

# Warren County Genealogical Society

Indianola, Iowa

Volume 30, Number 5

September-October 2003

## Advertisement

*The Advocate-Tribune*, Indianola, Iowa October 8, 1903

### When the Frost is on the Pumpkin.

The wintry blasts will soon be here  
And find you still a pumping,  
Instead of letting Woodmansee  
Be doing all the humping.  
With one of our Red Jacket pumps  
And Cypress tanks to fill,  
Your cattle all would laugh for joy,  
But you'd be happier still.  
McCoy, Sons & Pollock's Windmills.

Old wagons cannot stand the strain  
Of your fine crop of corn,  
'T will break when you get in the field  
The first load of the morn.  
Then let us sell you a Fish,  
There is no better maker,  
Unless it be the best of all,  
The only—Studebaker.  
McCoy, Sons & Pollock's Wagons.

There's scarce a day but on the street,  
Or hitched about the court house park,  
One sees a handsome horse or two  
Blemished by deadly barbed wire's work.  
These are the ones that have escaped,  
But many a noble steed lies dead,  
For, not protected with American field fence,  
The cruel barbs cut him—to death he bled.  
McCoy, Sons & Pollock's Field Fence.

The Quincy cook stove always cooks  
And is a perfect baker;  
The Quincy heater always heats  
And is a comfort maker.  
The Quick Meal range, that tells it all,  
A better never was made.  
The good housewife, who uses one,  
Her beauty never will fade.  
McCoy, Sons & Pollock's Stoves.

A few Peoria buggies left,  
You know their style and make-up,  
You know that they're dependable,  
Should you get in a shakeup;  
You know how easily they ride,  
The pleasure and the joy.  
Then why not come and buy one now,  
Instead of some cheap toy?  
McCoy, Sons & Pollock's Buggies.

## Calendar:

- Tue, Oct 14 Board Meeting, 7:00 p.m.  
Mon, Oct 20 REGULAR MEETING, 7:00 p.m.  
Place: Church of the Nazarene  
Time: 7:00 p.m.  
Program: Familysearch.org by  
Paula Brown  
  
Mon, Nov 10 Board Meeting, 7:00 p.m.  
Mon, Nov 17 REGULAR MEETING, 7:00 p.m.

WCGS regular meetings are held at the Indianola Public Library on the third Monday of the month (September through May, except no meeting in December). Special meetings may be planned for the summer.

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## Marieta's rambling comments:

I love it when I have research stories to share and this time I've got a couple. In August Dave and I attended a wedding in Milwaukee, WI and we drove up early so we could check out the Wisconsin State Historical Society Library in Madison—on the University of Wisconsin, Madison campus. I've heard about this library at several IGS conferences and have always thought it would be a good place to visit. I was looking for Butler information, as the Butlers came through Wisconsin on their way to Warren County, Iowa. Dave was looking for Grisham/Grissom information for Shelby County, Indiana. Guess what? Dave found more information on Shelby County, Indiana (at this library in Wisconsin) than I did on the people I was researching for in Wisconsin! I knew this library specialized in Midwest resources, but we were both quite surprised at what he found. This library is a "must visit" if you are going anywhere close to Madison. I had heard before that they have an agreement with IGS that whenever IGS publishes anything, they will automatically purchase a copy. They must have agreements like that with a lot of places. They have several floors of shelves lined with thousands of books. We even returned to the library in September where I looked for information on still another family—and found some, though not the gold mine that Dave found in July.

Also in August, we took my mother to Kansas and Oklahoma. When she found out where we were going, she asked if we could make another stop along the way to research another family. We spent most of one day looking for that family—and found more than she ever dreamed we'd find. At both the genealogy library and the court house we found much information, but the visit would not be complete without also visiting the cemetery. The temperature was 106° to 108°, the area was in a drought, the ground was dry and very dusty. While Mom stayed in the shade, Dave and I spent nearly two hours walking the entire cemetery and did not find the gravestone we were looking for. We knew it had to be there, so we started walking it again, going down each row in the opposite direction than we had before. We finally found the stone—it was facing an odd direction and we only found it because we had reversed directions.

Late in the afternoon, we drove on to our destination, Watauga, Oklahoma. We already knew the location of the cemetery we needed to visit there. So after getting settled in our motel rooms, we decided we'd visit that cemetery while we were still dirty from the cemetery tour we had taken earlier that afternoon. We drove out to the cemetery. Fortunately, it was a smaller cemetery. As we drove in, Dave headed to one of the few trees in the cemetery and I said, "I wonder how much of this cemetery we will have to walk." Dave answered, "I don't know, because if I open my car door I could shake her hand." It seemed impossible, but it was true. We had driven right to her grave!

This was the answer to a five to six decade question. Where is Esther (Jacquays) Smith buried? You've probably heard me ask that question before. I've probably written about it before (see page 10 of this same newsletter). I know I've asked it in County Fair exhibits. Esther's husband, Daniel, is buried in the Caloma cemetery just across the Warren County line in Marion County. For all of these years, whenever we visited that cemetery, we've asked, "I wonder where Esther is buried?" Last winter through census records and cemetery records and checking with a librarian in Oklahoma, I found where she was buried and it became our goal to visit that cemetery this summer. The next day in town we found more family records and were able to see the land the family owned, and possibly the house they lived in—which is in total disrepair. We've asked ourselves the question so many times, it still seems almost unbelievable that we now know the answer. However, we believe that Esther was ready to be found—her spirit lead us right to her grave!

Hope you enjoy the newsletter!

Marieta Grissom  
515-961-7542  
Marieta.Grissom@dybb.com  
505 W Jackson Avenue

### Officers 2003:

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## Bits and pieces about ... The Scotch Ridge Presbyterian Church

*In August 2003 the congregation of the Scotch Ridge Presbyterian Church celebrated its 150th anniversary.*

*The Tribune, Indianola, Iowa, June 9, 1881, page 3, col 5*

The Scotch Ridge church has recently been repainted. The old fence around the church will probably be torn down and a new one erected in its place. Our prayer meetings (every Wednesday evening) have been largely attended during the past two months, notwithstanding the busy season of the year.

*The Indianola Record, October 4, 1900, page 1, col 1*

A fine new iron fence has just been erected in front of our church building, which is certainly a wonderful improvement.

*The Indianola Record, October 21, 1909, page 8, col 3-4*

A number of our people were at Indianola last week attending Synod. John Cowie of Summerset, built new cement walks in front of the Ridge Church last week.

*The Indianola Record, August 9, 1928, page 2, col 5*

The members of the Scotch Ridge congregation are looking forward to the twelfth day of the present month as a most notable date on which they expect to assemble at the church together with many invited guests where all may have a part in the celebration of the seventy-fifth anniversary of the church's organization. If the weather is favorable, a good attendance and an enjoyable day is anticipated.

*The Indianola Record, August 16, 1928, page 3, col 2*

The 75<sup>th</sup> anniversary of the organization of our church was well attended. There were, we believe, near 300 in attendance and all seemed to enjoy the occasion.

*The Indianola Herald, August 16, 1928, page 1, col 7*

### **Scotch Ridge United Presbyterian Church Has 75th Anniversary**

**Three Services Sunday Celebrate Passing of 75 Years of Church's Existence**

The Scotch Ridge congregation celebrated the seventy-fifth anniversary of its organization Aug. 12, 1928, which event will probably be remembered for many years to come. The weather was bright and agreeable and in truth, everything was favorable for the occasion. [There was a morning worship service at 10:00 a.m., followed by Sabbath School. The afternoon service began at 2:30 p.m. The evening

prayer service began at 8:00 p.m. The specific program for each service is included in the newspaper article.]

The entire program . . . was nicely carried out in every respect and was apparently appreciated very much by the audience. During the morning session, Rev. Nathan Weingart, a former pastor of the church, now of Des Moines, gave to the people a real good message, which was followed by communion service conducted by the pastor, R. E. Lackey, in which all Christians were cordially invited to participate. This was a very enjoyable service in which there [were] many participants.

The Sabbath school superintendent, J. D. Ledlie, then gave some very interesting remarks in regard to the progress of the school; also, E. P. Wright and W. H. Boyd, of Indianola, who were former superintendents here, each addressed the school with appropriate and interesting remarks, which were in a special manner, encouraging to the younger members.

The large congregation was then dismissed until 2:30 p.m. and had real enjoyment in meeting and greeting very many friends, some of whom had not met for years. The people were then invited to partake of the bountiful supply of necessary refreshments which were conveniently placed upon great tables under the shade of the old maple trees near the parsonage, where we venture the assertion that they were thankful for appetite and that no one went away hungry.

By the time dinner was over very many more people had arrived for the afternoon service and we have estimated the number present in the neighborhood of 30. During the afternoon service Mrs. Helen Schooler read letters from former pastors, viz: Rev. R. L. Welch, Rev. S. R. Jamieson and Rev. W. R. Lawrence, which were much appreciated by the congregation.

Rev. E. F. Kimmelshue, D. D., then brought greetings from Beaver Avenue church, Des Moines, and also from the synod of Iowa, which were gladly welcomed. The hearts of the people were again made glad when greetings came from Des Moines Presbytery by Rev. T. H. Melville, of Indianola.

Those who gave reminiscences of former days were: Mrs. Mary Ledlie, of Carlisle; J. F. McKee, Thomas Miller, Scotch Ridge; Mrs. Jennie Piffer, E. P. Wright, Robert Dyer, Indianola; W. B. Schooler, Hartford.

The history of the Scotch Ridge congregation, prepared and read by W. C. Hastie at the afternoon program, is printed in full on page four of this issue [newspaper].

## History of Scotch Ridge Church

Read by W. C. Hastie at the 75<sup>th</sup> Anniversary

*The Indianola Herald*, August 16, 1928, page 4, col 1-3  
[with dates of Elders added from a similar article in *The Indianola Record*, August 14, 1913, page 1, col 3-4]

In presenting at this time the history of our church, it is necessary to go back to the early fifties of the nineteenth century, where we find that its organization dates August 13, 1853, at which time it was known as the associate Presbyterian church of Summerset, with a charger membership of sixteen, viz: Mr. and Mrs. William Vance, Mr. and Mrs. John McElroy, Mr. and Mrs. William Runciman, Andrew Hastie, William Hastie, Mr. and Mrs. John Wood, William McBride, Mr. and Mrs. Ray, Margaret Ray and Mr. and Mrs. Josiah Hanby. The chosen ruling elders were William Vance, John McElroy, Andrew Hastie and William Runciman, who were ordained and installed by Rev. David Lindsay. Upon this session and the charter members of the newly organized church, rested great responsibility as to the spiritual welfare of the little pioneer flock, which was without a pastor for nine long years, yet, not all of that time without a preacher; but, being favored with the services of Revs. David Lindsay, James Shearer, John Graham, S Findlery and others, as supplies, the congregation grew in membership and was considered at that time, as being in a prosperous condition; although as yet, it had no permanent place of worship.

Not until 1857, was the first church building erected at a cost of about \$1,000. The church is nicely located on Scotch Ridge, a trifle less than three miles to the north of Summerset, and was given the same name as that town, in order that it could be readily located on the map, and also, because Summerset was, at that time, the Scotch Ridge community post office.

In 1858, by what may be considered as the marriage or union (at Pittsburgh, Pa) of the Associate and the Associate Reformed Presbyterian churches, a new denomination was formed, which has for seventy years been known as the United Presbyterian denomination. As a result of this union, our Associate Presbyterian church of Summerset became the United Presbyterian church of Summerset, which was continued as its official name until 1921 when it was changed and is now known as the United Presbyterian church of Scotch Ridge.

Rev. Thomas P. Dysart was the congregation's first pastor, whose term was from 1863 to 1867. Mr. Dysart being a kind and good pastor, was quite successful in his work. At the beginning of his pastorate, Rev. Dysart built and owned the first parsonage, which was sold by him, at the close of his pastorage, and which now forms a part of the

R. B. Wadsworth dwelling house. Rev. Joseph Boyd was pastor from 1870 to 1879, a longer period of service to the church than that given by any other of its pastors.

Rev. Thomas B. McKee, whose pastorate was from 1881 to 1887, was a very enthusiastic preacher of the gospel, and an attentive pastor to the needs of the block. A new church building was erected in 1885 during Mr. McKee's pastorate, to take the place of the old building which had served its purpose for twenty-eight years. The cost of this second church building was a trifle more than \$3,500. It is still giving fair service, having been in use for forth-three years. Rev. R. L. Welch was pastor from 1890 to 1893. A parsonage was erected by the congregation, at a cost of \$800, just before Mr. Welch began his pastorate and is still serving the purpose for which it was built.

Rev. S. R. Jamison, who was just through seminary, preached only two sermons to the congregation as a candidate and received a call which he accepted, and was pastor from 1894 to 1899. His work was much appreciated, not only by the members of the church, but by the people of the entire community. Rev. James E. Springer was the next pastor, and was a faithful servant from 1900 to 1902.

Rev. James D. Graham was pastor from 1904 to 1910. He was the youngest son of Rev. John Graman, who labored with the congregation when it was in its infancy. Mr. Graham's death occurred Jan 26, 1910, while he was pastor of the congregation. Rev. Nathan Weingart was pastor from 1911 to 1920. Rev. Weingart made very many friends in this church and community and there is still a strong manifestation of friendliness at their every meeting, on his occasional visits. Rev. W. R. Lawrence served as pastor from 1921 to 1926. It was during Mr. Lawrence's pastorate that the church name was changed from Summerset to Scotch Ridge. Rev. R. E. Lackey began his pastorate Dec 1, 1926, and is at the present date continuing appreciative work in the congregation.

From the organization of the church down to the present date, August, 1928, there have been twenty-one different ruling elders. The following is a list of their names: William Vance (1853 - 1872), John McElroy (1853-1868), Andrew Hastie (1853-1868), William Runciman (1854-1867), Samuel B. Lindsay (1863-1866), John Wood (1868-1886), Peter Schooler (1868-1902), Matthew McElroy (1868-1873), Robert McElroy (1873-1902), John Hamilton (1873-1878), I. C. Wright (1886-1892 & 1899-1902), J. F. McKee (1886-1902), Thomas Miller (1899-1902), James D. Ledlie (1903 - at least 1913\*), W. C. Hastie (1903 - at least 1913\*), W. H. Boyd (1903 - at least 1913\*), J. A. Schooler, George Piffer, T. Bonar McKee, Ryle S. McKee and Austin R. Schooler. The elders holding office at the present time are: T. Bonar McKee,

Bits and pieces about ... The Scotch Ridge Presbyterian Church, *continued*

W. C. Hastie, Ryle S. McKee, James D. Ledlie and Austin R. Schooler.

A live Sabbath school has been in existence from near the beginning of the church, and has during all these years been instrumental in doing much good in the church and community. Its management has been under fourteen different superintendents, as follows: John Wood, Robert McElroy, I. C. Wright, J. F. McKee, Thomas Miller, E. P. Wright, Mary Schooler, Agnes Ledlie, Mrs. W. C. Hastie, James D. Ledlie, W. C. Hastie, Beulah Sherriff, W. H. Boyd, and T. Bonar McKee. James D. Ledlie is the present superintendent and the school now has nine classes and teachers.

As a result of the early and efficient christian training of the youth in our church and Sabbath school, two of our young men became ministers of the gospel, and although both of these men have gone to their reward, their names (Rev. S. I. Lindsay and Dr. J. M. Hamilton) have gone down in church history and it is said of them that they were good and faithful servants of the Master.

We have in mind also, Miss Edna Sherriff, a most noble product of the church and Sabbath school here, who is now doing worthwhile service in the mission field of Egypt. Yes, and very many others have been well schooled and trained for the home work, which is always very truly essential and should have the special interest and attention of every home church worker.

The Women's Missionary society was organized in 1883 and has been in continuous existence since that time; and has done much good in the cause of missions, and also, in the church at home. In connection with this is the Junior society which has met with marked success.

Our Young Peoples' Christian Union was organized in 1890 at the beginning of Rev. R. L. Welch's service as pastor of the congregation and was at that time, a real live organization with a membership somewhere in the neighborhood of thirty, whose earnest endeavor was to carry out in full their pledge, which we trust, is still observed by our young people of today. Some of our brightest and richest experiences in church work were found in the old time Young peoples prayer meeting service.

The various heads of worthy pioneer families of the Scotch Ridge church, we have listed as follows: William Vance, John Wood, William Runciman, William Hastie, Peter Schooler, Thomas Schooler, Alexander Hastie, Andrew Hastie, John Welch, Thomas Hastie, Robert Dyer, Josiah Hanby, Mr. Ray, George Pilmer, Alexander Sherriff, I. C. Wright, James Sherriff, Geo. Sherriff, W. G. Hastie, Robt. McElroy, Thos. Ledlie, Jas. Black, Jno. Utterson, P. N. Hastie, Joseph Stewart, David Pilmer, John McElroy,

William McBride, Samuel B. Lindsay, George Pilmer, Jr., Mathew McElroy, John Hamilton, James Vance, Benoni Clark, Robert Dickson, Jacob Piffer, P. W. Hastie, Benj. Campbell, John Guthrie, James Boyd, Philip Hastie.

To these grand men of pioneer days the church and community owe much for the firm establishment of Christian citizenship, which, during all these years, has been characteristic of the people of this place. Many have gone out from the church here to other points and have carried their religion with them. Go into our sister United Presbyterian church of Indianola today and you will find that the session there is largely made up of Scotch Ridge church product. Some have gone to Des Moines where they were accepted and fitted in, as strong pillars of the church there, also. Others have made their homes near the Pacific coast and have not gotten away from the good results of their early training here in the church and Sabbath school.

It is true that the congregation since its organization, on Aug. 13, 1853, has, during its long career, of three quarters of a century, experienced very many difficulties. However, its worthy members had been taught and had faith (no doubt) in the teachings of God as found in Prov. 4:18—“But the path of the just is as the shining light that shineth more and more unto the perfect day.” Yes, they believed, and had faith to a certain extent in what God had said in His word, but at times, everything seemed against them. Something had gone wrong; there were trials and troubles on every hand. They were enshrouded in the mists and had gotten somewhat out of the way; not because God had changed, but because the people had. They resembled, very much, the children of Israel, while on their journey from bondage in Egypt to the promised land. Such, are the ups and downs, that have been manifest in the history of God's people, from the time of their organization to the present date. But it is worthwhile for us to learn, and realize that God will not permit His people to go too far astray, but will bring back to where they belong.

And now, as we look over the history of our church, we rejoice in the fact that these hindersome conditions have been, in every instance, overcome and pushed aside to clear the way for better service. When we take into consideration that, during the past twenty-five years, there has been a loss in attendance at country church services, of from 25 to 50 per cent, our own beloved church has stood her ground quite well and is now, without doubt, one of the live-wire country churches of the state of Iowa. May the Scotch Ridge congregation, in its every effort, continue to grow in the good work for the Master, is the sincere hope of the writer of this sketch.

\*The dates of terms for Elders were added from an earlier

Bits and pieces about ... The Scotch Ridge Presbyterian Church, *continued*

newspaper article in *The Indianola Record*, August 14, 1913, page 1, col 3-4. Since some Elders were serving active terms at that time, I used the phrase "at least" to indicate active terms and we do not have records showing the completion date of those terms.

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## 2003 Warren County Fair Exhibits

CATEGORY: Miscellaneous Item  
Blue Nancy Michaelson

### Autograph Albums

These autograph books belonged to my maternal grandparents.

My grandfather, Edwin (Eddie) Forster was born Sept. 2, 1870 and received his autograph book on Christmas in 1882. Most of the autographs are from friends and written in 1883. However, on May 16, 1886 his father wrote: "Do unto others as you would have them do unto you. If your enemies or you supposed friends injure or mistreat you Forever after treat them with contempt By not recognizing them until an apology is offered—not by your solicitation." A. M. Forster

My grandmother, Lorena (Rena) Koehler was born June 27, 1875 and probably received her autograph book in 1887. It contains autographs from both friends and family.

Receiving an autograph book at twelve years old must have been a custom in the 1800s and something my grandparents both cherished as they each kept theirs.

CATEGORY: Small Piece of Jewelry  
Blue Sue Ogland

Several years ago, when my mother died, May 13, 1996, to be exact, I fell heir to some of her jewelry. This particular necklace brought memories flooding into my mind. Not only do I have a picture of Mother wearing it, but I remembered sitting at her vanity dresser adorning myself with it, and many other pieces, often, when I was a little girl. I'm sure, as far as monetary worth is concerned, it has very little, as it was just a piece of the costume jewelry of the day, but to me, it is a very precious possession. I was SO pleased when I discovered it among the other lovely pieces in her collection.

This picture of Mother was taken in 1943. I remember the beads of this necklace as being much more iridescent orig-

inally than they look now. I believe that reflects the quality and the age. I know I said to Mother, probably more than once, "Why do you always wear that necklace?" Of course, it was her favorite and it seemed to go best with her dress, but I was just too young to understand. She seemed to have so many from which to choose, and I loved to try on several at one time! Now I find myself doing the same thing she did! I often opt for a certain pair of earrings and necklace, too. I guess it's like mother, like daughter, as the saying goes!

CATEGORY: Personal Item  
Blue Mark Putney

This is my great grandfather's hat (George Putney), one of a succession of his favorite style. I have included the portrait of him wearing this hat that was taken by a Des Moines Register photographer in the 1950s.

CATEGORY: Religious Item  
Blue Carol Kubik

### Christening gown ties family and faith together

This dress is my baptismal dress. It was worn originally for my mother, Irene Wilgenbusch Croat in 1906, when she was born in Halbrite, Saskatchewan, Canada.

The dress was purchased in 1906 but the slip was made by maternal grandmother Anna Wilgenbusch. The lace on the undergarment is the *heart and lung* pattern and she crocheted the lace while on a homestead train to Saskatchewan, Canada in the spring of 1906. She made the slip and attached the lace to it.

I have been the faithful custodian of this precious keepsake for a number of years, but anyone who wants to use it, is always welcome to use it.

I believe that the gown is a physical reminder of the continuity and importance of family, and the support that family provide in our Christian upbringing. I believe that the white garment is an outward sign of the inward life of grace with which we're endowed at baptism. It is also a reminder that many others have worn this gown for their baptism and we and they are the inheritors, the recipients of the sacrifice and the love and example of those who went before us.

My Mother's siblings were all baptized in this gown and many of her grandchildren and many of her great grandchildren. My own children were all baptized in this gown and most of my grandchildren as well. Seeing a grandchild baptized in this gown means a lot to me because they have become a part of the family tradition of

## 2003 Warren County Fair Exhibits, *continued*

being baptized in this gown. It just sort of ties things together for me.

It is a well-traveled gown. It has been mailed to various places in the United States and even to the Panama Canal Zone.

The garment provides a sense of family and tradition that we're passing on—our heritage, and our faith. Though those who began the tradition are no longer here, the gown carries on our faith and sense of family. My family have this to remember for the rest of their lives and see the history of the family they were a part of.

CATEGORY: Book or Bible  
Blue Virginia Wheeldon

### Orville Clifton Sill Baby Book

Because I was child number one, my grandmother Bessie Sill gave me the baby book she kept for my father Orville Clifton Sill. Having kept diaries from an early age, it seems to have been no problem for Grandma to complete a baby book. I remember the first time I read this book in the late 1980s. Some parts of it show a humor not seen in my grandmother as far as I can remember. I think her school-teacher training shows in the detailed listing of presents, etc.

CATEGORY: Needlework Item  
Blue Juanita Ott

This quilt was a gift to my grandmother in 1985 for her 90<sup>th</sup> birthday. I made the top (my first experience with piecing a quilt), my sister did the embroidery and my mother and her friends completed the quilting. I have included the original gift box, the note to Grandma, the family pictures that were taken the day of the open house, and finally, the newspaper article about her open house. The quilt became mine when Grandma died at the age of 102.

CATEGORY: Needlework Item  
White Nancy Michaelson

### Crocheted Bedspread

This bedspread was crocheted by my maternal grandmother, Lorena Forster (1875-1946). She had four children and planned to crochet a bedspread for each of them, however, she never made the fourth one for my mother. When the third son died in 1977, my mother received this bedspread from his estate and was able to enjoy it for nine years. Now it is a special heirloom of mine.

## Research Helps:

### History of the Calendar

from a Success Calendar Pad, via Poweshiek County, Iowa,  
Oct, Nov, Dec 2003

**JULIAN CALENDAR** – The first modern calendar was put into use in 45 BC by Julius Caesar who decreed that henceforth there should be three years of 365 days each, and then one year of 366 days, in perpetual cycle. This became known as the Julian calendar, and began the custom we still observe today of adding one day to the month of February every fourth year, or leap year, as it is known.

Even though the Julian calendar was an enormous improvement over all previous systems, it still was not completely accurate. Since there are approximately 365 ¼ days in a solar year, the Julian calendar was reasonably satisfactory for many years, but there are not exactly 365 ¼ days in a year. The exact solar year consists of 365 days, 5 hours, 48 minutes, 47.8 seconds. The difference of about eleven minutes becomes appreciable in the course of several centuries.

**GREGORIAN CALENDAR** – The final calendar correction was done in 1582 by Pope Gregory XIII, and the corrected calendar that we use today is called the Gregorian calendar. First, in order to make up for all the days, which had accumulated since the beginning of the Julian calendar, Pope Gregory XIII decreed the elimination of 10 days from the year 1582. This was done and in many countries the day after October 4, 1582 became October 15, 1582.

**ADOPTION OF THE GREGORIAN CALENDAR** – Although the initial adoption of the Gregorian calendar was in 1582, its use was by no means universal. As might be expected, the first countries to adopt the new calendar were primarily Roman Catholic nations. Most Protestant countries did not adopt the Gregorian calendar until later. The American Colonies made the switch in 1752, when the whole British Empire changed. September 2, 1752 was followed by September 14, 1752. Note that an eleven day adjustment was now needed, the Julian calendar having added another day between 1582 and 1752. Dates preceding the change are sometimes designated OS for Old Style. Thus, George Washington's birthday is really February 11, 1732 (OS), and only after the change to the Gregorian calendar was his birthday established as February 22, 1732. Most dates in American history have been converted to New Style, or Gregorian dates. Other countries have been slower in adopting the new calendar: Japan, 1873; China, 1912; Greece, 1924; and Turkey, 1927.

## Preservation: Our Gravestone Restoration Project

by Marieta Grissom, July 2003

On Saturday, June 28, 2003 Dave and I attended a gravestone restoration workshop at a cemetery just north of Booneville, Iowa. It was sponsored by the Dallas County Genealogical Society and was very educational.

For many, many years Paul Maddy, of Perry, Iowa, has researched restoration methods and cemetery laws and has taught many people his methods. Some years ago I believe he presented a program at Warren County, though I was unable to attend that meeting. More recently he even produced a video featuring his methods. I purchased the video and showed it at a WCGS meeting about five years ago.

This workshop was lead by Lorna Grow with the Dallas County Genealogical Society and Myles Hegstrom, President of the Dallas County Cemetery Restoration group and Collection Manager at the Living History Farms. Paul Maddy is no longer physically able to pursue restoration projects, but both Lorna and Myles have studied and worked with Paul and have full access to the trailer filled with equipment and supplies that Paul has collected over the years.

The morning began with Lorna presenting an overview of gravestone restoration, then giving us a tour of some of the projects that were worked on the previous day. Next we watched as some people actually worked on some stones needing to be cleaned, glued, straightened, etc. Following this we were encouraged to look around the cemetery for stones needing attention and to work on a project of our own. Dave and I first picked a stone that needed to be raised, straightened and re-glued. Repairing this stone took us most of the remaining morning. In the late morning, Myles was using a log chain and a 6-ton hydraulic jack to straighten a very large stone that was tipping dangerously. After watching and assisting him, Dave decided he wanted to tackle another stone in the same situation. So, after lunch, this is the project we worked on. Though we only worked on two projects during the day, we felt the experience and knowledge gained was extremely helpful. In addition, I took many pictures during the day to elp us remember the materials and techniques that were used.

The following day, Sunday, June 29 Dave and I drove to the Marion County pioneer cemetery at Caloma where I have relatives buried. Though this cemetery is located on a mud road, the cemetery is always a nicely mowed and trimmed retreat in the country. Over the years we have watched as the stones for these family members have been broken, toppled, or have otherwise deteriorated. Restoring these stones has been my concern for years and is the reason I purchased the Paul Maddy video several years ago,

the reason I joined SAPIC (State Association for the Preservation of Iowa Cemeteries), the reason I have always watched for and read anything I could find on the subject of gravestone restoration, and the reason we attended the workshop.

We spent several days of the next week making a list of needed materials, checking prices and getting everything purchased and collected. Our list looked something like this:

- Small generator & gasoline (we found a generator for \$229 on close-out sale at Home Depot and it seems to work great)
- Grinder--automotive, body-work type (approx \$25-30 at Home Depot)
- Wire brush for grinder
- Other hand wire brushes
- Circular saw, if you have a generator
- Hand saw
- Hack saw
- Torpedo level
- Miscellaneous 2x6 or 2x8 boards approximately 4 feet long & other various sizes
- Miscellaneous wood stakes
- Several 1/4 to 3/8 inch dowels
- Special epoxy (1 quart purchased from Praxair in Des Moines costs \$125)
- A large roll of duct tape
- Small piece of masonite or similar smooth-surface material for mixing epoxy
- Shims or similar pieces of wood for mixing epoxy
- Masonry/concrete patching caulk
- Caulking gun
- Spades and shovels
- Hammers and mallets
- Cinder block
- Garden stakes & string for lining up stones
- Hydraulic jack
- Special pipe fitting for jack to accommodate using a log chain with it
- Log chain
- Tile probe for locating pieces of gravestones buried under the surrounding dirt and grass (can be purchased for \$28 at Municipal Supply in Des Moines)
- Hydraulic jack (if you anticipate having to straighten a large gravestone)
- Special pipefitting for jack for using with log chain
- Log chain
- Flag markers (for leaving your name so the cemetery caretaker will know who is working on the stones, such as "These stones are being restored



## Preservation: Gravestone Restoration Project, *continued*

by \_\_\_\_\_." We purchased flags at Home Depot.  
Permanent marker for writing on the flags  
Wax paper (can be used to protect surfaces that you don't want to get glued from getting glued with the epoxy)  
Gloves  
Tape measure  
Broom or small wisk brush  
Hand garden trowel  
Pry bars, small and large  
Garden rake  
Small tarp (for piling dirt on while digging up around the stones)  
Lawn chairs  
Camera (you will want to record before, during and after pictures)  
Drinking water (drink lots of water while working in the hot sun)  
Cell phone

Does this sound like a major project? Yes, this is not a project to be undertaken in an hour or two. No, it isn't a cheap project. However, with these materials and tools and the knowledge of how to use them, a person can do amazing things with gravestone restoration.

Some of the thoughts to be considered include, What is the value of restoring your ancestor's gravestones that are broken and rapidly deteriorating? A person's gravestone is one of the most enduring remembrances that the person lived. In many cases, the gravestone is the ONLY record of a person's existence--especially a child born before births were recorded for local or state records. Also, it is a matter of respect and honor to maintain the gravestone in the best possible manner.

On July 4 we were ready to tackle our project. We initially thought we could be done in two or three days. Wrong! We spent most of the afternoon of the 4<sup>th</sup> in the solitude of the Caloma cemetery. Though it was a hot day, it happens that several of the stones we planned to work on are located under the one and only shade tree (a large oak) in the cemetery! Most of the time a nice breeze kept us relatively comfortable. I began cleaning stones and Dave began digging up bases and leveling them. We worked hard and soon saw positive results. As the afternoon (and project) progressed, we kept adding to our supplies' list as we saw need for more tools and supplies. Since this cemetery is located about 25 miles southeast of Indianola, it was not possible to just run home to get a needed tool. By the time we quit on the 4<sup>th</sup> we felt we had made a very good start. However, we were quite disheartened to realize that we had probably lost our old tile probe on our investigative trip to the cemetery the previous weekend.

We returned late in the afternoon on July 5<sup>th</sup>. This time we worked on stones that were not under the shade tree. We got one straightened and re-glued. The skies were threatening a storm and since the cemetery is located on a mud road--a good half mile from the nearest gravel road, we decided we would take the pieces of another gravestone home with us and work on it there. Once at home we were able to get the broken stone glued and used epoxy to attach cinder block to serve as a base for it when we placed it back in the cemetery.

On Sunday, July 6<sup>th</sup> we returned to the cemetery in early evening, taking with us the stone we had brought home to repair. We had planned to reset the stone in the proper place and to reset another stone we had glued on the 4<sup>th</sup>. However, upon arriving at the cemetery we realized we had forgotten to bring our spades and shovels with us. Lesson learned: Always use the list of tools and supplies as a checklist to be sure you have brought everything you will need. We were able to do a few things, and discovered we had to re-glue one of the other stones we had previously worked on. It had been one of the first stones we had glued, and we realized that we probably had not used enough epoxy--since it is so expensive, we had tried to use it sparingly--actually, too sparingly. Another lesson learned!

Also, by this time we were discovering that most of the head stones we were working with also had corresponding foot stones, usually with the initials of the person buried in the grave. It became a challenge to probe around in the ground to try to find these foot stones. For us this became verification that the person was actually buried in the plot where the headstone was located. (Sometimes broken headstones may have been moved to another location.) However, without our tile probe, this was a little more difficult.

During the next week Dave was able to find a place in Des Moines that sold tile probes and we bought another one.

We didn't make it back to the cemetery for a week--until Sunday, July 13. This time we made sure we had all the supplies we needed by using our checklist. Wrong! We didn't have everything we needed, because we needed items that were not yet on the checklist. Every time we think of something to add to the checklist I always run, right then, to the pickup and write down the item--yet we always seem to be without something. In this case, we were able to makeshift, but the real tools would have been much more convenient. We got a lot accomplished on this trip, but we still are not done. On this day we buried the stone we had taken home with us the previous week to be glued. We raised and leveled the base of another stone

## Preservation: Gravestone Restoration Project, *continued*

and glued the top back on it. Then we worked on our most challenging project--raising the several hundred pound (estimate 300 - 400 pounds) top back onto its base, which was about 30 inches above ground. With cinder block, bricks and 2x4s we got it accomplished. However, we had to epoxy the top into place and the epoxy acted like grease and the top really wanted to slide around on us after we got it placed on the base. (We had forgotten to bring the cell phone and I was very concerned that this big, heavy top would fall and injure one of us and we wouldn't be able to call for help--I added cell phone to the checklist!) We had not brought sufficient long enough 2x4 braces with us, so Dave tried to makeshift with the shorter pieces we had. Fortunately, we had our generator and a circular saw with us so he could cut the pieces of boards we had, to make stakes and support pieces. We are really keeping our fingers crossed that the base holds for the first 24 hours--he thinks after that, the epoxy should hold.

With the tile probe we continued to seek out footstones and found several, which we have dug up and placed with the headstones. If we merely raised them in their original location they would be in danger of being broken off by the mower and lost forever.

At this point, if the epoxy on the large stone holds, we have repaired 8 stones. We have 2 yet to work on. Both of these are broken and we are trying to determine exactly what to do with them. One is for an infant and we have the top part of the stone and the base, just not the pieces in the middle. The other is for a woman, for which we have three pieces of the stone and the base. However, there are missing pieces that are critical to the stone and we are thinking about how to fill in the missing pieces. Otherwise, we also need to bring in about a half a pickup load of dirt to fill in some significant low places. Then this fall we will plant some grass seed.

In addition to everything else listed below, we cleaned all of the stones using the grinder and steel brush attachment. Only once did Dave feel he was using too much abrasive with the stones. Otherwise, the cleaning was very effective and made them easier to read, rather than digging into the lettering and making it more difficult to read.

McNEILL--Stones that we have worked on are for my Great-Great-Great-Grandparents, Warren and Nancy McNeill. Nancy's stone was broken in half and the base needed to be raised and straightened. Warren's stone had to be raised, straightened and re-glued. Other stones are for Warren's brothers, William Anderson McNeill, Orren McNeill and William McNeill. The stones for Orren and William also just needed to be raised, straightened and re-glued. However, William Anderson McNeill's stone was the one with the enormous top that had been toppled. The

base was also huge and, fortunately, did not need to be raised or straightened. Little Joe McNeill was the baby son Henry Clay (and Myra) McNeill and Warren and Nancy McNeill's grandson. We raised and straightened the base and re-glued the small stone back onto the base. Ellsworth McNeill was the infant son Alfred and Harriet McNeill and another grandson of Warren and Nancy McNeill. Ellsworth's stone is one of our question marks. We only have the small top of the stone and the base, however, it is missing the pieces in the middle, and we remain unsure exactly what we are going to do with it.

SMITH--Alfred McNeill married Harriet Smith, a daughter of Daniel and Esther Smith. Great-Great-Great-Grandfather Daniel Smith's stone was another one we repaired. It needed to be raised, straightened and re-glued. Another of Daniel and Esther Smith's daughters was Mattie Smith. Mattie's stone was the one we took home to repair. It was broken in several places and did not have a base. It now stands tall next to her father's stone, Daniel Smith. We found the foot stone for her grave, so we are confident we placed the head stone in the right place. As far as my mother and I remember in the 50+ years that we have been visiting this cemetery, Mattie's stone has never been in its place. We have a picture from 22 years ago, and it is not in the picture.

JACQUAYS--One other family stone is that of Delia Jacquays, however, we don't know exactly where she fits in. Daniel Smith's wife was Esther Jacquays. Delia's stone is the one with several missing pieces, though we have a base and a foot stone. We have used our tile probe everywhere we can imagine to try to find the remaining pieces and so far have been unsuccessful.

All my life we have wondered where Esther Jacquays Smith was buried. Is she buried next to Daniel in an unmarked grave? Actually, she is not. We have finally found her grave in another state. I'll tell you that story another time.

At the workshop we attended, Lorna Grow said that a primary key to working on gravestones is to determine what you think is best for the stone in the particular situation, then do it. In most cases, there is no right or wrong thing to do. With restoration knowledge, the individuals doing the work can only use their best judgment on the proper methods to use for the specific situation.

Through our restoration efforts we believe that we have added many years to the life of these gravestones. Descendants for many years to come will be able to visit these graves and honor these pioneers of Marion County, Iowa.



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IOWA GENEALOGICAL SOCIETY, 6000 Douglas Ave., Des Moines, 515-276-0287. Hours: Tues, Wed, Thurs 9:00-  
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