

pelham

From: "Clifford Howe" <ckhowe_templar@windstream.net>
 To: <fairfieldmus@truvista.net>
 Sent: Wednesday, September 29, 2010 10:04 PM
 Subject: Witchcraft trail in Fairfield County, SC in 1792
 TO: Pelham Lyles, Director, Fairfield County Museum

file with
 Free family
 + with Ingleman

The persons said to have been accused and tried for witchcraft in Fairfield County, SC (1792) are listed as follows:

Source: *South Carolina Gazette*, 10 NOV 1792

- 1) Mary Ingleman --- female --- age 80+
- 2) "old man Hending" (last name may have been Harding or Smith) --- male --- age 80+
- 3) Sally Smith (wife of Hending/Harding) --- female --- age 80+

NOTE: (a) This early newspaper report is very unclear. I tend to doubt its accuracy. CKH

Source: Manuscript written by Philip Edward Pearson (a contemporary who knew the persons accused of witchcraft in Fairfield County as listed below). Pearson's manuscript (dated Winnsboro, April 26, 1837 - 1834) is now included in Volume 24, Series VV of the Lyman C. Draper Manuscripts, which is now in the collection of the library of the Wisconsin Historical Society, Madison, Wisconsin.

- 1) Mary Ingleman --- female
- 2) John Erric --- male
- 3) Benjamin Owens --- male
- 4) Hezekiah Hunt --- male
- 5) Mourning Hunt --- female --- wife of Hezekiah Hunt

NOTES: (a) Joe Fairs, of lower Fairfield County, was said to be a local wizard but was never brought to trial. CKH

(b) In my opinion, the Pearson manuscript is probably the most accurate account of the events which took place in 1799. CKH

Source: "The Witches of Fairfield, S.C." by Lee R. Gandee. *Fate*, JAN 1970

- 1) Mary Ingleman
- 2) Sally Smith --- after being tortured, is said to have been further tormented by a vindictive man who "cast her down and placed a pine log across her neck. She could not stir and the next day was relieved by a benevolent person passing along the path."
- 3) Mr and Mrs Hardings (possibly Hending ?)

NOTE: (a) Gandee claims to have used the Pearson manuscript as his source but this seems doubtful. He describes to trial and torture of the individuals accused of witchcraft rather vividly, which leads me to believe that much of what he said is concocted and too sensationalized. I have reservations as to its accuracy of his reporting. CKH

The matter I am about to discuss has, to some extent, intrigued and perplexed the minds of people of all ages and places. Although I can make no new contribution to the theme, it is one that has interested me to the point of some research and it is to be hoped that it will not be overly boring to you.

The subject is Witches and Witchcraft.

In the beginning it is reported in some quarters (outside of Genesis) that Adam's first matrimonial venture was with a witch by the name of Lilith and that our common mother Eve was second choice, no matter how bewitching she must have appeared in her primitive costume and surroundings.

However that may be, and if I may digress a little, frankly, I am for the second marriage with Eve. It originated so many delightful quips, quotables and first sayings that are still employed in our polite society. May I illustrate in verse?

When Adam met Eve he was bashful and shy
He stuttered and stammered every time she came nigh
Til at last he grew bold and began to pay court
You murmured to her on that evening serene
You are the prettiest girl I ever have seen.

And that's how that started.

When Adam asked Eve if she would be his bride
She looked up, she looked down and she sighed and she sighed
She said in a voice that was dulcently low
I must take time to think, tis so sudden you know.

And that's how that started.

When they had been married a few years or so
Adam said to Eve, We are invited to go
To a dinner and a dance with some friends down in Nod
This is truly authentic, altho it sounds odd
Eve replied in a sad and sorrowful air.
I can't go, don't you see I have nothing to wear?

And that's how that started.

But, back to witches.

When the Philistine armies were about to overcome the forces of King Saul and he was sore afraid, he sought the counsel of the notorious witch of Endor who resided in a little village by that name just a few miles from Nazareth. There the spirit of Samuel was called up, as you will remember the account in 1st. Samuel, Chapter 28.

In England, according to Lord Coke, "The famous English Jurist (a witch) is a person who hath conferred with the Devil to consult with him to do some act."

Were they, and are witches real?

I'll answer that by paraphrasing the assuring pronouncement with which Mack Ketchin dispells our doubts each Christmas season in the News & Herald concerning the reality of Santa Claus. Yes, Virginia, there is a witch.

It would take nothing less than the power of hypnosis to convince my children, now grown, or the children of my neighbors, that two witches, Phelete and Johousa, did not reside in the attic of my home for many years. Of course, they never saw the witches because they slept in seclusion all day and were out orbiting around the moon on broom sticks all night.

If witches were real, how did they look and how did they act? As to the first question, in the common conception, they looked like and generally were haggard old women with long hair, although one of the notable exceptions was the lovely and saintly Maid of Orleans, Joan of Arc. Now I can't vouch for the historicity of this but someone told me, it must have been Drew Pearson, that when Joan was fastened to the stake and the flames were about to engulf her, her famous last words were, "I'm smoking more, but enjoying it less."

How did they act? Awfully. No one has described their unorthodox conduct with more color than H. R. Trevor-Roper, a professor at Christ Church, Oxford, in the November, 1959 issue of the magazine, "Horizon". I have drawn from this article very freely and he makes this observation about their conduct: (quote)

"In the sixteenth century, the century of the Renaissance, and the seventeenth century, the century of the New Science, all Europe seemed given over to witches. Scotland and Hungary, where they had hitherto been unknown, were suddenly found to be swarming with them. By their own confession, thousands of old women every night anointed themselves with "devil's grease", slipped through cracks and keyholes and up chimneys, and flew off to the witches' Sabbath. There they worshiped the Devil in the form of a stinking goat, danced around him amid macabre music, kissed him solemnly under the tail, and feasted on such viands as tempted their national imagination. In Germany these were sliced turnips, parodies of the Host; in Spain, exhumed corpses, preferably of kinsfolk; in England, more sensibly, roast beef and beer. When not thus engaged, these old ladies, it seemed, were busy suckling familiar spirits in the form of weasels, moles, bats, toads, or other convenient creatures; they were compassing the death of their neighbors pigs; they were raising tempests, causing blights, or procuring impotence in bridegrooms; and as a pledge of their servitude they were constantly having sexual intercourse with the Devil....." (unquote)

The witchcraft movement and the great persecution which attended it reached its most violent height not in the Dark Ages or the Medieval Period when nothing better might have been expected, but its fruition was in the sixteenth and seventeenth centuries as Professor Trevor-Roper pointed out, the age of the Renaissance, the period of the Reformation. During these times, all Europe seems to have been bewitched. We may call this the age of religious fanaticism.

How could this devilish epidemic of witchcraft be subdued? Being little or no separation of church and state, the church to a large extent took over and, under the auspices, thousands of innocent women were burned at the stake. St. Paul never waged a more fanatically cruel crusade against the early church than did the clergy of that era. In England all sorts of the most refined forms of torture were summoned to force confessions. There was an instrument which crushed the tips of fingers and toes in a vice; a rack for stretching the body. Another ancient mode of ascertaining in England whether a woman was a witch was to tie her neck and heels and throw her into a pond. If she swam, the proof was undeniable; if she sank, she was acquitted, but then the poor soul was already drowned. In Scotland the legs of the subject were broken into fragments. The fingernails were pulled off with pincers and needles were driven up to their heads into the quick.

In the German City of Trier in 1585, under the Arch Bishop, two villages were left with only one female inhabitant alive. The great barn fire of the Arch Bishop of Salzburg was in 1679 when ninety-seven witches met the flames.

Benedict Carpzor, a great Lutheran, announced with supreme satisfaction that he had read the Bible over from cover to cover fifty-three times and took the Holy Sacrament every week and had procured the death of 20,000 witches.

John Calvin, one of the very great minds of all times and the patron saint of us who are Presbyterians, when preaching to the Elect concerning the Witch of Endor, said:

"The Bible teaches that there are witches and they must be slain."

However, before you Methodists feel too complacent, remember that your esteemed John Wesley held that disbelief in witches was disbelief in the Bible.

You know the story in America in the 1690's, especially in New England. There was an outburst of persecution in Salem, Massachusetts, lasting for eight months when nineteen persons were hanged and one pressed to death.

Volume 2 of our South Carolina Statutes at Large, covering the Legislative acts for the years 1682 to 1716 - a period of thirty-four years-shows that our State had anti-witchcraft legislation as of the year 1712. It is an interesting commentary that this book, although covering thirty-four years of legislative action, is perhaps smaller in size than one of our annual Acts as printed from year to year. This volume of the Acts was edited under the authority of the Legislature by Thomas Cooper, MD, LLD, University President, and printed in the notes to this edition is a most revealing letter to Dr. Cooper from P. Edw. Pearson, dated at Winnsboro, April 26, 1837-134 years ago. You may be interested in the following quotation from this letter showing that our own cultured Fairfield County was aware of the devilry of witches and reacted in the common manner. (Quote):

"In the year 1792, witches abounded in Fairfield. Many a poor girl was thought to be sadly afflicted by these miscreants, and not a few young persons of the other sex. In fact, to so great a length did they carry their terrible enmities to a numerous list of individuals, that to relieve the sufferers, it was deemed necessary to give the witches a trial, and if found guilty of the charges alleged against them, to punish them with signal severity. In that year, a court composed of witch-doctors, was held at the house of a Mr. Thomas Hill, five miles below Winnsboro. Four persons were tried, found guilty, and punished by stripes and burning their feet at a bark fire, so that the soles came off. I can barely remember to have seen one of the sisterhood in the hands of the officer of this court, a poor old German Woman of 70 years of age, going to the place of trial; and afterwards to have seen the scars of the cowskin on her arms and shoulders." (Unquote).

Having reviewed some of the historical highlights of witchcraft and its effects upon the minds and emotions of great masses of people, you may properly inquire: "How can so-called civilized people become so deluded for so long a time"?

I. Certainly I have no sure answer but obviously religious conceptions of the witchcraft era played a dominant role.

Was it not said in Exodus 22:18 - "Thou shalt not suffer a witch to Live"?

Was it not recorded in Deuteronomy-"There shall not be a witch among you"?

And did not St. Paul observe in Galatians that the works of the flesh were idolatry, adultery and witchcraft?

The clergy of that period who led the persecution movement were strict constructionists of the Bible. Not having our present day knowledge of the

cause and effect of mental disturbances and, of course, not having available the conclusions of modern scientific research as to psychiatry and kindred subjects, and being literalists, as they were, they simply reacted according to their lights.

There have forever been and always will be changing conceptions of right and wrong - of what is false and what is true.

The old law commanded an eye for an eye and a tooth for a tooth, but Jesus Christ said, resist not evil and if smitten on one cheek, turn the other also. Not too many many years back a segment of the medical profession held that malaria came from a miasma which floated in the air over putrid swamps, especially in night mists. Now it is an accepted fact that the disease is transmitted by the sting of a mosquito - species, female anopheles.

We no longer have trial by fire or trial by fire or trial by combat but trial by jury. I have little doubt but that capital punishment will be extensively, if not completely, abolished within the next two generations.

Instead of killing our witches today we send them to mental institutions.

So maybe we shouldn't be too severe on the clergy of former days. They just appraised things in keeping with the revelation of their day and generation.

II. Possibly another explanation of mass delusion is the fact that constant repetition of a slogan or the advocacy of a given program, if continued long enough, will produce brainwashing. Hitler with his master race propoganda fooled the German nation to the point of World War II. The younger generations of Russians by guided thinking are convinced that there is no God save the Soviet Union.

Staid, ultra-conservative old England, our mother country, has completely succumbed to Socialism because the politicians over the years preached to them the virtue of government ownership and operation of private industry as the easiest way out, and look what it has done to the English nation.

In our country so much has been said and done on behalf of Government from Washington, and so little resistance offered by the Congress which the people themselves elect, that in just a few years States Rights will be relegated to the limbo - may I say nostalgic limbo - of old lace, mint julip and the moonlight and roses of the Old South.

May a merciful providence grant us the desire and the power to resist political witchcraft from whatever source it may emanate and to remember again and again that eternal vigilance is, of a truth, the price of liberty.

In conclusion, I'M going to ask you to excuse me now. I have an appointment with - of all persons - my witch doctor.

1971

Talk given by T. K. E. McDonald first to the Winnsboro Rotary Club and afterwards to many service clubs in the State.

REGINALD'S STORY ACKNOWLEDGEMENT

This story from our last newsletter generated a lot of interest from our readers. We would like to thank Rebecca Starr for sharing and allowing us to publish it. She lived in Columbia, SC for over 20 years, but left for postgraduate study in history at Oxford University, and is descended from the Starke, Ragsdale, Stevenson, McCullough, Grafton, Thorn and Wall families of Fairfield and Chester counties. She would be very glad to hear from any members of those families at rbccstrr@aol.co.uk.

We are sad to report that Reginald Stone died recently along with his wife.

We and our readers appreciate the sharing of stories and would love to hear from others. You can email them to me or Carroll Pope (see contact information on the first page).

WITCHES – FAIRFIELD COUNTY

The Salem witch trials were not the last of its kind to be held in North America. In 1999 I visited the history museum in Fairfield County, South Carolina and was shown some news paper articles and one article from FATE magazine that all referenced a manuscript written before 1854 by Mr. Philip Edward Pearson. It talks about an illegal trial where a lady named Mary Ingelman was accused, found guilty and tortured for being a witch in 1792 in my county. I had always thought that in America there were no other witch trials after 1692. Now I wonder how many other "witch" trials have been held in our country, hidden away and not talked about.

Mr. Pearson practiced law in South Carolina and had served for many years as the Solicitor of the South Carolina Middle Circuit which included Fairfield County. He later moved to Metagorda Texas, but not before selling his manuscript, **History of Fairfield County, South Carolina** to a Dr. John H. Logan. The manuscript ended up in Mr. Lyman C. Draper's historical source-material collections which is now in the library of the Wisconsin Historical Society in Madison, Wisconsin.

In the year of 1792 in Fairfield County there were many strange things happening to the people that lived there. At that time, in a neighboring county, a group called the Gifted Brethren were broken up for practicing hypnosis and mis teaching the trinity of the Christian church. One of its founders was tried in Charleston S.C. for heresy and found guilty and hanged. Also in 1792 many cattle got sick and people began to act possessed.

Four people were accused of witchcraft, including Mary Ingelman. She was accused by Rosy Henley for putting a spell on her and her sister. Both Henley and her sister were reported to have been levitating and could not be held down "by the utmost exertions of four strong men." Another accused person was Mr. Joe Fairs of Lower Fairfield County who supposedly afflicted Drury Walker's two children in a similar way.

Mary Ingelman was also accused by her son from a previous marriage, Adam Free, for causing one of his cows to spring up into the air and fall down and break its neck. Adam Free's son, Jacob also testified that Mary Ingelman turned him into a horse. A second person also accused her of turning him into a horse and rode him to a "grand convention of witches" where the devil complimented Mary Ingelman on her horse. She replied "Ah,...This is that rascal Collins!"

The four accused individuals were taken from their homes to Mr. Thomas Hill's farm 5 miles south of Winnsboro. Mr. Hill was chosen as the "judge" in this illegal trial. The "sheriff" and "executioner" was a poor man by the name of Mr. John Crossland. The only evidence presented were the depositions of the people who claimed they were afflicted. The accused offered no defense. They were found guilty and tied to the building's joists and were flogged severally. Then their feet were held "to a bark fire and confined there until the soles popped off." After this hideous torture they were let go. But Mary Ingelman did not get far from the Hill's farm before she was assaulted

yet again by a man who threw her down and put a pine log across her neck. She was saved the next day by a kind person who came across her on the path.

Mary Ingelman was the only one to get a judge, Rev. William Yongue, to issue a warrant for the arrest of Mr. John Crossland who was tried and found guilty of aggravated assault and fined five pounds. He never paid the fine and left the county after his trial.

From the manuscript Mr. Pearson described Mary Ingelman as a "neat, tidy and descent old lady." She was born in Germany and was knowledgeable in pharmacy and "her application of simples in the cure of country complaints was the result of much observation and gratuitous practice...."

In the archives of the History Museum of Winnsboro are some photos of Mary Ingelman's house taken before it was torn down in the early 1970's. On the side of the chimney was a rune which are commonly found on many traditional buildings in Northern Europe. One of the reasons runes are placed on houses is for protection. The rune on Mary Ingelman's chimney was a diamond shaped rune which is the Germanic traditional version of the rune Ingwaz. This is the rune of fertility, good fortune and creative power. Inguz is the name of a Fertility God and God of fire and is the guardian of the hearth fire. Also the word "inglenook", which is Scottish in origin, means chimney corner. Also note the similarity between the Mary's last name and the rune's name.

Mary Ingelman very well may have been a Christian of German decent who came to America for religious freedom, like the women of Salem Massachusetts in 1692. From the rune on her home and the description of her being an herbalist and healer there is no doubt she was knowledgeable in some old way like many of our ancestors were that came to America. They brought with them their stories, folklore, traditions and healing crafts which have slowly been dying out over the last 200 years. With the revival of Paganism in the US many new generations of Witches and Wiccans are either rediscovering their Pagan roots or are lucky enough to have been passed on the healing arts from their parents, Grandparents, or Great-grandparents.

Bibliography:

Gandee, Lee R. "The Witches of Fairfield, S.C.."

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By Will Kale, submitted by Pelham Lyles

GRAVE SUBJECTS

You may want to check this resource in cemetery preservation. It is a very good handbook online -

<http://shpo.sc.gov/pubs/Documents/silentcities.pdf>.

Jon Davis is working with local landowners to get access to cemeteries. The committee will work to GPS three cemeteries in the Blair area that were visited in the spring.

BOOKS AVAILABLE IN THE RESEARCH ROOM

A listing of books will be available on our web site www.fairfieldSCGen.org.



Pinchard

The cabin
in 1960

Mary Ingelman



The first witch of Winnsboro, S.C.

By

)*(Will Kale)*(

November 7th, 2001



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Mary Ingelman was the only one to get a judge, Rev. William Yongue, to issue a warrant for the arrest of Mr. John Crossland who was tried and found guilty of aggravated assault and fined five pounds. He never paid the fine and left the county after his trial.

From the manuscript Mr. Pearson described Mary Ingelman as a "neat, tidy and descent old lady." She was born in Germany and was knowledgeable in pharmacy and "her application of simples in the cure of country complaints was the result of much observation and gratuitous practice...."

In the archives of the History Museum of Winnsboro are some photos of Mary Ingelman's house taken before it was torn down in the early 1970's. On the side of the chimney was a rune which are commonly found on many traditional buildings in Northern Europe. One of the reasons runes are placed on houses is for protection. The rune on Mary Ingelman's chimney was a diamond shaped rune which is the Germanic traditional version of the rune Ingwaz. This is the rune of fertility, good fortune and creative power. Inguz is the name of a Fertility God and God of fire and is the guardian of the hearth fire. Also the word "inglenook", which is Scottish in origin, means chimney corner. Also note the similarity between the Mary's last name and the rune's name.

Mary Ingelman very well may have been a Christian of German descent who came to America for religious freedom, like the women of Salem Massachusetts in 1692. From the rune on her home and the description of her being an herbalist and healer there is no doubt she was knowledgeable in some old way like many of our ancestors were that came to America. They brought with them their stories, folklore, traditions and healing crafts which have slowly been dying out over the last 200 years. With the revival of Paganism in the US many new generations of Witches and Wiccans are either rediscovering their Pagan roots or are lucky enough to have been passed on the healing arts from their parents, Grandparents, or Great-grandparents.

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January 2004

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February 2004

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Monday	Tuesday	Wednesday	Thursday	Friday	Sat/Sun
			January 1, 04		
5	6	7	8	9	10
12	13	14	15	16	17
			10:00am installation meeting in Kingstree		
19	20	21	22	23	24
26	27	28	29	30	31
				1:30pm farm life exhibit in museum	

518 Valmire Dr.
Columbia, SC 29212
Sept. 26, 1997

Hi, Pelham!

I have had your folder on top of my desk for months. I had copied the material and put it in my files. I kept thinking that I would take it to one of the art classes. That doesn't look like it will be happening any time soon, so I'll send this on now.

I got a job at Chapin High School and I've been meeting myself coming and going. I wish I could fit in the art group, because they were enjoyable, but even more importantly, Julie doesn't seem to want to go without me. She has much more talent than I do, and she doesn't have as many creative outlets as I do. When things settle down a bit I'll see about going again.

Can you send me a copy of the other materials that you have, or is there too much to send? Send them if you can, and if not, I'll try to meet with you sometime. My mother will be coming in November and one of the things I want to do with her is take her to Ridgeway for lunch. That may be on a Saturday, though, and I don't believe you are there on the weekends. Well, anyway, I have your number, and mine is 731-7980, so let's try to connect! Take care, and God bless,

Love,
Janie

P.S. Thanks for all the info on the Morrises!

Morris family
connected to
Fyles
Free/ Morris' log house was
Sarah Ingram's the
"witch"

