other and wanted children to be educated. Life was simpler and a nail might hold all their clothes. Spring planting was necessary, but it meant hard work all summer and fall.

In those days, women had looms and spinning wheels for clothes and colorful rag carpets were made at home. Sometimes children slept four in a bed and straw ticks went on the beds before adding the featherbeds. Doctors were seldom near and mothers gathered herbs that thrived in the area and children took their medicine with a teaspoon of jelly. Colds and croup might be treated with skunk-oil. Churches had mourners benches and brush arbor meetings were held during the summer. Clothes were washed, usually on Monday, and ironed on Tuesday. Soap and the washboard was used to clean the clothes, then put in a wash kettle which was filled about two-thirds full of water with a little lye and plenty of lye soap to bring the clothes to a rolling boil, before punching them down in the water with a punching stick, so every garment was thoroughly boiled in soapy water and then rinsed in clean water.

Back before 1900, women wore hoop skirts, bustles, petticoats, corsets, cotton stockings that were hand knitted and high top button shoes, ruffled cotton drawers, flannel nightgowns and washing included the sheets, towels, table clothes, and pillow cases. Washing the mens clothing of long underwear, overalls, and shirts was an all day job. Soap making always took place during the dark of the moon in March.

Soap was made out in the yard at the wash place in an iron kettle set upon rocks so a wood fire could be built under it. This was a job dedicated strictly to grownups. After children got the lye to running by watering the ash hopper. Soap making was an art and the supply for the whole year was made in March.

Roads were rough and unpaved, and farmers traveled for services they didn't produce. Roaring River used to have a carding machine where people took their wool to be carded. Some people camped overnight on the banks of the river and returned home with a load of fluffy rolls of creamy colored wool ready to spin. The carding machine was just below the dam that furnished the waterpower to operate the machinery. Grain was raised on the farm and people traveled by horse and buggy to War Eagle Mill for the grain to be ground into flour and cornmeal. Every trip could take a day. Built in 1832 and destroyed three times, it is powered by an eighteen-foot cypress water wheel, and War Eagle Mill is the only working watermill in Arkansas today.

The old smokehouse was built of logs that were hand hewn, chinked and daubed, the floor were puncheon (heavy slabs of timber). The door hinges were made of wood and screeched very time the door was opened. The smokehouse was always filled with meat of hams, jowls, middlings, shoulders and was smoked from hickory chips or the meat was cured with salt or sugar. Some farms had blacksmith shops.

Both kraut and salt pickles were made by the barrel and then soaked overnight to take away the excess salty taste and pickles were then covered with apple cider vinegar. Sweet pickles meant adding sugar and allspice to the vinegar for storage space was limited. Salt was bought by the barrel and kept in the smokehouse. Apple butter was made and put in open ten gallon stone jars and it could be sliced and lifted out when needed.

Because eggs were sold for a little spending money, they were usually reserved to eat only at Easter. Peach butter was made out in the yard with a kettle and wood fire under it and the fire had to be just so or the butter would burn, and if it scorched the least bit the peach butter would be bitter. Pumpkin butter was made with sugar and spices in the fall, usually in smaller quantities.

A few farms possessed a molasses mill and the juice extractor was powered by a horse or mule that was hitched to a long sapling pole and went around and around while some grown up fed the the cane stalks into the molasses press. The juice was boiled down and the molasses put in barrels. Back in the old days, there was plenty of free range and cattle roamed in woods with grass and running water and salt licks brought the herd together. Buyers came from St. Louis and met at the salt lick to view a herd of one hundred. If they sold, cattle drives meant herding the cattle to a shipping yard at Garfield or Seligman for their railroad trip to market.

By the turn of the century, it was a good area to raise fruit. Arrival of the railroad boosted the economy and railroad spurs were built into orchards for quick loading. Strawberries were grown by nearly all farmers. Children picked for 2 cents a quart. In the mid 1920's a canning factory was built near the railroad at Garfield, and children, age 10 and up, were allowed to stand on tomato crates and peel tomatoes. Green beans, sweet potatoes were common, too. Huckleberries were found wild in the woods and pickers started out early in the morning. When a patch was found buckets were filled and they returned home in late afternoon. Often chiggers returned home with them. Later, wild blackberry picking meant pricked fingers.

Some days were busy assembling eggs for market, and butter had to be made and formed into round shapes. Guns were needed for survival in those days and horses, cows, and sheep were necessary livestock. Fishing in the river was often at night. Rosin from pine knots was placed in a holder that would burn for hours for light to fish or trap for hides. People trapped along the river and creeks for coon, opossum, muskrat, civet-cat and otter. Hides that were acquired by trapping would be dried before shipping them to St. Louis, Missouri. In those days, people ate coon, squirrel and rabbit and shared their meals with anyone who dropped by at meal-time.

Church meetings, dance parties, school pie suppers, cake walks, and music activities brought people together. Parents kept an eye on all the neighborhood children and if caught misbehaving, the child would be in trouble at home. Families had long days but they would drop by their neighbors and sit for a spell. By taking the time to share stories with each other, both the happy and the sad stories, they were connected and their friendships deepened.

Please join us for our first general meeting of 2023 when we meet at Lost Bridge Village Community Room on Sunday, January 22, 2023 at 2 pm. Refreshments will be served and our speaker will be Erin Rowe. She will delight with stories of gastronomical delights she has collected in her book.

An Ozark Culinary History

will be
Available.



