

Living was chiefly from the products of the land and the making of maple sugar, soap and candles was a yearly process according to the season. Articles like tea, tobacco, spices and salaratus were among the few which must be purchased and about the only things to have sale-value were furs, principally coon skins, and "black salts".

The woods were full of small game, wild turkeys, pigeons, partridge, while deer, wolves and bears were also plentiful.

(Note: One of the pet grievances through a lifetime of 86 years was voiced in the oft repeated statement by my father--H. J. M.--"and mother wouldn't let me have a gun!" J. E. M.)

The streams provided good fishing of pickerel, mullet, suckers, perch, and other small finny fry."

On account of the Thornapple river for canoeing and fishing, with the forest for game and maple sugar, Indians of the Pottawatomie tribe were numerous in this section. They were friendly and willing to exchange fish and venison for farm products of salt pork, corn meal and wheat flour, so barter was frequent between them and the settlers. They remained in diminishing numbers up to the 60's. Besides the native Pottawatomics, several families came from Canada, remaining a year near the village. They were much more civilized, spoke good English, were neatly dressed and held religious meetings, often attending Congregational services. Christian burial was given a squaw who died, by Rev. Mr. Day, a Methodist Missionary. The women did fine needlework and there had evidently been a long association with white men in Canada.

Bears were the most troublesome of the forest creatures and bold in their raids upon pig pens--a young porker being a special delicacy--One particular bruin had his lair in woods north of the village and became so frequent in his depredations that it was decided to organize a hunt for his destruction. The "last straw" in making this decision was the fact that Henry J. Martin, a small boy at the time, was playing in front of their home when the bear came out of the woods and made toward him. A neighbor saw him and rushed out and took the child into the house just in time. This was such a close call the hunt was orgnized at once in which all the men, boys, dogs and guns were engaged. A general knowledge of the location of the bear's den, led the party to surround a certain section of land, all, at a signal, marching in to a common center. When the bear broke through, the men gave chase and a bullet from the gun of Reuben Sanford ended bruin's career. The meat was divided by lot among the families and the skin was sold for about \$7.00 which money was devoted to the purchase of the first Sunday School library.

Among other authentic bear stories was one in which Dudley F. Bullock; grandfather of Juliette Gehman, was an active participant. His wife's father, Horace Howell, a pioneer of Calhoun Co. made the