

Obituary.

Samuel Chew Madden, son of Geo. and Mary Chew Madden, was born in Clinton county, Ohio, May 24th, 1828, died at Kingman, Fountain county, Indiana, May 14th, 1900, hence lacking just ten days of being 72 years old. He, with his parents, came to Liberty township, Parke county, Indiana, in the year 1837, arriving the 27th day of August, and settled on the land constituting the homestead, a part of which is now occupied by his son, Miles M. Madden, on which he grew to manhood, and where he has lived continuously until one year ago, the 30th of last March, when he moved to Kingman. While of a jovial and alert nature, yet he was so favored as to pass through youth and up to manhood without contracting any of the corrupt and vicious habits and appetites that frequently befall us in youth. He was joined in marriage on Dec. 5th, 1850, with Lydia Ann, eldest daughter of James and Jane Marks, of blessed memory, living a happy and prosperous life with for nearly 50 years. Two children were born to them, Miles M. and Anson G., both of whom survive him and were permitted to lovingly and faithfully attend him in his last sickness, which on account of its nature, required a great deal of care and attention. At a series of religious meetings held by Rev. Jacob Weymire, Phillip Weaver and others at the Heath school house, Parke county, Indiana, in 1868, which was specially blessed of God, he was awakened to his own soul's need and some time after was happily converted and often entered into some marked and blessed work and spiritual blessings. He had a birth-right membership in the Friends church which he lost by the violation of what seems now as a very minor law of the church and which for many years has been repealed, viz., for marrying an individual who was not a member. During

the great revival in the Friends church he was offered, together with his wife, full and clear membership in the church, which was accepted by them, and of which he was a member at death. He had an unusual quick and clear perception, and with a strong love for the truth, and hatred for shams and hypocracies, often caused him to be charged with a combative and dominant spirit, which we are glad to note did not manifest itself toward those he gained advantage over in moral issues. He was disposed to underrate rather than overrate his abilities, which was more varied and fertile than many, as was attested in his clear and full knowledge of this part of Indiana's early history, a number of the productions of his pen, including poetry of above ordinary merit having reached the public press, and his mechanical skill exhibited by the house they occupied homestead, built entirely by his own hands, with many a clever representation of bird and reptile, carved from wood, and ingenious and useful inventions in house, barn, field and lawn, which for years to come will bear mute but truthful testimony of a life of merit and industry that needs no trumpet to herald its praise.

The funeral discourse was preached by Rev. Mrs. Dr. McKey at the Rush Creek church, interment at the Rush Creek cemetery.

Death of Aunt Lydia Ann Madden.

While her many relatives and friends with aching hearts stood by her bedside or waited the final message, the spirit of Aunt Lydia Ann Madden took its flight to Him who gave it Friday evening and she entered into the portals of Eternal rest from her long and good labors in her Master's vineyard. She has been in a critical condition for several weeks and her dear ones fully realized that the end of her allotted time was near. She had no fear of death for she had lived the life of faith and death to those who have the faith in God is only to enter into a sleep and awaken at the right hand of their Savior.

Aunt Lydia Ann Madden was a woman of noble, pure Christian character. She always added sunshine, she always had a kind and encouraging word for everyone she met. She was a true friend, a grand and good mother, and a loyal neighbor. To those who mourn her death we can say you mourn not as those who have no hope, for Aunt Lydia is not dead. Such as she never dies in spirit. To her two sons who have laid in the silent tomb all that was mortal of that grand and good father and now that beloved mother, words cannot express the sympathy deserving. You have lived as they taught you to live and, none can ever take

the place that mother held, but her influence, her teachings and her devotion should be inspiration every moment of your lives to follow, so that when the end of time comes to you there will be an unbroken family in the realms of perpetual paradise.

The following obituary notice is kindly furnished us.

At 7:30 p. m. in Kingman, Fountain county, Indiana on July 17, 1908, Lydia A. (Marks) Madden, relict of the late Samuel Chew Madden, passed from the Earth Life through the unseen portals and entered upon the inheritance of her heirship in the Life Eternal that is unmarked by the calender of time.

She was born May 23 1830, died July 17 1908, aged 78 years, 1 month and 24 days.

She entered life in the rural home of her parents on the farm now owned and occupied by her brother, George Marks. The necessities of that early period compelled her to begin at an early age to feel the actual burdens that come in the care and rearing of a large family. She willingly and faithfully carried her part of life's load, being the main stay for years in the household, while the mother was disabled by afflictions.

On December 5, 1850, at the home of her parents she was joined in marriage with Samuel C. Madden, the late Rev. John Prickard Ephlin officiating. To this union was born two sons, Miles M., who lives on and owns a part of the old homestead, and Anson G., who resides in Covington, Ind., filling the honorable position of Clerk of the Circuit Court. They both were permitted to be present and faithfully and tenderly administer to her wants during her last sickness of seven weeks duration.

She was converted at an early age, but by disobedience was made to taste the remorse that comes to the backslider and during the remarkable revival at Rush Creek near 35 years ago, she was able to renew her covenant and soon after with her husband had her name registered on the Friends Church remaining a loyal member the balance of her life.

Her life is an open book in which her many neighbors and friends will long extol her virtues. And like a "shock of corn fully ripe coming in its season" she calmly and carefully made arrangements for her funeral, selecting the Chapter and Verse which she wanted the minister to use, together with the songs she wished sang and so passed quietly to her rest.

Funeral services were conducted Sunday from the Rush Creek Friends church at eleven o'clock by Rev. Noah Dixon, assisted by Revs. Willis Cook and J. E. Miller of Kingman, after which burial was made in the Rush Creek cemetery near the church.

IV. (2) Samuel Chew Madden (George Jr., George Sr., Barnabas).

Samuel, of course, bore his mother's maiden name as his middle name. He was 9 years old when the family moved to Indiana. In 1857 his father died, and at the age of 29 Samuel inherited the family farm and apple orchards. He, his wife Lydia Ann Marks Madden, and their six-year-old son Miles, lived in a house on the south side of the road, across from that of Samuel's parents. (See No. 4 in sketch on p. 217-b.) The location of Sylvania wandered around the township as the residents vied for the position of postmaster. In 1865 or 1866 Samuel Chew Madden was named postmaster, and the official center of Sylvania for the next two years was in the northwest corner of Samuel's yard, where the road turned east, a mile and a quarter north of the cross-roads known as present-day Sylvania. [Madden, Samuel Chew: "Early History of Liberty Township", installment 1; see p. 294 below.] My father told me, a century later in 1966, that when he, Loyd, was a boy, Samuel had a little store where the postoffice had been. Here he sold calico, stick candy, and the little "red hots" (cinnamon pellets so popular with children for generations). Here Samuel also weighed the side meats, hams, and shoulders, and packed them in salt brine for shipment by raft down the nearby Wabash and Erie canal, to the Wabash, Ohio, and Mississippi Rivers to the markets of New Orleans. Prices in those days are interesting today: calico sold at 50 cents a yard and salt at five dollars a barrel; a farm hand was paid 37½ cents a day in harvest time, when he reaped the grain with a hand sickle or scythe. [B.F. Bowen & Co.: "Parke and Vermillion Counties, Indiana". 1913. p. 700.]

In addition to the harness for the farm horses of the community, an important product of the Madden tanyard was shoes, made by certain neighbors of the Maddens before the introduction in rural Indiana of inexpensive "factory-mades". Crudely formed, usually without laces or buttons, undifferentiated between left and right feet, shoes in the 1850s were needed no less for modesty's sake at public meetings such as church services and school oratorical contests than for protection from the winter snows. Shortly after the tanyard closed in 1853 or 1854 Nathan Lindley moved to a farm bordering the Madden land on the north (see map on p. 273) and opened a shoe shop; soon he was joined by Jehu Woody in partnership. On Lindley's death in 1859 Woody continued making shoes until about 1864, when he sold out to John McCoy; the McCoy shoe shop was still standing until the 1930s, a few feet from the house where I was born and grew up. McCoy finally retired from the business about 1870. Samuel Chew Madden, who had worked sporadically with leather in making and repairing harness, amused himself with a sidelight on country business practices of the day. Here is what he presented his friend Woody to post in his shop in late 1861:

On New Year's Day in Sixty-two
 The credit system will fall through
 And you must pay me [all] my dues
 For the making of your shoes.
 Work all the time and get no pay
 Is throwing time and stock away.
 And my debts can never pay
 Not this one side of Judgment Day.

[Madden, S.C.: Notebook No. 2, pp. 2-3; No. 4, pp. 7-8.]

Six per cent I will refund
 When the cash system is begun.
 Prepare yourselves, I am not in fun,
 My accounts I can't let run.
 For your favors that are past
 In my memory long will last
 And may the future, like the past,
 Let me mark for you a last.

The long days of winter often found Samuel writing prose or versifying at his writing board fastened to the wall beneath the east window of the bedroom of his house. He found kindred spirits among the other young people of the community, and in early 1865 he and his friends started the Rush Creek Literary Band, to give readings and to play charades. In 1867 the Rush Creekers were invited by the Literary Society of Coloma (a hamlet in Reserve Township, ten miles south of Sylvania) to a picnic and an afternoon of readings at Turkey Run (now Turkey Run State Park). So pleased were the Rush Creekers with their own declamations that they thought they should immortalize them in a tri-monthly periodical, given away to anyone interested. Samuel was chosen to draft the announcement:

FOR THE RUSH CREEK TIMES

A paper we propose to edit
 To our patrons as a credit,
 Which we propose to call The Times.
 T'will be composed of prose and rhymes....

On arts and science it will treat;
 In literature it will be complete.
 For our gay and festive scenes
 We far surpass all magazines....

A spicy sheet we'll try to make it
 To all subscribers who may take it.
 Give us your names; we'll send it free
 To any place you chance to be.

[and so on. From S.C.Madden's
 Notebook No. 4, pp. 20-22.]

Samuel's notebooks furnished grist for the mills of two Hoosier newspapers a full generation after his death. Kate Milner Rabb's column, "The Hoosier Listening Post" was a popular feature on Indiana history and folklore in the Indianapolis Star, running daily without a break from 1920 until her death one month before her 71st birthday in 1937. With a master's degree from Indiana University and the authorship of several books behind her, she was appointed to the Indiana Historical Commission in 1923, and elected president of the Woman's Press Club of Indiana in 1929. On the first of May 1930 she opened her column by saying that a friend, Mrs. Theodore Craven, had brought her a letter written in 1847 to Samuel Chew Madden by his cousin, Miles Chew. Accompanying the letter was Samuel's diary from July 1847 through early 1850, thus covering the time he was 19 through 22; it ends a few months before his marriage to

Lydia Ann Marks. Mrs. Rabb ran the diary through more than three dozen daily installments, with her editorial comments on "that delightful book of pioneer life in Indiana" spotlighting such passages as this final poem about a travelling circus:

I went the other day to see
 Van Amberg's great menagerie.
 I'll try and tell the best I know
 What all I saw at that great show.
 The elephant, of course, was there,
 Some guinea pigs, the common hare,
 The cameleopard there we view,
 The stealthy fox, the kangaroo,

The sacred cow, the common coon,
 The ibex and the old baboon,
 The king of beasts (the lion bold).
 With all his majestic strength behold
 The Bengal tiger, too, was there,
 The black, and also grizzly, bear.
 The screaming panther's shriek we hear
 And with much pleasure view the deer..

[and so on, for 22 more lines.]

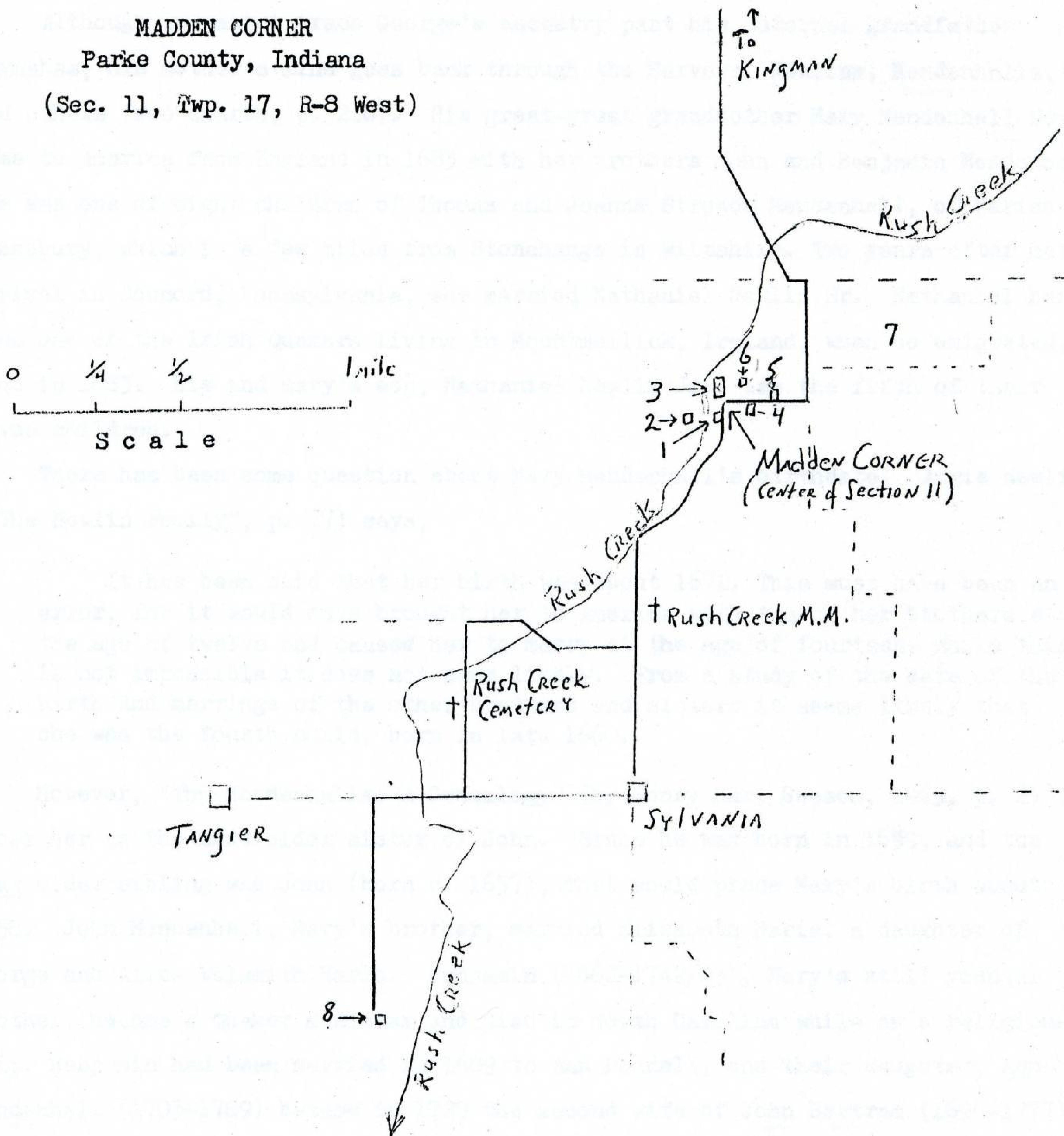
A year later, in April 1931, Arthur A. Hargrave, editor of the Rockville Republican, published in the county seat of Parke County, found himself in possession of a manuscript history written by Samuel nearly 50 years before. The ten installments of that "Early History of Liberty Township are given here in pp. 293-304.

Samuel apparently liked to whittle and carve. I have a snake-and-dove he carved and mounted on a board: the snake (representing the evils of alcohol) stalks the dove (symbol of innocence). Samuel also left a painted sign, still in the family:

This plow and hoe,
 This sickle and froe:
 I used them all
 Long years ago.

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MADDEN CORNER
Parke County, Indiana
(Sec. 11, Twp. 17, R-8 West)



1. George Madden Jr., log house and spring (1837).
2. Harlan Harvey's log house (1836).
3. Tanyard (1836).
4. Samuel Chew Madden's house, postoffice, and store (1850).
5. Miles McNutt Madden's house (1872). Site now (1980s) of Richard Cory's home.
6. Loyd Samuel Madden's house (1900-1940s). Earlier, John and Betsy McCoy's.
7. Rebecca Commons Madden farm.
8. Joel and Piety Grimes Commons house in 1882.

