



# Fairfield County Genealogy Society

## 4<sup>th</sup> Quarter NEWSLETTER

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## MISSION STATEMENT

The mission of the Fairfield County Genealogy Society is to:

- Promote genealogy through education of its members and the public.
- Improve access to genealogical information in Fairfield County by maintaining an educational research center.
- Foster collaboration among members.
- Assist those researching their Fairfield County ancestors.
- Conduct periodic educational programs and conferences to explore cultural, genealogical, and historical topics.
- Disseminate cultural, genealogical, historical, and biographical information to members and to the public.

## CONTACT INFORMATION

**Mail:** Fairfield County Genealogy Society or FCGS  
P. O. Box 93, Winnsboro, SC 29180-0093

**Location:** Fairfield County Museum (2nd Floor)  
231 S. Congress St., Winnsboro, SC 29180

**Email:** [fairfieldgenealogy@truvista.net](mailto:fairfieldgenealogy@truvista.net)

**Website:** [www.fairfieldgenealogysociety.org](http://www.fairfieldgenealogysociety.org)

**Phone:** (803) 635-9811, **Fax:** (803) 815-9811

**Library Hours:** Monday thru Friday: 10:00 AM – 5:00 PM

Closed Lunch (usually Noon – 1:00 PM)

Saturday: 10:00 AM-2:00 PM

Closed Sunday

Other times by appointment

Volunteer staffed, please call ahead, and verify assistance available

## Disclaimer

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### Message from the President

Hello, everyone I hope all of you are doing well.

FCGS has had some great programs this past quarter and opportunities for members to meet new members and some existing and new cousins. In October, FCGS had a booth at the annual CFMA (Coleman-Feaster-Mobley Family Association) family's and friend's reunion in Feasterville, Fairfield County, SC. FCGS sponsored the Saturday night DNA program and meal. Also, in October, FCGS members assisted with a Caravan Tour of Northwestern Fairfield County and sponsored an African American History Program called "History of Fairfield County's African Americans Who Migrated to the Original Frog Town Community in Columbia, South Carolina" given by Sonya Hodges-Grantham. In November, FCGS sponsored a living History program called: "Ford the Pacholet", An American Revolutionary War Novel Culminating in the Pivotal Battle of Cowpens. Author Richard C. Meehan, Jr. and his wife, Renee acted out some of the events in period dress. In December, FCGS plans to participate in the Fairfield County Museum's annual joint Christmas Gala with the Fairfield County Historical Society and are Winnsboro Garden Clubs. In January, FCGS Full Board meeting will be held to approve prior meeting minutes and monthly treasure reports to-date. As well as plan the upcoming programs and/or events for the next quarter. These plans may include a rescheduled tour to the Camden Archives & Museum, in Camden, SC.; or Historic Ridgeway including places like Ruff Store (1840 and current), Ruff Chapel, Mt. Hope Plantation, St. Stevens Episcopal, etc.; or a joint meeting with Dutch Fork Chapter of SC Genealogical Society. Check back with us or check out the announcement page of the FCGS website.

This past quarter, I have had some time to update our FCGS Members Only pages. **Family information** (Documents, Pictures, and Tombstones) **added**: Barber, Brobst, Corley, Hall, Liston, McCorey, McCory, McCrory, McCrorey, Provence, Province, Roberts, Stone, Tucker, Wagener, Waggoner, Wagner, and Wagoner; **updated**: Mathew, Mathews, Mathis, Matthew, Matthews, McCain, McDaniel, McDonald, McElroy, McKamie, McKain, McKane, McKemie, McKimie, McKinnie, McKinney, McKinstry, Muse, Pearson, Peay, Pierson, Pool, Poole, Probst, Propst, Weir, and Woodward. **Microfilm Information added**: Additional Deed Records. As well as improved the navigation within the web pages.

Remember, our overall goal is to eventually get all our family files, church files and Fairfield County information files digitized and uploaded, so that members can do a lot of their research from their home. Also, remember you can request your family surname to be uploaded ahead of schedule, and I will try to get it done as time permits.

We continue to thank new and past volunteers for their membership, donations, and support! Thank you, for the continued giving of old, discarded library books, old Bibles, research materials

and new publications that help enhance the research library collection and expedite research request resolution. These items are coming in from estates, libraries, member's collections, and other sources. We have received several private collections. Please consider helping us by volunteering to assist us in cataloging and properly storing these invaluable resources.

We are a non-profit and can provide a receipt upon request.

Please let us know (803-635-9811), when you are coming so we can ensure that someone is here to assist you. Below is our FCGS Executive Board of Directors for 2023.

Thank you once again everybody, for your patience with us and your many ways of support for our/your society. As mentioned previously, it is our desire and sincere hope that we have positively impacted your genealogical experience and life goals.

Lastly, FCGS wants to thank our service men currently serving and in the past securing our rights and benefits for living in the not perfect but greatest republic in the world. Deepest thank you!

Yours in service,

*Eddie Killian*

<b>Executive Board of Directors</b>	
<b>Title</b>	<b>Officer</b>
President / Member of All Committees	Eddie Killian
Vice President / Program Director	Open
Recording Secretary	Ben Hornsby
Corresponding Secretary / Membership Director	Sanita S. Cousar
Treasurer	Larry Ulmer
Board Member At Large	Donnie Laird
Board Member At Large	Pam Laird
Board Member At Large / Past Vice President	Frances Lee O'Neal
Board Member At Large / Past Secretary & Treasurer	Betty Carol Luffman
Email Executive Board	<a href="#">Executive Board</a>

**THANK YOU VETERANS**



**WWI**



**WWII**



**Korean War**



**Viet Nam War**

## UPCOMING CALENDAR OF EVENTS

[\(Always a good idea to check the website for latest information on events\)](#)

### NOVEMBER

COME AND JOIN US FOR A FROGTOWN  
**AGRICULTURE & FARM REVIVAL**  
HELPING OUR FARMERS AND OUR NATION

WED. NOVEMBER 30TH, 2022  
**5:00 PM - 7:30 PM**

JIM HAMILTON-L.B. OWENS  
FIELD AIRPORT  
1400 JIM HAMILTON BOULEVARD  
COLUMBIA, SC 29205

THANK A FARMER

Sonya Grantham-Hodges

HOTDOG CORNBREAD

Mrs. Blanche J. Ingram  
Home Economics Instructor  
BTW High School c.1954  
Image provided by: BTW Alumni Association

**Food**  
1 - buy it with thought  
2 - cook it with care  
3 - serve just enough  
4 - save what will keep  
5 - eat what would spoil  
6 - home-grown is best  
*don't waste it*

COOPERATIVE EXTENSION  
1914-2014  
SMITH-LEVER ACT  
100  
EXTENDING KNOWLEDGE  
CHANGING LIVES

WHOLESALE - NUTRITIOUS  
**FOODS FROM CORN**

**Save a loaf a week help win the war**

**CAN ALL YOU CAN**  
A REAL WAR JOB

### **Agriculture and Farm Revival**

Wednesday, November 30, 2022, 5:00 PM until 7:30 PM  
Owens Field Airport, 1400 Jim Hamilton Boulevard, Columbia, SC, 29205

**DECEMBER****December 11, 3 - 5 PM**

The Annual Christmas Open House is back and will be held at the Fairfield County Museum on December 11, 3 - 5 PM. This is the event that the community looks forward to visiting the museum, decorated in live

botanical displays by our local garden clubs, and with music performed in the parlor by local musicians. This event is sponsored jointly by the Fairfield County Museum, Fairfield County Genealogy Society, Fairfield County Historical Society and local Garden Clubs.

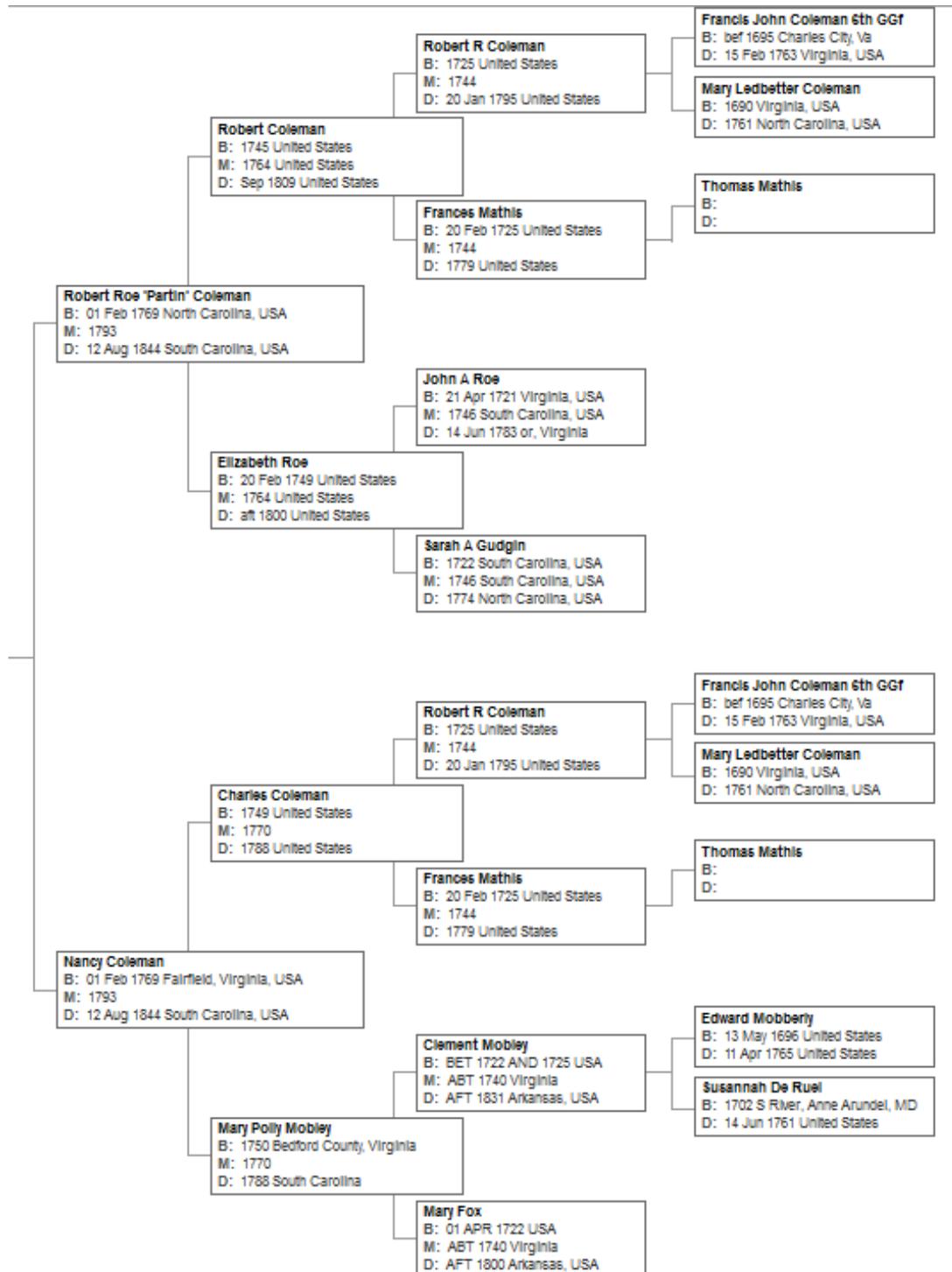
**RootsTech 2023 by FamilySearch****March 2nd through 4th, 2023**

Salt Lake City, Utah &amp; Virtual Online

[Details](#)



Some are cautious about doing their DNA being concerned about the government getting their DNA. If you were born since 1970 or have been to the hospital most likely they already have your DNA; especially if you are or have been in the military. Therefore, I encourage you to do your DNA when it is on sale to explore your DNA and find or resolve your ancestral mysteries.



Above is my dad's maternal line showing his Coleman and Mobley connections in Fairfield County, SC. As I am also President of the Coleman-Feaster-Mobley Family Association, I thought some might like to see this line.

Submitted by Pelham Lyles

## Growing up in Fairfield County's Douglass Community in in the Last Half of the 19<sup>th</sup> Century.

A typewritten copy of this story was included in a Stevenson family file packet donated to the Fairfield County Museum by Mrs. Pam F. Rambo. The packet was given to her mother, Mrs. Emmy Lou Stevenson Fellers by a roommate at the retirement home in Clinton, SC where she had spent the last ten years of her life until her passing in May of 2022. I have attempted to research the cast of characters mentioned in a typewritten story in the file about a children's club called the Dew Drop Society.

The story was written by Rev. John Walkup Douglas in the years before his death in Baltimore, MD (1873-1939). He was a Presbyterian minister, the founder and first minister of Roland Park



New Hope ARP Church

Presbyterian church in Baltimore. The story takes place in the New Hope ARP Church neighborhood in the rural Douglass Community of Fairfield County. Walkup was the son of John Simonton Douglas and Margaret Boyce Douglas. His grandparents built the iconic plantation house Albion.

The account weaves a true story about growing up years of a cast of characters who were 13-year-old students and their teachers at the New Hope church school.



Macie Stevenson, the prime subject of this story, grew up (1872-1941) **Albion**

in the Douglass community, one of 5 children of Robert Murdock and Rebecca Margaret Stevenson. She was for 50 years a missionary of the ARP church in Tampico, Mexico. She was buried in New Hope ARP Church cemetery in Douglass.



Miss Macie Stevenson, Missionary to Mexico for 50 Year



John Walkup Douglas



Robert Murdock Stevenson House, Douglass, SC.

Mary "Macie" Permelia Stevenson grew up in this home in a large family.

President of the Dew Drop Society, Ella Sterling (1873-1961), was the daughter of Thomas Riley Sterling and his wife Sarah Isabella Kirkpatrick. She was a school teacher for many years, and in the census of 1920, was listed as a 46 yr. old farm owner living with her mother Sarah and an "adopted daughter" Alice Shirley. In late life, she married widower Hugh James McKeown. McKeown had been married to Elizabeth E. Boyd and had a family of five children. He was next married to Laura Sterling (Ella's sister? 1862-1919). After her death, Hugh James' third marriage was to Ella (Eleanor Mary) Sterling. Alice Shirley appears in the 1940 census as the housekeeper for Hugh and Ella.

One of the children's school teachers was Mrs. Agnes McFeat Caldwell (1828-1899), whose daughter Sarah was the wife of Robert S. Simonton (1849-?).

Eunice Rosborough, Secretary of the Dew Drop Society, was the daughter of William L. and Martha Ann Rosborough. She was buried at New Hope and apparently never married. She died at 36.



Burtie Brice, Treasurer of the Dew Drop Society was also born in 1873.

She was the daughter of Thomas S. and Frances E. Brice, and married her cousin, Dr. William F. Mitchell, living and dying in Shelby, Cleveland County, NC.

Teacher Mell Lathan was probably Emelia E. Lathan, who was married to William J. Lathan in 1870, and was the daughter of Jesse F. and Rhoda Maggie Posey Beam of the Blackstock area.

After leaving his post as the minister of New Hope ARP Church in Douglass, Rev. H. B. Blakely was a minister in several ARP churches across the south. *The Centennial History of the Associate Reformed Presbyterian Church: 1803-1903* cites his ministerial charges in several churches. In 1911, the Newberry Herald and News mentions Reverend H. B. Blakely as being originally from Bradley SC, a small town near Due West. He was the founder of the Buford Monument ARP church in Lancaster, SC in 1893 and was a prominent figure in a committee of the Associate Reformed Presbyterian Synod of 1902, which met at Pisgah, North Carolina. He served after 1911 in Culleoka, Maury County, Tennessee at Hopewell ARP Church.

## BEGINNING OF THE DEW DROP SOCIETY

The sun was low down the sky on a beautiful afternoon in late September of the year eighteen eighty-six. Macie Stevenson and my younger brother Joe and I were riding home from the school we attended at the old New Hope Church, - four miles from where we lived. We rode two horses, who for all the meek and modest natures were famous in their day. She rode a horse named "Printer" who, to his many amiable qualities added that of being fond of very young chickens and would eat

them if he had a chance and had to be watched. Joe and I rode a horse named "Morgan", famous for his sorrel hair and the number and prominence of his bones. These horses, their worst enemies would acknowledge, were at least safe for children, - in that they never did anything more malicious than stumbling and throwing you gently over their heads, and that out of sheer laziness, - or stopping resolutely at whatever place took their fancy, and were quite indifferent to the switches applied by our helpless hands.

We had talked of everything - all three at once – never pausing a moment even to listen to each other, until at length for some reason that has never been explained, there was lull in the conversation. We rode along in silence for a moment or so, when from a clear sky and apropos of nothing; "let's have a society", said Macie.

"A what?" I said, being wholly unprepared for this thrust.

"A society", Macie repeated. "You know a society".

"What kind of a society? What for, and why and who" –

"O, a society", she said with evidences of disgust at my stupidity. "We've been reading a book called "The Westbrook Parsonage" and in it was a Society called "Dew-drop" and I think it would be nice for us to have a Society and name it "Dew-drop". Don't you?"

"I sure do", I said, inspired not so much by the need of a society or any contribution it might make to the great public questions of the day, but by the romantic name "Dew--drop". It seemed quite sufficient to organize ourselves just for the purpose of being called "Dewdrop". The rest was as vague and indefinite as a dream, and mattered as little to us. From that until the time we reached home we talked of nothing else,- how nice the meetings would be, how it would help to fill up the hours at recess, and how when our larger brothers and sisters then at college would talk about their societies in their patronizing way, we could say: "Oh that's nothing -we've got one, too". And the more we talked, the more fascinated we became with the idea, until with true feminine impatience "let's do it now, - tomorrow, - as soon as we go back to school" said Macie.

"Sure", I said ready for anything now. And let's don't tell anybody at home about it until we get it going, and give'em all a grand surprise". Feeling no doubt that this would be the shock of their lives.

By that time probably "Printer" stumbled and "Morgan" promptly followed suit and drove these ingenious ideas from our heads so effectually that they did not return until the next day.

But the next day they did return. At recess when we had played everything we could think of, the persistent idea of the day before came back into Macie's head, and she determined to carry it into speedy execution. She talked it over among the girls and demanded that I should do the same among the boys and in less than ten minutes - accompanied by the sound of the piano which Miss Mel Lathan, our teacher was playing in the music room - the historic Dew Drop Society came into being. To be sure it was without form and void, and we had no more idea what our object would be, or how to proceed than if we had been a group of chattering apes instead of good, proper school children. But nothing daunted by such trivial details we proceeded: We gathered on benches and called ourselves "The Dew Drop Society", - and immediately found ourselves embarrassed as to what to do next.

Then somebody remembered vaguely that societies had presidents. "Let's have a president", said this ingenious person.

"Yes, and let it be Ella Sterling", added somebody else, - and then in a few minutes by popular acclaim, with or without her consent, Ella Sterling was made our first president, who no doubt has long ago forgotten the honor thus so violently thrust upon her. Then - what next? Should we be a literary society, a pleasure club or a political party, - should we be a band of anarchists, or revive the Ku-Klux Clan of former days? This minor question we were at a loss to decide. But all the same we were a Society and duly christened "Dew Drop" and that was enough for the moment. And with what pleasure and pride we told at home in the days that followed of the modern ideas prevailing in our school and how up-to-date we were, and how Erskine College and the rest had nothing on us. In our mad enthusiasm we met every day, and sometimes twice a day, - until it was eventually thrust upon us that we were without motive or object.

We were helped later towards proper organization in a very remarkable way. Miss Mell Lathan, our teacher, soon began rehearsing us for the Christmas entertainment that the school was to give, and among the plays that we were to produce was one called the "Jim-Town Lyceum", a play which represented the meeting of a literary society in the Western back-woods, and we all thought it very funny, - and it proved to be very helpful and in a way we had not anticipated. From this play we discovered the following points concerning the nature of societies in general: That every society should have a secretary whose duty it was to write up minutes: that the president should have an opportunity to say something, at least once in a long time; that motions should be properly made and seconded, instead of simply saying, "let's do so and so"; that treasurers were individuals that handled money where there was any and begged it where there was not; and that societies met at stated times and not only when there was nothing else to do or when we were bored to death. So we proceeded along these lines and elected a Secretary, Eunice Rosborough, whose duty it was to write the minutes, and who half the time forgot to write them and the other half forgot to read them.

Then a Treasurer, Burtie Brice, who though she entered on her office in all good conscience, when she was told that she was to handle money was still very much embarrassed by the fact that there was no money to handle, - and whose report with painful regularity was: "assets nothing, disbursements nothing".

This brought a new problem: We must have money - and from where? It did not occur to us that money usually came from the members, so we cast about to find methods of getting it from somebody else. We thought of dime readings, which sounded dry enough to kill the idea at its very birth; then of sleight-of-hand performances, in no one embarrassed by the fact that none of us could do tricks, nor did we know of anybody who could. Then someone in a moment of inspiration conceived a brilliant suggestion; Write to President Cleveland to see if he would help us. His money or suggestions would both be welcome, especially his money. That was a clever scheme, it was the easiest and would give us standing in the community, - and best of all was a method of raising funds without any effort or sacrifice on anybody's part, So Cleveland was duly addressed, and was invited to become a "little Dewdrop" on the stern condition, however, of paying as he entered, the initiation fee of one dollar. (It was five Cents for less distinguished persons, unable to appreciate

their privileges). This letter the president has not answered yet, and I suppose the historic little missive was found in the crowded pigeonholes of the official desk when he died and we might picture the mortification to his heirs when they discovered that such a trivial neglect excluded them and their posterity forever from becoming little "Dewdrops".

After this betrayal by our President, there was nothing else for it, our parents must be held up and made to pay, - not for any particular purpose that we were then able to specify, but only that our Treasurer might have something to report. To our enduring consternation, they came nobly to the rescue, and in most cases no questions asked; but I am convinced that to this day it was a clear case of obtaining money under false pretenses, for they were under the impression that it was for missionary purposes, - and it is only to the fact that we never told them that the officers of the society are not this day amenable to the law and are liable at any time to be hauled to prison and never to come out thence until they had paid the uttermost farthing. At any rate, we took the money and remained not "A Missionary Society", but just a "Society - and then cared not hardly a maple leaf about foreign or home missions, or any of the great concerns of the church that our devout fathers and mothers seemed to have so much at heart.

But the money did at length go to just such a cause. First of all, I think because we could not think of anything else to do with it; Most of the boys in the society were girls and so could not have baseballs and bats or anything belonging to athletics. Then second, on account of Rev. H. B. Blakely, who shortly before that was called to our church, and came on the scene in the nick of time to save that money. He had heard of our efforts to organize a society, and being under the impression, as everybody else was, that it was a "Missionary Society", patted our ingenious little heads and told us we were good children, and that we ought to meet in the church. This idea was all the more readily received as the summer vacation was approaching, and there was no other place where we could conveniently get together, - so there we went, and as noiselessly as the daylight, we found ourselves changed into a regular religious body, a regular contributor to foreign and home missions, meeting in the church under the control of the session, and a large and, as we thought, an indispensable part of New Hope congregation.

This led in time to a most important and stimulating event; We got our names in the paper; Never, I fancy can any of those charter members forget that bright and auspicious week when the Associate Reformed Presbyterian came out and announced that among the contributors to the cause of Missions in Mexico was ten dollars from the "little Dew-Drops", - and ten dollars in those days of hard times and scarce pennies was a most considerable sum, - as our parents had reason to know. But one thing dampened our ardor: We were called "Little Dew-Drops". The Dew-Drops we didn't mind, but Little won both incorrect and unfair. It was not the original name, which was simply "Dew-Drop", and should remain; and besides we did not care any longer to be described as little.

The boys had lengthened their trousers, and the girls were fixing their hair in more modish ways, and here and there among the older ones there were actually vague preparations for college. Dew-Drops we would remain therefore, - for they were pure, refreshing and beautiful, - but as for the "Little", - we would none of it! So the next time we appeared in the paper, the editor, bribed by the receipt of another ten dollar bill, called us by the dignified title of "The Dew-Drop Society of the New Hope Church." and that we have ever since remained.

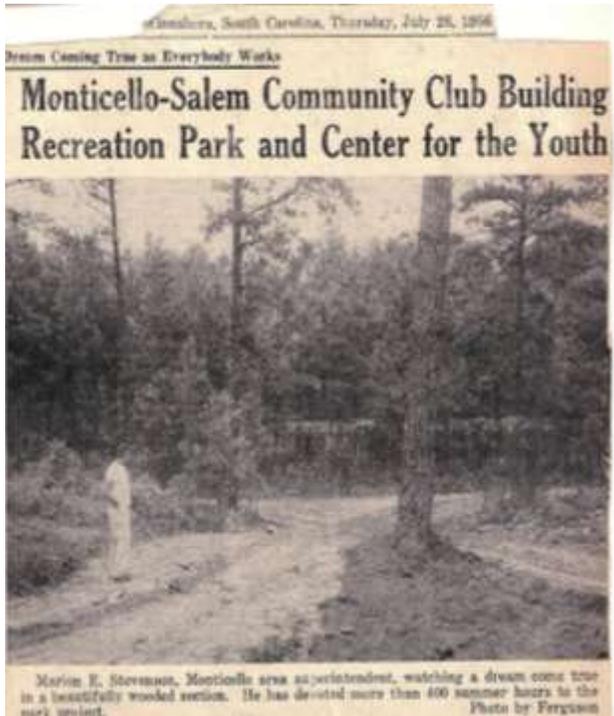
Of the season that followed, I have no immediate knowledge, as I was among those sent away to school, and not before I needed it. But I know that about this time our Society was very much indebted to a dear old lady, who was asked to "take charge" of us - who was very young at heart and whose gracious ways seemed to teach us that nobody need ever grow old. This was Mrs. Caldwell, mother of Mrs. Robert Simonton, and among whose many distinctions was that of being grandmother to the interesting Simonton family, who constituted no small part of our membership. She had the Society under her direction for several seasons, and tided us over the critical period of a change in membership when the charter members were all going and a new generation was taking our places and during which she saw to it the expanding energies of the organization was directed in proper and worthy channels; and if the Dew Drop society should ever attain the dignity of erecting a memorial tablet to anybody, I hope it will be in honor of this dear patron of ours who helped us over the most critical stage of our existence.

Years came and went. The original members became college graduates, and a newer and younger generation has long since taken our places; who although they might not have felt the same sentiment towards it as those that brought it into being, yet fell heirs to all our enthusiasm and more, and has profited by our mistakes. And I am sure that to this day that not one of those charter members in recalling the first chapters of its history - when fond recollections present them to view - but breathes an inarticulate blessing on the Dew Drop Society, - of this generation and all that are to come in future years.

And there is just one more thing: It surely must appeal to all of us as being divinely appropriate that she who first suggested the formation of this Society, - which proved at last to be of a missionary nature - should herself become its first representative on the foreign field - Miss Macie Stevenson. I wonder if the Dew Drop Society ever fully appreciated this peculiar honor. That one of the best known missionaries in the Associate Reformed Presbyterian Church should have been its original member. She presents to us an inspiring, if difficult, example to follow, and one that should call forth all of our best energies in the future, And I wonder, too, if the time will ever come - for who knows what these giant days are bringing us when the Dew Drop Society can undertake to be the main support of her who was its creator and so truly and honorably represents it.

If such day ever dawns, not only we, the first charter members, - not only New Hope Church, who nursed her in its bosom, - but the Christian Church at large, and I think too, the angels in heaven, would all say with the utmost fervency; "God bless the Dew Drop Society".

Submitted by Pelham Lyles



## A Neighborhood Project

Many of us growing up in Fairfield County will remember Mr. Marion Stevenson, an educator and a mover and shaker. This little park lives at the bottom of the hill below the old Monticello High School gymnasium at Salem Crossroads. The circular walk down in the “bowl bottom” is two tenths of a mile around and most of the asphalt paving dating from 1956 remains intact. A few roots have penetrated but a community member has marked the protruding sections with reflective tacks for safe evening walking.

Within the circular track, a small frame building with a porch and a beautifully crafted granite fireplace are still standing, although collapsing on



The Monticello-Salem Community Club has undertaken for its project this year a recreation park and community center to be used by every one, but dedicated especially to the youth of the area. Plans are being made to have supervised recreation during the summer months with each family taking turns as chaperone and guide.

Marion E. Stevenson, Monticello Area School Superintendent, has long had his eye on the natural bowl between the school and the Salem Presbyterian Manse and the spot was chosen by the club although some could have had the feeling that this undertaking was too much or too great.

The spot is one of natural beauty, overgrown with shrubs and honeysuckle, but yielding fast to the hoe and axe of stout hearted workers.

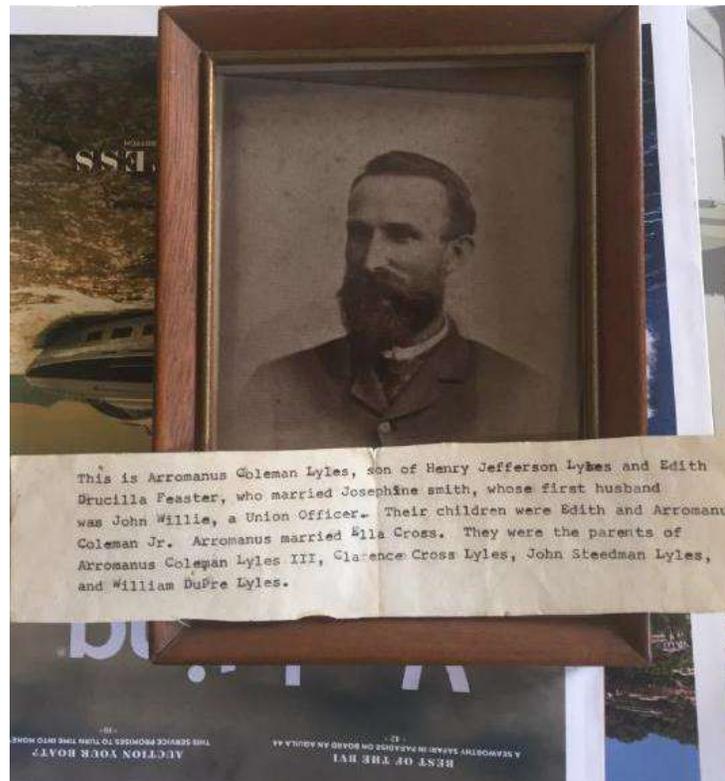
After about six weeks and some thousand hours of work, the area has been cleared, as shown by picture above. On July 11, a community work day was called by the President, D. R. Martin. With the wonderful cooperation of Julian Martin, Gary Bass, the Fairfield County Chain Gang and members of the Monticello-Salem Club, all of the undergrowth was hauled away—a total of more than 65 truck loads — and the ground made ready for the placing and construction of the community building. The County Chain Gang assisted in building (Continued on page five)



*The sofa needed some repair which was performed by museum volunteer Ed Gates and is shown here in front of the museum's almost identical sofa.*

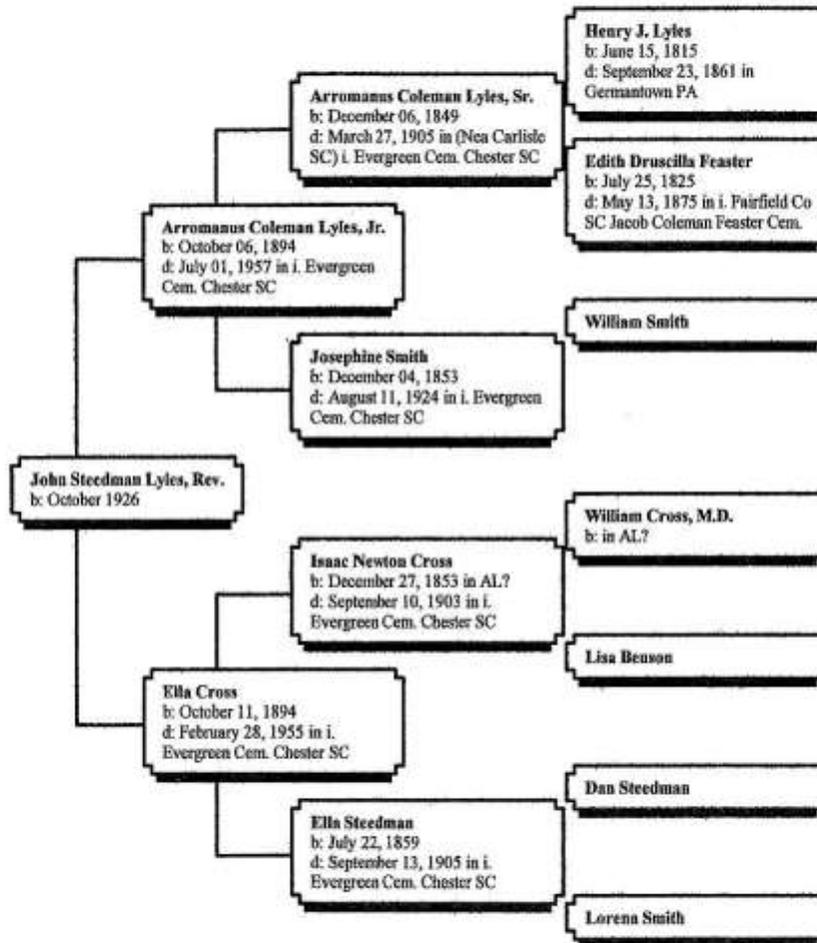
It is now located in the Feasterville Academy Boarding House. Here's the history of how the "Steedman sofa" was passed down within the Lyles family, Arromanus Coleman Lyles, Sr.

"I believe originally it was my great grandmother Ella Steedman's and was passed down to my grandmother Ella Cross. It then went to my grandparents, Ella Cross and Arromanus Coleman Lyles, Sr., and subsequently to my Uncle A.C. (Captain Arromanus Coleman Lyles, Jr,) and Aunt Jean. Uncle AC was a US Navy Captain, and I think that the sofa went to many destinations (including the Philippines) while he was in the service. It went to Bermuda with them when he retired from working in the business world in Boston – late 1980's. It was passed to my family in Davidson where it resided until 2022 before going back home to SC. I'm glad that it can be in a place of historical connection to the family. Thanks for your help in making this happen!"



**Family History:**

*Lyles by Ann D. Marion*



Mrs. Malcolm L. Marion, Jr.  
138 West End  
Chester SC 29706-3805  
June 22, 2002

DEAR CARTER + JOHN  
IT WAS GREAT TO SEE YOU BOTH!  
WE'VE HAD TO DO IT AGAIN -  
HERE'S A FAMILY TREE - IT NEEDS  
ADDITIONS + CORRECTIONS - AND I WONDER  
WHO ROBERT M. CROSS COMES FROM. CLARENCE  
IN FORMER HAS HIM LISTED - BUT I COULDN'T  
FIGURE HOW HE WAS RELATED.  
MUCH LOVE -  
Ann

Arromanus C. Lyles's brother was JOHN FEASTER LYLES (HENRY JEFFERSON LYLES, ARROMANUS Lyles Jr., ARROMANUS (COL.) Lyles, EPHRAIM Liles, JOHN Liles, JAMES Liles) was born February 16, 1846 in Fairfield Co., S.C., and died 1916 in Steedman, Lexington Co., SC. He married CARRIE EVELYN LYLES January 28, 1879 in Fairfield Co., SC, by Rev. A. P. Pugh, daughter of THOMAS MINTER LYLES and ELIZA ROSLYN ENGLISH PEAY. She was born 1854 in Fairfield Co., S. C., and died in Steedman, Lexington Co., SC. Children of JOHN F. LYLES and CARRIE LYLES LYLES are:

i. HENRY JEFFERSON8 LYLES, JR., b. 1880.

ii. ii. MARY WOODWARD LYLES, b. 1882. 156.

iii. iii. ISABELLE FEASTER LYLES, b. 1885.

iv. iv. JENNIE PRESTON LYLES, b. 1890; m. WILLIAM GUNTER.

v. v. NICHOLAS PEAY LYLES II, b. 1895, Fairfield Co., S.C.; d. 1971, Fairfield Co., SC.

vi. vi. FLORENCE FEASTER LYLES, b. 1896.

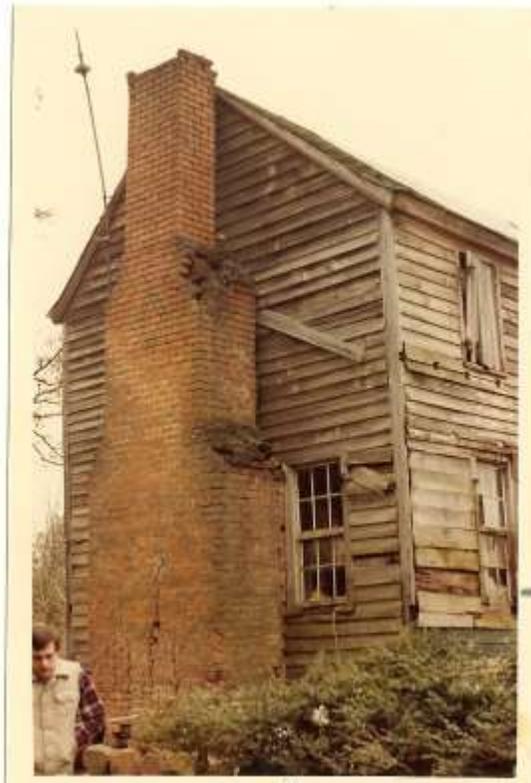
vii. vii. EDITH ELIZA LYLES, b. 1900. *(Edith Lyles donated a number of items to the Fairfield County Museum, including the beautiful old square rosewood piano played for celebrations at Christmas in the parlor.)*

### **The Fairfield County Witch Persecution and some other odd events in Backcountry Areas of SC**



*The cabin  
in 1960*

*1960*



My ancestors Morris lived in this house and Lawrence Free and his wife Mary, later Mary Ingelman, may have lived here either before or after the Morris family. SCDAA historian Sharon Avery researched the deeds leading to these facts.

The accompanying photo shows an early Dawkins area log home which no longer exists in Fairfield County. I believe that it may have been the home of Mary and Lawrence Free. It was also the home for my great-great-great Morris ancestors. My friend Will Kale wrote, "On the side of the chimney was a rune which are commonly found on many traditional buildings in Northern Europe. One of the reasons runes are placed on houses is for protection. The rune on Mary Ingelman's chimney was a diamond shaped rune which is the Germanic traditional version of the rune Ingaz. This is the rune of fertility, good fortune and creative power. Ingush is the name of a Fertility God and God of fire and is the guardian of the hearth fire. Also the word "inglenook", which is Scottish in origin, means chimney corner."

### **Witches and other Backwoods Weirdos**

Everyone has heard of the Salem, Massachusetts witch mania of 1692 which resulted in the deaths and persecutions of innocent people victimized by the malicious antics of bored teenagers and the ensuing mass hysteria. Just 100 years later in 1792, a similar fate befell three old persons over 80 years of age who had aroused the suspicions of neighbors in the backwoods area southwest of the small village of Winnsboro. Yes, Virginia, there were witches here... according to the beliefs then of some early Fairfield settlers!

Thirty years earlier, in 1760 there were many strange things happening to the people that lived in the frontier areas of the Carolinas. In the Dutch Fork area between Saluda River and the Broad, a group called the Gifted Brethren was broken up for practicing hypnosis and miss teaching the trinity of the Christian church. In the neighborhood of what is now called Younginer's Ferry, there originated a sect among the Swiss and German settlers, who were called 'Weberites'... Their leader Jacob Weber became a self-appointed exhorter who advanced himself still farther. He had come to South Carolina at the age of 14 with a brother and prospered early in life as a local planter. But the death of his brother caused him to brood about religion and the state of his own soul. In May 1756, inner excitement reached a climax in his soul-searching experiences. Weber shared his religious enthusiasm with his neighbors by inviting them in for Sunday hymn and singings and readings from sermon books. He was encouraged by the response he received and those meetings seemed to be beneficial. Gradually the participants began to admire the reader, which in turn caused him to admire himself. The more recognition he received, the more esteem he had for his own talents." After a season of depression and the ending of the Cherokee War, Jacob Weber became obsessed with the idea that he was the Deity. He began to put aside the teachings of the Bible and preach out of his own spirit. Jacob Weber won over two co-workers who desired to be no less important in the meetings of the cult. They too professed most extraordinary revelations and helped to promote the sect. Meanwhile the three leaders adjusted their differences by agreeing that Jacob Weber should represent and act as God the Father, Schmidt Peter the Son, and a third person, Mr. Dauber, the Holy Spirit. I believe that Dauber was a misspelling of the name Dubard. The Dubard family ancestor came from the Palatinate area located along the Rhine River. These three leaders of the sect claimed to be the Holy Trinity...Jacob Weber's wife, Hannah, was declared the Virgin Mary. 'The aforesaid sect had so far obtained the supremacy that several families united with it for fear of their

lives; numbers of both sexes went about uncovered and naked, and practiced the most unusual wantonness.

“Finally the leaders began to quarrel among themselves. Jacob Weber and Schmidt Peter had a disagreement with the third man, Mr. Dauber, who represented himself as the Holy Spirit. Jacob Weber and Schmidt Peter agreed that Dauber was not properly exercising the office of the Spirit, and that he was neither hot or cold, but only lukewarm. They placed a mattress on the bottom of a pit, threw Dauber in and piled more mattress and pillows on him. Members of the sect leaped in upon Dauber and trampled him until he suffocated. The corpse was taken out of bed and thrown into a burning pile of wood, to be consumed to ashes.”

Soon afterwards, Weber quarreled with Schmidt Peter, ‘the Son.’ He declared Schmidt Peter to be Satan in disguise and ordered him to be chained to a tree. The band surrounded Schmidt Peter, struck him with their fists, and beat him until he fell to the ground. Finally, they danced around him and trampled upon his throat until he was dead. A report of these circumstances having reached the authorities in Charleston, the militia were ordered to arrest the pretended deity...He was tried, condemned and executed upon the gallows.

It became evident that the Cherokee Wars leading up to 1760 had made deep impressions and caused strain among the followers of Jacob Weber. The area did not escape Indian raids. Cherokee parties penetrated their forests and emerged to scalp, murder and burn...by spring of **1760**...the spiritual condition of the settlers was most deplorable as the self-appointed ministers usually wandered into the settlements every four to twelve weeks. A pastor visited the isolated community hardly twice a year...”

The people in the country, in general, grew up without schools and instruction. Occasionally a self-taught...minister may labor for a while amongst them, yet it continues only a short time. The people are wild, and continue to grow wilder...”

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I guess Damascus Road experiences are a not so uncommon response to the bewilderment of solitude and environmental dangers of living in the wilderness. The early settlers brought their tapestries of religious backgrounds with them in their own experiences of dealing with the religious persecutions of the mother countries. Cults and self-appointed morality police, thriving in the deep woods brought out accusation of locals that certain people were witches.

Mary Ingelman was Fairfield’s famous tortured lady of German extraction.

On the 10th of November 1792, the South Carolina Gazette published an account of the grim court case being heard on behalf of Mary Ingelman. Mary Ingelman was seeking legal redress for the barbarous injuries inflicted on her by a number of Fairfield County neighbors in the Monticello area, now known as Dawkins. She and two others had been served by a lynch mob trial, convicted of practicing witchcraft, and tortured by flogging and having the soles of their feet burned off.

Mary and old man Hending (probably Harding or Harden) and his wife Sally Smith had been accused of laying evil hands on Rosy Henley and her sister and having caused damage to the livestock in the outlying farming settlements in the county. In another incident, Joe Fairs was said to have levitated the daughters of Drury Walker to the ceiling of the house. A bench of so-called witch doctors had called for an illegal mob trial at Thomas Hill's barn 5 miles from the county courthouse town.

Adam Free, a grown son of Lawrence Free, testified against his widowed mother Mary Ingelman who had remarried local miller Jacob Ingelman. Mary Ingelman was also accused by him for causing one of his cows to spring up into the air and fall down and break its neck. Adam Free's son Jacob also testified that his grandmother had turned him into a horse. Isaac Collins also accused her of turning him into a horse and riding him to a "grand convention of witches" where the devil complimented Mary Ingelman on her horse. She replied "Ah, This is that rascal Collins!"

Martha Holly Willingham [Willingham?] testified that Mrs. Ingelman had greatly afflicted her by levitating her into the air, and causing her to spit up balls of hair with pins sticking out

In addition to Mary, four accused individuals were taken from their homes to Mr. Thomas Hill's farm. Mr. Hill was chosen as the "judge" in this illegal trial. The "sheriff" and "executioner" was a poor man by the name of Mr. John Crossland. The only evidence presented were the depositions of the people who claimed they were afflicted. The accused offered no defense. They were found guilty and tied to the building's joists and were flogged severely. Then their feet were held "to a bark fire and confined there until the soles popped off." After this hideous torture they were let go. But Mary Ingelman did not get far from the Hill's farm before she was assaulted yet again by a man who threw her down and put a pine log across her neck. She was saved the next day by a kind person who came across her on the path.

Philip Edward Pearson, the son of Revolutionary General John Pearson, wrote about this incident and trial in 1837 in a letter to Dr. Thomas Cooper at the SC College (now USC). As a neighbor, he wrote about Mrs. Ingelman's high Christian character. He remembered in his boyhood seeing the marks of the cow skin whip on her bare arms. Mr. Pearson practiced law in South Carolina and had served for many years as the Solicitor of the South Carolina Middle Circuit which included Fairfield County. He later moved to Matagorda Texas, but not before selling his manuscript, History of Fairfield County, South Carolina to Dr. John H. Logan. The manuscript ended up in Mr. Lyman C. Draper's historical source-material collections which are now in the library of the Wisconsin Historical Society in Madison, Wisconsin.

From the manuscript Mr. Pearson described Mary Ingelman as a "neat, tidy and decent old lady." She was born in Germany and was knowledgeable in pharmacy, and "her application of simples in the cure of country complaints was the result of much observation and gratuitous practice...."

Mary Ingelman was the only one to get a judge, Rev. William Yongue, to issue a warrant for the arrest of Mr. John Crossland who was tried and found guilty of aggravated assault and fined five pounds. He never paid the fine and left the county after his trial. I have recently met a descendant of Crossland who told me that the family has lived in the Dutch Fork area of Lexington County for many generations since he left Fairfield.

She also prosecuted Joshua Durham who was found not guilty. The court records on this case are recorded in a collected index of Fairfield County Courthouse records by historian Brent Holcombe.

Many of the families in the Free-Ingleman neighborhood of southwestern Fairfield were of Swiss German origins and active in the German Seventh-Day Baptist Brethren religious movement. They were called Tunkers (in German) or Dunkers because they preached baptism by complete immersion. A common practice of hands-on faith healing may have attributed to the attitudes of other non-German neighbors that there were elements of "magic" being practiced by those backwoods settlers. Mary may have also had a German accent considered "foreign" by the

standards of a largely English-Welsh and Scots Irish community. Perhaps she had a wart on her nose and cultivated healing herbs too! Anything out of the ordinary, and considered “different” from the community’s accepted life ways and practices could have contributed to the neighbors’ suspicions. Others accused of witchcraft were John Eric, Benjamin Owens, Hezekiah Hunt, and his wife Mourning. Mr. Pearson said that tales of witchcraft pretty well died off in Fairfield after the incident at Mr. Hill's.

According to Dutch Fork traditionalist Lee Gandee, a native of the Dutch Fork area of Lexington County who documented the life ways and beliefs of the Swiss and German communities just across the river from lower western Fairfield. Gandee wrote” after the “scare” of 1792, “...a wise Baptist minister of Fairfield, Rev. William Woodward, is said to have preached a sermon on witchcraft which was supposed to have attracted a large audience. The crowd was keyed to a high pitch of expectancy and the preacher began by admitting that sorcery and magic did exist. However, he declared with mock seriousness, people should not imagine that old or ugly women were witches. What woman with supernatural powers would use them to make herself ugly or old? Rather, he said, suspect beautiful young girls of witchcraft, since with a look and a few words murmured in a certain way, they can draw boys away from their families, turn them first into lackeys and at last into lifelong toilers...”

“The tension broke. The crowd laughed, and the Fairfield witch hunt was over... Witchcraft and laughter cannot coexist.”

When we consider our impressions of our hometown and county history, we must remember the diverse cultural traits that have been handed down from early times. Fairfield County would have been characterized as the wilds of the dense unsettled backwoods during the mid- to last decades of the eighteenth century. Many settlers would not have seen churches or other civilizing community establishments in their geographic environs until the later part of the century.

Perhaps the light of reason accompanied the eventual growth of communities, and collective belief in the existence of the “Old Ways” withered away...or is there an element that still exists in our present milieu? Indeed, conspiracy theories and xenophobia are not new concepts we, as representatives of the best of humanitarian evolution must examine.

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## **Library Additions to FCGS Library Collection**

<b><u>The History of Freemasonry in South Carolina</u></b> (PDF Book)	FCGS
<b><u>Free Negro Heads of Families in the United States in 1830</u></b>	FCGS
<b><u>Free Negro Labor and Property Holding in Virginia, 1830-1860</u></b>	FCGS
<b><u>Free Negro Owners of Slaves in the United States in 1830</u></b>	FCGS
<b><u>State Census Records</u></b>	FCGS
<b><u>The Census Book Facts, Schedules &amp; Worksheets for the U.S. Federal Censuses</u></b> By William Dollarhide	FCGS
<b><u>Substitutes for the Lost 1890 U.S. Federal Census</u></b> By William Dollarhide	FCGS
<b><u>Laurens &amp; Newberry Counties: SC, Saluda and Little River Settlements (1749-1775)</u></b> By Jesse Hogan Motes III and Margaret Peckham Motes	FCGS
<b><u>Chester County, South Carolina, Deed Abstracts Volume I: Deed Books A-F 1785-1799 [1768-1799]</u></b> By Brent H. Holcomb	FCGS
<b><u>Chester County, South Carolina, Deed Abstracts Volume II: Deed Books G-M 1799-1806 [1769-1807]</u></b> By Gregory W. Matthews	FCGS
<b><u>Chester County, South Carolina, Will Abstracts 1787-1838 [1776-1838]</u></b> By Brent H. Holcomb	FCGS
<b><u>Index to The South Carolina Magazine of Ancestral Research, Volumes XXXI-XL, 2003-2012</u></b> (SCMAR) By James D. McKain	FCGS
<b><u>Irish American Ancestors: Using U.S. Strategies and Records to Identify Origins</u></b> By Dwight A. Radford	FCGS
<b><u>Discovering Irish Origins Using the Records of Ireland</u></b> By Dwight A. Radford	FCGS
<b><u>American Scots-Irish Research Strategies and Sources in the Quest for Ulster-Scots Origins</u></b> By Dwight A. Radford	FCGS

By the continued giving of old, discarded library books, old Bibles, research materials and new publications that help enhance the research library collection and expedite research request resolution. These items are coming in from estates, libraries, member's collections, and other sources. We have received several private collections. We are a non-profit and can provide a receipt upon request.

### **Members/Friends Donations to FCGS for Library Collection**

<b><u>Bad Scarlett</u></b>	Deborah C. Pollack
<b><u>The Extraordinary Life of the Notorious Southern Beauty Marie Boozer</u></b> By Deborah C. Pollack	
<b><u>The Diary of Margaret Narcissa Feaster, 1860-1865</u></b> Transcribed by Kathryn Scott High	Deborah C. Pollack
<b><u>Winnsboro High School Halcyon, 1965</u></b> By Halcyon Staff	Lyn McMaster Sheffield
<b><u>Winnsboro High School Halcyon, 1966</u></b> By Halcyon Staff	Lyn McMaster Sheffield
<b><u>Fairfield County Family Histories</u></b> Compiled by Faye Johnson	Lyn McMaster Sheffield
<b><u>A Fairfield Sketchbook</u></b> By Julian Stevenson Bolick	Lyn McMaster Sheffield
<b><u>History of Fairfield County South Carolina</u></b> By Fitz Hugh McMaster	Lyn McMaster Sheffield
<b><u>Through the Years in Old Winnsboro</u></b> By Katharine Theus Obear	Lyn McMaster Sheffield
<b><u>Our Heritage</u></b> By Fairfield County Historical Society	Lyn McMaster Sheffield
<b><u>Correct Mispronunciations of Some South Carolina Names</u></b> By Claude and Irene Neuffer	Lyn McMaster Sheffield
<b><u>Brief History of New Hope Associate Reformed Presbyterian (ARP) Church</u></b> (and Flyers) By Dr. E. Marie Rosborough, Church Historian	Dr. E. Marie Rosborough
<b><u>The South Carolina Historical Magazine</u></b> January 2019, Volume 120, Number 1 By The South Carolina Historical Society and the College of Charleston Libraries	Ben Hornsby
<b><u>Carologue</u></b> Spring 2022, Volume 37, Number 4, Summer 2022, Volume 38, Number 1 By The South Carolina Historical Society	Ben Hornsby
<b><u>Various Coleman-Feaster-Mobley Family Association (CFMFA) Papers</u></b> (Old Feasterville Academy Trustee Letters, Minutes, Newsletters, Road Maps, etc.)	Nancy Jo Smith

## New Books Available

### Why the Battle of Mobley's Meeting House is Important Today

By

Richard C. Meehan, Jr.



Richard and Renee Meehan, Spartanburg, S.C.

On Saturday, November 13, 2022, my wife, Renee, and I had the opportunity to present a living history program for your Fairfield County Genealogical Society. Dressed in authentic Colonial American garb, we played the roles of a merchant from Grindall's Ford (Jonesville, S.C.) and his wife. Renee displayed hand-sewn articles of Colonial clothing, discussed children's toys, and introduced the Language of the Fan, a discreet method of communication between lads and lasses. I gave some historical information and told a few short stories about our Colonial ancestors. We had great fun and appreciated the opportunity to discuss our favorite subject – the Southern Campaign of the Revolutionary War in Backcountry, South Carolina.

Gearing up for reenacting and presenting is costly, so perhaps you wonder why someone would want to become involved in such events. Renee

and I, along with other dedicated South Carolina reenactors; wish to preserve our Southern Revolutionary War history and South Carolina heritage. Our state's public schools teach little about the critical involvement of our ancestors in throwing off the yoke of an authoritarian form of government. We wish to change this situation, as our children need to understand what makes us Americans in the first place.

For instance, Fairfield County people, Loyalists, and Patriots fought and died at a church close to Winnsboro – Mobley's Meeting House – on June 10, 1780. So what? Ho hum. British statesman Winston Churchill once said, "Those that fail to learn from history are doomed to repeat it." He was not the only one to espouse this sentiment. As I have grown older, I have realized how true this statement is. We don't have long memories of critical historical details, even when those details are what made America the Land of Liberty in the first place. By reenacting Revolutionary War events, teaching about the hardships overcome by Colonial Americans, and explaining the reasons our

unique Declaration of Independence and Constitution came about, we hope to preserve our freedoms. Further, resurrecting our own South Carolina involvement in the Southern Campaign of the Revolutionary War is a matter of pride! Without our fighting backcountry pioneer ancestors like Colonel Richard Winn and his brothers, America would not have won the War of Independence.

Renee, as an educator, and I, as a writer, produces articles, books, and living history presentations to raise awareness of South Carolina's deep involvement in the American Revolution. However, winning this war against tyranny required the combined efforts of all thirteen original Colonies. The happenings in each Colony had a bearing on them all. It was a sink-or-swim period in American history. We would rise as a free nation or become a vassal state ruled by a king. Overviews like this are excellent for the history classroom, but Renee and I want to remind everyone that our ancestors were real people with thoughts, feelings, hopes, and dreams – not just words on a page or entertainment on a screen.

To memorialize the Battle of Mobley's Meeting House is not to remember inane moments but to recall Patriot successes in a war that would make or break this country. In Winnsboro's backyard, a group of Upstate farmers from the New Acquisition Regiment (led by Colonel William Bratton) and Fairfield Regiment (led by Colonel Richard Winn) gathered to stand up to a group of Loyalist (Tory) marauders under Colonel Charles Coleman. The Loyalists, faithful to King George III, had been pillaging the countryside and were holed up in a fortified blockhouse next to the log church (meeting house). The Patriots won the day, recovered much of the loot, and returned the goods to the needy Whig owners. It was a small but significant victory on the road to Independence.

So, what does this have to do with us today, especially small-town South Carolinians? Only the freedom of our great nation. By recalling the legacy of our forbearers and teaching it to our children, we instill pride in being South Carolinians and solidify our stance against forces constantly trying to erode the Five Freedoms guaranteed us in the Constitution of the United States. These are Freedom of Religion, Speech, Press, Assembly, and Petition. We may worship as we please, say what we wish, write what we want, gather peaceably in groups, and make our desires known to our government without fear of incarceration or sanction. If we plan to remain a nation indivisible with "freedom and justice for all," we must protect the Constitution. Because our backcountry ancestors fought for these rights and formed a new government "by the people, for the people," we are the envy of the world.

Currently, the South Carolina American Revolution Sesquicentennial Commission, along with local 250<sup>th</sup> Anniversary Celebration Committees around the state, is promoting research, preservation, and tourism of our state's museums and battlegrounds. Why? The year 2026 marks the two-hundred-fiftieth anniversary of the signing of the Declaration of Independence. While it is a national event, Renee and I believe it is even more important for South Carolinians to remember our deep Colonial roots and contribution to forming this great nation. It could not have happened without the sacrifices of the good ole boys and girls from down South. Hey, this sounds like a bumper sticker!

***For more information about our Backcountry ancestors, read [Ford the Pacholet](#), an American Revolutionary War Novel Culminating in the Pivotal Battle of Cowpens, available from Amazon, Barnes and Noble, and most online booksellers. Makes a great gift! You may contact Richard Meehan through his publisher: [www.nogginuniverse.com](http://www.nogginuniverse.com).***

**Richmond County, Georgia, Court Records**  
**Slave Importation Affidavit Registers 1818 to 1854**  
**Slave Index**

Compiled and Edited by the  
 Augusta Genealogical Society

The Augusta Genealogical Society (AGS) will soon be publishing a compilation of slaves in the Augusta, Georgia area. This index will consist of abstracts of the information on the over 21,000 slaves that were mentioned in the Richmond County Superior Court Slave Importation Affidavit Register ledger books from 1818 to 1854. By law, owners of slaves being brought into Georgia were required to register their slaves with the Superior Court.

Augusta Genealogical Society has indexed all slaves mentioned on the Register forms in the Richmond County ledger books. The index includes the slave's name, the owner's name, the date, and the book/page number where the information appears in the original volume.

In this book, the records are arranged alphabetically first by the owner's surname, then first name. The enslaved persons listed on each affidavit are grouped together and presented alphabetically by name of the enslaved person. In the back of the book, there is a cross-index alphabetical listing of agents, guardians, executors and trustees mentioned in the book.

This compilation of abstracted slave records along with the cross-index will be 822 pages. It will be hard bound, on archival quality paper with a linen cover.

Between now and January 31, 2022, this book can be pre-purchased for \$90 each plus \$10 postage and handling for each copy. Initially we are printing just 75 copies that should be ready to ship to you by the end of January, 2022. To purchase this book, please

If you wish to have it mailed to you, complete the order form below and mail the form along with \$100 to Augusta Genealogical Society, PO Box 3743, Augusta, GA, 30914; or

If you wish to come to the AGS Adamson Library and buy it while you are there, please contact us to make an appointment to meet you there. The price for copies not mailed is \$90 (tax included).

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**AUGUSTA GENEALOGICAL SOCIETY, INC.**

P.O. Box 3743, Augusta, GA 30914-3743

706 722-4073 e-mail: [augustagensociety@comcast.net](mailto:augustagensociety@comcast.net)



This list may not be all inclusive. If you do not see your name or if the surnames for you need to be revised, please contact us so we can update our records. Also, please let us know if you would like to correspond with one of our members. If your name is not on the following list of **2022 members**, then you **may** need to renew your membership, please do so by checking with us. Remember membership year runs from January 1<sup>st</sup> until December 1<sup>st</sup>. We now honor any membership payments after Thanksgiving to be for the following year of membership. On February 1<sup>st</sup>, the Members Only password will be changed. If you do not receive an email with the new password, please let us know.

## FAIRFIELD COUNTY GENEALOGY SOCIETY (9<sup>th</sup> year) LIFETIME MEMBERS

Woodrow Brown Lifetime Membership in Honor and Memory of **Toney Brown** (Trustee & Charter Member Friendship AME Church).

Karen Elliott Lifetime Membership in Honor and Memory of **Margaret Ann Black Elliott** (1834-1907).

Holly Hamilton - Lifetime Membership in Honor and Memory of **John Broom**, American Revolutionary War Patriot.

Thomas Jefferson Kirkland - Lifetime Membership in Honor and Memory of **Dr. Joseph Kirkland**.

Lauren Mallory - Lifetime Membership in Honor and Memory of **Annie Williams DuBard**.

Kitt McMaster Lifetime Membership in Honor and Memory of **Nelle McMaster Sprott**.

Chris Pulver Lifetime Membership in Honor and Memory of **McKemie Family**.

Alston	Lloyd	Alston
Baird	Paula Hamiter	Hamiter, Turnipseed (Rebasmen), McKinstry (Mckinstree), Wafer, Harrington, Fields, Hamblen, Lake, Norris, Reavis, Kenemore
Blackwell	Gloria Douglas	Bell, Bigham, Brown, Carson, Chappell, Coleman, Crosby, Gladney, Grier, Henry, Mills, McMaster, Montgomery, Pritchett, Rabb, Shedd, Watson, Wilkes
Brown	Woodrow	Brown, Stone
Callaway	Nancy	Buchanan, Felder
Coleman	Susan	Buchanan, Coleman, Meador/Meadow, McGraw, Moberly, Yongue
Cooper	Dorothy T.	Timms, Young, Yongue
Cousar	Sanita	Chisholm, Chisom, Coleman, Feaster, Moore, Alexander, Jackson
Delleney, Jr.	F.G. (Greg)	Delleney, Nelson, Woodward
Dix	Scott	Cathcart and associated family names
Elliott	Karen	McCarley, McKee, Elliott, Phillips
Ellison	Willie	Ellison
Forman	Liz	Ragsdale, McMeekin, Stanton, Owen
Hamilton	Holly	Broom, Broome, McKeanon
Haywood	Frances Owens	Boyce, Brown, Cranford, Dillard, Duncan, Epps, Owens, Prather, Quiller, Raiford, Ray, Turner
Hesler	Julia (Julie) Palmer	Macon, Young, Vann, Turner, Woodward

Hill, Jr.	Robert Ray	Hill, Woodward
Hollis	John	Dowey, Hollis, Hood, Watts
Hollis	Mary Ann	Ladd, Hentz, Cromer, Owings, Lemmon, Lauderdale, Bundrick, Closson, Cooper, Corbitt, Bundrick, Crosson, Cooper, Corbitt, Halfacre, Hoover, Lake, Sligh, Wicker
Hopper	William (Bill) D.	Mayben/Maybin, Mobley
Hunter	William (Bill) C.	Ferguson, Henderson, Hunter
Killian, Jr.	Robert Edward "Eddie"	<b>Father's side:</b> Allen, Avera, Barrington, Batte, Beatenbaugh, Bedenbaugh, Bennett, Biddlescomb, Bidenbach, Biggers, Blackwell, Brewer, Bridson, Bright, Cain, Chapman, Cheshire, Cocke, Coefield, Coleman, Cook, Cooke, Cornwell, Cosner, Crenshaw, Crosby, Danby, Daniel, Davis, Dean, Dempsey, Dennys, DeParham, DeRuel, Devereaux, Dominick, Doughty, Downs, Eddings, Estes, Fitch, Fountayn, Fox, Gain, Gaine, Gate, Gaury, Gayne, Gilliam, Goodwin, Goodwyn, Goree, Gory, Gray, Green, Gregory, Grigg, Queens, Henshaw, Holmes, Hughes, Humphries, Jagers, Jasper, Jeffares, Jones, Killian, Koon, Ledbetter, Lipham, Liles, Lyles, Mabry, Maclin, Manning, Mask, Mathis, McJunkin, Meador, Mobberly, Moberly, Mobley, Moore, Moulton, Newland, Onions, Parham, Parks, Penn, Pettypool, Pinchin, Pinchine, Pool, Poole, Porter, Pressley, Queens, Rainey, Revels, Richardson, Roe, Rossiter, Sartor, Sharpe, Simson, Skerry, Smythe, Soffe, Solfe, Stafford, Starkey, Stone, Streshley, Tapley, Tarpley, Taylor, Ursgate, Ussery, Vardeeman, Walzinger, West, Williamson, Willomot, Wiseman, Woods <b>Mother's side:</b> Adams, Aldridge, Ashworth, Blackmon, Bray, Cassel, Clark, Cook, Damron, Ellis, Enloe, Ervin, Gardner, Harvey, Horton, Kay, Knight, Massey, Miller, Milne, Montgomery, Penbury, Preece, Roberts, Ruth, Singleton, Strain, Truesdale, Warner, Watts, Whitaker, Worrall
Kirkland	Thomas Jefferson	Alston, Black, Cook, Kirkland
Lowry, III	John W. & Tracy	Lowry, Strong
Lyles	James	Allen, Brown, Boozer, Burr, English, Dunlap, Gantt, Hancock, Harrison, Hay, Lawson, Lyles, Lynisson, McCaw, McGehee, Morris, Pearce, Peay, Pelham, Russell, Skinner, Shillito, Todd, Tyler, Witherspoon, Wood, Woodward
Lyles	Pelham	Allen, Brown, Boozer, Burr, English, Dunlap, Gantt, Hancock, Harrison, Hay, Lawson, Lyles, Lynisson, McCaw, McGehee, Morris, Pearce, Peay, Pelham, Russell, Skinner, Shillito, Todd, Tyler, Witherspoon, Wood, Woodward
Mallory	Lauren	DuBard, Ruff, Elkin, Pearson, Raiford, Weston, Kinsler, Stohler, Gredig, Rebasmen, Turnipseed, Voight
McCormac	Mary C.	McMaster, Elliott, Gooing, Rice, Buchanan, Fleming, Ferguson, Carlisle, Boatnight, Killock
McKinstry	Jimmy Leroy	Alston, Bonner, Boyd, McKinstry, Mobley, Taliferro
McMaster	Kitt	McMaster
Means, Jr.	Robert T.	Means
Merz	Martha Hartin	Gibson, Hartin, Hearton, Wylie, Wiley
Morgan	Kenya	Barber, Boulware, Gladden, Gladney, McCullough, Weir, Young
Peabody	Donna	Broome, Hood, Neely, Raines
Pope	Natalie Renee	Adams, Boyce, Carroll, Lippard, Morrison, Pope, Porter
Pulver	Chris	McDaniel, McKemie
Shelton	Kenneth (Ken) A.	Shelton

Sung	Dr. Carolyn H.	Aiken, Ford, Gladden, Gibson, Hollis, Moore, Thompson, Wylie
Thompson	John	Thompson, Pack, Morrison, Lowe
Turbyfill	Sue	Byerly, Duncan, Dunkin, Loaner, Loner
Ulmer	Lawrence (Larry) S. & Marsha B.	Ulmer
Vinnacombe	Mary S.	Bundrick, Closson, Cromer, Halfacre, Hentz, Ladd, Lake, Lauderdale, Lemmon, Owings, Sligh, Wicker
White	Russell S.	White
Williams	Otis & Carmen	Knight, Parrao, Williams
Withers Jr.	John S.	Coleman, Withers
Ziervogel	Gene T.	Douglass, Hicklin, Tidwell

### 2022 BENEFACTOR MEMBERS

Debra Henry Benefactor Membership in Honor of **2022 Henry Family Reunion.**

Robert Trapp Benefactor Membership in Honor of **Trapp's of Fairfield County.**

Dixon	Sloan	Dixon, Heath, Mobley
Henry	Debra	Henry
Hornsby	Benjamin F.	Hornsby, Leitner
Moss	Dorothy	Trapp
Trapp	Robert	Trapp
Wells	Amy	Gibson, Jenkins, Wylie
Williams	Roxanna	Ferguson, Harbry, Lucas, Newman, Plyer, Prickett, Roe, Rogers, Rowe, Willard, Wright

### 2022 PATRON MEMBERS

Sandra Blackmon Bennett Patron Membership in Memory of her mother **Bobbie Meredith Blackmon.**

Sophia Saxby Patron Membership in Memory of **Curtis Nathan Martin a.k.a. Nathan Curtis Martin.**

Bennett	Elizabeth Blackmon	Faust, Jones, Meredith, Neeley
Brice	Robert	Brice
Caton	Scott D.	Caton, Fowler, Gaumer, Massick
Chicone Jr.	Ronald "Ron"	Coleman, Feaster, Mobley, Stevenson, Wagoner
Kennedy	Jeanette	Barnes, Poole
Newman	Miller	Byrd, Miller, Roberts, Thompson
Saxby	Sophia	Martin, O'Neal, Rutherford, Murphy

### 2022 FAMILY (or Mailed Newsletter) MEMBERS

Agnew	Clinton	Agnew, Anderson, White
Aiken	Ron & Leesa	Aiken
Banton	Susan	Gibson, Anderson, Douglass
Bell	Theresa	McCrorey/McCrory, Hall, Chisholm, Crockett, Curry
Chapman	Toby	Chapman, Ligon
Cole	Curtis Lee	Graddick, Mason, Wirick, Wyrick
Dixon	Martha (Betty)	Dixon, Mobley, Heath
Duke	Julius	Dunlap, Richardson, Simpson
Emerson	Cathy	Johnston(e), Harvey
Frazier	Linda S.	Hayden, Hayes, Meeks, Rigdon, Riner, Sellers, Taylor
Galloway	Ron & Karen	Davis, Galloway, Jones
Garland	Audrey	Garland
Gibson	James	Gibson
Graves	William & Elizabeth	Graves
Hall, Jr.	Joe W. & Kathryn	Woodley, Brice, Mobley, Dixon, Hall

Hallman	Lynn A.	Arnold, Scott
Harrington	Susan & Rudy	Thompson, Sinclair, Herrington, Robinson, Ashford
Heath	Heather H.	Marthers, Bass, Wilson, Bowen, Bronham, Ross, Albert, Hennessee
Herring	Roger & Charlene	Herring
Hill	Theresa	Hill
Hutchinson	William	Turner, Lemmon, McElroy, Aiken, Lauderdale
Igel	Susan	Gladney, Kennedy, Propst (SC, NC, PA), Hunnicutt (SC, VA), Cooper (TN, NY, MA), Bright (TN, PA), and related families; husbands are Igel, Rutten
Lagroon	Leanne	Gordon, Wilson, McCreight, McLemore
Lyles-Anderson	Barbara	Lyles, Elliott, Woodward, McDonald, Peay
McCarty	Donald	McCarty, McCarthey, McCarthay
McFadden	William C.	McFadden
McGriff	Lloyd T.	McGriff, James Henry Sr., Austin McGriff
Reed	Gordon	Cabeen
Roper	Mary Thompson	Pope, Beaty, Stewart, Kirk, Patrick, Hume
Ross	Barrington	Ross
Waller	Mary Louise	Prickett, Roe, Rogers, Rowe, Waller, Willard

### 2022 INDIVIDUAL MEMBERS

Blair, Jr.	Robert "Bob" C.	Blair, Coleman, Feaster
Boyd	Raye O'Neal	O'Neal, Harris, Harrison, Boulware, Boyd, Jackson
Bryant	David	Hornsby, Tidwell, Knighton, Freeman
Byce	Lucy	Thompson, Gladney, Weldon, Gaston, Lemon
Bynum	LaTrena	Bynum
Caldwell	James	Caldwell
Campbell	Jason	Campbell, Jackson, Baker, Mathenny
Clarke	Ellen	Boulware, Coleman, Mobley, Stevenson, Traylor
Clemens	Eugene	Clemens, Strunck
Coleman	Sophie	Coleman
Connors	Bethanie	Grubbs, Burton, Blair
Cooper	Claude	Cooper, Watkins, Sykes, Matthews
Crowe	Robert	Crowe
Davis	Jonathan "Jon" E.	Boyd, Brown, King, McDill, McGraw, Powell, Roberts, Starnes
Duke	Julius Z.	Dunlap, Richardson, Simpson
Ellison	Mark M.	Ellison
Floyd	Joseph	Woodward
Floyd	Margaret E.	Ladd, Yongue, Cureton
Frazier	Linda	Sellers, Meeks, Frazier, Hayes, Entrekin
Free	Cheryl	Free, Thompson, Coleman, Lyles, Holmes, Feaster, Means
Freeman	Cheryl	Freeman, Mobley, Turner
Godsey	Glenda	Muse, Mathews
Green, III	James W.	Broom
Hardin	Calara	Harden, Winn, Glenn, Hanna, Thompson, Coleman, Mobley, Cooper, Fry
Hoy	Nancy	Hoy, McAilley, Scott
Hutchinson	William	Turner, Lemmon, McElroy, Aiken, Lauderdale
Kinsler	Brenda K.	Baxter, Beasley, Bryant, Cason, Cobb, Coleman, Dillard, Dismukes, Eaves, Feaster, Fetner, Frisson, Gill, Hampton, Harrison, Higgins, Hubbard, Jenkins, Kinard, Kinsler, Lang, Long, Latta, Lee, Lewis, Marin, Martin, Mauldin, McCants, McDade, Patton, Porter, Rawlinson, Scott,

		Stevenson, Thaxton, Tolleson, Leightner, Vickers, Wells, White, Wilkins, Wise, Howard, Markham
Locklair	Josephine	Elliott
Luffman	Betty Carol	Luffman
Maechtle	Greydon	Maechtle
Matthews	Gregory W.	Matthews
Meehan Jr.	Richard "Rick" C.	Meehan, Breedlove, Beachum, Daniel
Milligan	Stephen L.	Baird, Bolt, Fogg, Johnson, McCreight, Paul
Moreland	Claudette	Feaster, Moberly
Nicoll	Debbie	Grant, Farris
Peays	Ben	Peay, Peays
Pilkington	Karen	Lyles, Dawkins, Martin, Sloan, Nelson
Roberts	William	Roberts
Schmidt	Dallas	Entzminger, Hawley, Van Exem
Sears	Randy P.	Bankhead, Bolin, Boyd, Camack, Camerson, Carlisle, Curry, Dickey, Farmer, Love, McGarity, McWatters, Miller, Roddey, Tennant, Young
Sexton	Sarah	Minton, Timms
Stall	Richard Bacot	Aiken, Bacot, Stall, Wainwright
Stephenson	Reed	Stephenson
Taylor	Diahn	Taylor, Ford, Jones, Leitner/Leightner, Sampson, Graddick, Stevenson, Wise, Cain
Thomas	Grace	Hawley, Entzminger, Howell
Thomas, Jr.	Kenneth H.	Johnson, Bond/Bonds, Dougherty, Hartley, Pynes
Thompson	Jason	Thompson
Truitt	William David	Truitt, Wilson, Peavy, Muse, Robinson, Fite, Jordan, Floyd, Todd, Dodd, Clark, Gardner, Garner, Roper, Cooper, Grant, Reagan
Walker	Jimmy	Walker
Weathers-Holtel	Natalie	Bell, Black, Harris, Pitts, Sanders, Simpson, Smith, White
Welton	James	Porter
Williams	Susan	Graves, Moore
Yates	Matthew	Dove

**2022 SUBSCRIPTIONS**

Public Library	Allen County	Ft. Wayne, Indiana
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**FCGS Board of Directors, hope that all of you all have a safe and wonderful holidays!**

\*\*\*\* **NEW MEMBERSHIP OR MEMBERSHIP RENEWAL** \*\*\*\*

Please note that if you choose to receive newsletters by USPS vs. email, that the rate is \$25.00/year. Your dues and gift donations are tax deductible public charity contributions.



If viewing online, [click here](#), to pay dues and make donations online.

For Information

Fairfield County Genealogy Society

Federal Employer Identification Number: 47-2246425

Public Charity Status: 170(b) (1) (A) (vi)

Contribution Deductible: Yes

For our records, please attach to the application your pedigree chart and share any information you have updated on your family lines. The information will be filed and made available in our family files. These will aide future requests for research and assist walk-in researchers. Our membership year runs from January 1<sup>st</sup>, current year, until December 31<sup>st</sup>, current year, i.e., calendar year. New members (after November 15<sup>th</sup>, of current year) will have membership until December 31<sup>st</sup>, the following year. If dues have not been paid by January 31<sup>st</sup>, current year, you will no longer receive membership benefits. We are a 501-C3 non-profit organization. All donations will be acknowledged and will be tax deductible. If you would like to give your support monetarily in helping us meet our mission, There, are several ways: Send a check to FCGS, PO Box 93, Winnsboro, SC 29180-0093; or donate online by way of our [Square Online Store](#). Some other areas of support are contributions to the Resource & Research Library Collection: Any Family Information, Family Books or Scrapbooks.

**We appreciate your support!**

We would like to welcome you and share with you some of the benefits of being a member. They include the following with no extra charges:

- Society Quarterly newsletters.
- Correspondence about upcoming events of interest.
- Priority assistance with your email queries in finding your ancestors.
- Free research of your queries during membership year (non-members \$15 / request).
- Priority assistance with in-library access to Fairfield County research materials.
- Free copies (non-members \$.30 / copy).
- Monthly workshops held throughout the year.
- Queries published in the newsletters.
- 10% discount on books and published materials.
- In-library access to Ancestry, Black Ancestry, Family Tree, Fold 3, Genealogy Bank, and other organizations.
- Contact with people who share our interests in genealogy and history.
- Members Only Website information.
- Support for your society activities and projects.
- Members, their children (including guardians of) & grandchildren are eligible for FCGS Scholarship Award.
- Many others not listed.

**2023 MEMBERSHIP APPLICATION NEW ( ) / RENEWAL ( )**

NEW MEMBER: Please fill out membership information below / RENEWAL: Please make any updates below:

HIS/HER NAME: \_\_\_\_\_ (NAME + SURNAME(S) Published in Newsletter)  
OK to Give for Inquiries ↓

ADDRESS: \_\_\_\_\_ Yes / No

CITY: \_\_\_\_\_ Yes / No

STATE: \_\_\_\_\_ ZIP \_\_\_\_\_ Yes / No

PHONE: \_\_\_\_\_ Yes / No

HIS/HER EMAIL: \_\_\_\_\_ Yes / No

**MEMBERSHIP DUES AND DESIGNATIONS**

INDIVIDUAL ( ) \$20.00 Color Newsletter Emailed only

INDIVIDUAL+USPS ( ) \$25.00 Color Newsletter Emailed ( ) B/W Newsletter mailed USPS ( ) Both ( )

FAMILY ( ) \$25.00 Color Newsletter Emailed ( ) B/W Newsletter mailed USPS ( ) Both ( )

PATRON ( ) \$50.00 Color Newsletter Emailed ( ) B/W Newsletter mailed USPS ( ) Both ( )

BENEFACTOR ( ) \$100.00 Color Newsletter Emailed ( ) B/W Newsletter mailed USPS ( ) Both ( )

LIFE-TIME ( ) \$300.00 Color Newsletter Emailed ( ) B/W Newsletter mailed USPS ( ) Both ( )

SUBSCRIPTION ( ) \$15.00 Organizations or Libraries (Color Newsletter Emailed only)

SCHOLARSHIP ( ) \$\_\_\_\_\_ Toward Annual FCGS College/Tech School Scholarship Award

DONATION ( ) \$\_\_\_\_\_ Society is a 501-3© and all donations qualify as charitable gifts.

TOTAL CONTRIBUTION \$\_\_\_\_\_ Thank you for your membership and support for (y)our society!

**PATRON / BENEFACTOR / LIFETIME** (MEMORIAL/HONORARIUM/PROJECT/SCHOLARSHIP ANCESTOR DESIGNATION)

( ) MEMORIAL ( ) HONORARIUM ( ) PROJECT ( ) SCHOLARSHIP:

**SURNAMES OR SURNAMES YOU ARE PLANNING TO RESEARCH AND/OR QUERY**

Type of Research Interested: African American ( ) Native American ( ) European American ( ) Other ( )

SURNAME(S): \_\_\_\_\_

QUERY: \_\_\_\_\_

If viewing online, [click here](#), to pay dues and donations, online.

Mail Application and/or Check to:

FCGS or Fairfield County Genealogy Society

P.O. Box 93, Winnsboro, SC 29180-0093

Email: [fairfieldgenealogy@truvista.net](mailto:fairfieldgenealogy@truvista.net)

For our records, please attach to the application your pedigree chart and share any information you have updated on your family lines. The information will be filed and made available in our family files. These will aide future requests for research and assist walk-in researchers.

Website: [www.fairfieldgenealogysociety.org](http://www.fairfieldgenealogysociety.org)

