

THE BULLETIN

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EDITOR Mrs. Barnette F. Nichols, P. O. Box 336, Richburg, S. C. 29729

<i>From</i>		
VOLUME XXIV, NO. 1	MARCH, 2000	
President's Page	Page 1	
From the Editor	Page 1	
Miss Louise Gill Knox Obituary	Page 2	
The Stephenson and Fleming Connection	Page 3	
Rural Schools	Page 5	
Black-White Relations in an Antebellum Church in the Carolina Upcountry	Page 11	
Last Will and Testament of Thomas Hall, Deceased	Page 20	
Chester Strategic Point During the Last Weeks of War	Page 21	
Fort Lawn United Methodist	Page 25	
Will of Deborah Cherry	Page 28	
Will of John Hall	Page 29	
Letter From Chester	Page 31	
Queries	Page 33	
Index	Page 39	
Publications for Sale	Inside Back Cover	

<i>From</i>		
VOLUME XXIV, NO. 2	JUNE, 2000	
President's Page	Page 41	
From the Editor	Page 42	
The Dickey-Stephenson Connection	Page 42	
Early History of the Richburg Methodist Church	Page 44	
The Crawford Family in Chester, SC	Page 48	
Dorcas Montgomery Equity Case	Page 51	
Map for "The Stephenson-Fleming Connection"	Page 53	
Bascomville and Hopewell Churches	Page 54	
Fairfield County Information	Page 56	
Miscellaneous Items on the Hicklin Family	Page 63	
Deeds and Wills of the Heath Family	Page 65	
The Peter Anderson Davis Family	Page 69	
Index	Page 77	
Publications for Sale	Inside Back Cover	

<i>From</i>		
VOLUME XXIV, NO. 3	SEPTEMBER, 2000	
Descendants of John Lynn & Jennet Malcolm	Page 81	
Walker-Gaston	Page 94	
Fairfield County Information	Page 98	
Richard Winn	Page 103	
Hopewell A.R.P. Church	Page 106	
Captain William Byer	Page 109	
Map by Mr. Elmer Oris Park	Page 111	
Obituaries	Page 112	
Queries	Page 114	
Index	Page 118	
Publications for Sale	Inside Back Cover	

<i>From</i>		
VOLUME XXIV, NO. 4	DECEMBER, 2000	
President's Page	Page 121	
A Christmas Day Editorial	Page 122	
Paternal Ancestry of Captain E.B. Mobley	Page 128	
Robert Smith	Page 137	
The Porters and Byers	Page 138	
Oakley Hall School	Page 140	
Locke Family Information	Page 145	
Fairfield County Information	Page 147	
Recollections of Chester 65 Years Ago	Page 152	
Confederate Memorial at Richburg	Page 156	
Queries	Page 157	
Index	Page 159	
Publications for Sale	Inside Back Cover	

THE CHESTER DISTRICT GENEALOGICAL SOCIETY

P. O. Box 336,
Richburg, S. C. 29729

Dues: \$20.00 Per Calendar Year

President	Mr. George H. Moore
Vice-President	Mr. Robert Gladden
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President's Page

As we start the new year, I would like to thank those of you who have renewed your membership in such a prompt way. Please check your mailing label. If you don't have "expires 2000" or later, this will be your last BULLETIN.

On the inside back cover of the Bulletin, you will notice that we had to increase the price of our books by \$1.00 - \$2.00. This is due to an increase in cost of printing and mailing.

A few of our members had wanted the large 1825 map. We now have them in stock again, so you may order.

Many members have requested that we have something on the "War Between the States". For a birthday dinner, we are attempting to have a program on General Donovan. He is the only general of that war to be buried in Chester County. The tentative date of this program being July 29th. Further information will follow in the June Bulletin. I was hoping to have confirmation by the time this Bulletin went to press, however, we are still in "limbo".

I would like to thank our many members who have compiled their family histories and publications and other items of genealogy interest and have donated their material to the society.

We were saddened at the death of Miss Louise Knox, a noted genealogist. She was one of our behind the scenes helpers.

P.S.: In looking over our membership return slips, I see there weren't many queries. Since you have found those long lost relatives, I need your help to find the parents of my great grandfather, John Beck Moore, born circa 1810. Don't know where he was born. Perhaps he was hatched under a toadstool or rock!

George

* * * * *

From the Editor:

TO: Nina and Richard Barrett of El Paso, Texas: We wish to thank you for the copy you gave of A Survey of Woodward Baptist Church Cemetery of Chester County, S. C. It will be placed in the Chester District Genealogical Society Library.

**MISS LOUISE GILL KNOX, 88,
Authority on Local History**

CHESTER - The funeral for Miss Louise Gill Knox of 1719 Old Richburg Road, Chester, a recognized authority on the history of Chester County and former active civic worker here, was conducted at 4 p.m. Monday, February 14, from the Union Associate Reformed Presbyterian Church in Richburg with the Rev. Dr. Allen Derrick officiating. interment was made in Union Cemetery with Barron Funeral Home of Chester in charge of arrangements.

Miss Knox, 88, died Saturday, February 12, 2000, at her home. Born at Knox's Station in Chester County on September 2, 1911, she was a daughter of the late Mr. James Gill Knox, Sr. and the late Mrs. Susan Hicklin Knox.

She attended Knox School and later graduated with honors from Oakley Hall High School at Rocman, Class of 1928. She studied Business Administration at Grace Pew's Private School in Georgetown, and received credits from the American Institution of Banking in New York.

She was first employed as Assistant to the County Superintendent of Education from 1936-49, and then joined the Commerical Bank staff in 1949. She later retired from First Union Bank.

A local historian, Miss Knox founded the Chester County Historical Society in 1959 and served as its president for two years. She also founded the Chester County Historical Museum in 1959, later serving as its first curator.

She also was instrumental in the restoration of Landsford Canal and, as president of the Historical Society in 1961, appointed the original Landsford Canal Committee to investigate the condition of the Land's Ford Canal and make recommendations for its preservation and use by the general public.

As a result, Historic Landsfords Canal State Park was dedicated in November 18, 1975, as an official Bicentennial project by the S.C. Department of Parks, Recreation and Tourism.

She also assisted the S.C. Department of Archives and History in placing a number of historic buildings and sites in Chester County on the National Register of Historic Places. She also served as director and treasurer of the Elliott Log House Restoration Association.

Miss Knox served for many years on the Catawba Regional Planning Council's Historic Preservation Advisory Committee, was treasurer of the Chester County Historical Commission, served on the County Tricentennial Committee, and chaired the County

Birthday Gift Committee.

As a recognized authority on local history, she served as co-editor of the Chester County Heritage History that was published in 1982.

She was a member and former officer of the Mary Adair Chapter, DAR, charter member and former officer of the Pilot Club of Chester, was a member of the National Society Southern Dames of America, and the South Carolina Historical Society.

She was affiliated with Pleasant Grove United Methodist Church, but attended Union A.R.P. Church where she was presented a Life membership of the Union Women of the Church in 1979, was a Sunday School teacher, Circle leader, and chaired various committees.

She is survived by a brother, James G. Knox, Jr. of Chester; a sister-in-law, Violet B. Knox of Chester; niece, Mrs. Margaret Susan McCandless Hausman of Chester; nephew, Dr. James G. Knox, III of Tega Cay; great nephew, James G. (Gill) Knox, IV, of Fort Lawn; great niece, Connie Bagley Knox of Tega Cay; and great-great niece, Jordan Elizabeth Knox of Fort Lawn.

She was preceded in death by two sisters, Mrs. Rebecca K. Ford and Mrs. Rose K. Cauthen, former Clerk of Court for Chester County.

The family suggests that memorials be made to the Lewisville Community Library, 3771 Lancaster Highway. Richburg, South Carolina 29729.

* * * * *

THE STEPHENSON AND FLEMING CONNECTION

Submitted by: Elmer Oris Parker, 5012 Circle Drive, Columbia, SC 29206-1106.

JOHN STEPHENSON who lived on Bullocks Creek in Craven (now York) County, S. C. made what evidently was a deathbed will on February 9, 1773, written for him by Andrew Campbell, and being too sick and weak to write his usual signature "Jn. Stephenson", his name was written "John Stephenson" for him and he signed it with his "x" mark. He died and the will had to be taken to Charleston by one of his executors to the probate judge who on March 1, 1773, issued a dedimus potestatem to "Joseph Brown, Esq. of Broad River" to prove the will and qualify the executors named therein. His legatees were his wife, JANE, who was bequeathed one-third of all his real estate; sons ROBERT and JOHN, and daughters, MARY, wife of Daniel McClaren, AGNES and MARGARET who later married David Dickey; and his young grandson JOHN McCLAREN.

The Stephensons were Presbyterians and at the time the meeting house for this vicinity was Bethesda (founded 1769) of which Robert Fleming, Sen. was an Elder and active member. He had six children; four sons, the eldest of whom was ALEXANDER, and two daughters. It may have been here that Alexander first caught sight of the comely JANE STEPHENSON and after her husband's death made suit and she accepted, but in those days it was customary for the widow to observe a six months mourning period before remarrying and Jane made him wait until September. Nine months later she presented him with a son they named Robert for his grandfather Fleming. Then about two years apart she gave him another son James and a daughter Martha.

In May 1775 Alexander bought a plantation of 285 acres from Joseph Kuykendall it being the moiety of a grant made to Joseph's father John on August 31, 1753, by Governor Matthew Rowan of North Carolina before the boundary between the two Carolina provinces had been settled. Across this tract flowed a stream from north to south into South Fork of Fishing Creek. It was called Becky's Branch for John Kuykendall's wife Rebecca. Here they built a cabin and made their home near where was to be fought on July 17, 1780, during the American Revolution a battle between British Loyalists and South Carolina Patriots in which the British Captain Christian Huck was killed and his forces defeated.

The war now spread to South Carolina and ALEXANDER and his brothers Elijah, Robert and William all joined the militia as horsemen in Captain William Hanna's company of Colonel William Bratton's regiment of General Thomas Sumter's partisan army. When Alexander lost his horse he was taken prisoner by the British and confined in the old jail at Camden. Smallpox broke out in the prison and Alexander fell prey to it and died about April 1781. He could not have died there later than May 10, 1781, when Lord Rawdon evacuated Camden after burning the jail, the mills and some private houses and destroying all the stores he could not take with him. Also in this prison were the Jackson brothers, Andrew and Robert, who also contracted smallpox but their mother persuaded Lord Rawdon to let her take them home so she could nurse them back to health. Robert died on the way, but Andrew lived to give the British a scourging in the War of 1812 and later became President of the United States.

The late John Stephenson had been granted by North Carolina one tract of 200 acres in 1764, and one for 100 acres in 1766. For her one-third Jane received the 100 acres tract and on it she made her home after Alexander's death. To improve the title her son Robert Stephenson applied to the State of South Carolina for anew grant to it which was issued March 5, 1787. Then when his mother's health began to fail and death appeared to be imminent, he bought from her for twenty pounds her dower rights on November 1, 1794. His apprehensions were justified for she soon passed

away leaving Robert sole owner. Jane's eldest son by her second marriage Robert Fleming moved to Abbeville County, S. C. and opened a blacksmith's shop and as soon as he attained the age 21, he was able to sell the land in York County "that fell to him by his Father's death", he being the oldest son and under an old English law of primogeniture, if the father died intestate, it gave an exclusive right of inheritance to the first born son and he now having attained the age of maturity sold it on June 4 and 5, 1795, and moved to Franklin County, Georgia where his siblings already had gone. His mother as the "Widow Fleming" had returned to her earlier home at "Stephenson's Spring" near Sharon and died there in 1795.

References. History of the presbyterian Church in South Carolina, by George Howe, v. 1, p. 339; Charleston Wills 1771-74, p. 382; S.C. Inventories, v. 95, p. 104; S.C. Royal Grants, 1764; State Grants, 1787; N.C. Grants, v. 18, p. 256; Kershaw County Estates, 24-857; S.C. Archives, AA-2420; York County Estates, 65-35; Deeds B:219, C:553, 492, D:170; Court Minutes, Oct. 13, 1789 and May 4, 1795; Land Memorials, v. 11, pp. 460-1.

* * * * *

RURAL SCHOOLS

A number of schools fitting Miss Miller's description of the typical "one teacher" school functioned in Chester County in the 1800's. Two are mentioned here.

A school in the Hazelwood section of the County near the Fairfield County line was known as the Mill's Academy. It was taught by miss Lizzie Mills in a one room building in her back yard. Students frequently boarded with her, going home on weekends.

The Hicklin School was built in 1853 by J. ____ Hicklin on his property at Knox Station on the old McDaniel Road.

The school house was built from logs cut on his plantation and the school was largely supported by Mr. Hicklin since he built it to benefit his children and a few neighbors.

At about the same time the Chester Graded School was being organized, a new Academy was being organized in Blackstock at the southern edge of the county.

The February 3, 1880 Chester Reporter carried this item in the Blackstock News column:

"The new academy building in this place is approaching completion. There is some clamor for a male teacher. To find a competent man who is willing to do the work for the money that is

in it is the next thing to be done. It is believed, however, that a good school could be built up here if some energetic, competent man would take hold of it".

And on Thursday, March 11, 1880, this news appeared in the Chester Reporter: "Our school has opened under the very favorable circumstances. A young lady, Miss E. J. McCully, is teaching for us; as a graduate of Columbia Female College, she will doubtless give entire satisfaction as to ability and in every other essential particular." Her father was a merchant in Chester.

Several small schools were being held in neighborhoods around Blackstock and according to information from a paper by Miss Janie Bell, private classes were taught in Blackstock. Miss Marion Durham taught in the Durham home which stood on the site of the present Hopewell A.R.P. Manse. At the time Miss Bell attended, there were "about fourteen high school pupils and about two beginners. Her mother took charge of them"School hours were from eight to four.

A fuller account of the Blackstock Academy is found in another section of this booklet. Miss McCully taught only the one school term. She was followed by the "energetic, competent" man, W. Banks Thompson. From Mr. Thompson's ledger covering the years 1881-1886 a good idea can be drawn of the school, its program and its students.

According to information from a historic survey made by the Farm Women's Council, a school was organized at Fishing Creek Church in 1893 in the Church Session House.

Another early school was the one organized at Purity Presbyterian Church, where a school was operated prior to 1880. Although a High School Charter was granted to Chester in 1895, we have an account of a graduation exercise held at Purity High School in 1880. This was published in the CHESTER REPORTER dated July 23, 1880. The school was under the direction of Mr. J.K. Henry, a graduate of Erskine College.

The next two articles are copies from the Diary of Miss Elizabeth F. Thomas written in February 1877, while she was attending school at Cedar Shoals School. She was the Grandmother of Mrs. R.G. Lesslie, a member of the Variety Study Club:

BASCOMVILLE SCHOOL -- RICHBURG DISTRICT 19
(On Highway leading from Bascomville to Great Falls--
Information from Miss Margaret Jordan)

Margaret's Mother began her school years about eighty-five years ago under Miss Anna Webster, a lady from Georgia who came to this community to live and teach school. The pupils were taught in her home and in Cedar Shoals Church.

The Rev. Joseph Wilson, pastor of Cedar Shoals, Fishing Creek and Richburg Presbyterian Churches, taught for a number of years.

Two brothers, Moore and Wilson McConnell, from Davidson College followed the Rev. Wilson, and then Mr. Walter Fudge. During this period a school house was built in the vicinity of the Major Madison Ross home.

Later Miss Attie Hicklin gave some land for the last Bascomville School building. Some teachers during this period were: Mr. Latta Parish, Miss Annie McLaurin and her brother, Miss Corinne Miller, Miss Janie Kilgore, Miss Martha Mary Kee (Mrs. Frank Hicklin), Miss Louise Peay (Mrs. Hal Perry), Miss Hallie Cauthen, Miss Margaret Westbrook (Mrs. Max Culp), and possibly others.

In 1924 the 10th and 11th grades were sent to Richburg High School. The lower grades remained at Bascomville. Several years later this school was closed and the pupils were sent by bus to Richburg.

The closed school was vacant for some years and then torn down. The land was bought by Mr. R. A. Darby. About four years ago Mr. Darby sold the land for a low income government project for blacks. Some fifteen houses were built and because of poor structure they proved anything but an asset to the community.

HICKLIN SCHOOL

This school was built in 1855 by J. B. Hicklin on his property at Knox Station on the old McDaniel Road. This land is now owned by a grandson, James C. Davis, Jr., of Waxhaw, North Carolina.

The school house was built from logs cut on his plantation, and mostly supported by Mr. Hicklin since he built it to benefit his children and a few neighbors. There was a spring below the school house where the children got drinking water. The first teacher was Will McFadden of the Fishing Creek section, a brother of Mrs. Hicklin. Mr. Hicklin hired Miss Grace Raney of Virginia to stay at his home and tutor the children, along with their schooling at the little school house. Other teachers were: Miss

Carrie Belle Kee, Miss Mattie McFadden, Miss Mattie Hollis (Mrs. Ike Hicklin) 1911-12, and Miss Irene Melton (Mrs. John Mize) 1913. It was about this time that the school was closed and another built on the main road by Mr. Will Knox on his property.

Miss Kate Simpson and Miss Nannie Hollis (Mrs. Sam Knox) taught at the Knox Station School. Dr. Tom Kell boarded with the Hicklin family and taught with Will McFadden.

RICHBURG SCHOOL

From an article, History of Richburg Is Interesting, by Mr. Wade B. Roddey, March 20, 1968, THE CHESTER NEWS:

The school house was built at the top of a hill just south of the house now owned by Mrs. Joe Anderson. We do not know when the school house was built, but it was the best school in Chester County outside the county seat. The county allowed only \$25.00 per month for a teacher, who had to board among the patrons to supplement this meager salary. Most of the teachers out in the county were women. But the local school board took the money allowed by the county and then asked the patrons to pay \$.50 per pupil per month, so as to employ a man teacher. This was purely voluntary.

Richburg School usually had about 60 pupils, but some of these had to drop out at cotton picking time and also at cotton planting time. These pupils did well to learn to read and write, and get the rudiments of arithmetic.

The writer remembers well his first day in school. Mr. Charles H. Ragsdale taught the older pupils, and his daughter taught the beginners. This arrangement lasted only one year when Mr. Ragsdale took over the whole school. He wanted to build a home here but no land owner would sell him land so he had to move to Lancaster.

The next teacher was R. Fred Ezell. I think he was an honor student at Captain Bell's Military Academy in Kings Mountain, NC.

Following Mr. Ezell came W. P. Crawford who raised us on the Bible and on Shakespeare. We had to read an entire chapter in the Bible every morning and then we had to read from Shakespeare's play's every morning. When Mr. Crawford read Cardinal Wolsey's soliloquy, he made an impression never to be forgotten.

Next came J. Marion Moore, Ben M. Sullivan, and John Walkup Douglas, all devoted teachers.

Many boys and girls came to Richburg and boarded here to get

the advantage of our school. Some spent the week here, and rode horses and mules to go home on the weekend. Lots of people wanted to buy lots and build homes here to give their children the advantage of our school, but nobody would sell them a lot.

From the Farm Women's Council Material:

RICHBURG as an Educational Center, 1870

"Following the Civil War South Carolina was poor -- so poor that it was difficult to get even an elementary education".

Teachers were paid by the counties, and in Chester County the standard pay for a school teacher was twenty-five dollars a month in cash, and the teacher boarded with the patrons.

The Richburg School patrons were eager for their boys and girls to get a better education than was available with the great majority of common schools. So they arranged to take the small pittance allowed by the county and supplement that by private subscription. It was entirely voluntary. Some of the patrons could ill afford the meager sum needed to supplement the county allowance.

Richburg patrons wanted a teacher who could teach Latin and Greek, also, algebra, trigonometry and geometry. Usually some young college graduate was available; also there were college men working their way through college who needed money to put them through the four year course.

Some pupils boarded with Richburg people while they attended school, and went home for the weekends.

Some pupils could afford only a few weeks of schooling, for as soon as crops were to be planted in the spring these pupils had to drop out to assist their parents make a meager living. Then, in the fall these same students had to drop out again to help in picking cotton.

The first school house was where Mr. J. W. Anderson's barn now stands. It was a log foundation with two rooms that could be thrown together. One of the first teachers was Mr. Charles Ragsdale; other teachers were Mr. Fred Atkinson, Miss Sue Stoll, Miss Gertrude Foster, Miss Della Atkinson, Miss Bessie Mitchell, and Miss Hattie Belle Kee.

The building literally fell down. When the last lessons were heard, the floor was lying on the ground at one end. But its day had passed and a better one was to take its place Four other buildings were used temporarily before the new building was entered in 1908. Miss Kee and Miss Lois Miller were

the teachers.

It was with much pride that the high school was opened on a new location opposite the ARP Church just outside of town. This building had a hall and two classrooms downstairs and a classroom upstairs which was used for the high school as an auditorium.

Mr. George Lowry was first principal..... It was here that the first School Improvement Association was organized. The school with its first auditorium, packed beyond capacity, entertained the public with many plays, Christmas trees, etc. The last commencement exercises held in the upstairs of the old Drennan and Gill store ended this school's usefulness. (The building, now known as Gladden's Store is no longer in use).

Pupils came from the Wylie's Mill School, the Bascomville School and the Mt. Prospect School who wanted to take the advanced learning before entering college.

About 1926 a modern school was built. This brick building stood beside the old frame building. It has two stories, classrooms, library, and a nice auditorium.

In 1945 the three high schools, Oakley Hall, Edgemoor and Richburg were consolidated. It was decided to use the Richburg building and the name was changed to Lewisville High School.

Among the schools consolidating with Richburg were Bascomville, Mt. Prospect and Piney Grove.

LEWISVILLE SCHOOLS

The first superintendent was Dr. Cox. Others were Mrs. Curry, Mr. R.C. Campbell, Mr. J. G. Hollis, and Mr. J. L. Wertz.

In 1945, the three area high schools, Oakley Hall, Edgemoor, and Richburg were consolidated. A new building which was to be located between Mr. W. A. Burns' and Mr. D. C. Reid's store was found to be impractical to build on account of the advance in prices, so the Richburg building was borrowed temporarily to be used for a high school, and the name, Lewisville, was given to the school. The grammar school pupils who formerly attended Richburg School went to Oakley Hall or Edgemoor. All the high school pupils from Oakley Hall and Edgemoor went to Lewisville.

The old frame building was used for a lunch room, home economics, and science classrooms.

The first principal of Lewisville was Mr. H. H. Scott. Mr. J. G. Hollis was superintendent of all the schools. During his administration some classrooms, offices and a gymnasium were added.

BLACK-WHITE RELATIONS IN AN ANTEBELLUM CHURCH
IN THE CAROLINA UPCOUNTRY

Allan D. Charles*

Published:

Union County Historical Newsletter

South Carolina Historical Magazine, Oct., 1988

It is well known that independent black churches, a familiar feature of the rural and urban South, were only organized after emancipation. In the antebellum period, slaves were permitted to hold only the most rudimentary and ad hoc religious services on their own, with formal ecclesiastical organization proscribed lest the slaves imbibe messages incompatible with the existence of the peculiar institution. Masters concerned with the immortal souls of the involuntary servants, and hopeful of domesticating rebellious spirits, obliged the blacks to accompany them to the local church with, if a large enough structure, often had a gallery set aside for slaves. The question of the degree of actual black participation in that unseparated and unequal setting requires further investigation, and it is the purpose of this article to present a case study which may assist the effort.

The mid-eighteenth-century pioneer settlers of what would become Union County, South Carolina, were primarily of Scotch-Irish and English background, engaged in subsistence farming, and had very few slaves with them. In the early-nineteenth century, however, cotton culture rapidly became established in the Upcountry, and second and third generation Union Canteens busily acquired slaves, using the profits from early cotton crops to purchase more slaves to produce yet more of the staple.

The cultivation of cotton caused a demographic transformation, and by the ps the county's black population came to exceed the white. By 1850, there were 10,392 salves enumerated by the Federal census, while only 9,713 whites were counted.¹

The free black population was tabulated by the state government probably more accurately than by the Federal government, as the state levied a \$2.00 head tax on "free negroes." Union County (or Union "District," as it was called in the antebellum period) had fifty-three free blacks in 1849,² or approximately one-half of one percent of the total black population in 1849-1850. Union was typical of South Carolina's rural areas, as the state as

¹Bureau of Census: *United States Census* (Washington, D.C.: Government Printing Office, 1850), p. 338.

²*Reports and Resolutions of the General Assembly, State of South Carolina, 1849* (Columbia: 1849)

a whole contained fewer than 10,000 free blacks as late as 1860, and almost half of those lived in Charleston.³

The Lower Fairforest Baptist Church in western Union County has well-kept minutes starting in 1809, the church itself dating from 1762, according to his historian, Vera Smith Spears.⁴ Apparently nearly all the blacks referred to in the minutes were slaves. The rolls of the church note the existence of only one free black: a "Free negro Judah" was listed on an undated roll. Many blacks were identified as slaves by the practice of sometimes placing the owner's surname in parentheses after the given name of the individual slave. Slaves though they were, they were considered members of the church; they were protected by it, and they participated in its affairs.

This concern of a white church for the slaves of its members was not limited to Lower Fairforest, as (Upper) Fairforest Baptist Church, located some seven or eight miles away, had a similar system. Loulie Latimer Owens, historian of Upper Fairforest, has quoted that church's minutes of 1825 as noting that "Bro John Palmore laid in a complaint against Bro Abell Ezell for using barbarity on one of his slaves."⁵

The Lower Fairforest Baptist Church was specific as to its disciplinary authority: It "continued the old plan of discipline (as laid down in the 18th chapter of Matthew),"⁶ which states that "if thy hand or thy foot offend thee, cut them off and cast them from thee...and if thine eye offend thee, pluck it out, and cast it from thee."⁷

This casting out was done by vote of the congregation, and an offender suffered "exclusion" or excommunication." Nor could the offender simply join another Baptist church, for without a "letter of dismissal" (honorable withdrawal), a departing person usually

³David Duncan Wallace, *South Carolina: A Short History* (Columbia: University of South Carolina Press, 1951), p. 441.

⁴Vera Smith Spears, *The Fairforest Story: History of the Fairforest (Lower) Baptist Church and Community* (Charlotte, NC: Crabtree Press, 1974), p. 15.

⁵Loulie Latimer Owens, *Taproot of the South Carolina Baptist Back Country: Fairforest Baptist Church* (Greenville, SC: A Press, 1980), p. 65.

⁶Lower Fairforest Baptist Church Minutes (hereinafter referred to as LFBC Minutes), June 23, 1838, photocopy in possession of family of Al Greer, Union, SC.

⁷Mathew 18:7-8 (King James Version).

would not be accepted elsewhere.

Antebellum black church members, slaves though almost all must have been at Lower Fairforest, were sometimes granted letters of dismissal on their own accounts, indicating that they shifted from one church to another not merely because of their masters' movements. Further, they were frequently "excluded" from the church for infractions, as were whites for similar offenses. No double standard of justice seems to have been employed. A slave would be excluded for his or her own offense, not that of the owner.

In 1819, for example, the church "excluded William Davitt's negroe Ben for talking disorderly." Regardless of whether the slave had uttered mere profanity or out-and-out sedition against the peculiar institution, the church was not serving merely as a civilizing vehicle. Membership for either race was considered a privilege, not a duty or a right.⁸

Examples of other offenses include that of Frances Holcomb, a white woman, who, on March 24, 1821, was cited for "entering a suit in law without leave of the church." Two days later the woman was "excluded...from the fellowship of this church."⁹

The sole double standard was sexual, as only women (black and white) were charged with the crime of "fornification," as the minutes consistently spell it. Black or white men (or couples) were charged with "living disorderly," which may have been an offense that required more than a single sexual encounter, while fornication could result from the sin of either a single night or a six-months' liaison.¹⁰

Forgiveness was possible, however. In 1832, the church "received a letter from Sharon Baptist Church, Georgia, Henry County, stating their satisfaction with Dr. James P. Woodson whom we had excommunicated and requesting a letter of dismissal for him. Upon their statement we restored him and granted him a letter."¹¹

Similarly, in 1851, a "charge was brought against Brother Thomas Hart for rolling Ten Pins at Union Court House" with gambling probably involved. When he admitted his guilt and pledged to refrain from such behavior in the future, he "was accordingly

⁸LFBC Minutes, July 24, 1819.

⁹Ibid., March 24, 1821; March 26, 1821.

¹⁰Ibid., February 24, 1844; August 28, 1864; etc.

¹¹Ibid., December 23, 1832.

forgiven" Recidivism reared its ugly head, however, and six months later Hart was again accused of bowling. He again "desired the church to forgive him," but a second offense was considered excessive, and he was excluded.¹²

Every month the church met "in conference" to handle matters brought before it by deacons and committees. It was then that potential new members were voted on. In 1815, the lower Fairforest in "conference met...and received Negroe Hercuby and wife Jane by Letter."¹³ They arrived with an honorable "letter of dismissal" from a sister congregation, no reference being made as to whether their owner, if any, joined at the same approximate time. In 1822, the church honorably "dismissed Br. Negroe Hercules to join some other church more convenient."¹⁴ That may have been the same man who had been received seven years earlier.

Numerous blacks joined by profession of faith. In 1835, for example, the church "received by experience Negro Caty (Gist)" and in 1848 received "a colored woman, Finder (H.B. Murphy's)."¹⁵

Some black members seem to have been casual about what later generations would call "blue laws." In February 1815, , the church in "conference met and agreed to acquaint the Black Brethren of this body, that it is wrong and contrary to Gospel discipline to trade or traffic on the Sabbath."¹⁶ Apparently slaves had a certain amount of disposable personal income.

Black marriages and morals were looked after as strictly as those of white people. In 1849, "a charge was preferred against Sister Julia (Nolin) for departing from her husband and marrying again." A month later, Julia was excluded after "a fair investigation of her conduct."¹⁷

In 1859, the church "preferred charges against Tom and Lucy colored persons for living in disorder" and appointed a three-man committee to summon them to the next meeting. Tom would not come,

¹²Ibid., August 22, 1851; October 25, 1851; May 22, 1852; July 24, 1852.

¹³Ibid., July 1815.

¹⁴Ibid., July 22, 1822.

¹⁵Ibid., May 27, 1820; September 27, 1835; August 29, 1848; etc.

¹⁶Ibid., February 1815.

¹⁷Ibid., July 21, 1849; August 25, 1849.

but "Lucy colored appeared and gave the church satisfaction."¹⁸ No owners were mentioned for Tom and Lucy, but the pair may well have been slaves.

One who was certainly a slave was "colored Brother Jessey (Sparks)" who "came forward and acknowledged that he had drunk too much spirits, but desired the church to forgive him, which was accordingly done, he promised never to drink again."¹⁹ The movements of some slaves, it appeared, were less than totally circumscribed.

Some charges against slaves were not detailed in the church records, as when, in 1840, the church became excited at "hearing an unfavorable report of Negro Abram (Palmer)." A white brother was detailed "to cite him at our next meeting to answer to said report." When Abram refused to appear, a committee of five whites was delegated "to wait upon negro Abram tomorrow and report." At the next conference, "the committee...--finding no proof to sustain the charges against the said Abram--exempted him from said charges."²⁰

Simple expulsion was not always immediately resorted to by the congregation, which in 1837 took "under the watch care of this church, a negro man called Wyatt -- belonging to (Gist)." Wyatt was apparently placed on some rehabilitation program, but he must have failed to improve, for three-and-a-half months later the church "discarded a negro man Whatt (Gist)."²¹ Here was a slave, although the clerk could not spell his name consistently, in whose personal welfare the church concerned itself. The role, if any, played by owner Gist, was not specified. The verb "to discard" was seldom employed in the minutes and must have indicated that the person was removed from the "watch care of the church." Whether that also meant exclusion can only be conjectured.

Another offense to Baptist sensibilities was dancing, and many Baptist congregations prohibit it, at least on church property, to the present day. In 1838, the church, in a typical move, "entered a charge against Sister Negro Minna (Rice) for dancing." Whether she engaged in that particular form of entertainment on her master's plantation or at some dance hall was not noted, but she refused to desist and two months later was excluded.²²

¹⁸Ibid., June 25, 1859; July 23, 1859.

¹⁹Ibid., July 21, 1854.

²⁰Ibid., April 25, 1840; May 25, 1840; June 28, 1840.

²¹Ibid., July 2, 1837; October 21, 1837.

²²Ibid., March 24, 1838; May 26, 1838.

Few blacks were so active in the church as to take on a personality in the church minutes, but "Brother Negro Tom" did so in the period 1811-1823. He was the property of a man named Goodwin,²³ yet he behaved in a very independent manner. When he first appeared in the minutes in April 1811, he was already a substantial member of the black community: "In church conference met and Sister Negro Judith being a church charge, Brother Negro Tom agree [sic] to take her for one month for the sum of three dollars."²⁴

The church apparently had taken full custody of a female slave, a situation that could have arisen because her master had abused her or because her master had died intestate and the ownership of the slave was under adjudication. It was necessary to pay another slave to take the female into his household, and Tom was considered trustworthy enough for the task, as the church never would have countenanced sexual misconduct (as evidenced by the many charges of "fornification". It was not recorded that Tom's master played any role at all in the proceeding.

Tom was, in fact, a leader of the black community and was even given permission to "exercise his gift" in public, i.e., to sing, pray, and preach to his people. This was a privilege apparently extended by the church to only two blacks in the entire antebellum period,²⁵ as black preachers might have held anti-slavery sentiments, and whites were not always present when one such as Tom was "exercising his gift."

In late 1811, Tom's permission to serve as a preacher was withdrawn, but on March 26, 1812, "Brother Tom gave satisfaction and was forgiven and the church gave him his gift." Four years later, Tom was permitted to preach anywhere in the county.²⁶

As a black leader, Tom served as liaison between the church and its black members. He was a virtual officer of the church. In 1817:

In church conference met and Brother Negroe Prince entered a complaint against Sister Negroe Jane, Herently [sic] his wife for not performing the duty of a wife toward her husband. Agreed that Brother Negroe Tom cite her to attend the first

²³Spears, pp. 78-79.

²⁴LFBC Minutes, April 27, 1811.

²⁵Spears, pp. 78-79.

²⁶LFBC Minutes, November 1811; March 26, 1812; April 27, 1816.

Sunday in next month to answer for herself.²⁷

Tom, acting as an agent for the congregation, brought the contentious couple to church, where "after an admonition," it was agreed "to retain them in the fellowship."²⁸

By May 1820, however, Tom had backslid, and again his license to preach was suspended:

...brother Negroe Tom came forward and rendered his reason for non-attendance, also acknowledged a fault of retailing spirits and was forgiven. Agreed that at the next meeting take into consideration the Gift of Brother Negroe Tom.²⁹

Tom's infractions obviously were committed by a person who exercised considerable personal freedom and were serious enough to have gotten him cast out of the church even if he had been white. In December 1820, a special committee was appointed "to look into the standing of Brother Negroe Tom," who meanwhile was reminded not to "exercise his public gift."³⁰

After a thorough investigation, a contrite Tom was totally restored at the January 27, 1821, conference. So high was his prestige that less than two years later, he was applying to be set apart to administer ordinances, maintaining that "the lack of ordained ministers" justified his actual ordination.³¹ The church was still debating Tom's status in March 1823, when the record of his career was terminated by a hiatus in the church minutes. When the record reopened in 1829, Tom was no longer present. It is unknown what became of him, but had he been at Lower Fairforest still, there probably would have been some mention of him.

In the late antebellum period the church seems to have moved from dependence on a few individual blacks for liaison with the black membership to an institutional approach to the black component of the congregation. In June 1847, the church "appointed a meeting on the first Sunday in July for the benefit of the Black People." Again in 1851 and at later times, it was "agreed to have a first Sunday meeting...for the black people."³²

²⁷Ibid., July 27, 1817.

²⁸Ibid., August 3, 1817.

²⁹Ibid., May 27, 1820.

³⁰Ibid., December 1820.

³¹Ibid., October 1822.

³²Ibid., June 26, 1847; May 25, 1851.

Over the antebellum era the church experienced four periods of exceptional revivalism: 1812-1813, 1818-1820, 1832-1835, and 1846-1849. Revivalistic success has always been measured in terms of new converts, and in the first period, the young church received twenty-six, of whom fourteen (or 54 percent) were black. In the second period, the black percentage declined to 41 percent of the forty-one converts, and in the third revival the black decline continued, being only 20 percent of the seventy new professions of faith. In the fourth and final antebellum revival, blacks accounted for only 16 percent of the fifty-one new converts.

Nevertheless, the black portion of the congregation remained substantial. In 1834, the only year for which a complete roll of black and white members survives, the black percentage was 42 percent, which was the approximate percentage of blacks in the overall county population at the time.³³ As late as the decade of the 1850s, the number of blacks joining the church, either by conversion or by transfer of letter from another congregation, was virtually equal to the number of new white members. Over the entire antebellum period, blacks accounted for 32 percent of the 237 new converts and composed 24 percent of the sixty-six people joining by transfer of letter.

The minority population had about the same difficulty as whites with the strictures of a Calvinistic faith. Blacks were the subjects of 41 percent of the church's eighty-two antebellum disciplinary actions and composed 37 percent of the period's forty-nine expulsions. Blacks made up 24 percent of the 183 members who were granted letters of dismissal by the church. When blacks joined or left the congregation, they did not always do so in conjunction with whites, but sometimes circulated independently.

There was an attempt made at constructing segregated facilities. "Galleries" were built in 1834, but in June 1835 the church "took into consideration the inexpediency of the Black People going in the Galleries and concluded not to suffer them to go therein without a special invitation." Apparently the galleries in the small building were uncomfortable, perhaps because they were too narrow.

Sunday collections were not regularly noted in the minutes and were even more seldom broken down by race, but on September 6, 1835, it was recorded that the church had received \$1.12 1/2 "from the Black people." Apparently the black population's contribution was about equal to its proportion of the congregation, as total offerings three weeks later were only \$3.25; Christmas collections

³³Interpolation between figures from *U.S. Census*, 1830 and 1840, the Census recorded 7,252 blacks in a county population of 17,906. In 1840, there were 8,451 blacks in a county of 18,936 people.

that year hit \$8.35 3/4. (By comparison, in 1841, the church building was re-roofed at a cost of \$8.00).

When South Carolina seceded from the Union and the Civil War came, the church took no official notice of such secular matters. Finally, two months into the war, the church did recommend in June 1861 that all denominations in the Confederacy hold a prayer meeting every sabbath "to the God of all battles, for our delivery from our insidious enemies." No further direct reference was ever made to the conflict, but as the war dragged toward its close, the question of the status of slavery must have been in everyone's mind. A resolution in July 1864 called for the next meeting to "give the colored members an opportunity to have worship and for the church to inquire into their standing."³⁴

The following month the church had a "conference for the blacks" and "called over and corrected the list of names of the colored members and inquired into their standing."³⁵ Apparently many of the blacks had withdrawn from the congregation even before Lincoln's emancipation had reached them.

The only mention of Reconstruction was in December 1865, when there was "no conference nor preaching on account of the troublesome condition of our political affairs that now distract our country".³⁶ Some blacks, who were then freedmen, evidently attended the church until early 1866, but the whites made no formal recognition of the blacks' ultimate disappearance until April 27, 1868. Then, in a desire to clear up the rolls, which still contained many names of blacks, the church resolved:

whereas that in the providence of God or in the results of this war now closed we are virtually and nationally and spiritually separated from the colored race, therefore be it resolved that we the Baptist Church of Christ at Lower Fairforest do this day and forever separate ourselves from the Freedmen in a religious point of view and authorize our deacons to grant all cordially members of our body of Freedmen letters of dismissal... The Freedmen have not been at a meeting in about two years.³⁷

The days of "integration" at the church were over. What was surprising was that integration, though including a servile population, had been so thorough.

³⁴LFBC Minutes, July 23, 1864.

³⁵Ibid., August 28, 1864.

³⁶Ibid., December 23-24, 1865.

³⁷Ibid., April 27, 1868.

The departure of blacks from Lower Fairforest was fairly typical of the county's Baptist churches, a denomination outnumbering in adherents all others in the county combined. Though Unionville Baptist Church (later the First Baptist Church of Union) had twenty-four blacks on its roll of sixty-eight members as late as 1869, it was all-white by 1876.³⁸ Meanwhile, Padgett's Creek Baptist Church still counted six black members in 1876, the only blacks then remaining at any white Baptist church in the entire county. One freedman continued to attend Padgett's Creek until 1884.³⁹

No such anachronistic figure lingered at Lower Fairforest, however. A new era of racial separation had come. Emancipated from slavery, blacks emancipated themselves from white churches as well, churches of all protestant denominations. In those churches, however, the blacks had participated much more fully than might be thought compatible with their status as chattel.

* * * * *

LAST WILL AND TESTAMENT OF THOMAS HALL, DECEASED:

IN THE NAME OF GOD AMEN, I being sick & low of Body, but of perfect Sense & Memory, (thanks to Almighty God) & Calling to mind my Mortality, do make this my last Will and Testament, in manner following: FIRST I Give my Soul to God, who gave it, and my body to be decently interred in hopes of a Glorious resurection, As to my Worldly Goods I dispose of them as followeth FIRST I bequeath my Whole Estate Real and Personall (to be Equally divided amongst them to my Dear Isabelle, & our five Children: Viz. Mary, Sarah, Hugh, Elizabeth & John; I Commit my Daughter Sarah to the Care of my Mother during life time; and at her Grandmothers death to return to her Mother; I also Appoint my Dear Wife Isabella sole Executrix of this my last Will and Testament, (unless she pleased to Chuse another to Afsist her,) Still giving full liberty to my Dear Wife Isabella to reward any of our Children for their dutifulnefs and Obedience to her, by giveing that Child an Overplus, which is to be deducted from the part of any that may prove undutiful or disobedient, & I Declare this to be my last Will hereby revoking and Disanulling all former Wills by me made in Testimony whereof I have hereunto fet my hand & feal, February 21st 1759.

Thomas Hall (Feal)

³⁸Allan D. Charles, *The Narrative History of the First Baptist Church of Union, South Carolina* (Union, SC: First Baptist Church, 1971), pp. 12-13.

³⁹Claude E. Sparks, *History of Padgett's Creek Baptist Church* (Union, SC: n.p., 1967 and 1973), p. 102.

CHESTER STRATEGIC POINT DURING LAST WEEKS OF WAR

BY: Glinda Price-Coleman
Lifestyles Editor
CHESTER NEWS & REPORTER

Remember the four War Between the States - era cannons that were unearthed on the grounds of Calvary Baptist Church in Chester near the railroad about four years ago? Ever wonder what happened to them?

They are safe and sound, but their story of the past four years is one as complicated as the first leg of their journey to their resting place beneath Chester's soil.

Chester During the War

Chester was a strategic point during the last few months of the War Between the States.

In 1865, as the Confederates were regrouping just before the retreat from Richmond, Chester became a supply depot for the Army as it began its last offensive to the north. Brigades from the Army of Tennessee stationed in Georgia, under the leadership of Johnston and Beauregard, were heading to North Carolina to defend that area from Yankee troops and Chester was where a quartermaster was headquartered.

Artillery, foodstuffs, animals, what little clothing and uniforms existed, and ammunition were just some of the items that were stored in boxcars and warehouses along the railroad in Chester, awaiting Gen. S. D. Lee's army (not Robert E.'s) and others to pick them up and take them to their destinations or for it to be sent to them.

The railroad, the depot and the warehouses that now exist along the Southern Railway line, near Gadsden and Lancaster Streets, are pretty much where the warehouses and depot were in March 1865 when S. D. Lee and his troops were ordered through Chester.

By April, there were reports of Union troops moving toward the Chester area and the supplies in warehouses and boxcars were vulnerable to the Union troops. Railways south and north of the area had been destroyed, many by the Confederates themselves to slow down the advance of the Union force.

Supplies could not be forwarded and troops were sent to guard them as Union Major General Sherman moved across South Carolina.

As the Yankees neared the Confederacy and the Confederate government fell apart following Gen. Robert E. Lee's surrender at Appomattox, Confederate soldiers burned many of the supplies and took the cannons that were housed at the Chester depot and disabled them by ramming the barrels with debris and shells. The Confederate soldiers then buried them so there would be no chance of the Yankees using these weapons against them.

Cannons Recovered.

On a cold day in Feb. 1986, while digging the foundation for a new educational building at Calvary Baptist Church on Walnut and Springs Streets (located near the railroad), Odell Williams, a city policeman and parttime contractor, struck some cylindrical iron objects about 2 feet from the surface.

Initially, Williams thought he had hit some old sewer pipe, but upon closer inspection discovered that they were cannons. He called local and state history experts and the cannons, each weighing in excess of 1,000 pounds that had been buried by Confederate troops in 1865, were discovered just a few months short of being exactly 121 years later.

Archaeologists found no evidence of other cannons beneath the surface, so the digging of the foundation was continued.

The cannons were purchased from the church by the Chester County Historical Society with the understanding that, when preserved, three would come back to Chester and one would go to the exhibit at State Museum in Columbia.

The cannons were to be taken to Columbia for preservation, but some preparation had to be made before this could be done.

They were reburied in Williams' back yard, which would conserve them better than anything else, until the conservator at the Institute of Archaeology and Anthropology could build tanks for them so that a process of preservation (a method of electrolysis) could be performed.

Transported to Columbia on large flat-bed trucks in July 1986, the cannons were placed in tanks where by stayed for just over two years.

Since then?

Things have been delayed for the past several years due to findings by the archaeologist and the fact that the Institute keeps losing conservators, which delays all projects.

When the cannons were placed into the tanks, the conservator stayed about a year and a half longer. He left and another conservator came on board in September 1988. But he resigned in June 1990 and the Institute was without a conservator until last month.

The electrolysis process was used to clean the outside of the cannons and any rust that had formed on the outside could possibly be turned back into the original metal through this process.

The present conservator, Dr. Johnathan Leader, said that the electrolysis process can take three to four years to totally conserve something the size of the cannon.

An update on the Chester cannon was given in May 1989 by the recently departed conservator, Bruce Thompson, who found the cannons in the process of conservation when he came to the Institute. He wrote, "At that time, the four cannons were undergoing electrolysis within a 5 percent solution of sodium carbonate and were receiving an input amperage of 20 amps. They had also been mechanically cleaned of all exterior concretion."

Thompson found that the possibility of the cannon containing gunpowder had never been properly studied, so he initiated such a study. At the time they were buried in 1865, the cannon had been disabled by the removal of the trunions and cascabels, and shells had been rammed backwards into the muzzles of the guns.

Casual observation did not indicate whether or not the cannons contained the black powder that was used to arm ammunition at that time. Thompson stopped the electrolysis and placed the cannons in storage in low-level sodium carbonate.

He called in the Ordinance Disposal Outfit from Fort Jackson to investigate.

When the Army has time, they don't mind studying artillery found in archaeological digs and a member of the disposal team came to the institute's conservation lab armed with an X-ray machine.

According to Thompson's update: "Sometime during the X-Ray process, (a member of the team) inserted a wire through a drill hole along the side of a shell within a gun muzzle. When he pulled the wire out of the gun, a trail of gunpowder followed. Although the X-rays were only partially successful, this last piece of information was more than obvious. We must consider the cannons a hazard and, as such, I do not feel that our facility can properly disarm these guns at this time."

Officials at Fort Jackson suggested robotics as the best method of removing the shells, but they did not have the equipment to do it. The closest place that had robotics for disarming weaponry was the U. S. Marine Base at Parris Island near Beaufort.

Since that time, the cannons have been in storage in fiberglass-lined wooden boxes that hold water and a sodium carbonate solution and keep them in a relatively stable environment until they can be disarmed.

What Now?

Dr. Leader, conservator, and Stephen Smith, assistant archaeologist, say that nothing can be done at the present time until the Marines have time to disarm the cannons.

With the situation in the Middle East as it is, the Marines have more on their minds than disabling a set of cannons that have not bothered anybody for more than 125 years.

"As long as the black powder is kept wet," Dr. Leader said, "it can be considered relatively safe. But if it dries out, it is even more dangerous than it was when it was originally being used. There is a possibility of spontaneous combustion, as well."

Smith says that while the Fort Jackson X-rays were not conclusive, they believe that the barrel of each cannon contains three shells, possibly all contain the black powder.

The guns are known as Parrot guns, named after inventor Robert Parrot, and the shells within are known as Parrot shells. They look a lot like large bullets.

Archaeologists believe that they were made in Richmond in 1863 and 1864, but they can't be sure until the insides of the barrels are seen.

Another delay in restoring the cannons is funding. The Institute is a state agency and also receives funding from the University of South Carolina. Most projects are taken on through grants from various sources, but there is no grant money, currently, for a project like the Chester cannons.

"We are waiting on the Marines and the funding", Smith said of the project.

"If you consider hauling the cannons to Beaufort," Dr. Leader said, "having them disarmed, hauling them back to Columbia, and putting them in electrolysis for several years, it would take a minimum of \$10 to \$12,000."

The project will be an expensive one, but for the present time there does not seem to be any funding available from any source.

A special project, the Brown's Ferry Vessel, is now being funded and the preservation of it is taking most of the conservator's time. It is a Colonial period barge-type vessel that was found in the Black River near Georgetown in 1976 and has been undergoing various conservation techniques over the past eight to 14 years.

"There are two things holding us back," Smith said. "We have to make sure that they can be preserved safely, and we have to get the funds to do it."

For now, the cannons sit in boxes that have been devised for them, safe from deterioration and possible explosion. Their state will not change and they are behind a 12-foot-tall fence, under lock and key. No one is really worried about stealing them because of their weight.

Basically, the cannons are in a holding pattern. Smith and Leader both say that anyone who may want to contribute to the preservation of the cannons may send money and it would be used toward saving them, but for now money and the Marines are the hold-up.

* * * * *

FORT LAWN UNITED METHODIST

BY: Mary Kell Wade, Historian

If a church could be said to have a genealogy, the great-grandparent of Fort Lawn United Methodist was a log cabin located a few miles southwest of Fort Lawn. In 1809, Bishop Francis Asbury preached to a group of about 400 in Waxhaw. On Monday he describes in his journal a cold ride to William Heath's on Fishing Creek. There he preached in "a log cabin scarcely fit for a stable." It is recorded that some U.S. Army officers from nearby Rocky Mount attended.

A few years later when preachers again came to the area, they came to Union Methodist Church between Fishing Creek and the Catawba. Union was among the earliest Methodist churches organized in this country. Union was located about a mile west

of Fort Lawn. Among the members of the Union church was Elizabeth-Clifton, wife of Jesse Clifton, Sr. and the daughter of William Heath, the same William Heath whom Bishop Asbury had visited. Attending the church were the Hardins, Hicklins, Heaths, Cliftons, Walkers, McCullys, Chappels, and other families whose descendants are members of area United Methodist churches today. Union is the parent church of El Bethel and Mount Prospect UN churches, and the grand-parent of Fort Lawn UMC. The Union Church was disbanded in the 1850's and all that remains today are some markers in the old cemetery.

Some thirty-five years later Fort Lawn was a growing town. Mrs. Elizabeth Clifton Walker, widow of John Alexander Gaston Walker, and granddaughter of William Heath, divided a portion of the thousand acre Walker Plantation into lots for a town. In 1907, Mrs. Elizabeth Fort Jefferies, granddaughter of Mrs. Walker, deeded a lot in Fort Lawn of the establishment of the Elizabeth Walker Memorial Methodist Church.

Members of the El Bethel church who lived in the small growing town, were the ones to start the new church in that same year. Some of the family names involved in the formation of the Elizabeth Walker Memorial Methodist Church are: Clifton, Ferguson, McFadden, Jones, Finch, Gladden, Kirkpatrick, Roddey, Thrailkill, Cousar, and Gardner.

The first trustees of the new congregation were J. G. Clifton, M. W. Roddey, and T. L. McFadden. The original frame building was replaced in 1957 by the present brick structure.

* * * * *

BY: Ward Pegram:

FORT LAWN is on the Lancaster and Chester and Catawba Valley Railways, one mile west of Catawba river and four miles north of where Fishing Creek runs into the river.

Early Revolutionary history shows that Alexander Walker and Esther Gaston were hero and heroine of the American Revolution, he helping to fight its battles and she a ministering angel to the wounded, sick, and dying soldiers. She not only worked in her own community, near Rocky Mount, but at Hanging Rock and Waxhaw Church, which was used as a temporary hospital and probably as good as many of the permanent ones.

After the close of the war these two young people married and settled between Fishing Creek and the river, not far from her father's home - that of Justice John Gaston - and only a few miles from where the present town of Fort Lawn is located.

John A. G. Walker, a direct descendant of theirs not far removed, and Jesse Clifton, whose wife was Walker's sister, owned all the land in and around the location of Fort Lawn. Clifton was the father of the late J. A. Clifton, an able and noted preacher of the Methodist Conference in his day. His only surviving brother is living (Written in 1941) in McKinney, Texas. Walker's house, right in the town, and Clifton's nearby still stand and are reminders of the days that have passed and gone.

Frank Ingram, a progressive and prosperous farmer, owner of a large and fertile plantation, lived only three miles away. His house was on the highest elevation between Fort Lawn and Nitrolee. It still stands. It can be seen from miles away. James Wilson, "Uncle Jimmie" Wilson as he was called, lived near Ingram. J. J. Edwards, father of the late Capt. W. H. Edwards, lived nearly all of his life within one mile of Fort Lawn. Dr. Daniel G. Anderson, a cousin of Stinson and a descendant of William Anderson, who was killed in the Revolution, lived only a mile away.

Henry Culp, born before the Revolution, but not old enough to be a soldier, lived and died only two miles from Fort Lawn. His house is still standing. These and many others lived in the surrounding community. The ones mentioned were all too old for service in the Confederate Army. Many worthy citizens live in and around Fort Lawn, but they will have to be on due guard to be up to the record of the ones mentioned.

The first Methodist Church in the county east of Fishing Creek was near Fort Lawn. Methodist Union was its name. This church and graveyard were abandoned in the 1850's and nothing remains to mark the place except a few tombstones and many graves of the noble men and women of their day. About the time of the abandonment of this church the tide turned toward Landsford and Roddey Town; five miles north the Methodist built a church there. It was named El Bethel and it was for 35 years one of the strongest churches in the county. In the days of J. M. Boyd and John W. Kelly, they had the best Sunday School in the county, town not excepted, and the superintendent was a woman.

After about 35 years the influences turned back to Fort Lawn and today they have only a handful, comparatively, of men and women at El Bethel.

A few years after the close of the Confederate War, Dr. Fort came into the community and married a daughter of John A. G. Walker. They continued to live there and he turned his attention to farming. His wife did not live long and after a number of years he married a Miss Jefferies from Gaffney. He continued living, not in the Walker house, but nearby for a short while before they moved to Gaffney. His daughter by his first wife,

and only child, married his second wife's brother, Claude Jefferies. She still owns part of her grandfather's plantation near Fort Lawn.

Dr. Fort was a good man. It was unfortunate for Fort Lawn and the surrounding country that he went away. In the year 1874 or 1875, the Chester and Lancaster Railroad was surveyed and grading commenced. In 1878 the first train rolled into Richburg. In 1879 it came into the station between Fishing Creek and the river, so they named it Fort Lawn in honor of Dr. Fort.

The town has been very unfortunate. A continuation of fires burned down the business houses almost from the beginning retarded her progress, and she has progressed very little since the commencement of the operation of the Southern Power Company (now Duke Power Company).

Note-readers should bear in mind that the above information was compiled in 1941.

* * * * *

WILL OF DEBORAH CHERRY

In the name of God Amen,

I, Deborah Chery, widow of Jameson Cherry Late of Chester District; Being weak of body, but of sound and memory disposing mind and memory & calling to mind the uncertainty of Life, do make and ordain this my last will and Testament, Revoking and Annulling all others by me hereto fore made, In manner and form following that is to Say. 1st I give bequeath & devise unto my three sons William, Isaiah Jameson, & John Hemphill Cherry in equal share & share alike all my plantation of Land situate on the east side of Fishing Creek & bounded by Lands of Henry Nunery, on the South Fishing Creek on the west Elijah Ferguson on the North & the Estate of h Pitman on the east being all the Lands whereon I now Live & subject to the following conditions Viz that they the Sd three pay all my just debts, 2dly that when any one of them dies his part to go to the survivors, and if two dies then their part falls to the Survivor of the three above named & should they all die then to my unmarried daughters living at the time in common, and as each girl gets married or dies then to be equally divided among all the surviving Brothers & Sisters or to the Heirs of their body if dead to them & their Heirs forever, 2dly The wagon and mule I wish to be retained on the plantation for the use of the plantation and for William when he may have occasional use for them; & subject to the same condition as the Lands;

3dly I give and bequeath to my daughters Sarah the bureau that was my son Robt Melton's

4thly I give and bequeath to my 4 daughters Sarah Margaret, Eliza Jane and Eleanor Carolina, All my crop whether gathered or in the field & my Bacon in Smoke house or fat hogs in the pen, together

with my household & Kitchen furniture to be equally theirs Share & share alike.

5th I give to my two sons Isaih Jameson & John H all my plantation Tools.

6th My stock of horses, cows, Hogs, sheep, geese etc and all my other property no before named or implied I give to my 7 children namely, Sarah, Margaret, Eliza Jane, Eleanor Carolina, Elijah, Isaiah Jameson, and John Hemphill, to be equally divided Among them share and share alike.

And lastly I do constitute and appoint my son William Cherry Solel Executor of this my last will and Testament, Revoking and annulling all others by me heretofore made; Ratifying and confirming this as my last Will & Testament in Testimony whereof I have hereunto Set my hand and affixed my seal this 16th day of July 1855.

Declared Deborah
Cherry

Signed Sealed, published
& declared as and for the last will
& Testament of the within name Deborah
Cherry, Signed in her presence
& at her request & in the presence of
each other & contained in one sheet of
paper

John Simpson
Henry Nunnery
W.B. Simpson
Jas. B. Magill

Probated November 1, 1869
Recorded Book B1 Page 91
Apt. 128 Pkg. 446

WILL OF JOHN HALL

IN THE NAME OF GOD AMEN the Twentifirst day of March in the year of our Lord God One Thousand Seven Hundred and Eighty three I John Hall of the State of South Carolina and Campdon District Yeam being very sick and weak of body but of perfect mind and memory thanks be given to God. therefore calling to mind the mortality of my body and knowing that it is appointed for all men once to die do make and ordain this my last will and Testament that is say principally and first of all I give and recommend my Soul into the hands of Almighty God that give it and as for my Body I recommend to the Earth to be buried in a Christianlike and decent Manner at the Discretion of my Executore hereafter named Nothing dobtng but at the general Resurrection i shall receive the same again by the Mighty power of God and as touching such worldly goods and Chattles wherewith it hath pleased God to blefs me in this life I give and

Bequeath and dispose of the Same in the Manner and form following
Vis.

Item. It is my will and Desire that my Dearly beloved Wife and Children do live on this my Plantation untill my son Major Temple Hall arrives to the age of 14 years. and work the land and raise the Children and school them sufficiently until they be fit to do for themselves & when schooled if any of them be desirous of learning a trade it is my will that my Wife Prudence bind them to the trade they desire. Likewise it is my Will and Desire that as soon as Conveniently will serve that all my moveable Effects be Valued and a record of the same be taken so that my Wife Prudence may be Enabled to give and receive Receipts from those that may marrie out of the family if it be her pleasure So to do. Likewise if they all agree at any time hereafter to sell & dispose of the land it is my Will and Desire that she may so do and to Enable her I authorise and empower her at any time to make a good & perfect Deed of Convegance for the same, likewise I authorize and empower my Wife Prudence to sell 7 dispose of my Negro fellow Tom if he does not behave himself as he ought to do.

Item I leave and Bequeath unto my Daughter Jennet Faris one heifer of two Years old to be given by my Wife out of my Estate as soon as she can conveniently.

Item I leave and Bequeath unto my Dearly beloved Wife and the rest of my Children that is to say Margaret John William James Alexander Brown Josiah Prudence and Major Temple all my Lands Negro fellow Tom with all my moveable Effects to be Equally Divided amongst them.

Likewise I constitute make and ordan my Wife Prudence Hall the sole Executor of this my last Will and Testament and I do hereby Utterly Disalow and revoke all & every former Testament and Confirming this and no other to be mylast will and Testament
In Witnefs whereof I have hereunto set my hand and Seal the day & year first above written.

John Hall (Seal)

Signed Sealed Published and Declared
by the Said John Hall as his last Will and Testament in the presence of us who in his presence and in the presince of each other have hereunto Suscribed our Names

Prudence Hall (Seal)

John Patteson
James Faries
William faries

Recorded in Will Book A1 Page 201
Recorded 15 July 1784
Ord. H. Hampton.
Apt. 29 Pkg. 1039.

LETTER FROM CHESTER.

Chester, December 31, 1877

Published: Yorkville Enquirer
January 3, 1878

The holidays passed off quietly here. A considerable number of the sporting fraternity of Charlotte and this place, with the view of making money as well as having fun, spent two days in chicken fighting. But their enjoyment was suddenly stopped by the action of the Town Council in passing an ordinance forbidding this "barbarous practice" under penalty of a heavy fine. The fighting, while it lasted, resulted in victory for the Charlotte chickens. As a consequence, owners of, and betters on, Chester chickens lost a considerable pile of money. At times there were several hundred dollars bet on a single fight. The boys, as they generally do during the holidays, popped the usual amount of fire-crackers, and the men, as they generally do, drank the usual quantity of eggnog and other spirituous drinks. The result of this drinking was an exuberant flow of spirits, which manifested itself in various ways, principally in making a noise. On Monday night the ladies of the Episcopal Church gave an entertainment in the way of a Christmas tree, the proceeds of which were devoted to the benefit of their church. Owing to the inclemency of the weather, the attendance was slim, and the amount of money taken in was small. Christmas day was quite lively. Barrooms and confectionery stores did a flourishing business. In the afternoon the result of the excessive drinking was patent to any one; but the unfortunate victims of strong drink found excuse for their indulgence in the fact of its being Christmas. Their inclinations were strongly belligerent, but all such manifestations were promptly suppressed by the police. On Wednesday the Hook and Ladder Company (colored) paraded. They sat down to a dinner of their own giving, which, of course, was enjoyed by them. The public was entertained during the parade with an abundance of music.

Franklin Chapter, No. 14, of this place, recently elected and installed the following companions: W.H. Witherow, H.P.; J. B. McFadden, King; R.C. M. Alexander, Scribe; G. W. Curtis, Captain of the Host; E.T. Atkinson, Royal Arch Captain; W.A.R. Wilson, Principal Sojourner; John McIver, Grand Master 1st Veil; Nathan Simpson, Grand Master 2nd Veil; R.D. Alexander, Grand Master 3rd Veil; J.H. Kaufman, Secretary, and I.L. Gunhouse, Treasurer. The Masonic fraternity of Rich Hill have elected and installed the following brethren for the ensuing year: J.A. Thompson, W.M.; J.S. Drennan, S.W.; J.L. Gill, J.W.; Chapman Howze, S.D.; J.M. Saye, J.D.; J.C. Gill, Treasurer; R.T. Crockett, Secretary.

* * * * *

On the petition of Gabriel Tombs it's ordered he have a license to keep the ordinary, who with John Bradley his security acknowledged their bond.

On the petition of John Estes orphan of Thomas Estes, he being admitted to choose a guardian, made choice of Rice Curtis Gent., who with John Crane his security acknowledged their bond.

On the petition of Mary Estes orphan of Thomas Estes, she being admitted to choose a guardian, made choice of Wm. Conner who with Wm. Boulware his security acknowledged their bond.

The Court appoints John Crane guardian to Sarah Estes, orphan of Thomas Estes, she being under the age of 14 years. Crane [with] Wm. Conner his security acknowledged their bond.

On the petition of Thomas Estes, it's ordered he have administration of the estate of Anne Estes, who with John Pickett and Benja. Wootten his security acknowledged their bond.

It's ordered Joseph Stevens, Anthony Samuel, George Eastham and Wm. Marshall appraise the estate of Ann Estes.

It's ordered Rice Curtis Gent. agree with some workman to repair Downar's bridge.

Adjourned to the court in course. Lunsford Lomax.

At a Court held 8 November 1745. Present: William Woodford, Robert Farish, George Hoomes, John Baylor, Archd. McPherson and Thos. Johnson, Gent., justices. Richard Taliaferro Gent. produced a commission from the governor to be Sheriff of this County, took the oaths and subscribed the Test, was sworn Sheriff, who with Robt. Farish and Archd. McPherson, Gent., acknowledged their bond.

Upon the motion of Richd. Taliaferro Gent., Sheriff, George and William Boulware took the oaths, subscribed the Test, were sworn under sheriffs for this County.

Phillis a Negro girl belonging to Benja. Faulkner is adjudged twelve years old.

John Cruchfeild and Johannah his wife acknowledged their deed to Joseph Meacham.

On the petition of Samuel Norment, James Hurt and David Griffin, it is ordered their tithables be added to Doctr. for 86 current money. To be discharged on the defendant's paying 43 current money with interest from 8 Jan. 1752.

Q U E R I E S
(Queries are not indexed)

00-01: ELIZABETH SUSANNAH GIBSON STRAIT. Anita Hollingsworth Mooty, PO Box 815, Wartburg, TN 37887. E-mail: tmooty@highland.net, am the great-granddaughter of ELIZABETH SUSANNAH GIBSON STRAIT. She was one of nine children (7 girls & 2 boys). Her father (unknown) is said to have carried mail to the Confederate forces. He was a brother to Abraham Gibson who had 24 children. Elizabeth's youngest brother was JRP Gibson who was a Justice of the Peace (presumably in Chester County?) for 50 years. I am very interested in knowing who her parents were. Any help you can give me will be greatly appreciated.

00-02: MATTHEW W. HARPER. Curtis E. McDaniel, 3263 Foxgate Dr., Memphis, TN 38115, e-mail cmcda51153@aol.com is seeking info on MATTHEW W. HARPER, born Feb. 20, 1848 in York District, SC and died May 15, 1913 in YDSC. On Aug. 11, 1868 he married near McConnellsville in YDSC, Emily W. McDaniel, b 1850, YDSC. They had children: 1) Sarah M., b. 1869; 2) William, b. 1872; 3) Nancy, b. 1873; 4) Susan, b. 1875; 5) James b. 1877; 6) John Thomas, b 1879; 7) Samuel b 1886; 8) Matthew b 1887, and 9) Mary b 1888. If you can ehlp with or are interested in this family, please contact me by e-mail.

00-03: JOHN COPELAND ZIGOMALA. Linda Sullivan, 5 A Zangwill Rd., Blackheath, London SE3 8EH. Calling all Copelands! British researcher needs help with the American background of the book she is preparing on an incident in the Greek War of Independence, the 1822 massacre on the island of Chios. A boy of six, Jiannis Zigomala, was enslaved by the Turks, with many other women and children. He was later rescued by an American, a Mr. Copeland, who brought him to the United States where he was educated and took Copeland as his middle name, becoming JOHN COPELAND ZIGOMALA. Although originally a US citizen, he later went to Britain, where he settled in the 1840s and became a cotton merchant trading with America. I desperately need to find out where in America he had been living, and wonder if there are any Copeland descendants who know antying about this tory and could give me any information. Please can anyone help?

00-04: CORABELLE COLVIN BAULS OSTERHOUT. Michael Osterhout, 200 Plummer St., Essexville, Mich 48732. e-mail: charlie.gladys@home.net seeking any info on my great grandmother from SC but not sure what county. Her name is CORABELLE COLVIN BAULS OSTERHOUT. I have found the name Colvin in Chester County records census, etc. I would appreciate any help in finding info containing Corabell Colvin.

00-05: JAMES RAINWATER. Elizabeth Caulder, 111 N. Cardinal Dr., Wilmington, NC 28405-3845, E-mail: ecaugen@aol.com seeking the parents of JAMES RAINWATER. James was born in 1820 SC, d 1897, Marlboro Co., SC, m #1 Laura Turner; #2 Anna Jane Bennett. Children: Lucy Ann, Moses, John, Thomas, James Peter, Sarah, Silas, Josephine, Nathan, Lucy II.

00-06: WESTBROOK-PEAY. Phyllis Westbrook Arnold, 814 Kingwood Circle, Cabot, AR 72023-8340. Dr. A.J. Peay (Austin J.) married Mary W. Westbrook, dau of Arthur Westbrook, Sr. and Mary Marshall. They were married 20 March 1855. Dr. Peay died in 1863. The widow, Mary Peay is found on the 1870 Census of York County with children: George A., John, and America. Did the widow, Mary Peay remarry? The son, George A. was a.k.a. Augstin G.A. Peay. What became of this family?

00-07: ALEXANDER CARTER/ALLIED FAMILIES. Rhonda H. Carter, 164 Sunset Pointe, Chatham, LA 71226, E-mail: rhonda@hibbardfamily.com researching Alexander Carter and Allied families of Chester Dist., SC and Carroll Co., TN. Any info will be appreciated.

00-08: ISAAC and GREGORY. T. Hopkins Peake, Jr., 4054 Village Dr., Trinity, NC 27370-9496, E-Mail: tpeake@northstate.net. If you know that you are a known descendant of ISAAC and also GREGORY of Union County, SC, please check out the Gregory website. The address is: www.gregoryfamily.com. This website contains the 1986 edition of "A gregory Colonial Family" and the proposed new edition where new information is being added. Address where to send new info to be added is located on website.

00-09: MARY LOVE. Gerald Hood Love, 1603 North Cherokee, Dothan, AL 36303. Info requested on MARY LOVE of Chester Co., SC, 1790 Census with (2) males under (16) years of age. Is she the same Mary Love administrating her late husband Robert's estate in Chester Co. in 1784? Are they the same Mary Love in Isaac Sadler's will of Turkey Creek in 1785?

00-10: DAVID WEIR. Mrs. Kaye W. Hoffman, 3804 Austill Lane, Mobile, AL 36608-1925. E-Mail: lhoffman@zebra.net need parents, birthplace for DAVID WEIR, who died before 23 March 1822 in Fairfield County, SC. His wife's name was Salley, and they had four children: Mary, David, John S., and Jane Weir. Mary married Joseph Stewart and Jane married John Young.

00-11: WILLIAM BROWN JOHNSON. Peggy Carey, 101 N. Adcock, Dumas, AR 71639. e-mail: PeggyC5@Prodigy.net looking for WILLIAM BROWN JOHNSON born 1816 in SC. Lived in Chester Dist., SC in 1837, wife, Eliza Frances Rowell, b 1818, maybe in NC.

00-12: BOYD. Mack N. Boyd, 7855 Pecan Dr., Beaumont, TX 77713 interested in families of JOHN (TANNER) and MARTHA BOYD; CHARLES and MARGARET (REEDY) BOYD; JAMES and FANNIE (NELSON) BOYD; JESSE and JENNIE (BOYD) GOINGS who moved from Chester County to Arkansas prior to Civil War; also HUGH and MARY (BOYD) DOROUGH who moved to TN before the Civil War.

00-13: THOMAS HART. Mrs. Ann D. Marion, 138 West End, Chester, SC 29706-3805 seeking info THOMAS HART (1754-1813) (Put. Col. Brandon's Reg.) Rev. War 1. Lower Fairforest Cem. Union Co., SC, m. SARAH MURPHY (d/o Simon Murphy & Sarah Duke).

00-14: JOHN R. RODGERS. Louise Pettus, 708 Harrell St., Rock Hill, SC 29730-3308. E-mail: lpettus@cetlink.net seeking parents/siblings of JOHN R. RODGERS, b. 1814, Chester Dist. and wf. Priscilla Jane Riggins. Happy to exchange.

00-15: MARGARET KNOX. Billy G. Vinsant, 1789 E. Lake Rd., Skaneateles, NY 13152. E-Mail: bvinsant@earthlink.net. Need parents of MARGARET KNOX b. ca 1790-1810, married Andrew White Peden, b., ca. 1790-1810.

00-16: PHYLLIS McFADDEN. Col. Allen E. Weh, USMCR (Ret), 6722 Rio Grande NW, Albuquerque, NM 87107, E-Mail: colweh@mindspring.com need help with identifying the family of PHYLLIS McFADDEN who m. William Dornall around 1772 in York Co., SC (on land that became part of NC when the NC-SC line was re-surveyed).

00-17: JOHN HAMILTON. Nancy A. Sicotte, 2047 Byron St., Palo Alto, CA 94301-4004. E-Mail: nansicotte@aol.com seeking info, parents of JOHN HAMILTON, b 1770/75. Is he a son of Samuel Hamilton, whose Chester County will was proved 1799? This will named son John, Robert, James and Peter. Also daughters Esther Sloan and Martha. Samuel's wife was Jean. John Hamilton married Martha Greer around 1799.

00-18: JOSEPH HOWELL and HENRY SMITH: Agnes Bell Yount, 10031 Shortest Day Rd NW, Cumberland, MD 21502-6011. E-Mail: albyg@juno.com. Seeking parents of JOSEPH HOWELL who married Lucinda Smith, dau. of Josiah Smith in 1783 in Henry Co., VA. Joseph Howell and Josiah Smith and families came to York Co., SC about 1786. Also seeking parents of HENRY SMITH who died in Chester Co., SC in 1846. In the 1840 Census he was aged 70-80. His widow was named Frances. Her parents?

00-19: GEORGE WILLIAM CULP: Fran (Byrd) Bateman, PO Box 365, Mount Dora, FL 32756-0365. Have seen date on GEORGE WILLIAM CULP, son of Sumter Beauregard Culp in THE BULLETIN, however names of his children were missing. I am a granddaughter of George William Culp and wish to contribute the following info on siblings in hopes of helping others:



Descendants of George William Culp

Generation No. 1

1. GEORGE WILLIAM¹ CULP (*SUMTER BEAUREGARD^A, ABRAM HENRY^B, BENJAMIN^C, HENRY JOSIAH^D, BENJAMIN^E, HANS CASPER^F KOLB, PETER^G, DIELMAN (THELMA^H)*) was born Jan 12, 1887 in York County, S.C., and died Dec 22, 1955 in Lancaster, S.C.. He married VIRGINIA HOPE LOCKE in York County, S.C., daughter of JOHN LOCKE and NANCY FERGUSON. She was born Dec 10, 1887 in York County, S.C., and died Dec 15, 1964 in Chester County, S.C..

Children of GEORGE CULP and VIRGINIA LOCKE are:

- i. ROBERT MARION² CULP, b. Feb 24, 1908, York County, S.C.; d. Nov 25, 1988, York County, S.C.; m. (1) GRACE GENEVA GRIFFIN, Apr 17, 1930, Union County, S.C.; b. Apr 1907, Mecklenburg County, N.C.; d. Apr 08, 1979, York County, S.C.; m. (2) FRANCES GUY BURGESS, May 04, 1980, York County, S.C..
- ii. FRANCES ELIZABETH CULP, b. Apr 16, 1910, Newport, York County, S.C.; m. WILLIAM ADOLPHUS BYRD, Aug 30, 1930, Lancaster, S.C.; b. Jan 05, 1910, Lancaster, S.C.; d. Aug 21, 1999, Eustis, Florida.
- iii. JOHNNY WILLIAM CULP, b. Mar 15, 1913, York County, S.C.; d. Mar 25, 1976, Rock Hill, S.C.; m. PANSY JULIET MORRIS; b. Sep 12, 1920.
- iv. EVELYN LOCKE CULP, b. Jul 11, 1915, York County, S.C.; d. Jan 04, 1994, York County, S.C.; m. FREDERICK ROY CARTER; b. Nov 21, 1906; d. Jan 27, 1996.
- v. ELFRIEDA CULP, b. Nov 06, 1917, York County, S.C.; m. WALTER ELLIOTT HEAPE, Mar 30, 1946; b. Oct 18, 1917; d. Florida.
- vi. MARY AGNES CULP, b. Dec 08, 1920, York County, S.C.; d. Nov 25, 1994, New Jersey; m. (1) JAMES PERRY RUSS, Apr 11, 1941; b. 1920, Wilmington, N.C.; m. (2) EDWARD JOSEPH WEGMANN, May 25, 1946, Arbutus, Maryland; b. Apr 15, 1920, Philadelphia, Pa.; d. Jan 19, 1977.
- vii. GEORGE WEBSTER CULP, b. Apr 16, 1923; m. MIRIAM SUE DICKSON, Nov 19, 1941; b. Jun 03, 1922.
- viii. MARGARET HOPE CULP, b. Feb 23, 1926, York County, S.C.; d. Dec 02, 1999, Columbia, S.C.; m. GEORGE WALKER VARNADORE, Nov 19, 1944; b. Sep 06, 1924, Chester County, S.C..
- ix. BETTY JANE CULP, b. Nov 21, 1928, York County, S.C.; d. May 28, 1930, York County, S.C..

00-20. CURRY. Robert Tate, 901 Woodlawn St., Warren, AR 71671-3017, seeking info about CHARLES CURRY b abt 1740-45. Died Jul 9, 1816, York Co., SC. His wife's name was Prudence. Their children were John, Andrew, Thomas, William, James C., McConnel, Margaret, Robert, and Elizabeth? Who were the parents of Charles and Prudence? Did Charles serve during the Rev. War? McConnel moved his family to Rye, Arkansas during the 1850s. What happened to his brothers and sister? A CURRY Bible contained these names: Ealse Gay, b. Apr. 13, 1782, James Gay, b. Jan. 14, 1784, Samuel Gay, b. Feb. 23, 1786, William Gay, b. Feb. 1789, died Aug. 20, 1789. _____ Gay b. Nov. 26, 1789. How was the Curry Family related to the Gay Family?

00-21. GUTHRIE. Col. William R. Guthrie, USAR, 133 Lake Otis Rd., SE, Winter Haven, FL 33884. E-mail:wrguthrie@sprintmail.com. My ancestors migrated from PA to the Waxhaws between 1750-1756 when my ancestor, ROBERT GUTHRIE, was born there. Have seen practically nothing about that period in THE BULLETIN. Does anyone have a bit of info on this period?

00-22. LATHAM. Margie J. Gentry, PO Box 14, McCalla, AL 35111-0014. I have a family line of William Latham who came to AL in the early 1800s. William b. ca. 1776 Randolph Co., NC m. Catherine Smitherman b., ca. 1778. Their dau. Amy married 1831 Jacob Snider b. SC and died 1837/38 AL. Sure would like some help on the Latham family and the Smitherman's.

00-23. GASTON. Carolyn J. Cunningham, "The Lost Sheep", 17128 Randalls Ferry Rd., Norwood, NC 28128. My Gastons went on from SC to Alabama (Wilcox Co) perhaps other places in Al. Then CA 1850 on to Ouachita Co., Arkansas. Alexander Gaston-Elizabeth; George Gaston-Catherine; Lucinda Gaston Webb-William L. Webb; Alice Webb Swartz-James Henry Swartz; Carolyn Joan Swartz Cunningham.

00-24. JOHN McDOWELL. James & Verna Fitzpatrick, 4780 Kingsdown Rd., Dunwoody, GA 30338-5657 still looking for info on family of JOHN McDOWELL (b. 1770 Ireland., d. 1861 Miss.) m. Jean Yongue in Fairfield Dist., SC. (She was b. 1775, d. 1825 SC/MS) son of James McDowell (b. 1805 Fairfield, SC d. 1884 Talbot Co., GA), m. Martha Ann Gamble ca 1829 SC (she was b. 1804 Fairfield, SC, d. 1884, Talbot Co. GA) and was dau of Robert Gamble (b. 1767 Ireland d. 1851 Talbot Co., GA) Agnes was dau of Jane Arnett (1725-1760) and possibly Alexander McKain. John had other children: Mary McDowell m. Andrew Boyd, Josephine (Martha?) m. (Hugh?) Bell and Yongue McDowell, reported not married and moved to Arkansas and Texas - owned land where Houston now is.

00-25. RAMSEY-McDONALD-McCALL-FOOSE: Brenda Machado, 40 Halliday St., Pawtucket, RI 02861-1708. E-mail: machado@ramseynetwork.com am looking for info on the following branches of my family tree:

1. Samuel and Harriet (?) RAMSEY moved from Saluda (NC or SC) to Lando, SC in January 1886. With them were their son, Wade, and his wife Sally (Sarah Catherine) Thomas. They worked in a textile mill owned by old Man Ferg Barber. Looking for any info on Samuel and Harriet and their children, and if it was Saluda NC or SC.

2. Sorney McDONALD and Sarah Catherine Smith came to this country (early 1800s?) Direct from Scotland, wed and had the following children: Mary Anne, Roderick (Rederick?), Daniel, James, Bill, John, Pete, Margie, and Kate. Sorney and Sarah settled in Columbia, SC and started a cheese factory. Looking for any info on Sorney or Sarah (Smith) McDonald and their cheese factory. Also there is a possibility Sorney McDonald traveled here with a Roderick (Rederick?) McDonald. If so, was that his brother or father?

3. Eva Adeline McCALL b. Dec. 16, 1859 d. Nov. 14, 1943. She wed James Henry Smith and had the following children: J.T. (James Torrence), Elmer, Floyd, J. Will, Ullis, Lee and Sally. Eva had a brother Floyd. Looking for names of other siblings and her parents; and where Eva McCall was born - and any other info you may have.

4. Mahaley Lee FOOSE (Fouse or Foust?) of Virginia wed Rhenatus Thomas of Maryland. Their children were James, John (b. June 16, 1835 in Richland County, SC); Shade, Bill, Nate, Jess, George, Jerry, Offie, Sallie, Eleanor, Harriette, Lizzie. Mahaley Lee Foose was a cousin of Gen. Robert E. Lee. How exactly were Mahaley and the General Lee related?

00-26. FORD, WILSON, RIVES. Mary R. Laird, 115 Lexington Rd., Bel Air, MD 21014-5505 wish to hear from anyone interested in the Fords who lived on Hauges Branch, Rocky Creek, Catawba River, as early as 1760s. Thomas Ford's citation was read to the Rocky Creek Church by Rev. Wm. Martin 21 Oct 1784. Thomas' possible children were William, John, James?, Jonathan?, Samuel?. John died in 1827 on Hagues Branch, leaving widow Sarah and children: Middleton (1790-1854, m. Jane Rives, d/o William Rives and Mary Young, died in Morgan Co. AL) - Martha/Patsy m. a Williams or Williamson by May 1822 - Priscilla m. George Lingo/Wingo 1824 Morgan Co., AL - Sarah/Sallie m. John Wilson 1823 Morgan Co., AL and lived in 1850 & 1860 in Bedford Co., TN.

INDEX FOR MARCH, 2000 - BULLETIN
(Queries are not indexed)

Anderson, Dr. Daniel G 27
Anderson, J.W. 9
Anderson, Joe 8
Ashbury, Bishop 26
Atkinson, Della 9
Atkinson, Fred 9
Barrett, Richard 1
Barrett, Nina 1
Boyd, J.M. 27
Bratton, Col. Wm. 4
Brown, Joseph 3
Burns, W.A. 10
Campbell, Andrew 3
Campbell, R.C. 10
Cauthen, Hallie 7
Chappels 26
Charles, Allan D. 11
Cherry, Deborah 28
Cherry, Eleanor Carolina 28
Cherry, Eliza Jane 28,29
Cherry, Isaiah Jameson 28,29
Cherry, Jameson 28,29
Cherry, John Hemphill 28,29
Cherry, Sarah Marg. 28,29
Cherry, Robt. Melton 28
Cherry, William 28,29
Cliftons 26
Clifton, Elizabeth 26
Clifton, J.A. 27
Clifton, Jesse 27
Clifton, Jesse, Sr. 26
Clifton, J.G. 26
Crawford, W.P. 8
Cousar 26
Cox, Dr. 10
Culp, Henry 27
Curry, Mrs. 10
Darby, R.A. 7
Davis, James C. Jr. 7
Davitt, Wm. 13
Dickey, David 3
Douglas, John Walkup 8
Durham, Marion 6
Edwards, J.J. 27
Edwards, Capt. W.H. 27
Ezell, Abell 12
Ezell, R. Fred 8
Faries, James 30
Faries, Wm. 30
Faris, Jennet 30
Ferguson 26
Ferguson, Elijah 28
Finch 26
Fleming 3-5
Fleming, Alexander 4
Fleming, Elijah 4
Fleming, James 4
Fleming, Martha 4
Fleming, Robert 4,5
Fleming, Robert Sr. 4
Fleming, William 4
Fort, Dr. 27,28
Foster, Gertrude 9
Fudge, Walter 7
Gardner 26
Gaston, Esther 26
Gaston, Justice John 26
Gist 15
Gladden 26
Hall, Alexander 30
Hall, Brown 30
Hall, Elizabeth 20
Hall, Hugh 20
Hall, Isabelle 20
Hall, James 30
Hall, John 20,29,30
Hall, Josiah 30
Hall, Major Temple 30
Hall, Margaret 30
Hall, Mary 20
Hall, Prudence 30
Hall, Sarah 20
Hall, Thomas 20
Hall, William 30
Hanna, Capt. Wm. 4
Hardins 26
Hart, Thomas 13
Heath, Wm. 26
Heaths 26
Hicklins 26
Hicklin, Attie 7
Hicklin, J.____. 5
Hicklin, J.B. 7
Holcomb, Frances 13
Hollis, J.G. 10
Hollis, Mattie 8

Hollis, Nannie 8
Huck, Capt. Christian 4
Ingram, Frank 27
Jackson, Andrew 4
Jackson, Robert 4
Jefferies, Claude 28
Jefferies, Elizabeth Fort 26
Jones 26
Jordan, Margaret 7
Kee, Carrie Belle 8
Kee, Hattie Bell 9
Kee, Martha Mary 7
Kell, Dr. Tom 8
Kelly, John W. 27
Kilgore, Janie 7
Kirkpatrick 26
Knox, Louise Gill 1-3
Kuykendall, John 4
Kuykendall, Rebecca 4
Leader, Dr. Johnathan 23-25
Lee, Gen. Robt. E. 22
Lee, Gen. S.D. 21
Lesslie, Mrs. R.G. 6
Lowry, George 10
Magill, Jas. B. 29
McClaren, Daniel 3
McClaren, John 3
McConnell, Moore 7
McConnell, Wilson 7
McCully, E.J. Miss 6
McFadden 26
McFadden, Mattie 8
McFadden, T.L. 26
McFadden, Will 7,8
McLaurin, Annie 7
McCullys 26
Melton, Irene 8
Millis, Miss 5
Miller, Lois 9
Miller, Miss 5
Miller, Corrine 7
Mitchell, Bessie 9
Moore, J. Marion 8
Moore, John Beck 1
Nunery, Henry 28
Nunnery, Henry 29
Palmer 15
Parker, Elmer Oris 3
Parrish, Latta 7
Patteson, John 30
Peay, Louise 7

Pegram, Ward 26
Pitman 28
Price-Coleman, Glinda 21
Ragsdale, Charles 9
Ragsdale, Charles H. 8
Raney, Grace 7
Rawdon, Lord 4
Reid, D.C. 9
Rice 15
Roddey 26
Roddey, M.W. 26
Roddey, Wade B. 8
Ross, Maj. Madison 7
Rowan, Gov. Matthew 4
Scott, H.H. 10
Sherman, Maj. Gen. 21
Simpson, John 29
Simpson, Kate 8
Simpson, W.B. 29
Smith, Stephen 24,25
Stephenson 3-5
Stephenson, Agnes 3
Stephenson, Jane 3,4
Stephenson, John 3,4
Stephenson, Margaret 3
Stephenson, Mary 3
Stephenson, Robert 3,4,5
Stoll, Sue 9
Sullivan, Ben M. 8
Sumter, Gen. Thomas 4
Thomas, Elizabeth F. 6
Thompson, Bruce 23
Thompson, W. Banks 6
Thrailkill 26
Wade, Mary Kell 25
Walker, Alexander 26
Walker, Elizabeth 26
Walker, Elizabeth Clifton 26
Walker, John A.G. 27
Walker, Jn. Alexdr. Gaston 26
Walkers 26
Webster, Miss Anna 7
Wertz, J.L. 10
Westbrook, Marg. 7
Williams, Odell 22
Wilson, James 27
Wilson, Rev. Joseph 7
Woodson, Dr. James P. 13