Fairfield County Genealogy Society

1st Quarter NEWSLETTER

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Disclaimer

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 December, FCGS participated in the Fairfield County Museum's annual joint Christmas Gala with the Fairfield County Genealogy Society, Fairfield County Historical Society and are Winnsboro Garden Clubs. In January, FCGS Full Board meeting was held approving prior meeting minutes and monthly treasure reports to-date. As well as present Madelyn Butts a certificate and donation letter for her $4,000 generous donation toward the signage of streams and creeks in Fairfield County Project.

FCGS President Eddie Killian, Madelyn Butts, Dan Justice and Larry Ulmer pictured above.

On left: FCGS President Eddie Killian presenting to Madelyn Butts a Certificate of Appreciation.

On right: FCGS Treasurer Larry Ulmer presented to Madelyn Butts a framed Letter of Appreciation.

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.

In February, FCGS is sponsoring two African American History Month programs, Saturday, February 18th, 2023, 2:00pm until 3:30pm at Christ Central Community Church next to the Fairfield County Museum. First program African Americans of Fairfield County presented by Rev. Eddie J. Woods. Rev. Eddie will have some of his books available for purchase and signing. Second program African American Signification of Colors like Black, Green, Red, and so forth by Sonya Hodges-Grantham. In March, FCGS is sponsoring a Celtic-American History Program, Celtic Columbia, a History of the Irish, Scotts and Scot-Irish in the greater Columbia area from 1730's until today by Tom Elmore. Tom will have some of his books available for purchase and signing. Thursday, March 30th through April 2nd, 2023 there will be a celebration of the Gathering of the Clans called Tartan Day South. FCGS will be hosting a booth on Saturday, April 1st promoting the society. Other plans being made are 1) for April a possible program on the McCrorey, Liston and families of Fairfield County. 2) for May, for Southern History Month, author Bing Chambers with the latest on his Artillery and Calvary books and an update on progress being made of the Infantry books. Bing will have Artillery, Calvary and maybe first Infantry books available for purchase and signing. In June, FCGS will be having a full board meeting and in July, FCGS always supports and promotes the South Carolina Genealogical Society (state) Workshop. In July, FCGS will also have a field trip to 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.. Check back with us or check out the announcement page of the FCGS website for the latest details.

This past quarter, I have had some time to update our FCGS Members Only pages.
Church Information: Added Bethel A.R.P. Church, Liberty Universalist Church
Communities Information: Added Buckhead, Feasterville, Alston, Longtown, Shelton, Doko, Adgers, Dawkins, Rockton, Rion, Mitford, Parr, Parr Shoals, Winnsboro, Blackstock, Ridgeway, Blythewood, Blairs, Bethel, Camp Welfare, Greenbrier, Halsellville, Lebanon, Mossydale, Salem Crossroads.
Deed Information: Updated Deed Surname Index for Conveyee to Conveyer and Conveyer to Conveyee. Added Deed Date Index Deed Books A-Z Deed Books AA-AK.
Family Cemetery Information (added list): Added: Strong
Family information (Documents, Pictures, and Tombstones): **Added**: Barber, Bones, Cole, Corley, Dubose, Ederington, Edrington, Gaston, Hall, Halsel, Halsell, Halsey, Holsey, Jones, Ketchin, Liston, Means, Moore, Moores, MacKewn, McCollough, McCorey, McCory, McCowan, McCrory, McCrorey, McCrory, McCrorey, McCullouch, McCullough, McCully, McCulley, McDow, McDowall, McDowell, McKeown, McKewon, Plyler, Provence, Province, Roberts, Robertson, Rochelle, Seymore, Seymour, Shackleford, Stone, Strong, Tucker, Wagener, Waggoner, Wagner, Wagoner, Wallace, Wright.
Updated **(also, i**mproved the navigation within the web pages): Arledge, Boulware, Bropst,

Crosby, Davis, Goodwin, Goodwyn, Jackson, Kennedy, Lakin, Mathew, Mathews, Mathis, Matthew, Matthews, McCain, McDaniel, McDonald, McElroy, McKamie, McKain, McKane, McKemie, McKimie, McKinney, McKinnie, McKinstry, Muse, Pearson, Peay, Pierson, Pool, Poole, Probst, Propst, Stone, Tucker, Wagener, Turnipseed, Weir, Willard, Woodward..

Map Information: Added: National (USGS) map with LiDAR, Fairfield County 2014-2015 by SC DNR.

Microfilm Information: Updated: Deed Surname Indices. Added: Deed Date Index for 1787-1838, Deed Books A-Z and Books AA-AK.

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.

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. FCGS wants to always remember and 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! As mentioned previously, it is our desire and sincere hope that we have positively impacted your genealogical experience and life goals.

Yours in service,

Eddie Killian

Executive Board of Directors

Title	Officer
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 Members At Large	Donnie and 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	Executive Board

Ex Officio Board of Directors (Committee Officers)	
Title	**Officer**
Cemetery Committee Chairman	Jon Davis
Digitalization Committee Chairman	Betty Carol Luffman
DNA Committee Chairman	James W. Green III
DNA Fairfield Families Project Administrator	Nancy Hoy
Liaison Committee Chairperson	Pelham Lyles
Research Committee Chairman	Eddie Killian
Social Committee Chairperson	Betty Carol Luffman
Streams and Creeks Signage Project	Eddie Killian
Email Ex Officio Board	Ex Officio Board

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
Website: 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

UPCOMING CALENDAR OF EVENTS

(Always a good idea to check the website for latest information on events)

Hosted by the Southern California Genealogical Society
2023 Webinar Flyer With Links

Celebrate Black History Month with us every Saturday in February!

Guided Tours at 11 a.m., 1 p.m., and 3 p.m.

- Feb. 4 - Daily Life of Enslaved People
  - Hair care and clothing
  - Food rations
- Feb. 11 - Foodways
  - Cooking for the planter class
  - Food rations of the enslaved population
  - Tailoring and seamstress work
- Feb. 18 - Trades and the Skilled Enslaved People
  - Woodworking
  - Blacksmithing
- Feb. 25 - Arts and Cultural Contributions
  - Storytelling
  - Toys & Games

Reserve your free online tickets to this event with a Culture & Heritage Museums membership. Benefits include free General Admission to all Culture & Heritage Museums sites for one year from the date of purchase.

Membership Information

Chester County Chamber of Commerce
Presents

Discover Chester County: Tourism Talks
Thursday, 9th February 2023, 11:45 AM to 4:00 PM
Gateway Conference Center, 3200 Commerce Dr. Suite C, Richburg, SC 29729 (Directions)
Event Contact: Email Brooke Clinton or Call (803) 581-4142
Thanks to our sponsors, the day's event is only $15. (To Register)

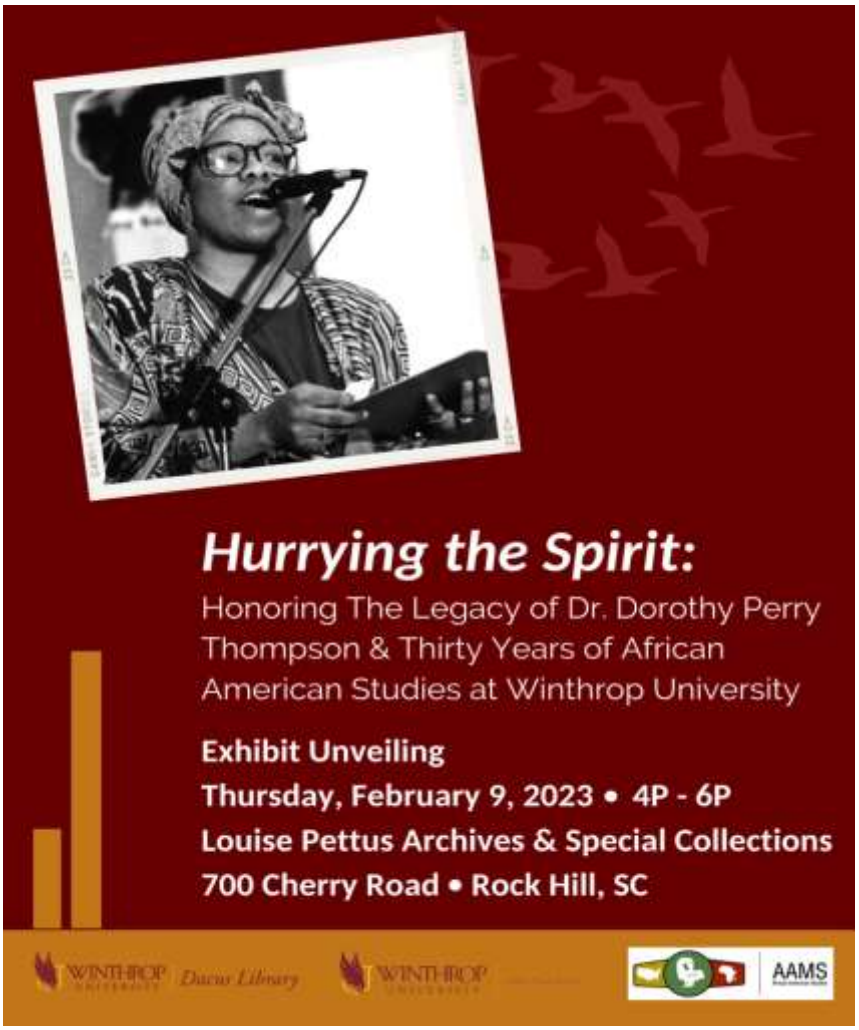
This three-part event includes:

1. Lunch & Learn with county updates, including keynote speaker Tyson Blanton with Duke Energy. She'll be giving an update on the exciting whitewater project. Lunch is provided by Roddey's BBQ.(If you cannot eat a (BBQ sandwich & would prefer a salad, please email us.)
2. Bus tour of Great Falls whitewater project, Catawba Falls Event Center, and Carolina Adventure World. This portion of the day is generously sponsored by World with transportation provided by chamber member Dixon Motor Xpress.
3. The day ends with a cheese & wine mix & mingle back at the Gateway in order for participants to network and exchange contact information.

Tourism Talks is an event designed to disseminate information directly to business leaders in our region, to generate excitement for area attractions, and to connect our local businesses together to ensure we all prosper from our growing tourism economy.

Tourism Talks is proudly hosted by Chester County Economic Development and the Chester County Chamber of Commerce and is the direct result of many partnerships made during the tourism meetings held over the past year at the Great Falls War Memorial Building, coordinated by the office of Senator Mike Fanning and the Great Falls Hometown Association.

The tourism meetings have three sub committees--signage, communications and connections and these committees are made up of elected officials, organizational leaders, the press, emergency management, and business owners. Although too many to name, we thank all these dedicated people who have volunteered many hours to prepare our county for a bright future and give our visitors reasons to return again and again.



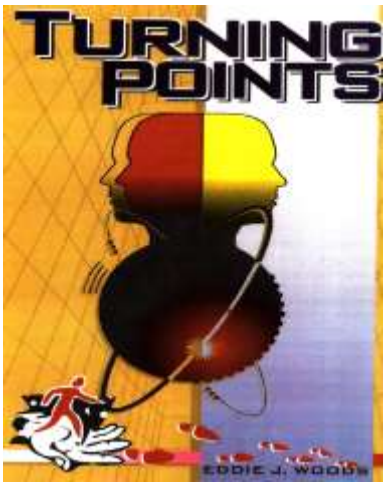
Hurrying the Spirit: Honoring The Legacy of Dr. Dorothy Perry Thompson
February 9th, 2023, 4:00pm until 6:00pm
Louise Pettus Archives & Special Collections
700 Cherry Road, Rock Hill, SC

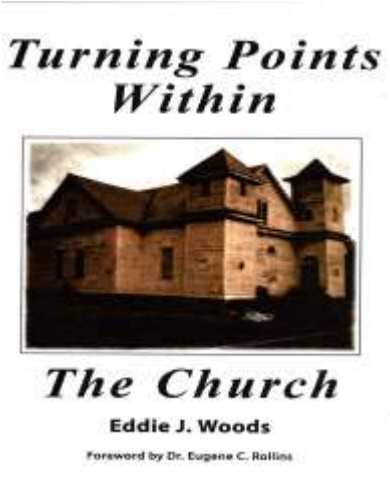
Fairfield County Genealogy Society is
Sponsoring Two African American History Programs
Saturday, February 18th, 2023, 2:00pm until 3:30pm
At Christ Central Community Church
(Next to Fairfield County Museum, Directions)
235 S. Congress Street, Winnsboro, SC 29180

1) African Americans of Fairfield County
Presented by

Rev. Eddie J. Woods

Author of These Books





2) African American Signification of Colors: Black, Green, Red, etc.
Presented by

Sonya Hodges-Grantham

Augusta Genealogical Society (Non-Profit Organization Since 1979)
January AGS Virtual Genealogical Program
Saturday, 25th February 2023, 11:00 AM to 12:00 PM (Noon) EST
"Finding Dan and Jane: A Case Study in African American Genealogy"
Presented by

Tamika Strong
Press Release
Presentation Flyer
(Print and Share With Your Friends)
Online Registration

RootsTech 2023 by FamilySearch
March 2nd through 4th, 2023
Salt Lake City, Utah & Virtual Online
Details

is sponsoring a March Celtic-American History Program
Sunday, March, 19th, 2023, 3:00 PM ET
at the Fairfield County Museum, 231 S. Congress St., Winnsboro, SC 29180

Celtic Columbia

A History of the Irish, Scots and Scot-Irish in the greater Columbia area from 1730's until today.
Presented by

Tom Elmore

Tom will be available after presentation for questions and/or book signing.
Tom Elmore's Books Are Available at Amazon.com

Thursday March 30th through Sunday, April 2nd, 2023
Come Celebrate Scotch-Irish History With the Gathering of the Clans!

Tartan Day South
11th Annual Highland Games & Celtic Festival
(More Details)
If You Have a FCGS Polo Shirt, Please Wear It to Show Your Colors.

Ties that Bind: The Baruch's of South Carolina

By Lee Gordon Brockington

In writing his autobiography in 1957, Bernard Mannes Baruch created a narrative that began with the Reconstruction era and extended past the splitting of the atom. Baruch detailed his life of public service as a presidential advisor on economics, war policy, and mobilization of industry. His memoir emphasizes his formative years and the influences of his father, Dr. Simon Baruch, and his mother, Isabelle Wolfe Baruch. In the preface to *Baruch: My Own Story,* Bernard wrote, "None of us ever really outgrows his or her childhood. How we meet the problems of adult life usually does not differ greatly from how we met the problems of growing up." Reaching beyond his own boyhood, he cited the early years of both his father and mother, who shaped the character of their son, the "Park Bench Statesman."

In a classic public relations pose, Bernard Baruch was often seen on a bench in Lafayette Park across the White House in Washington, DC and in Central Park, NY. His nickname was "Park Bench Statesman" and his cocker spaniel was "Pat."

Dr. Simon Baruch holds his first grandchild, Isabel "Belle" Wilcox Baruch, Bernard and Annie Baruch's daughter born on August 16, 1899. She was named for her paternal grandmother, Isabelle, and her mother's grandfather, W. J. Wilcox.

South Carolina Medical College and continue his studies at the Medical College of Virginia, graduating in 1862. Although he had immigrated to the United States to avoid conscription, Simon enlisted in the Confederate Army, citing allegiance to his adopted state. He became assistant surgeon in the Third Battalion, SC Infantry, Kershaw's Brigade, and a part of Lee's Army of Northern Virginia. On the battlefield, Simon Baruch treated both Confederate and Union soldiers. Twice he was a prisoner of war, after Antietam and at Gettysburg. During surgeries at field hospitals, he surprised fellow doctors by taking time to sterilize his instruments between amputations, and while imprisoned, he wrote a paper on how best to treat bayonet wounds, research that remained current through World War I.

Establishing a country practice in Camden after the Civil War, Simon Baruch married Isabelle Wolfe of Winnsboro, the daughter of a ruined cotton planter in Fairfield County. Together, they had four boys who enjoyed rural boyhoods while their parents witnessed Reconstruction era violence, political and social upheaval, and racial bitterness. In 1881, Simon and Belle moved the family to New York City and enrolled their sons in public school. Simon campaigned for better health, sanitation, and sewage treatment practices, established the first public baths for the poor, and pioneered surgery for appendicitis. In an address before the New York Academy of Medicine in 1889, Dr. A. J. Wyeth declared, "the profession [of medicine] and humanity owe more to Dr. Baruch than to any other individual for the development of surgery."

Isabelle Baruch, after the family's move to New York, became deeply involved in the city's civic and social affairs. Still a southern belle, she kept her membership in the United Daughters of the Confederacy and joined the New York Chapter of the Daughters of the American Revolution.

Left to right: Front row – Hartwig, Isabelle Wolfe, Sailing

Back row – Simon's brother Herman, son Herman, Bernard, and Simon Baruch

Tintype, ca. 1895

Hobcaw House (on a bluff facing west above Winyah Bay)

The house was rebuilt by Bernard Baruch after a fire destroyed the original residence in 1929.
Photo by Lewis Riley, 1975

Belle, Bernard, and Annie Griffin Baruch on a porch of the old plantation house, ca. 1916.

The Baruch's vacation in the redwood forests of northern California, 1915.
Left to Right: Rear – Annie, Junior, John Jr., Gould, Belle.
Front: the driver, Annie's brother, and Bernard Baruch.

A popular speaker at clubs and organizations, she was interested in Jewish, Protestant, and Catholic charities and helped found what became the Knickerbocker Hospital. “Belle” was brought up in a strictly kosher home and observed Jewish holidays. She worshipped at New York’s West 82nd Street Synagogue with Rabbi Frederick Mendes. Her husband was a highly moral person and encouraged the teaching of Judaism and the Bible, but told his son, “I don’t believe there is an avenging God standing over people with a sword.”

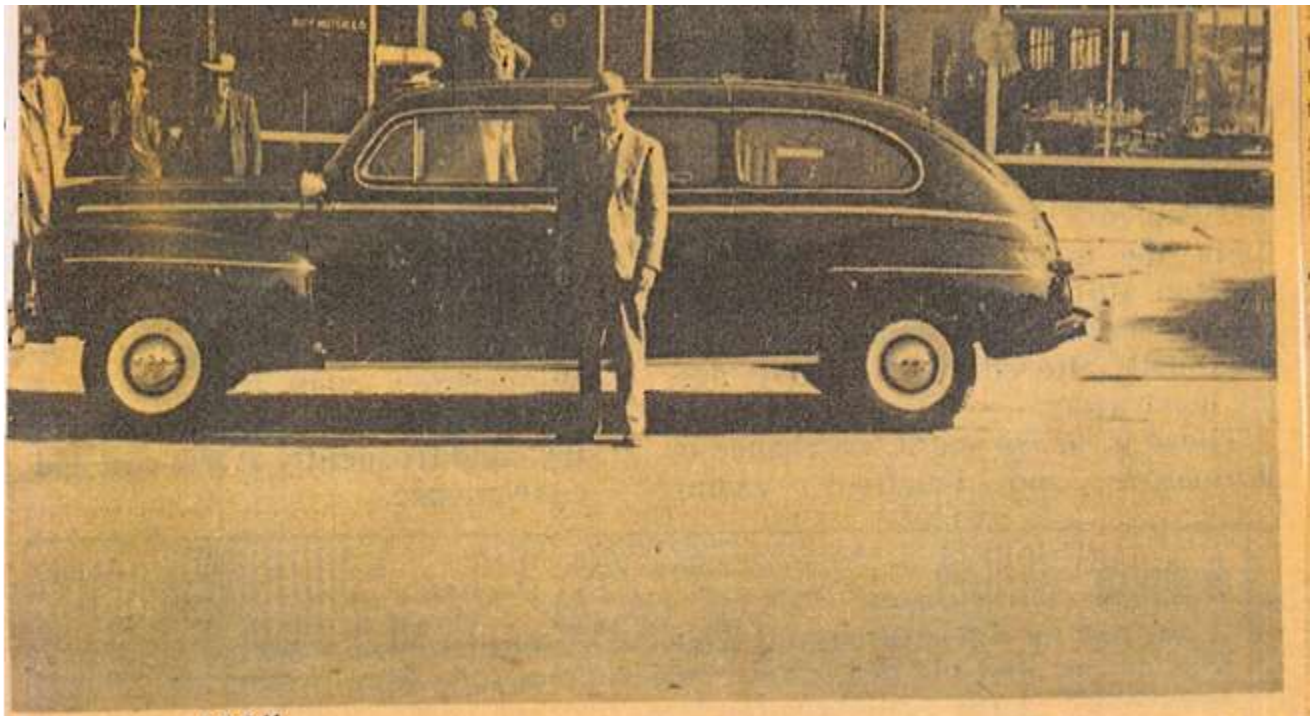
At his parents’ urging, Bernard maintained close ties with South Carolina, the land of his forebears. Beginning in 1905, he acquired a 17,500-acre estate on Waccamaw Neck and named it Hobcaw Barony. His mother had asked him particularly to “do something for the Negro,” and he hired 100 slave descendants and provided for their medical, educational, and housing needs. He established scholarships at South Carolina colleges and universities and built hospitals, schools,
and auditoriums around the state. Bernard Baruch, who had begun his career as an errand boy in a stock brokerage firm and rose to become a Wall Street financier, gave away millions in his lifetime, a legacy to his parents’ instructions and their life experiences.

Bernard wrote, “The priceless heritage which America has given us—the heritage which is America—is this opportunity of being able to better oneself through one’s own striving. No form of government can give a person more than that. And as long as that heritage remains ours, we will continue our progress toward better religious and racial understanding as more and more, each of us comes to be recognized for his or her own worth.”

Belle Baruch holds three champions of world-class hunter-jumper competitions. Souriant III is in the center with full blaze. Belle moved her horses from *France to America just before Sudetenland succumbed to Nazi intimidation.*

African-American History Month Article

Fairfield County Native
Alexander Russell
1881-1968



1914

NOT SO LONG AGO — T. W. Ruff stands in front of a 1946 hearse, which Ruff Motor Company ordered for the late Alexander Russell (standing, far left). The hearse, which resembled an elongated '46 Ford car, is said to have been the only one ever ordered through a local company. Mr. Russell was owner of Russell Funeral Home, now Russell-McCutchen. The picture belongs to T. W. Ruff, Jr.

Alexander Russell

May 25, 1881 – August 24, 1968

Businessman – Humanitarian – Philanthropist

One of ten children, Mr. Alexander Russell was born May 25, 1881, to John W. and Elizabeth Thompson Russell, Sr. Mr. Russell and his wife, Jessie Dewese Russell had one adopted child, Elizabeth. Mr. Russell attended elementary and high school in Fairfield County. He continued his education at Johnson C. Smith University in Charlotte, North Carolina.

He furthered his education at Gupton Jones College of Mortuary Science in Nashville, Tennessee. Mr. Russell was the first African American funeral director and mortician in Winnsboro. He was an active member of Calvary Presbyterian Church and greatly supported it spiritually and financially.

The Russell family was well respected and they actively promoted and supported educational, religious, and civic affairs to improve the health and welfare of the citizens of Fairfield County. With the completion of Fairfield County Memorial Hospital in 1955, Mr. Russell donated a large sum of money to fully equip patient rooms at the hospital and to purchase X-ray equipment for the hospital. He also provided housing for Winnsboro's first African American physician and his family.

The Russell family established the first affordable housing for low-income families in Fairfield County on land that they donated. Giving and sharing were an integral part of Mr. Russell's life. During special holidays, he would give freely of his farm vegetables, fruits, meats, etc. to relatives, needy families and friends. Mr. Russell was a humanitarian who made a long-lasting impact on his community. He will be remembered as a remarkable person who gave his resources and his time to benefit the citizens of Fairfield County.

African-American History Month Article
(Note: This Article is in language of the times.)
(By Author is unknown at this time.)

The Influence of Slave Healers

Slave healers were an integral part of the antebellum plantations. They were in demand for the same reasons as were other nineteenth-century healers: the frequent appearance of sickness and disease. The relatively poor health conditions that existed in the nineteenth-century south exacerbated this need for health care. Diseases such as malaria, typhoid, pneumonia, hookworm and dysentery affected both African Americans and whites. In 1850 the top two leading causes of death of both slaves and whites in Virginia were respiratory infection and tuberculosis.1 In fact, the South has historically been considered the most unhealthy area in the country due to its climate.2 Crowded living conditions, a relatively poor diet and physical abuse by owners meant that slaves were particularly at risk. As might be expected, slaves turned to slave healers for physical as well as emotional comfort.

Whites relied on slave healers too, however, for their often effective remedies and for the knowledge that, through them, was transferred to the white community. The extent to which slave healers influenced the white community, medical and otherwise, is difficult to ascertain. Clearly, there were ample opportunities for the interaction necessary for such knowledge transfer to take place. Slaves and whites alike were in contact with slave healers throughout their lives. Although whites often trusted African Americans to treat them in times of sickness, the unequal nature of the relationship of the enslaved healers to their owners and other free patients was complex and fostered tension as well.

The relationship between slave healers and whites, particularly physicians, was marked by ambivalence. Although relied on by whites, slave healers were also not trusted in the same way as were white doctors. If a patient of a regular physician died, the doctor was usually given credit for doing his best to save the patient and was almost never accused of any wrongdoing. A slave healer, however, was often suspected of murdering his or her patients through the use of poison. Therefore, the legislative branches of several state governments attempted to regulate the practice of medicine by slaves and free blacks through a series of laws. These laws illustrate the ambivalence felt by whites by acknowledging and weighing both the perceived benefits and risk associated with slave healers.

In Virginia, in October of 1748, a law was passed which forbade blacks from preparing, exhibiting and administering medicine.

Whereas many negroes, under the pretence of practising physic, have prepared and exhibited poisonous medicines, by which many persons have been murdered, and others have languished under long and tedious indispositions, and it will be difficult to detect such pernicious and dangerous practices, if they should be permitted to exhibit any sort of medicine. Be it therefore enacted, by the authority aforesaid, That if any negroe, or other slave, shall prepare, exhibit, or administer any medicine whatsoever, he, or she do offending, shall be adjudged guilty of felony, and suffer death without the benefit of clergy.3

Various modifications to this law indicate the extent to which African Americans were firmly established in the southern medical care system. They also show that whites desired the further involvement of blacks, as long as it was closely monitored. In 1792 the law was amended to allow slaves who administered medicine, as long as they did so with good intentions, to be acquitted if the drugs they prescribed were not harmful to the patient. In 1843 another exception was made that allowed a slave to sell, prepare or administer medicine “under the direction of his master.” The punishment was reduced to stripes rather than death.

The law also addressed slave knowledge specifically. It stated that “If any free Negro shall cause to be administered any drug or substance causing abortion, he shall be confined five to ten years; if a slave, he shall receive thirty-nine lashes, and for a second offense suffer death without benefit of clergy.”4 It is

interesting that the punishment for a first offense committed by a free black was harsher than for a first offense committed by a slave. It is likely that this was to ensure a greater degree of control over free blacks. In not locking up slaves for their first offense, the court avoided taking away the slaveowner's valuable property and, no doubt, expected that the owner would prevent the slave from either practicing medicine or from being caught a second time. The law was reinforced again in 1848: "Slaves or free Negroes ... selling or preparing medicines, ...shall be punished by stripes, not exceeding thirty-nine."5 In 1856 a law forbade "any druggist to sell to any free Negro, or to any slave any poisonous drug without the written permission of the owner or master."6 Between 1748 and 1884, a total of 153 slaves were tried for using medicine illegally. By not sentencing a slave to death, the court accomplished several aims. It punished the slave, yet allowed the slaveowner to continue to utilize the slave's services. It also theoretically deterred the slave from practicing medicine independent of the master's explicit instructions.

If slaves had not typically prepared and administered medicine, the fear of poisoning would not have been an issue and legislation would not have been considered necessary. Although some slaves were also accused of poisoning under the guise of preparing or serving food, that is a separate matter. These laws confirmed the role of African Americans as healers in antebellum society. Such recognition can be seen more plainly in later years as the law was modified to allow some African Americans to continue to practice medicine under special circumstances. Slaveholders found the knowledge and abilities of slave healers to be too valuable to eliminate them entirely from the plantation community.7 Sharla Fett cogently argues that lawmakers "attempted the impossible -- that is, to regulate and control the myriad daily interactions between black healers and those who sought their assistance."8 I would argue that not only was it impossible, but that the majority of slaveholders did not want a ban on slave healers because they valued the medical knowledge and skills, not to mention labor, of slaves too much. Medical knowledge in the hands of African Americans continued to be accepted, as long as it was controlled.

Although tempting, it is more voyeuristic than relevant or perhaps even possible, to attempt to evaluate the guilt of those accused of poisoning under the guise of healing. There were probably cases where slaves were guilty of the charge of poisoning and others where they were innocent. The issue of guilt is highly problematic because slaves did not receive what we would consider fair trials. Proving a case of poisoning was difficult. In the early nineteenth-century there were five approved methods to test for the existence of poison. They were based on the victim's symptoms, post-mortem appearance, from a chemical analysis of the substance, from a test of the substance on animals or on moral evidence. This moral evidence consisted of such "proof" as the accused exhibiting suspicious behavior. The purchase by the accused of poison for no apparent reason, for example, was sufficient cause for suspicion.9

Accounts of many of the poisoning trials that did occur are preserved in the historical record. In January 1806, in Pittsylvania County, two slaves named Tom and Amy were charged with and tried for preparing and exhibiting medicine. It was believed that they had used poison to kill the two young children of Amy's owner. A slave named Pompey, while feigning sleep, witnessed a conversation between Tom and Amy during which, Pompey testified, Amy said she had killed two children with the "truck" given her by Tom. In spite of the testimony of a local doctor, James Pattow, that the children had died "with the croup and not of poison," both were originally found guilty and sentenced to be hanged. Due to the doctor's testimony, the court remanded Amy "to the mercy of the executive." After the alleged conversation, Pompey confronted Tom and expressed interest in learning "Tom's art of conjuring or poisoning." In exchange for a "bottle of spirits," Tom brought a substance to Pompey who "gave notice to a whiteman, who took Tom and his medicine into custody." Dr. Pattow examined the substance procured by Pompey from Tom and expressed his opinion that "as he could ascertain he did not think was in any wise poisonous."10 Tom may have already had a reputation as a conjurer, which may explain why, in spite of the absence of proof that actual poison was involved, the court did not recommend that he receive mercy.11 What is most meaningful about cases such

as this one are the perceptions of whites that African Americans with the ability to heal also possessed the potential and possibly the will to harm as well.

Specialized Knowledge of Slave Healers

Slave healers can be distinguished from other slaves who knew the basics about how to go to the woods, collect materials and prepare herbal medicines. The slave healers possessed specialized knowledge that the average slave did not. This knowledge could be obtained in several ways. Some people were believed to have been born with it, others learned it through experience or from older slaves. Former slave Vinnie Brunson remembered, "we had de remedies dat wuz handed down to us from de folks way back befo' we wuz born."12 However obtained, this specific knowledge was vital to effect a cure. One WPA interviewer summarized a conversation in which a former slave known as "Ma" Stevens explained that in order to turn back a conjure, or trick, on the person who designed it, it was necessary to make a "Hell Fire Gun." Supplies needed to make this gun were "old newspapers, some fire, a tub of old rags, gun powder, sulphur, and an old turpentine bottle." She went on to say that "of course most people would be ignorant of how to concoct such a gun and would have to consult a root doctor who had knowledge of such things."13 Neither a regular physician nor an average slave would have possessed this type of knowledge.

Types of Healers

Plantations were home to several different kinds of slave healers and the boundary between these healers was not very sharp. Virtually all of them functioned as herb doctors at some level since they tended to

employ herbs in their work. The most recognizable slave healers on antebellum plantations were the black nurses, appointed by the slaveholder to staff plantation hospitals, the root or herb doctors, and the conjurers.14 Midwives were also typically found on every large plantation and in addition to handling obstetrical cases, they were often skilled in other areas. The type of slave healer that was needed for a given patient depended on the kind of illness suffered. A naturally occurring illness was likely to be handled by any of the slave healers, by a slave with a more general knowledge of herbs and roots, or even a white doctor, if the slave had no other choice. An illness that did not respond to natural medicines must have been caused by a person employing hoodoo, or conjure. Such illnesses could only be cured by a conjurer. The conjurer had at his disposal not only supernatural means of healing but also a knowledge of root cures.15

The Conjurer

The term "conjurer" is not easily defined. The words "conjure" and "conjurer" invoke different images to different people. To most nineteenth-century white southerners and some blacks, these images were predominantly negative. "Conjuring" was considered either pure superstition, believed in only by the ignorant; or, as a form of evil, related to sorcery, witchcraft or the occult. To slaves and white believers, however, conjure was more complicated. Implicit in an African American definition are all of the elements of conjuration, the magical and supernatural, conflated with the medicinal and natural.16 Healing aspects cannot be separated from the harming aspects. 17 In addition to being an alternative method of medical care, conjure also acted as a form of internal social control, or as a way to settle disputes among slaves.18 A slave who felt that he or she had been wronged by another slave could enlist the aid of a conjurer to make the perpetrator suffer. By the same token, a slave might think twice about getting on another slave's bad side for fear of retaliation.

The conjurer was probably the most renowned and controversial slave healer. Present on most large plantations, a conjurer could be either a man or a woman.19 Conjurers were hired to work tricks against other slaves, to cure those who had been "tricked" by another conjurer, and sometimes to influence the behavior of whites as well, although many believed that whites could not be affected. Slaves frequently asked conjurers to prevent them from being punished, or to help them escape from slavery. Upon procuring

the services of a conjurer, a client could anticipate a series of actions on the part of the conjurer. The client expected the conjurer to tell whether he or she had in fact been conjured or if the illness or affliction was due to natural causes. The victim anticipated that the conjurer would discover who had ordered the trick, to find it and destroy it. Then he must cure the client and as an optional feature, he could turn the trick back on the person who had sent it.20 The conjure doctor could only be effective, though, if he was called in time.21 If too much time elapsed then the trick might have the upper hand; not all cases were curable.

An archaeological excavation at the Levi Jordan plantation in Brazoria County, Texas, in the late 1980s offered a rare opportunity to examine the materials used by conjurers in their work.22 During an excavation of a slave quarter, an odd assortment of objects was found under the floor,31 a typical hiding place for slaves' possessions. Archaeologists conjectured that the items were still there because the occupants evacuated the quarters quickly. Among the objects found were "seashells, breads, doll parts, chalk, bird skulls, bottles, and bases of cast iron cooking pots." 23 When considered singly, these individual items are not particularly significant. Taken in context, however, these objects are "virtually identical to those used by modern-day Yoruba diviners for healing and other rituals" and thus believed to represent a "West African-style conjurer's kit."24 Archaeologists found other items, such as a thermometer and patent medicine bottles that suggest cultural adaptation based on non-African ideas attained through interaction with others.25 In addition to the kit found at the plantation, a similar collection of artifacts was found in an "urban white home," also in Texas. Anthropologist Patricia Samford theorizes that this could suggest that slaves managed to perform conjuring rituals in towns where they frequently had less privacy than on plantations.26 It could also indicate that the white occupants of the house condoned the conjuring activities or even that they practiced conjurational techniques as well, using the same materials that African-American conjurers commonly used. This example hints at widespread interaction and transfer of knowledge between whites. The power of conjure, for whatever reason, worked in many cases. Some people got sick and some got better and slaves often gave conjurers the credit (or blame).

Gender and Healing

Doctors often credited slave women with the knowledge to provide health care, particularly for women. This included the ability to prevent pregnancy and cause an abortion.27 According to a nineteenth-century medical botany guide, "Cotton root was introduced to professional notice as a specific uterine tonic after having long been used among the negroes of the Southern states as an abortifacient."28 A former slave in Texas supported this claim when she said that "then, our negro women they like to have depopulated this country on the negro race. They got to chewing cotton roots to keep from giving birth to babies."29 Another recalled that she had known women who "got pregnant and didn't want the baby and the[y] unfixed themselves by taking calomel and turpentine."30 Rena Clark, a formerly enslaved woman in Mississippi, told a WPA interviewer that she was an "herb doctor" and could "cure most everything that ails the women folks. When asked how about the men, she said, "I don't fool wid doctoring no mens. I don't know nuthin about dere ailments. It always looked lak dey could take care ob dey selves anyhow'. I jist doctors women troubles."31

When Daph, a slave on Ferry Hill plantation of Virginia miscarried twins in 1838, the overseer reported that he believed it was deliberate.32 "Daph miscarryed two children this morning.... It is thought she took medicine to produce their distruction."33 Whether African-American women shared this information with white women is an intriguing question for further research.

Some masters allowed or even assigned these women the task of tending to the sick and they often labored as midwives, nurses or herb doctors. The women employed at plantation hospitals were expected to care for the sick by closely following the master's instructions. A former slave in Mississippi recalled that "for chills and fever Old Master would issue medicine. He would give it to the old women, and they would give it to the

sick person according to the way Old Master said."34 Instructions concerning the work of slave nurses were often written by slave owners to their overseers or to other slaveowners as a model of efficient plantation management. One described the proper role of the plantation nurse in the following manner: On every plantation, the sick nurse, or doctor woman, is usually the most intelligent female on the place; and she has full authority under the physician, over the sick. The overseer sends her to all cases and she reports to him; if the cases are slight, he or she (oftener she) prescribes for them - if they are at all serious, the physician is sent for, and at any hour of the night.35

The slaveholder generally trusted the ability and experience of these women in caring for ill slaves and did not send for a white doctor unless warranted by a particular type of injury. A broken bone was an example of this type of case. It is not known whether the slave healers did not have the knowledge to set a bone or simply lacked the proper materials.

Midwifery represented another area of ambivalence for physicians. Some doctors felt especially threatened by midwives and quite vocally expressed their displeasure at the continued reliance of southern women on midwives, both white and black. In so doing, however, doctors were at the same time acknowledging that the presence of practicing midwives was significant. In 1855, Dr. R.H. Whitfield of Alabama denounced the "'almost universal' employment of 'negresses' as midwives." In New Orleans, a year earlier, a physician argued against African-American midwives while at the same time acknowledging that they were generally successful in their efforts. The female practitioners are less educated, being chiefly negresses or mulattresses, or foreigners without anatomical, physiological and obstetrical education ... that such uneducated persons should be generally successful is owing to the fact that in a great majority of cases no scientific skill is required, and thus a lucky negress becomes the rival of the most learned obstetrician.36

A Virginia doctor lamented the lack of respect and appreciation given to the professional physician who, he felt, was "underbid by the knave, ... out-stripped by the quack, ... ignored by the State." He also questioned the practice in Richmond of giving to the master of a slave a license permitting that slave to practice medicine upon any of the good people of the commonwealth who may desire his services, and thereby placing him, as far as the State is concerned, upon the same footing with the man who has spent time, wealth, and talents in trying to fit himself for the arduous and difficult tasks of his calling.37

In warning against the "old women, root doctors, and quacks of all sorts,"38 this doctor is at the same time alluding to the fact that these "unsavory" caregivers were patronized, and might be considered a potential threat to the medical profession.39 Midwives were a very familiar part of childbirth during the antebellum period. In addition to the relationship of contention, slave midwives in the south often had a somewhat professional relationship with doctors.

Midwives often made agreements with doctors in which they sent for doctors if faced with a difficult delivery. There was a trend throughout the antebellum years among women of the slaveholding class to prefer doctors. It was not uncommon to have present at birth both a doctor and a midwife. The race of the midwife did not seem to matter very much to southern women and sometimes they seemed to prefer slave women.40

Elsey was a slave woman on Alexander Telfair's Georgian plantation. She served, with Telfair's approval, as a midwife to both slaves and whites in the neighborhood. The owner of Telfair Plantation instructed his overseer as to how the actions of his slave named Elsey, midwife for both black and white, should be monitored. According to Telfair, a physician should only be sent for in obstetrical cases when "she [Elsey] thinks she can do no more for the sick."41 So not only was Elsey a trusted midwife both for other slaves and for whites in the neighborhood, but she possessed a measure of authority not typical of that allotted to most slaves. Nancy Boudry of Georgia was another slave who acted as a midwife to both blacks and whites with

the approval of doctors, who even recommended her services. In exchange, she sent for them if she needed assistance with a difficult delivery.42 Former slave John Mosley recounts an oft-repeated theme of the ex -slave narratives. When the slave became sick we most time had the best of care take of us. Maser let our old mammy doctor us and she used herbs from the woods. ... Yes if we got a leg or arm broken Maser would have the white doctor with us, but that was about all for our old negro mammy was one of the best doctors in the world with her herb teas. When she gives you some tea made from herbs you could just bet it would sure do you good.43

Provided they were the ones to make the decision, masters were willing to allow a slave healer to nurse the sick. The obvious way this benefited the slaveholder was financially; they did not have to pay their property. In spite of the expectation of masters that these trusted women would follow their instructions to the letter, enslaved nurses had opportunities to treat as they saw fit. Todd Savitt interprets the practice of these women as a "transitional stage" in which African Americans had an opportunity "to apply some of their own knowledge of herbs, etc., gained from elders, in addition to white remedies."44

Although aged enslaved women were not the only members of the slave community to possess healing knowledge, the fact that they were too old to perform strenuous manual labor in the fields or in the plantation house may have made the master more willing to allow them to practice medicine. One former slave in Louisiana remembers that "The old heads, women too old for field work or work in the big house, usually looked after the sick."45 "Ma" Stevens, another former slave, recalls working as a washer until she was too old to continue the same type of work. "When I wuz young an' went out washin' I didn't hab much time tuh cure folks. Den when I git too old tuh work steady I stay home an' mix up all kind ob charms and' magic remedies."46 According to historian Deborah Gray White, these aged women healers served masters' needs but also filled a "crucial role in the slave community.... Their accumulated knowledge delivered one into life, helped one survive it, and sometimes, as can be said of many physicians of the period, hastened one to an early grave. ... And, it was partly through them that a central aspect of black culture - the secret of the herbs - was transmitted." 47 White emphasized the importance of midwives and other female healers to the slave community. They also performed valuable services for the white community in which they lived.

Status and Influence of Slave Healers

The position of conjurer was one of particular significance to the slave community. It was also one to which a great deal of status was attached.48 The amount of this status and the authority it generated was proportional to the amount of belief in the power of the conjurer held by members of the community.49 According to John Blassingame, only the slave preacher enjoyed as much status among other slaves as did the conjurer. Slaves revered conjurers and preachers because they performed services for other slaves. 50 This respect was seen in the practice of many slaves who bowed when they met a conjurer.51 Historian Charles Joyner writes that "conjurers made powerful impressions on other slaves. They were said to possess all manner of malign powers.... If they were considered the perpetrators of most misfortunes, they were also highly regarded as healers." 52 Although he acknowledges that "Not all slaves believed in conjure," Joyner argues that if conjurers had not served a function on the plantations, they would not have been able to gain and sustain influence over other slaves. Joyner maintains that conjurers functioned as "interpreters of those unobservable spirits whose activities directed everyday life, and as awesome beings whose supernatural powers could be enlisted in the redress of grievances."53 Many white contemporaries and recent historians located the belief of conjuration firmly in the realm of superstition. Todd Savitt writes that conjure doctors "used trickery, violence, persuasion, and medical proficiency to gain their reputations among local black communities. They were viewed as healers of illnesses which white doctors couldn't touch with their medicines, and as perpetrators of sicknesses on any persons they wished - all through 'spells.'"54 The theme

of the white doctors' helplessness in the face of conjuration is a common one. Folklorist David H. Brown suggests that in addition to their "cultural unpreparedness" to deal with the effects of a conjure, white doctors may have been ill equipped in another way. They may also have been unfamiliar with certain plant and animal poisons that conjurers typically used and whose symptoms in patients only conjurers recognized.55

Even the contemporaries of nineteenth-century conjurers who lamented the "trickery" of conjurers recognized the extreme sway many of them held over the slave community. Former slave Henry Clay Bruce claimed that he had known of conjurers who were so successful in convincing other slaves of their powers that they "believed and feared them almost beyond their masters."56 Cynical of conjurers' powers, Bruce explained that conjurers used natural ingredients such as "roots, seeds, barks, insects," to dupe the unsuspecting slave with their "queer ways of mixing things to make it appear mysterious."57 Bruce recalled cases in which African Americans were ill and "imagined themselves tricked or poisoned by some one." In spite of the efforts of white doctors, "the patients, believing themselves poisoned and therefore incurable, have died." He rather belatedly suggested that the white doctor should have claimed to be a conjurer and "proceeded to doctor his patient's mind."58

Whether or not this would have had the desired effect is unknown, but sometimes these beliefs of slaves influenced white physicians to respond directly to the beliefs of slaves and attempt to discredit the slave healers, particularly powerful conjure doctors. One case of this took place on a sugar plantation on the coast of Louisiana following an outbreak of cholera in which forty slaves had already died. The physician in charge took 300 slaves, some of whom were sick and some who were not, to a secluded spot where they set up camp. He then ordered that the conjurers, who, according to him, had told the other slaves that cholera would kill them all, be "called up, stripped, greased with fat bacon in presence of the whole camp." According to the physician, this humiliating display was a success in that it "drove the cholera out of the heads of all who had been conjured into the belief that they were to die with the disease, because it broke the charm of the conjurers by converting them, ... into subjects for ridicule and laughter, instead of fear and veneration."59 This cruel and unusual event exemplifies the extraordinary measures to which slaveowners and physicians were willing to go in order to counter the influence of conjurers. The physician alleged that there were no further cases of cholera, but he did not comment on the extent to which conjurers were still venerated and/or feared upon their return to the plantation.

A less dramatic example, of a white physician who changed his method of treatment to suit his patients, took place on another plantation in Louisiana, whose inhabitants were stricken with typhoid dysentery. The physician's usual treatments did not have the desired effect. The physician resolved to do something different since treating the slaves as he would treat whites did not seem to work. So he "removed them from the plantation grounds into the woods where he tried to impress upon them 'an imitation of savage life.'"60 He proceeded to treat them with "elixir vitriol, sulphate of soda, slippery-elm water and prickly-pear tea."61 These two cases suggest that antebellum southern physicians were willing to alter their methods of treatment in order to keep the business of slaveholders.

Among slaves, herb or root doctors were respected and regarded with affection. One indication of their influence was the frequent complaint of owners and physicians that slaves followed the medical advice of black root doctors rather than white physicians. One South Carolina doctor "complained that his prescriptions were thrown out the window and March's [conjure doctor] concoctions were taken in their stead." 62 Another slaveholder had a similar reproach. He said that slaves would either simply refuse to take their medicine or would instead "take some concoction in repute among the old African beldames in the 'quarters,' by which they are sickened if well, and made worse if ill."63 African Americans and whites who consulted with slave healers clearly had more confidence in the abilities of the slave healers to effect a cure. A lack of confidence in white, regular physicians may have contributed to this. Unlike the hired white doctors,

slave healers ministered to more than the bodies of their sick patients. Herbalists were common on plantations. Gus Smith remembers his grandfather as an "old fashioned herb doctor." "Everybody knew him in dat country and he doctored among de white people, one of de best doctors of his kind. He went over thirty miles around to people who sent for him. He was seldom at home. Lots of cases dat other doctors gave up, he went and raised them. He could cure anything." In fact, Smith's grandfather once cured him "when other doctors had given up on him."64 Irena Blocker recalled a slave woman whose remedies "brought ailing people of all races to the door of Aunt Penny, many to die after their arrival and many more through the ministrations of the good old doctor were cured of their ills and enabled [sic] to return to their homes to sing the praises of this colored medicine woman."65 Since slaves were not able to advertise their services, information about their successes was spread in the white community by satisfied customers and others with first-hand knowledge of their effective remedies. Whites, as well as slaves, were likely to seek the services of slave healers.

Some slaveholders first sent for a physician and only if he failed did they seek the services of a slave healer. Jake Terriell of Texas recalled that "If the doctor, he couldn't do anything, master would send and get old black mammy."66 One extreme example is seen in a two-year old slave boy in Mississippi who was very sick. Two white physicians decided they could do nothing further to cure him and predicted that he would die. The boy's owner told the child's grandmother that if she could cure him, she could have him. So "she took him and carefully nursed him back to health." The master was true to his word and from then on, the child "was her own and lived with her in her cabin and 'de quarters."67 This may indicate a sense of desperation of the part of the slaveowner. It may also indicate a slaveowner willing to attempt to provide a cure he did not himself understand.

Slaveholders sometimes afforded a special status to slaves. This status often took the form of protection from the harsh treatment that marked the experiences of many slaves. Former slave Mary Rahls remembered, "My mammy was a doctor w'at wait on de women folks 'n' Marse Jim ain' 'low nobody t' whip 'er."68 Conjurers were also afforded this same kind of status. "Dinkie," of Poplar farm plantation, was an enslaved conjurer who apparently was given favored treatment. According to William Wells Brown, "No one interfered with him. Dinkie hunted, slept, was at the table at meal times, roamed through the woods, went to the city, and returned when he pleased. Everybody treated him with respect."69 Healers like Dinkie may have been given special treatment solely out of respect or because slaveholders feared the conjurer's ability to use their supernatural powers against the owner and his family.

Slave healers can be seen as the embodiment of African American medical knowledge. For every slave healer with specialized healing abilities, there were many others with a core knowledge of remedies and cures. References to enslaved healers who treated white patients in addition to other slaves abound in the ex-slave narratives which contain many accounts of these inter-racial encounters. Slaveholder records corroborate these descriptions. Of her grandmother from North Carolina, one former slave had this to say. "She was a midwife. She doctored the rich white and colored."70 Another interviewer summarized the memories of a former slave by recording "Rena says she has acted as midwife ever since she was fifteen years old and has 'done brought a passel' of babies into this world. She says she has attended both white and colored for over fifty years."71 Mildred Graves of Virginia also remembered caring for the sick and acting as a midwife. She spoke of the attitude towards her and her abilities held by white doctors and patients. Whenever any o' de white folks 'round Hanover was goin' to have babies dey always got word to Mr. Tinsley dat dey want to hire me fer dat time. Sho he let me go - twas money fer him, you know. One night Mrs. Leake sent fer me ... I went 'an when I got dare she had two doctors f'om Richmond, but dey won't doin' nothin' fer her. Something was very wrong wid Mrs. Leake dey say, an' dey want to call another doctor - min' you, dere was two dere already. I tol' dem I could bring her 'roun', but dey laugh at me an' say, "Get back darkie, we mean business an' don' won't any witch doctors or hoodoo stuff." Mrs. Leake heard dem an' she said 'tween pains she want me; so dey said if you want her fer your doctor we would go. I stayed an' wuked f'om 'bout one o'clock to

eight o'clock. I tell you dat was de toughes' case I ever had. I did ev'ything I knowed an' somethings I didn' know. I don't know how I done it, but anyway a son was born dat mornin' an' dat boy lived. ... Even de doctors dat had call me bad names said many praise fer me.72

Although initially skeptical of Graves' healing ability and knowledge, physicians were forced to give her some credit when a patient they basically gave up on recovered following Graves' treatment.

Slaveholders and physicians alike acknowledged the benefits of utilizing the services of slave healers.73 One slaveholder wrote in a letter to another that "Kitty cured 39 out of 40 cases" of scarlet fever "by giving little medicine but snake root tea and saffron tea and rubbing [the] body all over with old bacon skin."74 John Hamilton, in Louisiana provided testament in a letter to his slaveholder brother of the benefits of relying on female slaves. "I am sorry to learn that you have been unfortunate with the Negroes. Your doctors are rather a rough set - they give too much medicine. It is seldom that I call in a physician. We Doctor upon the old woman slave and have first-rate luck."75 There may also have been others who considered the healing services of slaves so commonplace that they did not feel they were worth mentioning in their writings.

Although his official position was as a coachman, "Brother Tom," owned by Robert Carter, was known for his healing abilities and was in demand throughout the neighborhood. According to a letter from a neighboring slaveholder, "The black people at this place hath more faith in him as a doctor than any white doctor; and as I wrote you in a former letter I cannot expect you to lose your man's time, etc., for nothing, but am quite willing to pay for same."76 Carter himself once sent an ailing slave named Guy to another African-American healer owned by William Berry of King George County. Carter wrote to Berry in June 1786 that Guy was "very desirous of becoming a Patient of Negroe David" and Carter wanted him to stay at Berry's house "to be under the care & direction of David" and for David to observe "the operation of the first [dose of] medicine."77 The two slaveholders involved in these transactions clearly violated a 1748 law that forbade slaves from practicing medicine. Based on ex-slave testimony, this dependence on slave healers continued into the antebellum period.

After a lifetime of healing experience, Sybella Harris was consulted by local physicians who wished to draw on her expertise. "It is her boast that when any of her white folks are ill now, the family Doctor requests that she at least come to the bedside and tell the others what to do."78 Charlotte Mitchell Martin began to attract attention for her herbal cures after emancipation. "Doctors sought her out when they were stumped by difficult cases."79 One nineteenth-century enslaved healer in Tennessee known as Doctor Jack was so popular among white patients that they "petitioned the state legislature to allow him to practice medicine."80 There are many possible explanations as to why some physicians were more willing than others to learn from slaves. Some doctors probably did not believe that a slave was capable of possessing beneficial knowledge, while others not only believed that they were, but were secure enough of their position in the profession not to consider slave doctors a threat. Scientific curiosity of some physicians may also have played a role.

Unfortunately, just a few detailed accounts of meetings between white doctors and enslaved patients exist; parallel records of exchanges between white patients and enslaved practitioners are lacking as well. One of the few accounts of a session with an African-American practitioner, in this case a conjure doctor, is recounted by historian Mechal Sobel in the article, "Personal Ethics in a Slave Society." James Potter Collins, a white Revolutionary war veteran from South Carolina, became ill in October of 1802. Collins consulted with a series of prominent, regular physicians who were all unsuccessful in their attempts to cure him. Finally, after the most recent in the series had treated Collins for three weeks, the young doctor had a private conversation with Collins. "He ... asked me if I had ever heard of what was called African poison, or was called by some, tricking. I told him I had often heard of it, but was altogether an unbeliever."81 As the doctor explained, We medical men reject the doctrine as an absurdity, and indeed it is against our interest to admit

it, and that there are few who believed it, but a man may be convinced against his own judgment. Dr. Shelton and myself have had three cases exactly the same as yours, and failed in all, and two of the men got perfectly cured very simply, by applying to an old African and are now both well and hearty men. Collins decided to take the doctor's advice and later described the encounter in his autobiography. After viewing me a short time, he began to consult his oracle, ephod, or whatever name you might choose to give it, for I have none. I asked no questions, neither did he; I felt a little sullen, thinking it would turn out to be mere balderdash. He began by telling of past events; in this he somewhat surprised me, for he told me a number of facts that it was impossible for any person but myself to know any thing about, not even my wife knew anything about them; at length he told what the doctor had predicted and what was the cause, and how it had been conducted. After he had done it, it was as plain as Daniel told Nebuchadnezzar's dream; he then performed some kind of spell or charm to prevent, as he said, any further progress of the complaint, and told me that if I would stay some ten or twelve days, he would cure me; that he could not do it in a shorter time unless he could go home with me, and in that case it would not take him over three hours.82

After this encounter, Collins was still skeptical about the healer's ability and left the next day. At home, still not well and still in doubt, he took the advice of his employer and saw another African-American healer. "I got some better but did not like the negro or his master thinking them both to be knaves."83 Because of these feelings, Collins stopped treatment. Two years later, he made another attempt, unsuccessfully, to be cured by a prominent physician in North Carolina. At about this time he met a man thought to be a man of truth [who] began to make some strange statements about a negro that lived in his neighborhood. ... He stated among a number of things, that he had performed many cures, ...I went on and tried the cure. The method of performing it was somewhat similar to the one attempted upon me by Gilbert and his negro, as described ... with this exception, that I complied literally with the instructions of the magician, or whatever he might be termed, and however strange it may appear to others, I was entirely cured.84

Whether or not whites could be conjured is an obvious question to take away from a reading of Collins' ordeal. Although slaves often enlisted conjurers' help in changing the attitude or behavior of their owners, the results of these experiments were doubtful.85 According to some, only blacks could be conjured. Perhaps more important than skin color, however, was belief in the power of conjure. It seems likely that whites who believed in conjure could be affected by it as well.86 Whites who held this belief may have been convinced as children, upon hearing of conjure stories.87 Julie E. Harn, a white Georgian woman writes of being influenced as a child by African Americans. "So firm a hold upon the youthful mind have the things we learned in childhood, few of those brought up with Negro nurses are really free of every vestige of superstition."88

Collins, throughout his ordeal, saw not one but three African American healers. In the end he was persuaded that he had been tricked and with the help of an African American healer, he was cured. Not only was he convinced of the healer's ability, but he was referred to the African-American healers by reputable white physicians. Collins' tale is a good example of the black/white interaction and influence that was a common feature of medical encounters in the antebellum South..

On occasion, a slaveholder visited an African-American healer on behalf of his slave. James L. Smith recalls in his autobiography the time another slave attempted to poison his father, Charles. Smith was a child at the time. When his father became ill after drinking from a whiskey bottle offered to him by a slave named Cella, the master was sent for.My master, seeing in what a critical condition he was, sent for a white doctor, who came, and gave father some medicine. He grew worse every time he took the medicine. There was an old colored doctor who lived some ten miles off. Some one told Bill Guttridge [slaveowner] that he had better see him, and perhaps, he could tell what was the matter with my father. Bill Guttridge went to see this colored doctor. The doctor looked at his cards, and told him that his Charles was poisoned, and even told him who did it, and her motive for doing it.... The doctor gave Guttridge a bottle of medicien [sic], and told him to return in haste, and give father a dose of it. He did so.89

Although impossible to ascertain Guttridge's opinion of the African-American practitioner he consulted, Guttridge saw that the white doctor's cures were not working and chose to interact personally with an African American healer in an attempt to heal his valuable slave. Smith's father eventually partially recovered, but was unable to work.

Although rare in the nineteenth-century, some African Americans received instruction in orthodox medicine and were considered "real" doctors. They did not receive medical degrees, but were allowed to practice medicine. James Durham was one of the first of these African-American doctors in the United States to practice regular medicine.90 He was born a slave and owned by various physicians who instructed him in the practice of medicine. Freed just before his twenty-first birthday, Durham went on to a successful career in medicine in New Orleans. During a visit to Philadelphia in 1788, Durham met the prominent physician Benjamin Rush who was so impressed with Durham's knowledge and abilities that Durham was the subject of a November 14, 1788 letter from Rush to the Pennsylvania Abolition Society in which he alludes to learning from Durham. "I have conversed with him upon most of the acute and epidemic diseases of the country where he lives, and was pleased to find him perfectly acquainted with the modern simple mode of practice in those diseases. I expected to have suggested some new medicines to him, but he suggested many more to me."91 Durham and Rush corresponded between 1789 and 1802.

The letters from Durham hint at the methods he used in his practice. Although he was trained as a regular physician and practiced as one, Durham may also have used his position to employ more traditional African-American methods as well. In a May 1789 letter, Durham stated, "I want to send you some medical plants, but it is not the season to dig them up, but I send [word missing] the first opportunity."92 The fact that he did not name the plants suggests that Rush may not have been familiar with them. In a letter dated October 18 [date on original not readable], Durham wrote of a yellow fever epidemic with which he was dealing. "And Sir I am happy to tell you that I have been very successful for out of fifty that fell under my care I have lost but six as yet which is less than all the other doctors have and I will send you my [word faded on manuscript] mode of treatment that I have adopted for I have no time just now."93 Whether or not Durham's greater success can be attributed to remedies informed by an African tradition is not clear. Although Durham was formally trained in the methods of a regular practitioner and probably practiced as one most of the time, evidence suggests that he may have employed other types of treatments as well.

Whether or not whites accepted that slaves could be effective healers, many did believe they could effectively harm their patients. For some the belief that African Americans were medically knowledgeable compounded their fear. Throughout the antebellum period, slaves and free blacks were frequently credited with (or blamed for) the knowledge, ability and tendency to poison others, particularly whites, under the guise of administering medicines. A diagnosis of poison, of course, could serve a doctor's interests if he was unable to discern any other cause of illness or death.94 Rather than admit defeat, a doctor could blame slaves and their poisons for the deaths of anyone under the care of slaves.

Slave healers offered a viable alternative to the white doctors who represented the nineteenth-century medical establishment, for whites as well as African Americans. The reliance of whites on slave healers is clear. Genovese suggests that the reason so many whites looked upon slave doctors favorably was because of the deficiencies of the white medical system. This, no doubt, was a contributing factor. Whites also turned to slave healers because they were pleased with the quality of care and the effective results they provided. Slaveowners benefited from using their slaves as healers because they did not have to pay them and, in fact, they sometimes profited by hiring them out to others. The nature of slavery marked the complex relationship of African Americans and whites; healers and patients. Contrasting emotions of trust and suspicion characterized these medical interactions between African Americans and whites.

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similar to laws in Virginia. The law in South Carolina was passed in 1748, a year after Virginia. Faith Mitchell, Hoodoo Medicine, 14. A similar law was passed in Tennessee in 1831. In that law, the master was subject to indictment and being charged a fine for allowing a slave to practice medicine. Caleb Perry Patterson, *The Negro in Tennessee, 1790-1865* (New York: Negro Universities Press, 1968), 36. In 1835 Georgia also passed a law which prohibited African Americans from compounding or dispensing medicine. 1835, "An Act to prohibit the employment of Slaves and Free Persons of Colour from compounding or dispensing of medicines," Acts of the General Assembly of the State of Georgia (Milledgeville, 1836).

1 Todd L. Savitt, *Medicine and Slavery: The Diseases and Health Care of Blacks in Antebellum Virginia* (Urbana: University of Illinois Press, 1978), 143.

2 A. Cash Koeniger, "Climate and Southern Distinctiveness," *Journal of Southern History* 54 (February 1988): 35.

3 Hening, *The Statutes at Large* 6, 105. For a discussion of the historical experiences of Europeans And Africans with poisoning, see Philip J. Schwarz. *Twice Condemned: Slaves and the Criminal Laws of Virginia, 1705-1865* (Baton Rouge: Louisiana State University Press, 1988), 97.

4 Jane Purcell Guild, *Black Laws of Virginia: A Summary of the Legislative Acts of Virginia ConcerningNegroes from Earliest Times to the Present* (Whittet & Shepperson, 1936); reprinted, (New York: Negro Universities Press, 1969).

5 Guild, *Black Laws of Virginia*, 168.

6 Guild, *Black Laws of Virginia*, 169.

7 Fett, "Body and Soul," 320.

8 Fett, Body and Soul, 320. Eugene Genovese came to a similar conclusion when he said that the Laws Did not keep African Americans from treating black or white patients. Genovese, *Roll, Jordan, Roll*,225.

9 "Christison on Poisons," *Western Journal of the Medical and Physical Sciences* 4 (1831), 265-272.

10 Trials of Tom and Amy, January 20, 1806, Pittsylvania County, Virginia Executive Papers, Letters Received, Library of Virginia.

11 Schwarz, *Twice Condemned*, 204.

12 Vinnie Brunson interview, Rawick, suppl. 2, vol. 3.2, Texas, 513.

13 "Ma" Stevens interview, Rawick, suppl. 1, vol. 4.2, Georgia, 588.

14 Although the terms root doctor and conjurer were and are sometimes used synonymously, in This Study root doctor is used to refer to a strict herbalist. The work of conjurers was also referred to as hoodoo. It was also sometimes called voodoo, although voodoo usually refers to an organized cult in New Orleans, associated with slaves or free blacks from the French West Indies. Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford University Press, 1978), 75-80.

15 Faith Mitchell, *Hoodoo Medicine: Sea Island Herbal Remedies* (Berkeley, California: Reed, Cannon and Johnson, 1978), 19-20.

16 Theophus H. Smith, *Conjuring Culture: Biblical Formations of Black America (* New York and Oxford: Oxford University Press, 1994, 5.

17 Smith, *Conjuring Culture,* 31.

18 Holly F. Matthews, "Rootwork: Description of an Ethnomedical System in the American South," *Southern Medical Journal* 80 (1987): 886

19 According to J.D.B. DeBow in 1853, "[o]n almost every large plantation there is one or more negroes, who are ambitious of being considered in the character of conjurers, in order to gain

influence, and to make others fear and obey them." David H. Brown, "Conjure/Doctors: An Exploration of a Black Discourse in America, Antebellum to 1940," *Folklore Forum* 23 (1990):6. SharlaFett suggests that gender was not a factor in the amount of auhority wielded by a conjurer but it may have impacted the types of services requested. A female conjrer, for example, might specialize in medicine to aid in childbirth or in other women's health issues. Sharla Fett, *Body and Soul: African-American Healing in Southern Antebellum Plantation Communities, 1800-1860"* (Ph.D. diss., Rutgers University, 1995), 187.

20 Leonora Herron and Alice M. Bacon, "Conjuring and Conjure-Doctors." *Southern Workman* 24 (1895): 117-18, 193-94, 209-11. Reproduced in Alan Dundes*, Mother Wit From the Laughing Barrel: Readings In the Interpretation of Afro-American Folklore* (Jackson and London: University Press of Mississippi, 1990), 359-368.

21 Raboteau, *Slave Religion*, 279.

22 The findings of archaeological excavations are being used more frequently to study the lives of slaves. They have also been useful in linking certain African-American practices to their West African past. The archaeology of African Americans is a fairly recent discipline; the first excavation of an African-American slave quarter was in 1968. Some of the most striking evidence found thus far alludes to the presence of conjurers. See Patricia Samford, "The Archaeology of African-American Slavery and Material Culture." *William and Mary Quarterly* 53 (January 1996), 87.

23 Samford, "The Archaeology of African-American Slavery," 87.

24 Samford, "The Archaeology of African-American Slavery," 87.

25 Kenneth L. Brown, "Material Culture and Community Structure: The Slave and Tenant Community at Levi Jordan's Plantation, 1848 - 1892," in *Working Toward Freedom: Slave Society and Domestic Economy in the American South,* ed. Larry E, Hudson, Jr. (Rochester: University of Rochester Press, 1994), 114.

26 Samford, "The Archaeology of African-American Slavery," 107.

27 J. Morgan, "An Essay on the Production of Abortion Among Our Negro Population," *Nashville Journal of Medicine and Surgery* 19 (1860), White, *Ar'n't I a Woman,* 84.

28 Laurence Johnston, *A Manual of the Medical Botany of North America* (New York: William Wood and Company, 1884), 108.

29 Anna Lee interview, Rawick, suppl. 2, vol. 6.5, Texas, 2284.

30 Lu Lee interview, Rawick, suppl. 2, vol. 6.5, Texas, 2299.

31 Rena Clark interview, Rawick, suppl. 1, vol. 7.2, Mississippi, 410.

32 White, p.84, and *Ferry Hill Plantation Journal: January 4, 1838-January 15, 1839. The James Sprunt Series in History and Political Science* 43. Ed. Fletcher M. Green. (Chapel Hill: University of North Carolina Press, 1961).

33 *Ferry Hill Plantation Journal*, 25-26.

34 Ruben Fox interview, Rawick, suppl. 1 vol. 7.2, Mississippi, 778.

35 R.W. Gibbes, "Southern Slave Life," *DeBow's Review* 24 (April 1858):321-324, quoted in James Breedon *Advice Among Masters*, 205.

36 *New Orleans Med. Surg. Journal* 12 (1855), 196-99 and *New Orleans Med. Surg. Journal* 11 (1854), 20-21; quoted in Walter Fisher, "Physicians and Slavery in the Antebellum Southern Medical Journal," *Journal of the History of Medicine and Allied Sciences* (January 1968), 36-49.

37 James B. McCaw, "On the Present Condition of the Medical Profession in Virginia," *Virginia Medical and Surgical Journal* (October 1853): 42.

38 McCaw, "Medical Profession," 45.

39 For an interesting analysis of the medical profession see "Doctors, Quack-Doctors, and Doctor Quacks. The Newspapers, of the United States, for 1837. *The Western Journal of the Medical and*

Physical Sciences 10 (1836-1837): 613-622.

40 Sally G. McMillen *Motherhood in the Old South* (Baton Rouge and London: Louisiana State University Press, 1990), 70.

41 U.B. Phillips *Plantation and Frontier Documents, 1649-1863* (2 vols. Cleveland, 1909) 1, 127-128.

42 Nancy Boudry interview, Rawick, vol. 12.1, 116.

43 John Mosley interview, Rawick, suppl. 2, vol. 7.6, Texas, 2805. Also see Lizzie Atkins interview, Rawick, suppl. 2, Vol. 2.1, Texas, 99; Eli Coleman interview, Rawick, suppl. 2, vol. 3.2, Texas, 849, William Byrd interview, 578, Charlie Cooper interview, 927; Parilee Daniels interview, suppl. 2, vol. 4.3, Texas, 1038; Elgie Davison interview, suppl. 2, vol. 4.3, Texas, 1116.

44 Savitt, *Medicine and Slavery*, 179-180.

45 Rawick, vol. 19, *God Struck Me Dead*, Louisiana, 157.

46 "Ma" Stevens interview, Rawick, suppl. 1, vol. 4.2, Georgia, 584.

47 White, Deborah Gray, *Ar'n't I a Woman: Female Slaves in the Plantation South (* New York: W.W. Norton & Co., 1985), 116.

48 Samford, "The Archaeology of African-American Slavery," 107.

49 Raboteau, *Slave Religion*, 276.

50 John W. Blassingame, "Status and Social Structure in the Slave Community: Evidence from New Sources," in *Perspectives and Irony in American Slavery*, ed. Harry P. Owens (Jackson: University of Mississippi, 1976), 142-143.

51 John W. Blassingame, "Status and Social Structure in the Slave Community," in *The Afro-American Slaves: Community or Chaos?* Ed. Randall M. Miller. (Malabar, Florida: Robert E. Krieger Pub. Co., 1981), 114.

52 Charles Joyner, *Down by the Riverside: A South Carolina Slave Community (* Chicago: University of Illinois Press, 1984), 148.

53 Joyner, *Down by the Riverside*, 149.

54 Savitt, *Medicine and Slavery* ,174.

55 David H. Brown, "Conjure/Doctors," 26.

56 Bruce, Henry Clay, *The New Man. Twenty-Nine Years a Slave, Twenty-Nine Years a Free Man. Recollections of Henry Clay Bruce.* (New York: Negro Universities Press, 1989), 52.

57 Bruce, *The New Man*, 55.

58 Bruce, *The New Man*, 57.

59 John S. Haller, Jr., "The Negro and the Southern Physician: A Study of Medical and Racial Attitudes 1800-1860." *Medical History* 16 (1972): 242.

60 Haller, 242.

61 Haller, 242.

62 John W. Roberts, *From Trickster to Badman: The Black Folk Hero in Slavery and Freedom*. (Philadelphia: University of Pennsylvania Press), 99 and Lawrence W. Levine, *Black Culture and Black Consciousness: Afro-American Folk Thought From Slavery to Freedom (Oxford: Oxford University Press, 1977)*,

63 Eugene Genovese, *Roll, Jordan Roll: The World the Slaves Made (New York: Vintage Books, 1976)*, 226.

64 Gus Smith interview, Rawick, vol. 11.8, Missouri, 335. Smith did not specify whether or not his grandfather's travels to his patients' bedsides took place while he was still a slave.

65 Irena Blocker interview, Rawick, suppl. 1, vol. 12, 68.

66 Jake Terriell interview, Rawick, suppl. 2, vol. 9.8, Texas, 3775.

67 Rube Brown interview, Rawick, suppl. 1, vol. 6.1, Mississippi, 287.

68 Mary Rahls interview, Rawick, suppl. 2, vol. 8.7, Texas, 3218.

69 William Wells Brown, *My Southern Home* (Boston, 1880), 68-69; quoted in John W. Roberts, *From Trickster to Badman*, 95. Dinkie was also known for providing love potions for white women. See Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford University Press, 1978), 282.
70 Jennie Ferrell interview, Rawick, vol. 8.2, Arkansas, 282.
71 Rena Clark interview, Rawick, suppl. 1, vol. 7.2, Mississippi, 409.
72 Mildred Graves interview, *Weevils in the Wheat: Interviews with Virginia Ex-Slaves,* 121.
73 Sharla Fett also reached this conclusion based on the observation that whites so frequently Mentioned slave healers in their writings. Fett, *Body and Soul*, 303.
74 Letter to T. Keitt, 20 March 1860 in Thomas Ellison Keitt Papers, Duke University, quoted in Kenneth F. Kiple and Virginia Himmelsteib King, *Another Dimension to the Black Diaspora: Diet, Disease, and Racism (*Cambridge: Cambridge University Press, 1981), 171.
75 John Hamilton to William Hamilton, February 4, 1860, William S. Hamilton Papers in the George M. Lester Collection, Louisiana State University, quoted in Genovese, *Roll, Jordan, Roll*, 225-26.
76 Carter Papers, Virginia Historical Society, quoted in Wyndham B. Blanton, *Medicine in Virginia in the Eighteenth Century (* Richmond: Garrett and Massie, Inc. 1931), 173; Lawrence Levine, *Black Culture*, 63; and U.B. Phillips, *American Negro Slavery: A Survey of the Supply, Employment and Control of Negro Labor as Determined by the Plantation Regime* (New York: D. Appleton & Co., 1918), 323.
77 Robert Carter to William Berry, 31 July 1786, Robert Carter Letterbooks, Duke; quoted in Louis Morton, *Robert Carter of Nomini Hall: A Virginia Tobacco Planter of the Eighteenth Century* (Williamsburg, Va., 1941), and in Savitt, *Medicine and Slavery*, 175.
78 Sybella Harris interview, Rawick, suppl. 1, vol. 8.3, Mississippi, 936.
79 Charlotte Mitchell Martin interview, Rawick, Florida, 167.
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81 Collins, James Potter, [Autobiography of] *A Revolutionary Soldier*, revised by John M. Roberts (Clinton, LA,: Feliciana Democrat, 1859), quoted in Mechal Sobel, "Whatever You Do, Treat People Right: Personal Ethics in a Slave Society" in *Black and White Cultural Interaction in the Antebellum South*, ed. Ted Ownby, (Jackson: University Press of Mississippi, 1993), 65.
82 Sobel, "Treat People Right," 66-67.
83 Sobel, "Treat People Right," 67.
84 Sobel, "Treat People Right," 68.
85 See the unfavorable accounts of conjurers by two former slaves. Henry Bibb, N*arrative of the Life and Adventures of Henry Bibb, An American Slave* (New York, 1849); Henry Clay Bruce, *The New Man. Twenty-Nine Years a Slave, Twenty-Nine Years a Free Man. Recollections of Henry Clay Bruce*. (New York: Negro Univ. Press, 1969).
86 See Raboteau, *Slave Religion*, 283.
87 Raboteau, *Slave Religion*, 283. Also see Genovese, *Roll, Jordan, Roll*, 217-218 and John Blassingame, *The Slave Community: Plantation Life in the Antebellum South.* New York and Oxford: Oxford University Press, 1972), 48-49.
88 Julie E. Harn, "Old Canoochee-Ogeechee Chronicles," *Georgia Historical Quarterly* 16 (June 1932), 147, quoted in Genovese, *Roll, Jordan, Roll*, 217.
89 James L. Smith, *Autobiography of James L. Smith (*New York: Negro Universities Press, 1881; reprint, 1969).
90 He is listed as James Derham in some accounts.
91 Herbert Morais, *The History of the Negro in Medicine* (New York: Publishers Company, Inc., 1969),8.
92 James Durham, "Letters of James Durham to Benjamin Rush." ed. Betty L. Plummer *Journal of Negro History* 65 (1980): 266.

93 Durham, “Letters,” 266.
94 A 1750 letter from Alexander Garden to Charles Alston, his former teacher, supports this claim.

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Early Fairfield County Midwives and Assistants

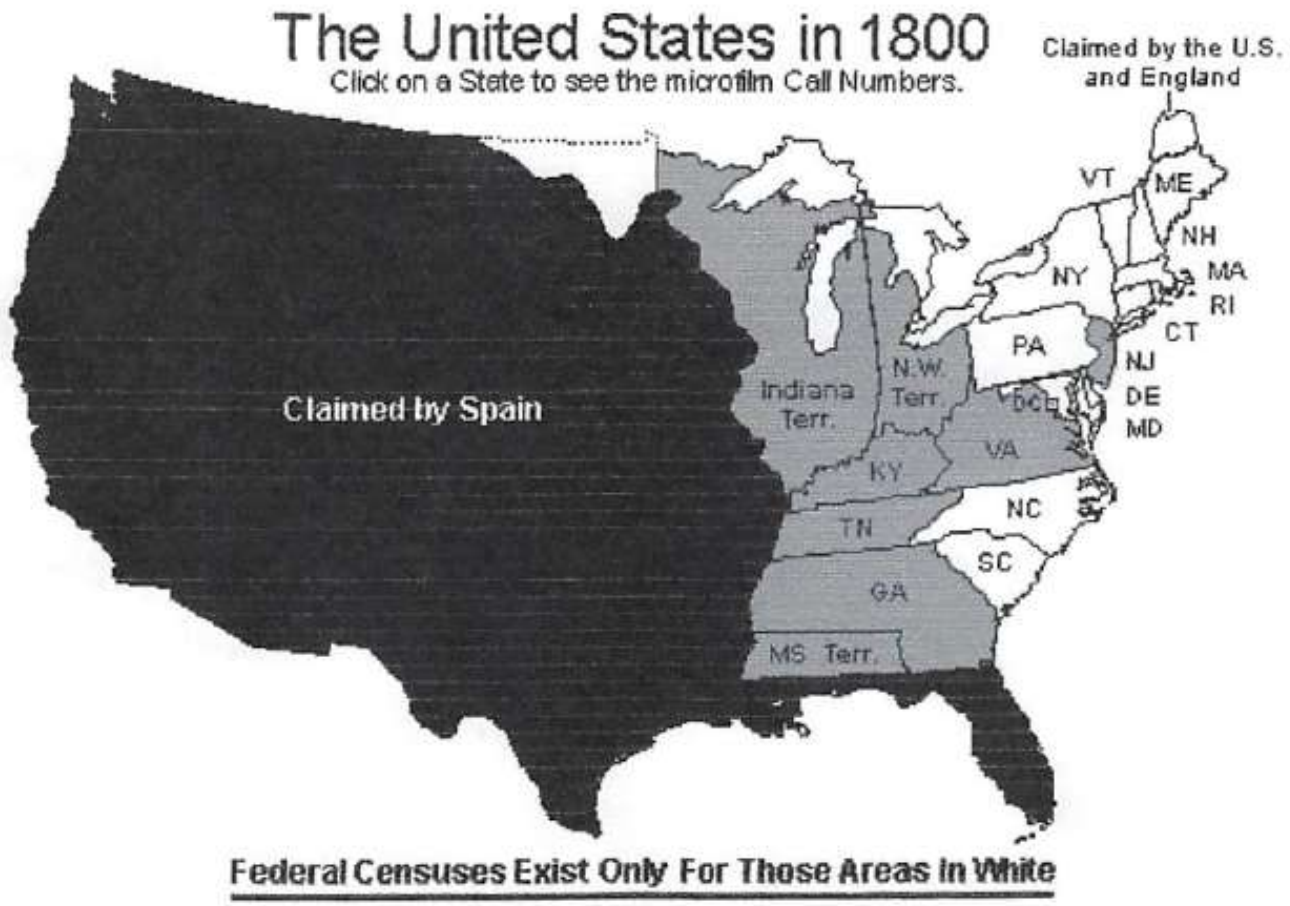
Do you recognize anyone?

There has been a lot of interest in Census information and the forming of the states.
Below and following are the 1790 through 1920 census. The links mentioned are not clickable.

Copies of the 1790 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M637 Rolls: 1 - 12.

1790 Facts

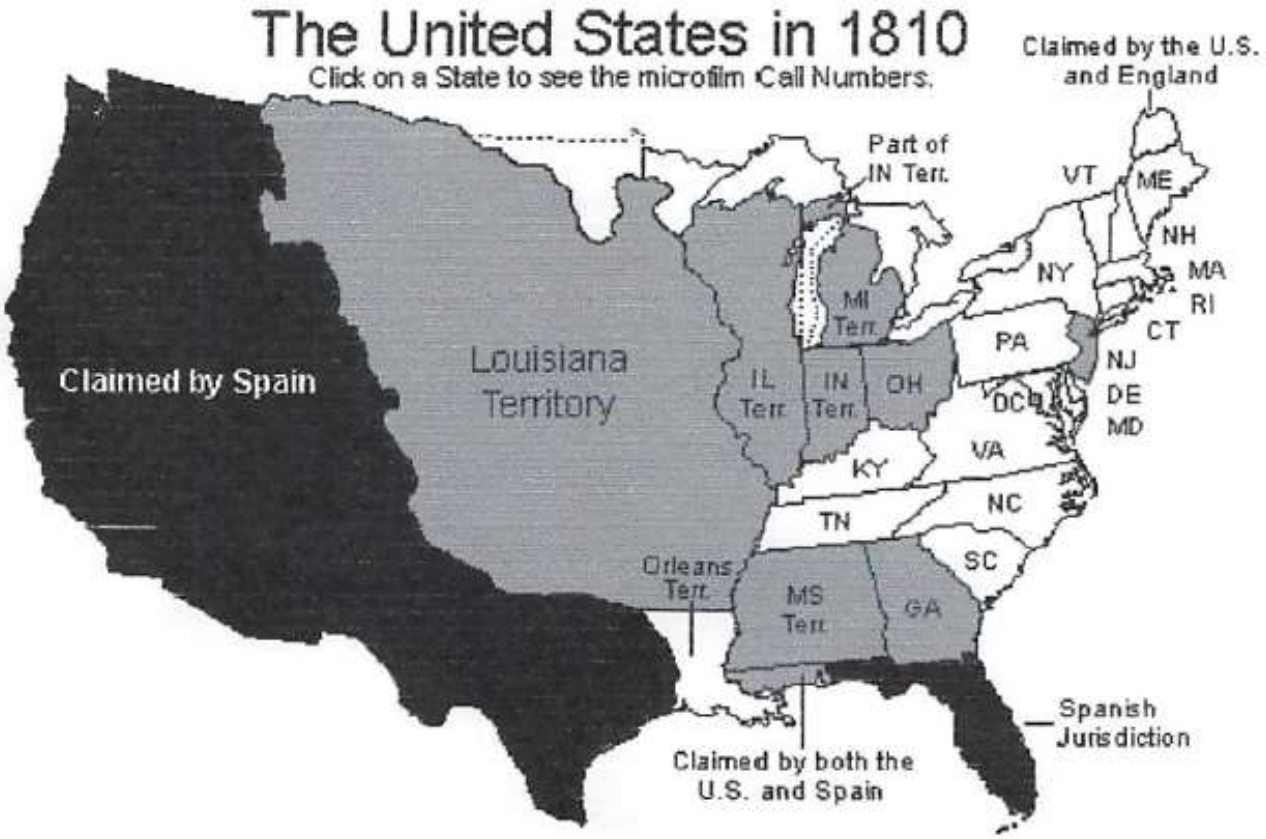
1. First U.S. decennial population census.
2. U.S. population: 3.9 million (3.2 million free, .7 million slave)
3. Census conducted by U.S. marshals under the direction of the president.
4. Census day: 1st Monday in August (2 August 1790).
5. Mandated copies: One set, sent to the federal district court. Same copy ordered sent to the U.S. Secretary of State in 1830.
6. A printed list of the 1790 census is available on microfilm as National Archives' publication: Series: T498 Rolls: 1,2, and 3.



Copies of the 1800 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M32 Rolls: 1 - 52.

1800 Facts

1. Second U.S. decennial population census.
2. U.S. population: 5.3 million (4.4 million free, .9 million slave)
3. Census conducted by U.S. marshals under the direction of the Secretary of State.
4. Census day: 1st Monday in August (4 August 1800).
5. Mandated copies: One set, sent to the federal district court. Same copy ordered sent to the U.S. Secretary of State in 1830.

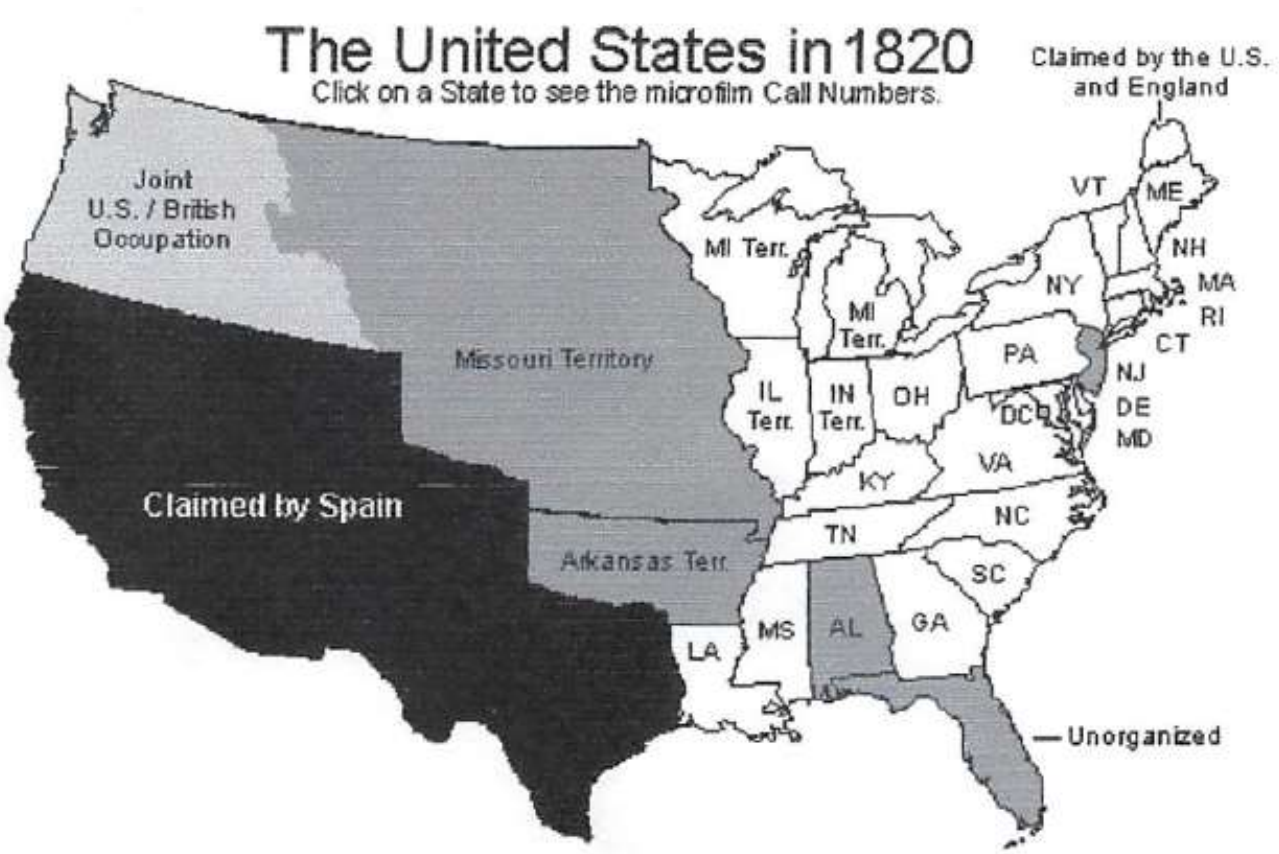


Federal Censuses Exist Only For Those Areas in White

Copies of the 1810 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M252 Rolls: 1 - 71.

1810 Facts

1. Third U.S. decennial population census.
2. U.S. population: 7.2 million (6.0 million free, 1.2 million slave)
3. Census conducted by U.S. marshals under the direction of the Secretary of State.
4. Census day: 1st Monday in August (6 August 1810).
5. Mandated copies: One set, sent to the federal district court. Same copy ordered sent to the U.S. Secretary of State in 1830.

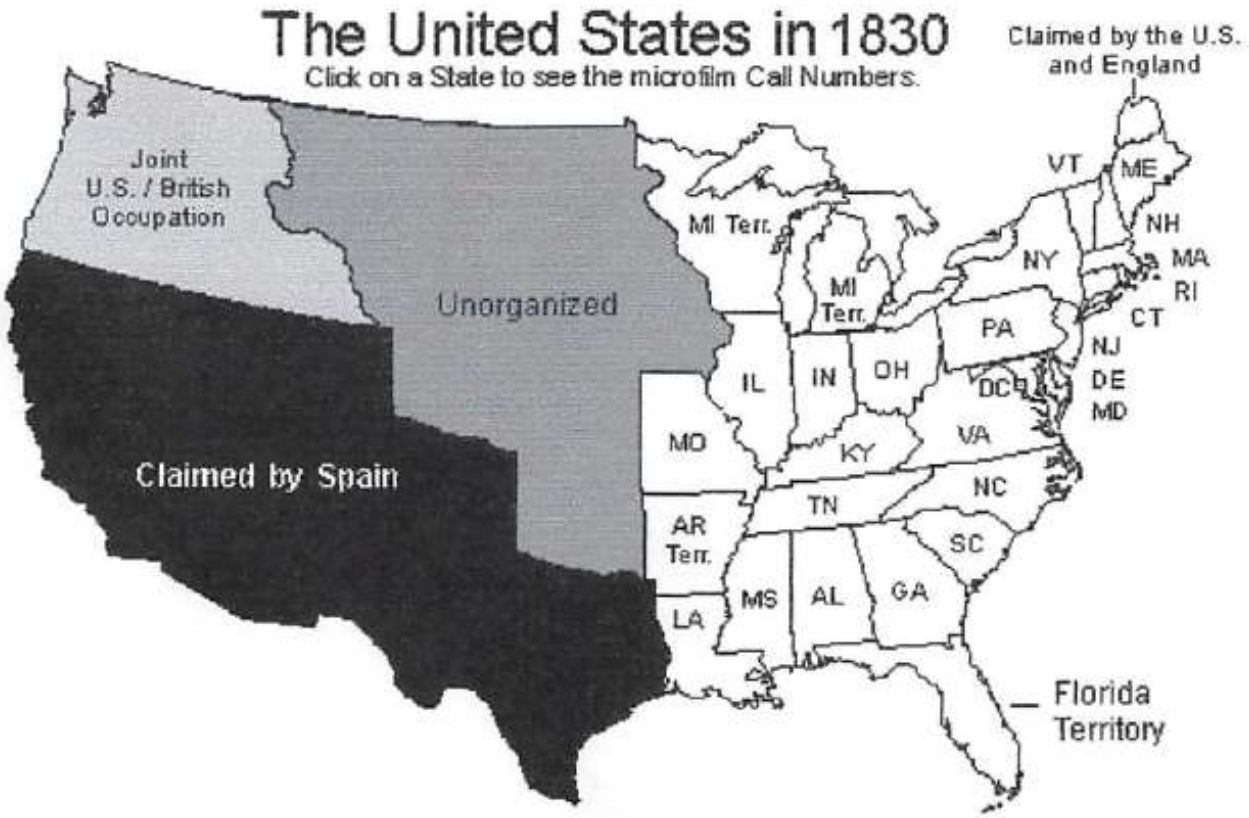


Federal Censuses Exist Only For Those Areas In White

Copies of the 1820 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M33 Rolls: 1 - 142.

1820 Facts

1. Fourth U.S. decennial population census.
2. U.S. population: 9.6 million (8.1 million free, 1.5 million slave)
3. Census conducted by U.S. marshals under the direction of the Secretary of State.
4. Census day: 1st Monday in August (7 August 1820).
5. Mandated copies: One set, sent to the federal district court. Same copy ordered sent to the U.S. Secretary of State in 1830.

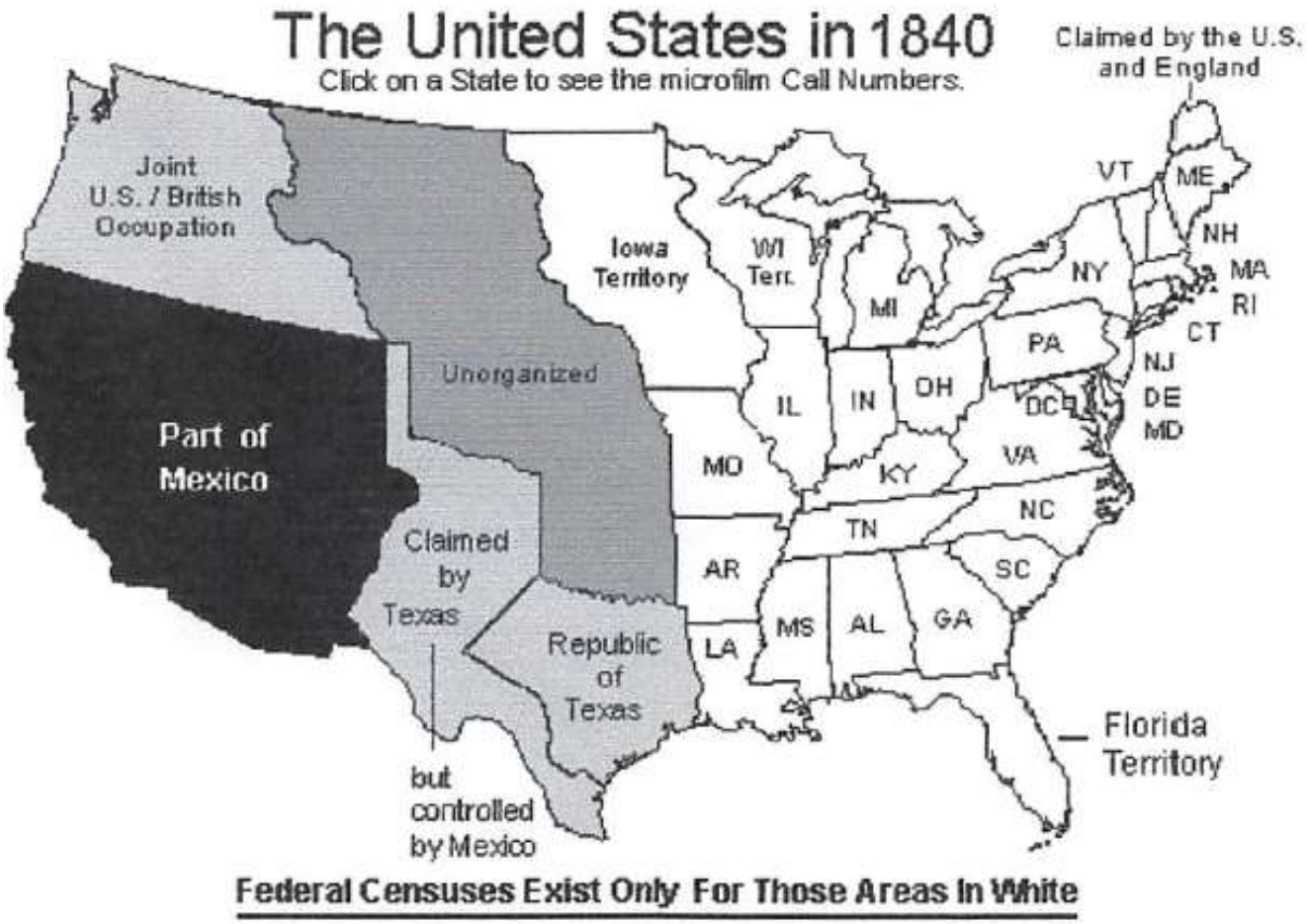


Federal Censuses Exist Only For Those Areas In White

Copies of the 1830 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M19 Rolls: 1 - 201.

1830 Facts

1. Fifth U.S. decennial population census.
2. U.S. population: 12.9 million (10.9 million free, 2.0 million slave)
3. Census conducted by U.S. marshals under the direction of the Secretary of State.
4. Census day: 1 June 1830.
5. Mandated copies: Two sets, one sent to the federal district court, the other to the Secretary of State. This was the first federal census to supply enumerators with uniform, printed forms for recording names.



Copies of the 1840 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M704 Rolls: 1 - 580.

1840 Facts

1. Sixth U.S. decennial population census.
2. U.S. population: 17.1 million (14.6 million free, 2.5 million slave)
3. Census conducted by U.S. marshals under the direction of the Secretary of State.
4. Census day: 1 June 1840.
5. Mandated copies: Two sets, one sent to the federal district court, the other to the Secretary of State.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1850 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M432 Rolls: 1 - 1009.

1850 Facts

1. Seventh U.S. decennial population census.
2. U.S. population: 23.2 million (20.0 million free, 3.2 million slave)
3. Census conducted by U.S. marshals under the direction of the Census Office appointed by the U.S. Secretary of the Interior.
4. Census day: 1 June 1850.
5. Mandated copies: Three sets, one to the county court, a second to the secretary of the state (or the territory) and the last to the U.S. Secretary of the Interior.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1860 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M653 Rolls: 1 - 1438.

1860 Facts

1. Eighth U.S. decennial population census.
2. U.S. population: 31.5 million (27.5 million free, 4.0 million slave)
3. Census conducted by U.S. marshals under the direction of the Census Office appointed by the U.S. Secretary of the Interior.
4. Census day: 1 June 1860.
5. Mandated copies: Three sets, one to the county court, a second to the secretary of the state (or the territory) and the last to the U.S. Secretary of the Interior.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1870 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: M593 Rolls: 1 - 1748.

Most of the state of Minnesota is available as: Series: T132 Rolls: 1 - 13.

1870 Facts

1. Ninth U.S. decennial population census.
2. U.S. population: 38.6 million
3. Census conducted by U.S. marshals under the direction of the Census Office appointed by the U.S. Secretary of the Interior.
4. Census day: 1 June 1870.
5. Mandated copies: Three sets, one to the county court, a second to the secretary of the state (or the territory) and the last to the U.S. Secretary of the Interior.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1880 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: T9 Rolls: 1 - 1454.

1880 Facts

1. Tenth U.S. decennial population census.
2. U.S. population: 50.2 million
3. Census conducted by the Superintendent of the Census (Census Office, U.S. Department of the Interior).
4. Census day: 1 June 1880.
5. Mandated copies: Two sets, one an abbreviated version to the county court, full version to the Superintendent of the Census.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1900 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: T623 Rolls: 1 - 1854

1900 Facts

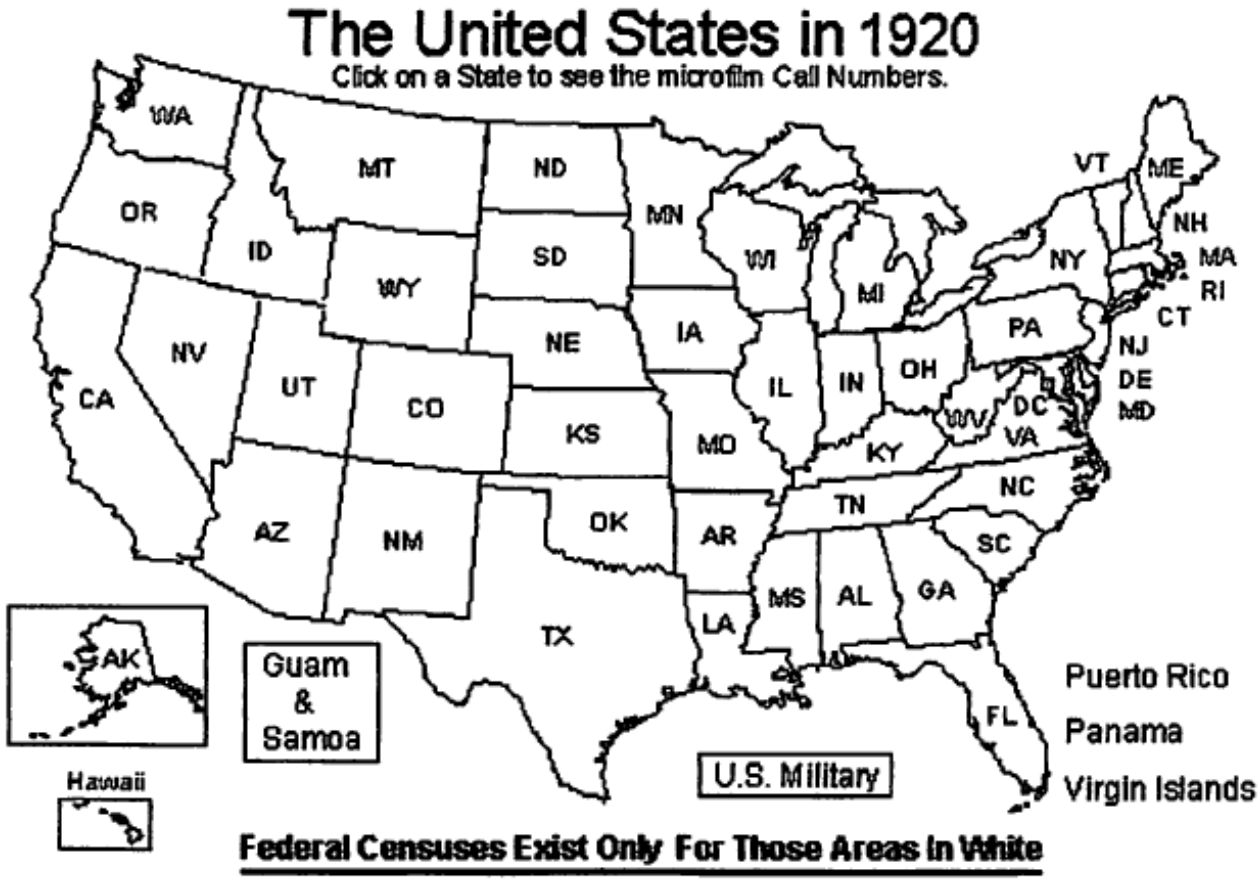
1. Twelfth U.S. decennial population census.
2. U.S. population: 76.2 million
3. Census conducted by the Director of the Census (Census Office, U.S. Department of the Interior).
4. Census day: 1 June 1900.
5. Mandated copies: One set, to the Director of the Census Local jurisdictions could buy a copy of their schedules at cost.
6. The original census schedules were destroyed in the 1940s after being microfilmed.

Federal Censuses Exist Only For Those Areas In White

Copies of the 1910 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: T624 Rolls: 1 - 1784

1910 Facts

1. Thirteenth U.S. decennial population census.
2. U.S. population: 92.2 million
3. Census conducted by the Director of the Census (Census Bureau, U.S. Department of Commerce and Labor).
4. Census day: 15 April 1910.
5. Mandated copies: One set, to the Director of the Census. Local jurisdictions could buy a copy of their schedules at cost.
6. The original census schedules were destroyed in the 1940s after being microfilmed.



Copies of the 1870 census lists are available on 35 millimeter microfilm from: Census Microfilm Expeditors or the National Archives. Series: T625 Rolls: 1 - 2076

1920 Facts

1. Fourteenth U.S. decennial population census.
2. U.S. population: 106.0 million
3. Census conducted by the Director of the Census (Census Bureau, U.S. Department of Commerce and Labor).
4. Census day: 1 January 1920.
5. Mandated copies: One set, to the Director of the Census. Local jurisdictions could buy a copy of their schedules at cost.
6. The original census schedules were destroyed in the 1940s after being microfilmed.

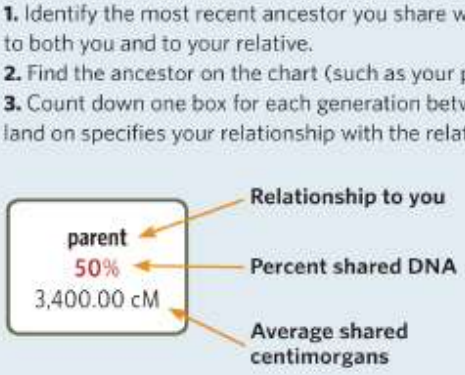
How to Calculate Cousinhood

Follow these steps to figure out what kind of cousins you are with a relative:

1. Identify the most recent ancestor you share with your relative, and how that ancestor is related to both you and to your relative.

2. Find the ancestor on the chart (such as your parent, grandparent, great-grandparent, etc.).

3. Count down one box for each generation between that ancestor and your relative. The box you land on specifies your relationship with the relative, and how much DNA you share with him or her.



The shared DNA data can help you estimate your relationship to a genetic match. Note this chart doesn't show double cousins or half siblings, both relationships with about 25 percent shared DNA (roughly 1,700 cM).

					third-great-grandparent 3.125% 212.50 cM
				great-great-grandparent 6.25% 425.00 cM	third-great-aunt/uncle 3.125% 212.50 cM
			great-grandparent 12.5% 850.00 cM	great-great-aunt/uncle 6.25% 425.00 cM	first cousin 3 times removed 1.563% 106.25 cM
		grandparent 25% 1,700.00 cM	great-aunt/uncle 12.5% 850.00 cM	first cousin twice removed 3.125% 212.50 cM	second cousin twice removed .781% 53.13 cM
	parent 50% 3,400.00 cM	aunt/uncle 25% 1,700.00 cM	first cousin once removed 6.25% 425.00 cM	second cousin once removed 1.563% 106.25 cM	third cousin once removed .391% 26.56 cM
YOU	sibling 50% 2,550.00 cM	first cousin 12.5% 850.00 cM	second cousin 3.125% 212.50 cM	third cousin .781% 53.13 cM	fourth cousin .195% 13.28 cM
child 50% 3,400.00 cM	niece/nephew 25% 1,700.00 cM	first cousin once removed 6.25% 425.00 cM	second cousin once removed 1.563% 106.25 cM	third cousin once removed .391% 26.56 cM	fourth cousin once removed .0977% 6.64 cM
grandchild 25% 1,700.00 cM	great-niece/nephew 12.5% 850.00 cM	first cousin twice removed 3.125% 212.50 cM	second cousin twice removed .781% 53.13 cM	third cousin twice removed .195% 13.28 cM	fourth cousin twice removed .0488% 3.32 cM

familytreemagazine

HOW TO FIGURE DATES FROM TOMBSTONES

Let us say you have found the tombstone of an ancest and on that stone you find the date of his death and his age at death. You want to determine the date of his birth. He died 16 April 1904.

	1904 (year)	4 (months)	16 (days)
He was age	61 (years)	1 (month)	10 (days)
	1843 (year)	3 (months)	6 (days) = 6 March 184

But, too often it is more complicated than that. He died 16 April 1904.

	1904 (year)	4 (months)	16 (days)
His age was	83 (years)	8 (months)	21 (days)

What you do is borrow 30 days from April for a total of 46 days--and borrow 12 months 1904 for a total of 15 months, having already borrowed a month. So you get:

	3	3	
	1904 (year)	4 (months)	16 (days)
		+12 (months)	+30 (days)
	1903 (year)	-15 (months)	-46 (days)
age	83 (years)	8 (months)	21 (days)
	1820 (year)	7 (months)	25 (days) or born 25 July 1820

To check this, say he was born 25 July 1820, and lived to the age of 83 years, 8 months and 21 days. Put everything back that you have borrowed

	1820 (year)	7 (months)	25 (days)
	83 (years)	8 (months)	21 (days)
	1903 (year)	15 (months)	46 (days)
	+12 (months)	+ 1 (month)	-30 (days)
	1904 (year)	16 (months)	16 (days)
		12 (months)	
		4 (months)	

-SUN CITY GENEALOGIST, a publication of Sun City Genealogical Society, founded 1972
Vol. IV, No. 2 - Summer 1983 P. O. Box 1448, Sun City, Arizona 85372

Beatitudes Of A Family Genealogist

Wilma Mauk

* * * * * * * * * * * * * * * * * * * *

Blessed are the great grandfathers, who saved embarkation and citizenship papers,
For they tell whence they came.

Blessed are the great grandmothers, who hoarded newspaper clippings and old letters,
For these tell the story of their time.

Blessed are all grandfathers, who filed every legal document,
For this provides the proof.

Blessed are grandmothers, who preserved family Bibles and diaries,
For this is our heritage.

Blessed are fathers, who elect officials that answer letters of inquiry,
For -- to some -- the only link to the past.

Blessed are mothers, who relate family tradition and legend to the family,
For one of her children will surely remember.

Blessed are relatives, who fill in family sheets with extra data,
For to them we owe the family history.

Blessed is any family, whose member strives for the preservation of records,
For their's is a labor of love,

Blessed are the children, who will never say, "Grandma, you have told that old story twice today."

(The above was taken from the St. Louis Genealogical Society Journal)

Old Handwriting and Symbols

Reading old handwriting can be a real problem when it's in a foreign language, but it can be just as much a problem in English, especially if you're not aware of changes in handwriting and styles over the years. Many words, for instance, were abbreviated by deleting a letter or all but the first and last letters of a word; even names were shortened this way. In Colonial America this deletion was common in letters and documents and was usually indicated by a horizontal line written above or through the word. Some of your handwriting problems may require you to find some old penmanship manuals in the library (interesting browsing, actually, whether you need them or not), but here are examples of a few of the more common abbreviations and symbols.

Sources for Swedish research: The Swedish-American Genealogist, PO Box 2186, Winter Park, FL 32790 publishes a quarterly. Dues are $12.50 per year. Also, the Swenson Swedish Immigration Research Center, Augustana College, Denkmann Memorial Library, Rock Island, IL 61201 has much - maps, books, documents, newspapers, etc.

CAUSES OF DEATH ON OLD DEATH CERTIFICATES

Aplepsy - Blindness
Ague - Malarial Fever
Anasarca - Generalized massive edema
Aphonia - Laryngitis
Aphtha - The infant disease "thrush"
Apoplexy - Paralysis due to stroke
Asphycsia/Asphicsia - Cyanotic and lack of oxygen
Atrophy - Wasting away or diminishing in size.

Bad Blood - Syphilis
Bilious fever - Typhoid, malaria, hepatitis or elevated temperature and bile emesis
Biliousness - Jaundice associated with liver disease
Black plague or death - Bubonic plague
Black pox - Black Small Pox
Black vomit - Vomiting old black blood due to ulcers or yellow fever
Blackwater fever - Dark urine associated with high temperature
Bladder in throat - Diphtheria(seen on death certificates)
Blood Poisoning - Bacterial infection; septicemia
Bloody Flux - Bloody stools
Bone Shave - Sciatica
Breakbone - Dengue fever
Bright's Disease - Chronic inflammatory disease of kidneys
Bronze John - Yellow Fever
Bule - Boil, tumor or swelling

Cachexy - Malnutrition
Cacogastric - Upset stomach
Cacospysy - Irregular pulse
Camp fever - Typhus; aka Camp diarrhea
Canine madness - Rabies, hydrophobia
Canker - Ulceration of mouth or lips or herpes simplex
Catalepsy - Seizures / trances
Catarrhal - Nose and throat discharge from cold or allergy
Cerebritis - Inflammation of cerebrum or lead poisoning
Chilblain - Swelling of extremities caused by exposure to cold
Child bed fever - Infection following birth of a child
Chin cough - Whooping cough
Chlorosis - Iron deficiency anemia
Cholera - Acute severe contagious diarrhea with intestinal lining sloughing
Cholera morbus - Characterized by nausea. vomiting, abdominal cramps, elevated temperature, etc. Could be appendicitis
Cholecystitus - Inflammation of the gall bladder.
Cholelithiasis - Gall stones.
Chorea - Disease characterized by convulsions, contortions and dancing.
Cold plague - Ague which is characterized by chills.
Colic - An abdominal pain and cramping
Congestive chills - malaria with diarrhea
Congestive fever - malaria
Corruption - Infection
Coryza - A cold
Costiveness - Constipation
Cramp colic - Appendicitis
Crop sickness - Overextended stomach
Croup - Laryngitis, diphtheria, or strep throat
Cyanosis - Dark skin color from lack of oxygen in blood
Cynanche - Diseases of throat
Cystitis - Inflammation of the bladder

Library Additions to FCGS Library Collection

History of Old Pendleton District & Genealogy of Leading Families — **FCGS**
Col. R. W. Simpson

Coleman County Stories & More — **FCGS**
Carl Langford

Union County, South Carolina Minutes of the County Court 1785-1799 — **FCGS**
Brent Holcomb

Colonial Clergy of Virginia, North Carolina and South Carolina 1607-1776 **FCGS**
Rev. Frederick Lewis Weis

Abstracts of (Old) Ninety-Six & Abbeville District, South Carolina Wills and Bonds Volume #1 **FCGS**
Pauline Young

Abstracts of (Old) Ninety-Six & Abbeville District, South Carolina Wills and Bonds Volume #2 **FCGS**
Larry Pursley

History of the Cherokee Indians and Their Legends and Folk Lore **FCGS**
Emmett Starr

DNA for Native American Genealogy **FCGS**
Roberta Estes

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

New Books Available

The Sawtooth Slayer A Venator Cold Case **Nathan Dylan Goodwin**
Nathan Dylan Goodwin Amazon.com: Tom Elmore: books, biography, latest update

Richmond County, Georgia, Court Records, Slave Importation Affidavit Registers 1818 to 1854, Slave Index
Compiled & Edited by the AGS,
Augusta Genealogical Society
706 722-4073, augustagensociety@comcast.net

In Search of our Ancient Ancestors
Anthony Adolph
Pen and Sword Books Ltd, George House, Units 12 & 13, Beevor Street, Off Pontefract Road, Barnsley
South Yorkshire S71 1HN
www.pen-and-sword.co.uk

Tracing Your Theatrical Ancestors
Katharine M. Cockin
Pen and Sword Books Ltd, Matthew Potts,
47 Church Street, Barnsley, South Yorkshire S70 2AS
www.pen-and-sword.co.uk

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 **2023 members,** then you **may** need to renew your membership, please do so by checking with us. Remember membership year runs from January 1st until December 1st. We now honor any membership payments after Thanksgiving to be for the following year of membership. On February 1st, 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 (9th 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
Butts	Madelyn	Rion
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"	**Father's side:** 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, Jaggers, 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 **Mother's side:** Adams, Aldridge, Ashworth, Blackmon, Bray, Cassel, Clark, Cook, Damron, Ellis, Enloe, Ervin, Gardner, Harvey, Horton, Kay, Knight, Massey, Miller, Milne, Montgomery, Penbury, Preene, 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
Turner	Mary Catherine	Turner
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

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

Bennett	Sandra Blackmon	Faust, Jones, Meredith, Neeley
Hornsby	Benjamin F.	Hornsby, Leitner
Williams	Roxanna	Ferguson, Harbry, Lucas, Newman, Plyer, Prickett, Roe, Rogers, Rowe, Willard, Wright

2022 PATRON MEMBERS

Brice	Robert	Brice
Chicone Jr.	Ronald "Ron"	Coleman, Feaster, Mobley, Stevenson, Wagoner

2022 FAMILY (or Mailed Newsletter) MEMBERS

Agnew	Clinton	Agnew, Anderson, White
Aiken	Ron & Leesa	Aiken
Banton	Susan	Gibson, Anderson, Douglass
Duke	Julius	Dunlap, Richardson, Simpson
Hobby	Gwen	Hobby
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
Laird	Donnie & Pam	DeLoach, Kennedy, Blackmon
Lyles-Anderson	Barbara	Lyles, Elliott, Woodward, McDonald, Peay
Reed	Gordon	Cabeen
Taylor	Diahn	Taylor, Ford, Jones, Leitner/L:ightener, Sampson, Graddick, Stevenson, Wise, Cain
Tucker	Shona	Cason

2022 INDIVIDUAL MEMBERS

Bell	Blake	Bell
Bryant	David	Hornsby, Tidwell, Knighton, Freeman
Caldwell	James	Caldwell
Cornish	Sharon	Thomas, Ballard, Gaines, Gooding, Bell, Manigo, Gore, Huckabee
Davis	Jonathan "Jon" E.	Boyd, Brown, King, McDill, McGraw, Powell, Roberts, Starnes
Duke	Julius Z.	Dunlap, Richardson, Simpson
Floyd	Joseph	Woodward
Faludi	Deborah	Frazier, David
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
Jones	John	Jones
Kinard	Glenna	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
Kinsler	Brenda K.	Kinsler, Adams, Stevenson
Luffman	Betty Carol	Luffman
Maechtle	Greydon	Maechtle
Oliver	Mary Anne	Burley, Bolick, Clowney, Crawford, Allen, Cooper, Martin, Oliver, Wages, Brice, Hendrix
Peays	Ben	Peay, Peays
Pollack	Deborah	Pollack
Sexton	Sarah	Minton, Timms
Wood	Vanessa	Wood
Yates	Matthew	Dove

2022 SUBSCRIPTIONS

Public Library	Allen County	Ft. Wayne, Indiana

******* 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 1st, current year, until December 31st, current year, i.e., calendar year. New members (after October 1sh, of current year) will have membership until December 31st, the following year. If dues have not been paid by January 31st, current year, you will no longer receive membership benefits. Members Only web pages password is changed February 1st.

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)

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( ) 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: _____

_____

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Mail Application and/or Check to:
FCGS or Fairfield County Genealogy Society
P.O. Box 93, Winnsboro, SC 29180-0093
Email: 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