

BALLADS OF La SALLE COUNTY, ILLINOIS

The Story of Ottawa, Illinois

Composed and Sung by **KEITH CLARK**

"The path of glory leads but to the grave."

Group made orphans by
Cherry Hill Dist. for
where go the men & women
Nov. 12, 1900
Cherry Hill

Folkways Records & Service Corp. N.Y.C. FA 2080

OTTAWA, ILLINOIS KEITH CLARK

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"The path of glory leads but to the grave."



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Mr. Clark, English instructor and recreational leader has written songs of the history of LaSalle County, Illinois. He is an ardent member of Folk Valley, Illinois, an organization interested in the restoration of the folk traditions of America, and has sung these songs before many groups, including the LaSalle County Historical Society, Southern Illinois Folk Festival, Civil War Round Table of Chicago, and the Illinois State Historical Society. Information for the songs has been secured from old newspapers, letters, diaries, and, most important, from interested people in the county. It is his belief that the story of one county is the story of many - of the pioneers, early settlements, trials, war efforts, sacrifices, establishments of government, etc.; and his fondest hope is that history will live anew in the singing of these songs.

"FATHER MARQUETTE AND THE JESUIT INDIAN INSTRUCTIONS"

This is the story of the courage and devotion of the first white man to visit LaSalle County, Illinois (1673). It shows how carefully Father Marquette followed the Jesuit Indian instructions and how considerately he treated the Indians.

G G D D
In nineteen hundred and fifty-one
EM D G D
The village of Utica honored her son-
G EM D B
Father Marquette was this Jesuit's name,
C AM D7 G
To the Indians the gospel he vowed to proclaim.

G G D D
Well-schooled were the Jesuit priests of yore
EM D G D
In matters pertaining to Indian lore;
G EM D B
A pamphlet from Paris was issued to each
C AM D7 G
Who wanted adventures and Indians to teach.

G G D D
Of the Indians this brave man was never afraid,
EM D G D
Like the prophet Isaiah he went undismayed
G EM D B
To Quebec, to Superior, to Sault St. Marie,
C AM D7 G
Then the Father of Waters he set out to see.

G G D D
With the explorer his friend Joliet
EM D G D
Down the great river they paddled their way;
G EM D B
Having heard of some Indians that lived to the east,
C AM D7 G
By the Illinois River with them they did feast,

G G D D
The Illinois chieftain called "Sachem the Great"
EM D G D
Gathered his tribe and to them did relate:
G EM D B
"The Black Gown may seem an unusual sight
C AM D7 G
But never before has our sun shone so bright.

G G D D
"Our fish are as long as a warrior's bow,
EM D G D
Never before have we seen such corn grow;
G EM D B
Our tobacco rareflavored, much killing of deer-
C AM D7 G
We thank thee, O Black Gown, for your visit here.

HOW FATHER MARQUETTE FOLLOWED THE JESUIT INDIAN INSTRUCTIONS

(I) EM C G
He loved the Indians like brothers,
EM C G
Ate of their sagamite;

C AM EM EM
Lit their pipes with flint and steel,
AM C G
Kindled their fires at night,

(II) EM C G
He fastened the skirt of his cassock
EM C G
So no sand would be carried in canoes;
C AM EM EM
Never made the Indians wait to embark,
AM C G
Always took off his stockings and shoes.

(III) EM C G
Never made himself a bother,
EM C G
Never questioned but quick to observe;
C AM EM
Bore all their faults in silence
AM C G
And cheerfully vowed to serve.

(IV) EM C G
Bought fish from the tribes he encountered,
EM C G
Gave fishhooks, knives, and beads;
C AM EM
Was never too cermonious
AM C G
But respected for all of his deeds.

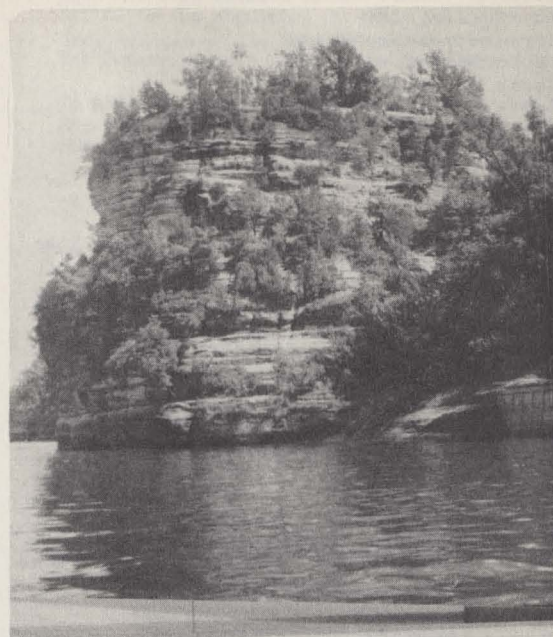
(V) EM C G
He remembered the goal he was seeking,
EM C G
And it filled his heart with joy
C AM EM EM
To have brought the cross to the Indian world,
AM C G
To the tribe of the Illinois.

G G D D
While travelling in Michigan he became ill,
EM D G D
He knew that his own life was soon to be still;
G EM D B
And to his two travellers--Jacques and Pierre--
C AM D7 G
With a cross in his hands he said his last prayer.

G G D D
In nineteen hundred and fifty-one
EM D G D
The village of Utica honored her son
G EM D B
With a beautiful statue so none would forget
C AM D7
The brother of Indians--Father Marquette.

"THE BALLAD OF STARVED ROCK"

Chief Meachelle told this version of the Starved Rock massacre (1764), which marks the extinction of the Illini tribe of Indians, to Judge Caton of Ottawa. Because of its magnificent beauty, Starved Rock State Park is now one of the most popular parks in the Middle West.



THIS PICTURE WAS TAKEN BY ROBERT BURNS WHO IS THE OFFICIAL GUIDE AT THE STARVED ROCK STATE PARK. THE ILLINOIS RIVER FLOWS AT THE BASE OF THE GREAT ROCK.

I

My name Meachelle,
Chief of the Pottawatomi.
To you I will tell
What many moons ago
These old eyes did see
On the rock - great rock - starved rock.

II

I saw our many braves
Dance around the fire;
Heard them rant and rave,
Building their desire
To kill Illini
Of the rock - great rock - starved rock.

III

We fought Illini,
They fled to their abode
Upon the rock so high --
Three weeks with little food
They began to die
On the rock - great rock - starved rock.

IV

One dark stormy night
Came down Illini;
All was going right
Until a papoose cry
Waked our many braves
Near the rock - great rock - starved rock.

Our warriors no more still
 Changed to savage wild;
 Then began to kill
 Each brave and squaw and child --
 'Till no life did thrive
 On the rock - great rock - starved rock.

VI

My name Meachelle,
 Chief of the Pottawatomi.
 To you I did tell
 What many moons ago
 These old eyes did see
 On the rock - great rock - starved rock.

"THE SLOOPERS FROM STAVANGER"

The first Norwegian people to come to America (1825)
 settled in Kendall County, New York, but because of a
 vision by their leader, Kling Peerson, they travelled
 to LaSalle County, Illinois. The inspiration and in-
 formation for this ballad was furnished by the John
 Johnson family of Norway, Illinois. The music was
 written by B. J. Muus, whose descendant, Olle Rynning,
 wrote the first history of America for the Norwegian
 people.

Kling Peerson came to America
 From his Norwegian shore;
 The Norsemen wanted him to see
 What the strange land held in store.

And when he told of this new world
 To their Norwegian group,
 A band of fifty-two brave souls
 Sailed in a fishing sloop.

OH, THE SLOOPERS FROM STAVANGER
 CLIMBED ABOARD THE RESTORATION;
 WITH NO FEAR OF SEA OR HUNGER
 STARTED FOR THEIR DESTINATION.

For fourteen weeks they sailed and sailed
 Across an endless sea.
 Lars Larson's child increased their fold
 To number fifty-three.

And when they landed in New York,
 They were a novel sight,
 Dressed in their shawls and calicos
 On the fishing craft so light.

OH, THE SLOOPERS FROM STAVANGER
 ON THE SHIP THE RESTORATION
 THROUGH THE LIGHTNING AND THE THUNDER
 FINALLY REACHED THEIR DESTINATION.

Kling Peerson had a lovely dream
 While in Illinois locale;
 He dreamed of wheat, of luscious fruit
 In the county of LaSalle.

And thus the Norsemen settled there,
 These folk of great esteem;
 And through the years have prospered well,
 Fulfilling Peerson's dream.

OH, THE SLOOPERS FROM STAVANGER
 LONG HAVE LEFT THE RESTORATION,
 BUT 'TILL OFT BE TOLD IN WONDER
 HOW THEY REACHED THEIR DESTINATION.

"ELSIE STRAWN ARMSTRONG, THE PIONEER WOMAN OF ILLINOIS"

Elsie is a brilliant symbol of the steadfast spirit
 that was necessary for the pioneer woman to possess in
 order to enable them to endure the hardships of the
 pioneer life. Her sons became very prominent in Il-
 linois history. The information was secured from her
 diary, written in verse, owned by her great-grand-
 daughter, Mrs. Pearl Brenn of Ottawa.



Now, Grandson, I will tell you of my pioneer life,
 Of the hardships I endured long ago;
 I lived in Pennsylvania till I became a wife,
 And then we moved our home to Ohio, Ohio,
 And then we moved our home to Ohio.

II

Oh, I worked in the garden and I worked in the field,
 Took the sap out from the maple trees;
 I carded wool all winter, spun the flax on the wheel;
 There just warn't any time to take my ease, take my ease,
 There just warn't any time to take my ease.

III

Joseph was my husband, and he caused me much to pine,
 For he never could refrain from the cup;
 His job was distillation of the liquor from the vine,
 But before he'd sell he'd likely drink it up, drink it up,
 Before he'd sell he'd likely drink it up.

IV

So I left my husband Joseph with his brandy and his flagon,
 And I took with me my seven little boys;
 With a five-horse team and an old covered wagon
 We set out for the state of Illinois, Illinois,
 We set out for the state of Illinois.

V

And so we left Ohio in the year of thirty-one,
 There was Jerry, Perry, Joel, William and James;
 Isaiah was the baby and George the oldest son
 When we set out on foot to stake our claims, stake our claims,
 When we set out on foot to stake our claims.

VI

We travelled over muddy sloughs and over swollen streams
And pushed the wagon through the deepest mire;
Then we crossed the River Wabash to the land of all our dreams
To the prairie land that set our hearts afire, hearts afire,
To the prairie land that set our hearts afire.

VII

We set to work a-clearin' the timber from the land,
We built our house of logs, stone and clay;
Though my sons were only younguns, there was not an idle hand,
They all pitched in to help me right away, right away,
They all pitched in to help me right away.

VIII

We were bothered by the fever, and the ague caused us pain,
And our salt supply was often very small;
But no matter what the trouble--be it sickness, snow or rain--
We kept right on a-fightin' through it all, through it all,
We kept right on a-fightin' through it all.

IX

And once there came some Indians who caused us all to roam,
For the Blackhawk War had just broken out;
And when we returned to our own little home,
So happy were my boys that they did shout, they did shout,
So happy were my boys that they did shout.

X

Now, Grandson, I have told you of my pioneer life,
Of the hardships in the land called the West;
And though it was a struggle to overcome such strife,
Soon 'twill be the time to take my rest, take my rest,
Soon 'twill be the time to take my rest.

"THE LINCOLN-DOUGLAS DEBATE"

Although many people witnessed the debate in the heart
of LaSalle County, no photographer was present to take
a picture. Earlier (1856) Lincoln had made a campaign
speech in the same park on behalf of Fremont for the
Presidency.

In eighteen hundred and fifty-eight
Lincoln and Douglas had a debate
In the city of Ottawa in Washington Square;
Many thousands of people were gathered there

To hear Honest Abe debate the Giant,
To hear both men use words defiant,
To see which one would win most fame,
And add new honors to his name.

HONEST ABE AND THE LITTLE GIANT
EACH OTHER TRIED TO DESTROY;
BUT THEIR NAMES REMAIN
LIKE OUR RIVERS TWAIN--
THE FOX AND THE ILLINOIS.

Douglas talked for an hour long,
Told of the things Lincoln had done wrong,
Told of sovereignty to guarantee
Each state the right to be slave or free.

Lincoln said that for the best of the land
A house divided cannot stand;
Said he believed the rule of Henry Clay
Of keeping men free in every way.

Both men were carried by the stirred-up crowd,
Lifted to the shoulders of their followers proud;
Took Lincoln to the house where Mayor Glover did dwell.
The Democrats bore Douglas to the Geiger House Hotel.

In nineteen hundred and fifty-eight
One hundred years after the debate,
Our city will gather in Washington Square
To re-enact this great affair.

"THE DIARY OF WILLY PRICE"

This diary was found in an old shack near Grand Ridge,
Illinois. Willy had been a brilliant student at Lind
University, now Lake Forest College, before he enlisted
as a private in the Illinois Volunteers. His brother
Henry was killed later in the battle of Peach Tree
Creek. The diary is now owned by the John Wilson fam-
ily of Deer Park, Illinois.



I'm an old worn diary, but my story's still the same,
My story's still the same, my lines still remain--
The story of a soldier, Willy Price was his name,
Willy Price was his name.

Oh, he enlisted as a private in the Illinois Volunteers,
The Illinois Volunteers, the men who knew no fears;
Willy was a stalwart lad though only eighteen years,
Though only eighteen years.

He liked to write his lovely thoughts though tired and weary at night,
Though tired and weary at night, beneath the candlelight;
He took the time to write these lines, no matter how close the fight,
No matter how close the fight.

August 6, 1862

Our regiment is out on picket or rather guarding a bridge
About two miles north of Memphis on the Wolf Creek Ridge;
The rain is falling silently, heavily in a steady flow,
Reminding me of the dreary days following Shiloh.

September 6, 1862

We are on the march again, some say for Bolivar,
Some think we'll go to Fort Pillow and others not so far;
The Second Brigade has just passed us to take the advance today,
I was detailed a Second Lieutenant in a special communiqué.

September 22, 1862

We're in camp near Bolivar after an eventful day,
Our adjutant was captured when he strayed too far away;
We met the enemy right about, sent them reeling back,
And how we're lying in our camp, awaiting another attack.

October 3, 1862

I've neglected writing for some time, I've really been quite ill,
Although the Rebels are close by their guns seem very still;
With us battalion drills are held every afternoon
To keep us all in practice when we hear the battle tune.

On October fifth he was very ill and urged to stay with the train,
And urged to stay with the train, and urged him but in vain;
And while bravely commanding Company A, Lieutenant Price was slain,
Lieutenant Price was slain.

Great praise I heard his comrades say when the Battle of Hatchie was done,
When the Battle of Hatchie was done, when the Rebels had finally run;
"If ever there was an angel on his earth, Willy was one,
An angel Willy was one."

I'm an old worn diary, but my story's still the same,
My story's still the same, my lines still remain--
The story of a soldier, Willy Price was his name,
Willy Price was his name.

"THE MAGNETIC DOCTRESS"

The material for this ballad was found in an ad in the
old Ottawa newspaper at the suggestion of Mr. C. C.
Tisler, prominent Illinois historian. Tennessee
Claflin, a beautiful girl who claimed the power of
clairvoyance, left Ottawa in 1864 when one of her
cancer patients died. After campaigning for her sister,
Victoria Woodhull, who was a candidate for the Presi-
dency of the United States, Tennessee married a very
wealthy Englishman and lived in a castle in England.

My name is Tennessee Claflin,
And to your fine city I've come
To relieve all your pains and discomforts,
For I'm a clairvoyant one.

Now I'm endowed with a sense of perception
That with you I gladly will share,
And to me the human body
Is transparent as the air.

For I'm the Magnetic Doctress,
And I'll give you a guarantee--
That no matter what your affliction,
'Twill soon be cured by me.

DIPHTHERIA, NEURALGIA,
DROPSY OF THE CHEST;
DISEASES OF THE THROAT AND LUNGS,
MY TREATMENTS ARE THE BEST.

ASTHMA, SCROFULA,
RHEUMATISM, SPRAINS;
CANCERS KILLED AND EXTRACTED
WITHOUT ANY PAINS.

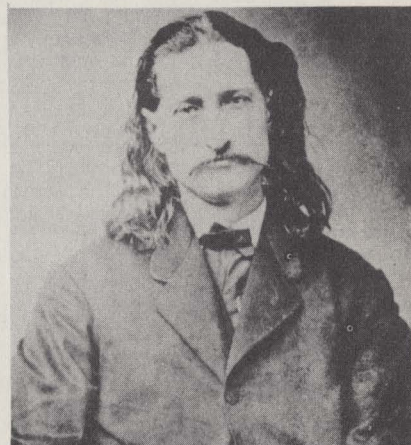
HEART DISEASE, LUNG DISEASE
WILL DISAPPEAR FOR SURE,
WHEN THE GREAT MAGNETIC DOCTRESS
EFFECTS HER MAGIC CURE.

For my name is Tennessee Claflin,
And I'll cure all your aches right away;
Just a-visit my infirmary
At the Fox River House today.

Now great men of law and of science
Have been cured by my powers of mind,
For no greater clairvoyant physician
Will you ever be able to find.

"WILD BILL HICKOK"

It is not commonly known that "Wild Bill" Hickok came
from the small town of Troy Grove, Illinois. Much of
the information for this ballad was furnished by
Horace Hickok, nephew of "Wild Bill." Horace lives in
Troy Grove and is the proud owner of many pictures and
possessions formerly belonging to his well-known uncle.
At one time "Wild Bill" worked on the Illinois-Michigan
Canal, but because of a fight with the foreman, he de-
cided to seek his fortune in the West.



In Illinois there was a boy
Lived in the town of Troy Grove;
Though a quiet lad, he was always glad
For the chance to shoot and to rove.

So there came a day when he ran away
To the plains way out in the West--
Where he became a scout and without a doubt
As a shooter he was the best.

WILD BILL HICKOK WAS HIS NAME,
SHOT FROM THE HIP WITHOUT TAKING AIM;
INDIANS, OUTLAWS, REBELS, BEAR
WERE SHOT BY THE MAN WITH THE SHOULDER-LENGTH HAIR.

Bill liked to tell of his horse Black Nell
That was with him in many a fight--
How she oft saved him when the odds were slim
By dropping in the brush out of sight.

And in Abilene, Wild Bill could be seen
Wearing a marshall's star;
And saloons once wild became most mild
When Wild Bill walked to the bar.

WILD BILL HICKOK WAS HIS NAME,
SHOT FROM THE HIP WITHOUT TAKING AIM;
INDIANS, OUTLAWS, REBELS, BEAR
WERE SHOT BY THE MAN WITH THE SHOULDER-LENGTH HAIR.

When gold was found in Dakota ground,
To Deadwood rode Wild Bill--
Where with many of his pards he often played cards
When the leaves of the cottonwoods were still.

And while holding a hand that looked just grand--
Aces and eights it is said--
A pistol ball shot by Jack McCall
Passed right through Wild Bill's head.

WILD BILL HICKOK WAS HIS NAME,
 SHOT FROM THE HIP WITHOUT TAKING AIM;
 INDIANS, OUTLAWS, REBELS, BEAR
 WERE SHOT BY THE MAN WITH THE SHOULDER-LENGTH HAIR.

Bill's friends were fierce, and old Doc Peirce
 Took the body to prepare for the grave;
 And the old Doc said, "Of the many I've seen dead,
 Only Bill looked so pretty and so brave."

On a headstone new, Colorado Charlie drew
 These lines well-known to Western lore:
 "Pard, we'll meet again in the happy huntin' lan'
 Where we'll never have to part no more."

"THE RULES OF THE BOARD OF TRUSTEES"

Each city found at some time or other that a set of
 rules was necessary to maintain order. This song
 lists the first set of rules used in the city of
 Mendota, Illinois. We worry about hot rod drivers
 today, but law enforcers in those days worried about
 controlling the speed of wild horse drivers!

Oh, listen to the laws
 That a city did employ
 In eighteen eight-five
 In Mendota, Illinois.
 Just obey the rules of the Board of Trustees.

II

No license for the sale
 Of intoxicating drink
 Shall be granted by the board--
 No matter what you think
 Just obey the rules of the Board of Trustees.

III

No person shall keep open
 On any Sabbath day
 A tippling house or grocery--
 No matter what you say.
 Just obey the rules of the Board of Trustees.

IV

Between the first of April
 And November of each year,
 No slaughtering of cattle
 Nor hogs killed here.
 Just obey the rules of the Board of Trustees.

V

Control the speed of horses
 When you're driving in this town,
 Or you'll have to pay five dollars
 If you don't slow down.
 Just obey the rules of the Board of Trustees.

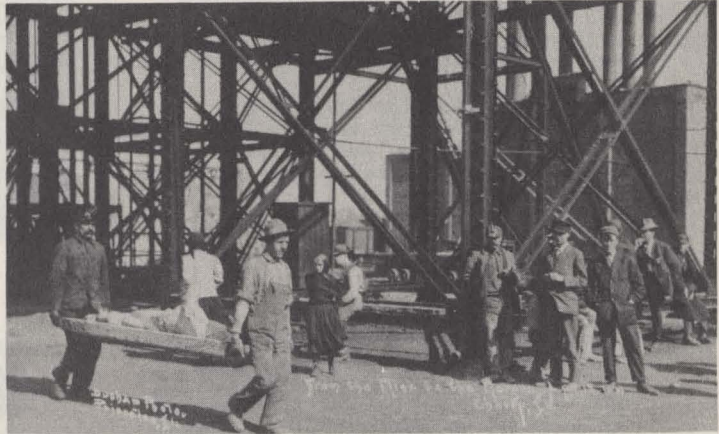
VI

Now any person gamblin'
 In any public place
 Will pay upon conviction
 Ten dollars in disgrace.
 Just obey the rules of the Board of Trustees.

Now you have heard the laws
 That a city did employ
 In eighteen eighty-five
 In Mendota, Illinois.
 Just obey the rules of the Board of Trustees.

"THE CHERRY MINE TRAGEDY"

America's greatest mine tragedy happened in the
 little town of Cherry, Illinois (1909), close to the
 LaSalle County border. Men from many different nations
 worked in the mine. After the explosion, the mine
 was sealed with the men still within because the
 owners thought such procedure would smother the fire.
 There are still many people who witnessed and can
 never forget the Cherry Mine disaster.



On November thirteen in nineteen-o-nine
 There was an explosion in the St. Paul Mine
 In Cherry, Illinois, where the people were few --
 The number of deaths totaled two sixty-two!

'Twas a cold November day with a hint of rain
 When a fire broke out in the number two vein.
 A carload of hay caught and started to scorch,
 And soon the coal mine was a devil's torch.

(For) Italian, Polish, Lithuanian
 Coal miners from the St. Paul Mine,
 German, Slavic, and Austrian
 Wore lamps on their caps that will nevermore shine.

Lewis, Stewart, Clark, John Bundy,
 Norberg, Flood, and Dom Somendi
 Entered the shaft in a rescue cage,
 Lost their lives in the flaming rage.

Some lines were scribbled down deep in slate
 That told the story of the many men's fate:
 "We're all here together in one large camp
 Dying slowly from effects of black damp."

(They were) Italian, Polish, Lithuanian
 Coal miners from the St. Paul Mine,
 German, Slavic, and Austrian
 Wore lamps on their caps that will
 nevermore shine.

They found Henry Kroll and his son Alfred
 Near the main shaft, but both were dead;
 Father's arms around his boy's face,
 Protecting his son with his last embrace.

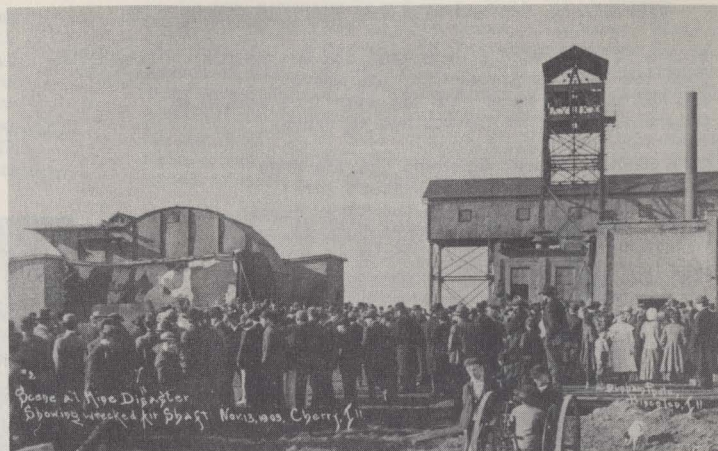
Some maidens from across the sea
 Had not heard of the tragedy;
 Had come to Cherry for their wedding day
 Only to find where their loved ones lay.

(They were) Italian, Polish, Lithuanian
Coal miners from the St. Paul Mine,
German, Slavic, and Austrian
Wore lamps on their caps that will
nevermore shine.

Two hundred widows were left by the fire,
One thousand orphans by the mine's great ire;
But the worst of all was the woman who cried
Because four sons and her husband had died.

'Twas a cold Thanksgiving in nineteen-o-nine
For those who lived near the St. Paul Mine
In Cherry, Illinois, where the people were few,
Where the number of deaths totaled two sixty-two--

Italian, Polish, Lithuanian
Coal miners from the St. Paul Mine,
German, Slavic, and Austrian
Wore lamps on their caps that will
nevermore shine.



People at Mine Disaster.
Showing wrecked air shaft, Nov. 1899, Cherry, Ill.

FOLKWAYS

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- FP1 SQUARE DANCES, *Pete Seeger*
- FP2 DARLING CORNET, *Pete Seeger*
- FP4 TAKE THIS HAMMER, *Lead Belly*
- FP6 WAREHOSE HAND, *Sonny Terry*
- FP9 ALL DAY SINGIN', *A. Yon Wew*
- FP10 LONESOME VALLEY, *Folk Songs*
- FP11 DUST BOWL BALLADS, *Woody Guthrie*
- FP13 800 MILES (4 OTHER RR SONGS), *Houston*
- FP14 ROCK ISLAND LINE, *Lead Belly*
- FP19 SEA SHANTIES & LOGGERS-MEN SONGS
- FP21 SEEDS OF LOVE, *Andrew Rowan Summers*
- FP22 COWBOY BALLADS, *Cisco Houston*
- FP23 SOLOMON VALLEY BALLADS
- FP23/2 OHIO VALLEY BALLADS, *Buckley*
- FP24 LEAD BELLY'S LEGACY, Vol. 3
- FP28 GET ON BOARD, *The Folkmasters*
- FP30/2 BLUES, *Bronnie McGhee*
- FP34 LEAD BELLY'S LEGACY, Vol. 4
- FP35 HARMONICA SOLON, *Sonny Terry*
- FP35/2 LITTLE FUGITIVE, *E. Marston*
- FP36 MORMON FOLK SONGS, *L. M. Hilton*
- FP37 ANGLICAN-AMERICAN BALLADS, *Nye*
- FP39 SONGS OF JOE HILL, *Joe Glaser*
- FP40 SMOKEY MT. BALLADS, *Lansford*
- FP40/2 NORTH CAROLINA FOLKSONGS, *Moser*
- FP41 "LADY GAY", *Andrew R. Summers*
- FP42 HARD TRAVELIN', *Cisco Houston*
- FP43 TWIN SMOKE SAMPLER
- FP43/2 GOOFING-ONE-UPPER, *Pete Seeger*
- FP44 "FALSE LAURENCE", *Andrew R. Summers*
- FP46 AMERICAN NORTHWEST BALLADS
- FP47/1 TEXAS FOLKSONGS, *Hermes Nye*
- FP47/2 BAY STATE BALLADS, *Clayton*
- FP47/3 VIRGINIA BALLADS, *Clayton*
- FP48/1 BALLADS-REVOLUTION (1787-1775)
- FP48/2 BALLADS-REVOLUTION (1775-1781)
- FP48/3 BALLADS-WAR OF 1812 (1799-1812)
- FP48/4 BALLADS-WAR OF 1812 (1812-1815)
- FP48/5 FRONTIER BALLADS, Vol. 1, *Seeger*
- FP48/6 FRONTIER BALLADS, Vol. 2, *Seeger*
- FP48/7 BALLADS-CIVIL WAR (1850-1861)
- FP48/8 BALLADS-CIVIL WAR (1861-1865)
- FP48/9 HERITAGE U.S.A. 1, *Colonial Days*
- FP48/10 HERITAGE U.S.A. 2, *Colonial Days*
- FP48/11 HERITAGE U.S.A. 1, *Revolution*
- FP48/12 HERITAGE U.S.A. 2, *Post-Revolution*
- FP48/21 FRANKLIN, ZENGER, *Trials*
- FP49 COURTING & COMPLAINT, *Pete Seeger*
- FP501 COUNTRY DANCES, *Washboard*
- FP502 CROCKLE SONGS, *Streetcries*
- FP504 SPANISH FOLKSONGS, *New Mexico*
- FP505 PENNSYLVANIA DUTCH SONGS
- FP511 SOUNDS OF MY CITY, *Schwartz*
- FP5002 CHRISTMAS CAROLS, *Summers*
- FP5005 FOLK SONGS OF AMERICA, *Seegers*

2-10" 33 1/2, RPM, LIST \$10

- FP5001 FP48-1 & FP48-2 IN DELUXE ALBUM-BOX
- FP5002 BALLADS-WAR OF 1812 (1799-1815)
- FP5003 FRONTIER BALLADS, VOLS. 1 & 2
- FP5004 BALLADS-CIVIL WAR (1850-1865)
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