

This is a draft; we are currently in the middle of Part XIII analyzing the ethnic backgrounds of people who were here and listed in the 1810 Census. Other chapters need refinement, editing and completion.

Casey County's Culture

Part I: Introduction

Introduction: In this series of provocative articles, we seek to expose the reader to theories of our cultural development which *might* explain why Casey County, Kentucky, and its residents have historically been poor. And why we may expect failure to continue far into the future unless we have the insight to understand it and the fortitude to address it.

We are now, and have been so long that memory of man runneth not to the contrary, Scots/Irish. Prior to the Revolution, and even for some time thereafter, we were just "Irish." After the Revolution, and from the mid 1800's, and into the 1900's, the new immigrants from Ireland brought an entirely different culture to the United States and the earlier arrivals were then distinguished as "Scots/Irish."

"Foster" is English, being first mentioned in the Magna Carta (as "forester") in 1215. My immigrant ancestor to Jamestown is believed to have been Richard James Foster who came from London at 16 years of age in 1635 aboard the ship **Safety**. He was sponsored by his step-father, Bartholomew Hoskins. And, while my DNA confirms this much of my paternal heritage, this ignores that Richard James Foster was but one of at least 256 of my ancestors living *in that period alone*, or a total of roughly 512 in the minium of eight generations since. There has been every opportunity to have become a genetic mongrel, and to attribute traits to different blood lines, but even then we ignore the importance of our environment upon our heredity.

As we write this in 2017, we find that:

In median household income, Casey County is the **63rd poorest county (of 3,144 counties, parishes or boroughs) in the United States**; Kentucky is now the poorest state, and 29 of the hundred poorest counties in the U.S. are in Kentucky.

In per capita income, Kentucky is the second poorest state, with 16 of the hundred poorest counties in the U.S. being in Kentucky.

Quality of education is difficult to measure. In current educational testing, Casey County is 50th (59th?) of 165 (173?) school districts in Kentucky. For 2016, the national average of composite ACT scores was 20.8; for Kentucky, it was 20.0; for Casey County, it was 19.0.

Still, we constantly hear that recent graduates can't make change for a dollar, and become hopelessly confused if you give them \$10.25 to pay for a \$9.25 purchase.

Kentucky ranks 45th among the states in high school graduates, 47th in college graduates, and 36th in college graduates with advanced degrees.

Casey County is included in the ranks of Appalachia, and six of the top ten counties in the U.S. drawing disability are in Appalachian Kentucky.

While we do not intend to demean anyone, especially our own, this record would drive Pollyanna to meth.

We will draw upon many resources (i.e., plagiarize freely) to write this series of articles, and we will not spend time or space in esoteric footnotes. We will give broad credit to the books reviewed, and you may *Google* the titles, most easily available from [Amazon.com](https://www.amazon.com), or visit Wikipedia to fact check what we say here. The books reviewed have many, many pages of footnotes and citations to sources. Vice President Joe Biden was once excoriated for quoting someone without (interrupting his speech and distracting his audience by) giving credit to the original author. I defend Joe here because those of culture should have recognized the quotes without attribution.

To a large extent, this is a series of book reviews with some original material about Casey County, Kentucky. We hope to have included enough "factoids" and asides to make the material interesting and educational.

We invite discussion. We solicit corrections and additions. We have been married for over fifty years and have learned to endure correction humbly.

Casey County's Culture

Part II: Who were the Scots/Irish?

In Britain the term is virtually unknown, and most people would assume that it meant some kind of hybridization between the Irish and the Scots. Only the Protestant communities of Northern Ireland would generally recognize what is meant, though very few would now accept the designation for themselves, preferring to be described as British or Ulstermen.

Only in North America, where the term was invented, would one be likely to encounter an immediate recognition; but even here there are problems. Many of the descendants of the original Scots-Irish settlers would happily wear kilts and tartan on commemorative days, though this would have been a shock to their ancestors, who took particular trouble to distance themselves from all things Celtic and Gaelic.

In **March 1603**, the same month that James VI of Scotland became James I of England and Ireland, the leading families of the ancient province of Ulster surrendered to the English. Thus concluded the Nine Years War, the latest in a long line of struggles to arrest the steady expansion of English power in Ireland. It was in Ulster that Celtic Ireland had made its last stand against a foreign invader, all the more unwelcome because he now came garbed in a cloak of militant Protestantism, a direct challenge to an ancient Catholic tradition. It had been a particularly bitter struggle, and Ulster had been devastated. The northeastern counties of Antrim and Down, within sight of the coast of Scotland, are described by contemporary writers as "all waste."

For reference, this is the King James of the King James version of the ***Bible***, and the reigning king when Jamestown, Virginia, was colonized.

For King James the conclusion of the Nine Years War came as a welcome addition to his new glories; it also presented him with a problem and an opportunity. As a man and a king he was no more sympathetic to Gaelic traditions and culture than his predecessors. While still King of Scots he had been preoccupied with the problems posed by his own minorities in the Highlands and Islands, whom he once described as "utterly barbarous." In the 1590's he had even sponsored a scheme of internal colonisation or plantation, handing over the island of Lewis to a party of Lowland adventurers. These men were to bring civilization and commerce to the western Isles, in a project that allowed for the wholesale extermination of the local Gaelic clans. Faced with the widespread hostility of the Highland communities, the Lewis plantation was a costly failure: the idea, however, remained fixed in the royal mind.



In Ulster County (Northern Ireland on the map), unlike the Scottish Highlands, the local people had been severely demoralized. Plantation was not a new idea in Ireland, but past schemes had achieved very little. To begin with, James showed little interest in a fresh project but for a series of unusual opportunities. The first involved two rather shady Lowland opportunists, the kind of men all too attractive to the enterprising king. James Hamilton was a university don and a spy; and Sir Hugh Montgomery, his partner, was an Ayrshire laird. Together they helped Conn O'Neill, an Irish chieftain, escape from Carrickfergus Castle, where he had been imprisoned for rioting, and offered to obtain a royal pardon for him in return for a share of his substantial estates in Antrim and Down. James, originally hostile to the proposal, became the fourth partner in the enterprise, no doubt amused by the audacity of Hamilton and Montgomery. **Both men proposed to bring over to Ulster large parties of Scots Lowlanders to replenish the depopulated areas, thus reviving the hitherto discredited idea of plantation. James now had a way of driving a Lowland, Protestant and English-speaking wedge into the heart of a Gaelic and Catholic world.**

In granting Hamilton the territory of Upper Clondeboy and Great Ardes, James emphasized the intention "...of inhabiting the same, being now depopulated and wasted, with English and Scottish men; and the carrying of men, cattle, corn (then and there, small grain) and all other commodities from England and Scotland into the said territories. Also, to have liberty to alien (grant) to any English or Scottish men, or of English and Scottish name and blood, and not to have the mere Irish."

Ireland was an English possession, so it was important to emphasize English as well as Scottish settlement, though for reasons of geography and temperament, the new plantation was almost exclusively Scottish, as James himself clearly recognised it would be: "The Scots are a middle temper, between the English tender breeding and the Irish rude breeding and are a great deal more likely to adventure to plant Ulster than the English."

Taking the lead of Montgomery and Hamilton, land hungry Scots crossed the North Channel in ever increasing numbers. What they found would have daunted all but the hardiest spirits: "...parishes were now more wasted than America (when the Spanish landed there)...for in all those three parishes (Glenabbey, Donaghadee and Newtonards) thirty cabins could not be found, nor any stone walls, but ruined roofless churches, and a few vaults at Grey Abbey, and a stump of an old castle in Newton, in each of which some gentlemen sheltered themselves at their first coming over." But the land was good and largely unfarmed, as the native Irish economy had been pastoral rather than arable. Settlers were also encouraged by the promise of **long leases**, far better than the

unfavourable terms in their **native Scotland, where short leases acted as a disincentive to good husbandry and improvements.** Plantation, the Scots were soon to show, could be made to work, especially when it was supported by adequate military force.

Most houses were mud and wattles, but the short term leases lead to a phenomena of “mobile homes.” Those who owned the land or had very long leases could afford to build stone houses or castles; some tenants who might be gone tomorrow built cabins of stacked logs which could be unstacked and hauled away. These were built after the Scandinavian model.

Also note that this migration was occurring in the early years of the 1600's, and the migrants were often given one hundred year leases. When these leases expired in the early 1700's, escalation of rents exceeded what the tenants could pay, thus contributing to mass migrations to the American Colonies.

A second and more significant opportunity came in September 1607. Although Hugh O’Neil, Earl of Tyrone, and Hugh O’Donnell, Earl of Tyrconnel, had made their peace with the government some years before, they had been subject to almost continual harassment by the Dublin authorities. Fearing for their safety, the two chiefs left for the continent, never to return, an episode famous in Irish history as “The Flight of the Earls.” James now had huge territories in central and western Ulster: Hamilton and Montgomery’s free enterprise scheme was supplemented by the Plantation of Ulster.

Land was granted to men known as “undertakers,” who pledged themselves to bring over to Ireland settlers from England and Scotland; only the more inferior lands were to be allotted to the native Irish. This time more English settlers began to make an appearance, though they continued to be numerically weaker than their Scottish cousins. This is hardly surprising: England was richer and far more settled than Scotland, and Ireland remained a dangerous frontier. **Native Irish chieftains, deeply resentful of their changing circumstances, took to the wilds as outlaws, and as “woodkernes” represented a real threat to the more isolated settlers, many of whom were wiped out in midnight raids. The descendants of the Scots migrants were later to face a similar threat on the American frontier. While the Irish raiders were tough, the Scots were even tougher. Many of the early migrants came from the Scottish borders, men with (Casey County) names like Bell and Elliot, where they had been hardened in an age-old struggle with the English.**

Despite the woodkerns - and the wolves - the Plantation survived and prospered. In 1634 Sir William Brereton, in a journey through Ayrshire noted that: “Above the thousand

persons have, within the last two years past, left the country wherein they lived...and are gone for Ireland. They have come by one hundred in company through the town, and three hundred have gone on hence together, shipped for Ireland at one tide..." **By 1640 it is estimated that as many as 100,000 Scots had settled in Ulster compared with some 20,000 migrants from England.**

As well as new modes of farming the Scots brought a strict Calvinist doctrine, which by the late 1630's was taking a firmly Presbyterian shape, as opposed to the episcopacy favoured by the king.

Charles I, James' son and successor, in attempting to force Scotland to accept the English forms of worship, took a path that led directly to the Civil Wars. This had a profound effect on the Protestant settlers in Ulster. Although the Scots had originally been made welcome by the English Lord Deputy in Dublin, their enthusiasm for Presbyterianism made them politically suspect. **Confronted by official hostility they faced an even greater threat in 1641 when the native Irish rose in revolt, venting years of frustration on the bewildered and badly frightened settlers.**

The colony survived, though it entered a prolonged period of stagnation and crisis, which only really came to an end with the defeat of the Catholic Jacobites in the war of 1689-1691. During the wars the Ulster Scots had played a full part, assisting, amongst other things, in the famous siege of Londonderry. Among their rewards they could expect, at the very least, a measure of religious toleration: after all, the revolution settlement had at last conceded the right of Scotland to a Presbyterian church after years of Stewart persecution. But the Ulster Presbyterians were caught in a paradox: though the reign of William of Orange brought a measure of calm, they were still subject to a religious establishment in Dublin, which remained strictly Anglican in outlook. During the reign of Queen Anne the Presbyterians, though part of the victorious Protestant party, were to find themselves just as outcast as their despised Catholic neighbours.

The successive wars had the effect of once again depopulating the fields of Ulster: many of the original settlers had been killed or had returned to Scotland for their own safety. An appeal was made for fresh settlers, with twenty-year farm leases being held out as bait. **Thus began the last great wave of Scots migration to Ulster. In the decade up to 1700 an estimated 50,000 people made the crossing. Politically this last wave was among the most significant, especially for the future of America and the creation of that unique outlook that was in time to be known as Scots-Irish.**

By 1707, the year that the Scottish parliament merged with its English cousin, the Protestant colony of Ulster was a hundred years old. The differences that had existed between the original settlers, whether Scots or English, had largely ceased to exist. It is now possible to discover a distinct Protestant Ulster identity, recognisably unique and distinct from the sources of origin. With the absence of outmoded feudalism, still present in Scotland, looser kinship ties, and a freer labour market the Ulster Protestants began to develop in an unanticipated direction. If anything religion provided the common bond, rather than race, uniting dissenters of differing faiths, though it is also true to say that the Scots settlers had acquired a cultural domination over their English counterparts. Though loyal to the crown, they were a people who, through decades of adversity, had become self-reliant, and never quite lost the feeling that they were surrounded by a hostile world: **“They learned from hard experience’, one commentator noted ‘that one must fight for what he has; that turning the other cheek does not guarantee property rights; in short, that might is right, at least in the matter of life and land ownership.’”** In the early years of the eighteenth century they found themselves once again under attack, though this time from a totally unexpected direction.

In 1704 the government of Queen Anne, dominated by the Anglican High Church party, passed an act that had a direct bearing on the Ulster Scots. All office holders were obliged to take communion in the Established Church, a measure which at a single stroke virtually wiped out much of the civil administration in the north of Ireland. It was even seriously suggested that Presbyterian ministers could be brought before Anglican church courts, charged with fornicating with their own wives. The worst features of the new legislation was removed by the Toleration Act of 1719, but the damage had been done, and full discrimination against the Presbyterians was not finally ended until the middle of the nineteenth century. The irony and unfairness of the new policy was pointed out, amongst others, by Daniel Defoe, the author of Robinson Crusoe.

The Ulster Presbyterians had endured-and survived-past waves of religious discrimination, and would most likely have continued to thrive in the face of official hostility. But in the early years of the new century they were faced with an additional challenge, one that threatened the whole basis of their economic existence in Ireland. **By 1710 most of the farm leases granted to the settlers in the early 1600's had expired; new leases were withheld until the tenants agreed to pay greatly increased rents, which many could simply not afford to do. Rather than submit to these new conditions whole communities, led by their ministers, began to take ship for the Americas: a new exodus was about to begin.** In 1719, the year after the first great wave moved west, Archbishop William King wrote an account of the migration from Ulster, pinpointing the real source of the upheaval:

Some would insinuate that this in some measure is due to the uneasiness dissenters have in the matter of religion, but this is plainly a mistake; for dissenters were never more easy as to that matter than they had been since the Revolution (of 1688) and are at present; and yet never thought of leaving the kingdom, till oppressed by the excessive rents and other temporal hardships: nor do any dissenters leave us, but proportionally of all sorts, except Papists. The truth is this: after the Revolution, most of the kingdom was waste, and abandoned of people destroyed in the war: the landlords therefore were glad to get tenants at any rate, and let their lands at very easy rents; they invited abundance of people to come over here, especially from Scotland, and they lived here very happily ever since; but now their leases are expired, and they are obliged not only to give what they paid before the Revolution, but in most places double and in many places treble, so that it is impossible for people to live or subsist on their farms.

As the years passed thousands of people crossed the Atlantic from Ulster, just as their ancestors had crossed the North Channel from Scotland a century or more before. However, by 1750 the pace of migration began to slow, as relatively normal conditions returned to Ulster after years of economic dislocation.

The period of calm was all too brief. In 1771 a fresh wave of migration began, once again induced by the greed of the landlords, which was arguably to have serious consequences for the security of the British Empire in North America. Faced with a fresh series of rent hikes, local people at first mounted some resistance, gathered together in an organization known as the Hearts of Steel; but the landlords had the law and the army on their side. **In the short period left before the outbreak of the American Revolution a further 30,000 Ulstermen left for the colonies, joining some 200,000 who had already made their homes there earlier in the century.** The contemporary image of the Ulster Protestant is most commonly that of the Orangeman, with all of his exaggerated loyalty to Britain and the Crown.

For the dispossessed of the 1770's the opposite was true: they had lost everything, and came to America with an intense hostility towards all things British.

Unlike the Catholic Irish who came to America in the 1800's and early 1900's, the Scots-Irish were Presbyterian. In the frontier, they became Baptists and Methodists.

For the original Quaker and Puritan settlers of the thirteen colonies, largely English in origin, the emigrants of Ulster, an increasingly common sight, were usually described as “Irish.” To counter this misconception the newcomers adopted the older description of “Scots.” It was in this semantic exchange that a new breed took shape: they were the **“Scots-Irish.” For many years these people had lived on a frontier in Ireland, and it seemed natural for them to push on to a new frontier, where land was both plentiful and cheap, introducing a new urgency and dynamism into a rather complacent colonial society.** Before long these “backwoodsmen,” **distrustful of all authority and government,** had established a hold on the western wilderness, fighting Indians and wolves in much the same way that they had once fought wolves and woodkern. In Pennsylvania the Scots-Irish established an almost complete domination of the outer reaches of the old Quaker colony. It was a dangerous life, but one which has established a lasting image in American history and folklore:

He was a farmer so far as was needful and practicable out of the reach of all markets, though as often as not his corn was planted and his grass mown, with the long-barreled short-stocked ponderous small-bore rifle upon which his life so often hung, placed ready and loaded against a handy stump. What sheep he could protect from the bears and the wolves, together with a patch of flax, provided his family with covering and clothing. Swarthy as an Indian and almost as sinewy, with hair falling to his shoulders from beneath a coon-skin cap, a buck-skin hunting shirt tied at his waist, his nether man was encased in an Indian breach-clout, and his feet clad in deer-skin and moccasins.

With the outbreak of the American Revolution in 1776 the Scots-Irish, in interesting contrast to many of their mere Scottish or Irish cousins, were among the most determined adherents of the rebel cause. Their frontier skills were particularly useful in destroying Burgoyne’s army in the Saratoga campaign; and **George Washington was even moved to say that if the cause was lost everywhere else he would take a last stand among the Scots-Irish of his native Virginia.**

Serving in the British Army, Captain Johann Henricks, one of the much despised “Hessians”, wrote in frustration, “Call it not an American rebellion, it is nothing more than an Irish-Scotch Presbyterian Rebellion.” It was their toughness, virility and sense of divine mission that was to help give shape to a new nation, supplying it with such diverse heroes as Davy Crocket and Andrew Jackson. They were indeed God’s frontiersmen, the real historical embodiment of the lost tribe of Israel.

Unlike the Catholic Irish who came during and after the potato famine, the Scots-Irish were Protestants from Northern Ireland, and to this day the conflict between them and England persists. After coming to America, the staunch Presbyterians relaxed and became Methodists and Baptists on the frontier.

Casey County's Culture

Part III: Albion's Seed

Albion's Seed: Four British Folkways in America by David Hackett Fischer. New York: Oxford University Press, 1989, hardbound, **948 pages**, illustrations, maps, index. ISBN O-19-503794-4.

David Hackett Fischer (born December 2, 1935) is University Professor and Earl Warren Professor of History at Brandeis University. Fischer's major works have tackled everything from large macroeconomic and cultural trends (**Albion's Seed, The Great Wave**) to narrative histories of significant events (**Paul Revere's Ride; Washington's Crossing**) to explorations of historiography (**Historians' Fallacies**, in which he coined the term Historian's fallacy).

In this eye opening book (which might also be described as eye closing since it is likely to put you to sleep several times) Professor Fischer explains to us and contrasts the first four, and most significant, waves of immigration from northern Europe to what has become the United States of America. Based upon the distinctions of origin and motive of the immigrants, Fisher demonstrates the tremendous differences among the folkway groups.

Fischer's basic thesis is that although less than 20% of the present U.S. population has British antecedents, our British genesis is still the dominant factor determining our culture. This formative British culture, however, was not monolithic. **America still reflects the regional, religious, and class divisions of 1600's and 1700's in Britain.**

As noted in a review by Nelson Rosit, "This book (**Albion's Seed**) is a comprehensive, almost encyclopedic, guide to the origins of colonial American culture. New Englanders really were puritanical; English Southern gentlemen genuine aristocrats; Quakers were very pious; **and Southern highland clans feuded as they had in the old country.**

Each of the four distinct folkways are comparatively described and defined in the following terms:

- Speech Ways:** "Conventional patterns of written and spoken language; pronunciation, vocabulary, syntax and grammar."
Building Ways: "Prevailing forms of vernacular architecture and high architecture, which tend to be related to one another."

Family Ways:	"The structure and function of the household and family, both in ideal and actuality."
Marriage Ways:	"Ideas of the marriage-bond, and cultural processes of courtship, marriage and divorce."
Gender Ways:	"Customs that regulate social relations between men and women."
Sex Ways:	"Conventional sexual attitudes and acts, and the treatment of sexual deviance."
Child-Rearing Ways:	"Ideas of child nature and customs of child nurture."
Naming Ways:	"Onomastic customs including favoured forenames and the descent of names within the family."
Age Ways:	"Attitudes towards age, experiences of aging and age relationships."
Death Ways:	"Attitudes towards death, mortality rituals, mortuary customs and mourning practices."
Religious Ways:	"Patterns of religious worship, theology, ecclesiology and church architecture."
Magic Ways:	"Normative beliefs and practices concerning the supernatural."
Learning Ways:	"Attitudes toward literacy and learning, and conventional patterns of education."
Food Ways:	"Patterns of diet, nutrition, cooking, eating, feasting and fasting."
Dress Ways:	"Customs of dress, demeanor, and personal adornment."
Sport Ways:	"Attitudes toward recreation and leisure; folk games and forms of organized sport."
Work Ways:	"Work ethics and work experiences; attitudes toward work and the nature of work."
Time Ways:	"Attitudes toward the use of time, customary methods of time keeping, and the conventional rhythms of life."
Wealth Ways:	"Attitudes towards wealth and patterns of its distribution."
Rank Ways:	"The rules by which rank is assigned, the roles which rank entails, and the relations between different ranks."
Social Ways:	"Conventional patterns of migration, settlement, association and affiliation."
Order Ways:	"Ideas of order, ordering institutions, forms of disorder, and treatment of the disorderly."
Power Ways:	"Attitudes toward authority and power; patterns of political participation."
Freedom Ways:	"Prevailing ideas of liberty and restraint, and libertarian customs and institutions."

We will gloss over the first three waves of immigration and refer the more curious to *Albion's Seed*.

Jamestown, Virginia, Colony (1607). The first attempt of the English to colonize North America was the ill fated settlement on Roanoke Island; its disappearance is yet to be explained, although many interesting theories abound. Next came Jamestown.

Jamestown was a commercial venture; the colonists came believing that gold and silver laid upon the ground for the taking. Of course, they were wrong, but rewards came in the form of timber, corn (Indian corn, or maize), potatoes, beans, and other discoveries not known in England. Top heavy with “gentlemen” too good to work, they almost starved to death, and resorted to cannibalism to survive the “starving time.” As we know, with additional immigrants and supplies from England, they did survive and populate the lower east coast of the Colonies.

A transition in the character of the Virginia colonies came with the appointment of xyz as governor in 1841. This is the Jamestown culture recognized by Fisher.

These became “Southern Gentlemen,” if such truly existed.

Plymouth Rock Pilgrims (1620).

“According to Fischer, the foundation of American culture was formed from four mass emigrations from four different regions of Britain by four different socio-religious groups. New England's constitutional period occurred between 1629 and 1640 when Puritans, most from East Anglia, settled there.

Pennsylvania Quakers (1681)

The next mass migration was of southern English cavaliers and their servants to the Chesapeake Bay region between 1640 and 1675.

Then, between 1675 and 1725 thousands of Quakers, led by William Penn settled the Delaware Valley.

Scots/Irish to the Appalachians;

Finally, English, Scots, and Irish from the borderlands settled in Appalachia between 1717 and 1775.

Each of these migrations produced a distinct regional culture which can still be seen in America today.

The plotting of cultural continuities of long duration inevitably leads to the question of causality. Fischer discounts race as a factor in such continuity. However, there is overwhelming historical evidence for race being one very important factor in determining culture. For example, racial change within a society inevitably brings about fundamental and lasting cultural change.

Although Fischer disallows the racial factor there is still much of interest for the student of race in *Albion's Seed*. The book for instance, lends weight to those who see a Teutonic/Celtic split between the American North and South. The theory is that the Puritans and Quakers came from the areas of England *with heavy Anglo-Saxon and Scandinavian influences* while the cavaliers and southern high-landers originated from the more Celtic areas.

East Anglia, as its name implies, was the home of the Angles, the regions where the epic *Beowulf* originated and after became part of Danelaw.

The North Midlands, the Quaker stronghold, has a heavy concentration of Scandinavian place names. "From the Norsemen came the custom of moots, or assemblies in the open at a standing-stone or hilltop grave, which may have influenced the Quakers' love for such meeting places," quotes Fischer from another historian (p. 446).

Instead of the town meetings of the Puritans or the Friends meetings of the Quakers, Southerners, whether cavaliers or highlanders, tended to be less communal and more individualistic; less collective and more libertarian.

The Nordic aesthetic is not totally neglected either. The author relates the story of a "Latin adventurer named Francisco de Miranda" who visited America in 1784. While here he attended a Quaker meeting which he describes in his journal:

I entertained myself ... by examining slowly the dress and the countenance of the female concourse and I can assure you with all ingenuousness that neither more simplicity, cleanliness and taste in the first nor natural and simple beauty

in the second can be imagined. I am firmly persuaded that the coloring of Rubens and the carnations of Titian can never imitate what nature offers her in the hue and complexion of simple Quaker women who have not a grain of powder or drop of oil on their persons. (p. 551).

As Fischer wrote his conclusion in 1988 he saw the continued dominance in America of cultural values and institutions originating in Britain. The author supposes that if Anglo-American culture can remain pre-eminent while the British ethnic component sinks to less than 20% such a culture can survive any manner of racial change. Unfortunately, there are several factors the author does not consider.

While America is less than 20% British, it is still 60% northern European. The main reason America has remained so British culturally is because the millions of German, Irish, Scandinavians, Dutch, and other Europeans who came to these shores, along with their descendants were close enough racially to assimilate culturally. **Millions of Americans who are not ethnically Anglo-Saxon are culturally Anglo-Saxon.**

Who are Casey Countians?

Casey County's Culture

Part IV: Log Cabins

Trailer Trash, 1800: Actually, we don't know of log cabins being disassembled and carted to or around the new frontier, but small cabins were transported in northern Europe due to the depletion of good timber.

Log cabins are nothing new. Construction with logs was described by Roman architect Vitruvius Pollio in his architectural treatise *De Architectura*, ca. 15 BC. He noted that in Pontus (modern-day northeastern Turkey) dwellings were constructed by laying logs horizontally overtop of each other and filling in the gaps with "chips and mud."

Historically significant for Kentucky, log cabin construction has its roots in Scandinavia and Eastern Europe. Although their origin is uncertain, the first log structures were probably being built in Northern Europe by the Bronze Age (about 3,500 BC).

Some theorize that it was brought to America in the 1630's by the Scandinavians (Swedes) who colonized the area which later became Delaware.

Others believe that it originated in Germany and was brought to America by either the Mennonites in the early eighteenth century or the Moravians who settled in the Pennsylvania area.

Still others believe that the Scots/Irish had learned from the Scandinavians while still in the northern British Isles.

This question is still unanswered today. We do know that British settlers, who needed substantial shelter immediately and who lacked a basic knowledge of primitive building construction, turned to the log cabin as a means of protection from the elements. Now, this is not *Fox Fire*, but we will discuss cabins to some extent.

Since there was no labor force available, a man and his family and friends were dependent on themselves to build the shelter they needed as a protection from "the driving winds of winter and the drenching rains of spring..." Some of these shelters were simple three sided, open front (to a fire), lean to structures. Every winter, we marvel that anyone survived.

Trees were plentiful and only one metal tool was needed for basic cabin construction. This was the American ax. If available, a froe was used to make shingles, but even that could be done with an ax. Thus, with adaptations from other cultural groups, the American cabin was born and provided shelter and comfort for rich and poor alike. It could last for several generations. It needed only a new roof approximately every fifty years.

Scotch-Irish Cabins were rectangular in shape, usually about 16x20 feet, with two doors (one in front and one directly opposite in back), and a generous hearth.

We have intimate knowledge of one **Casey County cabin**, built on Big South Rolling Fork in about 1809 by James L. Spragens (Scots/Irish) from having disassembled and reassembled it. We stand ready to be corrected by anyone more knowledgeable. Our Casey County cabin has poplar logs smoothed inside and out to an end rectangular dimension of about 6" thick by varying widths up to 22". It is eighteen feet by twenty-two feet. The poplar trees were felled and split into halves. Each half was dressed to the 6" thick dimension, with the width depending upon the particular tree. To keep the two sides of the cabin going up evenly, the two halves were laid on the same level but facing away from one another across the cabin. By my calculations, the chosen poplar trees had to be about twenty-five feet to the first limb, and (to get two logs that were 6" x 22") at least 25" at the little (top) end. The bottom logs were set on stone sills; still, splashing rain water would eventually rot the lower logs, requiring "remodeling."

This cabin had simple squared or flat notches. Except for the very top logs which had pegs, no nails or pegs were used. The widest and heaviest logs were at the bottom of the cabin and became smaller as it ascended. Although I have not been able to verify this, I do **not** believe that our Casey County cabin originally had a fireplace or chimney. While many cabins early on had dangerous hearths and chimneys made of logs with liberal mud chinking and covering, the stone chimney found on our cabin must have come later when stone could be quarried. Chimneys were the most time-consuming and the last components to be constructed in a cabin. Depending on the availability, rock, clay or cement were used for their construction. Since the ultimate chimney was of quarried rock, we believe it came much later.

Our Casey County cabin originally had a loft, or second story. The cabin is constructed of eleven courses of finished logs (i.e., forty-four logs, total, from twenty-two trees) which are very tightly fitted, except for the tenth course. That course of logs always had a gap of several inches both above and below it.

The logs were so tightly fitted that chinking was not used.

We believe that the original cabin had a front door, possibly a back door, no windows, no hearth other than the dirt floor, and no chimney. The gaps between the logs at the tenth level served as chimney, light, windows to see out and perhaps to shoot out (because the last organized Indian attack in Kentucky had occurred within less than five to fifteen years of the cabin's construction, depending upon source¹). The lack of closure of the tenth course would have made heating the cabin very difficult, but that was the norm of the frontier. (Have you ever driven around Casey County in the dead of winter and seen a wood stove heated house with the doors standing wide open?)

Our cabin was "remodeled" several times since its first construction, as evidenced by numerous notches for floor joists for the loft or second floor.

Many such Casey County cabins still exist under the weatherboard of old houses.

Life in a log cabin was an education in life as a whole. Those born and raised in such a structure were exposed naturally and unavoidably to love, conception, birth, joy, sadness, pleasure, sickness, death, and constant hard work. Families born and raised in such an environment lived a crowded life. Their experiences shaped their character and lives into a deeply ingrained sense of self-reliance. This self-sufficiency could not have been drawn from any home but a log cabin.

After James L. Spragens' first wife, Susannah Nash, died childless in 1809, he wasted no time in remarrying to Rosana Pennell Spragens and they raised six children (three girls and three boys) in this one room (and one loft) cabin on Big South. They had a little over one hundred acres of knob land suitable for pasture, and very little creek bottom land suited for cultivation, from which to provide.

The Scots/Irish pushed the frontier, and this is the way they lived in luxury. We marvel that luxurious palaces and castles have existed in Europe and Asia for thousands of years, yet the Scots/Irish on the frontier lived basically like groundhogs. If you compare a frontier cabin to the Palace of Versailles outside Paris, France, about the only thing they have in common is that neither of them had bathrooms.

¹ One author states that the last Indian massacre to take place in Kentucky was the Bran Massacre which took place in 1805 near Crittenden in Grant County. *The Kentucky Reader*, 1986, reprinted in *Kentucky Explorer*, Volume 31, #1, March 2016.

In the *Frontiersmen*, Alan Eckert says that the last Indian battle in Kentucky was . . . xyz
Another source says that the 1794 General "Mad Anthony" Wayne victory at Fallen Timbers in Ohio ended Indian attacks in Kentucky

Casey County's Culture

Part V: The American Revolution

1776: The Revolution, the Declaration and the Constitution

When the Declaration of Independence was signed on July 4, 1776, fifty-six men came together to pledge their "lives, fortunes and sacred honor" to form a new country where "all men are created equal" and entitled to "life, liberty and the pursuit of happiness."

We forget that, in the 18th century where aristocracy was the norm, what a radical statement this was, even if we are still working to fulfill its promises. We forget these men were publicly taking on the largest Empire in the world; prior history predicted they had little prospect of success and the risk of a hangman's rope if they failed.

The Age of Enlightenment took place in the 1700's, and prior to enlightenment the folk truly believed that they were dependent upon royalty and clergy for guidance.

Nine of the fifty-six men who signed the document that is arguably the greatest statement of freedom ever penned were Irish Americans. They were: Charles Carroll of Maryland, a Catholic, was the only non-Protestant member of the Continental Congress; Matthew Thornton of New Hampshire; John Hart of New Jersey; James MacGowen (Smith) of Pennsylvania; George Taylor of Pennsylvania; George Reed of Delaware; Thomas McKean of Delaware; Edward Rutledge of South Carolina was at 26 the youngest signer of the Declaration of Independence; and, Thomas Lynch of South Carolina.

The Secretary of the Continental Congress who incorporated the final revisions to Jefferson's Declaration was an immigrant from County Derry: Charles Thomson. The Declaration was first printed by an Immigrant from County Tyrone, John Dunlap. It was first read in public by the son of an immigrant from Wexford: Lt. Col. John Nixon.

But most of the Scots/Irish were not in the "civilized" areas of the Colonies; they were away on the frontier. We also know that the Scots/Irish, whether more Scotch or more Irish, were fighters and came to the colonies with a deep hatred for all things British.

In 1776, there were fewer than 200 settlers in Kentucky. Hostile native Americans (a/k/a "Indians") abounded. It would be another twenty years before the Cumberland Gap would be opened to wagon traffic. The southern frontier at that time was in western North Carolina and near Sycamore Shoals or Elizabethton, Tennessee, on the Watauga

River in eastern Tennessee. Sycamore Shoals is about 120 miles (by modern highways) east of Cumberland Gap. The Revolution was something happening on the east coast, across the Appalachians, far away from the frontier. Williamsburg, Virginia, was (by modern highways) about 400 miles to the east.

On the frontier, the “Indians” sided with the British because they resented the whites crossing the Appalachians into their country. In fact, the King had forbidden encroachment across the mountains but the mountain men, the independent Scots/Irish, the “over mountain men,” had gone anyway.

It is a mistake to believe that all “Americans” or colonists wanted independence. The residents of the colonies, and families, were very divided over the value of independence against their perceived and unenlightened “need” for a king. Back in Surry County, North Carolina, the Murphys who later came to Casey County around 1800 were on both sides of the conflict.

The Revolutionary War was not going well for the rebels in 1780. British Major Patrick Ferguson was leading 1,000 or so American colonists, Tories or Loyalists to the King, in South Carolina when he made the mistake of telling the “over mountain men” to surrender to him or suffer the consequences. Taking the dare, about 900 over mountain men, including Isaac Shelby (first and fifth governor of Kentucky; Travelers’ Rest, Shelby City, Lincoln County), John Sevier (first governor of Tennessee), John Crockett (father of Davy) and other notables chased Ferguson down in South Carolina (south of Kings Mountain, North Carolina), and defeated him.

The Battle of Kings Mountain lasted 65 minutes. The Loyalists suffered 290 killed, 163 wounded, and 668 taken prisoner. The Patriot militia suffered 29 killed and 58 wounded. Ferguson was killed in the battle. Ferguson (surely Scots/Irish himself) was actually the only non-American in the battle.

Kings Mountain was a pivotal moment in the history of the American Revolution. Coming after a series of disasters and humiliations in the Carolinas—the fall of Charleston and capture of the American army there, the destruction of another American army at the Battle of Camden, the Waxhaws Massacre—the surprising, decisive victory at Kings Mountain was a great boost to Patriot morale. The Tories of the Carolina back country were broken as a military force. Additionally, the destruction of Ferguson's command and the looming threat of Patriot militia in the mountains caused Lord Cornwallis to cancel his plans to invade North Carolina; he instead evacuated Charlotte and retreated to South Carolina. He would not return to North Carolina until early 1781, when he was chasing

Nathanael Greene after the Americans had dealt British forces another defeat at the Battle of Cowpens.

In ***The Winning of the West***, warmonger Theodore Roosevelt wrote of Kings Mountain, "This brilliant victory marked the turning point of the American Revolution." Thomas Jefferson called it, "The turn of the tide of success." President Herbert Hoover at Kings Mountain said,

This is a place of inspiring memories. Here less than a thousand men, inspired by the urge of freedom, defeated a superior force entrenched in this strategic position. This small band of Patriots turned back a dangerous invasion well designed to separate and dismember the united Colonies. It was a little army and a little battle, but it was of mighty portent. History has done scant justice to its significance, which rightly should place it beside Lexington, Bunker Hill, Trenton and Yorktown.

In 1931, the Congress of the United States created the Kings Mountain National Military Park at the site of the battle.

So let's celebrate!

This may be an appropriate time frame and place to discuss **Bluegrass music**. The term "Bluegrass" was from Bill Monroe and the Bluegrass Boys in the 20th century, but the music had been around for much longer.

The Appalachians were a mixing pot of cultures predominated by the Scots/Irish. Even today, Scottish celebrations with kilts and bagpipes are held in western North Carolina.

But Bluegrass music represents several cultures: The fiddle is clearly Irish or English; the guitar is Spanish; the mandolin is Italian; the banjo is African. We don't know the origins of the tub and broomstick (bass), wash board (Creole?), spoons, rhythm sticks or similar make shift instruments.

The mountain folk lacked the tools and expertise to make fine instruments, so a new instrument, the "mountain dulcimer" was invented. This basic, lap held, stringed

instrument had four strings, two melody and two drone harmony, for accompaniment. Usually chorded, it is possible to fret all four strings for more unique notes.

This writer is proud that his daughter owns a very fine dulcimer made by Warren May of Berea and made from Casey County walnut, probably furnished to May by Hubert Cornett or Gerald Wethington.

Jane Marvin Brock (Woodall), Miss Kentucky of 1957 and a native of Casey County, played the dulcimer as her talent in the contest. “Brock” is probably English or Scottish. She later became curator of American Folk Music at the Smithsonian in Washington, D.C.

Can we revive the spirit of the original Apple Festivals when local musicians brought their instruments to town, formed groups and played Bluegrass and gospel in the alleys and byways?

Casey County's Culture

Part VI: Democracy in America

Alexis de Tocqueville's Democracy in America, and Gustave de Beaumont's Marie, ou, L'esclavage aux Etats-Unis, both resulted from a tour in 1831-1832 of the United States funded by the French government to study the American prison system.

They arrived in New York City in May of 1831 and spent nine months traveling the United States, studying the prisons, and collecting information on American society, including its religious, political, and economic character. The two also briefly visited Canada, spending a few days in the summer of 1831 in what was then Lower Canada (modern-day Quebec) and Upper Canada (modern-day Ontario).

After they returned to France in February 1832, Tocqueville and Beaumont submitted their report, Du système pénitentiaire aux États-Unis et de son application en France, in 1833. When the first edition was published, Beaumont, sympathetic to social justice, was working on another book, Marie, ou, L'esclavage aux Etats-Unis (two volumes, 1835), a social critique and novel describing the separation of races in a moral society and the conditions of slaves in the United States. Before finishing Democracy in America, Tocqueville believed that Beaumont's study of the United States would prove more comprehensive and penetrating.

With the same family backgrounds, the same educations, same trades, and same political convictions, Gustave de Beaumont and Alexis de Tocqueville were two friends that only death separated. After their ten-month trip to the United States, the two men returned to France with great literary and intellectual projects. Tocqueville published Democracy in America, and Beaumont published Marie, or, Slavery in the United States. Both books appeared in 1835. But where Tocqueville embraces all of America into a great analysis, Beaumont's book is a novel of social criticism that denounces a crime so widespread: slavery.

In Marie, Mary's life changes when she discovers that she has black blood in her veins. Her marriage to a young Frenchman compromised, she learns the hard way that the integration into a society hangs on a drop of blood. It is sentimental melodrama and an analysis of a democracy with its violent contradictions, Marie, or, Slavery in the United States obtained a great success when it was published, but neither his intellectual greatness nor his insight was so recognized. Beaumont lived and died in the shadow of Tocqueville.

The observations of both Tocqueville and Beaumont lend credence to the later observations of Frederick Law Olmstead in **Cotton Kingdom** (1860) and the much later research of Grady McWhiney for **Cracker Culture** (1989).

The significance of this background is the descriptions of Southerners, primarily Scots/Irish, and their cultural interactions with their slaves. Later, scholars such as Thomas Sowell would connect the direct observations of Tocqueville, Beaumont, and Olmstead, and the research of McWhiney, into an explanation of racial ghettos in American cities in the 21st Century.

As we will see, the cultures of poor Appalachian whites and city ghetto blacks may be the same and ultimately traceable back to Ulster County.

Casey County's Culture

Part VII: The Irish Potato Famine

The Irish who came to America as a result of the Irish Potato Famine are **not** our ancestors. Nevertheless, we need to digress to understand the difference and our cousins' part in our national history.

Until Europeans "discovered" (for their societies) the Americas, such crops common to us as corn (Indian corn, or maize), potatoes, varieties of wild rice, tomatoes, cotton, sunflowers, varieties of beans, peppers, pineapple, tobacco, coca, maple syrup, vanilla, turkey, rubber, pumpkin and many others were unknown to the Old World. It is difficult to imagine what they ate in the Old World, pre-Columbian.

And in exchange, all we got was smallpox and measles, killing as much as ninety percent (yes, 90%) of the native American population. Recent discoveries dispel the myth that we got even by sending back syphilis as proof of the existence of the disease in pre-Columbian Europe has been found.

Many of these vegetables had been developed over very long periods of hybridization in South and Central America. There are over 1,000 varieties of potato in Central America, almost all of which originated in Peru or Bolivia. (Interestingly, hybridization over a long period of time through pollen capture and application is acceptable, while hybridization by genetic modification, basically the same thing by a different means, is today feared and rejected even as thousands die of starvation.)

Corn, as we know it today, would disappear if man ceased to cultivate it. It does not appear naturally and, wholly developed by man, is wholly dependant upon man.

After being exported back to the Old World, these tubers and grains became popular for obvious reasons and the Old World came to rely on them. Now, over 500 years after Columbus' first voyage, the world's largest food crops are corn, wheat, rice and potatoes.

The **Irish Potato Famine** was a famine that occurred in Ireland (and indeed throughout Europe) in 1845–1849 when the potato crop failed in successive years. The crop failures were caused by late blight, a disease that destroys both the leaves and the edible roots, or tubers, of the potato plant. The causative agent of late blight is the water mold *Phytophthora infestans*. The Irish Potato Famine was the worst famine to occur in Europe in the 19th century.

For a depressingly detailed account of the famine, see John Kelly, *The Graves Are Walking, The Great Famine and the Saga of the Irish People* (Henry Holt & Co., 2012, 397 pages).

By the early 1840's, almost one-half of the Irish population—but primarily the rural poor—had come to depend almost exclusively on the potato for their diet, and the rest of the population also consumed it in large quantities. (And we still do; **“Ba mhaith leat scealloga leis sin?”** is Irish for “You want fries with that?”) A heavy reliance on just one or two high-yielding varieties of potato greatly reduced the genetic variety that ordinarily prevents the destruction of an entire crop by disease, and thus the Irish became vulnerable to famine. In 1845 the disease arrived accidentally from North America, and that same year Ireland had unusually cool, moist weather, in which the blight thrived. Much of that year’s potato crop rotted in the fields. This partial crop failure was followed by more devastating failures in 1846–1849, as each year’s potato crop became smaller and was almost completely ruined by the blight.

The British government’s efforts to relieve the famine were inadequate. Prime Minister Sir Robert Peel did what he could to provide relief in 1845 and early 1846, but under the Liberal cabinet of Lord John Russell, which assumed power in June 1846, the emphasis shifted to reliance on Irish resources and the free market, which made disaster inevitable.

Much of the financial burden of providing for the starving Irish peasantry was thrown upon the Irish landowners themselves (through local poor relief). But because the peasantry was unable to pay its rents, the landlords soon ran out of funds with which to support them.

British assistance was limited to loans, helping to fund soup kitchens, and providing employment on road building and other public works. Cornmeal imported from the United States helped avert some starvation, but it was coarse and disliked by the Irish, and reliance on it led to nutritional deficiencies.

Interestingly, cornmeal and corn bread or corn pone had become, and remains, a staple of the Scots/Irish in the American South, to the exclusion of white bread made from wheat flour; in the American North, the opposite was true. Some Southerners demand grits at most meals. A local has also observed that potatoes may be served at every meal in the South while Yankees may tend to substitute pastas.

By the spring of 1847, Government-sponsored soup kitchens were established throughout the countryside and began dispensing “stirabout,” a more substantial porridge made from

two-thirds Indian corn meal and one-third rice, cooked with water. By the summer, three million Irish were being kept alive on a pound of stirabout and a four-ounce slice of bread each day. But the meager rations were not enough to prevent malnutrition. Many adults slowly starved on this diet.

Making matters worse, the winter of 1846-1847 became the worst in living memory as one blizzard after another buried homes in snow up to their roofs. The Irish climate is normally mild and entire winters often pass without snow. But this year, an abrupt change in the prevailing winds from southwest into the northeast brought bitter cold gales of snow, sleet and hail.

Despite these shortcomings, by August 1847, as many as three million people were receiving rations at soup kitchens. All in all, the British government spent about £8 million on relief, and some private relief funds were raised as well. **Throughout the famine, many Irish farms continued to export grain, meat, and other high-quality foods to Britain because the Irish peasantry lacked the money to purchase them.** The government's grudging and ineffective measures to relieve the famine's distress intensified the resentment of British rule among the Irish people.

The famine proved to be a watershed in the demographic history of Ireland. As a direct consequence of the famine, Ireland's population of almost 8.4 million in 1844 had fallen to 6.6 million by 1851. The number of agricultural laborers and small-holders in the western and southwestern counties underwent an especially drastic decline.

About one million people died from starvation or from typhus and other famine-related diseases. The number of Irish who emigrated during the famine may have reached two million. Ireland's population continued to decline in the following decades because of overseas emigration and lower birth rates. By the time Ireland achieved independence in 1921, its population was barely half of what it had been in the early 1840's.

Now, the Irish who emigrated from Ireland and immigrated into the United States during the period from about 1840 to about 1910 were a very different lot from the Scots/Irish who had come here prior to the Revolution. Between 1775 and 1840, the wholly undesirable culture of Ireland (particularly Ulster, or northern Ireland) had changed dramatically there, while the same culture which had earlier come here persisted. Unlike the Scots-Irish who had come in the 1700's and who were heavily Presbyterian, those fleeing the potato famine (and later) were predominantly Catholic. **This is why we are careful to distinguish the Scots-Irish of Casey County's ancestry from the Irish who came**

later and tended to remain around Boston, New York and the larger cities of the north and northeast of the United States.

Casey County's Culture

Part VIII: Cotton Kingdom

If you have visions of the Old South being of sophistication and gentility on large plantations, you really need to read Frederick Law Olmstead's ***The Cotton Kingdom: A Traveller's Observations On Cotton And Slavery In The American Slave States, 1853-1861*** (De Capo Press, 1996, 626 pages). While the book is a little too long and repetitive for most modern, ADHD tastes, we cannot do the explicit language justice in this review and his descriptions demand a first person experience.

Frederick Law Olmsted (April 26, 1822 – August 28, 1903) was an American landscape architect, journalist, social critic, and public administrator. He is popularly considered to be the father of American landscape architecture, and among his projects were Central Park in New York City and the Biltmore Estate in Asheville, North Carolina.

Olmsted was born in Hartford, Connecticut, on April 26, 1822. His father, John Olmsted, was a prosperous merchant who took a lively interest in nature, people, and places; Frederick Law and his younger brother, John Hull, also showed this interest. His mother, Charlotte Law (Hull) Olmsted, died before his fourth birthday. His father remarried in 1827 to Mary Ann Bull, who shared her husband's strong love of nature and had perhaps a more cultivated taste.

When the young Olmsted was almost ready to enter Yale College, as a graduate of Phillips Academy in 1838, sumac poisoning weakened his eyes so he gave up college plans. After working as a seaman, merchant, and journalist, Olmsted settled on a farm in January 1848 on the south shore of Staten Island, New York, which his father helped him acquire. Such self taught "Renaissance men" today might include Bill Gates, the late Steven Jobs, Steve Wozniac, xyz and similar entrepreneurs, all of whom have been highly successful in multiple areas, but without formal education.

Olmsted also had a significant career in journalism. Interested in the slave economy, he was commissioned by the New York Daily Times (now the radical left wing ***The New York Times***) to embark on an extensive research journey through the American South and Texas from 1852 to 1857. His dispatches to the Times were collected into three volumes (***A Journey in the Seaboard Slave States*** (1856), ***A Journey Through Texas*** (1857), ***A Journey in the Back Country in the Winter of 1853-4*** (1860)) which remain vivid first-person social documents of the pre-war South. A one-volume abridgment, ***Journeys and Explorations in the Cotton Kingdom*** (1861), was published during the first six months of

the American Civil War at the suggestion of Olmsted's English publisher. To this he wrote a new introduction (on "The Present Crisis") in which he stated explicitly his views on the effect of slavery on the economy and social conditions of the southern states.

My own observation of the real condition of the people of our Slave States, gave me ... an impression that the cotton monopoly in some way did them more harm than good; and although the written narration of what I saw was not intended to set this forth, upon reviewing it for the present publication, I find the impression has become a conviction.

He argued that slavery had made the slave states inefficient (a set amount of work took four times as long in Virginia as in the North) and backward both economically and socially. The profits of slavery fell to no more than 8,000 aristocratic owners of large plantations; a somewhat larger group had about the standard of living of a New York City policeman, but **the proportion of the free white men who were as well-off as a Northern working man was small**. Slavery meant that “the proportion of men improving their condition was much less than in any Northern community; and that the natural resources of the land were strangely unused, or were used with poor economy.”

Note that Olmstead is supposedly proving the theory of slavery of Adam Smith in Book 1, Chapter 8, of ***Wealth of Nations***, written in 1776.

Southern civilization was restricted to the wealthy plantation owners; the poverty of the rest of the Southern white population prevented the development of civil amenities taken for granted in the North, he said.

The citizens of the cotton States, as a whole, are poor. They work little, and that little, badly; they earn little, they sell little; they buy little, and they have little – very little – of the common comforts and consolations of civilized life. Their destitution is not material only; it is intellectual and it is moral... They were neither generous nor hospitable and their talk was not that of evenly courageous men.

While Olmstead's comparisons of the industry of free Blacks to slave Blacks were unfavorable to the South, his comparisons of the whites (Scots/Irish) were far worse. He found that if a slave could (or would) produce only half that of a free Black, a Scots/Irish could (or would) produce only about a third.

At that time, slave owners owned an average of eight slaves. Factor out the large plantations along the Atlantic coast and the Mississippi River, and we would be left with many households with only one or two slaves, a small family at most. In those situations, the slaves enjoyed a standard of living about equal to the (often) Scots/Irish owners; and both endured a very low standard of living.

It is interesting that, if a dangerous undertaking were necessary, a slave owner would not risk his valuable property. Instead, he would hire a Scots/Irish to do it because, if the Scots/Irishman were killed or crippled, it was no loss to the employer.

While Casey County was not a producer of cotton, and Kentucky never had a plantation economy (outside the bluegrass tobacco farms), the descriptions of the plight and culture of the Scots/Irish are believed to have been fairly universal, south of the Ohio River.

In between his travels in Europe and the South, Olmsted served as an editor for *Putnam's Magazine* and an agent with Dix, Edwards and Co., prior to the company's insolvency during the Panic of 1857. In 1865 Olmsted co-founded the magazine *The Nation*, the oldest continuously published weekly magazine in the United States, a successor to William Lloyd Garrison's *The Liberator*. The periodical, devoted to politics and culture, is self-described as "the flagship of the left." This aside is necessary to fairly alert the reader to potential (or actual) liberal bias in Olmsted's abolitionist observations.

Casey County's Culture

Part IX: Cracker Culture

Cracker Culture; Celtic Ways in the Old South by Grady McWhiney (Fire Ant Books, 1988, 277 pages).

Grady McWhiney (July 15, 1928 – April 18, 2006) was a historian of the American South and the Civil War.

McWhiney and Forrest McDonald were the authors of the "Celtic Thesis," which holds that most Southerners were of Celtic ancestry (as opposed to Anglo-Saxon), and that all groups he declared to be "**Celtic**" (**Scots-Irish, Irish, Scottish, Welsh and Cornish**) were descended from warlike herdsman, in contrast to the peaceful farmers who predominated in England. They attempted to trace numerous ways in which the Celtic culture shaped social, economic and military behavior. For example, they demonstrated that livestock raising (especially of cattle and hogs) developed a more individualistic, militant society than tilling the soil.

Cracker Culture is a provocative study of social life in the Old South that probes the origin of cultural differences between the South and the North throughout American history. Among Scotch-Irish settlers the term "Cracker" initially designated a person who boasted, but in American usage the word has come to designate poor whites. McWhiney uses the term to define culture rather than to signify an economic condition. Although all poor whites were Crackers, not all Crackers were poor whites; both, however, were Southerners.

The author insists that **Southerners and Northerners were never alike**. American colonists who settled south and west of Pennsylvania during the 17th and 18th centuries were mainly from the "Celtic fringe" of the British Isles. The culture that these people retained in the New World accounts in considerable measure for the difference between them and the Yankees of New England, most of whom originated in the lowlands of the southeastern half of the island of Britain.

From their solid base in the southern back country, Celts and their "Cracker" descendants swept westward throughout the antebellum period until they had established themselves and their practices across the Old South.

Basic among those practices that determined their traditional folkways, values, norms, and attitudes was the herding of livestock on the open range, in contrast to the mixed

agriculture that was the norm both in southeastern Britain and in New England. The Celts brought to the Old South leisurely ways that fostered idleness and gaiety.

Like their Celtic ancestors, Southerners were characteristically violent; they scorned pacifism; they considered fights and duels honorable and consistently ignored laws designed to control their actions.

In addition, family and kinship were much more important in Celtic Britain and the antebellum South than in England and the Northern United States. Fundamental differences between Southerners and Northerners shaped the course of antebellum American history; their conflict in the Civil War of the 1860's was not so much brother against brother as culture against culture. Industry won out.

Casey County's Culture

Part X: *Black Rednecks and White Liberals*

Black Rednecks and White Liberals is a collection of essays by Thomas Sowell. (Encounter Books, 2005, 372 pages).

Sowell (born June 30, 1930) is an American economist, social theorist, political philosopher, and author. He is currently Senior Fellow at the Hoover Institution, Stanford University.

Sowell was born in North Carolina, but grew up in Harlem, New York. He dropped out of high school and served in the United States Marine Corps during the Korean War. He received a bachelor's degree, graduating magna cum laude from Harvard University in 1958 and a master's degree from Columbia University in 1959. In 1968, he earned his Doctorate in Economics from the University of Chicago.

Sowell has served on the faculties of several universities, including Cornell University and the University of California, Los Angeles. He has also worked for think tanks such as the Urban Institute. Since 1980, he has worked at the Hoover Institution at Stanford University. He writes from a conservative and classical liberal perspective, advocating free market economics, and has written more than thirty books. He is a National Humanities Medal recipient. He describes his duties as a Fellow to be to read, to think and to write.

Sowell was born into an African-American family in Gastonia, North Carolina, near the border with South Carolina. His father died shortly before he was born, and his mother, a housemaid, already had four children. A great-aunt and her two grown daughters adopted Sowell and raised him. In his autobiography, *A Personal Odyssey*, Sowell wrote that his childhood encounters with white people were so limited that he did not know that blond was a hair color. When Sowell was nine (near the end of the Great Depression and just before World War II), his family moved from Charlotte, North Carolina, to Harlem, New York City, as part of the Great Migration of African Americans from the South to the North for greater opportunities. He qualified for Stuyvesant High School, a prestigious academic high school in New York City; he was the first in his family to study beyond the sixth grade. However, he was forced to drop out at age 17 because of financial difficulties and problems in his home.

Sowell held a number of positions, including one at a machine shop and another as a delivery man for Western Union, and he tried out for the Brooklyn Dodgers in 1948. He

was drafted into the military in 1951, during the Korean War, and was assigned to the United States Marine Corps. Because of his experience in photography, Sowell became a Marine Corps photographer; he also trained Marines in .45 pistol proficiency.

Black Rednecks is an essay based on Sowell's thesis about the origins of the "black ghetto" culture. Sowell argues that the black ghetto culture, which some claim to be "authentic black culture," is historically neither authentic nor black in origin. Instead, Sowell argues that the black ghetto culture is in fact a relic of a highly dysfunctional white southern redneck culture which existed during the antebellum South. This culture came, in turn, from the "Cracker culture" of the North Britons and Scots-Irish who migrated from the generally lawless border regions of Britain.

Sowell gives a number of examples that he regards as supporting the lineage, e.g.,

an aversion to work, proneness to violence, neglect of education, sexual promiscuity, improvidence, drunkenness, lack of entrepreneurship,... and a style of religious oratory marked by strident rhetoric, unbridled emotions, and flamboyant imagery.

Sowell further argues that this "culture" did not exist uniformly among blacks, especially those considered "free persons of color," those trained in schools operated by people immersed in New England culture (who were, in turn, passing that culture to black students, specifically the need for a strong work ethic), and black immigrants from Caribbean islands (where slavery also existed). His research shows that, among those groups, educational statistics were on par with similarly-trained whites (and higher than southern whites in general), and continued on an upward trend until the advent of multiculturalism.

From the 1960's, liberal programs intended to aid blacks in general had the reverse effects; government programs destroyed the family structure of the poor, both black and white, and instead of helping Blacks it pulled the successful into the ranks of the mediocre. To like effect, see Jason Riley's book, ***Please Stop Helping Us***. (*Encounter Books, 216 pages, 2016*).

This link between poor ghetto blacks and poor Appalachian whites is obvious. Prior to the Federal government programs starting primarily in the 1960's, multigenerational families were more inclined to remain intact; two parent families raised children; later in life,

children cared for their parents. Government programs tore that asunder, leaving us in the position of lack of individual responsibility we find ourselves today.

The Real History of Slavery: The collection's third essay features Sowell's discussion of the history of slavery in Western culture.

Sowell shows that Alex Haley's popular mini-series **Roots** is more myth than reality. And in fact Haley can be shown to have fictionalized much of **Roots**. Although Sowell acknowledges the West's promotion of slavery, he argues that the same Western culture led the charge in the late 19th century to abolish it in the Western Hemisphere, and that little attention has been given to the continuation of slavery in Middle Eastern countries. The rise of ISIS and Boko Haram are showing that slavery is alive and well and the West seems powerless to do anything about it.

Black Education: Achievements, Myths, and Tragedies: The fifth of six essays features Sowell's discussion of the early days of Dunbar High School in Washington, D.C. and its eventual deterioration from its place of prominence in early Black education, which Sowell says was a direct consequence of the famed **Brown v. Board of Education** United States Supreme Court decision and the requirement that it be integrated.

The essay also contends that though noted Black activists W.E.B. Du Bois and Booker T. Washington did not agree on all issues of the day, the existence of a "feud" between them was actually a myth. Du Bois' and Washington's differing emphasis on Negro education was the product of their upbringing – Du Bois (whose ancestors were free persons of color that historically had opportunities to gain education) concentrated Negro education toward the "talented tenth" (i.e., the 10% of Negroes whom he believed had the intellectual capacity to become leaders) while Washington (a descendant of slaves, who lacked the historical educational opportunities of Du Bois' ancestors) concentrated Negro education toward the working classes. However, according to Sowell's research, both Du Bois and Washington agreed that all Negroes should have opportunity to gain as much education as desired.

Again, while Blacks were not ordinarily ethnic Scots/Irish, those who emerged from Southern slavery were culturally Scots/Irish. When they migrated from the South to the North, both blacks and whites were easily identified by their dialect and crudeness and scorned and rejected as undesirable. Whether black or white trash, we are soul brothers.

Casey County's Culture

Part XI: Irish Slaves

There is a debate about whether poor or hapless Irish were sent to the Americas and Carribean as true slaves in the 1600's and 1700's, and not just as indentured servants, worth less than African American slaves. See, for example, *The Irish Slaves* by Rhetta Akamatsu (*CreateSpace Independent Publishing Platform, 202 pages, 2010*). Consider these two conflicting essays:

Irish: the Forgotten White Slaves; Ronald Dwyer, March 16, 2015

They came as slaves: human cargo transported on British ships bound for the Americas. They were shipped by the hundreds of thousands and included men, women, and even the youngest of children.

Whenever they rebelled or even disobeyed an order, they were punished in the harshest ways. Slave owners would hang their human property by their hands and set their hands or feet on fire as one form of punishment. Some were burned alive and had their heads placed on pikes in the marketplace as a warning to other captives.

We don't really need to go through all of the gory details, do we? We know all too well the atrocities of the African slave trade.

But are we talking about African slavery? King James VI and Charles I also led a continued effort to enslave the Irish. Britain's Oliver Cromwell furthered this practice of dehumanizing one's next door neighbor.

The Irish slave trade began when James VI sold 30,000 Irish prisoners as slaves to the New World. His Proclamation of 1625 required Irish political prisoners be sent overseas and sold to English settlers in the West Indies.

By the mid 1600's, the Irish were the main slaves sold to Antigua and Montserrat. At that time, 70% of the total population of Montserrat were Irish slaves.

Ireland quickly became the biggest source of human livestock for English merchants. The majority of the early slaves to the New World were actually white.

From 1641 to 1652, over 500,000 Irish were killed by the English and another 300,000 were sold as slaves. Ireland's population fell from about 1,500,000 to 600,000 in one single decade.

Families were ripped apart as the British did not allow Irish dads to take their wives and children with them across the Atlantic. This led to a helpless population of homeless women and children. Britain's solution was to auction them off as well.

During the 1650's, over 100,000 Irish children between the ages of 10 and 14 were taken from their parents and sold as slaves in the West Indies, Virginia and New England. In this decade, 52,000 Irish (mostly women and children) were sold to Barbados and Virginia.

Another 30,000 Irish men and women were also transported and sold to the highest bidder. In 1656, Cromwell ordered that 2,000 Irish children be taken to Jamaica and sold as slaves to English settlers.

Many people today will avoid calling the Irish slaves what they truly were: Slaves. They'll come up with terms like "Indentured Servants" to describe what occurred to the Irish. However, in most cases from the 17th and 18th centuries, Irish slaves were nothing more than human cattle.

As an example, the African slave trade was just beginning during this same period. It is well recorded that African slaves, not tainted with the stain of the hated Catholic theology and more expensive to purchase, were often treated far better than their Irish counterparts.

African slaves were very expensive during the late 1600's (£50 Sterling). Irish slaves came cheap (no more than £5 Sterling). If a planter whipped, branded or beat an Irish slave to death, it was never a crime. A death was a monetary setback, but far cheaper than killing a more expensive African.

The English masters quickly began breeding the Irish women for both their own personal pleasure and for greater profit. Children of slaves were themselves slaves, which increased the size of the master's free workforce.

Even if an Irish woman somehow obtained her freedom, her kids would remain slaves of her master. Thus, Irish mothers, even with this new found emancipation, would seldom abandon their children and would remain in servitude.

In time, the English thought of a better way to use these women to increase their market share: The settlers began to breed Irish women and girls (many as young as 12) with African men to produce slaves with a distinct complexion. These new “mulatto” slaves brought a higher price than Irish livestock and, likewise, enabled the settlers to save money rather than purchase new African slaves.

This practice of interbreeding Irish females with African men went on for several decades and was so widespread that, in 1681, legislation was passed “forbidding the practice of mating Irish slave women to African slave men for the purpose of producing slaves for sale.” In short, it was stopped only because it interfered with the profits of a large slave transport company.

England continued to ship tens of thousands of Irish slaves for more than a century. Records state that, after the 1798 Irish Rebellion, thousands of Irish slaves were sold to both America and Australia. There were horrible abuses of both African and Irish captives. One British ship even dumped 1,302 slaves into the Atlantic Ocean so that the crew would have plenty of food to eat.

There is little question the Irish experienced the horrors of slavery as much (if not more, in the 17th Century) as the Africans did. There is also little question that those brown, tanned faces you witness in your travels to the West Indies are very likely a combination of African and Irish ancestry.

In 1839, Britain finally decided on its own to end its participation in Satan’s highway to hell and stopped transporting slaves. While their decision did not stop pirates from doing what they desired, the new law slowly concluded this chapter of Irish misery.

But, if anyone, black or white, believes that slavery was only an African experience, then they’ve got it completely wrong. Irish slavery is a subject worth remembering, not erasing from our memories.

But, why is it so seldom discussed? Do the memories of hundreds of thousands of Irish victims not merit more than a mention from an unknown writer?

Or is their story to be the one that their English masters intended: To completely disappear as if it never happened.

None of the Irish victims ever made it back to their homeland to describe their ordeal. These are the lost slaves; the ones that time and biased history books conveniently forgot.

Interesting historical note: the last person killed at the Salem Witch Trials was Ann Glover. She and her husband had been shipped to Barbados as a slave in the 1650's. Her husband was killed there for refusing to renounce Catholicism.

In the 1680's she was working as a housekeeper in Salem. After some of the children she was caring for got sick she was accused of being a witch.

At the trial they demanded she say the Lord's Prayer. She did so, but in Gaelic, because she didn't know English. She was then hung.

But to the contrary:

“Irish slaves”: the convenient myth; Liam Hogan 14 January 2015

The conflation of indentured servitude with chattel slavery in the “Irish slaves” narrative whitewashes history in the service of Irish nationalist and white supremacist causes. Its resurgence in the wake of Ferguson, Missouri, reflects many Americans’ denial of the entrenched racism still prevalent in their society.

It was with a heavy heart and no small amount of anger that I decided it was necessary to write a public refutation of the insidious myth that the Irish were once chattel slaves in the British colonies. The subject of this myth is not an issue in academic circles, for there is unanimous agreement, based on overwhelming evidence, that the Irish were never subjected to perpetual, hereditary slavery in the colonies, based on notions of “race.” Unfortunately this is not the case in the public domain and the “Irish slaves” myth has been shared so frequently online that it has gone viral.

The tale of the Irish slaves is rooted in a false conflation of indentured servitude and chattel slavery. These are not the same. Indentured servitude was a form of bonded labor, whereby a migrant agreed to work for a set period of time (between two and seven years) and in return the cost of the voyage across the Atlantic was covered. Indentured servitude was a colonial innovation that enabled many to emigrate to the New World while providing a cheap and white labor force for planters and merchants to exploit. Those who completed their term of service were awarded “freedom dues” and were free. The vast majority of laborers who agreed to this system did so voluntarily, but there were many who were forcibly transplanted from the British Isles to the colonies and sold into indentured service against their will. While these forced deportees would have included

political prisoners and serious felons, it is believed that the majority came from the poor and vulnerable. This forced labor was in essence an extension of the English Poor Laws, e.g. in 1697 John Locke recommended the whipping of those who “refused to work” and the herding of beggars into workhouses. Indeed this criminalisation of the poor continues into the 21st century. In any case, all bar the serious felons were freed once the term of their contract expired.

“White indentured servitude was so very different from black slavery as to be from another galaxy of human experience,” as Donald Harman Akenson put it in ***If the Irish Ran the World: Montserrat, 1630-1730***. How so? Chattel slavery was perpetual, a slave was only free once they they were no longer alive; it was hereditary, the children of slaves were the property of their owner; the status of chattel slave was designated by “race”, there was no escaping your bloodline; a chattel slave was treated like livestock, you could kill your slaves while applying “moderate correction” and the homicide law would not apply; the execution of “insolent” slaves was encouraged in these slavocracies to deter insurrections and disobedience, and their owners were paid generous compensation for their “loss”; an indentured servant could appeal to a court of law if they were mistreated, a slave had no recourse for justice. And so on..

A dangerous myth

The prevalence and endurance of this myth is partly due to the fact that it is buttressed by two long-standing narratives. The first narrative comes from the arena of Irish nationalism, where the term “slavery” is used to highlight the political, social and religious subjugation or persecution that the Irish have historically suffered. In this narrative, the term “Irish slaves” refers specifically to those who were forced onto transport ships and sold into indentured servitude in the West Indies during the Cromwellian era. The “innocent” usage of this phrase is, to a degree, understandable and its conflation with chattel slavery generally occurs due to a mixture of ignorance and confusion. More objectionable is the canon of pseudo-history books like O’Callaghan’s ***To Hell or Barbados*** or Walsh and Jordan’s ***White Cargo***, which knowingly conflate indentured servitude and chattel slavery. The “Irish slaves” myth is also a convenient focal point for nationalist histories as it obscures the critically underwritten story of how so many Irish people, whether Gaelic, Hiberno-Norman or Anglo-Irish, benefited from the Atlantic slave trade and other colonial exploits in multiple continents for hundreds of years.

The second narrative is of a more sinister nature. Found in the websites and forums of white supremacist conspiracy theorists, this insidiously claims that indentured servitude can be equated with chattel slavery. From Stormfront.org, a self-described online

community of white nationalists, to David Icke's February 2014 interview with Infowars.com, the narrative of the "White slaves" is continuously promoted. The most influential book to claim that there was "white slavery" in Colonial America was Michael Hoffman's ***They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America***. Self-published in 1993, Hoffman, a Holocaust denier, unsurprisingly blames the Atlantic slave trade on the Jews. By blurring the lines between the different forms of unfree labour, these white supremacists seek to conceal the incontestable fact that these slavocracies were controlled by—and operated for the benefit of—white Europeans. This narrative, which exists almost exclusively in the United States, is essentially a form of nativism and racism masquerading as conspiracy theory. Those that push this narrative have now adopted the "Irish slaves" myth, and they use it as a rhetorical "attack dog" which aims to shut down all debate about the legacy of black slavery in the United States.

In the wake of the Ferguson shooting, both of these narratives were conjoined in a particularly ugly fashion. Many social media users, including some Irish-Americans, invoked this mythology to chide African-Americans for protesting against the structural racism that exists in the United States (see a collection of tweets on "Irish slaves", gathered by the author). Furthermore, they used these falsehoods to mock African-American calls for reparations for slavery, stating "my Irish ancestors were the first slaves in America, where are my reparations?" Those that share links to spurious "Irish slavery" articles on social media have also been appending their posts with the hashtags #Ferguson and #NoExcuses. No excuses? This myth of convenience is being utilised by those who are unwilling to accept the truth of their white privilege and the prevalence of an entrenched racism in their societies. There is clearly comfort to be found in denialism.

The conflation present in both narratives has been abetted by the deliberate use of a limited vocabulary. The inclination to describe these different forms of servitude using the umbrella term "slavery" is a wilful misuse of language. It serves to diminish the reality of the chattel slave system that existed in the New World for over three centuries. It is also a reminder that the popular use of such a simplistic term as "modern-day slavery" can reduce clarity and hinder our collective understanding of both the present and the past.

This piece is based on Liam's longer essay, ***The myth of "Irish slaves" in the colonies***.

Lessons From the Rise of America's Irish

**They arrived dirt poor and uneducated in the 1840s.
After decades of struggle, they achieved prosperity.**

By Jason L. Riley
Wall Street Journal, March 13, 2018

Every year in the runup to St. Patrick's Day, the Census Bureau releases a demographic profile of Irish-Americans. For anyone familiar with the arduous history of the Irish in this country, the progress report is an annual reminder of America's ability to assimilate newcomers in search of a better life.

It was the potato famine that began driving large numbers of Irish to leave home in the late 1840s. This migration, along with mass starvation and disease, would eventually cost Ireland around a third of its population. Some went to Great Britain, but the overwhelming majority came to America. Today the number of Americans of Irish descent (32.3 million) is nearly seven times as large as the population of Ireland (4.7 million).

The peasants fleeing Ireland had a shorter life expectancy than slaves in the U.S., many of whom enjoyed healthier diets and better living quarters. Most slaves slept on mattresses, while most poor Irish peasants slept on piles of straw. The black scholar W.E.B. Du Bois wrote that freed slaves were poor by American standards, "but not as poor as the Irish peasants."

The Irish who left for America were packed into the unused cargo space of wind-driven ships returning to the U.S., and the voyage could take up to three months, depending on weather. These cargo holds weren't intended to carry passengers, and the lack of proper ventilation and sanitation meant that outbreaks of typhus, cholera and other fatal diseases were common. Emigrants slept on 3-by-6-foot shelves, which one observer described as "still reeking from the ineradicable stench left by the emigrants of the last voyage."

In 1847, 19% of the Irish emigrants died on their way to the U.S. or shortly after arriving. By comparison, the average mortality rate on British slave ships of the period was 9%. Slave-owners had an economic incentive to keep slaves alive. No one had such an interest in the Irish.

The 19th-century immigrants from Europe usually started at the bottom, both socially and economically, and the Irish epitomized this trend. Irish men worked as manual laborers,

while Irish women were domestic servants. But not all ethnic groups rose to prosperity at the same rate, and the rise of the Irish was especially slow. They had arrived from a country that was mostly rural, yet they settled in cities like Boston and New York, working “wherever brawn and not skill was the chief requirement,” as one historian put it. In the antebellum South, the Irish took jobs—mining coal, building canals and railroads—considered too hazardous even for slaves.

In the 1840s, New York City’s population grew 65%. By midcentury, more than half of the city’s residents were immigrants, and more than a quarter of those newcomers had come from Ireland. At the time, half of New York’s Irish workforce and nearly two-thirds of Boston’s were either unskilled laborers or domestic servants. “No other contemporary immigrant group was so concentrated at the bottom of the economic ladder,” writes Thomas Sowell in his classic work, “Ethnic America.”

It wasn’t just a lack of education and urban job skills that slowed the progress of the Irish in America. So did social pathology and discrimination. The Irish were known for drinking and brawling. Irish gangs were common. When an Irish family moved into a neighborhood, property values fell and other residents fled. Political cartoonists gave Irishmen dark skin and simian features. Anti-Catholic employers requested “Protestant” applicants. Want ads read: “Any color or country except Irish.”

Yet none of these obstacles proved insurmountable. Charitable organizations, such as the Irish Emigrant Society, emerged. Temperance societies formed to address alcoholism. The Catholic Church took a leading role in tackling poverty, illiteracy and other social problems through the creation of orphanages and hospitals and schools. For millions of Irish immigrants, the church was not simply a place of worship. It was the focal point of the community.

According to the Census Bureau, today’s Irish-Americans boast poverty rates far below the national average and median incomes far exceeding it. The rates at which they graduate from high school, complete college, work in skilled professions, and own homes are also better than average. What’s so remarkable about this social and economic trajectory among the Irish is how many times it has been replicated among other immigrant groups.

Whether this kind of upward mobility is still possible today given the changes to our economy and culture is an open question. My guess is that it’s still possible but more difficult—not because of our modern economy, but because of our modern attitudes toward assimilation. **The type of Americanization of newcomers that once was encouraged is now rejected by activists who push for bilingual education,**

Spanish-language ballots and the like. The multiculturalists have turned assimilation into a dirty word. Perhaps they're the ones we should be deporting.

Appeared in the March 14, 2018, print edition.

Casey County's Culture

Part XII: Settlement of Kentucky

Anyone interested in the settlement of Kentucky should read the fictionalized histories by Allan W. Eckert, *The Frontiersmen: A Narrative* and, or alternatively, *That Dark and Bloody River*. The basic facts are well documented, and the fiction consists of conversations and thoughts and details that were not recorded and could not actually be known.

And, of course, everyone should read the books by Janice Holt Giles (March 28, 1905 – June 1, 1979) from Knifley in Adair County. Between 1950 and 1975 Giles wrote twenty-four books which were published. Noted primarily for her historical novels set in Kentucky - beginning with her debut novel *The Enduring Hills - or on the Western frontier*, she also wrote contemporary fiction set in the Kentucky hills, as well as autobiographical and nonfiction works, some of them co-authored with her husband Henry. Her works include the Piney Woods trilogy, consisting of *The Enduring Hills* (1950), *Miss Willie* (1951), and *Tara's Healing* (1952), and the Kentucky trilogy, consisting of *The Kentuckians* (1953), *Hannah Fowler* (1956), and *The Believers* (1957).

Kentucky's ethnic history in a nutshell is that the first Europeans to view our state were probably the French explorers LaSalle in 1669 and Louis Joliet and Jacques Marquette in about 1673 while exploring down the Mississippi and up the Ohio. The Ohio River has had many names, and the first European names were the French "Baudrane" or "Belle Riviere."

Some believe that Spaniard Hernando De Soto may have been first to view Kentucky, but his meanderings from Florida in 1540 through Tennessee to the lower Mississippi, where he died in 1542, probably did not come as far north as Kentucky.

Although the Ohio is larger than the upper Mississippi at their juncture, the Mississippi claims the name from Minnesota (or Lake Itasca) to the Gulf of Mexico for its entire 2,320 miles. (The longest river in the United States is the Missouri at 2,540 miles.)

Next came the Scots/Irish, in the name of the English colonies, in about 1750. They came by two routes: Down the Ohio River from Pittsburgh, usually turning south up the Licking River towards Cynthiana and the Blue Grass; or, through the Cumberland Gap and up the Wilderness Road(s) to Logan's Station (Stanford) or Boonesboro.

As late as 1776, actual settlements and settlers in Kentucky were few, consisting of no more than 200 settlers. The mass influx into Kentucky began during the Revolution. The U.S. Census records for 1790 and 1800 were burned by the British during the War of 1812, but by 1790, after a period of just fourteen years, the population was estimated at 73,677 whites, 12,430 slaves, and 114 free non-whites. By 1800, the estimates more than doubled to 151,719 whites, 40,343 slaves, and 741 free non-whites. By 1810, the first surviving census shows the population to have more than redoubled to 406,511 whites, 80,561 slaves, and 1,713 free non-whites.

One of the first patents in Casey County was made by Abraham Lincoln, the grandfather of the President of the same name, who surveyed 800 acres in the area of Middleburg in 1784. In 1800, Lincoln transferred the land to Christopher Riffe, who established a mill there, probably Coffey's Mill or the same as the "Middleburg Mill Dam." Within three years, patents skipped and raced down Green River and were being granted in the area of Jack Bell's store, or below Rubarts' Ford.

At the end of the Revolution, it was not a foregone conclusion that Kentuckians would align themselves with the "English" Colonies. Notwithstanding the ethnic ties, Kentuckians were separated from the Colonies by the Appalachians, a formidable obstacle to commerce.

On the other hand, the Spanish then owned the area west of the Mississippi, a part of the land included in the later Louisiana Purchase, and commerce down (hard to come back up at that time) the Ohio and Mississippi Rivers to New Orleans was relatively easy. Return was generally by the Natchez Trace from Natchez, Mississippi, as far as Nashville on horse back or on foot.

Kentucky was spun off from Virginia in 1792 and we did, of course, align with the original thirteen states. After Vermont, Kentucky became the fifteenth state.

After Vermont and Kentucky became states, the national flag was adopted in 1795. It had fifteen stars and fifteen stripes. This is the only flag to have had other than thirteen stripes.

Even though several additional states joined the Union (Tennessee in 1796, Ohio in 1803, Louisiana in 1812, Indiana in 1816, Mississippi in 1817), the flag was not updated until 1818. The significance of these dates is that it was the "Kentucky" flag that was flying on September 14, 1814, when Francis Scott Key wrote "***The Star Spangled Banner.***"

The first and major part of Casey County was formed from Lincoln County in 1806. Casey became the 46th county (same year as Clay, Lewis & Hopkins) of the total of 120 to be created. A significant addition to Casey County was made in 1826 from Adair County, although maps continued to omit this addition for several decades.

By 1810, just 26 short years after the first patent, Casey County had a population of 3,285. Since the beginning, we've grown sporadically as follows:

1810	3,285	—	1880	10,983	23.6%	1950	17,446	-12.6%
1820	4,349	32.4%	1890	11,848	7.9	1960	14,327	-17.9%
1830	4,342	-0.2%	1900	15,144	27.8%	1970	12,930	-9.8%
1840	4,939	13.7%	1910	15,479	2.2%	1980	14,818	14.6%
1850	6,556	32.7%	1920	17,213	11.2%	1990	14,211	-4.1%
1860	6,466	-1.4%	1930	16,747	-2.7%	2000	15,447	8.7%
1870	8,884	37.4%	1940	19,962	19.2%	2010	15,955	3.3%

Casey County's Culture

Part XIII: Our First Citizens

Now that we have the historical background of our ancestry, we need to closely examine Casey County to see if these traits can be identified.

Whom do we identify as Scots/Irish? Like Sowell's failure to know that blonde was a hair color, we are so inundated with Scots/Irish names that we think the exception is the rule. And, as noted, even if we are not ethnically Scots/Irish, we are culturally Scots/Irish.

We still quickly recognize when a name is not Celtic but is instead French, German, Spanish, Polish, Russian, Italian, etc. In the British Isles, however, names are so similar and so common that a given name might have been used in many parts of Great Britain, or even France or Spain with a different pronunciation.

Here is the 1810 Census of Casey County (the first Census taken after Casey was formed as a county in 1806). As you review this census, perhaps looking for your own ancestors' families, ask yourself if you recognize any of these names to exist in Casey County today. Keep in mind that the 1810 census takers were not especially well educated and many names are spelled phonetically and inaccurately; sometimes those differences are meaningful, and sometimes not.

We have enhanced the census with the names appearing to us to be Scots/Irish, Scotch or Irish **in bold**. Keep in mind that we are working from the surnames only and some may be identified by us as Scots/Irish when they are only English or Welsh or Cornish or southern Irish or whatever. We would have expected only about 20% or fewer (of all immigrants) to have been Scots/Irish. The letters in the parentheses following the surnames are: S/I for clearly Scots/Irish; S for Scotch; I for Irish; E for English; W for Welsh; AS for Anglo Saxon (Germanic); G for German; F for French . The numbers in some parentheses indicate the rank of common usage of the name in the country indicated. We do not recognize a significant immigration directly from Scotland so the Scottish surnames are probably the Scots-Irish.

In order to make these determinations, we have reviewed many Internet surname sites and the following books: **Scots-Irish Links, 1575-1725, Parts One and Two** by David Dobson (1994); **The Book of Scots-Irish Family Names** by Robert Bell (1988); **The Irish Scots and the "Scotch-Irish"** by John C. Linehan (1902); **Scots and Scotch Irish Frontier Life** by Larry J. Hoefling (2009); **Surnames of Ireland** by Edward Neafsey (2002); **Irish Names**

and Surnames by Rev. Patrick Woulfe (1923); **A History of the Irish Settlers in North America** by Thomas D'Arcy McGee (1852); **Trans-Allegheny Pioneers** by John P. Hale (1886); **The Scots-Irish in the Carolinas** by Billy Kennedy (1997); **The Scots-Irish in Pennsylvania & Kentucky** by Billy Kennedy (1998).

While it is evident that this method is grossly imperfect and imprecise, it should be noted that the United States government is currently using ethnic name origins to prosecute U.S. banks for lending practices discriminatory to blacks. Many of their alleged "victims" are turning out not to be black at all.

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES					/	other	Slaves
	under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over			
Abnel (?)	John	1	x	x	1	x	/	1	x	x	1	x	x	1
Acc***	Daniel	3	x	x	1	x	/	x	x	x	1	x	x	x
Adale (?)	Jacob	4	2	x	1	x	/	x	1	x	1	1	x	x
Adams (E, S, I)	John	4	x	x	1	x	/	x	2	x	1	x	x	x
Adams (E, S, I)	Pleasant	x	x	1	x	x	/	x	x	1	x	x	x	x
Adams (E, S, I)	Richard	2	2	2	x	1	/	1	x	x	1	x	x	x
Afton (?)	Benjamin	x	x	1	x	x	/	x	x	x	x	x	x	x
Air*es? (?)	Reuben	1	x	x	1	x	/	4	x	x	x	x	x	x
Alexandra (?) (S/I)	John	x	1	2	1	x	/	x	x	3	1	x	x	x
Alford (E)	*ellices	x	x	x	1	x	/	x	x	1	x	x	x	x
Allen (E, S, I)	Benjamin	x	x	1	x	1	/	x	1	2	1	x	x	1
Allen (E, S, I)	James	x	x	x	1	x	/	x	x	x	x	x	x	x
Allen (E, S, I)	John	2	x	x	1	x	/	2	2	x	1	x	x	x
Allen (E, S, I)	Robert	3	x	x	1	x	/	3	x	x	1	x	x	x
Allen (E, S, I)	Thomas	1	x	x	2	x	/	2	x	x	1	x	x	x
Alstot (?)	Mary	1	x	x	x	x	/	1	2	x	1	x	x	x
Anderson (#8 S; E, S)	John	1	x	x	1	x	/	2	x	1	x	x	x	x
Anderson (#8 S; E, S)	John	1	x	1	x	x	/	x	x	1	x	x	x	x
Apple (E, W)	John	2	x	x	1	x	/	3	1	x	1	x	x	x
Archer (E, F)	Cavell	x	x	1	x	x	/	x	x	1	x	x	x	x
Armstrong (S, S/I)	Archibald	x	x	x	x	1	/	1	x	1	x	x	x	x
Arter (W)	David	3	1	x	1	x	/	2	1	x	1	x	x	x
Arter (W)	Jenkemas	1	x	x	1	x	/	2	x	1	x	x	x	x
Arter (W)	William	1	1	x	x	1	/	x	1	2	x	1	x	x
Asbons (?)	Elijah	3	x	x	1	x	/	1	x	1	x	x	x	x
Austin (E)	Jonas	2	x	x	1	x	/	1	x	1	x	x	x	1
Babb (E)	Martin	1	1	x	1	x	/	3	2	x	1	x	x	x
Babcock (E)	Reuben	4	1	x	1	x	/	1	x	1	x	x	x	x
Baker (E)	Conrad	x	2	1	x	1	/	1	2	x	x	1	x	x
Baker (E)	Joshua	x	2	x	1	x	/	x	1	1	1	x	x	2
Baller (?)	Walker	x	x	x	1	x	/	1	x	1	x	x	x	x
Bansley (?)	James	1	x	x	1	x	/	x	x	1	x	x	x	x
Barnes (?)	Benjamin	3	x	1	1	x	/	1	x	1	1	x	x	x
Bavikes (?)	Roland	1	1	1	1	x	/	3	1	x	1	x	x	6
Baxter (E, I)	William	3	1	x	1	x	/	2	1	1	1	1	x	x
Beacon (E)	Eak	1	1	2	x	1	/	2	1	2	x	1	x	x
Bell (F, E; #89 I)	Frances	1	x	1	x	x	/	x	x	1	x	x	x	x
Bell (F, E; #89 I)	Henry	2	x	x	1	x	/	2	x	1	1	x	x	x
Bell (F, E; #89 I)	John	4	x	x	1	x	/	x	x	1	1	x	x	x
Bell (F, E; #89 I)	William	x	x	x	1	1	/	1	x	1	x	1	x	x
Bentley (E)	Levey	2	1	1	x	1	/	2	x	1	1	x	x	x
Berkes (Burke #29 I)	Levey	1	x	x	1	x	/	3	x	1	x	x	x	1
Berkes (Burke #29 I)	William	x	x	x	x	2	/	x	x	x	x	1	x	x
Black (S, E)	Andrew	x	x	x	x	1	/	x	x	x	x	1	x	x
Blackburn (E, S, I)	William	x	x	x	1	x	/	3	x	x	1	x	x	x
Blunt (F, E)	Miles	x	x	1	x	x	/	x	x	x	x	x	x	x
Boatman (E)	George	x	x	1	1	x	/	1	x	1	x	x	x	1
Boatman (E)	John	x	x	x	x	1	/	x	x	x	x	1	x	x
Bolen (?)	Warner	x	x	1	x	x	/	1	x	1	x	x	x	x
Boling (?)	James	x	x	x	x	1	/	x	x	x	3	x	x	x
Boling	John	1	1	x	1	x	/	2	x	x	1	x	x	x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

		FREE WHITE MALES					FREE WHITE FEMALES							
Names of heads of families		under ten	10-15	16-25	26-44	45 & over	/	under ten	10-15	16-25	26-44	45 & over	free	Slaves
Boram (E)	Nancy	x	2	x	x	x	/	x	x	1	1	1	x	x
Boston (E)	John	1	x	1	1	x	/	x	x	x	1	x	x	x
Bounersten? (?)	Joseph	2	x	1	x	x	/	x	x	1	x	1	x	x
Bowles (F, W, E)	Lucy	2	x	x	x	x	/	1	1	x	1	x	x	x
Bowman (E)	William	4	1	x	1	x	/	1	x	x	2	x	x	1
Boyd (S/I)	John	x	1	x	x	1	/	x	x	x	x	1	x	7
Breeden (?)	Abraham	1	x	x	1	x	/	2	x	1	x	x	x	x
Bricken (?)	John	x	x	1	x	x	/	x	x	1	x	x	x	x
Bronton (?)	James	2	x	x	1	x	/	x	x	1	x	x	x	x
Brookes (E, S/I)	George	1	x	1	x	1	/	x	x	1	x	1	x	x
Brown (#2 S; #37 I; G, E)	Peyton	1	x	x	1	x	/	1	x	1	x	x	x	x
Bunton (F; Burton, E)	Briant	x	1	1	x	1	/	x	1	3	x	1	x	x
Burkes (Burke #29 I)	Allen	2	1	x	1	x	/	3	1	x	1	x	x	x
Burkes (Burke #29 I)	Willies	1	x	1	x	x	/	1	x	1	x	x	x	x
Butcher (F, E)	John	1	1	x	x	1	/	1	2	x	1	x	x	x
Calab (?)	John	3	x	x	x	1	/	2	x	x	1	x	x	x
Calhoun (?)	John	x	1	x	x	1	/	1	x	x	x	2	x	x
Cambers (?)	Samuel	4	x	x	1	x	/	2	x	x	1	x	x	x
Campbell (#6 S; #31 I)	Alex	1	1	x	1	x	/	1	x	1	1	x	x	1
Campbell (#6 S; #31 I)	John	1	x	x	1	x	/	4	x	1	x	x	x	x
Campbell (#6 S; #31 I)	Joseph	1	x	x	1	x	/	2	x	x	1	x	x	x
Cannadey (?)	James	1	x	1	x	x	/	1	x	1	x	x	x	x
Cannadey	John	x	x	1	x	x	/	x	x	1	x	x	x	x
Cannadey	John	x	1	1	x	1	/	2	1	x	x	1	x	1
Cannadey	Joseph	1	x	x	1	x	/	4	x	x	1	x	x	x
Carman (G, E)	Elijah	3	x	x	1	x	/	2	1	x	1	x	x	x
Carman (G, E)	John	2	2	x	x	1	/	3	1	x	x	1	x	x
Carman (G, E)	William	x	x	1	x	x	/	x	x	1	x	x	x	x
Carpenter (F, E)	Catherine	1	3	x	x	x	/	1	1	1	1	x	1	3
Carpenter (F, E)	Jacob	5	x	x	1	x	/	x	x	x	1	x	x	1
Carpenter (F, E)	William	x	x	1	x	x	/	x	x	1	x	x	x	1
Carson (S, I)	Elizabeth	3	x	x	x	x	/	1	2	1	1	x	x	x
Carson (S, I)	James	x	x	1	1	1	/	x	3	1	x	1	x	x
Carson (S, I)	Samuel	x	x	x	x	1	/	x	x	x	x	1	x	x
Cavell (E)	Samuel	3	1	x	1	x	/	2	1	x	1	x	x	4
Cavell (E)	William_Jr	1	x	x	1	x	/	1	x	x	1	x	x	1
Cavell (E)	William_Sr	x	x	1	x	1	/	x	x	x	x	2	x	1
Cavier (?)	Jonathan	x	x	3	x	1	/	x	1	1	x	1	x	x
Chappell (E)	Ballard	x	x	1	x	x	/	1	x	1	x	x	x	x
Chappell (E)	Jesse	4	1	x	x	1	/	2	2	1	1	1	x	x
Chappell (E)	William	x	x	x	x	1	/	x	x	x	x	1	x	3
Christian (F, E)	Thomas	2	x	x	x	1	/	1	x	x	1	x	x	x
Christoson (?)	John	x	1	2	x	1	/	3	2	1	1	x	x	x
Clements (F, E)	William	x	x	1	1	x	/	2	x	1	1	x	x	x
Clifton (A/S)	Job	1	1	1	1	x	/	2	1	x	1	x	x	x
Coal (E, I, S)	Robert	3	1	1	1	x	/	2	2	x	1	x	x	x
Cochran (S)	Preston	3	x	x	1	x	/	1	x	x	1	x	x	x
Cockes (?)	Beverley	4	2	x	1	x	/	x	x	x	1	1	x	x
Cockes	Cajor	1	x	1	x	x	/	1	x	1	x	x	x	x
Cockes	William	3	1	3	x	1	/	2	1	1	x	1	x	x
Coffey (I)	Asbon	x	1	2	x	1	/	x	x	1	x	1	x	3
Coffey (I)	Jesse	3	x	x	1	x	/	1	1	1	x	x	x	1

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES					/	free	Slaves
	under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over			
Colman (S)	Samuel	x	1	1	x	1	/	3	x	x	1	x	x	10
Colter (E)	Matthias	x	1	4	1	1	/	x	2	x	x	1	x	x
Combs (?)	William	1	2	1	x	1	/	1	1	1	x	1	x	1
Conder (?)	John	2	1	x	1	x	/	1	x	x	1	x	x	x
Conkerwright (?)	Isaac	1	1	1	2	x	/	3	1	1	x	1	x	x
Conner (#9 I)	Thomas	2	x	x	1	x	/	1	x	1	x	x	x	x
Cooch (W)	Dedrick	x	1	x	x	1	/	x	1	1	x	1	x	x
Cooley (AS, I)	John_Jr	1	1	1	x	1	/	3	2	x	1	x	x	x
Cooley (AS, I)	John_Sr	x	x	x	x	1	/	x	x	1	x	1	x	x
Cooley (AS, I)	Reuben	1	x	x	1	x	/	2	x	1	x	x	x	x
Couch (W)	John	1	x	1	x	x	/	1	x	1	x	x	x	x
Cox (E)	Cajor	x	x	1	x	x	/	x	x	1	x	x	x	x
Crouch (W)	Aron	1	x	1	x	x	/	x	x	1	x	x	x	x
Cundiff (E, W)	John	1	x	1	x	x	/	x	x	1	x	x	x	x
Cundiff (E, W)	Lewis	2	1	1	1	x	/	1	2	x	1	x	x	x
Cundiff (E, W)	William	2	2	x	1	x	/	2	x	x	1	x	x	x
Cunningham (S, #74 I)	Ephrem	1	x	x	1	x	/	x	x	1	x	x	x	x
Cunningham (S, #74 I)	William	x	2	2	1	x	/	3	1	x	1	x	x	x
Davenport (AS, E)	George	x	x	x	1	x	/	x	x	1	x	x	x	x
Davenport (AS, E)	John	2	2	x	1	x	/	1	x	x	1	x	x	x
Davenport (AS, E)	Thomas	x	x	x	1	x	/	3	x	x	1	x	x	x
Davenport (AS, E)	William	x	x	x	1	x	/	4	1	x	1	x	x	x
Davis (W, S, I, E)	Robert	1	x	x	1	1	/	x	1	1	x	1	x	x
Davis (W, S, I, E)	Robert	2	x	x	1	x	/	3	2	x	1	x	x	x
Daviss (W, S, I, E)	Edward	1	x	1	x	x	/	1	x	1	x	x	x	x
Daviss (W, S, I, E)	Landon	3	x	x	1	x	/	2	2	x	1	x	x	x
Daviss (W, S, I, E)	William	4	1	1	x	1	/	1	1	x	1	x	x	x
Dawson (W, S, E)	Benjamin	2	x	x	x	1	/	3	1	1	1	x	x	12
Day (E, W, S)	George	4	x	1	1	1	/	x	2	1	1	1	x	5
Denton (E)	Robert	1	1	1	1	x	/	2	1	2	1	x	x	x
Depaw (?)	John	2	x	2	x	x	/	2	x	1	x	x	x	x
Dereer (?)	John	x	2	x	x	1	/	1	x	x	x	1	x	x
Devenport (AS, E, W)	William	1	x	x	x	1	/	x	x	1	x	1	x	x
Dillingham (AS, E)	Lott	x	1	1	1	x	/	1	x	x	1	x	x	x
Dillingham (AS, E)	Michal	x	x	1	x	1	/	x	x	x	x	1	x	x
Dismuke (?)	Joseph	1	x	x	1	x	/	4	x	1	x	x	x	7
Douglas (S)	George	3	x	x	1	x	/	2	2	x	1	x	x	x
Drake (AS, E)	Braxton	3	1	x	1	x	/	x	1	1	1	x	x	x
Driskel (?)	Jesse	1	x	x	1	x	/	1	x	x	1	x	x	x
Drummon (?) (S/I)	James	4	3	1	1	x	/	x	1	x	1	x	x	x
Duncan (S, W, E)	Clayborne	1	x	x	x	1	/	2	2	x	1	x	x	x
Durham (E)	Melton	4	4	x	1	x	/	2	1	x	1	x	x	x
Dye (E)	Isaac	1	x	x	x	1	/	2	x	x	1	x	x	x
Eaden	Elias	x	x	x	1	x	/	2	x	1	x	x	x	x
Eaden	Henry	x	1	x	1	x	/	4	2	x	1	x	x	x
Eadons	William_Sr	x	1	x	x	1	/	x	x	1	x	1	x	x
Earles	Joshua	2	2	1	1	x	/	1	1	x	1	x	x	x
Earles	Samuel	x	x	x	1	x	/	x	x	x	1	x	x	x
East	Sofey	1	x	x	x	x	/	3	x	x	1	x	x	x
Edward (E)	Emaneriah	2	1	x	1	x	/	2	x	x	1	x	x	x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES	/	FREE WHITE FEMALES											
	under ten 10-15 16-25 26-44 over	/	under ten 10-15 16-25 26-44 over	free Slaves										
Edward (E)	Ishern.....	x.....	x.....	x.....	x.....	1.....	/.....	x.....	x.....	x.....	x.....	1.....	x.....	x.....
Edward (E)	John.....	x.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Edward (E)	Lewis.....	2.....	x.....	x.....	1.....	x.....	/.....	x.....	2.....	x.....	1.....	x.....	x.....	x.....
Edwards (E)	Aaron.....	x.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Edwards (E)	Langhorn.....	2.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	x.....	1.....	x.....	x.....	x.....
Edwards (E)	William.....	x.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	x.....	x.....	x.....	x.....	x.....
Elder (E)	William.....	x.....	x.....	2.....	1.....	x.....	/.....	4.....	x.....	x.....	1.....	x.....	x.....	x.....
Alexandra (?; S/I)	Andrew.....	1.....	2.....	x.....	1.....	x.....	/.....	x.....	2.....	x.....	1.....	x.....	x.....	x.....
Eliot (AS)	Jonathan.....	x.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	2.....	x.....	1.....	x.....	x.....
Elless (E, S, I)	Isaac.....	2.....	x.....	x.....	1.....	x.....	/.....	2.....	1.....	x.....	1.....	x.....	x.....	x.....
Ellis (E, S, I)	Richard.....	2.....	1.....	1.....	x.....	1.....	/.....	1.....	1.....	x.....	1.....	x.....	x.....	x.....
Farmer	Ezakil.....	x.....	x.....	x.....	x.....	1.....	/.....	x.....	1.....	x.....	x.....	1.....	x.....	x.....
Farris (S/I)	Richard?.....	x.....	1.....	x.....	x.....	1.....	/.....	x.....	x.....	x.....	1.....	x.....	x.....	x.....
Feavil	Edmond.....	2.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	x.....	1.....	x.....	x.....	x.....
Feilding	Joseph.....	3.....	1.....	x.....	2.....	x.....	/.....	2.....	2.....	x.....	1.....	x.....	x.....	1.....
Ferrel (#35 I)	William.....	2.....	1.....	1.....	x.....	1.....	/.....	1.....	1.....	2.....	1.....	x.....	x.....	x.....
Finch	William.....	x.....	x.....	1.....	x.....	x.....	/.....	1.....	x.....	1.....	x.....	1.....	x.....	x.....
Fisher	Elias.....	2.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	x.....	1.....	x.....	x.....	x.....
Fox	Gates.....	3.....	1.....	x.....	x.....	1.....	/.....	2.....	1.....	x.....	2.....	x.....	x.....	x.....
Frances	John.....	2.....	2.....	x.....	x.....	2.....	/.....	2.....	1.....	x.....	1.....	x.....	x.....	x.....
Fry	John.....	3.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	x.....	1.....	x.....	x.....	x.....
G*er?	Ranson.....	3.....	x.....	x.....	1.....	x.....	/.....	2.....	x.....	1.....	x.....	x.....	x.....	x.....
Gabbert	Thomas.....	x.....	x.....	1.....	x.....	x.....	/.....	2.....	x.....	1.....	x.....	x.....	x.....	x.....
Gabte**	John.....	2.....	x.....	x.....	2.....	x.....	/.....	1.....	x.....	1.....	x.....	x.....	x.....	x.....
Gadbury	Samuel.....	x.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	x.....	x.....	x.....	x.....	x.....
Gadess (S, I)	Thomas.....	2.....	x.....	1.....	x.....	1.....	/.....	x.....	x.....	3.....	x.....	1.....	x.....	x.....
Gadess (S, I)	Whitfield.....	1.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Garvin	John.....	3.....	1.....	x.....	1.....	x.....	/.....	2.....	1.....	x.....	1.....	x.....	x.....	x.....
Gee (E)	John_Jr.....	2.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Gee (E)	John_Sr.....	1.....	1.....	x.....	x.....	1.....	/.....	1.....	1.....	2.....	x.....	1.....	x.....	x.....
Gee (E)	Mark.....	2.....	x.....	1.....	x.....	x.....	/.....	2.....	x.....	2.....	x.....	x.....	x.....	x.....
Gee (E)	Robert.....	4.....	3.....	1.....	x.....	1.....	/.....	2.....	x.....	x.....	1.....	x.....	x.....	x.....
Gesford	Joel.....	1.....	x.....	x.....	1.....	x.....	/.....	3.....	x.....	1.....	x.....	x.....	x.....	x.....
Gipson (S/I)	Jacob.....	2.....	x.....	1.....	x.....	1.....	/.....	3.....	2.....	1.....	1.....	x.....	x.....	x.....
Glaselrok?	Clifton.....	1.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	1.....	x.....	x.....	x.....	x.....
Goad	Gabrel.....	x.....	1.....	1.....	1.....	x.....	/.....	x.....	1.....	x.....	1.....	x.....	x.....	x.....
Goldsmith	John.....	x.....	1.....	x.....	1.....	1.....	/.....	1.....	1.....	x.....	x.....	1.....	x.....	x.....
Goldsmith	Samuel.....	1.....	1.....	1.....	1.....	x.....	/.....	3.....	1.....	x.....	1.....	x.....	x.....	x.....
Goode (E)	John_C.....	2.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	x.....	1.....	x.....	x.....	x.....
Goode (E)	Joseph.....	1.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Goode (E)	Timothy.....	x.....	x.....	1.....	x.....	x.....	/.....	3.....	x.....	1.....	x.....	x.....	x.....	x.....
Goode (E)	William.....	1.....	x.....	1.....	1.....	1.....	/.....	1.....	x.....	1.....	x.....	1.....	x.....	2.....
Graham (S/I)	Andrew.....	2.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	1.....	x.....	x.....	x.....	x.....
Graham (S/I)	James.....	x.....	1.....	3.....	x.....	1.....	/.....	x.....	1.....	x.....	x.....	1.....	x.....	x.....
Halderman	Jacob.....	2.....	x.....	x.....	x.....	1.....	/.....	x.....	2.....	x.....	1.....	x.....	x.....	x.....
Hamilton (S/I)	Charles.....	2.....	x.....	x.....	1.....	x.....	/.....	2.....	x.....	1.....	x.....	x.....	x.....	1.....
Hammons (F, G)	Edmund.....	2.....	x.....	x.....	1.....	x.....	/.....	1.....	x.....	x.....	1.....	x.....	x.....	x.....
Hammons (F, G)	James.....	x.....	x.....	1.....	x.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES						other	Slaves
	under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over			
Hardwick	Charles	1	1	x	1	x	/	2	1	x	1	x	x	x
Harnell (S, I)	John	2	x	x	1	x	/	3	2	x	1	x	x	x
Harper (S/I)	Joseph	x	x	3	1	x	/	x	1	x	x	1	x	x
Harris	Betsy	1	x	1	x	x	/	1	x	1	x	x	x	1
Hazelwood	Joseph	x	3	1	x	1	/	x	x	3	x	1	x	x
Hazght?	Partrick	x	x	1	x	1	/	3	1	2	x	1	x	x
Henson	Joseph	1	x	4	x	1	/	2	2	x	1	x	x	x
Herrin	Levey	1	x	x	1	x	/	2	x	1	x	x	x	x
Hickman	Reuben	x	x	x	1	x	/	1	x	1	x	x	x	x
Hodge (S/I)	Eamasey	1	x	x	1	x	/	3	x	x	1	x	x	x
Hodges (S/I)	Amose	1	1	1	x	1	/	x	1	2	x	1	x	x
Hodges (S/I)	William	x	x	1	x	x	/	x	x	x	x	x	x	x
Hogg	Andrew	2	1	2	x	1	/	2	x	1	x	1	x	x
Holdren	Jacob	1	x	x	1	x	/	3	x	x	1	x	x	x
Holladay	John	4	1	x	2	x	/	x	1	x	1	x	x	x
Holloway	James	1	x	1	x	x	/	2	x	1	x	x	x	x
Hooshier	Dennes	2	1	x	x	1	/	1	1	x	x	1	x	x
Hoosiher	William	2	x	x	1	x	/	3	1	x	1	x	x	x
Howard	Jerimiah	x	x	1	x	x	/	x	x	x	x	x	x	x
Huchings	John	3	x	x	1	x	/	2	x	x	2	x	x	6
Huchings	Thomas	x	x	x	x	1	/	x	1	1	1	x	x	6
Humphrey	John	1	1	1	x	1	/	x	1	2	x	1	x	x
Humphry	David	x	x	x	x	1	/	x	x	x	x	1	x	x
Hutcherson (S/I)	John	2	1	x	1	x	/	3	x	x	1	x	x	x
Hutcheson (S/I)	Lewis	x	x	1	x	x	/	1	x	1	x	x	x	1
Isbell	Thomas	3	x	x	x	1	/	3	2	x	1	x	x	7
James	William	x	x	x	x	1	/	x	x	x	x	1	x	x
Jenkons (E, S, I)	William	2	3	x	1	x	/	x	x	x	1	x	x	x
Jennings (F, E, I)	Joseph	2	x	x	1	x	/	2	x	1	1	x	x	x
Jennings (F, E, I)	William	3	2	x	x	1	/	2	2	1	x	1	x	x
Johnson (S, #33 I)	Jacob	3	1	x	1	x	/	x	x	1	x	x	x	x
Johnston (S, #33 I)	Andrew	1	x	1	x	1	/	2	x	1	x	1	x	1
Johnston (S, #33 I)	Daniel	2	2	x	x	1	/	x	2	x	x	x	x	x
Johnston (S, #33 I)	Elias	4	x	x	1	1	/	x	x	1	x	1	x	x
Johnston (S, #33 I)	Jacob	1	2	1	1	x	/	3	x	x	1	x	x	2
Johnston (S, #33 I)	John	1	x	1	x	x	/	1	x	1	x	x	x	x
Johnston (S, #33 I)	Joseph	2	x	x	x	1	/	1	x	x	x	1	x	x
Johnston (S, #33 I)	Solomon	3	x	1	x	1	/	x	x	1	x	x	x	x
Johnston (S, #33 I)	Zachariah	x	x	x	1	x	/	3	1	x	1	x	x	x
Jolson	Thomas	x	x	2	x	1	/	x	x	x	x	1	x	1
Jones (S/I)	Allen	1	x	1	x	x	/	1	x	1	x	x	x	x
Jones (S/I)	Arthur	x	x	x	x	1	/	x	x	x	x	1	x	x
Jones (S/I)	George	x	x	1	x	x	/	1	x	1	x	x	x	x
Jones (S/I)	James	x	x	1	x	x	/	3	x	1	x	x	x	x
Jones (S/I)	John	1	x	x	1	x	/	3	x	2	x	x	x	6
Jones (S/I)	Jonathan	2	x	x	1	x	/	2	x	1	x	x	x	x
Jones (S/I)	Michael	1	x	1	x	1	/	1	2	x	x	1	x	1
Jones (S/I)	Samuel	1	x	x	1	x	/	2	x	x	1	x	x	x
Jones (S/I)	Thomas_E	2	1	x	1	x	/	2	x	1	1	x	x	x
Jones (S/I)	William	1	1	x	x	1	/	x	x	1	x	1	x	x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES						45 &		other		free		Slaves
	under ten	10-15	16-25	26-44	over		under ten	10-15	16-25	26-44	over								
Jones (S/I)	Zadoph.	x	1	1	x	1	/	x	x	1	x	1	x	x					x
Joslin (G, F, E)	Benjamin	1	x	1	x	x	/	1	x	1	x	x	x	x					x
Joslin (G, F, E)	John	x	1	x	x	1	/	x	x	1	x	1	x	1					x
Kelloson	William	3	x	2	x	x	/	x	x	1	x	x	x	x					x
Kendrick	Austin	1	x	x	1	x	/	x	x	1	x	x	x	x					x
Kendrick	Turner	x	2	x	x	1	/	1	x	x	x	1	x	1					x
Kenney	John	x	x	1	x	x	/	x	x	1	x	x	x	x					x
Kenney	Thomas	4	x	x	x	1	/	1	2	1	1	x	x	x					x
Kindeich	Alese	2	x	x	2	x	/	x	2	1	x	1	x	3					x
King (S/I; #86 I)	English	2	x	x	1	x	/	4	1	x	1	x	x	x					x
King (S/I; #86 I)	William	2	x	x	1	x	/	2	x	1	x	x	x	x					x
Kirkland	Charles	1	1	x	1	x	/	2	1	x	1	x	x	x					x
Lamb (E)	Benjamin	1	x	x	x	1	/	2	1	x	x	1	x	x					x
Lamb (E)	Francis	x	x	1	x	x	/	x	x	x	x	x	x	x					x
Lamb (E)	James	x	x	1	x	x	/	x	x	x	x	x	x	x					x
Lamb (E)	John	x	x	x	1	x	/	x	x	x	x	x	x	x					x
Lamb (E)	Thomas	x	x	1	x	x	/	x	x	x	x	1	x	x					x
Landers	Felix	1	x	2	x	1	/	1	x	1	x	1	x	x					x
Lane	Daniel	1	3	2	x	1	/	2	2	1	x	1	x	x					x
Leatt	*abert	x	x	1	x	x	/	x	x	1	x	x	x	x					x
Lee	James	1	x	x	1	x	/	2	x	x	1	x	x	x					x
Lesear	David	x	x	3	x	1	/	x	x	x	x	1	x	1					x
Lethel	Richard	4	x	x	1	x	/	2	x	x	1	x	x	x					x
Lewis	Robert_T	x	x	x	1	x	/	x	x	2	x	x	x	x					5
Linthicum	Thomas	3	x	x	1	x	/	x	x	x	1	x	x	x					x
Linthicum	Thomas	x	x	1	x	1	/	3	x	x	x	1	x	1					x
Linthicum	William	x	x	x	1	x	/	x	x	x	x	x	x	x					x
Littlejohn	Charles	1	1	1	x	1	/	3	1	x	1	x	x	x					x
Loocke	Thomas	1	x	2	x	x	/	x	x	1	1	x	x	x					x
Lucas	John	4	1	x	1	x	/	1	1	x	1	x	x	x					x
Lutheard	Peasant	2	x	x	x	x	/	1	x	x	1	x	x	x					x
M**inch (McAninch) (I)	Daniel	1	1	2	x	1	/	2	2	x	1	1	1	xx					
Malone	Isaac	1	1	x	x	1	/	1	x	x	1	x	x	x					x
Mammoes	Milendra?	x	x	3	x	x	/	x	1	x	1	x	x	x					x
Martain (Martin S,#38 I)	Henry	1	x	x	x	1	/	2	x	x	1	x	x	x					x
Mason (F, E)	Hugh	x	x	x	1	x	/	x	x	x	x	x	x	x					x
Mason (F, E)	James_R	3	2	3	x	1	/	2	x	x	1	x	x	3					x
Mason (F, E)	Richard	1	3	x	1	x	/	4	x	1	1	x	x	x					x
Matchelbica?	George	3	x	x	1	x	/	2	x	x	1	x	x	1					x
Matthews	Edward	x	x	x	x	x	/	x	x	x	x	x	x	2					x
Mayfield	Samuel	2	2	3	x	1	/	2	x	x	1	x	x	x					x
Mc*runch (I)	Samuel	x	x	1	x	x	/	1	x	x	x	x	x	x					x
McCann (I)	Thomas	2	1	1	1	x	/	2	1	x	1	x	x	x					x
McConel? (I)	Jonathan	x	x	x	x	1	/	x	x	x	1	x	x	x					x
McCown (I)	John	2	x	x	1	x	/	2	x	1	1	x	x	x					x
McDaniel (I)	Stacey	2	x	x	1	x	/	3	x	x	1	x	x	x					x
McDaniel (I)	William	x	x	x	1	1	/	x	1	3	x	1	x	x					x
McDaniels (I)	Thomas	x	x	x	1	x	/	x	x	1	x	x	x	x					x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES					/	other	Slaves	
	under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over				
McGlason (I)	Matthew	3	x	x	1	x	/	1	x	x	1	x	x	x	x
McGraw (I)	John	x	1	1	x	1	/	1	1	x	x	1	x	x	x
McGrinch (I)	John	2	x	1	x	x	/	2	x	1	x	x	x	x	x
McGrinch (I)	William	3	1	x	1	1	/	x	x	x	1	1	x	x	x
McKinney (I)	George	3	x	x	1	1	/	1	2	x	2	x	x	x	x
McKinney (I)	William	2	x	1	x	x	/	1	x	x	1	x	x	x	x
McMurry (I)	William	3	x	1	x	x	/	x	x	1	x	x	x	x	x
McWhorter (I)	John	3	3	1	x	1	/	x	1	x	x	1	x	x	2
Mercer (S/I)	Mary	x	x	x	x	x	/	1	x	1	x	x	x	x	x
Middleton	Henry	2	2	1	x	1	/	x	x	1	1	x	x	x	x
Midleton	Robert	3	x	x	1	x	/	2	x	x	1	x	x	x	x
Miles	Wilford	2	3	1	1	x	/	4	1	x	1	1	x	x	x
Miller (S/I)	Henry	x	x	1	x	1	/	2	2	1	x	1	x	x	x
Miller (S/I)	Tice	1	1	x	1	x	/	3	2	x	1	x	x	x	x
Miner	Jacob	x	x	1	x	1	/	1	x	x	x	1	x	x	x
Mitchel (#17 S)	Aron	1	x	1	x	1	/	3	1	x	x	1	x	x	x
Mitchum	Littlebury	2	x	1	1	x	/	3	x	x	1	x	x	x	x
Mitchum	William	1	x	x	1	x	/	x	2	x	x	x	x	x	x
Montgomery (S/I)	Jeremiah	1	x	x	1	x	/	1	x	1	x	x	x	x	x
Moore (#20 I)	Elisha	2	x	x	1	x	/	4	2	x	1	x	x	x	x
Moore (#20 I)	Joshua	1	1	1	1	x	/	3	1	x	1	x	x	x	x
Morgan (S/I)	****	x	x	x	1	x	/	x	x	x	x	x	x	x	x
Mosely	Leonard	x	2	x	x	1	/	1	x	1	x	1	x	x	x
Mourise	John	x	2	x	x	1	/	1	1	x	1	x	x	x	x
Mourise	Polly	1	x	1	x	x	/	3	1	x	1	x	x	x	x
Mullens (#70 I)	John	2	x	x	1	x	/	3	2	x	1	x	x	x	x
Mullens (#70 I)	Thomas	x	1	1	1	1	/	x	1	x	x	x	x	x	x
Mullican	James	1	x	1	x	x	/	x	x	1	x	x	x	x	x
Mullican	William	x	x	x	x	1	/	1	1	x	x	1	x	x	x
Murfey (#1 I)	Felix	x	x	1	x	x	/	x	x	1	x	1	x	x	x
Murfey (#1 I)	Stephen	x	x	x	1	x	/	x	x	x	x	x	x	x	x
Nightingale	Matthew	x	x	x	1	x	/	2	x	x	1	x	x	x	x
Nightingale	Matthew	x	x	x	x	1	/	x	x	x	1	1	x	x	5
Noble	James	1	x	x	x	1	/	1	x	3	x	1	x	x	2
Noble	Marke	2	x	x	1	x	/	1	1	x	1	x	x	x	x
Noble	Thomas	1	x	x	1	x	/	3	x	x	1	x	x	x	x
Nolen (#40 I)	Nancy	1	x	x	x	1	/	1	x	x	1	x	x	x	x
Nomal	David	1	1	x	1	x	/	2	x	x	1	x	x	x	x
Northcutt	Abeka?al	x	x	x	1	x	/	x	x	x	1	x	x	x	2
Northcutt	Richard	x	x	x	x	1	/	x	x	x	x	1	x	x	2
Owens	John	2	x	x	1	x	/	x	x	1	x	1	x	x	x
Parkes	William	x	1	2	1	x	/	4	x	1	1	x	x	x	x
Patterson (#19 S)	James	x	x	2	x	1	/	x	x	x	x	1	x	x	x
Patton (S/I)	Charles	x	x	1	x	x	/	x	x	x	x	x	x	x	x
Penanick	Edward	1	x	x	1	x	/	3	x	2	x	1	x	x	5
Pendagraf	Thomas	3	1	x	x	1	/	2	1	x	1	x	x	x	x
Pennel (E)	John	1	x	x	1	x	/	4	x	1	1	x	x	x	x
Pennel (E)	Pearce_Butler_Jr	x	x	1	x	x	/	2	x	1	x	x	x	x	x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

		FREE WHITE MALES					/	FREE WHITE FEMALES						
Names of heads of families		under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over	free	Slaves
Pennel (E)	Pearce_Butler_Sr.....	1	x	x	x	1	/	1	2	x	x	1	x	1
Pennick	Jarimiah.....	1	x	x	1	x	/	3	x	x	1	x	x	5
Pennington	Bartonic.....	2	x	x	1	x	/	x	x	1	x	x	x	x
Pennington	Elizabeth.....	x	x	x	x	x	/	x	x	1	x	1	x	x
Perkins	Charles_N.....	x	x	x	1	x	/	x	x	x	x	x	x	8
Peyton	Augufley.....	2	x	x	1	x	/	x	x	x	1	x	x	x
Peyton	Benford.....	1	x	x	1	x	/	1	x	x	1	x	x	1
Peyton	Henry.....	x	1	x	x	1	/	1	x	x	x	1	x	x
Peyton	James.....	1	3	2	x	1	/	1	x	1	x	1	x	x
Peyton	Vinson.....	1	x	1	x	x	/	x	x	1	x	x	x	x
Phillips	Charles.....	1	x	1	x	1	/	x	1	2	x	1	x	x
Phillips	James.....	1	x	x	1	x	/	1	x	1	x	x	x	x
Phillips	John.....	x	1	2	x	1	/	2	x	2	x	1	x	x
Pigg	***.....	x	x	x	1	x	/	4	x	x	1	x	x	1
Pigg	Lewis.....	x	x	x	1	x	/	3	x	1	x	x	x	1
Pike	John.....	5	x	x	1	x	/	1	1	x	1	x	x	1
Potts	Andrew.....	x	2	x	1	x	/	3	x	1	1	x	x	x
Powell (W; F)	Linsey.....	2	1	x	1	x	/	2	x	x	x	x	x	6
Price (W; F)	John.....	x	x	x	1	x	/	x	x	x	x	x	x	x
Price (W; F)	Robert.....	1	2	x	1	x	/	4	x	x	1	x	x	x
Price (W; F)	William.....	1	x	1	x	x	/	2	x	1	x	x	x	x
Quintin (AS; E)	William.....	4	1	x	x	1	/	1	1	x	1	x	x	x
Rance (G; E)	Daniel.....	x	x	x	1	x	/	2	2	x	1	x	x	x
Reatley	John.....	x	2	1	x	1	/	3	x	x	1	x	x	x
Reed (#12 S)	Ellendey.....	2	x	x	x	x	/	2	2	x	1	x	x	x
Reed (#12 S)	John.....	x	x	x	1	x	/	2	x	x	1	x	x	x
Reed (#12 S)	Joseph.....	x	1	1	x	1	/	x	x	x	x	x	x	x
Renerson	Christopher.....	1	1	x	1	x	/	1	1	1	x	x	x	x
Rice (W; E)	Moses.....	x	1	1	2	x	/	1	x	1	x	x	x	3
Richard	Leonard.....	x	x	2	x	1	/	x	x	1	x	1	x	x
Richards	John.....	x	1	1	2	x	/	1	x	1	1	x	x	x
Richards	Leonard.....	1	x	1	1	x	/	2	x	x	1	x	x	x
Riffe	Abraham_Jr.....	x	x	1	x	x	/	x	x	x	x	x	x	x
Riffe	Abraham_Sr.....	2	2	x	x	1	/	1	x	1	1	x	x	x
Riffe	Christopher.....	2	x	1	x	1	/	x	1	3	x	x	x	3
Rigney (E)	Harrison.....	x	x	1	x	x	/	1	x	1	x	x	x	x
Rigney (E)	Jesse.....	x	1	x	x	1	/	x	2	1	x	1	x	x
Roach (E; F; Italian)	Isaac.....	x	x	x	1	x	/	3	2	x	1	x	x	x
Roberts	John.....	3	x	x	1	x	/	2	x	x	1	x	x	x
Robertson (#4 S; #73 I)	John.....	x	x	1	x	x	/	1	x	1	x	x	x	x
Robertson (#4 S; #73 I)	Thomas.....	4	3	x	x	1	/	1	2	4	x	1	x	x
Ross (#15 S)	Daniel.....	x	2	1	x	1	/	1	2	1	x	1	x	x
Runouls (Reynolds; E)	Ba***en.....	3	x	x	1	x	/	x	x	1	x	x	x	x
Russell (S/I)	Aslom.....	x	1	1	x	1	/	3	x	1	1	x	x	2
Russell (S/I)	Daniel.....	1	x	1	x	x	/	1	1	1	1	x	x	x
Russell (S/I)	John.....	4	1	1	2	x	/	1	x	x	1	x	x	x
Russell (S/I)	William.....	x	x	1	1	1	/	x	x	x	x	x	x	x
Sage (E)	Henry.....	1	x	x	1	x	/	1	x	x	1	x	x	x

Casey County, KY, 1810 Census in alphabetical order, with some suggested corrections

Assigned to J Coffey

Names of heads of families	FREE WHITE MALES					/	FREE WHITE FEMALES					/	other	Slaves	
	under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over				
Sapp (E; ?)															
Scott (#9 S; #90 I)															
Scott (#9 S; #90 I)															
Scott (#9 S; #90 I)															
Shackelford															
Shackelford															
Shackelford															
Shackelford															
Shackelford															
Shake															
Sheed (S/I)															
Sheed (S/I)															
Sheed (S/I)															
Sherwood (E)															
Shutherland (S)															
Shutherland (S)															
Shutherland (S)															
Silvers (E; S; G)															
Silvers (E; S; G)															
Silvers (E; S; G)															
Sim (S/I)															
Sim (S/I)															
Simmons (E)															
Sinkhorn															
Slack? (E; Norse)															
Sluder															
Smiley (S/I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Smith (#1 S; #5 I)															
Snodgrass															
Spears (E; S; F)															
Spicer															
Spoonhoward															
Spoonhoward															
Spraggens (E)															
Stacey															
Stanton (E)															
Stanton (E)															
Stanton (E)															
Staton (E)															
Stiner															
Stokes (A/S)															
Strahan															
Stuart (#7 S; #58 I)															
Stuart (#7 S; #58 I)															
Stuart (#7 S; #58 I)															
Stults															
Sutherland															
Sutherland															

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		FREE WHITE MALES					/	FREE WHITE FEMALES						
Names of heads of families		under ten	10-15	16-25	26-44	45 & over		under ten	10-15	16-25	26-44	45 & over	free	Slaves
Swiggate	James.....	3	1	x	x	1	/	1	1	1	x	x	x	x
Swinney (#51 I)	Charles.....	5	4	x	1	x	/	1	x	x	1	x	x	5
Swinney (#51 I)	Job.....	3	1	x	1	x	/	x	1	x	1	1	x	x
Swinney? (#51 I)	Sheffin.....	x	x	x	1	x	/	1	2	x	1	x	x	x
Taylor (#13 S)	Leonard.....	2	1	2	x	1	/	1	x	x	1	x	x	8
Thomas (W)	Harden.....	1	2	2	x	1	/	1	1	x	x	1	x	1
Thomas (W)	Harrison.....	1	x	1	x	x	/	1	x	1	x	x	x	x
Thomas (W)	Reuben.....	2	x	1	x	x	/	x	x	1	x	x	x	x
Thomas (W)	William.....	2	x	1	x	1	/	x	x	1	x	x	x	x
Travis (E; F)	Edward_Sr.....	x	x	1	1	1	/	x	x	1	x	1	x	x
Trott (E)	Abraham.....	x	x	x	1	x	/	1	x	1	x	x	x	x
Vandavord (Dutch)	Ashbury.....	1	1	x	1	x	/	4	1	x	1	x	x	x
Vandavord (Dutch)	Charles_Jr.....	x	1	2	x	1	/	1	x	1	x	1	x	1
Vandavord (Dutch)	Charles_Sr.....	x	x	x	x	1	/	x	x	x	x	1	2	1
Vandervord (Dutch)	George.....	3	1	1	1	x	/	1	1	x	1	x	x	1
Vandike (Dutch)	John.....	1	x	x	1	x	/	x	x	x	x	x	x	x
Vandike (Dutch)	Thos.....	x	x	x	x	1	/	x	x	1	x	1	x	x
Vo*ais (?)	Jarred.....	3	2	1	x	1	/	1	x	1	x	1	x	x
Wall (E; G)	Frances.....	3	2	2	1	x	/	2	x	x	1	x	x	x
Wall (E; G)	Gabriel.....	4	1	x	1	x	/	x	2	x	1	x	x	x
Wall (E; G)	Luttle_J.....	1	x	x	1	x	/	1	x	1	x	x	x	x
Wall (E; G)	Jacob_Sr.....	x	x	x	x	1	/	1	x	1	x	x	x	x
Wallace (S/I)	Joseph.....	x	x	x	1	x	/	x	x	1	x	x	x	6
Warner (G; E)	Jacob.....	1	x	x	1	x	/	x	x	1	x	x	x	x
Waters (AS)	John.....	x	x	x	1	x	/	1	x	1	x	x	x	x
Waters (AS)	Joseph.....	3	1	x	1	x	/	1	x	1	x	x	x	x
Watkins (W)	George.....	x	x	1	x	x	/	2	x	x	1	x	x	x
Watkins (W)	James.....	2	1	x	1	x	/	3	x	x	1	x	x	x
Watkins (W)	Molley.....	x	2	1	x	x	/	x	x	1	x	1	x	x
Watson (#18 S)	James.....	4	x	x	1	x	/	1	x	x	1	x	x	x
Weatherford (E)	George.....	3	x	1	1	x	/	1	1	x	1	x	x	1
Weatherford (E)	Joel.....	x	x	1	x	x	/	1	x	1	x	x	x	x
Weatherford (E)	John.....	2	1	1	x	1	/	x	x	1	x	1	x	x
Webster (AS; E; S)	Polley.....	1	x	x	x	x	/	x	x	1	x	x	x	x
Webster (AS; E; S)	William.....	x	2	1	x	1	/	3	x	1	x	1	x	x
Wheatley (E)	Nicholas.....	2	x	x	1	x	/	2	1	x	1	x	x	x
White (#50 I)	George.....	2	x	x	x	1	/	2	x	x	1	x	x	x
White (S/I)	Randolph.....	2	2	x	x	1	/	3	2	x	1	x	x	x
Whittle (E)	John_Jr.....	3	x	x	1	x	/	1	x	x	1	x	x	x
Whittle (E)	John_Sr.....	x	x	x	x	1	/	x	x	x	x	1	x	x
Whittle (E)	Vinston.....	1	x	x	1	x	/	1	x	1	x	x	x	x
Wilbacom?	Samuel.....	4	x	x	1	x	/	1	x	x	1	1	x	x
Wilkenson (S/I)	Falton.....	x	x	x	1	x	/	x	x	x	x	x	x	2
Wilkenson (S/I)	James.....	1	x	1	x	x	/	x	x	1	x	x	x	x
Wilkenson (S/I)	John.....	2	x	x	1	x	/	1	x	1	x	x	x	x
Wilkins (E)	James.....	x	x	x	x	1	/	x	x	x	1	1	x	x
Wilkinson (S/I)	William.....	1	x	x	1	x	/	1	x	1	x	x	x	4
Williams (W; E)	George.....	3	x	x	1	x	/	2	2	x	1	x	x	x

Williams (W; E)	James.....	2.....	1.....	x.....	x.....	1.....	/.....	1.....	1.....	1.....	x.....	1.....	x.....	x.....
Williams (W; E)	John.....	1.....	1.....	x.....	x.....	2.....	/.....	x.....	x.....	1.....	1.....	1.....	x.....	x.....
Williams (W; E)	Joseph.....	1.....	1.....	x.....	1.....	x.....	/.....	2.....	x.....	x.....	1.....	x.....	x.....	x.....
Winfrey	Henry.....	3.....	1.....	x.....	1.....	x.....	/.....	3.....	2.....	x.....	1.....	x.....	x.....	1.....
Wiser	Phillip.....	4.....	2.....	1.....	x.....	1.....	/.....	x.....	2.....	x.....	x.....	1.....	x.....	x.....
Wood (S/I)	Abram.....	1.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Wood (S/I)	Edmund.....	x.....	1.....	x.....	x.....	1.....	/.....	x.....	x.....	1.....	x.....	1.....	x.....	2.....
Wood (S/I)	Jeremiah.....	1.....	1.....	x.....	1.....	x.....	/.....	3.....	x.....	x.....	1.....	x.....	x.....	1.....
Wood (S/I)	John.....	x.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	x.....	x.....	x.....	x.....	1.....
Wright (S/I)	Huey?.....	x.....	x.....	x.....	x.....	x.....	/.....	x.....	x.....	x.....	x.....	1.....	x.....	1.....
Wright (S/I)	Pate.....	1.....	x.....	x.....	1.....	x.....	/.....	x.....	x.....	1.....	x.....	x.....	x.....	x.....
Yocam (G "Joachim")	Henry_Jr.....	3.....	x.....	x.....	1.....	x.....	/.....	1.....	2.....	x.....	1.....	x.....	xx	
Yocum (G "Joachim")	Henry_Sr.....	x.....	x.....	x.....	x.....	1.....	/.....	x.....	x.....	x.....	x.....	x.....	xx	
Yocum (G "Joachim")	John.....	1.....	x.....	x.....	x.....	1.....	/.....	1.....	2.....	1.....	1.....	x.....	xx	
Young (#16 S)	Charles.....	1.....	2.....	x.....	1.....	x.....	/.....	1.....	x.....	x.....	1.....	x.....	xx	

In the United States today (2016), the most common surnames are: 1. Smith; 2. Johnson; 3. Williams; 4. Brown; 5. Jones; 6. Miller; 7. Davis; 8. Garcia; 9. Rodriguez; 10. Wilson; 11. Martinez; 12. Anderson; 13. Taylor; 14. Thomas; 15. Hernandez; 16. Moore; 17. Martin; 18. Jackson; 19. Thompson; 20. White.

Casey County's Culture

Part XIV: One Hundred years later

As of 1900, the Census of Casey County was over 15,000 and each individual (not merely the head of each household) was listed. To list them here would require about three hundred pages, so we will restrict the listing to one example of each surname with a number for the individuals with that surname.

Casey County's Culture

Part XV: About the Year 2000

Overview of Census Trends

Look at a 2000-2010 or so (before cell phones dominated) phone book, or a tax list (names only).

Casey County's Culture

Part XVI: Current Comparative Conditions

2015 Comparative Conditions

File name: C:\Casey County Research\Casey County's Culture.wpd