

April 9th 1937

Memories of Mrs Emma Bowling Speaks during & after the war between the States. There is always a feast after a famine, people didnt have such an easy time before Lee surrendered, April 9th 1865, at Appomattox Court House, when the women & children had to spin out ^{of} the thread to make the cloth ^{of} cotton, then weave the cloth in home made looms. Weave the yard bolt in a peice, weave about 30-40 eleven yards a day, & start weaving about sunrise, or as soon as they could see how to tie the threads, when they broke, but before starting to weave the cloth, the thread was to be put on spools made of large canes about 6 inch long, & the thread was put on them about 30 yds on each spool. These spools were put in a frame on little round sticks, the spool standing straight up, one thread taken from each spool held in hand, till all was gathered to gather, then warped of an what is called warping barr, warped off. Then all these threads attached to what is called a thread beam, on the back of the loom, scattered along, then farther in front. There was some thing called harness made of thread hanging straight up & down with knots, called eyes

2nd

That every thread was put through, one would sit on one side & another on the other side, one would hand thread by thread and the one on the opposite side would draw the threads through with a hook until all was pulled through the harness. Then through what was called a sleigh, made of reids ^{out of cane} & on to a breast beam. 2 treddles to work ^{with} feet, which the harness & sleigh was so fixed that when one treddle ~~was~~ ^{was} marked, it would open the threads & throw the shuttle through. there was something called a batheron, used by both hands, with reid sleigh which nooked the threads together, then mark another treddle & it would open for another shuttle to go through every time the shuttle passed through, thread by thread was nooked to gether. The shuttle had little quills filled with thread called filling, & the thread that was put in the loom & through harness & sleigh was called warp. & so many other things to be done before the cloth was ready to sew with fingers, it is too numerous to try to explain. That was apart of the way the homespun was made to make those home spun dresses the southern ladies wore

The women had to nit all the stockings they wore, and all the socks the men wore, also all the children wore. It seemed to people, to be laziness, to go with out stockings, so no one went with out, as the women kept plenty nit for their families, no matter how large the families were. They made almost every thing they wore and ate, them, except coffee & that they did not have, except a substitute for 4 years, as there was not any thing used out side of the Confederate States & coffee did not grow in them. The people parched rye rice meal grit & etc. and ground it in coffee mills and drank that in the place of coffee. They boiled these substitutes like it was coffee, in coffee pots. The boys too young to be in war & the elder men that was too old to be in war, made all the shoes that was worn, & all wore shoes. After the war, Rev. John Preacher, Mrs. Mammie Wilson's father made as neat a man or woman shoe, as any one would like to look at. He is Mrs. Rabie Wilson Sanders's Grand father, also her ather, sister & brother's Grand father. The people grew wheat, & ground & bolted the wheat in to flour, pretty & white. They also grew rice & beat the chaff of in mortars, with wooden pessels, & sared the chaff with home made farmers, the rice when finished was as white, as it is now by machin

4th.

The people during the war, they also grew sugar cane & ground the cane boiled the juice in large boilers, to syrup, & sugar, the sugar was brown. They grew corn, potatoes, peas, ~~peanuts~~, & etc, raised hogs, cows, horses, mules, sheep, goats, turkeys, chickens, geese, ducks, & so on. But every body had to work to keep the wheels turning. The mother worked day & part of night to keep their children in school, all they possibly could. My eldest sister Susannah Dowling then, but married a Tute after the war. She taught part of each of the 4 years of war. I was little over 5 years of age ^{then}, but went to school with her, as long as she taught. She taught Mr Ralph Lightsey's grand mother, 2 sisters, & one brother. They were Misses Clem, Rosa, & Lizzy Mathews, & Dock Mathew was married ⁱⁿ Langford. Mr Lightsey's mother, & sisters & fathers that was to old ^{to be in war} and more. & when Sherman's army came & destroyed near all their labours, that they could find. & left starvation on the land, & a lot, what the poor soldiers work for before they went to war. This was the famine. Now comes ^{the} feast. The year 1865, was the most fruitful year I have ever known every fruit tree vine or bush was loaded with good things to eat.

5th

Fruit trees did^{nt} blight, & die, then & almost every family had fruit trees, peaches, apples, plums, grapes, pomegranates, walnuts, hickory nuts, etc. all these fruits, were in abundance. It seemed every thing that was planted just prospered. & soon had watermelons cantaloupes & all the vegetables that we wanted & to spare. We got hold of a few hens & raised lots of chickens. Every body seemed to take every thing to God in prayer, & the greatest were kind to each other, friendly neighbours & every body seemed to love each other. After a hard days work people would meet at each others houses & have prayer service and giving thanks to our good Lord &aviour. That things were no worse than they were. In the fall of 1865, my eldest brother Rev W. H. Dowling & eldest sister Susan Dowling got up a school of 52 pupils, said to be a pay school but no one had any thing much to pay with but they taught with as much interest as if they were getting a great salary. I had 4 brothers & 4 sisters of us. & 6 out of nine were school teachers. Rev J. F. Preacher as before mentioned. He was^{nt} only a shoe maker but he was a minister of the Gospel, a good school teacher & a fine farmer & a mill right. This is just a sketch of many memories.

A song composed & sang by
The Southern girls, during the confederate
war.

I know I am a southern girl,
and I glory in the name,
and boasted with more great-

ful pride
Than glittering wealth and fame.

Corus,
Hurrah hurrah, for the sumner south
So dear.

Three cheers for the homespun
dress. The southern ladies wear,
Corus,

My homespun dress, is plain
& I know my hat is palmetto,
too, but then it shows what
southern girls, for southern
rights will do.

Corus.

scorn to wear a bit of silk,
a bit of northern lace,
but make our homespun dresses up,
and wear them with much grace.
Corus

we ~~sent~~ our sweethearts to the war
but dear girls never mind,
they are fighting for the southern
rights, and the girl they left behind