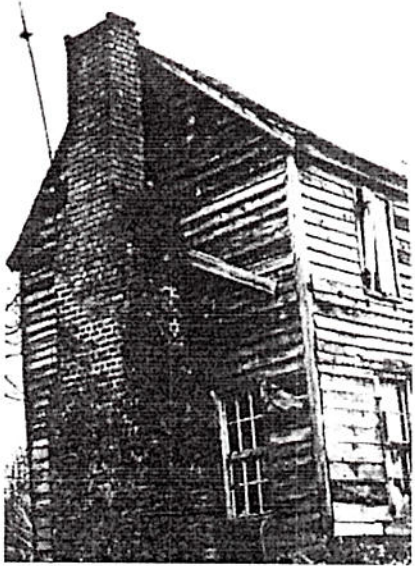


**Mary Ingelman**  
**The First Witch of Fairfield County, South Carolina**  
by  
**Will**



The Salem witch trials were not the last of its kind to be held in North America. After I moved to Fairfield County, S.C. in 1999 I visited the history museum and was shown some news paper articles. One article from FATE magazine referenced a manuscript written before 1854 by Mr. Philip Edward Pearson. It talked 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 the ones in Salem Massachusetts in 1692. Now I have begun to wonder how many other "witch" trials there 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 man named Dr. John H. Logan. This 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. It was in this manuscript that Mr. Pearson wrote about a woman named Mary Ingelman who he got to know and how she and three others were put on trial for witchcraft.

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 was found guilty and hanged. Also in 1792 many cattle got sick and people began to act possessed in Fairfield County.

Four people were accused of witchcraft, including Mary Ingelman, in Fairfield County. 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 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 it's neck. Adam Free's son, Jacob, testified that Mary Ingelman turned him into a horse. A second person also accused her of turning him into a horse and claimed she rode him to a "grand convention of witches" where the devil himself complimented Mary Ingelman on her horse to which she replied "Ah,...This is that rascal Collins!"

The four accused individuals were taken from their homes to Mr. Thomas Hill's farm five 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.

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 got 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 he promptly 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 these runes are placed on houses is because it is believed they offer protection to the inhabitants of the home. This is similar to an old custom of placing a horse shoe above ones door for good luck. The rune on Mary Ingelman's chimney was a diamond shaped rune which is an old Germanic rune called 'Ingwaz'. This is the rune associated with 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. It is interesting to note that the word "inglenook", which is Scottish in origin, means chimney corner.

An urban legend I heard in 2007 was that Mary Ingelman was hung outside the Winnsboro courthouse and that she was cut down before she died. This story seemed to start with some locals from Winnsboro wanting to fabricate ghost stories to build up tourism. This urban legend has now made its way onto the internet. This is an interesting evolution of how people have taken some facts and begun to modify a story for late night talks in the local tavern and to tell children at night by their bed. My feeling is that the truth is far more interesting than the fiction, but I still think I might tell my own children at night to be good and to help kind old women across the street or Mary Ingelman will come and scare them.

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. 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 of the old ways like many of our ancestors were that came to America. They brought with them their stories, folklore, traditions and healing crafts to help pioneer this country. Some people have been lucky enough to have been passed on the healing arts from their parents, Grandparents, or Great-grandparents, but still most of these old ways have been slowly dying out over the last 200 years in the US. With the coming along of Neo-Paganism in the US many new generations of people are rediscovering their pre-Christian European roots. May there never again be a time of great persecution against people because of their race, religion or creed. We should learn from the mistakes of our past and be more tolerant and helpful to one another like the stranger was to Mary Ingelman.

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*Photo of Mary Ingelman house taken by Pelham Lyles (used with permission)*

*©1999-2007 by WiLL ( The original title of this article was first published to the internet in 2001 as "Mary Ingelman The first witch of Winnsboro, S.C." While the trial was held five miles south of Winnsboro, Mary Ingelman lived 20 miles West of Winnsboro. The research was compiled in 1999 and still continues to this day)*



Council letter requesting  
we be considered Design Arts Partnership  
for Mar. 4 meeting to  
selecting summer/fall semester  
cycle

Small Business Bureau Seminar  
no. of participants - low post  
Col./Rock Hill

merchandise  
inventory control

Chamber to coordinate

need local S.O.C. organization  
advocate for Ridgeway

# THE WITCHES OF FAIRFIELD, S.C.

By Lee R. Gandee 36

# FATE

TRUE STORIES OF THE  
STRANGE AND UNKNOWN

JANUARY 1970 50c

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# The Witches OF FAIRFIELD, S.C.

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When a community falls under the spell of a witch-hunt, who are the "possessed" — witches' victims or their persecutors?

By Lee R. Gandee

PSYCHOLOGISTS, parapsychologists and students of history are familiar with the witchcraft preoccupation that in the late 17th Century made Salem, Mass., notorious. Few are aware that almost a century later a community in South Carolina experienced a similar preoccupation and in 1792, in the 16th year of the independence of the United States, held witch trials, found guilty and punished the accused. It was not a legal trial but it was conducted like one.

If the story ever has been published I can find no reference to it but it is preserved as part of a manuscript, *History of Fairfield*

*County, South Carolina*, written sometime before 1854 by Philip Edward Pearson who emigrated from Fairfield County to Matagorda, Tex., and died there in that year. Probably he wrote the account while he was practicing law in South Carolina where he served for years as Solicitor of the South Carolina Middle Circuit of which Fairfield County was part. He was born long enough before 1792 to remember one of the accused witches clearly and as one incident mentioned in the trial allegedly occurred in General Pearson's apple orchard on Broad River, a property owned by a close kinsman of his, he was apparently in the midst

of the excitement and may have witnessed some of it.

Before leaving South Carolina he sold his manuscript to Dr. John H. Logan who later also emigrated, settling in Talladega, Ala. Logan had the manuscript in 1874 when Lyman C. Draper — whose historical manuscript collection is one of the nation's best-known historical source-material collections, now in the library of the Wisconsin Historical Society in Madison, Wis. — copied about 60 pages of the Pearson account. These pages are included in Volume 24, Series VV of the Lyman C. Draper Manuscripts, beginning at page one. Aside from a contemporary news item in the *South Carolina Gazette* in which the witches are all described as over 80 years old, and possibly in the court records at Camden, S.C., because of the suit brought by Mary Ingelman against John Crossland, there is little likelihood of other documentation.

\* \* \*

IN 1792 Fairfield County was across Broad River from Lexington County (an arm of Richland County now separates them), where a generation earlier a bizarre cult called the Gifted Brethren practiced incredible excesses, deifying three of its leaders as God the Father, Jesus Christ and the Holy Ghost. This

bizarre group practiced hypnosis and before it was broken up and its leaders hanged or banished for the murders they committed, many of the "gifted" members had come to be considered witches. Colonial records suggest that Mary Ingelman was a native of Lexington or a member of a family who had lived there and it seems possible that the imputation of witchcraft followed her when she moved to Fairfield, about 20 miles from the headquarters of the Gifted Brethren. In any case, she was the principal one of the accused, the others being an old Mr. Harding and his wife and an old crone named Sally Smith.

Lawyer Pearson stated that from the time of the first settlement of Fairfield there always had been persons reputed to be witches living there but that up to 1792 their activities had been considered harmless, more in the nature of white hex than of black magic. In 1792, however, a number of strange phenomena occurred, some of it clearly malicious and all of it disturbing. Cattle sickened; inexplicable accidents occurred; women began to act possessed. Presently about one person in 20 yielded to unreason and organized to stamp out witchcraft.

Apparently they realized they might be held accountable for



their acts, for in assembling their evidence they took depositions and also kept written records of the testimony at the trial of the four accused. Pearson had access to these depositions and the testimony and repeats enough of it to allow reconstruction of a few of the incidents on which the charges were based.

The "judge" chosen to decide the cases was a respectable planter, Thomas Hill, whose home was five miles from Winnsboro. He was a slaveholder and a man of considerable property. The accused were brought to his plantation for trial, Mary Ingelman from a distance of about 15 miles. A jury was selected and John Crossland, a poor man, apparently young and strong and perhaps a tenant on Hill's land, was named "sheriff" and "executioner." The "trial" was conducted at night in a hut or outbuilding on the Hill plantation.

Mary Ingelman was accused by Rosy Henley and her sister of having placed a spell on them. Of the two Rosy was the worse affected and the evidence suggests that she was psychically disturbed — if not actually possessed by devils. The manuscript reads: "Lying in her bed she could not be prevented by the utmost exertions of four strong men from rising up and clinging to the ceiling. They were both

bitten on the neck and shoulders and stuck over with pins and splinters. Their case was dreadful . . ."

Anyone can fake and two sisters could bite each other unobserved and if they were willing to undergo the discomfort, could stick pins and splinters into themselves or each other. But it is hardly possible to fake a levitation convincingly enough to withstand the efforts of four strong men to prevent it and equally difficult to give the impression of clinging to a ceiling while four men attempt to pull one down.

There seem to be only two possibilities: The individual supposed to be levitating, the four strong men and all witnesses were hypnotized and conditioned by suggestion to believe there was a levitation. Or the levitation actually occurred.

It is not possible to say whether autosuggestion could or could not simultaneously control the participants and witnesses of a supposed levitation. Hex and voodoo seem to utilize telepathic suggestion in a way which makes this possible but from admitting this it is only a short step to believing in witchcraft. Rosy Henley may have been unconsciously overwhelming the sense-impressions of those around her and filling their consciousness

with the fantasies of her own mind but the psychic energy necessary to cause this probably could produce an actual levitation just as readily. Whether Mary Ingelman had any part in it at all seems doubtful.

Pearson makes it clear that he believed the levitations occurred. In fact, a wizard not brought to trial, one Joe Fairs of Lower Fairfield, was accused of affecting two of Drury Walker's daughters in the same manner. Pearson said, "It took four strong men to prevent her (the worse afflicted one) from rising out of her bed to the ceiling. Sometimes she would rise up the wall, slide across the ceiling and descend the opposite wall without injury. There was no doubt as to these phenomena at Walker's."

For a circuit court lawyer to risk his reputation by making such a statement indicates he had complete confidence in the truth of those who reported these levitations. He also must have believed persons still living could and would verify his claim.

Aside from the levitations of the Henley and Walker sisters, the most unusual phenomena occurred in the case of Willing Haw "alias Martha Holley." She testified that after Mary Ingelman bewitched her she ". . . put

up (vomited) balls of hair with pins sticking out, was all over the neck and shoulders stuck full of pins and splinters and deprived of all peace and comfort . . ."

The other testimony reads like all testimony in witch trials for as far back as records go. Adam Free, Mary Ingelman's son by a previous marriage, testified that his mother once asked him for one of his cows. When he refused Mary immediately cast a spell on it causing it to spring up convulsively, fall and break its neck.

His son, Jacob Free, testified that his grandmother once turned him into a horse and rode him to Pearson's apple orchard on Broad River six miles from his home. The manuscript relates quaintly, "While she was filling her bag with apples, his eye was attracted by the beautiful red apples that hung over him. He put up his long horse head to obtain a stealthy supply and while he was attempting to do so, she drove a punch into his cheek from the effects of which he did not soon recover."

One is tempted to say that a young man must really be bewitched to make such a statement or impelled by motives that a psychiatrist would find interesting.

However, it remained for Isaac



Collins to accuse Mary Ingelman of consorting with Satan. "He testified that on one occasion he took his trusty rifle and went out on a deer hunt around McTyre's old field. He saw a deer and tried several times to fire at it but the rifle would not fire. He suspected witchcraft so he removed the ball, split it and inserted a sliver of silver. The gun then fired; the deer vanished; in its place a large black cat appeared with its front leg wounded and the cat limped away.

"A day or two later he was plowing corn and became thirsty. He went to a spring near the field and while he was resting there Mary Ingelman came up with her arm in a sling and told him that he was to blame for her injury and that she would not forget it.

"He testified that after that she turned him into a horse and rode him to a grand convention of witches. Where, he could not say, but he thought somewhere in North America; and on the way the Devil rode up by her side and observed, 'Mother Ingelman, you have a splendid horse.'

"'Ah,' she said, 'This is that rascal Collins!'"

Faced with this accusation Mary Ingelman offered no defense, nor did any of the others to the charges made against

them. They were adjudged guilty and sentenced to be punished.

As punishment they first were tied by the wrists and hanged to joists in the building where they were flogged, the newspaper account says, brutally. They were taken down, "then placed with their feet to a bark fire and confined there until the soles popped off." After this torture they were released and allowed to crawl away. The Hardings and Mary Ingelman escaped further abuse but Sally Smith was found some distance from the Hill plantation 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."

Despite this treatment none of the four victims died as a direct result of it and the witch-hunters began to consider action against Hezekiah Hunt and his wife, Mourning Hunt, who were strongly suspected.

Evidently the group felt that public opinion protected them. Of the four only Mary Ingelman attempted to have anyone brought to justice for the outrages committed upon her. In all Camden District she found only one magistrate who would issue a warrant for anyone's arrest. He was The Rev. William Yon-gue, a Presbyterian minister, so

shocked by the circumstances that he ignored public opinion. He issued a warrant for the arrest of John Crossland who was tried in the County Court, found guilty of aggravated assault and sentenced to be fined five pounds. He never paid it but fled to "the far west," which in 1792 meant Georgia or Alabama. Pearson expressed some sympathy for him, saying that "... other better-informed men than Crossland also participated..." and were not punished.

Early in the account Mr. Pearson referred to Mrs. Ingelman as "... the dreadful old Mary Ingelman" but apparently this was intended as irony. In concluding his account he wrote: "Some persons now living may remember the great witch Mary Ingelman. She was a remarkably neat, tidy and decent old lady. She was of German extraction and probably a native of Germany. Her conversation was pleasant, entertaining, instructive; her manners mild, simple and agreeable. Her knowledge in pharmacy was considerable and her application of simples in the cure of country complaints was the result of much observation and gratuitous practice..." He added that she was a pious old soul and that when her spirit left this earth it probably went to a better place.

In Salem, Rebecca Nurse was described in much the same way and Rebecca Nurse was put to death. Being a "remarkably neat, tidy and decent" person is no protection, nor is benevolence and piety when a community falls under the spell of a witch-hunt.

In Salem horror and excess brought about its own reaction. In Fairfield the delusion was broken by a wise minister, "Preacher Woodward," who announced that he would preach on witchcraft and thus attracted a huge crowd. The crowd was keyed to a high pitch of expectancy and the minister began by admitting that sorcery and magic exist, that indeed there are witches. However, he declared with mock seriousness, people should not imagine that old or ugly women were witches. What woman with supernatural powers would use them to make herself ugly or old, he asked the congregation. Rather, he said, suspect beautiful young girls of witchcraft, since with a look and a few words murmured in a certain way they can draw boys away from their families, turn them first into lackeys and at last into lifelong toilers. Wizards, he averred, are not to be found among old, broken men but among the young and handsome who with a touch and a murmur



can deprive a girl of her senses and turn the most lissome and carefree maiden into a servant and a household drudge.

The tension broke. The crowd laughed and the Fairfield witch-hunt was over. No more did Rosy Henley and the Walker girl rise to the ceiling. No more did William Haw "put up balls of hair with pins sticking out." Witchcraft and laughter cannot coexist.

For 15 years I have studied Hex among the descendants of people such as Mary Ingelman. I once would have dismissed the Fairfield matter as sheer delusion. Now I cannot. I have seen Hex in South Carolina used to remove warts, to stanch bleeding and to cure the effects of burns. I know men who are graduates of reputable universities and of seminaries who tell me they have no doubt whatsoever that a generation ago there were persons in the area who could extinguish fire with an incantation. Men in whose truthfulness I believe have told me their parents could order a broom out of its corner to stand upright and move to music. I have sat in a darkened room with a grave lamp and a dead man's mirror and listened as a youth described buildings, persons and activities from the past as they swam into view in the mirror,

while an ecstatic old man identified these visions as places and persons he knew 40 years before the boy was born. And what have seen has changed my point of view. I now believe that what happened in Fairfield was as Pearson said; the women actually levitated or seemed to do so. William Haw did vomit balls of hair or what appeared to be that to all present; young Jacob Free actually experienced being turned into a horse and being struck on the cheek. I do not consider any of this witchcraft. Rather, what here is called witchcraft is a manifestation of psychic energy following its own set of laws and producing effects that seem strange only because they are not yet understood.

Only when reality is better understood can men expect to know more about the principles that govern such phenomena. Fortunately man's comprehension of the nature of reality is widening every day and pioneers in the field already have made great advances. At Yale University the Foundation for Integrative Education works tirelessly in this direction. Its journal, *Main Currents in Modern Thought*, presents articles which closely identify science, philosophy and religion as facets of the same reality. In order to understand reality, life and man himself must be

understood in a new context and this context consciousness is a force field moving in a universe that is itself a force field in which areas are polarized determinants.

I have found in Hex that these determinants can affect the states of force fields, as man deliberately or carelessly applies them. If a man deliberately polarizes his thoughts to a certain objective, by so much he affects the whole universal force field. His thoughts move in the direction of becoming things. In the case of ectoplasm the materialization may be sufficient to be visible, even tangible.

It is not at all by accident that Isaac Collins believed he saw a deer which then turned into a black cat. He had heard from infancy the association of black cats with witches and it would have been unthinkable to have the deer turn into a raccoon or a squirrel. There is a monotonous sameness about the transformations. A person who believes that he has been ridden by a witch invariably is turned into a horse, never into a camel or an elephant. The horse is the conceptual stereotype of the witch-mount and the consciousness accepts it as in the case of Jacob Free in whose fantasy subconscious fear identifies the self as the symbolic mount and the ob-

ject of the fear as the symbolic rider. It is very like a dream experience, full of symbolism, allegory and imagery.

Collins was polarized to attract a strange company of images. Singularly he spoke of the meeting to which he thought Mary Ingelman rode him as a "convention of witches" and a "very grand affair" — hardly the usual description of a sabbat. Egotistically he believed that the devil called him a "splendid" horse. One almost feels that if he had been the rider instead of the ridden he would have enjoyed the "convention" greatly.

In the earlier delusion, when the Gifted Brethren created a different psychic polarity, the deluded met angels instead of Satan on their fantastic journeys and instead of finding themselves at witches' conventions they imagined themselves in the New Jerusalem. Thin is the line between obsession and ecstasy. One is compelled to believe that if one enters the psychic world one's polarity determines whether one's experiences will be with devils or with saints.

The Fairfield incident should not be regarded as only a footnote to history nor dismissed as the delusion of ignorant frontiersmen. Its phenomena merit study.

Hex, magic, religion, all are



dependent upon the polarizing effect of concepts. A Hex incantation, a prayer, a grave lamp, a sanctuary light, all of these can alter human force fields and pol-

arize them, presumably to some degree universally. I believe man can exercise a very considerable control over this experience.

## AN HISTORIC TELEPATHIC STUDY

By Bert Groth

IN LIGHT OF contemporary interest in telepathy it is notable that almost 100 years ago the phenomenon was under relatively scientific scrutiny. Its mysteries are far from solved but there is some evidence that the communication may be stronger when the percipient responds automatically (through physical means, that is, using automatic writing or such an appliance as a planchette).

This is illustrated by the experience of The Rev. P. H. Newnham and his wife in 1871. The Reverend Newnham, vicar of Maker, Devonport, formerly a seaport and now part of Plymouth, England, knew that frequently he involuntarily transmitted his thoughts to his wife. He began efforts to control the ability and finally succeeded.

The complete record of The Reverend Newnham's eight months of experimentation, consisting of 40 pages listing 385 answers automatically written by his wife to questions he asked, was given in 1884 to Frederick W. H. Myers, one of the founders of the Society for Psychical Research, London. Myers and Edmund Gurney, another early member of the SPR, both knew The Reverend Newnham personally and considered him reliable and truthful.

In his experiments the vicar sat out of his wife's line of sight and wrote his question. The answer came quickly from her hand. She never was told the question until the answer was received.

The answers were intelligent and applied to the questions asked but The Reverend Newnham noticed that the answers did not correlate with his or his wife's opinions. Therefore, he questioned the identity of the respondent. The planchette replied, "Wife."

On February 12, 1871, a private pupil who studied with The Reverend Newnham, returned from vacation. When he learned of the experiments he expressed skepticism. The vicar offered to allow the young man to participate and ask any question he wished but the minister insisted on seeing it first. While Mrs. Newnham seated herself in the study The Reverend Newnham and his student went into the hall, shutting the door to the study. The student wrote, "What is the Christian name of my eldest sister?"

Returning at once to the study, they found Mrs. Newnham had the correct answer, "Mina," an abbreviation of Wilhelmina. Newnham himself had not known the girl's name.

FA

knowledge is the best antidote for such a bite as "The Gypsy Game," a con game which is explained step by step in this story.

THE BRIGHT autumn colors and crisp sunny air of October 8, 1966, drew Eunice Elizabeth Caster outdoors for a walk. Mrs. Caster, a 68-year-old widow, had come to Kansas City,

herself as "Sister Helen" although her real name was Diana Marks. She was 45 years old, dark-eyed and wearing her black hair long.

The two women talked cordial-

## THE "GYPSY SWINDLE" CASE

By Ed Gerdes

So, from her home in Los Angeles to visit her sister. A few blocks from her sister's home he came upon a large sign before a house at 3421 Troost Avenue reading "Palm Reader and Advisor."

Mrs. Caster was intrigued. She had visited fortune-tellers in the past and now, having a little time on her hands, the lonely widow felt a mounting excitement at the prospect of a palm reading. She walked up to the door and rang the bell.

A short heavyset Gypsy woman opened the door and invited Eunice Caster into the house. The Gypsy introduced

ly for a few minutes and if Sister Helen was appraising the large diamond ring on Mrs. Caster's left hand along with the lines of her palm, the elderly widow didn't detect this.

"You have known sorrow," Sister Helen said, "and it is time something good happened to you. There are some people who are jealous of your wealth, thinking they shall receive what they assume as their due through fraudulent means. But I want nothing from you. I want only to help you. But first there are things we must do to insure your happiness. Return in two days bringing with you a spool of



"WINNSBORO", APRIL 26, 1837.

"Dear Sir — In reply to yours of the 22nd, I answer that I was never concerned in a case of witchcraft. Some years ago, Stephen D. Miller, Esq. defended seven or eight persons who were indicted at Lancaster for assault, battery and false imprisonment. The defence was, that an old woman, the prosecutrix, residing in Chesterfield, had maltreated, by diabolical arts, a poor girl residing in Lancaster; and that the persons indicted, acting from the best advice procurable, went to the old woman, gently laid their hands on her, and brought her into Lancaster, to touch the abused girl, and say over her 'God bless you'! That the significant words had been pronounced with the proper ceremony, and the girl instantly recovered. Judge David Johnson presided, and I suppose with a view to look somewhat into the grounds of defence as a matter of curiosity, permitted the girl to be sworn. She testified that being fatigued one evening at her labors, she lay down to rest; Barbara Powers, the prosecutrix, came in and sat upon her, and choked her with great violence. After this, Barbara raised her up, converted her into a horse, rode her to Lancaster village, went through the keyhole into several shops, brought out goods of great value, loaded her with them, and rode her into Chesterfield with her booty. Barbara subsequently rode her to Cheraw, and proceeding in like manner, obtained bags of goods, and rode her back to her residence. With the severity of her almost incessant hardships in the service of the witch, her health and strength greatly declined. Here the Judge interposed, and cut off all further testimony. This happened about 1813 or 1814.

"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 cow-skin on her arms and shoulders. The sufferers brought suits in the county court of Fairfield, and the defence was fully gone into in each case. The plaintiffs recovered nominal damages. From that day to this, we have not had occasion to complain of the dealings of witch or wizzard among any of our people. I am in possession of the bulk of the evidence delivered on the trial of these poor old people, and if you desire it can detail it with a good deal of exactness. Judge Johnson will no doubt remember the case of Barbara Powers. Yours, etc.

"P. EDW. PEARESON."

"Dr. Thomas Cooper."



Robert Lathan Crisp, 1933  
 Emily Gene Adams, 1933  
 B. P. Stewart, Sr., 1933  
 Mrs. W. G. Hollingsworth, 1933  
 Mrs. J. T. Hollingsworth, 1933  
 Dr. A. D. Bennett, 1933  
 Mrs. A. D. Bennett, 1933  
 Mrs. S. M. Cowan, 1933  
 Emma Stewart, 1934

Preston McGowan, 1934  
 Mr. Braxton Watts Watkins, 1935  
 Mrs. B. W. Watkins, 1935  
 Miss Neil Watkins, 1935  
 B. W. Watkins, Jr., 1935  
 Francis Watkins, 1935  
 Jas. H. Powell, 1935  
 Ella May Noffz, 1935

Helen Miller Leaman, 1936  
 June Marie Crisp, 1936  
 Fleetwood Thomas, 1936  
 Mrs. Jim Crisp, 1936  
 Mr. J. Harvey Witherspoon, 1936  
 Mrs. J. H. Witherspoon, 1936  
 J. H. Witherspoon, Jr., 1936  
 J. A. Witherspoon, 1936

The present church roll (1937) is embraced in the enumeration made above.

## Witchcraft in South Carolina

*See photos  
 of Morris Free  
 log house  
 in log house  
 files*

*Ed Note: This article is a reprint from The Carolina Herald And Newsletter, June 1998 by special request. Apparently there is some local interest in the subject. While the editor is unaware of burnt stakes having been recovered by any nearby archaeological endeavor, perhaps we should all remain vigilant perchance there are those among us who covertly exhibit a propensity to cavort in lunar illumination au naturel.*

On the 10th of Nov. 1792. an account of the cruel beating in Fairfield Co. of three old persons over 80 years of age. who were credited with dealing in witchcraft was published in the South Carolina Gazette. This would have been the case involving Mary Ingleman, the details of which are recorded in the court records of Fairfield County. She and old man Hending and his wife Sally Smith had been charged with laying evil hands on Rosy Henley and her sister and damaged many cattle in the eastern quarter of the county.

A bench of Witch Doctors sat in a trial held at Thomas Hill's 5 miles from the county capital. Adam Free. son of Lawrence Free (A German from Pennsylvania) and Mary Free, testified against his mother (Mary Ingleman - widow of Lawrence Free and wife of Jacob Ingleman). Jacob Free, grandson of Mary Ingleman, also testified against her saying that she had turned him into a horse and r...de him 6 miles to Major Pearson's apple orchard on Broad River. Martha Holly alias Willing Haw [Willingham?] testified that Mrs. Ingleman had greatly afflicted her. Isaac Collins also testified that she had turned him into a horse.

Mary Ingleman sought legal redress. Mr. Yongue was the only magistrate in the county of Fairfield who would grant her a warrant. The warrant was issued against Sam Crossland who was convicted in the county court and fined 10 Pounds Sterling and costs. He left for the far west. She also prosecuted Joshua Durham who was found not guilty. The jury in this case was Hugh Gamble, Peter Curry, William Coggin, John Cubit, Andrew McDowell, Saml. Craig,

Benjn. Halsey, James Aiken, Thomas Hill, John Hollis, William Bonner. and Dudley Curry.

Later, Philip Edward Pearson wrote about this and told of Mrs. Ingleman and of her high character. Others accused of witchcraft were: John Erric, Benjamin Owens, Hezekiah Hunt and his wife Mourning. Mr. Pearson said that witchcraft pretty well died off in Fairfield after the incident at Mr. Hill's.

Lancaster County continued a witch stronghold down to a later period. In 1825, Barbara Powers was accused of turning a girl into a horse and rode her to Cheraw. This case went on appeal and became well-known. The case of Mary Ingleman was settled in the lower court and is less well-known.

Lawrence Free and Thomas Owen(s) came to S.C. from Pennsylvania. The will of Thomas Owens, Craven Co., S.C., 3 Oct. 1781 leaves 37 acres in Peters Township, Cumberland Co., Pa. to the use of the Baptists. He left his 250 acres in South Carolina to "my beloved wife Abigail," then to son Samuel. It's possible that Lawrence came to South Carolina from the same area in Pennsylvania.

An Indenture of 22nd Aug. 1763 is of record between Lawrence Free of Craven Co., planter, to Adam Free, Son and Heir apparent of the said Lawrence Free... for love and affection... 100 acres part of 400 acres grant to said Lawrence Free 5 Dec. 1760. The Plat was certified by John Pearson, Deputy Surveyor, 4 May .1763. Free signed in German. Mar signed (A) as her mark. Witnesses names were written in German. It was proved by Jacob Houkhouse and



## A new home for Dawkins woman

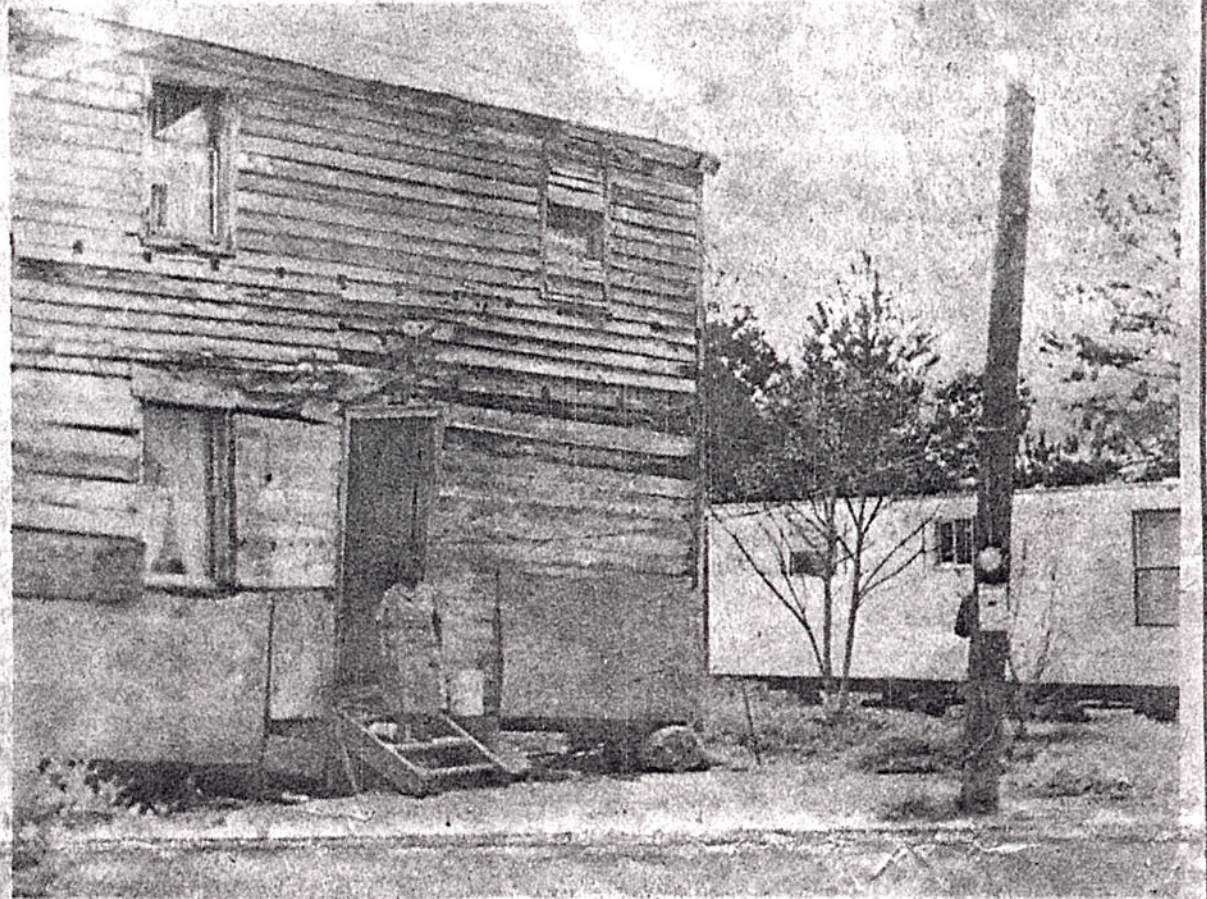
For more than forty years, Queen V. Lemon lived in poverty in a rundown shack in the Dawkins community. The house had no running water, electricity, or a bathroom, but it was home. It was where she gave birth to five children.

Born in Fairfield County 84 years ago, on March 20, 1905, Ms. Lemon earned a living as a maid and by working in the fields. She never had an education, but she maintained her strong belief in church. St. Matthew Baptist Church has always provided her with faith and strength to face another day.

After years of living in dire poverty, her eldest son, Boozer gave her \$1,700 to buy a trailer, but because of her age, she could not purchase the trailer or get a loan in her name. Ms. Lemon kept her faith that someone would help her.

It was Ms. Lemon's faith, along with the help of Fairfield United Action and Marvin Lee at South Carolina National Bank that is moving Queen Lemon into a new home. With the cooperation of these two organizations, a trailer was financed in Ms. Lemon's name and moved to Dawkins two weeks ago.

It was a welcome birthday present for Ms. Lemon.



**The rundown home Ms. Lemon lives in is actually a log cabin dating to the 1700s. Her new mobile home is also shown here.**

FAirfield United Action still needs the help of the community to put Ms. Lemon in a safe, clean home. Donations are being ac-

cepted so water, electricity, furniture, and a septic tank can be provided for the family.

If members of the public wish to

donate home items or money to this project, please call Jackie Workman at 635-5728 at the Fairfield United Action office.





The cabin

April 1960



