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THE CHESTER DISTRICT GENEALOGICAL SOCIETY
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Meetings

4 April 1993 - First Presbyterian Church, Rock Hill SC, 3 p.m.
2 May 1993 - Richburg, SC, 3 p.m.
June - No Meeting

President's Page



This is my first address as President of CDGS to the membership. I must admit that I reluctantly accepted the role of President from George Harvey Moore because as a young man (aged 43), my primary obligations of career and family (three teenage children) often make more demands on my time than I am willing to give. At present I am between jobs and looking toward the future a little apprehensively. I do love history though, and nothing gives me more pleasure than bringing primary historical - genealogical material to the light of day. It is exciting to be able to reinterpret history in light of some old document that has been laying in a courthouse basement undisturbed for decades.

Of course my primary focus is land research. I know of no better way to learn the genealogical history of a land than by tracing the deeds, to discover not only the history of its ownership, but also the actual location of its separate parcels. Our ancestors are gone, but the land on which they lived, where their bones might still lie buried, is still here. It gives another dimension to simple names and dates to walk on land our ancestors owned, drink from the same spring, and know the names of their neighbors to the north, south, east, and west.

As I look over the membership roll, I am amazed at the number of persons, all across the nation, whose ancestors in some way touched the soil of Chester County. We are fortunate in that most of Chester's records are complete, our history is rich, and yet because we are financially poor, our rich heritage, like an abandoned gold mine lies buried beneath neglect, apathy and cultural poverty. Throughout the years, there have always been a few who have mined the nuggets of information found within, coming away with bits and pieces, only fragments of a panoramic history going back to the roots of our American Heritage.

We at CDGS continue that tradition, and through The Bulletin are able to offer a format where information can be assimilated and disbursed across the nation. All of us who receive benefit from The Bulletin are indebted primarily to the individual initiative and enterprise of three people; Jean Nichols, Jean Agee, and George Harvey Moore. Without their commitment and dedication to The Bulletin, much of Chester's rich history would still lie in relative obscurity in the basement of the courthouse, and in the files of the office of Probate, available only to those who are fortunate enough to make the trip to Chester - and even that no guarantee of success. Along with the two Jeans and George, I thank you for your continued patronage. I pledge that I will work with them to mine those suggests of information which may prove to be a gold mine for you. The Bulletin is and will remain our primary focus.

Tom Mayhugh

Notes from the Editor

A Happy New Year to all of you and we trust this will be the best year ever for our society.

We desperately need new members on the local level to help with our library and programs for our meetings. So many of you want to visit our library and we ask that you let us know in advance so we can plan for someone to meet you.

We appreciate all the family histories donated for our library and files, also the articles shared for use in our publication.

The year 1992 brought much sadness to our society in the loss of members and good friends.

I often think of our founder, Coy Stroud, who said, "When I get to Heaven, I will gather our members together up there," so his group should be large in number now. Another supporter and good friend, Col. Dewey McKeown, passed away in 1992. Together, he and Coy worked to get the organization off to a good start. Col. McKeown shared his knowledge of leadership and worked with us on our first publications. He helped in our publicity, for our membership grew from 17 charter members to 975 members in 9 months. Col. McKeown and Coy had a dream for growth in the Richburg area and they wanted the society to have its headquarters here.

Sympathy is extended to Jean Agee and her family in the loss of her husband, Alfred G. Agee on January 24th. A few days later, her aunt, Miss Lucy Clawson, age 95, passed away. She was the oldest person in our community and was a "storehouse" of knowledge on people in our area. She was well-known for her artistic ribbon pictures.

Mr. Alfred Agee had retired several years ago, but he stayed busy. He was a wonderful gardener and happiest when sharing his garden vegetables with all in the community. He was also a good neighbor who was very thoughtful of older people. I will miss him for he jokingly said, "It takes both of us to keep up with Jean (Agee)". If I lost her, I called him and if he lost her, he called me. He really had a good disposition and sense of humor to deal with the "two Jeans".

Many thanks to all of you for your support.

Jean H. Nichols

* * *

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A CONFEDERACY WELL PRAYED FOR IN OLD HOPEWELL

Those interested in the history of Chester District families are well aware of the significant outmigration that occurred before the Civil War. The white population in the county reached a peak of 10,036 in 1830, only to fall sharply in the 1840s and 1850s. By 1860, the white population was 7096, a decline of more than 30%. Economic factors were perhaps the major reason for the decline, but there were others. Concerns grew in the early 1830s about the nullification issue (whether a state could nullify tariffs imposed by the Federal Government). And concern about slave holding intensified as the practice spread in the upcountry. In 1830 in Chester County slaves numbered 7042, or 42% of the total population; by 1860 there were 10,925 slaves in the county, or 61% of the total population.

Before the Civil War a surprising number of upcountry South Carolinians opposed secession. Many were not integrated into the cotton culture until the 1830s or later and slave labor was not essential to their economic survival. Geography and available transport in the region favored small farming operations, and secession seemed a drastic step. Lacy Ford's work on radicalism in the South Carolina upcountry, Carl Degler's study of southern dissenters and Alfred G. Smith's work on the economy all are excellent studies.¹

These major demographic changes affected institutions in the county. This short paper will examine the impact of the outmigration on the membership of three Presbyterian churches in the county, Hopewell, Union and Fishing Creek.

There were numerous Presbyterians in the upcountry. Of Scots Irish descent, some came before the American Revolution through the port of Charleston. They brought an antipathy to the established Anglican religion and went to the upcountry. Others came through Newcastle, DE and Philadelphia, and then moved south along the flank of the Blue Ridge. Reformed Presbyterians (Covenanters) made up one branch of American Presbyterianism and in the early 19th Century they were numerous in Chester County.² They shunned political activity and would not swear an oath or hold public office in a government not avowedly Christian. They did not vote, refused jury duty and would not join secret fraternal organizations such as the Masonic Lodges. Although opposed to slavery, Covenanters typically would not join anti slavery societies because they were secular institutions.³ This pattern of behavior resulted in an obscure public footprint even though they may have been substantial land owners or merchants. Family ties were important, intermarriage was common and their social activities tended to focus on the church. They valued education highly, and insisted on a well educated clergy.

In 1782 most Reformed Presbyterians joined with the Associate Church (Seceders) to form the Associate Reformed Presbyterian Church (ARP). Small numbers of both groups remained outside this union. In the late 1820s and 1830s many ARP members and almost all the Covenanters left South Carolina to settle in the free states of Ohio, Indiana and Illinois.⁴ Most went to Greene County, OH, Monroe County, IN, and Randolph County, IL. Slave holding and nullification were motivating factors, but the domination of the state legislature by low country planters and a growing sense that this would not change also encouraged emigration.⁵

By the late 1830s and the 1840s most Presbyterians remaining in the upcountry were absorbed into the cotton economy. However emigration continued due to adverse economic conditions. Fluctuation in cotton prices, the marginal productivity of upcountry land, and competition from new lands in the Mississippi Delta were the most important factors. These later emigrants went mostly to recently opened cotton lands in west Tennessee, Mississippi and Arkansas.

Chester County is one of seven counties belonging to the lower Piedmont. The Presbyterians were concentrated in the eastern part of the county, along Fishing Creek and Rocky Creek, both tributaries to the Catawba River. In 1850 the upper Piedmont was still two thirds white and was dominated by

small farming operations. However in the lower Piedmont the white population in 1850 was less than one half the total. In Chester County the white population was 44% of the total.⁶ This larger proportion of blacks signified Chester County's growing participation in the cotton culture. The white population in the county declined between 1830-1860 while the black population increased dramatically.

CHESTER COUNTY

	1820	1830	1840	1850	1860
Free	9611	10,036	9889	8005	7096
Slaves	4542	7042	7858	9887	10,925
Percent of Whites	67%	58%	55%	44%	39%

Hopewell Church was located near the Fairfield County line a short distance from Blackstock. It had a large and active Covenanter congregation until well into the 1820s. After many communicants moved to the free states the character of the church changed. Both the Rev. Warren Flenniken, pastor from 1832-1850, and his successor Robert Brice were themselves slave owners. During the war years, Brice was a passionate defender of the secessionist cause. This was in sharp contrast to the Rev. Hugh McMillan, a regular preacher at Hopewell, who moved to Ohio in 1829 with his family and many Hopewell communicants because of his opposition to slavery.

But the Covenanters themselves were divided on the issue. Slave owning among some Chester County Covenanters existed as early as the pastorate of the Rev. John Riley (1813-1820), who served Covenanter congregations at Beaver Dam, the Brick Church, and Richmond. Riley welcomed members of the Hemphill, Hicklin and Cloud families into his congregation even though all three were prominent slave owners.⁷ This growing laxity and compromise with the secular environment encouraged strict Covenanters to leave the south a few years later.

The Union ARP Church was located near Richburg.⁸ This church had a large Covenanter membership until they moved to Ohio, Indiana and Illinois in the 1820s. After 1830 Union suffered additional losses to the states in the lower Mississippi Valley.⁹ Those who remained were to become loyal supporters of the Confederacy. At least three elders served in the Confederate Army and 27 of the congregation's young men fell in battle.¹⁰

Fishing Creek Presbyterian Church was located along Fishing Creek, several miles north of the old Lewisville Post Office. Few of its members had been Covenanters, but it too suffered a serious loss of members. Although some families moved north, most moved to West Tennessee, Arkansas and Mississippi.¹¹ As with Hopewell and Union, those who remained behind tended to be slave owners. In 1860 their pastor was the Rev. William Banks, himself a slave owner who later served as a chaplain with the Confederate Army.

A visitor in Chester County from October 1859 until December 1860 kept a journal that sheds light on the community's outlook just prior to the war. Samuel Harvey McMillan (SHM), born in Xenia, OH in 1833 and recently graduated from Miami University, went to Chester County to visit his uncles Robert and John Millen.¹² His parents, James Chestnut McMillan and Margaret Millen McMillan, his grandfather Daniel, and his great uncles Gavin and Hugh McMillan were among those Covenanter families who left the Hopewell congregation 25 years earlier.¹³

Daniel had been a prosperous merchant in Chester County; Hugh and Gavin were ordained ministers. They were Covenanters and Hugh preached regularly at the Hopewell Church before his departure. Owing to his feelings on the slavery issue Hugh moved to Greene County, Ohio, taking a substantial portion of the Hopewell congregation with him. Most settled in Xenia and Cedarville Townships. Others leaving for Greene County were members of the Harbison, Nesbit, Cooper, Orr, Stormont and Dallas families, none of whom had owned slaves.¹⁴

SHM also preserved in his journal a lengthy autograph letter written by Sarah McCaw in Chester County in September 1865. Sarah was a member of Hopewell church and her unionist sympathies are clear.

A letter from James John Henry to John Hunter of Randolph County, IL dated July 13, 1829 provides a contemporary account of the move, "Mr. McMillan left here about the 1st of February to settle himself in the Ohio State, and we have had no preaching since he left us, and I expect we will have none until we arrive in the Ohio State where he is. . . the people are in a great stir about selling to move to Ohio from here."¹⁵ Anti slavery feelings among the Covenanter families became more overt in the 1820s because the Associate Reformed Synod of the South, formed in 1822, declined to take a strong stance against slavery.

Hopewell informed the Presbytery in 1834, "We have to report that emigration to the North-west, stimulated in some cases by the increase in slavery, and in all cases by the political disturbances which have torn many churches asunder, has already considerably diminished our numbers."¹⁶ Within 18 months in the early 1830s, Hopewell lost three ruling elders and 50 lay members. Earlier emigrants had settled in Ohio, Indiana and Illinois, while "those of late date" settled in Tennessee, Mississippi and Arkansas.¹⁷ The decline in membership continued in the 1830s and 1840s. In 1833 Hopewell had 110 families with a total of 220 communicants; in 1849 the totals were 89 families with 200 communicants. During the pastorate of Warren Flenniken (1832-1850) some 200 communicants had been added, but more had been lost.¹⁸ During the first ten years under Flenniken's successor, the Rev. Robert Brice, Hopewell lost nearly 100 communicants, all of them moving to Georgia, Alabama, Tennessee, Mississippi, or Arkansas.¹⁹ This migration of course was primarily for economic reasons.

Before her marriage, SHM's mother, Margaret Millen, together with the large Millen family had been members of the Union Church. The Millens, although of Covenanter background, were more flexible on the slavery issue than Margaret's husband and his family. Margaret Millen's father and one brother were slave owners in 1830. Her brothers David and Eli Millen, the former a slave holder, moved to Greene County, OH in the 1840s where they became prominent merchants. David freed his slaves and brought them to Ohio. Two other brothers, John and Robert Millen remained in Chester County and were prosperous farmers and slave owners when SHM visited them in 1860. Both were elders in the Union Church.

SHM's aunt, Barbara Millen was married to Robert McCoy, an ARP preacher who owned at least one slave and in 1860 was pastor to a small congregation in Macon in west Tennessee.

The session records of the Fishing Creek Church make clear the effect of outmigration in the 1820s and 1830s. In the first twenty years of the century, membership more than doubled from 68 to 167. But a significant membership decline took place in the 1820s and 1830s. In 1821 there were 171 communicants, by 1841 there were only 110. By 1847 membership recovered to 174. Unfortunately the data is less certain for the years after 1848.²⁰

There were substantial numbers of African Americans in this church. The session record for 1847 noted, "But in carefully examining the list of communicants there can only be found 98 whites and 57 blacks, total 149 [sic]."²¹ The Rev. James R. Gillam, pastor for seven years until November 1848

recorded that 79 communicants had been added during his ministry, 42 whites and 37 blacks.²² Although black and white Presbyterians worshiped together, the session record for August 12, 1851 makes clear it was not as equals. Some black communicants were called before the session and admonished for expressing anti slavery views. Six appeared and were warned that it was wrong in the sight of God to object to their status as slaves. God had made them slaves and they were bound to obey their masters.²³

It was to combat this attitude among Associate (Seceder) Presbyterians that the Reverend Thomas S. Kendall came to Chester County in August 1840.²⁴ His sermon at the Smyrna Associate church resulted in the tar and feather incident widely reported in the abolitionist press. As with other Presbyterians, Associates opposed to slavery had moved north while their brethren in the slave states made their accommodation with the practice. Born in Xenia, Kendall attended Miami University. When northern Associates determined that vigorous action be taken against their slave holding southern brothers, Kendall, then pastor to a church in Blount County, TN agreed to take on this dangerous task. While Kendall preached to the small Smyrna congregation located five miles east of Chester, a gang of young men, incited by the Rev. Archibald White of the Stirling Meeting House gathered outside. They seized Kendall, took him to Cockerell's (White Oak), a small community in Fairfield County, just across the Chester County line and there tarred and feathered the hapless preacher.

The Hopewell Church itself had a sizeable African American membership before the war. The Rev. Warren Flenniken had been a slave holder. His widow Jane Flenniken, the Rev. Robert Brice and more than half the ruling elders are listed in the Chester County Slave Schedules for 1860. Elder Robert Boyd held 11 slaves, John Jamison held 6, James McDill held 3, James Young Mills held 13, and David Moffat, Clerk of Session, held 9. The other elders listed, John F. Bigham, David Wilson, and James B. Wylie could not be identified in the Slave Schedules. A number of black communicants are listed in church records along with their white owners.²⁵

In 1859 the Hopewell Record Book listed a total of 192 members, of whom 39 were black. In 1868 the membership stood at 117, with 21 being black. In 1870 the membership totaled 119, of whom 12 were black. By 1872 no African Americans were left in the congregation. Lathan, writing in 1879, recalled that 25% of the congregation was black in 1860, but that after the war they all left the church.²⁶ Clearly their participation as slaves had been to accommodate their owners. Black communicants in Chester County churches were almost exclusively slaves as the county's free black population in 1860 was minuscule.

In December 1859 SHM was asked to teach school by Samuel McCaw, an active Hopewell communicant. SHM agreed and remained in Chester County until December 1860, boarding in the McCaw home. Samuel McCaw did not own slaves and opposed secession.²⁷ His daughter Sarah's letter to SHM after the war detailed the war's impact on family, friends and members of the Hopewell Church. SHM preserved the letter with the comment, "The enclosed letter I rec'd over a year ago from Sarah McCaw & save it for a relic of the rebellion & to show that there was some true Union people in even in [sic] old So. Carolina."²⁸

The McCaw family had been in Chester County since before the American Revolution and were longtime Hopewell communicants. Samuel McCaw farmed with the help of two sons William and John. An older child, James, had moved to Greene County, OH sometime in the 1850s where he taught school in Cedarville Township; another son, Robert helped on the farm until he married and moved to Drew County, Arkansas in 1858 or 1859. William was at home in 1860, but by December 1863 he had made his way to Jeffersonville, Indiana where he was mustered into the 10th Indiana Cavalry.²⁹ The Confederate draft law, enacted first in April 1862 and then steadily expanded, would have forced a decision on whether to serve with the Confederate forces. In her postwar letter Sarah wrote, "I was never certain until [sic] you wrote that he [William] was in the U.S. Army."

But the McCaw family was splintered on the secession issue. Sarah's older brother Robert was

a slave owner and served in the Confederate Army in an Arkansas regiment.³⁰ Sarah wrote about sharp disagreements with Robert over the slavery issue. The two, "could not agree at all on secession and the war." Another brother, John died in the war, apparently in service to the Confederacy.

It was not easy to be a union sympathizer in Chester County during and after the war. Sarah wrote about her brothers William and James, "I do hope they will come this fall . . . I do not think they need be afraid to come here now, the best way to do is just hold up your head and think you are as good as any body, the way I have done for the last four or five years." After the McMillans and other Covenanter families moved north, the McCaws were among the few remaining Chester County Presbyterians who opposed slaveholding, and then secession.

The anguish in the McCaw family was mirrored in SHM's own. Although an only son and in spite of a concern grounded in his religious upbringing, SHM decided in August 1862 to enlist in the Union Army. No doubt the recently enacted draft law, and a bounty offered enlistees by the state of Ohio had an impact as well. With his father's blessing, SHM enlisted in the 110th Ohio Volunteer Infantry. He served three years and was wounded at the battle of Monocacy, near Frederick, MD. SHM's father visited the troops in the field on several occasions and delivered packages from home.³¹ As the war dragged on even staunch Covenanters recognized the need for action.

Four of SHM's Millen cousins served in South Carolina regiments. John Millen, or J.A. was the son of Uncle John Millen, a ruling elder in the Union Church. Uncle John, together with his brother Robert and their sons owned at least 18 slaves in 1860. In August 1861, with two other Confederate servicemen from Union ARP Church, J.A. was elected a ruling elder in the congregation.³² J.A. Millen was an officer in the state militia before it was called into Confederate service. J.A. was proud to serve his state and his service record contains a letter indicating his strong support for the Confederate cause. Wounded in December 1864 at the battle of Franklin, near Nashville, TN, he was captured by advancing Union troops and died soon thereafter.³³

Eli Harper Millen, J.A.'s younger brother also was captured at the battle of Franklin. Harper was more divided on the issue of secession. He enlisted in 1863 but later claimed that he did so only to serve in his brother's regiment. After his capture, Harper was sent to Camp Chase, (Columbus) OH. He claimed unwilling service in the Confederate Army and stated his willingness to take the oath of allegiance to the United States. Harper took the oath in March 1865 and relatives in Ohio were soon able to procure his release. He was released into the custody of "influential and loyal citizens of Greene County, Ohio", who were certainly Harper's three uncles, Eli and David Millen and James Chestnut McMillan, SHM's father. When Harper returned to Chester County, he carried a letter from SHM to Sarah McCaw which prompted the reply preserved by SHM.³⁴

Sam Millen, a brother of Harper and J.A., served in the Sixth South Carolina Infantry Regiment and was killed at the battle of Seven Pines near Richmond, VA in 1862. He was a slave holder before the war; SHM described a slave wedding at the Sam Millen plantation.³⁵

Gustavus Adolphus Millen, known as G.A., was the son of Uncle Robert Millen.³⁶ He was taken prisoner at the battle of the Crater at Petersburg, VA in 1864. Sent to Elmira, New York he wrote on several occasions to SHM asking for help in obtaining a release. G.A. was an unrepentant secessionist and SHM opted not to help his cousin, who languished in prison until war's end.

These three surviving cousins; a wounded Union veteran, a Confederate survivor of a Union prison, and an unwilling Confederate soldier who took the loyalty oath before war's end came together in Xenia after the war and shared their experiences.³⁷ SHM, the Millens, and the McCaws, although bound by ties of kinship, mirrored the divisions on secession and slavery that were found in their church and in society at large. Harper Millen returned to Chester County after the war; G.A. Millen moved to Arkansas. SHM already seriously ill with tuberculosis, lived with his father in Xenia and died in 1869.

Sarah McCaw's letter provides information about other members of the Hopewell Church. Col. James McDaniel, owner of the Chester Standard, chaired the committee which appointed Robert Brice as pastor in 1850.³⁸ In 1860, Col. McDaniel went so far as to advocate the reestablishment of the African slave trade as a cure for the economic doldrums in Chester County.³⁹ His son Jack was editor of the Standard and wrote a number of positive articles about the Confederate cause. Sarah strenuously criticized them, ". . . how he did degrad [sic] the union people, & the Union."⁴⁰ The McDaniel family suffered grievously in the war. Col. McDaniel died in March 1863 after a fall from a railroad car where he had been exhorting Confederate troops passing through Chester. Jack's brother William died in 1862 at the battle of Seven Pines. Late in the war both Jack and his brother Joseph were wounded at the battle of Fort Harrison near Richmond and both died. Only one brother, J. Hemphill McDaniel returned home at war's end.⁴¹ This family, with Covenanter roots reaching back to the American Revolution, is a good example of that accommodation to a secular environment which so concerned tradition minded Reformed Presbyterians.

Other Hopewell Church members mentioned in Sarah's letter included Hugh Darrough, Hugh Henry, David Moffat, Mr. Caldwell, Jane Flenniken (widow of the Rev. Warren Flenniken), and Dr. Douglas. All were slave holders, including Hugh Henry, who was said to be the last Covenanter in Chester County.⁴²

Sarah commented on the sermons at Hopewell during the war years. Although a part of Sherman's army camped near the church, it escaped with little damage. Had the soldiers known the nature of the Rev. Mr. Brice's preaching, ". . . they would not have had much mercy [sic]." Robert Brice was so supportive of the Confederate cause that the McCaw family seriously considered breaking with the Hopewell Church. Sarah wrote, ". . . sometimes we thought to quit going to church, as it was no use to go to hear what we did not believe."

Robert Brice was a highly regarded ARP preacher who accurately reflected the changed attitudes of his congregation. He was much esteemed and served Hopewell from 1850 until his death in 1878. In Sarah's words, "Sometimes I could scarcely stay in the house so bitter was Mr. Brice's prayers [sic] against his enemy. . . . the confederacy was well prayed for in old Hopewell." Sarah McCaw lived out her life in Chester County. She died in 1901, still a member and a regular contributor to the Hopewell Church.

Joseph D. Kyle
Richmond National Battlefield Park
January 1993

1. Lacy K. Ford, Jr., Origins of Southern Radicalism, The South Carolina Upcountry, 1800-1860 (New York: Oxford University Press, 1988) is an excellent study of opposition to disunion with an extensive bibliography. See also Carl N. Degler, The Other South, Southern Dissenters in the Nineteenth Century (New York, 1974). For economic conditions see Alfred Glaze Smith, Jr., Economic Readjustment of an Old Cotton State: South Carolina, 1820-1860 (Columbia: University of South Carolina Press, 1958). A version of this paper was presented in 1990 at the Missouri Valley History Conference. I am indebted to Virginia Fohl Rainey, then of the Miami (OH) Presbytery; Harold Parker, Professor Emeritus, Western State College; and Norman J. Bender, Professor, University of Colorado at Colorado Springs, for their very helpful comments.

2. George Howe, History of the Presbyterian Church in South Carolina, (Columbia, SC, 1883), Vol. II, 700-707 has a sketch on the Covenanters along Rocky Creek.

3. For Reformed Presbyterian attitudes regarding slavery see David Melville Carson, "History of the Reformed Presbyterian Church in America to 1871" (Ph.D. diss., University of Pennsylvania, 1964) especially 97-104 and Robert Lathan, History of the Associate Reformed Synod of the South (Harrisburg, PA, 1882), 273-74. See also W. Melancthon Glasgow, History of the Reformed Presbyterian Church in America (Baltimore, 1888).

4. For outmigration from Chester County to Monroe County, Indiana see James Albert Woodburn, "The Scotch-Irish Presbyterians in Monroe County, Indiana," Indiana Historical Society Publications IV (1910), 437-522. This article includes a detailed description of Covenanter worship practices. See also Howe, 704-706.

5. See William W. Freehling, Prelude to Civil War: The Nullification Controversy in South Carolina, 1816-1836 (New York 1966) and David Duncan Wallace, South Carolina, A Short History, 1520-1948 (Columbia, SC 1966 [1951]), 516.

6. Ford, Origins, 46.

7. Howe, 705.

8. Robert Lathan, A Historical Sketch of Union A.R.P. Church, Chester County, South Carolina (N.p.: n.p. 1888), reprinted by the Chester District Genealogical Society (Richburg, SC, 1980). See also The Centennial History of the Associate Reformed Presbyterian Church, 1803-1903 (Charleston, SC, 1905), 599.

9. Lathan, Union, 5,7 and 57 and Woodburn, 477.

10. Lathan, Union, 57.

11. Howe, 95, 271, 366, 509, 670 and 674.

12. The journal of Samuel Harvey McMillan and the letter written by Sarah McCaw are the property of Mr. and Mrs. Robert Thompson of Vancouver, WA. They have kindly permitted the present writer to prepare the journal for publication. The Historical Foundation of the Associate Reformed Presbyterian Church has patiently supported the project, and I am very grateful. Most of the surviving records for the three congregations are at the Presbyterian Study Center, Montreat, NC. Some have been reprinted by the Chester District Genealogical Society, P.O. Box 336, Richburg, SC 29729.

13. Family history material concerning the McMillan and Millen families is located in the Greene County Room, Greene County District Library, Xenia, OH 45385 where Ms. Julie Overton has been extremely helpful, and in the Heritage Room, Chester County Library, Chester, SC. George Moore and Jean Agee of the Chester District Genealogical Society have been helpful in many ways. My thanks to Virginia Fohl Rainey for her help in sorting out the tangled subdivisions among Presbyterians.

14. Woodburn, 510. The families mentioned do not appear in the Slave Schedules of the U.S. Census for Chester County for 1820 and 1830.

15. Reprinted in the Chester Reporter, December 2, 1970. The letter also can be found in South Carolina Magazine of Ancestral Research II (1974), 39-41. For an obituary of Hugh McMillan see, Joseph M. Wilson, Presbyterian Historical Almanac and Annual Remembrancer of the Church 3 (1861), 218-19. For an obituary of Gavin McMillan see *ibid.*, 10 (1868), 390-91.

16. Quoted in Robert Lathan, History of Hopewell Associate Reformed Presbyterian Church, Chester County, S.C. (Yorkville, SC: n.p., 1879), as reprinted by the Chester District Genealogical Society, 1981, 15.

17. Lathan, Hopewell, 15.
18. Lathan, Hopewell, 16.
19. Lathan, Hopewell, 17.
20. Brent H. Holcomb and Elmer Parker (comp), Early Records of Fishing Creek Presbyterian Church, Chester County, South Carolina, 1799-1859 (Greenville, SC, 1980).
21. Holcomb, 80.
22. Holcomb, 74-82, in particular 81.
23. Holcomb, 92-94.
24. B. S. Bartlow (ed), Miami University Alumni Catalogue, Centennial Edition, 1809-1909 (N.p.: n.p. 1909?), 271 and Lathan, Hopewell, 17.
25. The session records for Hopewell for 1832-1892 were reprinted by the Chester District Genealogical Society, Richburg, SC in 1984. See 26-30 for meetings during the war years. Session members in 1860 were compared with the Chester County Slave Schedules for that year.
26. Lathan, Hopewell, 45.
27. Samuel McCaw is listed in the Chester County U.S. Census for 1840, 1850, and 1860, but does not appear in the Slave Schedules for those years. Sarah's letter described a diversified farming operation. Her letter commented on a corn and wheat crop, the fruit crop, on butter and egg production and a home grown supply of meat. There was no mention of cotton.
28. SHM journal entry for October 8, 1866.
29. Military Service Record, William McCaw, 10th Indiana Cavalry, National Archives, Washington, D.C. and U.S. Census, 1860, Chester County, SC.
30. Military Service Record, Robert McCaw, 9th Arkansas Inf., National Archives, Washington, D.C. and U.S. Census and Slave Schedule, 1860, Drew County, AR.
31. SHM journal entry for August 22, 1862. The Xenia Torchlight for July 22, 1863 reported that James Chestnut McMillan had just returned from a visit at the front with the 110th OVI.
32. Lathan, Union, 50-51.
33. Military Service Record, John A. Millen, 24th SC Inf., National Archives, Washington, D.C.
34. Military Service Record, Eli Harper Millen, 24th SC Inf., National Archives, Washington, D.C. and SHM journal entry for July 2, 1865.
35. Military Service Record, Samuel Millen, 6th SC Inf., National Archives, Washington, D.C. and SHM journal entry for June 14, 1860.
36. Military Service Record, Gustavus Adolphus Millen, 17th SC Inf., National Archives, Washington, D.C.

37. SHM's journal entries for September 13, 1864; November 21, 1864; December 5, 1864; March 19, 1865; July 1, 1865; and August (n.d.), 1865.

38. Lathan, Hopewell, 38.

39. Chester Standard, August 9, 1860.

40. Very few issues of the Standard survive from the war years. An example of the reportage done by Jack McDaniel is, "Letter From the Petersburg Trenches" dated July 16, 1864 and published in the July 28, 1864 issue.

41. Military Service Records for E. Jackson McDaniel, Joseph P. McDaniel, J. Hemphill McDaniel, William L. McDaniel, all of the 6th SC Inf., National Archives, Washington, D.C.

42. Slave Schedules, U.S. Census, 1860. Dr. John Douglas and the Caldwell family owned large numbers of slaves. Regarding Hugh Henry see Howe, 707. Additionally, the Hemphill family, prominent in the Hopewell Church, owned in excess of 200 slaves.

(Editor's Note: We would like to thank Dr. Joseph D. Kyle, 230 N. 32nd Street, Richmond, VA 23223, for sharing the above article on Old Hopewell with us. I am sure our readers will find it very informative and helpful in their research. Thank you again, Dr. Kyle.)

T H E C R A T E R

For the Yorkville Enquirer

Petersburg, Va., July 31st, 1864.

Messrs. Editors: I send you what news I have been able to gather in regard to three companies of the 17th S. C. Volunteers:

Killed.-- Company C.-- Lieut. Henry Pratt, A. T. Smith, A(lex) Mullinax, W(illiam) Elmore, William Chambers, H. P. Cole.

Wounded.-- Captain (William) Dumovant, arm off; (John) W. Thomas, in body; P(eter) Lanier, leg off; W(illiam) M(artin) Dover, head severe; W. (M.) Sprouse, back; W(illiam) R. Bolin, back and leg; Elias Ramsey, slight; J. W. Randel, thigh, slight.

Missing.-- Sergt. (Jacob G.) Starnes, R(ober) H. Moss, N(oah) W. Moss, J(oseph) W. Smith, J(oseph) Wisher, J. L. Williams, J(ohn) R(ober) Hartness.

Company E.-- Killed.-- Corpl. R. N. Merritt.

Wounded.-- Lieuts. E. H. Cherry, slight; J. R. Moss, severe, through both thighs, flesh; Sergt. D. W. Thomasson, shoulder, severe; Private J. D. Blalock, breast, mortal; J(ohn) A. Meadows, breast, dangerous, since dead.

Company F.-- Lieut. Samuel (Catawba) Lowry in command.

Killed.-- Lieut. Samuel (C.) Lowry, William C. Pollard,

Wounded.-- F(letcher) H. Bridges, head; Sergt. G. W(att) Moore, severe; John Caldwell, arm slight; Rufus (H.) Whisonant, severe; N(oah) Seapaugh, severe; J(ames) M. Caldwell, slight.

Missing.-- Sergt. E. J. Downey, Corpl. T. S. Tippins, A(ndrew) Beheler, T. S. Hughes.

Company K.-- Killed.-- Orderly (Sergeant) James M. Williams, Corpl. J. L. Howe, William Russell, E(aton) Swann.

Wounded.-- Capt. (E. A.) Crawford, head severe; Lieut. (S. M.) Wylie, slight (gone back to command), A. J. Roberts, mortally, in head; J(ohn) McSwain, severe; D. E. Thomas, slight in leg; A(ndrew) F. Ash, leg flesh; W(illiam C.) Whitesides, slight; W. McCorkle, slight; R(ober) N. Caldwell.

Missing.-- M. W. Mendenhall.

I have not been able to be at the hospital of the 18th, but learn that the 18th lost three Companies and the 22nd, two.


The fight began to moderate about 8 A.M. and by 10 o'clock all was quiet, so far as I could see, except, the ambulances.

I was told by participants that the negroes lay slain waist deep. Various reports as to our loss or prisoners captured by us - no negroes captured only those who possumed out. Many are terribly mutilated, begging our men to kill them out.

Excitedly, Yours,
J. M. HOPE

Hope's letter has been amended to show, when available, full names. His remarks sound as though he may have gotten some information from his nephew Samuel T. Stephenson, Company F, 10th Florida Infantry, who described the scene to his daughter, my grandmother, Mrs. Claudia (Stephenson) Parker, and she related it to me when I was a boy.

The letter was printed in the Yorkville Enquirer, August 10, 1864.



Elmer O. Parker

LEWIS TURNOUT HISTORY

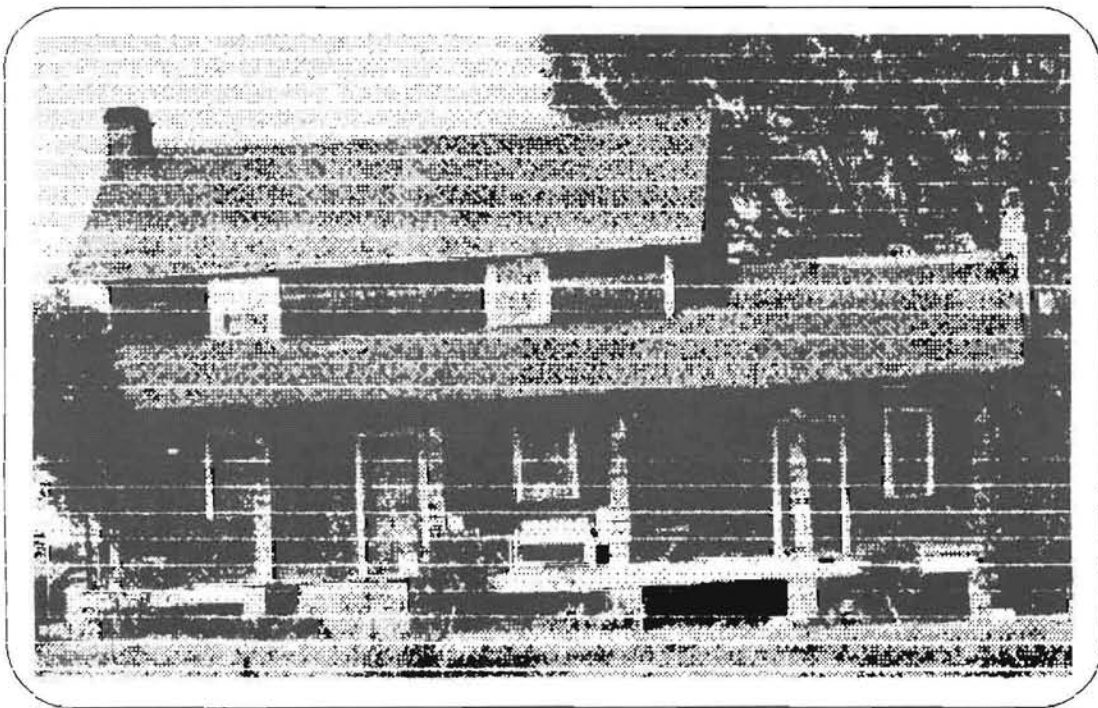
by Thomas Mayhugh

Preface

There is little to substantiate and much to refute the notion that Lewis Turnout in Chester County received its name in 1850 from a "John Lewis", civil engineer on the C.C.&A. railroad. I assert that Lewis Turnout received the name Lewis not from an itinerant engineer, but from the family of Samuel Lewis who lived at that locale over thirty-five years before the construction of the Charlotte, Columbia, and Augusta Railroad. However, upon construction of the railroad in 1850, the word Turnout did become associated with the location. Turnout is a term referring to the sidetrack or siding that "turns out" at strategic points along the rail line where cars could be loaded or unloaded without obstructing the main line. Between Chester and Rock Hill one such turnout was constructed at Lewis and another 4 miles north at Smith's. When the county was surveyed by Charles Boyd for Mills' Atlas in 1818, this point on the Saluda road was simply denoted as Lewis.

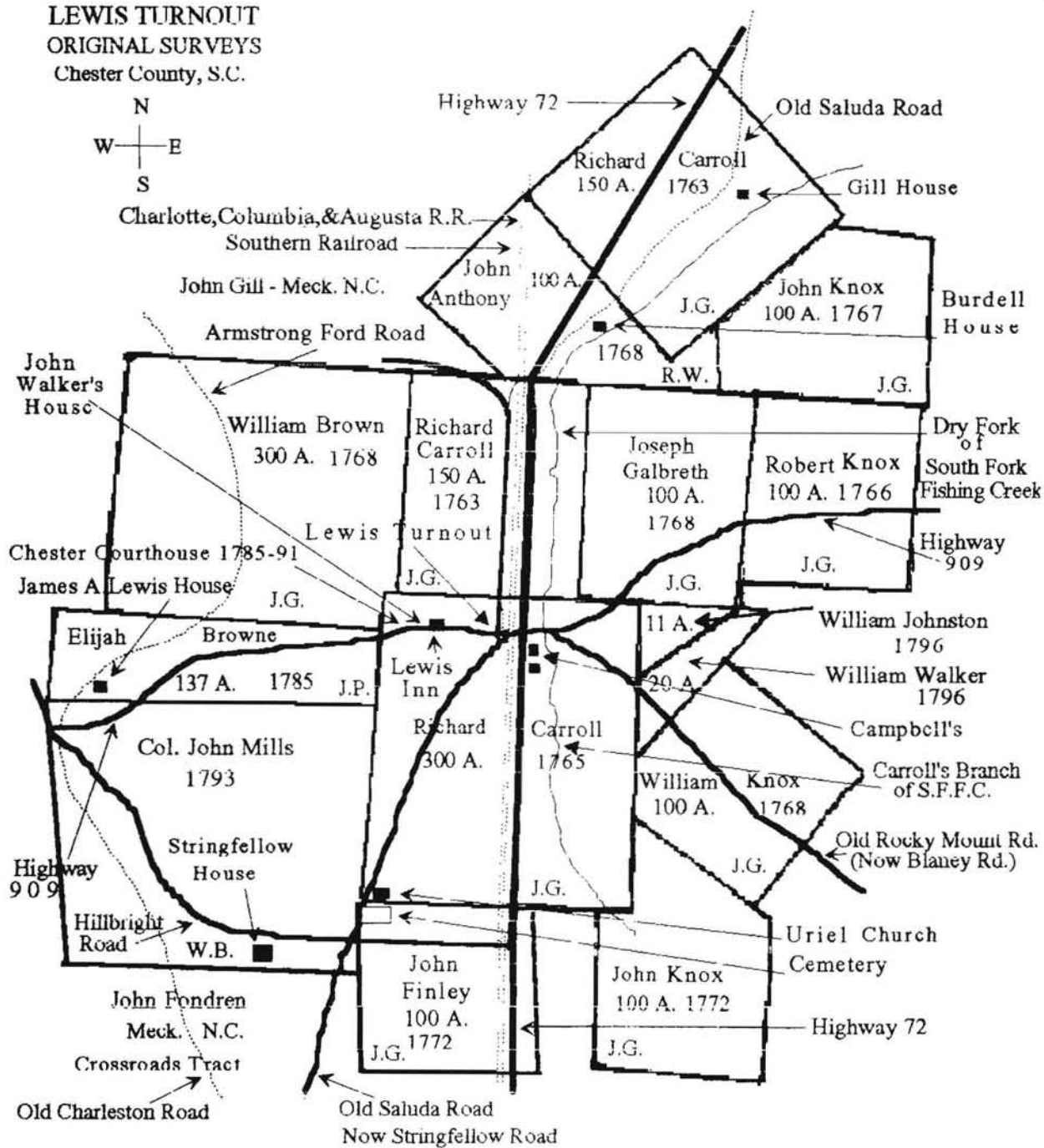
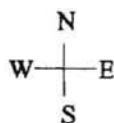
Walker's

Near the open end of a small valley created by a loop in the ridge line between two tributaries, Fishing and Rocky Creeks, of the Catawba River in northern Chester County S.C. is the locality known as Lewis Turnout, where the old Saluda, and Rocky Mount roads cross the Southern Railroad. The valley drained by a small branch of the South Fork of Fishing Creek opens out into the great Fishing Creek valley to the north but is surrounded by the high rise of the Rocky Creek ridge on the east, south, and west. The old Saluda Road (highway 72) enters from the south and the direction of Chester running parallel to the railroad and passes out into the large Fishing Creek valley in a northerly direction toward the old Nations Ford on Catawba River. The Rocky Mount road (Blaney Road) enters this vale southeast from the direction of the river ford at Rocky Mount (near Great Falls) coming over the ridge and meandering down across the branch, the Saluda Road, and the Southern rail to return again onto the ridge to join with the Old Armstrong Ford road or Charleston road. This crossroads and vicinity in 1785 became significant in Chester County history when the first court was held in the nearby log house of John Walker.

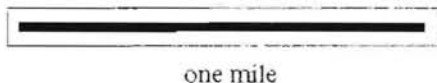


HOUSE OF JOHN WALKER
ORIGINAL CHESTER COUNTY COURTHOUSE - 1785
LEWIS INN

**LEWIS TURNOUT
ORIGINAL SURVEYS**
Chester County, S.C.



Deputy Surveyors:
 J.G. - John Gaston
 R.W. - Richard Winn
 I.P. - Isaac Perry
 J.P. - Joseph Palmer
 W.B. - William Boyd



THOMAS MAYHUGH
1992

This rich rolling creek valley on the west side of the Catawba river in present York and Chester counties was believed to have been part of Anson County in the province of North Carolina when the first pioneer families (mostly Scots Irish presbyterians) came down from Pennsylvania and settled circa 1750 on the banks of Fishing Creek. But by 1760, Irish immigrants began arriving in the area from Charles Towne and were granted tracts of from 100 to 300 acres by the colonial governor of South Carolina, - tracts often intermingled with adjacent surveys patented through the North Carolina counties of Anson, Mecklenburg and Tryon.

A Richard Carroll in 1763 was first to obtain warrents of survey and consequent grants of land in the small branch valley of the South Fork of Fishing Creek¹ which today is Lewis Turnout, - a 150 acre tract surveyed by John Gaston in April and another 150 acres a short distance up the Saluda Road to the north surveyed by Issac Perry in December.² In 1769, he was granted a third tract of 300 acres also surveyed by John Gaston adjacent to the first on the Saluda Road and on the head of the Dry Branch of the South Fork of Fishing Creek.³ (See page 2) Each of the three surveys was laid out to include both the small creek and the Saluda path within its lines. At the time of the survey, the old indian path to the river ford at Rocky Mount crossed the Saluda trail further south about one mile - but consequent to the numerous wagons entering the area in the 1760's, the path evolved into a wagon road following the nearby



300 acre Grant to
Richard Carroll

ridge between Fishing and Rocky Creeks, crossing the Saluda trail one mile north of its old location at the point of Lewis Turnout, where the road expeditiously passed through the small vale formed by the circuitous loop in the ridge line. Nine years later, in April 1772, John Walker purchased from Richard Carroll the two adjacent tracts of 150 and 300 acres, built a house and began clearing land. His 450 acre plantation encompassed the area now called Lewis Turnout and his house built on the hill above the crossroads was the site of the first court held in Chester county in April, 1785.⁴ In January 1786, Edward Lacey, Gentleman Sheriff, agreed and was appointed to build a temporary jail at the house of John Walker, the place gained by the vote of the people for the situation of the Courthouse and other public buildings of the county. In the minutes of Chester County Court, October 6, 1786, it is recorded that John Walker had built a jail according to a former order empowering Edward Lacey Esquire to carry on said project. The court received the jail as substantial and amply fit for the county but did not proceed to settle the price of the building with John Walker. They did order that all public money for the discharge of the jail be paid to him.⁵ At a court held April 9th 1790, it was ordered that a road be cleared from the York County line

at the most convenient place to Hambleton's Ford on Broad River, the nearest and best way to John Walker's plantation where the court is now held, and from thence to the Mountain Gap Road. In

¹ Later the Dry Branch was also called Carroll's Branch of the South Fork of Fishing Creek.

² In addition to these 3 tracts, he owned another 200 acres in the Richburg area of Chester County near where the North Fork of Rocky Creek entered the main branch .

³ This 300 acre tract was surveyed in 1765 for a William Griffith, but was granted to Richard Carroll.

⁴ Chester County, South Carolina Minutes of the County Court 1785-1789, by Brent Holcomb and Elmer Parker.

⁵ Chester County South Carolina Minutes of the County Court page 70.

September court 1793, it was ordered that the clerk, sheriff, or treasurer of Chester County shall by order of Edward Lacey pay unto John Walker the balance due to him for building the old county jail.⁶ Thus by 1792, a more central location (the present site of Chester) had been chosen to be the site of the courthouse and public buildings of the county.

The Walker-Leman-Lewis Connection

John Walker had three sons by his first wife, John Jr., Phillip and William. John Jr. a saddler, died before July 1792, when his estate was probated. Data on Phillip is unknown. William, (1764 -1841) owned land adjacent to his father and married in 1794, Jeannette (Jane) Leman,⁷ (1768-1856) of the same neighborhood.

Jane Leman had two sisters, Elizabeth (Betsy)(1771-1801) and Mary (1778-1819). Sister Betsy never married, but Mary Leman about 1805, married Samuel Lewis, of the same neighborhood. Their mother, Martha Smyth Leman (c.1741- 1815), a widow, four years after Jane's marriage to William Walker, in 1798, married John Walker Senior. So Jenette (Jane) Leman Walker's own mother became her mother-in-law; mother and daughter having married father and son.⁸

All were communicants in the Fishing Creek Presbyterian Church congregation but in 1802, Martha Walker was suspended by the elders of the church. Her suspension may have been the result of a law suit directed against her by Dr. Alexander Rosborough, a local physician. In the minutes of Chester County Court, 1801- 1802, the suit entered October 3, 1801 by Dr. Rosborough against Martha Walker is recorded. Excerpts from the case follow:

Writ in Slander

Dr. Alexander Rosborough versus John and Martha Walker

Alexander Rosborough, otherwise called Doctor Alexander Rosborough by Wm. Smith his attorney complains of John Walker, otherwise called John Walker Senior and Martha Walker his wife.

Whereas the said Alexander now is a good, true, faithful, and honest citizen of this state, and as such a good citizen, hath always issued, governed and behaved himself, and has always been taken, held and reputed by all his friends and neighbors and other good and worthy citizens of this state to be of good name, fame, credit and reputation and hath for all his life time past continued free, clear innocent and wholly unsuspected of and from all manner of murder and every other such hurtful crime and whereas the said Alexander now is, and for diverse years now hath been a physician and hath for all the said time used the art, calling and business of a physician without any murders, frauds, deceits, or any other injuries to his patients by means whercof the said Alexander not only deservedly obtained and acquired the benevolence, good opinion and credit of all his neighbors and friends and other worthy citizens to whom he was in any wise known, but also daily gained and acquired sundry great gains and profits in his aforesaid business, to the comfortable support of himself and to the great increase of his riches.

Yet the said John and Martha well knowing all and singular the premises but greatly envying the happy state and condition of the said Alexander contriving and maliciously intending to hurt, injure, degrade and damnify the said Alexander in his good name, fame, credit and reputation in his business and

⁶ Chester County South Carolina Minutes of the County Court page 266.

⁷ Also spelled Lemond, Lemant, Lemon, Leman.

⁸ The Old Stone Church, Brackett, pages 174, 175. See Also, The Bulletin, Vol. III No. IV Dec. 1984, Chester District Genealogical Society. P.O. Box 336, Richburg, S.C. 29729.

to cause him to be reputed a murderer, and to bring him into danger of the loss of life on the fifteenth day of October in the year of our Lord one thousand eight hundred and one in the district and state aforesaid and within the jurisdiction of this court, in a certain discourse which she the said Martha then and there had with diverse good and worthy citizens of this state concerning the said Alexander. She the said Martha then and there falsely and maliciously said, rehearsed, proclaimed openly and loudly published these false, feigned scandalous and opprobrious English words following to wit that he (meaning the plaintiff) had killed Betsy Lemmon with the medicine he had given her, meaning that he had killed the said Betsy wickedly and that the drops he had given her 'might have been aqua fortis for what she knew for they were like fire.

And afterward on the same day in other discourse Martha had with diverse good and worthy citizens of this state, she said that if it had not been for the medicine that he (meaning the plaintiff) gave and applied to Betsy Lemmon, she would have been living.

And afterward on the same day she said that the medicine hastened Betsy Lemmon to eternity meaning that the plaintiff had killed her with medicine.

On the same day she said that he was a rascal and had murdered her daughter, Betsy Lemmon and she would prosecute him for it.

He the said Alexander is much hurt, injured, degraded, and damnified in his good name, fame, credit and reputation and fallen into great diffidence and discredit amongst his neighbors and other good and worthy citizens of the state, who had been accustomed to apply to him as a physician in so much that they have wholly refused and still do daily more and more refuse to have any manner of dealing, commerce or conversation with him on any account, as before they were used and accustomed to have, to the damage of the said Alexander Five Thousand Dollars, and therefore he brings his suit.

Filed in the office 12th March 1802. William Smith, plaintiffs attorney

John and Martha by Waddy Thompson their attorney came and defended themselves against the force and injury, and say as to the whole of the words in the declaration of Alexander charged to have spoken by Martha, except the third count, they say that Martha is in no wise guilty thereof and of this they put themselves on the Country. Alexander ought not to have maintained his action against them, because they say that Alexander before the speaking of the words by Martha in the third count of the declaration did give administer and apply medicine to Betsy Lemon then and there labouring under a dangerous complaint or disorder and whereof she afterward died and that the rash unskillful and improper giving, administering, and applying of such medicine by Alexander to Betsy Lemon was the means of hastening the death of Betsy and this they are ready to verify wherefore Martha said that she did say that the medicine which he the said Alexander had given and applied to Betsy was the means of hastening Betsy Lemon into eternity as she lawfully might and therefore they pray judgment if Alexander ought to maintain his said action against them.

W. Thompson, Defendants Attorney

And Alexander saith as to the second plea by the Defendants, he ought not to be barred or precluded from maintaining his action against them and of this puts himself on the Country.

William Smith, Plaintiff's Attorney

At Court of Common Pleas held April 12th 1802.

On motion of Mr. Evans attorney for the defendant, ordered that the defendants do plead to this case and that the cause be continued on account of the absence of Mr. Thompson attorney for the defendants who returned on account of the small pox.

At Court of Common Pleas held at Chester Court House November 15th, 1802. Present his Honor, Judge William Johnson.

Witnesses Sworn:

Christopher Strong	James Wylie	Mrs. Johnson	Dr. Boyd
John Gaston	John Thompson	George Gill	Dr. Montgomery
Martha Gaston	James Neel	Dr. Curry	Dr. Moore
Mrs. Porter	William Walker	Dr. Harper	Dr. Allison
Samuel Warnock	Margaret Boyd	Dr. Simpson	Dr. Hemphill
John Dickson	James H. Walker	Dr. Bratton	

On motion of Mr. Evans ordered that leave be granted to the defendant to change her attorney and that Mr. Evans be entered in the place of Mr. Thompson upon this cause being called for trial. Mr. Smith appeared as attorney for the plaintiff and Mr. Evans for the defendant and the following jury were sworn and charged with the trial to wit.

- | | | |
|---------------------------|----------------------|--------------------|
| 1. Issac Mcfadden foreman | 5. William Love | 9. Reuben Wilks |
| 2. Jesse Carter | 6. Issac Taylor | 10. John McDonald |
| 3. Thomas O'Neal | 7. Ferdinand Hopkins | 11. William Sloan |
| 4. Zaddock Roden | 8. Phillip Beckham | 12. Robert Jamison |

The aforesaid John McDonald having taken sick during the trial ordered that another be drawn in his room wherefore John Whitted was drawn and he being also sick was likewise excused and William Boyd was drawn and sworn instead of John McDonald.

And they returned the following verdict to wit:

We find for the plaintiff fifteen dollars with all cost of the suit. Therefore it is considered that the said Alexander do recover against the said Martha the damages so found by the jurors aforesaid and also one hundred and six dollars and seventy eight cents for his cost and charges. The court costs were listed as follows:

Attorneys Fee.....\$20.58	Rachel Porter.....\$ 2.78
Clerks Fee.....\$23.00	Josiah.....\$1.82
Sheriff McClure.....\$ 9.10	Christopher Strong.....\$ 10.32
Sheriff Lacy.....\$ 7.06	Mary Johnston.....\$ 6.10
Sheriff Pendleton.....\$ 2.50	John Johnston.....\$ 4.38
Union..D'.....\$ 2.50	Sarah Johnston.....\$ 4.38
John Gaston.....\$ 4.57	Martha Gaston.....\$ 4.65
Dr. Charles Boyd.....\$ 3.00	Total Bill.....\$106.78

The year 1802 was surely a difficult one for Martha Walker because while the above suit was still in process, her husband John Walker Senior died. His will was probated in November 1802. The will allowed that his "beloved wife Martha stay in the house as long as she lived or until she remarried". At that time, his son Phillip could move into the house and claim the plantation provided he give his brother William 600 dollars. If Phillip declined, then William could live on the plantation if he gave Phillip 600 dollars. John Walker had appointed his wife Martha, William Lewis, (Samuel Lewis' father) and William

Walker, executors of his will and testament. Martha stayed in the house and continued to live on the plantation until she died in 1816. She was restored as a communicant in the Fishing Creek congregation in 1806.

William Walker and Jane were dismissed from Fishing Creek Church in 1805 and moved to the Pendleton District of South Carolina where they bought land and settled.⁹ That same year, 1805, Samuel Lewis married Mary Leman and sometime thereafter moved into the Walker house with Mary and her mother, the widow Walker. When Mrs. Walker died in 1815, Samuel and Mary Lewis bought most of the household furniture and utensils and in 1816, Samuel Lewis purchased the house and the 450 acre plantation from William Walker, now living in Pendleton District.

The deed from William Walker to his brother-in-law Samuel Lewis is recorded in Chester County Deed Book R page 284.

I William Walker of Pendleton District, in consideration of seventeen hundred dollars to me paid by Samuel Lewis of Chester District have granted, bargained, sold, and released unto said Samuel Lewis a plantation or tract of land containing 450 acres more or less, composed of two separate grants originally made to Richard Carroll, the one for 150 acres dated the 17th of June 1763, and the other for 300 acres dated the 15th day of February 1769. Situate and lying on a branch of Fishing Creek on the Sahuda Road in the District of Chester. Conveyed by Richard Carroll to John Walker by deed bearing date the 11th day of April 1772, and by the last will of John Walker became vested in me the said William Walker being the plantation whercon the said Samuel Lewis now lives.

April 18th 1816.

When the widow Walker died in 1815 in the house built by John Walker, in addition to her daughter Mary and her son-in-law Sam Lewis, she had five small grandchildren living with her. Smith Leman had been born on May 28, 1806, William Linn on November, 20, 1808, James Alexander, February 11, 1811, Jensey Narcissa in 1813, and Robert Samuel in 1815. Four years later, May 23, 1819, Mary Leman Lewis died and her remains placed in the burying ground at the Fishing Creek meeting house.

Samuel Lewis remarried in 1820, Narcissa Gaston (daughter of Joseph Gaston and Jane Brown). Narcissa came from down Fishing Creek (near Cedar Shoals), to the old Walker plantation to live with Sam and the children on the land her grandfather, Justice John Gaston, deputy surveyor for the crown, had surveyed for Richard Carroll fifty-five years earlier.

Thomas Mayhugh
October, 1992

P.S. Thomas Mayhugh is a direct descendant of Martha Smyth Leman Walker through his mother Catherine Lewis whose father Joseph Harold Lewis was the son of James Joseph Lewis whose father James Alexander Lewis was the son of Mary Leman and Samuel Lewis.

⁹ See footnote # 10

(Editor's Note: The following is a letter from Dorothy Clifton Bishop of Anniston, AL to Jean Agee in 1979. We thought it might interest our readers.)

Dear Mrs. Agee,

Thanks so much for offering to keep the name of my ancestor in mind as you continue to go through the old book containing the Pinckney Court Equity Records.

He was James Clifton, died in 1811 in Chester County and was living on Fishing Creek, not far from where it flows into the Catawba River. His widow, who was Mary Thorn, was remarried to James McClure by 1816. When James Clifton died without a will, he left several minor children and a good bit of property. I found records in the Chester County Court of Common Pleas book where George and Wineford, children of James by an earlier marriage, were suing by their guardian Jeremiah Cureton, for their share of their father's estate. This was about the years 1812-14. Also in Chester County Equity Records I found in 1828, where Susannah Clifton, one of the younger children of James and Mary Thorn Clifton was suing for her share by her guardian, Robert Mills. I feel there should be other Equity Court Records before 1820 since we found Common Pleas Court Records on this case before 1820. There were only 2 Clifton families in this time period to my knowledge. They were James, my ancestor, and William, who died in 1803. William Clifton lived right across Fishing Creek from James, but I don't know the relationship.

May I take a little more of you time and tell you the incredible story of how I found the land where my ancestor lived. Several years ago, my cousin and I visited the Archives in Columbia and found the estate papers of James Clifton, naming George, my gr-gr-grandfather as one of his children. Among his papers was a notation that the death of James Clifton was announced at the Hopewell Meeting House by Rev. Samuel McCreary. After returning home, I kept wondering about that Meeting House and if there could be any records as early as 1800-1820, so I wrote your local paper there and asked about the church. I received only one reply, from Mr. Joseph L. Wallace of Chester. He wrote that he didn't know about any early records, but was interested in the history of the area, and would try to help me. In one of my letters, I sent him a copy of the plat of land that was on an old deed that we found at the Archives, showing where James Clifton had bought in 1802. I was hoping Mr. Wallace might could tell me the general area where my ancestor lived. Well, when he and Aggie, his wife, looked at the plat, they could not believe it! That was the land they lived on! To prove it to themselves as well as us, Mr. Wallace went to the courthouse and traced the deeds back from the time they bought it in 1955 to when James Clifton owned it. Of all the people who live in your area and see the paper, the one person who answered my inquiry, lived on my "old home place." Joe and Aggie Wallace became our very dear friends, and we have visited them several times. The family, the town and the

whole area suffered a great loss with the passing away of Joe Wallace. He spent so much time helping other people, and we treasure the short time we had the privilege of knowing him.

I have part of Fishing Creek in my own back yard. When Joe and Aggie visited us last year, they brought a box full of moss, stones, sand and dirt from the banks of Fishing Creek. They also took a beautiful autumn leaf and enclosed it in plastic, along with a wooden peg that they saved from the old house that could have been where my ancestor lived. I am indeed rich with these treasures.

Thanks for anything you might come across in the old records. I love Chester County and every person I have ever met there has been so kind and helpful.

Dorothy

* * *

A BIOGRAPHY of A. H. GLADDEN, FAIRFIELD NATIVE

Contributed by Russell S. Hall



A.H. Gladden

(Editor's Note: The following article and the picture on the previous page were contributed by Russell S. Hall, of Memphis, Tennessee. Mr. Hall's ancestors were from Fairfield County.)

Adley Hogan Gladden was born in 1810 in Gladden's Grove, just north of Winnsboro, son of Minor Gladden and Jane Gladden. He volunteered to go with the Richland Rifle Corps to the Seminole Uprising in Florida in 1836. He came back to Columbia and in 1837 married Mary Elizabeth Gandy in what today is a landmark, Ainsley Hall, but what was then the Columbia Theological Seminary. They had two daughters, Mary Jane (Minge) and Anna Butler who died as a baby.

In 1840 he was Postmaster under President Tyler; Quartermaster of the 22nd S.C. Militia; First President of the Boston Club, which he chartered; and in 1845 volunteered for the Mexican War, leaving as Major of the Palmetto Regiment. He was shot from the 14th arch of the aqueduct around Mexico City after being the first to enter the city. He was honored by the State upon bringing the troops home and addressed the legislature on November 20, 1847. He was captain of the Governor's Guard; 1850 Bursa of South Carolina College; and in 1851 elected Intendant (Mayor) of Columbia. His wife died in 1851. He was re-elected Intendant in 1852. He was a Master Mason.

He left Columbia for New Orleans in 1853, and established himself in business with Purvis, Gladden and Heard (159 Gravier St.) Cotton Factor and Commission Merchants, later of 55 St. Charles St. He was the first president of the Pickwick Club, which organized the first Mardi Gras parade with a theme. It was the first parade to have floats or "roll down" the street of New Orleans.

In 1860 he was Chairman of South Carolinians in New Orleans for States Rights. He volunteered to return to South Carolina as Lt. Colonel under Maxcy Gregg. He was thrilled to have many of his South Carolina College boys, but the governor asked him to go back to Louisiana and help bring them to the cause. He did, signing the Louisiana secession in the center and took the 1st Louisiana Brigade to Pensacola where he was made Brigadier General Tiger under General Braxton Bragg, who called him the Bengal Tiger and his right arm.

General Gladden was shot on April 6 and died April 12, 1862 at the Battle of Shiloh.

* * *

Itawamba Settlers is published quarterly by the Itawamba Historical Society, P. O. Box 7, Mantachie, MS 38855. The summer issue was a special "Chickasaw Cession" containing the Beam Cemetery, Hinds family, the Chickasaw Nation before 1836, the first settlers of the county, a list of men born in MS during the War Between the States who went to Texas, items from the 1877-1882 Tupelo Journal, and much more.

* * *

SCRAPS FROM THE REGISTER OF OLD WOODWARD CHURCH
One of the Oldest Baptist Churches in the State,
Fairfield County---Tablet to Memory of Elder
Wm Woodward---Time when Brethren and
Sisters were Called up Before Church
and Tried on Various Charges.
(By Marion Mobley Durham.)

There hangs on the brick wall of the old Woodward Church a marble tablet bearing this inscription:

Sacred
To
The memory of
Elder William Woodward,
Who departed this life in the year of our
Lord 1820, on the 23d day of July: Aged
57 years, 9 months and 18 days.
This Tablet
Is erected to his memory by this church,
Which was planted by his
Instrumentality,
Through the indulgence
Of a Kind Providence
A. D. 1789.
He was also the means of planting some,
And building up many of
The neighboring Baptist churches.
In consideration of his many virtues,
This church has unanimously consented
To be known for the future, by the name
Of the Woodward Baptist Church of
Christ.

William Woodward was a Congressman from Fairfield, and it is said that because of his proposition gradually to emancipate the negroes he was burned at home in effigy. Nevertheless he was re-elected and continued fearlessly to express his opinion on the question of slavery.

Many slaves were owned by his family, and in order that the health of his father's (known in history as the Regulator) negroes might not be neglected. Mr. Woodward also studied medicine. He married Nancy (or Nanya) Barrette, of great accomplishments, but an avowed infidel.

Two other churches have stood on the site where now stands the edifice known as Woodward Church. Although portions of the old church register were written not longer than one hundred and twenty-one years ago, the language is quaint and the "churching" of the members is sometimes strange and incomprehensible to the present-day delinquent.

Withdrew from Mother Church.

In the year 1739 certain men and women banded themselves together, resolving to leave the mother church (Sandy River) to found one of their own. "The chief cause of this," the

chronicler says, "is that many of the homes are so far distant from the old church."

He declared their continual love for the old church and distinctly says that they still desire to be guided by her until they feel themselves further strengthened within.

He describes the new church in these words: "We are in covenant with God and each other, and are fitly framed together."

Then follow several pages of their articles of faith. The eleventh and twelfth are worthy of note:

11th. We believe it our duty to contribute according to our several abilities for the support of poor saints, the support of our ministers and other such charitable uses as the providence of God may point out.

This sounds as if the minister's salary was considered charity.

License to Preach.

12th. Should any of the brethren be thought to have gifts for publick usefulness, such as prayer, exhortation, or preaching by way of explaining the Scriptures: or should any one think himself called to the work of the ministry, he shall be put on trial of his gifts to make proof of his call and to be continued under the direction and care of the church, and if found to possess ministerial gifts to the satisfaction of the church, the deacons shall call in ministers of the same faith and order, who after examination shall proceed to license him as the church directs. But if, after trial, it shall not be thought by the church that the brother has gifts for publick usefulness, he shall do according as the church directs and he will be expected to receive the decision of the church in Christ's love.

In enumerating the names of the church members they are sometimes described as well as numbered. For instance:

119. Old Mrs. Leak.

146. Patsy Black (woman) (white or servant.)

Fears seems to be entertained lest one might think Patsy black, as her name indicates.

194. Ellen--white servant.

197. Hair, a silversmith.

203. Big Henry, property of Allan Marchant.

History opens with a lament for the lost conditions of man, so in the very first pages of this old record there are told the shortcomings of the refractory brethren and how the church dealt with them.

Brother Milbank Arraigned.

"Charges brought against Brother Milbank for walking with Mrs. Cloverseed and denying the same."

The chronicler goes on to say; "The facts are fully established against him.

Later it is announced that Mr. Milbank withdrew with a committee, acknowledged that he was intoxicated when he took his famous walk. He was sorry; he was forgiven.

"Whereas, a resolution passed by the church allowing grievances to be submitted to the deacons before they were brought into the church is not satisfactory to some of the members, therefore it is unanimously agreed to disannul it.

"The church took up the case of Brother Morehead. We were credibly informed he had joined the Free Masonry.

"Appointed Brethren Hand and Marchant to go to him and converse with him about it."

Permitted a Dance.

Later it was said:

"Brother Morehead confessed his fault in permitting a dance in his house, which satisfied the church as to that--as to his joining the Masons, he was allowed until next meeting to confess his error and whether he would leave the Masons or not."

A week afterward these words appear in the old church book:

"Brother Morehead informed the church that he did not know it was contrary to the rules of the church to join the Masons, but in future he would refrain from meeting with them. This promise gave satisfaction to the church. Brother Morehead was then appointed to write the letter to the association. Samuel Maddox and Rob Ellis chosen messengers."

The following entries appear under the same date:

"The church requested Brother Grist to ask Amos Layard at the next meeting to deliver a discourse before the church. He wishes to preach. The church is to decide as to his publick gift.

"Matilda, a negro woman belonging to Edward Moberley, by his permission came and joined the church; she having been brought to this State by a negro driver, had no opportunity to get a dismission from the church to which she formerly belonged."

The disappointment of poor Amos Layard is recorded:

"The gift of Amos Layard was taken into consideration and it was unanimously agreed that it is best not to give him a license to go out to preach the Gospel at present.

Appointed Brother Seth Blanding to cite Peter Rooks to attend our next meeting; Brother Enoch Moses to cite Patrick Land, Moses Fielding, Jerusha Grim."

The cited members, it seems, promised to appear, but none did so except Peter Rooks, who came and made "some acknowledgments."

At the next meeting several more were cited to appear, some for grave charges, other for non-attendance. Acknowledges and concessions were sent in by the delinquent sisters and brethren. Some of these acknowledgments were satisfactory, others were not.

Joined the Masons.

"Brother Reuben Bowers has been brought before the church for having joined the Masonic Society and for having

said he does not think he has done wrong in so doing; therefore his case is laid over till our next meeting in order to give him an opportunity to deliberate more maturely.

"Gave Brother Pompey, slave of Brother David Gunning, a letter of dismissal."

This is the only time a slave is spoken of as "Brother." They are always mentioned by their Christian names only, and their owners' names are never omitted. Was Brother Pompey a well-beloved, humble old negro? Or was the title "Brother" a mere slip of the pen?

For the next three weeks not but one stone broke the peaceful life-current of the church. One entry alone occurred, and that was:

"Brother Reuben Bowers's case is laid over until our next meeting."

Brother Reuben Bowers absented himself, but finally came, and the next entry joyfully proclaims the fact that--

"Brother Reuben Bowers says he is sorry for what he has done in joining the Masonic Society, as it hurts the feelings of his brethren, and he has promised to quit the Masonic Society, which promise gave entire satisfaction."

Sister Bruce Tried.

"Brethren John Manus, Redmond and hand, the committee that was appointed to examine into the legality of Sister Meg Bruce's marriage with Eben Mather, appeared, and being requested to state their progress, stated that they were of opinion as the church had commissioned them through courtesy to the feelings of the sister, but finding that she viewed the committee as unfavorable, they declined to act, which conduct was approbated by the church. Whereupon the church, by and with the consent of Sister Bruce, then proceeded to choose a committee of seven members. The church chose three and the sister chose the others. At once the committee withdrew and entered upon the trial of the sister. After hearing Sister Bruce in her defence, also the testimony pro and con, the committee do agree that there is not sufficient testimony to convince them that Sister Bruce knew that Eben Mather had lived with another woman a number of years. They therefore do exonerate her from all wickedness or unlawful designs in her marriage with said Mather."

Sister Belding Ex-communicated.

"Communion to-morrow."

The week following the case of Rachel Belding appeared:

"Sister Rachel Belding appeared, (she had been cited,) and after hearing her patiently she was excommunicated in consequence of having contradicted Brother Ike Foote when he was upon his oath as witness before the Magistrate's Court.

"Appointed Brother Redmond to write a subscription to raise supplies for the minister and to bring it to our next meeting."

Later the following entries occur:

"Appointed Brother Redmond treasurer in the place of Brother Simonton, as it is thought to belong to the deacon's office.

"Received a letter from Brother John Hancock and Sister Mary Hancock, of Louisiana--paid postage, 25 cts.

"Appointed Brother William Jenkins to furnish the elements for the Communion.

"Extended Brother Gents' license of exhortation to preach any place where a door may be opened.

Started to Charleston on Lord's Day.

"Brother James Hand has given satisfaction to the church for starting to market (Charleston, three hundred and fifty miles distant,) on Friday, thereby using his horses and slaves and himself on the Lord's day, which he might have avoided had he started on Monday or Tuesday.

"Edward Moberley is cited to appear before the church to answer for the charge of riding over his plantation last Sunday.

"Jim Brent is cited to appear before the church to answer for the charge of walking over his farm last Sunday."

In those days, the sins of the rich and the poor were dealt with alike. Was the church too strict in those days, or is too lax at the present time?

(Editor's Note: The previous article was sent to us by one of our frequent contributors, George L. Irwin, MD, P. O. Box 4262, Greenville, SC 29608. In his letter accompanying the article he writes, "The records of Woodward Baptist Church were burned in 1925 at the home of the church clerk at the time.

"I found the enclosed newspaper article which gives excerpts from these records, now lost forever. The article was written 15 years before the records were destroyed. It is copied from the Charleston News and Courier of July 17, 1910.

"The article says Woodward Baptist of Fairfield County, but I believe it to be in Chester County.")

* * *

Whisnants Through the Ages by Raymond C. Whisnant is now available for \$65.00 each. The book traces the family from Switzerland to Germany and on to America in 1731. The book focuses on Philip Peter Visinand and traces his descendants from Pennsylvania, south to the Carolinas, and points west. The book is indexed, hardback cover and printed on acid free paper. You may make your check or money order payable to: "Sound Decisions" and send to Raymond C. Whisnant, Sound Decisions, 6646 Clearhaven Circle, Dallas, TX 75248.

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WILLIAM WILSON AND HIS WIFE MARY ANN MILLS WILSON

(Grandparents of Sarah Clark Eatman Bennett)

(Continued from the December 1992 issue of The Bulletin)

The Wilson family had long been residents of Chester District and the Logan Manuscript which is referred to in the write up of John Mills tells of the exploits of Robert Wilson during the Revolution. Logan states that Wilson was an elder in the Harmony Church and died August 14, 1850 at age 93. His relationship to the Robert whose Will is in Chester Will Book K, pages 306-308, Apt. 62, pkg. 1052, is not known. That Robert in his will names sons, Peter, William and David and daughters, Elizabeth G. Miller and Jane G. Orr; his son-law was William Miller who was the executor. His daughter, Margaret, received most of the estate indicating that his other children were all grown and had already received their portion. Since William Miller appears so many times in transactions of John P. Clarke and other family members, there is a strong possibility that this Robert Wilson is William Wilson's father. The name William Wilson appears in the Chester County minutes a number of times, but further research would have to positively identify him.

The 1790 Census places him near John Mills, his father-in-law, and lists one male over 16 and one male under 16 with two females. The 1800 listing has many people in the listing not identifiable with known facts so it is not included. Although it possibly is the same man.

William Wilson was regarded very highly by John Mills when he wrote his will in 1806 and he named Wilson his executor. Wilson carried out those duties early in 1816 after the death of Mills. John Mills left land to his grandson, John Wilson, later identified as John M. K. Wilson. He left \$50.00 to Sarah Gill, daughter of Mary Wilson, \$10.00 to Grant Wilson, son of William Wilson and \$100.00 to be divided between their other children.

Sarah Gill has been identified as the daughter of Colonel Archibald Gill and Mary Mills. She married James Lilley and is buried by her mother, Mary Ann Mills Wilson in Fishing Creek Cemetery. Archibald Gill left her property by Will and by Deed. In Book J, page 188, he gave his daughter a slave named Simon. He refers to her as Sally Mills otherwise called Sally Gill. Her tombstone reads "Sarah Lilly, wife of James, died June 4, 1843 in her 59th year". hence she was born c. 1784 when Mary Ann Mills was 21 years old. Mary Ann Mills appears to have been accepted as the wife of Archibald Gill but for how long is not recorded. He subsequently married a Catherine, maiden name unknown, and an Agnes Denton. Since the records of that area indicate that Archibald Gill, sometimes called "Mad Archy", was of a contentious nature, Mary Ann left him and married later, William Wilson. Archibald Gill was the son of Robert Gill and a brother of Mary Gill who married Mary Ann's brother Colonel John Mills, Jr.

John M. K. Wilson (the initials were probably for Mills Kelsey) deeded one hundred and twelve acres of land to David Robinson on October 24, 1816, describing the land as originally granted to John Mills, deceased, on January 11, 1773 and "by will invested in me, the present owner". He was of Fairfield County at that time. The deed was witnessed by William Miller and Josiah Miller. Again note, William Miller's connection to the family.

Grant Wilson, who is called the son of William Wilson, by John Mills in his will, made in 1806, could be the son of William by a marriage prior to his marriage to Mary Ann, but would seem more likely to be the son of William born of a marriage after Mary Ann's death in 1799.

In Book B, page 80 there is a deed dated February 1, 1837 from Moses Robinson (of the same family as David mentioned above) to David McCreight on the banks of Rocky Creek, containing 194 acres, originally granted to Micajah Pickett in 1769 bounded at present by lands belonging to Thos. Caskey, Peter Wallace, James Miller, James Lynn and Wm. Wilson. Further research of the deeds in Chester and Fairfield would no doubt reveal much more about William Wilson.

Mary Ann Mills Wilson died February 3, 1799 and is buried in Fishing Creek Cemetery by her father John Mills, Sr. Her stone reads, "Mary Ann Wilson, alias Mills, died February 3, 1799, aged 36 years". Buried there also is the baby boy of John M. K. Wilson, William who died 29, 1816, aged one year.

The children of William and Mary Ann Wilson were:

1. John M. K. Wilson
2. (daughter) who married James McCullough
3. Elizabeth Mills, born 1795, who married John P. Clarke and became the mother of Sarah Clark Eatman Bennett
4. (daughter) who married John Millen

Mr. Elmer O. Parker, noted Historian of the Chester area, suggests that the last daughter may have been Jane Millen who died March 11, 1827 "in her twenty-eighth year, left husband and two small children". She could have been born in 1799 and Mary Ann, her mother, died in childbirth, but she was married to John Millen by 1816 and would have married at 17 or younger. If the custom of naming children is to be considered, the name, Jane, would have been for William Wilson's sister who married an Orr, according to Robert Wilson's will and also assuming that it is the same William Wilson.

Alice Algood

(To be continued in the June 1993 issue of The Bulletin)

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THE LAST CONFEDERATES LIVE IN BRAZIL

Gunter on the Rio Doce (Cont'd.)

(Continued from the December 1992 issue of The Bulletin)

Then the dreaded chills and fever, malaria, hits the Keyes family, but without fatalities. The onslaught of disease, climate, and harvest failure in the first year break the spirit of the settlers (Page 57):

"This might never occur again (Keyes is referring to the disease and climate), but the Americans were nearly all discouraged and making preparations to leave the Doce. . . All his (Keyes' father) hopeful visions of a coffee fazenda (plantation), orchards of fruit, etc., were gone, and his only alternative was to remove us to Rio."

Though Gunter's colony had failed, a few diehards (the Millers, who, however, eventually did migrate to the Sao Paulo colony, the Farleys, and others did stay on the Doce for a time. Over the years a few others would come and go, but the romance of the colony was over. Drought and disease ended the effort.

Of Colonel Gunter, himself, one reads (Page 58):

"Mr. (Colonel) Gunter seems to have succeeded in his crop. His fazenda is on the river. He was a year ahead of all the other settlers and though he has had sickness, too, he does not think the fevers will return and he expects to remain. . . Now if all the Americans were as well fixed and had as many comforts as he has, it would be hard to leave. But we are going and I am glad of it."

Gunter does stay, but dies in 1873. His daughter returns to Montgomery, Alabama, and eventually is the source of my "Cala Boca! Que Diabo, Cala Boca!" Gunter's son stays in Brazil, and as I mentioned, marries a Brazilian there, becomes wealthy but not as a planter.

As for Gunter's lands on the Rio Doce, his daughter in Alabama received for many years income from the plantation operation. Gradually this money becomes less and less until by the turn of the century it stops completely.

In about 1909 or 1910 the son of this daughter, John Elmore, until his death a long time resident of Wilmington, North Carolina, decided he would go down to Brazil and look into whatever happened to his grandfather's lands.

Upon making his intent clear and advising contacts in Brazil that he was coming to do this, the family received a letter from a Confederate who had remained there and who had charge of the property, stating that it would be dangerous to investigate, for squatters had settled upon the lands. The writer added that he could not be responsible for John Elmore's life if he came back to Linhares.

With that, Colonel Gunter's daughter, the mother of John Elmore, decided she would make it impossible for her son to go. She burned all the documents and deeds of the lands left to her by Gunter in Brazil.

That was that! The real end of the Gunter's attempt to establish a Confederate colony on the Rio Doce.

Just what Basil Manley Gunter's position may have been in all is unknown to this writer. It's curious. He had remained and prospered in Brazil, resident in town of Victoria for many years. His interest and success, however, was not in farming, but railroad speculation.

(C)

Dr. Ballard Dunn at Lizzieland at Juquia (Iguape).

The most startling part of this migration is that the Reverend Ballard Dunn, having induced to come and brought to Brazil a flock of some four hundred (figure undocumented) Confederates, seems to have abandoned them, and as some charge, "Ran off with the colony's funds a few months after arriving."

Since this colony was close to both the James McFadden Gaston and Frank McMullen groups, it initially held together with those.

Again, however, some of the same circumstances were encountered here as in the Gunter collapse on the Rio Doce: Perhaps worse, for there was also confusion in land and deed grants as well as:

- 1) Total lack of initial preparation for receiving and housing the colonists who hardly realized the state of wilderness they were coming to. On this score Gunter had been a better leader and organizer.
- 2) Lack of roads, transportation by river, etc., to supply the colonists or carry their goods to market. No follow up by Brazilian authorities to develop facilities that had been promised.
- 3) Individual plantations separated so far from one another allowed little social contact. Dunn's tract was supposed to have been "as large as the state of Delaware." Individual isolation in a land of such strange differences was in part the cause of failure.

By 1896 only several of what one could hardly call "plantations" remained. The rest had gone to the more successful Santa Barbara colony in the State of Sao Paulo, or returned back home to the South.

Early on Dunn had made a scouting trip to Brazil much like Dr. Gaston. It is said he arrived in Brazil with only one suit of clothes and little cash, announcing his intent to become a Brazilian and establish a colony of 'agricultural' Southerners somewhere in that land.

He also carried some interesting material from New Orleans coffee importers desirous of increasing importation of the bean from Brazil which was rapidly becoming one of the

greatest coffee producers of the world. Of course, the Brazilian government was interested in both the possibility of cotton and coffee trade.

Dunn examined the area south of Rio De Janeiro and acquired a large tract of land for his future colony at Juquia, inland and not far from the small port of Iguape. He named his properties "Lizzieland", perhaps, after his late wife as well as the connotation of Dixieland.

He returned to the states to gather up a flock. In approximately April, 1867, a number of ships, among whose passengers were some of his people, left from various U.S. ports. Dunn's primary group of settlers left Galveston, Texas, on the "Marmion" on either January 22 or 24, 1867 (dates confused). With figures perhaps guessed at, one is told that the average funds in the hands of each passenger were but \$216; that most of the passengers had been Southerners of wealth (The Lost Colony of the Confederates - Harter, Pages 39/40).

Other evidence, however, leads one to question this financial observation. Certainly a limited few may have been wealthy, unquestionably, however, most were not. The category, perhaps, of up country "yeomen farmers" as related to low country "planters" may explain the difference in what was meant by "wealth." Through the eyes of each, there would be a considerable difference in what might be the interpretation of wealth: one was small, the other big!

There has always been a tendency in the South to mystically look backwards to the myths of the "Old South." After all, given the circumstances of military occupation by Union forces for twelve years and the total social and economic destructiveness of Reconstruction in the South, Southerners had little to look back upon. They made their myths and rightly so. The Confederates in Brazil were no different.

In Rio the Dunn group organized itself and then left by sea for Santos and Iguape, where they would land and begin the trek inland to Lizzieland. Little information can be found about this immediate period, perhaps, because first, Dunn's desertion only months after arrival, and second, because the difficulties, social and physical encountered, the end of the effort began almost immediately. Within two to three years most of this expedition had also returned to the states or moved inland to the Santa Barbara D'Oeste region where more successful settlement by the Southerners was taking place. Only two of the original families were reported by a traveller to still be in the Lizzieland region in 1896, with only a half dozen of the original homes still standing.

Before we leave the Reverend Ballard S. Dunn, there is one circumstance in which he was far more right than wrong; the question of race. He realized the profound difference between the Southern and Brazilian view of racial attitudes.

It seems that Dunn mocked the Southern emigrant who returned to the U.S. He "poor mouthed" him because he could

not put up with "Negro Equality" and gave up his efforts to remain in Brazil when confronted by the "rude shock of free Negroism."

Dunn's dissertation on race cultural relations mocked Americans for their folly of not understanding other nations. Dunn points out that in Brazil the poor black man may have been a slave, but the liberated black man was truly free, and with money he was a gentleman and at liberty to rise to whatever social heights he might aspire.

Dunn may have been a thief and a fraud, but he was no fool.

If one were to select a single factor that truly kept the emigrant Southerner separated, with exception, from the Brazilian world in the arriving and the first generation born in Brazil, it was this cultural question. The third generation, however, broke away completely from the old habits and concerns and have lived in Brazil as any immigrant group must, if they are to survive in the host nation.

The third generation of the descendents of the old Confederates, intermarried with Italians, Germans, English, Middle Easterners, etc., or other of the many immigrant peoples or natives of Brazil, are proud citizens of that Brazil, but look back with equal pride upon their Confederate ancestry.

That is only as it can be or should be. . . if you are to be a migrant people. The early Portuguese seldom carried their women with them when exploring to the far corners of the then unknown world. Initially they mixed with what they found.

(To be continued in the June 1993 issue of The Bulletin).

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THE GORE-SANDERS CONNECTION of CHESTER DISTRICT, SC

(Continued from the December 1992 issue of The Bulletin)

Mary Elizabeth Sanders has compiled six books on records of St. Mary Parish, Louisiana. The book done on some pedigrees of the Attakapas District, is the one mentioned in this article. One of her books is [mainly] on St. Martin Parish. She graciously consented to let me use her documentation.

For future interest on the ASHFORD-DOWDEN-NEVILLE lines, please look for a book to be published later this year or early in 1993 by Esther M. Gregory of Concord, California.

At this time, the two sisters of JAMES SANDERS II, and William Gunnell Sanders are not known. I would like this information and the documentation, if possible.

The chronology of JAMES SANDERS I, should be helpful, as well as the brief vertical chart.

Ruth Blakely Powers, gives this information on the children of JAMES GORE II, and ELIZABETH DOWDEN GORE:

James Manning [she says: MANON] m: Ann _____.

Thomas Gore [b: 1735 Pr.Georges Co.,Md.] m: Rachel Neighbors.

Clement Gore [b: 1740, Md.] m: 1. Mary _____; 2. Charity _____.
* Michael Gore [b: 1742, Md.] m: Priscilla Sayres. Left Chester Co., So. and moved to Botetout Co., VA. Died: place, date un-known.

* This up-dated information is from [in 1992], Agnes B. Pearlman of California. She is a direct descendant of Michael.
John Ashford Gore [b: 1745, Md.] m: Mary McColpin.
[He d. in Ky.]

Joshua Gore [b: 1744, Md.] m: 1. Jane McColpin,
2. Frances Osborne.

Eleazor Gore [b: 1753, Fred. Co., Md.] m. Elizabeth Murray.

* Sarah Gore [b: c. 1755, Md.] m: William Wornell.

* Ruth says she was their daughter, I can not tell from the will if she was daughter or grand daughter - a.l.b.]

MARY GORE [b: c. 1757, Md.] m: **JAMES SANDERS I.**

* Easter Gore [b: c. 1759, Md.] m: 1. William Sanders,
2. [Ruth lists William Wood, I say Knowling Wood. Actually, because of the "Wood Wood" wording of the court document, she may have been married to two Wood men, brothers, perhaps.

Elizabeth Gore [b: c. 1761, Md.] m: 1. Selathial Coffee
2. Pearce Knowling

CHRONOLOGY OF JAMES SANDERS -- BORN C. 1745

1. **1 Jan. 1768** -- Cut off with only 5 shillings in will of his father, William Sanders.
2. **1766** -- This is approximate date of his marriage to Mary Gore. [see 3, below].
3. **16 Feb. 1769** -- Birth of his son, William Gunnell Sanders in Loudon Co., Virginia.
4. **1767** -- ? -- Approx. date of birth of James Sanders, II. [Died: 22 Oct. 1839, St. Mary Parish, La., Franklin, La.]
5. **11 Apr. 1785** -- His son, William Gunnell Sanders is bound over to Edward Stephens to learn the trade of blacksmith. [James Sanders, may or may not have been in Loudon County on this date.]
6. **1769 - 1786** -- exact area of residence, unknow. He appears in records of the Natchez District in 1787.
7. **12 June 1787** -- Petition for 500 arpens of land in Natchez District.
8. **5 July 1787** -- Order of survey for above by Spanish Gov.
9. **12 July 1787** -- Purchased a slave.
10. **1789** -- Oath of Allegiance to Spanish King.
11. **5 July 1789** -- Spanish grant; Bayou Sara --500f.
12. **7 March 1791** -- Engaged William McIntosh to survey 500 acres of land, and to make a deed.
13. **1792** -- Sanders, Jamie -- Natchez Co.; Sandy Creek, 2nd District. [Census report].
14. **1792** -- Sanders, James -- Natchez District; Sandy Creek.
15. **1792** -- Name appears in records of the Spanish Census as Jamie Sanders.
17. **5 Apr. 1796** -- Signed his will.
18. **20 Apr. 1797** -- Date of death recorded in records of Spanish Gov. as per word of his son, James Sanders, Jr. [From copy of original court document]

Q U E R I E S

PRESLEY -- Patsy Baggett Cooley, 1053 N.W. 5th, Moore, OK 73160 - In the 1992 Membership and Surname Book, the first surname listed was Dresley, but it should have been **Presley**. We apologize for this error.

BAILEY - BOWERS - FLEMING - SUIT - RICHEY - CRUMP -- Rex F. Bailey, 1129 McCarter Road, Fountain Inn, SC 29644 - These are the surnames of interest to Mr. Bailey.

HICKS - WALDROP -- Gary L. Hicks, P. O. Box 27244, San Antonio, TX 78227-0244 - Would like some info on **Elbert M. Hicks** b. July 1829 in NC and his wife, **Martha Waldrop** b. July 1835 in GA, md. 19 July 1865. According to his marriage records, he was in Missouri before July 1865. Any info on this man or his wife before July 1865 would be appreciated.

BARNHILL - BARR - GREENFIELD - HODGE -- Mrs. Birdie L. Cranford, 5536 Wagon Road Gap, Memphis, TN 38134 - **William Barnhill** b. 1835/d. 1810, md. **Isabella Barr** b. 1833/d. 1826. William and wife, Isabella, and daughter, Isabella (a spinster) are buried in Bersheeba Cemetery, York Co., SC. Are **James** and **Elizabeth Greenfield Barr** the parents of Isabella Barr Barnhill? William, Jr. b. 1776, s/o William, Sr. and Isabella Barr Barnhill md. **Cynthia Hodge** in 1796. Would like any info about Cynthia Hodge's family. William, Jr. and Cynthia Hodge Barnhill moved to GA, AL, TN and finally TX where he d. 1838 and she d. 1848. Would like to exchange info on these families.

MCDONALD - DAVIS - MOORE -- Pansy Page Jensen, 508 34th Ave. N., Myrtle Beach, SC 29577 - Would like info on **Donald McDonald** and **Sarah Davis**, parents of **Marion McDonald**, the 2nd wife of **Thomas Wade Moore** of Chester County.

TERRY -- Mildred Henson, 108 Glenwood Ave., Somerdale, NJ 08083 - Seeking info on **Major Stephen Terry**, b 27 Apr 1788 Chester Dist. SC; m 4 July 1809 to **Elizabeth Hill**, d 15 Nov 1866 Atlanta, GA. His father was **John W. Terry**--mother, **Prissella Stokes**. Who are his children Was he in the Civil War? His father, John W. Terry d 12 Apr 1834 Chester Dist., SC. Prompt remittance for any fees incurred.

WATSON -- Dottie Schweinfurth, 414 Bratenahl Road, Bratenahl, OH 44108 - Need the parents of **Penelope Watson**, b. 1801 and md. **David Hyatt Pitman**. In 1830 census, they are living in York Co., SC. The **Pitman** and **Hyatt** families were in Chester Co. I have info about their families and where they lived, but need **Watson** info.

CONAWAY - CROSBY - LEVISTER -- Bill Boyd, 15802 Singapore, Houston, TX 77040 - Need info the **John Thomas Conaway** family that was in the Fairfield/Chester County area until 1830's. One daughter, **Susan** md. **Richard Crosby** and they raised a family there. Another daughter, **Nancy** md. **William Levister**. Any help appreciated.

WRIGHT - MANN - ADAMS -- Agnes Bell Yount, 10031 Shortest Day Road N.W., LaVale, MD 21502-9132 - Would like to correspond with descendants of **Henry Wright** and wife, **Alice Mann**, md. Nov. 7, 1771 in NC. He left a will in 1820/1821 in Lincoln Co., NC, naming wife Alice, sons **Wensley?**, **Thomas**, **Henry**, **James**, **Robert**, **Benjamin**, and **George**; daughters, **Elizabeth** w/o **John Thompson**; **Jean** w/o **James Burgin**; **Agnes** w/o **Alexander McEntire**; **Alice** w/o **John McEntire**; **Leah** w/o **Thomas Craig**; and son-in-law **James Lindsay** (who md. **Isabella Wright**). This family lived in York Co. I believe my line is **James** whose wife I believe was **Sarah Adams**, d/o **John** and **Mary Adams** of York and Lincoln Co. John and Mary are buried at Pisgah ARP cemetery. Need info on them.

FRANKLIN - HUEY - MASON - SIMS -- James Renwick Thompson, 2507 Ridgewood Road, Ocean Springs, MS 39564-4216 - Need info on **Priscilla Franklin** md. **Dr. James Huey Jr.** 1810 SC. **James Huey Sr.** md. **Sarah Mason** ca 1771 SC. **Charles H. Sims** md. **Dorcas Huey** pre-1798 Chester Co. Any help appreciated.

SHELBY - JOHNSTON - LEEPER - HAWTHORN -- Emily Croom, 542 Chelsea, Bellaire, TX 77401 - Am trying to identify **Moses Shelby** and wife **Elizabeth** who were "of 96 District" when selling land in Greenville Co., SC in 1787, and were "of York County, Camden District," when selling land in York Co. in 1785. The 1785 deeds sound like heirs selling land to each other. The first has **David** and **Sarah Johnston**, **Moses** and **Elizabeth Shelby**, **Robert Jr** and **Jane Leeper** (all of York) selling 375 A on NW side of Catawba River (part of a grant to **Col. Thomas Neel** 31 Aug 1774) to **James Hawthorn** on 26 Aug 1785. The second deed shows **James** and **Mary Hawthorn**, **Moses** and **Elizabeth Shelby**, **Jane** and **Robert Leeper Jr** selling 404 A on NW side of Catawba River to **David Johnston**, also on 26 Aug 1785. This land was also part of a grant to **Col. Thomas Neel**. The witnesses to both deeds were **John McCaw** and **William Howe**. This sounds like a case of sisters who were heirs to land. Was it? There were **Shelbys** in Mecklenburg and Anson Cos., NC, and **Chesterfield Co.**, SC. in these years. Would like to connect this **Moses** to a family and to learn **Elizabeth's** maiden name.

RAINEY -- Mrs. Sallie Colvin McClintock, 4810 Milford Road, Wilmington, NC 28405-2552 - Seeks info on the **Rainey** family that left South Carolina and went to Louisiana supposedly with the **Colvins** in the early or mid-1800s.

FLOWERS - REID/REED - CARRAWAY - BRUMLEY - HUBBARD - BROWN - CHENAULT/SHINAULT - MORRISET - BADGETT -- Deurene Oates Morgan, 1118 Curlew Ct., San Antonio, TX 78213-2009 - Would like to correspond with those researching these VA families.

Need proof of parents for **John Flowers** b ca 1780-d 9 Feb 1817 Williamsburg Dist., SC. **Dottson Stone, Wm. Johnson, Jesse DuBose,** and **John Frost** involved w/estate settlement.

Family names in my John Flowers are **Olivia, Ella, James Leonard, Henry Leonard, William, Walter, Dewey,** and **John.**

Would like to correspond with descendants of **James Leonard Flowers** and wife **Nancy J. Reed** whose children were **Mary S., Elizabeth A. E., John A.** and **James J.** that were enumerated on the Pinetucky, Perry Co., AL on 5 Dec 1850.

Would like to contact anyone working on **Mary P. Flowers** whose second marriage was to **John E. Bedle/Vedle** after 1818 in Williamsburg Dist., SC.

Wish to contact descendants of **Mary S.** and **Elizabeth Flowers,** daus. of **James Leonard Flowers** and **Nancy J. Reed.** Mary m. **John W. Fowler** 12-9-1852 in Perry Co., AL and Elizabeth m. **George Doss** 11-18-1855, also in Perry Co. Both marriages were performed by L. P. Ramsey, MG. Will share and pay for copying and mailing. Please help!

* * *

The Broad River Basin Historical Society is proud to announce that a new Cemetery Roster for Bullock's Creek Presbyterian has been completed. This roster, which contains nearly one thousand people, was based on the original 1941 roster, done by the local cemetery association. That listing contained numerous errors which have been corrected in this roster. This roster contains sixty-six, easy-to-read, 8 1/2 x 11 pages, bound with GBC binding. This roster contains pertinent information taken from the grave stones, as well as other family information added by the compilers. Several pages are dedicated to information on the 21 Revolutionary Soldiers, 59 Confederate Veterans as well as Veterans of the Mexican and The War of 1812.

To obtain your copy, send a check, or money order for \$15.00 to:

BROAD RIVER BASIN HISTORICAL SOCIETY
c/o Jerry L. West, Editor
7457 Lockhart Road
Sharon, South Carolina 29742

If you would like to become a member of the Broad River Basin Historical Society and receive its quarterly publication, THE BROAD RIVER NOTEBOOK, the membership dues are \$15.00 a year which may be sent to the above address.

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