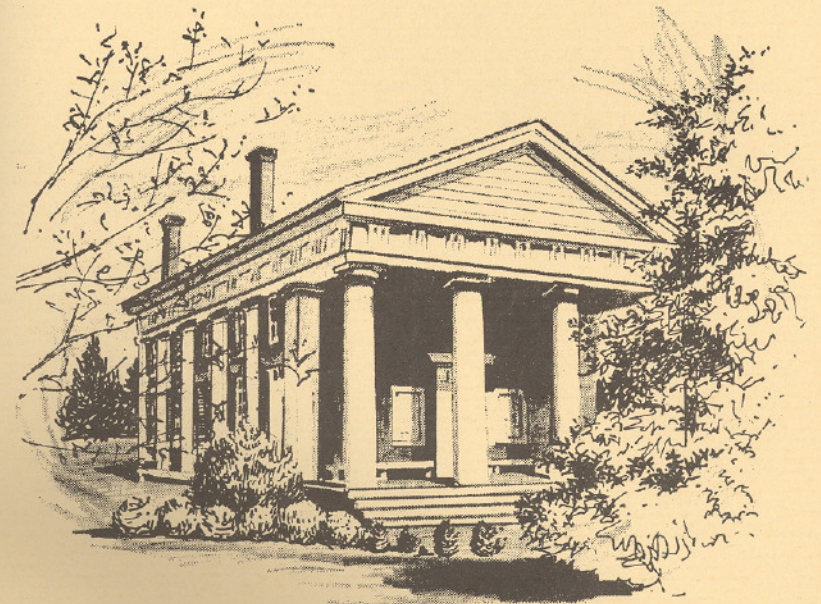


*The Bulletin of the*  
**FLUVANNA COUNTY**  
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COURT HOUSE, PALMYRA, VIRGINIA

*Built in 1830*



WILLIAM GALT, JR.

1801-1851

ANTEBELLUM FLUVANNA PLANTER

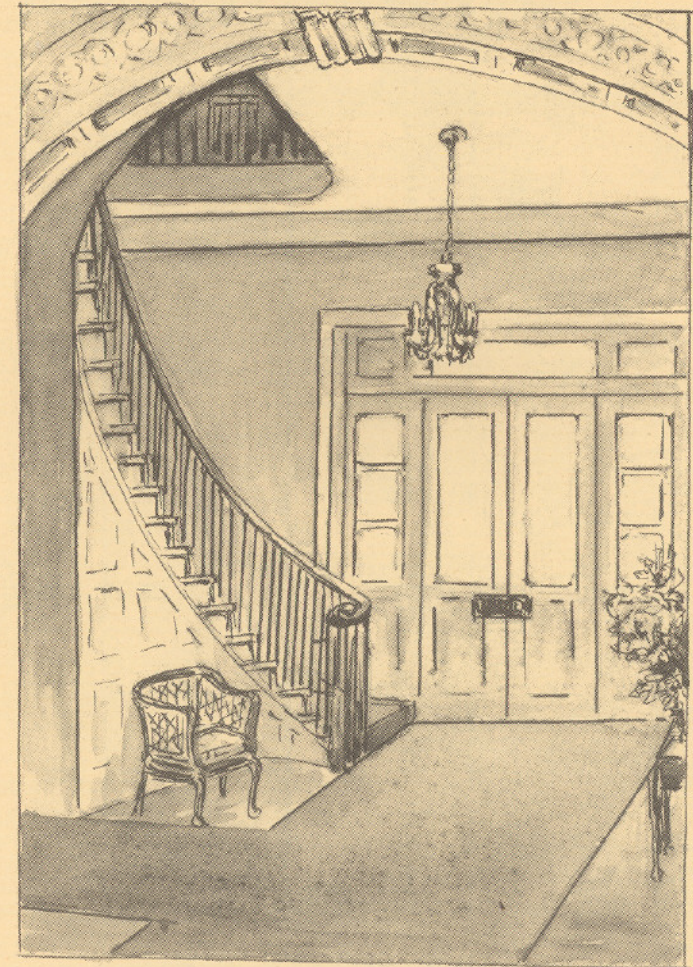
*By*

G. MELVIN HERNDON, PhD.

#### Acknowledgements

This **Bulletin** contains the conclusion of the manuscript on William Galt by Dr. G. Melvin Herndon, and again we express our appreciation to him for making his work available to us for publication. We are also grateful to the artists who so graciously illustrated this issue: Jeff Suling, Ellen Miyagawa, Anne Gresham, Ann Moshenek, and others. We want to thank Anne Morris for help with the pictures and Gail Chapman for work on the manuscript.

Minnie Lee McGehee, Editor







*Riverside, the home of Mr. and Mrs. Robert J. Lane, II. This farm, the most eastern section of Glen Arvon, was part of the plantation division called Glen Mary.*

## WILLIAM GALT, JR., 1801-1851 ANTEBELLUM FLUVANNA PLANTER

### Part II

William Galt, Jr., immigrant and city-merchant turned reform planter, was indeed symbolic of the new agriculture that came to Virginia in the antebellum period. He practiced diversified farming, crop rotation, used lime, gypsum, and guano, and spread great quantities of animal and vegetable manures over his fields. Acres of green manure, including legumes, were fallowed annually. He used good plowing practices (deep and horizontal), terraced fields to curb erosion on the hillsides, and improved production on his bottom lands with proper drainage by bedding the land and constructing drainage ditches. He used machinery of all kinds in his work and gave personal supervision to the carrying on of his estate. Experimentation was a daily routine on the Galt plantation. Glenarvon was virtually self-sufficient. Skilled craftsmen on the plantation included a blacksmith, carpenters, brickmakers and masons, a miller, a cooper, a cobbler, and seamstresses. It was upon the large plantations like Glenarvon that the most rapid recovery took place and the greatest advances were made. By the time of Galt's death in 1851 emigration of Virginians had slowed to a pace so that it did not greatly interfere with agricultural life at home, and by the end of the decade it was apparent that soil exhaustion had ceased to be a problem in Virginia.<sup>93</sup>

This study substantiates Craven's traditional summary assessment as to the two most important aspects of the "new agriculture" in Virginia by 1860 — soil fertility was being restored and agriculture was more diversified. The real significance of diversification at Glenarvon, and perhaps throughout the tobacco belt, was the extent to which this type of farming produced a greater degree of self-sufficiency on the plantation. That which was produced on the plantation did not have to be purchased with "tobacco or wheat money." In this sense a penny saved was a penny earned, and thus greater economic prosperity for the planter.

Like most large planters in antebellum Virginia, William Galt, Jr., was a slave holder. Although he never questioned the institution, slavery in the United States has had its share of apologists and detractors for well over a century. Just as James Ford Rhodes and other late nineteenth-century historians indicted the system as evil and intrinsically corrupt, a number of Progressive historians, most



notably Ulrich B. Phillips, viewed the institution instead through the eyes of white Southerners and created the image of a benign and patriarchal system of bondage. A critical appraisal of Phillips' work in 1944 by Richard Hofstadter served as a starting point in the re-examination of slavery among liberal scholars. The process has escalated in recent years, and today the number of different assessments reads like the flavors of ice cream on a Howard Johnson's menu. For every placid Sambo there was probably a scheming Jack and a rebellious Nat; many were neither. For every Simon Legree there was undoubtedly a kind, humane slave master and many shades in between.

While many scholars have examined the slave from sunup to sundown as he toiled for another, more recently others have studied him from sundown to sunup, where he lived for himself and created the behavioral and institutional basis which prevented him from becoming an absolute victim of the system.<sup>94</sup> All of these studies suggest that the slave society was almost as varied as its white counterpart, as diverse as the different regions in the South and as complex as the individual slave master. It is the purpose at this point to examine the institution of slavery on the plantation of William Galt, Jr.

Soon after moving from Richmond to Glenarvon in 1835, Galt turned to John Hartwell Cocke, an experienced neighboring planter, for advice on management of his slaves. Cocke supplied him with the following "Standing Rules for the Government of Slaves on a Virginia Plantation:" no slave should be permitted to leave the plantation, on his or her own business, without a written pass; slaves should not be allowed to sell anything without a written permit; fighting should be strictly forbidden; it should be made the duty of every Negro on the plantation to take it upon themselves to give information to the overseer "of every Negroe who may come among them;" quarreling or vexatious and insulting language from one to another, "& especially from a younger to an older Negroe" should be strictly forbidden; and every hand under the authority of the overseer should appear with a clean shirt and decent clothes every Sunday morning. Cocke explained that this was important in promoting moral character.

Galt acquired from Cocke, probably at the same time, a set of "Directions for inexperienced Overseers;" kill every stray dog that appears lurking about without a master (to protect the sheep); never permit any order to be disobeyed without a strict inquiry into it and punish the offender if necessary; if you punish according to justice

and reason and with uniformity, you can never be too severe and will be the more respected for it, even by those who suffer; the hands should all turn out in the morning together by some established signal and "let no one be permitted to be a moment behind the rest;" have the livestock of every kind attended to at stated times; constantly examine the work of the hands and correct any defect in the tool, implement or the manner in which they are applying it; you are bound not only to give orders, but to see to it personally they are well and faithfully executed; never scold or talk to the hands on any occasion longer than absolutely necessary to make them understand you; arrange in your mind the work to be done at least three or four days in advance, considering every variety of circumstances and conditions; and, it is the duty of a faithful and industrious overseer to be the first "on the ground" in the morning and the last to leave it at night. For some reason Galt had difficulty keeping an overseer during his early years as a planter and he was without one on occasions for several months at a time.<sup>95</sup> Perhaps these overseers were not following the above "Directions" satisfactorily; in all probability, the inexperienced Galt needed some guidance as well.

In 1839 William Galt possessed 114 slaves;<sup>96</sup> at the time of his death in 1851 the number had increased to 152.<sup>97</sup> According to the Census of 1850 he was the second largest slaveholder in Fluvanna County; brother James was the largest.<sup>98</sup> During the twelve-year period he purchased one slave to prevent him from being taken from the community, sold only one, and hired four annually for ten years and several others as day laborers during harvest time. It is not clear why he chose to hire annual slave labor rather than purchase more slaves. He certainly could have afforded to do so. He hired the same field hands from the same two neighbors for a period of time at wages that would have equalled the price of four first-class slaves. As a frugal Scotchman, he may have deemed hiring less expensive in the long-run. After all, he did inherit his plantation complete with its slave work force. The one slave he sold brought a good price, but this was not the reason for the sale. He sold this particular slave, a female, for what he considered moral reasons. Aby, one of the young unmarried women became pregnant, concealed the fact from Galt and his overseer, went into the woods, and delivered and abandoned the baby. When the infant was found dead, a doctor was summoned to determine who the mother was and whether or not there had been foul play. He identified the young woman who had recently given birth, but was unable to detect any evidence of foul



play with regard to the death of the infant. As a result, Galt wrote in his journal, this "makes it unnecessary for me to hand her over to the Law." However, to Galt two sins had been committed — the mother was unmarried and the baby abandoned. "As soon as Aby got well," he continued, "sent her to Richmond & sold her through Tompkins & Dickenson at auction. . . . She sold for \$690."<sup>99</sup>

All evidence in the Galt journals suggests that he was a humane and paternalistic slave master; such treatment was also good business practice. Neither he nor his overseer physically abused or mistreated a slave; slaves were worked from sunup to sundown, but so were whites. The only whipping mentioned occurred on a neighboring plantation; a slave was "whipped lightly" for stealing one of Galt's pigs. His patience was no doubt sorely tried on occasions. Once a hired slave arrived on Monday morning drunk, knifed one of Galt's blacks on the arm, and attacked the overseer when he tried to intervene. Instead of applying "plantation law," Galt sent for a doctor and the sheriff; the doctor dressed the slave's arm wound, and the sheriff carried the drunken slave off to jail. On another occasion Peter was plowing with a team of horses along the edge of the James River Canal. Suddenly one of the horses stumbled and both fell into the water and drowned, as the slave had no knife to cut them free from the harness and plow. One of the horses, a blind mare, happened to be a Galt favorite. Instead of reprimanding Peter, Galt fired the overseer for allowing the slave to hitch the blind horse on the canal side of the plow. After reconsidering his hasty decision, Galt allowed the overseer to stay on the remaining three months of that year, "as jobs were hard to find at that time of the year."<sup>100</sup> Upon learning that James Shepherdson, a canal boat captain, had purchased some clover hay stacked near the canal from his slaves, Galt had Shepherdson arrested but refused to punish the slaves. On at least one occasion he had allowed them to sell some clover hay, but this was hay the slaves had cut and harvested after supper. Galt apparently viewed his slaves as innocent children, who sometimes acted improperly out of ignorance or misguided advice.

Glenarvon was never plagued with runaways. During the period 1839-1851 only four did so — all were prime field hands and single. Several days prior to July 4, 1839, Lawrence and Isaac fled via the James River and got as far as Amherst County, only a short distance away. They were either detected or ran afoul of the law for some other reason and wound up in jail. Galt knew of their whereabouts as of July 4, but did not bring them home until several days later. There were no additional runaways until August, 1847. Soon after

the Galt family left for a month at White Sulphur Springs, Edmund and Tom took the liberty of taking a vacation. They were recovered several days after the Galt family returned home. On neither occasion did Galt punish the runaways after their return. He simply let them stay in jail a few days after learning of their whereabouts.

Galt was careful not to expose his slaves to the severity of the elements. December 1, 1845, was unusually cold, too cold to work outside. "Having no tobacco struck down to employ the hands," he wrote after supper, "put them to beating out black-eyed peas in the Barn." On a rainy April day after all of the tobacco was marketed, the women were allowed to do house chores, "the men had nothing to do but make hampers" (baskets). On numerous such occasions Galt simply wrote, "the hands jobbing today" — meaning working at odd jobs.<sup>101</sup> Sickness and sometimes death from overexposure to the hot sun in a late June or July wheat field was also something to guard against. At the end of an extremely hot June 30th, Galt noted in his journal: "Not one hand during the harvest has been hurried, but rather restrained by me & the same by my overseer, he having one gang of the hands & I the other." He then added that the hands did about half the amount of work normally accomplished in a day.<sup>102</sup>

When a slave, including the old and unproductive, became ill, a doctor was sent for. Tom, "unsound," was confined by Galt to his cabin and yard for almost a year and was visited on occasions by the doctor in an attempt to relieve him of his pain until he "fell down dead. . . from dropsy." The death of a house servant or one of his skilled artisans, brought forth kind words such as: "Carpenter Lewis died today, by his death sustained the loss of a very valuable and trustworthy servant, one that cannot easily be replaced." Galt reserved his best eulogy for his elderly house servant: "Old Milly died this afternoon at 4 o'clock, a great loss to me. She was a most excellent nurse to young and old, of the utmost probity and most excellent principles and I have every reason to believe truly pious."<sup>103</sup> The passing of an ordinary field hand or an infant brought forth only a passing remark of the death or burial.

For state tax purposes, Galt divided his slaves into two categories: "slaves 16 and upwards" and "slaves between 12 and 16."<sup>104</sup> However, when William and James agreed to divide their inheritance "in equal moiety" in 1838, they were divided into five distinct groups: "Men, 1st. Class; Women 1st Class; Age 40 & above, Men & Women; Age 8 to 14, Boys & Girls; Under 8 years of age, Boys & Girls."<sup>105</sup> A notation was also made if "unsound" or a



skilled artisan. This more elaborate grouping allowed for a more equal division of the slaves based on their ability to do physical labor, and it was essentially the basis upon which Galt divided the work among his slaves.

Generally, his slaves were assigned tasks according to their skills and physical condition, sex, and age, the system used by his neighbor John Hartwell Cocke. The first class, males over 14 and under 40, were given the most laborious tasks. Men did the plowing, cut fire wood for the dwellings and tobacco barns, grubbed stumps and coultured the new ground, cut saw logs, cradled the wheat, cut and hauled the heavy green corn stalks from the field and cut clover, timothy, orchard and herds grass hay with a scythe. Old men, women and boys served as hoe hands, thinned corn, picked black-eyed peas, wormed and suckered tobacco. In the winter the "women, old men & Boys" stripped tobacco, piled brush on the tobacco plant beds to burn, cockled wheat, put straw on the washed places on the hillsides and scattered manure. "Suckling women" and the elderly were always given the lightest tasks of all. Girls 14 and under did not work in the fields. Household servants and the skilled artisans were sometimes called upon to work with the field hands.

"The people," as Galt frequently called his slaves, were adequately clothed, housed and fed. Wool from almost 100 sheep on the plantation was sent to John Timberlake and Son, Shadwell Mills, annually and made into cloth to replace worn-out winter clothing; considerable cotton cloth was purchased from Timberlake for additional clothing. The plantation journals note numerous repairs to the slave houses and the construction of new slave quarters. Hands with a team and scraper kept the area around the slave houses clean and properly drained. The slaves were allowed gardens and during the summer months plantation work usually ceased on Saturday afternoons so the slaves could "tend their own gardens." In early fall the thousands of yards of fertile tobacco plant beds were cleaned off and sowed in turnips, which provided greens and turnips for all. The slaves received a weekly allowance of fresh flour and corn meal from the Galt grist mill. Over 100 hogs butchered annually produced about 10,000 pounds of dressed pork. Approximately half of the hams were cured and marketed in Richmond, the remainder of the pork was consumed on the plantation. By 1850 the plantation had 79 milk cows. The sparse sales of butter suggest that only surplus dairy products were sold. It seems doubtful that any of Galt's slaves went hungry.

Sundown, Sundays and holidays usually meant time off for the slaves at Glenarvon, though there were occasions when there was extra work to be done. Occasionally Galt allowed some of the slaves to sell crops they had harvested after sundown. Sunday work was rare, the result of some emergency.<sup>106</sup> There was seldom a holiday that Galt did not hire some of his own men hands to do jobs he apparently felt important, or perhaps it was another form of reward. For example, in the summer of 1843 he was trying to complete the construction of a new tobacco barn. On July 4, "13 of the men hands volunteered to haul saw logs from the woods to the barn. I paid them 75 cents a day — & could have got the whole force but would not take more."<sup>107</sup> One Easter Monday "the men hands & some of the Boys" worked on the James River Canal, "for which they are to be paid by Mr. Raines," the maintenance foreman.<sup>108</sup>

Christmas holidays on the Galt plantation began at the end of the day on Christmas Eve and lasted four work days. Each Christmas he hired "some of the men" every day during the holidays, Christmas Day excluded. Work was spread around to as many different men as possible. The chance of being selected to work with pay probably caused many to stay on the plantation or leave for only a short period of time. Some did leave during Christmas. On December 29 each year, provided it did not fall on a Sunday, Galt wrote in his journal: "The hands went back to work today except those that had not come in."<sup>109</sup> He then usually named the two to four that had not returned. In every case those absent were the hired slaves. Their contracts called for them to begin work on January 1. Galt never explained whether their contract year ended on December 24th or the 31st. Since the same four were rehired annually and he made note of their absences, they were probably given the same holiday period as his own slaves.

Slave wages paid by Galt were competitive with those in other parts of the nation. According to L. C. Gray, male field hands were hired in nearby Amherst County in the mid-1840's for \$60 per year.<sup>110</sup> In Alabama and Louisiana in the same period the going rate was \$125; wages were higher in the Lower South because of greater demand for slave labor.<sup>111</sup> Throughout the 1840's Galt paid \$100-115 each for the four slaves hired from neighboring planters. Slave wages paid by Galt were not far below those outside the South. Wages of agricultural laborers in Massachusetts and New York in the late 1840's ranged from \$120 to \$150 annually. Day laborers received .62½ to \$1.25 and board in Massachusetts, .75 to \$1.25 in New York and .70 to .80 in Michigan.<sup>112</sup> Galt paid .75.



Glenarvon was blessed with several competent craftsmen throughout most of the 1840s. The water-powered saw mill stayed busy sawing lumber for repairs and new buildings, stocks for shingles, and staves for hogheads. The mill also did work for neighbors. The cooper rived shingles and tobacco stocks when not making hogheads for tobacco and wheat. Since prizing required considerable expertise, Manuel and Billy spent about half of each year in the prize house. Many new buildings were erected on the plantation, including a brick storage barn, which required many brick. Much of the pine wood cut in clearing new ground was hauled to the brick kiln on the plantation each winter. Brick construction required a mason, which Galt possessed. The numerous implements and tools in constant use required the full-time services of Major, the blacksmith. Seven seamstresses, sometimes as many as fourteen, busied themselves making slave clothes, woolen and cotton. While there is no evidence that shoes for the slaves were made on the plantation, references to shoe repair by the cobbler appeared frequently. Keeping shoes on something close to 300 feet, at least during the winter, was no small task for one cobbler. Bartlett, the miller, was considered the most important craftsman on the plantation, though he once "turned rogue" and sold some meal.<sup>113</sup> He ground excellent flour and corn meal for the entire plantation weekly, as well as for neighbors. The number of craftsmen on the Galt plantation declined by 1850, as Eugene D. Genovese suggests was true for the entire South.<sup>114</sup> As they died off, Galt did not bother to replace them. By 1850 he hired carpenters and masons periodically.

Galt took his religion seriously and expressed concern over the spiritual welfare of his slaves.<sup>115</sup> As to the spiritual needs of the slaves, he followed the letter of the law and the dictates of the Episcopal Church in Virginia. Following Nat Turner's rebellion the legislature passed a law providing that "no Negro ordained, licensed or otherwise" was to hold religious assemblies at anytime. In addition, Negroes were forbidden to attend any meetings conducted by a Negro. After 1830 the great mass of Negroes in rural Virginia insofar as they were Christianized at all by whites, remained under white control. The separate Negro church was primarily an urban and not a rural institution<sup>116</sup> and most Virginia churches, especially Episcopal, had stopped recruiting blacks.<sup>117</sup> "The one element lacking in all the Virginia churches, in contrast to that of the states farther south, was the missionary who would labor specifically among the blacks on the plantation."<sup>118</sup> Weather per-

mitting, a white minister, more often than not Episcopalian, came with Galt home from church, had lunch and preached to the slaves in the afternoon; or he might come for dinner and preach to them at night. One Sunday afternoon the minister "baptized 23 colored children."<sup>119</sup> There is no evidence that Galt permitted his blacks to have any kind of religious services of their own; though they would perhaps have been unusual if they did not find a time and a place.<sup>120</sup>

Funerals were also very much a part of the religious experience of blacks. According to Genovese, a majority of slave funerals occurred at night and the most common slave funeral had a black man, trained or untrained, to add the necessary dignity and religious sanctification to the ceremony.<sup>121</sup> Neither of the above assessments seem to have been true for the Galt plantation. Galt apparently attempted to live up to the letter of the 1832 law prohibiting blacks from conducting meetings of any kind, including funerals. Although over a dozen of his slaves died over the twelve year period, he commented on the nature of the funeral service only once. Twenty days after the death of an elderly and favorite house servant, the Episcopal minister "preached Milly's funeral sermon" on Sunday afternoon at St. John's Church.<sup>122</sup> All funerals on the Galt plantation, including those of his own children, were held in the afternoon. When his infant daughter Fannie was buried, Galt wrote: "The Servants have done no work today — And were all very orderly and attentive at the Funeral."<sup>123</sup> If a slave was buried during the week, work stopped "two hours by Sun" and the hands "fixed themselves" for the funeral.<sup>124</sup> The Galt journals are silent as to the nature of the services held.

This study of one plantation, in one county, in one slave state leads to one conclusion: William Galt, Jr., was a humane slave master, and the slave society on Glenarvon was stable and orderly. In creating and maintaining such a plantation society, he used several effective techniques. First of all, Galt did not mistreat his slaves. The reports of numerous ex-slaves make it clear that reciprocal service formed a part of the attitude of blacks towards whites. Generally, the master's kindness, confidence and trust was repaid by faithful work on the part of the slaves.<sup>125</sup> Whippings, physical coercion, and abuse were apparently foreign on Glenarvon. Morality, law and order rather than "plantation law" were central themes and appear contrary to the assessment by Robert W. Fogel and Stanley L. Engerman.<sup>126</sup> Galt attempted to instill in his slaves respect, and perhaps fear, of the law and the jail. This proved to be a good weapon in his arsenal for social control. He demanded sobriety



for himself, his overseer, and slaves. On one occasion his overseer went to town and got drunk. Galt fired him and then rehired him after the overseer promised to stop drinking and join the local Temperance Society headed by Dr. G. P. Holman that very day. He was not opposed to the use of alcohol so long as it was done in moderation and did not interfere with the work day. At the same time, he was an ardent supporter of the Temperance Society, which was strong and active in Fluvanna County, in part because the county population was 50 per cent black.<sup>127</sup>

Galt kept slave families together.<sup>128</sup> All but thirty-three of his slaves were a parent or child in one of eighteen families living there. Several were grandparents; some of the others may have been relatives. Blacks had strong attachments to extended families, and some masters understood the strength of the marital and family ties and saw in them a powerful means of social control. Galt used religion as a method of social control. This is not to suggest that he had no real concern for their spiritual well-being. Such strategy, to be effective, required a considerable degree of genuine Christian concern by the masters. The slaves did not usually accept mere professions of white sincerity at face value; action spoke louder than words.<sup>129</sup> Galt also used rewards such as slave gardens and a portion of Saturday afternoons off to work them, permitted the sale of crops from the plantation by slaves on occasions, hired a certain number of his own men slaves on holidays for wages and permitted some to work on the James River Canal and keep the wages paid by the James River and Kanawha Canal Company.

Galt was a better slave master than many of his contemporaries. His background and the manner in which he became a slaveholder provided a partial explanation. Unlike most slaveholders he did not grow up in a slave society; he was 35 years of age before he assumed direct personal control of his debt-free plantation complete with over 100 slaves and he was wealthy enough not to feel the need to exploit land or labor excessively. He was kind to both. There is probably a distinct correlation between the way one treated the soil and his laborers. And perhaps he remembered well the advice of his adopted father to an eleven year old lad in Scotland in 1812: "And now William I will tell you what I wish you to be. I wish you to be a cheerful lively Boy possessing a good temper, not quarrelsome with the other Boys, giving no cause of offense to anyone. . . ." <sup>130</sup>

William Galt was not a unique Virginia slaveholder. An examination of the 159 interviews with Virginia ex-slaves in *Weevils in The Wheat* reveals that 41 specifically said they had good masters, 27

said their masters were mean or the interview clearly indicated as much by references to whippings, etc., and 91 of the interviewees were totally silent on this point.<sup>131</sup> Although many slaveholders were good masters, slavery still meant unfree. One black who had had a good master summed it up this way: "It is sho' worth something to be boss. . . ." <sup>132</sup>

Despite the fact that William Galt, Jr., was a wealthy and prestigious planter, he never aspired to political office. Perhaps he remembered the advice given him by his adopted father following his arrival in Virginia — if you want to get along well in this world, stay out of politics. Out of a sense of duty he did serve as justice of the peace and on the local vestry. However, he left no doubt as to which political party he adhered to. He spent a week at the Whig Convention in Richmond in October, 1840, and on March 4, 1841, he recorded in his journal: "This is a glorious day as it relieves the country from the incubus of bad government which it has laboured under for the past 12 years, by the inauguration today of General W. H. Harrison as President, elected by the People." <sup>133</sup> He voted for Henry Clay in 1844 and lamented that Clay received a "majority of only 59 (votes)" in the county.<sup>134</sup> Zachary Taylor carried the county in 1848 and on Inauguration Day, 1849, Galt wrote: "It is a bright era dawning on the country, a corrupt and unprincipled administration gives place to one that in every prospect and belief will be administered honestly for the good of the whole Country, God grant it be so." <sup>135</sup>

William Galt took his religion even more seriously than his Whig politics. While a young lad in Scotland, he had been frequently reminded by William Galt, Sr., that he should go to church every Sunday.<sup>136</sup> In 1825 the elder Galt bequeathed his pew in the First Presbyterian Church in Richmond to John Allan, James, and William Galt.<sup>137</sup> After moving to Fluvanna County he attended church faithfully, though he seems to have initially had no particular preference as to which church. He attended the Baptist, Methodist, Presbyterian and Episcopal services in the county until 1842, when he joined St. John's Episcopal Church in Columbia. Even so, on occasions when there were no services at St. John's, Galt would attend some other church service and then write in his plantation book, "No services in our own Church, we have to go where we can hear preaching." <sup>138</sup> Every Sunday upon his return home he would note whether the sermon was excellent, good or poor. He signed notes when the Baptists built a new church, gave \$100 annually to the Presbyterian Theological Seminary at Hampden-Sydney Col-



lege, and supported the Missionary Society, Bible Society, and the Temperance Society. On March 19, 1848, Galt made an unusual entry in his book, in fact, the only one of its kind in the entire 1839-1851 period: "We broke the Sabbath in having to strike down the Tobo that was hung up, it having become full high (damp) in the forenoon."<sup>139</sup>

William Galt, Jr., seems to have been a model planter of antebellum Virginia. He was a prosperous, innovative and humane slave holding planter, a Christian gentlemen, and a Whig. Although Galt took his work, politics, and religion seriously, Glenarvon and the Galt family were not devoid of social life. William and Mary Bell frequented White Sulphur Springs, partially for health reasons, but it was also an affair of social significance; boat trips to Richmond and Norfolk to attend conventions of the Episcopal Church served as social outings; rather frequent visits to Richmond on the packet boat usually consumed several days and involved shopping and visiting friends as well as taking care of business. Social life in the community included dining with neighbors and hosting similar activities at Glenarvon, usually on weekends. Ten children<sup>140</sup> in the family necessitated additional social activity — frequent overnight guests, especially for those away at school who seldom failed to bring friends home during school holidays. In the summer of 1846 Glenarvon hosted some recent arrivals from Scotland — brother Thomas, his wife Margaret, and children. Thomas was still the wandering sailor, on his way to New York where he hoped to find employment. The Thomas Galts stayed two weeks. Once in New York, Thomas had difficulty finding steady employment or else squandered much of his income. Both William and James responded to pathetic letters from Thomas and his wife for the next several years with money to pay debts, buy food and clothing, and to help educate the children.<sup>141</sup>

A proper education for his own children was also high on William's list of priorities. The three sons, Thomas, James and William, were sent to the Episcopal high school at Howard, near Alexandria, for four years; they later attended Hampden-Sydney College. The oldest girls attended "Mrs. (Anna M.) Meads School" in Richmond and a tutor was hired for the younger girls at home. Galt also made frequent donations to Hampden-Sydney College and the Female Seminary in Staunton (now Mary Baldwin College). One of the daughters, Jean Malcolm, apparently went to school in Staunton for she married Alexander F. Kinney of Staunton and spent the rest of her life there.<sup>142</sup>

The happy and satisfying days at Glenarvon ended for William Galt, Jr., while he was a relatively young man. He died January 28, 1851, at the age of 50. Although his death came suddenly, he had been in bad health for several years and visited White Sulphur Springs annually prior to his death "in search of health." A bullet wound in 1831 was perhaps a contributing factor. While attending an exclusive ball at Terpsichore Hall in Richmond in February, 1831, James William Marshall from Kentucky attempted to crash the affair. Thomas Ritchie, the venerable editor of the *Enquirer*, politely informed him that the ball was for invited guests only. The young Kentuckian replied angrily that only the gray hairs on Ritchie's head protected him from punishment for such indignity, and William Galt, standing nearby, came to the aid of Ritchie. Galt was challenged to a duel by Marshall, which he refused to accept. On the following day as Galt crossed Main Street in front of the Exchange Bank, Marshall drew his pistol and shot Galt "through the bladder and came out near his hip." For the next six weeks Galt lay near death.<sup>143</sup>

As a result of his declining health, Galt hired a second overseer, Newborne Wilkinson, in the summer of 1850 for 1851. On January 7, 1851, Galt divided Glenarvon into two plantations. Wilkinson was to manage Glen Mary<sup>144</sup> and E. S. Puryear, who had been with him since January, 1846, continued to serve as overseer at Glenarvon. Upon his return from church on Sunday, January 26, 1851, Galt was "stricken by paralysis" and remained insensible until his death two days later.

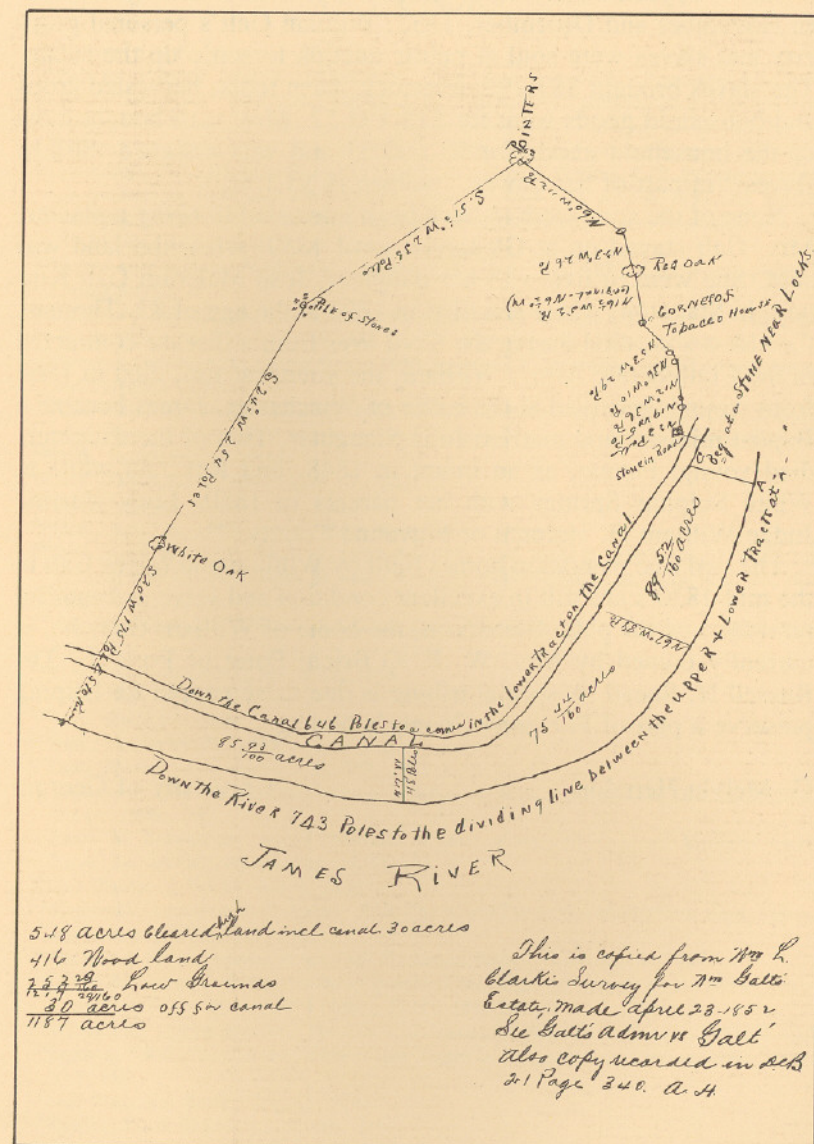
The *Richmond Wig and Advertiser* summed up the essence of Galt's life as his neighbors saw him: "He enjoyed the quiet repose of a farmer's life, exhibiting the strength of sound practical sense, discriminating judgement, and undeviating integrity. . . . He was a kind neighbor, a good master and sincere friend, hospitable, yet unostentatious, — he was generous and liberal, and gave a zealous support to benevolent societies and institutions."<sup>145</sup>

William Galt's personal estate — household items, farm equipment, livestock and slaves — was appraised at \$79,646.21.<sup>146</sup> There was no mention of any indebtedness. According to L. C. Gray, the average price of land in Virginia in 1850 was \$8.27 per acre,<sup>147</sup> making Galt's plantation lands in Fluvanna worth about \$25,000. The total estate was thus worth approximately \$104,000. The slaves were appraised at \$63,100, which means that \$88,100 of his total wealth was tied up in land and slaves. One of the most conspicuous items in the inventory was the large number and wide variety of





This aerial photograph taken in 1953 gives some idea of Glen Arvon today, but does not include the highland or the lower portion of William Galt's plantation.



This plat by William L. Clark, surveyor, made April 23, 1852, shows the home tract of 1187 acres. This is essentially the extent of Glen Arvon today. In 1852 there were 548 acres cleared highland, 253 acres low grounds, 416 acres of woodland, and 30 acres cut off for the James River-Kanawha Canal. Note that the dividing line between the "upper and lower tracts" was a stone near the navigation locks.



books — approximately 1,000 volumes, plus several magazines.<sup>148</sup> In November and December, 1852, William Galt's personal property and slaves were sold at public auction to settle up the estate. The slaves brought \$83,795; livestock, farm tools, harvested crops and household goods went for \$18,193.52. Mrs. Galt bought most of the household goods for \$3,600.33 and was assigned thirteen slaves "in part of her dower," valued at \$5,100.<sup>149</sup>

None of the sons seem to have been interested in being a planter. Mrs. Galt stayed on at Glenarvon until 1859, when the land was sold. She went to live with her daughter, Jean Malcolm Galt Kinney, in Staunton, where she died in 1892 at the age of 83. Thomas, the eldest son, died during the Civil War from a disease contracted in the Confederate Army. William, the youngest son, died in 1864 from wounds received at the battle of Winchester. James became a Baptist minister and married Julia Slaughter. Two of the daughters died young; Fannie, as an infant in 1848, and Roxanna while at White Sulphur Springs with her parents in 1850. Lucy married Judge William H. Holman of Fluvanna County.<sup>150</sup>

The two fine plantation homes built by William and James Galt in the mid-1830's are still in excellent condition and serve as beautiful reminders of the past. Glenarvon, the home of William Galt, Jr., is currently owned by Mrs. W. F. O'Brien; Point of Fork, by Dr. Russell N. Snead. A special tribute is due these people for helping preserve a part of Fluvanna County's heritage.

G. Melvin Herndon

University of Georgia

## FOOTNOTES

<sup>93</sup>Craven, *Soil Exhaustion*, 125, 161.

<sup>94</sup>See for example John W. Blassingame, *The Slave Community, Plantation Life in the Antebellum South* (New York, Toronto and London, 1972), and George P. Rawick, *From Sundown to Sunup, The Making of the Black Community* (Westport, Conn., 1972).

<sup>95</sup>William Galt Farm Diary, Stud Book & C., Point of Forks, Fluvanna County, 1827-1838. Photocopy in the Virginia Historical Society, Richmond, Virginia. E. S. Puryear was hired as overseer in 1846 and was still at Glenarvon when Galt died in 1851. He received annually \$350, two barrels of flour, 800 pounds of pork, a cow, a slave woman as a maid for his wife and a slave girl as nurse.

<sup>96</sup>Agreement between William and James Galt, March 26, 1839, Letters and papers of William Galt, Jr.

<sup>97</sup>Inventory and Appraisal of the personal Estate of William Galt, July 28, 1851, Will Book 6(OS), pp. 296-303. Fluvanna County Court Records, Palmyra, Virginia.

<sup>98</sup>Seventh Census of the United States: 1850, Population. Microfilm copy of original returns for Fluvanna County.

<sup>99</sup>Galt Plantation Books, April 13, 1839. He purchased one prior to 1839. The slave died soon thereafter. In a final settlement, Galt accepted two mules in lieu of another slave.

<sup>100</sup>*Ibid.*, September 17, 1844.

<sup>101</sup>*Ibid.*, December 1, 1845; April 13, 1843.

<sup>102</sup>*Ibid.*, June 30, 1843.

<sup>103</sup>*Ibid.*, April 26, 1850; July 5, 1841; November 8, 1840.

<sup>104</sup>*Ibid.*, April 29, 1839; March 19, 1840; April 26, 1841; April 23, 1842; May 7, 1843; May 1, 1844; May 12, 1845; April 24, 1846; April 20, 1847; February 25, 1848; April 11, 1849; March 19, 1850.

<sup>105</sup>Agreement between William and James Galt, March 26, 1839, Fluvanna County Court Records.

<sup>106</sup>Galt Plantation Books, March 19, 1848.

<sup>107</sup>*Ibid.*, July 4, 1843.

<sup>108</sup>*Ibid.*, April 17, 1846.

<sup>109</sup>*Ibid.*, December 29, 1845.

<sup>110</sup>Gray, *History of Agriculture*, II, 667.

<sup>111</sup>William K. Scarbrough, *The Overseer, Plantation Management in the Old South* (Baton Rouge, 1966), 35.

<sup>112</sup>Percy W. Bidwell and John I. Falconer, *History of Agriculture in the Northern United States, 1620-1860* (Washington, 1925), 275.

<sup>113</sup>Galt Plantation Books, July 5, 1839.

<sup>114</sup>Eugene D. Genovese, *Roll, Jordan, Roll, The World The Slaves Made* (New York, Toronto and London, 1972), 389, 398.

<sup>115</sup>For one of several examples see Galt Plantation Books, November 4, 1849.

<sup>116</sup>Luther P. Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860," *Journal of Negro History* XVI (April, 1931), 168, 204.

<sup>117</sup>William K. Scarbrough, ed., *The Diary of Edmund Ruffin* (Baton Rouge, 1972), I, 284.

<sup>118</sup>Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860," *JHN*, XVI, 216.

<sup>119</sup>Galt Plantation Books, July 25, 1841.

<sup>120</sup>Rawick, *From Sundown to Sunup*, 216.

<sup>121</sup>Genovese, *Roll, Jordan, Roll*, 197, 199.

<sup>122</sup>Galt Plantation Books, July 25, 1841.

<sup>123</sup>*Ibid.*, March 10, 1848.

<sup>124</sup>*Ibid.*, September 28, 1839.

<sup>125</sup>See Charles L. Purdue, Jr., Thomas E. Barden and Robert K. Phillips, comp. and eds., *Weevils in the Wheat, Interviews with Virginia Ex-Slaves* (Charlottesville, 1976).



<sup>126</sup>Robert W. Fogel and Stanley L. Engerman, *Time on the Cross, The Economics of American Negro Slavery* (Boston and Toronto, 1974). "Their daily lives were governed by plantation law," p. 129.

<sup>127</sup>*Seventh Census of the U.S., 1850, Population*, 671.

<sup>128</sup>This is yet another point debated with some vigor by scholars. For example, Fogel and Engerman, *Time on the Cross*, pp. 126-129 and Genovese, *Roll, Jordan, Roll*, p. 453, maintain that slaveholders tried to keep families together. Others, such as, Kenneth Stampp, *The Peculiar Institution* (New York, 1956), p. 204 and Blassingame, *the Slave Community*, pp. 89-92, insist upon the opposite.

<sup>129</sup>Genovese, *Roll, Jordan, Roll*, 190.

<sup>130</sup>William Galt to William Galt, Jr., Richmond, June 10, 1812, Letters and Papers of William Galt, Jr., 1812-1850.

<sup>131</sup>Purdue, Barden and Phillips, comp. and eds., *Weevils in the Wheat*.

<sup>132</sup>Genovese, *Roll, Jordan, Roll*, 143.

<sup>133</sup>Galt Plantation Books, March 4, 1841.

<sup>134</sup>*Ibid.*, November 4, 1844.

<sup>135</sup>*Ibid.*, March 4, 1849.

<sup>136</sup>Galt, Sr., to Galt, Jr., Richmond, June 10, 1812; March 20, 1814; June 14, 1815; April 7, 1816, Letters and papers of William Galt, Jr.

<sup>137</sup>Will of William Galt, Sr., Deed Book 117B, 1825, 99.

<sup>138</sup>For one of many examples, see Galt Plantation Books, November 4, 1849.

<sup>139</sup>*Ibid.*, March 19, 1848. Galt firmly supported the Temperance movement but not prohibition. His own cellar was well stocked with wines and champagne.

<sup>140</sup>Thomas, James, William, Roxanna, Lucy, Mary, Jean Malcolm, Fannie Elizabeth, Sallie Warwick, and Anna Harrison. Fannie died an infant in 1848 and Roxanna died while at White Sulphur Springs with her parents in 1850. Lucy married Judge William H. Holman of Fluvanna, Jean Malcolm married Alexander F. Kinney of Staunton and James married Julia Slaughter and became a Baptist minister. Thomas, the oldest son, died during the Civil War from a disease contracted in the army. William, the youngest son, died in 1864 from wounds received at the battle of Winchester. Around 1859 Mrs. Galt went to live with her daughter in Staunton, where she died in 1892 at the age of 83. Galt Plantation Books, March 8, 1848; Mrs. William Galt to the children at Glenarvon. White Sulphur Springs, August 30, 1850, Letters and papers of William Galt, Jr.; Galt, *the Galt Families*, 150; Richmond Times, November 27, 1892; S. Bassett French, Miscellaneous Collection, Virginia State Library. Richmond, Virginia.

<sup>141</sup>Galt Plantation Book, Sept. 1, 1846; Thomas Galt to William Galt, New York, April 21, 1847; Nov. 15, 1847; June 27, 1848; Oct. 13, 1848; June 6, 1849, Margaret Galt to William Galt, New York, July 7, 1847; March 11, 1848; Nov. 15, 1848. Letters and Papers of William Galt, Jr.

<sup>142</sup>Newspaper clipping, no identification, n.d. Letters and Papers of William Galt, Jr.; S. Bassett French, Miscellaneous Collection, Virginia State Library. Richmond, Virginia.

<sup>143</sup>Linn Banks to Joseph Good, February 26, 1831. Richmond, Virginia, Linn Banks Papers, 1784-1842. Virginia Historical Society. See also an account of the incident in the Richmond Times, November 27, 1892.

<sup>144</sup>Galt Plantation Books, January 7, 1851.

<sup>145</sup>Richmond Whig and Advertiser, February 14, 1851.

<sup>146</sup>Inventory and Appraisal of the personal Estate of William Galt, July 28, 1851, Will Book 6(OS), 298-299.

<sup>147</sup>Gray, *History of Agriculture*, II, 603.

<sup>148</sup>Inventory and appraisal of the Personal Estate of William Galt, July 28, 1851, Will Book 6(OS), 298-299.

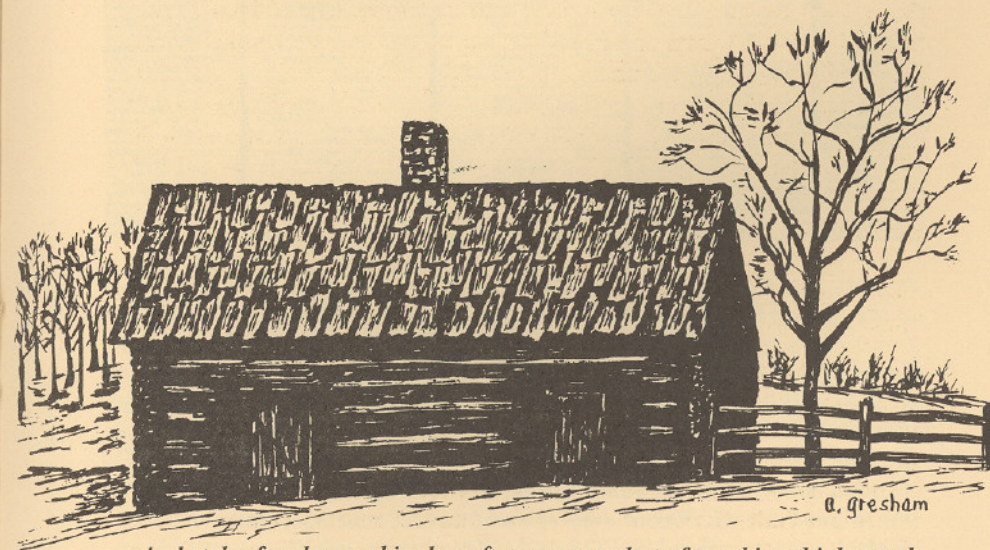
<sup>149</sup>Copy of Sales of Negroes and Personal Property at Glenarvon on 30 Nov. and 1, 2, and 3rd of Dec., 1852. University of Virginia Library, Charlottesville, Virginia.

<sup>150</sup>See footnote 140.



a. gresham

Today this typical tall tobacco house stands at Riverside, overshadowing the remains of the chimneys of slave quarters. Not so many years ago at least five older tobacco houses, built of logs, were still standing, as were the slave quarters and other plantation buildings.



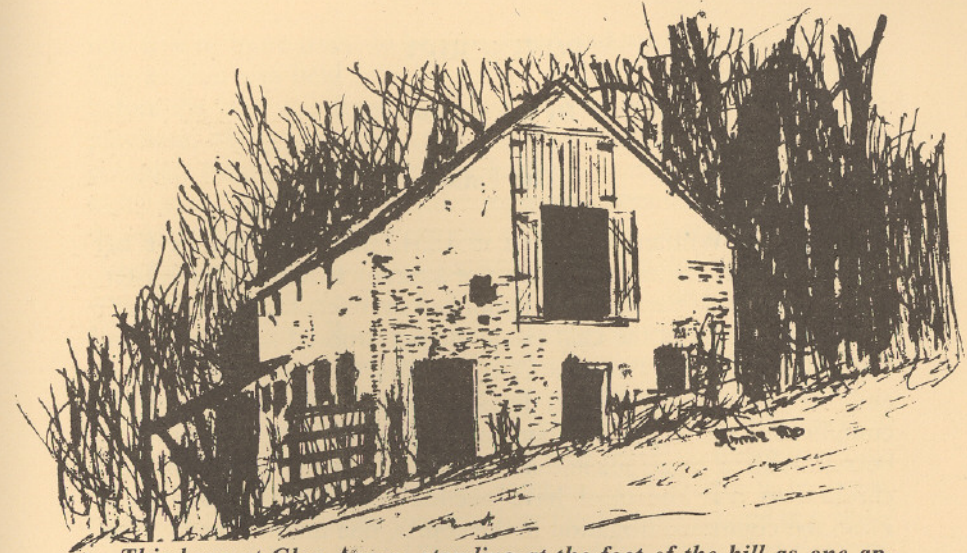
a. gresham

A sketch of a slave cabin done from a snapshot of a cabin which stood near the main house at Riverside.

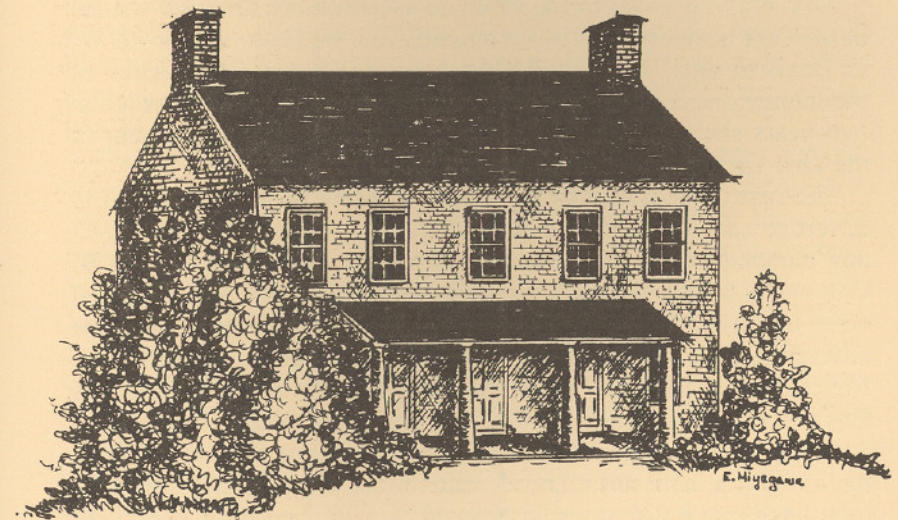




*In 1849 shortly before his death William Galt deeded his one-half share in the mill tract of 33 acres, the grist mill and the saw mills to his brother James. The deed, recorded in 1853 after William's death, mentioned Edmund the blacksmith, not allotted to either in the division of the property. Edmund was blind and James agreed to maintain him during his lifetime if William would give James his half interest in the "slave Bartlett, the Miller." Trained artisans were much valued. This mill, pictured above, stood on South Creek, a branch of Crooks Creek, according to Jaquelin H. Payne who remembers the mill operations well. It washed away in a flood in 1928 and today nothing remains but traces of the dam and millrace.*



*This barn at Glen Arvon, standing at the foot of the hill as one approaches the lowgrounds, is believed to be the brick barn William Galt built in 1849 to replace one that burned. The account of the building of it can be found on page 20 of Bulletin Number 31. This barn was damaged by the floods of 1969 and 1972 when the water was unusually high.*



*This two-story servants' quarters still stands at Glen Arvon and is now a guest house. It has three outside doors, giving each occupant greater privacy.*



## POSTSCRIPT

*By the Editor*

### The Estate

Soon after William Galt died in 1851, Mary B. Galt gave her brother-in-law, James Galt, power of attorney to help in administering her affairs. James was also appointed the executor of the estate.

The settlement of the Galt estate did not proceed smoothly. Suits were brought in the Fuvanna Court by Mrs. Galt and the children, and there were repeated court decisions to direct the handling of the complicated estate, as William had left no will. Mrs. Galt found herself with a large plantation and many slaves, but with eight children to rear she must have needed considerable ready cash. From the continued litigation in the courts, one might conclude that she objected to the way James handled the estate, but much of the court action derived from the fact that there was no will. If she did not like James' efforts, there was no lasting animosity, for in James' diary kept during the years of the Civil War, he mentioned that his sister-in-law visited often, and James appeared devoted to her children.

Mrs. Galt appealed to the Court to ascertain her husband's share in the Galt business firm in Richmond, and the Court appointed W. F. Davis to settle the mutual accounts and determine how much of the money owed was the responsibility of each brother. After about two years she realized considerable money from the settlement of the Galt firm.

The first order issued by the Court to James Galt directed him to advertise and sell at public auction for ready money all the slaves and personal estate of William Galt except those slaves Mary B. Galt chose for her personal use as part of her dower. Also excepted were the crops of tobacco and grain if they could be sold more advantageously in Richmond or some other market. At that sale, Mrs. Galt bought much of the household goods and a man named Boswell farm equipment and some of the slaves. There were at least 134 slaves listed in the inventory appraised at more than \$50,000. In the foregoing manuscript Dr. Herndon outlined the result of the sale and stated that the slaves sold brought \$83,795 and those Mrs. Galt selected to be hers were valued at \$5,100. This means that the slaves brought much more than the appraised value.

James Galt was also directed by the Court to divide Glen Arvon

into five or more tracts to be advertised and sold at public auction. The auction was held July 11, 1852, but twenty-three years passed before the land was finally sold to someone who could finance the purchase. Many bargained to buy different tracts but they failed to complete their payments, and the land that comprises the plantation today was finally sold by court-appointed commissioners to settle the estate nine years after the end of the Civil War.

Lot Number One was the tract which included the mansion house, and the Court decreed that it should not be sold for less than \$40,000. Abraham Warwick, who must have been a family friend or kinsman (one child was named Sally Warwick), apparently made an effort to save the home for the family but failed.

There is no deed on record in the Clerk's Office, but the record of the court proceedings state that Charles Boswell contracted to buy the mansion house tract of 1187 acres in 1853. There is no court record that he moved into the mansion; Dr. Herndon stated that Mrs. Galt remained there until 1859. Local tradition holds that Boswell came from Texas and the only family to come with him was one son. Glen Arvon became "Boswell's Place" and a railroad station and a post office were opened on the James River and called Boswells. It appears he failed to make his payments and in 1860 the court records state that he had purchased the 1187 acres for \$40,000 but to date had not received a deed. He was delinquent in his payments and became deeply in debt to Franklin Stearns of Richmond. In 1874 the property was still in the hands of the court appointed commissioners who settled the estate of William Galt at last by selling Glen Arvon to Franklin Stearns.

Though Abraham Warwick did not buy the mansion tract, he did bargain to buy tracts three and four, totaling 706 acres, for \$14,273 (\$20.50 per acre). In 1863 Warwick had not satisfied the court financially, and the court decreed the balance must be collected. Warwick at once deeded the land to William S. Boswell for \$14,120.00. (It is believed he was the son of Charles Boswell.) That same day young Boswell placed a deed of trust upon the land and two years later sold it to Eugene Toney, stating it was the place where he was living. In 1868 Toney sold the tract to Franklin Stearns.

Glen Arvon embraced some almost level highland of sandy loam soil, and it appears the 706 acres included this highland. Today this tract is divided among several owners. Part of it along the highway is now Arvon Grove, home of Mr. and Mrs. Bevan Alexander, and part the home of Walter Ritter, both productive farms. (Local resi-



dents still identify these farms by the former owners and speak of "Charlie Stone's" and "Rosser Pettit's.")

Jean M. Galt bought the tract William Galt first called the Lower Plantation, 772 acres. Both William and James Galt had daughters named Jean M. Galt, but since William's Jean Malcolm Galt had married Alexander F. Kinney in 1859 before she reached her twenty-first birthday, it must have been James' daughter who executed the deed. She sold it five years later to her father and it became part of Point of Fork.

When William's health had begun to fail he put the lower part of his land under separate management and called it Glen Mary. When Robert J. Layne bought the lower part of Glen Mary from the James Galt estate, he gave it the name of Riverside, or as an old newspaper clipping put it, "Riverside Hard by the James." The Layne family has owned the property for several generations and it became known locally as "the Bob Layne place." It is now the home of Mr. and Mrs. Robert J. Layne, II, who are restoring one of the old houses on the place, a house which has all the earmarks of a house of 1850. Could this be the house for Glen Mary?

The place called Upper Yewers, now owned by Mr. and Mrs. John Easter, lies between Layne and Glen Arvon and was cut from tracts which were once part of William Galt's plantation. It appears to be a part of William Galt's Middle Plantation. A portion of the present house is old, and one local resident states this was the home of the overseer for Stearns. The name the Easters gave their home is a tie to the fox-hunting county of Yewers in Ireland.

Many speculators have been interested in Glen Arvon and tried to own the James River plantation since the day of William Galt. Most of them lost money on it, but apparently Franklin Stearns was successful in financing his purchase and held the deed to Glen Arvon for eighteen years. On December 20, 1892, he and his wife gave all 1,843 acres to their son, Franklin Stearns, Jr. A handsome Christmas gift! The next year young Stearns married Sue Green; but according to neighborhood lore "the son did not know what to do with Glen Arvon." In 1897 he left his wife and two years later gave the main part of Glen Arvon, 1187 acres, to her. Mrs. Franklin Stearns, Jr., married Mr. Stokes of Elk Hill in Goochland and sold Glen Arvon to Mrs. Marian McKay of New York on September 22, 1910 for \$33,000.

Mrs. McKay and her sister had connections in the theater world and were a bright spot of interest for Fluvanna folk. But Glen Arvon was not the right niche for Mrs. McKay and by 1912 she started

borrowing money and placed a deed of trust on the farm. On July 8, 1916 Marian and A. H. McKay sold Glen Arvon with the farm tools, machinery and livestock, to Della G. Smallwood of Washington, D.C. One cannot help but admire Mrs. Smallwood for taking on such a large agricultural operation, but by 1919 she still had not paid for the farm; in fact she still owed \$35,000 when she sold it to Glen Arvon Farms, Inc.

Captain C. G. Snead was president of the newly formed corporation and the members were his sons, W. O. Snead and E. P. Snead, and his sons-in-law, E. P. Burgess and Eliot Averett. It was the first and only time Fluvannians ever bought Glen Arvon, and they ventured into farming on a large scale while farm prices were still high as a result of World War I. By 1924 farm prices were beginning to drop and the corporation sold Glen Arvon to one of the partners, William Overton Snead, at considerable loss. The 1920's were prosperous for many, but not for the farmer who labored under depressed prices long before "the crash" of 1929. The year 1927 was plagued with floods, 1930 was a year of great drouth and the depression deepened. River lowgrounds are rich, but farming there is always a gamble and owners of farms along the James River have found they lose at least one crop out of every four. In 1932 Mr. Snead sold Glen Arvon, the mansion, tenant houses and all, to the Potomac Joint Stock Land Bank. The next buyers were Mr. and Mrs. Warren F. O'Brien; the date, February 21, 1935.

William Galt owned Glen Arvon for a total of twenty-six years and lived there only about sixteen years, but he owned it debt free. Through the years, Glen Arvon became less than half the acreage William had owned. The O'Briens have already lived there almost three times as long as did William Galt; but he was the first resident owner, the builder of the mansion, and the agriculturist who successfully farmed over 3,000 acres and left his mark upon the homes, his farm buildings, and his land.

### The Children

It is interesting that not only did William and James Galt both choose brides named Mary, but they gave their children similar names. Each had children named Thomas (William's son was listed as Thomas T. Galt), William, James (James K.), Mary and Jean M.

The surviving portraits reveal that James was very handsome and show William as an older, more settled looking man with a kind face. Mary Belle Taylor Galt lived up to her name as she is por-



trayed as a beautiful southern belle.

William Galt's tombstone in Hollywood Cemetery, Richmond, is inscribed "William Galt of Glenarvon in Fluvanna County, Born June 6, 1801, Died Jan. 28, 1851. A Memorial of one beloved as a husband, honored as a father, venerated as a benefactor, approved as a Christian."

None of William's children was old enough to take over any responsibility at his death. Mary, the oldest, was twenty years old when her father died, and Thomas and James K. were listed as being over fourteen. Under fourteen years of age were William, Lucy M., Jean Malcolm, Sally Warwick, and Anna Harrison. As Dr. Herndon noted, Roxanna and Fannie Elizabeth had died, so eight of the ten children were living in 1851.

Mary never married and spent much time at Edgewood in Bremono Bluff, the home of her youngest sister Anna. Anna, who was only two years old at the time of her father's death, married Judge William Henry Holman on February 19, 1873. She was twenty-three and he was a widower of thirty-one, for he had married first Anna's older sister Lucy in 1864. William Holman was the son of neighbors of William Galt, George P. and Martha Holman of Spring Garden, and he bought Edgewood, on the hill above the James River as a home for his family, a home formerly owned by his father. (The first house at Edgewood burned about the turn of the century and the one there today is the second Holman home.)

There were no children of the union of Lucy Galt and William Holman, but there were nine children of the second marriage. Anna and the Judge are buried at Trinity Presbyterian Church at New Canton in a plot with their nine children and one adopted son. The children were George Payne Holman, born 1874; William Galt Holman, 1876; Mary Galt Holman, 1878; James Winn Holman, 1879; Thomas Ellis Holman, 1881; Martha Meyers Holman, 1884; Randolph Bryan Holman, 1886; Robert Malcolm Holman, 1888; Anna Holman Barry, wife of Fred R. Barry, 1892; and Henry Taylor Holman, 1922.

There is also a marker for George Payne Holman, "Father of William Henry Holman." In the same plot is buried Mary Galt with a stone marked "Sister of Anna G. Holman." One of the youngest Galt girls, Sallie Warwick, also made her home at Edgewood in her later years, but she is not buried at Trinity.

At least two of the Holman children married, but it is believed that only William had descendants. Many will remember the last members of the family at Bremono, "Miss Martha" who died in 1955,

and especially "Miss Mary" who died in 1964. Born February 12, 1878, her full name was Mary Galt Holman. The year this third generation Mary was born, her grandmother, Mary Belle Taylor Galt was living at Edgewood and there she wrote her will.

The three sons of Glen Arvon were quite young at the time of their father's death and were probably away at school during the last years their mother and sisters lived there.

At the beginning of the Civil War Thomas T., who was at least twenty-seven, and William, some years younger, immediately joined the Confederate Army. William was wounded in the battle of Winchester and died in a hospital there on September 29, 1864. His Uncle James recorded that he died "from the wound near the thigh joint that he received in the battle of Winchester fought ten days before. He was just past his 22nd year, the flower and hope of the family, a dreadful blow to his mother. Poor fellow, so early cut off; he was of great promise." James Galt must have felt that young William inherited the good character of his father William and of Old William, the immigrant.

Thomas T. Galt lived to see the surrender, but died July 22, 1866, "a victim of afflictions suffered during the war." His Uncle James recorded in his diary that he buried Thomas in the upper left-hand corner of the lower terrace of his garden. However it appears that his mother moved the grave, for she requested in her will that certain expected funds be used for a tombstone: "... I wish a simple Tablet to mark where my Soldier boys are resting in Hollywood, having given their lives to the Holy cause of their Country & rest in the same grave in hope of a glorious Immortality." We do not know that the grave marker was ever placed.

If James Galt thought young William was the hope of the family, he must have despaired as he dealt with his namesake, James K., William Galt's other son. Born in 1836, he was only fifteen at his father's death and could not have yet learned much about farming. However, when he reached twenty-one he contracted to buy a 255-acre farm near Stage Junction called Lawfields. The same day he contracted to buy the farm, he placed a deed of trust on the land and all the farm equipment. By the next year his Uncle James had advanced so much money that James K. gave him a deed of trust on his share of his father's estate. Early that year he sold his crop of wheat "now growing on my farm Lawfields," and in a few months put a deed of trust on his "entire crop of tobacco now growing on Lawfields, the household and kitchen furniture, thirteen head of hogs and a Lot of Books (excepting *Allison's History of Europe*.)"



This was an attempt to settle many debts including the amount he had borrowed from his mother. At a sale held later his household goods only brought \$133.70, not even enough to repay the amount he owed his mother. It seems his was a bachelor establishment, for the account of the sale lists only one bedstead and mattress, one pair blankets, one pair sheets, two tables, one pot and hooks, one tea kettle, one Dutch oven with lid, two dishes, four plates and spoons and knives, etc.

The next year, 1859, his farm tools and equipment were sold at \$1803.12½ in an attempt to satisfy his creditors, and his farm was sold to his Uncle James for \$1775. A sad ending to his first attempt to be independent. Lawfields is owned today by Mr. and Mrs. Norman Gresham of Richmond, who, not knowing their farm already had a name, called it Terrana Farm.

After 1859 we lost track of James K. for awhile, for he did not join the Confederate Army. There is one mention of his being in Richmond, but his mother's will of 1878 states that he was contemplating marriage and suggests that in such an event he should have any money he inherited "secured to any family he may have." He did not marry until 1887 when at the age of fifty-one he married Julia M. Sclater who was thirty-nine. The marriage record stated he was "of Richmond," and she was the daughter of John and F. A. Sclater of Fluvanna.

Dr. Herndon stated that James K. became a Baptist minister and perhaps this was due to the influence of his bride. That there was a definite change for the better is revealed in a codicil his mother added to her will the year of his marriage: "Since the change in my only and precious son, I wish him to be associated with my daughter Mary in the management of my affairs, without security."

We have not found that James had any descendants, so if only Jean and Anna ever had children, William Galt had no descendants to bear the name of Galt.

\* \* \* \* \*

Since there has been a good deal of discussion as to the kinship of the first William Galt and his two "nephews," William and James, we add this note: In September, 1925, Anna Harrison Galt Holman, aged 76, wrote a letter to the editors of *The Magazine of History and Biography* (Volume 35, page 438) in which she stated:

*'Old William Galt' was an uncle of 'Uncle Allan' (John Allan, Poe's foster father) and a cousin of her father, William Galt, who died in 1851.*

## The Mansion

William Galt selected a high hill above wide James River low-grounds as the site for his brick mansion. Its design is two stories above an English basement, with big square rooms and wide halls. The house once had a river front used by those approaching the house from the river boat landing, and a garden front for those who came by land. Today the drive leads to the main entrance on the "garden front," while on the river side there is a wide terrace and a flower garden. The house is square with a hip roof and elaborate cornice; the white marble and plaster rustification sets off the red brick and large windows. Local folk say that when Point of Fork and Glen Arvon were built they were "twin houses," with hardly one bolt's difference in their structures. They were described in *Bulletins Number 13-14*.

The mansions have been described as "Georgian," but of all the houses of Fluvanna County, they alone project the image of the old plantation homes of the deep South. This illusion is increased by the fact that the drive sweeps up to the wide portico across the entire front, with the grandeur of white columns rising to the roof. Perhaps the term "Greek Revival" would apply to these houses.

Picture that hospitable home glowing in the lamplight, with firelight sending shadows dancing over the polished dark wood of the piano and the muted colors of leather-bound books and oil paintings, and mirrored in the tall pier glasses. Besides the reflections in the elegant pier glasses, the ladies could peek in the mirrors over the mantels or check a sagging petticoat in mirrors under the pier tables. Near the fireplaces were mahogany sofas and chairs with plush seats or scratchy hair upholstery and "sociable tables" holding games such as chess. In another room a bronze lamp on a walnut table lighted the mahogany writing desk, a clock ticked on the mantel and historical engravings decorated the walls. Books and magazines provided interest in all the rooms and filled cases in the halls which were so wide that sofas, chairs and marble-topped tables turned them into inviting social centers in summer.

In the inventory of the estate each item of furniture was listed, and one can picture the rooms. The rooms on the main floor had damask curtains at the windows and carpets on the floor. The dining room with its fine table was set with French dishes, silverware and sparkling crystal. On the mahogany sideboard decanters glowed with the best wines from the cellar in the basement. The list also



includes a blue dinner set, a desert set, and a tea set. The cut glass included eleven dozen glasses, tumblers and jellies, assorted glass bowls and dishes, ten decanters, seven water decanters, and two claret decanters and stand; while plainer dishes included ten dozen wines, jellies and tumblers; glass pitchers, six blanc mange shapes, twelve baking cups and one chafing dish. The silver flatware, coffee and tea pots, sugar and creamer, and dishes weighed 462 ounces and were valued at one dollar per ounce. The plated silver included branched candlesticks, trays, nut crackers, fruit baskets, snuffers and tongs, lettuce stand and bowls. Besides the silverware, there were dozens of knives, forks and spoons with ivory handles. The dining room furniture was all mahogany, but in the passage a pine table held a water cooler; also of interest are seven glass lamp shades, three tin oyster buckets and three ice cream freezers.

To the antique lover, the inventory of furniture reads like a dream, but many of the pieces were commonplace in 1850. Not only were there dozens of mahogany chairs, but a dozen cane-bottom chairs, rocking chairs, a dozen Windsor chairs, and twenty-one sturdy chairs in the schoolroom.

Bedroom furnishings are listed: curtains and shades at the windows, brass fenders and screens and fire irons for the fireplaces, mahogany four-poster beds hung with dimity curtains and spread with dimity counterpanes. Trundle beds and cradles swelled the capacity of the big rooms which could easily hold two four-posters, wash stand and bureau. Other bedroom furnishings include: wardrobes, a pine couch, dressing tables, small tables, candle stands, and trunks. There were bowls and pitcher sets, a shower bath, bath tubs, and foot tubs. Bedding included feather beds, mattresses (one spring mattress), bolsters, pillows, ten pair linen sheets, eight pair cotton sheets, six pair crib sheets, three "Marseille" counterpanes, ten of dimity, and four called "penitentiary" counterpanes; and of the towels four dozen were "huckabuck", two dozen "fine," and one and one-half dozen of brown linen.

It has been noted that the library of William Galt was unusual with a large number and wide variety of books and magazines. Mrs. Galt bought most of the household goods, and one wonders if she also bought most of the books.

Covering page after page in the long will book, the lists give an exciting picture of plantation life in mid-nineteenth century before it was all swept away by the Civil War. The pages are entitled: "Inventory and Appraisement of the personal Estate of William Galt, deceased, of the County of Fluvanna, on the Plantation called Glenarvon."

## FLUVANNA COUNTY HISTORICAL SOCIETY

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The Fluvanna County Historical Society was founded in 1964 to collect and preserve manuscripts and other documents relating to the history of Fluvanna County in Virginia; to maintain the Old Stone Jail at the county seat, Palmyra, as a museum where antiquities of the county may be exhibited; and to encourage historical research.

Members will be notified of all meetings of the Society. Annual dues are: Single Membership, \$5.00; Family Membership, \$7.00; and Contributing Membership, \$10.00. A Life Membership is \$100. A bulletin is published twice a year, distributed to members free of charge. Copies can be purchased for \$2.00 single copy; \$3.00 double copy. Readers are requested to contribute any information of historical interest they may have or may be able to obtain. The Society will endeavor to publish as much of this information as may be possible.

All communications should be addressed to Mrs. Henry C. McGehee, Chairman of Publications, P.O. Box 132, Palmyra, Virginia 22963.